

كُلُّ الصُّوفِيَّةِ غَوَايَةٌ

مقالة جمع فيها صاحبها أقوال العلماء على أن مذهب السلف لا يسامح عن طرق

□ الصوفية الضالة

إعداد:

□ الراجي غفران مربه

□ أبي عامر الأثري إسحاق بن عبد الرحيم

All of Sufism is Misguidance

An Article Wherein Words of Scholars Are Brought to Prove the Fact that the School of Salaf Does Not Show Pity to the Misguided Sufi Orders

Compilation:

A Slave Desirous of His Lord's Mercy

Aboo Aamir Al-Atharee Ishaq bn AbdirRaheem

Jumaadal-Uula 1434 [April 2013]

All Rights Reserved Except for Free Distribution

بسم الله الرحمن الرحيم

قال الإمام الشافعي رحمه الله :

إذا دخل الرجل في التصوف أول النهار لا يأتي الليل إلا وقد ذهب عقله

Al-Imaam Ash-Shaafi'ee – may Allâh be merciful unto him – said:

‘A man will not enter into Sufism in the morning except that he loses his intellect in the night.’

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 Gudyaan (member)

AbdurRazaaq Afeefee (Deputy Head)

Abdul-Azeez bn Baz (Head)

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.

This work is compiled to remove the thought from some quarters that not all Sufism is evil. Some people of base desires have cited certain 'authorities' in the works of Shaykhul-Islam Ibn Taymiyyah and Ibn Al-Qayyim to mislead the unwary Muslims that there is an aspect of Sufism that is acceptable within the *Ahlus-Sunnah Wal-Jamaa'ah*.

The little book relies solely¹ on Shaykh Rabee al-Madkhalee's *Kashf Zayfit-Tasannuf Wa Bayaan Haqeeqati-hi Wa Haal Hamalati-hi* [**Unveiling the Falsity of Sufism and Explaining Its Reality and the Conditions of Its Upholders**] wherein the respected Shaykh, may Allaah preserve his life on goodness, refutes the thought that there is a moderate form of Sufism, among other dangerous thoughts, the People of Sunnah should spare of their criticism and warning. The Shaykh indeed smashed the wicked suggestion that Shaykhul-Islam Ibn Taymiyyah and his pupil, Ibn al-Qayyim, may Allaah be merciful to both, were Sufis in reality, or that they accommodated some Sufis.

¹ Many other works are used.

Said Ash-Shaykh Rabee, *hafidhabuLlaah*²:

‘Among the greatest harm that has come to the Muslims are innovations and acts of misguidance that have spread over the centuries, acts which none is safe from except the one protected by Allâh by being guided to holding to the Book of his Lord, the Sunnah of His Prophet (sallaLlahu alaihy wa sallam) and what the *Salafus-Saalib*³ and those who followed them in goodness were upon.

‘Among the vilest of innovations and misguidance that have entered the mainstream of the *Ummah*, and with that, affected the intellect of the Muslims, is the innovated thought of Sufism. Sufism is replete with tales and it is through it grave worship, fanaticism with regards to the *auliyaa* (saints) so also seeking succor and help through them, have become widespread...’

² In his preface to the work.

³ Meaning the righteous Muslims that made up the first Three Centuries of Islam. Follow this link for a comprehensive analysis of the meaning of the term, www.simplysalafiyyah.com/piouspredecessors.html

The Claim That Sufis Were the True Upholders of *Tauheed*

‘Indeed *At-Tasawwuf* embodies the real *Tauheed* and it is among the schools of *Ahlu-Sunnah Wal Jamaa’ah!*’

The statement above was made by one Dr Abdul-Azeez Qaaree⁴ as it appeared in *Ar-Risaalah Magazine*, April 2005 Edition.

It was the first evil statement tackled by Ash-Shaykh Rabee in his book, *Kashf Zayf*.

Said Ash-Shaykh Rabee (may Allaah preserve him on good):

‘The school of *Ahlu-Sunnah Wal Jamaa’ah* is one; not many schools. *Ahlu-Sunnah Wal Jamaa’ah* are called ‘*Ahlu-Sunnah Wal Jamaa’ah*’, they are also called: ‘*Ahlu-hadeeth*’, they are also called, *Salafiyoon*⁵ or ‘the followers of school of the *Salaf*.’ The people of Sufism are not included, before or after.

‘The meaning the scholars of Islam give to the hadith mentioning the Victorious Group is that it refers to the People of Hadith (that is, the people who subscribe to the correct teachings of Islam) and their scholars; not the Sufis nor other than them, especially when Sufism became divided into several sects all of which are upon misleading thoughts and methodology of tales that stand opposed to the Book, Sunnah and what the People of Sunnah and Jamaa’ah are upon.

‘Among their beliefs are: *bulook*, *wahdatul-wujood*’, over praising the *awliyyaa* – thinking that they know the unseen and that they affect the existence, that there are amongst them *aqtaab*, *autaad* who can be called upon, and whom succor could be sought from, beside Allaah, in times of difficulties. That the best of them is whoever allows these dangerous acts, who do not decry them.

‘The fight between them (the Sufis) and *Ahlu-Sunnah* is age long, and it has survived till our present time. Therefore, how can it be said that they are from *Ahlu-Sunnah Wal Jamaa’ah*?’

Thus any attempt to weave the Sufis into *Ahlu-Sunnah Wal Jamaa’ah*, as our brother is doing on that Forum, will fail abysmally.

⁴ Whom Ash-Shaykh Rabee’ (may Allaah preserve him on good) was massively refuting in his book, *Kashf*.

⁵ See www.simplysalafiyah.com/the_term_salafiyah.html for the inter-relationship between the terms.

⁶ This is pantheism – that the creature is the manifestation of the Creator. Some Sufis believe, the *ghulaat* (extremists) however, that their communion with Allâh can make Him manifest Himself in them.

⁷ Known as anthropomorphism – that all creation, pure and filthy, are traits of Allâh; they are one with Allâh. if you worship them, you worship Allâh in reality.

There is no way the path of *Sufiyyah* can be cleansed such that it will be said, there is a neo-Sufism free from the age long heresies. It is either one remains a Sufi or comes into *Sunnah* completely; there is no middle course or balanced position.

It is a gross futile effort to call the Sufis into reviewing their Sufism, rather they should be called to *Sunnah*, nothing else.

Was Al-Fudayl bn Iyaad Et Al, Sufis?

Al-Fudayl was a Imâm and exemplar. He was never a Sufi. *Sufiyyah*, as a thought was born in Basrah, Southern Iraq, in the second century.⁸ Al-Imâm Al-Fudayl bn Iyaad bn Mas'ood died 187 Hijrah, may Allâh show mercy unto him.⁹ It cannot be traced anywhere that Al-Imâm Al-Fudayl (may Allaah be merciful to him) ever said he was a Sufi.

And Al-Imaam Ibraahem bn Ad'ham (d. 62 Hjah) was also not a Sufi. Rather the duo were among the early *Zubaad*, the abstemious people who took little from this world. Taking little from this world is never Sufism though Sufis (of old, not *Tijaaniyyah* and *Qadriyyah* of this century¹⁰) claim to take little from the world. Sufism is a concept borne out of some people's thoughts. To be qualified as a Sufi, there are ideas and thoughts you MUST subscribe to.¹¹

Defending Al-Imâm Al-Fudayl (may Allaah be merciful to him) and other past righteous scholars whom some have said were Sufis, Ash-Shaykh Ar-Rabee (may Allaah preserve him on good) says in *Kashf* p.11:

‘Ibraaheem bn Ad’ham and Al-Fudayl bn Iyaad belonged to the Glorious Generations; each of them was among the middle-level Taabi’oon and THEY WERE NOT SUFIS. Rather

⁸ Ash-Shaykh Rabee (may Allaah preserve him on good) in *Kashf* p.11 said Sufism appeared in the time of Hasan al-Basree (d.110 at age 90) and Ibn Seereen (d.110 Hijrah), and they were the first to decry it because they were the Imams of their time.

⁹ See *Taqreeb At-Tahdheeb*, 5431.

¹⁰ Come to Lagos and see Sufis who ‘fly above’ not with Jinns but helicopters and who go about in convoys similar to the plenipotentiaries.

¹¹ Ash-Shaykh Alee Mahfoodh (may Allaah be merciful to him) mentions about four of them in his book, *Al-Ibdaa Fee Madaar Al-Ibtidaa*, while discussing the heresies of the Sufi Orders (p.320): 1. Having a Shaykh which you must love so dearly, you must see yourself as a corpse being washed by him. 2. Total obedience to the commands of the Shaykh; whatever he tells you, you must not question it. 3. Not going against the Shaykh in anyway whether you are with him or you are away. 4. That you relinquish your will to him.

Our brother on that Forum will say that this is not the type of *Sufiyyah* he says is moderate. Perhaps he means the *Sufiyyah* of *Jamaa’ah Tableegh*. We shall get to that, *Insha Allâh*.

they were among the people of Deen and abstinence (from glitters of the world), and legitimate *zuhd*.¹²

Al-Haarith bn Asad al-Muhaasibee Was A Moderate Sufi Yet He Was Not Spared

The bulk of the write-ups supporting the thoughts of the Sufis only came up after those Glorious Centuries of Islam unlike other branches of the Islamic knowledge. The first series was that of Al-Haarith bn Asad al-Muhaasibee (d.243 Hijrah) who was one of the students of Yazeed bn Haaron (d.206 Hijrah) – a later Taabi'e. Al-Muhaasibee was a contemporary of al-Imam Ahmad and other Imaams. Al-Muhaasibee mixed up *Zuhd* with *Sufiyyah* this is why you will find differing comments about him from the scholars of Sunnah. There were those who praised him for his legitimate *zuhd* and there were those who disparaged him for what he brought of *Sufiyyah*. He was a writer. He wrote against the deviants such as the Mu'tazilis and the Shia yet he himself was not free from some deviations. It was his one deviation, which came via his *Sufiyyah*, too that made him a subject being warned against by some scholars of old.

There is no doubt that Al-Muhaasibee represents the school of 'moderate sufism' but how did the Imaams of his time view him?

Al-Imaam Adh-Dhahabee (may Allaah be merciful to him) reported¹³ that Abu Zur'ah was asked regarding al-Muhaasibee and his books. And he said,

'Be wary of these books; these are books of heresies and misguidance. Follow the narrations (from the *Salaf*), you will find what will suffice you therein.'

He was also told other time, 'But there are lessons in these books (of al-Muhaasibee)!' He replied,

¹² The distinction of 'legitimate zuhd' is important because there are some people who ascribe themselves to *zuhd* today whereas the legal zuhd (of the Messenger of Allâh (sallaLahu alaihy wa sallam) and his Companions) is free from them. *Zuhd* is not prohibiting what Allâh has made lawful, for one or others. *Zuhd* is not engaging in one form of heresy or the other in the name of worship.

The real zuhd, said Ash-Shaykh Bakr Abu Zayd (may Allaah be merciful to him) in *Hilyah Taalib Ilm* p.34, is **'Shunning the prohibitions and avoiding coming near them by leaving off the doubtful matters and not prying at what is in people's hands.'**

That is *zuhd*. Not avoiding mutton and not wanting to ride in cars. *Zuhd* is not wearing just one tattered, dirty and unkempt cloth around the place, etc. nor secluding oneself in the corner of a *masjid* muttering some esoteric words of *dhikr*. You do not have to banish yourself to the mountain-top because of a 'corrupt society', etc.

¹³ As quoted in *Kashf* p.11

‘Whoever does not take lessons from the Book of Allâh then there cannot be lessons for him in these books. Were you ever told that Sufyaan Maalik and al-Auzaa’ee wrote the likes of these books on *khataaraat* (hazards that affect the soul) and *waswaas* (evil whispers of the devil)?’

Said Ash-Shaykh Rabee (may Allaah preserve him on good) quoting Al-Imaam Adh-Dhahabee (may Allaah be merciful to him):

‘How swiftly people return to Bid’ah! Al-Haarith died 243 hijrah. Where are the likes of al-Haarith today (in terms of knowledge, *zuhd* and *deen*)? What if Abu Zur’ah saw the works of the later Sufis such *al-Qoot* of Abu Taalib. And where is the like of *Al-Qoot* (today?). What if he saw *Bahjatul-Asraar* of Ibn Juhdam, and *Haqaa’iq At-Tafseer* of As-Salmee? He would definitely not be himself. And if he had seen the works of Aboo Haamid At-Toosee upon what is in *Ihyaay (Uloom Deen)* of fabrications? What if he sees *al-Ghunyah* of Ash-Shaykh Abdul-Qadir (Jeelaanee whom the Qadriyyah Sect ascribes itself to)? And what if he sees *Fusooos Al-Hikam* and *al-Futoohaat al-Makiyyah* (of ibn Arabee)?¹⁴

‘Thus as Al-Haarith was the spokesperson for the Sufis in his time, his contemporaries among thousands of scholars were Imaams in the field of hadith, the likes of Al-Imaam Ahmad, Ibn Ruhaaway...’¹⁵

Al-Imaam Ibn al-Jauzee (may Allaah be merciful to him) reported in *Talbees Iblees* p.156, that al-Imaam Ahmad bn Hambal (may Allaah be merciful to him) listened to the words of Al-Muhaasibee yet he told a student of al-Muhaasibee, **‘I do not see the permissibility of you sitting with them.’** And he – al-Imaam Ahmad did warn about Al-Muhaasibee greatly. **‘Al-Haarith is the foundation of the tribulation (of his time) regarding what resulted from the words of Jahm (bn Safwaan, the *Jahmiyyah* mastermind)...’**

So the methodology of the scholars of Sunnah regarding Sufism is decrying their books and warning people from their heresies.¹⁶

The claim that Sufism embodies the real *Tauheed*! Whoever says that has come with a strange statement not known to the scholars of Sunnah, before or now. Whoever even says that exposes himself to the taunts of the Sufis; acts of the Sufis themselves to the contrary of that claim because the bedrock of Sufism is opposed to the real *Tauheed* preached by the Prophet of this Ummah (sallaLlahu alaihy wa sallam).

¹⁴ Thus as Sufism was coming up it became worse yet the ‘moderate’ foundation was not condoned.

¹⁵ *Lisaanu-l’tidaal fee naqd ar-Rijaal* 2/166.

¹⁶ *Kashf* p.12

Calling to leniency with the Sufis is tantamount to rubbishing the efforts of the scholars of the past who had fought Sufism to the weak state it is today. Had the scholars of old been lenient with Sufism and its adherents perhaps Islam would have totally crumbled today, *ma'aadhaLlaah!*

Calling to such leniency, O brother on that Forum, is accusing those scholars, including Ibn Taymiyyah himself whom you hinge your proposition on, of oppression and tyranny towards the Great Sufi Thinkers (as the Western academia refer to them) the likes of Al-Hallaaj, Ibn Arabee, Ibn Sab'een, Ash-Shi'raanee, An-Nabahaanee, Dahlaan, and members of sects such as *Ar-Rifaa'iyyah*, *At-Tijaaniyyah*, *Al-Muraghiniyyah*, *an-Naqshbandiyyah*¹⁷, *As-Sabrooriyyah*, *Al-Jishtiyyah* (The Chistiyyah), etc.

Rather what should be said is that it was *Sufiyyah* that cheated Islam and the Muslims via the spread of grave worship and other heretical practices that have affected the intellect of many Muslims.

Any striving towards making distinctions between correct and incorrect Sufism is just a mere waste of time and it is not what those who subscribe to the Sunnah should busy themselves with.

Did Allâh compel His Messenger (sallaLlahu alaihy wa sallam) and his Companions to go to Torah and Injeel, after much of their writings had been corrupted, to find out what was correct and incorrect therein so that they could correct what was incorrect? What did Allâh the Mighty do? He explained what those books contained of harm and asked the Muslims to stay off.¹⁸

So know the harm of Sufism and stay off from all of it.

¹⁷ This is one of the Sufi sub-sects which the founders of the popular movement, *Jamaa'ah Tableegh*, belong to, as the thought-foundation of Deobandiyyah which the Tableeghis, the think-thank among them, like our brother on that Forum, associate with. There are certain efforts from some quarters in the modern time to water down the Sufiyyah of Tableeghiyyah, saying it belongs to the moderate type of Sufism. Yes, *Tableeghiyyah* can be said to be the best Sufi sect of our own time, in fact Ash-Shaykh al-Albaanee (may Allaah be merciful to him) called it '**As-Soofiyyah Al-Asriyyah** [**the Sufiyyah of the century**]' but that it is moderate or not is not the the issue because it suffices as a disparagement to say *Tableeghiyyah* is Sufi. And do you know Tableeghiyyah? Have you seen its people before? *Tableeghiyyah* is indeed *Sufiyyah* and *Sufiyyah* is nothing but heresy – from beginning to the end, because it was an innovation, and every innovation is misguidance. Therefore, *Tableeghiyyah*, being Sufi is an innovation, and is misguidance. Remember, '**all Sufism is misguidance.**' For further reading on *Tableeghiyyah* you can download this PDF book, www.simplysalafiyyah.com/tabligh.pdf you will find it very elucidating, *Insha Allaah*.

Therefore no matter your effort to water down the *Sufiyyah* of *Tableeghiyyah*, O brother, the truth will always prevail. Hope you can recall our meeting in Ile-Ife in 2009 where you wanted us to keep mute about 'one another,' you claimed everybody is contributing its quota to the growth of Islam. TMC, MSSN, *Ta'aawun*, *Tableeghiyyah* and *Salafiyyah*! You wanted us to merge everything together, as the Yaasir Qaadi and his people agreed upon faslehood in the West. O brother, I think by now, you should have realized yours is a dream that will never be realized because we have learnt from our scholars, we are glad we have and associate ourselves with them, that what you are calling us to is never the methodology of our dear Prophet (sallaLlahu alaihy wa sallam) which he taught his noble Companions, may Allaah be pleased with them all.

¹⁸ *Kashf* p.14

Ablus-Sunnah Wal Jamaa'ah has been upon the methodology of criticizing the Islamic sects¹⁹ including Sufism, using the criterion of the Book and Sunnah in doing that. There is no sect that does not have some goodness in them. Even we have seen 'righteous' Christians and Jews; but should we go about praising them? So why do you want us to praise some Sufis due to their alleged 'piety?'

We must warn the Muslims from ALL of Sufism, *Shia* (even the mild ones among them such as the *Zaydis*), *Jahmiyyah*, *Mu'tazilah*, etc. Extolling any of their virtue, before all, is destroying what we tend to build.

The Messenger of Allâh (sallaLlahu alaihy wa sallam) indeed warned against *Bid'ah* and called all of it 'the worst of affairs.' All of *Bid'ah*, once again *akhee*, is worse and misguidance.²⁰

The Messenger (sallaLlahu alaihy wa sallam) did dispraise the *Khawaarij* and described them as the worst of creatures, he said, **'Kill them whenever you find them, indeed whoever kills them will have a reward with Allaah'**²¹ despite the fact that the *Khawaarij* were people of worship, the Messenger of Allaah (sallaLlahu alaihy wa sallam) told his Companions that the *Khawaarij* would surpass them in worship yet he did not tell the Companions to distinguish what was correct in *Khawaarij* from what was not.²²

There was no time when *Sufiyyah* was correct as a whole. It had been a mix-up ever since just as other sects are. Saying that *Shaykhu'l-Islam Ibn Taymiyyah* and others said there was good *Sufiyyah* is a lie, and whoever says it should provide a proof for it. Rather the scholars of Sunnah fought *Sufiyyah* since the time of its appearance.

Faulty Definition!

The definition of original Sufism as '**complete reliance on the Creator with total severance from the creatures**'²³ does not depict the correct *Tauheed* preached by Islam. As 'beautify' as the statement is, it

¹⁹ As it is in the methodology of our scholars, they say the sects are *Al-Firqah Al-Islamiyyah* in the sense that those *Firqah* are not regarded as being out of the fold of Islam. Though there are some sub-sects of the Islamic sects which are out of Islam by the consensus of the Muslim scholars. For instance there are *ghulaat* (extremists) in all the sects, *Shia* has its *ghulaat*, so also *Sufiyyah*. Those who say Alee was Allaah Incarnate are definitely *ghulaat* out of Islam. The believers in *hulool* and *ittihaad*, as expounded by al-Halaaj et al, are also *ghulaat* out of Islam.

²⁰ Though *Bid'ah* are of levels just as evils are, we do not say what those *Haddaadis* say that all acts of *Bid'ah* take one out of Islam. That is *ghuluww*. We have some of them in Nigeria, *alhamdulillah* that they are reducing in number these days.

²¹ *Saheeh Jaami* no 3668

²² *Kashf* p.14

²³ How often do we hear this from Tableegh Mimbars! That is the utmost *Tauheed* with them. I can recall our university days when on pulpit that famous *Tableeghi khateeb* would preach *Tauheed* repeating, *laa khaaliqa illa Llaah* ('no Creator but Allaah') thinking that is the real meaning of *Laa ilaaha illa Allaah*. I am told the man still comes around to say what is worse these days. *Allahumma sallim*.

only reflects an idea of *Tauheed Ruboobiyyah* (Oneness of Allaah with respect to His actions) which the people of Sunnah have agreed does not make a *Kaafir* or *Mushrik* a Muslim when he affirms it.

Allâh and His Prophet (sallaLlahu alaihy wa sallam) did not teach us ‘total severance from the creatures’ rather they told us the real *tawakkul* is looking at the Sustainer and Cause (Who is Allaah the Mighty) not the means (*asbaab*) yet they do not forbid us from using the means. ‘Total severance from the creatures’ will only teach foolishness which the ‘real Sufis’ are known with such as some *Tableeghis* today.²⁴

Ash-Shaykh Rabee’ (may Allaah preserve him on good) brought some verses in the Qur’aan to refute that, we like to cite one:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي

الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ

مُخْتَلًا فَخُورًا

²⁴ Perhaps this is what informed the ‘Stick Jamaa’ah’ which carved itself out of Jamaa’ah Tableegh of Nigeria. The members of ‘Stick Jamaa’ah,’ in their foolish interpretation of some texts of Islam, forsake the cities and went into the bush to live. They would not ride in vehicles rather they went for beasts of burden such as camels, donkeys, etc, they would not eat ‘modern food’ such as rice and macaroni, why? The Jews made them! We thank Allaah again that many of them have come back to the cities and they now ride in vehicles. I even know one of them who is a bus driver in Ibadan today though he still retains some of their features such as a big turban and unkempt cloth, I don’t see him going about with stick again, of course, he is now a bus driver!

Some of the people that belong to the mainstream *Tableeghiyyah* will say it is forbidden to use the orthodox drugs. They say instead of taking a pregnant woman in a serious labor to the hospital, the husband should go and observe two units of optional prayer which they call ‘*salaatul-haajah*.’ I know of a *Tableeghi* whose wife died after childbirth due to overbleeding; the man refused to take her to the hospital despite her pleas and the pleas of their neighbors. Some will go to their innovated ‘outings’ and leave their women at home uncared for, how often do these women go about begging in the cover of the darkness. I have seen many.

And there was another *Tableegi* man, Oluti-trained, who when he came to the town I was before I moved to Ife in 2009, accused his wife, who was a *niqaabi*, of witchcraft. We asked him how he arrived at that, he said he was told by the powers of *Eemaan*! He told us he used to do some *dhikr* in the night, it was during one of the *dhikr* sessions that he was told. It was the first person from whom I heard there is a difference between *Taqwa* and *Fatwa*! Well we let him knew the misguidance he was upon, it was when he could not contain our advice that he packed his loads with his ‘witch’ wife and went away!

By Allâh, *al-Junoon Funoon*, (**‘madness is of variety’**).

If I were to write about the doings of the *Tableeghis* which I have come across, you will accuse me of exaggeration. Let me leave that till another time.

Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful; [an-Nisaa: 36].

The Shaykh (may Allaah preserve him on good) said, ‘None will sever his tie from these people except a disobedient servant to his parents and a prideful person.’

Can you understand the *wajh-dalaalah* from the Verse? None will ponder over that except the knowledgeable ones. May Allâh make us among them.

Someone might say, the Sufis do not intend the apparent meaning of that. We will say the basis is to treat a statement in its apparency.

Once again, there is no good Sufism anywhere. We may ask again which of *Sufiyyah* is correct? Is it *Ar-Rifaa’iyyah*, *At-Tijaaniyyah*, *Al-Muraghaniyyah*, *al-Barailawiyyah*, or *An-Naqshabandiyyah*...? All of whom have their meeting point at Ibn Arabee and his likes.

Do Not Sit or Listen to Them

It is dangerous upon one’s faith to sit with the Sufis. Al-Imaam al-Bar’bahaaree (may Allaah be merciful to him) said in *Shar’hus-Sunnah*,²⁵

‘Be wary of sitting with those who call to *ash-shauq* and *al-mahabbah*²⁶, and those who sit with women and way of the Sufis. Indeed, all these people are upon misguidance.’

Outward show of piety should not mislead a Muslim.

‘When you see a man striving in worship, showing abstemiousness, severity in worship and is a person of self desires, do not sit with him, do not listen to him, do not walk with him in the street. I do not assure you that you will not find his words as being sweet and you become destroyed with him.’²⁷

Shaykhul Islam Ibn Taymiyyah and *Sufiyyah*

²⁵ P.316

²⁶ Both terms are commonly used by the Sufis to denote their acclaimed love for Allâh.

²⁷ *Shar’hus-sunnah* p.379

Some people have actually said Ibn Taymiyyah (may Allaah be merciful to him) was a Sufi. That is nothing but falsehood. The bulk of the sufferings of Ibn Taymiyyah in his lifetime was as a result of his fight against *Sufiyyah*. So why would he be persecuted by the members of 'his family of *Sufiyyah*?' He did not belong to them rather he was an arch-enemy of what they were upon. The Sufis of today are aware of that, that Ibn Taymiyyah (may Allaah be merciful to him) is no friend of theirs. Haven't you read the 'Endless Bliss' series from Turkey and seen what picture they make of Ibn Taymiyyah and Muhammad bn Abdilwahhaab²⁸?

Ibn Taymiyyah was no Sufi! It is as simple as that.

The other thing about Ibn Taymiyyah is that he defined what 'a balanced Sufiyyah' is. Explaining and correcting that notion is the major reason behind this little write-up.

Said Ash-Shaykh Rabee' (may Allaah preserve him on good):

'As for Shaykhul-Islaam Ibn Taymiyyah (may Allaah be merciful to him), he is among the best of our scholars. He has a great striving in the spread of Islam and Sunnah. He remains in the forefront. He made a lot of criticisms against the Sufis in a number of his works such as *al-Furqaan*, *al-Furqaan Baynal-Haqq Wal-Baatil*, *Ar-Radd Alaa Abli wahdatul-Wujood*, just as he has a lot of works written against the *Ashaa'irah*²⁹, philosophers, Jews, Christians and the *Ramaafid*³⁰. So also was his great pupils, such as Ibn Al-Qayyim, Ibn Abdil-Haadee; they wrote a lot of refutations against the sects of innovations especially the Sufis.

'Despite their these lofty stations and great strivings, we will relate with their words based on the principles laid down by the *Salaf*, viz. al-Imaam Maalik (may Allaah be merciful to him), that **'anybody's speech can be accepted or rejected except the Messenger of Allaah (sallaLlahu alaihy wa sallam).'**' We will also relate with them based on what Shaykhul-Islaam himself did say, **'We look for proofs of what men say, we will not take men as proofs themselves'**... We will not relate with their statements as the zealots people of self desires do such that we will say we submit to all what they say (whether it is correct or not), neither shall we say as the Sufis say, **'be to your Shaykh like a corpse in front of its washer...'** We will rather take out of their speech, when there are clearer proofs for it, and leave whatever opposes that, like if it has some contradictions or is weak, we will not take it, rather we will reject it while we maintain our respect for them and continue to regard them as leading scholars like other leading scholars whom when they make *Ijtibaad* and are correct, will earn two rewards, and if they make mistake will earn just one.'³¹

²⁸ Yes some people too say he too was a Sufi!

²⁹ The people who used to make some *ta'weelaat* (interpretation) on Allaah's Attributes.

³⁰ As the *Shia* are sometimes called.

³¹ *Kashf* p.34

If it is said that Ibn Taymiyyah (may Allaah be merciful to him) calls some aspect of Sufism as being moderate, that can never be counted as an absolute praise itself. Shaykhul-Islam (may Allaah be merciful to him) never called people to any moderate form of Sufism rather he was making a comparison between the *ghbulaat* and the moderate. Just as it is in all the sects, there are moderate minds and there are the extremists. In the *Shia* enclave, the *Zaydis* are regarded as moderates simply because they recognize Abu Bakr and other *Khulafaa* but say Alee is superior to them, among other mild thoughts of theirs. No scholar has however said the *Zaydi* thoughts are not *Bid'ah*. Rating Alee over the other *Khulafaa*, in the *Ablus-Sunnah Wal-Jamaa'ah* understanding, is a mild form of heresy. But when there are *Zaydis* and those who curse Abu Bakr and Umar (may Allâh be pleased with them) after each *Salat*, you will want to smile at the former and even shake hands with them, won't you? But does that remove them from their *Bid'ah*? Even when you see the *Shia*, like the *Nusayrees*, who do not observe *Salat* nor fast in Ramadan, who even say Alee (may Allâh be pleased with him) was supposed to be the Prophet, you will say the *Twelvers* are righteous people. But will it be correct to invite people to *Zaydiyyah* or *Ithnaa Ashariyyah*? Please we need your answer.

Even with that, see what Ibn Taymiyyah (may Allaah be merciful to him) said about *Sufiyyah* and some of the terms associated with them³²,

‘The *Salaf* used to call the people of *deen* and knowledge as *Qurraa*, these included scholars and devout worshippers. **It was after that the term *Sufiyyah* and *Fuqaraa* were innovated.** *Sufiyyah* is an ascription to *soof* (wool), this is what is correct (regarding the etymology of the term)...the term *al-Fuqaraa* was later known as the people of *sulook*³³; that was also an innovated term.’

Now tell us, which Sufi practice is so mild and moderate that you can call people to? Unfounded words of remembrance? Sitting in seclusions? Just tell us which Sufi act is moderate that can be invited to.

Is it now right to defend any of the Sufi rites in this century of ours?

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

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-Tasannuf* 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-saalib*, that there were also among them

³² See Al-Furqaan Bayna Auliyyaa Ar-rahmaan wa auliyyaa Ash-Shaytaan pp.54-55.

³³ We observe in the writing of our brother that he is fond of mentioning those Sufi terms such as *sulook*, *Aarif*, etc and has tried to equate them with legitimate terms such as *Salaf*, *Ahlus-Sunnah*, *Ahlul-Hadeeth*. He ment to say if his Sufi terms were innovated, the *Salafi* terms were innovated too. To quash that claim, we implore the readers to go over this link, www.simplysalafiyyah.com/the_term_salafiyyah.html.

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 Allaah be merciful to him) and his pupil, Ibn al-Qayyim (may Allaah 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.’**³⁴ 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)

The Tableeghiyyah Connection in ‘Moderate Sufism’

Check it very well, no person will defend *Sufiyyah* or call any aspect of it as moderate today except that the person is making a case for *Tableeghiyyah* because such would have known that *Tableeghiyyah* is *Sufiyyah* in reality.

Whether those people like it or not, the scholars of Sunnah of our time³⁵ have ruled that *Tableeghiyyah*³⁶ is an innovated methodology upon misguidance. They will say the *Tableeghis* are ‘righteous and truthful people of the deen.’ We will say they are not as righteous as the *Khawarij* yet the Messenger of Allâh (sallaLlahu alaihy wa sallam) called them the worst of creatures.

³⁴ Authentic hadith.

³⁵ Please see this book www.simplysalafiyyah.com/tabligh.pdf again.

³⁶ So also is *Ikhwaaniyyah* (the Muslim Brotherhood) and several of other *Jamaa’aat* ascribing themselves to Islam today. You can download this book, www.simplysalafiyyah.com/message.pdf and see scholars’ rulings on group formations in Islam.

Some people will say but the *Tableeghis* leave beard, do not trail their trousers below the ankles, even their wives use *niquaab*. We will say the Ahmadis too keep beard, some of them do not trail their trousers below the ankles and their wives, in Pakistan and other places, wear *niquaab*. So there is no big deal in that.

It is a great show of ignorance to think that outward show of Sunnah traits like keeping the beard, raising the trousers, etc essentially qualify one as a person of Sunnah. No, it is your *aqeedah* and *manhaj*! Just pick any *Tableeghi* on the street, just anyone, and ask him ‘where is Allaah?’ Then wait for several reactions which we are sure will not go in line with the position of *Ahlu-Sunnah Wal Jamaa’ah*.

As for those who claim that they are upon the ‘*aqeedah* of *Ahlu-Sunnah Wal-Jamaa’ah* among the ‘elders’ of *Tableeghiyyah*, it is true that some of them, just some, might know some of those *Ahlu-Sunnah* issues perhaps because of certain sociological factors. For instance, A Saudi *Tableeghi* will know some issues of ‘*aqeedah*, of course, most of the Imaams of the *masaajid* in the Kingdom are *Salafis*, so he would have heard those things absentmindedly from them. Knowing those issues however does not mean they preach or learn them. You cannot see any group of *Tableeghis* anywhere in the world, even in Saudi Arabia, sitting down together to learn issues of ‘*aqeedah*. Our brother can prove us wrong! He too knows those issues, of course he has to, he lived with the *Salafis* in Ife and now lives with them in the Kingdom. We only pray that Allâh will guide us and him to that which is correct.

Epilogue

We thank Allâh for making this little work possible. May He make it beneficial to whoever comes across it. May he make it a source of guidance but not misguidance for the Muslims.

All hope for rewards in Allaah Alone. O Allaah, for Your Generous Face Alone do not make any of slaves share in the rewards thereof.

Innaka waliyy dhaalik wal qadir alahy, wa sallaLaahu ala nabiiyyina wa ahli-hi wa sallam.

Completed in the wee hours of 27th Jumaadal-Uula 1434 (7th April 2013).

References:

Ibn al-Jauzi, *Talbees Iblees*, Daarul-Fikr, 2006 Edition.

Bakr Abu Zayd, *Hilyah Taalibil-Ilm*, Daar Ad-Diyaa Edition.

Al-Imaam Ibn Hajar al-Asqaalaanee, *Taqreeb At-Tabdheeb*, Daar Ar-Rasheed Edition.

Ash-Shayk Alee Mahfoodh, *Al-Ibdaa Fee Madaar al-Ibtidaa*, Maktabah As-Saffah, 2007 Edition.

Ash-Shaykh Saalih Fauzaan, *Ta'aaliqaat Alaa Sharhis-sunnah Al-Barbahaaree*, Maktabah AlHadyy Muhammadee, 2008, Edition.

Shaykhul-Islaam Ibn Taymiyyah, *al-Furqaan Bayn auliyaa Ar-rahmaan Wa Auliyaa Ash-Shaytaan*, Daar al-Mawaddah, 2009 Edition.

Shaykh Rabee Al-Madkhalee, *Kashf Zayf At-Tasawwuf*, Daar al-Minhaaj, 2007 Edition.