

كُلُّ إِنْسَانٍ يَاجِتُ إِلَى قَائِدٍ،
الشَّيْخِ لَطِيقَةٍ. مِنْ لَا يَتَّبِعِ شَيْخًا
فَإِنَّ قَائِدَهُ هُوَ نَفْسُهُ
وَلَا إِنَّ النَّفْسَ خَادِمَةٌ لِلشَّيْطَانِ
فَإِنَّ مَنْ لَا قَائِدَ لَهُ
فَإِنَّهُ يَخْدُمُ الشَّيْطَانَ فَقَطْ.

يُحَذِّرُنَا شَيْخُنَا الْكَبِيرُ
مِنْ نَقْطَةٍ مُهِمَّةٍ.

إِنَّ الشَّيْخَ نَقِشْبَنْدَ، فِي
هُوَ الرُّكْنُ الْأَسَاسِيُّ لِلطَّرِيقَةِ
النَّقِشْبَنْدِيَّةِ، كَانَ يُوصِي خَلِيفَتَهُ
عَلَاءَ الدِّينِ الْبُخَارِي:

«لَا تَسْمَعْ لِعَالِمٍ يُنْكِرُ طَرِيقَ
الطَّرِيقَاتِ، فَإِنْ سَمِعْتَ، فَسَوْفَ
يَتَحَكَّمُ فِيكَ الشَّيْطَانُ
لِمُدَّةِ ثَلَاثَةِ أَيَّامٍ.

وَإِذَا لَمْ تَتُبْ بَعْدَ ثَلَاثَةِ
أَيَّامٍ، فَسَوْفَ يَسِيطِرُ عَلَيْكَ
لِمُدَّةِ أَرْبَعِينَ يَوْمًا. وَإِذَا
لَمْ تَتَرَجَّعُوا فِي أَرْبَعِينَ يَوْمًا
عَلَيْكُمْ أَنْ تَتَوَقَّعُوا أَنْ
لَعْنَةُ سَتَحْلُ بِكُمْ لِمُدَّةِ
عَامٍ.»

وَالْآنَ فِي زَمَانِنَا، كَثِيرٌ
مِنَ النَّاسِ يَرْفُضُونَ الطَّرِيقَاتِ. فَاتْرَكُوهُمْ
وَلَا تَجَادِلُوهُمْ. فَهُمُ
كَأَبِي جَاهِلٍ، فَقَدْ تَكَلَّمَ النَّبِيُّ
مَعَهُ، وَلَكِنَّهُ لَمْ يَقْبَلْ. وَ
نَحْنُ لِسِنَا أَقْوَى مِنَ
النَّبِيِّ ﷺ.

Kullu insānin yahtāgu ilā qā'idin,
ash-shaykhi li-ṭarīqa. Man lā yattabi'
šaykhan, fa-inna qā'idahu huwa nafsuhi.
Wa li-anna an-nafsa khādimatun li-
sh-shayṭān, fa-inna man lā qā'ida lahu
fa-innahu yakhdimu ash-shayṭāna faqat.

Yuḥadhdhirunā shaykhunā l-kabīr
min nuqtatin muhimma.

Inna sh-shaykha Naqshaband, wa
huwa r-ruknu l-asāsīyu li-ṭ-ṭarīqati-n-
Naqshabandiyya, kāna yūšī khalīfa-
tahu, 'Alā'u d-dīni l-Bukhāriyy:

«Lā tasma' li-'ālimin yunkiru ṭarīqa
ṭ-ṭarīqāti, fa'in sami'ta, fa-sawfa
yataḥakkamu fika sh-shayṭānu li-
muddati thalāthat ayyām.

Wa-idhā lam tatub ba'da thalāthati
ayyām, fa-sawfa yusayṭiru 'alayka li-
muddati arba'īna yawman. Wa-idhā
lam tatarāja 'ū fī arba'īna yawman,
'alaykum an tatawaqqa 'ū anna
la'natan sataḥillu bikum li-muddati
'āmin.»

Wa-l-āna fī zamāninā, kathīrun mina
n-nāsi yarfudūna ṭ-ṭarīqāt. Fa-trukū-
hum, wa-lā tujādilūhum. Fahum ka
Abī Jahl, fa-qad takallama-n-nabiyyu
ma'ahu, walākinnaḥu lam yaqbāl.
Wa naḥnu lasnā aqwa mina
n-nabiyy ﷺ.

Everyone needs a guide, the sheikh
of a tarikat. Whoever does not follow
a sheikh, his guide is his ego ("nafs").
And because the ego is a servant of
Shaitan, someone without a guide
only serves Shaytan.

Our Grandsheikh is cautioning us on
an important point.

Shah Naqshband, the main pillar
of the Naqshbandi Order,
was advising to his khalifa,
'Alā'uddīn al-Bukhārī:

«Don't listen to a learned person
who denies the way of Tariqats. If
listening, then for three days Shayṭān
will be in command of you.

If not repenting in three days,
he will take the man
for forty days.
And if not repenting in 40 days,
you must expect
to come on you
a curse for one year.»

Now in our times, so many people
are refusing Tariqats. Leave them,
don't argue with them. They are like
Abū Jahl, the Prophet ﷺ spoke to
him, but he did not accept. We are
not more powerful than
the Prophet ﷺ.