

The role of religious leaders

Mr. Pahary S. M. Yasser (Islamic Studies)

Website: www.islamimanihsan.com

1. The Sunni Caliph, As Religious And Political Leader, And Sunni Imams Appointed By Merit Of Education And Piety
2. The Importance Of The Shi'i Imam, In Muhammad's Family Line, To Make Interpretations Without Error
3. The Role Of A Sufi Master (*Murshid*) Who Is Given Allegiance By Followers Within A Sufi Order (*Tariqa*) And Guides Practices Of Remembrance (*Dhikr*)
4. The Extent To Which Individuals May Interpret Teachings (*Ijtihad*) For The Modern World, Based On Their Own Understanding And The Practices Of The Companions (*Sahaba*).



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1. The Sunni Caliph, As Religious And Political Leader, And Sunni Imams Appointed By Merit Of Education And Piety

The Sunni Caliph

- (2: 30) Lo! I am about to place a viceroy in the earth
- (33: 21) Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much.
- (16: 125) Call Unto The Way Of Thy Lord With Wisdom And Fair Exhortation, And Reason With Them In The Better Way. Lo! Thy Lord Is Best Aware Of Him Who Strayeth From His Way, And He Is Best Aware Of Those Who Go Aright.
- (30: 30) So Set Thy Purpose (O Muhammad) For Religion As A Man By Nature Upright The Nature (Framed) Of Allah, In Which He Hath Created Man. There Is No Altering (The Laws Of) Allah's Creation. That Is The Right Religion, But Most Men Know Not.
- (59: 18) O Ye Who Believe! Observe Your Duty To Allah. And Let Every Soul Look To That Which It Sendeth On Before For The Morrow. And Observe Your Duty To Allah! Lo! Allah Is Informed Of What Ye Do.
- (Abi Dawud 3592) Some Companions Of Mu'adh Ibn Jabal Said: When The Messenger Of Allah (S) Intended To Send Mu'adh Ibn Jabal To The Yemen, He Asked: How Will You Judge When The Occasion Of Deciding A Case Arises? He Replied: I Shall Judge In Accordance With Allah's Book. He Asked: (What Will You Do) If You Do Not Find Any Guidance In Allah's Book? He Replied: (I Shall Act) In Accordance With The Sunnah Of The Messenger Of Allah (S) He Asked: (What Will You Do) If You Do Not Find Any Guidance In The Sunnah Of The Messenger Of Allah (S) And In Allah's Book? He Replied: I Shall Do My Best To Form An Opinion And I Shall Spare No Effort. The Messenger Of Allah (S) Then Patted Him On The Breast And Said: Praise Be To Allah Who Has Helped The Messenger Of The Messenger Of Allah To Find Something Which Pleases The Messenger Of Allah.



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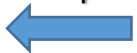
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The Sunni Caliph, As Religious And Political Leader, And Sunni Imams Appointed By Merit Of Education And Piety

Responsibilities Of A Sunni Caliph As A Religious And Political Leader

- Safeguard Islam In Its Original Form, And To Protect Against The Introduction Of New Things (Bid'a) Into Islam.
- Establish Justice (Including Punishments For Crimes) Among The People.
- Ensure The Protection Of The Ummah. People Within The Boundaries Of The Muslim State (Regardless Of Whether They Are Muslims Or Not) Should Feel Secure Enough To Be Productive.
- Protect The Physical Boundaries Of The State Through The Use Of Arms And Other Methods.
- Defend The Rights Of Muslims Abroad, And To See To It That Islam Can Spread Freely In Non-muslim Lands (Including The Use Of Force).
- Collect And Distribute Zakat According To The Qur'an And Sunnah (And Ijtihad, If Necessary).
- Pay The Salaries Of Bayt-ul-mal Employees, I.E., Those People Whose Job Is The Collection Of Zakat And Other State-levied Taxes. Their Salaries Should Be Reasonable And Be Paid On Time.
- Hire Honest People As Helpers, Aides, Governors, Etc. The Khalifa Must Appoint To Public Office Those Who Are Competent And Who Can Give Good Advice. This Especially Applies To Bayt-ul-mal Officials.
- Be Heavily Involved Personally In The Acts Of Governing. The Khalifa Must Be Actively Checking And Overseeing The Duties Of The Government, And Constantly Be Guarding Against Internal Corruption.



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Who Is A Sunni Caliph ?

- The Khalifa Must Be Muslim.
- He Must Be A Man.
- He Must Be Knowledgeable In Islam, And Be Able To Make Independent Decisions If Necessary.
- He Must Be Just, Have Good Morals, And Be Trustworthy.
- He Must Be Physically Able (Non-handicapped), Spiritual, Brave, And Helpful To Protect The Ummah Against Its Enemies.
- He Must Be Politically, Militarily, And Administratively Experienced.



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2. The Importance Of The Shi'i Imam, In Muhammad's Family Line, To Make Interpretations Without Error

What Is Meant By Shi'a ?

- a. Known As Shi'atou 'Aliy (شِيعَةُ عَلِيٍّ) – Or Shi'ah 'Ali
- b. The Party Of 'Ali (Ra)
- c. The Partisans, Fellowmen And Supporters Of 'Ali (Ra)
- d. Known As The Shi'te



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The Origin Of Shi'a

They Were From:

- a. Recently Converted Bedouins From A Mushrik (Polytheist) Concept
- b. Conquered Persians With Their Zoroastrian Ways

They Were Weak In Faith, Ignorant, And Barbaric

More Interested In The Political Views Of Not Accepting The Umayya Clan And Preferring The Hashim Clan



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The Origin Of Shi'a

- a. Assassination Of Hazrat 'Uthman (Ra)
- b. Ultimatum And Election Of 'Ali (Ra)
- c. Battle Of Camel
- d. Battle Of Siffin
- e. Battle Of Nahrawan
- f. Assassination Of Imaam Hassan (Ra)
- g. Assassination Imaam Hussain (Ra) At Karbala



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The Sayings Of The 'Ulama

Imam Abu Hanifah (ra):

- It Is Reported That Often Imam Abu Hanifah Used To Repeat The Following Statement About The Raafidi Shi'a; "Whoever Doubts Whether They Are Disbelievers Has Himself Committed Disbelief."
- (Raafidi Shi'a: Some Shi'a At The Time Of The Alid Imam Zayd Ibn 'Ali Demanded That He Make A Declaration Of Innocence (Tabarra) From Whoever Disagreed With 'Ali's Right To Be Imam. When Zayd Refused, They Rejected Him, And Became Known As The "Raafidi" Or Rejecters. Those Who Followed Imam Zayd Became Known As Zaydis, And Have Very Little Difference From Mainstream Islam. The Raafidi Evolved Into The Various Imami Shi'a Sects, The Largest Of Which Is The Ithna 'Ashari.)



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The Sayings Of The 'Ulama

Imam Malik (ra):

- Once When Asked About The Raafidi Shia, Imam Malik Said; "Do Not Speak To Them Or Narrate From Them, For Surely They Are Liars." During One Of Imam Malik's Classes, It Was Mentioned That The Raafidi Shia Curse The Swahaba. Imam Malik Recited The Verse, "Muhammad Is The Messenger Of Allah And Those With Him Are Harsh With The Disbelievers And Gentle Among Themselves. So That The Disbelievers May Become Enraged With Them." (48:29) He Then Said, "Whoever Becomes Enraged When The Swahaba Are Mentioned Is The One About Whom The Verse Speaks." (Tafseer Al-qurtubi)

Imam Ash-Shafi'i (ra):

- On One Occasion Imam Shafi'i Said Concerning The Shia, "I Have Not Seen Among The Heretics A People More Famous For Falsehood Than The Raafidi Shia." And On Another Occasion He Said; "Narrate Knowledge From Everyone You Meet Except For The Raafidi* Shia, Because They Invent Ahadith And Adopt Them As Part Of Their Religion." (Minhaj As-sunnah An-nabawiyyah)



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The Importance Of The Shi'a Imaam

➤ Qur'anic Verse (32: 24)

وَجَعَلْنَا مِنْهُمْ أُمَمًا يَهْدُونَ بِأَمْرِنَا.....

'And We Have Made Among Them Leaders (Who) Guiding By Our Command'

➤ Hadith Sunan Ibn Maaja Vol. 1, Book 1, Hadith 121

‘مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ’

“One Who Has Me As His Leader (Mawla) Has Hazrat ‘Ali (Ra) As His Leader”



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The Importance Of The Shi'a Imaam

➤ Sunni : Khalifah (Caliph)

Qur'anic Verse (2: 30)

....إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً....

"I Am About To Place A Viceroy (Khalifah) On Earth"

➤ Shi'a : Imamate (Imaam)

Qur'anic Verse (32: 24)

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا.....

'And We Have Made Among Them Leaders (Who) Guiding By Our Command'



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The Importance Of The Shi'a Imaam

➤ Sunni : Caliph From Any Pious Persons

Qur'anic Verse (9: 18).

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

“He Only Shall Tend Allah's Sanctuaries Who Believes In Allah And The Last Day And Observes Proper Worship And Pays The Poor Due And Fears None Save Allah. For Such (Only) Is It Possible That They Can Be Of The Rightly Guided”

➤ Shi'a : Imaam From Ahlul Bait Only

Hadith Sunan Ibn Maaja Vol. 1, Book 1, Hadith 121

مَنْ كُنْتُ مَوْلَا فَعَلِيَ مَوْلَا

“One Who Has Me As Leader (Mawla) Has Hazrat 'Ali (Ra) As Leader”



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliph Is Elected By The People And Must Be A Capable One.

➤ Shi'a :

The Imam Is Supposed To Be Nominated Directly From God Or From The Words Of The Prophet Muhammad (S) Or From The Last Imam



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliph Is Considered As A Leader And A Guide Where His Order And Command Can Be Reviewed Based On Circumstances

➤ Shi'a :

The Imam Is Considered As The Supreme Authority And No One Has The Right To Contradict Or Disobey His Command



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliph's Discourse And Sermons Are Not Sources Of Shari'ah But Merely Advices And Words Of An Ordinary Person

➤ Shi'a :

The Imam's Discourse And Khutbah Are Considered As Sacred And Divinely Guided And Are Compiled As Source Of Guidance (Shari'ah)



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliph Advocates For The Angel Jibril (As) Is Devoid Of The Capacity To Commit Mistakes And Disobey Allah

➤ Shi'a :

For The Imam, Angel Jibril (As) Made The Mistake By Sending Wahy Upon The Prophet Muhammad (S) Instead Of Hazrat Ali (Ra)



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliph Is Considered As A Normal Human Being With The Weakness Of Committing Errors, Mistakes Or Sins.

➤ Shi'a :

The Imam Is Considered As Infallible, That Is Deprived Of Sins And Mistakes



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Sunni People Love Their Caliph But In Case He Is Wrong Or Cruel, Then They Won't Be Loyal To Him. It Is A Question Of Trust And Responsibility

➤ Shi'a :

The Shi'a People Love Their Imam And Are Loyal To Him To Such An Extent That They Venerate Him Exaggeratedly



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The Importance Of The Shi'a Imaam

➤ Sunni :

Once The Mandate Of The Sunni Caliph Is Over, There Will Be Another Election. It Depends On The Public Vote.

➤ Shi'a :

The Time Of Reign Of The Imam Is Not Determined, Meaning That As Long As He Is Alive He Will Be The Imam.



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Caliphate Is A Question Of Democracy Where There Is Dialogue Among The Different Parties In The Society In The Interest Of The Public.

➤ Shi'a :

The Imamate Is A Question Of Dictatorship Where His Followers And Those Residing In His Country Have To Abide And Comply By His Rules.



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The Importance Of The Shi'a Imaam

➤ Sunni :

The Shari'ah Will Be From The Qur'an, Hadith, Ijma', Qiyas, Ijtihad And Fatwa Of The 'Ulama.

➤ Shi'a :

The Islamic Law Which Is Applied On The Population By The Imam Is From Their (Odd) Fabricated Qur'an Which Has An Additional 10 Chapters, Their Limited Hadith (Which Are Only From The Prophet (S), Ali (Ra), Faatima (Ra), Hasan (Ra), Husain (Ra) And Their Lineage), And The Imam Own Explanation And His Sermons.



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The Importance Of The Shi'a Imaam

➤ Sunni :

Wahy Has Stopped At The Death Of The Prophet (S). It Is Only Through Ilham (Inspiration) And Good Morality Which Is Needed To Have The Help From Allah And To Guide Mankind.

➤ Shi'a :

Their Imam Receives Wahy And Commands From Allah And Before His Death He Passes On His Spirituality To His Successor.



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The Importance Of The Shi'a Imaam

➤ Sunni :

After Their Death Shrines Are Often Built Over The Graves Of The Prophets And Their Great Awliya Or Caliph, But They Are Not Venerated

➤ Shi'a :

After Their Death They Are Venerated By The Shi'a. Shrines Over Their Grave Are Built And They Are Venerated.



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The Importance Of The Shi'a Imaam

➤ Sunni :

Imaam Mahdi Is Still To Come.

➤ Shi'a :

Imaam Mahdi Has Already Come But Is Hidden And Will Soon Reappear.



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The Importance Of The Shi'a Imaam

➤ Sunni :

For The Sunni There Is Only One God And That Is Allah.

➤ Shi'a :

The Shi'a People Consider Their Imam As Reincarnation Of Allah Up To The Extreme Of Being God.



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The Ahlul Bait – The Family Of The Prophet Muhammad (S)

Shi'a : Preference Over The 4 Madhhab

- They Follow The Path Of Ahlul-bayt Which Include Imam 'Ali (Ra), Fatimah (Ra), Al-hasan (Ra) And Al-husayn (Ra) Who Were All Contemporaries Of The Holy Prophet (S) And Raised In His House. Imam Ja'far Al-swadiq (Ra) Was The Teacher Of The Two Sunni Imams, I.E., Abu Hanifa Al-nu'man (Ra) And Malik Ibn Anas (Ra).



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The Ahlul Bait – The Family Of The Prophet Muhammad (S)

Shi'a : Who Are The Ahlul Bait ?

- They Consist Of The Following Individuals ONLY: • Fatimah Al-zahra (Ra), • Imam 'Ali (Ra), • Imam Al-hasan (Ra), • Imam Al-husayn (Ra), • Nine Descendants Of Imam Al-husayn (Ra), And Including The Prophet (S) Himself, They Will Become Fourteen Individuals.
- The Shi'a Further Assert That These Fourteen Individuals Are Protected By Allah From Any Kind Of Flaws, And Thus Worthy Of Being Obeyed Beside Qur'an, And They Are The Only People Who Have The Full Knowledge Of The Interpretation Of The Qur'anic Verses.



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Shi'a : Ahlul Bait From Qur'an

- (33: 33) **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا** (33: 33) ... Allah Intends Only To Remove From You The Impurity [Of Sin], O People Of The [Prophet's] Household, And To Purify You With [Extensive] Purification.”
- (Hadith: Swahih Muslim 2424) 'A'isha Reported That Allah's Apostle (S) Went Out One Morning Wearing A Striped Cloak Of The Black Camel's Hair That There Came Hasan B. 'Ali. He Wrapped Him Under It, Then Came Husain And He Wrapped Him Under It Along With The Other One (Hasan). Then Came Fatima And He Took Her Under It, Then Came 'Ali And He Also Took Him Under It And Then Said: 'Allah Only Desires To Take Away Any Uncleanliness From You, O People Of The Household, And Purify You'



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The Ahlul Bait – The Family Of The Prophet Muhammad (S)

Shi'a : Imamate Assigned By Allah

- There Are Twelve Imams Who Are Assigned By Allah As The Successors Of Prophet Muhammad (S). Allah Assigned These Twelve Imams, Not Just Because They Were From The House Of The Prophet (S), But Because They Were, In Their Times, The Most Knowledgeable, The Most Illustrious, The Most God-fearing, The Most Pious, The Best In Personal Virtues, And The Most Honored Before Allah; And Their Knowledge Was Derived From Their Ancestor (The Prophet) Through Their Fathers, And Also By Direct Teachings From Allah Through Inspiration (Ilham). Electing Imam/King Is Not The Duty Of People, Allah Chooses King/Imam For He Knows Who Is The Most Qualified For Such Eminent Position. King Here Means The Person Who Has Authority By Allah.



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The Ahlul Bait – The Family Of The Prophet Muhammad (S)

Shi'a : 12 Imam

- (Hadith: Swahih Bukhariy 7222, 7223) Narrated Jabir Bin Samura (Ra): I Heard The Prophet (S) Saying, "There Will Be Twelve Muslim Rulers (Who Will Rule All The Islamic World)." He Then Said A Sentence Which I Did Not Hear. My Father Said, "All Of Them (Those Rulers) Will Be From Quraish."



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The Ahlul Bait – The Family Of The Prophet Muhammad (s)

Shi'a : Names Of The 12 Imam

Shi'a : Names Of The 12 Imam

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| 1. 'Ali Al-murtadha, Son Of Abu Talib (13th Of Rajab, 10 Years Before Nabouwah Of Prophet (S) - 21st Of Ramadhan 40 H) | 7. Musa Al-kadhim, Son Of Ja'far (7th Safar 129 H - 25th Of Rajab 183 H) |
| 2. Al-hassan Al-mujtaba, Son Of 'Ali (15th Of Ramadhan 3 H - 7th Or 28th Safar 50 H) | 8. 'Ali Al-ridha, Son Of Musa (11th Dhul-qa'da 148 H - 17th Of Safar 203 H) |
| 3. Al-hussain, Son Of 'Ali (3rd Of Sha'ban 4 H - 10th Of Muharram 61 H) | 9. Muhammad Al-taqi Al-jawad, Son Of 'Ali (10th Of Rajab 195 H - 30th Dhul-qa'da 220 H) |
| 4. 'Ali Zain Al-abidin, Son Of Al-husayn (5th Of Sha'ban 38 H - 25th Of Muharram 94 H) | 10. 'Ali Al-naqi Al-hadi, Son Of Muhammad (5th Of Rajab 212 H - 3rd Of Rajab 254 H) |
| 5. Muhammad Al-baqir, Son Of 'Ali (1st Of Rajab 57 H - 7th Dhul-hajja 114 H) | 11. Al-hassan Al-askari, Son Of 'Ali (8th Of Rabi Al-thani 232 H - 8th Of Rabi'ul-awwal 260 H) |
| 6. Ja'far Al-sadiq, Son Of Muhammad Al Baqir (17th Of Rabi'ul-awwal 83 H - 25th Of Shawwal 148 H) | 12. Muhammad Al-mahdi, Son Of Al-hasan (15th Of Sha'ban 255 H - Still Alive) |



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2. The Importance Of The Shi'i Imam, In Muhammad's Family Line, To Make Interpretations Without Error

The Ahlul Bait – The Family Of The Prophet Muhammad (S)

Shi'a : Love For Ahlul Bait

- (42: 23)... قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى Say, [O Muhammad], "I Do Not Ask You (For This Message) Any Payment [But] Only Love For Kinship."
- (Hadith Tirmidhi Vol. 1, Book 46, Hadith 3733) Narrated 'Ali Bin Husain (Ra): From His Father, From His Grandfather, 'Ali Bin Abi Talib: "The Prophet (S) Took Hasan And Husain By The Hand And Said: 'Whoever Loves Me And Loves These Two, And Their Father And Mother, He Shall Be With Me In My Level On The Day Of Judgement.'"



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3. The Role Of A Sufi Master (*Murshid*) Who Is Given Allegiance By Followers Within A Sufi Order (*Tariqa*) And Guides Practices Of Remembrance (*Dhikr*)

1. Meaning Of Sufism
2. Origin Of Sufism
3. Sayings Of 'Ulama On Sufism
4. Internal Concepts Of Sufism
5. External Concepts Of Sufism
6. Criticism Against Sufism
7. Contribution Of Imam Al Ghazali



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1.

➤ Also Known As:

- a. Tazkiyah (Purification)
- b. Ihsaan (Perfection / Excellence)
- c. Zuhd (Abstinence / Asceticism)

➤ The Sufis (The One Adhering To Sufism) Tries To Link The Theoretical Concept Known As **Iman** With The Practical Concept Known As **Islam** Through Its Excellence And Beauty Known As **Ihsan**



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2.

➤ Also Known As Tasawwuf Coming From:

- a. Ahlus-sufaah (People Of As-sufaah)
- b. As-saff Al-awwal (First Row)
- c. As-swafaa (Clearness, Purity, Sincerity)
- d. Suf (Woollen Clothing)



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2.

- **(Hadith Swahih Bukhari Hadith 52, Swahih Muslim Hadith 1599)** Hazrat An-nu'man Bin Bashir (Ra) Said That The Holy Prophet (S) Said That ("أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ") "... Beware! There Is A Piece Of Flesh In The Body If It Becomes Good (Reformed) The Whole Body Becomes Good But If It Gets Spoilt The Whole Body Gets Spoilt And Beware That Is The Heart."
- **(Hadith Swahih Muslim Hadith 2564)** Hazrat Abu Huraira (Ra) Said That The Holy Prophet (S) Said (Emphasizing On The Heart) That (إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ . وَأَشَارَ بِأَصَابِعِهِ إِلَى صَدْرِهِ) "Verily Allah Does Not Look To Your Bodies Nor To Your Faces But He Looks To Your Hearts," And He Pointed Towards The Heart With His Fingers."



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3. Sayings Of The 'Ulama On

- (Ad-durr Al-mukhtar, Vol 1. P. 43). **Imam Abu Hanifa (Ra) (85 H. - 150 H) Said:** "If It Were Not For Two Years, I Would Have Perished." He Said, "For Two Years I Accompanied Sayyidina Ja'far As-sadiq (Ra) And I Acquired The Spiritual Knowledge That Made Me A Gnostic In The Way."
- ('Ali Al-adawi, Vol. 2, P 195.) **Imam Malik (Ra) (95 H. - 179 H.) Said:** "Whoever Studies Jurisprudence (Tafaqaha) And Doesn't Study Sufism [Tasawwuf] Will Be Corrupted; And Whoever Studies Sufism And Doesn't Study Jurisprudence Will Become A Heretic; And Whoever Combined Both Will Be Reaching The Truth."



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3. Sayings Of The 'Ulama On

- (Kashf Al-khafa, 'Ajluni, Vol. 1, P 341). **Imam Shafi'i (Ra) (150 - 205 AH.) Said:** "I Accompanied The Sufi People And I Received From Them Three Knowledges: (1) How To Speak; (2) How To Treat People With Leniency And A Soft Heart, (3) And They Guided Me In The Ways Of Sufism."
- (Tanwir Al-qulub P. 405) **Imam Ahmad Bin Hanbal (Ra) (164 - 241 AH.) Said:** "O My Son, You Have To Sit With The People Of Sufism, Because They Are Like A Fountain Of Knowledge And They Keep The Remembrance Of Allah In Their Hearts. They Are The Ascetics And They Have The Most Spiritual Power."



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3. Sayings Of The 'Ulama On

- [In His Letters, (Maqasid At-tawhid), P. 201]. **Imam Nawawi (620 - 676 AH.) Said:** "The Specifications Of The Way Of The Sufis Are ... To Keep The Presence Of Allah In Your Heart In Public And In Private; To Follow The Sunnah Of The Prophet (ﷺ) ... To Be Happy With What Allah Gave You..."
- [Manazil As-sa'ireen.]. **Ibn Qayyim (691 - 751 Ah.) Said :** "We Can Witness The Greatness Of The People Of Sufism, In The Eyes Of The Earliest Generations Of Muslims By What Has Been Mentioned By Sufyan Ath Thawri (Ra) (D. 161 AH), One Of The Greatest Imams Of The Second Century And One Of The Foremost Legal Scholars. He Said, "If It Had Not Been For Abu Hisham As-sufi (Ra) (D. 115) I Would Never Have Perceived The Action Of The Subtlest Forms Of Hypocrisy In The Self... Among The Best Of People Is The Sufi Learned In Jurisprudence."



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3. Sayings Of The 'Ulama On

- [Ad-dia'at Mukathaffa Did Ash-shaykh Ibn Abdul Wahhab,p.85] **Abdullah Ibn Muhammad Ibn Abdul Wahhab (1115 - 1201 AH.):** "My Father Muhammad Ibn Abdul Wahhab And I Do Not Deny Or Criticize The Science Of Sufism, But On The Contrary We Support It, Because It Purifies The External And The Internal Of The Hidden Sins, Which Are Related To The Heart And To The Outward Form. Even Though The Individual Might Externally Be On The Right Way, Internally He Might Be On The Wrong Way. Sufism Is Necessary To Correct It."
- <https://www.youtube.com/watch?v=lg8mnR7AuGk> **Dr. Muhammad Musa Al-shareef (Assistant Professor In The Department Of Islamic Studies, King Abdul Aziz University):** 'Hazrat Junaid Baghdadi (Ra) Is The Master Of Tasawwuf And It (Sufism) Has Its Place In This World Where Materialism Is Taking Over The Hearts Of Man. ... 'Ibn Taymiyah Said That Abdul Qadir Jilani Is Our Master'' (The History Of Sufism By Muhammad Musa Al-shareef)



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3. Sayings Of The 'Ulama On

- [Majmu'a Fatawa Ibn Taymiyya Al-kubra, Vol. 11, Book Of Tasawwuf, P. 497]. **Ibn Taymiyya (661 - 728 AH):** "Tasawwuf Has Realities And States Of Experience Which They Talk About In Their Science. Some Of It Is That The Sufi Is That One Who Purifies Himself From Anything Which Distracts Him From The Remembrance Of Allah And Who Will Be So Filled Up With Knowledge Of The Heart And Knowledge Of The Mind To The Point That The Value Of Gold And Stones Will Be The Same To Him. And Tasawwuf Is Safeguarding The Precious Meanings And Leaving Behind The Call To Fame And Vanity In Order To Reach The State Of Truthfulness, Because The Best Of Humans After The Prophets Are The SiddiqeenSome People Criticised Sufiyya And Tasawwuf And They Said They Were Innovators, Out Of The Sunnah, But The Truth Is They Are Striving In Allah's Obedience, As Others Of Allah's People Strove In Allah's Obedience. So From Them You Will Find The Foremost In Nearness By Virtue Of His Striving. And Some Of Them Are From The People Of The Right Hand [Ahl Al-yameen Mentioned In Qur'an In Sura Waqi'ah], But Slower In Their Progress.... And This Is The Origin Of Tasawwuf. And After That Origin, It Has Been Spread And Has Its Main Line And Its Branches.



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3. The Role Of A Sufi Master (*Murshid*) Who Is Given Allegiance By Followers Within A Sufi Order (*Tariqa*) And Guides Practices Of Remembrance (*Dhikr*)

4. Internal Concepts Of Sufism

A. Tawbah (Repentance)

- (66: 8) (يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا) 'O Ye Who Believe, Turn Unto Allah In Sincere Repentance!' (Tawbatan Naswouha).

B. Muhaasabah (Self Assessment)

- (59: 18) (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّامَتْ لِيَوْمٍ لِّغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ) 'O Ye Who Believe! Fear Allah. And Let Every Soul Look To That Which It Has Put Forth For Tomorrow. And Fear Allah! Indeed Allah Is Informed Of What You Do.'

C. Khawf (God-fearing)

- (49: 13) (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) 'Surely The Noblest Among You In The Sight Of God Is The Most God-fearing Of You. God Is All-knowing, All-aware.'

D. Rajaa (Hope)

- (17: 57) (وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ) 'And They Hope For His Mercy, And Fear His Punishment'.



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E. Swidq (Truthfulness)

- (9: 119) (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) 'O Those Who Believe, Fear God, And Be With The Truthful Ones'.

F. Ikhlaas (Sincerity)

- (98: 5) (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ) 'And They Were Not Commanded Except To Worship Allah , Being Sincere To Him In Religion, Inclining To Truth ..'

G. Swabr (Patience)

- (2: 155) (وَبَشِّرِ الصَّابِرِينَ) 'And Give Good Tidings To The Patient Ones'

H. Waraa (Abstinence From Haram And Doubtful)

- (2: 172) (وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ) 'And Those Who Turn Away From Impious (Immoral) Talks' (23: 3) And (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ) 'O Believers! Eat Of The Good Things That We Have Provided You'.



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4. Internal Concepts Of Sufism

I. Zuhd (Abstinence From The World)

- (6: 32) (وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ) 'What Is The Life Of This World But Play And Amusement? But Best Is The Home In The Hereafter, For Those Who Are Righteous. Will You Not Then Understand?'

J. Radwaa (Satisfaction)

- (98: 8) (رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ) 'God Is Well-pleased With Them, And They Are Well-pleased With Him; That Is For Him Who Fears His Lord'.

K. Tawakkul (Trust)

- (65: 3) (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) '...And Whosoever Puts His Trust In God, He Shall Suffice Him. ...'.

L. Shukr (Thankfulness)

- (14: 7) (وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ) 'And When Your Lord Proclaimed, "If You Are Thankful, Surely I Will Increase You, But If You Are Thankless My Chastisement Is Surely Terrible"'



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5. External Concepts Of Sufism

A. *Dhikr* (Remembrance Of Allah)

- (Tirmidhi 3383) (أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ) 'The Best Of Dhikr Is Laa Ilaaha Illallah'
- (33: 41) (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا) 'O You Who Believe, Make Abundant Remembrance Of Allah'
- (17: 110) (قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا) 'Say (Unto Mankind): Call Unto Allah, Or Call Unto The Merciful (Ar Rahman), Unto Whosoever You Call (It Is The Same). His Are The Most Beautiful Names. And Be Not Loud Voiced In Your Worship Nor Yet Silent Therein, But Follow A Way Between.'
- (Sunan Ibn Majaa 3793) (لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ) 'Always Keep Your Tongue Moist With The Remembrance Of Allah, The Mighty And Sublime'



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B. Muzaakarah (Seeking Of Guidance)

- (16: 43) (فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ) 'Question The People Of The Remembrance, If You Do Not Know'
- (18: 17) (مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا) 'He Whom Allah Guides Is The Guided, But He Whom He Leaves Astray - Never Will You Find For Him A Protecting Guide'.

C. Khalwah (Seclusion)

- (2: 51) (وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً) 'And (Remember) When We Appointed For Musah Forty Nights'
- (Bukhariy 3) (ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارٍ حَرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِمِثْلِهَا،) '...Then The Love Of Seclusion Was Bestowed Upon Him. He Used To Go In Seclusion In The Cave Of Hira Where He Used To Worship (Allah Alone) Continuously For Many Days Before His Desire To See His Family. He Used To Take With Him The Journey Food For The Stay And Then Come Back To (His Wife) Khadija To Take His Food...'
- (Bukhariy 1423) (وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ) '...A Person Who Remembers Allah In Seclusion And His Eyes Get Flooded With Tears' ...(Among The 7 Types Of People.)



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5. External Concepts Of Sufism

D. Muraaqabah (Watchfulness)

- (33: 52) (وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا) 'Allah Is Watchful Over Everything' From.
- (50: 18) (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ) 'Not A Word Does He Utter, But There Is A Watcher By Him Ready (To Record It)
- (Muslim Hadith 2750) (وَلَوْ كَانَتْ تَكُونُ قُلُوبُكُمْ كَمَا تَكُونُ عِنْدَ الذِّكْرِ لَصَافَحْتَكُمْ الْمَلَائِكَةُ حَتَّى تُسَلِّمَ عَلَيْكُمْ فِي الطَّرِيقِ) 'And If Your State Of Mind Is Always The Same As It Is At The Time Of Remembrance Of Allah, The Angels Would Shake Hands With You And Would Greet You On The Path By Saying: As-salamu-alaikum'



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5. External Concepts Of Sufism

E. Khanqa (Retreat Place) – Darr Ul ‘Uloom

- (3: 37) (... وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ...) ‘... And Put Her Under The Care Of Zakariya. Every Time He Entered Al-mihrab To (Visit) Her, He Found Her Supplied With Sustenance ...’.
- (18: 21) (... فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا) ‘Then They Said, Construct Over Them A Structure. Their Lord Is Most Knowing About Them.' Said Those Who Prevailed In The Matter, "We Will Surely Build Over Them A Masjid.’
- (Bukhariy 488 Book Swalaat Hadith 135) وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ الْعَرْجِ وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ عِنْدَ ذَلِكَ الْمَسْجِدِ قَبْرَانِ أَوْ ثَلَاثَةٌ. “Abdullah Related That The Prophet (S) Prayed At The End Of The Upper Part Of The Valley Behind Al-'arj If You Are On The Way To Hadba. There Are Two Or Three Graves At That Mosque, On Which Are Piles Of Stones, To The Right Of The Path At The Large Stones Marking The Path. 'Abdullah Used To Return Home From Al-'arj After The Sun Had Declined From Midday. He Would Pray Dhuhr In That Mosque.’.



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F. Silsila (Lineage / Chain / Link / (Sanad / Isnad)) (1)

- (Sunan An-nasa'i 5140) (فَاتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ) '... 'Fatimah Took Off A Gold Chain From Her Neck ... '
- (Sahih Al-bukhari 3109) (أَنَّ قَدَحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْكَسَرَ، فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ) 'Narrated Anas Bin Malik: When The Cup Of Allah's Messenger (S) Got Broken, He Fixed It With A Silver Wire At The Crack. '
- (Swahih Bukhariy 3924) (أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ) Narrated Al-bara: The First People Who Came To Us (In Medina) Were Mus`ab Bin `Umayr And Ibn Um Maktum. Then Came To Us `Ammar Bin Yasir And Bilal.



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F. Silsila (Lineage / Chain / Link / (Sanad / Isnad)) (2)

- (Swahih Al-bukhari 3925) (أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانَا يُفَرِّقَانِ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدُ وَعَمَّارُ بْنُ يَاسِرٍ) Narrated Al-bara Bin Azib: The First People Who Came To Us (In Medina) Were Mus`ab Bin `Umayr And Ibn Um Maktum Who Were Teaching Qur'an To The People. Then Their Came Bilal. Sa`d And `Ammar Bin Yasir.
- (Swahih Muslim Hadith 19) (إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ . فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ) (Ibn 'Abbas 'فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتَرَدُّ فِي فَقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ' That Mu'adh Said: The Messenger Of Allah Sent Me (As A Governor Of Yemen) And (At The Time Of Departure) Instructed Me Thus: You Will Soon Find Yourself In A Community One Among The People Of The Book, So First Call Them To Testify That There Is No God But Allah, That I (Muhammad) Am The Messenger Of Allah, And If They Accept This, Then Tell Them Allah Has Enjoined Upon Them Five Prayers During The Day And The Night And If They Accept It, Then Tell Them That Allah Has Made Zakat Obligatory For Them That It Should Be Collected From The Rich And Distributed Among The Poor, And If They Agree To It Don't Pick Up (As A Share Of Zakat) The Best Of Their Wealth. Beware Of The Supplication Of The Oppressed For There Is No Barrier Between Him And Allah.'



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G. Murshid (Teacher) And Mureed (Student) And Bay'ah (Allegiance)

- (18: 17) (مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلُّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا) 'He Whom Allah Guides Is The Guided, But He Whom He Leaves Astray - Never Will You Find For Him A Protecting Guide'
- (Swahih Bukhariy 5028) (إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ) 'The Most Superior Among You Are Those Who Learn The Qur'an And Teach It'
- (18: 69) (قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا) 'He Said: If Allah Wishes, You Will Find Me Patient And I Shall Not Disobey Any Of Your Orders'
- (48: 18) (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ...) 'Allah Was Well Pleased With The Believers When They Swore Allegiance Unto Thee Beneath The Tree....'



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- (Sunan Abi Dawuod 2941) (... اَذْهَبِي فَقَدْ بَايَعْتِكِ) 'Narrated 'Aishah: The Messenger Of Allah (S) Never Touched The Hand Of Woman, But He Received The Oath Of Allegiance From Her. When He Received The Oath Of Allegiance From Her, She Gave It To Him, And He Said: Go, I Have Received Your Oath Of Allegiance.'
- (Swahih Bukhariy 2714) (يَقُولُ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشْتَرَطَ عَلَيَّ وَالنُّصْحَ لِكُلِّ مُسْلِمٍ) 'Narrated Jarir: When I Gave The Pledge Of Allegiance To Allah's Messenger (S) And He Stipulated That I Should Give Good Advice To Every Muslim.'
- (Sunan Abi Dawud 4248) (مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَبَرَةً قَلْبِهِ فَلْيُطِعه مَا اسْتَطَاعَ) 'Narrated Abdullah B. 'Amr: The Prophet (S) As Saying: If A Man Takes An Oath Of Allegiance To A Leader, And Puts His Hand On His Hand And Does It With The Sincerity Of His Heart, He Should Obey Him As Much As Possible.'



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6. Criticism Against Sufism

➤ Criticism No. 1:

It Is A Movement As From The 8th Century Against The Prevailing Impersonal And Formal Nature Of Islam.

➤ Answer No. 1:

The Concept Of Tasawwuf Is From The Qur'an:

a. Tazkiyah (Purification) (91:9) (قَدْ أَفْلَحَ مَنْ زَكَّاهَا) "He Is Indeed Successful Who Purifies It"

b. Ihsaan (Perfection / Excellence) (55: 60) (هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ) 'Is The Reward Of Goodness Aught Save Goodness?'

Therefore, The Aim Of Tasawwuf Is : (26: 88-89) (يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) 'The Day When Wealth And Sons Avail Not (Any Man). Save Him Who Brings Unto Allah A Whole Heart.'



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➤ Criticism No. 2:

Sufis Left Their Daily Activities And Family Members To Retreat In Mountains Or The Wilderness

➤ Answer No. 2:

- a. (2: 51) (وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً) 'And (Remember) When We Appointed For Musah Forty Nights'
- b. (Bukhariy 3) (ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارٍ حَرَاءٍ فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ، فَيَتَزَوَّدُ لِبَيْتِهَا،) '...Then The Love Of Seclusion Was Bestowed Upon Him. He Used To Go In Seclusion In The Cave Of Hira Where He Used To Worship (Allah Alone) Continuously For Many Days Before His Desire To See His Family. He Used To Take With Him The Journey Food For The Stay And Then Come Back To (His Wife) Khadija To Take His Food...'
- c. (Al-adab Al-mufrad 580) (سَأَلْتُ عَائِشَةَ عَنِ الْبَدْوِ قُلْتُ: وَهَلْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْدُو؟ فَقَالَتْ: نَعَمْ، كَانَ يَبْدُو إِلَى هَوْلَاءِ التَّلَاعِ) "Shurayh Said, 'I Asked 'A'isha About Going Out To The Desert. I Said, 'Did The Prophet (S) Go Out To The Desert?' 'Yes,' She Replied, 'Yes, He Went Out To Those Hillside Streams.'"



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➤ Criticism No. 3:

Sufis Force The Meaning Of The Holy Qur'an And Hadith

➤ Answer No. 3:

- a. (3: 7) (هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ...) 'He It Is Who Hath Revealed Unto Thee (Muhammad) The Scripture Wherein Are Clear Revelations. They Are The Substance Of The Book. And Others (Which Are) Allegorical...'
- b. (Swahih Bukhariy 120) (حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَاءَيْنِ، فَأَمَّا أَحَدُهُمَا فَبَيَّنْتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَيَّنْتُهُ قُطِعَ هَذَا الْبُعُومُ) "Narrated Abu Huraira: I Have Memorized Two Kinds Of Knowledge From Allah's Messenger (S). I Have Propagated One Of Them To You And If I Propagated The Second, Then My Pharynx (Throat) Would Be Cut (I.E. Killed)."
- c. <https://www.youtube.com/watch?v=lg8mnR7AuGk> Dr Muhammad Musa Al Shareef Of King Abdul Aziz University: 'There Is A Secret Which Is Shared Between Allah And The Real Mu'min That Not Only We Don't Know But Angels Also Are Unaware Of It.' (The History Of Sufism By Muhammad Musa Al-shareef)



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➤ Criticism No. 4:

The Further One Delves Into Sufism From An Academic Perspective, The Clearer It Becomes That Both The Origins And Content Of Sufism Clearly Show The Inclusion Of Religious Ideas And Influences Contrary And Contradictory To Orthodox Islam

➤ Answer No. 4:

- (Ad-durr Al-mukhtar, Vol 1. P. 43) **Imam Abu Hanifa (Ra) (85 H. - 150 H) Said:** "If It Were Not For Two Years, I Would Have Perished." He Said, "For Two Years I Accompanied Sayyidina Ja'far As-sadiq (Ra) And I Acquired The Spiritual Knowledge That Made Me A Gnostic In The Way."
- (‘Ali Al-adawi, Vol. 2, P 195.) **Imam Malik (Ra) (95 H. - 179 H.) Said:** "Whoever Studies Jurisprudence (Tafaqaha) And Doesn't Study Sufism Will Be Corrupted; And Whoever Studies Sufism And Doesn't Study Jurisprudence Will Become A Heretic; And Whoever Combined Both Will Be Reaching The Truth."
- (Kashf Al-khafa, ‘Ajuni, Vol. 1, P 341) **Imam Shafi'i (Ra) (150 - 205 Ah.) Said:** "I Accompanied The Sufi People And I Received From Them Three Knowledges: (1) How To Speak; (2) How To Treat People With Leniency And A Soft Heart, (3) And They Guided Me In The Ways Of Sufism."
- (Tanwir Al-qulub P. 405) **Imam Ahmad Bin Hanbal (Ra) (164 - 241 Ah.) Said:** "O My Son, You Have To Sit With The People Of Sufism, Because They Are Like A Fountain Of Knowledge And They Keep The Remembrance Of Allah In Their Hearts. They Are The Ascetics And They Have The Most Spiritual Power."



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➤ Criticism No. 5:

Similarities With Hinduism And Other Mystical Religions Of The East. Sufis Are Like Hindu Gurus With Pronounced Psychic Powers

➤ Answer No. 5:

- a. Sufi Orders And Khanqa Are Similar To A Madrasah Or A Darul Uloom
- b. (27: 40) (قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِي ...) 'When Hazrat Sulaiman (As) Being In Palestine Wanted That The Throne Of Bilkiss Be Brought To Him From Yemen 'One With Whom Was Knowledge Of The Scripture Said: "I Will Bring It To You Within The Twinkling Of An Eye!" Then When (Sulaiman (As)) Saw It Placed Before Him, He Said 'This Is Of The Bounty Of My Lord''.
- c. (Mukhtasar Al-fataawa Al-masriyyah, 2/63) Ibn Taymiyyah: 'The Karaamaat Of The Close Friends Of Allah (Awliya') Are True According To The Consensus Of The Imams Of Islam And Of Ahl As-sunnah Wa'l-jamaa'ah. That Is Indicated By The Qur'aan In More Than One Place And By Saheeh Hadeeths And Well Founded Reports From The Sahaabah, Taabi'een And Others. It Is Only Denied By Innovators Such As The Mu'talizah, Jahamiyyah And Those Who Followed Them.'



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➤ Criticism No. 6:

Whirling Dances

➤ Answer No. 6:

- a. (Musnad Ahmed Bin Hanbal, Volume No.3, Page No. 152) عَنْ أَنَسٍ قَالَ: «كَانَتِ الْحَبَشَةُ يَزُفُونَ يَدَيِ رَسُولِ اللَّهِ (ص) وَيَرْقُصُونَ وَيَقُولُونَ: مُحَمَّدٌ عَبْدٌ صَالِحٌ، فَقَالَ (ص): مَا يَقُولُونَ؟» (قَالُوا: يَقُولُونَ: مُحَمَّدٌ عَبْدٌ صَالِحٌ) 'It Is Narrated By Anas (R.A) That The Habashis Were Presenting Their Art In Front Of The Prophet (S) And "They Were Dancing / Whirling (Yarqasun)" While Saying: Muhammadun Abdun Salih .The Prophet (S) Asked: What Are They Saying? They Said: Muhammadun Abdun Salih
- b. (Musnad Ahmed Bin Hanbal 1:537 #857) أَتَيْتُ النَّبِيَّ (ص) وَجَعْفَرٌ وَزَيْدٌ قَالَ فَقَالَ لِرَزِيدٍ أَنْتَ مَوْلَايَ فَحَجَلْ قَالَ وَقَالَ لِحُجَلِّ قَالَ فَحَجَلْ وَرَاءَ زَيْدٍ قَالَ وَقَالَ لِي أَنْتَ (مِنِّْي وَأَنَا مِنْكَ قَالَ فَحَجَلْتَ وَرَاءَ جَعْفَرٍ) 'Hadrat Ali (Ra) Said: I Went To The Prophet (Peace Be Upon Him) With Jafar (Ra) And Zayd (Ra), The Prophet Said To Zayd: You Are My Freedman (Anta Mawlay), "At This Zayd Began To Hop On One Leg (Hajala) Around The Prophet" Then The Prophet Said To Jafar (Ra): You Resemble Me In My Creation And My Manners, At This Jafar Also Began To Hop Behind Zayd, Then The Prophet Said To Ali (Ra): You Are From Me And I Am From You, At This He Also Started To Hop Behind Jafar.'



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3. The Role Of A Sufi Master (*Murshid*) Who Is Given Allegiance By Followers Within A Sufi Order (*Tariqa*) And Guides Practices Of Remembrance (*Dhikr*)

➤ Criticism No. 7:

“Invocations Of The Divine Name” Have Similarities With Hindu Mantras

➤ Answer No. 7:

- a. (Swahih Al-bukhari 7405) ((يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي. وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.) "The Prophet (S) Said, "Allah Says: 'I Am Just As My Slave Thinks I Am, (I.E. I Am Able To Do For Him What He Thinks I Can Do For Him) And I Am With Him If He Remembers Me. If He Remembers Me In Himself, I Too, Remember Him In Myself; And If He Remembers Me In A Group Of People, I Remember Him In A Group That Is Better Than They,"
- b. (Musnad Ahmed (3/67, 81). Ibn Hibban – (Sahiha) (814), Imam Al-hakim (Mustadrak Ala Sahihayn) (1/499), Tafsir Ul Qurtubi, Volume No. 14, Page No. 197) (عن النبي صلى الله عليه وسلم: «أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا مَجْنُونُونَ») "Abu Sa'eed Al Khudri (Ra) Narrates From The Prophet (Peace Be Upon Him) Who Said: Do Dhikr So Much (Increase Dhikr) That People Call You Majnoon (Mad)"
- c. (Tafsir Ibn Kathir, Volume No. 6, Page No. 384) (ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا حَتَّى يَقُولَ الْمُنَافِقُونَ إِنكُمْ تَرَاوُونَ) "Narrated By Ibn Abbas (Ra) Who Said That The Prophet (S) Said: "Remember Allah In Abundance To The Extent That Munafiqeen Say That You Are Showing Off "



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6. Criticism Against Sufism

Wrong Concepts:

1. Grave Worshipping
2. Sajdah At Grave
3. Tawaaf Of Grave
4. Asking Directly With Dead People



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3. The Role Of A Sufi Master (*Murshid*) Who Is Given Allegiance By Followers Within A Sufi Order (*Tariqa*) And Guides Practices Of Remembrance (*Dhikr*) 7. Contribution Of Imaam Al Ghazali

1. Sincere Repentance, Self-discipline And Fear Of God. Dhikr And Tawakkul As Part Of The Basics Of Our Lives.
2. Then The Murid (Student) Will Be Annihilated – Fana – In The Love Of Allah. Anyway, The Fana Or Ecstatic Grasp Is Only A Short And Transient (Temporary) Instant (Al-ghazali (1970): 62) And Does Not Concern Any Kind Of Hulul (State) Or Descent And Incarnation Of God In The Mystic.
3. Al-ghazali Strongly Rejects Every Immoderate Claim Of Some Sufis, Such As The Utterances By Al-hallaj (I Am The Truth), Because They Are Dangerous And Can Lead Through Incomprehension To Heresy And Polytheism (Shirk).
4. He Emphasizes The Importance Of Love (Mahabbah). According To Al-ghazali “A True Learned Man Loves Only God Most High; And If He Loves Somebody Who Is Not God, He Loves Him For God, The Almighty And Sublime” (Al-ghazali (1970): 257).
5. The Highest Degree Of Love Involves A Full Confidence In God: This Is The Meaning Of Tawakkul, Such A Complete Trust In The Creator That The Believer Gives Himself Up To Him "Like A Dead Man In The Hands Of A Corpse-washer" (Al-ghazali (1970): 249; Al-ghazali (1985), 4: 242-3).
6. Sufi Way Did Not Imply For Al-ghazali The Neglect Of The Orthodox Practices Of Worship And The Careful Fulfilment Of The Sunnah (Al-ghazali (1967a): 71-2).



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7. Contribution Of Imaam Al Ghazali (2)

7. Al-ghazzali Is Persuaded That Exteriority Leads To Interiority (Al-ghazzali (1970): 102ff).

8. "Know That Arrival At The Stations (Maqamat) Cannot Be Attained Except By Purification Of The [Human] Nature (Nafs), Cleansing Of The Heart (Qalb) And Embellishment Of The Soul (Ruh). The Essential Purpose Is The Embellishment Of The Soul (Ruh). Its Embellishment Cannot Be Attained Except By Cleansing Of The Heart, And Its Cleansing Cannot Be Attained Except By Purification Of The [Human] Nature (Nafs) And Purification Is A Necessary Preliminary." (Jaami' Al-haqd'iq Bi Tajrid Al-'ala'iq Pg 183)

9. Know That Nafs Has Two Intrinsic Qualities, Which Are Lower Desire (Hawd') And Anger (Ghadab), And All The Blameworthy Characteristics Are Begotten From Them. Its Purification Can Be Achieved By Their Equilibrium.

10. "Such A Qalb, He Suggests May Be Polished By Struggling Against Desires, Acquiring Good Characteristics, Seclusion, Solitude And Continually Remembering (Dhikr) Allah." (Jami', Pg 21)

11. "The Nafs Of Man Is Occupied With Disobedience And Following The Devil. Consequently, A Black Dot Will Appear In The Ruh. When The Disobedience Of Nafs Increases, The Blackness Of The Ruh Will Increase Until It Becomes Wholly Black. As A Result, The Doors Of The Benevolence Of Allah Most High Will Be Closed To It When The Ruh Becomes Black And The Door Of Light Are Closed Against It, An Action Appropriate To That Blackness Will Appear In The Limbs. Thus Al-ghazali Suggests That The Clearing Away Of Its Blackness Will Be Accomplished Through Faith" (Jaami' Pg 24)



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4. The Extent To Which Individuals May Interpret Teachings (*Ijtihad*) For The Modern World, Based On Their Own Understanding And The Practices Of The Companions (*Sahaba*).

Ijtihad (1)

- a. Ijtihad – Human Reasoning**
- b. Use Of The Intellect**
- c. New / Modern Situation**
- d. Majlis Shurah**
- e. Specialised Persons**



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Ijtihad (2)

Qualities Of A Mujtahid

- a. **Knowledge Of** Religion Of Islam, The Sunnah, Fiqh And Usul Al Fiqh
- b. Knowledge Of Asbab Al-nuzul
- c. Knowledge Of Hadith
- d. Principles Of Ijma' And Qiyas
- e. Practicing And Pious
- f. Not Be Influenced By Any Heretical Inclination
- g. Just, Reliable, Trustworthy And Pure From Wicked Practices



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Ijtihaad (3)

Types Of Mujtahid

- a. Mujtahid Fi Tashri'i (Shari'ah)
- b. Mujtahid Fi Madhhab (Schools Of Thought)
- c. Mujtahid Fi Masa'il (Juristic Opinions)



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Ijtihad (4)

Conditions Of Ijtihad

- a. Not Practiced On The Existence And Ability Of Allah**
- b. Not On The Authority And Personality Rasouloullaah (S)**
- c. Not On Authenticity And Value Of The Qur'an**



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Ijtihad (4)

- a. (2: 150) Whencesoever Thou Comes Forth Turn Thy Face Toward The Inviolable Place Of Worship; And Wherever Ye Maybe (O Muslims) Turn Your Faces Toward It (When Ye Pray)
- b. (10: 24) Thus Do We Expound The Revelations For People Who Reflect
- c. (14: 25) Allah Devised The Similitudes For Mankind In Order That They May Reflect.



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Importance Of Shari'ah (1)

- a. (2: 2) This Is A Book ... There Is No Mistake In It". It Is Sacred. It Is A Divine Source Of Law
- b. (53: 3) "Nor Does He Speak Out Of His Desires, But It Is Inspired To Him". Inspirations From Allah
- c. (4: 59) "O You Who Believe, Obey Allah And Obey The Messenger And Those Who Are In Authority Among You"
- d. (45: 18) Then We Put Thee On The Right Way Of Religion, So Follow It". To Strike A Balance
- e. Complete Code Of Conduct For All Aspects Of Mankind.



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Importance Of Shari'ah (2)

- a. Element Essential To Perfect Mankind.
- b. Means Of Guaranteeing Felicity For Man (Happiness, Success And Satisfaction)
- c. A Guide To How To Put Into Practice Different Institutions Like Swalaat, Sawm, Hajj Etc
- d. Regulate Our Lives Through The Knowledge Of Halal, Haram, Sunnah, Makruh, Mubah Or Nawafil.
- e. A Guide In This Modern World Where Materialism Is Prevailing



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4. Shari'ah In This Modern World

- a. Transplantation Of Organs
- b. Halal Food And Halal Gain
- c. Marriage Ceremony (Betrothal, Chawtary)
- d. Blood Transfusion
- e. Use Of Technology – Multi Media Etc
- f. A Multi Cultural Society
- g. Intermingling Of Both Sexes On School, College Or University Compounds
- h. Code Of Conduct To Be Respected When Living Among The Non Muslims.
- i. Shari'ah Comes To Spiritualise Our Private And Public Lives.



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