Wearing the Sufi cloak (khīra) and the fact that al-Ḥasan al-Brāšrī wore it after he received it from 'Allī ﷺ:

Ibn al-Dayba' and Ibn al-Salāḥ 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 khīra 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 'Allī ﷺ vested al-Ḥasan al-Brāšrī with the khīra. The Imāms of Ḥadīth did not deem authentic that al-Ḥasan ever even heard anything from 'Allī, let alone that the latter vested him with the khīra.1

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-Dīmīyātī, al-Dhahabī,2 [al-Hakkārī, Abū Ḥyāyān, al-ʿAllāʾ, [Mughūlāy], al-ʿIrāqī, Ibn al-Mulaqīn, [al-Anbāṣī], al-Burhān al-Halābī, [Ibn Naṣīr al-Dīn who mentioned it in a monograph devoted to the khīra] and others [of those that passed away among our colleagues].3 [I clarified all this together with my own chains of transmission to it in a]

1This is not agreed upon as shown by al-Suyūṭī’s assertion that al-Ḥasan did hear ḥadīth from ‘Allī in his two treatises Iṭḥāf al-Firqa bi-Raḥwī al-Khirqa (“The Gift to the Group in the Mending of the Cloak”) printed in al-Ḥāwī fil-Fațīwā, and the monograph in print Tāyīd al-Ḥaqīqat al-ʿĀhiya wa-Taṣyīd al-Tārīqat al-Shāhīdyya (“The Support of the Higher Truth and the Strengthening of the Shāhīdī Path”). The same claim was forwarded by Ahmad al-Ghumrī in al-Burhān al-Jalī fi Taḥqīq Intisāb al-Nūhiyya dī ‘Allī.

2“Our Shaykh the ascetic Muḥaddith Dīyāʾ al-Dīn Ḥaṭība 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-Naḥjī.’” 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 Ṣa’īd Ahmad ibn Muhammad ibn Ziyād al-Brāšrī, known as Ibn al-Arābī (~243-340), al-Dhahabī writes, “The Scholar devoid of tasawwuf and devotional practice (ta’alluḥ) is empty, just as the Sufi devoid of knowledge of the Sunna has strayed from the right path.”

monograph" 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 hadith Masters that affirmed its authenticity]. For the fact that they wore it and frequented another is narrated all the way to Kumayl ibn Ziyād who was by general agreement a companion of ‘All – Allāh ennoble his face! Some paths are also connected with Uways al-Qaraṇi who met with ‘Umar and ‘Ali al-raisā.

Similarly, the attribution of the formal oral instruction (taqlīḍ) 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. Similarly baseless is the attribution of the khīraq to Uways and that the Prophet ﷺ supposedly left it for him then ‘Umar and ‘Ali al-raisā took it to him then he passed it on to them and so on and so forth. This is unestablished even if some of the Shaykhs mention it. What really matters is the path of companionship (ṭarıq al-suḥba), 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).


Al-Qārī means in their specific form, otherwise, the claim of baselessness for the khīraq, taqlīḍ, and musḥāṣṣa is incorrect on all three counts as shown by the following proofs: [1a] The Prophet ﷺ received a black khanīṣa – a silk or woolen wrap bearing markings – and said, “Who do you think we should vest this khanīṣa with?” No-one spoke. Then he said, “Bring me Umm Khāliṣ ibn Sā‘īd ibn al-ʿĀṣ al-Umawīyya‘ – she had just returned from Abyssinia – and he vested it upon her saying: “Weart it out in good heart (ḥabīl wa-akhlīqi)” Then he looked at yellow or red markings on the wrap and said: “Sanah, Umm Khāliṣ, sanah” which means “nice” in Abyssinian. Al-Suhrawardi added this hadith as the main proof for the khīraq cf. Ksibt al-Khāṣ (2:161-162 §2035). [1b] The Prophet ﷺ vested Kaʿb ibn Zuhayr with his own mantle (burda) after the latter recited his famous poem Bōnār Suʿūd as narrated in the Sīra. The Qādī al-ʿUṣūr of Makka Jamāl al-Dīn ibn Zāhir al-Qaraḥī addeduce it cf. al-Ghumārī, Ṭabī‘at al-Qahār (p. 239-240). [1c] The Prophet ﷺ dressed several Companions with the turban as cited by al-Maqrīzī in Azhār al-Kīmāna ʿAlīkh b-ʿIlīkhār al-Ināma, al-Kattānī in al-Dīrāmī ʿAlīkh b-ʿIlīkhār Sunnāt al-Ināma, and others. [14] The famous hadith of Aḥl al-Bayt in which the Prophet ﷺ covers with his cloak ʿAli, Ṭāhirī, and their two children. [2] Shaddāb ibn Awwā and ʿUbāda ibn al-Sāmūṣ 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 kalīma tayyibah for some time. He then exclaimed: ‘Al-hamdu 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 Ahmad, al-Nāṣī, al-Tabarānī, al-Hākim, al-Mundhirī in al-Tabqīḥ, and others. Al-Haythamī the narrators in its chain are trustworthy. [3] The translator narrates through direct audition the hadith and actual act of the handshake with a continuous chain to the Prophet ﷺ from three of our Shaykhs: Sayyid Muḥammad ʿAlwārī, Sayyid Muḥammad al-Yaʿqūbī, and Sayyid Muḥammad al-Ḥāfīz al-Ṣadāqī al-Mawīlī’s al-ʿUṣūr al-Mīlānī (p. 11-12). As for the path of kashf the proofs are innumerable cf. al-Shaʿrānī, al-Anwār al-Qudṣīyya, al-Qumānī said in al-Burhān al-Jalī (p. 114-145), etc.

Even if it is a forgery as per Ibn ʿArrāq in Taʿzīz al-Sharīʿa, “the fact that they were companions is unquestionable” according to al-Qastallānī in the Mawāḥib.