

**On the Necessity of taking the Tariqah at  
The Hands of a Qualified Shaykh.  
And the inherent dangers of following the ignorant  
self-proclaimed Sufi's**



**Ustadh Muhammad Sa'id Hunafa Qadiri**



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَنْتُمْ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ صَلَاةً تُنَجِّنُنَا بِهَا مِنْ جَمِيعِ  
الْأَهْوَالِ وَالْآفَاتِ وَتَقْضِي لَنَا بِهَا جَمِيعَ الْحَاجَاتِ وَتُطَهِّرُنَا بِهَا مِنْ جَمِيعِ السَّيِّئَاتِ  
وَتُرْفَعُنَا بِهَا عِنْدَكَ أَعْلَى الدَّرَجَاتِ وَتَمَلِّغُنَا بِهَا أَقْصَى الْغَايَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ  
فِي الْحَيَاتِ وَبَعْدَ الْمَمَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdullillahi Rabbil 'Alameen wa salaatu wa salaamu 'alaa Sayyidil Mursaleen. Habibunaa wa Sayyidinaa wa Mawlaana Muhammadin wa 'Alaa Aalihi wa Sahbihi wa Azwaajihi wa Dhuriyyati ajmaéen wa Awliyaahi wa Mashaikhunaa. Wa waladihish Shaykh Abdul Qadir al Gilani, wa walidihish Shaykh Sayyid Mubarik Shah Gilani wa Sallim tasliman daiaman abadan kathiran kathira. Birahmatika Yaa Arhamar Rahimeen.

These false prophets were never disciples themselves,

But they contrive to make disciples of others.

As an act of seeming benefaction,

But they swindle their disciples of their money and belongings;

They fear not the wrath of Allah,

Crooked in their ways, they lose their footing.

In the slippery game of outward love,

Say Bahu: They will regret their doings on the Day of Judgment.

[Abyat of Sultan al Arifeen Sayyidinaa Sultan Bahu Radhi Allahu ánhu]

## Introduction

Allahu ta 'ala blessed me with the Suhbah of Tariqah al Qadiriyya at the age of 23, having accepted Islam at the age of 18. This was the culmination of a long search for true spirituality. Having studied Al- Islam along with all of the major religions I found the peace I had been seeking since the age of 15. My search would ultimately lead me to adopting the Fiqh of Imam Abu Hanifah Radhi Allahu 'ánhu and an in-depth study of Hanafi Fiqh. My love for the Ahnaf 'Ulema made me adopt the name Hunafa. I wanted to be among those blessed beings who had protected our deen through being part of that silsilah of Islamic Sacred Knowledge.

I have been privileged with having taken the Path of Tasawwuf at the hands of the Master, His Eminence Al Imam Shaykh Sayyid Mubarik Áli Gilani Hafidhuhullahu ta ála, the son of Sayyidinaa Ghawth ul Adhim Shaykhuna 'Abdul Qadir al Gilani al Baghdadi Radhi Allahu ta ála ánhu. The Shaykh saw to my needs by ensuring that I had a sound knowledge of the Essentials (Dhurriyaat) of the deen. This course of study included "Ílm ul Qur'an and Ílm ul Hadith, Úsul al Fiqh and Fiqh, Úlumul Tafsir, Ahkaam ut Tajwid. Al Lughat and Ílm ul Tasawwuf.

The most important lesson he taught and emphasized was that nothing was to be done without permission (Ijaazah or Ithn). He taught us that with permission there is protection for the Murid from the Murshid and all of the Shuyukh in one's line going all the way back to the True Sufi Master Sayyidinaa Muhammad al Mustafa Sall Allahu alaihi wa Sallim. His Eminence taught that just as one needed to learn Fiqh and Aqidah from the "Connected Scholars", so too 'Ilm ul Tasawwuf must also be taken from Connected Scholars who have Ijaazah and a connection that extends back to Sayyidinaa Rasuli Ákram Sall Allahu alaihi wa Aalihi wa Sallim.'

Emphasizing the point and insisting that we follow the traditional way with reference to all three aspects of our Din as exemplified in the Gibrili hadith, he taught that anyone taking upon himself the practices associated with the Úlama of Tasawwuf such as Dhikr, writing Ta'widh, giving out a wird or Ma'mulaat etc. without permission and a sound knowledge and practice of the first two aspects of Hadith Gibril, will go astray and lead others astray. He said that inevitably these so-called Sufi Shaykhs would become mediums through which the Shaytan wa iyyadhu Billah would manifest apparent miracles known as Istidraaj because it is their desire to manifest apparent miracles in order to convince the ignorant to follow them.

This is not intended to be a scholarly exposition of the traditional role of the sincere Murid and the True Murshid. This is an attempt to remind myself and others of the dangers of leaving the Islamic Tradition of seeking permission and hence deviating from the path. This is a warning against those who innovate thinking any aspect our din can be practiced without correct guidance and permission from the qualified scholars. To this end I am duty bound. Murshid al-Kamil Sayyidunaa Shaykhunaa Mubarik Áli Gilani Hafidhullahu ta ála will call me to account if I am remiss in my duties.

And Allahu ta 'ala knows best

Ustadh Muhammad Said Hunafa Qadiri

Atlanta, GA USA

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ۚ ٢:٢٥٧

Allah is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (2:257)

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ [١٦:٩٨] إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ [١٦:٩٩] إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ١٦:١٠٠

So when you want to recite the Qur'an, seek refuge with Allah from Shaitân (Satan), the outcast (the cursed one). Verily! He has no power over those who believe and put their trust only in their Lord (Rabb). His power is only over those who obey and follow him (Satan), and those who join partners with Him. (Surah Al-Nahl, 16: 98-100).

Sultan al 'Arifeen Sayyidinaa Sultan Bahu Radhi Allahu anhu the Perfect Faqir mentions in his well-known famous collection "The Ábyaat of Sultan Bahu":

“These false prophets were never disciples themselves,

But they contrive to make disciples of others.  
As an act of seeming benefaction,  
But they swindle their disciples of their money and belongings;  
They fear not the wrath of Allah,  
Crooked in their ways, they lose their footing.  
In the slippery game of outward love,  
Say Bahu: They will regret their doings on the Day of Judgment.”  
[Abyat of Sultan al Arifeen Sayyidinaa Sultan Bahu Radhi Allahu ánhu]

Al Imam Abu Hanifah Radhi Allahu anhu mentions in Fiqh Al Akbar:

وأما التي تكونُ لأعدائِهِ مثلَ إبليسَ وفِرْعَوْنَ والدجالِ مما رويَ في الأخبارِ أنه كانَ لهم فلا  
نسميها آياتٍ ولا كراماتٍ، ولكنْ نسميها قضاءً حاجاتٍ لهم، وذلكَ لأنَّ اللهَ تعالى يقضي  
حاجاتِ أعدائِهِ استدراجاً وعقوبةً لهم، ويزدادونَ عصياناً أو كفراً، وذلكَ كلُّهُ جائزٌ وممكنٌ

Supernatural feats manifested by the enemies of Allah, such as by Iblis, the pharaoh and the anti-Christ (dajjal), which are recorded in narrations as having happened in the past or will happen in the future, are neither called ‘signs’ nor karaamaat. Instead, we call them as the granting of their desires, and this is because Allah Ta’ala grants the desires [Istidraaj] of His enemies to seize and punish them, and they increase in heedlessness and/or kufr. This is all practicable and possible. (Fiqh Al-Akbar)

### Shaykh Gilani and the ex-murid Wali of Shaytan

Shaykhuna Sayyid Mubarik Áli Jilani stated unequivocally and without a doubt that such individuals will inevitable become Wali’s of Shaytan and will infect those who attach themselves to them with the worst types of spiritual illnesses. The Shaykh mentioned that the followers of such individuals will begin to see Shaytanic Mushahidah (visions) and in some cases demonic possession by Shaytanic Jinns. Common among all such individuals will be an absence of adherence or knowledge of the rules of Shariáh. Their circles include the free mixing of men and

women and include lewd actions such as women dancing in front of men other than their husbands, a clear violation of Shariáh.

In 1983 His Eminence Sayyidi Mubarik Áli Shah Jilani at great personal expense sent a Murid from Pakistan to study at the University of Pennsylvania. The Muslim students had a house off campus. The Shaykh instructed the Murid with permission, to host a Thursday night Halqah and invite the local Muslim community to attend. The permission was for a very basic Dhikr session. I was one of those who attended those sessions. I had the good fortune of meeting the Shaykh and giving Bayaat that same year when the Shaykh came to Philadelphia. Shortly after the Shaykhs arrival the Murid that was sent to the United States to study left the company of the Shaykh. We asked about the whereabouts of the missing Murid and were informed that the Murid had left the Tariqah and had proclaimed himself a Shaykh with no need for a connection with Sayyidi Murshid al Kamil Mubarik Áli Gilani. The ex-murid proclaimed himself a Sufi Shaykh and had gathered around himself ignorant or wayward individuals, offering to purify them through so-called Sufi dancing. The evil effects of this ex-murid who though he didn't need the Shaykh were long felt even after his leaving the Tariqah to form his own misguided so-called Tariqah. Sayyid Mubarik Áli Gilani Hafidhullah while explaining the dangers of taking on practices or giving others a wurd without permission said that the opposite effect occurs instead of the intended cure.

A brother presented before the Shaykh with the complaint that his your baby daughter was exhibiting signs of Shaytanic (demonic) possession. The baby was levitating in the air above her bed in a manner similar to what was portrayed in the move The Exorcist. The Shaykh asked had the ex-murid given him anything. He was informed that the ex-murid had written a ta'widh which had been placed under the bed of the baby. The Shaykh said that this was the cause of the possession. The brother was instructed to remove the ta'widh from under the bed, place in a tray and burn it. Upon burning the Shaytanic ta'widh, the smoke that came from it flew to the window and once outside of the window, it formed the face of the Wali of Shaytan, the ex-murid.

### The Necessity of a Competent Murshid on the Path of Tasawwuf

Just like the seeker of knowledge is called a student and the provider of knowledge called a teacher likewise, the receiver of spiritual training is called a 'Murīd' seeker or devotee [one who has made intent on living a life in total submission to the will of Allāh] and its provider [Master] is called a Pīr; Spiritual Guide or Shaykh. The Pīr is also referred to as a Murshid; one who guides.

In different regions a Pīr is given variant names according to the local language, also in different era's the Pīr has been referred by various terms. Sometimes by Hādī [Guide], sometimes Rehbar [also Guide], Bāpū and Bābā's. In all case these Mashā'ikh have always been connected to the Ahl-e-Sunnat wa'l Jamā'at. In other terms the Friends of Allāh [Awliyā' Allah] have no link or affiliation with nullified sects. A Pīr or Walī is and has connection with the Sunnī Jamā'at only. A sect or group in which the Messenger of Allāh, the families of the Prophet; Ahl al-Bayt or the

Noble Prophetic Companions, [Sahāba-e-Kirām] *salla Allāhu ‘alayhi wa ālihī wa ashābihī wa Sallim*, are denigrated, the ‘Mashā’ikh-e-‘Izām’ do not exist amidst them

### Nisbat (Ruhaniyy connection with a Murshid Kamil)

When a person gives his hand in the hand of a learned [Kāmil] perfectly accomplished Pīr and makes a pledge [initiate a pact], this connection reaches the Blessed Prophet, *salla Allāhu ‘alayhi wa sallam’s*, presence – this is because each Pīr or Shaykh has a Pīr – the Seeker has a spiritual relation, a bond with his Mentor [Murshid] who in turn is connected to his Mentor – thus making a chain of succession [silsilah] which finally reaches the Prophet Muhammad, *salla Allāhu ‘alayhi wa Sallim*. The Murīds heart is fortified by the blessings running through him like currents from the power house. When it is produced it flows through the cables and from the cable to the town, from thereon to the house and from the house into the bulb, thus, illuminating the entire house. Likewise, the current of ‘faizān’ emerges from Madīnah al-Munawwarah to Baghdād and from Baghdād to Ajmer and from Ajmer to each individual home – consequently illuminating the dark hearts.

It is an obligation [Fard] upon every individual to have faith [Īmān] and after Īmān there is a need for action [good deeds]. Thereafter, there is another requirement which is the need for a private Pīr [Shaykh].

Imām Fakhr ud-Dīn Rāzī, *rahimahu Allāh*, who was one of the great Scholars, author of the popular and monumental commentary [Exegesis] of the Noble Qurān, i.e. *Tafsīr al-Kabīr*, in which he has written a commentary consisting of 350 pages on Sūrah al-Fātiha alone. One day Imām Fakhr ud-Dīn Rāzī announced, “I can adduce 1200 legal cases from the Bismillāh alone. And if I wanted let alone 1200 I could even adduce 12000 legal rulings.”

When death approached this great Scholar of his time, the accursed Devil – Shaytān came and stood beside his side and began a debate with him on the Tawhīd [Uniqueness – Oneness] of Allāh, *subhānahū wa ta’ālā*. The accursed devil Satan asked Imām Rāzī as to how he believed that Allāh is One. Imām Rāzī gave the proof but the devil rejected that proof. Imām Rāzī gave further proof but Iblis rejected that too. Imām Rāzī continued to give evidence after evidence but Shaytān also continued to reject each proof and argument the Imām made to the extent that now the treasures of proofs and evidences began to dry. At the same time, Imām Rāzī’s Spiritual Guide, Shaykh Najm ud-Dīn Kubrā’, sitting thousands of miles away called out to the Imām and said, “O Rāzī! Say that you believe in the Oneness of Allāh without [the need of] proof.” The Shaykh calls out to the Imām, his Murīd thousands of miles away which reaches him and is repeated by Imām Rāzī. The devil, Iblis having no answer to this faith rendering answer was silenced and in anger ran away. It is hence established that even after acquiring knowledge of the Dīn [Islām] one still needs to have a Shaykh to protect one’s faith and remain steadfast. In our world, wherever there

is a war, the fighting soldiers need a commander, without one there is no war. Whether the war lasts for 2 to 4 days or 4 years, a commander is necessary.

Similarly, man and his war with the devil and with his inner base self [nafs] is not merely for 2 to 4 years rather is at constant war and this is a greater war. Once, upon returning from a battle the Messenger of Allāh, *salla Allāhu ‘alayhi wa Sallim*, said:

“We are setting forth towards a greater Jihād [struggle] from the lesser Jihād”

Meaning: the war – struggle against the wishes of the inner base self [nafs] is a war with the devil. This is a more gruesome war and therefore the commander required for such a gruesome war requires a powerful, wise and able mentor – a Shaykh or Pīr.

Therefore, it is a Sunna for every Muslim to make a pledge with Allāh in the hands of a perfect Pīr [Shaykh-e-Kāmil] so that he may be guided throughout his life in his struggle to elevate himself, fight his nafs and become a true servant of Allāh, *subhānahū wa ta’ālā*. A person who does not have a Shaykh, the devil himself is free to become his Pīr, since he has no spiritual guard protecting him from such influence.

Izz ibn ‘Abd al Salam on the walis of Shaytan

Izz ibn Abd al-Salam, the Shafi'i scholar and mujtahid Imam, writes:

“If one sees someone who can fly through the air, walk on water, or inform one of the unseen, but who contravenes the Sacred Law or Shariah by committing an unlawful act without an extenuating circumstance that legally excuses it, or who neglects an obligatory act without lawful reason, one may know that such a person is a devil Allah has placed there as a temptation to the ignorant. Nor is it far-fetched that such a person should be one of the means by which Allah chooses to lead men astray, for the Antichrist (al-Dajjal) will bring the dead to life and make the living die, all as a temptation and affliction to those who would be misled.”

Tariqah without Shariáh is heresy

Al-Junayd, the master of all the sufis' (Shaykh al-ta'ifah) was once told, there is a group who claim they arrive to a state in which legal responsibility (such as salaah, siyam) no longer applies to them.' They have arrived,' he replied, but to hell'

Ahmad Zarruq, the fifteenth century Maliki scholar and Muhaddith, commenting on the indispensability of both Sufism and the Shariah:

"So there is no sufism except through comprehension of Sacred Law or Shariah, for the outward rules of Allah Most High are not known save through it, and there is no comprehension of Sacred Law or Shariah without sufism, for works are nothing without the sincerity of approach, as expressed by the words of Imam Malik (Allah have mercy on him): 'He who practices sufism without learning Sacred Law or Shariah corrupts his faith, while he who learns Sacred Law or Shariah without practicing sufism corrupts himself. Only he who combines the two proves true.'"

Shaykh 'Uthman Dan Fuduye' Qadiri on the qualities of a Murshid Kamil

The Great Mujaddid and Mujahid, Shaykh 'Uthman Dan Fodio (rahimahullah) describes four levels of al-war'a (scrupulousness) with regards to Halaal and Haraam:

"As for what is permissible (halaal) and forbidden (haraam) - showing devout scrupulousness with regard to what is forbidden is a part of the deen. Devout scrupulousness (al-war`a) has four degrees:

[1] Devout scrupulousness which is a prerequisite for being a just person for testimony (`adaalati 's-shahaada). This is what takes a person from the afflictions connected to testimony (shahaada), the judiciary (qudaa) and the government (wilaaya) and it entails guarding oneself from all outward prohibited things.

[2] The devout scrupulousness of the righteous (war`a's-saaliheen) which is showing piety regarding the dubious actions (as-shubuhaat) which are subject to diverse possibilities.

[3] The devout scrupulousness of those fearfully aware (wa`ra'l-mutaqeen) which is avoiding the genuine permissible things (al-halaal'l-mahdi) which may lead him to commit what is forbidden. And

[4] the devout scrupulousness of the champions of truth (war`a 's-siddiqeen) which is avoiding everything which is other than Allah sub'haanahu, out of fear that even a moment will be expended from his life time which can cause him to lose any increase in

nearness to Allah `azza wa jalla - this is even when he knows and is absolutely certain that it will not end up being forbidden. These have their different grades."

### The Necessity of Suhbah with Murshid Kamil and Ijaazah to lead others a prerequisite of being a Shaykh of Tariqah

Shah Waliullah (rahmatullahi alayhi):

Then the Murshid must be one who has remained in the company of the mutaqqi ulama, learned adab from them, and diligently studied halal and haram.

He trembles in fear when he hears the orders and prohibitions from the Quran and Sunnah, and transforms his sayings, actions, and his whole life in accordance with the Quran and Sunnah.

If a Murshid is not a scholar it is expected of him to possess that much knowledge as is necessary to ensure he leads his life according to the Quran and Sunnah.

### Shaykh 'Uthman Dan Fuduye' al Qadiri on Tasawwuf

Shaykh 'Uthman Dan Fuduye' in his Usul 'I-Wilaayat defines the science of tasawwuf and then cites the opinions of the teachers and guides of the path of tasawwuf:

Realize my brother that the foundations for becoming a protected friend of Allah and the preconditions are built upon:

- [1] Adherence to the Book and the Sunna;
- [2] Avoiding corrupt passions and heretical innovation (bid`a);
- [3] Elevating the sanctity of the shaykhs;
- [4] Examining destructive character;
- [5] Persistence in the litanies; and
- [6] Avoiding compromise.

## Sayyidinaa Shaykh Junayd al Baghdadi on the foundations of Tasawwuf

Abu 'l-Qaasim al-Junayd, Radhi Allahu 'anhu said,

'All the spiritual paths (at-turuq) have been closed except following the footprints of the Messenger, Sall Allahu 'alaihi wa Aalihi wa Sallim.

'Our foundations (for tasawwuf) are six:

[1] The Book of Allah and the Sunna of His Messenger;

[2] Eating what is halaal;

[3] Refraining from insults;

[4] Avoiding sins;

[5] Repentance; and

[6] Discharging obligations.'

Abu Hamza al-Baghdadi, Radhi Allahu 'anhu said:

"Whoever knows the path of the Lord of Truth, There is no guide to the path of Allah ta`ala (tareeq Allah) except by following the Beloved, Sall Allahu 'alaihi wa Aalihi wa Sallim. Whoever adjoins himself to the conduct of the Sunna, Allah will illuminate his heart with the lights of inward knowledge. There is no spiritual station more noble than following the Beloved, Sall Allahu 'alaihi wa Aalihi wa Sallim, in his commands, deeds, words and character."

Shaykh as-Shayban was once asked, 'What is tasawwuf?' He responded:

"It is imitation and following the Messenger of Allah, Sall Allahu 'alaihi wa Aalihi wa Sallim."

## The Ignorant False Sufi Shaykhs, quotes from the Awliyā Allah

IMAM AHMAD RIDA KHAN [d.1339H] Radhi Allahu 'anhu wrote [Irshadaat-e-Ala' Hazrat] that the Saints of Almighty Allah state that an ignorant Sufi is a tool of the Devil. For the same reason, Sayyiduna Rasoolullah (Sall Allahu 'alaihi wa Aalihi wa Sallim) said:

"A Faqih (Aalim) is heavier than a thousand Aabids (Worshippers) upon Shaytān".

When an ignorant person worships or tries to tread on the path of Sufism, the Devil makes him dance on his fingertips by putting his reins in his mouth, the bridle in the nose and drags him to wherever he desires. The ignorant Sufi thinks that whatever he is doing is correct and excellent.

JUNAYD AL-BAGHDADI [d.298H] Radhi Allahu ‘anhu states that his Spiritual Master, SARI AL-SAQATI [d. 253H] Radhi Allahu ‘anhu prayed in the following words:

"May Allah first make you a Muhaddith (Scholar of Hadith) then a Sufi and not firstly a Sufi then a Muhaddith."

'Ilm-e Hadith' is knowledge of the Beloved Prophet Salla Allahu ta'ala 'alayhi wa Sallim sayings. These sayings [Ahadeeth] are the great source, after the Qur'an, of comments. A person has to prove his ability of memorizing the Ahadeeth and narrating them with all the sources. It is examined, tallied and certified by the authorities having such authorities in Ahadeeth. Shaykh Ahmed bin Zain bin Dahlan Makki, Shaykh Abdur Rehman Siraj and Imam Kaaba Shaykh Hussain bin Swaleh Jamallul Lail Makki were three sources of Ilm-e Hadeeth at that time.

Imam Ahmad Raza Khan Qadiri Radhi Allahu ‘anhu who in 1906 passed a judgment of kufr [Husam al-Haramain] against Maulana Qasim Nanotwi [1833-79], who was a leading "Sufi" and founder of the Dar al-Ulum at Deoband is a typical example showing 'ignorant sufi (s)' as a tool of the Devil.

Al Imam Abu Haamid Muhammad Al Ghazali [d.504H] may Allah be pleased with him, commenting on this du'a said,

"The meaning of Hadrat Sari Saqti's du'a (prayer) is that the one who first studies Hadith and Knowledge, then sets foot into Sufism, has indeed succeeded. But, he who wishes to become a Sufi before obtaining knowledge, has certainly put himself into total destruction."

Sayyidi Abul Qasim Junaid Baghdadi Radhi Allahu ‘anhu states:

"One who has not learnt the Qur'an al kareem and written the Hadith, that is, one who is ignorant about the Laws of Shariah, never follow him in anything pertaining to Tariqa and do not take him as your Pir because our knowledge of Tariqa is strictly in accordance with the Qur'an and Hadith (Shariah)."

Shaykh Sayyid as-Sari as-Saqati Radhi Allahu ‘anhu states:

"Tassawuf is the name of three qualities:

1. His Nur of Marifah (Knowledge of Allah) must not extinguish his 'Nur of Wara' (Piety).

2. Never speak from the knowledge of Batin (Interior) that may contradict the Zahir (exterior) Qur'an and Hadith.
3. Do not let Karamats (Miracles) caste a veil on those things which Allah has made Haraam."

### Haqiqah without Shari'ah

Shaykh Shihab al-Din Umar as-Suhrawardi Radhi Allahu 'anhu who was taken by his uncle to visit Sayyiduna al-Ghawth al-A'zam ABD'AL-QADIR AL-JILANI [d.561H] Radhi Allahu 'anhu said,

"The Haqiqah which is rejected by Shariah is not Haqiqah but irreligiousness."

The exoteric religious sciences of Islam (religious law and jurisprudence, references to the Qur'an and Hadith, theology, etc.) began simultaneously with the esoteric sciences of Sufism (self-purification, asceticism, and mysticism). There is no logical division between outer formal Islam and the inner school of Sufism. With the beloved Prophet Muhammad Sall Allahu ta'ala 'alayhi wa Sallim command of "seek knowledge even if it be in China"; the value of learning was given a divine status and great historic centers of learning were established. The wise and knowledgeable Pirs were attached to Tariqas (spiritual path leading to Almighty Allah), international 'brotherhoods' that disseminated both the exoteric and esoteric Islamic sciences throughout the Muslim world. The teaching of each Tariqa would be traceable through a Silsilah, the line of succession that connected members, through their Pir, with his master and in turn with their Masters. Ultimately this reached the Noble Companions of the beloved Prophet Salla Allahu ta'ala 'alayhi wa Sallim and the beloved Prophet Salla Allahu ta'ala 'alayhi wa Sallim himself.

From Mawlana Jalal al-Din Rumi Allah be pleased with him:

|False Sufis steal the words of the Sufis and present them as their own, and thus trick people with the beautiful teachings, which they are merely imitators of. They do not have true knowledge of that which they are speaking. Many of the great Sufi Shuyukh speak of deceptive false Sufis - these people take the title of "Sufi" because it gives them a certain amount of prestige and power, and they take advantage of those who cannot tell false Sufism from the real thing."

On the topic of false Sufis, MAWLANA RUMI Radhi Allahu anhu says:

A disciple who is trained by a man of Allah will have a pure and purified spirit. But he who is trained by an imposter and hypocrite and who learns theory from him will be just like him: despicable, weak, incapable, morose, without any exit from uncertainties, and deficient in all his senses.

"As for the unbelievers -- their protectors are idols that bring them forth from the light into the shadows." (Al-Qur'an 2:257).

[From the "Fihi ma fihi," translated by W. C. Chittick in "The Sufi Path of Love: the Spiritual Teachings of Jalaluddin Rumi," p. 145]

Furthermore, on the topic of false Sufis and the harm they do, Jalal al-Din Rumi says (in poetry):

You are the disciple and guest of someone who in his vileness

Will steal away all your attainments.

He is not victorious -- how will he make you victorious?

He will not give you light, he will make you dark.

Since he has no light, how can others receive light through associating with him?

Like a blind man who cures eyes: With what will he anoint your eyes other than wool? [...]

He has no scent or trace of Allah, but his claims are greater than those of Seth or Adam.

The devil himself is embarrassed to appear before him; he keeps on saying,

"We are of the saints and even greater."

He steals many of the words of the dervishes, so that people may think he really is someone.

In his talks he even cavils at Bayazid; Yazid himself is ashamed of him. (\*)

He is destitute of the bread and provisions of heaven:

Allah has not thrown him a single bone.

[From the Mathnawi of Jalaluddin Rumi, Book I, vv. 2265-68, 72-76, translated by W. C. Chittick in "The Sufi Path of Love: the Spiritual Teachings of Jalaluddin Rumi," p. 145-6.]

(\*) Bayazid refers to the great Wali Allah, Bayazid al-Bistami; Yazid refers to the oppressive ruler.

Therefore we see that a great Shaykh such as Jalal al-Din Rumi alayhir rahman warns us of the false Sufis. False Sufis may even be more prevalent today than they were in the past. We must distinguish between true Sufis, who follow the Shari'ah, and false Sufis, who often do not.

We pray that Allahu ta ála forgive us our mistakes, guide us aright on the straight path and protect us and our children from the vile ambushes of Shaytan in the form of the self-proclaimed so-called Sufi Shaykhs, amin.

Wa maa ‘alaynaa Illal Balaaghul Mubin.

Wa Sall Allahu ta ‘ala ‘alaa Sayyidinaa wa Mawlaanaa Muhammadin wa ‘Alaa Aalihi wa Sahbihi wa Awliyaaahi wa Sallim tasliman kathiran kathira Yaa Khayrun Naasireen, wal Hamdulillahi Rabbil ‘Alameen