

Statements of the People of Knowledge Regarding the Soofeeyah

**Compiled & Translated
By Abbas Abu Yahya**



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Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaahsaid: 'I heard Shaykh ul-Islam Ibn Taymeeyah (d.728) -Rahimullaah- narrate from some of the righteous people that they said: 'That people worship Allaah, and as for the Soofeeyah then they worship their own selves.'

[Taken from: 'Swallat Ibn al-Qayyim liShaykh ul-Islam Ibn Taymeeyah' P.269 & 'Madarij Salikeen' 1/260]

Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- said: 'And how good is what Abu Ahmad ash-Shayrazi said: 'The Soofeeyah used to ridicule Shaytaan and now the Shaytaan ridicules them!'' **[Taken from: 'Ighaatul al-Lafaan Fee Massa'ed ash-Shaytaan' with the checking by Shaykh Albani Vol. 1 p.241]**

The Deception of the Shaytaan of the Soofeeyah

Shaykh Muhammad Hamid al-Faqee -Rahimullaah- comments on the statement of Imaam Ibn al-Qayyim -Rahimullaah- when he spoke about the deception of the Shaytaan of the Soofeeyah, when he Imaam Ibn al-Qayyim -Rahimullaah- said: 'The Shaytaan caused them to buzz around (dance) and to beat/strike the ground whizzing around on their feet, then sometimes he makes them like donkeys going around a pivot, and sometimes like insects dancing in the middle of the house...'

Shaykh Muhammad Hamid al-Faqee said: 'The Shaykh (Ibn al-Qayyim -Rahimullaah) intends the Mutasawwafa (Soofeeyah) who form into circles, then stand up in those circles and dance and swing from side to side to the tune of singing and musical instruments. They shout, scream and dance together with what they call Dhikr (remembrance of Allaah), rather it is sinfulness, disobedience and the remembrance of Shaytaan, may Allaah guide them and free them and free Islaam from those evils and crimes.' **[Taken from: 'Ighaatul al-Lafaan Fee Massa'ed ash-Shaytaan' with the checking by Shaykh Albani Vol. 1 p.409]**

How the Shaytaan Deceived the People that Whistling and Clapping is Prayer

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaahspeaks about the Ayaah << Their prayer at the House (of Allaah) was nothing but whistling and clapping of hands. >> **[Anfal: 35]** and how the Shaytaan deceived the people that whistling and clapping is prayer. Ibn al-Qayyim quotes: Ibn Arafah and Ibn al-Ambaari who said: 'that whistling and clapping is not prayer. . .'

Shaykh Muhammad Hamid al-Faqee commented on this by saying: 'In reality this is not prayer, Allaah called it prayer because they used to whistle and clap in their thundering movements to the tunes of whistling and clapping, since they intended by it a means of coming closer to Allaah, so Allaah reprimanded them and criticized them, and Allaah clarified that He does not love that, He does not reward them for it except with a painful punishment. And that whistling and clapping (of the polytheists) is like what takes place in the gatherings of the Soofeeyah of our time, like for like; dancing movements to the tune of whistling and clapping. Their deep-rooted desires beautified this, likewise their ignorance and the Shayateen from the men and Jinn, beautified this to make them think that it is Dhikr (remembrance of Allaah) and worship!! Allaah is far from this.' **[Taken from: 'Ighaatul al-Lafaan Fee Massa'ed ash-Shaytaan' with the checking by Shaykh Albani Vol. 1 p.440]**

The Soofeeyah's Dislike of Knowledge

Imaam Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748) - Rahimullaah- quoted: 'Ibn Baakwaya said: 'One day Abu Abdullaah bin Khaffee' saw Ibn Maktoom and his group and they were writing something, so he said: 'What is this?' They said: 'We are writing such and such.' He said: 'Busy yourselves by learning something and do not be deceived by the speech of the Soofeeyah. I used to hide my pen in the pocket of my rags and the paper in the pocket of my garment and I would go in hiding to the people of knowledge, if they (the Soofeeyah) found out I was there they would dispute with me and say: you will not be successful, but then eventually they were in need of me (this knowledge).'

Imam ad-Dhahabi (d.748) -Rahimullaah- said: ‘This Shaykh had combined between knowledge and action and getting chains of narrations (Ahadeeth) from their sources, and would adhere to the Sunnan with a long enjoyable life in obedience to Allaah.’ **[Taken from ‘Siyaar ‘Alaam an-Nubala’ 16/346 - 347]**

Imaam Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748) - Rahimullaah- quoted Ghazali saying: ‘Ghazali said: The Soofeeyah have taken to inspirational knowledge and not proper learnt knowledge, so one of them sits with his heart being empty, with total concern he says: ‘Allaah, Allaah, Allaah’ continuously so that his heart becomes empty. The Soofeeyah do not busy themselves with recitation of Qur’aan, nor with the books of Hadeeth. So if the Soofi reaches this limit, then he stays in his house alone in the darkness and in a garment wrapped up, then at that time he hears the call of truth: <<O you (Prophet) enveloped (in garments)!>> **[Surah Al-Muddathir]** << O you wrapped in garments (Prophet Muhammad)! >> **[Surah Al-Muzzammil]**

Imaam ad-Dhahabi (d.748) commented: ‘The leader of creation indeed heard <<O you (Prophet) enveloped (in garments)!>> **[Surah Al-Muddathir]** from Jibraeel from Allaah. As for this idiot, then he never heard the call of truth, rather he heard the Shaytaan, or he heard it from his ficked brain and did not hear it in reality, and success is adhering to the Sunnah and al-Ijmaa’ (consensus).’ **[Taken from ‘Siyaar ‘Alaam an-Nubala’ 19/322-346]**

A Rich Thankful Person and a Needy Patient Person who is Better?

Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- after discussing the issue of: ‘The difference amongst the people about a rich thankful person and a needy patient person who is better?’ He mentions: ‘The definition of al-Faqar (poverty – needy) according to many of the people, had become such that they regarded: al-Faqar to be Zuhud, worship and manners. They labeled the one described with Zuhud, worship and manners as a Faqeer (needy person) even though he possessed wealth.

And they said about the one who is not described with Zuhud, worship and manners as not a Faqeer (needy person) even if he does not possess wealth, and perhaps it is possible that this meaning can be called Tasawwuf. And from the people there are those who differentiate between the title al-Faqeer (needy person) and as-Soofi, then there are from these people who regard the term al-Faqeer better, and from them are those people who hold the view that the title as-Soofi is better.

Research into this issue shows that one should not look at innovated words, but one should look at what the Book and the Sunnah brought from words and meanings, indeed Allaah gave the description of His Aawliya which is that of al-Eemaan and at-Taqwa so whoever has a greater portion is better and the rich people are equivalent in regard to this, and Allaah knows best.’ **[Taken from ‘Udaatus Sabireen’ p.293]**

Ibn al-Qayyim’s Refutation Against the Soofeeyah in their Rejection of Knowledge

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaahsaid: ‘As for what is narrated about some of them [i.e. the Soofeeyah] in that they regard knowledge as insignificant and them being in no need of knowledge, then that is like the one [Soofee] who said: ‘We take our knowledge directly from the living One, who does not die, as for you then you take it from one who lives and then dies [i.e. narrators of hadeeth].’

Another one said when he was asked: ‘Why don’t you travel so that you can hear hadeeth from AbdurRazzaq?’ He answered: ‘What can I do with narrating from AbdurRazzaq, when someone hears directly from the Creator?’

Another one [Soofee] said: ‘Knowledge is a veil between the heart and between Allaah – Azza wa Jal – [i.e. Prevents you from reaching Allaah].’ Another said: ‘If you see a Soofee busying himself with ‘Akhbarana’ (he informed us) and ‘Haddathana’ (he narrated to us) [These terms are used in narrating hadeeth] then wash your hands from him [i.e. keep away from him].’ Another one said: ‘We have knowledge from numerical codes and you have knowledge from papers.’

Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- comments on their statements by saying: ‘The best of the conditions of those who say these statements and other similar statements is that he is an ignoramus who can be excused for his ignorance. Or a negligent person who acknowledges his negligence, or otherwise if it was not for AbdurRazzaq and the likes of him [scholars of hadeeth], and if it was not for ‘Akhbarana’ (he informed us) and ‘Haddathana’ (he narrated to us) then nothing of Islaam would have reached this person and those similar to him.

And whoever directs you to other than ‘Akhbarana’ (he informed us) and ‘Haddathana’(he narrated to us) then he has directed you to either, Soofee fiction, or philosophical analogy, or to his own personal opinion. There is nothing after the Qur’aan or ‘Akhbarana’ (he informed us) and ‘Haddathana’(he narrated to us) except the doubts of the people of theological rhetoric and the opinions of the deviant people, and the imaginations of the Soofeeyah, and analogies of the philosophers. Whoever separates himself from the evidences then he becomes misguided away from the correct path, there is no evidence to lead to Allaah and Paradise except the Book and the Sunnah. Every path which is not accompanied with the Qur’aan and the Sunnah is from the path of Hell and the Shaytaan nirajeem (accursed Shaytaan).’
[Madarij vol.2 p.438-439]

Imam Muhammad bin Idrees Sha’fiee -Rahimullaah- (d.204 A.H.) said in a poem:

Every knowledge other than the Qur’aan is a distraction *
Except the hadeeth and the knowledge of Fiqh of the Deen *
Knowledge is that which has ‘He said’ ‘he narrated to us’ *
Everything other than that is whisperings of Shayateen *
[‘Dewaan ash-Sha’fiee’ (p.124), ‘Bidayya wa Nihiyya’ (10/254)]

The Soofeeyah Relieve themselves of Worship

1- ‘Alee bin Ahmad bin Sa’eed bin Hazm (d.456 A.H.) -Rahimullaah- said: ‘A group from the Soofeeyah claimed that there is from amongst the ‘Aawleeyah (Friends of Allaah) he who is better than all the Prophets and Messengers. These Soofeeyah said: Whoever reaches the maximum limit of al-Walayaa (the maximum limit of being religious) then he is relieved of all the Sharia’, from prayer, fasting, Zakah and other acts of worship. And that all Haraam things become Halaal for him, from Zina and drinking alcohol and other things.’ **[‘al-Fassal’ by Ibn Hazm (3/226), taken from introduction to ‘Ijteema al-Jayoosh al-Islaamee’ by Ibn al-Qayyim p.141]**

2- Ibn al-Jawzi (d. 597 A.H.) -Rahimullaah- said: ‘Iblees (Shaytaan) deceived a group of the Soofeeyah, from them were those who secluded themselves in a mountain, like monks. Spending the night alone, and reach the morning alone, so they would miss the Jumma’ prayer and the congregational prayer and mixing with the people of knowledge.’ **[‘Talbees Iblees’ by Ibn al-Jawzi p.307, ‘Ijteema al-Jayoosh al-Islaamee’ by Ibn al-Qayyim p.142]**

3- Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) - Rahimullaah- said: ‘...so whoever does not hold the opinion that establishing the obligatory acts of worship is compulsory and he believes that he will achieve a state whereby he is relieved of worship, then he is a disbeliever detached from the religion.’ **[‘Madarij Salikeen’ by Ibn al-Qayyim (3/113), ‘Ijteema al-Jayoosh al-Islaamee’ by Ibn al-Qayyim p.142]**

4- Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751)-Rahimullaah- quoted the hadeeth: [From Anas bin Malik –RadhiAllaahu anhu- who said:

‘A group of three people came to the houses of the Prophet’s wives asking about the Prophet’s worship. When they were informed about it, they regarded their own as insignificant and said: ‘Where are we compared to the Prophet -sallAllaahu alayhi wa sallam? Indeed Allaah has forgiven him his past and future sins.’ One of them said: As for me then I will pray all night. The other one said: I will fast continuously and not open my fast. The last one said: I will keep away from women and never marry.

When the Messenger of Allaah -sallAllaahu alayhi wa sallam- came he said: ‘Are you those who said such-and-such. Then I swear by Allaah that indeed I am the most fearful of Allaah from amongst you and the one who has the most Taqwa of Him. However, I fast and open my fast, I pray and I sleep, and I marry women. So whosoever does not desire my Sunnah is not of me.’ **[Collected by Bukhari]**

Ibn Qayyim aj-Jawzeeyah (d.751) -Rahimullaah- said about the preceding hadeeth: ‘The Messenger -sallAllaahu alayhi wa sallam- freed himself from those who turned away from his Sunnah, and worshipping Allaah. Those who leave that which Allaah allowed for His worshippers from the good things of the world by not desiring them, with the belief that keeping away from them is worshipping Allaah, so this person does not distinguish between what is for him and what is against him.’ **[‘Madarij Salikeen’ by Ibn al-Qayyim (1/93-94)]**

Sayings of Imam Shaafi’ee about the Soofeeyah

1 - From Yunus bin Abdul A’laa who said: ‘I heard Imam Shaafi’ee say: ‘If a man becomes a Soofee in the beginning of the day, then you will not find him by Dhuhr time except that he will be a stupid person.’ **[Collected by al-Bayhaqi in ‘Kitab al-Manaqib’ (2/207)]**

2 - Imaam Shaafi’ee describing the Soofeeyah said: ‘A Soofee cannot be a proper Soofee until he has four characteristics: laziness, eats a lot, very superstitious, and extreme in everything that he does. **[Collected by al-Bayhaqi in ‘Kitab al-Manaqib’ (2/207)]**

3 - Imaam Shaafi’ee said: ‘The foundation of Soofeeyah is laziness.’ **[Collected in ‘al-Hileeyah’ (9/136)]**

Some Statements of Shaykh ul-Islaam Ibn Taymeeyah -Rahimullaah- About the Soofeeyah

1. There was more Bida’ amongst those who came later than those who were amongst the foremost of the people.

Shaykh ul-Islaam Ibn Taymeeyah (d.728) -Rahimullaah- said : ‘This is because every time the people were closer to the time of the Messenger of Allah their Bida’ was less, and this type of Bida’ was (generally) in speech and statements.

Those who committed Bida’ were not from amongst the Tabi’een (those who followed the Companions) and those who followed them, rather it was people who worshipped Allaah by dancing and listening to music. Just as there were people at that time from the Khawarij (those who rebel against the Muslim leader), the Mutazilah and the Shia, there were also amongst them those who belied Qadr however, there were not amongst these people of Bida’ those who used Qadr as a justification for their actions.

Thereafter a lot of the Bida’ of action occurred amongst those people who came later, they were the ordinary (ignorant) worshippers and those who abstained from the Dunyaa, the poor people and the Soofeeyah. This Bida’ of actions was not generally present at the time of the Tabi’een and those who followed them, in contrast to the people of Bida’ and their innovated statements. Because this Bida’ of statements appeared at the time of the Companions and those who followed the Companions, due to this it was known, and at that time doubts regarding Bida’ were stronger and their people were more intelligent, as for the Bida’ of the people nowadays who abstain from the Duniya and the Soofeeyah then their people are more ignorant and further away from following the Messenger of Allaah.’ **[Taken from ‘Majmoo’ Fatawa’ vol.19/275, ‘Mawqif Ibn Taymeeyah min as-Soofeeyah’ vol.1/240]**

2. The Dislike of the Soofeeyah for Knowledge.

Shaykh ul-Islaam Ibn Taymeeyah -Rahimullaah- said: ‘As for the people who worship with Bida’, then the Shaytaan beautifies these acts of worship for them and makes them hate the paths of the Sharia’ until he makes them hate knowledge, the Qur’aan and Hadeeth. So they do not like to listen to the Qur’aan and Hadeeth nor do they like to remember it, and perhaps they are caused to hate books so they do not love books nor the one who has a book, whether it is a Mus’haf or a book of Hadeeth.

Just as an-Nasrabaadthi said, the Soofeeyah used to say: ‘How can you leave the knowledge of (al-Kharq- a type of clothing that is specific to the Soofeeyah) and take the knowledge of the Sharia’ and knowledge!’ He said: ‘I used to hide my writing materials from them but when I became older they were in need of my knowledge.’ As-Siree as-Saqtee mentioned that one of the Soofeeyah entered upon him and when he saw that he had a pen and ink he left and did not sit with him.and many of the Soofeeyah frighten away those who mention the Qur’aan or the Sharia’, or if he has a book with him or if he writes.

This is because they feel that this type of person has in him something that oppresses his Tareeqah (path) so their Shayateen make them flee from knowledge, just as a Jew and a Christian causes his son to flee from listening to the speech of the Muslims so that he does not change his belief of his religion. Likewise, the people of Nuh would place their fingers in their ears and cover themselves up with their garments so that they could not hear his speech or see him.

Allaah Ta’ala said about the Mushrikeen: << And those who disbelieve say: ‘Listen not to this Qur’aan, and make noise in the midst of its (recitation) that you may overcome.’>> **[Fussilat: 26]**

And Allaah Ta’ala said: <<Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition? As if they were frightened (wild) donkeys. >> **[al-Mudathir: 49-50]**

And they are from those people who are most wanting to listen and hear Bida’, like the listening of musical instruments and they are the furthestmost to listening to that which is from the Sharia’; like the listening of the Ayaat of Allaah -Ta’ala.’ **[Taken from ‘Majmoo’ Fatawa’ vol. 10/412-413]**

3. Shaykh ul-Islaam Ibn Taymeeyah spoke about the deviancy of Ahul-Kalaam (the people of theological rhetoric) and the Ahl-ul-Tassawuff (Soofeeyah) saying: ‘So every one of the two deviant groups have two aspects of corruption and evil.

One of which is: Speech without knowledge- if they are the people of theological rhetoric Action without knowledge – if they are the Soofeeyah That is what has occurred from the Bida’ of theological rhetoric and the Bida’ in actions which oppose the Book and the Sunnah.

The second is: The people of theological rhetoric abandon actions and as for the Soofeeyah then they abandon statements and theological rhetoric. As for the Ahl-ul-Sunnah their speech and their actions both inwardly and outwardly are with knowledge. And both their speech and actions are connected, and they are the Muslims in truth. They remain upon the straight path, the path of whom Allah has blessed and not the path of those whom incur the anger of Allaah, nor the path of those who are misguided.

As for the deviants of the people of theological rhetoric then they have the resemblance of the Jews, and as for the deviant of the people of the Soofeeyah then they have the resemblance of the Christians, this is why the people of theological rhetoric were overcome with the science of ciphering (using systems and symbols for extracting rules), and what indicates to that from knowledge and belief. And what overcame the Soofeeyah was whisperings and along with that which rouses them into (al-Wajd) a state where the heart becomes empty.’ **[Taken from ‘Majmoo’ Fatawa’ vol.2/41-42 ‘Mawqif Ibn Taymeeyah min as-Soofeeyah’ vol.1/ 245]**

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.