



SILSILAH AL-DHAHAB

# SILSILAH AL-SĀDĀT AL-NAQSHBANDIYYAH



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**AL-NAQSHBANDIYYAH**

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## INTRODUCTION



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Allāh Ta‘ālā says in Sūrah al-Māidah, āyah 35: “**O you who have believed, fear Allāh and seek wasīlah (the means of nearness) to Him and strive in His cause so that you may succeed.**” Hađrat Ismā‘īl Haqqi Bursawī interpreted this āyah in his tafsīr book, Rūh al-Bayān: “The āyah al-karīmah clearly and explicitly orders to seek a wasīlah (means), which proves that it is necessary. Because the riḍā (pleasure, contentment) of Allāh Ta‘ālā is only obtained through a wasīlah. And the wasīlah are the scholars of truth and the shuyūkh of the ḥarīqahs...”

Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “[Perfect]‘Ulamā are the heirs of the prophets.” Imām Rabbānī (quddisa sirruhū) stated that the inheritance left by the prophets comprises two types of knowledge, namely “Ilm al-Ahkām” (See the glossary) and “Ilm al-Asrār” (See the glossary). He further emphasized that a wārith-e haqīqī (genuine heir) must possess both types of knowledge. Those who inherit only one of these cannot be regarded as a wārith-e haqīqī.<sup>1</sup>

Perfect ‘Ulamā and wārith-e haqīqī are the personalities who are blessed with both knowledge. The mashāikh in the Silsilah al-Sādāt al-Naqshbandiyyah are the absolute scholars and the true heirs mentioned in the hadīth al-sharīf. Murshid-e Kāmils (Perfect Guides) attained

<sup>1</sup> Imām Rabbānī Aḥmad b. ‘Abdul-Ḥād al-Fārūqī al-Sirhindī (quddisa sirruhū), Maktūbāt (al-Durar al-Maknūnāt) I-III (Translation into Arabic by Muḥammad Muरād al-Qazānī) Fazilet Publishing, Istanbul, 2012, Volume 1, Letter 268.

all the perfection and ranks by their perfect adherence to Rasūlullāh (sallallāhu ‘alayhi wa sallam) and being his heir. They were charged and authorised by Rasūlullāh (sallallāhu ‘alayhi wa sallam) to invite people [to Islam] and guide them.<sup>2</sup>

Hadrat Imām Rabbānī (quddisa sirruhū) described a Murshid-e kāmil in the following way: “Murshid-e kāmil is a person from whom you benefit on the path to reach Allāh Ta‘ālā and from whom you receive guidance along this journey. This position is held through teaching and learning, and not by donning a dervish hat or cloak, or by genealogy”.<sup>3</sup>

A person who sets out on an unfamiliar road without a guide in the dark of night is faced with many dangers. Murshid-e Kāmils guide their murīds (disciples) in the dark of night and treat the hearts that are spiritually ill.

Ill people should find qualified doctors and be treated. Seeing an unqualified doctor and using the medicine they prescribed may seem to relieve the pain at first, but in fact, it causes the illness to worsen. Hadrat Imām Rabbānī (quddisa sirruhū) informed that being in the ṣuhbah (See the glossary) of those who claim to be in the position of irshād (guidance) who are not competent in guidance, and following them would be a deadly poison and cause a devastating disease.<sup>4</sup>

After completing their studies in Islamic sciences, many great ‘ulamā (scholars) followed a wārith-e haqīqī (genuine heir), the murshid of their time, to attain spiritual knowledge, remained in their khidmah (service) and ṣuhbah (See the glossary).

Hadrat Imām A‘zam Nu‘mān bin Thābit became a murīd of Hadrat Ja‘far al-Sādiq (radiyallāhu anhu) and regarding his bay‘ah (See the glossary), he said: “If it were not for these two years (in which I became a murīd of Hadrat Ja‘far al-Sādiq), Nu‘mān would have been a loser.” which reads in Arabic,<sup>5</sup> لَوْلَا السَّتَّانُ لَهُلَكَ النَّعْمَانُ“

2 Abdurrahmān bin Aḥmad al-Jāmī (Mulla Jāmī), Nafakhāt al-UNS min Haḍarāt al-Quds, Dār al-Kutub al-‘Ilmiyyah, 2003, p.14.

3 Imām Rabbānī, Maktūbāt, Volume 1, Letter 190; Volume 2, Letter 19.

4 Imām Rabbānī, Maktūbāt, Volume 1, Letter 61.

5 Muḥammad Ma‘sūm, Maktūbāt al-Ma‘sūmiyyah, (Ottoman Turkish Translation), Matbaa-i Lito-grafya, İstanbul, 1277, volume 2, page 42; Muḥammad Faḍlullāh Sarhandī (Sīrhīndī) Fārūqī, “Umdah al-Maqāmāt Translation, (Translated by Suleyman Kuku) Damra Publishing, 2007, p.54.