



## 193775 - The Chishti tariqah is one of the deviant Sufi tariqahs

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### the question

What is your opinion of Moinuddin Chishti, who is also known as Khwaja Ghareeb Nawaaz. From my research on this man it seems that he used to perform miracles (mu'jizaat) and that he attained a position of leadership in India, and that he played a role in converting the Hindus to Islam. One of the things that is narrated from him is that he went to al-Madinah al-Munawwarah on one occasion and spoke to the Prophet (blessings and peace of Allah be upon him) directly! What is the real story about this man, so that we can explain that to those who go to his grave and call upon him instead of Allah?

### Detailed answer

Praise be to Allah.

In the answer to question no. [143615](#) we give some brief information about Moinuddin Chishti and his beliefs; he is a Sufi man, the founder of one of the innovating Sufi tariqahs.

It is well known that the Sufis exaggerate about their shaykhs and make up lies and fabricated stories to promote and spread that exaggeration. Miracles (mu'jizaat) can only happen to the Prophets and Messengers of Allah; as for karaamaat (miracles or extraordinary events), they may happen to the close friends of Allah (awliya') who adhere to the straight path and are pious, not to those who deviate or change the religion.

Please see the answer to question no. [124838](#) to learn about the difference between a mu'jizah and a karaamah.

The extraordinary events that happen at the hands of the extreme Sufis who have deviated from the path of the Sunnah are akin to what happens at the hands of tricksters, charlatans and magicians; it is the handiwork of the Shaytaan aimed at misguiding people, so we should not be



deceived by it.

Ibn Katheer (may Allah have mercy on him) said in his biography of Shaykh Yoosuf al-Iqmeeni:

He used to wear a long garment that dragged on the ground, and he used to urinate in his garment, and leave his head uncovered, but they claimed that he often performed miracles and spoke of the unseen, and many of the common folk and others believed that he was righteous and was a wali (“saint”). That is because they know nothing about the conditions of being a wali (close friend of Allah) or of righteousness, and they do not know that speaking of the unseen could come from one who is righteous or one who is an evildoer, or from one who is a believer or one who is a disbeliever, such as monks and others, and such as the Dajjaal, Ibn Sayyaad and others. So it is essential to test the one who performed the miracle against the Qur’an and Sunnah. If a person’s conduct is in accordance with the Book of Allah and the Sunnah of His Messenger, then he is a righteous man, whether he performs miracles or not; if it is not in accordance with them, then he is not a righteous man, whether he performs miracles or not.

Ash-Shaafa’i said: If you see a man walking on the water or flying through the air, do not be deceived by him before checking his case against the Qur’an and Sunnah.

End quote from al-Bidaayah wa’n-Nihaayah (13/251).

One of the falsehoods fabricated by the extremists is the claim that this Moinuddin went to Madinah, and went to the grave of the Prophet (blessings and peace of Allah be upon him) and spoke with him. This is impossible, because the Prophet (blessings and peace of Allah be upon him) died and his worldly life came to an end. So whoever claims that he saw the Prophet (blessings and peace of Allah be upon him) or spoke to him after his death is lying.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked:

What is the correct view concerning that which is narrated from one of the well-known Sufi imams, that he visited the mosque of the Prophet (blessings and peace of Allah be upon him) in Madinah, and offered supplication at the grave, and the Messenger (blessings and peace of Allah be upon



him) stretched out his noble hand to him, and he kissed it, and this is widely known and believed among the followers of his tariqah?

He replied:

This is something false and it has no sound basis, because the Prophet (blessings and peace of Allah be upon him) died, as Allah decreed for him, and as He, may He be glorified, said (interpretation of the meaning): “Verily, you (O Muhammad) will die, and verily, they (too) will die” [az-Zumar 39:30]. And the Prophet (blessings and peace of Allah be upon him) said in the saheeh hadeeth: “Verily Allah has angels who travel about in the earth and convey to me the salaams of my ummah.” And he said: “The best of your days is Friday, so send a great deal of blessings upon me on that day, for your prayers for blessing will be shown to me.” They said: O Messenger of Allah, how will they be shown to you when you have turned to dust? He said: “Verily Allah has forbidden the earth to consume the bodies of the Prophets.” And there are many similar hadeeths, but he did not say in any of them that he would shake hands with anybody. This indicates that this story is false. Even if we were to assume that it is true, that may be interpreted as meaning that a devil shook hands with him in order to confuse him and lead him astray. So what is required of all Muslims is to fear Allah and to adhere to teachings of Islam as indicated by His holy Book and the Sunnah of His trustworthy Messenger, and to avoid anything that goes against that.

End quote from Majmoo’ Fataawa Ibn Baaz (9/310-311).

What must be done is to forbid people to go to graves and ask of their occupants instead of Allah, whether they were righteous or otherwise, because asking of the occupants of graves instead of Allah is a type of major shirk that puts one beyond the pale of Islam. There is no need for anyone to prove that the occupant of the grave was anything other than righteous in order to tell the people not to worship him or turn to him.

Please see the answer to question no. [6744](#) .

Please see the answer to question no. [20375](#) for information on the truth about Sufi tariqahs and the ruling on joining them.



And Allah knows best.