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The Titles of the Naqshbandi Golden Chain

The designation of the Naqshbandi Golden Chain has changed from century to century. From the time of Abu Bakr as-Siddiq (r) to the time of Bayazid al-Bistami (r) it was called as-Siddiqiyya. From the time of Bayazid to the time of Sayyidina Abdul Khaliq al-Ghujdawani it was called at-Tayfuriyya. From the time of Sayyidina 'Abdul Khaliq al-Ghujdawan to the time of Shah Naqshband it was called the Khwajaganiyya. From the time of Shah Naqshband through the time of Sayyidina Ubaidullah al-Ahrar and Sayyidina Ahmad Faruqi, it was called Naqshbandiyya.

Naqshbandiyya means to "tie the Naqsh very well." The Naqsh is the perfect engraving of Allah's Name in the heart of the murid. From the time of Sayyidina Ahmad al-Faruqi to the time of Shaikh Khalid al-Baghdadi it was called Naqshbandi-Mujaddidiyya. From the time of Sayyidina Khalid al-Baghdadi until the time of Sayiddina Shaikh Ismail Shirwani it was called the Naqshbandiyya-Khalidiyya. From the time of Sayyidina Isma'il Shirwani until the time of Sayyidina Shaikh 'Abdullah ad-Daghestani, it was called Naqshbandi-Daghestaniyya. And today it is known by the name Naqshbandiyya-Haqqaniyya.

The Chain

Chapters:

The Naqshbandi Sufi Way: History and Guidebook of the Saints of the Golden Chain[©]

by Shaykh Muhammad Hisham Kabbani

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Inheritors

The First Spiritual Inheritors of the Prophet ﷺ

Historically speaking, the Naqshbandi tariqat can be traced back to the first of the Rightly-Guided Caliphs, Abu Bakr as-Siddiq (r), who succeeds the Prophet (s) in his knowledge and in his role of guiding the Muslim community. Allah said in the Holy Qur'an "He was the second of two in the cave, and he said to his friend: *'do not be sad, for God is with us'*" [9:40]. Of him the Prophet (s) said, "If I had taken to myself a beloved friend, I would have taken Abu Bakr as my beloved friend; but he is my brother and my companion."

What distinguishes the Naqshbandi school from other Sufi orders was the fact that it took its foundations and principles from the teachings and example of six bright stars in the firmament of the Prophet (s). These great figures were: Abu Bakr as-Siddiq, Salman al-Farisi, Ja'far as-Sadiq, Bayazid Tayfur al-Bistami, 'Abdul Khaliq al-Ghujdawani, and Muhammad Baha'uddin Uwaysi al-Bukhari, known as Shah Naqshband—the eponymous Imam of the tariqat.

Behind the word "Naqshband" stand two ideas: *naqsh* which means "engraving" and suggests engraving the name of Allah in the heart, and *band* which means "bond" and indicates the link between the individual and his Creator. This means that the Naqshbandi follower has to practice his prayers and obligations according to the Holy Qur'an and the Sunnah of the Prophet (s) and to keep the presence and love of Allah alive in his heart through a personal experience of the link between himself and his Lord. Besides Abu Bakr as-Siddiq, who are these stars in the firmament of the Prophet (s)? One of them was Salman al-Farisi (r). His origin was Isfahan in Persia and he was the one who advised the Muslims to dig a trench in the battle of Ahzab. After the Muslims seized al-Mada'in, the capital city of Persia, he was made Prince and governor of that city and remained there until his death.

Another star was Ja'far as-Sadiq. A descendant of the Prophet (s) on his father's side and of Abu Bakr (r) on his mother's, he rejected all positions of honor in favor of retreat and spiritual learning and practice. He was called "The Inheritor of the Prophetic Station (*Maqam an-Nubuwwa*) and the Inheritor of the Truthful Station (*Maqam as-Siddiqiyya*).

The oldest recorded occurrence of the term *safa* was in reference to his student, Jabir ibn Hayyan, in the middle of the second Hijri century. He was a *mufasssir al-Qur'an* or master in exegesis, a scholar of hadith, and one of the greatest *mujtahids* (qualified to give legal decisions) in Madinah. His Tafsir is partially preserved in Sulami's *haqa'iq at-tafsir*. Layth ibn Sa'd, one of the most reliable transmitters of prophetic traditions, witnessed Ja'far's miraculous powers as the latter was able to ask for anything, and God would grant it to him on the spot.

Another star was Bayazid Tayfur al-Bistami whose grandfather was a Zoroastrian. Bayazid made a detailed study of the statutes of Islamic law (*sharica*) and practiced a strict regimen of self-denial. All his life he was assiduous in the practice of his religious obligations. He urged his students (*murids*) to put their efforts in the hands of God and he encouraged them to accept a sincere and pure doctrine of *tawhid*, knowledge of the Oneness of God. This doctrine, he said, imposes five obligations on the sincere:

- To keep obligations according to the Qur'an and Sunnah;
- To always speak the truth.
- To keep the heart free from hatred.
- To avoid forbidden food (*haram*).
- To shun innovation (*bid'a*).

Bayazid said that the ultimate goal of the Sufis is to know God in this world, to reach His Divine Presence, and to see Him in the Hereafter. To that effect he added: "There are special servants of Allah who, if Allah veiled them from His vision in Paradise, would have implored Him to bring them out of Paradise as the inhabitants of the Fire implore Him to escape from Hell."

Yet another star in the firmament of the Prophet (s), was ʿAbdul Khaliq al-Ghujdawani, who was born in the village of Ghujdawan, near Bukhara in present-day Uzbekistan. He was raised and buried there. He studied Qur'an and the Islamic sciences of both external and internal knowledge until he reached a high station of purity. He then traveled to Damascus where he established a school from which many students graduated and went on to become masters of *fiqh* and *hadith* as well as spirituality in their time, both in the regions of Central Asia and in the Middle East.

ʿAbdul Khaliq continued the work of his predecessors by formulating the *dhikr* (remembrance of God) passed down from the Prophet (s) according to the Sunnah. In his letters he set down the code of conduct (*adab*) that the students of the Naqshbandiyya were expected to follow.

Prophet Muhammad (S)

How can people in this world grasp his reality?

They, who are asleep and pleased by dreams from him.

How beautiful what has been said about his reality!

Your light is everything and everything else is particles.

O Prophet, your soldiers in every time are your Companions!

Imam Busayri, al-Burda

The Shaykhs of the Naqshbandi Order are known as the Golden Chain because of their connection to the highest, most perfect human being, Muhammad , the First to be created, the First to be mentioned, the First to be honored.

When Allah ordered the Pen to write, it asked, “What shall I write?” and Allah said, “Write ‘La Ilaha Ill-Allah.’” The Pen wrote “La Ilaha Ill-Allah” for seventy-thousand of Allah’s years and then it stopped. One of Allah’s days is equal to one thousand of our years. Then Allah ordered it to write again, and the Pen asked, “What shall I write?” and Allah answered, “Write Muhammadun Rasul-Allah.” And the Pen said, “O Allah, who is this Muhammad that You have put Your Name next to his name?” Allah said, “You must know that if it were not for Muhammad I would not have created anything in Creation.” So the Pen wrote Muhammadun Rasul-Allah for another seventy-thousand years.

When did Allah order the Pen to Write? When did the Pen Write? When did that writing of “La ilaha ill-Allah Muhammadun Rasul-Allah” occur? No one knows. The mention of the name of the Prophet by Allah, Almighty and Exalted, is something which happened before the creation of anything, and its reality occurred in pre-Eternity. That is the reason the Prophet mentioned, “kuntu Nabiyyan wa adamu bayni-l-ma’i wa-t-tin” – “I was a Prophet when Adam was between water and clay.”

He is the Perfect Human Being. He is the Seal of all prophets and messengers. What can a weak servant say in order to honor the Master of Messengers? If it were not for him, no one would ever have known Allah, Almighty and Exalted. Never would the fabric of the universe have been woven into existence as it has been woven.

Therefore the pen cannot describe the most perfect of the Perfect human beings, the Master of Masters, the King of Kings, the Sultan of Sultans of the Divine Presence.

He is the Heart of the Divine Presence. He is the Heart of the Unique Essence. He is the Sign for Oneness and the Sign of Oneness. He is known as the Secret of All Secrets. He is the only one addressed by Allah Almighty and Exalted, because he is the only one considered Responsible in the Presence of Allah who said, "Were it not for him I would not have created any of My creation." All of the creation was given to the Prophet as a divine gesture of honor from Allah, Almighty and Exalted. Therefore the Prophet is responsible for that creation which is his honor and his Trust. For that reason he is the only one to be addressed in the Divine Presence.

The singular status of the Prophet is the heart and the Essence of the phrase of tawheed [La ilaha ill-Allah Muhammadun Rasul-Allah] and the foundation of Sufism. The Prophet is the "one soul" mentioned in the Qur'anic verse, "[O Mankind] Your creation and your resurrection is in no wise but as an individual soul" [31:28]. It is also the Prophet who is the "single life" represented in the verse, "If anyone slew a person... it would be as if he slew the whole people: And if anyone saved a life, it would be as if he saved the life of the whole people." [5:32]

The Prophet , moreover, referred to his responsibility in the hadith: a'malakum tu'radu 'alayya kulla yawm, "All your actions are shown to me every day. If they are good, I pray for you; if they are bad, I ask Allah's forgiveness for you." That means that the Prophet is the one who is responsible towards God for his Community. That is why, as we said, he is "the only to be spoken to." It is the meaning of Intercession. Allah refers to this intercession in the verse, "If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful" [4:64].

His honorable biography and his blessed speeches and actions can never be encompassed in a book. But we can say that he is Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim and that his lineage goes back to Ibrahim . He was born in Makkah al-Mukarrama on a Monday, the 12th of Rabi'ul Awwal, 570 CE, in the Year of the Elephant. His mother, Sayyida Amina, when she gave birth to him, saw a light coming from her that turned all darkness into light as far as Persia. When he was born, the first thing he did after coming from his mother's womb was to fall into prostration. His father died before he was born. He was nursed by Thuayba and then by Halima as-Sa'diyya, with whom he stayed for four years.

While returning with him from a visit to his uncles in Madinat al-Munawwara (at that time Yathrib), his mother fell sick and died. He was six years old. His grandfather raised him for two years, until he also died. Orphaned three times, he went to live with his uncle, Abu Talib. Allah Almighty and Exalted ordered the Angel of the Trumpet, Israfil to accompany him at all times until the age of eleven years. Then Allah ordered Jibril to accompany him and to look after him and to keep him in his safekeeping, and to send to his heart heavenly and spiritual Powers.

He traveled with his uncle to Sham (Damascus). On their way they passed by Basra where a monk named Buhaira, living in a monastery nearby, told his uncle, "Take him back, it will be safer for him." At that time he was twelve years old. Years later he

traveled again to Sham with Maysara, to trade on behalf of the Lady Khadija . They were very successful. Maysara told Khadija about his miraculous powers and his business acumen and she became interested in him. She proposed marriage and he accepted her offer. He married her when he was 25 years of age and she was forty.

He was known throughout his tribe as as-Sadiq al-Amin, the Truthful and Trustworthy One. When he was 35 years of age, the Quraish Tribe was renovating the House of Allah, the Ka'aba. They disputed among themselves as to who should put the sacred Black Stone (hajarul-aswad) in its place. They finally came to an agreement that the most trustworthy person should replace it, and that person was the Prophet .

At that time inspirations and revelations were coming to his heart. He was always in a state of spiritual vision and insight, but he was not authorized to speak about it. He preferred to be alone and used a cave in a mountain called al-Hira for contemplation and meditation. He sought seclusion as the means to reach the Divine Presence of Allah Almighty and Exalted.

He avoided all kinds of attachment, even with his family. He was always in meditation and contemplation, afloat on the Ocean of the Dhikr of the Heart. He disconnected himself completely from everything, until there appeared to him the light of Allah Almighty and Exalted, which graced him with the condition of complete intimacy and happiness. That intimacy allowed the mirror of revelation to increase in purity and brightness, until he attained to the highest state of perfection, where he observed the dawning of a new creation. The primordial signs of beauty shone forth to spread and decorate the universe. Trees, stones, earth, the stars, the sun, the moon, the clouds, wind, rain, and animals would greet him in perfect Arabic speech and say, “as-Salam ‘alayka Ya Rasul-Allah” — “Peace be upon You, O Prophet of God.”

At forty years of age, when standing on the Mountain of Hira, there appeared on the horizon a figure he did not recognize, who said to him, “O Muhammad, I am Jibril and You are the Prophet of God whom He has sent to this nation.” Then he handed him a piece of silk which was decorated with jewels. He put it in his hand and told him, “Read.” He asked “What am I to read?” He hugged the Prophet and told him, “Read.” He again said, “What shall I read?” He hugged him again and said,

*Read, in the name of Your Lord, who Created,
Created man out of a blood-clot,
Read, and thy Lord is Most bountiful
Who has taught with the Pen,
Taught man what he knew not! [96:1-5]*

Then he ordered him to climb down the mountain to the plains below; he placed him on a large white stone and gave him two green robes. Then Jibril hit the earth with his feet. Immediately a spring poured forth and the angel made ablutions in it and ordered him to do the same. Then Jibril took a handful of water and threw it on the face of the Prophet . Sufi saints say that the water he threw was a sign that the Prophet was granted authority to spread to human beings the Knowledge of the Secrets of Allah's Divine Presence, either by physical means or by spiritual means.

Then he observed two cycles of prayer (rak'ats) and told the Prophet , "This is the way to worship," and he disappeared.

The Prophet returned to Makkah and told his wife all that had occurred. She believed him and she was the first Muslim. Then she went with the Prophet to Waraqah bin Nawfal, her cousin, who was considered a person knowledgeable in spirituality. The Prophet told him what happened. He believed him and he was the first man to believe in the Prophet . He said, "This is the Holy Spirit who descended on Moses ." He said, "Would that I be alive when your people expel you from Makkah!" The prophet asked, "Are my people going to put me out of Makkah?" He said, "Yes, that is what is written."

Then Abu Bakr became a believer and he was followed by Ali . In public the Prophet gave guidance needed for daily life, and in private he would give the special advice needed for attaining the state of Ihsan (perfect good character). That is why Abu Huraira said in an authentic hadith mentioned in Bukhari, "The Prophet has poured into my heart two kinds of knowledge: one I have spread to people and the other, if I were to share it, they would cut my throat."

The knowledge Abu Huraira referred to is the hidden, secret knowledge that the Prophet gave to his Companions. He did not authorize them to spread that knowledge because it is the secret knowledge of the heart. From these secrets all Masters of the Naqshbandi Golden Chain and all other Sufi Orders receive their knowledge. This knowledge was transmitted only from heart to heart, either through Abu Bakr as-Siddiq or through Ali .

For three years, as the Muslims increased in number, they used Dar al-Arqam as a mosque in which to teach, to worship and to hide. Then the Prophet was ordered to proclaim the religion openly. Allah sent a surah of the Qur'an challenging anyone to write anything like it. Poets, leaders and famous people tried until they openly accepted the self-evident fact that it was not possible. Still the unbelievers went to his uncle, complaining, saying, "Give us Muhammad so we may kill him." He said, "No one can touch him as long as I am living." The unbelievers tortured all those who did believe him. They kidnapped their wives, killed their children and raped their daughters. The new Muslims suffered all kinds of difficulties at the hands of the unbelievers.

For thirteen years the Prophet stayed in Makkah, calling the people to Allah's religion.

The unbelievers asked for a miracle or a sign in the heavens. The Holy Prophet divided the full moon in two in front of their eyes. Some of them believed and some of them did not. After this the persecution continued and some Muslims asked permission to emigrate. They emigrated to Ethiopia, where the King gave them refuge and, through their influence, became a believer in the Prophet . They stayed there for five years before some of them returned to Makkah. The Prophet's uncle and then his wife Khadija al-Kubra died. These were his staunchest supporters. It was the year of sadness.

A year and a half later, he was invited to the Presence of Allah, Almighty and Exalted. From Makkah to Jerusalem (Quds) he travelled accompanied by Archangel Gabriel

(Jibril) . From Jerusalem he ascended to the heavens by means of Buraq, a heavenly mount who carried him up. All the prophets in the different levels of heaven came to greet him. He ascended higher and higher, until he heard the scratching of the Pen, writing out God's Decree. He approached the Divine Presence, closer and closer, until Jibril said to him, "Ya Rasul Allah (O Prophet of God), I cannot continue further, or I will be extinguished." The Prophet said, "O Jibril, accompany me!" He said, "I cannot, or I will be burned in Allah's Light." So Muhammad , the most Perfect of the Perfect, continued alone. Driven by his love for Allah's Divine Presence he approached closer and closer, achieving the State of Complete Annihilation in five different stages.

From one stage to another the Prophet moved into Allah's Divine Secrets. Between each stage was five hundred thousand years. He passed through these vast Divine Oceans of Knowledge, which Allah Almighty and Exalted has created, until he was completely dissolved in Allah's Existence, seeing nothing except Him. Then Allah called him to return to existence after he had reached the State of Annihilation. He returned and Allah told him, "O Muhammad, Approach closer." From this it is understood that the Prophet , having reached the State of Complete Annihilation, was called by Allah by his name, indicating that he was appearing anew with Allah's Appearance. He reached so near to the Divine Light, that he was "two bow-lengths or nearer" [53:9]. Allah asked him, "Who are you, O Muhammad?" At that time the Prophet was not conscious of himself and he replied: "You, O my Lord." This is the perfection of the state of not associating anyone with Allah. It is the perfect sign of Tawhid (Oneness), when nothing exists except His Glory, His Essence, Himself.

Shaykh Nazim al-Haqqani has related, from the hidden knowledge of the Sufi saints, some of the events that occurred on that incredible journey of the Prophet. This is knowledge from the Prophet which Abu Huraira referred to in his hadith, knowledge passed down from the heart of Abu Bakr as-Siddiq. The Prophet said, "Whatever Allah poured into my heart I poured into the heart of as-Siddiq." This knowledge was then passed to the Naqshbandi Sufi saints and constitutes their spiritual inheritance.

Shaykh Nazim al-Haqqani said, "Allah Almighty and Exalted said to the Prophet on the Night of Ascension, O Muhammad, I have created all of creation for your sake, and I am giving it all to you. At that moment Allah granted the Prophet power to see all that He had created, with all of their lights and all of the favors that Allah had granted His creatures by decorating them with his Attributes and with His Divine Love and Beauty.

"Muhammad was enthralled and enraptured because Allah had given him the gift of such a creation. Allah said to him, 'Ya Muhammad, are you happy with this creation?' He said, 'Yes, My Lord.' He said, 'I am giving them to you in Trust to keep, to be responsible for, and to return to Me just as I gave them to you.' Muhammad was looking at them in delight because they were illuminated with beautiful lights, and he said, 'O My Lord, I accept.' Allah said, 'Are you accepting?' He replied, 'I accept, I accept.' As he finished replying the third time, Allah granted him a vision of the sins and the many forms of misery, darkness, and ignorance into which they were going to fall.

"When Muhammad saw this he was dismayed, wondering how he would be able to return them to His Lord as clean as in their original state. He said, 'O My Lord, what

is this?' Allah replied, 'O My beloved, this is your responsibility. You have to return them to Me as clean as I gave them to You.' Then Muhammad said, 'O my Lord, give me helpers to help me clean them, to sanctify their spirits, and to take them from darkness and ignorance to the state of knowledge, of piety, of peace and love.'

"Then Allah, Almighty and Exalted, granted him a vision in which he informed him that out of this creation He had chosen for him 7,007 Naqshbandi Saints. He told him, 'O My beloved, O Muhammad, these saints are from the most Distinguished Saints that I created to help you in keeping this creation clean. Out of them are 313 who are in the highest, most perfect state in the Divine Presence. They are the inheritors of the secrets of 313 Messengers. Then I am giving you forty, who are carrying the most distinguished powers, and they are considered the Pillars of all saints. They are going to be the Masters of their times and they are going to be the Inheritors of the Secrets of Reality.'

"At the hands of these saints everyone will be healed from his wounds, both externally and internally. These saints will be able to carry the whole Nation and the whole of Creation without any sign of tiring. Every one of them will be the Ghawth (Arch-Intercessor) in his time, under whom will be the five Qutub (Spiritual Poles).'

"The Prophet was happy and he said, 'O my Lord, give me more!' Then Allah showed him 124,000 saints, and He said, 'These saints are the inheritors of the 124,000 prophets. Each one is an inheritor from one prophet. They also will be there to help you clean this Nation.'

"While the Prophet was ascending to the Divine Presence, Allah caused him to hear a human voice. The voice was that of his friend and closest Companion, Abu Bakr as-Siddiq . The Prophet was told by Allah Almighty to order Abu Bakr as-Siddiq to call all the Naqshbandi saints: the 40, the 313, and the 7,007, and all their followers, in their spiritual forms, into the Divine Presence. All were to receive those distinguished Lights and Blessings.

"Then Allah ordered the Prophet , who ordered Abu Bakr , to call the 124,000 saints of the other 40 Tariqats and their followers to be given that Light in the Divine Presence. All of the Shaykhs began to appear in that gathering with all of their followers. Allah then asked the Prophet to look at them with his Prophetic power and light, and to lift them all to the station of Siddiqin, the Trustworthy and the Truthful. Then Allah Almighty and Exalted said to the Prophet , and the Prophet said to the saints, 'All of you and all of your followers are going to be stars shining among human beings, to spread that light which I gave you in pre-Eternity to all human beings on earth.'"

Mawlana Shaykh Nazim says, "That is only one of the secrets that has been revealed about the Night of Ascension to the hearts of the saints through the transmission of the Golden Chain of the Naqshbandi Order." Many more visions were given to the Prophet , but there is no permission to unveil them.

That Night, the Prophet was ordered by Allah to perform 50 prayers a day. He shortened it to five prayers a day on the advice of the Prophet Moses (Musa) . He returned from that Night Journey, and the first one to believe him was Abu Bakr as-

Siddiq . The unbelievers, hoping to ridicule him, asked him to describe Jerusalem. He described it in all its details, and the unbelievers were humiliated.

Persecution against the Prophet and his Companions escalated. Then Allah sent him the Ansar (Helpers) from Madinah. Islam had begun to spread among the tribes of this small oasis not far from Makkah. Allah gave the believers permission to migrate to Madinah, the home of the Ansar. Abu Bakr wanted to migrate, but Muhammad told him, "Don't leave yet, wait, and maybe you will travel with me. There is a very important event which must happen."

The Prophet fled at night with Abu Bakr and left behind him Ali to impersonate him in his bed. On the way he stopped to hide in the Cave of Thawr. Abu Bakr said, "O Prophet, don't enter, I will enter first." In his heart he thought that there might be something harmful inside and he chose to encounter it first. He found a hole in the cave. He called the Prophet to come in and he put his foot over the hole. The Prophet came in and lay down with his head on Abu Bakr's thigh. A snake inside the hole began to bite the foot of Abu Bakr. He tried not to move although he was in great pain. Tears flowed down his cheeks. One warm tear dropped on the blessed face of the Prophet . At this, as was mentioned in the Qur'an: "He said to his friend, Grieve not for verily Allah is with us." [9: 40] and he also said, "What do you think of two when God is their Third?" [57: 5]. Abu Bakr said to the Prophet, "O Prophet of God, I am not sad, but I am in pain. A snake is biting my foot and I am worried that it might bite you. I am crying because my heart is burning for you and for your safety." The Prophet was so pleased with the reply of his beloved Companion that he hugged Abu Bakr as-Siddiq , put his hand on his heart and poured the knowledge that Allah had given him into the heart of Abu Bakr as-Siddiq. That is why he said in a hadith, "Whatever Allah poured into my heart, I poured into the heart of Abu Bakr ."

Our Grandshaykh Muhammad Nazim al-Haqqani says, "Following this the Prophet put his other hand on the foot of Abu Bakr as-Siddiq and read, Bismillah ir-Rahman ir-Rahim, and the foot was immediately healed. Then he ordered the snake to come out and the snake came out, coiling itself in front of the Prophet . Then the Prophet said to the snake, 'Do you not know that the flesh of a Siddiq is forbidden to you? Why are eating the flesh of my Companion?' He replied to the Prophet in a perfect and pure Arabic, 'O Prophet of Allah, were not all things created for your sake and for your love? O Prophet, I too love You. When I heard that Allah Almighty and Exalted said that the best nation is your nation, I asked Him to prolong my life and grant me the honor of being among your nation and looking at your face. And Allah granted me that wish and that honor. When Abu Bakr put his foot in that hole, it blocked my sight. I wanted him to move his foot to enable me to see you.' The Prophet said, 'Look at me now and fulfill your wish.' The snake looked and looked; after a while, it died. The Prophet ordered the Jinn to carry the snake away and bury it."

Mawlana Shaykh Nazim says, "These are secrets that have been given to the hearts of the Naqshbandi Saints." He continues the story thus: "Then the Prophet said to Abu Bakr, 'There was no need to stop in this cave, except that a significant event will happen here. The Light of the root of the spiritual Tree which is going to spread over all humanity, the Light coming directly from the Divine Presence, will appear here. Allah has ordered me to transmit it to you and to all the Naqshbandi Sufi followers.'

“This lineage was not called the Naqshbandi at that time, but was known as the Children of Abu Bakr as-Siddiq, and he was known to saints as the ‘Father’ of this line.

“Then Allah asked the Prophet to order Abu Bakr as-Siddiq to call all the Masters of the Golden Chain who are the inheritors of Abu Bakr. The latter called the Grandshaykhs of this Golden Chain, all of them, from his time down to the time of the Mahdi . All of them were called through their spirits from the World of Souls. Then he was ordered to call the 7,007 Naqshbandi Saints. Then the Prophet called the 124,000 prophets.

“Abu Bakr as-Siddiq, by order of the Prophet , ordered every grandshaykh to summon all his followers to appear spiritually. Then Abu Bakr as-Siddiq ordered all the Shaykhs to take the hands of their followers to receive initiation. He put his hand above them all, and then Muhammad put his hand above all of them, and then Allah put His Hand, the Hand of Power (Qudrat), over them all. Allah by Himself, put on the tongue of everyone present His recitation (talqeen az-Zikr), and He told the Prophet to order Abu Bakr as-Siddiq to order all the saints present with their followers to recite what they were hearing from the Voice of Power:

All of those present followed their Shaykhs and the Shaykhs followed what they heard the Prophet reciting. Then Allah Almighty and Exalted taught the secret of the Dhikr, known as **Khatm-il-Khwajagan**, to Abdul Khaliq al-Ghujduwani, who led the first dhikr among the saints of this Order. The Prophet announced to Abu Bakr, who announced to all saints, that Abdul Khaliq al-Ghujdawani is the leader of the Khatm-i-Khwajagan. Everyone was honored to receive that secret and light from Khwaja Abdul Khaliq al-Ghujdawani, in the presence of all saints, in the presence of Abu Bakr as-Siddiq, in the presence of The Prophet , in the Presence of Allah.

Mawlana Shaykh Nazim said, “Anyone who accepts initiation from us or attends our Dhikr must know that he was in the cave at that blessed time, in the Presence of the Prophet , and that he received all of these secrets then. These secrets have been transmitted to us from the masters of the Golden Chain, through Abu Bakr as-Siddiq.”

Abu Bakr as-Siddiq was overjoyed and astounded with what took place in that cave, and he understood why the Prophet had chosen him to be the companion of his migration. The Naqshbandi Shaykhs consider the events in the cave as the foundation of the Tariqat. Not only is it the source of the daily wird (devotion) but the souls of all members of the Order were present together at that time.

After the events in the cave, they continued on to Madinat al-Munawwarah. When they reached Quba, a village near Madinah, on a Monday in Rabi’ul Awwal, they stopped for several days. There the Prophet built the first mosque. They continued on their way on a Friday, after praying the Friday Prayer at Quba. It was the first Jum’a that he prayed. He entered Madinah with his friend, amid shouts of takbir (ALLAHU AKBAR) and tahmid (AL-HAMDU LILLAH) and the excited, joyful happiness of everyone. He moved to the place his camel stopped, and it is there that he built his mosque and his home. He stayed as a guest in the home of Abu Ayyub al-Ansari until his mosque was built.

When the Prophet came to Madinah, it was full of diseases. As soon as he arrived, the diseases disappeared. Following is a brief list of the main events of the next ten years.

Year One – *The Prophet was inspired to call the people to prayer by means of the human voice (Adhan).*

Year Two – *He was ordered to institute the monthly fast of Ramadan, and he was directed to face the Ka'aba in Makkah during prayers, instead of towards Jerusalem as they had done previously. It was the year that he fought the unbelievers in the decisive Battle of Badr.*

Year Three – *The Prophet fought the unbelievers at Uhud.*

Year Four – *The battle of Bani Nadeer took place, and permission was given for shortening the prayer during traveling and fighting. Alcohol was forbidden. Tayammum, or ritual purification with sand when water is not available, was allowed and the “prayer in fear” was authorized.*

Year Five – *The battle of Khandaq took place and the defection of Banu Quraizah and Mustaliq occurred.*

Year Six – *The Treaty of Hudaibiyya took place as did the Pledge of Loyalty — the model of Sufi initiation — under the Tree. The fifth pillar of the religion, the obligation of Hajj, also came in this year.*

Year Seven – *The battle of Khaibar took place.*

Year Eight – *The events of Mu'ta, the peaceful conquest of Makkah and the battle of Hunayn occurred.*

Year Nine – *The battle of Tabuk occurred and the Pilgrimage of as-Siddiq. It was called the Year of Wufud.*

Year Ten – *The Prophet made what is known as the Farewell Pilgrimage.*

Year Eleven -*The Prophet passed on to the other life.*

Description of the Holy Prophet's Features

Allah Almighty and Exalted adorned the Prophet with His Divine Lights and Manners, and then He added more by saying to him: “Truly you are of a magnificent nature” [68:4].

The Prophet was neither tall nor short, but he was of middle height. He had broad shoulders. His color was light, neither dark nor white. He had a broad forehead, with heavy eyebrows, not connected but with a blaze shining like silver in the middle of them. His eyes were large. His teeth were very white, like pearls. His hair was not curly nor was it straight, but in between. His neck was long. His chest was broad, without much flesh. The color of his chest was light, and between his sternum and his navel was a line of hair. He had no hair on his chest other than that line. His shoulders were wide and had hair on them. On his shoulders were two seals of

Prophecy. All his Companions used to look at them. The right shoulder had a black beauty mark, and around it were some small hairs, like the hairs of a horse. His forearms were large. His wrists were long. His fingers were also long. His palm was smoother than silk. Whenever he put his hand on the head of a child or a man, the beautiful scent of musk came from it. Wherever he moved, a cloud moved with him that shaded him from the heat of the sun. His sweat was like white pearls, and its smell was like amber and musk. The Companions said they had never seen anything like it before.

The Holy Prophet used to look down more than he raised his head. Whoever saw him from afar was amazed by him and whoever knew him intimately loved him. He was most handsome both in his external appearance and his internal appearance.

Amr ibn al-As said, "No one was dearer to me than the Holy Prophet nor was anyone more glorious than him in my eyes. So bright was his glory that I could not look at his face for any length of time, so that if I were asked to describe him I would not be able to as I had not looked at him long enough."

The Prophet was the bravest among people, the most just and the most generous. He used to walk alone among his enemies at night without a guard. He was never afraid of anything in this world. He was the most modest of his person, the most sincere, and the most pious. He never spoke just to spend time. He preferred silence to speech and never showed pride, although he was the most eloquent speaker.

Allah gave the Prophet mastery in politics and mastery in private conduct. Although he didn't write or read, Allah raised him from the land of ignorance, taught him the best of manners and the best of ethics.

He was the gentlest of men, the most tolerant, the most merciful, as Allah Himself called him "Kindest and Most Merciful" [9:128]. He smiled at everyone and joked with everyone in a decent way. Alone he was always crying and entreating Allah for forgiveness for his Ummah. He was always contemplating and meditating. He always used to sit to remember Allah by reciting Dhikr.

He used to walk with the widow and orphan. He showed humbleness to unbelievers, wishing them to become believers. Someone asked him "pray for Allah to curse the unbelievers." He said, "I was not sent to curse but as a Mercy. I will ask for them to be guided because they don't know."

He called everyone to Allah. He never humiliated the poor. He was never afraid of a king. He always chose the easy way, according to Allah's wish [2:185, 20:2]. He laughed without making a sound, not out loud. He always said, "serve your people." He used to milk his goats, serve his family, patch clothes, walk sometimes barefooted, visit the sick, even if they were unbelievers or hypocrites, visiting the graves of believers and greeting them, training with the sword, learning the bow and arrow, riding the horse, riding the camel, riding the donkey. He used to eat with the poor and wretched. He always accepted a gift graciously, even if it was a spoonful of yogurt, and he used to reward it. He never ate from sadaqa (charity), but immediately passed it on to the poor. He never kept one dinar or one dirham in his house except he gave it to the poor. He never came home until he spent all that Allah had given him.

He was very good to his family and to his friends. He urged his friends to walk in front of him and walked behind them. He said, "leave my back for angels." His companionship was the companionship of patience and shyness. Whoever argued with him saw patience from him, and he did not reply to those who insulted him. He never came against anyone in anger nor ever used bad language. He was never angry for himself and was only angry for his Lord's sake. He used to eat with his servants. He never slapped anyone with his hand. He never punished for a mistake, but always forgave. His servant Anas () said, "In all my life, he never asked me once: why did you do this, or why didn't you do that?"

The Clothes of the Holy Prophet

He used to wear whatever he found, cotton or wool, but mostly he used to wear cotton. He liked green clothes. Abu Huraira says, "He wore the long, loose shirts, the burda and the habra and the jubba, and he wore the turban with a face-veil and loose-ended, the izar and the rida'." Jabir ibn Samurah () says, "I saw the Prophet on a moonlit night. He had a red cloak over his body, and I looked attentively in turn towards him and the moon. Certainly, he appeared to me more beautiful than the moon itself." He used to wear the white turban and the black turban and sometimes the red turban. He used to leave a tail at the back of his turban. Imam Tabari said "he used to have a turban of seven arms' length." He had a turban by the name of Sihab (the Clouds) which he gave to Ali (). He used to wear a silver ring on his right hand, engraved with the words "Muhammadun Rasul-Allah." He used to wear khuffs (leather socks) on his feet. He liked perfumes and fragrant scents.

He never saw ease and would not possess even a bed, as he wished to make his abode in the next world. His mattress was made from tree-leaves. He had a big cloak which he used to put on the floor and sit on. Sometimes he used to sleep on a reed mat or directly on the floor.

The Miracles of the Holy Prophet

He was a healer for himself and for others. He used to heal by reciting Qur'an on the sick person. He warned people to avoid too much eating. He performed countless miracles. He prayed that Ali not feel the hot and cold weather, and he never felt them. He prayed for Ibn `Abbas to be a genius in religion, jurisprudence, and explanation of Qur'an, which came to pass. When Qutada's eye fell out of its socket, he put it back, and Qutada was able to see with it better than he ever had before. He rubbed the foot of Ibn Abi `Atiq when it was broken and it healed immediately. The moon split on his order as a sign to the unbelievers. Water sprang forth from his fingers from which a whole army drank and made ablution. From a small cup of water, water was pouring, making the desert like an oasis. The branch of a tree under which he sat, bowed in a gesture of love as he stood up to leave. The minbar (pulpit) at which he used to preach, used to give a moaning sound, as if crying for him. The stones praised Allah in his hand, so that everyone heard them. The animals complained to him. The deer and the wolf testified to his prophethood. He predicted that his daughter Fatima would be the first to follow him in death. He foretold Uthman Dhu-n-Nurayn, his third caliph and son-in-law, would be assassinated. He announced the murder of al-Aswad bin Annasi on the night of his

death in Sana'a in far off Yaman. He mentioned the death of the King of Persia to his Companions on the exact moment that it happened. He ate meat full of poison, but nothing happened to him though the one who ate with him died immediately. Countless other miracles could be mentioned.

The Sayings of the Holy Prophet

No one can make a complete account of his sayings. Even if the seas of this world were ink and the trees were pens no one could write all the sayings of the Prophet Muhammad . Thousands and hundreds of thousands of his ahadith(narrated sayings) have been written from what he was saying and it was known as the 'Ilm al-Hadith or Science of Prophetic Narration.

He said:

“Allah rewards people according to what they achieve.”

“Allah said, whoever comes against one of My saints, I will declare war against him.”

“Allah’s saints are under his domes. No one knows them except Him.”

“Be near the poor [meaning the spiritual poor] because they have a government of their own.”

“Be in this world as a stranger and a guest, and make the mosques your homes, and teach your heart leniency, and make much remembrance and cry much.”

“How many people welcome a day whose end they will not live to see, and expect a tomorrow which they do not reach?”

“Say the truth, even if to your detriment.”

“Make everything easy and don’t make it difficult. Give good tidings and don’t cause people to run away.”

“Allah said, ‘O Son of Adam, you will get what you have intended, and you will be with the one whom you love more.’”

“Keep Allah and He will keep you. Keep Allah before you. If you need help, ask His Help.”

“Be austere in this lower world and Allah will love you. Be austere with what is in the hands of people and the people will love you.”

“The one who has the most perfect mind is the one who is most fearful of Allah.

“Beware of the lower world because it is a black magic.”

“Refrain except from good speech.”

“Give back the Trust and don’t betray it.”

“When Allah loves someone, He will put him in difficulties.”

“When Allah wants good for His servant, He will guide him to someone that shows him the way.”

“Forgive, and Allah will forgive you.”

“Be merciful, Allah will be merciful with you.”

“The one under the heaviest punishment on the Day of Judgment is a fierce scholar.”

“The one under the heaviest punishment on the Day of Judgement is a scholar whose knowledge did not benefit him.”

“Ask Allah forgiveness and health.”

“Keep what you are doing secret.”

“The most sinful person is the one whose tongue is always lying.”

“All Creation is a servant of Allah. The most beloved to Him among them is the one that helped his brothers.”

“The best deed is when people will be safe from your tongue and your hand.”

“As long as you say ‘La ilaha ill-Allah’ (No god but God) it will lift Allah’s punishment from you and change you for the good.”

“O People, are you not ashamed that you collect more than you eat, and you build houses more than you need to live in?”

The Passing of the Holy Prophet

When Allah Almighty and Exalted perfected his Nation and completed His favor on His Prophet , He transferred him to a house better than his house, and to a Friend better than his friends. Allah Called his soul in his last days. As a result, his final sickness began in the last ten days of the month of Safar, in the house of his wife Maimuna . When his sickness intensified, he transferred to the house of `Ayesha . He was sick for twelve days. He used to send Abu Bakr as-Siddiq to lead the prayers as a sign to the Sahaba that he had chosen him as his successor.

He passed away on a Monday, the 12th of Rabi`ul Awwal. Wrapped in his nightgown, he was washed by Sayyidinas `Ali, `Abbas ibn `Abd al-Muttalib and his two sons, Qutham and Fadl. `Usama bin Zaid and Shakran were pouring the water which Awwas Khazraji was bringing from the well. As they performed their washing, the body exuded beautiful scents, so that `Ali said continually: “By God, what would I give for you! How sweet you are and how wholesome you are, both alive and dead!” His Companions entered his house one by one to pray on him, then ladies prayed on him, then children prayed on him. He was buried in the same place he passed away, in the house of `Ayesha . Abu Talhah Zayd ibn Sahl dug his grave and those who washed him lowered his blessed body into it. Then it was covered and leveled and they threw water on it.

People were bereaved, tongues were silent. The world seemed darkened. No one knew what to say. The Holy Spirit — the angel Jibril – was no longer to come bringing revelation. The Prophet's death was the greatest disaster for every Companion. Many people were crying and shouting. But Allah sent supporters for His religion, because that was the Seal of Prophets. He sent a Renewer (mujaddid) of this religion century after century. Saint after saint, we find that every grandshaykh of the Most Distinguished Naqshbandi Order was like a shadow of the Prophet , reviving the deen (religion) and training the seekers to find their Lord as the Companions had been trained.

The secret of God's strong support and pure guidance passed from Muhammad to his beloved friend, **Abu Bakr as-Siddiq**. What the Prophet poured into the heart of Abu Bakr () no one knows. May Allah send upon our Prophet more and more of His Light! He was sent as a Mercy for human beings and his secret passed from one saint to another to support this religion and to bring his secret to the hearts of human beings.

Abu Bakr as-Siddiq

*The moon traverses the constellations of the zodiac in a single night,
so why do you deny the mi'raj (Ascension)?
That wondrous, unique Pearl (the Prophet) is like a hundred moons
—for when he made one gesture, the moon was split in two.
And the marvel that he displayed in splitting the moon
was in keeping with the weakness of the creatures' perception.
The work and business of the prophets and messengers
is beyond the spheres and the stars.
Transcend the spheres and their revolution!
Then you will see that work and business.
—Rumi*

The Secret was transmitted and flowed from the Master of all Nations, the Messenger of Allah ﷺ to the first Khalif, Imam of Imams, Abu Bakr as-Siddiq ؓ. Through him the religion was supported and the Truth protected. Allah mentions and praises him in His Holy Qur'an in many verses:

“As for him who gives and keeps his duty, we facilitate for him the way to ease.” [Al-Lail: 5-7]
and

“And (away from the fire) shall be kept the most faithful who gives his wealth, thereby purifying himself, and seeks to gain no pleasure or reward other than the Presence of his Lord, the Most High.” [Al-Lail:17-21]

Ibn al-Jawzi states that all Muslim scholars and the Companions were certain that these ayats referred to Abu Bakr. Among all the people he was called “Al-`Atiq,” the most pious, delivered from the punishments of the fire.

When ayat 56 of Surah Al-Ahzab revealed that “Allah and his angels bless the Holy Prophet,” Abu Bakr asked if he also was included in this blessing. Ayat 43 was then revealed stating:

“He it is who sends His blessing on you and so do His angels, that He may bring you forth out of darkness into light. And He is merciful to the believers.” [Al-Ahzab: 43]

Ibn Abi Hatim explained that ayat 46 of Surah Ar-Rahman came in reference to Abu Bakr as-Siddiq:

“And for him who fears to stand before his Lord there are two gardens.” [Ar-Rahman:46]

and:

“We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is thirty months. At length, when he reaches the age of full strength and attains forty years, he says, “O my Lord! Grant me that I may be grateful for Thy favor which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in submission.” Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth, which was made to them (in this life).” [Al-Ahqaf: 15-16]

Ibn `Abbas says that these ayats came as a description of Abu Bakr as-Siddiq, Allah honoring and elevating his state among all the Companions of the Prophet ﷺ. Ibn `Abbas notes further that ayat 158 of Surah Al-Imran was revealed in reference to Abu Bakr and Umar ؓ:

“And take council with them on important matters.” [Al-Imran: 158]

Finally, the great honor accorded to Abu Bakr in accompanying the Holy Prophet ﷺ on his flight from Makkah to Madinah, is referred to in the ayat:

“When the unbelievers drove him out, he had no more than one companion. The two were in the Cave, and he said to his companion, Fear not, for Allah is with us.” [At-Tawbah: 40]

In addition to the praise of Allah, Abu Bakr as-Siddiq received the praise of the Holy Prophet ﷺ and of his companions. This is recorded in many well known Hadiths.

The Holy Prophet ﷺ said:

“Allah will show His glory to the people in a general way, but He will show it to Abu Bakr in a special way.”

“Never has the sun risen or set on a person, other than a prophet, greater than Abu Bakr.”

“Never was anything revealed to me that I did not pour into the heart of Abu Bakr.”

“There is no one to whom I am obligated and have not repaid my debt except Abu Bakr, for I owe him much for which Allah will compensate him on the Day of Judgment.”

“If I were to take an intimate friend (khalil) other than my Lord, I would have chosen Abu Bakr.”

“Abu Bakr does not precede you because of much prayer or fasting, but because of a secret that is in his heart.”

Bukhari narrates from Ibn `Umar that, “In the time of the Prophet ﷺ we were not recognizing anyone higher than Abu Bakr as-Siddiq, then `Umar, then `Uthman.”

Bukhari also narrates from Muhammad ibn al-Hanafiya (Ali's son): “I asked my father, ‘Who are the best people after Allah's Apostle ﷺ?’ He said, ‘Abu Bakr.’ I Asked, ‘Who then?’ He said, Then `Umar. I was afraid he would say `Uthman next, so I said: ‘Then you?’ He replied, ‘I am only an ordinary person.’”

Tabarani narrated through Mu`adh that the Prophet ﷺ said, “I had a vision that I was put on one side of the scale and my Nation was put on the other side and I was heavier. Then Abu Bakr was put on one side and My Nation was put on one side and Abu Bakr was heavier. Then `Umar was put on one side and My Nation was put on the other and `Umar was heavier. Then `Uthman was

put on one side and My Nation on the other and `Uthman was heavier. Then the scale was raised up.”

Hakim narrated that `Ali was asked, “O Ruler of the Faithful, tell us about Abu Bakr.” He said, “He is a person whom Allah called *as-Siddiq* on the tongue of the Prophet ﷺ and he is the *khalif* (successor) of the Prophet ﷺ. We accept him for our religion and for our worldly life.”

There are many other hadiths indicating the great attainment of Abu Bakr as-Siddiq with respect to all the other Sahaba.

Abu Bakr was the best friend and most beloved companion of the Holy Prophet ﷺ. He was blessed by being first and foremost, throughout his life, in his belief, his support, and his love of the Holy Prophet. For this quality he was honored with the title of *as-Siddiq*, or the Veracious.

He was the first free adult man to accept Islam at the hands of the Prophet ﷺ. He had never joined in the worship of idols practiced by his contemporaries. He came to Islam without any trace of doubt or hesitation. Many years later the Holy Prophet ﷺ recalled: “Whenever I offered Islam to anyone, he always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr was the only person who accepted Islam without any doubt or hesitation, and without any argument.”

He was first in his spiritual support. He remained steadfast in his support throughout the difficult years in Makkah. He was the first to speak out when events passed beyond the understanding even of the new Muslims themselves, as in the case of the Night Journey. And later in Madinah when the treaty of Hudaibiya was signed, only Abu Bakr remained absolutely faithful. He counseled his companions: “Do not be critical, but hold fast to the stirrup (allegiance) of the Holy Prophet.”

He was first in his material support. While others of the Muslims gave large fortunes in support of their faith, Abu Bakr was the first to give everything he had. When asked what he had left for his children he answered: “Allah and His Prophet ﷺ.” On hearing this Umar ﷺ said: “None can surpass Abu Bakr in serving the cause of Islam.”

He was first in kindness and compassion to his fellow believers. A very wealthy merchant, he always watched out for the poor and the weak. He freed seven slaves before leaving Makkah, among them Bilal ﷺ. He not only spent large amounts to buy them freedom but he then took them into his own household and educated them.

When he assumed the role of *khalif* he said: “Help me, if I am in the right; set me right, if I am in the wrong. The weak among you shall be strong with me until, God willing, his rights have been vindicated. The strong among you shall be weak with me until, if God wills, I have taken what is due from him. Obey

me as long as I obey Allah and His Prophet; when I disobey Him and his Prophet, obey me not.”

In early Islam, interpretation of dreams was considered a spiritual exercise. Only those with pure hearts and spiritual vision could have meaningful dreams; and only those with pure hearts and spiritual vision could interpret them. Abu Bakr was an acknowledged interpreter of dreams. The Prophet himself would consult only him in search for clarity of his prophetic dreams.

Before the battle of Uhud, the Holy Prophet saw in a dream that he was herding animals and some of these were being slaughtered. The sword that he held had a piece broken off. Abu Bakr interpreted the slaughtered animals to prophesize the death of many Muslims, and the broken sword to signify the death of one of the Prophet's relatives. Unfortunately both these predictions were realized at the battle of Uhud.

Abu Bakr was also a poet before he became Muslim. He was known for his exceptional recitation and his excellent memory of the long poems in which the Arabs took great pride. These qualities served him well in Islam. His recitation of the Qur'an was so lyrical and charged with emotion that many people came to Islam simply after hearing him pray. The Quraish tried to forbid him to pray in the courtyard of his house in order to prevent the people from hearing him.

It is due to his memory that many of the most important Hadiths come to us today. Among them are those indicating the proper form of prayer and those specifying the proper proportions of Zakat. Yet out of the many thousands of Hadith verified and recorded, only 142 come through Abu Bakr. His daughter, `Ayesha (ra) related that her father kept a book of over 500 Hadith but that one day he destroyed it. The knowledge that Abu Bakr chose to keep hidden related to the heavenly knowledge, *`ilmu-l-ladunni*, the source of all saintly knowledge; a knowledge that can only be transmitted from heart to heart. Although a quiet and gentle man he was also first on the battlefield. He supported the Holy Prophet ﷺ in all of his campaigns both with his sword and with his counsel. When others failed or ran he remained at the side of his beloved Prophet. It is stated that once `Ali ؑ asked his companions who they considered to be the bravest. They replied that `Ali was the bravest. But he answered: “No. Abu Bakr ؓ is the bravest. On the day of the battle of Badr when there was no one to stand guard where the Holy Prophet prayed, Abu Bakr stood with his sword and did not allow the enemy to come near.”

He was of course the first to follow the Holy Prophet as *Khalif* and leader of the Faithful. He instituted the public treasury (*Baytu-l-mal*) to take care of the poor and needy. He was the first to compile the entire Qur'an and call it “*Mushaf*.”

In regard to spiritual transmission, he was the first person to give instruction in the method of reciting the sacred *Kalima* (*La ilaha ill-Allah*) for purifying the heart by Dhikr, and that is still recited by the Naqshbandi Order today.

Although Allah honored Abu Bakr by making him first in innumerable ways, Allah granted him even more honor when he chose him to be second. For Abu Bakr was the only companion of the Holy Prophet on his flight from persecution in Makkah to shelter in Madinah. Probably his dearest title was *"the second of two when they were in the cave,"* already quoted (9:40). Umar ؓ said: "I wish all the deeds of my life were equal to his deed of that one day."

Ibn `Abbas ؓ said that one day the Prophet ﷺ was sick. He went to the mosque, wrapped his head with a cloth, sat on the *minbar*, and said, "If I were to take anyone as my intimate friend (*khalil*), I would take Abu Bakr, but the best friend to me is the friendship of Islam." He then ordered all doors of the neighboring houses which opened into the mosque of the Prophet to be closed except the one of Abu Bakr. And that door is still open till this day. The four Imams and the Shaikhs of the Naqshbandiyya understand from this Hadith that anyone who approaches Allah through the teachings and example of Abu Bakr ؓ will find himself passing through the only door left open to the Presence of the Prophet ﷺ.

From His Saying

"No speech is good if it is not directed toward the pleasure of Allah. There is no benefit from money if it isn't spent in the cause of Allah. There is no good in a person if his ignorance overcomes his patience. And if a person becomes attracted by the charms of this lower world, Allah will dislike him as long as he keeps this in his heart."

"We have found generosity in Taqwa (God-consciousness), richness in Yaqin (certainty), and honor in humbleness."

"Beware of pride because you will be returning to the earth and your body will be eaten up by the worms."

When he was praised by people he would pray to Allah saying:

"O Allah, You know me better than I know myself, and I know myself better than these people who praise me. Make me better than what they think of me, and forgive those sins of mine of which they have no knowledge, and do not hold me responsible for what they say."

"If you expect the blessings of God be kind to His people."

One day he called `Umar and counseled him till `Umar cried. Abu Bakr ؓ told him:

"If you keep my counsel, you will be safe; and my counsel is: Expect death always and live accordingly."

“Glory to God who has not given to his creatures any way to attain to knowledge of Him except by means of their helplessness and their hopelessness of ever reaching such attainment.”

Abu Bakr ؓ returned to Allah on a Monday (as did the Prophet himself) between Maghrib and `Isha on the 22 of Jumada'l-akhira, 13 A.H. May Allah bless him and give him peace. The Holy Prophet ﷺ once said to him: “Abu Bakr, you will be the first of my people to enter paradise.”

The Prophet's ﷺ Secret passed from Abu Bakr ؓ to his successor, [Salman al Farsi](#) ؓ.

Salman al-Farsi

My heart has become able to wear all forms:
A pasture for gazelles, a monastery for monks,
A temple for idols, the Ka`ba of the pilgrims,
The tablets of Torah, the Book of Qur'an.
I profess the religion of Love.
Whatever direction its mount may take,
Love is my Religion and my Belief.

Ibn `Arabi, *Tarjuman al-ashwaq*

Salman al-Farsi ؓ is known as the Imam, the Flag of Flags, the Inheritor of Islam, the Wise Judge, the Knowledgeable Scholar, and One of the House of

the Prophet ﷺ. These were all titles the Prophet ﷺ gave him. He stood fast in the face of extreme difficulties and hardships to carry the Light of Lights and to spread the secrets of hearts to lift people from darkness to light. He was a noble companion of the Prophet ﷺ. He reported sixty of his sayings.

He came from a highly respected Zoroastrian family from a town near Ispahan. One day while passing by a church, he was attracted by the voices of men praying. Drawn by their worship, he ventured in and found it better than the religion of his upbringing. On learning that the religion originated in Syria, he left home, against his father's wishes, went to Syria and associated himself with a succession of Christian anchorites. He came to know from them the coming of the last Prophet ﷺ and the signs accompanying his advent. He then traveled to Hijaz where he was seized, sold into slavery, and taken to Madina, where he eventually met the Prophet ﷺ. When he found in the Prophet ﷺ the fulfillment of all the signs of which he had been informed by his Christian teachers, he affirmed the testification of faith – *Shahada*. Servitude prevented Salman from being at the battles of Badr and Uhud. The Apostle ﷺ helped him gain his release from slavery by planting with his own hand three hundred palm trees and giving him a large piece of gold. Once a free man he took part in every subsequent battle with the Prophet ﷺ.

In Ibn Ishaq's *Sirat Rasul Allah*, we find the following in Salman's account to the Prophet ﷺ of his journey in search of the true religion:

"Asim ibn `Umar ibn Qatada said that he was told that Salman the Persian told the Prophet ﷺ that his master in 'Ammuriya told him to go to a certain place in Syria where there was a man who lived between two thickets. Every year as he used to go from one to the other, the sick used to stand in his way and everyone he prayed for was healed. He said, 'Ask him about this religion which you seek, for he can tell you of it.' So I went on until I came to the place I had been told of, and I found that people had gathered there with their sick until he came out to them that night passing from one thicket to the other. The people came to him with their sick and everyone he prayed for was healed. They prevented me from getting to him so that I could not approach him until he entered the thicket he was making for, but I took hold of his shoulder. He asked me who I was as he turned to me and I said, 'God have mercy on you, tell me about the Hanafiya, the religion of Abraham.' He replied, 'You are asking about something men do not inquire of today; the time has come near when a prophet will be sent with this religion from the people of the Haram. Go to him, for he will bring you to it.' Then he went into the thicket. The Prophet said to Salman, 'If you have told me the truth, you met Jesus the son of Mary.'"

In one of the Prophet's ﷺ battles called *al-Ahzab* or *al-Khandaq* Salman advised the Prophet to dig trenches around Madinah in defense of the city, a suggestion which the Prophet ﷺ happily accepted. He then went ahead and helped the digging with his own hands. During this excavation, Salman struck upon a rock which he was unable to break. The Prophet ﷺ took an axe and

hit it. The first strike brought forth a spark. He then hit it a second time and brought forth a second spark. He then struck for the third time and brought forth a third spark. He then asked Salman ؓ, "O Salman, did you see those sparks?" Salman replied, "Yes, O Prophet, indeed I did." The Prophet ﷺ said, "The first spark gave me a vision in which Allah has opened Yemen for me. With the second spark, Allah opened Sham and al-Maghreb (the West). And with the third one, Allah opened for me the East."


Salman reported that the Prophet ﷺ said: "Nothing but supplication averts the decree, and nothing but righteousness increases life," and "Your Lord is munificent and generous, and is ashamed to turn away empty the hands of a servant when he raises them to him." Tirmidhi transmitted them.


At-Tabari recounts that in the year 16 A.H. the Muslim army turned to the Persian front. In order to confront the Persian king at one point the Muslim army found itself on the opposite bank of the great Tigris River. The commander of the army, Sa'd Ibn Abi Waqqas, following a dream, ordered the entire army to plunge into the rushing river. Many people were afraid and hung back. Sa'd, with Salman by his side, prayed first: "May Allah grant us victory and defeat His enemy." Then Salman prayed: "Islam generates good fortune. By Allah, crossing rivers has become as easy for the Muslims as crossing deserts. By Him in whose hand lies Salman's soul, may the soldiers emerge from the water in the same numbers in which they entered it." Sa'd and Salman then plunged into the Tigris. It is reported that the river was covered with horses and men. The horses swam and when they tired the river floor seemed to rise up and support them until they regained their breath. To some it seemed that the horses rode effortlessly on the waves. They emerged on the other bank, as Salman had prayed, having lost nothing from their equipment but one tin cup, and no one having drowned.

They went on to take the Persian capital. Salman acted as spokesman and said to the conquered Persians: "I have the same origin as you. I shall be compassionate toward you. You have three options. You may embrace Islam, then you will be our brethren and you will have the same privileges and obligations as we. Or you may pay the *Jizyah* tax and we will govern you fairly. Or we will declare war on you." The Persians, having witnessed the miraculous crossing of the Muslim army, accepted the second alternative. Salman al-Farsi was eventually appointed governor of that region. He was the commander of 30,000 Muslim troops. Yet, he was very humble. He lived from his own manual labor. He did not own a house, but instead rested under the shade of trees. He used to say that he was surprised to observe so many people spending all their life for the lower world, without a thought for the inevitable death which will take them from the world one day.




Salman was a very strict and just man. Among some spoils which were distributed one day was cloth out of which each companion had one piece of clothing cut. One day `Umar ؓ got up to speak and said: "Lower your voices so that I may hear you." He was wearing two pieces of that cloth. Salman said,

“By God, we will not hear you, because you prefer yourself to your people.”
 “How is that?” asked Umar. He said: “You are wearing two pieces of cloth and everyone else is wearing only one.” `Umar called out: “O Abdullah!” No one answered him. He said again, “O Abdullah ibn `Umar!” Abdullah, his son called out: “At your service!” `Umar said, “I ask you by God, don’t you say that the second piece is yours?” Abdullah said “Yes.” Salman said: “Now we shall hear you.”





At night Salman  would begin to pray. If he got tired, he would start making *dhikr* by tongue. When his tongue would get tired, he would contemplate and meditate on Allah’s power and greatness in creation. He would then say to himself, “O my ego, you took your rest, now get up and pray.” Then he would make *dhikr* again, then meditate, and so forth all night long.

Bukhai relates two hadiths which show the Prophet’s  consideration for Salman:

Abu Huraira relates:

While we were sitting with the Holy Prophet , Surat al-Jumu`a was revealed to him. When the Prophet  recited the verse, “And He (Allah) has sent him (Muhammad) also to others (than the Arabs)...” [62:3] I said, “Who are they, O Allah’s Apostle?” The Prophet  did not reply till I repeated my question thrice. At that time Salman al-Farisi was with us. Allah’s Apostle put his hand on Salman, saying: “If faith were at ath-Thurayya (the Pleiades, very distant stars), even then some men from these people (i.e. Salman’s folk) would attain it.”

Abu Juhayfa relates:

The Prophet  made a bond of brotherhood between Salman and Abu ad-Darda al-Ansari . Salman paid a visit to Abu ad-Darda’ and found Um ad-Darda’ (his wife) dressed in shabby clothes. He asked her why she was in that state. She said, “Your brother Abu ad-Darda’ is not interested in the luxuries of this world.” In the meantime Abu ad-Darda’ came and prepared a meal for Salman. Salman requested Abu ad-Darda’ to eat with him, but Abu ad-Darda’ said, “I am fasting.” Salman said, “I am not going to eat unless you eat.” So Abu ad-Darda’ ate with Salman. When it was night and a part of the night has passed, Abu ad-Darda’ got up (to offer the night prayer), but Salman told him to sleep and Abu ad-Darda’ slept. After some time Abu ad-Darda’ again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu ad-Darda’, “Your Lord has a right on you, your soul has a right on you, and your family has a right on you. Abu ad-Darda’ came to the Prophet  and narrated the whole story. The Prophet  said, “Salman has spoken the truth.”

From His Sayings

Sulaiman al-Teemi  narrated that Salman al-Farsi  said:

Nimrod starved out two lions, and then released them to devour God's bosom friend, Abraham. But when the lions reached him and by God's leave, they stood before him in reverence, and they both lovingly licked him all over and prostrated themselves at his feet.

Abi al-Bakhtari narrated that Salman al-Farsi عليه السلام had a female servant of Persian descent and he once spoke to her in her Persian tongue saying, "Prostrate yourself even once before God." She replied with disdain, "I do not prostrate to anyone!" Someone asked Salman, "O Abu Abd Allah, what would she benefit from a single prostration?" Salman replied, "Each link is an important part of a chain, and perhaps should this woman accept to offer a single prostration before God Almighty, then this may lead her to regularly engage in offering the five times prayers. In fact, one who has a share in the blessings of Islam is not equal to someone who has naught of it."

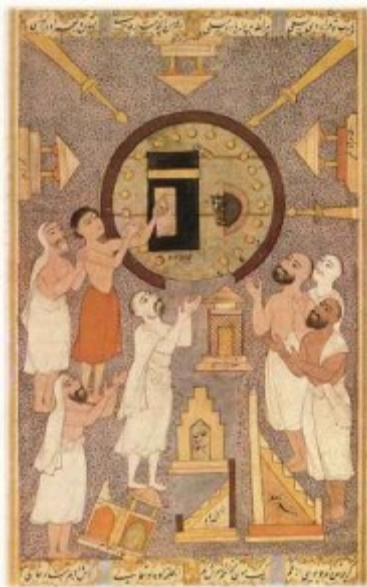
Sulaiman al-Teemi narrated that Salman al-Farsi عليه السلام said:

If a man spends his entire night freeing slaves from bondage and another man spends his night reading the Quran and invoking the remembrance of God (dhikr), the second man would be in a higher state.

His Passing

Beloved Salman al-Farsi عليه السلام passed away in 33 AH/654 CE during the reign of Uthman عليه السلام. He passed his secret on to Abu Bakr's grandson, Imam Abu Abd ar-Rahman Qasim ibn Muhammad ibn Abu Bakr as-Siddiq عليه السلام.

Qasim ibn Muhammad ibn Abu Bakr



So long as you have not contemplated the Creator,
you belong to created beings;
but when you have contemplated Him,
created beings belong to you.

Ibn `Ata'Allah, Hikam

Shaykh Qasim ibn Muhammad ibn Abu Bakr as-Siddiq ﷺ descended from Abu Bakr as-Siddiq on his father's side and from Ali ibn Abi Talib ﷺ on his mother's side. He was born on a Thursday, in the holy month of Ramadan.

It is narrated that he said, "My grandfather, Abu Bakr as-Siddiq, was alone with the Prophet in the Cave of Thawr during migration from Makkah to Madinah, and the Prophet said to him: 'You have been with me all your life and you have carried all sorts of difficulties. And now I want to make a supplication to invoke God's favor on you.' Abu Bakr ﷺ then said, 'O Prophet of God, you are the secret of my soul and the secret of my heart. You know better what I need.'"

The Prophet ﷺ raised his hands and said, "O God, as long as my Divine Law proceeds to Judgment Day may God grant that among your descendants are those who carry it and those who inherit its inner secrets, and grant that among your descendants are those who are on the Straight Path and those who guide to it."

The first answer to that supplication and the first one to receive that blessing was Sayyidina Qasim عليه السلام. In his time he was known in Madina as Abu Muhammad. People came to listen to his guidance, his lectures (suhba) and his disclosures of the hidden meanings of the Quran. Qasim ibn Muhammad ibn Abu Bakr as-Siddiq عليه السلام was one of the seven most famous jurists in Madinah, being the most knowledgeable among them. It was through these seven great Imams that the Traditions, early jurisprudence, and Quranic commentaries were disseminated to the people. He met some of the Successors of the Companions, including Salim ibn Abd Allah ibn Umar عليه السلام.

He was a pious imam and was very knowledgeable in the narration of the Traditions. Abu Zannad said, "I never saw anyone better than him in following the Sunnah of the Prophet ﷺ. In our time no one is considered perfect until he is perfect in following the Sunnah of the Prophet ﷺ, and Qasim is one of the perfected men."

Abdur-Rahman ibn Abi Zannad said that his father said, "I did not see anyone who knew the Sunnah better than al-Qasim."

Abu Nuaym said of him in his book Hilyat al-Awliya: "He was able to extract the deepest juristic rulings and he was supreme in manners and ethics."

Imam Malik narrated that Umar ibn Abd ul-Aziz عليه السلام, considered the fifth rightly-guided caliph, said, "If it were in my hands, I would have made al-Qasim the caliph in my time."

Sufyan said, "Some people came to al-Qasim with charity which he distributed. After he distributed it, he went to pray. While he was praying, the people began to speak negatively about him. His son said to them, 'You are speaking behind the back of a man who distributed your charity and did not take one dirham from it for himself.' Quickly his father scolded him saying, 'Do not speak, but keep quiet.'" He wanted to teach his son not to defend him, as his only desire was to please God. He had no concern for the opinion of people.

Yahya ibn Sayyid said, "We never found, in our time in Madinah, anyone better than al-Qasim." Ayyub as-Saqityani عليه السلام said, "I have not seen anyone better than Imam Qasim. He left 100,000 dinars behind for the poor when he passed away, and it was all from his lawful earnings."

One of His Miracles

Grandshaykh Sharafuddin and his successor, Grandshaykh Abd Allah ad-Daghestani (the thirty-eighth and thirty-ninth shaykhs in the Naqshbandi Golden Chain, respectively) narrated the following story:

The year in which Abu Muhammad Qasim عليه السلام was to leave this world, on the third of Ramadan he went on pilgrimage. When he arrived to al-Qudayd,

where pilgrims usually stop, God opened to his vision to behold the angels descending from heaven and ascending in countless numbers. They would come down, visit the place, and then go back up. As he saw these angels carrying the blessings that God was sending down with them, it was as if that light and concentrated power was being poured into his heart directly, filling it with sincerity and God-consciousness.

As soon as this vision occurred, he fell asleep. In a dream he saw Abu Bakr as-Siddiq ؓ coming to him. He said, “O my grandfather, who are these heavenly beings that are descending and ascending and who have filled my heart with God-consciousness?”

Abu Bakr as-Siddiq ؓ answered, “Those angels you see ascending and descending, God has assigned for your grave. They are constantly visiting it. They are obtaining blessings from where your body is going to be buried in the earth. To reverence you, God ordered them to come down and to ask blessings for you. O my grandson, don’t be heedless about your death; it is coming soon and you are going to be raised to the Divine Presence and leave this world.”

Qasim ؓ immediately opened his eyes and saw his grandfather in front of him. He said, “I just saw you in the dream.” Abu Bakr as-Siddiq ؓ replied, “Yes, I was ordered to meet you.” “That means I am going to leave this world,” answered Qasim ؓ. “Yes, you are going to leave the world and accompany us to the hereafter,” said our master Abu Bakr as-Siddiq ؓ.

“What kind of deed do you advise me to do in the last moments I am on earth?” asked Qasim ؓ of his grandfather. Abu Bakr as-Siddiq ؓ answered, “O my son, keep your tongue moistened with *dhikrullah* and keep your heart ready and present with *dhikrullah*. That is the best you can ever achieve in this world.”

Then Abu Bakr ؓ disappeared and Qasim ؓ began *dhikr* on his tongue and in his heart. He continued to Makkah and witnessed the standing at Mount Arafat (which occurs each year on the 9th of Dhul-Hijjah). In that year many saints, both men and women, were spiritually present at Arafat, and Qasim bin Muhammad bin Abu Bakr as-Siddiq met with them.

As they were standing, they all heard the Plain of Arafat and its mountain crying mournfully. They asked Mount Arafat, “Why are you crying this way?” and Mount Arafat replied, “I and all the angels are crying, because today this earth is going to lose one of its pillars.”

They asked, “Who is that pillar that the earth is about to lose?” Mount Arafat replied, “Abu Muhammad Qasim is going to leave this world, and the world will no longer be honored with his steps, and I will no longer see him on my plain, where all pilgrims come, and I will miss him. That is why I am crying in this way. Not only from myself, but his grandfather Muhammad, and his

grandfather Abu Bakr, and his grandfather Ali, and the whole world is crying. They say the death of a scholar is the death of the world.”

At that moment the Prophet ﷺ and Abu Bakr as-Siddiq ؓ were spiritually present on Arafat, where they were crying. Prophet ﷺ said, “With the death of Qasim great corruption will appear on earth, for he was one of the pillars able to prevent it.”

Previously, that mournful crying of Mount Arafat only occurred when the Prophet ﷺ passed away from this world, then when Abu Bakr ؓ passed, then when Salman ؓ passed, and when Qasim passed. One of the saints, Rabia al-Adawiyya, met Qasim ؓ in the spiritual assembly of saints and he said, “Every dry thing and living thing, I heard them crying. Why, Oh Rabia, did this happen? I never experienced such crying in my life. Do you know its cause?” She replied, “O Abu Muhammad, I also was not able to discern the nature of that crying, so you must ask your grandfather, Abu Bakr.”

Abu Bakr ؓ appeared spiritually to them, saying, “That crying from every point on this earth is because you are leaving this worldly life, as I informed you on your pilgrimage.” Then Qasim ؓ raised his hands and prayed to God, “Since I am passing away from this life now, forgive whoever stood with me on Mount Arafat.” Then they heard a voice saying, “For your sake, God has forgiven whoever stood with you on Mount Arafat on this Hajj.” At that moment God revealed to Qasim’s heart unlimited Gnostic knowledge.

Then he departed from Mount Arafat and said, “O Mount Arafat, don’t forget me on Judgment Day. All saints and all prophets stood here and so I ask you not to forget me on Judgment Day.” That huge mountain replied, “O Qasim,” in a loud voice which everyone could hear, “Don’t forget me on the Judgment Day. Don’t forget me. Let me be part of the intercession of the Prophet.”

At that moment Qasim ؓ left Mount Arafat and arrived at Makkah al-Mukarrama, at the Ka’aba. There he heard crying coming from God’s House that kept increasing as he approached, and everyone heard it. That was the voice of the Ka’aba, crying for the passing of Qasim ؓ from this world. And it was coming like a flood, a flood of tears pouring forth from the Ka’aba, flooding the entire area with water.

God’s House said, “O Qasim! I am going to miss you and I am not going to see you again in this world.” Then the Ka’aba made 500 circumambulations around Qasim ؓ out of respect for him. Whenever a saint visits the Ka’aba it responds to that saint’s greetings saying, “*Wa `alayka as-salam ya wali-Allah,*” “and upon you be peace, O friend of God.”

Then Qasim ؓ said farewell to the Hajar al-Aswad (Black Stone), then to Jannat al-Mualla, the cemetery in which Khadijat al-Kubra ؓ, first wife of the Prophet ﷺ, is buried, and then to all of Makkah. He then left and went to al-Qudayd, a place between Makkah and Madinah, on the 9th of Muharram,

where he passed on to the next life. The year was 108 (or 109) AH/726 CE, and he was seventy years old. He passed the secret of the Naqshbandi Golden Chain to his successor, his grandson, Imam Jafar as-Sadiq ﷺ.

Jafar as-Sadiq



*I have discovered — and exaggeration is not in my nature –
that he who is my sustenance will come to me.*

I run to him, and my quest for him is agony for me.

Were I to sit still, he would come to me without distress

Urwa ibn Adhana

The son of Imam Muhammad al-Baqir, son of al-Imam Zain al-`Abidin, son of al-Husayn, son of `Ali bin Abi Talib ﷺ, Ja`far was born on the eighth of Ramadan in the year 83 H. His mother was the daughter of al-Qassim whose great grandfather was Abu Bakr as-Siddiq ﷺ.

He spent his life in worship and acts of piety for the sake of Allah. He rejected all positions of fame in favor of *`uzla* or isolation from the lower world. One of his contemporaries, `Umar ibn Abi-l-Muqdam, said, “When I look at Ja`far bin Muhammad I see the lineage and the secret of the Prophet Muhammad ﷺ united in him.”

He received from the Prophet ﷺ two lines of inheritance: the secret of the Prophet ﷺ through `Ali ﷺ and the secret of the Prophet ﷺ through Abu Bakr ﷺ. In him the two lineages met and for that reason he was called “The Inheritor of the Prophetic Station (*Maqam an-Nubuwwa*) and the Inheritor of the Truthful Station (*Maqam as-siddiqiyya*).” In him was reflected the light of

the knowledge of Truth and Reality. That light shone forth and that knowledge was spread widely through him during his lifetime.

Ja`far narrated from his father, Muhammad al-Baqir, that a man came to his grandfather, Zain al-`Abidin, and said, "Tell me about Abu Bakr!" He said, "You mean *as-Siddiq*?" The man said, "How do you call him *as-Siddiq* when he is against you, the Family of the Prophet ﷺ?" He replied, "Woe to you. The Prophet ﷺ called him *as-Siddiq*, and Allah accepted his title of *as-Siddiq*. If you want to come to me, keep the love of Abu Bakr and `Umar in your heart." Ja`far said, "The best intercession that I hope for is the intercession of Abu Bakr *as-Siddiq* ﷺ." From him is reported also the following invocation: "O Allah, You are my Witness that I love Abu Bakr and I love `Umar and if what I am saying is not true may Allah cut me off from the intercession of Muhammad ﷺ."

He took the knowledge of hadith from two sources: from his father through `Ali ﷺ and from his maternal grandfather al-Qassim. Then he increased his knowledge of hadith by sitting with `Urwa, `Aata, Nafi` and Zuhri. The two Sufyans, Sufyan ath-Thawri and Sufyan ibn `Uyayna, Imam Malik, Imam Abu Hanifa, and al-Qattan all narrated hadith through him, as did many others from later hadith scholars. He was a *mufasssir al-Qur'an* or master in exegesis, a scholar of jurisprudence, and one of the greatest *mujtahids* (qualified to give legal decisions) in Madinah.

Ja`far ﷺ acquired both the external religious knowledge as well as the internal confirmation of its reality in the heart. The latter was reflected in his many visions and miraculous powers, too numerous to tell.

One time someone complained to al-Mansur, the governor of Madinah, about Ja`far ﷺ. They brought him before Mansur and asked the man who had complained, "Do you swear that Ja`far did as you say?" He said, "I swear that he did that." Ja`far said, "Let him swear that I did what he accused me of and let him swear that Allah punish him if he is lying." The man insisted on his complaint and Ja`far insisted that he take the oath. Finally the man accepted to take the oath. No sooner were the words of the oath out of his mouth than he fell down dead.

Once he heard that al-Hakm bin al-'Abbas al-Kalbi crucified his own uncle Zaid on a date palm. He was so unhappy about this that he raised his hands and said, "O Allah send him one of your dogs to teach him a lesson." Only a brief time passed before al-Hakm was eaten by a lion in the desert.

Imam at-Tabari narrates that Wahb said, "I heard Layth ibn Sa`d say, I went on pilgrimage in the year 113 H., and after I prayed the afternoon obligatory prayer (*salat al-`Asr*) I was reading some verses of the Holy Qur'an and I saw someone sitting beside me invoking Allah saying '*Ya Allah, Ya Allah...*' repeatedly until he lost his breath. He then continued by saying '*Ya Hayy, Ya Hayy...*' until his breath was again lost. He then raised his hands and said, 'O Allah, I have the desire to eat grapes, O Allah give me some. And my

robe (jubba) is becoming so old and tattered, please O Allah grant me a new one.' Laith bin Sa'd said that 'He had hardly finished his words before a basket of grapes appeared in front of him, and at that time there were no grapes in season. Beside the basket of grapes there appeared two cloaks more beautiful than I had ever seen before.' I said, 'O my partner let me share with you.' He said, 'How are you a partner?' I replied, 'You were praying and I was saying *Amin*.' Then Imam Ja'far said, 'Then come and eat with me,' and he gave me one of the two cloaks. Then he walked off until he met a man who said, 'O son of the Prophet ﷺ, cover me because I have nothing but these tattered garments to cover me.' He immediately gave him the cloak that he had just received. I asked that man, 'Who is that?' He replied, 'That is the great Imam, Ja'far as-Sadiq.' I ran after him to find him but he had disappeared."

This is only a sample of the many anecdotes and stories of the miraculous powers (*karamat*) of Ja'far as-Sadiq ﷺ.

From his knowledge he used to say to Sufyan ath-Thawri, "If Allah bestows on you a favor, and you wish to keep that favor, then you must praise and thank Him excessively, because He said, *"If you are thankful Allah will increase for you"* [14:7]. He also said, "If the door of provision is closed for you, then make a great deal of *istighfar* (begging forgiveness), because Allah said, *"Seek forgiveness of your Lord, certainly Your Lord is oft-Forgiving"* [11:52]. And he said to Sufyan, "If you are upset by the tyranny of a Sultan or other oppression that you witness, say *"There is no change and no power except with Allah," (la hawla wa la quwwata illa-billah)* because it is the key to Relief and one of the Treasures of Paradise."

From His Sayings

"The Nun [letter "n"] at the beginning of Surat 68 represents the light of Pre-eternity, out of which Allah created all creations, and which is Muhammad ﷺ. That is why He said in the same surat [verse 4]: 'Truly Thou art of a sublime nature' – that is: you were privileged with that light from pre-eternity."

"Allah Almighty and Exalted told the lower world, "Serve the one who serves Me and tire the one who serves you."

"Prayer is the pillar of every pious person; Pilgrimage is the Jihad of every weak one; the Zakat of the body is fasting; and the one who asks for Allah's grants without performing good deeds is like one trying to shoot an arrow without a bow."

"Open the door of provision by giving donation; fence in your money with the payment of zakat; the best is he who wastes not; planning is the foundation of your life, and to act prudently is the basis of intellect."

"Whoever makes his parents sad has denied their rights on him."

"The jurists are the trustees of the Prophet ﷺ... If you find the jurists sticking to the company of the Sultans, say to them, 'This is forbidden,' as the jurist

cannot express his honest opinion under the pressure of the Sultan's proximity."

"No food is better than God-fear and there is nothing better than silence; no enemy is more powerful than ignorance; no illness is greater than lying."

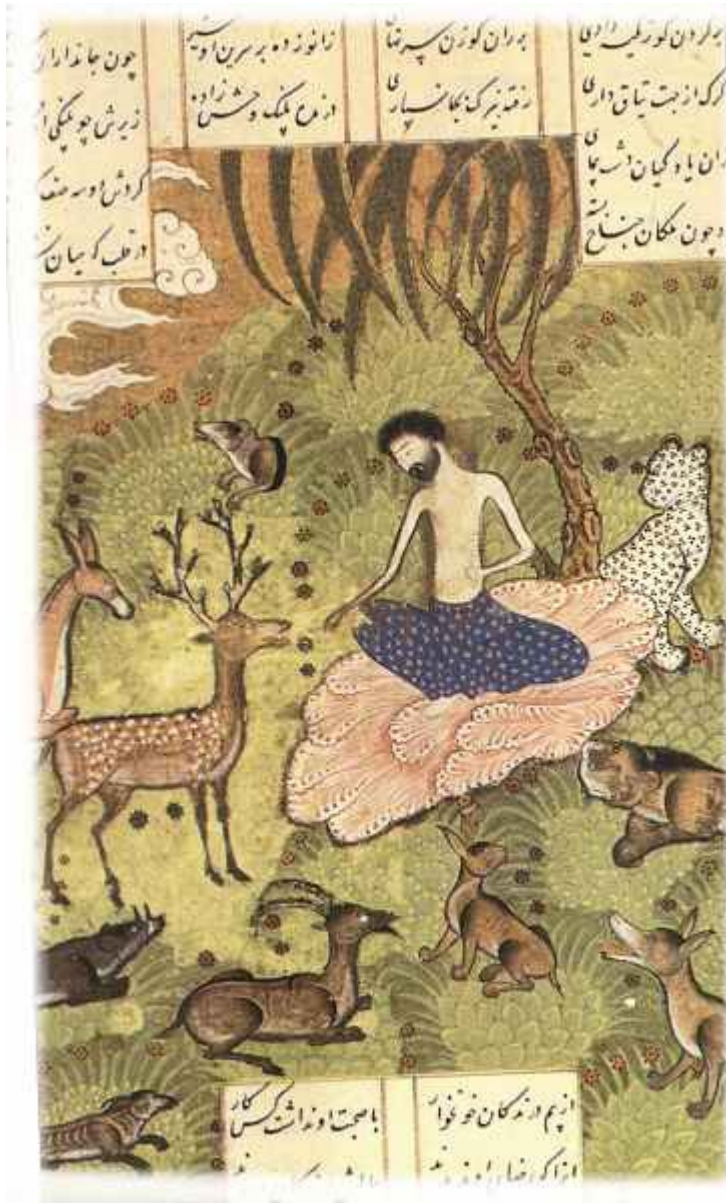
"If you see something you don't like in your brother try to find from one to seventy excuses for him. If you can't find an excuse, say, 'There might be an excuse but I don't know it.'"

"If you hear a word from a Muslim which is offensive, try to find a good meaning for it. If you don't find a good meaning for it, say to yourself, 'I do not understand what he said,' in order to keep harmony between Muslims."

His Passing

Jafar as-Sadiq ؑ passed away in 148 AH/765 CE. He was buried in Jannat al-Baqi, in the same graveyard as that of his father, Muhammad al-Baqir ؑ, his grandfather, Zain al-Abidin ؑ, and the uncle of his grandfather, Hasan ibn Ali ؑ. He passed the secret of the Golden Chain to his successor, Grandshaykh Tayfur Abu Yazid al-Bistami, more commonly known as Bayazid al-Bistami.

Tayfur Abu Yazid al-Bistami



I have planted love in my heart
and shall not be distracted until Judgment Day.
You have wounded my heart when You came near me.
My desire grows, my love is bursting.
He has poured me a sip to drink.
He has quickened my heart with the cup of love
Which he has filled at the ocean of friendship.

His Life

Bayazid's grandfather was a Zoroastrian from Persia. Bayazid made a detailed study of the statutes of Islamic law (*shari'a*) and practiced a strict regimen of self-denial (*zuhd*). All his life he was assiduous in the practice of his religious obligations and in observing voluntary worship.

He urged his students (*murids*) to put their affairs in the hands of Allah and he encouraged them to accept sincerely the pure doctrine of *tawhid* (the Oneness of God). This doctrine consisted of five essentials: to keep the obligations according to the Qur'an and Sunnah, to always speak the truth, to keep the heart free from hatred, to avoid forbidden food and to shun innovations (*bid'a*).

His Sayings

One of his sayings was, "I have come to know Allah through Allah, and I have come to know what is other than Allah with the light of Allah." He said, "Allah has granted his servants favors for the purpose of bringing them closer to Him. Instead they are fascinated with the favors and are drifting farther from Him." And he said, praying to Allah, "O Allah, You have created this creation without their knowledge and You have placed on them a trust without their will. If You don't help them who will help them?"

Bayazid said the ultimate goal of the Sufi is to experience the vision of Allah in the Hereafter. To that effect he said, "There are special servants of Allah who, if Allah veiled Himself from their sight in Paradise, would implore Him to take them out of Paradise just as the inhabitants of the Fire implore Him to release them from Hell."

He said about Allah's love for His servant, "If Allah loves His servant He will grant three attributes that are the proofs of His Love: generosity like the generosity of the ocean, and favor like the favor of the Sun in its giving of light, and modesty like the modesty of the Earth. The true lover never considers any affliction too great and never decreases his worship because of his pure faith."

A man asked Bayazid, "Show me a deed by which I will approach my Lord." He said, "Love the friends of Allah in order that they will love you. Love his saints until they love you. Because Allah looks at the hearts of His saints and He will see your name engraved in the heart of His saints and He will forgive you." For this reason, the Naqshbandi followers have been elevated by their love for their shaikhs. This love lifts them to a station of continuous pleasure and continuous presence in the heart of their beloved.

Many Muslim scholars in his time, and many after his time, said that Bayazid al-Bistami was the first one to spread the Reality of Annihilation (*fana'*). Even that strictest of scholars, Ibn Taymiyya, who came in the 7th Century A.H., admired Bayazid for this and considered him to be one of his masters. Ibn Taymiyya said about him, "There are two categories of *fana'*: one is for the perfect Prophets and saints, and one is for seekers from among the saints and

pious people(*saliheen*). Bayazid al-Bistami is from the first category of those who experience fana', which means the complete renunciation of anything other than God. He accepts none except God. He worships none except Him, and he asks from none except Him." He continues, quoting Bayazid saying, "I want not to want except what He wants."

It was reported about Bayazid that he said, "I divorced the lower world thrice in order that I could not return to it and I moved to my Lord alone, without anyone, and I called on Him alone for help by saying, 'O Allah, O Allah, no one remains for me except You.' At that time I came to know the sincerity of my supplication in my heart and the reality of the helplessness of my ego.

Immediately the acceptance of that supplication was perceived by my heart.

This opened to me a vision that I was no longer in existence and I vanished completely from myself into His self. And He brought up all that I had divorced before in front of me, and dressed me with light and with His attributes."

Bayazid said, "Praise to Me, for My greatest Glory!" And he continued saying, "I set forth on an ocean when the [earlier] prophets were still by the shore."

And he said, "O My Lord, Your obedience to me is greater than my obedience to You." This means, "O God, You are granting my request and I have yet to obey You."

He said, "I made four mistakes in my preliminary steps in this way: I thought that I remember Him and I know Him and I love Him and I seek Him, but when I reached Him I saw that His remembering of me preceded my remembrance of Him, and His knowledge about me preceded my knowledge of Him and His love towards me was more ancient than my love towards Him, and He sought me in order that I would begin to seek Him."

Adh-Dhahabi quoted him in many great matters, among which were "Praise to Me, for My greatest Glory!" and "There is nothing in this robe I am wearing except Allah." Adh-Dhahabi's teacher Ibn Taymiyya explained, "He didn't see himself as existing any longer, but only saw the existence of Allah, due to his self-denial."

Adh-Dhahabi further relates, "He said, O Allah, what is your Fire? It is nothing. Let me be the one person to go into your Fire and everyone else will be saved. And what is your Paradise? It is a toy for children. And who are those unbelievers who you want to torture? They are your servants. Forgive them."

Ibn Hajar said, in reference to Bayazid's famous utterances, "Allah knows the secret and Allah knows the heart. Whatever Aba Yazid spoke from the Knowledge of Realities the people of his time did not understand. They condemned him and exiled him seven times from his city. Every time he was exiled, terrible afflictions would strike the city until the people would call him back, pledge allegiance to him, and accept him as a real saint."

Attar and Arusi relate that Bayazid said, when he was exiled from his city, "O Blessed city, whose refuse is Bayazid!"

One time Bayazid said, "Allah the Most Just called me into His Presence and said to me, 'O Bayazid how did you arrive in My Presence?' I replied, 'Through *zuhd*, by renouncing the world.' He said, 'The value of the lower world is like the wing of a mosquito. What kind of renunciation have you come with?' I said, 'O Allah, forgive me.' Then I said, 'O Allah, I came to you through *tawakkul*, by dependence on You.' Then He said, 'Did I ever betray the trust which I promised you?' I said, 'O Allah forgive me.' Then I said, 'O Allah, I came to you through You.' At that time Allah said, 'Now We accept you.'"

He said, "I stood with the pious and I didn't find any progress with them. I stood with the warriors in the cause and I didn't find a single step of progress with them. I stood with those who pray excessively and those who fast excessively and I didn't make a footstep of progress. Then I said, 'O Allah, what is the way to You?' and Allah said, 'Leave yourself and come.'"

Ibrahim Khawwas said, "The way that Allah showed to him, with the most delicate word and the simplest explanation, was to 'leave your self-interest in the two worlds, the dunya and the Hereafter, leave everything other than Me behind.' That is the best and easiest way to come to Allah Almighty and Exalted, the most perfect and highest state of affirming Oneness, not to accept anything or anyone except Allah the Most High."

One of the followers of Dhul Nun al-Misri was following Bayazid. Bayazid asked him, "Who do you want?" He replied, "I want Bayazid." He said, "O my son, Bayazid is wanting Bayazid for forty years and is still not finding him." That disciple of Dhul Nun then went to him and narrated this incident to him. On hearing it Dhul Nun fainted. He explained later saying, "My master Bayazid has lost himself in Allah's love. That causes him to try to find himself again."

They asked him, "Teach us about how you reached true Reality." He said, "By training myself, by seclusion." They said, "How?" He said, "I called my self to accept Allah Almighty and Exalted, and it resisted. I took an oath that I would not drink water and I would not taste sleep until I brought my self under my control."

He also said, "O Allah! it is not strange that I love You because I am a weak servant, but it is strange that You love me when You are the King of Kings."

He said, "For thirty years, when I wanted to remember Allah and do dhikr I used to wash my tongue and my mouth for His glorification."

He said, "As long as the servant thinks that there is among the Muslims someone lower than himself, that servant still has pride."

They asked him, "Describe your day and describe your night." He said, "I don't have a day and I don't have a night, because day and night are for those who have characteristics of creation. I have shed my self the way the snake sheds its skin."

Of Sufism Bayazid said: "It it to give up rest and to accept suffering."

Of the obligation to follow a guide, he said: "Who does not have a sheikh, his sheikh is Satan."

Of seeking God he said, "Hunger is a rain cloud. If a servant becomes hungry, Allah will shower his heart with wisdom."

Of his intercession he said, "If Allah will give me permission to intercede for all the people of my time I will not be proud, because I am only interceding for a piece of clay," and "If Allah gave me permission for intercession, first I would intercede for those who harmed me and those who denied me."

To a young man who wanted a piece of his old cloak for *baraka* (blessing), Bayazid said: "Should you take all Bayazid's skin and wear it as yours, it would avail you nothing unless you followed his example."

They said to him, "The key for Paradise is '*La ilaha ill-Allah*' (witnessing that there is no god except Allah)." He said, "It is true, but a key is for opening a lock; and the key of such witnessing can only operate under the following conditions:

- 1) *a tongue which doesn't lie nor backbite;*
- 2) *a heart without betrayal;*
- 3) *a stomach without haram or doubtful provision;*
- 4) *deeds without desire or innovation."*

He said, "The ego or self always looks at the world and the *ruh* (spirit) always looks at the next life and *ma`rifat* (spiritual knowledge) always looks at Allah Almighty and Exalted. He whose self defeats him is from those who are destroyed, and he whose spirit is victorious over his self, he is of the pious, and he whose spiritual knowledge overcomes his self, he is of the God-conscious."

Ad-Dailami said, "One time I asked `Abdur Rahman bin Yahya about the state of trust in Allah (tawakkul). He said, "If you put your hand in the mouth of a lion, don't be afraid of other than Allah." I went in my heart to visit and ask Bayazid about this matter. I knocked and I heard from inside, "Wasn't what `Abdur Rahman said to you enough? You came only to ask, and not with the intention of visiting me." I understood and I came again another time one year later, knocking at his door. This time he answered, "Welcome my son, this time you came to me as a visitor and not as a questioner."

They asked him "When does a man become a man?" He said, "When he knows the mistakes of his self and he busies himself in correcting them."

He said, "I was twelve years the blacksmith of my self, and five years the polisher of the mirror of my heart, and for one year I was looking in that mirror and I saw on my belly the girdle of unbelief. I tried hard to cut it and I spent twelve years in that effort. Then I looked in that mirror and I saw inside my body that girdle. I spent five years cutting it. Then I spent one year looking at what I had done. And Allah opened for me the vision of all creations. And I saw

all of them dead. And I prayed four *takbiras* of *janaza* (funeral prayer) over them.”


He said one time: “If the Throne and what is around it and what is in it were placed in the corner of the heart of a Knower, they would be lost completely inside it.”

Of Bayazid’s state, al-`Abbas ibn Hamza related the following: “I prayed behind Bayazid the Dhuhr prayer, and when he raised his hands to say ‘Allahu Akbar’ he was unable to pronounce the words, in fear of Allah’s Holy Name, and his entire body was trembling and the sound of bones breaking came from him; I was seized by fear.”

Munawi relates that one day, Bayazid attended the class of a *faqih* (jurisprudent) who was explaining the laws of inheritance: “When a man dies and leaves such-and-such, his son will have such-and-such, etc.” Bayazid exclaimed: “O *faqih*, O *faqih*! What would you say of a man who died leaving nothing but God?” People began to cry, and Bayazid continued: “The slave possesses nothing; when he dies, he leaves nothing but his own master. He is such as Allah created him in the beginning.” And he recited: “*You shall return to us alone, as we created you the first time*” [6:94].

Sahl at-Tustari sent a letter to Bayazid which read: “Here is a man who drank a drink which leaves him forever refreshed.” Bayazid replied: “Here is a man who has drunk all existences, but whose mouth is dry and burn with thirst.”

His Death

When Bayazid died, he was over seventy years old. Before he died, someone asked him his age. He said: “I am four years old. For seventy years I was veiled. I got rid of my veils only four years ago.” The 39th Sheikh of the Golden Chain, Sultan al-Awliya Sheikh `Abdullah Daghestani, referred to this saying in his encounter with Khidr , who told him, as he was pointing to the graves of some great scholars in a Muslim cemetery: “This one is three years old; that one, seven; that one, twelve.”

Abul Hassan Ali al-Kharqani

Mayest Thou deign to be sweetness and let life be bitter!
If Thou art content, what matter that men be angry.

Let everything between me and Thee be cultivated,
Between me and the worlds let all be desert!
If Thy love be assured, all is then easy,
For everything on earth is but earth.

Anonymous

He was the *Ghawth* (Arch-Intercessor) of his time and unique in his station. He was the *Qiblah* (focus of attention) of his people and an Ocean of Knowledge from which saints still receive waves of light and spiritual knowledge.

He devoided himself of everything except Allah's Oneness, refusing for himself all titles and aspirations. He would not be known as a follower of any science, even a spiritual science, and he said: "I am not a *rahib* (hermit). I am not a *zahid* (ascetic). I am not a speaker. I am not a Sufi. O Allah, You are One, and I am one in Your Oneness."

Of knowledge and practice he said:

Scholars and servants in the lower world are numerous but they
don't benefit you unless you are engaged in the satisfaction of
Allah's desire, and from morning to night are occupied with the
deeds that Allah accepts.

About being a Sufi he said:

he Sufi is not the one who is always carrying the prayer rug, nor the
one who is wearing patched clothes, nor the one who keeps certain
customs and appearances; but the Sufi is the one to whom
everyone's focus is drawn, although he is hiding himself.
The Sufi is the one who in the daylight doesn't need the sun and in
the night doesn't need the moon. The essence of Sufism is absolute
nonexistence that has no need of existence because there is no
existence besides Allah's existence.

He was asked about Truthfulness (*Sidq*). He said, "Truthfulness is to speak your conscience."

Of Bayazid he said:

When Abu Yazid said, 'I want not to want' that is exactly the
wanting which is real desire (irada).

He was asked, "Who is the appropriate person to speak about *fana'* (annihilation) and *baqa'* (permanence)?" He answered, "That is knowledge for the one who is as if suspended by a silk thread from the heavens to the earth and a great cyclone comes and takes all trees, houses,

and mountains and throws them in the ocean until it fills the ocean. If that cyclone is unable to move the one who is hanging by the silk thread, then he is the one who can speak on fana' and baqa'."

One time Sultan Mahmoud al-Ghazi visited Abul Hassan and asked his opinion of Bayazid al-Bistami. He said,

Whoever follows Bayazid is going to be guided. And whoever saw him and felt love towards him in his heart will reach a happy ending.

At that Sultan Mahmoud said, "How is that possible, when Abu Jahl saw the Prophet ﷺ and he was unable to reach a happy ending but rather ended up in misery?" He answered, "It is because Abu Jahl didn't see the Prophet ﷺ but he saw Muhammad bin `Abdullah. And if he saw the Messenger of Allah he would have been taken out of misery into happiness. As Allah said, "You see them looking at you but without clear vision" [7:198]. He continued with the saying already quoted, "The vision with the eyes of the head..."

Other sayings of his:

Ask for difficulties in order for tears to appear because Allah loves those who cry," referring to the advice of the Prophet ﷺ to cry much. In whatever way you ask Allah for anything, still the Qur'an is the best way. Don't ask Allah except through the Qur'an.
The Inheritor of the Prophet ﷺ is the one who follows his footsteps and never puts black marks in his Book of Deeds.


Abu Ali al-Farmadi

O child! said Luqman the Wise,
Do not let the rooster be more watchful than you,
calling Allah at dawn while you are sleeping.

He is right, he who said:

*The turtle-dove wept on her branch in the night
And I slept on—what lying, false love is mine?
If I were a true lover, never would turtle-doves overtake me.
I am the dry-eyed lover of his Lord, while animals weep!*

Ghazali, Ayyuha-l-walad

He is called the Knower of the Merciful and the Custodian of Divine Love. He was a scholar of the Shafi'i school of jurisprudence and a unique *`arif* (endowed with spiritual knowledge). He was deeply involved in both the School of the *Salaf* (scholars of the First and Second Centuries) and that of the *Khalaf* (later scholars), but he made his mark in the Science of *Tasawwuf*. From it he extracted some of the heavenly knowledge which is mentioned in Qur'an in reference to al-Khidr : "*and We have taught him from our Heavenly Knowledge*" [18:65].

Sparks of the light of *jihad an-nafs* (self-struggle) were opened to his heart. He was known everywhere in his time, until he became a very famous shaykh in Islamic Divine Law and theology. The most famous shaykh of his time, as-Simnani, said about him, "He was the Tongue of Khurasan and its shaykh and the master in lifting up and raising the station of his followers. His associations were like gardens full of flowers, in which knowledge flowed from his heart and took the hearts of his listeners into a state of joy and happiness." Among his teachers was al-Qushayri, the celebrated Sufi Master, and al-Ghazali al-Kabir who said about him, "He was the shaykh of his time and he had a unique way of reminding people. No one surpassed him in his eloquence, delicacy, ethics, good manners, morality, nor his ways of approaching people." The son of the latter, Abu Hamid al-Ghazali, nicknamed *Hujjat ul-Islam* – the Proof of Islam, took much from Farmadi in his *Ihya` Ulum ad-Din*.

One time he said, "I entered behind my teacher, al-Qushayri, to the public bath, and from the well I took for him a bucket of water which I had filled from the well myself. When my teacher came he said, 'Who brought the water in the bucket?' I kept quiet, as I felt I had committed some disrespect. He asked a second time, 'Who brought the water?' I continued to keep quiet. He asked a third time, 'Who filled that bucket with water?' I finally said, 'I did, my teacher.' He said, 'O My son, what I received in seventy years, I passed to you with one bucket of water.' That meant that the heavenly and divine knowledge which he had struggled for seventy years to acquire he passed to my heart through one glance."

On behavior towards one's master he said:

If you are true in your love of your shaykh, you have to keep respect with him.

On spiritual vision he said:

For the `arif (Knower) a time will come wherein the light of knowledge will reach him and his eyes will see the incredible Unseen.

Whoever pretends he can hear, yet cannot hear the glorification of birds, trees and the wind, is a liar.

The hearts of the people of Truth are open, and their hearing is open.

Allah gives happiness to His servants when they see His Saints.

This is because the Prophet ﷺ said,

Whoever sees the face of a knower of God, sees me, and also,

Whoever sees me, has seen Reality.

Sufi Masters have named the practice of concentrating on the face of the sheikh (tasawwur), and it is done to the end of fulfilling that state.

Whoever looks after the actions of people will lose his way.

Who prefers the company of the rich over the company of the poor, Allah will send him the death of the heart.

I heard that Abul Hasan al-Farmadhi said, 'the Ninety-nine Attributes of Allah will become attributes and descriptions of the seeker in the way of Allah.

Abu Yaqub Yusuf al-Hamadani



Think not that there are no travelers on the road,
or that those of perfect attribute leave no trace.
Just because you are not privy to the secrets,
Do you think that no one else is either?

Rumi, Fihi ma fihi

He was one of the rarest Knowers of God, a Pillar in the Sunnah of the Prophet and a unique saint. He was an imam (religious leader), an `alim (religious scholar), and a `arif (spiritual knower of God). He was the master of his time in raising the stations of his followers. Scholars and pious people used to flood in huge numbers into his khaniqah (retreat) in the city of Merv, in present-day Turkmenistan, to listen to him.

Born in Buzanjird near Hamadan in 440 H., he moved from Hamadan to Baghdad when he was eighteen years of age. He studied the Shafi'i school of fiqh under the supervision of the master of his time, Shaykh Ibrahim ibn `Ali ibn Yusuf al-Fairuzabadi. He kept association in Baghdad with the great

scholar, Abu Ishaq ash-Shirazi, who gave him greater deference than to any of his other students although he was the youngest.

He was so brilliant a jurisprudent that he became the marja` (reference) of his time for all scholars in that field. He was known in Baghdad, the center of Islamic knowledge, in Isfahan, Bukhara, Samarqand, Khwarazm, and throughout Central Asia.

Later in his life he secluded himself and left the world behind. He became an ascetic and engaged in constant worship and mujahada (spiritual struggle). He associated with Shaykh Abdullah Ghuwayni and Shaykh Hasan Simnani, but his secret was given him by Shaykh Abu `Ali al-Farmadhi. He made progress in self-denial and contemplation until he became the Ghawth (Arch-Intercessor) of his time. He was known as the Rain of Realities and Truth and Spiritual Knowledge. He finally settled in Merv. Through him countless miraculous events occurred.



From His Miracles

He reflected the Divine attribute of Severity (al-Qahhar) with those who opposed the dissemination of spirituality. Following are two of his miraculous deeds in that respect:

One day he was holding an association in which he was enlightening the listeners with heavenly knowledge. Two literalist scholars who were present said, "Keep quiet, because you are devising innovation." He said to them, "Do not talk about matters that you do not understand. It is better for you to die than to remain." As he spoke these words they immediately fell dead.

Ibn Hajar al-Haythami records in his book Al-Fatawa al-Hadithiyya, "Abu Sa`id Abdullah ibn Abi `Asran, the Imam of the School of Shafi'i, said, 'When I began a search for religious knowledge I accompanied my friend, Ibn as-Saqa, who was a student in the Nizamiya School, and it was our custom to visit the pious. We heard that there was in Baghdad a man named Yusuf al-Hamadani who was known as al-Ghawth, and that he was able to appear whenever he liked and was able to disappear whenever he liked. So I decided to visit him along with Ibn as-Saqa and Shaykh Abdul Qadir al-Jilani, who was a young man at that time. Ibn as-Saqa said, 'When we visit Shaykh Yusuf al-Hamadani I am going to ask him a question the answer to which he will not know.' I said, 'I am also going to ask him a question and I want to see what he is going to say.' Shaykh 'Abdul Qadir al-Jilani said, 'O Allah, protect me from asking a saint like Yusuf Hamadani a question, but I will go into his presence asking for his baraka blessings and Divine Knowledge.'

‘We entered his association. He veiled himself from us and we didn’t see him until after one hour had passed. He looked at Ibn as-Saqa angrily and said, without having been informed of his name, ‘O Ibn as-Saqa, how dare you ask me a question when your intention is to confound me?’ Your question is this and your answer is this!’ Then he said to Ibn Saqa, ‘I am seeing the fire of kufr (unbelief) burning in your heart.’ He looked at me and said, ‘O `Abdallah, are you asking me a question and awaiting my answer? Your question is this and your answer is this. Let the people be sad for you because they are losing as a result of your disrespect for me.’ Then he looked at Shaykh ‘Abdul Qadir al-Jilani and said to him, ‘Approach, my son. I am going to bless you. O `Abdul Qadir, you have satisfied Allah and His Prophet with your proper respect for me. I see you in the future sitting on the highest place in Baghdad and speaking and guiding people and saying to them that your feet are on the neck of every wali (saint). And I am seeing every wali of your time bowing to you because of your great station and honor.’”

Ibn Hajar al-Haythami continues, “`Abdul Qadir has been lifted up and all that shaykh al-Hamadani said about him came to pass. There came a time when he did say, ‘My feet are on the necks of all the awliya (saints),’ and he was a reference and a beacon guiding all people in his time to their destinations.”

“The fate of Ibn as-Saqa was something else. He was brilliant in his knowledge of the Law of Islam. He preceded all the scholars in his time. He used to debate with the scholars of his time and overcome them, until the khalif called him to be a member of his court. One day the khalif sent him as a messenger to the King of Byzantium, who in his turn called all the priests and scholars of Christianity to debate him. Ibn as-Saqa was able to defeat all of them in debate. They were helpless to give answers in his presence. He gave them answers that made them look like mere students in his presence.

“His brilliance fascinated the King of Byzantium so that he invited him to his private family gathering. There Ibn as-Saqa’s eyes fell on the daughter of the King. He immediately fell in love with her, and asked her father, the King, for her hand in marriage. She refused except on condition that he accept her religion. He did, leaving Islam and accepting the Christian religion of the princess. After his marriage he became seriously ill. They threw him out of the palace. He became a town beggar, asking everyone for food, yet no one would provide for him. Darkness had come over his face.

“One day he saw someone that had known him before. That person relates: ‘I asked him, ‘What happened to you?’ He replied, ‘There was a temptation that I fell into.’ The man asked him, ‘Do you remember anything from the Holy Qur’an?’ He replied, ‘I only remember rubbama yawaddu-l-ladheena kafaru law kanu muslimen’ (‘Again and again will those who disbelieve wish that they were Muslims’ [15:2]).

“‘He was trembling as if he was giving up his last breath. I turned him towards the Ka’aba (the West), but he kept turning towards the East. Then I turned him back towards Ka’aba, but he turned himself to the East. I turned him a third time, but he turned himself to the East. Then as his soul was passing from him, he said, ‘O Allah that is the result of my disrespect to Your Arch-intercessor Yusuf al-Hamadani.’”

Imam Haythami continues: “Ibn `Asran said, ‘I went to Damascus and the king there, Nuridin ash-Shaheed, put me in charge of the department of religious affairs, and I accepted. As a result, the worldly life came at me from every side: provision, sustenance, fame, money, position for the rest of my life. That is what the Arch-intercessor Yusuf al-Hamadani had predicted for me.’”

From His Sayings

The opening of the faculty of Spiritual Hearing in the Friends of Allah is like a Message from Reality, a Chapter in the Book of Allah, a blessing from the Knowledge of the Unseen. It is the beginning of the opening of the Heart and its unveiling — good tidings from the Heavenly Stations! It is the dawn of understanding of Divine Meanings. This hearing is sustenance for the spirit and life for the heart. It is the Subsistence (baqa) of the Secret (sirr). Allah makes Himself Witness for the visions of His Chosen Servants, and dresses them with His blessed acts and decorates them with His Attributes.

Yusuf al-Hamadani’s (q)

Of his saints, He makes one group hear through His Exalted Witnessing (shuhada at-tanzih); He makes others hear through His Unique Oneness (wahdaniyya); He makes another group of them hear through His Mercy (rahma). And He makes some hear through His Power (qudra).

Yusuf al-Hamadani’s (q)

Let it be known to you, O Man, that Allah has created from the Light of His Manifestations 70,000 angels and assigned them to various stations between the Throne (`arsh) and the Chair (kursi). In the Presence of Intimacy (uns), their dress is green wool, their faces are like the full moon, they stand in His Presence in awe, fainting, drunk

with His Love, running endlessly from the Throne to the Chair and back because of the emotion and the mercy which is burning in their hearts. Those are the Sufis of the Heavens and Israfil (the angel who will blow the Trumpet on the Judgement Day) is their leader and their guide, and Jibril is their president and their speaker, and al-Haqq (Allah) is their King. Allah's blessings are upon them.

Yusuf al-Hamadani's (q)

This is how Yusuf al-Hamadani (q), the Shadow of God on Earth, used to describe the heavenly reality and exalted stations of the Sufis. May Allah bless his soul and sanctify him.

He died in Khorasan, between Herat and Bakshur, on the 12th of Rabi`ul-Awwal, 535 H., and was buried in Merv. Near his tomb was built a large mosque and a large school.

He passed his secret to Abul `Abbas who in turn passed it on to `Abdul Khaliq al-Ghujdawani. The latter received it directly from Yusuf al-Hamadani as well.

Abul Abbas, al-Khidr



Whoever enters the Way without a guide will take a hundred years to travel a two-day journey.

The Prophet ﷺ said, 'In this Way, you have no more faithful companions than your works.'

How can these works and this earning in the way of righteousness be accomplished without a master, O father?

Can you practice the meanest profession in the world without a master's guidance?

Whoever undertakes a profession without a master becomes the laughingstock of city and town.

Rumi, Mathnavi

Abul `Abbas is Khidr ﷺ, whom Allah mentioned in the Holy Qur'an [18:65f.] as the servant of Allah who met with the Prophet Musa ﷺ. He preserved and maintained the Reality of the Golden Chain until the next link in the Chain, 'Abdul Khaliq, could assume his destined station.

Imam Bukhari relates in the *Book of Prophets* that the Prophet ﷺ said, “Al-Khidr (‘the Green Man’) was so named because he sat on a barren white land once, after which it turned luxuriantly green with vegetation.”

The important role of Khidr as the *murshid* (initiator) of saints may be illustrated by the importance of his role as the murshid of prophets, particularly of the Prophet Musa ﷺ. Moses was a highly powerful prophet, one of the five greatest ones whom Allah sent to this world: Noah, Abraham, Moses, Jesus, and Muhammad, Peace and blessings be upon them. Yet despite Moses’ elevated knowledge, Allah caused him to be in need of Khidr, even though Khidr was not a prophet. This is to teach us, as Allah said in the Holy Qur’an, that “*Above every knower there is a greater knower*” (Yusuf, 76).

The story of Moses’ encounter with Khidr is related in Surat al-Kahf (65-82) and goes thus: Moses and his servant found one of Allah’s servants whom Allah had honored uniquely and had taught knowledge from His Own Presence. Moses said to him, “I would like to accompany you.” He answered him: “You cannot bear to accompany me.” Moses was surprised and insisted he was able to do so. Khidr said: “You cannot, but if you do, do not ask about what I am doing no matter what you see me do. On that condition alone you may follow; but if you wish to ask questions, don’t follow me.” This meant that Khidr was going to do something that Moses would not understand, although he was the Messenger of a great religion. He was in need of Khidr to teach him something.

They took a boat and crossed the Tiberias River in Palestine. When they had reached the middle of the river, Khidr made a hole in the boat in order for it to sink. Moses was unable to keep silent, saying: “Why are you doing this childish act? Those people gave you the boat, are you now scuttling it?” Khidr replied: “Did I not tell you you would be unable to keep company with me?” Moses had not yet understood, even though he was a prophet and could read hearts, that there was something taking place that he did not know. They continued and found a young boy. As soon as they saw him, Khidr killed him. Moses said: “What are you doing? You sank a boat, and now you kill a child? This is against all laws!” Again Khidr said: “Did I not tell you you could not keep company with me? The third time you ask me, we will part ways.” Then they reached a city where they asked for food. No one gave them any food, and they threw them out. On their way, they found a wall on the verge of collapse. Khidr rebuilt that wall and made it straight. Moses asked: “Why are you doing this? No one accepted us as their guests in this city, and yet you are building their wall for them?” Khidr said: “This is the point where we separate, for you did not understand the wisdom of what I am doing.”

“O Moses, what we do is what Allah tells us to do. First I caused this boat to sink because there is a tyrant who is seizing every boat from the poor people on this side of the city. In order for these people not to lose their boat, I made it sink. That tyrant is going to die tomorrow, and tomorrow they can retrieve their boat and use it safely. I killed the child because Allah did not want that

child to cause his parents, who believe in you, to leave and run away from your religion. Allah will give them better children than him. I built the wall which belonged to a man who was in life very generous to the poor. When he passed away, he left a treasure buried under the wall for his two orphans. Were that wall to come down, people would see the treasure and take it. I restored it in order for the two children to receive their treasure later. You did not understand God's wisdom."

That was Moses who, with all the honor bestowed on him by God, found himself ignorant before Khidr. How can we, who know so little in comparison to Moses, consider ourselves knowledgeable if Moses himself, with all his knowledge in the Divine Presence, was unable to understand certain things? This is a lesson in humility for human beings, and particularly for scholars and religious leaders: "Your knowledge is not worth mentioning. There are others more and highly more knowledgeable than you. As high or deep as you travel into knowledge, there is deeper depth and higher height than where you stand."

That is why, when someone sits to give advice, he must sit with complete humbleness and complete respect for the listener. He cannot consider himself higher than them, otherwise that light will never reach their hearts. That is also why each is in need of a guide, as was shown by the Guide of guides himself, the Prophet ﷺ, when he took Jibril ﷺ as a guide for Revelation, and when he took a guide in traveling to Madina.

This is how Ibn `Arabi (q) in *Fusus al-hikam* explains the three acts of Khidr ﷺ witnessed by Musa ﷺ:

Moses was tested 'by many ordeals' [20:41] the first of which was the murder of the Egyptian [28:14-15], an act which he committed by Divine impulsions and with the approbation of God deep inside him, without however, his perceiving it; nevertheless he felt no affliction in his soul for having killed the Egyptian, although he himself was not acquitted until he had received a Divine revelation on the subject. For all prophets are interiorly preserved from sin without their being conscious of it, even before they are warned by inspiration

It is for that reason that al-Khidr showed him the putting to death of the boy, an action for which Moses reproached him, without remembering his murder of the Egyptian, upon which al-Khidr said to him: 'I have not done it of my own initiative,' recalling thus to Moses the state in which he, the latter, found himself when he did

not yet know that he was essentially preserved from all action contrary to the Divine Order.

He showed him also the perforation of the boat, apparently made to destroy the people, but which has, however, the hidden sense of saving them from the hand of a 'violent man.' He showed this to him as an analogy to the ark which hid Moses when he was thrown into the Nile; according to appearances, this act was equally to destroy him, but according to the hidden sense, it was to save him. Again his mother had done that for fear of the 'violent man,' in this case Pharaoh, so that he would not cruelly kill the child...

Moses arrived then at Madyan, there met the two girls and for them drew water from the well, without asking from them a salary. Then he 'withdrew to the shade,' that is to say to the Divine shadow, and said: 'O my Lord, I am poor with regard to the blessings Thou bestowest on Me'; he attributed, then, to God alone the essence of the good that he did and qualified himself as poor (faqir) towards God. It was for that reason that al-Khidr reconstructed before him the crumbling wall without asking a salary for his work, for which Moses reprimanded him, until Khidr reminded him of his action of drawing water without asking for reward, and other things too, of which there is no mention in the Koran; so that the Messenger of God — may God bless him and give him Peace! — regretted that Moses did not keep quiet and did not remain with al-Khidr, so that God could tell him more of their actions.

Of Khidr's sayings to Sahl at-Tustari (q) according to Ibn `Arabi:

Allah created the Light of Muhammad ﷺ from His Light... This Light stayed before Allah for 100,000 years. Allah directed His Gaze upon it 70,000 times every day and night, adding to it a new light from His Light every time. Then, from that Light, He created all creations.

When the Prophet ﷺ left this world and condolence came, they heard a voice from the corner of the house saying, "Peace, God's mercy and blessings be upon you, members of the Family of the Prophet ﷺ!" `Ali (r) then asked if they knew who this was, and he said it was Khidr ﷺ. Bayhaqi transmitted it in *Dala'il an-Nubuwwa*.

Abdul Khaliq al-Ghujdawani



The lights of some people precede their dhikr, while the dhikr of some people precede their lights. There is the one who does (loud) dhikr so that his heart be illumined; and there is the one whose heart has been illumined and he does (silent) dhikr

Ibn cAta'Allah

He was known as the Shaikh of Miracles, One Who Shone Like the Sun, and he was the Master of the high stations of spirituality of his time. He was a Perfect Knower (*carif kamil*) in sufism and accomplished in asceticism. He is considered the Fountainhead of this Honorable Sufi Order and the Wellspring of the *Khwajagan* (Masters of Central Asia).

His father was Shaikh 'Abdul Jamil, one of the most famous scholars in Byzantine times in both external and internal knowledge. His mother was a princess, the daughter of the king of Seljuk Anatolia.

Abdul Khaliq was born in Ghujdawan, a town near Bukhara in present-day Uzbekistan. There he lived and passed his life and was buried. He was a descendant of Imam Malik (r). In his childhood he studied the Qur'an and its *tafsir*(exegesis), *'ilm al-Hadith* (the study of Prophetic Traditions), the sciences of the Arabic language, and Jurisprudence with Shaikh Sadruddin. After mastering *Sharica* (the legal sciences) he moved on to *jihad an-nafs* (spiritual struggle), until he reached a high station of purity. He then moved to Damascus, where he established a school from which many students graduated. Each became a master of fiqh and hadith as well as spirituality, both in the regions of Central Asia as well as in the Middle East. The author of the book *al-Hada'iq al-Wardiyya* tells us how he reached his high station within the Golden Chain: "He met Khidr (as) and accompanied him. He took from him heavenly knowledge and added it to the spiritual knowledge he had obtained from his shaikh, Yusuf al-Hamadani.

“One day when he was reading the Qur’an in the presence of Shaikh Sadruddin, he came upon the following ayat: *“Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right”* [7:55]. This ayat prompted him to inquire of Shaikh Sadruddin about the reality of silent Dhikr and its method. Abdul Khaliq put his question thus: “In loud dhikr you have to use your tongue and people might listen to you and see you, whereas in the silent dhikr of the heart Shaytan might listen to you and hear you, since the Prophet ﷺ said in his holy hadith: ‘Satan moves freely in the veins and arteries of the Sons of Adam.’ What, then, O my Shaikh Sadruddin, is the reality of ‘Call in the secrecy of your hearts?’ His shaikh replied, ‘O my son, this is a hidden, heavenly knowledge, and I wish that Allah Exalted and Almighty send you one of his saints to inspire on your tongue and in your heart the reality of secret dhikr.’

“From that time Shaikh Abdul Khaliq al-Ghujdawani waited for that prayer to be fulfilled. One day he met Khidr ؑ who told him, ‘Now, my son, I have permission from the Prophet ﷺ to inspire on your tongue and in your heart the hidden dhikr with its numbers.’ He ordered him to submerge himself under water and to begin making dhikr in his heart (LA ILAHA ILLALLAH MUHAMMADUN RASUL ALLAH). He did this form of dhikr every day, until the Light of the Divine, the Wisdom of the Divine, the Love of the Divine and the Attraction of the Divine were opened to his heart. Because of those gifts people began to be drawn to Abdul Khaliq and sought to follow in his footsteps, and he took them to follow in the footsteps of the Prophet ﷺ.

“He was the first one in this honorable Sufi Order to use the Silent Dhikr and he was considered the master of that form of Dhikr. When his spiritual shaikh, al-Ghawth ar-Rabbani, Yusuf al-Hamadani, came to Bukhara, he spent his time in serving him. He said about him, ‘When I became 22 years of age, Shaikh Yusuf al-Hamadani ordered Khidr to keep raising me and to keep an eye on me until my death.’”

Shaikh Mu ammad Parsa, a friend and biographer of Shah Naqshband, said in his book *Faslul-Kitab*, that the method of Khwaja Abdul Khaliq al-Ghujdawani in dhikr and the teachings of his Eight Principles were embraced and hailed by all 40 tariqats as the way of truth and loyalty, the way of consciousness in following the Sunnah the Prophet, by leaving innovation and by scrupulously opposing low desires. Because of that he became the Master of his time and the First in this line of spirituality.

His reputation as an accomplished spiritual Master became widespread. Visitors used to flock to see him from every land. He gathered around him the loyal and sincere murids that he was training and teaching. In this regard, he wrote a letter to his son, al-Qalb al-Mubarak Shaykh Awliya al-Kabir, to specify the conduct of followers of this Order. It says:

O my son, I urge you to acquire knowledge and righteous conduct and the fear of Allah. Follow the steps of the pious Salaf (early generation). Hold fast to the Sunnah of the Prophet ﷺ, and keep company with sincere believers. Read jurisprudence and life-history of the Prophet ﷺ and Quranic exegesis. Avoid ignorant charlatans, and keep the prayer in congregation. Beware of fame and its danger. Be among the ordinary people and do not seek positions. Don't enter into friendship with kings and their children nor with the innovators. Keep silent, don't eat excessively and don't sleep excessively. Run away from people as you would run from lions. Keep seclusion. Eat lawful food and leave doubtful actions except in dire necessity. Keep away from love of the lower world because it might fascinate you. Don't laugh too much, because too much laughter will be the death of the heart. Don't humiliate anyone. Don't praise yourself. Don't argue with people. Don't ask anyone except Allah. Don't ask anyone to serve you. Serve your shaikhs with your money and power and don't criticize their actions. Anyone who criticizes them will not be safe, because he doesn't understand them. Make your deeds sincere by intending them only for Allah. Pray to Him with humbleness. Make your business jurisprudence, your mosque your house, and your Friend your Lord.

The Principles of the Naqshbandi Way

'Abdul Khaliq al-Ghujdawani coined the following phrases which are now considered the principles of the Naqshbandi Sufi Order:

1. Conscious Breathing ("Hosh dar dam")

Hosh means "mind." Dar means "in." Dam means "breath." It means, according to Abdul Khaliq al-Ghujdawani (q), that

the wise seeker must safeguard his breath from heedlessness, coming in and going out, thereby keeping his heart always in the Divine Presence; and he must revive his breath with worship and servitude and dispatch this worship to His Lord full of life, for every breath which is inhaled and exhaled with Presence is alive and connected with the Divine Presence. Every breath inhaled and exhaled with heedlessness is dead, disconnected from the Divine Presence.

Ubaidullah al-Ahrar (q) said, “The most important mission for the seeker in this Order is to safeguard his breath, and he who cannot safeguard his breath, it would be said of him, ‘he lost himself.’”

Shah Naqshband (q) said, “This Order is built on breath. So it is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation.”

Shaikh Abul Janab Najmuddin al-Kubra said in his book, *Fawatih al-Jamal*, “Dhikr is flowing in the body of every single living creatures by the necessity of their breath — even without will — as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter “Ha” of the Divine Name *Allah* is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of God. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator.”

The name ‘Allah’ which encompasses the ninety-nine Names and Attributes consists of four letters, Alif, Lam, Lam and the same Hah (ALLAH). The people of Sufism say that the absolute unseen Essence of Allah Exalted and Almighty is expressed by the last letter vowelized by the Alif, “Ha.” It represents the Absolutely Unseen “He-ness” of the Exalted God (*Ghayb al-Huwiyya al-Mutlaqa lillah ‘azza wa jall*). The first Lam is for the sake of identification (*ta‘rif*) and the second Lam is for the sake of emphasis (*mubalagha*).

Safeguarding your breath from heedlessness will lead you to complete Presence, and complete Presence will lead you to complete Vision, and complete Vision will lead you to complete Manifestation of Allah’s Ninety-Nine Names and Attributes. Allah leads you to the Manifestation of His Ninety-Nine Names and Attributes and all His other Attributes, because it is said, “Allah’s Attributes are as numerous as the breaths of human beings.”

It must be known by everyone that securing the breath from heedlessness is difficult for seekers. Therefore they must safeguard it by seeking forgiveness (*istighfar*) because seeking forgiveness will purify it and sanctify it and prepare the seeker for the Real Manifestation of Allah everywhere.

2. Watch Your Step (“*Nazar bar qadam*”)

It means that the seeker while walking must keep his eyes on his feet. Wherever he is about to place his feet, his eyes must be there. He is not allowed to send cast his glance here or there, to look right or left or in front of him, because unnecessary sights will veil the heart. Most veils on the heart are created by the pictures which are transmitted from your eyes to your mind during your daily living. These may disturb your heart with turbulence because of the different kinds of desire which have been imprinted on your mind. These images are like veils on the heart. They block the Light of the Divine Presence. This is why Sufi saints don’t allow their followers, who have purified their hearts through constant Dhikr, to look at other than their feet. Their

hearts are like mirrors, reflecting and receiving every image easily. This might distract them and bring impurities to their hearts. So the seeker is ordered to lower his gaze in order not to be assailed by the arrows of devils.

Lowering the gaze is also a sign of humility; proud and arrogant people never look at their feet. It is also an indication that one is following the footsteps of the Prophet ﷺ, who when he walked never used to look right or left, but used to look only at his feet, moving steadfastly towards his destination. It is also the sign of a high state when the seeker looks nowhere except towards his Lord. Like one who intends to reach a destination quickly, so too the seeker of Allah's Divine Presence is moving quickly, not looking to his right or his left, not looking at the desires of this world, but looking only for the Divine Presence.

Imam ar-Rabbani Ahmad al-Faruqi (q) said in the 295th letter of his *Maktubat*:

The gaze precedes the step and the step follows the gaze. The Ascension to the high state is first by the Vision, followed by the Step. When the Step reaches the level of the Ascension of the Gaze, then the Gaze will be lifted up to another state, to which the Step follows in its turn. Then the Gaze will be lifted even higher and the Step will follow in its turn. And so on until the Gaze reaches a state of Perfection to which it will pull the Step. We say, 'When the Step follows the Gaze, the murid has reached the state of Readiness in approaching the Footsteps of the Prophet, peace be upon him. So the Footsteps of the Prophet ﷺ are considered the Origin of all steps.

Shah Naqshband (q) said, "If we look at the mistakes of our friends, we will be left friendless, because no one is perfect."

3. Journey Homeward ("safir dar watan")

It means to travel to one's homeland. It means that the seeker travels from the world of creation to the world of the Creator. It is related that the Prophet ﷺ said, "I am going to my Lord from one state to a better state and from one station to a higher station." It is said that the seeker must travel from the Desire for the forbidden to the Desire for the Divine Presence.

The Naqshbandi Sufi Order divides that travel into two categories. The first is external journeying and the second is internal journeying. External travel is to travel from one land to another searching for a perfect guide to take and direct you to your destination. This enables you to move to the second category, the internal journey. Seekers, once they have found a perfect guide, are forbidden to go on another external journey. In the external journey there are many

difficulties which beginners cannot endure without falling into forbidden actions, because they are weak in their worship.

The second category is internal journeying. Internal journeying requires the seeker to leave his low manners and move to high manners, to throw out of his heart all worldly desires. He will be lifted from a state of uncleanness to a state of purity. At that time he will no longer be in need of more internal journeying. He will have purified his heart, making it pure like water, transparent like crystal, polished like a mirror, showing the realities of all matters essential for his daily life, without any need for external action on his part. In his heart will appear everything that is needed for his life and for the life of those around him.

4. Solitude in the Crowd (“*khalwat dar anjuman*”)

“*Khalwat*” means seclusion. It means to be outwardly with people while remaining inwardly with God. There are also two categories of seclusion. The first is external seclusion and the second is internal seclusion.

External seclusion requires the seeker to seclude himself in a private place that is empty of people. Staying there by himself, he concentrates and meditates on *Dhikrullah*, the remembrance of God, in order to reach a state in which the Heavenly Realm becomes manifest. When you chain the external senses, your internal senses will be free to reach the Heavenly Realm. This will bring you to the second category: the internal seclusion.

The internal seclusion means seclusion among people. Therein the heart of the seeker must be present with his Lord and absent from the Creations while remaining physically present among them. It is said, “The seeker will be so deeply involved in the silent Dhikr in his heart that, even if he enters a crowd of people, he will not hear their voices. The state of Dhikr overcomes him. The manifestation of the Divine Presence is pulling him and making him unaware of all but his Lord. This is the highest state of seclusion, and is considered the true seclusion, as mentioned in the Holy Qur’an: *“Men whom neither business nor profit distract from the recollection of God”* [24:37]. This is the way of the Naqshbandi Order.

The primary seclusion of the shaykhs of the Naqshbandi Order is the internal seclusion. They are with their Lord and simultaneously they are with the people. As the Prophet said, “I have two sides: one faces my Creator and one faces creation.” Shah Naqshband emphasized the goodness of gatherings when he said: *Tariqatuna as-suhbat wa-l-khairu fil-jamciyyat* (“Our Way is Companionship, and Goodness is in the Gathering”).

It is said that the believer who can mingle with people and carry their difficulties is better than the believer who keeps away from people. On that delicate point Imam Rabbani said,

It must be known that the seeker at the beginning might use the external seclusion to isolate himself from people, worshipping and concentrating on Allah, Almighty and Exalted, until he reaches a

higher state. At that time he will be advised by his shaikh, in the words of Sayyid al-Kharraz, 'Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of Allah even for one moment.

5. Essential Remembrance ("yad kard")

The meaning of 'Yad' is Dhikr. The meaning of 'kard' is the essence of Dhikr. The seeker must make Dhikr by negation and affirmation on his tongue until he reaches the state of the contemplation of his heart (*muraqaba*). That state will be achieved by reciting every day the negation (LA ILAHA) and affirmation (ILLALLAH) on the tongue, between 5,000 and 10,000 times, removing from his heart the elements that tarnish and rust it. This dhikr polishes the heart and takes the seeker into the state of Manifestation. He must keep that daily dhikr, either by heart or by tongue, repeating ALLAH, the name of God's Essence which encompasses all other names and Attributes, or by negation and affirmation through the saying of LA ILAHA ILLALLAH.

This daily dhikr will bring the seeker into the perfect presence of the One Who is glorified.

The Dhikr by negation and affirmation, in the manner of the Naqshbandi Sufi Masters, demands that the seeker close his eyes, close his mouth, clench his teeth, glue his tongue to the roof of his mouth, and hold his breath. He must recite the dhikr through the heart, by negation and affirmation, beginning with the word LA ("No"). He lifts this "No" from under his navel up to his brain. Upon reaching his brain the word "No" brings out the word ILAHA ("god"), moves from the brain to the left shoulder, and hits the heart with ILLALLAH ("except The God"). When that word hits the heart its energy and heat spreads to all the parts of the body. The seeker who has denied all that exists in this world with the words LA ILAHA, affirms with the words ILLALLAH that all that exists has been annihilated in the Divine Presence.

The seeker repeats this with every breath, inhaling and exhaling, always making it come to the heart, according to the number of times prescribed to him by his shaikh. The seeker will eventually reach the state where in one breath he can repeat LA ILAHA ILLALLAH twenty-three times. A perfect shaikh can repeat LA ILAHA ILLALLAH an infinite number of times in every breath. The meaning of this practice is that the only goal is ALLAH and that there is no other goal for us. To look at the Divine Presence as the Only Existence after all this throws back into the heart of the murid the love of the Prophet ﷺ and at that time he says, MUHAMMADUN RASULULLAH ("Muhammad is the Prophet of God") which is the heart of the Divine Presence.

6. Returning ("baz gasht")

This is a state in which the seeker, who makes Dhikr by negation and affirmation, comes to understand the Holy Prophet's ﷺ phrase, *ilahi anta*

maqsusdi wa ridaka matlubi ("O my God, You are my Goal and Your Good Pleasure is my Aim.") The recitation of this phrase will increase in the seeker the awareness of the Oneness of God, until he reaches the state in which the existence of all creation vanishes from his eyes. All that he sees, wherever he looks, is the Absolute One. The Naqshbandi murids recite this sort of dhikr in order to extract from their hearts the secret of Oneness, and to open themselves to the Reality of the Unique Divine Presence. The beginner has no right to leave this dhikr if he doesn't find its power appearing in his heart. He must keep on reciting it in imitation of his Shaykh, because the Prophet ﷺ has said, "Whoever imitates a group of people will belong to them." And whoever imitates his teacher will some day find this secret opened to his heart. The meaning of the phrase "*baz gasht*" is the return to Allah Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. That is the reason the Holy Prophet mentioned in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkur* ("We did not Remember You as You Deserve to be Remembered, O Allah"). The seeker cannot come to the presence of Allah in his dhikr, and cannot manifest the Secrets and Attributes of Allah in his dhikr, if he does not make dhikr with Allah's Support and with Allah's Remembrance of him. As Bayazid said: "When I reached Him I saw that His remembering of me preceded my remembrance of Him." The seeker cannot make dhikr by himself. He must recognise that Allah is the one making Dhikr through him.

7. Attentiveness ("nigah dasht")

"Nigah" means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine. It is acknowledged in the Naqshbandiyya that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real Sufi. Sufism is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his Lord. The Holy Prophet ﷺ has said, "Whoever knows himself knows His Lord." One Sufi shaikh said, "Because I safeguarded my heart for ten nights, my heart has safeguarded me for twenty years."

Abu Bakr al-Qaittani said, "I was the guard at the door of my heart for 40 years, and I never opened it for anyone except Allah, Almighty and Exalted, until my heart did not know anyone except Allah Almighty and Exalted."

Abul Hassan al-Kharqani said, "It has been 40 years that Allah has been looking at my heart and has seen no one except Himself. And there is no room in my heart for other than Allah."

8. Recollection ("yada dasht")

It means that the reciter of Dhikr safeguards his heart with negation and affirmation in every breath without leaving the Presence of Allah Almighty and Exalted. It requires the seeker to keep his heart in Allah's Divine Presence

continuously. This allows him to realize and manifest the Light of the Unique Essence (*anwar adh-dhat al-Ahadiyya*) of God. He then casts away three of the four different forms of thoughts: the egoistic thoughts, the evil thoughts, and the angelic thoughts, keeping and affirming solely the fourth form of thought, the *haqqani* or truthful thoughts. This will lead the seeker to the highest state of perfection by discarding all his imaginings and embracing only the Reality which is the Oneness of Allah, Almighty and Exalted.

‘Abdul Khaliq al-Ghujdawani had four khalifs. The first was Shaikh Ahmad as-Siddiq, originally from Bukhara. The second was Kabir al-Awliya (“the Greatest of Saints”), Shaikh Arif Awliya al-Kabir (q). Originally from Bukhara, he was a great scholar in both external and internal Sciences. The third khalif was Shaikh Sulaiman al-Kirmani (q). The fourth khalif was °Arif ar-Riwakri (q). It is to this fourth khalif that Abdul Khaliq (q) passed the Secret of the Golden Chain before he died on the 12th of Rabi’ul-Awwal 575 H.

Arif ar-Riwakri



Is there any place our King is not?
But His sorcery has blindfolded the viewer.
He blindfolds your eyes such that you see a dustmote at midday,
but not the greatest Sun,
A ship at sea, but not the ocean's waves.
The ship's bobbing tells you about the sea,
just as the movement of people tells the blind man that it is daytime.
Have you not read the verse, God has set a seal... [2:7] ?
It is God who sets the seal, and it is He who removes it and lifts up
the coverings [50:22]

Rumi, Divan

He was a Knower whose Inner Truth appeared to him in all its brightness and light. He was a Sun of Knowledge who illuminated the dark sky of his Age. He was called the Light in the Garden of Reality and the Light in the Garden of the Prophet ﷺ.

Arif (q) was born in the village of Riwakar six miles from Bukhara and one mile from Ghujdawan. He stood at the door of his Shaikh, Abdul Khaliq, and served him until the Shaikh gave him permission for *irshad* (giving guidance). He took the Secret of the Order from his Shaikh who witnessed his attainment to the state of perfection. He filled the countries around Bukhara with the scent of his blessings. He opened the minds and the hearts of the people of his time to the secrets of his knowledge.

His students recorded many of his sayings. The following are some of them:

Trust in God until He becomes your Teacher. Make the Remembrance of Death your partner.

Too much hope in the future veils you from the good found in Allah's Way.

Whoever says ten times in a day, 'Oh Allah Guide the Nation of Muhammad. Oh Allah Bless the Nation of Muhammad. Oh Allah remove all afflictions from the Nation of Muhammad,' will be written among the group of saints known as the Abdal.

Whoever asks for Paradise without any good deeds it will be written for him as the Sin of Sins. Whoever awaits intercession without a cause, has a form of pride.

It is surprising to see so many Righteous (saliheen), and yet so few Truthful believers (sadiqeen).

To achieve healing from any affliction keep your affliction secret from people because they can be of no benefit to you. They can neither help you nor can they keep it from reaching you.

There are three kinds of hearts: the heart like a mountain, which nothing can move; the heart like a palm-tree, its roots firm but its branches in motion; and the heart like a feather, which the wind blows from right to left.

Who hopes to protect his religion, must avoid the company of people.

O Allah, whenever you want to punish me, do it, but don't keep me away from Your Presence

Khwaja Mahmoud al-Anjir al-Faghnavi



If I repeat Your Name, it is not because I fear forgetfulness,
But the mention of it on my tongue is the happiness of dhikr.

Abul-Hasan Simnan

He was a Master from whose heart the Water of Knowledge and Wisdom gushed forth. His heart was polished by the Divine Effulgence, making him one of the best of the Chosen Ones, purified from all darkness and misery, and translucent as crystal.

He was born in the village of Anjir Faghna, three miles from Bukhara. In his youth he used to work in construction. He devoted his life to the guidance of people to Allah's Presence. He was the first in the line of the Masters of Wisdom (Khwajagan) to introduce the method of loud dhikr in accordance with the needs of the time and as required by the conditions of the seekers. When he was asked why he used the loud dhikr, he replied, "To awaken the sleeper."

The Controversy on Loud Dhikr

One day Khwaja Mahmoud attended a scholarly gathering and Shaikh Shams al-Halwani said to the Shaikh Hafiz ad-Din, an authority in external knowledge, to ask Shaikh Mahmud Faghnavi why he was doing loud dhikr. Shaikh

Mahmoud Faghnavi said, “it is the best dhikr to awaken an outsider from his state of slumber and to attract the attention of the heedless so that he direct himself towards Allah following the shaikh who is making dhikr, straighten himself on the Way, and make his repentance to Allah a pure one, which is the key to all good and happiness. If your intention is correct you will find the authority to use the loud dhikr.”

Shaikh Hafiz ad-Din asked him to clarify to him just who is permitted and allowed to practice the loud dhikr, in order to justify the practice to those who opposed it. He said “the loud dhikr is for anyone who wishes to reach the state of purifying his tongue from lying and backbiting, and free his private actions from committing what is forbidden, and clean his heart from pride and the love of fame.”

One day the Shaikh Ali Ramitani (q), said that a man saw Khidr ؑ and asked him, “Tell me where I can find someone that is keeping the *shari‘a* of the Prophet ﷺ and the Straight Path, in order that I may follow him.” He said, “that one whom you are seeking is Shaikh Mahmud al-Anjir al-Faghnavi.”

It is said that Shaikh Mahmud walked on the footsteps of the Prophet Muhammad ﷺ in the station of Knowledge of God (*ma‘rifa*) and he was also on the footsteps of Sayiddina Musa ؑ in the station of *Kalimullah*, the station of One who Speaks with Allah.

Shaikh Mahmud radiated his knowledge from his masjid, which he built in the village of Wabiqni, close to Bukhara. He passed away in the village of Qilit, near Bukhara, on the 17th of Rabi’ul Awwal, in the year 717 H. He passed the secret of the Naqshbandi Sufi Order to his khalif, Ali ar-Ramitani (q)./wp-content/uploads/2013/08/salla.gif

Ali ar-Ramitani



No such thing as a broken heart turning from me to You;
In truth, from me to You, all the cells in my body are hearts.

Abu Bakr ash-Shibli

He was a Noble Flag of Islam and a great scholar who opened the locks to the treasures of the heart and explained secrets from the Unseen. He received, from the Kingdom of Knowers, Bounties and Prizes and Honors. He guided the needy to the station of Spiritual Knowledge. His name flew high in the skies of Guidance, and there are no words to express his knowledge nor his state. To us he may be described, like the Mother of Books (the Holy Qur'an), as "one written in an elevated state."

He was born in the village of Ramitan, two miles from Bukhara. He lived there, and was avid in learning the knowledge of the Divine Law (*shari'a*), until he achieved fame in the Sciences of Traditions (*Hadith*), Qur'an, Jurisprudent (*Fiqh*), and the Exemplary Path of the Prophet ﷺ (*Sunnah*). He was a reference (*marja'*) for anyone asking for legal decisions (*fatawa*). Then he contacted Shaikh Mahmad al-Anjir al-Faghnawi for spiritual guidance. In the Shaikh's presence he was lifted up to the high stations of the Manifestation of Divine Love and the Divine Presence. He became known and famous under the name *Azizan*, a word in Persian used for one of elevated station. Following are some of his many sayings:

Do and do not count. Confess your shortcomings and continue work.

Attain to the presence of the Divine, especially when you are eating and when you are talking.

Allah Almighty and Exalted said in His Holy Qur'an, "O Believers, repent to Allah with a pure repentance." This verse brings us good tidings. Since Allah asks for repentance (tawba), it means He will accept it, because if He were not going to accept your repentance, He would not tell you to make tawba

The Prophet ﷺ said, 'Allah looks at the heart of the Believer every night and day 360 times.' This means that the heart has 360 entrances. And every organ has 360 roots, all of them connected to the heart. So if the heart, under the influence of Dhikrullah, is led to the station of Allah's Gaze, this will lead all organs of the body to the Gaze of Allah. As a result, every organ will be obedient to Allah and from the light of that obedience every organ will be connected to the Divine Outpouring. This is what draws the Gaze of Mercy from Allah to the heart of the Rememberer.

More Controversy on Loud Dhikr

Mawlana Sayfuddin Fidda, a great scholar in his time, asked him, "Why do you raise your voice in Dhikr?" Sheikh Ali (q) said:

O my brother, Muslim scholars throughout the centuries, from the time of the Tabi'in (the generation following the Companions) up until today, have permitted the loud dhikr in the last moments of life. At this time those near the dying encourage him to repeat the testimony of faith. The Prophet said, laqqina mawtakum shahadatan LA ILAHA ILLALLAH ("make your dying ones say: There is no god but Allah"). In the Science of Sufism, the scholars have emphasized that each moment may be your last. This leads to the conclusion that you may say LA ILAHA ILLALLAH in a loud voice at every moment of your life.

He was asked by Shaikh Mawlana Badruddin al-Midani, who was a great scholar in his time, "Allah has ordered us in the Qur'an to do excessive dhikr by His saying, "Remember Allah excessively" [33:41]. Is that dhikr to be by the tongue or by the heart?" Shaikh 'Ali Ramitani (q) answered:

For the beginner it is best that it be by the tongue, and for the adept it is best that it be by the heart." He continued, "This is because for the beginner to remember Allah he must apply a great deal of

effort. Since his heart is distracted and unstable and his efforts are scattered, it is better for him to do it with the tongue. But the adept has already polished his heart and is easily affected by dhikr. All of his organs become Rememberers so that the whole body of the adept, both externally and internally, remembers Allah in every moment. The equivalence of this is that one day's dhikr of the adept is equal to one year's dhikr of a beginner.

He continued,

The duty of a guide is first to know the capability of the seeker. Then he will put on his tongue the most perfect method of dhikr to raise him to the highest station.

If there had been on earth one of the followers of Abdul Khaliq al-Ghujdawani at the time of Hallaj, Hallaj would never have been crucified." This means that there would have been someone capable of defending him from the accusations of the ignorant.

Shaikh Fakhruddin an-Nuri, another famous scholar in his time, asked him, "Allah mentioned in the Holy Qur'an that on the Day of Promises he asked, *Alastu bi Rabbikum, qala bala* [7:172] ('Am I not your Lord? — They said: Yes!'), whereas on the Judgement Day He will ask, *liman al-mulk ul-yawm* [40:16] ('to whom belongs the Kingdom on this day?') and no one will answer. Why is it that they answered the question, 'Am I not your Lord' whereas on the Judgement Day they will not answer?" In His answer, Sheikh Ali Ramitani (q) demonstrated the incredible depth of understanding of Qur'an and Holy Hadith possessed by the Naqshbandi Masters. He said:

When the first question, 'Am I not your Lord?' was put to humankind, it was the day Allah had placed the obligations of the Sacred Law on all human beings. To reply when asked a question is an obligation under the Law. That is why they answered the question. However on the Judgement Day, all obligations have come to an end, and at that time, awareness of the Truth and the spiritual world begins. In spirituality there is no utterance better than silence, because spirituality is a flow from and to the heart unrelated to the tongue. That is why to the second question there is no need to give an answer. Allah Himself answers His own question, 'To whom belongs the Kingdom this Day?' by saying, *lillah il-Wahid il-Qahhar*, 'It belongs to Allah, the Unique, the Irresistible'.

Upon receiving a heavenly order he moved from Bukhara to Khwarazm. When he reached Khwarazm, he didn't enter the city, but stayed at its gate and sent his messenger to the king to tell him,

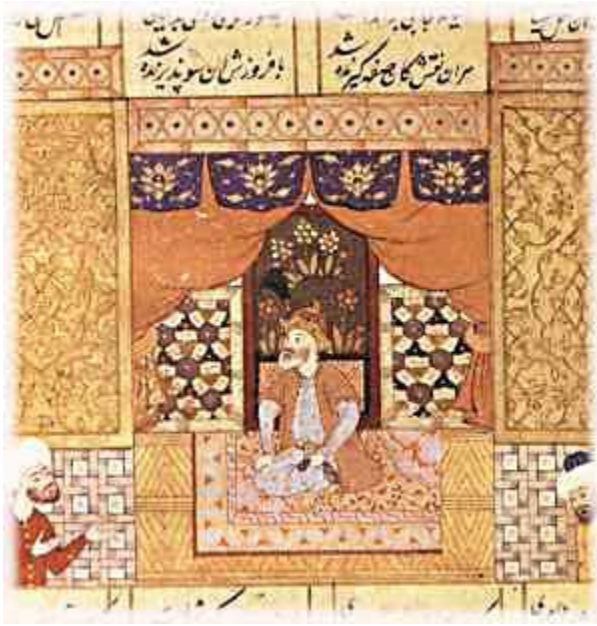
A poor weaver has come to enter your kingdom and to stay in it. Do you give permission or not? If you give permission he will enter. If not he will go back.

He asked the messenger to obtain a written letter, signed by the king, granting his permission. When he received that letter the Shaykh moved inside the city and began to spread the Naqshbandi Sufi Way. Every day he went to the town center, speaking with the people, asking them to come to his association and paying their wages for that day. He made the entire city his followers, pious worshippers and dedicated keepers of remembrance. He became very famous in the city. People used to visit him from all around. His good reputation made the king and his ministers afraid of his influence on the people. They tried to remove him from the city. Having foreseen this event, he sent the letter back to the king. At that the king came to the shaikh and apologized, asking for his forgiveness. He became one of his foremost murids.

Shaykh Ali died on Monday, 18th of Dhul Qa'idah in the year 715 H / 1315 CE or 721 H/1321 CE, at the age of 130 years.

He had two sons who were very famous in following the footsteps of their father. However, he did not pass the secret on to them. Instead he passed it to [Shaikh Muhammad Baba as-Samasi \(q\)](#).

Muhammad Baba as-Samasi



We went down to a sea, and stood upon the station of the seashore.
Above that station was a sun rising in our horizon.
Its setting is in us and from us rises its dawn.
Our hands touched its jewels, from which came forth our souls.
At that time we too became jewels.
Tell us what is that sun, its meaning and secret;
What is that pearl which came out from the sea?
We went down to a universe whose name in our book is the void.
It is too narrow to contain us but can be contained in us.
We left behind the stormy seas.
How can the people know what we have reached?

Abu Madian

Shaikh Muhammad Baba as-Samasi (q), the distinguished student of al-Azizan, was the Scholar of the Saints and the Saint of the Scholars. He was unique in the two knowledges, the inner and the outer. His blessings permeated every nation in his time. From his desire to learn, he caused every unseen knowledge and secret to appear. He was the pinnacle of the Suns of External and Internal Knowledge of the Eighth Hijra Century. One of his

miraculous signs was his Ascension from the Dome of the Rock, which was his heart, to the station of the Knower of the Knowers. From everywhere those versed in spiritual wisdom made the pilgrimage to his Garden of Knowledge and circumambulated the Ka'aba of his Guidance.

He was born in Sammas, a village in the suburbs of Ramitan, three miles from Bukhara. He progressed in his journey by reading from the Sciences of the Qur'an, memorizing the Qur'an and the Prophetic Tradition (hadith), and becoming a great scholar in Jurisprudence. Then he began to study the Speculative Theology, Logic, and Philosophy (*'ilm al-Kalam*), as well as History, until he was a walking encyclopedia of every kind of art and science. He followed Shaikh Ali Ramitani al-'Azizan (q) and he was constantly engaged in struggling against his self. He was put into seclusion on a daily basis, until he reached such a state of purity that his shaikh was permitted to transmit to his heart from the Unseen Heavenly Knowledge. He became very famous for his miraculous powers and his high state of sainthood. Shaikh 'Ali Ramitani (q) chose him before his death as his successor and ordered all his students to follow him.

He used to say, as he passed the village of Qasr al-°Arifan, "I am smelling from this place the scent of a Spiritual Knower who is going to appear and after whose name this entire Order will be known." One day he passed the village and said, "I am smelling the scent so strongly that it is as if the Knower has now been born." Three days passed, and the grandfather of a child came to Shaikh Muhammad Baba as-Samasi saying, "This is my grandson." He said to his followers, "This baby is the knower that I was telling you about. I am seeing in his future that he is to be a guide of all humanity. His secrets are going to reach every sincere and pious person. The heavenly knowledge that Allah is going to shower on him will reach every house in Central Asia. Allah's name is going to be engraved (*Naqsh*) on his heart. And the Order will take its name from this engraving."

From His Sayings

The seeker must always stand on his keeping Allah's Divine Orders, and he must be constant in the state of purity. He must first have a pure heart that never looks towards anything but Allah Almighty and Exalted. Then he must keep pure that inner self, which is never revealed to anyone. That is perceiving the true vision. The purity of the chest (sadr), consists of hope and contentment with His Will. Then purity of the spirit, which consists of modesty and reverence. Then purity of the stomach, which depends on only eating permitted food, and abstinence. This is followed by purity of the body, which is to leave desire. This is followed by purity of the hands, which consists of piety and endeavor. Then comes purity from sins, which is regret and heartbreak for past wrongdoing.

After this is purity of the tongue, which consists of dhikr and asking forgiveness. Then he must purify himself from neglect and slackness, by developing fear of the Hereafter.

We must always be asking forgiveness, being careful in all our affairs, following the footsteps of the good and pious, following their internal teachings, and safeguarding the heart from all whispers.

Be guided by the teachings of your shaikhs, because they are more direct to cure you than reading books.

You must keep in the association of a saint. In that association you must keep your heart from gossiping and you must not speak in their presence in a loud voice, nor should you be busy in their company with prayers and voluntary worship. Keep their company in everything. Don't talk when they are speaking. Listen to what they say. Don't look in their homes at what they have, especially in their rooms and their kitchens. Never look towards another shaikh but keep the belief that your shaikh will make you arrive. And don't ever connect your heart to another shaikh, as you might be harmed by that. leave behind whatever you have been raised on in your childhood.

In keeping your shaikh you must not keep in you heart anything but Allah and His Name.

One time I went to see my shaikh, Shaikh Ali ar-Ramitani. When I entered his presence, he said to me, 'O my son, I am seeing in your heart the desire for an Ascension.' As soon as he said that he placed me in the state of vision, where I saw myself walking day and night, from my country to reach the Mosque of the Dome, Masjid al-Aqsa. When I reached Masjid al-Aqsa, I entered the mosque and I saw a man there, clothed all in green. He said to me 'Welcome, we have been waiting for you for a long time.' I said, 'O my shaikh, I left my country on such and such date. What is today's date?' He answered, 'Today is the 27th of Rajab.' I realized I had taken three months to reach the mosque, and to my surprise I had arrived on the same night as the night of the Prophet's Ascension.

He told me, 'Your shaikh, Sayyid 'Ali ar-Ramitani has been waiting for you here for a long time.' I went inside, and my shaikh was ready

to lead the prayer. He lead the Night prayer. After completing the prayer, he looked at me and said, 'O my son, I have been ordered by the Prophet ﷺ to accompany you from the Mosque of the Dome to the Sidratul Muntaha, the same place to which the Prophet ﷺ ascended.' When he finished speaking the green man brought two creatures the like of which I had never seen before. We mounted these creatures and we were lifted up. Wherever we were lifted up, we were acquiring knowledge of those stations of what was between Earth and Heavens.

It is impossible to describe what we saw and learned in that ascension, because words cannot express what relates to the heart, and it is not conveyable except by taste and experience. We continued until we reached the State of the Reality of the Prophet (al-haqiqat al-Muhammadiyah), which is in the Divine Presence. As soon as we entered this state, my shaikh vanished and I vanished. We were seeing that there is nothing in existence in this universe except the Prophet ﷺ. And we were perceiving that there is nothing beyond that except Allah Almighty and Exalted.

Then I heard the Prophet's ﷺ voice saying to me, 'Ya Muhammad Baba as-Samasi, O my son, that path you are on is one of the most Distinguished ones, and those who have been chosen to be stars and beacons for human beings will be accepted in that path. Return, and I am supporting you with all my power, as Allah is supporting me with His Power. And keep in the service of your shaikh.' As the voice of the Prophet ﷺ came to an end, I found myself standing in the presence of my shaikh. That is a great blessing, to be in the company of such powerful shaikhs, who can take you to the Divine Presence.

Shaikh Muhammad Baba as-Samasi (q) died in Samas on the 10th of Jumada al-Akhir, in the year 755 H. He had four khalifs, but the Secret of the Golden Chain he passed to [Shaikh Sayyid Amir Kulal ibn as-Sayyid Hamza \(q\)](#).

The Imam of the Tariqat Shah Baha'uddin Naqshband

My work is to weep at night in remembering my Beloved; my sleep is to remain absorbed in thoughts of my Beloved.
n vain do eyes stay awake if not to behold You. In vain do tears flow for another than You.
The lovers die at every moment, for their dying is not of one kind. The lover has received two hundred spirits from the Spirit of Guidance, and he sacrifices them all at every instant. For every spirit he receives ten in return –read the Qur'an: Ten the like of it [6:160].

In this constellation, we come finally to Muhammad Baha'uddin Uways al-Bukhari, known as Shah Naqshband, the Imam of the Naqshbandi Tariqat without peer. He was born in the year 1317 C.E. in the village of Qasr al-°Arifan, near Bukhara. After he mastered the *sharicah* sciences at the tender age of 18, he kept company with the Shaikh Muhammad Baba as-Samasi, who was an authority in *hadith* in Central Asia. After the latter's death, he followed Shaikh Amir Kulal who continued and perfected his training in the external and the internal knowledge.

The students of Shaikh Amir Kulal used to make *dhikr* aloud when sitting together in association, and silent *dhikr* when alone. Shah Naqshband, however, although he never criticized nor objected to the loud *dhikr*, preferred the silent *dhikr*. Concerning this he says, "There are two methods of *dhikr*, one is silent and one is loud. I chose the silent one because it is stronger and therefore more preferable." The silent *dhikr* thus became the distinguishing feature of the Naqshbandiyya among other tariqats.

Shah Naqshband performed Hajj (Pilgrimage) three times, after which he resided in Merv and Bukhara. Towards the end of his life he went back to settle in his native city of Qasr al-°Arifan. His teachings became quoted everywhere and his name was on every tongue. Visitors from far and wide came to see him and to seek his advice. They received teaching in his school and mosque, a complex which at one time accommodated more than five thousand people. This school is the largest Islamic center of learning in Central Asia and still exists in our day. It was recently renovated and reopened after surviving seventy years of Communist rule.

Shah Naqshband's teachings changed the hearts of seekers from darkness to light. He continued to teach his students the knowledge of the Oneness of God in which his predecessors had specialized, emphasizing the realization of

the state of *ihsan* (excellence) for his followers according to the hadith of the Prophet (s), “*Ihsan* is to worship God as if you see Him.”

When Shah Naqshband died he was buried in his garden as he requested.

The succeeding Kings of Bukhara took care of his school and mosque, expanding them and increasing their religious endowments (*awqaf*).

Succeeding shaikhs of the Naqshbandi Tariqat wrote many biographies of Shah Naqshband. Among them are Mas‘ud al-Bukhari and Sharif al-Jarjani, who composed the *Awrad Baha’uddin* which describes him and his life’s works including his *fatawa* (legal decisions). Shaikh Muhammad Parsa, who died in Madina in 822 H. (1419 C.E.) wrote *Risala Qudsiyya* in which he talks of Shah Naqshband’s life, his virtues, and his teachings.

Shah Naqshband’s literary legacy included many books. Among them are *Awrad an-Naqshbandiyyah*, the Devotions of Shah Naqshband. Another book is *Tanbih al-Ghafilin*. A third book is *Maslakul-Anwar*. A fourth is *Hadiyyatu-s-Salikan wa Tuhfat at-Talibin*. He left many noble expressions praising the Prophet (s) and he wrote many legal rulings. One of his opinions was that all the different acts and kinds of worship, whether obligatory or voluntary, were permitted for the seeker in order to reach reality. Prayer, fasting, *zakat* (paying the poor-tax), *mujahadat*(striving) and *zuhd* (self-denial) were emphasized as ways to reach Allah Almighty.

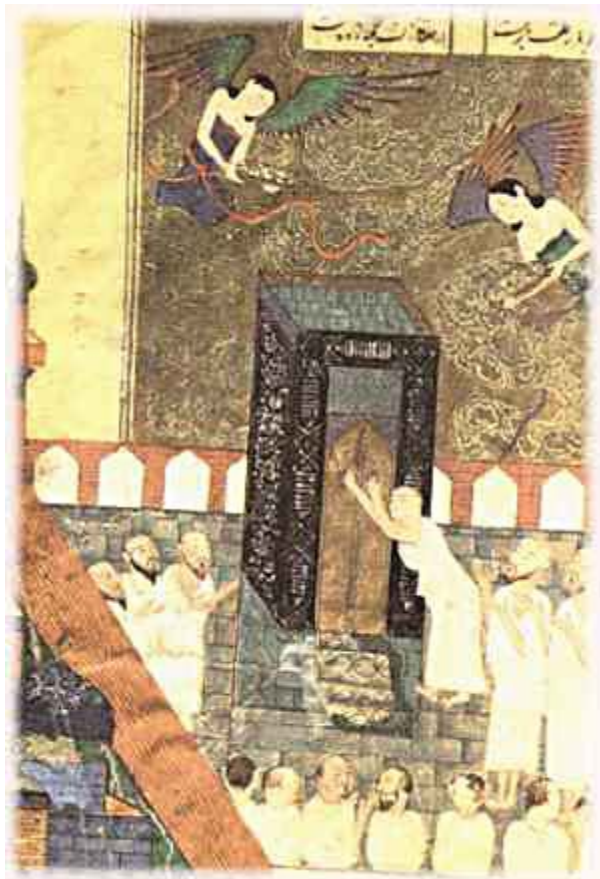
Shah Naqshband built his school on the renewal of the teachings of the Islamic religion. He insisted on the necessity of keeping the Qur’an and the teachings of the Sunnah. When they asked him, “What are the requirements of one who follows your way?” he said, “To follow the Sunnah of the Prophet (s).” He continued saying: “Our way is a rare one. It keeps the *cUrwat ul-Wuthqa*, the Unbreakable Bond, and it asks nothing else of its followers but to take hold of the Pure Sunnah of the Prophet (s) and follow the way of the *Sahaba* (Companions of the Prophet (s)) in their *ijtihad* (efforts for Allah).

“The Naqshbandi School is the easiest and simplest way for the student to understand *tawhid*. It urges its followers to seek a state of complete worship of Allah both publicly and privately by keeping the complete code of conduct of the Prophetic Sunnah. It encourages people to keep to the strictest modes of worship (*‘azima*) and to abandon exemptions (*rukhsa*). It is also free from all innovations and deviations. It does not demand of its followers perpetual hunger or wakefulness. That is how the Naqshbandiyya has managed to remain free from the excesses of the ignorant and the charlatans (*mushacwazin*). In sum we say that our way is the mother of all tariqats and the guardian of all spiritual trusts. It is the safest, wisest, and clearest way. It is the purest drinking-station, the most distilled essence. The Naqshbandiyya is innocent from any attack because it keeps the sunnah of the beloved Prophet (s).”

We are presenting to the general public, by order of our Sheikh, Sheikh Muhammad Nazim al-Haqqani, fortieth in that Golden Chain of the Naqshbandi Masters, an all-too-brief book filled with the light of these Pure Masters, their aphorisms, their teachings, their way of life, and their exemplary saintliness. We hope that it will bring the reader a taste of the lives of these

Shaykhs, who light our way to the knowledge of Reality and Truth, to the Love of the Beloved Prophet (s), and to the ultimate goal of all, which is to reach the Divine Presence of our Creator.

Ala'uddin al-Bukhari al-cAttar



Your image is constantly before my eyes,
Your remembrance always upon my lips;
The thought of you forever in my heart.
Where can You hide from me?

Attributed to Hallaj

He is a Star from among the Perfect Saints. He was one of the scholars who act on what they know (calimun camil). He is known as the fruit of the tree of Divine Knowledge, the Life of Spiritual Knowledge, the Eraser of Darkness, the Guide of the noble and common people alike, the Fountain that never dries up, the best Guide to Enlightenment on the Path to the Lord. He is first in removing the thorns of falsehood from the Path of Truth. He stands in the Center of the Realm of the Poles (aqtab) and he carries the burden of the spiritual khalifate. He raised the souls of his brothers until the whole Universe was calling him and remembering him. The external and internal knowledge of religion flourished because of his truthfulness.

He was born on the 18th of Rajab, in the year 802 H. He left everything that he had inherited from his father to his two brothers and devoted himself to study in the schools of Bukhara. He became accomplished in all arts, especially in the Knowledge of Sufism and the Islamic Sciences. He proposed to the daughter of Shah Naqshband, asking for her hand in marriage. Shah Naqshband's answer came one day, after midnight, when awakening from his sleep in Qasr al-'Arifan, he went quickly to the school in Bukhara where Alauddin lived. There he found everyone asleep except Alauddin, who was up reading the Holy Qur'an by the light of a tiny oil lamp. He came up behind him and tapped him on the shoulder but Alauddin didn't respond. He prodded him more but still he didn't react. Then, through his spiritual vision, Shah Naqshband perceived that Alauddin was not present but was in the Divine Presence. He then called him spiritually and Alauddin immediately looked up and said, "O my Shaykh." Shah Naqshband (q) said, "I have had a dream in which the Prophet accepted your proposal for my daughter. For that reason I have come to you by myself, late at night, to inform you of the good news." Alauddin said, "O my Shaykh, I have nothing to spend on your daughter or myself, because I am very poor, having given all my inheritance to my brothers." Shah Naqshband replied, "O my son, whatever Allah has written for you on the Day of Promises will accrue to you. So don't worry, Allah will provide."

He said, "One day a Shaykh asked me, 'How is your heart?' I said, 'I don't know how my heart is.' He said, 'I know my heart, and it is like the moon in the third night.' I related this story to Shah Naqshband who said, 'He answered according to his heart.' When he said this, he stepped on my foot and pressed on it. Immediately I left myself and I saw that everything in this world and this universe was in my heart. When I awoke from that state of unconsciousness,

he was still standing on my foot, and he said, 'If the heart is like that, then no one can describe it. What do you think now about the holy hadith: 'Neither My earth nor My Heavens can contain Me, but the heart of the Believer contains Me.' This is one of the hidden secrets you must come to understand.'"



Then Shah Naqshband took full responsibility for him. He raised him from one state to another and prepared him to appear in the Divine Presence and to ascend the lofty towers of Spiritual Knowledge and leave behind all kinds of ignorance in order to reach the state of Reality. He became unique among the many followers of Baha'uddin Naqshband (q). The Shaykh ordered him, during his lifetime, to enlighten some of the Shaykh's followers also. Thus Shaykh Muhammad Parsa followed him as well. Shaykh Muhammad Parsa wrote that he heard from Shaykh Alauddin: "I was given a power by my Shaykh, Shah Naqshband, such that if I were to focus on everyone in this universe, I would raise all of them to the state of perfection."

One time the scholars of Bukhara had a disagreement concerning the possibility of seeing Allah in this world. Some of them denied the possibility and some of them affirmed it. All of them were followers of Shaykh Alauddin. They came to him and said, "We are asking you to be judge in this matter." He said, "Those of you who have denied the possibility of seeing Allah in this life, stay with me three days, keeping ablution at all times and remaining silent." He kept them in his presence for three days, directing his spiritual power on them, until they all beheld a very powerful state, causing them to faint. When they regained consciousness, they came to him crying out, *amanna wa saddaqla* ("We believe and we confirm that it is true!") and kissed his feet. They told him, "We accept what you said, that it is possible to see Allah in this life." They devoted themselves to him, never leaving him and making it their custom to kiss the threshold of his door. They composed the following verse:
Out of blindness they asked,

How can we reach the Divine?

Put in their hands the candles of purity.

They will know that the possibility
of seeing is not impossible.

Shaykh Alauddin was very dear and special to Shah Naqshband, just as Prophet Yusuf  had been dear to the heart of his father, Prophet Ya'qub .

From the Light of His Sayings

He said:

The intention of seclusion is to leave the earthly connection and to direct the self to the Heavenly Truth.

It is said that the seeker in external knowledge must hold tight to the Rope of Allah, and the seeker in internal knowledge must hold tight to Allah.

When Shah Naqshband got new clothes he would give them to someone else to wear. After they were used he would borrow them back.

Levels of Annihilation

When Allah makes you forget both worldly power and the Heavenly Kingdom, this is Absolute Annihilation. And if He makes you forget Absolute Annihilation, it is the Essence of Absolute Annihilation.

Proper Conduct

You have to be at the level of the people around you and to hide your state from them, because the Prophet ﷺ said, 'I have been ordered to speak with people according to what their hearts can contain.'

Beware of hurting the hearts of Sufis. If you want their company, you must first learn how to behave in their presence. Otherwise you are going to harm yourself, because their way is a very delicate way. It is said, 'There is no place in Our Way for the one who doesn't have good manners.'

If you think you are behaving well then you are wrong, because seeing your own behavior as good is itself a form of pride.

On Visiting Graves

The benefit of visiting the graves of your Shaykhs depends on the knowledge you have of them.

To be near the graves of pious people has a good influence, although to direct yourself to their souls is better and carries with it a higher spiritual influence. The Prophet ﷺ said, 'Send prayers for me wherever you are.' This indicates that you can reach the Prophet wherever you are, and it applies to His saints as well, because they take their power from the Prophet ﷺ.

The **adab**, or proper way, of visiting graves is to direct yourself to Allah and to make these souls your means (**wasilah**) to Allah Almighty and Exalted, humbling yourself to His Creation. You humble yourself externally to them and internally to Allah. To bow before human beings is not allowed unless you look on them as

appearances of God. Then that humbleness will be not directed to them, but it will be directed to the One Who is appearing in them, and that is God.

The Best Dhikr

The way of contemplation and meditation is higher and more perfect than the way of Dhikr by *la ilaha illallah*. The seeker, through contemplation and meditation (*muraqabat*), can reach the internal knowledge and will be able to enter the Heavenly Kingdom. He will be authorized to look at Allah's Creation and he will know what is passing in their hearts, even the slightest gossip or whispering. He will be authorized to enlighten their hearts with the light from the essence of the state of Oneness.

Protecting the Heart

Silence is the best state, except under three conditions: you must not keep silent in the face of bad gossip attacking your heart; you must not keep silent in directing your heart to the remembrance of Allah; and you must not keep silent when the vision inside your heart orders you to speak.

To protect your heart from evil thoughts is very difficult, and I protected my heart for twenty years without letting in a single whisper.

The best deed in this Way is to punish the whispering and gossip in the heart.

I was unhappy with some of my followers, because they do not try to keep the state of vision that appears to them.

Love of the Shaykh

If the heart of the follower (*murid*) is full of the love of the Shaykh, this love replacing all other loves of the heart, then the heart will be able to receive the transmission of the Heavenly Knowledge, which has no beginning and no end.

The murid has to tell all his states to his Shaykh, and he has to believe that he will never reach his goal except through the satisfaction and love of his Shaykh. He must seek that satisfaction and he must know that all doors are blocked, internal and external, except the one door, which is his Shaykh. He has to sacrifice himself for the sake of his Shaykh. Even if he has the highest knowledge and

the highest mujahada (capacity for effort), he must leave all that and feel as though he has nothing in front of his Shaykh. The seeker must give the Shaykh authority in all his affairs, religious and worldly, in such a way that he has no will before the will of his Shaykh. The duty of the Shaykh is to look at the daily activities of the murid and to advise and correct him in his living and his religion, to help him find the best way to reach his reality. To visit saints is a Sunnah Wajiba, a duty on every seeker, at least every day, or every other day, while keeping the limits and respect between you and your Shaykh. If the distance is great between you and your Shaykh, visit him at least every one or two months. Don't rely only on your connection with their heart, lest you become disconnected.

I guarantee to anyone who seeks this Way, that if he imitates the Shaykh with sincerity he will eventually find its reality. Shah Naqshband ordered me to imitate him and whatever I did in imitation of him immediately brought its results.

However, he also warned:

The masters of our Way cannot be known except in the Station of Colors and Changes (Maqam at-Talwin). Whoever imitates their behavior in that station will succeed. Whoever imitates their behavior in their Station of Perfection, however, will be corrupted. He will be safe from corruption only if his master has mercy on him and reveals to him the Reality of that Station.

What he means, and Allah knows best, is that the seeker cannot reach Perfection until he has been perfected. The Station of Color and Changes is the one in which the seeker struggles hard by fasting, by worshipping, by seclusion, and by maintaining steadfastness in his love and respect for his master from one difficulty to another. Imitating his master in this manner will bring him success, because his master excels in all these efforts. However, if he imitates the master when the latter is in his state of Perfection, he will be in danger, just as if he tried to fly without first growing wings. It is necessary for the seeker to climb the mountain first before he enjoys the view at the top.

To climb the mountain, the seeker must journey from the Lower world to the Divine Presence. He must travel from the ego's world of sensual reality to the soul's consciousness of the Divine Reality. To make progress on this journey, the seeker must bring into his heart the picture of his Shaykh (*tasawwur*), as it is the most powerful means of detaching oneself from the hold of the senses.

The Shaykh becomes, in his heart, the mirror of the Absolute Essence. If he is successful, the state of Self-Effacement (*ghayba*) or “absence” from the world of the senses, appears in him. To the degree that this state increases in him, his attachment to the world of the senses will weaken and disappear, and the station of the Absolute Void of Unsensing Other-than-Allah will dawn on him. The highest degree of this station is called Annihilation (*fana*). Thus Shah Naqshband (q) counselled his murids: “When that state of Self-Effacement comes on me, leave me alone and give yourself to that state and accept its rights on us.”

Of this journey, Shaykh Alauddin (q) said to his murids:

The shortest path to our goal, which is Allah, Almighty and Exalted, is for Allah to lift the veil from the Essence of the Face of His Oneness that appears in all creation. He does this with the State of Erasure(ghayba) and Annihilation in His Absolute Oneness (fana’), until His Majestic Essence dawns upon and eliminates consciousness of anything other than Him. This is the end of the Journey of Seeking Allah and the beginning of another Journey

At the end of the Journey of Seeking and the State of Attraction comes the State of Self-Effacement and Annihilation. This is the goal of all mankind as Allah mentioned in the Qur’an: ‘I did not create Jinn and Mankind except to worship me.’ Worship here means Perfect Knowledge (Ma’rifat)

On the 2nd of the month of Rajab, 802 H., Alauddin said, “I am going to leave you to go to the other life and no one can stop me.” He died on the 20th of Rajab, 802 H. He was buried in the city of Jaganyan, one of the suburbs of Bukhara.

He passed his secret to one of his many khalifs, the [Shaykh Yaqub al-Charkhi \(q\)](#).

Yaqub al-Charkhi, qaddasa-l-Lahu sirrah



I have known God and I see none other than Him
So that the 'Other' inus is shut out.
Since I realized unity, I no longer fear separation;
This day I have arrived and am united

Anonymous

Scholar of Saints and Saint of Scholars

He appeared among human beings dressed in the two knowledges, the external and the internal. His conduct and character were so refined that he reflected the attributes of God to all people. He revived spirituality within Divine Law and he revived Divine Law (*sharia*) within spirituality. People followed him because his way was the best, for he had inherited Knowledge of the Unseen from the Prophet (s).

He was born in the city of Jarkh, a suburb of Garnin, between the two cities of Kandahar and Kabul, in Transoxiana. In his youth he went to the city of Herat to educate himself. He then went to Egypt where he learned the sciences of shara'a and logic. He memorized the Qur'an as well as 500,000 hadiths, both the correct and the false. One of his teachers was Shihabuddin ash-Shirawani, known as the Encyclopedia of the Age. He continued his education until he reached the level where he could give fatwas (legal decisions) on any

matter that faced Muslims. He was a *mujtahid mutlaq* (capable of independent legal reasoning) in the two knowledges, external and internal. He returned to his country and followed Baha'uddin Naqshband (q) then Alauddin al-Attar (q) to educate himself in the hidden knowledge..
Of his teacher in Spiritual Knowledge he said,

I was sincere and loyal in my love for Shaykh Baha'uddin before I even knew him. When I got the ijaza (permission) to be a mujtahid mutlaq and to give fatwa, I went back to my country and I went to visit him and pay my respects. I said to him, with complete humbleness and obedience, "Please keep me always in the Essence of your Vision." He said, "You came to me on your way back to your country of Jarkh?" I said to him, "I love you and I am your servant because you have the greatest fame and you are accepted by everyone." He said, "That is not a good enough reason for me to accept you." Then I replied, "O my Shaykh, the Prophet (s) said in his authentic hadith, 'If Allah loves someone, he will influence the hearts of people to love that person as well.'" Then Bahauddin smiled and said, "I am the spiritual inheritor of Azizan. What you say is true." When he said this phrase I was so surprised, because I had heard in a dream one month before, a voice saying to me "Be the murid of Azizan." At the time I didn't know who Azizan was. But he mentioned the word as if he had been aware of the dream. Then I took his leave. He said, 'You may go, but let me give you a gift by which you will remember me.' He gave me his turban. He said, 'When you see this or use it you will remember me, and when you remember me you will find me and when you find me you will find your Way to Allah.

He told me, 'On your way back to your country of Balkh, if you meet Mawlana Tajuddin al-Kawlaki, keep your heart from gossiping in his presence because he is a great saint and he will scold you.' I said to myself, 'I am going back to Herat by way of Balkh, but I am not going through Kawlak, where Mawlana Tajuddin is living. So I don't think that I will see him.' But on the way an event occurred to the caravan with which I was traveling and obliged us to go by way of Kawlak. I remembered the words of Shaykh Bahauddin, 'If you pass by Kawlak, then visit Shaykh Tajuddin al-Kawlaki.' It came to my

heart that Shaykh Bahauddin caused the event to occur so that I would go to visit the Shaykh. When we arrived in Kawlak, it was very dark, with no stars in the sky. I went to the mosque to ask about Mawlana Tajuddin Kawlaki. One person came to me from behind a pillar and said to me, 'Are you Yaqub al-Charkhi?' I was astonished. He said, 'Don't be surprised. I knew you before you came here. My Shaykh, Shaykh Bahauddin, sent me to take you to Shaykh Tajuddin al-Kawlaki.' On the way to see him, we met an old man, who said, 'O my son, our way is full of surprises. Whoever enters it cannot understand it. The seeker must leave his mind behind.' We then entered the presence of Mawlana Tajuddin and it was very difficult to keep my heart free from any gossip. Mawlana Tajuddin gave me a piece of spiritual knowledge that he possessed and which I had never heard before. All that I had learned was nothing compared to this knowledge. I was so happy with my Shaykh, Shaykh Bahauddin, and the way in which he arranged for me to meet with Mawlana Tajuddin, that my love for him increased greatly.

After I reached my country, from time to time, I would go to Bukhara to visit Shaykh Bahauddin. In Bukhara there was a majdhub, a person lost in the Divine Love, who was very well-known and whom people used to go to for blessing. One day when I intended to visit Shaykh Bahauddin, I decided to pass by that person and see what he would say. When he saw me he told me, 'Quickly go to your destination and don't stop. What you have decided is the best.' He began to draw many lines in the dust. It came to my heart to count these lines. If the number of lines was odd then it would indicate a good sign for me, because the Prophet (s) said, 'Allah is One and He like the odd number.' I counted the lines and found their number to be odd. It made my heart happy. I went to visit Shaykh Bahauddin and asked him to give me initiation and teach me dhikr. So he taught me the station of Awareness of Number, wuquf cadadi, and he said to me, as if he had been with me when I met the majdhub, 'O my son, always keep to the odd

numbers, just as you wished the number of lines be odd, and it gave you a sign, so keep that awareness when you make dhikr.

I was so deeply immersed in the fountain of light and love that was my Shaykh, that I was visiting him more and more and love for him was increasing ever more in my heart. One day I opened the Holy Qur'an to the ayat, ula'ik alladheena hada-l-Lahu fa bi hudahum uqtadih ('Those are the Ones who have been guided by Allah, so follow their guidance') [6:90]. I was so happy to read that verse. At that time I was living in a city called Fatahabad. At the end of the day I decided to visit the mosque and the grave of Shaykh al-Bakharazi. On my way, a thought came to my heart, which upset me, so I decided to visit Shaykh Bahauddin instead. When I came into his presence, it was as if he had been waiting for me. He looked into my eyes and then said, 'The time of the prayers has come and then we will speak.' After the prayers he said, 'Look at me.' I saw in his face a majestic vision, which made my heart shake. I kept my mouth closed and he said to me 'Knowledge is of two kinds: knowledge of the heart, and this is the beneficial knowledge and it is the knowledge of Prophets and Messengers; and the knowledge of the tongue, the external knowledge, and this is, as all visible and audible teaching, the Proof of Allah to His Creation. I wish that Allah will give you good fortune in the Internal Knowledge. And it came through hadith: 'If you sit with the People of Truth, sit with them with a true heart, because they are the spies of the heart. They can enter and see what is inside your heart.

He continued,

I have been ordered by Allah, Almighty and Exalted, and by the Prophet (s), and by my Shaykh, not to accept anyone in my way unless Allah, the Prophet and my Shaykhs accept that person. So I will look tonight to see if you are accepted.' This was the most difficult day of my life. I felt I would melt from the fear that they would not accept me on this Way. I prayed Fajr behind him and I was so afraid. When he looked into my heart everything disappeared and he was appearing everywhere. I heard his voice saying, 'May Allah bless you. He accepts you and I accept you.' Then

he began to recite the names of the Masters of the Golden Chain from the Prophet to Abu Bakr, Salman, Qassim, Jafar, Tafari, Abul Hassan, Abu Ali, Yasuf, Abul cAbbas, Abdul Khaliq. Every Shaykh he mentioned appeared in front of him. When he mentioned Abdul Khaliq he stopped and Abdul Khaliq appeared in front of me. He said, 'Give him to me now,' and he taught me more of the knowledge of wuquf al-cadadi, the Science of numbers. He told me that knowledge came to him through Khidr (s). Then my Shaykh continued reciting the silsilah (chain), Arif Mahmud, Ali Ramitani, Muhammad Baba as-Samasi, Sayid Amir Kulal. They were each appearing by turn and giving me initiation. I continued serving him, standing at his door, learning from him, until he gave me permission to be a guide to people on this Way. He said to me, 'This Way is going to be the greatest happiness for you.'

Ubaydullah al-Arar reported that Yaqub said to him: "O my son, I received an order from Shah Naqshband (q) to accompany Shaykh Ala'uddin al-Attar after his [Shah Naqshband's] death. By the order of my Shaykh I was in his company as his murid from the time of Baha'uddin's death until Ala'uddin's death in Jaganyan in Bukhara. By the blessing of his companionship my state was elevated and my training completed."

Ubaidullah al-Ahrar said that Shaykh Yaqub al-Charkhi and Shaykh Zainuddin al-Khawafi were like brothers when they studied together in Egypt under the teaching of the scholar, Shaykh Shihabuddin as-Shirwani. Shaykh Zainuddin said that Shaykh Yaqub al-Charkhi used to disappear and appear during his lectures. This miracle symbolizes the state of complete self-effacement into the Presence in Allah Almighty. This was his state in Egypt, until he came and followed Shah Naqshband, and then he reached a state of perfection.

He died in the village of Hulgatu, on the 5th of Safar, 851 H. He had many khalifs. He passed the Secret of this Order to Shaykh Ubaydullah al-Ahrar, may Allah bless his secret.

Ubaydullah al-Ahrar, qaddasa-l-Lahu sirrah



As soon as I remember You — my secret, my heart,
And my spirit starts to disturb me during Your remembrance.
Until an observer from You used to call to me,
'Beware, beware — of remembrance beware.'
Do you not see the Real? His proofs appeared.
The meaning of totality joined Your meaning.
The rememberers when remembering him
Are more forgetful than the ones who forget to remember Him.
The Prophet (s) said, 'The one who knows Allah,
His tongue is paralyzed

He was the Pole of the Circle of the Knowers of God, an Ocean of Knowledge which would never be exhausted, even though all of creation were to drink from it to quench their spiritual thirst. He was a King who owned the pure light of the Unique Essence and released it from its captivity in the Hidden to spread it among all Knowers. He unveiled the hidden side of the moons of the Attributes of the Lord from the cradle until his perfected state. He was given authority as a youth and set to work to receive the Secret of Secrets and to

unveil the Veils. He never looked at a worldly desire. He progressed until he reached the highest states of sainthood, where knowledge of the Essence of the Unseen is bestowed and the secret of Absolute Nihilism becomes revealed. Then he travelled on from Absolute Nihilism to Absolute Light. Allah revived this Order through him during his time and He supported him with His Favor. He made him a golden link in this Golden Chain, and He made him one of the most elevated inheritors of the Prophet (s).

Shaykh Ubaydullah (q) tried his best to wash from the hearts of people the dirt and darkness that had covered them. He became a sun to light the way of the seekers to the state of Certainty and the Hidden Treasure of Spiritual Knowledge.

He was born in the village of Shash in the year 806 H., in the month of Ramadan. It was related that before he was born his father began to exhibit a tremendous state of renunciation, which made him leave all worldly actions and enter seclusion during which he nearly gave up sleep and food, disconnected himself from people, and took to practice the spiritual way of the tariqat. While in this spiritual state, his wife became pregnant with Ubaydullah. That is one reason for the latter's high station; his spiritual training began while in his mother's womb. When his mother became pregnant, his father's unusual spiritual state ended and he returned to his normal life.

Before Ubaydullah was born, the following incident took place in which his great station was foretold. Shaykh Muhammad as-Sirbili said, "When Shaykh Nizamuddin al-Khamush as-Samarqandi was sitting in my father's house, meditating, he suddenly screamed in a tremendous voice. This made everyone afraid. He said, 'I saw a vision of an enormous man coming to me from the east, and I could see nothing in the world except for him. That person is named Ubaydullah and he is going to be the greatest Shaykh of his time. Allah is going to make the whole world subject to him, and I hope I will be among his followers.'"

The Beginning of His State and The State of His Beginning

The signs of happiness were visible on him in his childhood. The Light of Guidance appeared in his face. One of his relatives said, "He did not accept the breast of his mother for nursing until she was clean of any post-partum bleeding and discharge." He used to say,

I still recall what I heard when I was one year of age. From the age of three years, I was in the Presence of God. When I studied the Qur'an with my teacher my heart was in God's Presence. I used to think that all people were like that.

He said,

One day during the winter, I went out while it was raining and my feet and shoes sank into the mud. It was very cold. I tried to pull my feet out of the mud. I realized that my heart was in big danger, because for that moment I had forgotten to remember Allah. I immediately began to ask for forgiveness.

He was raised in the home of his uncle, Ibrahim ash-Shashi, who was the greatest scholar of his time. He taught him very well and when he had completed his training, his uncle sent him from Tashkent to Samarqand.

He said to his uncle, "Whenever I go to study I feel sick." He replied, "O my son, I know the state you are now in. So I am not going to force you to do anything. Do as you like. You are free."

He narrates,

"One day while in that state, I went to visit the grave of Shaykh Abi Bakr al-Kaffal. I took a nap and I had a vision. I saw ʿIsa (s) in the vision. I rushed to bow down and kiss his feet. He raised my head and said, 'O my son, don't become sad, I am taking the responsibility of raising you and educating you.' That vision ended. I related the vision to many people. One of them was an expert in the interpretation of spiritual states. He explained it this way: 'You are going to be very high in the science of medicine.' I didn't like his explanation. I told him, 'I know better what the vision represents: Jesus, Peace and Blessings of God be upon him, in spiritual knowledge, represents the state of the Living Ones. Anyone who reaches that state among the saints will be given the title of ʿIsawi, which means Living One. Allah mentioned in the Holy Qur'an a verse describing them, *bal ahya'un ʿinda rabbihim yurzaqun* ("Truly, they are alive with their Lord, receiving sustenance") [3:169]. Since he promised to raise me in that line, it means that I am going to reach the state of the Living Hearted.' It was not much longer before I received that state from ʿIsa (s) in my heart."

"I saw the Prophet, Muhammad (s), in a grand vision. He was accompanied by a very large crowd, standing at the foot of a mountain. He looked at me and he said, 'Ya Ubaydullah, lift up this mountain and take it up to that other mountain.' I knew that no one can carry a mountain, but it was a direct order from the Prophet (s). I lifted that mountain and I carried it to the place he asked me. Then the Prophet (s) looked at me and said, 'I knew that this power was in you. I wanted people to know about it and to see the power you are carrying.' From this I knew that I would be the means of guiding a great many people to this Way."

"One night I saw Shah Naqshband (q) come to me and work on my internal state. When he went, I followed him. He stopped and looked at me. He said, 'May Allah bless you my son. You are going to have a very high position.'"

“I followed the *Qutb* (Spiritual Pole) Nizamuddin al-Khamush in Samarqand. Then I went to Bukhara, when I was 22 years of age, where I met the great Knower, Shaykh Sirajuddin al-Birmisi. He lived four miles from Bukhara. When I visited him he looked at me intensely and he wanted me to stay with him. But my heart was telling me to travel to Bukhara. I only stayed with him briefly. He used to work in the day making clay pots and at night he used to sit in his prayer room, on the floor. After finishing his *‘Isha* prayer, he would sit until *Fajr*. I never saw him sleep during the day or the night. I stayed with him seven days, and never did I see him sleep. He was one of the most advanced in both external and internal knowledge.”

“Then I moved to Bukhara, where I kept company with Shaykh amiduddin ash-Shashi and with Shaykh Alauddin al-Ghujdawani. They were among the followers of Shah Naqshband, Alauddin al-Attar and Ya^oqub al-Charkhi. Shaykh Alauddin al-Ghujdawani would sometimes disappear completely while lecturing, and then he would reappear. He had an excellent way of speaking. He never stopped making dhikr and struggling with his self. I met him when he was 90 years of age and I used to frequent his company. One day I went for a walk to the grave of Shah Naqshband. When I came back I saw Shaykh Alauddin al-Ghujdawani coming halfway to meet me. He said, ‘I think it is better that you stay with us tonight.’ We prayed *‘Isha*, he offered me dinner, and then he said to me, ‘O my son, let us keep this night alive.’ He sat cross-legged and I sat behind him. He was in perfect meditation and dhikr and he never moved right or left. I know through my spiritual knowledge, that a person in that state must be in complete Presence and Vision of the Divine. I was surprised that at his age of 90 years, he did not feel tired. I myself, by midnight, began to feel exhausted. So I began to make little sounds, hoping he would give me permission to stop. He ignored me. Then I stood up to attract his attention, but he still ignored me. Then I felt shy and I went back to my place and sat again. At that time I experienced a vision in which he was pouring into my heart the secret of the Knowledge of Firmness and Constancy (*at-tamkin*). From that time on, I felt that whatever difficulty came my way, I would be able to carry it without any disturbance. I realized that this Order is based completely on the support of the murid by the Shaykh. He taught me a lesson that one must struggle to keep firm and constant in the dhikr, because whatever you acquire easily, without difficulty, will not stay with you. Whatever you earn by the sweat of your brow, however, will stay with you.”

“One time I went to visit Shaykh Sayyid Qassim at-Tabrizi in Herat. There I followed an ascetic way of life leaving everything of the world. When he ate he would give me the remains, and I would eat them without saying anything. One day he looked at me and said, ‘You are going to be very rich. I am predicting this for you.’ At that time I had nothing. When I returned to my country, I was a farmer. I had one acre of land on which I kept some cows. In a very short time his prediction came true and my land increased until I had many farms and herds of cattle. All this wealth didn’t affect my heart. I dedicated it all for the sake of Allah.”

The Superiority of Service

His benevolence in private and public marked his way. He said,

One time I went to the school of Qutb ad-Din as-Sadr in Samar. I found there four people with very high fevers. I began to serve them, cleaning their clothes and feeding them, until I too became infected with the same fever. This didn't stop me from serving them. The fever in me increased and increased until I felt that I was going to die. I made an oath to myself, 'Let me die, but let these four people be served.' I continued to serve them. The next day I found myself completely cured, while they were still sick.

He said,

To help and serve people, in the understanding of this Way, is better than Dhikr and meditation. Some people think that to do the superogatory Sunnas is better than serving and helping those in need. It is our view, however, that to take care of people and to help them and to show them love is better than anything else.

In this regard, Shah Naqshband (q) used to say, "We love to serve, not to be served. When we serve, Allah is happy with us, and this brings more attraction to the Divine Presence and Allah opens that state more for us. However, to be served, brings pride and weakness to the heart and causes us to recede from the Divine Presence."

Sheikh Ubaydullah (q) said,

I didn't take this tariqat from books, but I pursued this tariqat by service to people.

Everyone enters through a different door; I entered this Spiritual Order through the door of service.

He was extremely strict in keeping the *adab* (right conduct) of both external and internal behavior, in his seclusion and among the people. Abu Sa'ad al-Awbahi said, "I accompanied him 35 years and was with him continuously. In all that time I never saw him remove the skin or the seeds of fruit from his mouth, so as not to open his mouth with food inside. When he was sleepy he would never yawn. I never saw him spit. I never saw him do something which would disgust people. I never even saw him sitting cross-legged. He sat only on his knees in perfect good conduct."

From His Miraculous Speech about the Glorious Qur'an

He said,

I will tell you a secret from among the many secrets of Alhamdulillah Rabbi-l-^{alameen} ('Praise is to Allah, Lord of the Worlds') [1:2]. The perfect Praise is to Allah from Allah. The perfection of praise is when the servant praising Him knows that he is nothing. The servant must know that he is completely empty, no body or form exists for him, no name and no action belongs to him, but he is happy because Allah, Almighty and Exalted, made His Attributes to appear in him.

What is the meaning of Allah's saying in the Qur'an, wa qaleelan min ^{ibadi} ash-shakur ('And few of My servants are thankful') [34:13]? The servant who is truly 'thankful' is the one who can see the Grantor of favors to human beings.

What is the meaning of the verse, f'arid ^{an} man tawalla an dhikrina ('And leave the one who turns away from Our Remembrance') [53:29]? It indicates that for the one who is in deep contemplation of Our Divine Presence, and has reached the state of seeing nothing except Us, there is no need for acts of remembrance. If he is in the state of complete vision, do not order him to recite dhikr as it might cause a coldness in his heart. While he is totally preoccupied with his state of vision, anything else is a distraction and might interrupt the state.

Muhyiddan Ibn Arabi said, regarding this matter: 'By Dhikrullah, the Remembrance of God, sins increase, and visions and hearts will be veiled. To leave the Dhikr is a better state because the sun never sets.' What he means here is that when the Knower is in the Divine Presence and in the state of Absolute Vision of the Oneness of God, at that time everything is annihilated in God. For him dhikr would be a distraction. The Knower exists in His Existence and appears in His Appearance. He is in a state of Annihilation in the Divine Presence, whereas in Dhikrullah he would be in a state of absence, in need of reminding himself that God is there.

What is the meaning of the verse, kunu maa-s-sadiqeen ('Be with the trustworthy ones') [9:119]? This means to keep both their physical and their spiritual company. The seeker may sit in the physical company of the People of Truth, watch them, listen to them

and Allah will enlighten his heart and will teach him to be like them. To keep the spiritual company of the People of Truth the seeker must direct his heart toward their spiritual heart. The seeker must keep their company always in his heart until they reflect all their secrets and all their stations on him. He must not turn his face to anything in this world except to the master who will take him to the Presence of Allah.

Love and follow Lovers. Then you will be like them and their love will reflect on you.

They asked him about the dhikr with LA ILAHA ILLALLAH. He said,

Some of the Masters say, LA ILAHA ILLALLAH is the dhikr of the Common People and ALLAH is the dhikr of the Preferred People (al-Khawas), and HUWA is the dhikr of the Preferred of the Preferred. But to me LA ILAHA ILLALLAH is the dhikr of the Preferred of the Preferred, because it has no ending. Just as Allah is the Creator in every moment, so in every moment knowledge increases for the Knower. For the Knower, his previous state is as nothing once he enters a new, higher state. The Knower negates one state as he discards it and affirms a new state as he enters it. This is the manifestation of LA ILAHA ILLALLAH in the servant of God.

What is meant by the verse Ya ayyuha-l-ladheena amanu, aminu ('O you who believe, Believe!') [4:136] is, 'O Believers, you are safe.' You are safe because you have connected your heart with Allah Almighty and Exalted, and anyone who connects his heart with Allah is guaranteed safety.

About the verse, limani-l-Mulku-l-yawm, lillahi-l-Wahidi-l-Qahhar ('to whom belongs the Kingdom on this day? To God, the One, the Irresistible') [40:16], he said:

This verse has had many explanations, but the key is to understand that the kingdom referred to is the Heart of the Seeker. If Allah looks at the heart of the seeker with the light of His Vision then He erases the existence of everything except Allah in his heart. That is what caused Bayazid to say subhane ma a'dhama sha'nee ('Glory to Me for my Greatness!') and Hallaj, ana-l-haqq ('I am God'). In that state the heart is speaking, the heart from which Allah has erased everything but Himself.

What is the meaning of the verse kullu yawmin Huwa fi sha'n ('Every day (moment) He manifests Himself in yet another wondrous way') [55:29]? This ayat relates to two aspects of Subsistence after Annihiltion.

First, the seeker, after he realizes the Truth through his heart and is firmly established in his vision of the Unique Essence of Allah Almighty and Exalted, returns from the station of Self-Effacement to the station of Complete Presence. His senses become the place of appearances of Allah's Names and Actions. He finds in himself traces of both the Heavenly Attributes and the Worldly Attributes. He is now able to distinguish between the two different levels of attributes, and is able to obtain a benefit from every Attribute and Knowledge.

The second meaning of the ayat is that the spiritual traveller finds in himself, in every moment and in every minuscule particle of time, a Trace of the Unique Essence of Allah, which cannot be found outside the State of Annihilation in the Vision of the One. From one fractional moment to another, he will visualize the Parts of the States of the Unique Divine Essence, and understand the 'connectedness' of everything in the Divine Unity. This connectedness varies in its colors and effects on the person, because it will thus be distinguished according to the time in which it appeared. This state is a very rare state and few saints attain it. Those few in each century who reach it are in a state of great honor, and they observe the meaning of the verse, kullu yawmin Huwa fi sha'n.

What is the meaning of the hadith, 'Close all doors which face my mosque except the door of Abu Bakr?' Abu Bakr as-Siddiq (r) existed in a state of perfect love toward the Prophet (s). All doors to the Prophet (s) are closed except the door of love, as represented by the open door of Abu Bakr as-Siddiq. The way of the Masters of the Naqshbandi Order is connected through Abu Bakr As-Siddiq to the Prophet (s). Love for the Master brings the seeker to the door of Abu Bakr which leads him to the love of the Prophet, and from the love of the Prophet to love of Allah Almighty and Exalted.

The Meaning of Siddiq

If a Truthful Saint (Siddiq) progressing in the Way of Allah, is heedless for one moment, he loses in that one moment more than the attainment of a thousand years. Our Order is a Way in which all states are multiplied quickly in every moment. One second may be multiplied to the value of a thousand years.

There was a group of my followers who were reported to the khalif as hypocrites. He was advised, if you kill them you will be rewarded, because people will be saved from their misguidance. When they were brought in front of the khalif, he ordered them to be killed. The executioner approached to kill the first one. His companion called out and said, 'Leave him and kill me first.' When the executioner approached the second, a third one called him and said, 'Kill me first.' This was repeated for all four of them.

The executioner was very surprised. He asked, 'What group do you belong to? It is as if you like to die.' They said, 'We are the group that prefers others to ourselves. We have reached a state in which for every action we perform, our rewards are doubled and we are increased in spiritual knowledge. Each of us tries his best to do good for someone else, even if only for a brief moment, in order to be raised higher and higher in the eyes of Allah.' The executioner began to shake and could not take their lives. He went to the Khalif and explained their state. The Khalif immediately had them released and said, 'If these are hypocrites, then there are no more People of Truth (Siddiq) left on the earth.

The Conduct of Shaykh and Murid

He said,

Sufism requires you to carry everyone's burdens and not to put yours on anyone.

He said,

The best time of the day is one hour after the Asr prayer. At that time the murid must make progress in his worship. One of the best forms of worship at this time is to sit and evaluate the deeds of the day. If the seeker finds what he has done to be good, he must praise Allah. If he finds anything wrong he must ask forgiveness.

One of the best deeds is to follow a perfect Shaykh. To follow him and to keep his company will enable the seeker to reach the Divine Presence of Allah, 'Azza wa Jall

Keeping the company of people of different mentalities causes the people to fall into differences.

One time Bayazid al-Bistami (r) was sitting in association and he found disagreement within the group. He said, 'Look carefully among yourselves. Is there anyone who is not from us?' They looked and did not find anyone. He said, 'Look again for there is someone who is not from us.' They looked again and found the walking stick of someone not from the group. He said, 'Throw that away quickly, because it is reflecting its owner, and that reflection is causing disagreement.

The Shaykh must appear in the presence of his murids dressed in the best clothes and beautiful and neat. It is through their *rabitah* (heart's connection) that the murids connect with the Shaykh. If he is dirty or unkempt, it will be difficult for the murids to maintain the quality of their *rabitah*. For that reason the Prophet (s) ordered his followers to comb their hair and wear their best clothes during worship.

Allah gave me great power to influence anyone I like. Even if I send a letter to King Khata, who proclaimed that he was God, he would come crawling barefoot to me. I have never used that power, however, because in this tariqat the will must follow the Will of Allah, Almighty and Exalted.

One of Ubaydullah's (q) followers said, "We were sitting in his presence and he asked for ink, paper and a pen. He wrote many names. Then he wrote one name on another piece of paper, and that name was Abu Said. He took that paper and put it in his turban. We asked him, "Who is the man whose name you put in your turban? He said, 'That is the man all of the people of Tashkent, Samarqand and Bukhara are going to follow.' After one month we heard that the King Abu Said was coming to take over Samarqand. No one had ever heard of him before that."

It is related, "One time King Abu Said had a dream in which he saw the great Imam Ahmad al-Yasawi, one of the khalifs of Yusuf al-Hamadani (q), asking Ubaydullah al-Ahrar (q) to read al-Fatiha with the intention that Allah give support to Abu Sa'id. In the dream Abu Said asked, 'Who is that Shaykh,' and was told, 'Ubaydullah al-Ahrar.' When he awoke, he still had the image of the

Shaykh in his mind. He called his advisor in Tashkent and asked him, 'Is there anyone by the name of Ubaydullah?' He said, 'Yes.' Then the Sultan went to Tashkent to meet him and he found him in the village of Farqa.

"The Shaykh came out to meet him and the Sultan recognized him rightaway. Immediately his heart was attracted. He dismounted and ran to the Shaykh, kissing his hands and feet. He asked the Shaykh to read al-Fatiha for him. The Shaykh said, 'O my son, when we need something we read Fatiha once and that is enough. We already did that as you saw in your dream.' The king was astonished that the Shaykh knew the content of his dream. He then asked permission to move to Samarqand and the Shaykh said, 'If your intention is to support the *sharia* of the Prophet (s) then I am with you and Allah will support you.' The king said, 'This is my intention.' The Shaykh said, 'When you see the enemy coming against you, be patient and don't attack immediately. Wait until you see the crows coming from behind you, then attack.' When this came to pass and the two armies were facing each other, Abu Said waited while the larger army of Abdullah Mirza was attacking. The generals urged Abu Said to attack. He said, 'No. Not until we see the blackbirds coming, as my Shaykh foretold. Then we will attack.' When he saw the crows coming, he ordered the army to attack. The horse of Abdullah Mirza became stuck in the mud, and he was captured and imprisoned. Then Abu Said was able to take all the territories.

"He then called Ubaydullah al-Ahrar (q) to move to Tashkent from Samarqand. Ubaydullah accepted and moved there with all his followers. He became the advisor to the king. After some years Sultan Abu Said received the news that Mirza Babar, nephew of Abdullah Mirza, was moving towards Khorasan with 100,000 warriors in order to avenge his uncle and take back his kingdom. Sultan Abu Said went to Ubaydullah and told him about this, saying, 'We don't have enough soldiers.' Ahrar said, 'Don't worry.' When Mirza Babar arrived in Samarqand, Sultan Abu Said consulted his advisors. They advised him to retreat to Turkestan. He prepared to return to Turkestan. The Shaykh came to him, and said, 'How is it that you are disobeying my orders? I told you not to fear. By myself I am enough for all the 100,000 soldiers.'

The next day plague attacked the army of Sultan Mirza Babar, causing them to die by the thousands. Sultan Mirza Babar made a peace treaty with Abu Sa'id. Then Mirza Babar left Samarqand in defeat with the remains of his army."

Shaykh Ubaydullah (q) died after Isha prayer on Saturday, 12th of Rab'i ul-Awwal, 895 H./1489 CE, in the city of Kaman Kashan, in Samarqand. He left behind many books including *Anas as-Salikin fit-Tasawwuf*, and *al-Urwatu-l-wuthqa li Arbaba-l-itiqad*. He established a big school and mosque which are still in use today.

His son Muhammad Yahya and many of the people present at his death saw a light so brilliant shine from his eyes that it made the candles appear dim. All of Samarqand, including the sultan, were shaken and grief-stricken at his

passing. Sultan Ahmad came with all his army to the funeral. The Sultan carried his coffin to its final resting place in this lower world.

He passed his secret to *Shaykh Muhammad az-Zahid al-Qadi as-Samarqandi (q)*.

Muhammad az-Zahid, qaddasa-l-Lahu sirrah



My illness is that I no longer care about my illness.
O Remedy of my illness — it is You Who are my illness.
For a time, I repented; but since I've known You,
My repentance became lost in You. Your coming near is now like
Your growing distant.
When shall rest come?

Abu Bakr ash-Shibli

He was the Perfection of the Pious, the Genius of the Guides, the Essence of Sainthood. Upon him was bestowed the Godly Khalifate (*al-Khilafa al-Rabbaniyya*), and the Spiritual Kingdom was his shelter. He combined in his person the Heavenly Knowledge and the Sharaca Knowledge, and he grasped the best of the *tariqat* and *haqiqat*, until he became the locus of all Heavenly Revelations and Inspirations. In him appeared the Knowledge of Spiritual Knowers. He is known as the Unique One in Knowledge and in the

Use of the Pen. He carried in his heart the secrets of attracting the hearts of people. Praise belongs all to Allah who established in him the Heavenly Revelation, and who gave him miraculous power in every important matter. He adorned him with the Perfect Light of Muhammad ﷺ in the beginning of his ascent to the State of Spiritual Knowledge. He was the Secret of his Shaykh, the Qiblah for his Shaykh's people, the Inheritor of his Shaykh's knowledge. He wrote a book on the spiritual trademarks of his Shaykh, Shaykh Ubaydullah (q), called *Silsilat al-ʿarifeen wa tadhkirat as-siddiqeen* wherein he said,

I served my Shaykh for 12 years until he died, from 883 to 895 H. The cause of my connection and my initiation to him occurred one day when I went with a companion, Shaykh Nicmatullah, from Samarqand to Herat for the sake of furthering our education. When we reached the village of Shadiman, we stayed there many days to rest because it was the hot season. One day Shaykh Ubaidullah al-Ahrar came to the same city, and we went to visit him at Asr time. He asked me where I was from. I said, 'From Samarqand.' He was speaking to us in the finest manner. Through his speech, he revealed all the private matters that were in my heart, piece by piece, until he told me why I was travelling to Herat. That was so amazing that it made my heart connect with him. He said to me, 'If your goal is to seek education and knowledge, you can find it here, there is no need to go to Herat.' I acknowledged that every petty gossip and every inspiration that were in my heart were as open to him as the pages of a book; even so, I was still intending to go to Herat. One of his followers who was unhappy with my intention said, 'The Shaykh is busy writing, you can go.' I did not go but waited until the Shaykh came back again. The Shaykh came back and said to me, 'Now tell me your real story. Why are you going to Herat? Are you going in search of the spiritual path or are you going there to seek external knowledge?' My friend replied on my behalf, 'He is seeking spiritual knowledge, but he is using the pursuit of external learning as a cover.' He said, 'If that is the case that is good.' Then he took me in his private garden and we walked together until we disappeared from the sight of the people. He took hold of my hand and I immediately entered the state of Self-Effacement (*fana'*) for a long time. I understood he was connecting me to his Shaykh, and from

him to his Shaykh, and from him to his Shaykh, all the way to the Prophet ﷺ and from the Prophet to Allah, Glorious and Exalted. He then told me that I will be able to read and understand his writings. He wrapped them up, gave them to me, and told me In them is the reality of worship through obedience and piety and humbleness. By means of this paper, if you follow it, you will realize a vision of Allah, Almighty and Exalted.

This Way is based on the love of God, which is based on following the footsteps of the Prophet ﷺ, which, is based on knowledge of his Sunna. The Prophet ﷺ said, 'You have to follow my way and the way of my khalifs after me.' For this you must accompany the righteous scholars who are the inheritors of the Knowledge of the Religion and the Inheritors of the Knowledge of Heaven; the Inheritors of the Unseen Knowledge and the Knowledge of the Holy Attributes; the Inheritors of the Love of the Divine Presence. Their company will lead you to manifest the Divine Knowledge and to follow the pure way of the Prophet ﷺ.

You must keep away from corrupt scholars who use religion as a means to collect the pleasure of this dunya and to acquire fame and position. Avoid the Dancing Sufis, who are like children, irresponsible. Do not listen to those who speak without understanding about all kinds of nonsense, about halal and haram (the Lawful and the Unlawful) without ever speaking of the importance of not deviating from the beliefs of Ahl as-Sunnah wal-Jamaat (the Community of the Way of the Prophet ﷺ).

Do not listen to the arguments of the philosophers and the people who understand nothing of Tasawwuf except its name, and yet pretend to be Sufis. May Allah, my son, greet you with the greetings of Islam.

He then went back to his association, read Fatiha for me and gave me permission to go to Herat. I left his presence directing myself to Bukhara. He sent after me a messenger with a letter addressed to the Shaykh Kallan, son of Mawlana Sad ad-din al-Kashgari. In it was written, 'You have to look after my son who is carrying my letter and to keep him from mixing with bad scholars.' When I saw

that lovely gesture from him, my love for him deepened in my heart. Yet I didn't go back to him, but continued to Herat.

The way to Bukhara took a long time, because my mount was weak. I had to stop every one or two miles. I had gone through six donkeys by the time I reached Bukhara. When I finally arrived, my eyes became afflicted and I was unable to see for many days. When my condition improved and I prepared to leave for Herat, I came down with a high fever. I was so sick that it came to my heart that if I continued I might die. I decided not to travel further but to go back and serve the Shaykh.

After I reached Tashkent, I decided to visit Shaykh Ilyas al-Ashaqi. I left my books, my clothes and my animal with a caretaker. One of Shaykh Ubaydullah's servants saw me on the way. I said, 'Let us visit the Shaykh.' He asked, 'Where is your animal? Bring it to my house and then we will go to visit.' As I was going to retrieve my animal, a voice came to me saying, 'Your animal is dead, and all that is on it has disappeared.' A great confusion came over me. I realized that the Shaykh was not happy with my planned visit to Shaykh Ilyas.

The thought came to my heart, 'Look how my Shaykh is directing all his power to lift me up while I have decided to visit someone else.' I decided not to visit Shaykh Ilyas al-'Ashaqi but instead to go directly to Shaykh Ubaidullah al-Ahrar. When this came to my heart, a man came to me and said, 'We have found your animal with all your possessions on it.' I returned to the person with whom I had left the animal and he told me, 'I tied your animal here, and when I looked up, it had disappeared. I looked everywhere. It was as if the earth had swallowed it up. Then I returned again, and there was the animal, right where I had tethered it in the first place.' I took my animal and set off to Samarqand to Shaykh Ubaidullah al-Ahrar (q). When I arrived he came out saying, 'Welcome, welcome.' I stayed with the Shaykh and never left him until he left this world.

He had perfect belief. He accepted whatever his Shaykh taught him and nothing anyone could say would change that belief. He said,

My Shaykh used to speak about spirituality and secret knowledge. He would always direct his speech towards me and ask me, 'When

you hear me speak about Divine Realities, does it cause any conflict in you with regard to the beliefs which you got from your parents and your teachers and scholars?’ I said, ‘No my Shaykh.’ He said, ‘Then you are one to whom we can speak.

One day my Shaykh was sick and he ordered me to get a doctor from Herat. Mawlana Qassim came to me and said, ‘O Muhammad, make your travelling very quick coming and going, because I can’t stand for the Shaykh to be sick for long.’ I traveled quickly and returned with the doctor but I found that the Shaykh was well and Mawlana Qassim had died. My trip had taken me thirty-five days. I asked my Shaykh, ‘How did Mawlana Qassim die when he was so young?’ He said, ‘When you left Mawlana Qassim came to me and said, ‘I am giving my life for your life.’ I told him, ‘O my son, don’t do that, because so many people love you.’ He said, ‘O my Shaykh I didn’t come here to consult you. I have made the decision and Allah has accepted it from me.’ No matter what I said, I couldn’t change his mind. The next day he became sick with the sickness I had, which was reflected on him. He died on the 6th of Rabi’ul Awwal and I was immediately well, without the need of a doctor.’”

Shaykh Muhammad az-Zahid died on the 12th of Rabi’ul Awwal, 926 H/1520 CE in Samarqand. He passed his secret to his nephew, *Shaykh Darwish Muhammad as-Samarqandi (q).*

Darwish Muhammad, qaddasa-l-Lahu sirrah



Darwish Muhammad as-

Samarqandi

May Allah Sanctify His Soul

*"It is not my part, if trials come my way, to turn away from them,
Nor, if I am flooded with joy, to abandon myself to it;
For I am not of those who, for the loss of one thing, are consoled
By another; I wish nothing less than the All."*

Shaykh `Abdul-Qadir al-Jilani.

He is the *Ghawth* (Arch-Intercessor) of the Famous Saints and the Blessing of the Scholars of Islam. He is the Dawn and the Light of both the East and the West. He is the Master of the Kingdom of Guidance. He grew up in the house of his uncle who taught him the best manners, educated him in spiritual and religious knowledge, and nursed him from the fount of morality and ethics. He quenched his thirst with the Heavenly Realities and Unseen Knowledge, until his heart became a House of Revelation, as Allah said in the Holy Hadith, "Neither my heaven nor my earth could contain Me, but the heart of my Believing Servant contained Me."

He was known in his time as Darwish Wali. He grasped all kinds of understandings of the Religion and he was able to erase the mischief and the misguidance of many of the false teachers of his time. He revived languishing hearts and he mended broken hearts, until he became the blessing of his time and the Human Essence of Guidance. He had many followers throughout the

country. His house and his mosque were filled with visitors asking and seeking his guidance.

One time after an association he had just held with him and other murids, Shaykh Muhammad az-Zahid told him to go up a certain hill at some distance and wait for him there. The Shaykh told him he would be coming later. Darwish Muhammad was so obedient to his Shaykh that he surrendered his will to him completely. His conduct was perfect. He went and waited for the Shaykh to come, without using his mind to ask: "how shall I go there, what shall I do when I get there, etc." He moved immediately. He arrived and began to wait. The time for afternoon prayers came and the Shaykh did not show up. Then the sun set. His ego was telling him, "Your Shaykh isn't coming; you have to go back. Maybe the Shaykh forgot." His truthful belief, however, told him: "O Darwish Muhammad, believe in your Shaykh and believe that he is certainly coming, as he said. You have to wait."

How was Darwish Muhammad's heart to believe his ego when his heart was being lifted up to be with his Shaykh? He braced up and waited. Night came and it was very cold on the hill. He was freezing. He spent all night awake and his only source of warmth was his *dhikr* of "*la ilaha illallah*". Dawn came and the Shaykh had still not shown up. He was hungry and started looking for something to eat. He found some fruit trees, ate, and kept waiting for the Shaykh. The day went, and then the next day. He was again in a big struggle with his ego, but he kept thinking: "If my Shaykh is a real Shaykh, he knows what he is doing."

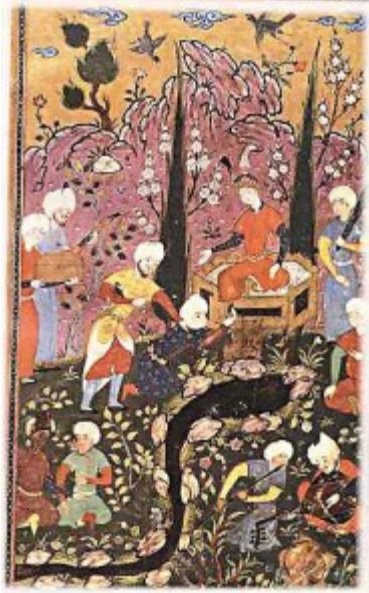
A week went and then a month. The Shaykh was not coming. The only distraction Darwish Muhammad had from waiting was *dhikrullah*, and his daily prayers were his only other activity. He kept on only until the power of his *dhikr* made the animals come and sit around him to make *dhikr* with him. He realized that this miraculous power had come to him from his Shaykh. Winter came and the Shaykh didn't come. It began to snow. It was extremely cold and there was no more food. He began to cut the bark of the trees and feed himself on the moisture inside, and from roots and whatever green leaves he could find. Deer came to him and he began to milk the ewes. This was another miracle which appeared to him. The ewe did not move when he milked her, and another came. He was being lifted up to higher and higher spiritual levels, and his teacher was sending him spiritual knowledge through these miracles and visions. Khidr عليه السلام He said, "What if something had happened to me?" Darwish Muhammad said, "O my Shaykh, if I had not stayed here and waited for you and obeyed, you would have never come to me by permission of the Prophet ﷺ" Darwish Muhammad had detected in his heart that his Shaykh was coming by the order of the Prophet ﷺ

The Shaykh laughed and said: "Come with me." At that moment he poured to him the secret and the power of this Golden Chain of the Naqshbandi order that he had in his heart. He then ordered him to be the Shaykh of the murids.

Darwish Muhammad remained in his Shaykh's service until Shaykh Muhammad az-Zahid passed away.

Darwish Muhammad died on the 19th of Muharram, 970 H. He passed the secret of the Order to his son, Muhammad Khwaja al-Amkanaki (q).

Muhammad Khwaja al-Amkanaki, qaddasa-l-Lahu sirrah



Muhammad Khwaja al-Amkanaki

May Allah Sanctify His Soul

“O perfect, full Moon! The house of the heart is Thine! The intellect—which was once the master—has become thy slave and doorman.

From the day of Alast [“Am I not”] the spirit has been drunk with Thee, though for a time it was distracted by water and clay.

Since the clay has now settled to the bottom, the water is clear—no more do I say, ‘This is mine, that is Thine.’”

Rumi, Divan

He was the Inheritor of the Secrets of the Prophet

Shaykh Muayyidu-d-Din

Muhammad al-Baqi (q).

Muhammad al-Baqi bi-l-Lah, qaddasa-l-Lahu sirrah



Sayyid! A gnostic of high degree used to say,
'Being a dervish is to correct the imagination.'
In other words, nothing other than the Real
should remain in the heart. In truth, he spoke well.
O Sayyid! Since the veil is nothing but imagination,
the veil must be lifted through imagination.
Night and day you must dwell in imagining Oneness.

Shaykh Baqi's son, Khwaja Khurd

He was the Knower, Annihilated in God (fana billah) and Existing in His Existence (baqa billah), who was lifted to the highest station of Vision. He was a Secret of Allah's Secrets and a Miracle of Allah's Miracles. He combined in his person the two types of knowledge: the Outer Knowledge and the Heavenly Knowledge. God gave him from the two Oceans, and conferred on him Authority in the two worlds of men and Jinn.

Imam Rabbani Ahmad al-Faruqi (q) said, "Muhammad al-Baqi was the One Sitting on the Throne of all Shaikhs, and he was the Deputy of all Masters of the Naqshbandi Golden Chain, who reached the end of the Infinite, who achieved the highest states of wilayat (Friendship of God). He was the qutb (Spiritual Pole) who supported every creature on this earth. He unveiled the secrets of Reality. He was the Verifier of the Station of the Reality of Muhammad ﷺ. He was the Pillar of the People of Guidance. He was the Essence of the Knowers and the Guide of the Verifiers (muhaqqiqin)."

He was born in 972 H. in the city of Kabul in the land of `Ajam which was a colony of the Sultanate of India. His father was the judge Abdu-s-Salam. He went to India in the first instance on personal business. There he was attracted to an attraction from God's attraction. He left this worldly life behind and sought spiritual knowledge from the Master of the century. He kept company with masters and saints, until he himself became an ocean of intellect and a saint of spirituality. He traveled continuously until he reached the city of Samarkand. There he connected himself to the Master of his time, Muhammad Khwaja al-Amkanaki (q). He received from him the Way of the Naqshbandi Order. In a very short time he received what most seekers require a lifetime to receive. He was elevated also through the spiritual care of Ubaidullah al-Ahrar (q). His honor became known everywhere. His shaikh, Muhammad Khwaja al-Amkanaki, authorized him to take followers and to train them in the conduct of the Order. He ordered him to go back to India. He predicted, "You are going to have a follower who will be like the sun." This would be Imam Rabbani Ahmad al-Faruqi (q).

He moved back to India and stayed in the city of Delhi-Jahanabad, which he filled with faith and knowledge and secrets and lights. Through him the Naqshbandi Order was spread with great swiftness throughout the Indian Subcontinent and millions of people were connected to him through his deputies. All nations in the Subcontinent were attracted to his knowledge and his Heavenly Power and to the Prophetic Characteristics dressing him. It became known throughout the Indian Subcontinent that anyone coming to him and looking in his eyes, or sitting in his association doing dhikr, would enter a state of Self-Effacement, through which he could reach a state of Annihilation,

in a single meeting. By this miraculous power he attracted millions of people, until this Naqshbandi Order was on the tongue of every person in his time.

He died on Wednesday, the 14th of Jumada al-Akhira, 1014 H., in the city of Delhi at the age of 40 years and four months. His grave is on the West side of the city of Delhi.

Ahmad al-Faruqi as-Sirhindi, qaddasa-l-Lahu sirrah



If God causes one to approach Him,
He reveals Himself to him as the object of his desire, without his
knowing.
As the fire of Moses, which he saw through the eye of his need,
And who is the Divinity which he did not recognize.
If thou understandeth my words
thou knowest that thou hast need of the apparent form:
If Moses had searched for something other than the fire
He would have seen Him in that, and not inversely.

Ibn ʿArabi, Fusus al-Hikam

He was the Pearl of the Crown of the Knowledgeable Saints. He was the Treasure of Those who Came Before and of Those who Came After. In him were combined all their favors and generosity. He was the Sinai of Divine Manifestation, the Furthestmost Lote Tree of the Unique Knowledge, and the Fountain of the Hidden Prophetic Knowledge. He was the Genius of Scholars and he was the Sultan of the Earth, which smiled when he was born and was honored by his existence. He was the perfect Perfected Guide. He was the Caller to Allah's presence, the One Qutb and the Unique Heavenly Imam. He was the Reviver of the Second Millennium, Sayyidina wa Mawlana (our Leader and Master) ash-Shaikh Ahmad al-Faruqi as-Sirhindi, ibn ash-Shaikh °Abdul Ahad son of Zainu-l-°Abidin son of °Abdulhayy, son of Muhammad son of Habibullah, son of Rafi°uddin, son of Nur, son of Sulayman, son of Yusuf, son of °Abdullah, son of Ishaq, son of °Abdullah, son of Shu°ayb, son of Aad, son of Yusuf, son of Shihabuddin, known as Farq Shah al-Qabidi, son of Nairuddin, son of Mahmud, son of Sulayman, son of Mas°ud, son of °Abdullah al-Wa°i al-Asghari, son of °Abdullah al-Wa°i al-Akbar, son of Abdu-l-Fattah, son of Ishaq, son of Ibrahim, son of Nair, son of Sayyidina °Abdullah (r), the son of Amir al-Mu'minin, the khalif of the Prophet ﷺ, Sayyidina °Umar al-Faruq (r).

He was born on the day of °Ashura, the 10th of Muharram in the year 971 H., in the village of Sihar Nidbasin. In some translations it is called Sirhind in the city of Lahore, in India. He received his knowledge and education through his father and through many shaikhs in his time. He made progress in three tariqats: Suhrawardiyya, Qadiriyya, and Chistiyya. He was given permission to train followers in all three tariqats at the age of 17 years. He was busy in spreading the teachings of these tariqats and in guiding his followers, yet he felt that something was missing in himself and he was continuously searching for it. He felt an interest in the Naqshbandi Sufi Order, because he could see by means of the secrets of the other three tariqats that it was the best and highest. His spiritual progress eventually brought him to the presence of the Ghawth and Qutb of his time, ash-Shaikh Muhammad al-Baqi, who had been sent from Samarqand to India by the order of his shaikh, Muhammad al-Amkanaki. He took the Naqshbandi Order from the shaikh and stayed with him for two months and some days, until Sayyidina Muhammad al-Baqi opened to his heart the secret of this tariqat and gave him authorization to train his murids in the Order. He said about him, "He is the highest Qutb in this time."

The Prophet ﷺ predicted his advent in one of his hadith when he said, “There will be among my nation a man called Silah. By his intercession many people will be saved.” It was mentioned in the collection of Suyuti, *Jam^c ul-Jawami^c*. What confirmed the truth of this hadith is what Imam Rabbani wrote about himself: “God has made me the Silah between the two Oceans.” *Silah* means “connection.” So he meant that God had made him a connection between the two oceans — the two knowledges, external and internal. Shaikh Mir Husamuddin said, “I saw the Prophet ﷺ in one of my dreams standing on the *minbar*(pulpit) and praising Shaikh Ahmad as-Sirhindi. The Prophet ﷺ was saying, ‘I am proud and happy with his presence among my Nation. God has made him a reviver of the religion.’”

Many saints predicted his advent. One of them was Shaikh Ahmad al-Jami (q). He said, “After me will appear seventeen men of the People of God, all of whom are named Ahmad and the last one among them will be at the head of the millennium. He is going to be the highest of them and he is going to receive the state of Unveiling. He is going to revive this religion.”

Another to predict his advent was Mawlana Khwaja al-Amkanaki (q). He said to his khalif, “A man from India is going to appear. He will be the Imam of his century. He will be trained by you, so hurry to meet him, because the people of God are awaiting his arrival.” Muhammad al-Baqi (q) said, “That is why I moved from Bukhara to India.” When they met he told him, “You are the one whose appearance the shaikh Muhammad Khwaja al-Amkanaki predicted. When I saw you I knew you were the Qutb of your time. When I entered the region of Sirhind in India, I found a lamp which was so big and so bright that its light reached up to the heavens. Everyone took from that lamp’s light. You are that lamp.”

It is said that the shaikh of his father, Shaikh ^cAbdul Ahad, who was a shaikh of the Qadiri Order, had been given a *jubba* (cloak) from his shaikh which had been passed down from the Ghawth al-Azam, Sayyidina ^cAbdul Qadir al-Jilani (q). Sayyidina ^cAbdul Qadir had said about it to his successors, “Keep it for that one who is going to appear at the end of the first millennium. His name is Ahmad. He is going to revive this religion. I have dressed him with all my secrets. He combines in himself both the internal and external knowledge.”

The Seeking of the Kings and the Kings of Seeking

Sayyidina Ahmad al-Faruqi said,

“Let it be known to you that the Heavenly Guardians attracted me because They wanted me to be attracted, and They facilitated for me the passage through time and space (at-tayy) in the different states of the seeker. I found that God is the Essence of all matter, as it had been said by the People of Sufism. Then I found God in all matter without incarnation (hulul). Then I

found God together with all matter. Then I saw Him ahead of everything and then I saw Him following everything. Finally I reached a state where I saw Him and I saw nothing else. This is what is meant by the term, Witnessing the Oneness, which is also the state of Annihilation (fana'). That is the first step in Sainthood, and the highest state in the Beginning of the Way. This vision appears first on the horizons, then secondly in the Self. Then I have been lifted to the station of Subsistence (baqa') which is the second step in Sainthood.

"This is a station which many saints did not speak about because they did not reach it. All of them speak about the station of Annihilation, but following that state is Subsistence. In that state I found all creation another time, but I found that the essence of all these creations is Allah, and Allah's Essence is the Essence of Myself. Then I found Allah in everything, but in reality in myself. I was raised to a higher state, to find Allah with everything, but in reality He was with myself. Then I was lifted to see Him preceding everything, but in reality He was preceding myself. Then I was lifted to a state where He was following everything, but in reality He was following myself. Then I saw Him in everything, but in reality He was in myself. Then I saw everything and I didn't see God. And this is the end of the Stations by which They had brought me back to the beginning. In sum, they lifted me to the Station of Annihilation, then to the station of Existence, then they brought me back to be with people, in the Station of the common people. This is the highest state in guiding people to the Presence of God. It is the perfect state of guidance, because it matches the understanding of human beings."

He said, "I accompanied today one who has reached the End of Ends, the Qutub of all Creatures, the Perfect Man, Shaikh Muhammad al-Baqi. Through him I received incredible blessings, and by his blessing I was granted a power of attraction that allowed me to reach every human being that Allah had created. I was honored to attain a station that combines the state of the Ending with the state of the Beginning. I achieved all the states of Seeking and I reached the Ending, which is the meaning of 'Reaching the name of ar-Rabb' (the Sustainer), by the support of the Lion of God, Asadullah, °Ali ibin Abi Talib, May God ennoble his face. I was raised up to the state of the Throne, which is the Reality of the Truth of Muhammad, by the support (madad) of Shaikh Shah Baha'uddin Naqshband. Then I was lifted even higher, to the state of Beauty, which is the state of the Truth of the Muhammadan Qutbs, by the support of the Prophetic Holy Spirit.

"I was supported by Shaikh Ala'addin al-Attar, from whom I received the states of the Greatest Spiritual Poles (al-qutubiyyati-l-°uzma) from the Presence of Muhammad ﷺ. Then Allah's Heavenly Care attracted me and I ascended to a State that is beyond that of the Qutubs, the Special Original State. Here the support of al-Ghawth al-A°zam, Abdul Qadir Jilani (q) pushed me up to the State of the Origin of Origins. Then I was ordered to come back down, and as I was descending I passed by all 39 tariqats other than the Naqshbandiyya and the Qadiriyya. I looked at the states of their shaikhs and

they greeted me and saluted me and they threw on me all their treasures and all their private knowledge, which unveiled to me realities which had never been unveiled to any person in my time.

"Then on my descent I met Khidr ؑ, and he adorned me with the Heavenly Knowledge (ʿilmu-l-ladunni) before I reached the state of the Qutubs."

"Abu Dawud said in an authentic hadith that the Prophet ﷺ said, 'Allah will send at the beginning of every century someone by whom the religion will be revived,' but there is a difference between the Reviver of the Century and the Reviver of the Millennium. It is like the difference between one hundred and one thousand."

"In a vision, the Prophet ﷺ gave me good tidings: 'You are going to be a spiritual inheritor and Allah is going to give you the authority to intercede on behalf of hundreds of thousands on the Day of Judgment.' He bestowed on me with his holy hand the authority to guide people, and he said to me, 'Never before have I given that authority to guide people.'"

"The knowledge that is emerging from me is coming from the state of Sainthood, but I am receiving it from the Light of the Prophet Muhammad ﷺ. Saints are unable to bring forth such knowledge, because it is beyond the knowledge of saints. It is the Knowledge of the Essence of this Religion and the Essence of the Knowledge of Allah's Essence and Attributes. No one before has spoken about it and Allah has granted me to be the one to revive the religion in its second millennium."

"Allah unveiled to me the Secrets of the Unique Oneness and He poured into my heart all kinds of Spiritual Knowledge and its refinement. He unveiled to me the Secrets of the ayats of Qur'an so that I found beneath every letter of the Qur'an an ocean of knowledge all pointing to the High Essence of Allah Almighty and Exalted. If I were to reveal one word of the meaning of it they would cut off my head, as they did to Hallaj and to Ibn 'Arabi. This is the meaning of the hadith of the Prophet ﷺ, in Bukhari, narrated by Abu Huraira (r), "The Prophet ﷺ poured into my heart two kinds of knowledge, one of which I have revealed and another which if I were to reveal they would cut my throat."

"Allah, Almighty and Exalted, has shown me all the names of those who are entering our Tariqat, from the day of Sayyidina Abu Bakr (r) to the Day of Judgment, both men and women, and all of them are going to enter Paradise, with the intercession of the shaikhs of the Tariqat."

"Al-Mahdi will be one of the followers of this Tariqat."

"One day I was in association with my followers doing dhikr and it came to my heart that I had done something wrong. Then Allah opened to my eyes, 'I have forgiven anyone who sits with you and anyone asking intercession by means of you.'"

"Allah has created me from the residue of His Prophet ﷺ."

“The Ka^cba was always coming and making tawaf (circumambulation) around me.”

“Allah Almighty and Exalted said to me, ‘Anyone for whom you pray janaza (funeral prayer) will be forgiven, and if anyone mixes earth from your grave with the earth of their grave, they will be forgiven.’”

“Allah said, ‘I have given you special gifts and perfections which no one will receive other than you until the time of the Mahdi.’”

“Allah gave me an incredible power of guidance. Even if I direct my guidance to a dead tree, it will become green.”

One great shaikh wrote to him asking, “The states that you reached and you are speaking about, did the *Sahaba* receive them, and if they did, did they receive them at one time or did they receive them at separate times?” He answered, “I cannot give you an answer unless you come into my presence.” When the shaikh came, he immediately unveiled to him his spiritual reality and cleaned the darkness of his heart until the shaikh fell prostrate at his feet and said, “I believe, I believe! I see now that these states were all revealed to the *Sahaba* simply by looking at the Messenger ﷺ.”

One time in the month of fasting, Ramadan, he was invited by ten of his *murids* to break fast with them. He accepted the invitation of each of them. When it came time to break the fast, he was present at each of their houses, breaking the fast, and they saw him in each of their houses at the same time. One time he looked at the sky and it was raining. He said, “O rain stop until such and such hour.” It stopped until the exact time he had said, after which it started raining again.

One time the King ordered that a man be executed. That man came to Shaikh Amad and said, “Please write a stay of execution for me.” He wrote to the Sultan, “Don’t execute this man.” The Sultan was afraid of Sayyidina Ahmad al-Faruqi and pardoned the man.

One time a *murid* made intention to visit Shaikh Ahmad al-Faruqi (q). On his way he was invited to be the guest of a man who disliked the shaikh. The *murid*, however, didn’t know this. After dinner, the host began reviling the shaikh. As he went to sleep that night, in his heart he was saying, “O Allah, I came to visit the shaikh, not to hear someone curse the shaikh. Forgive me.” Then he slept and when he awoke he found that the man had died. He went quickly to the shaikh and began to tell him the story. Sayyidina Ahmad al-Faruqi raised his hand and said, “Stop! There is no need to tell me what happened. I am the one who caused it.” He said,

“I was authorized to give Tariqat in three tariqats: Naqshbandi, Suhrawardi and Chistiyya.”

He was so famous that the scholars of external knowledge in his time became jealous of him. They went to the king and told him, "He is saying things that are not accepted in the religion." They pushed the King until he put him in jail. He stayed in jail for three years. His son, Shaikh Sayyid, said, "He was under very intense security in jail. Guards surrounded his room on every side. Yet every Friday he would be seen in the big mosque. No matter how much security he was under, he would disappear from prison and appear in the mosque." From this they knew they could not put him behind bars and therefore they released him.

He wrote many books, one of the most famous of which is the *Maktubat*. In it he said,

"It must be known that Allah has placed us under His Obligations and His Prohibitions. Allah said, 'Whatever the Prophet gave you, take it, and whatever he prohibited you, leave it.' [59:7] If we are going to be sincere in this, we have to attain to Annihilation and the love of the Essence. Without these we cannot reach this degree of obedience. Thus we are under another obligation, which is to seek the Way of Sufism, because this Way will lead us to the state of Annihilation and the love of the Essence. Each Order differs from the other in its states of perfection; so too does each Order keep the Sunnah of the Prophet ﷺ and have its own definition of what that entails. Every order has its own way of keeping the Sunnah of the Prophet ﷺ. Our Order, through its shaikhs, requires us to keep all the commands of the Prophet ﷺ and to leave all the things he prohibited. Our shaikhs don't follow the easy ways (rukhas) but insist on keeping the difficult ways. In all their seeking they keep in mind the verse of Qur'an, 'Men whom neither business nor trade will divert from the Remembrance of Allah' [24:37].

"In the journey leading to the unveiling of the Divine Realities, the seeker moves through various stages of knowledge of and proximity to His Lord:

– *"Moving to Allah is a vertical movement from the lower stations to the higher stations; until the movement surpasses time and space and all the states dissolve into what is called the Necessary Knowledge (ʿilm ul-wajib) of Allah. This is also called Annihilation (fana').*

– *"Moving in Allah is the stage in which the seeker moves from the station of Names and Attributes to a state which neither word nor sign can describe. This is the State of Existence in Allah called Baqa.*

– *"Moving from Allah is the stage in which the seeker returns from the heavenly world to the world of cause and effect, descending from the highest station of knowledge to the lowest. Here he forgets Allah by Allah, and he knows Allah with Allah, and he returns from Allah to Allah. This is called the State of the Farthest and the Nearest.*

– *"Moving in things is a movement within creation. This involves knowing intimately all elements and states in this world after having vanished in Annihilation. Here the seeker can achieve the State of Guidance, which is the*

state of the prophets and the people following the footsteps of the Prophet ﷺ. It brings the Divine Knowledge into the world of creation in order to establish Guidance.

“The entire process is like threading a needle. The thread seeks the eye of the needle, passes through and then proceeds down to where it began. There the two ends meet, form a knot and secure the entire thread. They form a whole, thread, eye and needle, and any material they catch is sewn into the fabric of the unity.”

“It must be known to everyone that the Naqshbandi shaikhs chose to guide their murids first through the movement from Allah, travelling from the higher states to the lower. For this reason they maintain the common veils over the spiritual vision of the murid, removing the veil of ordinary consciousness only at the final step. All other tariqats begin with the movement to Allah, moving from the lowest states to the highest, and removing the common veils first.”

“It is mentioned in the Hadith of the Prophet ﷺ, ‘Scholars are the inheritors of the prophets.’ The knowledge of prophets is of two kinds: knowledge of laws and knowledge of secrets. The scholar cannot be called an inheritor if he does not inherit both knowledges. If he takes only one knowledge he is incomplete. Thus the real inheritors are the ones who take the knowledge of the laws and the knowledge of the secrets, and only the saints have truly received and protected this inheritance.”

He left behind him many more books. He died on the 17th of Safar 1034 H. at the age of 63. He was buried in the village of Sirhind. He was a shaikh in the four *tariqats*: Naqshbandi, Qadiri, Chisti and Suhrawardi. He preferred the Naqshbandi, because he said, “It is the Mother of all *tariqats*.”

He passed the secret of the revered Golden Chain to Shaykh Muhammad Masum.

Muhammad al-Masum, qaddasa-l-Lahu sirrah



In the Place of refuge my heart sought refuge,
shot with enmity's arrows.
O Mercy of God for His slaves, God placed His trust in you
among all inanimate forms.
O House of my Lord, O light of my heart, O coolness of my eyes,
O my heart within!
O true secret of the heart of existence, my sacred trust,
my purest love!
O Direction to which I turn from every quarter and valley,
From subsistence in the Real, then from on high,
from self-extinction, then from the depths!
O Kacba of Allah, O my life, O path of good fortune,
O my guidance!

God sheds His light on your court, and something of His light appears in the heart.

Ibn `Arabi, al-Futuhāt al-Makkiyyah.

He is The Rope of Allah (°*Urwat-il-Wuthqa*), the Pious Guide who combined in himself the Shari`a and Reality (*haqiqat*) and he showed the difference between Ignorance and True Guidance. He was born in the year 1007 H. He was educated by his father from the special knowledge of saints. He sat on the Throne of Guidance in the Naqshbandi Way after the passing of his Shaykh, at the age of 26 years. He became famous everywhere. His name was known on every tongue, and kings acknowledged his greatness in his time. People were flocking to him from everywhere.

He was a saint from his childhood. He never accepted to nurse in Ramadan. He spoke on the Knowledge of Oneness at the age of three by saying, "I am the earth, I am the heavens, I am God... I am this, I am that." He memorized the Qur'an in three months at the age of six. He was trying through his heart to learn the true knowledge, Shar'at and aq'at and he reached the high state of these knowledges. He was considered at the age of 17 years to be the greatest scholar of his time. He was very truthful in all his Legal decisions (*fatawa*). He accepted neither innovation nor licenses.

His father Sayiddina Ahmad al-Faruqi, testified when he was young that a very great power would appear in him. One time he said to his father Sayiddina Ahmad al-Faruqi, "I am seeing myself as a life that is moving in every atom of the atoms of these universes. And these universes are taking light from it as the earth takes light from the sun." His father said, "O my son, that means you are going to be the Qutb (Spiritual Pole) of your time. Remember that from me."

He said to him one time, "you have been molded from the residue of my residue, which was the the residue of the Prophet's clay ﷺ."

He said, "I have poured into my son Muhammad Masum everything that I have been given."

He said, "the Perfect Knower that is honored to exist in the State of the Complete Existence will witness and observe the Beauty of Allah in the mirror of this universe and he will see himself in everything. This universe will be him

and he will be this universe. He will see himself moving in every individual of this universe, encompassing the Whole in the Part and the Part in the Whole.”

From His Miracles

One time one of his deputies, Khwaja Muhammad as-Siddiq was travelling on top of a horse. His feet slipped from the horse and he was dangling from one stirrup. The horse was running so that he was expecting to die. He remembered at once to say, ‘O my Shaykh support me.’ As soon as he said ‘O my Shaykh support me.’ he saw his Shaykh appear, take the reins of the horse and stop it.

One of his followers said, “I fell into the sea and I didn’t know how to swim. I called out his name and he came and took me out.”

One time he was sitting with his followers in his *khaniqah* (spiritual center for retreat, prayers and meditation) and they began to see water pouring from his hands and his sleeves. They were surprised and they asked him, “What is this, O our Shaykh.” He said, “just now one of my murids was on a ship, and that ship was in a storm and was sinking. He called me and I immediately reached my hand and saved that person from drowning.” We recorded the time of that event and some months a merchant came among us. We asked him about that event and he said, ‘Yes, at that time my Shaykh came and saved me.’”

It happened at that time that one magician used to build a fire, and he would enter it and it would not burn him. There arose a great confusion among the people and it made a great fitna (dissension). So the Shaykh made a very great fire in the city and he told the magician, “Enter my fire!” and the magician was afraid. Then he told one of his murids, “Enter my fire, and while you are walking into it say LA ILAHA ILLALLAH.” That murid entered and it was cool and peace for him as it had been for Sayyidina Ibrahim [21:69] when he was thrown in the fire. When the magician saw this, he immediately converted and spoke the shahada: *ash-hadu an la ilaha illa-l-Lah, wa ash-hadu anna Muhammadan rasalu-l-Lah*.

One Shaykh Abdur Rahman at-Tirmidhi said, “I came with my brother to visit Shaykh Muhammad Masum (q). He gave everyone a gift from his clothes except me. When we returned to our country I was very sad, because I didn’t receive anything from him. After a while a rumor spread throughout the city that the Shaykh was coming to visit the city. All the people went to welcome him and I went with them. I saw the Shaykh coming on a white horse. He looked at me and said, ‘Abdur Rahman, don’t be sad, I have tested you and I have saved for you my special robe (*jubba*) which I inherited from my father, Sayyidina Ahmad al-Faruqi (q). I took it from him and put it on me. Immediately everything disappeared and my Shaykh appeared in front of me: in every atom and every particle, he was appearing. I reached a state of immense happiness and I entered the Divine Presence.”

One day a blind man came to him and asked him, "Please pray for me that Allah restore my vision to me." He rubbed his saliva on his eyes and told him, 'Go to your house and don't open your eyes until you get there.' He reached his home and opened his eyes and he was seeing.

They told him "There is someone who is cursing the caliphs of the Prophet ﷺ." He became upset, and in his hand was a knife with which he was cutting a watermelon. As he cut the watermelon, he said, "As I cut this watermelon, I am cutting the neck of that one who is cursing the caliphs of the Prophet ﷺ." Immediately that man died.

He said,

"When I was in Hajj, I saw the Ka'ba hugging me and kissing me with great compassion and emotion. Then Allah unveiled to me in a vision, lights and blessings coming out of myself, and increasing and increasing; until they filled up all the deserts, then all the mountains, then the oceans; they then filled up all the universes and they entered every atom of these universes. Then all these atoms were drawn back to the love of the Essence of the Ka'ba. I saw many spiritual beings, among them angels and saints, all of them standing in my presence as if I was their sultan. Then I received a written letter delivered to me by an angel, and written on it was 'from the God of Heavens, Universes and all Creation, I am accepting your pilgrimage.'

"Then I continued my travel to visit the Madinat'il-Munawwarah, the City of the Prophet ﷺ. I entered the city of the Prophet ﷺ and I went to visit him at his tomb. When I directed my face to his face, I saw the Prophet ﷺ coming out of his grave, and he hugged me and kissed me. Then I saw myself in a state, where my heart was as if combining with his heart, my tongue with his tongue, my ears with his ears, until I was not seeing myself, I was seeing the Prophet ﷺ and when I looked at the Prophet ﷺ I was seeing myself. That vision took me to the station of Ascending to where the Prophet ﷺ had ascended in the Night of Ascension. I received there all the knowledge that the Prophet ﷺ wanted me to receive.

"Then I moved toward the two grand caliphs of the Prophet ﷺ. As soon as I was in the presence of Sayyidina Abu Bakr, I saw on my shoulders a red robe. Then when I moved on to Sayyidina °Umar ؓ I saw a yellow robe on my shoulders. When I was leaving I saw a green robe dressed on my shoulders, which I knew was from the Prophet ﷺ. Then I saw a vision that Allah unveiled from me all the veils that were on my heart, and I saw that all that Allah had created from the Station of the Throne (°Arsh) to the Station of the Earth was in need of the Beloved Muhammad ﷺ, and he was the center of all light that moves in every atom."

"What the Prophet gave me at that moment, if I were to say it, they would cut my neck. Then I found that every prayer on the Prophet ﷺ and every praise of

Prophet ﷺ and every poetry that was written for the sake of the Prophet, was as if it was for me. Then I saw all these universes, from the Station of the Throne to the Station of the World, had been enlightened and were shining with my light. When the time came to go back to my country I was on my last visit to the Prophet ﷺ and I was crying in the farewell state and I saw the Prophet ﷺ come out of his maqam (station). He dressed me with dresses that have never been seen before and he put on my head a crown. That Crown came from the King of Kings, from the Divine Presence, decorated with every kind of Jewels, whose description cannot be described in this world. And I knew that Crown and those dresses had been given to me from the Dresses of Allah Almighty and Exalted, which He gave to His Prophet ﷺ in the Night of Ascension and which the Prophet ﷺ had kept for me and adorned me with on that night.”

Shaykh Muhammad Masum was a Miracle of Allah's Miracles and a Light that Allah showered down on this world in order to guide by it humanity. It is said that he has given initiation into this tariqat to more than 900,000 people and that he had 7,000 deputies, and each of them was a saint. That is because in one week's association he could bring his follower to the state of Annihilation and, in one month, to the State of Subsistence. It is also said that he could bring his follower to the State of Existence in one single sitting in his association.

He died on the 9th of Rabi al-Awwal 1079/1668 CE. He passed the secret of this Order to Sayfuddin al-Faruqi al-Mujaddidi.

Muhammad Sayfuddin al-Faruqi al-Mujaddidi, qaddasa-l-Lahu sirrah



the sound of the flute is the image of God's call to man.
"We were all part of Adam and heard those melodies in Paradise.
"Though water and clay have covered us with doubt, we still
remember something of those sounds.
"But since they are mixed with the dust of sorrows, how should
these high and low notes produce that joy?

Rumi, Mathnavi

He was a Reviver of this Order and a Reviver of the true path of the Sunnah. He derived great spiritual benefit from his great ancestor, Sayyidina `Umar al-Faruq رضي الله عنه, and from his grandfather, Sayyidina Ahmad al-Faruqi (q). With the blessings of the Prophet ﷺ he was able to spread this order far and wide.

He was born in 1055 H./1645 AD. He was raised in the home of his father, Muhammad Ma'sum, and he was nursed with the milk of the knowledge of his father, his grandfather and his blessed ancestors. During his father's life he sat on the Throne of Guidance and he followed the footsteps of his predecessors. His house became a light for the scholars of the religion, who came like moths from all around. As his subtle knowledge grew, his fame rose ever higher in the heavens, reaching the orbits of the Knowers, until he was able to decipher the Symbols of Hidden Knowledge and to open the Treasure of Heavenly Affairs. He spread the external and internal knowledge, and he joined together the Beginners and the Adeptes, and he taught the Knowledge of Taste (*dhawq*).

On the orders of his father he moved to the city of Delhi to spread the knowledge of the *shari'ah* and the light of the *arajat*. The Sultan himself, Muhammad Alamagir, became his student, and consequently the people of the Court, the Sultan's ministers, and all the princes became his followers. With the support of the Sultan, it was not long before the entire kingdom accepted him. He embodied the Sunnah of the Prophet ﷺ and inspired love for the *shari'ah* throughout the nation. By means of the deep knowledge which filled his heart, he hoisted high the flag of Islam and removed the traces of ignorance and tyranny from the kingdom.

Through the blessings of Shaykh Sayfuddan's companionship, Allah made the Sultan succeed in all his affairs and prevented harmful and unlawful conduct from occurring in the realm. The Sultan banished tyrants and oppressors. He kept the company of the Shaykh, following him as a student. Through the Shaykh's encouragement, he was able to memorize the Holy Qur'an. He spent his late night hours fulfilling the obligations of the *arajat*, reciting the Dhikr, while his daylight hours he spent looking after the affairs of his kingdom.

The Shaykh endeavored to eliminate all forms of misery and tyranny from the kingdom by means of the Sultan, and achieved tremendous success, until the

whole of India was living in peace. He achieved such a position of reverence, that all sultans and princes would stand in his presence out of respect for him.

One day a man was standing with the other princes and Sultans in the presence of the Shaykh, and an insinuating whisper came to his heart, saying, "That Shaykh is so arrogant." The Shaykh looked at him and said, "You are right, because my Pride is from Allah's Pride."

Once a man denied the truth of the Shaykh's words. That night he saw a dream in which a group of men came and attacked him. They beat him and beat him, asking "How dare you deny the speech of the Shaykh when he is the Lover of God?" He awoke to find himself in severe pain. He hastened to the presence of the Shaykh and asked his forgiveness.

In his *khaniqah* (center for retreat), every day around 6,000 seekers slept and ate from the food he was providing.

One day he heard from his neighbor's house the sound of the *ney* (bamboo flute). He was so enchanted by the sound of it that he fainted. When he came to he said, "Do you think that I am empty of compassion and emotion? No, those who listen to the ney and feel no compassion and emotion are empty. But when we hear something beautiful, we are so touched that we are immediately transported to the Divine Presence."

To the saints, God's call is heard without any admixture of the "dust of sorrows" and that is why they faint when they hear it.

One day a leper came and asked him for his supplication that he be healed. He blew on him and immediately the disease disappeared.

Shaykh Muhammad Sayfuddin died in 1095 AH/1684 CE and he was buried in the city of Sirhind. He passed on the secret of the Golden Chain to Grandshaykh Nur Muhammad al-Badawani.

as-Sayyid Nur Muhammad al-Badawani, qaddasa-l-Lahu sirrah



Hear, O faqir: every time I was lacking something, great or small, and turned away from it in turning towards my Lord, I found it there in front of me, thanks to the power of Him who hears and knows. We see that the needs of ordinary people are filled by paying attention to them, whereas the needs of the elect are filled by the very fact that they turn away from them and concentrate upon God. "He who by remembering Me is distracted from his petition, will receive more than those who ask

Mulay al-°Arabi ad-Darqawi

He was a descendant of the Prophet ﷺ. His light was powered by the Heavenly Station. He poured into the confused hearts of his time, peace and

happiness, until he became the Appearance of every Favor and a Means to Allah Almighty and Exalted, for every person in his time. Through him God has renewed the Divine law, *shari'ah* and the spiritual reality, *haqiqah*, like the full moon on a dark night. How many a Sunnah that had been discarded did he revive and how many innovations that had been instigated did he remove? He was born in 1075 H./1664 AD. He was raised in a blessed house, quenching his thirst for external and internal knowledge at the fountain of the Naqshbandi Order from his early childhood. He received the blessings of his Shaykhs, and they were proud of his progress. He continued to advance his state until, in the country of India, he became a shining Lamp. Visitors came to him from everywhere receiving from him both the blessings of his secrets and the blessings of his ancestors. He sat on the Throne of the Tariqat following his master, and he was like a beacon guiding by his light all those seeking in the Way. He left behind him a celebrated name, and how could it be otherwise when the Prophet Muhammad ﷺ was his ancestor? He was a Branch of the Tree of Prophetic Knowledge and a Descendant of the Pure Family of the Prophet ﷺ. It is no wonder that he became the *Qiblah* of the Saints and his threshold became the goal of all people of God.

He was so pious that he spent most of his time reading and studying the *adab* (ethics and character) of the Prophet ﷺ and the character and good conduct of saints. His strict adherence to the Form and Intent of the Prophet ﷺ in all his actions is illustrated by the following incident. One day he entered the bathroom with his right foot, which is contrary to the prescription of the Prophet ﷺ. It resulted in his being constipated for three days, because he had strayed from the propriety in the Sunnah in that single step. He asked Allah's forgiveness, and Allah relieved him of his distress.

He began his life in a state of Self-Effacement. He remained in that state for fifteen years. During this period he was always in the state of Self-Effacement, and he was never out of that state except during the ritual prayers. When he prayed he would return to self-awareness and perform the prayers. He would then return to that state. He was careful to eat only from earnings made by the sweat of his brow. He ate only bread he baked himself, and he ate it only in very small pieces. He spent all his time in meditation and contemplation. When the bread was finished, he would return to prepare more, then he would return to contemplation and meditation. From his excessive contemplation, his back became bowed. He was in the service of his Shaykh for many years. He also served Shaykh Muhammad Muhsin, son of the great narrator of hadith of his time, Shaykh ʿAbdul Haqq, one of the khalifs of Muhammad Maʿsum (q), until by means of his service, he reached a high state of perfection.

He used to say, "For the past thirty years the thought, 'How am I going to make a living' never came to my heart. The subject of provision never came to my heart, but I ate when I felt the need." He never ate from the food of a proud person. He said, "The food of proud rich people contains darkness."

If he borrowed a book he would read it in three days, because he said, “The reflection of the darkness and ignorance of the owner of the book will be reflected on me.” He was very careful in such matters. His khalif, Sayyidina Habibullah (q), used to cry when he remembered him, and he would say to his followers, “You did not see that holy person. If you had been in his time it would have renewed your faith in Allah’s power that He had created such a person.”

Sayyidina Habibullah also used to say, “Shaykh Nur Muhammad al-Badawani’s visions were extremely detailed and incredibly precise. He used to see with his heart better than anyone can see with his eyes. He told me one time when I was in his presence, ‘O my son I see in you the traces of adultery. What have you done today?’ I said, ‘O my Shaykh when I was coming to you my eyes saw a woman on the street.’ He said, ‘Next time take care to protect your eyes.’”

Shaykh Habibullah said, “One time as I was on my way to the Shaykh, I saw an alcoholic on the street. When I came to the Shaykh he told me, ‘I am seeing in you the traces of alcohol.’ I realized from this that everything in this life is reflected from one person to another, and the character of one person is reflected on another. That is why we have to keep ourselves very clean at all times, and always keep company with the people of Allah.

Shaykh Habibullah said, “One day a lady came to him and said, ‘O my Shaykh, a spiritual being (*jinn*) kidnapped my daughter and I have tried by every means to get her back, but it has been to no avail.’ He meditated on that matter for about an hour. Then he said, ‘Your daughter will come tomorrow around the time of afternoon prayers, so now go and rest.’ The lady said, ‘I was so eager for that time to come, and for my daughter to appear, that I could hardly rest. At the exact time the Shaykh had mentioned, I heard a knock at the door, and in walked my daughter. I asked her what had happened. She said, ‘I had been kidnapped and taken to the desert by a *jinn*. I was there in the desert and just now a Shaykh came and took me by the hand and brought me here.’”

Shaykh Nur Muhammad al-Badawani died in the year 1135 AH/1722-23 CE. He passed the secret of the Golden Chain to his successor, Shaykh Shamsuddin Habib Allah Jan-i-Janan al-Mazhar.

Shamsuddin Habib Allah, qaddasa- l-Lahu sirrah

My eyes never beheld anyone more beautiful than you;

No woman gave birth to one more handsome,

Born faultless as if it was your wish.

He was the Sun of Eternal Happiness. He was the Beloved of Allah, Almighty and Exalted. He was the Spirit of the People of Truth, and he was the Essence of the Spirit of the People of Taste. He was the Ka'ba of the Godly and one of the Flags of the Noble Messenger. He elevated the Knowledge of the Religion of Muhammad ﷺ. He revived the Way of the Naqshbandi Order.

He was born in 1113 H./1701 AD in India. From his childhood the light of Guidance and the Traces of Piety shone from his forehead. His features (*mazhar*) were molded with the Manifestation of heavenly beauty (*tajalli-l-jamal*). He was famous, like the Prophet Yusuf ﷺ, for his beauty, and everyone loved him because he represented beauty. That is the attribute of God, about whom the Prophet ﷺ said: "God is beautiful and he loves beauty," and it is also the attribute of the Prophet ﷺ, about whom Anas ﷺ said, "Your Prophet ﷺ was the most beautiful in appearance and had the best voice of all prophets." Because of this, Sheikh 'Abdur-Ra'uf al-Munawi said, "The Prophet ﷺ has no partner in his beauty."

When Shaykh Mazhar (q) was nine years of age, he saw Sayyidina Ibrahim ﷺ, who gave him miraculous powers through spiritual transmission. At this age, if anyone mentioned Abu Bakr as-Siddiq ﷺ in his presence, he would see him appear with his physical eyes. He was also able to see the Prophet ﷺ and all the Companions of the Prophet ﷺ as well as all the Shaykhs of the Naqshbandi Order, especially Sayyidina Ahmad al-Faruqi.

His father raised him and educated him in all branches of religious knowledge. At a young age his heart was attracted to the spiritual light coming from his Shaykh, as-Sayyid Nur Muhammad. His Shaykh opened the eyes of his heart and fed him from the nectar of the flower of the Hidden Knowledge. The Shaykh took him out of the state of self-awareness and lifted him up to the Highest Stations, which produced in him great astonishment and caused him to faint. When he awoke, he accompanied Shaykh Nur Muhammad in further ascension. The Shaykh allowed him to observe the Mysteries of the Hidden World and gave him gifts from his miraculous Powers and Stations.

One look of his Shaykh opened in him the Nine Points, the loci of the Naqshbandi Secrets. From the knowledge of the nine points, he delved into the secrets contained in the five of the more powerful points, until his Shaykh authorized him to "activate" the Nine Points at any time and to use them. Then

he brought him back down to be in his presence and only in his presence. He brought him up and down, from one stage to another, and enveloped him with his light and protected him with his gaze, until he achieved the ultimate perfection and awakened himself from Ignorance.

He stood fast in serving his Shaykh with complete truthfulness. He continued to progress by entering seclusions in the desert and in the jungle on the orders of his Shaykh. In these seclusions, his only food was grass and the leaves of trees. During his period of asceticism in the desert and jungle, he wore only what would cover his nakedness. One day, after many of these seclusions, he looked in the mirror and didn't see himself; he saw his Shaykh.

At this stage the Shaykh authorized him to guide Allah's servants to their destinies and to the Straight Path, and he put him on the Throne of Succession, and by him the Sun of Guidance ascended the Tower of Happiness.

When his teacher passed away, he continued to visit his grave and for two years he received whatever lights and knowledge his master was able to transmit to him from his grave. Then he was ordered through his spiritual connection to his Shaykh to connect himself with a living master.

He reached the Door of the perfect Saints of his time, Shaykh Muhammad Afzal, Shaykh Safi Sa'dullah, and Shaykh Muhammad 'abid. He attached himself to Shaykh Shah Kalshan and to another Shaykh by the name of Muhammad az-Zubair. He used to attend the session of Shaykh Muhammad Afzal, one of the khalifs of the son of Muhammad Ma'sum (q). He visited and studied with Shaykh 'Abdul Ahad and received from him knowledge of the Prophetic hadith. During this class, whenever the Shaykh would mention a hadith, he would disappear through Self-Effacement, and a vision would come to him in which he would find himself sitting with the Prophet ﷺ and hearing the hadith directly from the Prophet ﷺ. He would correct any mistakes that might occur in the Shaykh's narration of the hadith, and was acknowledged as a genius in the science of hadith.

He kept the company of these Shaykhs for twenty years. He progressed further and further in the States of Perfection, until he became an Ocean of Knowledge. He rose in the Firmament of the Qutbs until he became the Qutb of his time, shining like the sun at high noon. Shaykh Muhammad Afzal said, "Shaykh Mazhar Habibullah was given the state of Qutb and he is the central pivot of this *tariqat* in this time."

His spiritual perfection attracted people from all reaches of the Subcontinent. In his presence, each seeker would find what he needed, until through his blessing the Indian Subcontinent became like a Ka'ba encircled by flocks of angelic beings.

In his noble person were combined the power of four tariqats. He was a master of the Naqshbandi, Qadiri, Suhrawardi and Chishti Orders. He used to say, "I received the secrets and knowledge of these orders from my Shaykh, Sayyid Nur Muhammad Badawani, until I attained a very distinguished power in these Orders. He lifted me from the *Ibrahamic* Stage to the *Muhammadan* Stage, which caused me to see the Prophet ﷺ sitting in my place, while I was sitting in his. Then I disappeared and I saw him sitting in the two places. Then I saw him disappearing and I saw myself sitting in both places."

Following are some sayings of Shaykh Mazhar (q):

"Once I was sitting in the presence of Shaykh Muhammad °Abid and the Shaykh said, "The two suns at the two ends met, and if their lights were combined and spread throughout this universe, they would have burned everything."

"Shaykh Muhammad Afzal was much older than I but he used to stand up for me when I entered, and he used to say to me, 'I am standing in deference to the high lineage that you possess.'"

"This whole world and the entire universe is in my hand, and I can see everything in them, just as clearly as I can see my hand."

He had innumerable miraculous experiences and numberless visions about the Heavenly world as well as the lower world.

Once he traveled with some of his followers without any food or provision. They walked and whenever they got tired they sat. The Shaykh would call them and say, "This food is for you," and tables of food would appear in front of them.

One day during the trip there was a terrible storm and the wind was blowing everything in its path. It was freezing and everyone was shivering because of the cold. Their situation worsened until it appeared that they were going to die in that frozen desert. Then Shaykh Mazhar raised his hands and said, "O Allah make it surround us but not be upon us." Immediately the clouds lifted from around them, and though the freezing rain continued to fall one mile away, around them the temperature rose to a comfortable level.

He said, "One time I visited the grave of Shaykh Muhammad Hafiz Muhsin. I disappeared from myself and in a vision I saw his body. It had suffered no decomposition, and his shroud was still perfectly clean except for a patch of dirt on one part by his feet. Through my spiritual power, I asked him about that. He said, 'O my son I will tell you a story. One day I took a stone from the garden of my neighbor and put it in a hole in my garden, and I said to myself, 'in the morning I will return it to him,' but I forgot. As a result of that action, the dirt has appeared on my shroud. That one action has tainted my shroud.'"

He said, "As long as you are lifted upward in piety you will be lifted up in sainthood."

One day he became angry at a tyrant and he said, "A vision came to me in which I saw that all Shaykhs, from Abu Bakr as-Siddiq ؓ up to the Shaykhs of today, were unhappy with that tyrant." The next day the tyrant died.

A man came to him and said, "O my master, my brother has been jailed in another village. Please pray to Allah to save him." He said, "O my son, your brother has not been jailed, but he has done something wrong and tomorrow you will receive a letter from him." It turned out to be just as he described.

He informed his followers of great tidings and some jealous people refused to accept what he said. He said, "If you don't believe me let us bring a judge. We will each tell him our point of view and let him judge between us." They said "We don't accept any judge except the Prophet ﷺ, and on Judgment Day we will ask for his judgement in this matter." Then he said, "There is no need to wait until the Judgment Day. We will ask the Prophet ﷺ to give his Judgment now." He entered a deep state of contemplation in his heart and was told to read the Fatiha. This he did, and immediately the Prophet ﷺ appeared to everyone and said, "Al-Mazhar Habibullah is right and all of you are wrong."

About Creation

He said, "Existence is an Attribute of Allah alone. This world is a mere shadow of realities existing in the Divine Presence. The reality of all possible creations (*haqa'iq al-mumkinat*) results from the action of the Divine Attributes and Qualities on the Void (*cadm*). The Real Existence of all that manifests in physical creation is confirmed as a light in the Divine Presence.

"Everything that appears in the physical creation is a mere shadow of the luminous reality projected by the Divine Qualities upon the void of non-existence. The World of the Divine Attributes (*sifat*) is the Origin of the Wellsprings of the Created Universes (*mabadi' tacayyunat al-aclam*). Because all physical creation arises from a combination of Allah's Divine Qualities and the Void, creation thus partakes of two origins of opposite nature. From the nature of the void of non-existence and nothingness arises the dense qualities of physical substance that in the sphere of human action produce darkness, ignorance and evil. From the Divine Attributes comes Light, Knowledge and Good. Thus the Sufi, when he looks at himself sees all that is good in him as a light from the Divine that is reflected on him, but that is not of him. A simile for it would be a borrowed suit of fine clothes with which one is beautifully dressed but that does not truly belong to him and for which he deserves no credit. Conversely, he sees himself as base substance, full of darkness and ignorance, with a nature worse than that of an animal. With this dual perception he loosens his attachment to the attractions of the self and effaces himself, and turns in repentance (*tawba*) towards the Divine Source of all Good. With this turning, Allah fills his heart with love and yearning for the

Divine Presence. As Allah said in a Holy Hadith, "If My servant approaches Me by one hand's length I will approach him by one arm's length; and if he comes to Me walking I will come to him running."

Shortly before his death Shaykh Mazhar (q) was in a state of great emotion and intense love of God. He experienced a great unhappiness at having spent so long in this transient world. He spent his last days in intense contemplation and, when asked, he would always say that his state was that of Annihilation and Existence in Allah Sublime and Exalted. He increased his dhikr in his final days, and as a result of the intense light of attraction generated thereby, thousands and thousand of seekers entered into the tariqat. Each new day would bring three thousand new people to his door, and he would not let one of them go without meeting him. Finally, he became so exhausted that he scheduled only two times a day to meet with people.

One day, one of his followers, Shaykh Mullah Nasim, asked permission to travel and visit his parents in his homeland. He said, "My son, if you want to go you may, but I may not be here when you return." This reply went from one mouth to another, shaking the hearts of people, as it indicated that his era was ending. With tearful eyes, and broken hearts, people all around the Punjab began wailing and crying. His house was full and no one knew what was going to happen when he was gone. Then he took a paper and wrote to one of his successors, Mullah Abdur-Razzaq, "O my son, I am now over eighty and my life is coming to its close. Remember me in your prayers." He sent him that letter and he sent many others the same letter.

Thanking Allah for His Favours he said, "There is nothing left in my heart of anything that I have wished to achieve or to reach that remains to be accomplished. There is nothing for which I have asked Allah that I did not receive. My only remaining desire is to leave this world and be in His Presence continuously. Allah gave me everything, except permission to go to Him. I am asking Allah to take me to Him today, before tomorrow. But I don't want to go to Him as an ordinary person. I want to go to him, as Allah described in the Holy Qur'an, as a martyr who is always alive. So, O Allah, make me a martyr in this world and take me to you as a martyr. This kind of death will bring happiness to my heart and will cause me to be in the presence of Your Prophet ﷺ and of Ibrahim ﷺ and of Musa ﷺ, and with all your 124,000 prophets; and to be with all the Companions of the Prophet, and to be with al-Junayd (q) and the master of this Order, Shah Naqshband (q), and with all the masters of the *Tariqat*. O Allah, I want to combine the witnessing of physical martyrdom with spiritual death in the State of Witnessing, in the State of Annihilation."

It was Wednesday evening, the seventh of Muharram, of the year 1195 H/1780 CE. His servant came to him and said, "There are three men at your door. They want to visit you." He said, "Let them enter." When they entered, he came out of his bedroom and greeted them. One of them said to him, "Are you Mirza Jan Janan Habibullah?" He answered, "Yes." The two said to the third,

“Yes, he is the one.” One of the men took a knife from his pocket and stabbed him in the back, piercing his kidney. Because of his age, he was unable to withstand the severity of the blow and he fell to the ground. When it was time for the Fajr prayer, the King sent him a doctor. He sent back the doctor and said, “I don’t need him. As for the men who stabbed me, I forgive them, because I am glad to die as a martyr and they came as an answer to my prayer.”

He passed from this life on Friday. When the day reached its middle, he read the Quranic chapters *Fatiha* and *Ya Sin* until °Asr time. He asked his followers, how many hours were left until sunset. They told him, “Four hours.” He said, “It is still long until the meeting with my Lord.” He said, “I have missed ten prayers in my life, all in these past two days, because my body is full of blood and I have been unable to raise my head.” They asked him, “If a sick person is in such a weak condition, is he obliged to pray with movements of his eyes and his forehead or to postpone his prayer?” He answered, “Both ways are correct.” He waited with patience for the sunset, and he died. It was the night of °Ashura, 1195 H./1781 AD.

Abdullah ad-Dahlawi, qaddasa-l-Lahu sirrah



Is it not sad enough that I beg You ceaselessly,
As if I were far from You, as if You were absent?
I ask for Your charity without greed, and I see none
Who is as poor as I, and who desires You like I desire You.

Abu-l-Hasan Nuri

He was the Summit of Knowers and the King of the Perfect Guides, the Revealer of the Knowledge of the Religion and the Revealer of the Secret of Certainty; the Verifier of the State of Perfection, Shaykh of all Shaykhs of the Indian Subcontinent, the Inheritor of the Knowledge and Secrets of the Naqshbandi Order. He is known as the Unique Diver and Swimmer in the Ocean of Oneness; the traveler in the Desert of the Ascetic State; the Qutb of all orders and the Red Sulfur ("Rarest of the Rare") of All Truth.

He perfected himself and adorned himself with the best ethics and manners. He lifted himself up to the High Heavens of Spiritual Knowledge and adorned

himself with its stars. He became the foremost in every science. He grew to be a full moon and he saw his light coming from the Sun of his teacher, until his teacher accepted to train him formally and to care for him.

The Shaykh supported him by means of his spiritual power and raised him to the highest blessing he had attained, until he attained the state of the Certainty of Truth and the state of the Furthestmost Lote Tree. Then he sent him back to this world, until he became as we said before, the guide for every human being. He was given permission to give initiation in the Naqshbandi Order. He supported the shara^ʿa, upheld the sunnah, and revived the Truth of five tariqats: Qadiri, Suhrawardi, Kubrawi, Chishti and Naqshbandi. He passed the secrets of and authority of all five Tariqats to his successor, and through him to all subsequent Shaykhs of the Golden Chain. He raised all his murids to the exalted stations of the *abdāl* (Substitute-Saints) and *awtād* (Pillar-Saints).

He was born in 1158 H./1745 AD. in the village of Bitala in the Punjab. He was a descendant of the Family of the Prophet ﷺ. His father was a great scholar and ascetic trained in the Qadiri Tariqat by Shaykh Nasir ad-Din al-Qadiri, who had been trained by Khidr ᷲ. Before he was born, his father saw in a dream Sayyidina ʿAlī, the fourth khalīf, telling him, “Call him by my name.” His mother saw in a dream a pious man telling her, “You are going to have a boy. Call him ʿAbdul Qadir.” Then his father and his mother saw the same dream in which the Prophet ﷺ told them, “Call him ʿAbdullah.” Because the Prophet’s order took precedence over any other suggestion, he was named ʿAbdullah Shah Ghulam ʿAlī.

He memorized the Qurʾān in one month due to his genius. He educated himself in external and spiritual knowledge, until he became the highest of the scholars. As a youth he went many times to the desert, making dhikr there for months at a time, subsisting on whatever food he could find. One time he stayed 40 days without sleeping and without eating a morsel of food. His dhikr didn’t stop. His father’s Shaykh ordered his father to bring his son to him to initiate him in the Qadiri Tariqat. The same night that he reached the Shaykh’s house the Shaykh died. His father told him, “We would have gladly given you the Qadiri Tariqat, but now you are free to find whatever Way suits you.”

He kept company with the Shaykhs of the Chishti Tariqat in Delhi, among them Shaykh Dīʾullāh, Shaykh ʿAbdul ʿAddād, khalīf of Shaykh Muhammad Zubair, Shaykh Mirdād, Mawlānā Fakhrūddīn, and many others, until he reached the age of twenty-two. He came by himself to the khaniqah of Shaykh Jan Janān Habibullah (q). He asked his permission to enter the Naqshbandi-Mujaddidi Order. Shaykh Habibullah said to him, “It is better for you to be with those orders that have taste and compassion, for in our Tariqat there is nothing except to lick the stone without any salt.” He said, “That is my highest goal.” Shaykh Habibullah accepted him and said, “May Allāh bless you. Stay here.”

He said, "After I received the knowledge of the hadith and memorized the Qur'an and learned its interpretation, I stood in the presence of my Shaykh. He gave me initiation into the Qadiri Tariqat with his holy hand. He also gave me initiation into the Naqshbandi-Mujaddidi Tariqat. I was in the presence of the circles of Dhikr and in his company for 15 years. Then he gave me the authorization to guide and train murids.

"I was hesitant at first, because I was afraid that Sayyidina ʿAbdul Qadir Jilani (q) would not give me permission to teach in the Naqshbandi Order. I saw him in a vision one day during my period of hesitation, sitting on a throne. Shah Naqshband (q) entered. Immediately he stood up and he put Shah Naqshband on the throne and he remained standing in his presence. It came to my heart that this was a sign of respect for Shah Naqshband. He said to me, 'Go to Shah Naqshband. The goal is Allah. Whatever Path you choose you can reach Him.'"

He said, "I was living on income from a piece of property that I owned. I gave it away for Allah's sake. After that I faced many difficulties because I had no income. I was left with only an old mat to sleep on in cold weather and a small old pillow on which I rested my head. I became very weak. I locked myself in my room and said to myself, 'O my Self, this is your grave. I am not going to open that door for you. Whatever Allah provides for you, you may take. You are going to live here without food and without anything but that mat and that pillow. Your food is going to be water. O my spirit, your food is going to be Dhikrullah.' I stayed in that state 40 days, growing very weak, when Allah sent someone knocking at my door. He served me with food and provided me with clothes for 50 years."

He said, "When I locked the door of my room and I said what I said, Allah's Care reached me. One day a person came to me and said, 'Open the door.' I said, 'I don't want to open it.' He said, 'Don't you need me?' I said, 'No, I need Allah, Almighty and Exalted.' At that moment I experienced a vision in which I was raised up to Allah's Presence and it was as if I spent one thousand years in His presence. Then I returned and He told me, 'Open that door.' After that I never experienced any difficulty."

People came to him from everywhere. His fame reached as far as Byzantium, Iraq, Khorasan, Transoxiana, and Syria. His fame reached North Africa. He sent his khalifs and deputies everywhere on the order of Sayyidina Muhammad ﷺ. Among them was Sayyidina Khalid Baghdadi (q). He reached people through dreams and guided people in far countries. They travelled to him from great distances, telling him, "You called me to you through my dreams."

His khaniqah used to feed 2,000 persons every day and it was always full. He never kept any food for the next day. Out of modesty he never slept extending his feet, because he was afraid of extending his feet towards the Prophet ﷺ or

any saints or the Divine Presence. He never looked in a mirror. If a dog entered his house to eat he would say, "O Allah, who am I to be a means between You and Your Lover? And who am I to feed them when You are feeding me and you are feeding them? O Allah, I am asking for the sake of your creation, this one, and everyone who comes asking me for mercy, send me Mercy for their sake and bring me nearer to You and help me to hold fast to the Sunnah of the Prophet ﷺ and to accept what you have prescribed and to leave what you have prohibited."

He said, "One time Isma'il al-Madani came to visit me, by the order of the Prophet ﷺ. From his country, the Hijaz, he had travelled thousands of miles. He had brought with him some of the relics of the Prophet ﷺ and he gave them to me as a gift. I put them in the Great Mosque in Delhi."

He said, "One time there came to me the King of Nabdilkahand, and he was wearing the clothes of the unbelievers. When I saw him I was angry with him and said to him, "You cannot sit in my presence in such clothes." The king said, "If you are condemning me so much I will not come to your association." The Shaykh said, "That is better." He stood up angrily to go. When he reached the door, something happened to him, no one knew what. He threw off the clothes of the unbelievers and came running back and kissed the hand of the Shaykh and took initiation (*bay'ah*) from him and became one of his loyal followers. They asked him later what happened. He said, "When I was going out, I saw the Shaykh coming in through the door with the Prophet ﷺ, while he was inside! That is what made me run back to him."

He slept very little. When he awoke for *Tahajjud* (late-night) prayers he would awaken everyone to sit with him for contemplation and reading the Qur'an. Every day it was his practice to read one third of the Qur'an and then pray Fajr prayer with the group. Then he would sit in the circle of Dhikr and Contemplation until sunrise. He would pray Ishraq and then he would give a talk. He would sit to recite hadith and read commentaries on the Qur'an. He would pray *Duha* (Late Morning Prayer) and then sit to eat with all his followers. He ate little and after he ate he would read religious and spiritual books and write some letters. After *Dhuhr* (Noon Prayer) he would sit and recite tafsir and hadith until 'Asr time. After 'Asr he would speak about Sufism and its distinguished luminaries, such as al-Qushayri, or Ibn 'Arabi or Shah Naqshband (q). Then he would sit in a circle of Dhikr until Maghrib. After Maghrib he would sit in the private circle of his followers. Then he would eat dinner and pray 'Isha. After 'Isha he would spend the night in dhikr and contemplation. He would sleep for only one or two hours, then he would wake for *Tahajjud*.

His mosque was too small for his followers, as it would only hold 2,000 people. So he used to recite dhikr for his followers by turns, each time filling the mosque.

Whoever gave him a donation he would first pay the *zakat* from it, according to the school of Imam Abu Hanifa, without waiting for the passage of a year, because to give the **zakat** immediately is better than to give voluntary charity. He would use what remained for preparing food and sweets for the poor and for the needs of his zawiya and for his own needs.

Some people would steal from that money and he would not reprimand them, but would leave them for Allah. One day a man stole a book from him and then returned to sell it back. He praised him and gave him the money. One of his followers said, "O my master this is from your own library and it has your signature in it." He said, "Don't backbite, that is between him and Allah."

He always sat on his knees, never cross-legged or with legs extended, but keeping respect for the Prophet ﷺ and he died in this posture. He concealed what he gave in charity. He never showed how much he gave nor to whom. He wore old clothes. If he was given new clothes, he would sell them and buy many old clothes with its price. He said, "Better for many to have some clothes than for one to have fine clothes."

His association was like the association of Sufyan ath-Thawri, a companion of the Prophet ﷺ: never was a loud voice raised, nor did backbiting occur, nor were worldly affairs discussed. Nothing was heard in it except spirituality and religion.

One day, the Shaykh was fasting and one of his followers spoke harshly about the king of India. He told him, "What a pity for me, I lost my fast." They told him, "O our master, you didn't do anything, the one who spoke is responsible." He said, "No, the speaker and the listener partake of that sin equally."

He loved the Prophet ﷺ so much that whenever he heard his holy name he would shake and faint. He was meticulous in following the Prophet ﷺ in his actions and in keeping his Sunnah.

The Words of His Perfection and the Perfection of His Words

He said,

"The Naqshbandi Order is built on four principles: keeping the Presence of Allah; divine inspirations; attraction; and disregarding whispers."

"Whoever asks for Taste and Yearning is not really asking for the Reality of the Divine Presence."

"The Seeker must be fully aware of how he passes every single moment. He must know how he prayed; he must know how he read the Qur'an; he must know how he read the Hadith; he must know how he read the Dhikr; he must know how much darkness he received from doubtful food."

“Food is of two kinds; one is to satisfy the self and the second is to nourish the self. The first kind is not acceptable, but the other is accepted because it provides the strength needed to fulfill your obligations and to keep the Sunnah of the Prophet ﷺ.”

*“Just as asking for *alal* (permitted things) is an obligation on every believer, so too is the rejecting of *halal* an obligation on every Knower: the Knower, the Sufi, is the one who rejects the *dunya* (Lower World) and the *akhira* (Next World), even though they are *alal*. He accepts nothing but Allah, Almighty and Exalted.”*

*“It must be understood by everyone that the Prophet ﷺ is the Summation of all Perfections. The appearance of his perfection in every different century and time has been according to the preparedness and state of that century and that time. That is why the appearance of his perfection in his lifetime and the time of his Companions was in the form of Jihad and struggle and *dacwah* (Calling to Religion). His appearance to the saints in later centuries through his holy Presence was in the form of Self-Effacement, Annihilation, Taste, Compassion, Emotion, Secrets of Oneness and all other spiritual states. That is what has appeared to the hearts and on the tongues of saints.”*

“For us the night of hunger is the night of Ascension. The night of hunger is the night of desire for Allah.”

“Baycah (Initiation) is of three categories: the first is for the intercession of the Shaykhs; the second is to repent from sins; the third is to adhere to, to connect with and receive the lineage.”

“All the perfections of a human being except the Prophetic appeared in Sayyidina Ahmad al-Faruqi (q), and the Prophetic Perfection appeared in Sayyidina Shah Naqshband (q).”

*“Men are of four categories: those who are barely human because all they ask for is the *dunya*; those who ask for the Hereafter; mature humans who ask for the Hereafter and for Allah; special humans who ask only for Allah.”*

“The souls of human beings will be taken by the Angel of Death, but the souls of the Elect cannot be approached by any angel; Allah Himself takes them with His Holy Hand.”

“The Divine Mind is the mind which knows its way to its goal without a mediator, and the Earthly Mind is the mind which needs to see its way by means of a guide and a saint.”

“Whoever wants to serve, he must serve his Shaykh.”

From His Visions

He said concerning his visions,

“One time I had a vision in which I saw al-Mir Ruhullah, one of the followers of Jan Janan Habibullah (q), saying to me, ‘The Prophet ﷺ is waiting for you.’ I moved in that vision to the place where the Prophet ﷺ was waiting. He hugged me and by that hug I changed to be like him. Then I changed to be like the picture of my Shaykh, Jan Janan Habibullah. Then I changed to be like Amar Kulal (q). I then changed to be like Shah Naqshband (q), and then I changed to be like °Abdul Khaliq al-Ghujdawani (q). Then I changed to be like Sayyidina Abu Bakr as-Siddiq ؓ, the Friend of the Prophet ﷺ.”

“One time I had a vision near to the time of °Isha prayer in which I saw the Prophet ﷺ coming to me and telling me, ‘I have advice for you and your followers; never sleep before °Isha.’”

“One time I had a vision that I was asking the Prophet ﷺ, ‘You said, ‘Whoever sees Me sees the Truth.’ He said, ‘Yes, and he will see Allah, Almighty and Glorious.’”

“One time I had a vision in which I saw the Prophet ﷺ coming to me and he was saying to me, ‘Never leave off reading Qur’an and doing dhikr, you and your followers, and always send its reward as a gift to me; by this you will derive great reward.’”

“One time I had a vision and I said to the Prophet ﷺ, ‘I am very afraid of hellfire.’ He said to me, ‘Whoever loves us never enters the fire.’”

“One time I had a vision and I saw Allah, Almighty and Exalted, speaking to me. He said to me, ‘Your face is the face of the Sultan of Saints, and you are that one.’”

“I saw in a vision Shah Naqshband (q) come to me, hug me and enter my clothes. We were one. I asked him, ‘Who are you?’ He answered, ‘Shah Baha’uddin Naqshband, and you are me and I am you.’”

One time he was by the sea and the waves were raging and he saw a ship sailing. It was in danger of foundering, but as soon as he looked at it, the ship stopped tossing and the sea became calm.

One time one of his followers, Shaykh Ahmad Yar, was travelling for business in a caravan. The caravan stopped to rest. He slept and saw his Shaykh in a dream saying, “Go immediately away from here, there are robbers who are about to attack.” He awoke and told the people but they refused to believe him. He left by himself and the robbers came and killed everyone.

One day Shaykh Zul Shah set out to visit Shaykh °Abdullah from very far away. He got lost on the way. A man came to him and pointed him in the right direction. He asked the man who he was. He answered, “I am the one you are going to visit.”

Shaykh Ahmad Yar said, "Once, Shaykh °Abdullah went to give his condolences to a pious lady whose daughter had died. She and her husband were serving him. He told the woman and her husband, 'Allah is going to give you a son in the place of your daughter.' She said, 'I am sixty years and I have passed childbearing age, and my husband is 80 years old. How is it possible that we could have a child?' He said, 'Don't ask how Allah can do that! It is His blessings to you and my blessings to you.' Then he went out and made ablution and came to the mosque and prayed two rak'ats. Then he raised his hands in *du'a* (invocation) and said, 'O Allah grant them the child as you promised me.' Then he turned to me and said, 'That du'a has been accepted.' Later, the woman gave birth to a son."

One day a woman who was a relative of Mir Akbar °Ali and a follower of the Shaykh became ill. Mir Akbar °Ali came to the Shaykh and asked him to pray to Allah to take the sickness away, but the Shaykh refused to make that invocation.. Mir Akbar °Ali insisted. The Shaykh said, "It is impossible, because that lady is going to die in fifteen days." Mir °Ali went back and two weeks later the woman died.

One time in the region around Delhi there was a drought, and no crops were able to grow. The people were desperate. On one particularly hot day Shaykh °Abdullah went out to the yard of the mosque and, with the sun beating down, said, 'O Allah I will not move from here until You shower us with rain.' He hadn't finished his invocation before the sky filled with clouds and it began to rain. That rain continued for 40 days.

He said, "I would like to die like my Shaykh, Mirza Jan Janan Habibullah, as a martyr. But I remember that after he passed the people suffered a drought for three years and there was much killing and troubles because Allah was angry with those who had killed him. Therefore, O Allah, I do not ask to die that way, though I would like it, but I ask you to take me to You."

He passed away on the 12th of Safar in the year 1241 H./1825 CE. He died with the book of Narrations of the Prophet ﷺ, *Jami` at-Tirmidhi*, in his hands. He was buried next to his Shaykh in Jan Janan Habibullah's *khaniqah* in Delhi.

He left many books, including *Maqamat an-Naqshbandiyya*, *Risalat al-Ishtighal bi Ismi-l-Jalal*, *Manahij at-Tahqiq*, and *Minatu-r-Rahman*.

Khalid al-Baghdadi, qaddasa-l-Lahu sirrah

He praises me, and I praise Him; He serves me, and I serve Him; By my existence I affirm Him; And by my determination I deny Him; It is He who knows me, when I deny Him; Then I discover Him and contemplate Him.

Ibn ʿArabi, Fusus al-Hikam

He was the Scholar of Scholars and the Saint of Saints and the Knower of Knowers and the Light and the Full Moon of this Order in his time. He was the Keeper of the Secrets of Realities and the Realities of the Secrets. His secrets moved into every human being just as the soul moves into the body. If the Prophet ﷺ had not been the Seal of Prophecy his words would have been revelation. He spread the knowledge of both Islamic law and Tasawwuf. He was a *mujtahid* (authority) in Divine Law (*shari`a*) and in Divine Reality (*Haqiqat*). He was the Scholar of the Perfect Saints and He was the Saint of the Perfect Scholars. He achieved all the spiritual and the worldly knowledge. He learned the branches and the trunk. He was the Center of the Circle of Qutbs in his time and he was the means of merging the ends with the beginnings and the beginnings with the ends. He was the Reviver of the 13th Century of the Hijra. The Universe was proud of his existence. He was born in the year 1193 H./1779 CE. in the village of Karada of the city of Sulaymaniyyah in Iraq. He was raised and trained in that city, where there were many schools and many mosques and which was considered the primary educational city of his time. His grandfather was Pir Mika'il Chis Anchit, which means Mika'il the Saint of the six fingers. His title is `Uthmani because he is a descendant of Sayyidina `Uthman ibn `Affan ؓ, the third khalif of the Prophet ﷺ. He studied the Qur'an and the explanation of Imam Rafi'a according to the Shafi'i school. He was famous in poetry. When he was fifteen years of age he took asceticism as his creed, hunger as his horse, wakefulness as his means, seclusion as his friend, and energy as his light. He was a traveler in Allah's World and he achieved all the kinds of knowledge available in his time. He studied with the two great scholars of his time, Shaykh `Abdul Karam al-Barzinji and Shaykh Abdur Rahim al-Barzinji, and he read with Mullah Muhammad `Ali . He returned to Sulaymaniyyah and there studied the Sciences of mathematics, philosophy, and logic. Then he came to Baghdad and studied the *Mukhtasar al-Muntaha fil-Usul*, an encyclopedia of the Principles of Jurisprudence. Then he studied the works of Ibn Hajar, Suyuti, and Haythami. He memorized the commentary of the Qur'an of Baydawi. He was able to find solutions for even the most difficult questions in jurisprudence. He memorized the Qur'an according to the fourteen different

ways of recitation, and became very famous everywhere for this. The Prince Ihsan Ibrahim Pasha, the governor of Baban, tried to persuade him to look after the schools in his kingdom. However, he refused and moved to the city of Sanandaj, where he studied the Sciences of mathematics, engineering, astronomy, and chemistry. His teacher in these disciplines was Muhammad al-Qasim as-Sanandaji. After completing the study of the secular sciences he returned to the city of Sulaymaniyyah. Following the plague of 1213 H/1798 AD., he took over the school of his Shaykh `Abdul Karam Barzinji. He taught the modern sciences, verifying the most delicate equations of astronomy and chemistry. He then entered seclusion, leaving everything he had studied behind, coming to Allah's door with all kinds of pious actions and much dhikr, both loud and silent. He no longer visited the sultans, but kept to himself and to his *murids*, until the year 1220 H./1806 AD. when he decided to make the Pilgrimage and to visit the Prophet ﷺ. He left everything and went to Hijaz through the cities of Mosul and Yarbikir and ar-Raha and Aleppo and Damascus, where he met its scholars and followed its Shaykh, the master of both the ancient and the modern knowledge and the teacher of hadith, ash-Shaykh Muhammad al-Kuzbara. He received authorization in the Qadiri Tariqat from Shaykh al-Kuzbari and his deputy, Shaykh Mustafa al-Kurdi, who travelled with him until he reached the city of the Prophet ﷺ. He praised the Prophet in Persian poetry in such a way that people were astonished at his eloquence. He spent a long time in the City of the Prophet ﷺ. He reported: *"I was looking for someone of rare piety in order to take some advice when I saw a Shaykh on the right-hand side of the Blessed Gravesite (Rawdatu-sh-Sharifa). I asked him to give me advice, counsel from a wise scholar to an ignorant person. He advised me not to object when I enter Makkah to matters which might appear to be counter to the Shari`a, but to keep quiet. I reached Makkah, and keeping in my heart that advice, I went to the Holy Mosque early on the morning of Friday. I sat near the Ka`ba reading Dala'il al-Khayrat, when I saw a man with a black beard leaning on a pillar and looking at me. It came to my heart that the man was not showing the proper respect to the Ka`ba, but I didn't say anything to him about the matter. "He looked at me and scolded me, saying, 'O ignorant one, don't you know that the honor of the heart of a believer is far more than the privilege of the Ka`ba? Why do you criticize me in your heart for standing with my back to the Ka`ba and my face to you. Didn't you hear the advice of my Shaykh in Madinah who told you not to criticise?' I ran to him and asked his forgiveness, kissing his hands and feet and asking him for his guidance to Allah. He told me, 'O my son, your treasures and the keys to your heart are not in these parts, but in India. Your Shaykh is there. Go there and he will show you what you have to do.' I didn't see anyone better than him in all the Haram. He didn't tell me where to go in India, so I went back to Sham and associated with its scholars."*

He then returned to Sulaymaniyyah and continued his teachings of self-denial. He was always looking for someone to show him the way. Finally, there came to Sulaymaniyyah the Shaykh Mawlana Mirza Rahimullah Beg al-M`aruf, known by the name of Muhammad ad-Darwish `Abdul `Azim al-Abadi, one of

the khalifs of the spiritual pole, Qutb al-A`zam, `Abdullah ad-Dehlawi (q). He met with him and gave him respect and asked him about the perfect guide to show him the way. He told him, "There is one perfect Shaykh, a Scholar and a Knower, showing the seeker the way to the King of Kings, expert in this delicate matter, following the Naqshbandi Way, carrying the Character of the Prophet ﷺ, a guide in the Knowledge of Spirituality. Come back with me to his service in Jehanabad. He had told me before I left, 'You are going to meet someone, bring him back with you.'" Shaykh Khalid moved to India in 1224 H./1809 AD. through the city of Ray, then Tehran, and then some provinces of Iran where he met the great scholar Isma`il al-Kashi. Then he travelled to Kharqan, Samnan, and Nisapur. He visited the Master of the Mother of all Tariqats in Bistam, Shaykh Bayazid al-Bistami, and he praised him in his grave with a very eloquent poem in Persian. Then he moved on to Tus, where he visited as-Sayyid al-Jalal al-Ma`nas al-Imam `Ali Rida, and he praised him with another Persian poem that made all the poets of Tus accept him. Then he entered the city of Jam and he visited ash-Shaykh Ahmad an-Namiqi al-Jami and praised him with another Persian poem. He then entered the city of Herat in Afghanistan, then Kandahar, Kabul, and Peshawar. In all these cities the great scholars with whom he met would test his knowledge in the sciences of Divine Law (*shari`a*) and Divine Awareness (*ma`rifat*), and those of logic, mathematics, and astronomy. They found him like a wide river, flowing with knowledge, or like an ocean without shore. Then he moved on to Lahore, where he met with Shaykh Thana`ullah an-Naqshbandi and asked for his prayers and his *du`a*. He recalled:

"That night I slept in Lahore and I had a dream in which Shaykh Thana`ullah an-Naqshbandi pulled me with his teeth. When I awoke I wanted to tell him the dream but he said, 'Do not tell me the dream, we know it already. That is a sign to move on to my brother and Shaykh, Sayyidina `Abdullah ad-Dahlawi. The opening of your heart will be by his hands. You will take initiation in the Naqshbandi Order.' Then I began to feel the Shaykh's spiritual attraction. I left Lahore, crossing mountains and valleys, forests and deserts until I reached the Sultanate of Delhi known as Jehanabad. It took me one year to reach his city. Forty days before I arrived he told his followers, 'My successor is coming.'"

The night he entered the city of Jehanabad he wrote a poem in Arabic, recounting his year of travel and praising his Shaykh. Then he praised him with a Persian poem which surprised everyone with its eloquence. He gave everything that he was carrying with him and all that was in his pocket to the poor. Then he was initiated by his Shaykh, `Abdullah ad-Dahlawi (q). He served in the *zawiya* (mosque-school) of the Shaykh and made rapid progress in the struggle against his self. Five months had not passed when he became one of the People of the Divine Presence and the Divine Vision. He took permission from Shaykh `Abdullah to return to Iraq. The Shaykh gave him written authority in five tariqats. The first was the Naqshbandi Order, or the Golden Chain, the subject of this book. The second was the Qadiri Order

through Sayyidina Ahmad al-Faruqi's Shaykh Shah as-Sakandar and thence to Sayyidina `Abdul Qadir Jilani, al-Junayd, as-Sirra as-Saqati, Musa al-Kazim ؑ, Ja`far as-Sadiq ؑ, Imam al-Baqir ؑ, Zain al-`Abideen ؑ, al-Husayn ؑ, al-Hasan ؑ, `Ali ibn Abi Talib ؑ, and Sayyidina Muhammad ؑ. The third Tariqat, as-Suhrawardiyya, traced its *silsila* (chain) similarly to the Qadiriyya until al-Junayd, who went back to Hasan al-Basri and thence to Sayyidina `Ali ؑ and the Prophet ﷺ. He also gave him authority in the Kubrawiyya Tariqat, which had the same lineage as the Qadiriyya but through Shaykh Najmuddin al-Kubra. Finally, he was granted authority in the Chishti Tariqat through a line that went back from `Abdullah ad-Dahlawi and Jan Janan to Sayyidina Ahmad al-Faruqi and then through many Shaykhs to Shaykh Mawrad Chishti, Nasir Chishti, Muhammad Chishti, and Ahmad Chishti to Ibrahim ibn Adham, Fudayl ibn al-`Iyad, Hasan al-Basri, Sayyidina `Ali ؑ, and the Prophet ﷺ. He gave him authorization to teach all the Sciences of Hadith, *Tafsir*, Sufism, and the Daily Practices (*awrad*). He memorized the Books of the *Ithna `Ashari* (Twelve Imams), the source-books for the knowledge of the descendants of Sayyidina `Ali ؑ. He moved to Baghdad in the year 1228 H./1813 AD. for the second time and he stayed in the school of Ahsa'iyya Isfahaniyyah. He filled it up with the knowledge of Allah and His Remembrance. Then some of the jealous people wrote against him to the Sultan, Sa`id Pasha, governor of Baghdad, criticizing him. They accused him of unbelief and other things that cannot be repeated. When the governor read the letter, he said, "If Shaykh Khalid al-Baghdadi is not a believer, then who is a believer?" He had his envious enemies thrown out of his presence and jailed. The Shaykh left Baghdad for some time and then returned again for a third time. He returned to the same school, which had been renovated to welcome him. He began anew to spread all kinds of spiritual and heavenly knowledge. He unveiled the secrets of the Divine Presence, illuminating the hearts of the people with the lights that Allah gave to his heart, until the governor, the scholars, the teachers, the workers, and people from every walk of life counted themselves among his followers. Baghdad in his time was so famous for his knowledge, that it was called, "the Place of the Two Knowledges," and "the Place of the Two Suns." Similarly, he came to be known as "He of the Two Wings" (*dhu-l-janahayn*), an allusion to his complete mastery of the external and the internal knowledge. He sent his *khalifs* everywhere, from Hijaz to Iraq, from Sham (Syria) to Turkey, from Iran to India and Transoxania, to spread the way of his forerunners in the Naqshbandi Order. Wherever he went people would invite him to their homes, and whatever home he entered that home would become prosperous. One day he visited the Dome of the Rock in Jerusalem with many of his followers. He reached the Dome of the Rock and his *khalif*, `Abdullah al-Fardi, came out to meet him with a large crowd of people. Some of the Christians asked him to enter the Church of Kumama to bless it with his presence. Then he continued on his way to al-Khalil (Hebron), the City of Ibrahim the Father of all Prophets ﷺ, and he was welcomed by all people. He entered the Mosque of Ibrahim al-Khalil and he took the blessings of its walls. He went again to Hijaz

to visit *Baitullah* (the Holy Ka`ba) in the year 1241 H/1826 AD. A large crowd of his *khalifs* and *murids* accompanied him. The city of the Holy Mosque with all its scholars and saints came out to meet him and all took initiation from him. They gave him the keys of the two Holy Cities and they considered him to be the Spiritual Shaykh of the Two Holy Cities. He circled around the House, but in Reality the Ka`ba was circling him. After his pilgrimage and visit to the Holy Prophet ﷺ, he went back to Sham ash-Sharif (Blessed Syria). He was so well-respected by the Ottoman Sultan, Mahmud Khan, that when he entered Sham a huge celebration was held and 250,000 people welcomed him at the gate of the city. All the scholars, ministers, and Shaykhs, the poor and the rich came to take his *baraka* (blessing) and to ask for his prayers. It was a celebrated day. The poets sang its praises and the rich fed the poor. Everyone was equal before him when he entered the city. He revived the Spiritual knowledge and the external knowledge and spread that light for which people, both Arabs and non-Arabs, came and accepted the Naqshbandi Order at his hand. In the last ten days of Ramadan of the year 1242 H./1827 AD. he decided to visit Quds (Jerusalem) from Damascus. His followers were very happy and he said, "*Alhamdulillah*, we will do it if Allah gives us life, after Ramadan, in the beginning of Shawwal." That was an indication that he might be leaving this world. In the first days of Shawwal, the plague began to spread quickly in the city of Sham (Damascus). One of his followers asked him to pray for him to be saved from the plague, and added, "And for you also my Shaykh." He said, "I feel shy before my Lord, because my intention in coming to Sham was to die in this Holy Land." The first one to die from the plague was his son, Bahauddin, on the night of Friday and he said, "*Alhamdulillah*, this is our way," and he buried him on the Mount of Qasiyun. He was five years and some days old. That child was fluent in three languages, Persian, Arabic, and Kurdish, and he used to read Qur'an. Then, on the 9th of Dhul-Qi`da, another son, Abdur Rahman, passed on. He was older than his brother by one year. Mawlana Khalid (q) ordered his murids to re-open the grave to bury his second son. He said, "From my followers so many are going to die." He ordered them to dig many graves for the many followers, including his wife and his daughter, and he ordered them to water the area. Then he said, "I am giving the authority to succeed me in the Naqshbandi Tariqat to Shaykh Isma`il ash-Shirwani." He said this the year of his death, 1242 H./1827 AD. One day he said, "I had a great vision yesterday: I saw Sayyidina `Uthman Dhun-Nurayn ؓ as if he were dead and I was praying over him. He opened his eyes and said, 'This one is from my children.' He took me by the hand, brought me to the Prophet ﷺ, and told me to bring all the Naqshbandi followers of my time and after my time up to the time of the Mahdi ؑ, and he blessed them. Then I came out of that vision, and I prayed Maghrib with my followers and my children. "Whatever I have of secrets I have given to my deputy Isma`il ash-Shirwani. Whoever does not accept him is not from me. Don't argue but be of one mind and follow the opinion of Shaykh Isma`il. I guarantee that anyone of you who accepts and follows him will be with me and with the Prophet ﷺ." He ordered them not to cry on his behalf, and he

asked them to slaughter animals and feed the poor for the love of Allah and the honor of the Shaykh. He asked them to send him gifts of reading from Qur'an and recitations of prayers. He ordered them not to write anything on his grave except, "This is the grave of the stranger Khalid." After *'Isha'* he entered his house, called his family, and advised them, "I am going to pass on Friday." They stayed with him all night. Before *Fajr* he got up, made ablution, and prayed for a while. Then he entered his room and said, "No one may enter my room except those I order to do so." He lay on his right side, facing the *Qiblah*, and said, "I have been struck by the plague. I am carrying all the plague which has descended on Damascus." He raised his hands and prayed, "Whoever the plague touches, let it strike me instead and spare everyone in Sham." Thursday came and all his *khalifs* entered. Sayyidina Isma'il ash-Shirwani asked him, "How are you feeling?" He said, "Allah has answered my prayer. I will take all the plague from the people of Sham and I alone will die on Friday." They offered him water, but he refused and said, "I left that world behind to meet my Lord. I have accepted to carry the plague and relieve those in Sham who are infected. I will pass on Friday." He opened his eyes and said, "*Allahu haqq, Allahu haqq, Allahu haqq,*" the oath of initiation into the Naqshbandi Tariqat, and he read ayats 27-30 from the Quranic Chapter *al-Fajr*. "*O soul in complete rest and satisfaction! Come back to thy Lord—well pleased and well pleasing. Enter thou among My Devotees! Enter thou My Heaven!*" Then he gave his soul to His Lord and he passed on, as he had predicted, on the 13th of the Islamic month *Dhul Qi'da*, 1242 H./1827 AD. They carried him to his school and they washed him with water full of light. They shrouded him while all of them made *Dhikr*, especially Shaykh Isma'il ash-Shirwani, Shaykh Muhammad, and Shaykh Aman. They read Qur'an around him and in the morning they carried him to the masjid in Yulbagha. Shaykh Isma'il ash-Shirwani asked Shaykh Aman `Abdin to pray the funeral prayer for him. The mosque was unable to accommodate all the people who attended. It is said that more than 300,000 people prayed behind him. Shaykh Isma'il promised those who could not pray in the mosque that he would pray *janaza* on him a second time at the grave. Those who washed him took him down into the grave. The next day, Saturday, it was as if a miracle had happened in Sham, the plague immediately stopped and there were no further deaths.

Ismail Muhammad ash-Shirwani, qaddasa-l-Lahu sirrah



I spoke about Myself.

Those who heard me said: 'See how he boasts!'

How could I compare the Real to the other-than-Real,

When one drop, one atom of Him fills the two worlds?

The part is the All, and the All is here.

In Him the two worlds are lost—the soul

and the one she quickens.

There is the Sun, here, the ray.

Whoever saw a ray separated from the Sun?

The sufi is entirely there, only his trace is here.

And the trace is never separated from the All

Al-Ansari al-Harawi, Munajat

He was an Imam of Spiritual Power. He was one of the Masters of Sufism. He was the Owner of the Throne of Guidance, and the Focus of Divine Outpouring. He was a Tower of the Unseen Secrets of the Divine Essence. Through him mankind was guided on the Path of Heavenly Knowledge and by means of him they became distinguished. He was a beacon for his time. He was the Imam for whose elevated knowledge the people bore witness. In his century he was the Sufi to whom all eyes turned.

Shaykh Isma`il ash-Shirwani (q) was the one to bring the Naqshbandi Order to Daghestan. He was the one to establish jihad against the cruel Russian occupation and to revive the religion of Islam in his country after it had been almost eradicated.

He was born on a Tuesday, the 7th of Dhul-Qi`da of the year 1201 H./1787 CE. in Kurdemir, in the Khanate of Shirwan, in Caucasia. He had a very strong and well-built body and he was tall. He had a very light complexion. His eyes and beard were black. He had a high-pitched voice.

He received his education in Shirwan through his father, who was one of the greatest scholars of his time, ash-Shaykh Anwar ash-Shirwani. He educated young Isma`il in the memorization of Qur'an, which Isma`il memorized entirely by the age of seven. He then spent time memorizing the seven different readings. At the age of nine he began learning Jurisprudence and the Science of Prophetic Narrations from Shaykh Abdur Rahman ad-Daghestani. At that young age, he was able to give the evidences from Qur'an and Hadith for almost any question of fiqh (jurisprudence).

One day he was struck by a powerful Heavenly influence which made him lose awareness of himself completely and brought him into a State of Self-Effacement. This state, in which he was lost to himself, impelled him to wander in search of the Reality he could see in his heart. Then one day he had a vision, in which a voice told him, "You must direct yourself towards Delhi, where you will learn from its scholars and its Shaykhs. Allah May grant you the good fortune to meet with the successors of Shaykh `Abdullah ad-Dahlawi."

That vision kept appearing to him, until he reached the age of seventeen. He said to his father, "I want to go become one of the followers of `Abdullah ad-Dahlawi." His father was very fearful to let him go to such a far-off country, but he finally relented and gave permission for his son to travel. Isma`il set out on foot for Delhi, walking day and night without conveyance. He took one year to reach Sayyidina `Abdullah ad-Dahlawi (q) in Delhi.

He stayed in the Shaykh's *Khaniqah*, learning from him. He was in his service for several years. In 1224 H./1809 AD he met Mawlana Khalid (q) when the latter came to India to meet Shaykh `Abdullah ad-Dahlawi (q) and to take the tariqat from his hand. Shaykh Isma`il used to carefully observe the behavior of Mawlana Khalid with Shaykh `Abdullah. He was very impressed by the manner and sincerity with which Mawlana Khalid served the Shaykh. Shaykh `Abdullah once looked at Sayyidina Isma`il and said, "Your secrets are with Shaykh Khalid. When he returns to his country you will follow him."

When Mawlana Khalid returned to his country of Sham in 1225 H., Shaykh Isma`il ash-Shirwani went back to Daghestan to say farewell to his parents. On his journey back to Daghestan he stopped in a city where he found the people standing in the desert with their hands raised in *du`a*, asking Allah to

send them rain. They had not seen rain for a whole year. When they saw him and glimpsed the piety in his face, they asked him, "Can you ask Allah to shower rain on us." He raised his hands in *du`a*. The clouds gathered and the wind began to blow. It started to rain and continued to rain for seven days without stopping.

When he reached Daghestan, he asked his parents' permission to move to Greater Syria (*Sham ash-Sharif*). However, he stayed in Daghestan for a long period of time. While he was there people came to him constantly to learn from his teachings.

From His Sayings

He said,

"If a person devotes himself to Allah, Almighty and Exalted, the first benefit he will receive will be that he will no longer be in need of people."

"The sweet smell of the lovers of God will arise from them and spread. Even if they try to conceal it they will not be able to, wherever they come from and to wherever they go."

"Whoever hears wisdom and does not apply it is a hypocrite."

"The company of the heretics is an illness and the medicine for it is to leave them."

"Allah, Almighty and Exalted, has said that whoever is patient with Us will reach Us."

"Allah provides his servants with the sweetness of His Dhikr. If one thanks Allah and is happy with that, He will provide him Familiarity with Him. If he is not thankful and happy with that, He will take the sweetness from the dhikr and leave it only on his tongue."

"Allah expresses familiarity with His Servants by means of showing them His saints."

"Sufism is Purity, it is not a description. It is a Truth without an end, like a river of red roses."

"Tasawwuf is to walk with the Secrets of Allah."

"Whoever prefers the company of the rich over that of the poor, Allah will make his heart to be dead."

"For the Knower there is a time when the Light of Knowledge will shine on him. It makes him see the Wonders of the Unseen."

"Whoever proclaimed he is Hearing, and yet he doesn't hear the Dhikr of the birds and the sounds of the wood and the applause of the wind, is a liar."

He was asked about human beings. He said, "There are four kinds of people and ghosts. On them Allah's Will is pouring forth."

He spent many years in Daghestan. Then he had a vision in which Shaykh `Abdullah ad-Dahlawi (q) ordered him to move to Sham and to stay there and serve Shaykh Khalid al-Baghdadi (q). He traveled to Sham walking from Daghestan to Kuman, from Kuman to Azerbaijan and on to Tiflis. From there he went to Tabriz, then to Amad, Aleppo, Hama, and Homs. He finally arrived in Damascus, the center of Syria, after one year of travel.

In Syria, he immediately went to meet his Shaykh. From Marja in the city center where he had arrived, there was no easy way to go up the mountain, which overlooks all of Damascus, where his Shaykh's *Khaniqa* was located. He walked from Marja to that mountain in two hours, until he arrived at his Shaykh's door. As he entered his Shaykh was waiting for him. He said, "We received the news of your arrival. Welcome."

Shaykh Khalid immediately placed him in seclusion for a long period of time. In that seclusion he taught him what he needed in order to reach perfection, then he gave him the power of this Tariqat. He ordered all his followers to listen to him. He said,

"This is my Khalif. He is like the dome of a mosque, the dome of the Mosque of the Prophet ﷺ. From him the secret of this tariqat is going to spread back to Daghestan. From there I can see its light shining forth through seven generations of Shaykhs. Every one of these seven Shaykhs will represent the highest powers of the Divine Presence. Through them there will be great support against the army of Ignorance which is going to overwhelm the area of Daghestan."

"From among the people of Daghestan there will be one warrior who will be living in the time of three great Shaykhs of this tariqat and he will be supported by them. He will lead the fight against this army of Ignorance." Then he said to his followers: *"Shaykh Isma`il ash-Shirwani is the best of all scholars in this time, and I raised him up to be one of the perfected saints. He will guide you and guide everyone after me. He is going to be the Knower that spreads the secret of this Tariqat another time in the territories of the Caucasus. This Imam is going to be the First to sit on my Throne and he is going to be the Trustee of whatever I have, to spend in Allah's Way. And his duty is to look after my children."*

Shaykh Isma`il served his Shaykh and kept his company. He travelled with him and lived with him in his house for fifteen years. He was given the Absolute Khilafa and he was given permission to guide seekers, *al-irshad*. He directed people to the best of his knowledge, until his fame spread throughout Sham, Iraq, Persia, Armenia, Turkey, reaching the land of Daghestan. Shaykh Khalid assigned him to teach and train people in the Mosque of Al-Addas in Damascus. He used to count and evaluate the action of every

seeker, one by one, and present it to his Shaykh, Mawlana Khalid. Whatever question he was asked by murids, he would present to the Shaykh. Then the Shaykh would give an answer or ask Shaykh Isma`il to give a religious ruling (*fatwa*).

Shaykh Majid al-Khani reported, “Shaykh Ismail used to say to us, ‘I am a polished mirror. Whatever Hazrat Mawlana Khalid has engraved on me I have reflected it to you.’ And he never saw himself higher than us.”

Shaykh Majid al-Khani said, “When Shaykh Khalid passed away, Shaykh Isma`il cried. He was shaking, but despite this, he was firm, like a mountain, steadfast. He made all the followers of the Shaykh come together and testify in unison that they would hold fast to the Rope of Allah. He renewed their energies and took the sadness from their hearts. He gave them respect and he praised them and blessed them. He taught them the best way of worship and prepared them to receive Elevated Spiritual Knowledge. He took control of guiding the seekers in place of his Shaykh and he kept it as it had been. He said, “Don’t you know that Hazrat Mawlana Khalid was of the people of Allah and that those people never die? They are with us in every moment and in every second.”

He left for Daghestan after some time and reached there very quickly. In his *zawiya* in Daghestan he met Shaykh Khas Muhammad. Seeing in him the light of this Order, he told him, “You are going to be one of my successors.” Eventually he passed the Secret of the Order to him, as well as two other great saints of Daghestan, Shaykh Muhammad Effendi al-Yaraghi and Sayyid Jamaluddin al-Ghumuqi al-Husayni.

During his sojourn in his home-country, Shaykh Isma`il spread the tariqat throughout Daghestan and encouraged his people to fight the Russians, who were opposed to religion and the spiritual life. His followers were soon everywhere, and many of them became active in the war against the Russians. They were tireless in spreading the Naqshbandi Order throughout Daghestan until every city and every house was known to be Naqshbandi.

Imam Shamil ad-Daghestani ash-Shashani and Mullah Fawzi Muhammad, the leaders of the movement against the Russians, were among his followers. For 36 years, under his directorship and the directorship of his immediate successors in the lineage, they defended their country from the oppressive Russian onslaught.

From His Miraculous Powers

It is said that one day Shaykh Isma`il (q) was in a mosque and he observed a poor person who did not eat, did not drink and did not sleep. He approached him and asked him, “What do you desire?” He said, “I desire hot bread and some food.” Shaykh Isma`il raised his hands in supplication and said, “O Allah, here is your servant who hasn’t eaten in three days. Please send him what food You would like for him.” He hadn’t finished the du’a before a man

entered the mosque saying, "My wife became ill and I made an oath that I would feed the poor so that she might be blessed. I have brought some hot bread and some food to feed the hungry."

One of his followers in Daghestan narrates: "Shaykh Isma'il said to himself one day, 'O my ego, I am angry with you. I am going to throw you into difficulties.' He went into the mountains of Daghestan and lay down at the mouth of a cave in which were two lions. They did not move and we, who had followed him, were very surprised. Then the male lion approached him with a big piece of meat in his mouth and sat down, far away, not approaching but only watching him. Then the lioness approached with some meat in her mouth. She began to cry and roar. The male approached the female and made her stop her crying. They sat for a while watching the Shaykh. Then the male lion took his two young cubs and gave them to the mother, while he approached Shaykh Isma'il. He sat down beside him, staying until the Shaykh left."

One day Shaykh Isma'il passed by a village. When some people of the village saw him and recognized him all the people came running out to meet him. The Shaykh of the village came and said, "O Shaykh Isma'il, please come and teach us." He said, "O Abu Said, Allah has two ways of teachings: the Common Way and the Special Way. The Common Way is the way you and your companions are on. As for the Special Way, come with me and I will show you." They followed him until he came to a river. He said, "This is the Way of Allah," and he walked across the water to the other side. Walking away, he disappeared.

Shaykh Abdur Rahman ad-Daghestani relates:

"One day I was sitting amongst a large group of people. We saw Shaykh Isma'il approaching wearing a woolen cloak and on his feet were new shoes. I said to myself, 'That Shaykh Isma'il is a real Sufi Shaykh. I am going to go to him and ask him a difficult question to see if he can answer it or not.' I approached him and he saw me. As I drew near he said, 'O Abdur Rahman, Allah said in the Holy Qur'an to avoid bad thoughts. Don't try to question me. That is not good behavior.' I said in my heart, 'What a miracle! That is a great miracle! How did he know my question and how did he know my name? I must follow him and ask him more.' I ran after him but I couldn't find him.

"One day I saw him in a village. He was standing and praying and his eyes were full of tears. When he had finished, I ran towards him and it came to my heart to ask his forgiveness for what I had done last time. He looked at me and said, 'Read to me the Qur'anic verse, wa innee la-Ghaffaran liman taaba wa amana wa `amila salihan thumma-htada [20:82] ('Without doubt, I am He that forgives again and again, to those who repent, believe, and do right—who, in fine, are ready to receive true guidance.') Then he left. I thought to myself,

‘Surely he is one of the abdal (“Substitute-saints”); that is the second time he has addressed the thoughts in my heart.’

“Later that same day, on my way home, I passed by that village again and I saw him standing by a well, with a cup in his hand. He wanted to drink from the well. While I was watching him the cup fell into the well. Then I saw him raise his hands and recite this du’a, ‘O Allah, I am thirsty for water and water is my only food. O Allah, You Know my heart and you know that I am thirsty.’ By God, not a second had passed before the water in the well rose up until it reached the top and was flooding out of the well and with it the cup. He took the cup and drank, then he made ablution and prayed four rak’ats. Then he put sand in the cup, put some water in with the sand and stirred it with his finger. He then sat and ate from the mixture. I came and said, ‘O Shaykh Isma’il, let me eat with you. What are you eating, dirt?’ He replied, ‘O Abdur Rahman, keep good thoughts of Allah.’ He gave me the cup. I put it in my mouth and it was water and honey. I swear by God that I never in my life drank anything so delicious. Many days passed after that and I didn’t need to eat or drink, I felt so satisfied from the sweetness of that single cup.”

Shaykh Muhammad ad-Daghestani said, “One time I went out to see Shaykh Isma’il ash-Shirwani. I kissed his hand and I asked to accompany him on his travels. I travelled with him for two days. In that time I never saw him drink or eat. I became extremely hungry and thirsty and I became very weak from continuous walking without food or drink. I said, ‘O my Shaykh, I am so weak.’ He said, ‘Are you thirsty or hungry?’ I said, ‘Yes, both.’ He said, ‘Then you are not worthy of my company. Close your eyes.’ I closed my eyes and when I opened them I found myself at my home.”

He died on the 10th of Dhul-Hijjah, a Wednesday, of 1255 H. / 1839 C.E. He was buried in Amasya.

He passed his secret to his three khalifs who were all among his students. This multiple succession was similar to that in the time of Sayyidina Shah Naqshband, when he passed the secret of the Order to many khalifs; but is different from that time, in that Shah Naqshband passed the main secret to only one, Sayyidina `Ala’uddin al-Attar, whereas Shaykh Isma’il passed it to all three: Shaykh Khas Muhammad ash-Shirwani, Shaykh Muhammad Effendi al-Yaraghi al-Kurali, and Sayyid Jamaluddin al-Ghumuqi al-Husayni.

Sayyidina Isma’il Shirwani informed his three khalifs of a prediction for their futures: “I am passing to each of you the secret of the Tariqat, at the same time, by Order of the Prophet ﷺ, and by the orders of Sayyidina `Abdul Khaliq al-Ghujdawani, and the Imam of the Tariqat, Shah Naqshband, and my Shaykh, Khalid al-Baghdadi, and through the spiritual presence of Sayyidina Uwais al-Qarani. Each one of you will carry the secret of this Golden Chain with the same power, but your ascension to the Throne of Guidance will be in sequence, and each of you will keep the relations with the other as I say now: directly after me the authority of that secret will be in the hand of Shaykh Khas Muhammad ash-Shirwani; then it will be in the hand of Muhammad

Effendi al-Yaraghi al-Kurali; then it will be put in the hand of Sayyid Jamaluddin al-Ghumuqi al-Husayni.”

Khas Muhammad Shirwani, qaddasa-l-Lahu sirrah

I weep and he makes me happy.
I become sober and He makes me drunk.
I am rescued and He drowns me.
One time He befriends me,
another time He lifts me.
Another time He fights me
until I become angry.
One time I am playful with Him,
one time I accompany Him,
Another time I avoid Him,
another time I speak to Him.
If you say He is happy you
will find Him angry,
Or if you say He is obligated,
you will find He decides

Abdul Karim Jili

He was the Wisest Scholar of his time, Adorned with the Arts of Science, dressed in the Robes of Piety and Patience, enlightened with the Essence of Certainty and supported with the Firmness of Faith. He knew Truth from Falsehood. He was Unsurpassed in Eloquence and Clarification. He was a Master of This Way and the First in this Association (Jama`at). He was the Champion of the Knowers and the Signpost for the Seekers.

His speeches were exemplary and exquisite in their eloquence. His proofs and examples were metaphors that clarified elevated concepts to make them accessible to the people. All were overwhelmed by his eloquence. If he passed through a city in Daghestan, the people would line the streets to see him. Writers used to attend his association for the sake of his eloquent literary

language, jurists for his legal rulings, philosophers for his logic, speakers for his clarity, and Sufis for his Manifestation of the Truth.

He was born in Kulal, a district of Shirwan, south of Daghestan, on the 1st of Muharram, a Monday, in the year 1201 H./1786 C.E.

He was tall and very fair. His beard was of mixed color, black and white. His eyes were black. His voice was high-pitched.

He was one of the Pious, Prayerful Jurists. He followed and taught the Shafi'i School. He memorized Shafi'i's "Kitab ul-Umm" (The Mother of Books). He was able to give judicial decisions (fatawa) at the age of twenty years. He was respected by all in his city. He received his first teachings in Tasawwuf from his family.

From His Sayings

He said, "Our Way is controlled by the Qur'an and the Sunnah."

"I have met, from the Naqshbandi Order, four types of saints, and of each type, thirty exemplars; but in the end I chose to follow Shaikh Isma'il ash-Shirwani."

"Allah didn't send anything to this Earth except as a lesson for His servants to learn from."

They asked him, "Who is the Knower?" He answered, "The Knower is the one who knows your secret without your speaking."

He said, "We didn't take Sufism through speeches and flashy words or by saying, 'Our shaikh said this and our shaikh said that.' We took Sufism by being hungry and leaving dunya behind and by disconnecting ourselves from everyone."

He was asked, "What is the difference between the Seeker (murid) and the Sought (murad)?" He replied, "The Seeker is the one who acquired knowledge through his activities and his learning. The Sought is the one who receives knowledge through revelation and inspiration. The seekers move and walk, but the Sought flies, and what a great difference between the one who walks and the one who flies."

"Sincerity between Allah and His Servants is not witnessed by anyone, neither the angels to write it, nor the devil to corrupt it, nor desire to destroy it."

"Even the Trustworthy (Siddiq) changes his opinion more than forty times during a single night, although he is Trustworthy. The Witness (al-Mushahid) is firm in his view for forty years."

The one who is in the "State of Witnessing" of the Divine Presence, sees Reality. He will achieve the three stages of witnessing: Knowledge of Certainty ('ilm al-yaqin); Vision of Certainty ('ayn al-yaqin); Reality of Certainty (haqq al-

yaqin). The knowledge that he attains will be received directly from the Divine Presence, which never changes. Therefore the People of Witnessing are firm in their decisions, which come from Reality and not from the opinion of the mind.

He said, “A person cannot be called a wise servant until nothing appears in him that Allah dislikes.”

“The Naqshbandi Sufi Order is based on four characteristics of behavior: -don’t speak except when asked; -don’t eat except when weak with hunger; -don’t sleep except when overcome by fatigue; -and don’t keep quiet when you are in His Presence (i.e. ask incessantly from Allah).”

“The purity of the heart depends on the purity of the Dhikr and the Dhikr’s purity depends on the absence of any hidden shirk (worshipping Allah with another).”

“The speech of Prophet ﷺ is from the Divine Presence and the speech of Sufis is from Witnessing (mushahada).”

“The way of the Sufis to Allah is by struggle against their selves.”

“The State of Unique and Sincere Oneness is reached when the servant goes back from the End to the Beginning, and he becomes as he was before he existed.”

“The knowledge of Oneness (tawhid) has been veiled from the eyes of the External Scholars since long ago. They can only talk about its outer shape.”

“What causes the heart to feel happiness and peace when it hears a beautiful sound? It is a consequence of Allah’s having spoken to the spirits when they were atoms in His Presence and having asked them, ‘Am I not Your Lord?’ The sweetness of His Speech became imprinted on them. Thus in this world, whenever the heart hears anything of Dhikr or music, it experiences happiness and peace, because these are a reflection of that sweetness.”

About His Miracles

For twenty years he did not eat except once a week. His daily practice of remembrance (wird) consisted of 350 rak`ats of prayer.

Shaikh Ahmad al-Kawkasi said, “One time I was travelling from the city across the forest to another city on important business. On my way snow was falling heavily, and a great wind was blowing. Then the snowfall cleared, and in its stead rain poured down, making all the roads like rivers. I had no choice but to pass through that forest. I entered the forest as night was approaching and got lost in the middle. The skies were pouring rain, night was overtaking me, the flood was increasing, and I didn’t know where to go. I came to a river running through the woods. The flood made that river like an ocean, full of waves. The bridge over it was wrecked, but I had to cross. The river was raging, rising higher and higher, until it reached up to my legs, and then reached up the legs

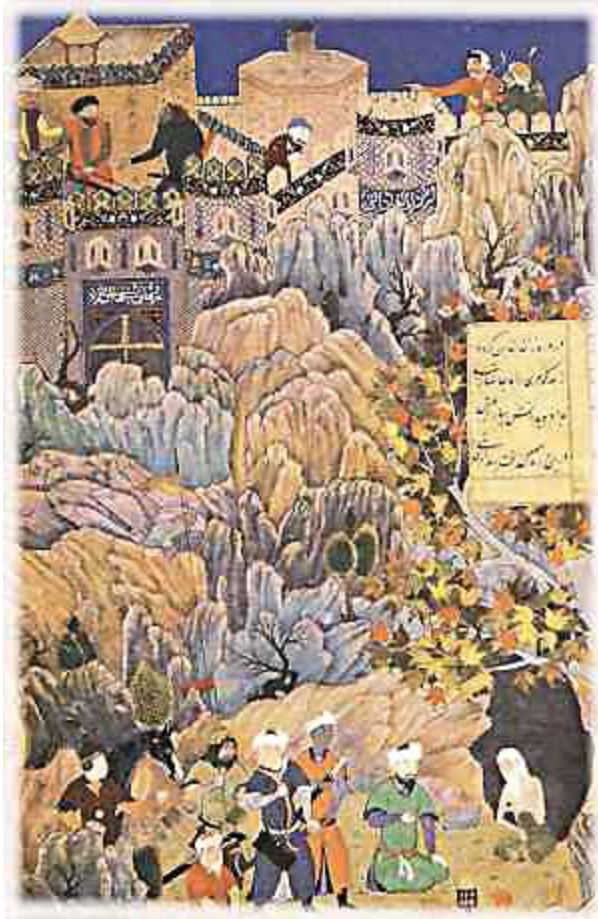
of my horse. I feared drowning for myself and my horse. I raised my hands and asked my Lord, "O Allah, help me in this difficulty." Immediately I heard a voice behind me saying, "O Ahmad, why are you calling me and bringing me from my house?" I looked and I saw Shaikh Khas Muhammad behind me, but he was huge. He said, "Hold my hand and cross the river with me." I felt fear. He said, "When you are with Us you must not feel fear." Then we crossed the river. He walked on the river, and I was walking with him on the water. We crossed to the other side. He said, "Now you are safe," and he disappeared. When I reached my destination and went to the mosque, I saw him sitting there. I asked him, "How did you come?" He said, "O Ahmad, for Us there are no boundaries. We can be anywhere and everywhere at any time."

His Jihad

Benningson and Wimbush describe the influence of Shaikh Isma`il ash-Shirwani and his khalifs in Daghestan thus: "The Naqshbandiya tariqat was to play a very important role in Caucasian history. Iron discipline, total dedication to its ideals, and the strict hierarchy on which it was based explain the epic resistance of the Caucasian mountaineers to Russian conquest – a resistance that lasted from 1824 to 1855– in which not only all the leaders of the movement but also the local authorities (na'ibs) and the majority of the fighters were Naqshbandis. It can be said that the nearly fifty-year-long Caucasian wars made an important contribution to the material and moral ruin of the Tsarist empire and hastened the downfall of the Russian monarchy. "The brotherhood achieved another deep and long-lasting result: it transformed the half-pagan mountaineers into strict orthodox Muslims, and introduced Islam into the animist areas of upper Chechnia and among the Circassian tribes of the western Caucasus."... "The subsequent massive migration of the Caucasian Muslims to Turkey did not destroy the Naqshbandiyya in Daghestan and Chechnia; its roots had spread too wide and too deep."

Khas Muhammad died on the 3rd of Ramadan, a Sunday, in the year 1260 H. / 1844 C.E. while returning to Daghestan from pilgrimage to Makkah. He was buried in Damascus. He passed the authority of the Tariqat to his successor, Sayyiddina ash-Shaikh Muhammad Effendi al-Yaraghi (q), according to the will of their common shaikh, Sayyidina Isma`il ash-Shirwani (q).

Muhammad Effendi al-Yaraghi, qaddasa-l-Lahu sirrah



*I never ceased to stand,
because of Your love,
on a station where minds are bewildered.*

Abul-Hasan an-Nuri

He was a Pious Imam respected by everyone. He brought out the treasures of Knowledge and its delicate Code of Behavior and Rules. His many sayings were a Guidebook to the ways of the seekers. From his forehead the Light of Heavenly Knowledge shone forth. He was very brave in the fight against the Russian imperialists in his time. He had True Piety and a very pure Faith. He was humble towards everyone. He bore the signs of Perfection, having put his ego under his control. He encouraged people to follow the Naqshbandi Sufi Way and to support it on their tongues and with their actions and in their

hearts. He was a Garden full of Roses from which the bees would gather the nectar and produce the finest honey. People ran to his threshold to attain the happiness of this world and the Hereafter.

He was in himself a Sign of Miraculous Power in knowing the secrets of the hearts of his followers, and in showing them the way to reach the Perfect State of Divine Love. He was a Great Sufi, a Knower known in all the nations surrounding Daghestan. His fame was spread from Turkey, Persia, and throughout the countries of the Arab world. His heart was filled with sincerity and the easiest and purest spirit. He studied the external in addition to the internal knowledge. He was a scholar of Qur'an and Hadith, and he mastered the Science of Jurisprudence. He was learned in Chemistry, Astronomy, and Logic. He was a reference in every science.

He trained his murids, who numbered in the thousands. During the day he taught them military strategy for fighting the Russians, and during the nights he taught them spirituality. He rarely slept, not more than two hours a day. His food was often only water, and his clothes consisted of a single woolen robe. He was familiar to all throughout Daghestan. He lived in the time of the infamous tyrant, Shah Shamus, Governor of Daghestan.

He was born in Kural, in Shirwan, Daghestan on Tuesday, the 2nd of Dhul-Qi'da, in the year 1191 H./1777 AD.

He was tall, fair-complexioned, his beard was white and his eyes were green. His voice was soft.

From His Sayings

He used to say, "If the Lovers of the One were to speak about their Love for Him, from that description every lover would die."

"The seeker (murid) doesn't want anything for himself except what Allah desires for him, and he doesn't need anything from the universe except his Lord."

"If a seeker says after five days of fasting, 'I am hungry,' he is not fit for our Way."

"Depression in the heart is from three sicknesses: loss of harmony with nature; keeping the customs one has been raised with that are contrary to the ways of the Sunnah; and keeping the company of corrupt people."

"When the hearts despaired of visualizing the Essence of Allah, He sent them His Attributes. They were calmed and quieted and they were happy."

"Examining is for the eyes. Witnessing (mushahada) is from the heart. Unveiling (kashf) is for the Secrets (asrar) of vision."

“When is Allah not happy with his Servant? It is when His servant becomes annoyed at the length of the gathering of Dhikr. If his love for Allah were true, it would be like the blink of an eye.”

*“Death denies happiness to the one who loves the worldly life (dunya).”
“Allah never elevated anyone who loved money.”*

“The love of the Believer is a light in his heart.”

“Islam is to surrender your heart to your Lord and not to harm anyone.”

As a sign of his humbleness he used to say, “If someone were to call out in the mosque, ‘Let the most corrupted person leave,’ I would be the first to go.”

“Whoever comes to Allah with his heart, Allah will send the hearts of all His servants to him.”

“I see in men Allah’s handiwork, but their false idea of themselves makes them blind to this vision; and I hear from them an endless dhikr of praise of the Creator, but their ears are deaf to it.”

“Not everyone is able to wear the woolen clothes; to wear the woolen clothes requires purity of the heart.”

“Whoever wears the woolen clothes in humbleness, Allah will raise him up and shine light on his heart. Whoever wears it in arrogance and pride, Allah will put him down.”

His custom was to put his murids in seclusion in stages. The senior murids, who had already undergone many seclusions, he would put in a very intense seclusion in special underground rooms. He accepted both men and women to come to him for advice, and he had both male and female murids whom he would put in seclusion, each in his or her own separate seclusion.

A scholar who was jealous of Shaykh Yaraghi’s fame and wished to destroy his reputation went to the Governor of Daghestan, Shah Shawus, and claimed that Shaykh Yaraghi was actually mixing the sexes. The scholar told the governor: “That man is destroying the shari`ah,” even though Shaykh Yaraghi was well-known in his time for his strictness in maintaining the shar`ah and the Sunnah. That scholar tried to pressure the governor to put him in jail. The governor sent a messenger to Shaykh Muhammad Effendi al-Yaraghi (q) with a letter. The Shaykh read the letter and then he said to the messenger, “Wait! I am sending a gift to the governor on the condition that he doesn’t open it until the day of my appearance before him.” He went into his room and came out with a box which he gave to the courier.

The governor received the box and he felt a fear at the thought of opening it. On the day of the hearing Sayyidina Muhammad Effendi al-Yaraghi (q) arrived with all his followers. When he entered, the governor stood up. The people

saw him standing and knew that something had happened, as he was not in the habit of standing for anyone.

The Shaykh said, "Open the box!" He opened the box and he found a letter in it. Under the letter was charcoal, burning intensely. Under the charcoal was a piece of cloth, completely unaffected by the coals. Under the cloth, there was gunpowder. He said, "Read the letter!" He opened the letter and began to read it out loud: "To the governor. Although the charge brought against us is untrue, nevertheless we ask: Can the one who is keeping a box full of burning charcoal which has been lying on gunpowder for one week...", at which point the governor began to shake. The Shaykh told him, "Don't tremble. Read on." The governor continued, "...which has been lying on gunpowder for one week without any harm or explosion, is he not able to keep his murids, men and women, from exploding with the fire of passion?"

One time a woman brought her son to him. He was four months old. He called the child and, to everyone's astonishment, the child walked to him. He told the child, "Read after me," and he repeated Ikhlas (Surah 112) after the Shaykh. He told him, "Read it by yourself," and the child read it by himself. The one reporting the incident said, "I saw that child 30 years later, and he showed the same great intelligence at that time as he had in front of the Shaykh."

His Jihad

Leslie Blanch avers in her book, "Sabres of Paradise," that Shaykh Muhammad Effendi al-Yaraghi was the Shaykh of Imam Shamil an-Naqshbandi. During their war against the Russians, he directed him in strategy and tactics, as did Sayiddina Jamaluddin al-Ghumuqi al-Husayni after him.

In Chapter 34 Gammer says of the shaykh, in his book, "Muslim Resistance to the Tsar...":

"... While the glittering circle of Russian bayonets closed in on every side, Mula Muhammad [al-Yaraghi]'s influence had been growing steadily year by year. Intangible, immaterial, it passed surely and silently through the hedge of bristling steel as a miraged ship through opposing cliffs, or as a moss-bog fire creeps up against the wind. The two forces, material and moral, moving in concentric rings of opposite direction, kept equal pace, and just when to outward seeming the last spark of liberty was trampled under foot in Central Daghestan by the soldiers of the tsar, the sacred flame was ready to burst forth and illuminate the land on every side, even to its outermost borders."

"The Russian sources claim unanimously that Muhammad al-Yaraghi and his disciples preached jihad against the Russians from the very beginning. This would not be surprising.....Furthermore, the role of sufi ta'ifas, and especially of the Naqshbandiyya, in jihad movements all over the Muslim world has been emphasised. ...[due] to the influence of Muhammad al-Yaraghi's preaching."

“...The first concern of Muhammad al-Yaraghi and his disciples was to establish and enforce the shari’a and eradicate the ‘adat. [prevailing customs]”

The Shaykh addressing the mountaineers of the Daghestan said,

“you are neither Muslims nor Christians, nor pagans... the Prophet ﷺ said: ‘he is a true Muslim:...who obeys the Qur’an and spreads my shari’a. He who acts according to my commandments will stand in heaven higher than all the saints who preceded me’...”Vow, O people, to stop all your vices and henceforth to stay away from sin. Spend [your] days and nights in the mosque. Pray to God with zeal. Weep and ask Him for forgiveness.” [p. 44]

Shaykh Yaraghi (q) often predicted the future for his followers and it always came true. When the blind and handicapped came to him and he prayed for them, they would be healed. If the poor came and he prayed for them, they would become rich.

He died on the 17th of Muharram, a Wednesday, in 1265 H./1848 C.E. He authorized his successor, Sayyid Jamaluddin al-Ghumuqi al-Husayni (q) to carry on as the Master of the Tariqat, with the Secret he had been given by their common Shaykh, Sayyidina Isma’il ash-Shirwani, and as he had been ordered by him.

Jamaluddin al-Ghumuqi al-Husayni, qaddasa-l-Lahu sirrah

ﷺic State of the Reality of Muhammad . He was a Master of Masters, a Light of Lights, and a Knower of Knowers. He was a Guide of this Order who took

his power through his blood lineage to the Prophet ﷺ, being asani and usaini by ancestry, and taking the spiritual power of the Order from the Prophet ﷺ through Abu Bakr as-Siddiq (r) and Sayyidina `Ali (r).

He was born in the district of Kubu, of Ghazikumuk, in Daghestan in the year 1203 H./1788AD., on Thursday, the 16th Mu arram. From the first day he came to this world he was in a state of witnessing and he thus lived his whole life, from the time of his birth, in a state of unveiling.

He was a scholar in both exoteric knowledge and esoteric knowledge. He was known to speak more than fifteen languages including Arabic, Persian, Urdu, Pashtu, Hindi, Russian, Turkish, the Daghestani and Circassian dialects, and Armenian. He had memorized Qur'an by heart and memorized 775,000 adaths, both the correct and the false.

He was an encyclopedia of hadith and a reference in explanation of the Holy Qur'an. He mastered the Sciences of Fiqh (Jurisprudence) and Logic. He was a scientist and a mathematician. He had a particular mastery of the Science of Physics. He was a renowned homeopathic physician. In fact, there wasn't any branch of science known at that time that he had not studied deeply. He was a very great Sufi and authored a book entitled "Adab al-Muridiyya fi-t-Tariqat an-Naqshbandiyya", "The Rules of Conduct of the Murids in the Naqshbandi Tariqat."

He was a Qu b in the time of his Shaykh and he occupied that station for forty years. His Shaykh, Shaykh Ismacal (q), showed him all kinds of secret knowledge important for the training and raising of his followers.

Already during the life of Shaykh Isma'il (q), Sayyid Jamaluddin al-Ghumuqi was a saint. During the lives of the two other great saints of Daghestan and khalifs of his Shaykh, Sayyidina Khas Muhammad and Shaykh Muhammad Effendi al-Yaraghi, he continued to be the saint carrying the main secret of the Naqshandi Order. However, only when his Shaykh, Shaykh Muhammad Effendi al-Yaraghi, passed away, was he given permission to become the Master of the Order.

He was tall and thin. His complexion was very white. His beard was very long and wide. His eyes were red. His voice was very soft and sweet.

When he was young, he was a student of scholars and Sufis in Daghestan. For a while, he was the private secretary of the Governor of the state of Ghazikumuk. He decided to leave that because, "Allah gave me power to see with two special eyes, the power to see into the Seven Heavens and to see through the Earth. I cannot work for an oppressor." He left that job and directed himself to the Naqshbandi Order, which was flourishing at that time, preparing the people to fight the Russians. Later, when he was a Shaykh, he was the advisor and inspiration behind Shaykh Shamil's armed resistance against the Russians, and also his father-in-law.

His knowledge of the Naqshbandi Order made people come from all around to listen to him. When people asked him why he left his high government position, he answered with the words quoted above. They were overwhelmed at his answer. In a short period of time he became very famous.

During the time of Shaykh Shamil, another governor, by the name of Arlar Khan, asked him to accept the position of mufti (religious authority). He refused, saying, "I will not work for oppressors." Then the governor ordered him to take the position, but he ignored him and simply walked away. The governor then ordered that he be hung. Shaykh Jamaluddin stood with the rope around his neck and was about to be executed, when the governor came running to the balcony shouting, "Stop! Stop! Don't hang him." In full view of the people he then threw himself off the balcony and died in the street below. They immediately removed the noose from Sayyidina Jamaluddin's neck and let him go. This was one of his miracles.

From His Teachings

He said,

"You must use your knowledge. If you don't use it, it will be used against you."

"The first step in the station of Unique Oneness is to keep the saying of the Prophet ﷺ, 'To worship Allah as if you are seeing Him.'"

"The worship of the Knower is better than the crowns on the heads of kings."

"If the knowledge about which I am talking to you were from me, it would have vanished; but it is from Him, and since it is from Him, it never vanishes."

"Among the deeds whose rewards no angel can see is Remembrance of God (Dhikrullah)."

"The best and the highest association is to sit with God in the State of Oneness."

"Keep track of your hours, because they are going, never to return. Pity the one who is heedless. Connect your daily practices of dhikr one to another, like links in a chain; you will find a benefit from it. Don't make your heart busy with the worldly life, because it will take the importance of the Hereafter from your heart."

"The stories of pious people and saints are like battalions from Allah's Army by means of which the states of murids are revived and the secret knowledge of Knowers is known. The proof of this is in His Holy Book, the Qur'an, when He said to the Prophet ﷺ: "We will tell you stories of the Prophet ﷺ who came before you to make your heart at peace" [11:120].

"Be in your heart with Allah, Almighty and Exalted, and be in your body with the people, because he who leaves people will leave the Group and he who

leaves the Group will fall into ignorance. The one who would use his Secret to be with people will fall into tests and temptations and he will be veiled from the Presence of His Lord.”

“Allah has unveiled for His Servants the extent of their defects when He revealed that they had been created from clay. He showed them their lowliness when He said that they come from a sperm-drop. And He made them witness their helplessness and their weakness when He created the need to go to the bathroom.”

“Pride is the gravest danger for human beings.”

“The knowledge of Oneness is the specialty of the Sufis allowing them to differentiate between the Eternal and the transient.”

From His Miracles

It is said that Allah granted him two eyes in addition to those in his head and gave him added vision thereby. One eye was below his navel, the other one above his navel. When he was an infant, the women of Ghazikumuk used to come to see those two eyes.

Allah gave these two eyes spiritual power by which He would unveil whatever hidden knowledge was to be known: either Heavenly Knowledge or knowledge related to the spiritual beings of this world.

With the eye above his navel he could see the Heavenly Knowledge and was given the spiritual power to transport himself into the Divine Presence with complete vision, without any Self-Effacement. He was able to look at the Divine Secrets with complete self-awareness and speak about them to his followers. Whenever any question was asked by his murids about heavenly stations, he used to answer by first looking with Perfect Vision at the stations and then giving the answer.

The eye below the navel he used for any question concerning this world and the spiritual beings known as Jinn. He was very famous for telling his followers all that was needed about their future, their present and their past. The lineages and the relationships between his followers and their ancestors were unveiled to him like a book. He could satisfy anyone asking about his lineage because he was able to recall his ancestors one by one.

One time he was sitting with his followers eating apples. Suddenly, he took the apples from the plate and threw them up in the air. The murids were surprised at this seemingly childish action, especially in light of the Sufi principle of strict avoidance of all that qualifies as what is useless and of no concern (ma la ya`ni). He looked at them and said, “Don’t look at actions and misinterpret them, that would be a big error on your part. The meaning of what I have done

will be known after four hours, when a murid will come from another village and you will have the explanation.”

As predicted, a man came and said, “O my Shaykh, my brother died a short while ago.” The Shaykh said, “That is what happened. Now tell them exactly when he died.” He said, “He died four hours ago.” The Shaykh explained, “I saw the Angel of Death, `Izra’il (as), coming to take my follower’s soul with anger and punishment. I threw that apple up and with that action I stopped `Izra’il . I told him to go back to Allah, Almighty and Exalted, and tell Him that Sayyid Jamaluddin is asking that He change the death of that servant from a bad ending to a good ending. On `Izra’il’s way back down with the answer that Allah had changed the destiny from punishment to mercy, I threw the second apple up and told `Izra’il (as) that he should go and that I would take the soul of my murid myself. I was the one who took the soul out of his body in his last seven breaths.”

One time some visitors were on their way from Kazan to visit Sayyidina Jamaluddin (q). On the way they passed by the home of an old lady named Salahuddin `Ayesha. She said, “When you pass by the Shaykh, ask him to give me initiation, as I am not able to go to him myself.” At the conclusion of their meeting with Shaykh Jamaluddin, they asked him for a daily devotion (wird) for Salahuddin `Ayesha. He said, “Take her this piece of cloth.” They brought her the piece of cloth, which the Shaykh had given them. She took the piece of cloth, opened it and looked at it saying, “I understand, I understand!” and she put it on top of her head. Then she left and some time later, came back with a pitcher of milk. She said, “Take this back to the Shaykh.” When they returned to the Shaykh and gave him the milk, he was in severe pain, because he had been tortured by the governor. He drank the milk and said, “Alhamdulillah, I am healed by means of this milk, which the lady has milked from deer. She is very wise. She understood me immediately. I had put a burning coal in the piece of cloth and the cloth didn’t burn. When I sent it to her, she understood that to hold this tariqat is to hold a burning coal. She took the coal and she sent me the milk. The milk is a sign of purity of the heart. So she sent me an answer saying, “I am accepting the difficulty of this way, and I am dedicating the purity of my heart to you.” Then the people of the village went back to the lady and told her what the Shaykh had said. She related, “When I received the charcoal, two deer appeared at my door. Never before had I seen such a thing. I immediately knew that I should milk them and send the milk to the Shaykh.”

One time Sayyid Jamaluddin al-Ghumuqi (q) was with his followers in the big mosque of the city praying the night prayer in congregation. When the prayers were finished, everyone went out and they locked the mosque from the outside. One person remained behind inside the mosque, hiding behind a pillar. His name was Orkallisa Muhammad, one of the best murids of Sayyid Jamaluddin (q). He was talking to himself and saying, ‘O Orkallisa Muhammad, now there is no one with you, you are alone. Defend yourself.” And he answered himself, “How can I defend myself? I am the worst person

that Allah has created on the face of the Earth. To prove it, I swear an oath that if what I say is not what I honestly believe, then may my own wife be aram to me!" He didn't know that his Shaykh was also hiding himself in the mosque and observing him. The Shaykh looked into his heart. He saw that in his heart he truly believed himself to be the worst person in creation.

Sayyid Jamaluddin (q) revealed himself, laughing and saying, "Orkallisa come here." The latter was very surprised to see his Shaykh because he thought he was alone. The Shaykh told him, "You are right and you are also loyal and sincere." As soon as he heard this, Orkallisa Muhammad floated up and hit his head on the ceiling of the mosque. He came down and floated up and came down again. This happened seven times. When the murid is cleansed of this dunya his soul will lift him up and he will fly like a bird.

Then Shaykh Jamaluddin told him, "Sit," and he sat. The Shaykh was pointing with his index finger to the heart of Orkallisa Muhammad with a circular motion. As he was rotating his finger he was opening his heart, not to the Divine Presence, but to the secrets hidden already in his own heart. What he opened up to him were the six levels that must be opened to the seeker in order to set foot on the first step in the Way. These are: the Reality of Attraction (haqiqat al-jadhba), the Reality of Receiving Heavenly Revelation (haqiqat al-fayd), the Reality of Directing the Heart's Power to Someone (haqiqat at-tawajjuh), the Reality of Intercession (haqiqat at-tawassul), the reality of Guidance (haqiqat al-irshad), and the Ability to move in Space and Time in one Moment (haqiqat at-tayy).

These six powers that he opened to him are the First Major Step on the Sufi Path. As he opened these six powers, he was able to take him to the State of Witnessing. In that state of vision he saw himself sitting with 124,000 white birds encircling him. One large green bird flew to the middle. After that vision the white birds disappeared and in their places there appeared the spirituality of 124,000 saints. Then the green bird disappeared and there appeared the spiritual form of Sayiddina Muhammad . The Prophet ﷺ said, "I am testifying that he has reached the state of Perfection and now you can depend on him. Give him the secret of the Naqshbandi Order. Then Sayidd Jamaluddin poured from his heart into the heart of Orkallisa Muhammad secrets and knowledge of which he had never dreamed. He said to his Shaykh, "O my Shaykh, do these things exist in tariqat?" He replied, "Yes, my son, and that is only the Begining of the Way."

It is said that the secret of his Shaykh could be seen in Orkallisa Muhammad. He would go up on the minbar (pulpit) on Friday and he would clap his hands and say, "O People cry!" and they would all begin crying. Then he would clap his hands and say, "Laugh!" and they would laugh. Then he would make a duca (invocation) saying, "O Allah they are crying in repentance and asking forgiveness. Forgive them. And they are laughing at the pleasure of your mercy!" Then he would clap a third time and say, "Are you accepting the Naqshbandi Sufi Order to be your Order?" and they would say, "Yes." Then he

would ask them, “Do you accept to repeat 5000 times, ‘Allah,’ by tongue and 5000 times, ‘Allah,’ in the heart?” and they would answer, “Yes.” By this method he spread the Naqshbandi Order all over the land of Daghestan, Kazan, Southern Russia and among the soldiers of Imam Shamil.

His Jihad

Shaykh Jamaluddin al-Ghumuqi al-Husayni (q) was deeply involved in directing the war against the Russians. He was fighting to keep the teaching of spirituality strong in Russia, as it had been in previous times. He supported Imam Shamil in his fight against Russia for nearly 40 years. His soldiers consisted solely of Naqshbandi murids, as he allowed no other affiliation in his army. Leslie Blanch writes the following about their relationship in her book “Sabres of Paradise”:

“Shamil was obeying him [Shaykh Jamaluddin] long after he [Shamil] had become the imperious ruler who would brook no word of criticism elsewhere. With his tutor, Shamil was from the first disciplined and studious. He learned Arabic and studied Arabic literature, philosophy and theology, progressing towards the complicated Sufi doctrines which, since religious evolution is a fundamental principle of Sufism, included a comparative study of Adam, Abraham, Moses, Jesus and Muhammad. It was apparent that this was no ordinary student, and Jamaluddin sought to prepare his charge for that great destiny, which, according to some, was already written on his brow.” [p. 54-55]

“He [the second Imam of Daghestan] rose quickly in the hierarchy of the madrasah (religious school), to become one of the inner circle of murids. However much they planned action, a Holy War, still they drew their spiritual inspiration from the Sufi teachings of [Jamaluddin].”

“Imam Shamil was married to Mullah Jamaluddin’s daughter Zaydat.” [p. 211]

“Imam Shamil in general spent the rest of the day in meditation or prayer or in theological discussions with his spiritual teacher, Mullah [sayyid] Jamaluddin.” [p. 352]

When Shaykh Shamil was defeated and taken prisoner by the Russians in 1279 H. / 1859 CE., Shaykh Jamaluddin decided that the people of Daghestan would emigrate en masse from Daghestan to Istanbul in Turkey. Once the decision was made, the people of Daghestan, Kazan, Chechenia, Kazakhstan, Armenia, Azerbaijan and other areas, all began to prepare for migration out of Russian-held lands. They went to Turkey and Arab countries among other places.

Shaykh Shamil was released by the Russians on condition that he would swear never to resume fighting against them. He went to Pilgrimage and was given a hero’s welcome at Makkah, where it is said that he was made to pray

on top of the Ka`ba in order for everyone to benefit from seeing him. He died in Madina and was buried in the cemetery of the Companions, al-Baqi`.

Migration

Shaykh Jamaluddin (q) moved to Istanbul, accompanied by his family and the family of Shaykh Shamil. There they lived in the district of Uskudar, on the Asian side of Istanbul. From there he spread the Naqshbandi Sufi teachings all over Turkey.

At the time all the houses were made of wood. One day a great fire swept through the city of Uskudar. People fled their houses to save themselves. They came to him, urging him to leave. He said very calmly, "There is no way that I will leave, because my house will not burn up. This house was built from money which was earned by my own hands. Never will a house burn which was built with pure, lawful money." The entire district burnt, but his house remained untouched by flames. That house has been preserved until today, and is very famous.

His behavior with his family and with his murids was always impeccable. He kept the best of manners with them. He never reacted to the complaints or objections of his family. He never objected to or criticised his murids. He always tried to make them happy.

One day, shortly before his death, he called his wife and his daughter. He said, "Today I have done a great work, and it has taken all my power and left me very weak. When you read the newspaper, you will see that a big ship ran aground in the Bosphorus. No one died and they were saved by an unknown person. I was that unknown person, and you will hear about it." Then he passed away. The next day the daughter, with astonishment and tears, read the story in the newspapers, about how a great ship had grounded and how an unknown person had saved all the people on board. That newspaper is still kept by his descendants.

He died in 1285 H./1869 C.E. on the 5th of Shawwal, at the age of 80 years. He was buried in Istanbul, near the family of Imam Shamil, in Uskudar.

Some time after his death and burial, the location of his grave was lost, and no one was able to find it. It was not discovered again for many years. Shaykh Sharafuddin (q), who came forty years after his passing, was the one who rediscovered his grave. When he was living in Rashadiya, 150 miles from Istanbul, he saw in a vision that he was being brought to Uskudar. He was brought to a cemetery and a person appeared to him dressed in a green cloak. He said, "I am Shaykh Jamaluddin. You have to reveal the location of my grave." Shaykh Sharafuddin asked, "How will I know your grave?" He said, "This is the graveyard of Karaja Ahmad, a saint who is buried here," pointing to a place a short distance away. Then he said, "My son, try your best to

discover the location of my grave.” The next day Shaykh Sharafuddin wrote to people in Istanbul, and told them to dig in such and such place. They dug it up and found the grave, and they found the headstone, marked with his name.

Shaykh Jamaluddin (q) passed the Secret of the Golden Chain of the Naqshbandi Order to Sayiddina Abu Ahmad as-Sughuri (q).

Abu Ahmad as-Sughuri, qaddasa-l-Lahu sirrah

The ‘Sword of Religion’ is he who enters combat for religion’s sake and whose efforts are totally for God. He discerns correct from

incorrect and truth from falsehood.
But, he first struggles with himself and rectifies his own character
traits. As the Prophet said, 'Begin with your own self!'

Rumi, Fihi ma fihi

He was the Inheritor of the Knowledge of Prophets in his time, the Imam of Qutbs, and the Advisor of the Kingdom of Guidance. He quenched his spiritual thirst by drinking from the fountain of Heavenly Knowledge and he reached a stage of Annihilation at the age of thirty. He was the summit of Ascetic Saints. He was addressed by the Heavenly Kingdom as the Khalif of this Kingdom on Earth. In his person were combined the both knowledges, and he acquired and grasped all the benefit of the Taraqat and aqaaqat. He became the center of all Heavenly Inspirations and Revelations. He was a Secret from Allah's Secrets and a Miracle from Allah's Miracles. He was the Unique Banner of the Knowledge of Spirituality and the Knowledge of the Pen. He was like the Pole Star giving direction and illuminating the way for the people of his time. He revived dead hearts and he wore the cloak of the great saints. He didn't leave an atom in this world unsupported by his spiritual power.

He was born in Sughur, a village in Daghestan on the 3rd of Rajab, Wednesday, in 1207 H/1789 AD.

He stood on the throne of the Qutb for forty years. His fame spread everywhere. He trained his followers and lifted them by means of his spiritual power. If anyone appeared in his presence, even for one hour, he was raised to the State of Hearing and the State of Vision. He said, "I do not depend on the effort of the murid, but I depend on the light that Allah has given to me for that murid. I raise him by means of that light, because I know that it is not possible for a person to reach the State of Unveiling by his own effort alone. That is the meaning of the invocation of the Prophet ﷺ, 'O Allah, do not leave me to my ego for the blink of an eye.'"

The following are among his sayings:

"Allah has provided every servant with his provision. Whoever does not acquire knowledge of the daily provision that Allah has granted him, will be considered ignorant in Our Tariqat."

"Those who achieve the Reality of this Taraqat are very few. With the power of that Reality one can reach all the saints in this world, and with the Divine Power conferred when you attain the Reality of this Tariqat, you can reach all angels, one by one."

"The spiritual light that Allah gives to you on your way in this Order is the Beacon that lights the Way to His Divine Presence without fear."

“In this taraqat, to distinguish other than Allah is unbelief.”

“The Sufi is the one who has left the world behind, the Hereafter behind, the Divine Presence behind and who subsists in Him Alone.”

Abu Ahmad as-Sughuri spent most of his life in seclusion. He liked seclusion, he liked to be away from people. For that reason he was quite happy when he was put under house arrest by the Russians, which happened to him many times.

“One day I was in my seclusion and the room was filled with a beautiful scent. I didn’t raise my eyes, but kept meditating in my seclusion. Then a spiritual sword, shining with more light than that of the sun, descended toward my head. I was wondering what it was that I felt descending on me. A vision appeared to me in which the Prophet ﷺ enveloped me with his spirit, and I entered in him and I saw myself in him.”

“One time I entered the presence of my Shaykh, Sayyidina Jamaluddin al-Ghumuqi al-Husayni. He said, ‘My son, you have attained the highest state of the Muhammadan Perfection.’ I said, ‘O my Shaykh, I would like to reach the lineage of your state.’ As soon as I said that, I saw him disappearing from his place and appearing in me, and I saw myself disappearing and appearing in his place and with his form.”

From His Miraculous Power

He was granted miraculous powers unprecedented among the saints. Of the Unveiling of the hidden in this Universe, and of his grant from the Divine Spiritual Knowledge of the states of people after their death, the extent was so boundless and vast that no book can encompass its description.

It is said that when he was young, he used to see the name of Allah written in light between heaven and earth. That generated in him great modesty and humbleness. No one was able to take a photograph of him. When anyone tried, the camera would break apart. Whenever they tried to draw his likeness on paper the pen would not write, or the next day the picture would disappear. He said, “I don’t want to be known in this world after I die, because I don’t wish for myself any form of existence.”

He often prayed Fajr (Dawn) prayer with the same ablution of `Isha (Night) prayer, indicating that he hadn’t slept.

One time as he was traveling with his family, they found themselves without water in the desert on the way to Hijaz. His family was very thirsty. He told his servant, ‘Go and get some water.’ He said, “O my Shaykh, how will I find water in this desert?” He asked the people in their caravan if anyone had water, but no one did and all their waterskins were dry. The Shaykh then took an empty waterskin and went off into the desert for ten minutes. When he returned the

skin was full and with it he quenched his family's thirst and that of the people of the caravan. Then he filled all the water bags of the caravan from that one bag, and returned to his family with it still full as if it had never been used.

From His Sayings

He said,

"I achieved the three levels of sainthood: Annihilation (Fana'), Subsistence (Baqā'), and Spiritual Knowledge (Ma'rifa). I received these from the presence of the Light of the Prophet, Sayyidina Muhammad ﷺ, and I received the Three States of Perfection and the Seven Realities from my teacher, Sayyidina Jamaluddin al-Ghumuqi al-Husayni.

"Pride never entered the heart of a person but that his mind decreased to the degree that the pride had increased in his heart."

"Difficulties might touch a believer, but they would not affect the one who makes Dhikr."

His Jihad

He was the reviver of the Shari`a and Tariqa in his time and he attracted thousands and thousands of people back to Islam and to the Naqshbandi Tariqat.

His Jihad

In Daghestan he was considered both a spiritual Shaykh, carrying the teachings of the Naqshbandi Order, and, at the same time, a great warrior, like Imam Shamil, because he fought the Russians. He was the main religious authority after Sayyid Jamaluddin's departure. The Russian Army took him prisoner many times. One such time when they took him prisoner, they put him in a carriage to take him away. All the people of his village came to bid him farewell. They were crying as if they were losing their hearts. He sat in the carriage quietly searching the crowd for someone. The man who was driving the carriage, whipped the horses to get them to move but they wouldn't move. Sayyidina Abu Ahmad as-Sughuri said, "Why are you beating the horses?" He said, "I am beating the horses to make them move." He said, "They are not going to move, until I give the order for them to move. They are under my command. And I am waiting for someone."

They sat like that for several hours, until a man came running through the crowd. He was a Russian officer. Sayyidina Abu Ahmad asked him, "Are you not the son of my friend Ahmad? Why are you in the Russian Army? You are Daghestani. You must not be with their army while they are killing Muslims." Then he told him, "You have to leave them and to listen to us." He said, "Yes, my Shaykh, I will listen to you." He said, "Of course you will listen to us,

because even the wild animals in the forest listen to us when we go there to make dhikr. Even these horses listen to us and will not move except by our orders. Your father is a great Shaykh and I say you must leave them. You are going to be saint. O my son, don't leave the people of exoteric knowledge and don't leave the people of esoteric knowledge. Look at that cemetery and don't forget the one day you and I are going to be buried there." Immediately that young officer took off his uniform and took initiation from the Shaykh. The army soldiers took him prisoner as well. Then Sayyidina Abu Ahmad as-Sughuri said, "Now you have permission to move," and the horses began to move.

Allah and The Prophet ﷺ loved him for his sincerity and loyalty. His Shaykh was very happy with him, and his village cherished him. Each time he was released from imprisonment, his house filled with provision and guests.

They asked him, "You are not working, the Russians are against you and you are fighting, how is it that your house is always full with provision? He said, "Anyone who is struggling in the way of God, Allah will provide for him. And that is what Allah said in Qur'an, "Every time that Zakariyya entered her chamber, he found her supplied with sustenance" [3:37].

His Passing

He died in Sughur on the 17th of Rabi'ul-Awwal in the year 1299/1882 CE. at the age of 93.

Many years after he had passed away his daughter saw him in a dream. He told her, "O my daughter, the stone of my grave has fallen down and is laying on my chest, pressing on me and hurting me." The next day his daughter went to the Shaykhs of the city and told them that dream. She told the dream to everyone she met. The people believed the dream and went quickly to open up the grave. They found that the stone which covered his body had fallen down, and the walls of the grave had tumbled in around him. They found his body clean and unchanged. His shroud was still white, as if he had just been buried that same day.

They removed his body, redug the grave and replaced his body. Everyone was surprised and astonished at how he had come to her in the dream and told her about the situation in the grave. More surprising though, was the perfect condition of his body. After seeing this, they all took baycah with his successor, Sayyidina Abu Muhammad al-Madani.

Sayyidina Abu Ahmad as-Sughuri had two khalifs: Abu Muhammad al-Madani and Shaykh Sharafuddin ad-Daghestani. The secret of the Golden Chain was passed to the first, and upon his death, to the second.

Abu Muhammad al-Madani, qaddasa-l-Lahu sirrah



The man of God is drunken without water,
The man of God is full without roast meat.
The man of God is all confused, distraught,
The man of God needs neither food nor sleep.
The man of God, he is a boundless sea,
The man of God rains pearls without a cloud.
The man of God knows not of wrong but right.

Rumi

His blessings reached everyone in his time. He was a Special One (khas), carrying the Secrets of the Prophetic Descriptions. He sat on the Throne of Guidance, spreading external and internal knowledge, especially from the Divine Presence. He was a master of this Order. He was distinguished among the Knowers. He was a Supporter of the weak. He had great miraculous power, that was visible wherever he went.

He was born in Kikunu, a district of Ghunib, in the state of Timurhansuro, Daghestan in the year 1251 H./1835 AD. He migrated with his family from Daghestan in the year 1314 H./1896 AD. to the city of Rashadiya, between Bursa and Istanbul.

He was a true inheritor of the physical appearance of the Prophet ﷺ and his spiritual inheritor. He was very handsome, and he resembled the Prophet ﷺ according to the description of the Prophet ﷺ in the sirah (Life-Story). He authored a book entitled “Ya waladi”, “My Son,” in the tradition of Imam Ghazali who wrote “Ayyuha-l-walad”, “O My Son.”

The village of Kikunu, in which he grew up, was a spiritual place. The villagers kept the sharakah and all of them followed Shaykhs. One day before his birth, Shaykh Abu Ahmad as-Sughuri (q) passed by the village and he said, “From this village an enlightened child is going to appear. His light will shine from earth to heaven. He is going to be a great saint.” He was predicting the birth and high station of Sayyidina Abu Muhammad al-Madani (q).

Daghestan in his time was known as “the Land of Saints.” During his early years, two great Shaykhs were living there, Shaykh Muhammad Effendi al-Yaraghi (q) and Sayyid Jamaluddin al-Ghumuqi (q).

He received the power of guidance in six taraqats: Qadiri, Rufaci, Shadhili, Chishti, Khalwati and Naqhsbandi. He was famous as a Shaykh in all six Tariqats.

From His Miracles

One time, before Shaykh Muhammad al-Madani (q) took the Naqshbandi Order, Hajji Nuri and Hajji Murtaza passed by his village and they told him, “We are going to visit Ahmad as-Sughuri to take bayah from him. Would like to come with us?” He said, “Yes,” and all three of them made intention to take the tariqat from Sayyidina Ahmad as-Sughuri (q).

Sayyidina Ahmad as-Sughuri gave them advice, and then he called Abu Muhammad al-Madani, gave him bay`ah in the Naqshbandi Order and planted the dhikr on his tongue. He didn't give anything to Hajji Murtaza and Hajji Nuri. He told them, “I gave the secret to Abu Muhammad al-Madani. There is no need to take the secret from me. Take it from him. Anyone who wishes to take my tariqat may take it through Abu Muhammad al-Madani.” They complained in their hearts, “Why did Ahmad as-Sughuri put Abu Muhammad al-Madani as an intermediary between us?”

One day there came a drought to their village. The people of the village asked them to pass by the village of Abu Muhammad al-Madani to ask him to pray to Allah for rain. On their way to see him they said to each other, “We will know now if he is truly a saint and why Sayyidina Ahmad as-Sughuri put him ahead of us.” On their way they passed a house, and saw a beautiful lady inside. They were so attracted to that lady's beauty that they stood looking at her for a long time. Finally they arrived at Abu Muhammad's house and they knocked at the door.

From inside, he said, "Who is at the door?" They were speaking with each other in low voices saying, "How could he be a Shaykh when he doesn't know who is at his door?" They knocked again, but there was no answer. Then from behind the door came his voice, "Hajji Murtaza and Hajji Nuri, it is easy for someone to become a Shaykh and a guide without knowing who is behind the door, but it is very difficult for someone to become a Shaykh and a guide who is following his desires in a way that is not acceptable, looking at naked women." He said to them, "I cannot allow you inside my house."

In their hurry to leave, they forgot to tell him that they had come to ask him to pray for rain. After five minutes he came running behind them and told them, "As for what you came for, as soon as you reach your village it will be raining." As soon as they reached the village, the clouds gathered and it began to pour down rain.

His Jihad

The Russians were so afraid of him and his miraculous power that they took him to Siberia with the intention of killing him. He was able to free himself and escape to Turkey. The people of Daghestan remember well how hard he fought the Russians, both physically and spiritually. Even the Russians used to speak about his courage and his spiritual miracles. Many of the events that are known about him were recorded by his enemies.

One time he was fighting the Russians, until they came in overwhelming strength against him. He escaped to a house, and no one knew he was there. A woman saw him from the roof of her house. She told the Russians, "Muhammad al-Madani is in that house." They came to capture him. They found that the house he was hiding in was surrounded with green grass because of the blessings of his presence, although due to the heat of summer there was no green vegetation to be seen anywhere else. Thanks to the information given by the woman, they were able to capture him. That night the woman became very ill, and the next day she was dead. As Allah Almighty and Exalted revealed to the Prophet ﷺ in the holy Hadith, "Whoever comes against one of My saints, I will declare war against him."

They put him under house arrest, and told him he could go to a nearby restaurant to eat. He refused to eat in their restaurant and he never ate their food, saying, "You are my enemy and I will never eat your food." He did not eat their food for months, and they did not know how he was surviving. Finally someone came from the State of Sartar, saying to the governor, "If he is not eating from your food, give him to me, I will take him to my country to care for him." They sent him there.

There was a boy from Kikunu studying in Bukhara who was engaged to a girl from Sartar. He was studying the shar'ah. He had been gone for many years and had not returned. In the meantime, that girl had decided to marry

someone else. The news of this reached Bukhara, where the boy heard it. He was very upset. That night, before he fell asleep, he heard a voice saying, "Come back to Sartar. Come back to Sartar." He heard that voice the next night and the following day. He decided to go back. He had a very long journey, nearly to Moscow, to reach Sartar. He walked and walked until he finally reached the village.

He found the people all gathered in one place, carrying food. They told him, "A great Shaykh has come to Sartar from Kikunu, and he is healing people and feeding the poor. We were so attracted to his spiritual powers that we have all become his followers. Come with us to see him." He went with them. The people of the village said to the Shaykh, who was Sayyidina Abu Muhammad al-Madani, "You might be taken away by the Russians. Please leave someone here who will be authorized to guide us in the tariqat." When that boy arrived at the house of the Shaykh, the Shaykh told him, in the same voice he had heard in Bukhara, "O my son, you heard our message, you heard our voice. Come! You are going to be my deputy and you are going to teach these people what they need of spirituality and of the obligations of religion. And you are going to marry your fiancée." The boy was very happy. He took initiation from the Shaykh in the Naqshbandi Order and the other five tariqats. Shaykh Abu Muhammad al-Madani married him to his fiancée.

This was a miraculous gift for the city of Sartar, from Abu Muhammad al-Madani. It was also a sign that his days in Sartar were ending. The next day, the Russians came to take him to Siberia. He was locked inside a high security prison. Though they locked him in his room, they would often find him in the yard, praying, sitting, or reading. The guards were surprised and took him back. Then after a few hours they would find him outside again. So they chained him to the wall. Still they found him outside the room, walking with someone. Later he would tell people, "I was walking with Sayyidina Khidr (s). They again chained him up and again they found him outside his cell. They were so upset that they wrote to Moscow asking advice on how to hold him. Moscow told them, "Put him underground in a very deep prison." They tried to do that, but no matter how far down they put him he would always be found outside his cell. Finally they were so fed up with his escaping that they allowed him to go free within the borders of Russia. His intention was to escape to Turkey.

When they left him free in Siberia, he saw an officer and told him, "My son, I will see you in Istanbul, Turkey. We will meet you there." Later that young man got fed up serving in the Russian Army and deserted. With his family he fled to Turkey, and ended up in Istanbul. There he met Shaykh Abu Muhammad al-Madani, as the Shaykh had foretold.

Sayyidina Muhammad al-Madani decided to pass through his homeland in the Caucasus to visit his parents and family on his way to Turkey. One day before he was to arrive, he appeared in a dream to his sister telling her that he was

coming. She told her mother the next day, "O my mother, increase the food a little, because my brother is coming today." Her mother said, "What are you saying? No one even knows if he is alive in Siberia and you are saying he will come here?" At that moment there was a knock on the door and Sayyidina Muhammad al-Madani appeared.

His Migration

As he was eating with his family he told them, "I must hurry, because there is a ship waiting to take me to Trabzon through the Black Sea." They told him in surprise, "We are in Caucasia, and you are talking of Trabzon?"

Sayyidina Muhammad al-Madani directed himself to the coast on the Russian side of the Black Sea. When he arrived there, the ship he expected was waiting to take him to Turkey. He went to the captain and told him, "Take me to Turkey on your ship." The captain replied, "I have been trying to go for twenty days, but the ship is not running properly." He said, "Now it will run. Take this money as my passage and take me to Turkey." The captain took him and put him near the engine room. Then the captain went to sleep while the crew sailed the ship. The captain saw in a dream, that the engine had changed into the shape of the Shaykh, and the ship had grown wings and was flying, arriving at Trabzon. He awoke and ran outside. The crew told him, "We have arrived in Trabzon." He ran down to the Shaykh's room and the Shaykh asked him, "Have we arrived?" He said, "Yes, my Shaykh, I am coming to tell you that I want to take initiation from you. This trip normally takes three days, and we have arrived in one." He took initiation from him in the Naqshbandi Order and the five other orders.

The Shaykh left the ship and went to a coffee shop. He saw in that coffee shop one prisoner who had been with him in Siberia, by the name of Muhammad at-tawil. Muhammad at-tawil said, "Al amdulillah, my Shaykh, you have arrived here safely. You will be my guest in my home."

When Sultan Abdul amid heard that Shaykh Muhammad al-Madani (q) had arrived safely in Trabzon, he sent a ship to carry him from Trabzon to Istanbul. Meanwhile the Shaykh remained as a guest in the house of Muhammad at-Tawil. As long as Shaykh Abu Muhammad al-Madani was a guest in his home, Muhammad at-Tawil would find two golden coins under his pillow every day. He was so astonished that, after five days, he went to the Shaykh, who said, "As long as I am here and as long as you keep this secret, you will find these coins under your pillow every day. If you don't tell anyone, these coins will continue to come."

One day, some time after the Shaykh had gone on to Istanbul, the wife of Muhammad at-Tawil was cleaning the bed and she found two coins. She began to make a fuss asking from where he got the coins. Finally he told her

that it was the baraka of the Shaykh. Immediately she went and told the neighbors. As soon as she told them, the miracle stopped.

That incident happened in 1308 H/1890 AD. However, the story was never told until the son of Sayyidina Muhammad al-Madani was visiting his father's friend Muhammad at-Tawil sometime after his father had passed away. Muhammad at-Tawil told him the story at that time, and showed him the coins he had received so miraculously.

Sultan Abdul Hamid, the emperor of the Ottoman Empire, was a follower of the Naqshbandi Order, and he took initiation from Sayyidina Muhammad al-Madani. The Sultan gave him the choice of any piece of land in Istanbul on which to build a zawiya for the Order and a house for himself. He replied, "That choice is not up to us, but it is up to the Divine Presence." So he waited until the next day, and Sultan Abdul Hamid eagerly came to him to hear the answer. Shaykh Muhammad al-Madani told him, "O my son, Allah has directed me to a place from which the Naqshbandi Order is going to flourish. That is where the sincere Daghestani followers will be and is where the Naqshbandi Order will grow, and where my nephew will take authority of the Tariqat." The Sultan said, "Whatever you have decided, I will obey your decisions."

The next day Abu Muhammad al-Madani (q) told the Sultan, "Send me to Yalova. Between Yalova and Bursa is the place I am going." The Sultan arranged a horse carriage for him to take him wherever he wanted to go. When he reached the area of Yalova, he directed the horses to go as they like. They stopped in a place near Orhangazi.

There in the forest, he built the first house out of wood. After a short while 680 houses had sprung up in the forest. And that place was named Rashadiya, after Sultan Rashad, and is now known as Gunekoy.

All emigrants who came from Siberia and from the Caucasus moved to that village, where Shaykh Muhammad al-Madani (q), as well as Shaykh Sharafuddin (q) and Shaykh `Abdullah (q) were present. One time the people came to Shaykh Muhammad al-Madani complaining, "How are we going to eat? There is nothing here." He stamped his foot on the ground, and where he stamped his foot, a mine of clay and iron was found. At the same time a tree fell down. From these signs he showed them that they would earn a living by mining clay and iron and harvesting wood. There were soon 750 houses and two mosques and one school containing sixteen rooms, for teaching the children.

Years later, during the Balkan Wars, the Greek and Serbians who were fighting the Turks came to this village. Many homes were destroyed and many villagers fled. There remained 220 homes after that attack. Nothing happened to the mosque, however, and all the prayers continued to be held.

In that village no evil or corruption could be found. No drinking, no gambling, no wrongdoing occurred. From early childhood, everyone was raised doing dhikr. It was a piece of paradise. Everyone lived in harmony, doing dhikr every night. It was the ideal village and the ideal city. That is why the Shaykh had told Sultan Abdul amid, "Light is going to stream out of that village."

That village was full of blessings. They needed no provisions from outside. The wood was there for burning in the cold weather. They had their own animals and they used to grow their own food. The people made every movement and every deed with Dhikr. The mothers nursed the children with Dhikr. The men worked to the sound of the dhikr. The entire village was filled with dhikr. This was how Shaykh Abu Muhammad al-Madani, Shaykh Sharafuddin, and later Shaykh `Abdullah ad-Daghestani raised the people of the village. It became known throughout Turkey as the "Village of Dhikr."

Turkey was involved in the Balkan War. One time Shaykh Muhammad al-Madani's neighbor, Hasan Muhammad al-Effendi, came to him and said, "I want to go and fight and die as a martyr." He told him, "There is no need for you to go outside the village to become a martyr. You are going to be a martyr here."

Soon the armies of the Greeks and Serbs approached the village. The armies were shooting, into the village, and in one of these attacks Hasan Muhammad al-Effendi was shot and killed. He died as a martyr as he had wished and in the way the Shaykh had predicted.

Shaykh Abu Muhammad (q) had been married for years and all his children were girls. He had no boys. One day he said to the people, "I am seeing that three boys are coming to me." The people were very surprised, because his wife was old and past childbearing age. Shortly after this, his wife fell ill and passed away. Later he remarried and with his new wife he had three boys.

One time on the 27th of Ramadan, Lailat ul-Qadr, he was leading the dhikr with the whole village. He said, "Everyone is engaged in dhikr. All the animals are doing dhikr with us. The worms are doing dhikr with us. The birds are doing dhikr. Every being in this village is doing dhikr with us except one animal who is disconnected from his father and is depressed. Allah is not happy. The Prophet ﷺ (s) is not happy and the saints are not happy. And this is all because of a childish prank!"

He spoke to the owner of the house in which they were doing dhikr, "Go to your son and ask him what he has in the box." He went to his son and asked him, "What do you have in a box? What animal have you captured?" The boy was confused, "What box? I only have a little matchbox, in which I put one little worm." He was told, "Take that worm and put it back in the earth." From that, the people of the village understood and raised their children with an understanding that harming any creature, no matter how small, causes

unhappiness and earns the displeasure of God, of the Prophet ﷺ (s), and of saints. Because of such deep teachings, the village was pure and innocent of any wrongdoing.

He died on the 3rd of Rabi`u'l-Awwal, a Sunday, 1331 H./1913 CE. He was buried in Rashadiya (Gunekoy), and his grave is visited until this day by the people of the Daghestani community and especially by the family of Shaykh Shamil.

He passed the secret of the five tariqats that he was holding and gave authorization in them to his nephew, Shaykh Sharafuddin Daghestani along with what Shaykh Abu Ahmad as-Sughuri had passed to him from the secret of the Naqshbandi Order.

Sharafuddin ad-Daghestani, qaddasa-l-Lahu sirrah



I have no power save to knock at Thy door,
And if I be turned away, at what door shall I knock?
In full abandon I put my trust in Thee,
Stretching out my hands to Thee, a pleading beggar

Imam Shafi'i, Munajat

He was a Perfect Knower in the Divine Presence. He was the Key to the most inaccessible Divine Knowledge. He was a True Scholar, decorated with the Lights of the Divine Attributes. He was supported by True Faith. He was a Warrior in the way of Allah, Sublime and Exalted. He was the Voice for the Divine Presence in his time. He was the Shaykh of Shaykhs in Islamic knowledge. He was the Authority for the most specialized, the most precise and the most difficult matters in every area of knowledge.

He was an Ocean of Knowledge, a Whirlwind of Spirituality, a Waterfall of Revelations, a Volcano of Divine Love, a Whirlpool of Attraction, a Rainbow of Divine Attributes. He was overflowing with knowledge like the Nile when it floods. He was the Carrier of the Secret of Sul an adh-Dhikr, which no one had carried before his time. He was the Master of Wisdom of the beginning of the 20th century and its Reviver. He was a genius in the Science of Islamic Law, a mujtahid in the knowledge of Jurisprudence, and a narrator of hadith, the Narrations of the Prophet ﷺ. Hundreds of scholars used to attend his lectures. He was the mufti of his time. He was also one of the finest calligraphers to copy the Qur'an.

He was the advisor to Sultan Abdul Hamid. He held the position of Shaykh ul-Islam, the highest religious authority in the Ottoman Empire. He was respected even by the government of the new Turkish regime at the time of Ataturk. Shaykh Sharafuddin (q) and his deputy, Shaykh `Abdullah (q), were the only two Shaykhs in the entire secular Turkish Republic established by Ataturk, allowed to wear their turbans. Others were imprisoned for wearing the headcovering of the Prophet ﷺ. Practicing Islam in its outward forms was utterly banned.

Shaykh Sharafuddin used to reach a state of Vision in which he would be dressed with the Manifestation of Divine Majesty (Tajalli-l-Jalal); at that time, no one could look into his eyes. If anyone did he would faint or be powerfully attracted to him. For that reason, when he entered that state, he would cover his eyes with a veil (burqa').

He was light-skinned. His eyes were blue and his beard was black. In his old age, his beard was very white, like cotton.

He was born with open eyes and an open heart. He was a Knower whose face shone like a diamond and whose heart was transparent like a crystal. Sufism was his house, his nest, his heart. Islam was his body, his faith, his belief. Reality (haqiqat) was his path, his way and his destiny. The Divine Presence was his cave, his refuge. Spirituality was his vessel. He was the Tongue of his people, the people of Daghestan.

He was born in Kikunu, in the District of Ganep, in the state of Timurhansuru, in Daghestan, on the 3rd of Dhul-Qi'da, a Wednesday, 1292 H./December 1st, 1875 CE. Shaykh Muhammad al-Madani (q) was his uncle and father-in-law. He gave him the power of the six orders long before his own death, and he bequeathed to him all his disciples while he was still living. Shaykh Muhammad al-Madani (q) used to accept the opinion of Sayyidina Sharafuddin (q) in all matters.

He was born in a very difficult time; a time in which religion was banned and spirituality had all but disappeared. Nonetheless, his mother says, "While I was giving birth he was speaking, reciting la ilaha illallah, and everytime I nursed him he used to say Allah, Allah." He was so famous for this miracle during his infancy, that every woman in his district used to come to see him reciting Allah, Allah while nursing. The index finger of his right hand was always extended in the position of the affirmation of the Divine Unity. From his childhood, he could hear the trees making dhikr, the stones doing dhikr, the animals doing dhikr, the birds doing dhikr, the mountains doing dhikr. He was raised very well by his parents, and he was under the constant supervision of his uncle. His was always accepted. He was always in seclusion.

He started attending Sayyidina Abu Ahmad as-Sughuri's associations when he was six or seven years of age. He was very intelligent and he was

immediately able to grasp the Sufi teachings that Abu Ahmad as-Sughuri was delivering from the Divine Presence.

At the age of seven years he told his mother, "Give me the newborn calf of that ox when it is born." She said, "If it is female I will keep it, and if it is male I will give it to you." He said, "Don't bother yourself my mother, because that ox is going to give birth to a male." She said "How do you know that?" He said, "I can see what is in her womb." An hour later, the ox gave birth to a male calf. He took the baby ox and sold it and bought a male and a female sheep intending to bring them to Shaykh Abu Ahmad as-Sughuri as a gift. On his way to the Shaykh, the two sheep escaped from him. He continued on to his Shaykh's home, and sat next to him, feeling sadness in his heart because he had lost the sheep. The Shaykh asked him, "What is the matter?" He said, "I had two sheep I was bringing for you, but they escaped." A short time later a shepherd appeared and said, "I found these two sheep among my lambs." They were the two sheep that had escaped from him.

When he was young, he used to go with his friends to collect wood. He didn't cut the wood from the trees like his friends, but would only collect dry wood from the ground. This made his father was very upset with him. He went to Shaykh Abu Ahmad as-Sughuri (q) and complained that the boy was only collecting dry and useless wood. Shaykh Abu Ahmad as-Sughuri told him, "Why don't you ask him why he does that?" The young Sharafuddin said, "How can I cut the green tree when it is making dhikr of la ilaha illallah? I prefer to collect the dead branches, not to burn the branches that are making dhikr."

He left Daghestan as a result of the incessant incursions of the Russian military against the villages of his district. He moved with his family and his sister's family to Turkey. They walked overland for a period of five months throughout the depths of the winter season. They would walk during the night and hide during the day. They went first to Bursa, and then they moved to Yalova on the Marmara sea, about 150 km. from Istanbul. There he established himself with his family and relatives in the village of Rashadiya, where his uncle had settled a couple of years earlier and carried the Naqshbandi Order from Daghestan to Turkey.

In Daghestan he had been trained under Shaykh Abu Ahmad as-Sughuri (q), who gave him the Naqshbandi order when he was very young. In Rashadiya, Turkey, he was trained further by Sayyidina Muhammad al-Madani (q), his uncle and future father-in-law, whom he helped in establishing a madrasah and building the village's first mosques and khaniqah. His uncle welcomed all immigrants escaping from the tyranny of the imperialist and ruthless Russian rule. In addition, many students were coming to his uncle's school from all parts of Turkey. They were quickly building new homes in Rashadiya and the surrounding area between Bursa and Yalova.

In addition to the Naqshbandiya, his uncle connected him to the five other orders he was carrying: Qadiri, Rufa'i, Shadhili, Chishti and Khalwati. He became a Master in all six of these orders at the age of 27 years.

He became highly respected in Rashadiya, especially after he was married the daughter of Shaykh Muhammad al-Madani. He was known as a person of miraculous powers among his people, and stories of his wonders began to spread throughout Turkey. In addition, he was so renowned for his knowledge of the externals of religion that many great scholars came to hear him discourse.

He had undergone several seclusions while in Daghestan, the longest for three years. In the mountains of Rashadiya he undertook seclusions of up to six months at the order of Shaykh Abu Muhammad al-Madani. He was always in a state of seclusion in the crowd.

One day during a six-month seclusion, as he was standing about to go into prostration, he found a large snake in his place of prostration, poised to bite him. He said to himself, "I am not fearing anyone but Allah," and he placed his head down directly on the head of that snake. Immediately the snake disappeared.

During that seclusion, many states of Divine Love appeared in him. As soon as he emerged from the seclusion, his Shaykh withdrew from guiding people and gave all the responsibility of directing and guiding people to Shaykh Sharafuddin. Shaykh Abu Muhammad (q) used to sit in the association of his son-in-law as his disciple. He was the first Shaykh to become a disciple of his disciple. Out of obedience to his Sheikh's insistence that he sit in the highest chair, Shaykh Sharafuddin (q) would then be the one to dispense the teaching of the Golden Chain even in his Shaykh's presence.

Shaykh Sharafuddin (q) was supported spiritually by the power of Sayyidina Shaykh Jamaluddin al-Ghumuqi al-Husayni (q) and Sayyidina Shaykh Abu Ahmad as-Sughuri (q), his Shaykh in Daghestan. He attained the state of Pure Love for God. In that state he felt as though his body was on fire with the Love of the Divine Presence, and he would run out from his seclusion, take off all his clothes, and dive into the ice cold water of the river during the winter. Whenever he did that all the villagers could hear the sound of steam coming from the river, like the sound of hot iron being quenched in water. There are still very old disciples of Shaykh Sharafuddin alive today, in 1994, who remember hearing the sound of the water hissing and steaming from hundreds of yards away.

Shaykh Sharafuddin was a spiritual inheritor of the Prophet ﷺ. Through that spiritual connection, he reached the state of perfection. He was a descendant of the family of Miqdad ibn al-Aswad (r), one of the greatest of the Companions of the Prophet ﷺ, who was left to represent him whenever the

Prophet ﷺ would travel from Madina. He reported 42 Prophetic narrations, among which is:

God's Messenger said: "On the day of resurrection the sun will come near created beings till it is about a mile from them, and mankind will sweat according to what they have done, the sweat reaching the ankles of some, the knees of others, the waists of others, while some will have their mouths covered by the sweat," and God's Messenger pointed his hand at his mouth." (Muslim related it.)

Shaykh Sharafuddin (q) had the Mark of the Hand of the Prophet ﷺ on his back. This birthmark he inherited from his ancestor Miqdad ibn al-Aswad, in the place where the Prophet ﷺ had put his hand on his back and made a for him and his descendants. That mark on the back of Sayiddina Shaykh Sharafuddin was always giving out light, just as his face used to shine. He received a secret from the Prophet ﷺ : the ability to see behind him as clearly as he could see in front of him.

His uncle, Shaykh Muhammad al-Madani, bestowed on him the Khilafat (successorship) of the order, and leadership of his village. He enlarged the village to take more emigrants, expanded the roads, and brought water into the city. He used to welcome every emigrant coming from Russia, offering them whatever they needed in the way of food and shelter and asking nothing in return. As a result, the Daghestani people found a new home in place of the home they had left to the Russians, and they found happiness and peace in the new land. The emigrants were especially happy to be in the company of a living Shaykh carrying on the Teaching which had flourished in Daghestan, as it had flourished in Central Asia hundreds of years before. With him in their village, blessed by his presence with the divine bounty pouring from his blessed person, they found the love and happiness which they had lost under tyranny of Russian soldiers.

From His Sayings

On Sultan adh-Dhikr (Dhikr of the Heart)

He said, concerning the Station of the Dhikr of the Heart:

"Whoever enters that Station will experience and reach the Essence of Allah's Name. It is the Sultan of all Names, because It encompasses all Their meanings and to it all Attributes return. It is like the word for all these Attributes and that is why it is called, Ism al-Jalala, the most Majestic Name, for He is the Highest and He is the Glorified and He is the Greatest."

"It is impossible through the understanding of the mind to harvest the fruit of these secrets. The human body cannot encompass the Realities of the Meaning of God. It is impossible for human bodies to reach the Hidden

Kingdom of the Unique One. For the People of the Essence, there is only wonder and astonishment; once they enter these Stations of Hidden Knowledge, they are lost, wandering. What then about the People of Attributes, those people who are of such high quality that there appears on every one of them an Attribute of Allah, dressing and decorating them? Yet they cannot be decorated by the Essence of the Name which encompasses all of the Names, except by entering into the Hidden Secrets of all ninety-nine Attributes. At that time they will be allowed to reach a state of Unveiling of the Light of the Name Encompassing all Names and Attributes, the name Allah.”

“If the seeker continues doing Dhikr with the Most Glorified Name Allah, he will begin to walk in the stages of that Dhikr, of which there are seven. Every seeker that continues in doing Dhikr of Allah silently, from 5,000 to 48,000 times a day, will reach a state of perfection in which he becomes impeccable in the Dhikr. At that time he will find his heart reciting the name Allah, Allah without any need to move the tongue. He will build up his internal power by burning up all the filth within, because the Fire of the Dhikr leaves no impurity behind. Nothing will be left, except jewels shining with the power of that spirituality.

“As the dhikr enters and strengthens in his heart, he will ascend until he reaches the state in which he perceives the dhikr of everything in creation. He will hear everything reciting Dhikr with him in the manner that Allah destined for it. He hears each of Allah’s creations, its own tone and melody distinct from any other. His hearing of one does not affect his hearing of another, but he hears them all simultaneously and distinctly and he is able to differentiate between each different kind of dhikr.”

“As the seeker passes through that state, increasing evermore in Dhikr, he will see that everyone that Allah created is reciting the same Dhikr as himself. At that time he will realize he has reached the Perfect Unique Oneness. Everything is making the same dhikr and using the same word. Any kind of differences will be erased from his vision, and he will see everyone with him at the same level with the same Dhikr. This is the State of Unification of Everyone in the One. Here he will completely root out all forms of hidden Shirk and all creation will appear as One in the One. This is the first of seven steps on his journey.”

“From the state of Unification he will travel to the State of the Essence of Unification, in which everyone who was Existing will be Annihilated, and the Oneness of Allah Alone will appear.”

“Then he will travel to the Primordial State of Perfect Simplicity, where he will be able to appear in any image.”

“From there he will travel to the State of the Keys of the Secrets, known as the State of Names, in which the archetypes of the creations are made to appear

from the Unseen into the world of manifestation. This will make him swim in the orbit of Names and Attributes and he will know all its Hidden Knowledge.”

“Then he will travel to the State of the Hidden of the Hidden, the Essence of all that is Hidden. He will know all that is Hidden through the Unique Oneness of the Essence. He will see all its powers and all its forms.”

“From there he travels to the State of the Perfect Realities of the Essence of the Names and Actions. He will appear in them all, in their atoms and in their totality. He will be dressed with the Most Glorified Name and he will be glorified by being crowned with the state of Greatness.”

“Then he travels to the State of Allah’s Descent (munazala) from His Glorified State to the States of the Worldly Heaven. He arrives at that State, nearest the Worldly Station, beyond which the Reciter of the Dhikr has no state to reach through his recitation. Dawn comes to his inner self and the Sun of Perfection appears through himself and in his body, as it has appeared through dhikr, in his heart and in his spirit. As a result, when the Sun of Perfection appears in his body and his limbs, he will be in the state mentioned in the Prophetic Narration, “Allah will be the Ears with which he hears, the Eyes with which he sees, the Tongue with which he talks, the Hand with which he grasps, the Feet with which he walks.” Then he will find himself and declare to himself, ‘I am helpless and abjectly weak.’ Because at that time he understands the Divine Power.”

Whenever he was consulted if he said, “Do whatever you like,” that person would never succeed. But when he said, “Do this and do that,” then that person would succeed.

It was said about him that he never liked to mention anything which had passed. He never accepted any backbiting and would banish the backbiter from his gatherings.

It was reported that whenever people sat in his association, love for the world would disappear from their hearts.

He used to say, “Never sit without doing recitation or dhikr, because death is following you.”

He said, “The happiest moment for a human being is when he dies, because when he dies his sins die with him.”

He said, “Every seeker who doesn’t accustom and train himself to fast during the day and wake for worship at night and serve his brothers, will achieve no good in this Way.”

Shah Naqshband's Disclosure Concerning Shaykh Sharafuddin

His successor, our grandShaykh, Shaykh `Abdullah ad-Daghestani (q), related the following during one of his gatherings:

“One time, during one of my seclusions, Shaykh Sharafuddin came to me and spoke to me about the greatness and specialties of Shah Naqshband. He praised him and told how Shah Naqshband would intercede on the Day of Judgement. He said, ‘If anyone should look at Shah Naqshband’s eyes, he would see them rotating, the white on the black and the black on the white. He aimed to save his spiritual power for the Day of Judgement and not to use it in this life.

“On the Day of Judgement he will send light from his right eye to go out and circle back to his left eye, encircling in the process a vast number of people at the Gathering. Whoever is embraced by that light will be saved from Hell and will enter Paradise. He will fill four Paradises with that Intercession.’

“As he was describing that great event I experienced a powerful vision, in which I was witnessing the Judgement Day and seeing Shah Naqshband sending out the light of his vision, saving the people. As I was observing that vision, I felt a great love for Shah Naqshband, and I ran to him and kissed his hands. Then that vision finished and my Shaykh left. I continued my seclusion of that day by doing Dhikr and reading Qur’an and praying. At night, after I had prayed ‘Isha, a state of Self-Effacement came over me which put me in a state of vision. I saw Shah Naqshband enter the room. He said to me, ‘My son, come with me.’ Then my spirit left my body and I saw my body motionless below me. I accompanied Shah Naqshband.

“We travelled through space and time, not by the power of looking and reaching the place looked at, but by using a power in which we would think about a place and we would reach it. For three nights and four days non-stop, we continued this mode of travel.

“It was my custom in my seclusion, when I wanted my daily food and drink, to knock on the floor of my room. Hearing the knocking from downstairs, my wife would bring me my provision. The first day she didn’t hear any knocking. The second day she again didn’t hear any knocking. Finally she became so worried she opened the door and found me lying there without movement. She went to Shaykh Sharafuddin and said, ‘Come and see your son. He looks like he has died.’ He said to her, ‘He isn’t dead. Go back, and don’t tell anyone. He will return.’

“After three days and four nights of travelling with that tremendous power, Shah Naqshband stopped. He said, ‘Do you know who that is appearing on the horizon?’ Of course, I knew, but out of respect for the Master I said, ‘O my

Master, you know best.’ Then as the person approached and came closer he said, ‘Now do you recognize that person?’ I said, again out of respect, ‘You know better, O my Shaykh,’ even though I saw it was my Shaykh. He said, ‘That is your Shaykh, Shaykh Sharafuddin.

“Do you know who that creature is behind him?’ pointing to a huge creature bigger than the highest mountain on this earth, which he was pulling with a rope. Out of respect I said again, ‘You know best, O my Shaykh.’ He said, ‘That is Satan, and your Shaykh is authorized as no other person was authorized before him. As every saint is authorized in a specialty, so is your Shaykh authorized. His specialty is that in every day and every night, on behalf of every person who has committed sins because of Satan’s influence, your Shaykh is authorized to clean those people of all their sins, to cast these sins back on Satan, and to present all those people to the Prophet ﷺ clean. Then with his spiritual power, he is elevating their hearts, preparing them for salvation, to be within the circle of light which I will spread on the Judgment Day. I will fill four paradises by this means. This means is the specialty of Shaykh Sharafuddin. In addition, those who have been left out of these four Paradises will enter in Shaykh Sharafuddin’s Intercession, by permission of the Prophet ﷺ who has been given this power by Allah Almighty. This is the tremendous authority Shaykh Sharafuddin has been given. As he is chaining the neck of Satan, he is limiting the influence of sins on this earth.’

“Then he said, ‘O my son, you are cultivating the love that is in your heart. Just like the waterwheel that irrigates one field but cannot irrigate two fields, the love that you are growing for your Shaykh must be for your Shaykh. If you split it between two Shaykhs it may be inadequate, just like the waterwheel that is not able to adequately irrigate two fields. Don’t give your heart freedom to go here and there. That love of yours will reach me through the Golden Chain and will continue to the Prophet ﷺ. Don’t split it in half between the two of us. What your Shaykh is doing for the Nation of Muhammad, for Human Beings, no one saint has ever been authorized to do before him.’

“Then Shah Naqshband brought me back, again travelling in that powerful manner, for four days and three nights. I came back to my body again. I felt my soul entering my body and I was watching it enter my body piece by piece, and cell by cell, understanding through that vision the duty of every cell. Then the vision ceased and I knocked for my wife to bring food and tea to give my body energy. That was Shah Naqshband’s disclosure concerning my Shaykh, Shaykh Sharafuddin.”

One of Shaykh Sharafuddin’s disciples, who is 120 years of age and lives in Bursa, Eskici Ali Usta, reported,

“My Shaykh was a wondrous Shaykh. Once when I was a young man, I was in Istanbul, and I had just taken initiation in the order from Shaykh Sharafuddin. I met one of my friends from Daghestan but he was stubborn

and didn't believe in Sufism. I thought that I would speak to him and soften his heart and tell him of my Shaykh's miraculous powers. Instead, he was able to convince me and change my beliefs. I put my beads on the wall and stopped making dhikr. Almost immediately, I was overcome by my desires and twice I committed major sins.

"After one week, I went to Sirkici and I saw the Shaykh on the way. He was also walking in that district, on his way to Rashadiya. When I saw him coming from one side, I ran to the other side to try to avoid him. When I hid myself on the other road, I felt a hand on my back and the Shaykh addressing me, 'Where are you going, O Ali?' I returned with him and on the way I was thinking, 'I cannot hide myself from the Shaykh anymore and the Shaykh cannot bring me back anymore.'"

"We continued until we met someone named Huseyyin Effendi. The Shaykh told me, 'When you first came to me I looked at you, and I saw bad character in you. Everyone has good character mixed with bad character. When you took initiation all the bad actions you had done previously I changed into good actions. Except two, sexual desire and anger. Last week we removed from you those two bad characters, desire and anger.' When he mentioned these two things, I knew he had been sitting with me seeing my sexual desire and my anger, and I began to cry and cry and cry. As I was crying, Shaykh Sharafuddin began speaking with that person Huseyyin in a language that I had never heard before, even though I was from Daghestan and I know all the languages of my area. Later I found out that Shaykh Sharafuddin was speaking in syriac, a very rare language.

"After two hours of crying, he said, 'Enough crying! Allah has forgiven you and the Prophet ﷺ has forgiven you.' I said, 'O my Shaykh, have you really forgiven me? Has the Prophet ﷺ forgiven me? Has Allah forgiven me? Have the open-eyed Shaykhs really forgiven me? I thought I was doing something all by myself, but now I have found that all of you are seeing me.' He said, 'O my son, we are servants at the door of the Prophet ﷺ and the door of Allah. Whatever we ask of them, they accept as we are in their presence and we are One.' I said, 'As a good gesture from my side, since I have been forgiven, what is the proper way to give thanks to Allah and to honor you and the Prophet ﷺ? By celebrating mawlid (Prophet ﷺ's Birthday), or donating a lamb, or some other charity?' He said, 'What we want from you is only this: that you keep constant in the dhikr of the Naqshbandi Order.' This is what happened to me with Shaykh Sharafuddin."

One of Eskici Ali Usta's friends who had migrated with him from Daghestan had received a letter, while still in Daghestan, from Shaykh Sharafuddin saying, "Leave Daghestan. There is no longer any spirituality there. It is no longer under Divine Protection because there is too much tyranny. Come here to Turkey and to Rashadiya." That man had taken the letter of Shaykh Sharafuddin and put it aside, ignoring it and thinking, "How can I leave all my

property and all that I have here?" Soon the Russians conquered his town and took everything from him. Then he remembered the letter that the Shaykh had sent. He finally managed to escape to Turkey and to Rashadiya. He had lost his family and his property as a result of his delay.

One time Shaykh Sharafuddin came to Istanbul and was staying at the Hotel Massarat. He was asked by a person named Shaykh Zia, "How are you going to die?" He said, "Is that an important question to you, how I am going to die?" He said, "It came to my heart to ask that question." He said, "I will die when we have an invasion from Armenia, and there will be a great deal of oppression at that time." Then Shaykh Zia that night made ablution and prayed two rakats and asked Allah, "O Allah, take away that difficulty from us, the invasion of the Armenians, and spare our beloved Shaykh." The next day Shaykh Sharafuddin (q) said to him, "O Shaykh Zia, what have you been doing all night, praying? Your prayer has been accepted. That difficulty has been taken from me but you will suffer instead of me and die as a martyr." Eight years after that incident in the hotel, the Armenians and Greeks entered Rashadiya. Zia Effendi was shot dead, and the prediction of Shaykh Sharafuddin came to pass.

Yusuf Effendi, a man who in 1994 is about 100 years of age, tells the following story:

"One time Shaykh Sharafuddin was jailed in Eskisehir, and I was his guard. In that jail was another great personality, the famous Shaykh, Sa'id Nursi. Shaykh Sharafuddin was jailed along with his khalif, Shaykh `Abdullah, and other disciples, and Said Nursi was jailed along with his disciples. When Said Nursi became aware of Shaykh Sharafuddin's imprisonment in the same prison, he sent his disciples to ask him if he needed anything and offered their help. Shaykh Sharafuddin replied, 'Thank you, but we have nothing and we are in need of nothing.'"

"The disciples of Said Nursi kept coming to Shaykh Sharafuddin, asking him if he needed anything. He would always reply in the negative. One day Shaykh Sharafuddin told the disciples of Said Nursi to ask their Shaykh, 'Why are we here?' The disciples of Said Nursi went and asked him. He answered, 'We are here to reach the station of Sayyidina Yasuf, the Station of Silent Choice.' After he asked that question and Shaykh Sa'id Nursi gave his reply, that was the end of the discussion."

"This exchange made me very perplexed and I began to ponder deeply. Then I asked the Shaykh, 'What is the secret of your being here?' Finally, at my insistence, Shaykh Sharafuddin replied, 'I was sent here to carry the secrets of many people, these people who have been jailed without cause. I am supporting these people. Allah sent me here, because you are all gathered here, and it is difficult to gather you. I am here to say farewell to you, because soon we are leaving this world. We are going to deliver to you your secrets."

For us there is no jail, we are always in the Divine Presence and we are never affected by a jail. All of you, after a while, are going to leave but you will meet again, when an important person is going to pass away and you will all meet together then.' The disciples of Sa'id Nursi heard this, as well as the other prisoners and the jailers who were all listening intently."

His Passing

After about three months he was released from the jail. He told Shaykh `Abdullah, "I am going to pass away soon, because I spent too much of my power extracting the secrets of Surat al-An`am." He wrote his will for him, assigning Shaykh `Abdullah to be his successor on the Throne of Guidance.

Three days before he died he called Sultan ul-Awliya Mawlana Shaykh `Abdullah al-Faiz ad-Daghestani (q) and some of his other disciples, and he said, "For three months I have been diving into the Ocean of Surat al-An`am to bring out from one of its verses the names of all the saints of the Naqshbandi Order, whose number is 7007. Al amdulillah, I was able to obtain their names with all their titles and I have recorded them in my private notebook, which I am giving to my successor, Shaykh `Abdullah. It contains the names of all the different groups of saints who are going to be present in the time of Mahdi ."

The next day he called his khalif, Shaykh `Abdullah ad-Daghestani and he said, "O my son this is my will. I am going to die after two days. On the order of the Prophet ﷺ Muhammad(s), I am assigning you as my successor in the Naqshbandi order, together with the five other orders that I have received from my uncle. All the secrets that were given to me and all the powers that were dressed on me from my predecessors in the Naqshbandi order and the other five orders, I am dressing on you. All the disciples to whom you give initiation in the Naqshbandi Order, are also going to be initiated in the other five orders and to receive their secrets as well. Soon there will be an opening for you to leave Turkey and to move to Damascus (Sham ash-Sharif) [which at that time was very difficult to reach due to intense fighting]."

Shaykh `Abdullah said, "He gave me that will and I tried to hide it as I wished to hide myself."

He died on the 27th of Jumada al-Awwal, a Sunday, 1355 H./1936 CE in Rashadiya. He was buried in the cemetery in Rashadiya, on the top of a hill. Until today his mosque and zawiya are still open, and many people go there to visit and obtain his blessings and barakah. The same beads that Shaykh Sharafuddin used to conduct the Khatm-i-Khwajagan (Dhikr of the Masters) are still there, hanging on the wall.

Our grandshaykh, Shaykh `Abdullah (q), the khalif and successor of Sayiddina Shaykh Sharafuddin (q), said, "When the news of his death was known,

everyone came to his house to receive his blessings and his barakah. Even Ataturk, the president of the new Republic of Turkey sent a delegation out of respect. We washed his body. When we laid him down to wash him, he moved his hands towards his thigh to cup the water that poured off him when we washed him, for all his disciples to come and drink from the water of that ritual cleaning. When every disciple had passed to drink, he moved his hand back to its original place. That was a miracle from his ocean of miracles, and that happened after his death.”

“When we buried him the next day, more than three hundred thousand people came to his funeral and the city could not accommodate that crowd of people. They came from Yalova, Bursa and Istanbul. It was an enormous crowd and a huge mass of sobbing people. Men were crying, women wailed and children were crying as well. May Allah Almighty raise up his saints in every century.”

One of his disciples, Yusuf Effendi said, “It is true that we never found ourselves in the same place with all of his disciples — there were too many — but at the time of his death, all the cities of Bursa, Adapazar, Yalova, Istanbul, Eskisehir, Orhangazi, Izmir, heard about his passing and all of the citizens of these town gathered to recite his funeral prayer.”

Shaykh Sharafuddin (q) has written many books, but they were all lost during the Balkan War. Nevertheless, many manuscripts remain with his family containing the secrets of the Naqshbandi order. The disciples go to them to read these books.

Shaykh Abdullah al-Fa'iz ad-Daghestani

May Allah Sanctify His Noble Secret

You are something inseparable in the heart.
My eyelids never close
but that You are between them and my eyes.
Your love is part of me like the soul's internal speech.
I cannot breathe except You are in my breath
and I find You coursing through each of my senses.

Abul-Hasan Simnan

The Red Sulfur among the saints, the Crystal Lamp of this Universe and its Foundation, he was supported by Steadfast Faith. A Knower of the Hidden Meanings of the Holy Qur'an, he was the Key to Its Secret, enlightened with the Pure Essence of the Truth. He had enormous experience in the Way of his predecessors. Sufism was his blood, the Prophet Muhammad ﷺ was his heart, and the Divine Presence was his soul. He was the Luminary of Knowledge for human beings in his time, Owner of the Perfect Characteristics and Controller of his Active Self. He was the Ocean of Wisdom for all human beings to sail upon and reach their appointed shore unscathed.

The earth shone with a brilliant new light when he was born. People ran to his door to find through him the happiness of this life and the Hereafter. He was an Ocean of Instruction whose waves crashed roaring on His Divine Shore. He left the erudite perplexed with his superior knowledge and he was the greatest of all ascetics one had seen or read about. He gave selflessly from his Spirit to quench the thirst of the spiritual and the physical worlds. He was a galaxy by himself, garlanded with suns and stars of varied size and color, bringing a different light to each individual. He wore the Crown of God's Divine Love, and from him people sipped the longed-for honey of Divine Secrets. He never left a person without reaching and raising him with his spiritual breath. The darkness of ignorance disappeared in the illumination of his knowledge.

He was nursed from the breast of the Station of the Ghawth, whose throne he ascended later in life. He was a Reviver of Religion in his time. His reputation for wise counsel and guidance spread over the earth. Kings stood at his door. Scholars sought his disclosures. In his time no one was left who did not receive nourishment from his spirituality. By means of his Light, darkness

disappeared and the Secrets of Blessings shone from the people. He was the Perfect Saint and the Pillar of the Knowers.

He was born in Daghestan in the year 1309 H./1891 AD. to a family of doctors. His father was a general practitioner and his brother was surgeon general in the Russian Army. He was raised and trained by his uncle, Shaykh Sharafuddin ad-Daghestani (q), the master of the Naqshbandi Order at that time, who took special care of him from his early life.

During Shaykh Sharafuddin's sister's pregnancy, he told her:

The son you are carrying has no veils on his heart. He will be able to see events that have passed or that are coming. He is one of those who can read the Unseen Knowledge from the Preserved Tablets (lawh al-mahfuth) directly. He is going to be Sultan al-Awliya' in his time. He is going to be called, among the saints, 'Naqeeb al-Ummah', the Leader of the Nation of Muhammad. He is going to perfect the ability of being with God and being at the same time with people. He will inherit the secret from the Prophet ﷺ which he referred to when he said, "I have one face looking at the Creator and I have one face looking at Creation," and "I have one hour with the Creator and I have one hour with the creation.

When you give birth to him call him 'Abdullah, because he will be carrying the secret of Servanthood. He will spread the Tariqat back to the Arab countries, and through him, his successor will spread the Tariqat in Western countries and in the Far East. You must be careful with him. I am asking that when he reaches the age of seven you give him to me to raise and to be under my guardianship.

On the 12th of Rabi`ul Awwal, a Thursday, his mother Amina gave birth to her son, whom she named `Abdullah. When she gave birth to him at around midnight, no one was with her. His father was busy and his brother was away. She said that when she was delivering him she saw a vision, in which two ladies came to her. One was Rabi`a al-`Adawiyya and the other was Asiya (Pharaoh's wife, who believed in Moses). They helped her in giving birth. After a while the vision disappeared and she saw a baby come forth. At that moment her husband arrived and helped her deliver her son.

His parents never heard him cry. In his childhood, at the age of one year, they often saw him with his head on the floor in prostration. His mother, family, and neighbors were astonished at this. He spoke at the age of seven months and

was able to make himself understood clearly. He was unlike other children in other respects as well. He would often be seen moving his head from right to left while voicing the Divine Name. At the age of three he used to tell visitors about their future. He would know their name without being familiar with them or being told. He surprised the people of his country. People used to come to visit his parents' home in order to see this remarkable child and to hear him speak.

By the age of seven he was reciting Qur'an. He used to sit with his uncle, Shaykh Sharafuddin, and answer the questions people put to him. His answers were always very clear on matters of the shari`ah, though he had never studied jurisprudence. He would recite the supporting evidences from the Qur'an and Prophetic Narrations without ever having studied the science of Prophetic Narrations. This caused people to be more and more attracted to him.

His father's house was always full of visitors coming to ask him about their problems and difficulties and daily affairs. He would answer them and predict their outcomes. He became so famous at the age of seven, that if anyone in his village wanted to marry, they would first go to him and ask if the marriage was destined to succeed. More than that, they would ask if the marriage was according to the Will of Allah as mentioned in the Preserved Tablets.

The scholars of his time verified his decisions and accepted his jurisdiction. Knowers in his time were so fascinated with his knowledge, though he was only seven years of age, that they would come from afar to hear the spiritual knowledge that flowed from him like a fountain. His uncle asked him how he was able to speak so effortlessly and endlessly. He answered, "O my uncle, it comes to me as words written right in front of me from the Divine Presence. I only have to look and read what is written."

He used to discuss subjects of deep knowledge that had never been spoken of before. At the age of seven, he said to the spiritual masters of wisdom of his time, "If I speak what has been put into my heart of Divine Knowledge, even saints will cut my throat."

He was extremely meticulous in keeping the prescriptions of the Shari`ah. He was the first to appear for Salat (prayer) in the mosque five times a day. He was the first to be present for Dhikr. He was the first to be present in the meetings of scholars. He was the first to be present in the spiritual gatherings.

He acquired fame for healing sick people by recitation of Surat al-Fatiha. Many people were brought to him with different kinds of sicknesses and he would read Surat al-Fatiha and blow on them and they would be healed. He

had a tremendous power for healing even people who were far away. People would come to him and ask for help for parents, or a wife, or someone else who was sick and unable come to him. He would read one Fatiha and send it for them, and they would be instantly cured, from any distance. Healing was one specialty from among his endless specialties.

He said about himself:

I am a descendant of Sayyidina Miqdad ibn al-Aswad (r), whom the Prophet ﷺ used to appoint as his deputy whenever he left Madinah on an expedition. I inherited, like my uncle, the five marks of the Blessed Hand of the Prophet ﷺ which he had placed on the back of my blessed grandfather, Miqdad ibn al-Aswad (r). From that birthmark shines a special light.

At that time, Daghestan was under the severe oppression and tyranny of the Russian occupying armies. His uncle, who was the spiritual head of the village, and his father, who was a well-known doctor, decided to emigrate from Daghestan to Turkey. After reaching this decision, they asked Shaykh `Abdullah to make spiritual consultation on the appropriateness of migrating at that time. Grandshaykh `Abdullah described the event:

That night I prayed `Isha', then I renewed my ablution and I prayed two rak`ats. Then I sat in meditation, connecting myself through my Shaykh, my uncle, to the Prophet ﷺ.

I saw the Prophet ﷺ coming to me with 124,000 Sahaba (Companions) saying to me, 'O my son, I am releasing all my powers and those of my 124,000 Companions from my heart. Tell your uncle and the caretakers of the village to migrate immediately to Turkey. Then I saw the Prophet ﷺ hugging me and I saw myself disappearing in him. As soon as I disappeared in him I saw myself ascending from the Dome of the Rock, the Bait ul-Maqdis, from which the Prophet ﷺ ascended in the Night Journey. I saw myself astride the same Buraq which carried the Prophet ﷺ and I saw myself carried up in a true vision, to the Station of Two Bow-lengths, where I could see the Prophet ﷺ but not myself.

I felt myself to be a part of the entirety of the Prophet ﷺ. Through that Ascension I received the Realities that the Prophet ﷺ poured into my heart from what he had received on the Night of Ascension. All these different kinds of knowledges came to my heart in words of

light, which began as green and changed to purple, and the understandings were poured into my heart in a quantity which is immeasurable.

I heard a voice coming from the Divine Presence saying, "Approach, O my servant, to My Presence." As I approached through the Prophet ﷺ, everything disappeared, even the spiritual reality of the Prophet ﷺ disappeared. Nothing existed except Allah, Almighty and Exalted.

Then I heard a voice from all His Lights and Attributes that were shining in His Presence, 'O my servant, now come to the State of Existence within this Light.' I felt myself come into existence through the Prophet ﷺ, after having been annihilated, appearing and existing in the Divine Presence, decorated with the Ninety-Nine Attributes. Then I saw myself inside the Prophet ﷺ, appearing inside every creation that was existing by Allah's Power. That took us to a state in which we were able to realize that there are universes other than this universe, that there are endless Creations of Allah, High and Sublime. Then I felt my uncle shaking my shoulder, saying, 'O my son, it is time for Fajr prayer.

I prayed Fajr behind him and more than 300 people from the village prayed in congregation with us. After Fajr my uncle stood and said, 'We asked my nephew to make istikhara (spiritual consultation).' Everyone was eagerly waiting to hear what I had seen. My uncle immediately said, 'He was brought to the presence of the Prophet ﷺ by my power. The Prophet ﷺ gave everyone permission to move to Turkey. Then he took him through states up to the state of 'the Distance of two Bowlengths.' Then he took him to a station such that he opened to him a vision of knowledge that has never been opened to any saint before, including myself. His Ascension was a means of instruction for past and present saints, and a Key to open a Gigantic Ocean of Knowledge and Wisdom.

I said to myself, 'My uncle was with me in that vision, and it was with his power that I received that vision.'

Everyone in the village began to prepare for the emigration. We moved from Daghestan to Turkey on a trip that was full of

difficulties caused both by the Russian soldiers and by highwaymen who killed without the slightest provocation.

Near the border with Turkey, we were travelling through a forest which was known to be filled with Russian soldiers. It was Fajr time. My uncle said, 'We will pray Fajr and then we will cross the forest.' We prayed Fajr and began moving. Then Shaykh Sharafuddin said to everyone, 'Stop!' He asked for a cup of water. Someone handed him a cup of water and he read on it from Chapter Ya Sin (ayat 9): 'And We have set a barrier in front of them and a barrier behind them, and We have enshrouded them in veils so that they cannot see.' Then he read *Fallahu khairul hafidhan wa Huwa arhamur-Rahimeen* ,

Allah is the best protector, and He is the Most Merciful of those who show mercy. [12:64]

As he was reading these verses, everyone felt something come to their hearts, and I saw all the emigrants trembling. Allah gave me a vision at that moment so that I could see that we were surrounded by the Russian Army on every side. I saw that they were shooting at anything that moved, even a bird. Then I saw that we were passing by and that we were safe. We were crossing the forest and they heard no sound of our footsteps or our animals, until we arrived safely at the other side of the border.

The vision ended as Shaykh Sharafuddin finished reading. He cast the water ahead of us and he said, 'Move now! But don't look behind.' As we moved on, we could see the Russian soldiers on every side, yet it was as if we were invisible. We moved for 20 miles through that forest. It took us from morning until after `Isha prayers. We did not stop except to pray and we were invisible to everyone. We heard the Russian army shooting at people, birds, animals, and anything that moved. But we passed undetected and unscathed. We were the only people who were safe. We exited the forest and crossed over into Turkey.

We travelled first to Bursa, where Shaykh Sharafuddin established his home for one year. After that he moved to a place called Rashadiyya, where he established a village for Daghestani emigrants. It was located thirty miles from Yalova, which is on the Marmara Coast, around fifty miles from Bursa and about 60 miles from Adapazar. There he built the only mosque in that village, and next to it he built his own house. Everyone busied themselves with building their houses. My father and mother built a house adjacent to the house of Shaykh Sharafuddin.

When I reached the age of thirteen, Turkey was under the attack of the British, French and Greek armies. The Turkish Army was

conscripting everyone, even the children. They wanted me to go join the Army, but my uncle, who had a good relationship with the Sultan Abdul Hamid, refused to send me. My father died and my mother was alone so I had to work to support my mother. When I reached fifteen years of age, Sayyidina Shaykh Sharafuddin told me, 'Now, my son, you are mature and an adult, and you have to marry.' I married at the very young age of fifteen years and lived with my mother and my wife.

His First Seclusion and Spiritual Training

Shaykh Sharafuddin raised and trained Shaykh `Abdullah with intensive spiritual discipline and long hours of dhikr. After six months he was ordered to enter seclusion for five years. He said:

I was a newlywed of only six months when my Shaykh ordered me to enter seclusion for five years. My mother was so unhappy she went to complain to my Shaykh, her brother, about it. My wife was also unhappy, but my heart never complained. On the contrary, my heart was completely happy to enter the seclusion I desired so intensely. I entered the seclusion, though my mother was crying and saying, 'I have no one except you. Your brother is still in Russia and your father has passed on.' I felt pity for my mother, but I knew it was an order of my Shaykh and that it was coming directly from the Prophet ﷺ. I entered that seclusion with orders to take six showers every day with cold water, and to keep all my obligations and daily devotional practices (wird/dhikr). In addition, I was ordered to read at least seven, and up to fifteen, sections of Qur'an and to repeat the Holy Name of Allah 148,000 times and prayers on the Prophet ﷺ 24,000 times daily.

There were many other practices as well, all to be performed in a focused and meditative state. I was in a cave, deep in a large forest, high on a snow-covered mountain. One person was assigned to serve me with seven olives and two ounces of bread every day. I entered that seclusion when I was fifteen and a half years old, and I was quite fat. When I emerged from that seclusion at twenty-two years of age, I was very thin, weighing only 100 pounds.

What was unveiled to me of experiences and visions cannot be expressed in words. When I entered the seclusion I said to my ego, 'O my ego, even if I am going to die, I am not going to leave this seclusion. You must know that. Do not try to change my mind or to cheat me.'/blockquote]

There was a hole in the cave, and when he entered the seclusion he stopped up the hole with a piece of cloth.

He continued saying,

I slept very little in that seclusion. I never felt any need to sleep, because I had such strong heavenly support. One time I had a vision of the Prophet ﷺ in seclusion in the Cave of Hi ra. For forty days I sat behind him and he never slept but continued in that state.

As I was making dhikr one night after midnight, a huge storm raged on the mountain. I could hear that storm felling trees, pouring rain and finally snow. It was very cold and nothing made me warm except the heat of my Dhikr. A heavy wind blew the cloth out of the hole. I was freezing and snow blew in around me. I was so cold that I couldn't move my fingers to count the repetitions of my Dhikr. My heart almost stopped. Then it occurred to me to close the hole again. As soon as that thought came to me, I saw the vision of my Shaykh shouting, 'O my son! Are you busy with yourself or are you busy with the One who Created you? If you die from the cold it is better for you than allowing your heart one moment of heedlessness.' That vision gave me warmth in my heart and determination to restart the Dhikr immediately. As I continued the Dhikr more wind came, and with it more snow. I struggled with myself, finally telling myself, 'Let me die, even so I am continuing my dhikr.' As soon as I said that, the wind stopped and the snow stopped. Then a tree fell, and covered that hole in the cave.

One day after I prayed the last prayer of the night, while I was busy with Dhikr, and my heart was connected with its Origin, I saw myself doing Dhikr in the Divine Presence. At the same time I felt something encircling me. I knew it was not something heavenly, that it was something physical. I remembered the saying of the Prophet ﷺ, 'Nothing puts fear in my heart except the fear of Allah.'

Although I felt something around me and wrapping me up, my heart remained undisturbed in the Divine Presence.

In that state I reached a place in the Station of the Awareness of Numbers (wuquf `adadi) of 777,777 repetitions of the Divine Name. I was going to 777,778 when I heard the Divine Presence addressing me, 'O my servant! You have reached the Secret of Wuqaf cAdadi tonight and have gained the key for that station. Enter into our presence in the State of the One who Speaks with Allah (kalimullah), the state of Sayyidina Musa (as) when he spoke directly with God. I saw that I was speaking with the Divine Presence and I received answers to questions that saints had never been able to reach before. I took the opportunity to ask Allah, 'O Allah, what is Your Greatest Name?' And I heard, 'O my servant, you will be given that later.' Then that vision disappeared and it was time for Fajr prayer.

Before each prayer, I was obliged to take a cold shower. There was, of course, no running water, so I had to use melted snow for showering. As I was about to stand up to wash for prayer, I found that facing me was the head of a snake, which had encircled me completely. Its head was poised so that any movement out of fear would cause him to strike me. I didn't give that snake any importance. I knew if I felt any fear, it would attack. So in my mind I made it to be nonexistent. I could not take a shower with the snake wrapped around me, but the Shaykh's order had to be followed. So I poured the water over my clothes and over the snake. For forty days that snake remained wrapped around me. When I was praying, it would move its head to allow for my prostrations. For forty days, that snake kept watch, looking for any mistake or fear, to attack me. This test from my Shaykh, to see if I had fear of any but Allah, finally ended and that snake began to unwind itself from around me. It sat for a while in front of me. Then it disappeared."

He spent five years in that particular seclusion, which ended at the age of 22. When he emerged he was eligible for military conscription. This time he went into the army.

His Ascension

He said,

I saw my mother for only one or two weeks. Then they took me to the battle known as Safar Barlik in the Dardanelles. One day there was an attack from the enemy and about 100 of us were left behind to defend a frontier. I was an excellent marksman, able to hit a thread from a great distance. We were unable to defend our position and were under fierce attack. I felt a bullet strike my heart and I fell to the ground mortally wounded.

As I lay dying, I saw the Prophet ﷺ coming to me. He said, 'O my son, you were destined to die here, but we still need you on this earth in both your spiritual and physical form. I am coming to you to show you how a person dies and how the Angel of Death takes the soul.' He presented me with a vision in which I saw my soul leaving my body, cell by cell, beginning from the toes. As the life was withdrawing, I could see how many cells are in my body, and the function of every cell, and the cure for every sickness of each cell. I heard the dhikr of every cell.

As my soul was passing away I experienced what a person feels when he dies. I was brought to see the different states of death: painful states of death, easy states of death and the most blissful states of death. The Prophet ﷺ told me, 'You are from those who pass in a blissful state of death.' I was enjoying that passing so much because I was going back to my Origin, which made me comprehend the secret of the Qur'anic ayat, "To Allah we belong, and to Him is our return" [2:156].

That vision continued until I experienced my soul departing on the last breath. I saw the Angel of Death come and heard the questions he would ask. All the kinds of visions that appear to the dying I experienced, yet I was alive during that experience and this enabled me to understand the secret of that state.

Then I saw in that vision my soul looking down on my body, and the Prophet ﷺ was telling me, 'Come with me!' I accompanied the Prophet ﷺ, and he took me to a vision of the Seven Heavens. I saw

everything he wished me to see in the Seven Heavens, and then he raised me to the State of Maqam as-Sidq (the Station of Truthfulness), where I met all the Prophets, all the saints (Siddiqueen), all the martyrs, and all the righteous (Saliheen). "Then he said, 'O my son, now I am going to take you to see the tortures of Hell.' There I saw everything that the Prophet ﷺ had mentioned in the hadeeth about the tortures and punishments of that place. I said, 'O Prophet ﷺ, you who were sent as a Mercy for

Human Beings, is there not any way for these people to be saved?' He replied to me, 'Yes, my son, with my intercession they can be saved. I am showing you the fate of those people if I did not have the power to intercede for them.'

"Then the Prophet ﷺ said, 'O my son, now I will return you to earth and to your body.' As soon as the Prophet ﷺ said that, I looked down and saw my body, looking somewhat swollen. I looked at that and said, 'O Prophet ﷺ of God, it is better to be here with you. I don't want to go back. I am happy with you in the Divine Presence. Look at that dunya, I have already been there and now I have left. Why must I go back? Look, my body is swollen.'

"He said, 'O my son, you must go back. That is your duty.' By the order of the Prophet ﷺ I went back to my body, even though I did not want to. As I entered my body I saw the bullet in my heart had been encased in flesh and the bleeding had stopped. As I smoothly entered into my body the vision ended. When it ended I saw the medics on the field of battle looking for the survivors among the dead. Then one of them said, 'That one is alive, that one is alive.' I had no power to speak or to move, and I realized that it had been seven days that my body had been lying there."

"They took me and treated me, until I recovered and my health was restored. Then they sent me back to my uncle. As soon as I reached him he told me, 'O my son, did you enjoy your visit?' I didn't say 'yes' and I didn't say 'no', as I wanted to know if he meant the visit to the army or the visit in the company of the Prophet ﷺ. Then he asked me again, 'O my son did you enjoy your visit with the Prophet ﷺ?'"

Then I realized that he knew everything. So I ran to him and kissed his hand and I told him, 'O my Shaykh I went with the Prophet ﷺ and I must admit that I didn't want to come back. But he told me that is my duty.'

Total Surrender

Shaykh 'Abdullah (q) continued his life under the watchful eyes of his uncle, Shaykh Sharafuddin (q), and he advanced ever higher in spiritual knowledge. One day Shaykh Sharafuddin was sitting in a gathering of 300 scholars, both religious and spiritual, and they were there to discuss matters of importance to their spiritual life. They were sitting on a hill near his mosque.

Shaykh 'Abdullah came up the hill towards the gathering. Some of the scholars said to Shaykh Sharafuddin, "We are astonished at the great importance you give to that child." The Shaykh replied, Look at him. He is coming to see me. If a little child of seven were to come to him and say, 'Your Shaykh is sending you a message that you must go to Makkah,' even if I hadn't sent that child, 'Abdullah would immediately accept and do what that child says. This is because he relates everything to me and he knows that whatever comes to him comes from me, regardless of the means. He knows that if it comes from me, the order is from the Prophet ﷺ, because my heart is connected to his heart, and that its origin is from Allah. Now if that were to happen, without going back to his wife or his mother to say good-bye, nor to pack any provisions, he would immediately direct his steps toward Makkah. That is why I give him such importance; and also because I know what kind of station he is in.

The State that he is now in, no one before him, including myself, has ever been able to enter or to see. He has reached a state higher than my state and higher than my masters in this Tariqat. As the tariqat continues from one master to another it moves upward. As the secret is passed from one Shaykh to another, the rank will be increased by the addition of the successor's secret to the secret that he receives. At the same time, the rank of the Prophet ﷺ is always increasing, in every moment, and as he is raised ever higher, so too are the saints of his Nation. That is the meaning of the verse, "And above every possessor of knowledge there is One All-knowing." [12:76].

Grandshaykh `Abdullah (q) used to serve in his master's khaniqah. Everyday hundreds of visitors arrived to visit the Shaykh, most of them coming from Daghestan. Among the many visitors to the Shaykh was the Russian teacher George Gurdjieff. Having recently arrived in Turkey, after a long and arduous journey and the knowledge of these Nine Points was opened to you through it. The vision was by the blessings of the verse: 'Peace! a Word (of salutation) from a Lord Most Merciful' [36:58].

Shaykh Abdullah

Each of the Nine Points is represented by one of nine Saints who are at the Highest Level in the Divine Presence. They are the keys to the untold powers within man, but there is no permission to use these keys. This is a secret that in general will not be opened until the Last Days when the Mahdi (as) appears and Jesus (as) returns.

Shaykh Abdullah

This meeting of ours has been blessed. Keep it as a secret in your heart and don't speak of it in this life. `Abd an-Nur, for that is your name with us, you are free to stay or go as your responsibilities allow. You are always welcome with us. You have attained safety in the Divine Presence. May Allah bless you and strengthen you in your work.

Shaykh Abdullah



His States and Discourses After His Second Seclusion

At 30 years of age, Shaykh Abdullah was ordered to enter a second long seclusion for five years. During that seclusion, many visions and states were granted to him, which it would be impossible to describe within the span of this book. After he completed this second seclusion, the power of his spiritual attraction increased. He became so renowned that even during his Shaykh's lifetime, people used to come from everywhere to learn from him.

Following are some of his discourses:

I do not speak to you about any Station (Maqam), Manifestation (Tajalli), or Rank (Rutbah) without my having already entered that station or position and experienced that Manifestation. I am not like many others, I do not speak separating my sight from my heart, enumerating the Stations (Maqamat) for you without my knowing their Reality (haqiqah). No! First of all I followed that path and saw what it was. I learned those Realities and Secrets which may be found along it, and I worked my way along it until I obtained the Knowledge of Certainty (‘ilm al-yaqin), the Eye of Certainty (‘ayn al-yaqin), and the Truth of Certainty (haqq al-yaqin). Only then do I speak to you, giving you a tiny taste of what I have tasted, until I am able to make you reach that station without tiring you and without difficulties.

There are five stations of the Heart: qalb, sirr, sirr as-sirr, khafa and akhfa. Qalb is the Heart, sirr is the Secret, sirr as-sirr is the Secret of the Secret, khafa is the Hidden, and akhfa the Most Hidden. The secret of this Tariqat is based on these five lata’if (Subtle Things), the Stations of the heart.

Latifat al-qalb, the stage of the Heart, is under the authority of Sayyidina Adam, because it represents the physical aspect of the heart. Latifat as-sirr, the station of the Secret, is under Sayyidina Nuh, because it is the Vessel which is saved from the Ocean of Darkness, salvation from the flood of ignorance. Latifat Sirr as-Sirr, the station of the Secret of the Secret, is under two Prophet ﷺs: Ibrahim and Masa, who represent Allah’s Divine Presence on Earth. Allah made Ibrahim the symbol of all His Khalifs on this Earth, as mentioned in the verse of the creation of mankind, “I will create a vicegerent on earth.” [2:30]. Musa was blessed with hearing and speaking to Allah which are the two essential attributes of knowledge.

Latifat al-khafa, the Hidden Station, is under Sayyidina 'Isa . Because of his relationship with Hidden Knowledge, he represents spiritual understanding.

Latifat al-akhfa, the Most Hidden Station, is under the Reality of Sayyidina Muhammad , because he was granted a station high above that of all other Prophets and messengers. He was the one who was raised up, in the Night of Ascension, to the Divine Presence. This is represented by the Kalima (Sacred Phrase), because there is no la ilaha illallah without Muhammadun Rasalullah.

The lights of these stations have been shown to me. The light of the Heart is a yellow hue; the light of the Secret is red; the light of the Secret of the Secret is white; the light of the Hidden Station is green; and the light of the Most Hidden Station is black.

These Five Stations are the center of the Nine Points, which represent the locus of Revelation and Inspiration of the Divine Presence in the heart of the human being. These Nine Points are located on the chest of each person and they represent nine different hidden states in every human being. Every state is connected to a saint, who has the authority to control that point.

If the seeker in the Naqshbandi Way is able to unveil and to make spiritual contact with the authorized master controlling these points, he may be given knowledge of and power to use these nine points.

The conditions related to opening these nine points can only be alluded to obliquely. The first station involves the power of imprisoning the ego. The key to the second state is Dhikr with la ilaha illallah. The third state consists in witnessing the engraving of Allah's name on the heart (naqsh). The fourth state relates to the

meaning of that engraving on the heart. The fifth state is to imprint the engraving with your dhikr. In the sixth state the heart is made to stop pumping at will and to start pumping at will. The seventh state is to be aware of the number of times one stops the heart from pumping and the number of times one restores the pumping of the heart.

In the eighth state one mentions the phrase Muhammadun Rasulullah in every cessation of the heart and every restoration of its pumping. The ninth stage is to return to your Cave, as Allah mentioned in Surat al-Kahf, "When ye turn away from them and the things they worship other than Allah, betake yourself to the Cave: your Lord will shower His mercies on you..." [18:16].

The Cave is the Divine Presence. Here one utters the cherished prayer of the Prophet ﷺ: 'O God, You are my destination and Your Pleasure is what I seek.' The heart, as it cycles between the cessation and restoration of its pumping, is existing at the level of the Essence of the Divine Presence. Because that Divine Essence is the source of all created being, that heart will be at one with every minutest creation in this universe. The heart which has reached the secrets of the nine points will be able to see everything, hear everything, know everything, taste everything, sense everything, 'Until He will be the ears with which he hears, the eyes with which he sees, the tongue with which he speaks, the hand with which he grasps, and the feet with which he walks. He will be Lordly, he only need say to a thing Be! and it will be.

Shaykh Sharafuddin's Will

In the last days of Shaykh Sharafuddin's life, he wrote his will and gave it to Shaykh Abdullah. He predicted at that time

After I die, an opportunity will come for you to leave Turkey. When that opportunity comes you must take it, because your duty does not lie here but outside Turkey.

Shaykh Sharafuddin's

Shaykh Abdullah (q) had two daughters from his wife Halima, the eldest was named Rabi'a and the younger Madiha. Nine of his children have not survived. After his Shaykh passed away, a delegation came to him from King Faruq of Egypt to convey the condolences of the King, as Shaykh Sharafuddin (q) had many followers in Egypt. One of the princes who came with the delegation saw his daughter Madiha. He immediately felt attracted to her and asked to marry her.

Shaykh Abdullah realized that this was the opportunity to leave Turkey that his Shaykh had foretold. He immediately accepted the proposal, and with his daughter's compliance the marriage quickly took place. Soon after that he received an invitation from his daughter's new husband to come to Egypt.

I went to Egypt and stayed with my daughter. The relationship between her and her husband was not good. After some time the marriage failed and ended in divorce. I took my Shaykh's advice to use that opportunity. I boarded a ship with my wife and daughters in Alexandria and sailed to Latakia. From Latakia I went to Aleppo, where I landed with only ten piastres [about 10 cents] in my pocket, and no other worldly possessions with me. I went to the mosque to pray Maghrib with my daughters and my wife. There a man approached me and said to me, 'O my Shaykh, please be my guest.' He took me and my family and he hosted us. I consider this to be one of my Shaykh's miracles, which took us from Egypt to Aleppo where Allah opened a door for us.

Shaykh Abdullah

He stayed some time in Aleppo, where people were honored to have him. Scholars came to sit and listen to him, and they were fascinated with his speeches and his knowledge. They called him the Reviver of the Religion.

From there he moved to Hama, where he visited the mosque and tomb of the Companion of the Prophet ﷺ, Khalid ibn al-Walid (r). He stayed briefly in Hama. He moved to Damascus, in the Midan District, near the tomb of Sa'd ad-Din Jibawi, a saint from the family of the Prophet ﷺ. There he established the first zawiya for the branch of the Naqshbandi Order which had gone to Daghestan. With him the Golden Chain of the Naqshbandi Order which had gone from Damascus to India, Baghdad, and Daghestan, now returned to Damascus. His two daughters were married, Rabiha had four children, three girls and one boy. Madiha was married to Shaykh Tawfiq al-Hibri, one of the great Islamic scholars of Lebanon.

Soon people began to crowd into his zawiya. They arrived there from all over the city: Sufis, government people, businessmen, and common people. Murids were coming every day to sit at the door of his khaniqah. Daily they served food to hundreds, many of whom also slept there.

Then he received a spiritual order to move to the Mountain of Qasyun. It is the highest point in Damascus, from whose vantage the entire city can be viewed. With the help of his two senior murids, Shaykh Muhammad Nazim `Adil and Shaykh Husayn `Ali, he built a house. This house and the mosque next to it still stand, and the mosque is the site of his maqam (tomb). He saw in a vision, while he was building the mosque, that the Prophet ﷺ, with Shah Naqshband and Sayyidina Ahmad al-Faruqi, came and put posts to mark the shape and location of the walls of the mosque. As soon as the vision ended, the markers were visible, and everyone present saw them. At that mosque, over the years, hundreds of thousands of visitors were received: for healing, for prayers, for training, for all kinds of external and internal knowledge.

Many times he was ordered by the Prophet ﷺ to go into more seclusions. These seclusions varied in length from 40 days to one year. He went into over twenty seclusions during his lifetime. Some of these seclusions were made in Damascus, some in Jordan, some in Baghdad, at the tomb of Sayyidina `Abdul Qadir Jilani, and many were in Madinah. With each seclusion, his spiritual power and rank were amplified.

One time he sent a message to Sharif `Abdullah, who was the King of Jordan and one of his murids, via Mawlana Shaykh Nazim (q), telling him, "Don't go and pray in congregation, especially on a Friday, because I had a vision that you will be killed." That message was given to Sharif `Abdullah, but he did not heed the warning. The next week he was killed as he left the Friday congregational prayers.

Years later a cousin of ours was caught by accident in gunfire in Beirut. He was taken for emergency surgery. We went to visit our Grandshaykh, terrified for his condition. As soon as we walked in and before we could speak he said to us,

Go back! It was written that he would die, but with my prayers he will live. The operation he is going through will succeed." When we returned, our cousin was in a coma and they were taking him to surgery. We informed his mother of what Grandshaykh had said to give her hope. The next day our cousin regained consciousness.

He said :

I saw Grandshaykh coming to me and doing surgery on me; and that is what saved me.

Shaykh Abdullah (q) often talked about foreordained things (qada'). He said,

It is known that there are two types of destiny. The first kind of destiny is termed qada'an mucallaq, which means Suspended or Mutable Destiny. It is written on the lawh al-mahfudh (the Preserved Tablet). This will vary according to will and behavior, cause and effect. All saints can change this kind of destiny for their murids, in order to train them and to influence their destiny by changing their actions and behavior. The authority to change the Mutable Destiny is given to the Shaykhs for their murids because they are connected to each other by Divine Will.

Shaykh Abdullah

The second type of destiny is contained in Umm al-Kitab, the Mother of the Book, as mentioned in the ayat: yamhullahu ma yasha'u wa yuthbit, wa cindahu Umm ul-kitab [13:39] ("Allah blots out or confirms what He pleases: with Him is the Mother of the Book"), and is called qada'an mubram, which means Fixed Destiny. Saints never interfere in that Fixed Destiny, which is in the Hand of the Creator.

Shaykh Abdullah

Allah gave the authority to change the Fixed Destiny only to the Nine Saints who are at the highest level in the Divine Presence, by permission from the Prophet ﷺ who is first to take that power from Allah. They control the Nine Points of human consciousness related to the different stages of the Ascent of an Individual on his path to the Divine Presence. Allah gave these Nine Saints, whose number has not changed from the time of the Prophet ﷺ until today, the power to use Sultan adh-dhikr, the Greatest Remembrance.

Shaykh Abdullah

Everyone knows that Dhikr is primarily the repetition of la ilaha illallah, and that is what is practiced by all tariqats, including the Naqshbandiyya. But the Sultan adh-dhikr is a completely different type of Dhikr.

Shaykh Abdullah

Allah said, Inna nahnu nazzalna-dh-dhikra wa inna lahu la-hafidhun [15:9], "We have revealed the Dhikr, and we are the One to protect that Dhikr in you." The Dhikr mentioned here is the Holy Qur'an. The Dhikr of these nine saints, besides la ilaha illallah, is the Secret of the Holy Qur'an. They recite the Qur'an, not as we recite it reading from beginning to end, but they recite it with all its secrets and inner realities. Because Allah said, wa la ratbin wa la yabisin illa fa kitabin mubeen [6:59] "Nor is there anything fresh or dry but is inscribed in a clear Record." None of God's creations in all the created universes has not been mentioned already, with all its secrets, in the Clear Book, the Qur'an.

Shaykh Abdullah

The saint reciting the Qur'an in Sultan adh-Dhikr is therefore reciting it with all the secrets of every creation, from beginning to end. Allah gave every letter of the Qur'an, according to the Nine Highest Masters of the Naqshbandi Order [this was the first time the Shaykh ever mentioned this secret], twelve thousand knowledges. The Qur'an contains around 600,000 letters, so for every letter, these saints are able to take 12,000 knowledges!

Shaykh Abdullah

Each of these nine saints differs from the other in his level as well. We may see that one of them, for example, was able to recite the Holy Qur'an by the power of Sultan adh-Dhikr, which is to grasp 12,000 meanings on every letter, only once in his life. Another was

able to recite it three times in his life. The third was able to do it nine times in his life. Another was able to recite it 99 times in his life.

Shaykh Abdullah

This secret differed from one saint to another. Shah Naqshband (q) was able to do it 999 times in his life. Our Master Ahmad al-Faraqi was able to recite it 9,999 times in his life. Shaykh Sharafuddin was able to recite it 19,999 times.

Shaykh Abdullah

Here Shaykh `Abdullah stopped. Shaykh Nazim said, "In every breath Grandshaykh `Abdullah Daghestani was exhaling with Sultan adh-Dhikr and inhaling with Sultan adh-Dhikr. He used to complete the secret of Qur'an twice in every breath.

Shaykh Abdullah

A Meeting With John Bennett

Among the many visitors and seekers at the door of Grandshaykh was the Englishman, John G. Bennett. In several of his books he recounts his meetings with Shaykh Abdullah. Following is part of his accounts compiled from Concerning Subud and Witness.

Shaykh Abdullah is a true saint in whom one feels an immediate complete trust.

John Bennett

He elaborates in more detail about their meeting in Witness:

The Shaykh was waiting for me on the roof of his house. It was high up above the city, commanding a superb panorama... I felt at ease from the start, and very soon I experienced a great happiness that seemed to fill the place. I knew that I was in the presence of a really good man.

John Bennett

After the usual salutations, and compliments of the excellence of my Turkish, he astonished me by saying: 'Why did you not bring the lady sister who is with you? I have a message for her as well as you.' It seemed unlikely that anyone could have told him about Elizabeth. We had walked straight to his house, and the Dadji, my guide, had left me at the door without speaking to anyone. I replied that as he was a Muslim, I did not think he would wish to speak with a woman. He said very simply: 'Why not? Rules and customs are for the protection of the foolish; they do not concern me. Next time you pass through Damascus, will you bring her to me?' I promised to do so if the opportunity came.

John Bennett

We sat for a long time in silence, watching the ancient city. When he began to speak, I found it hard to come out of the deep reverie into which I had fallen. He was saying: 'I was expecting someone today, but I did not know it would be you. A few nights ago an angel came to my room and told me that you would come to visit me and I was to give you three messages. You have asked God for guidance about your wife. She is in God's keeping. You have tried to help her, but this was wrong. You disturb the work that God is doing in her soul. There is no cause for anxiety about her, but it is useless for you to try to understand. The second message concerns your house. You have asked God for guidance as to whether you should go your way or follow others. You must trust yourself. You will be persecuted by the Armenians, but you must not be afraid. You have to attract many people to you and you must not hesitate even if other people are angry.

John Bennett

He fell silent again. I was astonished at the two messages, for it was true that I had prayed for guidance on just those two questions...

John Bennett

The most important message is the last. You must know that there is great wickedness in the world. People have given themselves over to the worship of material things, and they have lost the will and the power to worship God. God has always sent Messengers to show the way out of such situations, and He has again done so in our present age. A Messenger is already on earth, and his identity known to many. Before long he will come to the West. Men have been chosen to prepare the way for him... It was shown to me that you are one of those chosen to prepare the way... The Messenger will come to your country and even to your house...

John Bennett

You should never cease to worship God, only you must not show it. Outwardly you must behave as others do. God has appointed two angels to take care of you. One will guide and direct you so that you will no longer make mistakes as before. The other will perform the religious duties that you cannot do for yourself.

John Bennett

I advise you frequently to repeat in your heart the words, La ilahe il Allah, which means surrender to God alone.' When I said that this was the Muslim profession of faith, he replied that it is as much Christian as Muslim, for the foundation of all religion is that man should not follow his own will, but the will of God...

John Bennett

His Passing From This Life

We observed many wondrous events with our Grandshaykh. His life was full of beneficent activity. He was always smiling, and never angry. He had no income, yet the food was always abundant in his house. How was he supported, was the question in the mind of everyone. People would show up

unannounced until they sometimes numbered 200, but they would find food prepared and ready for them. We always used to wonder, "Where did that rice and bread and meat come from?"

I rarely saw him sleep at night. During the day he was always receiving people, and at night he was always sitting in his special room, reading Qur'an, reading Dala'il al-Khayrat, doing his personal dhikr or reading praises on the Prophet ﷺ. He used to pray after midnight until the dawn. He helped the needy as much as he was able and he sheltered many homeless in his mosque. He served humanity. The tongue is helpless to describe his good manners and good characteristics.

Until one day came in 1973, when he said :

The Prophet ﷺ is calling me. I have to go and see him. He told me, 'You cannot come to me until you have an operation on your eye,' referring to the shortsightedness in his left eye. He was hinting to us that he was going to pass on but we were not able to accept that hint. He was alive in us and alive in all those who knew him, even the cats that were always around him.

After he went for the eye surgery, he stopped eating. We begged him to eat, but he refused saying, 'I am in complete seclusion, because the Prophet ﷺ is calling me.' He would only accept dry bread softened by soaking in water, once a day. He said, 'I don't want to live any longer, I want to go to join my Prophet ﷺ and to be with him. He is calling me, Allah is calling me.' This was like a thunderbolt for us, but still we could not believe it. Then he wrote his will and said, 'Next Sunday I am going to pass on.' It was the September 30th, 1973 CE, the 4th of Ramadan, 1393 H. Everyone was surprised and fearful awaiting that day to see if it would happen.

It was ten o'clock on the Sunday that he had predicted and we were sitting in his room. He said to me :

Feel my pulse.

I felt his pulse and it was over 150. Then he said :

my son, these are the last seconds of my life. I don't want anyone here. Everyone must leave and go to the big meeting room.

There were only ten of us inside the room. At that moment two doctors arrived: one was my brother and the other a friend. Both were surgeons. Grandshaykh did not allow anyone other than family in the room.

We heard his daughter cry out, "My father has died, my father has died." We all ran into the room and we saw that Grandshaykh was not moving. Quickly my brother took his pulse and his blood pressure, but they were not

detectable. He ran hysterically to the car to get a syringe with medicine, returning minutes later. He re-entered in the same manner, wanting to inject the Shaykh in his heart to try to restart its pumping. The other doctor said, "What are you doing? The Shaykh has been dead for over seven minutes. Stop your foolishness." But he wouldn't stop and insisted on going ahead with the injection.

Then Grandshaykh opened his eyes, put his hand up and said in Turkish :

"Burak!"

Grandshaykh
which means, "Stop!"

Everyone was shocked. They had never heard the dead speak before. I will never forget this in all my life. All those present, professors and doctors, will never forget either. After that my brother put his instruments away. We stood there in shock, not knowing what to say. Was he dead or not? Was he simply veiling himself to return shortly? That is the secret Allah gave to His Lovers and Saints who travel in His Kingdom, in His Love, in His Secrets. It was an unforgettable day.

The news of his passing was like a tremendous tornado, whirling through Damascus, Aleppo, Jordan, Beirut. People came from everywhere to him for one last look. We washed him, and from his holy body came a very beautiful smell. We prepared him for the funeral prayers and for burial the next day. All the scholars of Damascus attended his funeral. Four hundred thousand people came to his janaza prayers. People were lined up from his house to the Mosque of Ibn `Arabi, where his body lay in state.

When we returned to his home after the janaza prayer we saw the coffin gliding over the heads of people without any help from anyone, moving to his mosque for its burial. It had taken us three hours to walk back from the Mosque of Muhyiddin Ibn `Arabi to Grandshaykh's mosque, a trip which normally takes twenty minutes because of the huge crowd in the streets.

Everyone was crying. They did not want the Shaykh to be buried. No one could believe it and no one could accept it. It was enough to make us remember the state of the Sahaba when Sayyidina Muhammad passed away. We understood why Sayyidina `Umar (r), Sayyidina `Uthman (r) and Sayyidina `Ali (r) were not accepting that the Prophet ﷺ had passed away. We underwent that same state, even wondering how Sayyidina Abu Bakr (r) could not have felt the same.

All the government officials and scholars were at the mosque waiting to bury him. A message was delivered to the imam from out of the blue saying, "Do

not bury Grandshaykh until Shaykh Nazim arrives.” No one could believe it as there had been no way to contact Shaykh Nazim, who was in Cyprus. There was no phone, no fax machine, and even a telegram would have taken two days. No one accepted that the message was real. But for the love of our Shaykh, we were happy to postpone his burial and insisted to wait until Shaykh Nazim arrived.

It was Ramadan, everyone was fasting. The scholars and the crowd grew restless. People said they wanted to go. We told them they were free to go if they wanted, but that we must wait. After some time most of the people left, and only the most sincere followers of the Shaykh remained. Shortly before Maghrib prayer time, Shaykh Nazim was seen climbing the stairs. How he arrived so quickly no one knows. It remains a mystery to this day.

Shaykh Nazim brought Grandshaykh’s body back into the mosque and prayed janaza over him again. Then he ordered us all to go break our fast. He buried him with his own hands. When he lifted the shroud from his face, we smelled the sweet perfume of sandalwood, amber and musk the like of which we had never smelled before. Then Shaykh Nazim asked us to go out. Only my brother and I stayed, watching from the window to see what was happening inside.

He stood at the head of the grave, as if in prayer. Then in the blink of an eye, Shaykh Nazim disappeared. This event added an extraordinary surprise to our previous surprises. There were no words to express our feelings. Fifteen minutes passed, and suddenly we saw Shaykh Nazim appear in the same place from which he had disappeared. Then we ran to the door as he came out. He said, “What! Still here? You didn’t break your fast? Never mind, my company is better!” We went down to break our fast with him. Shaykh Nazim returned that night to Beirut, and took a plane back to Cyprus.

His Predictions

Grandshaykh Abdullah ad-Daghestani (q), Naqeeb al-Ummah, may Allah bless his soul, predicted many events, some of which have come to pass and some of which we still await.

In 1966 :

*Next year there will be a war between the Israelis and the Arabs.
The Arabs will be defeated.*

Grandshaykh Abdullah
here will be a big war within one month between the Israelis and Arabs.
[/blockquote]

This came to pass. On the third of October, three days after his passing, the Arabs and Israel entered another war.

One time Grandshaykh's daughter, Madiha, was considering buying a house with her husband in Beirut and Grandshaykh said, "No." She insisted, but still he said, "No." She continued to insist but he was adamant and said :

Beirut is going to be full of bloodshed. Every house is going to be affected by that bloodshed and no one will escape its touch.

Grandshaykh's

He mentioned this in 1972, and it began to happen in 1975. He told us before he passed away, "I see you in Tripoli, in the north of Lebanon." This was his way of suggesting that we move away from Beirut.



On a related matter he said :

When John Bennett met me and confirmed his shahada, he asked what he could do. I told him to keep his shahada secret. Thereby he was able to bring many people in his homeland of England to take shahada, and to interest them in spirituality.

Grandshaykh Abdullah

I see England entering Islam.

Grandshaykh Abdullah

He predicted that a royal family in Europe is going to support Islam, because in their bloodline is the blood of Arabs. "This will draw them into spirituality and arouse in them an interest in many faiths, and draw them towards the Divine Presence.

China is under the authority of a great saint, who will be one of the greatest saints in the time of Mahdi and Jesus . His name is Abdur Ra'uf al-Yamani. Through his influence China will sign an agreement with the West not to use its nuclear weapons. China will split into many different small countries. There will be problems in the Far East, in the Korean Peninsula, and a great power would intervene to stop that conflict.

A non-Arab Middle Eastern country will attack the Persian Gulf area, which will put the whole world into fear that the source of petroleum will be cut off.

He said :

Cairo is going to sink underwater.

Later the Russians built the Aswan Dam; it contains an enormous amount of water and has recently been found to contain loose underpinnings which are eroding.

Cyprus will sink underwater, and Mount Olympus, near Bursa, will erupt. Under it are two elements, gas and fire, which have until now been kept separate, and saints have always prayed that these elements would not combine. From its explosion, hundreds of thousands of people will be wounded and become homeless.

There will be a war in the Gulf Area where a huge fire will arise and involve the rest of the world.

Germany and England will lead the whole of Europe. In Germany there is a saint, assigned by Mahdi (as) and Jesus(as), who is to raise and train the people in spirituality. That saint is hidden, but he is among them.

There will be a big change in the approach of Arabs to politics, and one powerful regime is going to change to a better way of government.

Before he passed away, in a private meeting with some of his closest murids, he said :

There will be peace, and America will be the one leading the talks for peace, which will end the war between the Arabs and Israel. This is going to happen. The sign of it is the collapse of Communism and the splitting of the Russian Empire into many parts. There will be no power in this world, except for America. Most Arab governments will turn to the Americans. The conflict will completely quiet down, and Arabs and Israelis will live in peace. Slowly every conflict on the earth will be put to an end, and everywhere there will be peace. America will lead that. Everyone will be happy and no one will expect war to ever occur again.

Suddenly, in the midst of peace, an attack will be made on Turkey from a neighboring country and a war will start, followed by an invasion of Turkey by a close neighboring country. This will threaten the U.S. bases in Turkey and will cause a greater battle to ensue. This will result in a great disaster on earth and a horrible war. During the course of the war, Mahdi (as) will come forth and Jesus (as) will return. His purpose will be to bring spirituality, peace and justice and to overcome tyranny, fear and terror. Love and happiness and peace will fill this earth, with the power of Mahdi (as) and Jesus (as), by the Will of Allah Almighty.

The Secret of the Golden Chain was passed to the Sun of Suns, the Leader of Those Brought Near, the Discoverer of Secrets, [Shaykh Muhammad Nazim `Adil al-Qubrusi ar-Rabbani an-Naqshbandi al-Haqqani \(q\).](#)

Shaykh Muhammad Nazim



Shaykh Nazim with his late wife Hajjah Amina Adil

May Allah Sanctify His Noble Secret

O you who've gone on pilgrimage
– where are you? Where, O where?
Here, here is the Beloved
– O come now, come, O come!
Your friend, he is your neighbor,
He is next to your house –
You, erring in the desert
– What air of love is this?

Rumi, **Divan**.

He is the Imam of the People of Sincerity, the Secret of Sainthood, who revived the Naqshbandi Order at the end of the 20th Century, with Heavenly guidance and Prophetic ethics. He infused into the Nation and the Planet, love of God and love of the lovers of God, after they had been darkened with the fire and smoke of tribulation and terror, anger and grief.

He is the Unveiler of Secrets, the Keeper of Light, the Shaykh of Shaykhs, the Sultan of Ascetics, the Sultan of the Pious, the Sultan of the People of the Truth. He is the Chief Master without peer of the Divine Knowledge in the late 20th Century. He is the Rain from the Ocean of Knowledge of this Order, which is reviving spirits in all parts of this world. He is the Saint of the Seven Continents, his light having attracted disciples and students from all quarters of the globe. He wears the Cloak of the Light of the Divine Presence. He is unique in his time. He is the orchid planted in the earth of Divine Love. He is the Sun for all the universes. He is known as the Saint of the Two Wings: the external knowledge and the internal knowledge.

He is a Miracle of Allah's Miracles, walking on the earth and soaring in the Heavens. He is a Secret of Allah's Secrets, appearing in His Divinity and Existing in His Existence. He is the Owner of the Throne of Guidance, the Reviver of Divine Law, the Master of Sufi Way, the Builder of the Truth, the Guide of the circle, the Lyric Poem of All the Secrets. He is the Master of Saints and the Saint of the Masters. Seekers circle the Kabah of His Light. He is a Fountain always flowing, a Waterfall continuously cascading, a River always flooding, an Ocean endlessly cresting and breaking on infinite shores.

He was born in Larnaca, Cyprus, on the 23rd of April 1922, a Sunday, the 26th of Sha'ban, 1340 H. His lineage from his father's side traces its roots to [Sayiddina `Abdul Qadir Jilani](#), founder of the Qadiri Order. His lineage from his mother goes back to Sayiddina Jalaluddin Rumi, founder of the Mevlevi Order. He is Hassani-Hussaini, related to the Prophet ﷺ through the lineages of his grandfathers to the Family of the Prophet ﷺ. From his father's side he received the Qadiri Tariqat. From his mother's, the Mevlevi Tariqat. During his childhood in Cyprus he sat with his grandfather, who was a Shaykh of the Qadiri Tariqat, to learn its discipline and its spirituality. Extraordinary signs appeared early in him. His conduct was perfect: he never fought nor argued with anyone. He was always smiling and patient. His grandfather from his father's side and his grandfather from his mother's side trained him for the spiritual path.

As a youth, Shaykh Nazim was given great consideration because of his unusually high spiritual station. Everyone in Larnaca knew about him, because at a young age he was able to advise people, and to predict the future and reveal it spontaneously. From the age of five there were times when his mother couldn't find him. After searching, she would find him either in the mosque or at the grave of Umm ul-Hiram (r), a Companion of the Prophet (s) whose grave has a mosque built next to it. Tourists come to her grave in large numbers, attracted by the spectacle of a rock suspended in space above her grave. When his mother would try to bring him home, he would say, "Leave me here with Umm ul-Hiram, she is one of our ancestors." He was often seen speaking to Umm ul-Hiram, who was buried fourteen centuries ago, listening and then speaking, listening and answering, as if having a conversation with her. Whenever anyone would disturb him, he would say, "Leave me, I am speaking with my grandmother who is in this grave."

His father sent him to school to study secular knowledge during the day, and in the evening he studied the religious sciences. He was a genius among his fellow-students. After completing his high school studies every night, he would devote his time to studying the Mevlevi and Qadiri Tariqats. He was conducting the Qadiri and Mevlevi circles on Thursday and Friday.



The Adil children. Young Shaykh Nazim is on the far left, age 16.

Everyone in Cyprus knew him at that time as an intensely spiritual person. He learned Shari'ah, Jurisprudence, the Science of Prophetic Narrations, the Science of Logic, the Interpretation of the Qur'an and he was able to give juristic rulings on the whole range of Islamic subjects. He was able to speak from all spiritual levels. He had a gift for explaining difficult realities in clear and easy aphorisms.

After completing high school in Cyprus, he moved to Istanbul, where his two brothers and one sister were living and studying, in 1359 H/1940 CE. He studied Chemical Engineering in the University of Istanbul, in the Bayazit District. At the same time he was advancing in his Shari'ah knowledge and in the study of the Arabic language with his Shaykh, Shaykh Jamaluddin al-Alasuni, who died in 1375 H./1955 CE. He received his degree in Chemical Engineering and he excelled among his colleagues. The University professors encouraged him to go into research. He said, "I feel no attraction to modern science. My heart is always drawn to the spiritual sciences."

ﷺ calling me to his presence. There was a deep yearning in my heart to leave everything and to migrate to the Holy City of the Prophet ﷺ.

"One day, when this longing in my heart was particularly intense, I saw a vision in which my Shaykh, Sulayman Arzarumi, came, shook me by the shoulder, and told me, 'Now the permission has come. Your secrets and your trust and your spiritual guidance are not with me. I only held you as a trust until you were ready for your real Shaykh, who is also my Shaykh, Shaykh `Abdullah ad-Daghestani. He is holding your keys. So go to him in Sham. This permission comes from me and from the Prophet ﷺ.'" [Shaykh Sulayman Arzurumi was one of the 313 saints of the Naqshbandi Order, who stand in the footsteps of and represent the 313 messengers.]

“That vision ended, and with it I had received the permission to move to Sham. I looked for my Shaykh to tell him about that vision. I found him coming to the mosque after about two hours. I ran to him. He opened his arms and said to me, ‘My son, are you happy with your vision?’ Then I knew that he knew everything that had happened. He said, ‘Don’t wait. Direct yourself to Sham.’ He didn’t give me an address or any other information, except the name, Shaykh `Abdullah ad-Daghestani, in Sham. I traveled from Istanbul to Aleppo by train, where I stayed some time. While there I would go from one to mosque to another, praying, sitting with scholars and spending time in worship and meditation.

“Then I travelled to Hama, which, like Aleppo, is a very ancient city. I tried to move on to Sham, but it was impossible. The French, who occupied Sham, were preparing for an attack by the English. So I traveled to Homs to the grave of Sayiddina Khalid ibn Walid (r), a Companion of the Prophet ﷺ. I visited Khalid ibn Walid (r) and then I went into the mosque and prayed. A servant came to me and said, ‘I saw a dream last night in which the Prophet ﷺ came to me. He said, ‘One of my grandsons is coming here tomorrow. Take care of him for me.’ Then he showed me how you would look. Now I see you are that person.’

“I was so taken by what he said, that I accepted his invitation. He gave me one room near that mosque, where I stayed for one year. I didn’t go out except to pray and to sit in the majlis of two eminent scholars of Homs, who were teaching Recitation (tajwid), Exegesis (tafsir), Narration of Traditions (‘ilm al-hadith) and Jurisprudence (fiqh). They were Shaykh Muhammad `Ali `Uyun as-Sud and Shaykh Abdul `Aziz `Uyun as-Sud, the Mufti of Homs. I also attended the spiritual teachings of two Naqshbandi Shaykhs, Shaykh `Abul Jalil Murad and Shaykh Sa’id as-Suba’i. My heart was yearning to go to Sham. Because the war was so intense, I decided to go to Tripoli in Lebanon, from there to Beirut and from Beirut to Sham by a safer way.”

In the year 1364 H/1944 CE, Shaykh Nazim moved on to Tripoli by bus. The bus took him to the harbor and dropped him there. He was a stranger there, not knowing anyone. As he wandered around the harbor area, he saw someone coming from the opposite side of the street. That person was Shaykh Munir al-Malek, the Mufti of Tripoli. He was, at the same time, the Shaykh of all Sufi Orders in the city. He approached and said, “Are you Shaykh Nazim? I saw a dream with the Prophet ﷺ telling me, ‘One of my grandsons is coming to Tripoli.’ He showed me your appearance and told me to look for you in this area. He told me to take care of you.”

Shaykh Nazim relates:

"I stayed with Shaykh Munir al-Malek for a month. Then he arranged for me to go to Homs and from Homs to Damascus. I arrived in Damascus on a Friday, in 1945 CE/1365 H. at the beginning of the Hijri year. I knew that Shaykh `Abdullah was living in the district of Hayy al-Maidan, near the tomb of Sayyidina Bilal al-Habashi (r) and many descendants of the Family of the Prophet ﷺ, an ancient area full of monuments from long ago.

"I didn't know which house was the Shaykh's. A vision appeared to me at that moment, while standing in the street, that the Shaykh was coming out of his house and calling me inside. That vision ended but I could see no one in the streets. It was empty because of the bombardment by the French and the English. Everyone was afraid, hiding in their houses. I was alone in the streets. I was contemplating in my heart to know which house was the Shaykh's. Then in a vision I saw a specific house with a specific door. I looked until I found that door. As I approached to knock on the door, the Shaykh opened the door. He said, 'Welcome, my son, Nazim Effendi.'

"His unusual appearance immediately attracted me. I had never seen such a Shaykh before. Light poured from his face and forehead. Warmth was coming from his heart and from the brilliant smile on his face. He took me upstairs, climbing up to his room telling me, 'We have been waiting for you.'"

"In my heart I was completely happy to be with him, but I also had a yearning to visit the city of the Holy Prophet ﷺ. I asked him, 'What shall I do?' He said, 'Tomorrow I will give you your answer. For now, rest.' He offered me dinner and I prayed the Night Prayer with him and slept. In the early morning he woke me for tahajjud (after-midnight) prayer. Never in my life had I felt such power as that in his prayer. I felt myself in the Divine Presence and my heart was more and more attracted to him.

"A vision came to me and I saw myself climbing a ladder from our prayer place to the Bayt al-Ma'mur, the Ka'ba of the Heavens, step by step. Every step was a state in which he put me, and in each state I received, in my heart, knowledge that I had never before learned or heard about. Words, phrases and sentences were put together in such a magnificent way, transmitted inside my heart in every state that I had been lifted to, until we reached the Bayt al-Ma'mur. There I saw 124,000 prophets standing in rows for prayers, with Sayyidina Muhammad ﷺ as Imam. I saw 124,000 Companions of the Prophet Muhammad ﷺ standing in rows behind them. Then I saw the 7,007 Saints of the Naqshbandi Order standing behind them for prayer. Then I saw 124,000 saints of the other orders, standing in rows for prayers.

There was a space left for two people directly on the right side of Abu Bakr as-Siddiq (r). Grandshaykh went to that open space and he took me with him and we prayed Dawn Prayer. Never in my life had I experienced the sweetness of

that prayer, and when the Prophet Muhammad ﷺ lead the prayer, the beauty of his recitation was indescribable. It was an experience that no words can describe, because it was a Divine matter. As the prayer ended, the vision ended, and I heard the Shaykh telling me to call the adhan for Fajr.”

“He prayed the Dawn Prayer and I prayed behind him. Outside I could hear the bombardment of the two armies. He gave me initiation in the Naqshbandi Order and he said to me, ‘O my son, we have power that in one second we can make our murid reach his station. As soon as he said that he looked into my heart with his eyes, and as he did so they turned from yellow to red, then to white, then to green and black. The color of his eyes changed as he poured into my heart the knowledge associated with each color.

The yellow light was the first and corresponded to the state of the Heart (Qalb). He poured into my heart all kinds of the external knowledge which is necessary for the daily life of people. Then he poured from the stage of the Secret (Sirr), the knowledge of all forty Orders which came from Sayiddina `Ali (r), and I found myself a master in all these Orders. While transmitting the knowledge of this Stage, his eyes were red. The third stage, which is the Secret of the Secret (Sirr as-Sirr), is only permitted for Shaykhs of the Naqshbandi Order, whose imam is Sayyidina Abu Bakr (r). As he poured into my heart from this stage, his eyes were white in color. Then he took me into the Stage of the Hidden (Khafa), the station of hidden spiritual knowledge, where his eyes were changing to green. Then he took me to the Station of Complete Annihilation, the Station of the Most Hidden (Akhfa) where nothing appeared, and the color of his eyes was black. Here he brought me into the presence of Allah. Then he brought me back to existence.”

“My love for him at that moment was so intense that I could not imagine being away from him, and I desired nothing more than to stay with him forever and serve him. Then the storm arrived, the tornado descended, and turbulence threatened the calm. The test was gigantic. My heart was in despair when he told me, ‘My son, your people are in need of you. I have given you enough for now. Go to Cyprus today.’ I had spent one year and a half to reach him. I spent one night with him. Now he was ordering me to go back to Cyprus, a place I hadn’t seen in five years. It was a terrible order for me, but in tariqat the murid must surrender and submit to the will of his Shaykh.”

“After kissing his hands and feet, and taking his permission, I tried to find a way to travel to Cyprus. The Second World War was reaching its end. There was no transportation. As I was in the street thinking these thoughts a person came to me and said, ‘O Shaykh, do you need a ride?’ I said, ‘Yes! Where are you are going?’ He said, ‘To Tripoli.’ He took me in his truck and after two days we reached Tripoli. When we arrived there I said, ‘Take me to the seaport.’ He

said, 'What for?' I said, 'To find a ship to Cyprus.' He said, 'How? No one is traveling in the sea with this great war going on.' I said, 'Never mind that, just take me there.' He took me to the seaport and dropped me there. I was again surprised when I saw Shaykh Munir al-Malek coming towards me. He said, 'What is that love your grandfather has for you? The Prophet ﷺ came again to me in my dream and said, 'My son Nazim is coming. Take care of him.'"

"I stayed with him three days. I asked him to help me arrange passage to Cyprus. He tried, but it was impossible at that time because of the war and the shortage of fuel. He could find nothing except a sailboat. He told me, 'You can go but it is dangerous.' I said, 'I must go, because that is the order of my Shaykh.' Shaykh Munir payed the owner a heavy price to get him to take me. We set sail. It took us seven days to reach Cyprus, a trip which normally takes four hours by motorboat."

"As soon as I landed and put my foot on the soil of Cyprus, immediately a spiritual vision was opened to my heart. I saw Grandshaykh `Abdullah Daghestani saying to me, 'O my son. Nothing was able to keep you from carrying out my order. You have achieved a lot by listening and accepting. From this moment I will always be visible to you. Anytime you direct your heart towards me I will be there. Any question you have you will receive an answer directly from the Divine Presence. Any spiritual state you wish to achieve it will be granted to you because of your complete submission. The Saints are all happy with you, the Prophet ﷺ is happy with you. As soon as he said that I felt him beside me, and since then he has never left me. He is always beside me."

Shaykh Nazim began to spread spiritual guidance and Islamic teachings in Cyprus. Many followers came to him and accepted the Naqshbandi Order. Unfortunately it was at a time when all religion was banned in Turkey, and as he was in the Turkish community of Cyprus, religion was entirely banned there as well. Even the calling of the *adhan* was prohibited. His first action after reaching his birthplace was to go to the mosque and call the *adhan* in Arabic. He was immediately jailed and stayed in jail for one week. As soon as he was released, he went to the big mosque of Nicosia and called the *adhan* from its minaret. This made the officials very angry and they filed a lawsuit against him. While he awaited the lawsuit, he went all over Nicosia and nearby villages calling the *adhan* from the minarets. As a result, many more lawsuits were raised, and eventually there were 114 cases pending against him. Lawyers advised him to stop calling the *adhan*, but he said, "No, I cannot. People must hear the call to prayer."



Shaykh Nazim as a young murid of Grandshaykh Abdullah Al-Daghestani.

The day of the hearing arrived for the 112 cases. If prosecuted and convicted he could receive over 100 years of jail time. The same day, the election results came in from Turkey: a man named Adnan Menderes had been voted into power. His first action as President was to open all mosques and to permit the Adhan to be made in Arabic. That was a miracle of our Grandshaykh.

During his years there, Shaykh Nazim traveled all over Cyprus, and also visited Lebanon, Egypt, Saudi Arabia and many other places to teach the tariqat. He moved back to Damascus in 1952, when he got married to one of the murids of Grandshaykh, [Hajjah Amina Adil](#). From that time he lived in Damascus, and every year he would visit Cyprus for the three months of Rajab, Sha`ban and Ramadan. His family lived in Damascus with him and would travel with him to Cyprus when he went there. He had two daughters and two sons.

His Travels

Shaykh Nazim used to go every year for pilgrimage as the Hajj leader for the convoy of Cypriot pilgrims. He made 27 pilgrimages in all

He looked after the murids and followers of Grandshaykh. One time Grandshaykh ordered him to go from Damascus to Aleppo on foot and to stop at every village on the way to spread the Naqshbandi teachings, the knowledge of Sufism and the knowledge of religion. The distance between Damascus and Aleppo is about 400 kilometers. It took him more than a year to

go and return. He would walk one or two days, reach a village, spend one week in the village spreading the Naqshbandi Order, leading dhikr, training the people, then move on down the road to the next village. Soon his name was on every tongue, from the border of Jordan to the border of Turkey near Aleppo.

Similarly, Grandshaykh once ordered Shaykh Nazim to walk through Cyprus. He walked from one village to another, calling people to Islam, to leave atheism, secularism, and materialism and to come back to Allah. He became so well-known throughout Cyprus, and so beloved, that the color of his turban and cloak, both a dark green, became known throughout the island as “the Shaykh Nazim green head” (Sheih Nazim yesilbas).



Shaykh Nazim in his home in Cyprus.

In recent years he has performed a similar walkabout in the country of Turkey. Each year since 1978, he has spent three to four months traveling throughout one area of Turkey. In one year he traveled the area of Istanbul, Yalova, Bursa, Eskisehir and Ankara. In another he traveled to Konya, Isparta, Kirsehir. In another year he traveled the southern seacoast, from Adana, to Mersin, Alanya, Izmir, Antalya. Then another year he went to the Eastern side, Diyarbakir, Erzurum, up to the border of Iraq. Another sojourn he spent on the Black Sea, moving from one district to another, from one town to another, from one mosque to the next, spreading the word of Allah, and spirituality and light wherever he went.

Wherever he travels he is welcomed by crowds of common people, and by the officials and government people as well. He is known by the beloved nickname of al-Kibrisi throughout Turkey. He was the Shaykh of the late president of Turkey, Turgut Ozal, and he was extremely well-respected by him. Currently he is well-known throughout Turkey because of the extensive coverage given to him by the media and the press. He is interviewed nearly every week by one television station or another, one reporter or another, to get his opinions on the events in Turkey and its future. He walks the middle path recommended by the Prophet ﷺ, enabling him to tread a fine line between the secularist government and the Islamicist group. This brings happiness and peace to the hearts and minds of both the common people and the intelligentsia.

Starting in 1974, he began to visit Europe, travelling every year from Cyprus to London by plane and returning overland, by car. He continues to meet all kinds of people from every land and tongue, from all different faiths and all different cultures. People continue to take shahada, Tariqat, and spiritual secrets from him.



As Shah Naqshband was the Mujaddid in Bukhara and Central Asia, as Sayyidina Ahmad as-Sirhindi al-Mujaddedi was the Reviver of the 2nd Millennium, as Sayyidina Khalid al-Baghdadi was the Reviver of Islam and Shari'ah and Tariqat in the Middle East, now Shaykh Muhammad Nazim Adil al-Haqqani is the Reviver, the Renewer and the Caller to God in this Age, the Age of Technology and Material Progress. His smiling, glowing face is beloved throughout Europe, for bringing the first real taste of spirituality the lifetime of the people.

Recently in 1991, he began his journey to America. In his first trip he visited over 15 states. He met many people of different beliefs and religions: Muslims, Christians, Jews, Sikhs, Buddhists, Hindus, and New Age believers. This resulted in the establishing of over 15 centers of the Naqshbandi Order in North America. He made a second visit in 1993, and traveled to many cities and towns, visiting mosques, churches, synagogues, and temples. Through

him, over 10,000 people in North America have entered Islam and have taken initiation in the Naqshbandi Order.

In 1986, he was called to travel to the Far East: Brunei, Malaysia, Singapore, India, Pakistan, Sri Lanka. He visited every major city in these countries. He was welcomed by sultans, presidents, members of parliament, government officials, and of course the common people everywhere. He is considered the saint of the Age in Brunei. He was welcomed by the generosity of its people and especially by the Sultan, Hajji Hasan al-Bolkiah. He is considered one of the great Shaykhs of The Naqshbandi Order in Malaysia. In Pakistan, he is acknowledged as the Reviver of the Tariqat, and he has thousands of murids. In Sri Lanka, from among the officials and the common people he has over 20,000 murids. He is well respected among the Muslims in Singapore and has many murids there.



He visited Lebanon many times, where we came to know him. One time I was in the office of my uncle, who was the General Secretary for Religious Affairs in Lebanon, a high ranking government position. It was 'Asr time and my uncle, Shaykh Mukhtar Alayli, used to pray in the Masjid al-'Umari al-Kabir in Beirut. It was a church at the time of 'Umar ibn al-Khattab (r), and it had been converted into a mosque in his time. Until today beneath the mosque are the foundations of the church. My uncle was leading the prayer, and two of my brothers and I were praying behind him. A Shaykh came and prayed beside us. He looked at my brother and said to him, 'Are you so-and-so?' and mentioned his name. He looked at my other brother and mentioned his name. He looked at me and called me by name also. We were very surprised at this, as we had never seen him before. My uncle was also drawn to him.

My eldest brother insisted on hosting Shaykh Nazim in our house and my uncle came with us. Our guest said, "I have been sent by Shaykh 'Abdullah and he told me, 'The one on your right side after 'Asr prayer is named such and the other is named such and the other is named such. Initiate them into the Naqshbandi Order. They are going to be among our followers.' His

knowing all our names astonished us and drew us to him. I was particularly attracted to him, being quite young.

From that time on, he made it a practice to visit Beirut regularly. We also used to visit Damascus every week to see Grandshaykh `Abdullah and Shaykh Nazim. We received a lot of spiritual knowledge and witnessed the miraculous powers that they were spreading to the hearts of seekers. We were so drawn to them, that we were always begging our father to let us go see them every Sunday.

Shaykh Nazim's house was never empty of visitors. At least one hundred visitors would pass through his house each day. He was serving each and every one of them. His house was near Grandshaykh's house on Jabal Qasiyun, a mountain overlooking the city, on the southeastern side of Damascus. He lived in a modest stucco house in which everything was simple, made by hand out of wood or some other natural material.

His Seclusions

His first seclusion by the order of Shaykh `Abdullah Daghestani was in the year 1955, in Sueileh, Jordan. There he spent six months in seclusion. The power and purity of his presence attracted thousands of murids, so that Sueileh and its surrounding villages, Ramta and `Amman became full of the murids of the Shaykhs. Scholars, officials and so many people were attracted to his light and his personality.

When he had only two children, one daughter and one son, he was called by our Grandshaikh, Shaykh `Abdullah ad-Daghestani. He told him, "I have received an order from the Prophet ﷺ for you to make seclusion in the mosque of `Abdul Qadir Jilani in Baghdad. Go there and make seclusion for six months."

Describing that event, Shaykh Nazim says, "I didn't ask the Shaykh any questions. I didn't even go back to my house. I directed my steps immediately to Marja in the downtown. I didn't think, 'I need clothes, I need money, I need provisions.' When he said, 'Go!' I went. I was drawn to do seclusion with Sayyidina `Abdul Qadir. I went directly to Marja. When I reached the downtown walking I saw a man looking at me. He looked at me and he recognized me. He said, 'Shaykh Nazim, where are you going?' I said, 'To Baghdad.' He was a murid of Grandshaykh. He said, 'I am going to Baghdad myself!' He had a truckload of goods to deliver in Baghdad. So he took me with him."

“When I entered the mosque of Sayyidina `Abdul Qadir Jilani there was a giant man closing the door of the mosque holding it shut. He said, ‘Shaykh Nazim!’ ‘Yes,’ I answered. He said, ‘I am the one assigned to be your servant during your stay here. Come with me.’ I was surprised at this, but in my heart there was no surprise because we know in tariqat that everything is always arranged by the Divine Presence. I followed him as he approached the grave of the Arch-Intercessor (Ghawth al-`Azam) and I gave greetings to my great-great-grandfather, Sayyidina `Abdul Qadir Jilani. Then he took me to a room and told me, ‘Every day I will serve you one bowl of lentil soup with one piece of bread.’”

“I only emerged from my room for the five prayers. Other than that I spent my whole time in that room. I was able to reach such a state that I could recite the whole Qur’an in nine hours. In addition I recited 124,000 Dhikr of the Kalima (la ilaha illallah) and 124,000 salawat (prayers on the Prophet ﷺ) in addition to reading the entire Dala’il al-Khayrat. Added to that I was regularly reciting 313,000 ‘Allah Allah’ every day, as well as all the prayers that were assigned to me. Vision after vision appeared to me every day. These visions took me from one state to another until I was Annihilated in the Divine Presence.”

“One day I had a vision that Sayyidina `Abdul Qadir Jilani was calling me to his grave and he was saying, ‘O my son I am waiting for you at my grave. Come!’ Immediately I took a shower, prayed two cycles of prayer and I walked to his grave which was only some few feet from my room. When I got there I began contemplating and I said, as-Salam `alayka ya jiddee (‘Peace be upon you O my grandfather’). Immediately I saw him come out of the grave and stand beside me. Behind him was a Great Throne decorated with rare stones. He said to me, ‘Come with me and sit with me on that throne.’

“We sat like a grandfather with his grandson. He was smiling and saying, ‘I am happy with you. The station of your Shaykh, `Abdullah al-Fa’iz ad-Daghestani is very high in the Naqshbandi Order. I am your grandfather and I am passing to you now, directly from me, the power that I carry as the Arch-Intercessor and I initiate you now directly into the Qadiri Order.’”

When Shaykh Nazim had finished his seclusion and was about to leave, he went to Sayyidina `Abdul Qadir Jilani’s grave to say goodbye. Sayyidina `Abdul Qadir Jilani appeared in the flesh to him and said, “O my son. I am very happy with the states you have reached in the Naqshbandi Order. I am renewing your initiation to me through the Qadiri Order.” Sayyidina `Abdul Qadir Jilani then said, “O my grandson, I am going to give you a token of your visit.” He hugged him and gave him ten coins. Those coins were from the time he was living in, not from our time. Up until today, Shaykh Nazim has kept those coins with him.

Before he left, Shaykh Nazim gave the Shaykh who had served him during the seclusion, his jubba (cloak) as a remembrance. He told him, "I used that cloak during all of my seclusion, either as a mat to sleep on, or as a dress when praying and making dhikr. Keep it and Allah will bless you and Sayyidina Muhammad ﷺ will bless you and all the Masters of this Order will bless you." The Shaykh took the cloak, kissed it, and wore it. Shaykh Nazim left Baghdad and went back to Damascus, Syria.

In 1992, when Shaykh Nazim was visiting Lahore, Pakistan, he visited the tomb of Shaykh `Ali Hujwiri. The Shaykh of the Qadiri Order invited him to his house, and Shaykh Nazim spent the night there. At Fajr time, the Shaykh said, "O my Shaykh, I kept you here tonight to show you a very precious cloak, that we have inherited 27 years ago. It was passed from one great Shaykh of the Qadiri Order to another from Baghdad, and finally it reached us. All our Shaykhs have kept it and preserved it, because it was the personal cloak (jubba) of the Ghawth of his time.

"A Turkish Shaykh of the Naqshbandi Order kept seclusion in the mosque and tomb of Sayyidina `Abdul Qadir Jilani. When that Shaykh finished his seclusion he gave the cloak as a present to a Qadiri Shaykh who had served him during his seclusion. That Qadiri Shaykh, before he passed away, ordered his successors to take great care of that cloak, because if anyone wears it, he will be healed of any illness. Any seeker wearing that cloak, in his path to the Divine Presence, will be lifted easily to high states of Vision."

He opened the closet and revealed the cloak preserved in a glass case. He opened the case and took the jubba out. Shaykh Nazim was smiling. The Shaykh asked him, "What is it my Shaykh?" Shaykh Nazim said, "This brings me great happiness. This is the cloak I gave to the Qadiri Shaykh at the conclusion of my khalwat." When the Shaykh heard this he kissed the hand of Shaykh Nazim, asked to renew his initiation in the Qadiri Order and to take initiation in the Naqshbandi Order. Allah takes good care of his saints, wherever they go, by means of his sincere and beloved servants.

Seclusion in Madina

Many times Shaykh Nazim was ordered to go into seclusions which varied in length from 40 days to one year. The seclusions also varied in the degree of isolation from outside contact: sometimes there was no contact; sometimes there was the small amount necessitated by performing the daily prayers in congregation; and sometimes more contact was permitted for attendance at circles of gathering for association, lectures or dhikr. He did many seclusions in the city of the Prophet ﷺ. He said,

“No one ever had the privilege of making seclusion with his Shaykh. I had the privilege of making a seclusion in the same room with my Shaykh in Madinah al-Munawwara. It was in an ancient room near the Prophet’s Holy Mosque. It had one door and one window. As soon as I entered the room with my Shaykh, he blocked the window by boarding it up. He gave me authorization to leave the room only for the five daily prayers in the Holy Mosque of the Prophet ﷺ.”

“I was ordered by my Shaykh to keep the practice, Nazar bar Qadam, ‘Watching the Step,’ when I walked to the prayers. By disciplining and controlling the sight, this practice is a means to disconnect oneself from everything except Allah, Almighty and Exalted, and His Prophet ﷺ.”

“My Shaykh never slept during that seclusion. For one year I never saw him sleeping. He never touched food. We were given one bowl of lentil soup and one piece of bread each day. He would always give his share to me. He only drank water. He never left that room.”

“Day after day and night after night my Shaykh sat reading Qur’an by the light of a lamp, making Dhikr and raising his hands in du’a. For hours he would make du’a (supplication) and one du’a never resembled another. Each one was different from the other and throughout the whole year, he never repeated the same du’a. Sometimes I was not able to understand the language he was using in the du’a because it was a heavenly language. I could only understand these du’as by means of the visions and inspirations that came to my heart.”

“I didn’t know when night left and day arrived except by the prayers. Grandshaykh `Abdullah never saw the light of day for one whole year, only the light of the candle. I would see the daylight only when I went out for the prayers.”

“Through that seclusion I was raised to different levels of spirituality. One day I heard him saying, “O Allah give me the Power of intercession, from the Power of Intercession You have granted Your Prophet ﷺ, to intercede for all human beings on the Day of Judgment to lift them up to be in Your Divine Presence.” As he was saying that I was in a vision experiencing the Judgment Day, and Allah, Almighty and Exalted, was descending on His `Arsh (throne) and judging people. The Prophet ﷺ was on the Right Side of the Divine Presence. Grandshaykh was on the right side of the Prophet ﷺ and I was on Grandshaykh’s right side.”

“After Allah had judged the people, he authorized the Prophet ﷺ to intercede. When the Prophet ﷺ had interceded and finished, he ordered Grandshaykh to give his blessings and to lift the people up with the spiritual power that he

had been given. That vision ended as I heard my Shaykh saying, 'Alhamdulillah, Alhamdulillah, Nazim Effendi, I got the answer.'"

"These visions continued. One day he told me after I returned from Fajr prayer, 'Nazim Effendi, Look!' Where should I look, up, down, right or left? It came to me look at his heart. As soon as I looked at his heart a great unveiling occurred to me and I saw Sayyidina `Abdul Khaliq al-Ghujdawani (q) appear in his physical body and tell me, 'O my son, your Shaykh is unique. No one like him has ever come before.' Then he invited Grandshaykh and me to come with him."

"Immediately we saw ourselves with Sayyidina `Abdul Khaliq in another place on this earth. He said, Allah, Almighty and Exalted, has ordered me to go to that rock,' and we were following him to a rock. He said, 'Allah has ordered me to hit that rock.' When he hit the rock an incredibly powerful stream of water came gushing forth from that rock, the like of which I had never seen before. Sayyidina `Abdul Khaliq said, 'That water is coming out today and is going to continue to pour out like this until the Judgment Day.'

"Then he said, 'Allah Almighty has told me that He is creating from every drop of this water an angel of light, which will be praising Him until Judgment Day. And He has ordered me by saying, 'O My servant `Abdul Khaliq al-Ghujdawani, your job is to give every angel its name. You cannot use any name twice. You must name each one with a different name and count their praises. You will divide the rewards of their praises among the followers of the Naqshbandi Order. That responsibility is on you.' Then that vision ended. I was so attracted to Sayyidina `Abdul Khaliq al-Ghujdawani and amazed by his incredible task."

"Visions continued to pour on me in similar fashion. In the last day of our seclusion, after Fajr prayer, I heard a voice outside the room crying. I heard one great voice and many smaller voices like the voices of many children crying. That crying did not stop, but I was unable to go and see who was crying because I had no permission. The sound of crying kept increasing and continued for hours."

"Then Grandshaykh looked at me and said, 'Nazim Effendi, do you know who is crying?' Though I knew that it was not the cries of human beings, I said, 'O my Shaykh, you know better.' Immediately he told me, 'This is Iblis (Satan) and his soldiers. Do you know why they are crying?' I said, 'O my Shaykh, you know better.' He said, 'Satan announced to his devils that two people on this earth have escaped their control.'

“Then I saw a vision that Satan and his soldiers were encircled with a heavenly chain that prevented them from reaching my Shaykh and me. That vision ended. Then Grandshaykh said, ‘Alhamdulillah, the Prophet ﷺ is happy with you and I am happy with you.’ Then he put his hand on my heart and I immediately saw the Prophet ﷺ and 124,000 prophets, 124,000 Companions, 7007 Naqshbandi Saints, 313 Exalted saints, the five Qu’bs and the Ghawth. All of them were congratulating me and they each poured into my heart their divine knowledge. I inherited from them the secrets of the Naqshbandi Order and the secrets of the 40 other Orders.”

From His Miracles

In 1971, Shaykh Nazim was in Cyprus for the three months of Rajab, Shacban, and Ramadan, as was his custom. One day, in Sha`ban, we received a call from the airport in Beirut and it was the Shaykh telling us to come and get him. We were surprised that he had come, as we were not expecting him, but we quickly went to pick him up. He told us, “I have been ordered by the Prophet ﷺ to come to you today, because your father is going to die. I am to wash him, shroud him and bury him and then go back to Cyprus.” We said, “O our Shaykh, our father is healthy, nothing is wrong with him.” He said, “That is what I have been ordered.” He was absolutely certain, and since we had been taught to accept what the Shaykh says, we submitted to him.

He told us to gather the family and to bring them to see my father one last time. We believed him and we called all the family to come. Everyone was surprised and some didn’t believe when we called them; some came and some didn’t come. My father knew nothing about that matter, but only saw the relatives coming to see him as something ordinary. It was a quarter to seven. The Shaykh said, “Now I have to go up to your father’s apartment to recite on him the chapter of Qur’an Ya Sin ash-Sharif as he passes away.” He went up to my father’s flat from our flat below. He was greeted by my father at the door. My father said, “O Shaykh Nazim, it has been a long time since we heard you recite Qur’an, won’t you read for us?” Then Shaykh Nazim began to recite the chapter of Quran Ya Sin ash-Sharif. Just as he was finishing the chapter, the clock struck seven. Just then my father cried out, “My heart, my heart!” We lay him down and my brother and sister, who are both doctors, came to check him. They found his heart racing out of control and within minutes he breathed his last.

Everyone looked at Shaykh Nazim with awe and astonishment. “How did he know?” we were wondering. “How did he come from Cyprus just for this? What kind of saint is he? How did he know that time so precisely? What kind

of secret was he carrying in his heart? What kind of perfect saint is he who knows things that people cannot know?"

The secret he carries is a result of Allah's love and mercy to him. Allah authorized him with that power and prescience because he maintained his sincerity and piety and loyalty to Allah's religion, and kept his obligations and his prayers, and honored His Holy Qur'an. He is like all saints of the Naqshbandi Order before him, like all saints of other orders before him, like his grandfathers Sayyidina `Abdul Qadir Jilani and Sayyidina Jalaluddin Rumi, and like Muhyideen Ibn `Arabi who followed and preserved the tradition of Islam for 1400 years.

We were caught between two emotions. On the one hand we cried for our father's passing, and on the other we were happy with our master and what he had done for our father. His coming to take care of our father at his last breath was a gesture we will never forget, and was a blessed miracle written with words of light. He washed his body with his holy hands, covered him with a shroud, and buried him with his holy hands. Having accomplished his task he took a flight back to Cyprus the very same day.

What kind of emotions and feelings enter the heart of a person when he sees such events in front of his eyes, events which the material mind cannot encompass or even imagine? The pen cannot express these feelings. We can only say one thing: this is the truth, this is what happened. It is a reality that happens with a mystical power, an unbelievable power that can be given to a person when he has been granted love from the Divine. With that love he will be granted knowledge from the Divine, wisdom from the Divine, spirituality from the Divine. He will be granted everything. He will be a Knower of the past, a Knower of the present and a Knower of the future.



Once Shaykh Nazim was visiting Lebanon for a period of two months during the hajj (pilgrimage) season. The governor of the city of Tripoli, Lebanon, Ashar ad-Daya, was head of the official convoy to the hajj. He invited Shaykh Nazim to go with him on the Pilgrimage. The Shaykh said, "I cannot go with

you, but, Insha-Allah, I will meet you there.” The governor insisted, “If you are going, please go with me. Don’t go with anyone else.” Shaykh Nazim replied, “I don’t yet know if I will go or not.” After the season of hajj finished, and the governor had returned, he rushed to the house where Shaykh Nazim was staying. In front of 100 people, while we were watching, he said, “O Shaykh Nazim, why did you go with someone else, why didn’t you come with me?” We said, “The Shaykh did not go on hajj. For two months he has been here with us, traveling around Lebanon.” He said, “No! He was on hajj. I have witnesses. One day I was making the ritual circumambulation of the Ka’aba (ṭawaf), and Shaykh Nazim came to me and said, ‘O Ashar, are you here?’ I said, ‘Yes, my Shaykh.’ Then he made circumambulation with me. We spent the night together in our hotel in Makkah. He spent the day with us on Arafat, in our tent. He spent the night with me in Mina, and he stayed with us in Mina for three days. Then he told me, ‘I have to go to Madinah to visit the Prophet.’” As he told this story, we were carefully observing Shaykh Nazim, as we knew that he had never left our presence in Lebanon. We saw that unique, hidden smile, as if he meant to say, “That is the power that Allah grants to his saints. When they are on His Way, when they reach His Divine Love and His Divine Presence, Allah will grant them everything.”

When he saw that, the governor said, “O my Shaykh, what is this miraculous ability that you showed us? It is incredible. That is something I never saw in all my life. I am a politician, and I rely on my mind and my logic. Yet I must say that you are not an ordinary person, you have superhuman powers. It must be something that Allah Himself has dressed you with!” He kissed the hand of the Shaykh and asked him for initiation in the Naqshbandi Order. Whenever Shaykh Nazim would visit Lebanon, that governor and the prime minister of Lebanon would sit in the Shaykh’s association. Up until today, their families and many of the Lebanese people are his followers.

From His Sayings

About the state of Unique Oneness (wahdaniyya) he said:

“It means the impossibility of the existence of multiplicity, and it is of three categories:

-The unique Oneness of the Essence: This means that His Essence is not compounded or combined from two or more parts, and there is nothing which resembles His Divine Essence.

-The Unique Oneness of His Attributes: This means that Allah, Almighty and Exalted, does not possess two kinds of Attributes which represent the same thing. For example, He does not have two Wills nor two Intentions. He is One in every attribute.

The Unique Oneness of His Actions: It means that He is the Creator, by His Own Wish and His Own Will, of everything that appears in this universe. All creations are either a substance or a description or an action. Thus all His Actions are created by Him for His servants."

"If the love is true, then the lover must keep respect for the Beloved and proper manners with Him."

"The highest Certainty of Truth is when the Shaykh glorifies the Divine Presence in your eye and diminishes everything other than God."

"There are three big snakes that harm human beings: to be intolerant and impatient with the people around you; to be habituated to something you cannot leave; and to be controlled by your ego."

"To achieve dunya (the world) is humiliation, and to achieve the next life is honor. I am amazed at those who prefer humiliation to honor."

"If Allah, Almighty and Exalted, opened the Essence of His Divine Love, everyone on earth would die from that love."

"We must always be engaged in the following: pondering Allah's verses in the Holy Qur'an and his signs which cause love to evolve in us; thinking about His Promise to reward us, which will generate and bring forth in us yearning; and thinking about His Warning of punishment, which will generate in us shyness of Allah."

"Allah said, 'Whoever will be patient with Us will reach Us.'"

"If fear of God is grounded in the heart, the tongue will never speak what is of no purpose."

"Tasawwuf is the purity of progressing to Allah's Divine Presence, and its essence is to leave this materialistic life."

"One time Junayd (q) saw Iblis (Satan) in a vision, and he was naked. He told him, 'O Accursed one, are you not shy of people to appear naked?' He said, 'O Junayd, why should I be shy of people when they are not shy from themselves?'"

"When you meet a seeker in the way of Allah, approach him with sincerity and loyalty and with lenience. Don't approach him with knowledge. Knowledge might make him wild at the beginning, but leniency will bring him quickly to you."

“A seeker should be someone who has left himself and connected his heart with the Divine Presence. He stands in His Presence performing his obligations while visualizing the Divine with his heart. Allah’s Light has burned his heart giving him a thirst for the nectar of roses, and withdrawing the curtains from his eyes, allowing him to see His Lord. If he opens his mouth it is by order of the Divine Presence. If he moves it is by the order of Allah, and if he becomes tranquil it is by the action of the Divine Attributes. He is in the Divine Presence and with Allah.”

“The Sufi is the one who keeps the obligations that Allah has conveyed by the Holy Prophet ﷺ, and strives to raise himself to the state of Perfected Character, which is the Knowledge of Allah, Almighty and Exalted.”

“Tasawwuf is a knowledge from which one learns the state of the human soul, praiseworthy or blameworthy. If it is blameworthy he learns how to purify it and enable it, by becoming praiseworthy, to journey to Allah’s Divine Presence. Its fruits are the heart’s development: Knowledge of Allah, Glorious and Sublime, through direct experience; salvation in the next world; triumph through gaining Allah’s pleasure; the attainment of eternal happiness; and illumination and purification so that noble matters disclose themselves, extraordinary states are revealed, and one perceives what the inside of others is blind to.”

“Tasawwuf is not a particular type of worship, but is rather the attachment of the heart to Allah. Such attachment demands that whenever something is preferred (mandub), according to the standards of the Sacred Law, for someone in one’s circumstances, then one does it. This is why we find that Sufis have served Islam in a wide variety of capacities. Islamic scholars must acquire the higher education of Sufism.”

Grandshaykh’s Predictions Concerning Shaykh Nazim

Grandshaykh, before he passed away said in his will, “By the Order of the Prophet (s), I have trained and lifted up my successor, Nazim Effendi, and put him through many seclusions and trained him in severe training and I am assigning him to be my successor. I am seeing that in the future he will spread this Order through East and West. Allah will make all kinds of people, rich and poor, scholars and politicians, come to him, learn from him and take the Naqshbandi Order, at the end of the 20th Century and the beginning of the 21st Century. It will spread all over the world, such that not one continent will be devoid of its sweet scent.”

“I see him establishing and founding huge headquarters in London through which he will spread this tariqat to Europe, the Far East, and America. He will spread sincerity, love, piety, harmony, and happiness among people, and all

shall leave behind ugliness, terrorism, and politics. He will spread the knowledge of peace within the heart, the knowledge of peace within communities, the knowledge of peace between nations, in order that wars and struggles will be taken away from this world and peace will become the dominating factor. I am seeing young people running to him from everywhere, asking for his barakah and blessings. He will show them the way to keep their obligations in the Islamic tradition, to be moderate, to live in peace with everyone of every religion, to leave hatred and enmity. Religion is for Allah and Allah is the judge of His servants.”

That prediction has come to pass, just as Grandshaykh `Abdullah had described it. In the year after Grandshaykh (q) passed away in 1973, Mawlana Shaykh Nazim made his first return trip to Turkey, visiting Bursa. Then he went to London. Many young people, especially the followers of John Bennett, came to meet him. As many people began coming to hear him he established his first center there in 1974.

He followed his first visit with annual visits to England and the Continent during and after Ramadan. The Order spread quickly, penetrating all of Europe, together with the United States, Canada and South America. He opened three centers in London for training people in the ways of spirituality, removing their depression and lifting them to a state of peace in their hearts. His teachings continued to spread to all parts of Europe, North Africa, Southern Africa, the Gulf countries, America, North and South, the Indian subcontinent, Southeast Asia, Russia and parts of China, Australia and New Zealand.



You cannot find in the countries we have named and countries we have not named, a place where the touch of Shaykh Nazim is not felt. This is what differentiates him from all saints that are living now and all saints that came before. You find all languages are spoken in his presence. Every year, in the

month of Ramadan, a huge conference is held in London, which more than 5,000 people attend from all over the world. As Allah said, "We made you nations and tribes that you might know one another" [49:13].

His followers come from all walks of life. You find the poor, the middle class, the wealthy, the businessman, the doctor, the lawyer, the psychiatrist, the astronomer, the plumber, the carpenter, Ministers of government, politicians, senators, parliament members, prime ministers, presidents, kings, sultans, and royalty of all kinds, everyone attracted to his simplicity, to his smile, to his light and to his spirituality. Thus he is known as the multicolored, Universal Shaykh.

His sayings and associations (sohbet) have been collected and published in many books that are available. These include the Mercy Oceans series, which number more than 35 books, thousands of feet of videotapes, and thousands and thousands of hours of audiotapes.

His life is always intensely active. He is a traveler in Allah's Way, never staying home, always moving from one place to another. One day he is in the East and the next he is in the West. One day he is in the North and the next he is in the South. You don't know where he will be from one day to the next. He is always meeting with officials to encourage reconciliation and peace and preservation of the natural world. He is

always sowing the seeds of love and peace and harmony in the hearts of mankind. We hope that in the spirit of his teachings all religions will find paths to reconciliation and leave behind differences to live in peace and harmony.

His predictions for the future of the world are a continuation of Grandshaykh `Abdullah's predictions, announcing events before they occur, warning people and bringing their attention to what is going to happen. Many times he has said, "Communism is going to come down and the Soviet Union is going to split into pieces. He predicted the Berlin Wall would fall.



The secret of the Golden Chain of the Naqshbandi Sufi Order is in his hands. He carries it with the highest power. It is shining

everywhere. May Allah bless him and strengthen him in His Holy Work. May Allah send much peace, blessings, salutations, and light upon the Beloved Prophet Muhammad ﷺ, his family, his companions, and all prophets and saints, especially His devoted servants in the Naqshbandi Path and all the Sufi Orders, and especially upon His friend in our time, Shaykh Nazim al-Haqqani.

Shaykh Muhammad Hisham Kabbani



Shaykh Hisham Kabbani is son-in-law of Mawlana Shaykh Nazim Adil al-Haqqani, the 40th Master in the circle of the Golden Chain of the

Naqshbandi Sufi Order, and leader of The Naqshbandi-Nazimiyya Sufi Order.

The Naqshbandi Nazimiyya sufi order was established by Shaykh Hisham Kabbani based on the teachings of the 40th imam of the Naqshbandi Golden Chain, Shaykh Nazim Adel Al-Haqqani.

From his childhood, he accompanied [Grandshaykh `Abdullah ad-Daghestani](#) and [Shaykh Muhammad Nazim al-Haqqani](#), the masters of the Most Distinguished Naqshbandi Order in this time. He traveled extensively throughout the Middle East, Europe, and the Far East in the company of his shaykhs.

In 1991 he moved to America and there established the foundation of the Naqshbandi-Haqqani Sufi Order of America.

Since that time, he has opened 23 Sufi centers in Canada and the United States. He has lectured in many universities, including Oxford, SOAS, Yale, the University of California at Berkeley, the University of Chicago, Columbia University, Rutgers, Howard, McGill, Concordia, Dawson College, as well as in many spiritual and religious centers throughout North America, Europe, the Far East and the Middle East.

Shaykh Hisham Kabbani's work wherever he goes is to spread the Sufi teachings of the brotherhood of mankind and the unity of belief in God that is present in all religions and spiritual paths. His efforts are directed at bringing the diverse spectrum of religions and spiritual paths into harmony and concord, in recognition of mankind's responsibility as caretaker of this fragile planet and of one another.

Shaykh Hisham, as a Sufi shaykh, has been given the authority and permission to guide his followers to the Love of God and to the stations to which they have been destined by their Creator. His arduous spiritual training of 40 years at the hands of his grandshaykh and his shaykh, has endowed him with the sublime qualities of wisdom, light, intellect, and compassion necessary for a true Master on the Path.

In his outreach mission to transmit the message of love, peace, tolerance and compassion that comprises Traditional Islam, Shaykh Kabbani has met with countless heads-of-state, diplomats, politicians, scholars, intellectuals, religious figures and common folk around the world. His students number in the hundreds of thousands. He has successfully established programs to counter radicalism and promote tolerance and peace in a number of conflict-ridden areas of the world.

[Shaykh Hisham's outreach mission](#) in the Americas is his unique contribution to the Endeavor of Humankind in reaching for its highest destiny—nearness to God. His endeavors to bring unity of hearts in their movement towards the Divine Essence is what may be his greatest legacy to the West.

His Biography



Shaykh Kabbani is a world-renowned scholar of Islamic doctrine and the spiritual science of Sufism. As deputy leader of the Naqshbandi Haqqani Sufi Order, Shaykh Kabbani also serves as a guide and teacher to approximately 2 million Muslims throughout the world, particularly in the United States, England, and Southeast Asia.

Education

- Bachelor's Degree in Chemistry from the American University of Beirut, Lebanon.
- Medical studies in Louvain, Belgium.
- Degree in Islamic Divine Law, Damascus, Syria.
- License to teach, guide and counsel students in Islamic spirituality from the renowned Shaykh Muhammad Nazim Adil, authority of the Hanafi school of Islamic law in the Middle East and world leader of the Naqshbandi Haqqani Sufi Order.

Current Positions Held

- Chairman, Islamic Supreme Council of America
- Chairman, Naqshbandi Haqqani Sufi Order of America
- Chairman, As-Sunnah Foundation of America
- Founder, Sufi Muslim Council UK and the Center for Spirituality and Cultural Advancement UK
- Founder, eShaykh.com, an online Islamic advice and rulings website.

Recent Accomplishments

July 2010

Visited Kenya for one week to be main speaker at the Grand Mawlid in Lamu. Also organized the **Shaykh Naqzim East Africa Relief Program**, distributing food to the poor during Ramadan, digging 35 wells in remote villages in Uganda, Kenya and Tanzania, and providing 35 tons of food to the poor in these remote areas.

March 2010

Conducted a tour of Ghana, Ivory Coast and Kenya to meet with clerics and community leaders about the preservation of traditional Muslim culture; and met with Ivory Coast president, His Excellency Laurent Gbagbo, and Kenyan Prime Minister, His Excellency Raila Amolo Odinga to discuss the rise of Islamist radicalism in Africa and the concurrent destruction of ancient Muslim culture.

February 2010

Founder of new registered UK charity which hosted HRH Prince of Wales for its launch event "Spirituality in Action"

June 2009

Met with opposition leader of Australia, Malcolm Turnbull, and other government officials.

May 2009

Celebration of Prophet Muhammad Birthday attended by the President of Indonesia, Susilo Bambang Yudhoyono along with 250,000 members of the public at Masjid Istiqlal, the largest mosque in Southeast Asia.

April 2009

Celebrated Prophet Muhammad's Birthday at the House of Commons. attended by Rt. Hon. Hazel Anne Blears, UK Secretary of State for Communities and Local Government and Rt. Hon. Jacqui Smith, UK Home Secretary.

November 2008

Met with His Excellency Rathnasiri Wickramanayake, the Prime minister of Sri Lanka to discuss on how and what help is needed by the Muslims pertaining to the current situation in Sri Lanka.

November 2008

Met with His Excellency Mahinda Rajapakse, the President of Sri Lanka to present views on Terrorism and how can peace be brought to Sri Lanka.

March 2008

Guest of Honor for the first interfaith house of worship in Los Angeles, California

March 2008

Host of the 2nd Preventing Extremism Road Show across the UK

December 2007

Host of the 1st Preventing Extremism Road Show across the UK

August 2007

Personally guest of Colonel Qaddafi of Libya to discuss curtailing the threat of Islamist radicalism

June 2006

Met with His Royal Highness Princes Charles of England to discuss the importance of Sufism in Islam and to promote universal spirituality amongst all people.

March 2006

Briefed the staff of UK Prime Minister Tony Blair on suggestions for its public diplomacy outreach to the Muslim community.

February 2006

Met personally with U.S. Vice President Richard Cheney to present his views on the cures of Islamist radicalism.

February 2006

Met with Ms. Fran Townsend, Assistant to the U.S. President for Homeland Security, and her deputy, Mr. Juan Zarate, to also discuss the cures for Islamist radicalism and responses to the “cartoon controversy”.

July 2005 & Jan 2006

Held private meetings with President Susilo Bambang Yudiyono of Indonesia and Vice President Yusuf Kalla to strengthen ongoing joint projects on “Jihadi rehabilitation” for Indonesian youth.

April 2005

Met with England’s Foreign Secretary Jack Straw to discuss current situation of Islam in Europe.

March 2005

Attended White House Faith-Based and Community Initiatives Leadership Conference and met with President Bush at a round table on the initiative.

December 2004

Chief guest and speaker “Global Challenges in Islam” Seminar, Singapore. Over three days spoke in three different religious forums. Met with Singapore’s Minister of Council of Islamic Affairs (MUIS), State Minister of Foreign Affairs and the State Minister for Education. Met with Rohan Gunaratna, Head of International Centre for Political Violence and Terrorism Research, to discuss methods for promoting traditional Islam and assisting “recovering” terrorists.

December 2004

Principal keynote speaker and host, International Conference of Scholars and Activists, Jakarta, Indonesia under the theme “Islam & Civil Society in the 21st Century: A Path to Transformation” addressing the topic “Principles of Leadership in War & Peace” detailing the illegitimacy of terrorism and the prohibition of suicide as a means of combat in Islam. Addressed the Friday sermon at two of Jakarta’s largest mosques and hosted during the conference, HRH Prince Raja Muda Nazrin Azlan Shah, Pro-Chancellor, University of Malaya and Crown Prince of Malaysia’s state of Perak, Dato Hishammudin Tun Hussein, Malaysia’s Minister of Education, Dato Seri Shahrizat Abdul Jalil, Malaysia’s Minister of Women, Family and Community Development, Shaykh Hazyim Muzadi, Head of Indonesia’s largest NGO, Nahdatul Ulama, US Ambassador B. Lynn Pascoe and other dignitaries at the conference.

December 2004

Met with Indonesian Vice President Jusuf Kalla at his home in Jakarta to discuss issues of state.

November 2004

Guest at the White House for the President Bush Annual Ramadan Dinner.

August 2004

Attended Sidi Shekir Conference on “Importance of Spirituality in Human Affairs,” in Marrakech, Morocco, under the patronage HRM King Mohamad VI and the Ministry of Religious Affairs.

June 2004

Keynote speaker at the northern California-based Islamic Educational and Cultural Research Center (IECRC) second annual conference.

June 2004

Met with His Excellency Hamid Karzai, President of Afghanistan and presented him with an invitation to Islamic leaders’ conference, Indonesia, winter 2004.

May 2004

Keynote speaker at Universal Muslim Association of America in Washington, DC. Topic: “Extremism is inconsistent with Islam.”

May 2004

Keynote speaker at Islamic Studies and Research Association in Columbia, SC. Topic: "Classical Islam: religion of mercy."

May 2004

Keynote speaker at international religious conference in Indonesia. Met with Indonesia's vice presidential candidates. In Malaysia met with Minister of Education His Excellency Tun Hishamuddin Hussein and with Crown Prince of Perak, HRH Raja Muda bin Azlan Shah.

April 2004

Keynote speaker at conference, "Beyond Radical Islam?" held by LeFrak Forum and Symposium on Science, Reason, and Modern Democracy at Michigan State University and the Ethics and Public Policy Center of Washington, DC.

January 2004

Met with His Excellency Recep Tayyip Erdogan Prime Minister of Turkey to discuss building interfaith dialogue between US academics and scholars and their Turkish counterparts.

January 2004

Keynote speech to annual board meeting of the American Foreign Policy Council.

December 2003

Represented US Muslims at 3-day interfaith conference of international religious leaders held in Spain.

October 2003

Joined President George W. Bush for Iftar at the White House. Gave the keynote address at the Nixon Center conference on Sufism and US Policy.

November 2002

Met with President George W. Bush and Secretary of State Colin Powell, respectively, at White House and State Department events for Ramadan.

September 2002

Met with President George W. Bush for his official Proclamation of the Days of Remembrance and Prayers September 6-9, 2002.

August 2002

Invited as a guest of the President of Uzbekistan, Islam Karimov, to visit the republic and explore issues of religious educational development.

July 2002

Presented a paper entitled “Understanding Sharia” at the Freedom House conference in Washington, DC, as well as a paper on “Islam and Democracy” for the Ethics and Public Policy Center.

March 2002

Met with Asst. Secretary of Defense, Mr. Paul Wolfowitz and his staff to introduce the activities of ISCA and its promotion of moderate Islam throughout the world.

February 2002

Signed Memorandum of Understanding with State Minister of Indonesia on the building of civil society infrastructure and the promotion of traditional Islam.

February 2002

Met with Deputy Prime Minister, Minister of Defense, and Minister of Youth for Malaysia to discuss issues facing the Muslim world after 9-11.

September 2001

Advised numerous government agencies on issues of national security as it relates to radical religious insurgents, both domestically and abroad.

April 2001

Led a hundred-member delegation to the Republic of Uzbekistan as a guest of the President of Uzbekistan.

September 2000

Delegate to the UNESCO conference on inter-religious dialogue in Uzbekistan.

August 2000

Met with His Excellency President Islam Karimov of Uzbekistan.

April 2000

Keynote speaker at Central Asia–Caucasus Institute (CACI) of Johns Hopkins University conference on The Emergence of Religious Extremism in Central Asia and the Caucasus.

January 2000

Met with U.S. President Bill Clinton at a White House event in honor of Ramadan.

November 1999

Joined U.S. Congressional representatives in generating nationwide support for an official stamp recognizing the Islamic holy month of Ramadan.

February 1999

Hosted by President Aslan Maskhadov of Chechnya on three week fact-finding mission to Grozny and surrounding war-torn areas; shared findings with various government agencies and political analysts.

January 6, 1999

Keynote Speaker at forum on “The Evolution of Wahhabism” at Johns Hopkins University, Central Asia – Caucasus Institute.

August 7 – 9, 1998

Chaired the 2nd International Islamic Unity Conference in Washington, DC.

Major Achievements

1. Founded 23 Sufi study and meeting centers in the U.S. and Canada.
2. Founded the Islamic Supreme Council of America, a religious organization dedicated to the dissemination of informative material on Islam and the presentation of an authentic, scholarly Islamic viewpoint on world affairs.
3. Established As-Sunna Foundation of America for developing, publishing and organizing conferences to provide classical Islamic education.
4. Works closely with the government and people of Malaysia, Indonesia, and Singapore to restore traditional Sufi practices and prevent the increase of religious radicals in the region.
5. Chairman of the highly successful International Islamic Unity Conference, whose second conference took place in Washington, DC from August 7-9, 1998.
6. Chairman of the Muslim Magazine, an acclaimed quarterly addressing issues of concern to Muslims in the modern world.

Publications

Books

1. [*Classical Islam and the Naqshbandi Sufi Tradition*](#), 840 pp. detailing Naqshbandi Sufi tradition of classical Islam.
2. [*The Approach of Armageddon? An Islamic Perspective*](#), 294 pp. details Islam's perspectives on science and technology and prophecies regarding end times and Judgment Day.
3. [*Encyclopedia of Islamic Doctrine*](#) – 5 years in research and writing, 1500 pp. 7-volume, set describes Islamic beliefs according to the classical approach of the major schools of jurisprudence and doctrine.
4. [*The Naqshbandi Sufi Way: History and Guidebook of the Saints of the Golden Chain*](#)
5. [*Encyclopedia of Muhammad's Women Companions*](#).
6. [*Angels Unveiled*](#) – a modern view of a traditional subject.

and over 20 other titles (available at [International Shopping Network](#)).

Articles (including other titles also available through www.islamicsupremecouncil.org)

1. Understanding Sharia – Islamic Law from the classical Islamic perspective
 2. Islam & Democracy
 3. Jihad: A Misunderstood Concept from Islam
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