

Translated from Mullā ‘Alī al-Qārī’s

*al-Asrār al-Marfū‘a fil-Akhbār al-Mawḍū‘a*

entry “*Lubs al-khirqat al-şūfiyya*”

**Wearing the Sufi cloak (*khirqā*) and the fact that al-Ḥasan al-Baṣrī wore it after he received it from ‘Alī عليه السلام:**

Ibn al-Dayba‘ and Ibn al-Salāh said it is a falsehood as did al-‘Asqalānī who added:

Nothing can be firmly established as authentic in its narrative routes and there is no narration – whether sound, fair, or weak – that says the Prophet ﷺ vested the *khirqā* on any of the Companions in the conventional way of the Sufis; nor did he command any of his Companions to do that. Every explicit report to that effect is falsehood. Further, it is an ignominious lie to claim that ‘Alī عليه السلام vested al-Ḥasan al-Baṣrī with the *khirqā*. The Imāms of ḥadīth did not deem authentic that al-Ḥasan ever even heard anything from ‘Alī, let alone that the latter vested him with the *khirqā*!<sup>1</sup>

Al-Sakhāwī said:

Our Shaykh was not the only one to say this but was preceded by a number of Scholars [who said the same], even those that wore it and vested others with it such as al-Dimyāṭī, al-Dhahabī,<sup>2</sup> [al-Hakkārī,] Abū Ḥayyān, al-‘Alā‘ī, [Muḡhultāy,] al-‘Irāqī, Ibn al-Mulaqqin, [al-Anbāsī,] al-Burhān al-Ḥalabī, [Ibn Nāṣir al-Dīn who mentioned it in a monograph devoted to the *khirqā*,] and others [of those that passed away among our colleagues.]<sup>3</sup> [I clarified all this together with my own chains of transmission to it in a

<sup>1</sup>This is not agreed upon as shown by al-Suyūṭī’s assertion that al-Ḥasan did hear ḥadīth from ‘Alī in his two treatises *Ithāf al-Firqa bi-Rafwī al-Khirqa* (“The Gift to the Group in the Mending of the Cloak”) printed in *al-Ḥawā’i lil-Fatāwā*, and the monograph in print *Ta’yīd al-Ḥaḡiqat al-‘Aliyya wa-Tashyīd al-Ṭarīqat al-Shādhiliyya* (“The Support of the Higher Truth and the Strengthening of the Shādhilī Path”). The same claim was forwarded by Aḡmad al-Ghumārī in *al-Burhān al-Jalī fī Ṭaḡqiq Intisāb al-Şūfiyya ilā ‘Alī*

<sup>2</sup>“Our Shaykh the ascetic Muḡaddith Diyā’ al-Dīn ‘Isā ibn Yahyā al-Anṣārī vested me with the Sufi cloak in Cairo saying, ‘Shaykh Shihāb al-Dīn al-Suhrawardī vested me with it in Makka from his uncle Abū al-Najīb.’” *Siyar A‘lām al-Nubalā’* (Fikr ed. 16:300-302 §5655=Risāla ed. 22:377). In his biography of the Sufi ḥadīth Master of the *Salaf* Shaykh al-Islām Abū Sa‘īd Aḡmad ibn Muḡammad ibn Zyād al-Baṣrī, known as Ibn al-A‘rābī (~242-340), al-Dhahabī writes: “The Scholar devoid of *taṣawwuf* and devotional practice (*ta‘alluh*) is empty, just as the Sufi devoid of knowledge of the Sunna has strayed from the right path.”

<sup>3</sup>The bracketed names and passages were supplied from the original text of the *Maqāṣid*. Among those that also wore the Sufi *khirqā* were [1] Ibn al-Salāh who said he wore it with only two intermediary links to Abū al-Qāsim al-Qushayrī as related by al-Suyūṭī in *Zād al-Masīr*; [2] Ibn ‘Abd al-Salām who took the *khirqā* from Shihāb al-Dīn al-Suhrawardī according to his biographer the Qāḍī ‘Izz al-Dīn al-Hakkārī ibn Khaṭīb al-Ashmūnīn as mentioned by Ibn al-Subkī in *Ṭabaqāt al-Shāfi‘iyya* and al-Haytamī in his *Fahrasa*; [3-5] the three Ibn Qudāmas: Abū ‘Umar, Muwaffaq al-Dīn, and Ibn Abī ‘Umar; [6] Ibn Taymiyya as he himself stated in *al-Mas‘alat al-Tabrīziyya*; [7] Ibn al-Qayyim who said in his poem *al-Nūniyya*, “The *Ahl al-Ḥadīth*, all of them, and the Imāms of Fatwā are Sufis”; [8] Ibn Rajab; all six of the preceding according to Yūsuf ibn ‘Abd al-Hādī in *Bad’ al-‘Ilqa bi-Labs al-Khirqa* and Jamāl al-Dīn al-Ṭalyānī in *Tarḡhib al-Mutahabbīn fī Labs Khirqat al-Mutamayyizīn*; [9] Shams al-Dīn al-Jazarī who received the Aḡmadī [=Rifā‘ī], Qāḍirī, and Suhrawardī paths as he stated in *Asnā al-Maṭālib bi-Manāqib ‘Alī ibn Abī Ṭālib*; [10] Yūsuf ibn ‘Abd al-Hādī as he stated in *al-Jawhar al-Munaḡḡad fī Ṭabaqāt Muta‘akhhirī Aṣ-ḡābi Aḡmad, Tahdhīb al-Nafs*, and *Bad’ al-‘Ilqa* (all seven of them Qāḍirīs); [11-12] the two Shaykh al-Islām al-Taḡī al-Subkī and his son who took the Shādhilī *khirqā* from Ibn ‘Aṭā’ Allāh and Abū al-‘Abbās al-Mursī; [13] Ibn Daḡīq al-‘Īd the renewer of the seventh Islamic century whose Sufi teacher was Ibn ‘Aṭā’ Allāh al-Sakandarī cf. al-Kawhan, *Ṭabaqāt al-Shādhiliyya* (p. 115-116); [14] Ibn Ḥajar al-‘Asqalānī as he stated in his *Mu‘jam* cf. al-Ghumārī, *Burhān* (p. 232) and as indicated by al-Baṭṭanūnī in *al-Sirr al-Şāfi’* (1:7) and Abū al-Maḡāsīn al-Qaraqjī (d. 1205) in *Shawāriq al-Anwār al-Jaliyya fī Asānīd al-Sadat al-Shādhiliyya* (ms. Damascus 1522 fol. 59b); [15] al-Sakhāwī in *al-Daw’ al-Lāmi’* (8:238-240, 10:150-152) and the section of *al-Jawāhir al-Mukallala fil-Akhbār al-Musalsala* cf.

monograph<sup>4</sup> and in other comments of mine as well as the fact that I myself was vested with it at the hand of several notable Sufis and was greatly honored by this and even stood to attention in the direction of the Ka'ba] so as to imitate the Sufis and derive blessing from their way of living [as well as follow in the steps of the relied upon ḥadīth Masters that affirmed its authenticity]. For the fact that they wore it and frequented one another is narrated all the way to Kumayl ibn Ziyād who was by general agreement a companion of 'Alī – Allāh ennoble his face! Some paths are also connected with Uways al-Qaranī who met with 'Umar and 'Alī رضي الله عنهما.

Similarly, the attribution of the formal oral instruction (*talqīn*) that is practiced among the Sufis is baseless as is the attribution of a specific handshake which they attribute [both] to the Prophet ﷺ. All this is baseless according to the eminent Ulema.<sup>5</sup> Similarly baseless is the attribution of the *khirqā* to Uways and that the Prophet ﷺ supposedly left it for him then 'Umar and 'Alī رضي الله عنهما took it to him then he passed it on to them and so on and so forth.<sup>6</sup> This is unestablished even if some of the Shaykhs mention it. What really matters is the path of companionship (*tariq al-suhba*),<sup>7</sup> adherence to the Qur'ān and Sunna, avoidance of personal lusts, staying near the path of guidance, ﴿And the sequel is for righteousness﴾ (20:132).

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A.J. Arberry, *Sakhawiana: A Study Based on the Chester Beatty Ms. Arab. 773* (London: Emery Walker Ltd., 1951 p. 35) and al-Zabīdī in *ʿIqd al-Jawhar al-Thamīn* (folio 65) and *Ithāf al-Aṣṭiyā' bi-Raf' Salāsīl al-Awliyā'* (folio 34); [16] al-Suyūṭī who was a Shādhilī, Aḥmadī [=Rifā'i], Suhrawardī, Qādirī, and Uwaysī Sufi as he mentioned in part in *Zād al-Masīr fī Fahras al-Saghīr*; [17] Burhān al-Dīn al-Biqā'i who received the *khirqā* from his Shaykh, 'Abd Allāh ibn Khalīl al-Qal'i al-Dimashqī al-Shāfi'i cf. Ḥajjī Khalīfā's *Kashf al-Zunūn* (2:1827); [18] Shaykh al-Islām Zakariyyā al-Anṣārī who held *silsilas* in no less than eight Sufi paths cf. al-Būtījī's *al-Simt al-Majīd lil-Tālib al-Mujīd* and elsewhere; [19] al-Shawkānī who received the Naqshbandī path as he stated in his biographical compendium *al-Badr al-Talī' bi-Mahāsīn man Ba'd al-Qarn al-Sābi'* (1998 Fikr ed. p. 412) in the entry for al-Sayyid 'Abd al-Wahhāb ibn Muḥammad Shākir ibn 'Abd al-Wahhāb al-Mawṣilī; [20] The ḥadīth Master Murtaḍā al-Zabīdī who received several Sufi paths including the Naqshbandī, 'Alawī-Haddādī, and Qādirī paths as he stated in *al-Fawā'id al-Jalīla bi-Ta'līq Musalsalāt 'Aqīla*; [21] Ṣiddīq Ḥasan Khān al-Qinnawjī who gave *bay'a* to Shaykh Faḍl al-Rahmān al-Murādābādī, was never seen without *dhikr*-beads in his hand after that, and whose last work was a translation of Shaykh 'Abd al-Qādir al-Gīlānī's *Futūḥ al-Ghayb* cf. *Nuzhat al-Khawātir* (8:187-195).

<sup>4</sup>Al-Sakhāwī's *al-Jawāhir al-Mukallala* (cf. Arberry's *Sakhawiana*) in which he mentions several of his Sufi teachers and students and again in *al-Daw' al-Lāmi'* cf. [http://sunnah.org/history/Scholars/Al-Sakhawis\\_Sufi\\_Teachers.htm](http://sunnah.org/history/Scholars/Al-Sakhawis_Sufi_Teachers.htm).

<sup>5</sup>Al-Qārī means in their specific form, otherwise, the claim of baselessness for the *khirqā*, *talqīn*, and *muṣāfāha* is incorrect on all three counts as shown by the following proofs: [1a] The Prophet ﷺ received a black *khamīṣa* – a silk or woolen wrap bearing markings – and said, “Who do you think we should vest this *khamīṣa* with?” No-one spoke. Then he said, “Bring me Umm Khālid [bint Khālid ibn Sa'īd ibn al-'Aṣ al-Umawīyya] – she had just returned from Abyssinia – and he vested it upon her saying: “Wear it out in good health (*abli wa-akhliqī!*)” Then he looked at yellow or red markings on the wrap and said: “*Sanah*, Umm Khālid, *sanah!*” which means “nice” in Abyssinian. Al-Suhrawardī adduced this ḥadīth as the main proof for the *khirqā* cf. *Kashf al-Khafā'* (2:161-162 §2035). [1b] The Prophet ﷺ vested Ka'b ibn Zuhayr with his own mantle (*burda*) after the latter recited his famous poem *Bānat Su'ād* as narrated in the *Sīra*. The Qādi al-Quḍāt of Makka Jamāl al-Dīn Ibn Zahīra al-Qurashī adduced it cf. al-Ghumārī, *Burhān* (p. 239-240). [1c] The Prophet ﷺ dressed several Companions with the turban as cited by al-Maqarrī in *Azhār al-Kimāma fī Akhbār al-'Imāma*, al-Kattānī in *al-Di'āma fī Aḥkām Sunnat al-'Imāma*, and others. [1d] The famous ḥadīth of *Ahl al-Bayt* in which the Prophet ﷺ covers with his cloak 'Alī, Fāṭima, and their two children. [2] Shaddād ibn Aws and 'Ubāda ibn al-Sāmīt narrated: “We were sitting with the Messenger of Allāh ﷺ and he asked if there was any stranger – the narrator said: *i.e.* People of the Book – in the gathering. We said there was none. He said: Shut the door, raise up your hands and say: ‘There is no god but Allāh.’ We raised our hands and recited the *kalima tayyiba* for some time. He then exclaimed: ‘*Al-ḥamdu lillāh!* O Allāh! You have sent me with this Word and have ordered me to teach it and have promised me Paradise for it, and You do not take back Your promise. Be glad, for Allāh has forgiven you!” Narrated by Aḥmad, al-Nasā'i, al-Ṭabarānī, al-Hākim, al-Mundhirī in *al-Targhib*, and others. Al-Haythamī the narrators in its chain are trustworthy. [3] The translator narrates through direct audition the ḥadīth and actual act of the handshake with a continuous chain to the Prophet ﷺ from three of our Shaykhs: Sayyid Muḥammad 'Alawī, Sayyid Muḥammad al-Ya'qūbī, and Sayyid Muṭī' al-Hāfiẓ. See also al-Fadānī's *al-'Ujālatu fīl Aḥādīth al-Musalsala* (p. 11-12). As for the path of *kashf* the proofs are innumerable cf. al-Sha'rānī, *al-Anwār al-Qudsiyya*, al-Ghumārī said in *al-Burhān al-Jalī* (p. 114-145), etc.

<sup>6</sup>Even if it is a forgery as per Ibn 'Arrāq in *Tanzīh al-Sharī'a*, “the fact that they were companions is unquestionable” according to al-Qaṣṭallānī in the *Mawāhib*.

<sup>7</sup>As in the words of Shaykh 'Abd al-Qādir al-Gīlānī and Shāh Naqshband, respectively: “The Divine path of guidance is through Shaykh and student until the Day of Resurrection” and “Our path is companionship and all goodness lies in the congregation.” As al-Ghumārī said in *al-Burhān al-Jalī* (p. 114): “The Sufis do not know the *khirqā* but only know companionship and following.”