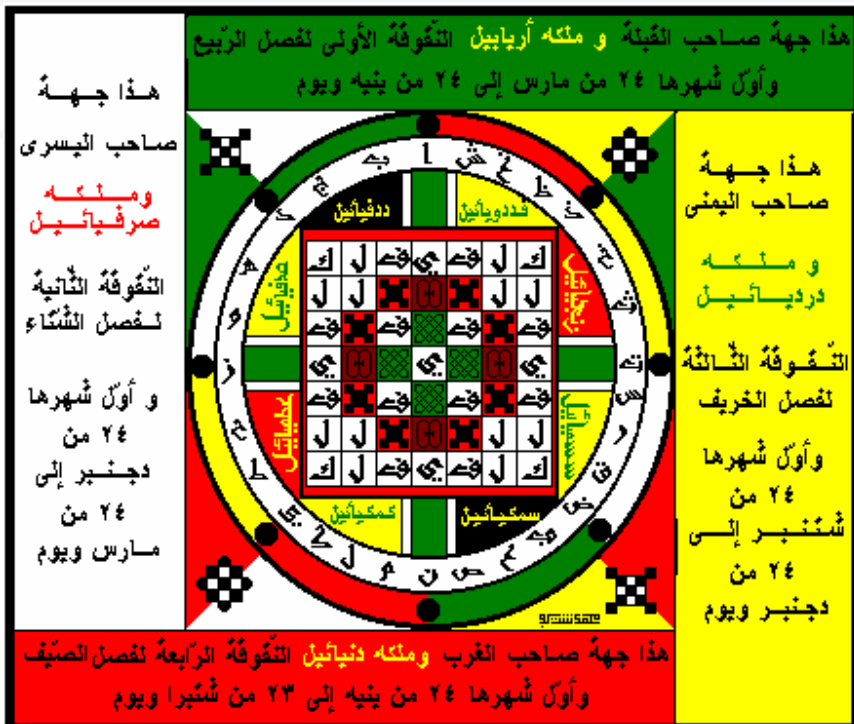


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As-Silaasil ad-Dhahabiyya Li Saadat as-Suufiyya



The Golden Chain of the Masters of the Spiritual Path

By

The *Qutb'l-Ghawth* the Sword of Truth the Light of the Age the Renewer of the Religion
the *Amir'l-Mu'mineen Muhy'd-Deen*

Institute of Islamic - African Studies International
Shehu Uthman Dan Fuduye'

May Allah engulf him in His mercy Amen

Translation by

Shaykh **Muhammad Shareef** bin Farid

May Allah pardon him and forgive his teachers, parents, wives, and children - Amen

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

In the name of Allah the Beneficent the Merciful. May Allah bless and give peace upon our master, his family and Companions. Says the poor slave in need of the mercy of his Lord - Uthman ibn Muhammad ibn Uthman, known as Dan Fodio, may Allah engulf him in His mercy Amen.

All praise is due to Allah who has classified us among the cadre of the Community of Muhammad and has made us among the saints by means of the Golden Chain. Peace and blessings be upon Muhammad the master of all of the people of the Holy Presence and upon his family and Companions the owners of brilliant virtues. To continue: This is the book called

THE GOLDEN CHAIN OF THE SUFIC MASTERS

I have classified this work into an introduction and seven chapters.

- I Chapter One: Concerning the Foundation of the Instruction of the *Kalimat 's-Shahaada* From the Prophet, May Allah Bless Him and Grant Him Peace in Accordance With the Special Method of Our Masters Among the Sufis, May Allah Be Pleased With Them.
- II Chapter Two: Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Qaadiyya* Path.
- III Chapter Three: Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Khalwatiyya* Path.
- IV Chapter Four: Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Mahmudiyya* Path.
- V Chapter Five: Concerning the Foundation of Wearing the *Sufic* Cloth From the Prophet, May Allah Bless Him and Grant Him Peace in Accordance With the Special Method of the Our Masters Among the Sufis, May Allah Be Pleased With Them.
- VI Chapter Six: Concerning Our Chain of Authority in Wearing the *Sufic* Cloth From the *Qaadiyya* Path.
- VII Chapter Seven: Concerning the Methodology of Taking Mediation With the Saints of Allah ta`ala, May Allah Be Pleased With Them.

Introduction

I say and success is with Allah, Abd 'l-Wahaab 's-Sha`rani says in his Madaarij 's-Saalikeen, "Realize, O disciple, may Allah give you and us success in seeking after his pleasure, whoever does not know his fathers and grandfathers in the Path (*tareeq*), then he is blind and perhaps he will trace his ancestry to other than his true father. He will then be included among those about whom the Prophet, may Allah bless him and grant him peace, said: 'Allah curses the one who traces his ancestry to other than his true father.' For this reason all of the righteous ancestors (*as-salaf 's-saalih*) have proceeded in teaching the disciples about the courtesies of their fathers and instructing them about their lineage. All of them are agreed upon the fact that the one who has no sound relationship with the People, then he is illegitimate and has no connection with the Path. Further, it is not permissible for him to publish anything or sit in order to guide the disciples, except after he has taken the courtesies of the Path (*'adab't-tareeq*) from a perfected *Shaykh* about whose eminence there is unanimous agreement. The *Shaykh* then informs him about the Path and then gives unambiguous permission for guidance, instructions and then dresses him in the cloth in accordance with the prerequisites laid down by the ancestors, may Allah be pleased with them.

It is necessary for you, my brothers, to seek entrance into the chain of the saints of Allah through instructions in the *kalimat 's-shahaada* and investment with the *sufic* cloth. The benefits for entrance into this golden chain are:

- [1] the attainment of relationship by means of their mediation;
- [2] the blessings of having a interconnection with them; and
- [3] the binding of their hearts one to another until it reaches the very heart of the Messenger of Allah, may Allah bless him and grant him peace, then to Allah `izza wa jalla.

The least of what will be attained by the disciple when he enters the chain of authority of the People, through instructions or by investment with the cloth; is that when the link of his soul advances, the spirits of the saints from his teacher up to the Messenger of Allah, may Allah bless him and grant him peace, responds to him to the very presence of Allah `izza wa jalla. On the other hand whoever does not enter into their Path, no one will respond to him when the disconnected link of his soul advances towards something. So understand! Along with instructions in the *kalimat 's-shahaada* and wearing the *sufic* cloth, there must be the binding of the disciple with his teacher and surrendering to his judgement concerning his soul."

Shaykh Abd 'r-Ra`uf says in his al-Kawaakib 'd-Duriyya Fi Taraajum 's-Saadaat 's-Suffiyya, "`Abd 'l-Wahaab 's-Sha`rani says, 'In spiritual instructions and initiation (*talqeen*) there are two types of benefits: [1] general benefits; and [2] special benefits. As for the general benefits are concerned, when one is initiated into the chain of authority of the People, it will be as though he has become one of the links from among their chain. Thus, when he advances towards an affair all of the links of the entire chain moves with him in that affair. However, whoever has not recieved instructions and initiation (*wa man lam yatalaqqan*), he is like a disconnected link when he advances in anything no one moves with him in that affair due to the lack of his affiliation with anyone. As for the special benefits of initiative instructions in the spiritual journey (*suluuk*) after entering the chain; its ceremony is that the *Shaykh* faces him and when he says 'Say - **Laa ilaha illa**

Allah', he unloads upon the disciple all that has been apportioned for him from the sciences of the *shari`a* after which there will be no need for the disciple to study books."

I say, it says in the Madaarij 's-Saalikeen, "Our *Shaykh*, may Allah be pleased with him once informed us that the chain of authority (*sanad*) of initiative instructions of the remembrance (*dhikr*) for the disciple is to be mentioned after instructing and initiating him (*talqeenhu*), while the chain of authority of investment with the *sufic* cloak is to be mentioned before investing him with it. He then said to me, 'This was the procedure of the righteous ancestors, may Allah be pleased with all of them'." Here ends the introduction after which we will proceed to delineate the chapters of the book.



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Chapter One

Concerning the Foundation of the Instruction of the *Kalimat 's-Shahaada* From the Prophet, May Allah Bless Him and Grant Him Peace in Accordance With the Special Method of Our Masters Among the Sufis, May Allah Be Pleased With Them

I say and success is with Allah, realize that the foundation of initiative instructions (*talqeen*) in this *kalimat* in the way in which we have indicated is in accordance with what has been related by at-Tabraani, al-Bazaari and others that the Messenger of Allah may Allah bless him and grant him peace, instructed (*laqqana*) his Companions in the *kalimat* of **Laa ilaha illa Allah**, both in a group (*jamaa`at*) and individually (*furaaday*). As for the instruction of the Companions in a group, Shadaad ibn Aws, may Allah be pleased with him said: "We were once with the Prophet, may Allah bless him and grant him peace when he said:

((هَلْ فِيكُمْ غَرِيبٌ؟))

'Are there any strangers among you?' He meant by that the People of the Book. We then answered, 'No O Messenger of Allah.' He then ordered us to lock the door. He then said:

((ارْفَعُوا أَيْدِيَكُمْ، وَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ))

'Raise your hands and say - **Laa ilaha illa Allah.**' We then raised our hands and said: '**Laa ilaha illa Allah**', for some time. Then the Messenger of Allah, may Allah bless him and grant him peace said:

((اللَّهُمَّ إِنَّكَ بَعَثْتَنِي بِهَذِهِ الْكَلِمَةِ وَأَمَرْتَنِي بِهَا وَوَعَدْتَنِي عَلَيْهَا الْجَنَّةَ، وَإِنَّكَ لَا تُخْلِفُ الْمِعَادَ))

'O Allah, You sent me with this *kalimat*. You ordered me to adhere to it and You promised me Paradise because of it. You do not go against Your promise.' He, may Allah bless him and grant him peace, then said:

((أَلَا أَتَبَشَّرُوكُمْ فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكُمْ))

'Will you all not rejoice! For Allah has forgiven you!'

As for his instruction, may Allah bless him and grant him peace, to his Companions individually, Ali ibn Abi Taalib, may Allah be pleased with him said: "I once asked the Messenger of Allah, may Allah bless him and grant him peace a question. I said:

يَا رَسُولَ اللَّهِ ذُلَّنِي عَلَى أَقْرَبِ الطَّرِيقِ إِلَى اللَّهِ، وَأَسْهَلَهَا عَلَيَّ عِبَادَةٍ وَأَفْضَلَهَا عِنْدَ اللَّهِ تَعَالَى؟

'O Messenger of Allah! Guide me to the nearest path to Allah, the easiest path to His slaves and the best path with Allah ta`ala?' The Messenger of Allah, may Allah bless him and grant him peace said:

((يَا عَلِيُّ عَلَيْكَ بِمُدَاوِمَةِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ سِرًّا وَجَهْرًا))

'O Ali! It is a must that you always be in the remembrance of Allah `azza wa jalla, secretly and openly (silently and aloud).' Ali, may Allah be pleased with him then said:

((كُلُّ النَّاسِ ذَاكِرُونَ وَإِنَّمَا أُرِيدُ أَنْ تَخْصِنِي بِشَيْءٍ))

'All the people do remembrance of Allah. However, I want for you to single me out with something special.' Then the Messenger of Allah, may Allah bless him and grant him peace said:

((مَهْ يَا عَلِيُّ! أَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيِّينَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ، وَلَوْ أَنَّ السَّمَوَاتِ السَّبْعَ
وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِمْ لَا إِلَهَ إِلَّا اللَّهُ))

'Pay attention Ali! The best of what I have said and the Prophets before me is **Laa ilaha illa Allah**. If the seven heavens and the seven earths were placed upon the scales and **Laa ilaha illa Allah** were placed upon the scales, then the **Laa ilaha illa Allah** would outweigh them.' Then the Messenger of Allah, may Allah bless him and grant him peace said:

((يَا عَلِيُّ لَا تَقُومُ السَّاعَةُ وَعَلَى الْأَرْضِ مَنْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ))

'O Ali! the Hour will not be established as long as there is someone upon the earth who says **Laa ilaha illa Allah**!' Ali, may Allah be pleased with him then said:

كَيْفَ أَذْكَرُهَا يَا رَسُولَ اللَّهِ؟

'What is the methodology of saying it, O Messenger of Allah?' He, may Allah bless him and grant him peace said:

((غَمَضُ عَيْنَيْكَ وَأَسْمَعُ مِنِّي لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْ أَنْتَ ثَلَاثَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَا
أَسْمَعُ))

'Close your eyes and listen to me say **Laa ilaha illa Allah** three times. Then you say three times **Laa ilaha illa Allah** while I listen to you.' Then the Messenger of Allah, may Allah bless him and grant him peace raised his voice and said while his eyes were closed - **Laa ilaha illa Allah** three times while Ali listened. Then Ali, may Allah be pleased with him said while his eyes were closed - **Laa ilaha illa Allah** three times, while the Prophet, may Allah bless him and grant him peace listened.'

This is the foundation of the chain of authority of the People in the initiative instructions of the *kalimat 's-shahaada*. The Prophet, may Allah bless him and grant him peace, ordered that the door be locked as was mentioned previously and said:

((هَلْ فِيكُمْ غَرِيبٌ؟))

'Are there any strangers amongst you?' - as an indication that the Path of the People (*tareeq 'l-qawm*) is built upon concealment and that it is not permissible to mention their teachings in the presence of those who are not among their art nor in the presence of those who do not believe in them. Then **Ali**, may Allah be pleased with him instructed **al-Hassan 'l-Basri**. **Al-Hassan 'l-Basri** instructed **Dawuud 't-Taa'i**. **Dawuud** instructed **Ma`ruuf 'l-Karkhi**. **Ma`ruuf** instructed **Sariyya 's-Saqti**. **Saariyya 's-Saqti** instructed **Abu 'l-Qaasim 'l-Junayd 'l-Baghdadi**, who was the *Imam* of the circle of the *Sufis*. To him has been attributed the majority of their chains of authority (*asaaneed*).

Chapter Two

Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Qaadiyya* Path

As for our chain of authority in the initiative instruction of the *kalimat 's-shahaada* in the *Qaadiyya* Path, we took it from **Ali 'I-Hajj 'I-Magribi**. He instructed and initiated us in this noble pronouncement by way of taking blessings (*'ala sabeel 't-tabarruk*) and he gave us license for that (*ajaazanaa bi dhaalika*) just as he was instructed by **'Abd 'r-Rahman ibn Faydallah**. He in turn was instructed in this noble pronouncement by his teacher, his paternal cousin, **al-Hajj 'Ali**. He in turn took it from his brother **Shaykh Mahmud**. He in turn took it from his paternal uncle **Shaykh Faydallah**. He in turn took it from his brother, **Shaykh 'Ali**. He in turn took it from his father, **Shaykh Farajallah**. He in turn took it from his father, **Shaykh 'Abd 'I-Qaadir**. He in turn took it from his father, **Shaykh 'Abd 'r-Raaziq**. He in turn took it from his father, **Shaykh Mahmud**. He in turn took it from his father, **Shaykh Farajallah**. He in turn took it from his father, **Shaykh Muhammad**. He in turn took it from his father, **Shaykh 'Ali**. He in turn took it from his father, **Shaykh Rajab**. He in turn took it from his father, **Shaykh 'Ali**. He in turn took it from his father, **Shaykh Ahmad**. He in turn took it from his father, **Shaykh 'Abd 'r-Razaaq**, the offspring of **Shaykh 'Abd 'I-Qaadir 'I-Jaylani**. He in turn took it from his father, **Shaykh 'Abd 'I-Qaadir 'I-Jaylani**. He in turn took it from his teacher, **Shaykh Abu Sa'id 'I-Mubaarak 'I-Muhrami**. He in turn took it from his teacher, **Shaykh Abu 'I-Hasan 'I-Hakkaari**. He in turn took it from his teacher, **Shaykh Abu 'I-Faraj 't-Tartuusi**. He in turn took it from his teacher, **Shaykh 'Abd 'r-Rahman 't-Tamimi**. He in turn took it from his teacher, **Shaykh Abu Bakr 's-Shibli**. He in turn took it from his teacher, **Shaykh Abu 'I-Qaasim 'I-Junayd 'I-Baghdadi**. He in turn took it from his teacher, **Shaykh Sariyya 's-Saqt**. He in turn took it from his teacher, **Shaykh Ma'ruf 'I-Karkhi**. He in turn took it from his teacher, **Shaykh Dawuud 'Taa'i**. He in turn took it from his teacher, **Shaykh Habeeb 'I-'Ajami**. He in turn took it from his teacher, **Shaykh Hasan 'I-Basri**. He in turn took it from his teacher, **Amir 'I-Mu'mineen 'Ali ibn Abi Taalib**. He in turn took it from the **Messenger of Allah**, may Allah bless him and grant him peace. He in turn took it from **Jibreel**, upon him be peace. He in turn took it from **Mikaa'eel**, upon him be peace. He in turn took it from **Israfeel**, upon him be peace. He in turn took it from the **Lord of Might**, majestic is His Majesty and universal is His bounty.

Chapter Three

Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Khalwatiya* Path

As for our chain of authority (*sanadanaa*) in the initiative instructions of this noble pronouncement in the *Khalwatiyya* Path, we were instructed and initiated in it by the Noble **Abu 't-Tawfeeq Umar** by way of blessing (*`ala sabeel 't-tabarruk*) as he was instructed in it by his father, **Abu 'l-Amaana Jibreel ibn Umar**. He in turn was instructed in this noble pronouncement from *Shaykh 's-Shareef Muhammad ibn Saalim 'l-Hafnaawi*, may Allah be pleased with him. He in turn took it from the immense Pole, the free Gnostic **ss-Sayyid Mustafa ibn Kamaaludeen 'l-Bakri**. He in turn took it from the knower of Allah **`Abd 'l-Lateef 'l-Khalwati 'l-Halabi**. He in turn took it from the knower of Allah, **Mustafa Afendi 'l-Adranwi**, named after the place of his origin. He in turn took it from **`Ali Qaraa Pasha Afendi 'l-Anwaari**. He in turn took it from **`Ali Qaraa Pasha Afendi**. He in turn took it from **Isma`il 'l-Jurruumi**. He in turn took it from **Sidi Umar 'l-Fuw'aadi**. He in turn took it from **Muhyiddeen 'l-Qastamuuni**. He in turn took it from **Sha`baan Afendi 'l-Qastamuuni**. He in turn took it from **Khayruddeen 't-Tawwufaadi**. He in turn took it from al-Jalabi famous as **Jamaal 'l-Khalwati**. He in turn took it from **Muhammad ibn Baha'udeen 'l-Arzdanjani**. He in turn took it from **Sidi Yahya 'l-Baakuubi**. He in turn took it from **Sadruddeen 'l-Khayaali**. He in turn took it from **Sidi 'l-Hajj `Izzaddeen**. He in turn took it from **Muhammad Mabraama 'l-Khalwati**. He in turn took it from **Umar 'l-Khalwati**. He in turn took it from his brother, **Muhammad 'l-Khalwati**. He in turn took it from **Ibrahim 'z-Zaahid 't-Taklaani**. He in turn took it from **Sidi Jamaaluddeen 't-Tabrizi**. He in turn took it from **Shihaabuddeen Muhammad 's-Shiraazi**. He in turn took it from **Ruknuddeen Muhammad 'n-Najaashi**. He in turn took it from **Qutbuddeen 'l-Abhaari**. He in turn took it from **Abu 'n-Najeeb 's-Sahrawardi**. He in turn took it from **Umar 'l-Bakri**. He in turn took it from **Wajeehuddeen 'l-Qaadi**. He in turn took it from **Muhammad 'l-Bakri**. He in turn took it from **Muhammad 'd-Dinawari**. He in turn took it from **Mamshad 'd-Dinawari**. He in turn took it from the master of the group of the *sufis*, **al-Junayd ibn Muhammad 'l-Baghdadi**. He in turn took it from his teacher, **Shaykh Sariyya 's-Saqti**. He in turn took it from his teacher, **Shaykh Ma`ruf 'l-Karkhi**. He in turn took it from his teacher, **Shaykh Dawuud 'Taa'i**. He in turn took it from his teacher, **Shaykh Habeeb 'l-`Ajami**. He in turn took it from his teacher, **Shaykh Hasan 'l-Basri**. He in turn took it from his teacher, **Amir 'l-Mu'mineen `Ali ibn Abi Taalib**. He in turn took it from the **Messenger of Allah**, may Allah bless him and grant him peace.

Chapter Four

Concerning Our Chain of Authority in the Instructions of the *Kalimat 's-Shahaada* in the *Mahmudiya* Path

As for our chain of authority (*sanadanaa*) in the initiative instructions of this noble pronouncement in the *Mahmudiyya* Path, we were instructed and initiated in it by **Shaykh Muhammad ibn Saddiq**, known as Amkadhan, by way of blessing. He in turn was instructed in it by **Shaykh Ahmaad**, the *Shaykh* of the people of Aliyafas. He in turn took it from the *Shaykh* known by his honorific name **Ibn 's-Shaykh Ahmad 's-Saadiq**. He in turn took it from **Shaykh Ahmad ibn Amina**. He in turn took it from **Shaykh `Abdullah**. He in turn took it from **Shaykh Muhammad 'l-Muneer**. He in turn took it from the majestic and blessed **Shaykh Haruun ibn Muhammad ibn 'l-Hajj Ahmad**. He in turn took it from the knower of Allah **Sidi Shaykh `Abd 'l-Qaadir 'l-Kaylani**, the father of *Shaykh* Uways 'l-Qarani. He in turn took it from the scholarly saint **Shaykh Muhammad ibn Muhammad**, known as Amizidilki. He in turn took it from the *Shareef Shaykh Mahmud 'l-Baghdadi*. He in turn took it from **Shaykh Yusef ibn `Ali 'l-Hamdi 'l-Marzafuni 'l-Qustuntini**. He in turn took it from **Shaykh al-Aqraani** the Beauty of the *deen* and *milla*. He in turn took it from **Shaykh Baha'uddeen Umar 'l-Azdanjaani**. He in turn took it from **Shaykh Sidi Yahya 'l-Baakuubi**. He was from among the civil servants of Sharwaan. For a brief biography of his life examine the [ar-Risaalat' n-Nafhaat 'l-Ilaahiya](#) of the Knower of Allah, the *qutb*, Muhammad as-Samaani, may Allah be pleased with him. He in turn took it from **Sadruddeen 'l-Khayaali**. He in turn took it from **Sidi 'l-Hajj `Izzaddeen**. He in turn took it from **Muhammad Mabraama 'l-Khalwati**. He in turn took it from **Umar 'l-Khalwati**. He in turn took it from his brother, **Muhammad 'l-Khalwati**. He in turn took it from **Ibrahim 'z-Zaahid 't-Taklaani**. He in turn took it from **Sidi Jamaaluddeen 's-Sareeri**. He in turn took it from **Shihaabuddeen Muhammad 's-Shiraazi**. He in turn took it from **Ruknuddeen Muhammad 'n-Najaashi**. He in turn took it from **Qutbuddeen 'l-Abhaari**. He in turn took it from **Abu 'n-Najeeb 's-Sahrawardi**. He in turn took it from **Umar 'l-Bakri**. He in turn took it from **Wajeeduldeen 'l-Qaadi**. He in turn took it from **Muhammad 'l-Bakri**. He in turn took it from **Muhammad 'd-Dinawari**. He in turn took it from **Mamshad 'd-Dinawari**. He in turn took it from the master of the group of the *sufis*, **al-Junayd ibn Muhammad 'l-Baghdadi**. He in turn took it from his teacher, **Shaykh Sariyya 's-Saqti**. He in turn took it from his teacher, **Shaykh Ma`ruf 'l-Karkhi**. He in turn took it from his teacher, **Shaykh Dawuud 'Taa'i**. He in turn took it from his teacher, **Shaykh Habeeb 'l-`Ajami**. He in turn took it from his teacher, **Shaykh Hasan 'l-Basri**. He in turn took it from his teacher, **Amir 'l-Mu'mineen `Ali ibn Abi Taalib**. He in turn took it from the **Messenger of Allah**, may Allah bless him and grant him peace. He in turn took it from **Jibreel**, upon him be peace. He in turn took it from the **Lord of Might**, majestic is His Majesty and universal is His bounty.

Chapter Five

Concerning the Foundation of Wearing the *Sufic* Cloak From the Prophet, May Allah Bless Him and Grant Him Peace in Accordance With the Special Method of Our Masters Among the Sufis, May Allah Be Pleased With Them

I say, and success is with Allah, realize that the foundation of investiture of this cloak is in accordance with what `Abd 'r-Rahman 's-Suyuti said in his al-Jaami` Bayna 'l-Haqeeqa wa 's-Shari`a concerning what has been related in the Saheeh of al-Bukhari, the Saheeh of Muslim, and in the Saheeh of Hibbaan in the Book of Dress by way of `Ata ibn Abi Rabaah who said: 'I heard a man from the people of Basra ask Abdallah ibn Umar about the passing of the end of the turban behind a man when he ties it. Ibn Umar said: 'I will inform you of that by way of knowledge, Allah ta`ala willing. I was one of ten from among the Companions who were in the presence of the Messenger of Allah, may Allah bless him and grant him peace. Among these were Abu Bakr and Umar, may Allah be pleased with them. Then a young man from among the Ansar came and greeted the Messenger of Allah, may Allah bless him and grant him peace. He then sat down and asked, 'O Messenger of Allah, which believer is the best.' He said:

((أَحْسَنُهُمْ خَلْقًا))

'The best of them in character.' He went on to mention a long tradition wherein he ordered `Abd 'r-Rahman ibn `Awf to prepare himself for female captive which he is sending him to. Then `Abd 'r-Rahman began to tie on his turban made from black cotton. Then the Messenger of Allah, may Allah bless him and grant him peace, approached him and untied the turban and retied it by passing the end of the turban behind his back with the end being about four finger lengths. He then said:

((هَكَذَا يَا ابْنَ عَوْفٍ فَأَعْتَمِّمْ، فَإِنَّهُ أَحْسَنُ وَأَعْرَبُ))

'Like this O Ibn `Awf, you should wear the turban. It is the best way and the most consistent with the manner of the Arabs.'" Meaning by that it is included among the customs of the Arabs.

`Abd 'l-Wahaab 's-Sha`raani said in his Madarij 's-Saalikeen, "I have seen in one book that the foundation of this cloak is that:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْرَجَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ صِنْدُوقًا، فَفَتَحَهُ فَإِذَا فِيهِ خِرْقٌ خَضِرٌ وَحُمْرٌ وَسُودٌ، فَقَالَ: ((مَا هَذَا يَا جِبْرِيلُ؟))، فَقَالَ: "هَذِهِ خِرْقٌ سَتَكُونُ لِحَوَاصِّ أُمَّتِكَ".

"The Messenger of Allah, may Allah bless him and grant him peace, was approached by Jibreel who was carrying a chest. He sat it down and opened it and there were three cloths: a green, a red and a black one. He then said: 'What is this O Jibreel?' He said: 'These are the cloths which will be for the elite of your community.' I have seen this tradition with a fully connected chain of authority going back from the author of the book to the Messenger of Allah, may Allah bless him and grant him peace. *Imam* 'l-Bazaari also related this tradition with a chain of authority which has no doubt concerning it."

What is meant by this cloth or cloak in the eyes of the masters among the *Sufis* is the turban whose tail end is passed under the left side the length of four fingers, which the *Shaykh* ties around the head of the disciple with his own hands and then passes it behind his back over the left shoulder. Further, every dress which the *Shaykh* took and then the disciple takes it is then shred. The foundation for this is taken from the prophetic traditions.

SANKORE'



Institute of Islamic-African Studies International

Chapter Six

Concerning Our Chain of Authority in Wearing the *Sufic* Cloak From the *Qaadiriya* Path

As for our chain of authority (*sanadanaa*) in wearing this cloak from the *Qaadiriyya* path, our *Shaykh Abu Amaana Jibreel ibn Umar* and his noble son, **Abu 't-Tawfeeq Umar** informed us and gave us license, while the above mentioned son personally invested me with it by way of blessings. He in turn took it with license from **Abu 'l-Fayd Muhammad Murtada 'l-Hasani 'l-Waasiti**. He was invested with it by the hand of **Sulayman 's-Shareef 'l-Ahdali**. He in turn was invested by the hand of **Abu Bakr 'l-Bataahi**. He in turn was invested by the hand of his paternal uncle the scholarly **Yusef 'r-Rabaani**. He in turn was invested by the hand of **Abu Bakr ibn Abu 'l-Qaasim 'l-Ahdali**. He in turn was invested by the hand of his father, the author of the *al-Wuhush*. He in turn was invested by the hand of paternal uncle known as **As-Shaawush**, who was famous for speaking with the dead. He in turn was invested by the hand of **Ibn Sadeeq 'l-Ahdali**. He in turn was invested by the hand of the treasure of secrets **Umar 's-Shareef**. He in turn was invested by the hand of his father **Abu 'l-Qaasim**. He in turn was invested by the hand of his father **Abu Bakr 's-Sufi**. He in turn was invested by the hand of his father **Abu 'l-Qaasim**. He in turn was invested by the hand of his paternal uncle, the spiritual pole, the *shareef* **Abu Bakr**. He in turn was invested by the hand of his father, the spiritual pole, **Abu 'l-Ashbaal 'Ali 'l-Hasani**, the grandfather of the Banu 'l-Ahdal. He in turn was invested by the hand of the spiritual pole, the renowned gnostic, **'Abd 'l-Qaadir 'l-Jaylaani**. He in turn was invested by the hand of **Abu Sa'id 'l-Mahrami**. He in turn from *Shaykh Abu 'l-Hasan 'l-Hakkaari*. He in turn from *Shaykh Abu 'l-Faraj 't-Tartuusi*. He in turn from *Shaykh 'Abd 'r-Rahman 't-Tamimi*. He in turn from his father *al-Maajid 'l-Kareem*. He in turn from *Shaykh Abu Bakr 's-Shibli*. He in turn from *Shaykh Abu 'l-Qaasim 'l-Junayd 'l-Baghdadi*. He in turn from *Shaykh Sariyya 's-Saqti*. He in turn from *Shaykh Ma'ruf 'l-Karkhi*. He in turn from *Shaykh Dawuud 'Taa'i*. He in turn from *Shaykh Habeeb 'l-'Ajami*. He in turn from *Shaykh Hasan 'l-Basri*. He in turn from *'Ali ibn Abi Taalib*, may Allah be pleased with him. He in turn from the **Messenger of Allah**, may Allah bless him and grant him peace.

Shaykh Abu 'l-Qaasim 'l-Junayd 'l-Baghdadi also was invested with the cloak by the hands of **Abu Ja'far 'l-Hadaad**. He in turn from **Abu Umar 'l-Istahari**. He in turn from **Shaqeeq 'l-Balkhi**. He in turn from **Ibrahim ibn Adham**. He in turn from **Musa ibn Yazid 'r-Ra'i**. He in turn from **Uways 'l-Qarani**. He in turn from **Umar ibn 'l-Khataab** and **'Ali ibn Abi Taalib**, by orders of the Prophet, may Allah bless him and grant him peace. **'Ali** was invested with it by the hands of the **Messenger of Allah**, may Allah bless him and grant him peace. The Messenger of Allah, may Allah bless him and grant him peace was invested with it by the hands of **Jibreel**, upon him be peace. **Jibreel** was invested with it from the **Lord of Truth**, majestic is His Majesty and universal is His bounty.

Chapter Seven

Concerning the Methodology of Taking Mediation With the Saints of Allah ta`ala, May Allah Be Pleased With Them

As for the methodology of taking mediation (*tawassul*) with the spiritual pole (*qutb*) and the men of the unseen (*rijaal 'l-ghayb*), the knower of Allah, Muhyiddeen ibn 'l-'Arabi and others, may Allah be pleased with them said: "Allah ta`ala has created men who are called the men of the unseen (*rijaal 'l-ghayb*) and the pegs of the earth (*awtaad 'l-ard*). They exist every day from the days of the Arabic months manifesting themselves in one of the four cardinal directions and between them, according to what is clear from the circled diagram (*daa'ira*). It is divided based upon the division of the months of the non-Arabic solar months based upon the differences of their calculations. For whoever has a pressing need and he desires for it to be fulfilled, he should look into the days in which he is in from the days of the Arabic month and into which direction he should be facing in the circle (*daa'ira*). When you realize the time and direction, you should then face that direction, you will find the spiritual pole (*qutb*) and the men of the unseen (*rijaal 'l-ghayb*) stationed in that direction. You should then face the *qibla* and pray two *raka`ats*. You should recite in the first *raka`at* after the *al-Faatihah*, the chapter called *Inshirah* (#94). In the second *raka`at* you should recite after the *al-Faatihah*, the chapter called *ad-Duha* (#93). After making the *tasleem* you should do the prayer upon the Prophet, may Allah bless him and grant him peace one hundred times. You should then face the direction in which the men of the unseen are stationed on that day as you have learned. This should be done with humility, diminution and dejection. You should take them as mediation (*yatawassalu bihim*) to Allah ta`ala in the fulfilling of your needs which are pressing. You should then say the following:

السَّلَامُ عَلَيْكُمْ رِجَالَ الْغَيْبِ، السَّلَامُ عَلَيْكُمْ أَيُّهَا الْأَرْوَاحُ الْمُقَدَّسَةُ، السَّلَامُ عَلَيْكُمْ يَا قُطْبُ يَا غَوْثُ،
أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، يَا رُقَبَاءُ، يَا نَقَبَاءُ، يَا نُجَبَاءُ، يَا أُوتَادُ، يَا قُطْبُ، يَا
غَوْثُ، أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، يَا رُقَبَاءُ، يَا نَقَبَاءُ، يَا نُجَبَاءُ، يَا أُوتَادُ، يَا
قُطْبُ، يَا غَوْثُ، أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، يَا رُقَبَاءُ، يَا نَقَبَاءُ، يَا نُجَبَاءُ، يَا
أُوتَادُ، يَا قُطْبُ، يَا غَوْثُ، أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، يَا رُقَبَاءُ، يَا نَقَبَاءُ، يَا
نُجَبَاءُ، يَا أُوتَادُ، يَا قُطْبُ، يَا غَوْثُ، أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، يَا رُقَبَاءُ، يَا
نَقَبَاءُ، يَا نُجَبَاءُ، يَا أُوتَادُ، يَا قُطْبُ، يَا غَوْثُ، أَغِيثُونِي بِغَوْثَةِ وَأَنْظُرُوا إِلَيَّ بِنَظْرَةِ، بِحُرْمَةِ
سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Peace be upon you Men of the Unseen. Peace be upon you O Holy Spirits. Peace be upon you O spiritual pole, O redeemer, redeem me with a redemption and look upon me with a glance. O watchers. O spiritual captains. O spiritually noblemen. O spiritual pillars. O spiritual substitutes. O spiritual pole, O redeemer, redeem me with a redemption and look upon me with a glance. O watchers. O spiritual captains. O spiritually noblemen. O spiritual pillars. O spiritual substitutes. O spiritual pole, O redeemer, redeem me with a

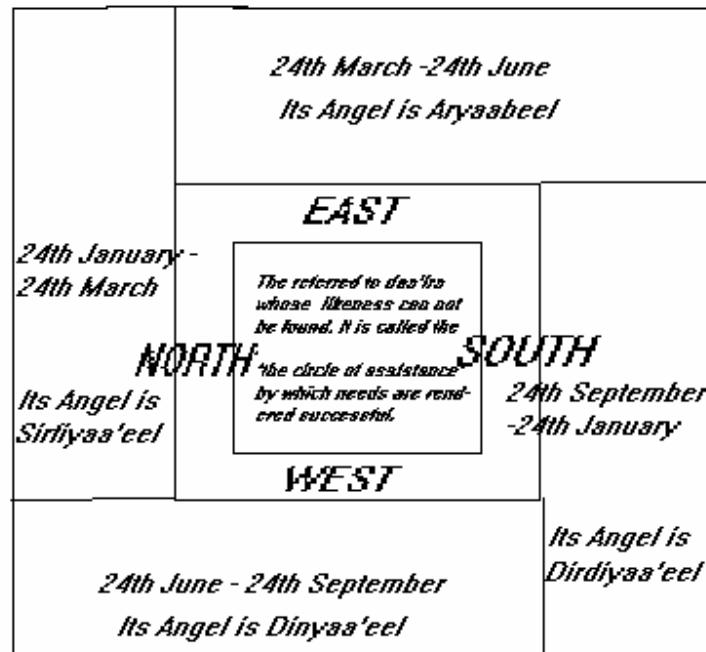
redemption and look upon me with a glance. O watchers. O spiritual captains. O spiritually noblemen. O spiritual pillars. O spiritual substitutes. O spiritual pole, O redeemer, redeem me with a redemption and look upon me with a glance. O watchers. O spiritual captains. O spiritually noblemen. O spiritual pillars. O spiritual substitutes. O spiritual pole, O redeemer, redeem me with a redemption and look upon me with a glance. O watchers. O spiritual captains. O spiritually noblemen. O spiritual pillars. O spiritual substitutes. O spiritual pole, O redeemer, redeem me with a redemption and look upon me with a glance; by the sanctity of our master Muhammad, may Allah bless him and grant him peace.”

You should then mention your pressing needs and then turn your face and body until the men of the unseen are at your back. You should then rely upon them with inward truthfulness and say the following:

مُرَادِي أَنْ تَمَدَّنِي بِمَدَدِكُمْ وَتُوصِلُونِي وَلَا تَقْطَعُونِي عَنْ نَظَرِكُمْ وَرَحْمَتِكُمْ وَغِيَاثِكُمْ وَتُعِينُونِي عَلَى مَا أَنَا فِيهِ، بَارِكِ اللَّهُ فِيكُمْ، بَارِكِ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيْكُمْ وَعَلَيَّ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَأَلِهِ وَصَحْبِهِ وَسَلَّمَ

“My objective is that you will reinforce me with your spiritual fortification, connect with me and do not cut me off from your spiritual gaze, mercy and redemption. Assist me in what I am involved with. May Allah place *baraka* in you. May Allah ta'ala the source of *baraka* give *baraka* to you and me. And may Allah send blessings upon our master Muhammad, his family and Companions and give them peace.”

This is the *daa'ira* which was referred to:



As for the methodology of taking mediation with the saints of the Chain of Lights, it is sufficient for you to recite the following:

الْحَمْدُ لِلَّهِ الْمُجِيبِ السَّائِلِ
 ثُمَّ الصَّلَاةَ وَالسَّلَامَ مَعَهَا
 وَآلِهِ وَصَحْبِهِ وَكُلِّ مَنْ
 وَبَعْدُ: فَارْفَعْ حَاجَةَ لِلْبَارِي
 بِالصَّالِحِ الشَّرِيفِ ذِي الْقَدَمِ الْعَلِيِّ
 وَهُوَ الَّذِي دَعَاهُ بِالرَّقَانِي
 إِشَارَةً مِنْهُ إِلَى مَا قَدْ حَصَلَ
 بِالْعَالِمِ الْأُسْتَاذِ سَيِّدِي **عُمَرُ**
 شَيْخَهُمَا الْعَارِفِ بِالْإِحْسَانِ
 وَشَيْخِهِ أَيْ سَيِّدِي **مُبَارَكُ**
 وَشَيْخِهِ **إِبْنِ نَاصِرِ الدَّرْعِيِّ**
 وَشَيْخِهِ السَّيِّدِ **عَبْدِ اللَّهِ**
 وَشَيْخِهِ **أَحْمَدُ** وَهُوَ **ابْنُ عَلِيٍّ**
 وَشَيْخِهِ الْمَشْهُورِ بَيْنَ النَّاسِ
 وَشَيْخِهِ الَّذِي لَهُ فَضْلٌ جَلِي
 وَشَيْخِهِ الْمَشْهُورِ فِي الْأَرْمَانِ
 وَشَيْخِهِ **الزَّرُوقِ** ذِي التَّقَدُّمِ
 وَشَيْخِهِ **الْفَرْدِ عَلِيِّ الْمُرْتَضَى**
 وَشَيْخِهِ الَّذِي رَدَّ عَلَى بَيْنِ الْأُمَّمِ
 وَشَيْخِهِ الْقُطْبِ الْإِمَامِ **الْمَرْسِيِّ**
 وَشَيْخِهِ الْعَارِفِ ذِي الْهَدْيِ الْحَسَنِ
 وَشَيْخِهِ الْحَاوِي الْمَقَامِ الْأَكْبَرِ
 وَشَيْخِهِ الْوَلِيِّ **جَارِ الْمُصْطَفَى**
 وَشَيْخِهِ **عَلِيِّ** **إِبْنِ حَرْزَمِ**
 وَشَيْخِهِ **مَوْلَايَ عَبْدِ الْقَادِرِ**
 وَشَيْخِهِ الَّذِي لَدَيْهِمْ يُنْمَى
 وَشَيْخِهِ بَدْرِ الدُّجَى **أَبِي الْفَرَجِ**
 إِذَا دَعَا بِأَعْظَمِ الْوَسَائِلِ
 عَلَى الَّذِي حَوَى الْوَرَى أَجْمَعَهَا
 نَالَ الْهُدَى بِهِدْيِهِمْ طُولَ الزَّمَنِ
 بِمَنْ حَوَتْ سُلْسِلَةُ الْأَنْوَارِ
مَوْلَايَ عَبْدِ اللَّهِ ذَاكَ **إِبْنُ عَلِيٍّ**
 هَاتِفُ مَدْحِ شَادٍ بِالْبَيَانِ
 لَهُ مِنَ الْفَضْلِ بِذَلِكَ الْمَحَلِّ
سَلِيلِ عَبْدِ الْقَادِرِ الْحَبْرِ الْأَبْرَرِ
 شَيْخِ الشُّيُوخِ **إِبْنِ أَبِي زِيَّانِ**
 ذَاكَ الَّذِي مَوْلَاهُ فِيهِ بَارِكُ
 حَامِي حَرِيمِ السُّنَّةِ الْمَرْعِيِّ
 نَجَلِ **حُسَيْنِ** الصَّالِحِ الْأَوْاهِ
 مَنْ جَعَلَ الْإِلَهَ قَدْرَهُ عَلِيٍّ
بِالسَّيِّدِ الْقَارِي بِلَا التَّبَاسِ
 أَعْنِي **إِبْنَ عَبْدِ اللَّهِ** وَاسْمُهُ **عَلِيٍّ**
بِأَحْمَدِ بْنِ يُوسُفَ الْمَلِيَّانِ
 وَشَيْخِهِ **أَحْمَدُ** أَعْنِي **الْحَضْرَمِ**
 وَشَيْخِهِ **الصَّدْرِ الْقَرَّافِيِّ** الرَّضَى
إِبْنِ عَطَاءِ اللَّهِ صَاحِبِ الْحِكْمِ
 مَنْ حَازَ شَهْرَةً كَمَثَلِ الشَّمْسِ
 أَعْنِي **الْإِمَامَ الشَّاذِلِيَّ** **أَبَا الْحَسَنِ**
عَبْدَ السَّلَامِ **بْنَ مَشِيَشِ** الْأَشْهَرِ
 وَشَيْخِهِ **شُعَيْبِ** الْمُبْدِ الْخَفَا
 وَشَيْخِهِ الْأَرْضِ **أَبِي يَعْرَى** الْفَهْمِ
 شَيْخِ الشُّيُوخِ الْقُطْبِ ذِي الْمَنَائِرِ
بِإِبْنِ هُوَارَى الْفَرَشِيِّ الْأَسْمَا
 وَشَيْخِهِ نَجَلِ تَمِيمِ ذِي الدَّرَجِ

وَشَيْخِهِ الْجُنَيْدِ ذِي الْمَنَاقِبِ
 وَشَيْخِهِ الْمَعْرُوفِ الْكَرْخِيِّ
 وَشَيْخِهِ دَاوُدَ الطَّائِيَّ
 ذَاكَ الَّذِي حَازَ الْمَقَامَ الْحَسَنًا
 ابْنَ أَبِي طَالِبِ الْقُرَشِيِّ
 حَضْرَةَ فَاطِمَةَ السَّمَاوَاتِ الْعُلَى
 صَلَّى عَلَيْهِ اللَّهُ مَا بَدُرُ سَرَى
 عِنْدَكَ نَجْنَا مِنَ الْبَلَاءِ
 جَنَابَنَا وَهُوَ لَنَا ظَلُومٌ
 وَاجْعَلْ حِسَابَنَا غَدًا يَسِيرًا
 وَنَجِّنَا مِنْ هَوْلِ يَوْمِ الْحَشْرِ
 فِي الدُّنْيَا وَالْآخِرَةِ فِي الْقِيَامَةِ
 مَنْ جَاهَهُ عَلَى الْأَنْامِ قَدْ ضَفَا
 عَلَيْهِ فِي الصَّبَاحِ وَالْمَسَاءِ
 دَاعِيَ الْإِلَهِ بِحَبِيبِ شُفْعَا

وَشَيْخِهِ الشُّبَلِيِّ ذِي الْمَرَاتِبِ
 وَشَيْخِهِ السَّرِيِّ السَّقَطِيِّ
 وَشَيْخِهِ حَبِيبِ الْعَجَمِيِّ
 وَشَيْخِهِ الْبَصْرِيِّ أَعْنِي الْحَسَنًا
 عَنْ شَيْخِهِ سَيِّدِنَا عَلِيٍّ
 عَنْ سَيِّدِ الْوُجُودِ هَادِينَا إِلَى
 سَيِّدِنَا مُحَمَّدٍ خَيْرِ الْوَرَى
 يَا رَبَّنَا بِجَاهِ هُوَلَاءِ
 وَكُفِّ عَنَّا كَفَّ مَنْ يَرُومُ
 وَكُنْ بَعُونَكَ لَنَا نَصِيرًا
 وَآمِنُنْ عَلَيْنَا بِقَضَاءِ الْوَطْرِ
 وَاسْأَلْكَ بِنَا مَسَالِكَ السَّلَامَةِ
 بِجَاهِ أَحْمَدَ النَّبِيِّ الْمُصْطَفَى
 صَلَّى إِلَهُ الْعَرْشِ وَالسَّمَاءِ
 وَالْأَلِ وَالصَّحْبِ الْكَرَامِ مَا دَعَا

“All praises are due to Allah the Answerer of the supplicant
 When he supplicates by the greatest of the intermediaries
 Then blessings and peace together
 Upon the one whose mercy embraces all creatures
 And upon his family, Companions and everyone who
 Achieves guidance by means of their guidance throughout time
 To continue: now raise your needs to the Originator
 By those who are contained in the chain of illuminations
 By the upright *Shareef*, the possessor of exalted precedence
 My chief, **Abdallah**, that is **the son of Ali**
 He was the one called by the name **ar-Raqaani**
 The crier of poetic praise, the singer with clear eloquence
 As an indication from him of what he had attained
 From spiritual bounty by means of that spiritual station
 By means of the erudite professor, my master **Umar**
 The descendent of Abd'l-Qaadir the generating scholar
 Their two teachers was the Knower of spiritual excellence
 The *Shaykh* of the *shaykhs*, **Ibn Abi Zayyaan**
 And his teacher, that is, my master **Mubaarak**
 That was the one to whom his Master gave *baraka*
 And his teacher, **Ibn Naasir ad-Dir'iyyi**

The protector the sanctity of the fertile *Sunna*
And his teacher, the spiritual master **Abdallah**
The descendent of Husayn, the righteous, the repentant
And his teacher, **Ahmad**, who was the son of Ali
The one whose rank was made exalted by Allah
And his teacher, who was renowned among the people
As the spiritual master **al-Qaariyu** without comparison
And his teacher, the who possessed majestic spiritual bounty
I mean **Ibn Abdullah** whose given name was **Ali**
And his teacher, who was renowned throughout the times
As **Ahmad ibn Yusef** the one who was spiritually overflowing
And his teacher, **az-Zarruq**, the possessor of primacy
And his teacher, **Ahmad**, I mean by that, **al-Hadrami**
And his teacher, the unique one **Ali al-Martada**
And his teacher, **as-Sadr al-Qaraafi**, the pleasing
And his teacher, the one raised high among the communities
Ibn `Ataai` Allah, the author of the renown **al-Hikam**
And his teacher, the spiritual pole, the **Imam al-Mursi**
The one whose fame became like that of the sun.
And his teacher, the Knower, the possessor of excellent guidance
I mean by that, the **Imam as-Shaadhili, Abu'l-Hassan**
And his teacher, the one who achieved the greatest spiritual station
Abd's-Salaam ibn Mashish, the renown
And his teacher, the saint **Jaar al-Mustafa**
And his teacher, **Shu`ayb**, the hidden initiator
And his teacher, **Ali ibn Hirzihim**
And his teacher, the virtual earth, **Abu Ya`aza**, the comprehensive
And his teacher, my spiritual master **Abd'l-Qadir**
The *Shaykh* of the *shaykhs*, the spiritual pole, the possessor of effective miracles
And his teacher, the one by whom many were cultivated
Ibn Huwaara al-Qurayshi by name
And his teacher, the full moon during darkness **Abu 'l-Faraj**
And his teacher, the descendent of Tamim, the possessor of spiritual ranks
And his teacher, as-Shibli the possessor of spiritual standings
And his teacher, **al-Junayd** the possessor of spiritual virtues
And his teacher, **as-Sari as-Saqti**
And his teacher, **al-Ma`ruf al-Karkhi**
And his teacher, **Habib al-`Ajami**
And his teacher, **Dawud at-Taa'iy**
And his teacher, **al-Basri**, I mean **al-Hassan**
That was the one who attained excellent spiritual stations
On the authority of his teacher our master **Ali**
Ibn Abi Talib, the Qurayshi
On the authority of the Master of existence who guides us
To the presence of the Originator of the highest heavens

Our master **Muhammad**, the best of creatures
 May Allah send blessings upon him as long as the full moons appears
 O our Lord, by the rank of all these
 With you redeem us from affliction
 And suffice us against the who attacks
 Our honor and who is unjust to us
 And be by means of Your assistance our Helper
 And make our reckoning tomorrow easy
 And favor us with the fulfillment of our desires
 And save us from the terrors on the Day of Gathering
 And make us travel the spiritual path of safety and peace
 In the religion, the wordly life and on the Day of Standing
 By the rank of Ahmad, the Chosen Prophet
 The one whose rank has superceeded every creature
 May the God of the Throne and the heavens send blessings
 Upon him in the early mornings and late evenings.”

As for the methodology of taking mediation with the saint of Allah, the spiritual pole of the *Shaykhs* of the age, my master `Abd 'l-Qaadir 'l-Jaylani, it was narrated by the scholarly *Shaykh* Abu Saalim Sidi `Abdallah ibn Muhammad ibn Abi Bakr 'l-`Ayyaashi, may Allah be pleased with him, who said:

قَدْ ضَاقَ عَن دَفْعِهِ بِسَائِرِ الْحَيْلِ	مَنْ كَانَ فِي شِدَّةٍ أَوْ مَسَّتْ ضَرَرٌ
الدَّهْرِ مَوْلَايَ عَبْدِ الْقَادِرِ الْجَيْلِيِّ	فَلْيَسْتَعِثْ بِوَلِيِّ اللَّهِ قُطْبِ شُبُوحِ
مِنْ رَبِّهِ وَشِفَاءِ فَادِحِ الْعَلَلِ	يَنْلُ بِهِ كُلَّ مَا يَرْجُو وَيَأْمَلُهُ
مُحْيِي طَرِيقَتِهِ فِي الْعِلْمِ وَالْعَمَلِ	يُشْفَعُ ذِكْرَهُ بِذِكْرِ وَارِثِهِ
الشَّاذِلِيِّ إِمَامِ الْعَارِفِينَ عَلِي	شَيْخِ الْمَشَائِخِ مَوْلَايَ أَبِي الْحَسَنِ
إِرْثِ الْهُدَى وَالِدُعَاءِ لِأَوْضِحِ السُّبُلِ	سَيْطِي رَسُولِ الْأَلْهِ الْوَارِثِينَ لَهُ
ثُمَّ عَلَى الْأَلِ وَالصَّحْبِ وَكُلِّ وَلِيٍّ	عَلَيْهِ أَرْكَى صَلَاةٍ لَا تَفَادُ لَهَا

“Whoever is in hardships or has been afflicted with some harm
 And protection from them have been blocked by all forms of subterfuge
 Then seek redemption by the Saint of Allah, the pole of the *Shaykhs*
 Of all the times, my spiritual master Abd'l-Qaadir al-Jayli
 He will attain by means of him everything he hopes for and years after
 From his Lord, as well as a cure against enormous ailments
 And couple his mentioning by mentioning his inheritor
 The reviver of his spiritual path in knowledge and behavior
 The *Shaykh* of all the spiritual teachers, my master Abu'l-Hassan
 As-Shaadhili, the *Imam* of the Knowers of Allah, known as Ali
 These two descendents of the Messenger of Allah, who inherited from him
 The inheritance of spiritual guidance and invitation in order make clear the paths
 Upon him be the purest blessing which has no ending
 Then upon the family, the Companions and every saint.”

He then said: “As for making mediation with my master `Abd 'l-Qaadir 'l-Jayli, you should make ablution, pray two *raka`ats*, then stand in your place facing *qibla*, recite *al-Faatiha*, *ayat 'l-Kursi*, and *surat'l-Inshirah* (#94). Then send the reward of that to *Shaykh `Abd 'l-Qaadir 'l-Jaylani*, then recite the following:

اللَّهُمَّ إِنِّي رَفَعْتُ حَاجَتِي إِلَى وَجْهِكَ الْكَرِيمِ وَبَسَطْتُ وَجْهِي إِلَى فَضْلِكَ الْعَظِيمِ، وَأَعْتَصَمْتُ بِفَضْلِكَ وَوَجَدْتُ نَفْتِي بِجُودِكَ وَعَطَانِكَ وَتَوَسَّلْتُ بِجَمِيعِ رُسُوكَ وَأَنْبِيَائِكَ وَبِجَمِيعِ مَلَائِكَتِكَ فِي سَمَائِكَ، يَا سَمِيعَ دُعَائِي إِقْضِ حَاجَتِي وَأَجْعَلْهَا مَصَالِحَ دِينِي وَأَخْرَجِي، يَا أَرْحَمَ الرَّاحِمِينَ، سُبْحَانَ مَنْ رَأَى نِيَّيَ وَسَمِعَ كَلَامِي وَعَلِمَ مَكَانِي وَيَرزُقُنِي وَلَا يَنْسَانِي، سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ، تَجَلَّتِ السَّمَوَاتُ وَالْأَرْضُ بِالْقُدْرَةِ، اللَّهُمَّ كُنْ لِدُعَائِي مُجِيبًا وَلِتَضَرُّعِي رَحِيمًا وَلِذِكْرِي قَرِيبًا وَلِصَوْتِي سَمِيعًا يَا سَمِيعَ السَّامِعِينَ يَا نَاصِرَ النَّاصِرِينَ، اللَّهُمَّ إِنَّكَ أَنْتَ الْعَلِيمُ بِحَالِي وَأَنْتَ الْقَادِرُ عَلَى تَفْرِيجِ كُرْبَتِي، يَا مَنْ لَا يَحْتَاجُ إِلَى بَيَانٍ وَلَا تَفْسِيرٍ، حَوَائِجِي إِلَيْكَ كَثِيرَةٌ وَأَنْتَ عَلِيمٌ بِهَا بِصِيرٌ، رَبِّ إِنِّي مَسْتَنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“**O Allah**, verily I raise my needs to Your Generous Contenance, lay my face before Your Immense Bounty, seek protection by means of Your favor, discover my burdens in the Hands of Your generosity and benevolence, and take as intermediacy to You with all of Your Messengers, prophets, and all the Angels in Your heavens. O Hearer of my supplications, fulfill my needs, and make them the rectification of my religion and worldly life. O Most Merciful of the merciful. Glory be to the One who sees me, listens to my words, knows my situation and who provides for me and never forgets me. The One who is Glorified, Sanctified, the Lord of the Angels and the Lord of the Universal Spirit. The One who emanates the heavens and the earth by means of His Divine Power. O Allah be answering of my supplications! Be merciful to my humble entreaties! Be near to my remembrance of You! Be hearing of my voice! O Hearer of those who hear! O Victor of those who are victorious! O Allah verily You are All Knowing of my condition, and You are Omnipotent over relieving my difficulties! O He who is not in need of an explanation or interpretation! My needs which are many are before You, and You are the One All Knowing of them, and All Seeing. My Lord, indeed harm and danger has touched me, while You are the Most Merciful of the merciful.”

Then take ten steps in the direction of the east, while saying with each step the following:

يَا لَطِيفُ

“O Subtely Kind!”

After that recite the following three times:

يَا سَيِّدِي عَبْدَ الْقَادِرِ أَسْأَلُكَ أَنْ تَقْضِيَ حَاجَتِي الَّتِي لَا مَعْصِيَةَ فِيهَا

“O my spiritual master Abd'l-Qaadir al-Jayli, I ask you that you fulfill my needs in which there is not disobedience in them.”

Incumbent upon you is this methodology of mediation because it is redemption from every sought of destruction. These are the methodologies which have been narrated from the scholarly teacher *Shaykh Abu Saalim Sidi `Abdallah ibn Muhammad ibn Abu*

Bakr 'l-'Ayyaashi, may Allah be pleased with him. It was his father which narrated this from the writing of the righteous saint *Shaykh* Sidi `Abdallah ibn Hasuun.

فَللّٰهِ الْحَمْدُ عَلَىٰ مَعْرِفَتِهَا وَالْإِطْلَاحَ عَلَيْهَا، اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِحُرْمَةِ قَطْبِ شَيْوْخِ الدَّهْرِ مَوْلَايَ
عَبْدِ الْقَادِرِ الْجَبَلِيِّ وَبِحُرْمَةِ جَمِيعِ أَوْلِيَائِكَ أَنْ تَسْتُرَنَا بِسِتْرِكَ الْجَمِيلِ مِنْ جَمِيعِ مَصَائِبِ الدُّنْيَا
وَالْآخِرَةِ وَأَنْ تَرْزُقَنَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ

To Allah is the praise for giving us knowledge of it and allowing us to study it. O Allah, we take as mediation to You by the honor of the spiritual Pole, the *Shaykh* of the Age, my master `Abd 'l-Qadir 'l-Jayli and by the honor of everyone of Your saints, that You conceal us beautifully from every afflictions of this world's life and the Hereafter, and that You provide good for us in this life and the Hereafter. Here ends the book called

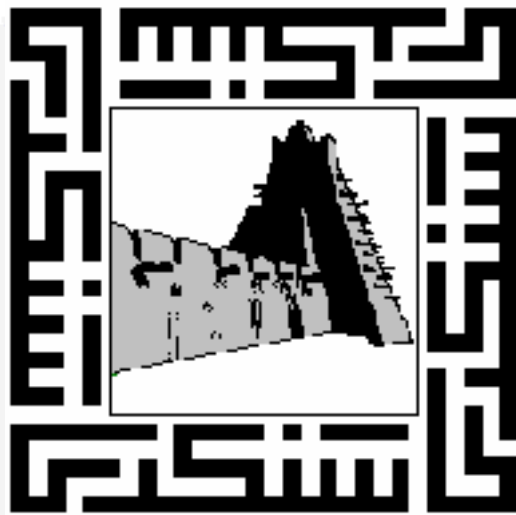
as-Salaasil 'd-Dhahabiyya Li's-Saadaat 's-Suufiyya
(The Golden Chain of the Sufic Masters)¹

All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us. All praises are due to Allah, the Lord of the Worlds.

¹ I listened to the entiring reading of this text from the jurist *Shaykh* Muhammad al-Amin ibn Adam Kari`angha *al-Khateeb* ibn Muhammad Tukur ibn Muammad Sanbu ibn Muhammad Leeli ibn Abu Bakr ibn *Amir* Sanbu Darneema, on the late morning (*duhaa*) of the 3rd of *Rabi`'l-Akhir* 1406 (December 15, 1985); afterwhich he instructed me in the recitation of the Noble *Kalima* with its chain of authority as well as *ijaaza* of transmission of the text. *Shaykh* Muhammad al-Amin received it from his father *Shaykh* Adam Kari`angha. He in turn took it from his teacher *Shaykh* Musa al-Muhajir. He in turn took it from his teacher *Shaykh* Ali ibn Abu Bakr *al-Imam*. He in turn took it from the author, the *Imam* of the *Awliyya Shehu* Uthman ibn Fuduye', may Allah be merciful to all of them.

SANKORE'

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