

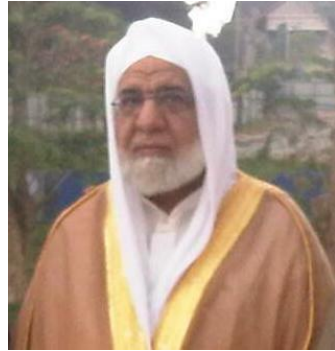
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

BIOGRAPHY & INTRODUCTION
BY SHAYKH GIBRIL FOUAD HADDAD

*A Sufi Jurist After the Early Masters:
Shaykh ‘Abd al-Hādī Kharsa al-Dimashqī
—Allah preserve him—*

GLORY to Allah the Lord of the worlds. Blessings and peace on the Messenger of Allah our Master Muḥammad, and upon his Family and all his Companions. ﴿O Believers! Beware of Allah and keep company with the truthful!﴾ “Truly the people of knowledge are the inheritors of Prophets! Truly Prophets do not bequeath gold nor silver, but only bequeath knowledge! Whoever obtains that has obtained an abundant portion!”



Jumu'a 12 Ramadan 1432/12 Aug 2011, Malaysia

The erudite scholar, Sufi educator, ascetic, and author of many books, Sayyidī al-Shaykh ‘Abd al-Hādī b. al-Ḥājj Muḥammad b. Ṣāliḥ al-Kharsa al-Dimashqī al-Ṣāliḥī al-Shādhilī al-Ḥanafī was born to a pious family in Rajab 1378/January 1959 in the Zuqāq al-Fawākhīr neighbourhood of the Ṣāliḥiyya district in Damascus, Syria. His father was a student of Shaykh Muḥammad al-Hāshimī (1298-1381/1881-1961) and his mother al-Ḥājja Fathīyya came from a Circassian family. Her grandfather had emigrated to Shām

from the Russian Caucasus in 1880. Her father induced her into *tariqa* at the hands of Shaykh Sa'īd al-Burhānī (1311-1386/1893-1967), Allah have mercy on all of them.

Shaykh 'Abd al-Hādī said: "My father came to Damascus from Aleppo in 1947. He was a merchant and plied perfumes. After primary school he enrolled me into Ma'had al-Fatḥ al-Islāmī in Damascus which had been founded by the erudite scholar Shaykh Muḥammad Ṣāliḥ al-Farfūr (1318-1407/1900-1986). Among the most prominent of my teachers there were Shaykh 'Abd al-Razzāq al-Ḥalabī (b. 1343/1925), Shaykh Muḥammad Adīb Kallās (1339-1430/1921-2009), Shaykh Ramzī al-Bizm (1336-1411/1917-1991), and Shaykh Muwaffaq al-Nushūqātī (1357-1421/1938-2000). The latter granted me a license of transmission [*ijāza*] for whatever Shaykh Ṣāliḥ had licensed him to transmit. Also among my teachers were Shaykh Abū Sulaymān Suhayl al-Zabībī, Shaykh Aḥmad Ramaḍān, Shaykh Aḥmad al-Qattābī, and Shaykh Abū al-Nūr Aḥmad Khūrshīd, all of them Hanafi masters at Ma'had al-Fatḥ.

"At the Ma'had, our teacher Shaykh Ṣāliḥ al-Farfūr taught us the principles of jurisprudence, the principles of grammar, and the *Risāla Qushayriyya*. The others taught us the rest of the legal and Arabic curriculum. After the graduating year of 1976-1977 Shaykh Ṣāliḥ enrolled me straight into the second year of the College of Shari'a and Law at the University of al-Azhar in Cairo. I graduated in 1980 with a license.

"In Cairo I met Shaykh Ṣāliḥ al-Ja'farī (1328-1399/1910-1979) and attended his gatherings; Shaykh Zakī Ibrāhīm (1324-1419/1906-1998) the founder of the 'Ashīra Muḥammadiyya; and Shaykh Aḥmad al-Tijānī the son of the Ḥadīth scholar Shaykh Muḥammad al-Ḥāfiẓ (1315-1398/1898-1978), Allah have mercy on them. Shaykh Aḥmad honoured me by putting me up in his father's *zāwiya* for the entire time I lived in Cairo, and I made ample use of Shaykh Muḥammad al-Ḥāfiẓ's personal library there. I also attended the gatherings of the Tijānī *tariqa* for blessing.

"After my return to Damascus I took up imamate, preaching and teaching in a number of mosques, among them the Sināniyya al-Kubrā (Sinan Basha Mosque) at Bāb al-Jābiya in Damascus for

eight years. I taught morals [*akhlāq*] at Ma'had al-Fatḥ for six years (1988-1993) and *fiqh* in the secondary school of Sharī'a in Damascus for three years. I also maintained *da'wa* activities in most of the Syrian provinces [*muḥāfaẓāt*] and still do.

“As for Sufism my father would take me to the circles of Shaykh Sa'īd al-Burhānī—the successor of Shaykh Muḥammad al-Hāshimī in Damascus—in Jāmi' al-Tawba when I was not even ten years old. After Shaykh Sa'īd's death he took me to Shaykh Abū al-Nūr Khūrshīd, one of Shaykh Sa'īd's successors. I frequented him for about seven years in the Surūjiyya mosque and took *ṭarīqa* from him. I entered seclusion with the *dhikr* of the Greatest Name of Allah under his authority. After that I kept company for two years with Dr. 'Abd al-Laṭīf Farfūr, one of the successors of Sayyid Makkī al-Kattānī (1312-1393/1894-1973) in the Shādhilī Path, himself a successor of his father the Ḥadīth master Muḥammad b. Ja'far (1274-1345/1858-1926), although Dr. 'Abd al-Laṭīf's father, Shaykh Ṣāliḥ Farfūr, was Qādirī. Then I frequented Shaykh Muḥammad Bashīr al-Qahwajī in the Jūbar area. He gave me a license to impart the *wird al-'āmm* in the Shādhilī path which he held from Shaykh Sa'īd al-Burhānī.

“After that my father ordered me to keep company with Shaykh 'Abd al-Rahmān al-Shāghūrī (1331-1425/1913-2004)—who held a license of transmission from Shaykh Muḥammad Sa'īd al-Kurdī (1307-1392/1890-1972) the successor of Shaykh Muḥammad al-Hāshimī in Irbid, Jordan—which I did for approximately twenty years. I benefited from his company.

“I visited many eminent scholars and Sufi shaykhs from all the paths, up to about three hundred Shaykhs in Syria and abroad. Among them: Shaykh 'Abd al-Qādir 'Isā (1338-1412/1920-1991), Shaykh Aḥmad al-Shāmī (1322-1414/1904-1993) the Mufti of Dūmā, Shaykh Aḥmad Kuftārū (1330-1425/1912-2004) the Mufti of the Syrian Republic, Shaykh Mullā Ramaḍān al-Būṭī (d. 1420/2000), Shaykh al-Qurrā' Ḥusayn Khaṭṭāb (d. 1408/1988) [*khalifa* of Shaykh Ḥasan Ḥabannaka al-Maydānī in the Aḥmadiyya *Ṭarīqa*, himself the successor of Shaykh 'Umar al-Ḥimṣī under whom he had completed a 40-day seclusion for the *dhikr al-khāṣṣ*] and Shaykh Nāzīm al-Qubruṣī (b. 1341/1922)

whom I would visit whenever he came to Damascus, among many others with whom we kept company and from whom we benefited. I kept a special record of their names and the benefits I heard from them.

“I also met the Sharīf of Morocco Shaykh Muṣṭafā Baṣīr (1360-1427/1941-2006) in the Mosque of the Prophet ﷺ and I accompanied him in Madīna al-Munawwara. He granted me a license of transmission in front of the Holy Prophet ﷺ, in the Noble Rawḍa, to impart all the *awrād* of the Shādhilī *ṭarīqa* with a chain that is more direct than that of Eastern Shādhilīs, for between Shaykh Muṣṭafā and Mawlānā al-‘Arabī al-Darqāwī (1151?-1239/1738?-1823) there are [only] six men, and this is a famous Moroccan chain. I met him again in Damascus when he visited it, then again in Morocco when I visited it, and I wrote an introduction for his book on the Baṣīriyya *ṭarīqa* [*al-Nazr al-Yasīr min Manāqib Zāwiyat Āl al-Baṣīr fil-Ṣaḥrā’ wa-Sūs wa-Banī A’yāt bil-Maghrib* (Maktabat al-Aḥbāb in Damascus, 2002)].

“I received many licenses of transmission in the science of Ḥadīth, among them:

- From my father Shaykh Muḥammad al-Kharsa, from his shaykh the *Musnid* Muḥammad Ṣāliḥ al-Khaṭīb (1313-1401/1895-1981);
- From the two Sayyids Muḥammad al-Fātiḥ and his brother Muḥammad Tāj al-Dīn al-Kattānī, both of them from their father Sayyid Muḥammad al-Makkī al-Kattānī;
- From Shaykh ‘Abd al-Ḥakīm Kuftārū (1329-1427/1911-2006) the cousin of Shaykh Aḥmad, from his teacher the Muḥaddith al-Akbar Shaykh Badr al-Dīn al-Ḥasanī (1267-1354/1851-1935);
- From Sayyid Muḥammad b. ‘Alawī al-Mālīkī (1367-1425/1948-2004), from his father ‘Alawī b. ‘Abbās (1328-1391/1910-1971) and many others;
- And from other Shaykhs, Allah have mercy on all of them.

“I also gave *ijāza* to many teachers specializing in *da‘wa* and the science of Ḥadīth in several Arab, Islamic, and Western countries.

“I authored a number of books and monographs, among them:

- *Sharḥ al-Wazīfat al-Shādhiliyya* (1995, rept. 2006)
- *Sharḥ al-Ḥikam al-‘Alāwiyya* (1995)
- *Al-Adwiyat al-Ilāhiyya wal-Ad‘iyat al-Nabawiyya* (1995)
- *Ḥuqūq al-Zawjayn* (1996) [on the respective rights of spouses in Islam, a book eminently deserving of translation].
- *Sharḥ al-Qaṣīdat al-Muḥammadiyya* (1997)
- *Al-Sunan al-Ḥasana wal-Sunan al-Sayyi‘a* (1997)
- *Al-Dhikr wal-Fikr, Qawā‘id wa-Fawā‘id* (1997) [a rich and most beneficial reference-book and *fatwā* resource—such as on gathering and movement—on the subject of *dhikr*, defined thus in the first chapter of *Ulamā’ al-Ṣūfiyya*:

...we understand the word ‘remembrance’ mentioned in the Divine texts to refer to the general meaning of the word, as understood by the *salaf*, which includes all acts of obedience and closeness, and is apportioned to every limb with its own unique act of worship for which it was created.

The book opens with the condemnation of a rabidly anti-Sufi *fatwā* of Ibn Waḍḍāḥ reproduced in al-Qurṭubī’s *Tafsīr* and then unfortunately endorsed by our teacher Dr. Wahba al-Zuḥaylī in his *Tafsīr al-Munīr*.

Shaykh ‘Abd al-Hādī takes this up again in *Ulamā’ al-Ṣūfiyya* (p. 115 below) where he states:

Similar to this in *i‘tizāl* and fabrication is he who claims that the Sufis’ gathering for remembrance is likened to the dancing of those who followed Sāmīrī around the

golden calf. The existence of this claim in some of the books of Qur'ānic exegesis means that it is either interpolated in those books or it is mere opinion and vain desires.]

- *Al-Is'ād fī Jawāz al-Tawassul wal-Istimdād* (1997)
- *Allāh Ma'anā bi-'Ilmihi lā bi-Dhātih* (1997)
- *'Ulamā' al-Ṣūfiyya Hum al-Salafiyya al-Ḥaqīqiyyūn* (1998)
- *Maqālāt al-'Ārifīn* (2002)
- *Al-Sirāj al-Waḍḍā' fil-Ṣaḥīḥ min Aqwāl al-'Ulamā' fī Qiṣaṣ al-Anbiyā'* (2009)
- *Al-Radd al-'Ilmī al-'Alanī 'alā Khaldūn Makkī al-Ḥasanī* (a refutation of Wahhābī aberrations) (2009)

“I also wrote introductions for and edited or co-edited many other books. And all praise belongs to Allah, the Lord of the worlds.”

