

Sufism

Origin and Development

التَّصَوُّفُ جُذُورُهُ وَتَطَوُّرُهُ

By

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُ بِهِ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا
وَسَيِّئَاتِ أَعْمَالِنَا مِنْ يَهْدِيهِ اللَّهُ فَلَا مِضْلَ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ
عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ.

All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whoever Allaah guides, cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His true slave and Messenger (ﷺ). May Allaah's *Salaah* and *Salaam* be also granted to the Prophet's pure family, and to all of his noble companions.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ }

[آل عمران، ١٠٢]

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [Obey Him, be thankful to Him, and remember Him always] and die not except in a state of Islam (as Muslims with complete submission to Allaah).
(Qur'aan 3:102)

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ، وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }
[النساء ، ١]

O mankind! Be dutiful to your *Rabb*¹ (Allaah), Who created you from a single person (Adam) and from him (Adam) He created his wife (Eve), and from them both He created many men and women and fear Allaah through whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you. (Qur'aan 4:1)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } [الأحزاب، ٧٠-٧١]

O you who believe! Keep your duty to Allaah 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 Allaah and His Messenger has indeed achieved a great success. (Qur'aan 33:70-71)

أما بعد/

¹*Rabb*: Allaah is *ar-Rabb*: He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment, The Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides and Sustains all that exists.

فإن أصدق الحديث كتابُ الله تعالى ، وخَيْرُ الهدي هديُّ محمدٍ صلى الله عليه وعلى آله
وصحبه وسلّم ، وشرُّ الأمور محدثاتها ، وكلُّ مُحدثَةٍ بدعةٌ وكلُّ بدعةٍ ضلالةٌ ، وكلُّ
ضلالةٍ في النار.

It proceeds then: That the most truthful speech is that of Allaah's Book (the Qur'aan) and that the best of guidance is that of Muhammad ﷺ. The worst of evils are innovations (foreign to the true teachings of Islam). Every innovated matter (in religion) is a *Bid'aa*; every *Bid'aa* is a *Dalaalah* (misguidance), and every *Dalaalah* is in the Fire of Hell.

KNOW, may Allaah's Mercy be upon me and you, that the issue of *Soofism* may be confusing to some and may be clear to others. Many have come to know about *Soofism* as the highest form of "Spiritual Islamic practices." A kind of rich tradition, that only the special and very pious can adhere to and practice. Consequently, if *Soofism* is criticized, they see that as an insult to Islam. Some, however, consider *Soofism* as a "Spiritual" path which Muslims and non-Muslims can associate with. The fact, however, is that the reality of *Soofism* is known only to the few amongst Muslims. This is due, in part, to the very deceptive nature of the propagation of the teachings of *Soofism* as done by its advocates who present it as a very special way of worship that is linked to the Prophet (ﷺ) and his noble companions (may Allah be pleased with

There are many opinions regarding the origin of this word. They may be summarized as follows:

1-Some *Soofis* like to link the name to *Ahlus-Sufaah* (people of *As-Suffah*) who were at the time of the Prophet (ﷺ). They claim that there are great resemblances between the *Soofee* adept and *Ahlu-Suffa*. Those were poor people from the *Muhaajireen* who migrated from Makkah to al-Madeenah fleeing the persecution of the pagan Arabs. They were driven away from their homes and had neither money nor families, nor a place to stay. The Prophet (ﷺ) and the companions (رضي الله عنهم) assisted them and he (ﷺ) allowed them to stay in a courtyard by his Mosque. The fact, however, is that those poor Muslims resorted to the Mosque out of necessity. Their numbers increased at certain times and decreased at other times. Some of them stayed longer than others. So they were not a specific group united on something. *Soofism* in its early stages stressed the concepts of detachment from the worldly life, poverty, isolation, etc. The people of *As-Suffah* did not choose such concepts. They were in need and the Muslims helped them. They did not isolate themselves. In fact they engaged in *Jihaad* whenever it was announced. When Allaah, the Most High, bestowed from His bounties upon the Muslims, some of them became free of want and were among the richest of the *Sahaabah* and others became leaders in some Muslim lands. The *Soofis* would like to establish a linkage with the Prophet's era and claim as well

that he (ﷺ) approved the early seed of *Soofism* exemplified in *Ahlu-Suffah*. In addition, and from a linguistic point of view, to derive *Soofism* from *As-Suffah* is wrong, because the correct term would be *Suffism* and not *Soofism*.

2-As-Saf al-Awwal (الصف الأول): Some *Soofis* claim that *Soofism* comes from *As-Saff al-Awwal* (First Row) “standing before the Hands of Allaah, the Most Mighty and Most Majestic, by virtue of the high determination and eagerness towards Allaah in their hearts and by positioning their innermost before Him.” This term is far from being linguistically applicable for if it were so, the term would be *Saffee* (صَفِّي).

3-As-Safaa’ (الصفاء): Other *Soofis* claim that the term is derived from *As-Safaa’* which means clearness, purity, sincerity. This is disputed by other *Soofis* and linguistically it does not fit. The derived term would be *Safwee*, *Safaawee* or *Safaa’iee* not *Soofee*.

4-Soofah (صوفه): It is said that their title is derived from ‘Soofah,’ the name of some people who used to serve the *Ka’bah* in the pre-Islamic era (*Jahiliyyah*), and who used to go in seclusion in the Sanctified Mosque (*Al-Masjid Al-Haraam*).² Although this affiliation may be linguistically sound, it is rejected because:

²Imaam Ibnul Jawzee supported this view in his book *Tablees Iblees*, p. 201.

- (a) The people of “Soofah” were not well known to be remembered by most of the early *Soofis*.
- (b) Had this affiliation been correct, it would have been known in the times of the *Sahaabah*. However, such an affiliation was not known then.
- (c) True devout worshippers do not accept to be affiliated with a tribe from the *Jaahiliyyah* times.³

5-Sophia (سوفية): The historian and philosopher Abu Rayhaan Al-Bayrooni (d.440 AH) mentioned that the word “*Soofism*” springs from the Greek term “Sophia” meaning wisdom. The Greek were the first to speak of the concept of *Wahdat Al-Wujood* (Unity of Existence: that all existence is a single reality which is Allaah, and that everything we see is one aspect of Allaah’s Essence). Though one cannot confirm nor deny the authenticity of this derivation, it is certain that *Soofism* during its course of development was highly influenced by the Greek and Hindu philosophies.

6-As-Soof (الصُّوف): Many *Soofis* from the past and present consider that the term *Soofism* refers to the wearing of woolen clothing (*Soof*). This is also the opinion of Shaykhul-Islam Ibn Taymeeyah. Also Ibn Khaldoon inclined to this opinion in his famous *Muqaddimah*. Many orientalist

³See *Majmoo 'al-Fataawaa* by Shaykhul Islam Ibn Taymeeyah, vol. 11, p. 6.

are also of this view. Although this is the most common opinion regarding the derivation of the term, it is disputed by some *Soofis* like Al-Qushayree (d.465 AH) who claimed that the *Soofis* were not specialized in wearing woolen clothes.⁴ Nevertheless, the desire by many *Soofis* to affiliate their name with this origin explains their exaggeration in matters of worship, detachment from the worldly life, abandoning lawful means of earning, property, children, etc. On the other hand, wearing woolen clothes is not something meriteous or raises the status of the Muslim with Allaah. Had it been so, the Prophet (ﷺ) would have preferred it to other clothes. In fact, he (ﷺ) disliked the odor of the wool upon sweating as related by ‘Aa’isha (رضي الله عنها). She said:

"جعلت للنبي صلى الله عليه وآله وسلم بردة سوداء من صوف، فلبسها فلما عرق وجد من ريح الصوف قذفها، وكان يحب الريح الطيبة." -رواه أبو داود وأحمد وغيرهما وقال الحاكم "صحيح على شرط الشيخين" ووافقه الذهبي، والألباني في الصحيحة (٢١٣٦)

"I made a black cloak for the Prophet (ﷺ) and he put it on; but when he sweated in it he noticed the odor of the wool, he threw it away. The narrator said: I think he said: he liked good smell."⁵

⁴Ar-Rissalah Al-Qushayriyyah, p. 126, published by Daar al-Kitaab Al-‘Arabi, Beirut (1957).

⁵Reported by Abu Dawwod (English Translation no. 4063) and Ahmad in his *Musnad* (6:132, 144, 219, 249) and others. Al-Haakim said: "It is authentic according to the conditions set by al-Bukhaari and Muslim," and Ath-Thahabi agreed. Al-Albaani reported it in *As-Saheeha* (2136).

And in the agreed upon *Hadeeth* related by Anas (رضي الله عنه), he (رضي الله عنه) said:

"كان أحب الثياب إلى النبي ﷺ أن يلبسها الحبرة. -متفق عليه"

"The most beloved garment to the Prophet ﷺ to wear was the Hibara (a kind of Yemenese cloth made of cotton used to be from the best to wear)."⁶

7-The term is not derived: This opinion is held by some important figures in *Soofism* like al-Qushayrie and al-Hajooyari (d.456 AH). They say it is just a given title. Such a claim is a strange and very weak one, because none of titles adopted by any sect lacks a meaning associated with it.

These were the most important sayings regarding the origin of the word "*Soofism*". Such differences regarding this term is due to the mystic nature that folds *Soofism* in esoteric concepts which is open to all kinds of interpretations Any *Soofee* master could add his own methodology and concepts based upon his own experiences (*Thawq*). This rendered *Soofism* limitless in terms of its doctrines and ways. The case is even worse when it comes to the meaning of "*Soofism*." One of the leading *Soofee* contemporary figures, Dr. 'Abdul Hameed

⁶Agreed upon. See *Saheeh Al-Bukhaari*, vol. 7, no. 704.

Mahmoud said: "The opinion regarding the meaning of it [At-Tasawwuf] did not yet reach a conclusive result."⁷

As-Siraaj At-Tusi (d. 378 AH) mentioned that the definition of *Soofism* exceeds a hundred, while As-Sahrawardee (d. 632 AH) related that the saying of the *Soofee* shaykhs about the meaning of *Tasawwuf* exceeds one thousand. One of the latter *Soofis* by the name of Ibn 'Ajeebah (d. 1224 AH) related that shaykh Zarrooq (d. 889 AH) mentioned that it reached about two thousand definitions. The definitions describe *Soofism* as being linked to concepts and practices as well. They range from poverty, perseverance, seclusion, withdrawal from the world, secrecy, deception, depriving the soul, wondering, singing, dancing, wearing wool clothes, ecstasy, inward transformation, spiritual development, all the way to *Wahdat Al-Wujood*⁸ In fact, careful study of its history and of its men, brings one to the same conclusion that there is no specific and comprehensive meaning of *Soofism*. Despite this, it can be easily said that it represents an **accommodation** of beliefs, experiences (highly stressed), philosophies, and methodologies of varied degrees of divergence from the Qur'aan, authentic *Sunnah*, and the way of the *Salaf*. Largely comprised within such accommodation are certain fundamental matters that shapes *Soofism*, mainly:

⁷*Abhaath fit-Tasawwuf*, p. 153 (*Taqdees*, p. 40)

⁸See *Taqdees Al-Ashkhaas*, pp. 40-44, *Masaadir At-Talaqee*, pp. 35-37, and *At-Tasawwuf: Al-Mansha' wal Masaadir*, pp. 36-39.

1-Limitless figurative interpretation of the texts and/or the sayings of their masters.

2-Classifying the Deen into *Thaahir* (*Sharee'ah*) applicable to the common Muslims and *Baatin* (Hidden) known only to the Masters and mystics.

3-Accommodation of any deviation in matters of creed, worship, or morals. The extreme *Soofis* accommodate all creeds and all sorts of innovations.

4-The deviated relationship between the Master and the disciple.

5-The state of *Kashf* claimed by Masters in the *Soofee* orders in which they perceive and witness all of the realities of existence as well as those of the *Ghayb* (unperceived realities).

6- Emphasizing *Manaamaat* (dreams), fabricated stories and/or *ahaadeeth*, as well as *Shatahaat* (intense and wild emotional state of excitement and agitation arising from what they call sudden Divine touches and during which the mystic utters unlawful innovated and mystic words, hallucinations and in many cases plain *Kufr*). Yet they say their utterances are due to the mystics being in a state of spiritual intoxication, e.g. "Praise be to me (*subhaani*)," and "Under my robe there is only god.

Second Part: When Did It All Start?⁹

The Beginning And Development of Soofism *Innovations usually start small then grow big.*

Some scholars traced the seeds of *Soofism* to the early stages of the second Century of the Hijri calendar, while others pointed out that the early features of it began before the year 200 After Hijrah (AH).¹⁰ The early deviation was exemplified in exaggerations in worship and extremism in avoidance of the worldly life. In the beginning, some people became interested in leading a pious life of *Zuhd* (an abstemious way of life), patience, clemency, sincerity, truthfulness, although some of them exaggerated and (or) introduced innovated forms of worship and innovated concepts. Then those who attached themselves to such practices became lax in allowing singing and dancing, something which they refer to as *Samaa* [singing aimed at stimulating a state of *Wajd* (ecstasy) and excessive worship.] As, with every *Bid'ah*, Iblees beautifies it in the eyes of its beholder and drives him to do more *Bida*'. The

⁹References: Ibn Al-Jawzee's *Talbees Iblees*, pp. 156-165, Ibn Taymeeyah's *Majmoo' Al-Fataawaa*, vol. 10, pp: 366-367, Saadiq Saadiq's *Masaadir At-Talagee*, pp. 38-35; 'Abdur Rahman 'Abdul Khaaliq's *Al-Fikr As-Soofee*, pp. 49-53, Naasir Al-'Aql's *Diraasaat fee Al-Ahwaa' wal Firaq wal Bida'*, pp. 184-185.

¹⁰Ibn Taymeeyah holds the first while Ibnul Jawzee and Ibn Khaldoon are of the second opinion (See *Talbees Ibleess*, p. 201 and *Al-Muqaddimah*, p. 467, respectively).

As, with every *Bid'ah*, Iblees beautifies it in the eyes of its beholder and drives him to do more *Bida'*. The *Soofism* is just on case of *Talbees Iblees* (A devil's deception), whereby he turned them away from knowledge and showed them that what matters is action. Though many of them may have started with good intentions, nevertheless, they took off from the course of the *Sunnah*.

During of the third century, introduction of new concepts and practices became more evident. Some became interested in monasticism (living like monks), while others spoke of poverty, hunger, sleeplessness, wonderment, seclusions, dancing, clamping, innovated forms of *Thikr*, etc. Many abandoned marriage and the seeking of means of sustenance. Others exaggerated in disassociating themselves from *Hadeeth* and its knowledge. In the course of this development, the masters would put certain regulations that made them see themselves as the "special" who have "special inward knowledge" that takes the person directly to Allaah. They referred to this state as *Al-'Ilm Al-Baatin* (special "inward" knowledge). Such baseless classifications marked the beginning of the introduction of the so-called "knowledge of *Al-Haqeeqah* (lit. Reality), in reference to the so-called "mystic knowledge" of Allaah.

By the end of this century, *Soofism* spread and *Soofee* orders began to sprout and some of its deviant creeds like *Al-Hulool* (indwelling of Allaah in incarnation), *Ittihaad* (union between Allaah and the created) were adopted by some of

defined and the masters spoke of specific terminology defining such states, like *Fanaa'* (annihilation), *Thawq* (experience), *Kashf* (perception and witnessing all of the realities of existence as well as those of the unseen), *Wajd* (ecstasy), *Samaa* (*mystic singing and dancing as a means of inspiration*), and other philosophical terms.

During the 4th century, *Soofism* was almost transformed into orders accommodating all sorts of *Bida'* in '*Aqeedah* (creed) and *Ittibaa'* (way of following). It was a blend for every sect. Amongst them you find the *Jahmiyyah*, the *Mu'atazilite*, the *Maatureedi*, the *Ash'aree*, the *Shee'iee*, the philosopher, the *Murj'i*, the *Jabri*, and followers of all sorts of *Ahwaa'* (desires and innovations). It became a universal ground for *ahlul Ahwaa'* (innovators), *Soofism* became a universal ground which they penetrate in the name of spiritual guidance.

During the sixth century, a group of mystic *Soofis* claimed to be descendents of the Prophet (ﷺ) and each one of them established for himself a special *Soofee* order with special followers. Ar-Rifaa'i appeared in 'Iraq, Al-Badawi and Ash-Shaathili in Egypt. These orders branched into other orders. In this century and in the next two, the *Soofee Fitnah* reached its climax with the '*Aqeedah of Wahdat Al-Wujood* (Unity of Existence), appearance of new *Bida'* (building on graves and magnifying them, innovated celebrations, etc.), more *Soofee* orders and more superstitions. This was supported by the establishment in

supported by the establishment in Egypt of the 'Ubaydiyyah State (known as the Fatimid State), which spread its influence over many Muslim lands. Finally, during the latter centuries, the ninth, tenth, and eleventh, the *Soofee* orders reached the thousands and the *Soofee* practices and affiliation spread over the entire Muslim world. Today, *Soofism* has establishments, preachers, funding, and almost unrestricted movement of its people across the borders of many Muslim and non-Muslim countries. As to its most important objectives, I leave it to a *Soofee* enthusiast well known in the circles of *Soofism*, Saayed Hossein Nasr, who stated that, **“All that we can do is to stress that the *Soofee* teachings center upon two fundamental creeds: *Wahdat Al-Wujood*, and *Al-Insaan Al-Kaamil* (the Perfect Man).”**^{11,12}

¹¹*Al-Insaan Al-Kaamil*: In the world of *Soofism*, *Al-Insaan Al-Kaamil* is the “barrier” qualified with both the Essence of Allaah and the essence of creation (or man). And he is the one who comprises all the worlds of the Divine and that of creation, the complete and the partial. He deserves the Names of the *Thaat* (Allaah’s Essence) and the Divine Qualities. The *Soofee* mystics refer to Prophet Muhammad (ﷺ) as being the “Perfect Man” or the “*Al-Haqeeqah Al-Muhammadiyah*”: The *Thaat* (Essence of Allaah) in its first designation; to him (Muhammad ﷺ) belongs all of the Most Beautiful Names [of Allaah] and that he is *Al-Ism Al-A'tham* (Allaah’s Greatest Name). From Muhammad, the entire creation, this world and the Hereafter, was brought to exist!! This is most fully described by ‘Abdul al-Karim Al-Jeeli (d.820 AH/1417 C.E.), a *Soofee* of the school of Ibn ‘Arabi, in his book *Al-Insaan Al-Kaamil*. See V. 2, p. 73 (4th edition), 1395 AH/1975 C.E.. See also *Mu’jam Al-Mustalahaat As-Soofeeyyah* by

During all of this past of *Soofism* and nowadays, *Soofism* was not left without challenge. The *Salaf* gave their advice and warned against the early deviations and mistakes of some the early *Soofis*. They exposed the false concepts of beliefs and practices of *Soofism* in the past and in the present. This, by Allaah's Grace, benefited and continues to benefit the Muslims worldwide. The truth propagated by the followers of the *Salaf* is finding its way everywhere despite the efforts by its opponents who try to disseminate among the people it causes rifts between the Muslims while they represent "the way of unity" through their so-called Mainstream Islam. The Path of the *Salaf* distinguishes between the truth and falsehood and calls to unite the Muslims on the true *Tawheed* and pure *Ittibaa'*. This makes it binding that the followers of the *Salaf* should be a good example and use wisdom and kindness in their efforts to propagate the truth without compromising the principles of the *Deen*. Errors by some of the followers of the *Salaf* should not hinder the truth seeker from accepting the truth regarding matters of the *Deen*, and he should judge according to the principle not the mistakes of people.

Also refer to *Mu'jam Al-Mustalahaat As-Soofeeyyah* by Anwar Fouad Abee Al-Khazzaam, p. 49, published by Maktabat Lubnaan, Beirut, Lebanon, 1993. Al-Jeeli's book *Al-Insaan Al-Kaamil* is filled with plain statements of *Kufr*. Just consider his belief regarding the Prophet (ﷺ) (above).

¹²*As-Soofeeyyah bayna Al-Ams wal Yawm*, p.22, translated by Kamal Khaleel Yaazijee (1st. ed), 1975.

Third Part-Concepts and Practices of *Soofism*

(A) In Reference to *Tawheed* of Allaah, the Most High.

The belief in the Oneness of Allaah (*Tawheed*) means to single out Allaah with creation, sovereignty and control of affairs, with all worship, and with whatever names and attributes He has affirmed for Himself or upon the tongue of His Messenger and as they befit His Magnificence. The proof of this is in many texts from the Qur'aan and authentic *Sunnah*. One of them is the saying of Allaah, the Most High:

﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ فَاَعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾
[مریم: ۶۵].

[Allaah is] the *Rabb* of the heavens and the earth and all that is between them, *Ar-Rahmaan* (the one whose Mercy encompasses everything), so worship him alone and be patient and firm on his worship, do you know of any who is similar to Him? [Qur'aan, *Soorat Maryam*, 19:65]

So *Tawheed* centers upon three types:

***1-Tawheed ar-Ruboobiyyah* (*Tawheed* of Lordship): Singling out Allaah with creation, sovereignty and control of Affairs.**

2-Tawheed al-Uloohiyyah (*Tawheed* of Worship): Singling out Allaah with all worship such that no kind of worship could be offered to anyone or anything besides Allaah.

3-Tawheed al-Asmaa' was-Sifaat: Singling out Allaah with whatever names and attributes He has affirmed for Himself in His Book, or upon the tongue of His Messenger. So the believer affirms what Allaah has affirmed for Himself, and denying whatever He has denied from Himself, without *Tahreef* (changing and distorting their meanings), without *Ta'teel* (denying or divesting Allaah of His Attributes), without *Takyeef* (describing how they are), and without *Tamtheel* (likening them to those of His creation).

This true belief in *Tawheed* is not the "*Tawheed*" of the principal *Soofis*. Their *Tawheed* reflects different creeds and is considered by many as "hidden knowledge" which may be only attained by the elite:

- 1- *Al-Hulool*:¹³ In mystic *Soofism* it refers to the Divine incarnation in the so-called *Soofee* saints. Imaam ibn Taymeeyah classified the *Hulool* into two kinds. The first is the specific hulool like the claim of the Christians that

¹³*Hulool*: lit. "settling," "alighting," "lodging," "descent," and by extension "incarnation". The most common definition is that it refers to the doctrine of Divine incarnation in the human form.

Allaah is incarnated in ‘Eessa ﷺ and like that of the extremist *Shee’ah* and *Soofee* mystics who claim that Allaah is incarnated in ‘Ali ibn Abee Taalib ؑ and in special *Soofee* saints, respectively. The second kind is the general *Hulool* and it is the saying that “Allaah, in His Essence, is everywhere.”¹⁴ Amongst the most daring *Soofis* who held to the concept of incarnation was Al-Hallaaj¹⁵ who was tried for his heresy and put to death by the ‘Abbaasid authorities. Ibn ‘Ajeebah (1224 AH/1809 C.E.), one of the leading *Soofis* who explained the *Hikam* of the mystic Ibn ‘Ataa (d. 709AH/1309 C.E.) related that Al-Hallaaj said: **“I am You without doubt *Subhaanak* is *Subhaanee*. Your *Tawheed* is my *Tawheed* and disobeying You is disobeying me.** Glorified be He whom his *Naasoot* (creation, human qualities) made manifest the secret of His shining and piercing *Laahoot* (the Divine).¹⁶ He then appeared in His creation manifested in the image of the one who eats and drinks. Even His creation was able to see Him with their own eyes like the

¹⁴See *Al-Fataawaa*, vol. 2, pp. 171-172.

¹⁵Al-Hussein bin Mansoor Al-Hallaaj (d.309 AH/922 CE).

¹⁶*Laahoot* and *Naasoot* are terms of Christian origin referring to the dwelling of the *Laahoot* (God) in the *Naasoot* (i.e. ‘Eesaa ﷺ)!!!

eyebrow [emphasizing certitude].”¹⁷ Ibn ‘Ajeebah added, “And because of the unraveling of such matters and other similar ones, Al-Hallaaj-may Allaah be please with him! -was killed.”¹⁸ These matters according to Ibn ‘Ajeebah and other mystics should not be disclosed. They are the secrets of their *Tawheed*.

- 2- Some see Allaah as the only existing being. This is stressed by Al-Ghazaalee, may Allaah forgive him, in his book *Ihya’ ‘Ulum ad-Deen*. He said: “Anyone who does not see Allaah in everything, then he sees ‘other’ than Him,” and that “The pure *Tawheed* is to see in everything nothing but Allaah ﷻ.”¹⁹ The meaning of such “*Tawheed*” is **that there is one existing being and that is Allaah**. The one who sees an existence other than that of Allaah is the *Mushrik* (who commits *Shirk*). Al-Ghazaalee explained the perfect understanding of *la ilaaha illa Allaah* as: “*To see none except the One, the Truth,*” and that this represents the “perfect state of *Tawheed*!” He referred to a state of “*Tawheed*,” “witnessed by the sincere ones and

¹⁷Ibn ‘Ajeebah in *Eeqaath Al-Himam fee Sharhil Hikam* [Beirut, Lebanon: Daar Al-Ma’rifah], p. 156.

¹⁸*Ibid*, p. 156.

¹⁹See *Ihya’*, V. 1, p. 288.

which the *Soofis* call *Al-Fanaa'* (annihilation) in *Tawheed*" as the one in which, "Only One (i.e. Allaah) is seen in the entire existence." Al-Ghazaalee stresses that the utmost objective of *Tawheed* is to see, "*Al-Kull* (everything) not as *Katheer* (many), but as **one**," and that this "represents the objective of the (*Soofee*) knowledge known as *Kashf*," and that, "**The secrets of this knowledge should not be recorded in a book.**" He defined the *Mushrik* as the one, "Who affirms the existence of 'an existence' besides that of Allaah" and that Allaah is, "The witness and the Witnessed, the one loving dearly and the Beloved, and He is the *Shaakir* (the one who is thankful) and the *Mashkoor* (The One Who deserves acknowledgment and recognition)..."²⁰ This is not true *Tawheed* in which the believer knows well that Allaah is distinct and separate from His creation, rather this is "Wahdah" (unity).

The Doctrine of *Wahdat Al-Wujud*. This is neither *Hulool* (indwelling of Allaah in creation) nor *Ittihaad* (union between Allaah and the created), rather it means that every creature that the eye sees is Allaah in essence. This concept of the Unity of Existence is held by many of the so-called *Soofee* saints (*Awliyaa'*) like Ibn Al-Faarid (d. 632AH/1235

²⁰*Ihya'*, V. 1, 288, V. 4, pp. 86-87 and pp. 245-247.

C.E.), Ibn ‘Arabi (d. 638AH/1240 C.E.), Ibn ‘Sab’een (d. 669 AH/1270 C.E.), Al-‘Afeef At-Tilmisaani (d. 690 AH/1291C.E.), Ibn Masheesh (d. 622 AH/1225 C.E.), An-Nabulusi (d. 1143 AH/1731 C.E.), and others. Under such concept, the presence of creation is an illusion or an imagination. Many *Soofis* consider Ibn ‘Arabi the Greatest sheikh and the symbol of the concept of *Wahdat Al-Wujud*. He considers the *Soofee* who knows of Allaah (*‘Aarif billaah*) as the one who “Sees Allaah in everything, rather he sees Him the essence of Everything,”²¹ and that “He (Allaah) is the Essence of Existence”²² Ibn ‘Arabi considered all kinds creeds to be true and he believed in them all. This is his “Unity of Worship”:

وَأَنَا اعْتَقَدْتُ جَمِيعَ مَا اعْتَقَدُوهُ

عَدَّ الْخَلَائِقُ فِي الْإِلَهِ عَقَائِدًا

Creatures have held [certain] tenets regarding the *Ilaah*
And I have believed in all of what they have believed in.²³

He also said: “Be careful not to restrict yourself to a particular (or distinct) creed and deny everything else otherwise you would miss a great deal of good. Rather you would miss knowing the matter as it is. So, be within yourself an *هَيُولِي* (*Hayouli*: A substance) for all the forms

²¹Ibn ‘Arabi’s *Fusoos al-Hikam* [Beirut, Lebanon: Daar Al-Kitaab Al-‘Arabi, 1400 AH/1980 C.E.], p. 192. He claimed that his *Fusoos* was recommended by the Prophet (ﷺ) for the people to benefit from it!

²²*Ibid*, p. 109.

²³Imaam Ath-Thahabee’s *Taareekh al-Islam*, p. 354.

of creeds, for Allaah is Greater than being limited by one creed and excluding another.”²⁴

The books of Ibn ‘Arabi contain many statements in which he considers everything worshipped on earth is Allaah²⁵ and that his heart “turned to accept every image”; it became “a monastery for monks, a home for idols, the *Ka’bah* of the *Taa’if* (the one in *Tawaaf*), the Tablets of the Torah, and the book of the Qur’aan...”²⁶

This is only a very brief presentation on the position of mystic *Soofism* regarding the belief in Allaah Who is High above what they attribute to Him. Imaam Ath-Thahabee رحمه الله تعالى said regarding the book of *Fusoos Al-Hikam* of Ibn ‘Arabi: “If there is no *Kufr* in it [Fusoos], then there is no *Kufr* in this world!”²⁷

²⁴Ibn ‘Arabi’s *Fusoos*, p. 113.

²⁵Ibn ‘Arabi’s *Al-Futoohaat Al-Makkiyyah*, 3:248. Ibn ‘Arabi claimed that *Al-Futoohaat Al-Makkiyyah* was “Divinely dictated” to him. [See *Masaadir At-Talaaqee*, p. 277 quoting from Ibn ‘Arabi’s *Al-Futoohaat Al-Makkiyyah* 3:456.]

²⁶From Ibn ‘Arabi’s *Deewaan Turjumaan Al-Ashwaaq wa Muhaadarat Al-Abraar*, p. 402, quoting from *Kashf Haqeeqat As-Soofeeyyah* by Mahmood ‘Abd Ar-Ra’uf Al-Qaasim [Ammaan, Jordan: Al-Maktabah Al-Islamiyyah (2nd. edition), 1413 AH/1992 C.E.], p. 152. *Masaadir At-Talaaqee ‘Inda As-Soofeeyyah*, by Saadiq Saleem Saadiq (Riyaadh, KSA: Daar Ar-Rushd, 1415 AH/1994 C.E.), pp. 35-37 and 62-94.

²⁷*Siyar ‘Alaam An-Nubalaa’*, 23:48.

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(B) Position Regarding the Prophet Muhammad (ﷺ).

The Muslim believes that Muhammad is the Messenger of Allaah and the last Prophet. Allaah (ﷻ) says:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾ [الأحزاب، ٤٠].

Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last of the Prophets.
[Qur'aan, *Soorat Al-Ahzaab*, 33:40].

Allaah entrusted Prophet Muhammad (ﷺ) with the final and complete message of Islam, calling mankind to worship none but Allaah. He (ﷺ) is the best of the Messengers and the best of mankind. He, has no share at all of *Ruboobiyyah* (lordship) nor any share of Divinity. Contemplate the saying of Allaah regarding Prophet Muhammad:

²⁷*Siyar 'Alaam An-Nubalaa'*, 23:48.

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ ﴾ [الأعراف، ١٨٨].

Say, O Muhammad (ﷺ), it is not within my power to bring benefit nor to keep away harm except as Allaah wills; and if I knew what the future holds I could amass a great deal of wealth and harm would not befall me. But I am just a Messenger from Allaah sent by Him to warn those who disobey Him of His punishment, and to give glad tidings of His reward fro those who truly believe in Him and are obedient to Him. [Qur'aan, *Soorat Al-A'raaf*, 7:188].

He (ﷺ) said: *"I am just a human like yourselves, I forget just as you forget. So, if I forget, then remind me."*²⁸

The belief that Muhammad (ﷺ) is the Messenger of Allaah necessitates that

- 1-He (ﷺ) is the true Messenger of Allaah; he did not lie nor was he belied.
- 2-The Muslim should follow his teachings.
- 3-The Muslim believes in all of the reports which he (ﷺ) related regarding the past, present and future and that these reports were revealed to him by Allaah (ﷻ) and was not something which he knew on his own.
- 4-We comply with his commands

²⁸Reported by Muslim in his *Saheeh* [English translation], vol. 1, no.1168]

5-We stay away from what he forbade

6-We defend the *Sharee'ah* with which he was entrusted.

7-We comply with all that he (ﷺ) brought from the *Sharee'ah* as if it were from Allaah.

In the sight of the mystic *Soofis*, the Prophet (ﷺ) is looked upon in ways that oppose the path which Allaah (ﷻ) intended for the believers. This could be summarized in the following points:

1-Many *Soofis* stress the concept of what they call *Al-Haqeeqah Al-Muhammadiyah* or the "Perfect Man" (*Al-Insaan Al-Kaamil*). In the world of *Soofism*, *Al-Insaan Al-Kaamil* is the "barrier" qualified with both the Essence of Allaah and the essence of creation. And he is the one who comprises all the worlds of the Divine and that of creation, the complete and the partial. He deserves the Names of the *Thaat* (Allaah's Essence) and the Divine Qualities. The *Soofee* mystics refer to Prophet Muhammad (ﷺ) as being the "Perfect Man" or the "*Al-Haqeeqah Al-Muhammadiyah*": The *Thaat* (Essence of Allaah) in its first designation; to him (Muhammad ﷺ) belongs all of the Most Beautiful Names [of Allaah] and that he is *Al-Ism Al-A'tham* (Allaah's Greatest Name). From Muhammad, the entire creation, this world and the Hereafter, was brought to exist!! This is most fully described by 'Abdul al-Karim Al-Jeeli (d.820Hj/1417 C.E.), a *Soofee* of the school of

Ibn 'Arabi, in his book *Al-Insaan Al-Kaamil*.²⁹ In this book he said: "Know, may Allaah guard and protect you, that *Al-Insaan Al-Kaamil* (the Perfect Man) is the *Qutub* (the axis) around which the spheres of existence from beginning to end revolves. And he is one since the being of existence and forever and ever. Furthermore, he takes on various forms and appears in churches...his original name which belongs to him is Muhammad...I met him while he was in the image of my sheikh Sharaf-ud-Deen Ismaa'eel Al-Jhubratee...the secret behind this matter is him being able to take the form of every image..."³⁰ It is the same creed of Ibn 'Arabi and the advocates of *Wahdat Al-Wujud*, those who claim that Allaah is the essence of all that exists. They consider the Prophet (ﷺ) as the first created being and from him originated rest of creation and that he himself is the God who is above the Throne. Such concept is similar to the philosophical concept of the "first cause" or the "first active intellect" from whom the creation emanated.

2-Some *Soofis* hold to the same concept as above but do not say that the essence of Muhammad is above the 'Arsh.

²⁹See Vol. 2, p. 73 (4th edition), 1395/1975.

³⁰*Al-Insaan Al-Kaamil*, Chapter six quoting from 'Abdur-Rahmaan 'Abdul Khaaliq's *Al-Fikr As-Soofee* [Cairo, Egypt: Daarul Haramayyn, 1413/1993], pp. 243-245

Most *Soofis*, however, concur that the Prophet (ﷺ) is the essence of emanation of all knowledge. Some of them consider that this emanation is eternal, meaning that it is present even before the existence of Muhammad (ﷺ). That is why a large sector of the *Soofis* believe that the Prophet (ﷺ) knows the *Ghayb* and that nothing escapes his knowledge in the heavens and on the earth. They have also innovated many practices aimed at showing their so-called love of the Prophet (ﷺ) including celebrations of the Prophet's birthday and his journey of *Israa'* and *Mi'raaj*, his *Hadrah*,³² and so forth. They even call upon the Prophet (ﷺ) seeking aid and help believing that he (ﷺ) responds and answers such *Shirk*. Such concepts, beliefs, and practices concerning the Prophet (ﷺ) are corrupt and contradict the Message of the Qur'aan and *Sunnah* as well as the way of the true believers, the *Sahaabah* and those who followed them on the path of righteousness, may Allaah be pleased with them all.

(B) Their Position Regarding the *Wilaayah*

In this section we will examine some points related to the concepts and practices, which we mentioned earlier:

invocations stressing such concepts include the *Teejaaniyyah*, *Al-Jeelaaniyyah*, *As-Saqaafiyyah*, *Al-Idreesiyyah*, and others as well. See *Kashf Haqeeqat As-Soofeeyyah*, pp. 263-281, and *Al-Fikr As-Soofee*, pp. 175-195.

³²Soofee innovated circles of *Thikr*. They claim that the Prophet (ﷺ) attends these circles!

(1) The Concept of *Soofee Zuhd*:

The call for *Zuhd* in Islam is to lead a pious life devoted to Allaah ﷻ taking the least that is sufficient of the lawful things of life. It does not mean to abandon lawful means of earning, property, children, etc. nor exaggerating in performing acts of worship. Allaah, the Most High, says:

{يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين.
قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق، قل هي للذين آمنوا في الحياة
الدنيا خالصة يوم القيامة كذلك نفصل الآيات لقوم يعلمون} [الأعراف (٧): ٣١-٣٢]

O Children of Adam! Take your adornment [by wearing your clean clothes] while praying and going round [the *Tawaaf* of] the *Ka'bah*, and eat and drink but waste not by extravagance, certainly He [Allaah] likes not the extravagants. Say [O Muhammad ﷺ]: “Who has forbidden the adoration with clothes given by Allaah, which He has produced for his slaves, and *At-Tayyibaat* [all kinds of *Halaal* things] of food?” Say: “They are, in the life of this world, for those who believe, [and] exclusively for them [believers] on the Day of Resurrection [the disbelievers will not share them].” Thus We explain the *Aayaat* [Islamic laws] in detail for people who have knowledge. [Qur'aan, *Soorat Al-'Araaf*, 7:31-32].

He تعالى also said:

{ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ } [القصص، ٧٧].

But seek with that [wealth] which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allaah has been good to you, and seek not mischief in the land. Verily Allaah likes not the *Mufsideen* [those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupted people]. [Qur'aan, Soorat Al-Qasas 28:77].

When Sa'd Bin Abee Waqqaas³³ ﷺ asked the Prophet (ﷺ) whether he can will all of his property in charity, the Prophet (ﷺ) told him to give only one third of it and said:

"وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ غَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ" - [متفق عليه].

³³Sa'd Bin Abee Waqqaas, one of the early *sahaabah* who accepted Islam and one of the ten companions whom the Prophet (ﷺ) brought good news that they would enter *Al-Jannah*. He shared in the battle of Badr and Uhud and was one of the six members of the *Shoora* counsel which 'Umar Ibn Al-Khattaab ﷺ chose to appoint the new *Khaleefah* after 'Umar was stabbed. He was the first to shoot an arrow at the *Mushrikeen* in *Jihaad*. He lead the Muslims in taking over 'Iraaq from the Persians after defeating them in the battle of Al-Qaadisiyyah in the 15th year of Hijrah (634 C.E.) He ﷺ died in 55th year of Hijrah (675 C.E.). [See *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, #5.]

When Sa'd Bin Abee Waqqaas³³ ﷺ asked the Prophet (ﷺ) whether he can will all of his property in charity, the Prophet (ﷺ) told him to give only one third of it and said:

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"One third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others."³⁴

He (ﷺ) invoked Allaah تعالى to grant abundant wealth to Anas Bin Maalik ﷺ:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَتْ أُمِّي يَا رَسُولَ اللَّهِ خَادِمُكَ أَنَسٌ ادْعُ اللَّهَ لَهُ قَالَ اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيمَا أُعْطِيَتهُ. [متفق عليه].

³³Sa'd Bin Abee Waqqaas, one of the early *sahaabah* who accepted Islam and one of the ten companions whom the Prophet (ﷺ) brought good news that they would enter *Al-Jannah*. He shared in the battle of Badr and Uhud and was one of the six members of the *Shoora* counsel which 'Umar Ibn Al-Khattaab ﷺ chose to appoint the new *Khaleefah* after 'Umar was stabbed. He was the first to shoot an arrow at the *Mushrikeen* in *Jihaad*. He lead the Muslims in taking over 'Iraq from the Persians after defeating them in the battle of Al-Qaadisiyyah in the 15th year of Hijrah (634 C.E.) He ﷺ died in 55th year of Hijrah (675 C.E.). [See *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, #5.]

³⁴Agreed upon *hadeeth*. [See *Saheeh Al-Bukhaaree*, V. 4, *Hadeeth* #5.]

Narrated Anas ؓ: My mother said, "O Allaah's Messenger! Please invoke Allaah on behalf of your servant (i.e. Anas ؓ)." He said: "O Allaah! Increase his wealth and children, and bestow your blessings on whatever you give him."³⁵

There are many other texts in the Qur'aan and (or) *Sunnah* which teach the medium course of this *Deen* in its acts of worship as well as in its codes for living this life in the way that pleases Allaah تعالى.

In contrast we find that the *Soofee* type of *Zuhd* opposes the essence of true *Zuhd* laid down in the Qur'aan, authentic *Sunnah*, and as understood by the *Salaf*, mainly that it is a renunciation of that which is of no benefit in the Hereafter. Consider, for example, some of the so-called *Soofee Zuhd*:

(2) Poverty, hunger, abandonment of lawful things and of Hadeeth, and other strange things:

A *Soofee* master said, "I like for the beginner not to make his heart busy with the matter of earning (i.e. a living), otherwise he would change."³⁶

³⁵An agreed upon *hadeeth*. [See *Saheeh Al-Bukhaaree*, vol. 8, *Hadeeth* #355.]

³⁶See Abu Taalib Al-Makki's *Qutul Quloob fi Mu'amalat Al-Mahboob wa Wasf Tareeq Al-Mureed ila Maqam At-Tawheed* (Cairo, Egypt: Al-Matba'ah Al-Masriyyah, 1932), vol. 2, p. 168.

Within *Soofee* sources we find the following statement:
“Hunger is the food of the *Zaahideen!*”⁴⁰

‘Abdul Wahaaab Ash-Sha’raanee, an authority on *Soofism* in the eyes of the *Soofis* reported that Rabaah Bin ‘Amr Al-Qayeese said: “A man would not attain the levels of the *Siddeeqeen*⁴¹ until he leaves his wife as if she was a widow, his kids as if they were orphans, and takes refuge in dog houses!”⁴²

According to Ash-Sha’raanee, Ibraaheem Bin ‘Usayeefer was, “A man having a great deal of *Kashf*...He used to come to the town riding a wolf or a hyena, and to walk on water having no need for a boat; his urine was as white as milk...**Most often he slept in a church**, and he used to say: the Christians, unlike Muslims, do not steal shoes in the

⁴⁰*Soofee* sources attributed this statement to Abu Muhammad ‘Abdullaah Al-Kharraaz, a master of the way. See Ihsaan Elaahee Thaheer’s *At-Tasawwuf, Al-Mansha’ Wal Masdar* [Lahore, Pakistan: Idaarat Turjumaan As-Sunnah, (1st edition), 1406 AH/1986 C.E.], p. 100. Ihsaan quoted the text from *Tabaqaat Ash-Sha’raanee*, 1:7, printed by Daar Al-‘Ilm Liljamee’ and Al-Matba’ah Al-‘Aamiryyah Al-‘Uthmaaniyyah, Cairo, 1305AH/1887 C.E.. This print of the *Tabaqaat* will be referred to as *Tabaqaat-I*.

⁴¹*Siddeeqeen* (Sing. *Siddeeq*): One who eminently, or always, accepting, or confirming the truth in his saying, belief, and deeds.

⁴²*At-Tasawwuf, Al-Mansha’ Wal Masdar*, p. 58, quoting from *Tabaqaat-I*, 1:46.

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A story of another "*Soofee*", Ibn Al-Kurainee, the teacher of Al-Junayd in which he says that he subdued himself into

⁴¹*Siddeeqeen* (Sing. *Siddeeq*): One who eminently, or always, accepting, or confirming the truth in his saying, belief, and deeds.

⁴²*At-Tasawwuf, Al-Mansha' Wal Masdar*, p. 58, quoting from *Tabaqaat-I*, 1:46.

⁴³They may not steal shoes, but they steal something far greater—creed!

⁴⁴*Ibid*, p. 90, from *Tabaqaat-I*, 2:140.

humiliation for twenty years until it became like that of a dog!⁴⁵

According to the *Soofee* sources, Abu Yazeed, an example for many *Soofis*, devoted himself to Allaah and he had the determination to restrain himself from drinking water and from sleeping for one year!⁴⁶

Ash-Sha'raanee also reported that one of the celebrated *Soofee* so-called *Awliyaa'* by the name of 'Abdur Rahman Al-Majthoob, "Cut off his own private part in the beginning of his *Jathbah* (a mystic *Soofee* state of *Jathb*)"⁴⁷

He also reported that another *Soofee* mystic by the name of Yaaqut Al-'Arshee (d.707 AH/1307 C.E.) married the

⁴⁵*Qutul Quloob*, vol. 2, p. 74. This is contained in the "most influential book" of Abu Taalib Al-Makki, as some *Soofis* refer to it. In *Qutul Quloob* (V. 4, p. 71) there is the story of "special people" in Basra who if they "would ask Allaah to hold off the establishment of the Hour, He would do so!" Al-Ghazaalee commented: "In themselves these are conceivable matters!" Reported in his *Ihyaa'*, vol. 4, p. 356.

⁴⁶*Ibid*, vol. 2, p. 70 and *Ihyaa'*, vol. 4, p. 356

⁴⁷*Ibid*, from *Tabaqaat-I*, 2:142. *Jathb* (Lit. attraction): A *Soofee* term referring to the *Soofee* being in a state of "attraction" in which Allaah ﷻ attracts the *Soofee* to His Presence. See *Mu'jam Al-Mustalahaat As-Soofeeyyah* by 'Abdul Mun'im Al-Hafnee, p. 27, published by Daar Al-Maseerah, Beirut, Lebanon, 1407 AH/1987 C.E.

In conclusion

The sensible person must not be deceived therefore in the deceptive ways of mystic *Soofism* which tries to present itself as 'spiritual Islam.' True spiritual matters in Islam do not oppose the *Sharee'ah* in any way. The address of Islam to the actions of the hearts is based upon sincerity and following the path of the Messenger ﷺ. This is the way that truly draws the person to Allaah.

May Allaah guide all Muslims to the Path of Righteousness. He is All-Able to do all things. Aameen.

Saleh As-Saleh

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