



SILSILAH AL-DHAHAB

SILSILAH AL-SĀDĀT AL-NAQSHBANDIYYAH



Fazilet Publishing / 208

SILSILAH AL-DHAHAB
SILSILAH AL-SĀDĀT
AL-NAQSHBANDIYYAH

Prepared By

Fazilet Publishing Research Team

Graphics – Design

Camlica Graphic Services

Printing and Binding

Çamlıca Basım Yayın ve Tic. A.Ş.



FAZİLET
NEŞRİYAT

Certificate No: 46592

ISBN: 978-625-8027-86-0

First Edition, Istanbul 2025

Contacts:

Baglar Mah. Mimar Sinan Cad.

No:54 Gunesli – Bagcilar / Istanbul / TURKEY

Tel: +90 (0) 212 657 88 00

www.fazilet.com.tr

bilgi@fazilet.com.tr

©All rights reserved by Çamlıca Basım Yayın ve Tic. A.Ş.

Fazilet Neşriyat is a subsidiary of Çamlıca Basım Yayın ve Tic. A.Ş.

CONTENTS



1. ABŪ BAKR AS-ŞIDDĪQ (RAḌIYALLĀHU ANHU)	23
His Epithets.....	25
How He Became a Mu'min and Invited Others to Īmān	26
Affirming the Miracle of Mi'rāj.....	26
Hijrah With Rasūlullāh (ṣallallāhu 'alayhi wa sallam)	27
Rasūlullāh (ṣallallāhu 'alayhi wa sallam) Instructing Him With Dhikr-e Khafī (See the glossary).....	30
His Firāsah (Insight, Intuition).....	31
His Caliphate.....	32
To Recognise the Virtue of a Person of Faḍīlah (Virtue).....	33
His Generosity	34
His Humbleness	34
His Taqwā	34
The Most Virtues Amongst People After the Prophets	35
The Matters in Which Ḥaḍrat Abū Bakr (raḍiyallāhu anhu) Was First.....	36
The Matters in Which Ḥaḍrat Abū Bakr (raḍiyallāhu anhu) Was Second After Rasūlullāh (ṣallallāhu 'alayhi wa sallam)	36
Ḥaḍrat Abū Bakr (raḍiyallāhu anhu) In the Words of Ḥaḍrat 'Umar (raḍiyallāhu anhu)	37
Some Ahādīth al-Sharīfah Regarding His Virtue	38
Some Ahādīth al-Sharīfah That He Narrated	40

Words Regarding His Virtue	42
Some of His Wise Sayings	44
The Excellence of Ḥaḍrat Abū Bakr (raḍiyallāhu anhu) as Explained in Maktūbāt al-Sharīfah	45
His Demise and Qabr-e Sharīf	47
Permission Sought for His Burial	47
2. SALMĀN AL-FĀRISĪ (RAḌIYALLĀHU ANHU).....	51
How He Was Blessed with Islam	54
His Liberation from Slavery	58
His Efforts During the Battle of Khandaq (Trench).....	59
Conquest of Persia and Being Governor of Madāin	61
His Humbleness	62
Nafs Will Lose Hope in Giving You Whispers	62
At Night People Are in Three Groups.....	63
Night ‘Ibādah	63
Deeds Are According to Intentions	63
Salām: The Greatest Gift.....	64
Goodness is Not in Wealth but Deeds.....	65
Why Are You Crying.....	65
Some Aḥādīth al-Sharīfah Regarding Salmān al-Fārisī (raḍiyallāhu anhu).....	66
Some Aḥādīth al-Sharīfah That He Narrated	67
Some of His Wise Sayings	68
His Demise and Qabr-e Sharīf	70
3. ḤAFĪD ŞİDDÎQ AKBAR QĀSİM (RAḌIYALLĀHU ANHU).....	73
His ‘Ilm and Taqwā.....	75
Some Aḥādīth al-Sharīfah That He Narrated	76
Some of His Wise Sayings	77
His Passing Away	77
4. IMĀM JA‘FAR AL-ŞĀDIQ (RAḌIYALLĀHU ANHU).....	79
His Advice to Sufyān al-Thawrī (raḍiyallāhu anhu)	82

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.”** Haḍrat Ismā‘īl Haqqi Bursawī interpreted this āyah in his tafsīr book, Rūḥ 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 ṭarīqahs...”

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.¹

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

¹ Imām Rabbānī Aḥmad b. ‘Abdul-Aḥad al-Fārūqī al-Sirhindī (quddisa sirruhū), Maktūbāt (al-Durar al-Maknūnāt) I-III (Translation into Arabic by Muḥammad Murād 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.²

Ḥaḍrat Imām Rabbānī (quddisa sirruhū) described a Murshid-e kāmīl in the following way: “Murshid-e kāmīl 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”.³

A person who sets out on an unfamiliar road without a guide in the dark of night is faced with many dangers. Murshid-e Kāmīls 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. Ḥaḍrat Imām Rabbānī (quddisa sirruhū) informed that being in the ṣuḥbah (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.⁴

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 ṣuḥbah (See the glossary).

Ḥaḍrat Imām A‘zam Nu‘mān bin Thābit became a murīd of Ḥaḍrat 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 Ḥaḍrat Ja‘far al-Sādiq), Nu‘mān would have been a loser.” which reads in Arabic,⁵ “لَوْلَا السَّنَتَانِ لَهَلَكَ النُّعْمَانُ”

2 Abdurrahmān bin Aḥmad al-Jāmī (Mulla Jāmī), Nafakhāt al-Uns min Ḥaḍarāt 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‘sum, Maktūbāt al-Ma‘sumiyyah, (Ottoman Turkish Translation), Matbaa-i Lito-grafya, Istanbul, 1277, volume 2, page 42; Muḥammad Faḍlullāh Sarhandī (Sirhindī) Fārūqī, “Umdah al-Maqāmāt Translation, (Translated by Suleyman Kuku) Damra Publishing, 2007, p.54.