

Bequest of the
Solicitous Shaykh of the Barzakh
to the
Present Shaykh of the Ṭarīqa



Collected from the works of Shaykh Ṣāliḥ al-Ja'farī
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Praise be to Allāh, the Lord of the Worlds, and may blessings and peace be upon our Master Muḥammad, the Mercy of Allāh to the Worlds, and upon his family in every glance and breath as many times as all that is contained in the knowledge of Allāh, amīn.

The greatest means in arriving to Allāh the Exalted, is wayfaring on the path of good manners and spiritual upbringing. The shortest path which takes the worshipper to his Lord is in the companionship of the gnostics (Ārifīn), possessors of high aspirations and prophetic spiritual upbringing, and to be well-mannered in front of the Shaykhs, people of purity and integrity, and to acquire their pleasant manners.

His success is by Allāh, the speaker who said:

The Folk (al-Qawm) by manners surely became masters
From them the folk sought benefit through what they benefitted

As the Folk did not become masters and ennobled except by good manners with Allāh the Exalted, and His Messenger (ﷺ), with their Shaykhs and the rest of the Muslims.

Good manners with Allāh the Exalted is in obeying His command and avoiding His prohibition.

Good manners with the Messenger of Allāh (ﷺ) is in following his Sunna, choosing his companionship over the companionship of others, following his guidance and embodying his noble characteristics.

Good manners with the Shaykh are in maintaining reverence, excellent service and having a true and loyal love for him.

This path is nothing but prophetic inheritance. The inheriting Shaykh took it from an heir, who took it from an heir going up to the best inheritor, and this will carry on until the Earth and those upon it are inherited, and He, may He be Glorified, is the Best of Inheritors.

And it is when the inheritance is realised
From the Best Envoy and Best Inheritor

For that reason, there is no harm in saying that good manners with the inheritor is in reality good manners with his testator.

Just as our Shaykh, Imām al-Ja'farī said—may Allāh be pleased with him:

“Your door to the Chosen One (al-Mukhtār), is your Shaykh, O young man
By him is arrival to the Chosen One in the presence of proximity
And by the Chosen Master you will ascend to lofty heights
And he will draw you close to the Lord of Existence without any veils”

The Shaykh also said (may Allāh be pleased with him): “What I mean by the Shaykh is the Shaykh of the ṭarīqa who is in the intermediary world (al-Barzakh), and as for the one who you receive your litanies from, he is your door to the Shaykh who authored those litanies. Reflect attentively upon the instructions of the current Shaykh—for without him, your



arrival is not possible, and uprightness in the outward performance of the necessary acts and leaving the forbidden acts suffices, as his obedience or disobedience does not harm you.

Then the one who maintains good manners with the present Shaykh of the ṭarīqa has entered the house via its door and has obtained the affair with its conditions and means.

From the completeness of necessary manners of the murīd with his Shaykh, is true conviction and this cannot happen except after submission and obedience, and submission and obedience cannot occur except after abandoning denial and objection, Sayyid Abū l-Ḥasan al-Shādhilī said about this: “Objection is a crime, submission is wilāya and conviction is solicitude.”

1) Abandoning Objection

The main reason for the murīd falling into the sphere of denial, is the murīd witnessing the humanness of his Shaykh, and his resembling others in his external states.

Sayyid ‘Abd al-Wahhāb al-Sha‘rānī says about this (may Allāh be pleased with him): “Surely the thickest veil from knowing the awliyā’ of Allāh (the Mighty and Majestic), is witnessing resemblance and likeness and it is a tremendous veil. Most of the former and latter people are veiled by it, just as Allāh the Exalted narrated from Quraysh their words: “What sort of messenger is this who eats food and walks in the markets?” and the people of Nūḥ saying: “This is nothing but a mortal like yourselves, eating of what you eat and drinking of what you drink,” but if Allāh (Mighty and Majestic) wants someone to know a friend from his friends, he will take from his manners, and follow him in his character, witnessing his humanness will be concealed from him, and he will witness his special aspects, so he will believe him without doubt and love him with the strongest love. Most of those who accompany the saints, they only witness their human side, and for that reason their benefit is little, and they spend their whole lives with them, and they do not benefit anything from them.”¹

Then there is no progress for the one who has no truthfulness, even if he were to remain in the company of the Shaykh for a thousand years.

Our Shaykh, Imām al-Ja‘farī (may Allāh be pleased with him) kept his murīd away from throwing himself into the lowest levels of denial, he said (may Allāh be pleased with him):

“From the evil upon a murīd is his denying his direct Shaykh or his Shaykh in the intermediary world (al-Barzakh) and he must instead submit fully.”²

And in “Mu‘jam Maqāyīs al-Lughā”, written by Ibn Fāris: “The one who is ignorant of a thing, rejects it: i.e. his heart has not accepted it and his tongue has not acknowledged it,” and the state (lisān al-ḥāl) of our Shaykh would say: “I do not want you, O my murīd, to distance yourself from opposing your Shaykh with your tongue, rather I want from you that which is above that, I want you to not deny your Shaykh even with your heart and mind.”

1 Al-Ṭabaqāt al-Kubrā, Sayyid ‘Abd al-Wahhāb al-Sha‘rānī, vol. 1, p. 12.

2 Al-Ilhām al-Nāfi’, p. 60.



The author of the rā' poem said:

Whoever objects while being detached from knowledge
He sees deficiency in the essence of perfection and does not know it

Meaning whoever objects to the Shaykh, or other than him from the people of the ṭarīqa and he is ignorant, then he indeed sees perfection as deficiency, and the matter has been turned upside down and he has no idea. Whenever something from the state of the Shaykh causes him a problem, the murīd should remember the story of our Master Mūsā (peace be upon him) with our Master Khaḍīr and how our Master Khaḍīr used to do things which our Master Mūsā (peace be upon him) renounced and when our Master Khaḍīr informed him of their secret, our Master Mūsā (peace be upon him) took back his renunciation; so that which the murīd denies due to his little knowledge, in reality doesn't exist with his Shaykh.

How can the murīd deny that which he has not encompassed with his knowledge, and has not comprehended its circumstance or purpose! If the murīd were to know the status of his Shaykh then he would surely have venerated him and were he to know the reality of his worth he would surely have honoured him.

Sayyid 'Abd al-Qādir al-Jīlānī says:

And do not object to that which you are ignorant of from his affair
For indeed objection is rivalry

The story of the honourable Khaḍīr is sufficient
With the killing of the young boy and al-Kalīm [Mūsā] opposed

Then when the day separated from the night, he was delighted
And pulled out a sword to cut the darkness

Al-Kalīm found an excuse for him and indeed
That is how the state of the Folk is, in it is marvels

Abū l-Ḥasan al-Shāṭirī (may Allāh be pleased with him) said: "Do not object to the Shaykhs with regards to what they do, for indeed they do not act except with permission and insight."³

Therefore, it is not appropriate for the murīd to open upon himself the door of objecting to his Shaykh, because this will, in his condition, suspend his progress, delay his caravan, veil the murīd from abundant good, sever the connection of the heart and the spiritual assistance between him and his Shaykh.

Al-'Allāma Ibn Ḥajar al-Haytamī said, "The one who opens the door of objection upon his Shaykhs, and examination of their states and actions, and investigation into them, then indeed this is a sign of his exclusion, and evil end, and that he will never bear fruit, and they say: "The one who says to his Shaykh, "Why?" will never succeed at his hands.""

It deserves mentioning that the existence of deniers of the Shaykhs do not remove their honour. Instead the denial of the deniers elevates their ranks with Allāh. This is what Sayyid 'Abd al-Wahhāb al-Sha'rānī said in "al-Ṭabaqāt al-Kubrā": "The divine wisdom has necessitated the lack of consensus of mankind upon conviction in one of them and

3 Al-Ibrīz min Kalām Sayyidī 'Abd al-'Azīz al-Dabbāgh, p. 341.



submissiveness to him. In that is a hidden secret, because if all of mankind were to believe in that saint, he would lose out on the reward of patience with the denial of those who deny him, and if all of them were to be deniers of him, he would miss out on gratefulness for the belief of those who believe in him and those who follow him in his tracks. So the Real (exalted is He) wanted with his beautiful choosing for his friends, to make the people regarding them two kinds as has been mentioned, a convinced believer and disapproving denier, so they may worship Allāh the Exalted with gratefulness regarding those who believe them and with patience regarding those who disbelieve them.”⁴

2) The Necessity of Submission and Obedience

The one who submits to his Shaykh is safe and obtains all goodness, and a murīd has never accompanied his Shaykh with submission and obedience, except that he travelled upon the path of goodness and right guidance.

Submitting to the Shaykh and obeying him in all his commands and advices, is not from the category of blind following, where someone disregards his intellect, and gives up his personality, but it is from the category of submission to those possessing competence and experience, and this completely resembles the submission of a patient to his doctor in all his treatments and instructions. The patient is not counted in this condition as someone who has left his intellect, rather he is considered to be just and intelligent, because he has submitted to someone competent, so he was truthful in seeking cure.

Our Shaykh, Imām Ṣāliḥ al-Jaʿfarī ordered his sons with submission, in fact the highest level of submission, when he said (may Allāh be pleased with him):

Follow my way and be like the dead wrapped up

With me and beware of delusion at the time of spiritual states

It has been mentioned in the book “Naṣr Allāhi bi -l-Ilhāmāt al-ʿIlmiyya” which has been vouched for by our Shaykh Imām al-Jaʿfarī, it stipulated:

“Know, O one diving into gnosis and travelling in the ocean which cannot be exhausted or obtained except by every gnostic, and is not merely quenched by scooping (up of water). The place of origin of jewels is the swelling oceans and arrival to obtaining them is not reached except by the one who has submitted himself to an adept Shaykh, and abandoned objection and questioning that which is of no concern to him in all issues, and left himself with the Shaykh like a pen in the hand of the writer. Whoever has tasted the pleasing flavour of the speech of the Folk knows these things, and whoever’s mind is like a deaf and hard rock then repeating words will not benefit him or be useful to him. Therefore, it is essential to have proper conviction in the guiding Shaykh, and to not oppose him in beliefs and morals.”⁵

Is there a submission greater than the murīd being with his Shaykh like the pen in the hand of the writer, or like a dead body in front of the washer?!

4 Al-Ṭabaqāt al-Kubrā, vol. 1, p. 12.

5 Naṣr Allāh bil-Ilāhiyyaat al-ʿIlmiyya, p. 87, Al-Luʿluʿ al-Nafees by Hasan bin Ahmad, p. 3.



So submit and be secure, or believe and gain, for the earth of the critic is not equal to the heaven of the believer, for the one who submits his state to his Shaykh acquires ample treasures from his Lord. As for the one who appoints customs as his ruler then he has denied himself a shower of treasures and blessings.

Sayyidī Muḥyī al-Dīn ibn al-‘Arabī (may Allāh be pleased with him) said: “From the condition of the murīd is that he believe that his Shaykh is upon the clear Sacred Law from his Lord, and he doesn’t weigh his states on his own scale, as there could come from the Shaykh what has the form or appears blameworthy, outwardly but it’s praiseworthy in reality and internally so submission is incumbent upon him.”⁶

The one who deals with the saints with the scale, obtains nothing but deprivation, and the one who accompanies them with submission and true conviction, obtains good and right guidance from his Lord.

And our Shaykh (may Allāh be pleased with him) says about this in “Safīnat al-Qawm”:

Submit their state to them until you become upon
A state where you see their state intact against one who objects

Thus, the one who submits to his Shaykh and nurturer then the door has been opened for him, and the veil has been lifted from him.

3) True Conviction

This rank is the highest of what has preceded it, rather it is the highest of degrees and ranks, since the murīd having a good opinion of his Shaykh from whatever he may see of his states, is certainly a high rank and lofty station. The spiritual openings of the murīd depend on this and this is what our Shaykh, Imām al-Ja‘farī said while he counselled us about the present Shaykh of the ṭarīqa. He said: “Whoever has a Shaykh, then let him flee to him at the time of wicked thoughts, and sit in front of him, for indeed it is the antidote for vexations. However, do not look at him with a focus on him, but look at him outwardly and at his Shaykh (in the barzakh) inwardly, you will see a wonder of wonders, and the door will be opened for you, your arrival will be made easy, and you will be permitted to enter. Your good opinion of him is your speedy mount, until you take your share of the trust that is with him, as he is the interpreter between you and between the people of intermediary worlds, the people of realisation and firm footing.”⁷

So reflect—may Allāh preserve you—how our Shaykh, Imām al-Ja‘farī has likened the good opinion of the apparent Shaykh (al-Shaykh al-Zāhir) with a speedy mount, where the trust will not reach you except by it. Your trust is with the Shaykh of the Intermediary World (al-Barzakh), but it will not reach you except through the apparent Shaykh, and the trust will not reach you from him except with a good opinion and conviction in him just as our Shaykh has stipulated on this (may Allāh be pleased with him).

6 Al-Ibrīz min Kalām Sayyidī ‘Abd al-‘Azīz al-Dabbāgh, p. 343.

7 Al-Ilhām al-Nāfi’, p. 52.



Sayyidī ‘Abd al-‘Azīz al-Dabbāgh says about good opinion and conviction: “If the murīd stumbles upon something from these matters, which emanates from the Shaykhs, and it contradicts the outward, and he has a good opinion of his Shaykh, then indeed Allāh the Exalted will acquaint him with its secrets when He endows him.”⁸

Al-‘Allāma Ibn Ḥajar al-Haytamī says something similar to this: “The one who opens the door of interpretation of the Shaykhs, lowers the eyes from their states, entrusts their affairs to Allāh the Exalted, and concerns himself with the state of his own soul and struggles against it as much as he is able, then indeed it is hoped that he will reach his goals and obtain his desire.”⁹

Then if the murīd wants to go to his Shaykh, then he should not come to see him except believing in his sainthood, and not enter to test him so that he is deprived of his blessing, as whoever goes to the Shaykhs and saints with a measuring scale, then he acquires nothing but deprivation, and the one who comes to them with reverence and true conviction, attains complete love and beautiful friendship from Allāh.

Based upon these three aforementioned degrees and the amount of disparity in these levels, the states of the murīds differ, thus the possessor of denial and objection is deprived. As for the possessor of submission and obedience, indeed he is provided with treasures and blessings but his aid is limited. As for the possessor of true conviction then the Shaykh’s gifts to him cannot be contained by the writing of the pens, and its utmost degree is not comprehended by the minds, and that is the bounty of Allāh which He gives to whom He wills, and Allāh is the possessor of great bounty.

And for that reason, you find the path is one, and the spiritual opening is different: “They are watered with one water, and We make some of them excel others in fruit.”

This is as regards to plant life, then what about gnostic realities and lordly provisions, are they equal, those who maintain good manners and those who do not. Indeed, he acquires all good who maintains good manners with the beloveds [of Allāh].

Spiritual Aid is Dependent on Good Manners

Verily the connection between good manners and spiritual aid with the people of the ṭarīqa is a synchronous connection where if one increases then the other increases, and if manners become bad then the aid is cut off. Good manners are a practical translation of true love which the murīd conceals for his Shaykh. As the one who claims love and then has bad manners has certainly lied, since if the love of the murīd for his Shaykh was true then he would surely obey him. Indeed, the lover is obedient to the one he loves, so inheritance and spiritual aid only occur with true love and good manners. Our Shaykh, Imām al-Ja‘farī says about this:

“Every murīd inherits from the station and state of his Shaykh based upon his hard work and readiness and the Shaykh’s confidence in him.”¹⁰

8 Al-Ibrīz min Kalām Sayyidī ‘Abd al-‘Azīz al-Dabbāgh, p. 342.

9 Tabaqāt al-Şūfiyya, p. 283.

10 Al-Ilhām al-Nāfi‘, p. 82.



The Shaykh will not have confidence in a murīd except he who has correct belief and has true love for him, and assimilates good manners with his Shaykh externally and internally.

Shaykh ‘Adī bin Musāfir al-Amawī says about spiritual aid being dependent on true conviction and good manners: “You will not benefit from your Shaykh except if your conviction in him is above all convictions. At that point he will place you in his presence, protect you in his absence, refine you with his character and illuminate your interior with his radiance. However, if your conviction in him is weak, then you will not witness anything of that in him, rather the darkness of your interior will turn back against you and so you will witness as though your attributes are his attributes, so you will never benefit from him, even if your Shaykh was the highest of saints in rank.”¹¹

Our Shaykh (may Allāh be pleased with him) also says something similar to this:

“Know, O our brother, may Allāh guide you and us, that the example of Shaykhs is like water-giving clouds that carry the mercy of Allāh to water the Muḥammadan hearts, to enliven by it the good life. Indeed, the winds of your love and sincerity for them drives clouds of their abundant rain to you.”¹²

Ponder upon the speech of the Shaykh, if not for the winds of love and good manners from you, there would be no clouds of rain upon you.

His success is by Allāh, Sayyidī Abū Madyan the Ghawth (Succor) said:

And watch the Shaykh in his states, then it is hoped
The effect of his favours will be seen upon you
For in his pleasure is the pleasure of the Creator and His obedience
He will satisfy you, so beware in leaving it

Counsel of our Shaykh, Imām al-Ja‘farī to the Noble Sons of the Ṭarīqa

Our Shaykh Imām al-Ja‘farī did not write anything from his works except that he had in his mind, with every letter and word in them, his sons and murīds specifically, before the sons of the Muslims in general. From the beautiful things our Shaykh said on reminding his sons and murīds to have good manners with the Present Shaykh, was his saying: “...This... with your love for your Shaykh from who you took the path and your listening to his words and following his instructions, as indeed he is representing the Shaykh of the ṭarīqa by succession and deputization, so do not disobey his command, and behave with him with the manners which the Sufis wrote in their books, and do not turn to a Shaykh other than him whatever his state may be. For indeed that is from the things that sever ties. Do not become acquainted with a Shaykh other than him until your matter is finished, and your door opens.”¹³

These statements which our Shaykh wrote are enough to remove every deviation, doubt or misgiving from the murīds, and take them along the road of truth and correctness.

11 Al-Ṭabaqāt al-Kubrā, p. 129.

12 Al-Ilhām al-Nāfi’, p. 52.

13 Al-Dhakhīra al-Mu‘ajjala lil-Arwāḥ al-Mu‘aṭṭala (the old edition), p. 23.



What is Required for Spiritual Openings on the Ṭarīqa

Our Shaykh, Imām Ṣāliḥ al-Jaʿfarī, said:

“Verily the spiritual openings on the path are dependent on certain matters:

- 1) For the murīd to know the status and worth of his Shaykh, in order that his heart be filled with honour and respect for him, and he witnesses the Shaykh when he reads his awrād and witnesses taking from him in his daily life.
- 2) Loving the Shaykh with an immense love until you do not prefer anyone in existence as a Shaykh in his time. This is in order that your heart does not incline to another Shaykh because the inclination of the heart locks the door without arrival, and the murīd does not obtain the meaning of the ḥadīth “Give us rest by it o Bilāl.”
- 3) Know the virtue of the awrād of the Shaykh so that one does not belittle them by reciting other than them and leaving them all together. He will then become like the one who plants a plant but (in reality) does not water it. He prevents the fruit (from flowering) himself. (It is) Far-fetched! Far-fetched! That a plant produces fruit without water!
- 4) Know the states of the Shaykh during his life in the dunyā, in order to emulate him and to make one’s state like his. Indeed, every Shaykh loves that his murīd follows his methodology and be in the state which he was on without alteration. Every murīd inherits from his Shaykh but on the condition that his state be like the state of his Shaykh.
- 5) Do not consider one’s self higher than the Shaykh regardless of obtaining a state from the various states, whether it is obtaining knowledges or unveilings. One must see oneself as merely an extension of the Shaykh and always and perpetually submit his spirit to the Shaykh, like Sayyidī ‘Abd al-Karīm al-Jīlī, may Allāh be pleased with him, who said: “The foundation and the branch of my desire is seeking his foundation.”
- 6) Having adab with the Shaykh who he received the awrād of the ṭarīqa from. It is incumbent to be given the awrād, and that the Shaykh and the ṭarīqa acknowledges one. Likewise, it is incumbent to love him and have proper manners with him for the sake of the Shaykh of tarīqa - because the Shaykh of ṭarīqa has a door, and it is the Shaykh from whom you received the awrād, and the Muḥammadan presence has a door, and it is the original Shaykh of the ṭarīqa, and the Divine presence has a door and it is the Prophet ﷺ.”¹⁴

He said (may Allāh be pleased with him) advising about the Apparent Shaykh:

The Shaykh is the door of the Shaykh (in the barzakh), know his virtue

In him is arrival to he who is Ahmad

And {by Shaykh al-Jaʿfarī} you enter the presence

In it is al-Ḥabīb (the beloved), he is the Prophet Muḥammad

The door of Allāh is our Prophet, you enter by him

Into the Holy Presence which never depletes¹⁵

14 A’ṭār Azhār Aḡṣān Ḥazīrat al-Tanfīs (old edition), p. 141.

15 Originally {by Shaykh Ahmad bin Idrīs} as written by Shaykh Ṣāliḥ al-Jaʿfarī.



We ask you our Lord, by the honour of our Prophet, that you do not deviate our hearts any day, and that you grant us truthfulness in the love for our Shaykh, and that you magnify his sanctity and standing in our hearts, and we ask you our Lord, that you preserve the Shaykh of our Path.

The Shaykh of the Path is Muḥammad, he is Ṣāliḥ
The Shaykh by good fortunes was exalted
He inherited discernment from his father and grandfather
al-Ja'farī inherited sainthood from the Prophet
He inherited sainthood and sublime miracles
He refuses ostentation with them, he spends the night hidden
How evil is a person, even if someone nurses
His person, he enters into the evening forgetting that
How flawed is a human and he is not pleased with insult
Truly he presents himself free from faults
Indeed I love you and the love in you
Is pleased with a prophet sent as a Qurayshī
I adjure you O Allāh, preserve our Shaykh
In the enclosure of your fortress always protected
Grant him enjoyment throughout his life in abundant felicity and delight
And in good health also that lasts many years
And may blessings of my Lord and peace be upon the Prophet
As long as the nightingale sings the lunar tale¹⁶

We ask You, our Lord, that You guard us with protection, care, concern and attention of the lion of the Ja'farī Ḥaḍra and the deputy of the Shaykh of our Path, Sayyidī al-Ḥusayn 'Abd al-Ghanī Ṣāliḥ al-Ja'farī.

We ask You to be pleased with Sayyidī al-Ḥasan 'Abd al-Ghanī Ṣāliḥ al-Ja'farī and that You make his dwelling the highest of paradises, just as we ask You to preserve the pioneer of our youth, Sayyidī Ṣāliḥ Muḥammad Ṣāliḥ.

**And may the blessings of Allāh and peace
be upon our Master Muḥammad and upon his family.**

16 Qaṣīda of Ustādh 'Alī Sa'īd, #26.

