

مَرَّةً أُخْرَى

# كُلُّ الصُّوفِيَّةِ غَوَايَةٌ

□ مردا علی من تعامی عن الأصوب من القول

إعداد:

□ الراجي غفران مرّبه

□ أبي عامر الأثري إسحاق بن عبد الرحيم

**Once Again**

## **All of Sufism is Misguidance**

**A Refutation of He Who Feigns Blindness to What is More Correct of Opinions**

Compilation:

A Slave Desirous of His Lord's Mercy

Aboo Aamir Al-Atharee Ishaq bn AbdirRaheem

Jumaadal-Aakhirah 1434 [April 2013]

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**This was clearly stated in the last article:**

In fatwa no 9848 of the Permanent Committee on Islamic Research and Ifta, the Committee was asked:

**‘Are Sufi Orders such as Ash-Shaathiliyyah and Ar-Rifaa’iyyah upon the truth or falsehood, is it permissible to ascribe oneself to any of those orders?’**

The Permanent Committee answered:

**‘ALL the Sufi Orders are under heresies and contravention (of Islaam).’**

Abdullah Qa’ood (member)

Abdullah bn Gudyaaan (member)

AbdurRazaaq Afeefee (Deputy Head)

Abdul-Azeez bn Baz (Head)

But

وَمَنْ يُضَلِّلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ

And:

**“..as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (trials, tribulations etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh...” [Aal-Imaraan: 7]**

**May Allâh save our hearts from deviation.**

## Introduction

Indeed all praise is due to Allâh; we seek His help and ask for His forgiveness, we seek refuge in Allâh from the evils of our souls and from our misdeeds. He who is guided by Allâh no one can misguide, and he who is left astray by Him no one can guide. I bear the testimony that there is no deity deserving of worship except Allâh alone, He has no partner; and I testify that Muhammad is His slave and Messenger.

**"O you who believe, fear Allâh as He should be feared and die not except in a state of Islâm (as Muslims) with complete submission to Allâh." [Al-Imrân: 102].**

**"O mankind, be dutiful to your Lord, Who created you from a single person (Adam), and from Him (Adam) He created his wife [Hawâ], and from them both He created many men and women and fear Allâh through whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allâh is ever an All-Watcher over you." [Nisâ: 1].**

**"O you who believe, keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger has indeed achieved a great achievement." [Ahzâb: 70-71].**

To proceed:

Indeed the truest speech is Allâh's Book and the best of guidance is the guidance of Muhammad; the worst of affairs are the newly-introduced matters in the religion; surely every newly-introduced matter is an innovation, all innovations are misguidance and all misguidance leads to Hell.

A couple of weeks ago, Allâh facilitated us to make a compilation of statements of people of knowledge around the topic of Sufism, that it is a practice in opposition to the correct Islam; no aspect of it, whether now or before, is in line with the established beliefs of Islam. We did bring it that however the heresies in Sufism are of levels, some are mild while some others are serious, just as it is present in the beliefs and acts of other Islamic sects.

We also tried, by the mercy of Allâh then with reliance on the statements of people of knowledge, to show the difference between the *legitimate zuhd* (taking little of this world), which many of the Salaf practiced, and thought to be Sufism, and the innovated rites of the Sufis such as *al-wajd*, *ash-shauq*, *al-instinshaaq*, etc. that it is wrong to allude Sufism to those *Salaf* such as al-Fudayl bn Iyaad for they never knew what is Sufism, little or much; so also that those *Salaf* should never be cited to represent any moderate Sufism!

We brought the compilation to correct a brother's notion on an internet forum but it seems the brother does not believe in the veracity of what we have compiled, he did write a refutation to some of the points we raised, raising some other *shubuhaat* his type is known to raise. Thus we

feel the necessity of making this final compilation, *Insha Allâh*, to indeed silence his plea for mild innovation which the Sufism which he posits is known for.

We indeed hope this, *Insha Allâh*, will be *a coup de grace*.

It is only Allâh can grant that.

## But Wait a Minute!

Have you read the first article? If you have not please download it here before you proceed: [www.simplysalafiyah.com/All-of-Sufism-is-misguidance.pdf](http://www.simplysalafiyah.com/All-of-Sufism-is-misguidance.pdf)

Now you can go over this:

## The People of *Baatil* Now Cite Ibn Taymiyyah, et al.

Shaykhul-Islam Ibn Taymiyyah (rahimahuLlaah), and other notable scholars, has been a figure cited by all the peoples of Islam in this century. He is a force to reckon with. While some people of falsehood have tried in the past to discredit him and they failed, what some of them do today is to look into his works and search for what can support the *baatil* they are upon. That should not be seen as strange, the people of falsehood have often gone into the texts of the Qur'aan and Sunnah to see what can justify the *bid'ah* they are into; and they always 'see' it, of course, with bigoted and jaundiced minds.

## Granting His Request

So our brother requires us to read and translate, for the world to see, a *fatwa* of Shaykhul-Islam (rahimahuLlaah) where he allegedly permits some form of Sufism for the Ummah.

To grant that wish, we produce some important aspects of the *fatwa*<sup>1</sup> down here as it appears in *Majmoo'ul Fataawa* 11/5-24,

Shaykhul-Islaam (rahimahuLlaah) was asked: **'Sufis and Fuqaraa are into types; what are the attributes of each type? What is compulsory upon them? How can they traverse?'**

He answered (rahimahuLlaah):

Praise to Allâh. As for the term, *Sufism*, it was not popular in the (first) Three Generations<sup>2</sup>, it was after that period it became popular. Many scholars and *shuyukh* such as Imaam Ahmad, Abu Sulaymaan Ad-Daaraanee, among others, were reported to have spoken about it. That was also reported from Sufyaan Ath-Thauree, while some mentioned Al-Hasan Al-Basree (as having spoken about it too).

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<sup>1</sup> It is a very long *fatwa* which we think bringing its Arabic aspect or translating all of it will be too cumbersome for the readers.

<sup>2</sup> That alone suffices a truth seeker.

They differed regarding its etymological meaning – but it is an attributive name such as *al-Qurashee* and *Al-Madaneeh*<sup>3</sup>, etc. some said it is attributed to *Ablus-Suffah*<sup>4</sup>, that is a mistake because if it were like that, it would be called, ‘Sufiyy.’ Some say it is attributed to the ‘front *saff* (row) in the front of Allâh; that is also an error...Some said it is attributed to the wearing of the wool because **when Sufism first appeared in Basra**<sup>5</sup> (they used to wear woolen materials)<sup>6</sup>, and the first to build a Coventry for the Sufis were some companions of Abdul-Waahid bn Zayd who was one of the students<sup>7</sup> of Al-Hasan Al-Basree (rahimahuLlaah).

‘[Basra]<sup>8</sup> was very extreme regarding *zuhd*, worship and (show of) fear (of Allâh) and other acts which were not in other cities. This is the reason behind the statement ‘Jurisprudence was from Kuffah but asceticism was from Basra.’

‘Abu Shaykh al-Asbahaanee had a report back to Ibn Seereen (rahimahuLlaah) that the information got to the latter that some people were giving preference to the wearing of wool. [Ibn Seereen] said, ‘The people who wear wool say they do that to emulate al-Maseeh Ibn Maryam **but the guidance of our Prophet (salAllâhu alahy wa sallam) is more beloved to us.** Indeed he (salAllâhu alahy wa sallam) used to wear cotton and other cloth materials.’

‘Because of this, what was mostly reported as extremism was from these worshippers in Basra such as the report of a person that died or became unconscious after listening to the Qur’an or what was similar. An example is the story of Zaraah bn

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<sup>3</sup> That is, like we he is a *Qurayshi* or a *Madanee*, the former refers to a person of Quryshi origin while the latter, of Madinah origin.

<sup>4</sup> The poor Companions of the Messenger of Allâh (salAllâhu alahy wa sallam) who used to live in an apartment in the mosque of the Messenger of Allâh (salAllâhu alahy wa sallam). That apartment is called *Suffah*.

Shaykh Saalih bn Abdul-Azeez (may Allâh preserve him on good) says in the commentary of *al-Furqaan* p.57, ‘This (the act of the Sufis then of wearing only woolen materials) is without doubt opposing the Sunnah because the Prophet (salAllâhu alahy wa sallam) used to wear clothes his people wore too so far it is not a type specifically known with the *mushrikoon*.’

<sup>5</sup> Ash-Shaykh Al-Allaamah Saalih bn Abdul-Azeez Aal-Shaykh also said while commenting on a statement of Shaykhul-Islam Ibn Taymiyyah in *al-Furqaan* pp.55-58 as regard the origin of Sufism, **‘So when you know the history of the appearance of these Sufis in the Muslim lands you will come to realize that it originated from the Christians; that was as a result of some contacts some ascetics had with some Christian (monks)...as clearly stated in the book of *Ad-Diyaaraat of As-Saabsooki*...’**

<sup>6</sup> Hope you can notice that omission! You have to be very careful when reading Shaykhul-Islam’s statements. An explanation is coming on this later, *Insha Allâh*.

<sup>7</sup> Just as the founder of the Mu’tazilah School, Waasil bn ataa, was a student of al-Hasan al-Basree even though the Imaam never supported the heretical thought of his former student.

<sup>8</sup> It was also from this Basra that the heretical school of denial of Qadar emanated, so it was not strange that Sufism emanated from it also.

Aufaa, the judge of Basra, who recited **‘when a sound is blown from the Trumpet’**<sup>9</sup> and dropped dead...there were people who would become transfixed upon reciting the Qur’an **but the Companions (of the Prophet (salAllâhu alahy wa sallam)) were not like this.** When things like these appeared, (the surviving) Companions and Taabi’een, such as Asmaa bint Abee Bakr, Abdullaah bn Az-Zubayr, Muhamad Ibn Seereen, etc. may Allâh be pleased with them all, rebuked those who did them. Those who rejected the acts had two points against them: that they were being overbearing and pretentious. It was reported that Muhammad bn Seereen (rahimahuLlaah) said, **‘Let these people who collapse after hearing the recitation of the Qur’aan come forward and climb a high wall then if he falls down during the recitation he is truthful.’**

Some other (scholars in the time) condemned the act because of what they knew from the guidance of the Companions that it was a *Bid’ah*. An example was the statement of Asmaa and his son, Abdullah. But the majority of the scholars are of the view that if a person is truly touched by the recitation (without being overbearing or pretentious)<sup>10</sup> there is no blame upon him...**even though the Companions would only have trembling hearts or shed tears in such conditions...**<sup>11</sup>

‘What we are saying is that these matters that included **addition in worship**<sup>12</sup> and **conditions all erupted in Basra...**so also what were reported from these people of conditions of *zuhd, wara*, worship etc, **they really exceeded what the Companions were upon and what the Messenger (salAllâhu alahy wa sallam) handed down as a tradition...** these matters have made people fell into two opinions regarding them...but what is more correct is for a Muslim to know **that the best of speech is the speech of Allâh and the best of guidance is guidance of Muhammad and the best of centuries was the one he was raised up therein and that the best of *turuq* and *subul* to Allâh is what he and his Companions were upon.**<sup>13</sup> It should be known from that, that the believers should fear Allâh with respect to their strivings and cravings (in the Deen of Allâh). Allâh said: **‘Fear Allâh as you have the ability’**<sup>14</sup> and he (salAllâhu alahy wa sallam) said, **‘When I command you of a matter, carry it out as much as you are able.’**<sup>15</sup>

‘Indeed very many believers – who fear Allâh and who are His friends – may not have the like of complete knowledge and faith which the Companions had, so let them fear Allâh as much as they can, and obey Him as much as they have the capacity...**whoever makes the school of any of the scholars or jurists, or the**

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<sup>9</sup> Al-Mudath-thir: 8.

<sup>10</sup> Then Shaykhul-Islaam (rahimahuLlaah) mentioned the like of that as it occurred to Imaam Yahya bn Qattaan, Fudayl bn Iyaad and Ash-Shaafi.

<sup>11</sup> Can you still see the distinction?

<sup>12</sup> Is ‘addition in worship’ not *bid’ah*? Can we call that moderate Sufism?

<sup>13</sup> That is *Salafiyyah*, Ikhwaan!

<sup>14</sup> At-Taghaaboon: 16.

<sup>15</sup> Hadith of Abu Hurairah (may Allâh be pleased with him) recorded by al-Bukhaari and Muslim.

***tareeqah* of any of the worshippers or devout ones as being better than that of the Companions, such is in error, astray and a person of *bid'ah*...**

It<sup>16</sup> is because of what many of them fell into out of their strivings and the differences arising thereof that made the people differed about their methodology; some rebuked *Sufism* and *tasawwuf*, they say they are people of *Bid'ah* who are (completely)<sup>17</sup> out of the Sunnah. There are statements credited to some Imams to that effect which some other groups of scholars of jurisprudence and scholastic theology followed. Some other people went to the extreme about them by claiming they are the best and most perfect of the creatures after the Prophets. Each of the opinions is blameworthy. **What is more correct is that they are a people who make strivings to obey Allâh, as other people do, so there can be those who take the forefront among them, according to his (lawful) strivings and there are those who are less but fall within the companions of the right hand but there can be those who strive and make mistakes, or those who sin and repent to Allâh, or do not. And there are among those who ascribe themselves to them, who is unjust to his own soul and disobedient to his Lord...that is the foundation of *At-Tasawwuf* then after that they divided, split and became Sufis<sup>18</sup>...**

**'This answer contains some statements<sup>19</sup> that need more elaboration which this place cannot contain. Allâh knows best.'**<sup>20</sup> End of quote.

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<sup>16</sup> Now we got to where our brother asks us to translate!

<sup>17</sup> They can't be! There will still be some Sunnah left but their *sufi* rites are completely out of the Sunnah. Hope you can get that.

<sup>18</sup> Can our brother see that?

<sup>19</sup> Perhaps it is those 'some statements' that our brother and his masters have failed to properly grasp such that they propound what they have propounded – moderate Sufism! The solution to that is by getting closer to the scholars who will simplify them. But will they?

<sup>20</sup> Whoever is used to the works of Shaykhul-Islam (rahimahuLlaah) will know that it takes an extra careful reading, patience and guidance of scholars to understand some of his comments in his works. How often have several people quoted the same statement of the Shaykh to support opposing views! For instance, in *Iqtidaa siraatil-mustaqeem*, some have quoted the same passage to say the food of *ahlul-kitaab* is permissible during their celebrations, and to say it is not. One needs a careful reading – with Allâh's *tawfeeq* then the guidance of the scholars. That is not strange, if that can occur as regard the Book and Sunnah of His Messenger (salAllâhu alahy wa sallam) then it can occur with regard to the statement of the people of knowledge. The people of desires always look for justifications for their desires. And according to Shaykhul-Islam (rahimahuLlaah) himself, 'A person of *Bid'ah* can get proofs for his *bid'ah* in the Book of Allâh and the Sunnah of His Messenger!' So what now happens to the books of other than them?

As for the works of Shakykhul-Islam, readers should always be careful in what they read. This is where serious learning comes in, by serious learning we mean learning the Deen under the tutelage of scholars. Any *Taalib* who depends much on his books, will make more mistakes than necessary.

## Sufism of (mis)guidance!

Our brother wrote in his rejoinder:

‘Now if one described someone in the ummah of Muhammad-sallAllâhu ‘alayhi wasallam-with guidance,can it be said that one is warning the Ummah against him and his way?Please answer! In the the book 'Alfuqaan bayna awliya ar-Rahmaan wa awliya ash-Shaytaan',Ibn Taymiyyah-rahimahullah-mentioned that Al-Hallaaj,Ibn ‘Arabee and their ilk are astray.Furthermore,he said "if they (the aforementioned) say they are Sufis,then we say that they are upon 'sufiyyatud-dalaalah' (misguided kind of Tasawwuf) and not 'sufiyyatul-hudaa' (the Tasawwuf of guidance) as are people like Junayd Al- Baghdaadee,Sulayman Ad-Daraanee,Sahal Abdullah at-Tustaree,etc". Read the book and see it for yourself!’ End of quote.

But we like to ask him where did Shaykhul-Islâm (rahimahuLlaah) say ‘**sufiyyatul-hudaa**’ (the Tasawwuf of guidance) as are people like Junayd Al- Baghdaadee,Sulayman Ad-Daraanee,Sahal Abdullah at-Tustaree,etc.’ since he said he got that from 'Alfuqaan (sic) bayna awliya ar-Rahmaan wa awliya ash-Shaytaan' then which edition because the one we have<sup>21</sup> and confirmed goes thus:

فَإِنَّ ابْنَ عَرَبِيِّ وَأَمْثَالَهُ وَإِنْ ادَّعَوْا أَنَّهُمْ مِنَ الصُّوفِيَّةِ فَهُمْ مِنْ صُوفِيَّةِ الْمَلَا حِدَةِ الْفَلَاسِفَةِ لَيْسُوا مِنْ صُوفِيَّةِ أَهْلِ الْعِلْمِ  
فَضْلًا عَنْ أَنْ يَكُونُوا مِنْ مَشَايخِ أَهْلِ الْكِتَابِ وَالسُّنَّةِ : كَالْفُضَيْلِ بْنِ عِيَّاضٍ وَإِبْرَاهِيمَ بْنِ أَدْهَمَ وَأَبِي سُلَيْمَانَ الدَّرَانِي  
وَمَعْرُوفِ الْكَرْخِيِّ وَالْجُنَيْدِ بْنِ مُحَمَّدٍ وَسَهْلِ بْنِ عَبْدِ اللَّهِ التَّسْتَرِيِّ وَأَمْثَالِهِمْ – رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

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We do learn from our Shaykh, Shaykh Sharaf – may Allâh preserve him goodness – that works of Shaykhul-Islâm (rahimahuLlaah) should be carefully read. He told us this severally when we were reading *Risaalah At-Tadmooriyyah* of Shaykhul-Islâm (rahimahuLlaah) under him. If an ordinary reader should pick that book and read it, he will end up imbibing some of the beliefs of the scholastic theologians (*ahlul-kalaam*). Shaykhul-Islâm (rahimahuLlaah), while trying to disprove them, would copiously used their terms such that it would sometimes mean he was affirming some of their points. We thank Allâh via our Shaykh who would quickly point our attention to those. This is favour from Allâh. We ask Him for steadfastness.

Another point: it is only in the Book of Allâh and Sunnah of His Messenger (salAllâhu alahy wa sallam) that you do not find errors and contradictions. In the books and works of others, there are. So no one is immune from errors, including Shaykhul-Islâm (rahimahuLlaah). This is the point Ash-Shaykh Rabee (hafidhahuLlaah) was trying to make and which we brought in our last article and which our brother failed to grasp because he did not study it adequately.

<sup>21</sup> As authenticated by Ash-Shaykh Saalih Aal-Shaykh, (hafidhahuLlaah).

Translation:

‘But Ibn Arabee and his likes – if they claim they are Sufis, they are *Sufi Al-Mulaahidah al-Falsafah* (that inclines to atheism and philosophy) not from **Sufism of people of knowledge** let alone from the scholars of the Book and Sunnah like al-Fudayl bn Iyaad, Ibraahim bn Ad’ham, abu Sulaymaan Ad-Daarnee, Ma’roof Al-Kar’khee, al-Junayd bn Muhammad, Sahl bn Abdillah At-Tustaree<sup>22</sup> – may Allâh be pleased with all of them.’ End of quote.<sup>23</sup>

So the point of contention is whether Ibn Taymiyyah said *sufiyyatul-hudaa* or *sufiyyah ahli’Ilm*.

But is there any difference?

Yes there is!

‘*Sufiyyatul-hudaa*’<sup>24</sup> has a greater praise for the early Sufis for it means some of them, under their practice of Sufism, were guided while many other scholars have said there is no guidance in any Sufi act because it was an innovation *ab initio*, as affirmed by Shaykhul-Islâm (rahimahuLlaah) himself.

As for when we say what Shaykhul-Islâm (rahimahuLlaah) really said was *sufiyyah ahli-ilm*, which is more established now<sup>25</sup> then the meaning of that will be the Sufism which some people of knowledge fell into. Yes we have some people of knowledge, like the ones mentioned by Shaykhul-Islâm (rahimahuLlaah) (excluding Al-Fudayl and Ibraaheem, please), who fell into Sufism. They remain people of knowledge but their *Sufiyyah* will not be taken from them because it was an error on their path. The similitude of that is the likes of Shaykhul-Islâm Ibn Hajar al-Asqalaanee and Al-Imaam an-Nawawee among host of other mountains of knowledge who fell into one *bid’ah* or another like the *bid’ah* of the *Ash’aris*; they remain people of knowledge but we will never accept their *bid’ah* from them, neither shall we praise them for that *bid’ah* but when they are being compared with others in their enclave we will say they are different because their

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<sup>22</sup> Really our brother should let us know why the names of Fudayl and Ibraaheem were not in his excerpt. We are afraid if hanky-panky was not intended. ‘*Lies often come out (innocently) of the lips of Saalihoon (the ascetics).*’ They would not intend to, but because they are always engrossed in worship and they want to talk about knowledge then they begin to mix it up. ‘*Saalihoon*’ are usually regarded as very weak in *hadith* narrations, when you see any report from them, be careful. They have been responsible for many weak and fabricated *ahadith* that have found their ways into the midsts of the Muslims. Hufaadh among them, according to Ibn Rajab Al-Hanbalee, in *Shar’hu Illal At-Tirimidh*, are very handful. And all of them are dead!

<sup>23</sup> Al-Fur’qaan p.102

<sup>24</sup> Even if Shaykhul-Islam (rahimahuLlaah) did say it really, then it falls within what Shaykh Rabe and other scholars of Sunnah have said cannot be accepted.

<sup>25</sup> And you should leave that which makes you doubtful for that which does not make you doubtful.

knowledge would make them to be different. Such people will not be called people of *bid'ah* because **'it is not everyone that falls into a *bid'ah* that *bid'ah* applies to'** yet he has fallen into *bid'ah* and it remains a *bid'ah* until the Day of Resurrection!

That was definitely what Ibn Taymiyyah (rahimahuLlaah) was doing there, *akhee*, but you decide not accept this truth.

## No Triumph!

Our brother with a sense of triumph wrote: 'Read the book and see it for yourself!'

We now reply: we have read it but could not see what you are saying!

He wrote again: 'Our noble brother alleged that the claim that Ibn 'Taymiyyah-rahimahullah-said there "*was good Sufiyyah is a lie, and whoever says it should provide a proof for it...*". We had cited Ibn Taymiyyah-rahimahullah-mention of "*tasawwuful hudaa ..*" earlier. I hope that suffice in the meanwhile.'

We reply: You yourself should know by now that it does not suffice.

## Ibn Al-Qayyim Incorporated!

Our brother, may Allâh guide him and us, also wrote:

'Do we recall that Ibn Qayyim Al-Jawziyyah called Ash-Sheikh Abu Ismaa'eel Al-Ansaaree Al-Harawee As-Sufi "sheikhunaa" (our sheikh), "Sheikhul-Islam", etc and Ibn Taymiyyah himself referred to Sheikh Abdul-Qaadir Jeelaanee as "sayyidi" (my master), "Sheikhul Akbar", etc? Do we remember that Ibn Qayyim wrote a lengthy commentary on a classical sufi text 'Manaazilu Saaireen'<sup>26</sup> (Stations of the Sojourners) that was originally written by Al-Ansaaree As-Sufi; while Ibn Taymiyyah himself wrote over 100 pages<sup>27</sup> commenting on 'Ghuniyyah Taalibeen Tareeq Al-Haqq' of Sheikh Abdul-Qaadir Jeelaanee. Rahimahumullah Jamee'an (may Allah be pleased with them all). Were the stars in the sky of knowledge to assume that "All of Sufism is Misguidance" as our brother wrote, they wouldn't certainly do any of the above. Or would they?' End of quote.

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<sup>26</sup> It seems here that our brother does not know that *Madaarrijus-Saalikeen* is actually the commentary on *Manaazilus-Saai'reen*. It shows he has no *tathabut* in what he reads, and we know people who make such flaws!

<sup>27</sup> If Ibn Taymiyyah wrote 100 pages of a commentary, as you said, was he defending Sufiyyah there?

All these 'sheikhunaa' 'sayyidi' require proofs, and even if you bring proofs for them what does that mean? That Ibn Qayyim and Ibn Taymiyyah – may Allâh be merciful to both – were Sufis or what? We think we have dealt with that in the last article. And if you said, they praised some Sufis, we would say the people they praised were people of knowledge, and we just explained things about that.

Mind you, Ibn Taymiyyah mildly criticized Abu Ismaeel here<sup>28</sup>, telling you, he was not a superman as far as the correct 'aqeedah is concerned:

وَأَمَّا أَبُو إِسْمَاعِيلَ الْأَنْصَارِيُّ صَاحِبُ " مَنَازِلِ السَّائِرِينَ " فَلَيْسَ فِي كَلَامِهِ شَيْءٌ مِنَ الْخُلُولِ الْعَامِّ لَكِنَّ فِي كَلَامِهِ شَيْءٌ مِنَ الْخُلُولِ الْخَاصِّ فِي حَقِّ الْعَبْدِ الْعَارِفِ الْوَاصِلِ إِلَى مَا سَمَّاهُ هُوَ : " مَقَامُ التَّوْحِيدِ "

'As for Abu Ismaeel al-Ansaaree' the writer of *Manaazilus-Saaiireen*, there is no **general hulool** (the idea of incarnation in Sufism) in his speech but there is an aspect of **specific hulool** in (what he said to be) 'the right of the knowing slave' that leads to what he calls, 'Complete Tauheed.'

Hope you can see that Shaykhul-Islâm (rahimahuLlaah) said he has some fault in his understanding of Tauheed! Yet he is a big scholar as many of the other great scholars referred to him, but his faulty idea about Tauheed, and other several concepts which Ibn al-Qayyim (rahimahuLlaah) actually dealt with in *Madaarijus-Saalikeen*, that emanated from his Sufism shall we accept it?<sup>29</sup>

And while you seem to say Ibn al-Qayyim (rahimahuLlaah) was disposed to *Sufiyyah*, then we want to ask which *Sufiyyah* because we found out in his writings that *Sufiyyah* should be shunned?

See for example how he faulted the idea of the Tauheed of the Sufis in *Tareeqat Hijratayn*, 1/55:

'Many of the Sufis<sup>30</sup> think that the real tauheed is for the slave to testify to all that move for him and hide from the mover and movement such that he hides from its presence of its movement and that he considers himself swimming into *fana* (oblivion) moving upon change in will...<sup>31</sup> this, if many of them are upon this thought as a goal while some of them see it as one of the imperatives of *tauheed*, what is however

<sup>28</sup> See *Majmuul-Fatawa* 5/485

<sup>29</sup> In fact, Ash-Shaykh AbdurRazaq Al-Afeefee (rahimahuLlaah), said, in one of his Fatawa that only Allâh knows al-Harawee and only He can judge him. He said al-Harawee's division of *tauheed* into three such as *Tauheed Aamah* (which he said he said all the Prophets had) and *Tauheed Khaasahal-Khaasah* (which he said people like Ibn Arabee alone know it) is faulty. May Allâh be merciful unto Al-Harawee.

<sup>30</sup> Including the *Tableeghis* of our own time. The statement also 'excommunicates' Ibn al-Qayyim from Sufism.

<sup>31</sup> You can see the esotericism even in English Language; that is what most of them waste their lives upon.

correct is that there is something better than that because the utmost of this *fana* ends with *tauheed ruboobiyyah* where he does not see any other lord, creator and sustainer apart from Allâh this is true but **Tauheed Ruboobiyyah alone is not enough to grant safety** let alone that this *shubuud* of his and *fana* make him reach the peak of where the monotheists reach...<sup>32</sup> ,

Do you still think is correct to take *tauheed* from them?

Ibn Qayyim also said in 'Ilaamul-Muwaqqeen (4/254) while talking about sects who had misinterpreted one or two things in the Deen, he said:

واول من غير هذا الدواء الأعظم هم الخوارج ثم المعتزلة بعدهم ثم الأشعرية ثم الصوفية

'The first to change this Great Medicine were the *khawaarij* then the *mu'tazilah* after them then the *ash'airis* then the *SUFIS*.<sup>33</sup>

Can you see the categorization?

And our brother pleadingly asked us to read *Madaarikus-Saalikeen* as if it is a handbook of his 'moderate Sufism.'

He wrote: 'I am convinced that at the end of reading *Madaarijus-Saalikeen* alone he would be full of remorse and repentance at his denial of what he does not know or could not encompass. At the very least, he would be "gentle" and be more restrained,inshaa-Allâh.'

One, it is possible that I do not know but that I do not encompass, I like to announce that I am farther from that. It is only Allâh that encompasses things. And the Sufis claim that they do too, as our brother is unknowingly alluding.

And I did ask him if he likes that we refer to him as 'a moderate Sufi.' He said he would loved to be referred to as a man among the *Ahlus-Sunnah*! Everybody knows what is naturally correct but desires...desires! May Allâh cleanse our acts for us.

So he said we should read *Madaarikus-Saalikeen*. We read it, even though not everything but the little we read we found out it rather deal blows on *Sufiyyah*. We did ask our teachers about the book. Alhamdulillah.

Stating the reason he wrote the book, Ibn Qayyim (rahimahuLlaah), said:

ونحن بعون الله ننبه على هذا بالكلام على فاتحة الكتاب وأم القرآن وعلى بعض ما تضمنته هذه السورة من هذه المطالب وما تضمنته من الرد على جميع طوائف أهل البدع والضلال ...

<sup>32</sup> Meaning that it will not take him anywhere.

<sup>33</sup> Referring to the Pure Sharee'ah.

‘We, by the help of Allâh, want to call attention to this by saying this about the Opening Surah and Mother of the Book, and on what the Surah contains of these imperatives and what it contains of **refutation of groups of people of *bid’ah* and misguidance...**<sup>34</sup>

## **Al-Junayd’s Sufism Was Not Spared!**

Ibn Al-Qayyim wrote in *Madaarijus-Saalikeen*:

‘Two abstract statements are credited to al-Junayd regarding *Iraadah*, which each of them requires the interpretation of One Word: Abu Abdirahmaan As-Salmee said, I heard Muhammad bn Makhlad saying, I heard Ja’far saying, I heard al-Junayd saying: **the truthful *mureed* is sufficient from the scholars.**’ He also said, **‘whenever Allâh intends good for a *mureed*, he makes him land in *sufiyyah* and prevents him from the *qurraa* (meaning scholars).’**

‘I (Ibn al-Qayyim) say: If the *mureed* is truthful and his truthfulness to Allâh is solid, Allâh will open his heart, with the blessing of his truthfulness and his good relations with Allâh, to what will be sufficient for him from **sciences that are merely results of some men’s thoughts and views, and from sciences which ordinarily are not among what is needed in the graves and from most of what Sufis point to which they expend all their lives upon such as knowing the soul, what militates against it...**’

When I saw the above, I gave thanks to Allâh for not making me a Sufi – moderate or otherwise.

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<sup>34</sup> In the book, Ibn Al-Qayyim (rahimahuLlaah) was correcting and affirming what Ash-Shaykh al-Harawee As-Sufi wrote in his *Manaazilus-Saaireen*. There were many corrections and some affirmations.

Ash-Shaykh Al-Uthyameen (rahimahuLlaah) was asked if he had some observations regarding the book, *Madaarikus-Saalikeen*, he said:

‘Ibn Al-Qayyim is bigger than I, or my type, should have some observations about, even though he is not immune from errors. The book as you know is a commentary on *Manaazilus-Saaireen* which contains some things to be corrected; there are things therein that indicate great things in the knowledge of the Deen (in terms of errors) even though Ibn Al-Qayyim (rahimahuLlaah) gave the author some excuses and explained that he was free from what was apparent in his comments (in terms of errors). There is no person whose speech cannot be taken and rejected...’

## Ibn AbdilWahhaab Smuggled In!

Funnily, our brother, roped in another Shaykhul-Islâm, Muhammad bn AbdilWahhaab, that he too was disposed to Sufiyyah! If that claim were to be correct then the whole of Najd should have been Sufi today. Perhaps our brother will say, the students of Ibn Abdilwahhaab departed from his teachings. In fact, he has many rebuttals to make.

If the truth must be told, Ibn Abdil-Wahaab never called to Sufiyyah neither was he disposed to it. *kashf-shubuhaat*, from beginning to the end, was written against the Sufis; that most of them are *musbrikoon* in reality.

But if you are still in doubt, hear him clearly in *Tanjibaat Aamah* p.252:

ولست والله الحمد أدعو إلى مذهب صوفي أو فقيه أو متكلم ... بل أدعو إلى الله وحده لا شريك له وأدعو إلى  
سنة رسول الله صلى الله عليه و سلم

‘...all praise to Allâh, I do not invite to the way of the Sufis (moderate or otherwise) neither to any jurist nor to any scholastic theologian...I rather invite to Allâh Alone whom there is none worthy of worship beside, and I invite to the Sunnah of the Messenger of Allâh (salAllâhu alahy wa sallam)...’

## The Correct Standpoint from Scholars who fell into Sufism

The author of *Sufiyyah: Origin and Growth* p.4 said, inter alia,

‘We know that there are some notable scholars who ascribe themselves to Sufism but this does not obviate talking about Sufism in the general sense. **These scholars only took a part of Sufism thinking it was the only way to train the soul**, this was rather a mistake from them. Nevertheless, they were not steeped into most deviating form of *tassawuf* that could lead to nullity (of one’s deeds) or *kufr*... so when we say Sufism is a sect, little or much away from the methodology of the Salaf, that does not mean that whoever ascribes himself to it is an astray deviant<sup>35</sup>...’

## Lastly On Ibn Taymiyyah and Ibn al-Qayyim

Let reproduce the *fatwa* of *Lajna Daaima* we brought in the last article:

In *fatwa* number 19433, the Permanent Committee was asked:

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<sup>35</sup> That if he is not deep into it such as when he exhibits traits of clearly deviant Sufism.

**Questioner:** I read in a book entitled, ‘This is Sufiyyah’ that it is a misguided sect that is astray from (the correct) Aqeedah, and that its people are people of innovated acts of worship. Later I read a magazine about Shaykhul-Islam’s *At-Tasawwuf* and Ibn Al-Qayyim’s *madaarijus-saalikeen* which contain statements that the duo say some (early) Sufis were people of knowledge, *zuhd* and *taqwa*, that there were some of them upon the manhaj of *salafus-saaalih*, that there were also among them those who say, ‘Our methodology is acting according to the Book and Sunnah.’ I want to know from Your Eminences, if it is correct to say **‘Sufiyyah is absolutely a misguided sect, or that we say, there are distinctions; or what should we say about them?’** Please answer us, may Allâh reward you best.’

**Answer:** The statements of Ibn Taymiyyah (may Allâh be merciful to him) and his pupil, Ibn al-Qayyim (may Allâh be merciful to him) about *Sufiyyah*, that there were some moderate people among them, from the people of old, but the later Sufis, deviation and misguidance came over them. Be as it may however, **SUFISM IS AN INNOVATION IN ISLAM.** The Messenger of Allâh (sallaLlahu alaihy wa sallam) had said, **‘Every newly-introduced matter is an innovation and every innovation is misguidance.’**<sup>36</sup> What is imperative on (every) Muslim is to hold to the Book of Allâh, Sunnah, and trod upon the manhaj of the *Salaf* in Aqeedah and deeds. May Allâh grant all of us beneficial knowledge and righteous act.

Bakr Abu Zayd (member)

Saalih Fauzaan (member)

AbdlAzeez Aal Ash-Shaykh (Deputy Head)

Abdul-Azeez bn Baz (Head)

## **Sufism is an innovation in Islam!**

Please make the above your watchword and never pay attention to any lie.

## **Delicate Plunging!**

Our brother wrote finally,

‘Let me conclude with a very subtle and delicate matter that Ibn al-Qayyim writes in *‘Madaarij al-Salikeen’* (vol. 3, p.151): Be completely aware of ambiguous, obscure words that are in the nomenclature of the Community. They are indeed the root of difficulties, and the source of both the *siddiq* and the heretic. When a person who is weak in recognising and knowing Allah Most High hears the words *ittisal* (union), *infisal* (separation), *musamarah* (conversing), *mukalamah* (communion),

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<sup>36</sup> Authentic hadith.

and that nothing is in existence in reality except Allah, and that the existence of the worlds are thoughts and illusions like a shadow which exists on account of another, then he hears that which fills the ears with *hulul* (incarnation), *ittihad* (unification) and *shatahat* (words of ecstasy).

When the '*arifs*, on the other hand, use these words and others like them, they intend the correct inherent meaning. But some err in understanding what they mean and attribute heresy and *kufir* to them.

Let those with appetite go and read '**Madaarij Saalikeen**' themselves and recover the dry heart conditioned upon argumentation, debates and dry regimented talks.'

We implore him to go and read that aspect again, if it really exists, we looked for it and we could not see it. We could see some 'copy and paste' in action there (that is why we retained the font type difference above), perhaps his source played some pranks which he took unquestionably. We really fear for our brother lest he lands in what is more dangerous. We do not pray he someday begins to make excuses for Mansoor al-Hallaaj et al as Majlis Ulama South Africa is now doing.<sup>37</sup> By Allâh, we pray he does not become that. But he should be told that he is treading a dangerous path.

He is making a case for *baatiniyyah* – the belief that there are some words and terms that go beyond their superficial usage, only a few select know their actual meanings.

Hope you know that heretic in Nigeria ttha used to say, 'eyes pass eyes!'

We sincerely pray that Allâh protect him and us from *kufir*.

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<sup>37</sup> See for instance what they wrote, in Vol.21 No.03 of their February 2012 newsletter, about al-Hallaaj before his execution, under the topic, '*The Sabr, Faqr and Futuwwat of Mansur Hallaaj*,' 'Hadhrot Husain bin Mansur Hallaaj (rahmatullah alahy) was imprisoned and was awaiting his execution for allegedly having uttered blasphemy (kufir). Ibn Khafeef went to visit him in prison...'

So very apparently, Majlis Ulama South Africa, did not see *kufir* in what al-Hallaaj did when he was saying [He was] the Truth. They called his crime 'an alleged blasphemy.'

This newsletter of Majlis Ulama South Africa, and their other literatures, is spreading wide in Nigeria and many African countries.

Can Muslims now see, we need to be on our guards, heresies are now everywhere, and some people want the People of Sunnah to remain silent.

For further reading on the errors of the *majlis*, please follow this link, [www.simplysalafiyah.com/many-errors-of-majlis-ulama-south-africa.html](http://www.simplysalafiyah.com/many-errors-of-majlis-ulama-south-africa.html)

## **Finally**

Our desire, once again, is that our brother will be restrained from what he is into, or at least, that Muslims who listen or read his works will be careful about him.

We have not minced our words.

*Wa sallaLahu ala nabiiyinaa muhammadin wa aalihi wa sabbi-hi wa sallam.*

Written in the city of Ede, Nigeria.

This 7<sup>th</sup> day of Jumaadal-Aakhirah (ditto 15<sup>th</sup> April, 2013).