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First question from Fatwa No. (5156):

Q 1: What is the opinion of your Eminence on the current widespread Tariqahs (Sufi orders) like Al-Naqshabandiyyah, Al-Qadiriyyah. In our land in the far Maghrib, Sufi orders like Al-jilaniyyah Al-Tijaniyyah, Al-Harqawiyyah, Al-Wazzaniyyah, Al-Dilaniyyah, Al-Nasiriyyah, Al-`Alawiyyah, Al-Kattaniyyah, and many others exist. They recite almost the same Wird (practice of repeating the Name of Allah, and a set of invocations assigned to the Murid by his shaykh or deputy as a liturgy of communion). In the morning and evening Wird, they recite prayers of forgiveness a hundred times and invoke Allah's peace and blessings upon the Prophet a hundred times using any formula of Dhikr. They also recite 'la Ilaha Illa Allah' (there is no deity but Allah) a hundred times. They perform Salah (Prayer) on time as it is an essential requirement for reception of Wird. Some Scholars of Al-Ikhwān Al-Muslimun (Muslim Brotherhood) say: "Any one who follows any of the Sufi orders is a Mubtadi' (one who introduces a rejected innovation in religion) and a Mushrik (polytheist) as no Sufi orders existed during the time of the Prophet and his Sahabah (Companions). Please, give an elaborate discussion of this issue, for ascribing people to polytheism is seriously dangerous; polytheists are denied Paradise and consigned to hellfire.

A: The Shaykhs of Sufi Tariqahs (orders) are well-known for their ascetic practices and devoutness. However, superstitions and Bid`ahs (rejected innovations in religion) creep into their rituals and ceremonial practices like the Bid'ah of repeated mentioning of the proper Name of Allah and His Attributes saying (Allah - Hayy (Ever-Living)- Qayyum (Self-Subsisting)) or referring to Allah with the pronoun 'He'

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or referring to Him through repeated meaningless words like 'Ah'. Anthems, bows, dances, clapping, and other theatrical movements and pauses in rhyming tunes are performed during Dhikr (Remembrance of Allah). Affected chanting of Sufi hymns is synchronized with music and beats of the drum known as Al-Baz (a kind of small percussion instrument with a membrane stretched tightly over both ends). None of these innovated rituals is known to have been practiced by the Prophet (peace be upon him), or the Rightly Guided Caliphs or any of the Prophet's Sahabah (Companions).

Al-`Irbad ibn Sariyah (may Allah be pleased with him) narrated: (The Prophet (peace be upon him) delivered a very eloquent sermon to his Companions, on account of which eyes shed tears and hearts were filled with awe. A man said, "O, Prophet of Allah! It seems as if it is a farewell sermon, so advise us." He (peace be upon him) said, "I enjoin you to fear Allah and to listen and obey even if an Abyssinian slave is appointed as your leader. Those among you who shall live after me, will see much discord, so hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come

after me. Adhere to them and hold to them fast. Beware of novelties (in religion), as every novelty is an innovation, and every innovation is misguidance.")Narrated by Abu Dawud and Al-Tirmidhi who classified it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)

Though the Wird they recite consists of formulas of legal dhikr e.g. seeking forgiveness and invoking peace and blessings on the Prophet, the Prophet was not recorded to have recommended such types of Dhikr to be repeated in the morning or in the evening.

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Likewise, the Prophet did not assign a specific portion of Dhikr for these times nor did he make it a means of seeking nearness to Allah through a pledge conveyed from a shaykh to the Murid (the disciple). Consequently, it would be an act of Bid`ah to commit oneself to these Adhkar while seeking to attain nearness to Allah. The Prophet (peace be upon him) is reported to have said: ([Whoever introduces things extraneous to our affair i.e. religion, his act is rejected.](#))Narrated by Al-Bukhari and Muslim. In another version narrated by Muslim: ([Whoever introduces in our matter i.e. religion, something that does not belong to it, will be rejected.](#))It is, however, a praiseworthy act to recite authentic formulas of Dhikr which the Prophet recommended to be repeated for a specific number of times or during a certain time of the day. For example, the Prophet (peace be upon him) is reported to have said: (["There is no deity but Allah alone, Who has no partner. His is the Dominion and Praise, and He is Able to do every thing.' Whoever says the above formula a Hundred times, receives the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped out and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.](#))Narrated by Al-Bukhari and Muslim. The Prophet (peace be upon him) is further reported to have said: (["Whoever says, Subhana'llah wa bi-hamdihi \(Glory and Praise are due to Allah\) one hundred times during a day will have his wrong actions forgiven, even if they are as abundant as the foam on the sea."](#))Narrated by Al-Bukhari and Muslim. There is nothing wrong with a person committing himself to the time and the specific number of repetition of these formulas but without reciting them in an innovated manner like swaying, dancing, or clapping their hands.

Some Sufis are further misguided into beseeching the dead and absent people to

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relieve their distresses, help them stand up, etc. These practices are considered acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). We ask Allah to grant us safety and protection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions! Permanent Committee for Scholarly Research and 'Ifta

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