

Nuh Ha Mim And The Relation Between The *Mureed* and the *Sufi* "Sheikh"!

Nuh Ha Mim Keller provides a definition title for the *Sufi* sheikh (w9.6) given by Ahmad Zarruq (see page 111):

The conditions of a sheikh to whom a disciple may entrust himself are five:

- (a) sound religious knowledge;
- (b) true experience of the Divine (!)
- (c) exalted purpose and will;
- (d) a praiseworthy nature;

(e) and a penetrating insight.

Someone with all five of the following is not fit to be a sheikh:

- (1) ignorance of the religion;
- (2) disparaging the honor of the Muslims;
- (3) involvement in what does not concern him;
- (4) following caprice in everything;
- (5) and showing bad character without a second thought.

Ahmad Zarruq did not mention the corner stone of the relationship between the *Mureed* and his sheikh. Al-Ghazaalee puts it very clearly that the *Mureed* must "consign his entire affair to his sheikh." ³⁹⁶

Ash-Sha'raanee said, "If it is not possible to attend the *Jum 'ah* prayers with his sheikh, the *Mureed* should imagine being with him in whatever mosque he prays." ³⁹⁷

Some of them describe the status of the true disciple like the dead with his washer!

Ibraaheem Ad-Dusuqi said, "It is necessary that the *Mureed* should be careful not to make *Ta 'weel* of the obvious meaning (*Ath-Thaahir*) of the words of his sheikh if he commands him to do something. Rather

³⁹⁶ *Ihya*, 3:76

³⁹⁷ *Kashf*, quoting from Ash-Sha'raanee's *Al-Anwaar Al-Qudsiyyah*, \ :74.

³⁹⁸ We covered some of their sayings in a previous section (see pp. 120-126). Add

to the list, the Shaathilee master 'AH Wafaa'. *Ibid*, *Al-Anwaar Al-Qudsiyyah*, 1:189. No wonder Nuh Ha Mini calls people for *Taqleed* (blind imitation of sheikhs)!

he should immediately carry on his command without *Ta'weel* [of its meaning]." ³⁹⁹

Allaahu Akbar! How daring! The words of the sheikh should not be subject to *Ta'weel*, but Allaah's *Sifaat* (Attributes) should be interpreted through figurative and metaphorical distortions!!!

Do you remember the words of Ar-Rifaa'ee regarding the consequences of remembering Allaah without a sheikh? He said, "Whoever remembers Allaah [through *Thikr*] without a sheikh, he neither attains Allaah or his Prophet, nor his sheikh." ⁴⁰⁰
Compare this with the meaning of *Shirk*]

As-Sha'raanee said: "I heard my brother Afdal Ad-Deen, رحمه الله, saying: "The true love of the sheikh is to love and hate things for his sake, just as it is the case with the love of Allaah ﷻ." ⁴⁰¹

He related the manners of the *Mureed* towards his sheikh as laid down by Ad-Dusuqi:

1. He should be like the dead, motionless and speechless!
2. He cannot speak before him without his permission.

³⁹⁹ This is also common with the elders of *Jamaa 'at At-Tab'eegh* who follow four

Sufi orders! You would not catch the scene of the *Sufi* pledge until you spend some years with them and until they trust you. One of their orders is An-Naqshbandiyyah!

⁴⁰⁰ See Ftn. #314.

⁴⁰¹ *Kashf*, from *Al-Anwaar Al-Qudsiyyah*, 1:169.

3. He cannot do anything without his leave including marriage, travel, entering or leaving a place, seeking knowledge, reciting Qur'aan, making *Thikr*, service in the *Zaawiyah*?⁴⁰² etc."⁴⁰³

Comment: The *Ta 'weel* of Nuh Ha Mim is requested!!!

"It is from the good manners of the *Mureed* to believe not that his dead sheikh does not hear him when he comes to visit him in his grave! Rather, for him to receive his sheikh's blessing, it is the good manner to believe that he is in his live state of the *Barzakh*, because when the slave visits the *Waliy* and remembers Allaah at his grave site, it is certain that the *Waliy* sits in his grave and remembers Allaah together with him (the visitor), as we have quite often witnessed this," Ash- Sha'raanee said.⁴⁰⁴

The sheikh of Ash-Sha'raanee, 'AH Al-Khawwaas, said: "The 'sheikhs of the (*Sufi*) folk' used to answer their disciples from their graves, unlike the sheikhs *of the fuqahaa'* (scholars *of fiqh*) in matters *of fiqh*, because of the truthfulness of the faith of the disciples regarding their sheikhs; unlike *the fuqahaa'* Had *the faqeeh* been truthful with respect to his sheikh, Imaam Ash-Shaafi'ee would orally answer him and talk to him (i.e. from his grave)."⁴⁰⁵

It is from the *Ijmaa'* (consensus) of the *Sufis* that:

⁴⁰² *Zaawiyah*: Lit. a corner. In the *Sufi* terminology, it is their meeting place in which innovated practices of *thikr*, *hadrah*, and *Sufi-dancing* are conducted. It may also be a room set by or on the tomb of a *Sufi* saint from an established mystic order.

⁴⁰³ *Taqdees*, p. 360, from *Tabaqaat-T*, 1:153.

⁴⁰⁴ *Kashf*, p. 322, from *Al-Anwaar Al-Qudsiyyah*, 1:161.

⁴⁰⁵ Reported by Ash-Sha'raanee in his *Tabaqaal-M*, 2:154. See *Masaadir At-Talaqee*, p. 197.

(1) One of the conditions of loving the sheikh is that the *Mureed*, "Plugs his ears on the road so as not to hear anything except the words of his sheikh...and that if he remains away from the food and drinks for days, he would substitute for that by "looking at his sheikh because he is imagined in his memory."!⁴⁰⁶

(2) "It is incumbent upon the *Mureed* to submit himself to his sheikh and with him he should be like the dead with his washer."⁴⁰⁷

It is reported that 'Abdul 'Azeez Ad-Dabbaagh⁴⁰⁸ related that one sheikh asked his *Mureed*, "Do you love me?" He said, "Yes, my master!" The sheikh said, "If I order you to get me the head of your father, would you obey me?" The *Mureed* said: "Why shouldn't I?" The *Mureed* left to his parents' home and found them amidst their legal sexual activity. The *Mureed* did not wait until they finished. He cut off his father's head and brought it before the sheikh. The sheikh said: "Woe to you! You brought me your father's head!" The *Mureed* said: "O Master! Yes, I did!" The sheikh responded: "Woe to you! I was only joking!" The *Mureed* said, "To me, however, all of what you say has no joke in it!"⁴⁰⁹

⁴⁰⁶ *Kashf*, p. 322, quoting *Al-Anwaar Al-Qudsiyyah*, 1:] 68.

⁴⁰⁷ *Taqdees*, p. 360: Al-Futi reported it from sheikh Muhammad Bin Al-Mukhtaar Al-Kanti (d.1270/1854).

⁴⁰⁸ An illiterate *Sufi* born in Fez (Morocco) in 1095/1684.

⁴⁰⁹ Reported in *Al-Ibreez*, p. 210, which was written by Ad-Dusuqi disciple Ahmad Bin Al-Mubaarak (1090/1679-1156/1743) who claimed to have reached the state of *Ijtihad* See *Al-'Alaam*, 2:201-202. [See *Taqdees*, p. 364.]

Ibn 'Ajeebah, an educated master of *Sufism*, presented the etiquette followed by the disciples on their visits to the sheikh at his residences. It includes:

1. Raising their voices with *Takbeer* (saying *Allahu Akbar*) and *Tahleel* (saying *La Ilaaha Illallaah*) until they reach the *Zaawiyah*.
2. Kissing the sheikh's hand then his foot, if it is the habit of the *Fuqaraa'*, for it is from the best [acts] of glorification.
3. Sitting before him in a state of tranquility and reverence, with their voices, and gaze lowered, and with their heads bowed.
4. They should not initiate talking with him until he does so.⁴¹⁰
5. Special case: If the *Mureed* is unable to come to his sheikh because of an illness or some other reason, "He should imagine the sheikh in his real form and descriptions before his eyes and complain to him [his case], and he will recover by Allaah's leave..."⁴¹¹

Ahmad Al-Faarugee As-Sarhindee (d.1034/1625), a *Sufi* from the Naqshbandee order, said, "The first *Fanaa'* is the *Fanaa'* in the **sheikh**, and **this *Fanaa'* is the means to the *Fanaa'*** in Allaah."⁴¹²

It is clear from the aforementioned statements that the *Sufi* sheikh as described does not lead to Allaah but to the *Shaytaan*. The Muslim seeks the knowledge with the scholars who abide by the teachings of

⁴¹⁰ Ibn 'Ajeebah in his *Al-Futoohaat Al-Ilaahiyyah*, pp. 308-309.

⁴¹¹ *Ibid*, p. 339. A similar etiquette was set by 'Abdul Majeed Muhammad Al-Khaanee An-Naqshbandee. He added that the *Mureed* should continue his connection with the sheikh (present or absent, dead or alive, in the east or the west), "Until he annihilates his *thaat* and *sifaat* (qualities) in the form of the sheikh.. " *As-Sa'aadah Al-Abadiyyah*, pp. 22-23 as quoted in *Kashf*, pp. 22-23.

⁴¹² *Kashf*, p. 327, quoting from As-Sarhindee in *Al-Muntakhabaat min Al-Maktubaat*, p. 21, translated into Arabic by Muhammad Muraad Al-Minzaawee, Istanbul, Turkey, 1399/1979.

As-Salaf As-Saalih and he accepts what is proven by the *Daleel* (evidence) and respects their opinions but does not obey them blindly in what is right and what is wrong! Even the common Muslim who is unable to seek knowledge should receive it from the ones who adhere to the *Salaf's* path. Those who grew up on following a *Math-hab* are called to adhere to the evidence from the Qur'aan and authentic *Sunnah* and abandon the position of the *Math-hab* if it contradicts the evidence. This is the true respect for the sayings of the four *Imaams*: Maalik, Ahmad, Abu Haneefah, and Ash-Shaafi'ee, may Allaah's Mercy be upon them all, who called the Muslims to adhere to the authentic *Sunnah*. All Praise is due to Allaah for making the way that leads to Him easy, clear, and upright.

Al-Junayd, Ibn 'Arabi, and Nuh Ha Mim Keller's Defense of the So-called *Sufi* Sciences

Al-Junayd, one of the early *Sufis*, is considered by the *Sufis* of the later times as the Master of the Way. Many of them attributed to him many strange statements some of which are cited in the text above. It has been authentically transmitted that Al-Junayd stressed the principle of adherence to the Qur'aan and *Sunnah* and pointed to the fact that all the ways (of the traveler) are blocked except that which follows the

way of the Prophet Muhammad.⁴¹³ The true way of following Prophet Muhammad (ﷺ) is to dissociate from any saying that opposes his teachings. The statement reported by Al-Junayd in *Taareekh Baghdaad* is in line with the teachings of Prophet Muhammad (ﷺ) and, accordingly, it is accepted. Any statement that opposes it must be rejected, whether it came from Al-Junayd or anyone else.

Nuh Ha Mim Keller and Ibn 'Arabi

Nuh Ha Mim Keller and many other *Sufis* consider Ibn 'Arabi the Greatest sheikh and the symbol of the concept of *Wahdat Al-Wujud*. They consider him a friend of Allaah. Those who defend his statements of plain *Kufr* (Nuh Keller included: x265) often resort to the following argument laid down by Ibn 'Arabi himself:

We are a group whose works are unlawful to pursue, since the *Sufis*, one and all, use terms in technical senses by which they intend other than what is customarily meant by their usage among scholars, and those who interpret them according to their usual significance [which is understood by the scholars *of'Ilm Ath-Thaahir*] ⁴¹⁴ commit unbelief. ⁴¹⁵ **This is a false and dangerous argument because:**

⁴¹³ See an authentic transmission of his position in *Taareekh Baghdaad*, by Al-Khateeb Al-Baghdaadee, V. 7, pp. 241-249, Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon.

⁴¹⁴ The statement between parentheses is reported by As-Syuti in his book *Tanbeeh Al-Ghabe Bitabri'at Ibn 'Arabi* where he related that Al-Ghazaalee stated the above statement of Ibn 'Arabi.

⁴¹⁵ See Keller's *Reliance...* x265, p. 1080.

1. The books are not just a collection of technical terms, or few strange words said in states of spiritual intoxication, but rather a way and a methodology. In some places they use clear terms and in other places they state things which explain each other.⁴¹⁶ It is also true that there are certain terms which the *Sufis* themselves do not know their meanings. Furthermore, there are magical numbers, circles and terms known only to *Iblees* (Satan) and his soldiers!

What is technical in the words, "He (i.e. Allaah) is the Essence of what is manifested"?

What is technical in the statement describing the '*Aarifas* the "One who sees the Truth [Allaah] in everything, rather he sees Him the Essence of everything"?

What is technical in the statement: "Nothing encompasses the Absolute *Ilaah* because He is the Essence of things and the Essence of Himself."?

What is technical in the words: "(He: Allaah) is the Essence of existence"?

2. When Ibn 'Arabi does not want us to restrict ourselves to a particular creed then why should he bother about the misinterpretation of his "*Sufi* technical terminology? Remember what he said in his *Fusoos*: "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 a *هَيُولَى* (*Hayuola*: a substance)⁴¹⁷ for all the forms of

⁴¹⁶ See Ath-Thahabee in *Al-Meezaan*, V. 3, p. 660, published by Daar Al-Ma'rifah, Beirut, Lebanon.

⁴¹⁷ *Hayuola*: This word is derived from the Greek (*hyle*) and it has found its way into Arabic as *Al-Hayotila* which means substance [also called *Al-Jawhar* (Lit. the

creeds, for Allaah is Greater than *being limited by one creed* and excluding another."

3. When the writing of books is going to raise doubt regarding *'Aqeedah, cause fitnah*, and impute *Kufr* (even to scholars) then:

(a) Why should they be written in the first place?

(b) Why to waste time and energy in acts that may count against the author on the Day of Resurrection? We know that the (true) *Waliy* does not waste his time nor does he mislead others!!!⁴¹⁸

4. If it is a *Sufi* fact that *Sufi* knowledge cannot be acquired through books but through *kashf*, hunger, sleeplessness, wandering, etc.,⁴¹⁹ then why should they indulge in writing?

jewel): As that of which composition commences.] It accepts what may occur to the object from unification and dissolution. It is receptive of physical and qualitative characteristics or forms. Each manifested entity is a defined *Hayuola*. [See *Mu'jam Al-Mustalahaat As-Sufiyyah* by Anwar Fouad Abee Al-Khazzaam, p. 180 and *At-Ta'reefaat* by 'Ali Bin Muhammad Al-Jarjaanee, p. 321, published by Daar Al-Kitaab Al-'Arabi, 1413HJ. Checked by Ibraaheem Al-Abbyaaree.]

⁴¹⁸ Ibn Khaldoon ('Abdur Rahman Ibn Muhammad Ibn Muhammad, Abu Zayed),

the famous historian (732/1332-808/1406) stated that the *Sufi* books of Ibn 'Arabi, Ibn Sab'een, Ibn Barrajaan, Ibn Al-Faarid, Al-'Afeef Al-Tilmisaanee and the like which "are filled with plain *kufr*" are "*Tawaaleef* (bad, worthless, good-for-nothing)" that should be "burned with fire and then washed with water to eliminate the trace of the inscription." He stressed that, "The elimination of such misleading creeds" should be done "for the general good of the *Deen*." This was reported by Shaykh Taqiy-ed-Deen Al-Faasee (The *imaam*, historian, and student of Ibn Khaldoon) in his book *Al-'lqd Ath-Thameen Fee Taareekh Al-BaladAl-Ameen*, V.2, pp. 178-181, published by Muassasatur-Risaalah, Beirut, 1406/1986. Shaykh Taqiy-ed-Deen Al-Faasee (775/1373-832/1429) the historian, *Haafith of Hadeeth*, a scholar in the fundamentals of Islamic fiqh...Al-Maqreezee said: "He was a sea of knowledge..." [See his biography in *Al-A'laam* 5:331].

⁴¹⁹ See As-Syuti's *Tanbeeh Al-Ghabee Bilabri'at Ibn 'Arabi*. Its contents and the response to it known as *Tasfeeh Al-Ghabee fee Tanzeeh Ibn 'Arabi* by Ibraaheem

5. Is it a technical matter to interpret the *Kufr* of the hypocrites that is stated in *Soorat Al-Baqarah* (Aayaat 6-7) in the following manner:

إِنَّ الَّذِينَ كَفَرُوا [الآية] [القرة، ٦].

Verily, those who disbelief (*Kafaroo*)

Ibn 'Arabi said ⁴²⁰ in his interpretation: "Those who concealed their love."

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ [الآية]

It is the same to them whether you [O Muhammad ﷺ] warn them or do not warn them, they will not believe.

Ibn 'Arab! said, "It is the same to them whether you warn them or you do not because of what we made with them: neither to believe in you nor to take from you. Rather they surely take from Us."

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ [الآية]

Allaah has set a seal on their hearts and on their hearings.

Bin Muhammad Bin Ibraaheem Al-Halabee [the *Imaam* and *Khateeb* of Muhammad Al-Faatih's Mosque in Al-Qustanteeniyyah (d.945Hj).] Both are published by *Al-Hikmah* magazine, a quarterly published in Leeds, London, V. 11, pp. 287-353.

⁴²⁰ Reported through a highly authentic *Isnaad* from the way of *Al-Imaam*, *Al-*

Haafith, the *Muhaddith*, and the compiler of *Tahtheeb Al-Kamaal* and *Tuhfat Al-Ashraaf* in Hadeeth sciences, Jamaal-ud-Deen Yoosuf Bin 'Abdur-Rahmaan Bin Yoosuf Al-Mizzi (654/1256-742/1341) who copied it from Ibn 'Arabi's handwritten text. [See *Al-Iqd Ath-Thameen*, V. 2, p. 192.]

Ibn 'Arab! said, "They hear not except from Him and understand not *except* from Him. They see not except by *Him*, and they neither turn to you nor to what you have because of what We have made and placed with them."

{ ولهم عذاب عظيم } [تمام الآية ٧ من البقرة].

Theirs will be a great 'Athaab (Torment). [Qur'aan, Soorat Al-Baqarah. 2:6-7].

The Greatest Sheikh concluded, "Theirs will be a great 'Athaab" and he commented, "meaning from 'uthoobah." The word 'uthoobah means pleasure!

6. Like other *Sufi* writers, Ibn 'Arabi claims that his books were approved by Allaah and (or) His Messenger Muhammad (ﷺ)!!! Does Allaah or the Prophet Muhammad (ﷺ) approve books that are filled with *Bida'*, *Kufr*, and hallucinations? Ibn 'Arabi said regarding his book *Al-Futoohaat Al-Makkiyyah*, "By Allaah! I have not written a single letter of it except by way of Divine dictation and *Ilqaa Rabbaanee* (i.e. Allaah putting it into his heart), and Spiritual Inspiration into my heart. In summary, this has been the case; though we are neither legislating-Messengers nor Prophets under legal obligation."⁴²¹

Imaam Ath-Thahabee, رحمه الله تعالى said: "This man (referring to Ibn 'Arabi) adopted *sufism*, went into seclusion and into states of hunger and sleeplessness; certain things that were blend with the world of imagination, thoughts, and meditation, opened up for him. Such a state intensified until he saw, through the power of imagination, things which he thought to be externally existing (i.e. real). He heard an

⁴²¹ See *Masaadir At-Talaqee*, p. 277 quoting from Ibn 'Arabi's *Al-Fuloohaat At-Makkiyyah* 3:456.

address from his light intellect which he believed to be from Allaah. It never really existed in the outside. He even said, 'The Truth (Allaah) did not acquaint me with His writing to make my *Wilaayah* {to be in charge} over the universal affairs realized until He told me that I am the *Khaatam Al-Wilaayah Al-Muhammadiyah*, and that was in Fez in 559/1164. On one night of a Thursday in the year 630/1233, the Truth [Allaah] acquainted me with His Authorization (written) on a white paper and I copied the text [which stated]: "This is a Noble Authorization from the One Who is Full of Kindness and Most Merciful to *Fulaan* (i.e. Ibn 'Arabi!)..." At the end it read: "The *Wilaayah* should not distract him (Ibn 'Arabi) from reporting, monthly, before Our Hands until the end of his life span..."⁴²² Imaam Ath-Thahabee then reported some of Ibn'Arabi's poems in which he clearly states the concept of *Wahdat Al-Wujud*, for example:

عَقَدَ الْخَلَائِقُ فِي الْإِلَهِ عَقَائِدًا وَأَنَا اعْتَقَدْتُ جَمِيعَ مَا اعْتَقَدُوهُ

Creatures have held [certain] tenets regarding the *Ilaah* And I have believed in all of what they have believed in .⁴²³

Comment: Remember the *Hayoutal*

⁴²² This account was heard by Al-Faasee from his Shaykh *Al-Haafith* Ibn Al-Muhib, Muhammad Bin Muhammad (731/1331-788/1386), who in turn heard it from his Shaykh *Imaam* Ath-Thahabee. Taqiy-ed-Deen Al-Faasee said that Ath-Thahabee reported it in his book *Taareekh Al-Islaam*. [See *Al-I'qd Ath-Thameen*, V. 2, pp. 188-189.] Later I found the same report in Ath-Thahabee's *Taareekh Al-Islaam*, the forty sixth generation who died in the period of 631-640HJ, pp. 354-355, published by Muassasatur-Risaalah (4th edition), 1418/1988. It is interesting to note that *Imaam* Ath-Thahabee himself confirmed that *Al-Haafith* Ibn Al-Muhib directly heard Ibn 'Arabi's biography from him (i.e. Ath-Thahabee) (p. 359).

⁴²³ *Ibid* (*Taareekh Al-Islaam*), p. 354.

Al-Qaadee Badr-ud-Deen Bin Jamaa'ah ⁴²⁴ described chapters in Ibn 'Arabi's book *Fusoos Al-Hikam* as: "*Bid'ah, Dalaalah*, abominable, and an ignorant thing..." He then added, "Far is the Messenger of Allaah ﷺ from approving, in a dream, what disagrees with and opposes Islaam. Rather what is [mentioned] in these chapters is from the *Wasaawis Ash-Shaytaan* (whispers of the Devil), his affliction, deceit, and *fitnah*..."⁴²⁵

7. What is technical about Al-Jeeli (a "principle *Sufi*") seeing in the seventh heaven a prophet whose name is Jirjees?

8) What is technical regarding the *Sufi* Mi'raaj (journey to the seven heavens) ⁴²⁶ of the *Sufi* "scholar" Ibn Qadeeb Al-Baan ⁴²⁷ in which he

⁴²⁴ Shaykh-ul-Islaam, Supreme-Judge, author of many beneficial works, Al-Qaadee Badr-ud-Deen Bin Jamaa'ah: Muhammad Bin Ibraaheem Bin Sa'd Bin Jamaa'ah (639/1242-733/1333), born in Hamaah, Syria. [See *Al-Bidaayah wan-Nihaayah*, V.14,p. 171.]

⁴²⁵ The response of Ibn Jamaa'ah is documented in Al-Faasee's *Al-'Iqd Ath-Thameen*, V.2, pp. 171-172.

⁴²⁶ Interestingly, modern day cultists like those of the "Order of the Solar Temple,"

"Heaven's Gate," etc. look for spiritual infusion and enlightenment from the heavens or "celestial beings or objects" in the "Next Level"! Also, there is a striking similarity in some of the rules governing the relationship between the leader and members of his cult and those between the *Sufi mureed* and his mystic sheikh. For example in matters of blind following, full surrender, secrecy, etc. See Newsweek, Int'l edition, issue of April 7, 1997,pp. 18-27, and that of April 14, 1997, pp. 13-18.

⁴²⁷ Abdul Qadir Bin Muhammad, Abul Paid (971/1563-about 1040/1630), was born in Hamaah, Syria and traveled to Makkah and Cairo. He wrote *Al-Futoohaat Al-Madaniyyah* in the manner of Ibn 'Arabi's *Al-Futoohaat Al-Makkiyyah*, *Al-Mawaaqif Al-Ilaahiyyah* and other books. [See *Al-'Alaam*, V. 4, p. 44.]

was able to penetrate all the veils and meet Allaah تعالى? He even described Allaah as being like "ice" and that he was able to kiss Him! All of this was in the presence of the Prophet Muhammad (ﷺ)! ⁴²⁸

According to the *Sufis*, the *non-Sufis* may be unable to understand these words and consequently level accusations of *Kufr* against the person who utters them! Maybe the *Sufi* "possessors of Knowledge" who know the "Science of the Inward" will come for the rescue! Allaah is High and Above what the unjust say.

9) What is technical about the *Sufi* understanding of the term *Athwaaql*? This is a major source of *Talaqee* (acquisition of knowledge) within the *Sufi* higher ranks. The term *Atkwaaq*, the plural of *Thawq*, is a so-called *Sufi* state (*haal*) of direct experience of the Divine (Allaah) which strikes the heart of the *Sufi* enabling him to differentiate between the truth and falsehood without resorting to books or other means. According to the *Sufi-Athwaaq* extraordinary states are revealed, and one perceives what the insight of others is blind to. The *non-Sufi* scholars are unable to understand what the *Sufis* gain from their states of *Athwaaql*. Al-Ghazaalee claims that the reality of Prophethood and its particularity can be realized through *Thawq* and that this cannot be achieved except through the *Sufi* ways. The state of *Thawq* can judge but it cannot be judged. ⁴²⁹

From the *Athwaaa* of Ibn 'Arabi:

- a) Saying that Adam ﷺ, "Knew all of Allaah's Names by means of *Ath-Thawq*," based upon his interpretation of Allaah's saying:

⁴²⁸ Ibn Qadeeb Al-Baan in *Al-Mawaaqif Al-Ilaahiyyah*, pp. 171-172 with the full account being quoted in *Masaadir At-Ta'laqee*, p. 303.

⁴²⁹ *Masaadir At-Talaqee*, pp. 542-543.

{ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا } [البقرة، من الآية ٣١].

"And Allaah taught Adam the names of everything..." [Soorat Al-Baqarah, 2:31].

Ibn 'Arabi said, "It means the Divine Names which were directed at creating the realities of existence. Amongst them were those directed at bringing the angels into being..."⁴³⁰

b) Addressing Prophet Muhammad (ﷺ), Allaah, Most Exalted, says:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ .. [الفتح من الآية ٢].

That Allaah may forgive you your sins of the past and the future.⁴³¹
[Soorat Al-Fath, 48:2].

Ibn 'Arabi's "direct experience" led him to the following conclusion: It is the *Ummah* of the Prophet Muhammad (ﷺ) that is addressed in the above *Aayah*. The phrase "**of the past**" meant the *Ummah* of the Prophet (ﷺ) from the time of Adam till the advent of the Prophethood of Muhammad (ﷺ), while the phrase "**and the future**" refers to the *Ummah* from the Prophet's time till the Day of Resurrection!⁴³² He claimed that the *Ummah* of Prophet Muhammad (ﷺ) extends from the

⁴³⁰ *Al-Futoohaat Ai-Makkiyyah*, 2:120 and 2:71, quoted in *Masaadir At-Talaaqee*, p.597.

⁴³¹ In the *hadeeth* reported by Al-Mugheerah, the Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said to him, "Allaah has forgiven you your faults of the past and the future." On that, he (ﷺ) said: "Shouldn't I be a thankful slave of Allaah?" [*Saheeh Al-Bukhaaree*, V. 6, #360.]

⁴³² *Al-Fuioohaat Al-Makkiyyah*, 2:138-139.

time of Adam till the Day of Resurrection and that the Prophet (ﷺ) directed the prophets before him to convey the *Da'wah* to the people because he (ﷺ) was [present as] a Prophet "when Adam was [in a stage of formation] between that of water and clay"!!!⁴³³

These are fabricated lies, because:

i) They contradict the Qur'aan and authentic *Sunnah*. We read in the Qur'aan that Allaah, Most High, said:

{ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ } [الأَنْعَامُ مِنَ الْآيَةِ ١٦٤].

And no bearer of burdens shall bear the burden of another... [Soorat Al-An'aam, 6:164].

{ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ } [محمد من الآية ١٩].

And ask forgiveness for your sin, and also for [the sin of believing men and women.]
[Soorat Muhammad ﷺ, 47:19],

In fact, when the *Aayah* signifying: "That Allaah may forgive you your sins of the past and the future..." was revealed, the *Sahaabaah* said: "Congratulations and happiness for you, but what reward shall we get? So, Allaah revealed:

{ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... }

That He may admit the believing men and women to gardens beneath which rivers flow.

⁴³⁴ [Soorai Al-Fath, 48:5].

⁴³³ So, if you read that Ibn 'Arabi believes that Prophet Muhammad (ﷺ) was "Sent to all mankind entirely (ila jamee' al-nas kaffatan)" as in the *Reliance ...*, x265, p. 1081, then be aware that, according to Ibn 'Arabi, "all mankind entirely" is mankind since Adam until the Day of Resurrection.

⁴³⁴ See *Saheeh Al-Bukhaaree*, V. 5, *Hadeeth* #490

ii) It is a fact that Allaah does not forgive the entire sins of the *Ummah* of Muhammad (ﷺ), This is confirmed by many texts in the Qur'aan and *Sunnah* and it is a matter of unanimous assertion.

iii) The Prophets before Muhammad (ﷺ) were not his representatives. The *Sufis* like Al-Jeeli, Ibn 'Arabi, and the rest who follow their path assert the baseless concept of *Al-Haqeeqah Al-Muhammadiyah*, and that he (ﷺ) is *Al-Insaan Al-Kaamil* comprising all the Divine Names. It is not strange for them, therefore, to claim that all the prophets were representatives of the Prophet Muhammad (ﷺ).

iv) Prophets were specially assigned to their respective *nations*. We read in the Qur'aan:

{ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ } [الحل، ٣٦].

And verily, We have sent among every *Ummah* (nation, community) a Messenger [proclaiming]: "Worship Allaah [Alone] and avoid [or keep away] from *At-Taaqhut* (all false deities)." [Soorat An-Nahl 16:36]. The Prophet (ﷺ) clearly stated this fact in the *hadeeth* that was related by Anas Bin Maalik ؓ in which the Prophet (ﷺ) described his *Israa* (Night Journey) to the seventh heaven. He (ﷺ) said:

”...ثم انطلقنا حتى انتهينا إلى السماء السادسة، فأتيت على موسى -عليه السلام- فسلمت عليه، فقال: مرحبا بالأخ الصالح، والنبي الصالح، فلما جاوزته، بكى، فنودي: ما يُبكيك؟ قال: هذا

غلام بعثته بعدي، يدخل من أمته، الجنة، أكثر مما يدخل من أمستي..."- [رواه مسلم (٢/٢٢٣-٢٢٥-نوي].

"...Then we traveled on till we reached the sixth heaven and came to Musa عليه السلام and I greeted him and he said: 'Welcome unto righteous brother and righteous Prophet.' And when I passed [by him] he wept, and a voice was then heard saying, 'What makes you weep?' He said: 'My Rabb [Allaah], he is a young man whom You have sent after me [as a Prophet], and the number of those who will enter Al - Jannah from his Ummah is greater than those who will enter it from my Ummah...'.⁴³⁵

The Prophet ﷺ, explicitly stated this matter in another hadeeth that was related by Ibn 'Abbaas

: رضي الله عنهما

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمْرُونَ مَعَهُمُ الرُّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ حَتَّى رَفَعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: مَا هَذَا؟ أُمَّتِي هَذِهِ؟ قِيلَ: بَلْ هَذَا مُوسَى وَقَوْمُهُ. قِيلَ: انظُرْ إِلَى الْأُفُقِ، فَإِذَا سَوَادٌ يَمَلَأُ الْأُفُقَ، ثُمَّ قِيلَ لِي: انظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأُفُقَ، قِيلَ: هَذِهِ أُمَّتُكَ،

وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ..."- [البعاري رقم ٣٤١٠، ٥٧٥٢، ٦٤٧٢، ٦٥٤١-فتح الباري].

The Prophet ﷺ said: "Nations were displayed before me, one or two Prophets would pass by along with few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, "Who are they? Are they [followers] from my

⁴³⁵Reported in Saheeh Muslim, V. 1, pp. 103-106, Hadeeth #313.

Ummah?' It was said, 'No. It is Musa and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, "This is your nation out of whom seventy thousand shall enter Al-Jannah without reckoning..." ⁴³⁶

v) Finally, the statement that Muhammad (ﷺ) was an existing Prophet when "Adam was [in a stage of formation] between that of water and clay" is a fabricated *hadeeth*. Another related *hadeeth* stating that, "I (i.e. Muhammad (ﷺ)) was a Prophet when neither Adam, nor water or clay were in existence," is also fabricated. ⁴³⁷

The above are only samples of the so-called *Sufi Athwaaq*: "States arising from direct experience."

Such concepts have alarming consequences. Anyone could come up with any false creed claiming that it came to him through "direct experience". People have different *Athwaaq*. So, according to whom things should be judged? Those who believe in *Wahdat Al-Wujud*, have their own *Athwaaq* as to their creed. Christians have their own *Athwaaq* according to their beliefs and their ways of meditation and self-discipline. Similarly the Buddhists, Khrishans, cultists, etc.

⁴³⁶ *Saheeh Al-Bukhaaree*, V. 7, p. 407, *Hadeeth* #606. [See *Summarized Saheeh Al-Bukhaaree*, pp. 939-940, *Hadeeth* #1968.]

⁴³⁷ Adapted from Shaykh-ul-Islam Ibn Taymeeyah's *Majmoo' Al-Fataawaa*, V.10, pp. 313-316. Ibn Taymeeyah checked these statements and declared that they are fabricated. His judgment was further confirmed by Az-Zarkashee, Ibn Hajar, As-Sakhawee, As-Syuti, Az-Raqaanee, Al-Albaanee and many other *Muhadditheen*. [See *Shaykh-ul-Islam Ibn Taymeeyah wa Juhooduhu fit Hadeeth wa 'Uloomihi*, by Dr. 'Abdur Rahman Al-Faryawaa'ee, V. 2, pp. 449-453 (1st edition), 1416/1996, published by Daar Al-'Aasimah, Riyaadh, KSA-]

According to Ibn 'Arabi: "It is unlawful to read [the *Sufis'*] books unless one attains to their level of character and learns the meaning of their words in conformity with their technical usages, neither of which is found except in someone who has worked assiduously, rolled up his sleeves, abandoned the wrong, tightened his belt, filled himself replete with the outward Islamic sciences, and purified himself from every low trait connected with this world and the next. It is just a person who comprehends what is being said and is allowed to enter when he stands at the door." ⁴³⁸

According to Nuh Keller, these "existential qualifications" are also needed on top of the "hermeneutic [interpretive, explanatory] requirements" in order to be able to comprehend the works of Ibn 'Arabi.

However, what is the benefit of his works if their "outward meaning" is not what is intended? Such complexities contradict the essence and the objectives of our *Deen*.

What is the benefit of being replete with "outward Islamic sciences" when all that is required to attain the "special *Sufi* knowledge" is some of the *Baatinee* states *oi Kashf, Athwaaq, Wajd, etc.* Remember that, according to Ibn 'Arabi, scholars of the "outward Islamic sciences" who interpret the *Sufi* works according to their "usual significance" commit *Kufr!*

Does the *Ummah* need such a mystic "knowledge" which, least to say, casts doubt on its holder? In this regard, Al-Haafith Ibn Hajar تعالى رحمه الله considered that introducing Ibn 'Arabi's concepts (from *Al-*

⁴³⁸ *Reliance...*, x266, p. 1082.

Futoohaat Al-Makkiyyah) into Al-Fairuz-abaadee's ⁴³⁹ book "*Sharh Al- Bukhaaree*" was dishonoring to the reputation of the book.⁴⁴⁰ Does Al- Haafith Ibn Hajar fit the "hermeneutic and existential qualifications" of Ibn'Arabi?

But Nuh Ha Mim Keller and defenders of Ibn 'Arabi and his *Sufi* cult emphasize that without a "guide in reading the sheik's thought, one is adrift of one's own guesswork." and that one needs to travel the way of Ibn 'Arabi and see what Ibn 'Arabi sees, otherwise the "fact remains that one does not see."⁴⁴¹

Perhaps Nuh Keller forgot to add: "Unless one receives a state of "direct experience"!!!

One of the "guides" whom the defenders of Ibn'Arabi consider to be "interpreters" of his works is the "*Waliy*" 'Abdul Wahaab Ash- Sha'raanee!⁴⁴²

Comment: The aforementioned works of Ash-Sha'raanee speak for themselves! They constitute a basic reference to the *Sufis*.

What about a *Sufi* guide to read the following "Prophetic encounter" reported by one of the close students of Ibn 'Arabi by the name of As-Sadr Al-Konawee?⁴⁴³ He said:

⁴³⁹ The linguist, Majd-ud-Deen Muhammad Bin Ya'qub Al-Fairuz-abaadee (d.817/1411), the author of *Al-Qaamoos Al-Muheet*,

⁴⁴⁰ See *Inbaa' Al-Ghumr* by Al-Haafith Ibn Hajar, V. 7, p. 161.

⁴⁴¹ *Reliance...*, x265, p. 1080.

⁴⁴² See Al-Munawee in *Shatharaat Ath-Thahab*, V. 5, pp. 192-193.

"Our sheikh Ibn 'Arabi was able to meet whichever he wished from the souls of the Prophets and those of the awliyaa' who passed away.⁴⁴³ Then he mentioned three ways for conducting such meetings:

- (1) The Prophet's soul taking an ideal form similar to the one in which the Prophet took when he was in this world.
- (2) If Allaah wills, He would make the Prophet appear to Ibn'Arabi during his sleep,
- (3) If Allaah wills, Ibn 'Arabi would slough off his *haikal* (form) to meet the Prophet.⁴⁴⁴

May Allaah protect us from the *ways* of misguidance.

Nuh Keller introduced a contemporary specialist on Ibn'Arabi works and thoughts by the name of Mahmud Mahmud Ghurab.⁴⁴⁵ This

⁴⁴³ Muhammad Bin Ishaq Al-Konawee Ar-Rumi (d.673/1275), one of the close students of Ibn 'Arabi. He lived for more than sixty years. He was born in Konya, Turkey, where he also died. He willed to be buried with his sheikh Ibn 'Arabi. [See *Tabaqaat Al-Awliyaa'* by Ibn Al-Mulaqin, #152, pp. 467-468, published by Maktabat Al-Khanjee, Cairo, 1393HJ. See also *Al-'Alaam*, 6:30.]

⁴⁴⁴ See *M-Munaawez in Shatharaat Ath-Thahab*, V. 5, pp. 196,

⁴⁴⁵ The *Sufi* defenders of Ibn 'Arabi (like Ash-Sha'raanee, Al-Kawtharee, Al-Ghurab, Keller, etc.) claim that the corrupt beliefs of Ibn'Arabi were inserted in his books by his foes and (or) by the Jews. The fact, however, is that: a) The statements of *kufir* in his works as in the *Fusooos and Al-Futoohaas* are defended by the *Sufis* as something which the scholars of the "outward Islamic sciences" do not understand! The advocates of the concept of *Wahdal Al-Wujud* confirm it as it came in Ibn 'Arabi's work and criticize those whom they classify as "scholars of *sharee'ah*" (like Ath-Thahabee, Ibn Hajar, Ibn Taymeeyah, Ibn Katheer, and many more) who rejected this *kufir*! Their basic argument is that his concept could only be understood by those who qualify in understanding the mystic "inward" knowledge as has been discussed above. In this regard, Ahmad Bin Kamaal Basha (d.940/1533), a defender of Ibn 'Arabi, states that, "Unlike the people of *kashf* and *baatin* (Inward), people of the "Outward" are unable to

comprehend the intended meaning of some of issues in *Al-Fusoos* and *Al-Futoohaat*," He then concluded that, "In this respect, the one who does not know the intended meaning must keep silent, because Allaah, Most High, said:

{ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا { [الإسراء، ٣٦].

The hearing, and the sight, and the heart, each of those you will be questioned

[by Allaah]. [*Soorat Al-Israa'*, 17:36],

The people of *Alh-Thaahir* neither wrote nor propagated the corrupt thoughts and concepts of *Wahdat Al-Wujud*. Those great scholars of Islaam who exposed such false concepts should, according to Ahmad Basha, have kept silent! This is a great misguidance.

b) The sayings of Ibn 'Arabi containing the corrupt beliefs were documented in his books, distinguished and authentically related by many of the trustworthy *Huffaath* (Sing. *Haafith*) during his life and right after his death. Amongst them *Al-Haafith* Al-Mizzee, Ibn Taymeeyah, Ath-Thahabee, Al-Faasee, Al-Balqeeni (The Shaykh of Ibn Hajar), Ibn Hajar, Al-Muqbilee, and others. *Al-Haafith* Ibn Hajar asserted that Ibn 'Arabi followed Al-Hallaaj's corrupt creed of *Wahadat Al-Wujud* he, Ibn 'Arabi, used to magnify Al-Hallaaj. [See Ibn Hajar's *Lissaan Al-Meezaan*. V. 2, p. 360, published by Daar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon (1st edition.), 1416/1996.]

c) A striking attestation by the Faqeeh, writer, and Hanafee scholar, Shaykh 'Ali Tantawi states that his grandfather copied Ibn 'Arabi's own handwritten manuscript of *Al-Futoohaal* in Konya before he moved to Damascus in 1250/1524. Shaykh At-Tantaawi, together with his uncle 'Adbul Qadir At-Tantaawi, checked the published print of *Al-Futoohat* against his grandfather's copy, page by page, and both were the same. Shaykh At-Tantaawi admits that he is not proud of his grandfather's mistake. Also he admits that he spent a lot of time on reading *Sufi* books and that he asks Allaah's forgiveness for that. This attestation came in response to a letter that was sent by this Mahmud Mahmud Al-Ghurab defending Ibn 'Arabi and the *Sufi* gnostic knowledge which Al-Ghurab describes as "Knowledge of the Secrets" which is exclusive to its people from the so-called *Sufi awliyaa* [See *Fataawaa 'Ali At-Tantawi*, pp. 77-85, published by Daar Al-Manaarat, Jaddah, KSA (4th edition), 1411/1991.] So, Al-Ghurab, who Nuh Keller introduced as a "specialist" on Ibn 'Arabi's thoughts, is a contemporary advocate of "Secret Knowledge".

d) In a conversation between *Al-Haafith* Ibn Hajar and his Shaykh *Al-Haafith* M- Mujtahid Sirraaj-ud-Deen 'Umar Bin Raslaan Al-Bulqeenee (724/1324-805/1403). about Ibn 'Arabi and Ibn Al-Faarid (another mystic believer in *Wahdat Al-Wujud*.

d.632/1235), *Al-Haafith* Ibn Hajar did not see any difference between their paths or

Damascus-based "specialist" published more than twelve books on the sheikhs thoughts.⁴⁴⁶ The fact, however, is that he reiterated many of the same corrupt concept of mysticism. The following are only samples of Al-Ghurab's defense of Ibn 'Arabi's thoughts and of mystic *sufism*. I present it so that the reader be aware of the common misleading concepts of the mystics [Ibn 'Arabi and the like] which they always defend by saying: "Without a master with whom to read these texts..., one is in danger of projecting one's limitations into the author."⁴⁴⁷ Let's examine a "specialist" reference accepted by Nuh Keller, i.e. Mahmud Al-Ghurab.

1. He stated that, "The majority of the Scholars were drowned in the "Seas of Mystical Sciences" ⁴⁴⁸ brought forth by Ibn 'Arabi. They have

grounds of belief. In fact, while Ibn Hajar was reading passages from the infamous poem of Ibn Al-Faarid known as *At-Taa'iyah* to his Shaykh, the latter stopped him and said: "This is *kufr*," repeating it twice. Shaykh-ul-Islam Ibn Taymeeyah described *At-Taa'iyah* as "Swine meat served in a Chinese plate" and *Imaam* Ath-Thahabee said: "It is a poisoned *Faahothig* (flavored and sweetened milk pudding thickened with cornstarch)." His *Taa'iyah* is an explicit record of *Wahdat Al-Wujud*. [See Ibn Hajar's *Lissan Al-Meezan*, pp. 362-364, and Ibn Taymeeyah's *Ma/moo' Al-Fataawaa*, V. 2, p. 472.]

⁴⁴⁶ He also worked to interpret the *Sufi* terminology and compiled in this regard a book entitled *Sharh Kali/naat As-Sufiyyah Wa-Rrad 'Ala Ibn Taymeeyah*. He came up with strange concepts and interpretations. a sample of which is presented above.

⁴⁴⁷ *Reliance...*, *265, p. 1081.

⁴⁴⁸ In the world of *sufism*, such Sciences (*'Uloom*) pertain to the *ma'rifah* (knowledge through direct experience) of Allaah (His *Thuaf*, *Sifaat*, *Afaal*), and of matters beyond the ordinary range of perceptions (e.g. secrets of the self, the heart,...). Such a *Sufi* insight is attained through successive states (*ahwaal*) and *maqamaat* (stations) all the way *lo fanaa'*. Elements of this *ma'rifah* include *Muhaadarah* (Being in the presence of Allaah), *Mukaashafuat*, *Fuloohaat* (disclosures of the hidden), *Thawq* (immediate experience of the Divine), *Wajd* (ecstasy), etc. According to Al-Ghazaalee the successful are those who "perceive

lost their way while attempting to undo and explain the symbols of his indications and allusions pertaining to the "Sciences of *Athwaaq*"⁴⁴⁹

2. This man's understanding of the *Shares 'ah* is strange. He defined the *Sharee'ah* as, "Specific Laws and different *mathaahib*" and that. "Allaah did not put an end to the differences in matters of the Outward Law (*Al-Hukm Ath-Thaahirif*) due to a, "*Hikmah* (Wisdom) known to Allaah and as a Mercy bestowed upon His slaves."⁴⁵⁰ Accordingly, Al-

Ghurab deduced that, "The disagreement between the *Sufis* and their opponents will not be abolished until the Day of Resurrection." He argues that its elimination is inconceivable because it deals with the "interpretation of '*Uloom Al-Athwaaq* whose meanings are neither defined by the meanings of words and numbers, nor are they distinguished by the aspiration of souls and imaginative thoughts."

First: It is true that the *sharee 'ah* contains specific Laws, but the *mathaahib* have never been a *shares'ah*. The *mathaahib* and their *Imaams* رحمهم الله تعالى are *mujtahideen* and the *sharee 'ah* has its rule regarding the *mujtahid*. The Prophet ﷺ said:

matters through a Divine *Noor* (Light) not through the *samaa'* (traditionally transmitted knowledge from the Qur'aan and *Sunnah*)" In case the disclosed realities of things disagree with what is stated through *samma'* then, according to Al-Ghazaalee, they [the successful] will subject the texts to *ta'weel*. *Seelhyaa'*. V. 1, p. 104.

⁴⁴⁹ Stated by Al-Ghurab in his book *Al-Figh 'Inda Ash-Shaykh Al-Akbar Muhyiddin*

Ibn Al- 'Arabi, p. 5, published by Matba'at Zayed Bin Thaabit, 1381HJ (1st edition), Damascus, Syria.

⁴⁵⁰ Mahmud Al-Ghurab in his book *Shark Al-Kalimaat As-Sufiyyah Wa-Rrad 'Ala*

Ibn Taymeeyah Min Kalaam Ash-Sheikh Al-Akbar Muhiyyidin Ibn Al- 'Arabi, p. 5, published by Matba'at Zayed Bin Thaabit, Damascus, Syria (1st edition), 1381HJ.

" إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ. " [البخاري
ومسلم].

"If a judge gives verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allaah and His Messenger's verdict), he will receive a double reward, and if gives a verdict according to the best of his knowledge and his verdict is wrong (i.e. against that of Allaah and His Messenger) even then he will get a reward.⁴⁵¹

Second: What is this 'Ilm whose meanings cannot be defined by words and numbers...? Is it the "combined structures" which we cited earlier? Is it something which the Prophet (ﷺ) and his companions understood? The truth is that he (ﷺ) did not teach this Ummah an 'Ilm which constitutes a dispute and which is inconceivable to put an end to. Allaah تعالى said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
[النساء: ٥٩].

O you believe! Obey Allaah and obey the Messenger (Muhammad (ﷺ)), and those of you who are in authority; and if you dispute concerning any matter, refer it to Allaah and His Messenger (ﷺ),⁴⁵²

if you believe in Allaah and in the Last Day. This is better and more suitable for final determination. [Soorat An-Nisaa; 4:59].

⁴⁵¹ Saheeh Al-Bukhaaree, V. 9, Hadeeth #450.

⁴⁵² Allaah did not signify: "Refer it to Athwaaq, Kashf, Wajd..."

So, the way to deal with disputes is stated clearly in this *Aayah*: Refer all matters of dispute to Allaah and His Messenger. Any other way of reference is rejected because it falls under the general decree of the Prophet (ﷺ):

"من عمل عملا ليس عليه أمرنا فهو رد" [رواه مسلم].

"He who does an act which our matter (i.e. our religion) is not in agreement with, will have it rejected."⁴⁵³

Certainly the Prophet (ﷺ) dealt with matters of '*Aqeedah* and *Ahkaam* (Laws) but not with symbols, experiential indications, *Wajd*, etc.

Third. Had the *Sufi l'lm* of *Al-Athwaaq* been something that will lead the traveler to Allaah, the Prophet (ﷺ) would have clarified what it takes to attain it and understand it. He would not leave it for the different tastes and experiences of people to define.

Fourth: What is the benefit in writing books explaining the works and words of *sufism* by Al-Ghurab when meanings cannot define them and when the elite understand them only through direct experience (*Athwaaq*)! It is a circle of deception which starts, as one *Sufi* put it, with madness. May Allaah save the *Ummah* and those who are entering the *Deen* of Allaah from the path of mystic *sufism*.

3. Al-Ghurab states in his introduction to *Sharh Kalimaat As-Sufiyyah...that the kufir* which is understood by those who do not understand the technical terms of the *Sufis* is indeed, "the 'kernels' of

⁴⁵³ *Saheeh Muslim*, V. 3, *Hadeeth* #4266.

Tawheed ⁴⁵⁴ and from the secrets of *Ruboobiyyah* intended for the elite..."

What is the point behind introducing terms that may lead people astray? Is this a wise move? Anyone who introduces anything into this *Deen* which may cause *fitnah* is to be rejected.

4. He relates the statement of Ibn 'Arab! that some of the *Sufi* masters and their followers, "Preserved the Prophetic state, the Divine Knowledge and the Divine Secret." ⁴⁵⁵

5. While the Prophet (ﷺ) says that, "The Angels were created from light," ⁴⁵⁶ Al-Ghurab states that Ibn 'Arabi said, "Angels were created from the *Anfaas* (Sing. *Nafas*: breath) of the children of Adam." ⁴⁵⁷ Is this from '*Uloom Al-Athwaaql*

6. Al-Ghurab, knowingly or unknowingly, reiterates one of the claim of the *shee 'ah* that 'Ali (ع) had, like other members of the Prophet (ﷺ) family, special Divine Knowledge which was hidden in his chest.

⁴⁵⁴ **This is the Sufi Tawheed!**

⁴⁵⁵ See Al-Ghurab's 5/iorft *Kalimaat As-Sufiyyah...*, pp. 14-15, quoting Ibn 'Arabi's *Al-Futoohaa! Al-Makkiyyah*, part 1, p. 151.

⁴⁵⁶ Saheeh Muslim. See *Mukhtasar Saheeh Muslim*, by Shaykh Al-Albaanee, *hadeeth* #2169, published by Al-Maktab Al-Islaamee, Beirut (sixth edition) 1407/1987.

⁴⁵⁷ *Sharh Kalimaat As-Sufiyyah...*, p. 22, quoting Ibn 'Arabi's *Al-Futoohaat*, part 2, p. 256.

⁴⁵⁸ *Ibid*, p.211.

Al-Haafith Ibn Hajar رحمه الله تعالى clearly stated that, "Some of the *Shee'ah* claimed that the Prophet's family, especially 'Ali رضي الله عنهم, had some revelations from *Al-Wahiy* which the Prophet specifically devoted to them!" Al-Haafith reported many narrations from 'Ali ؑ in which he denied such claims .⁴⁵⁹

7. Al-Ghurab claims that *Al-'Aarifun billaah* (the Gnostics by Allaah) know of a person more than he knows of himself. According to him, "They have eyes in their hearts that are turned opened by the way of *ma'rifah*. They see through what is in you what you know not in yourself, because you do not have such eyes."⁴⁶⁰ Al-Ghurab is trying to explain what he attributed to Al-Junayd: "The '*Aarif* (Gnostic) is the one who reveals your secret while you are silent."

8. Al-Ghurab follows Ash-Sha'raanee's style in relating stories from the world of *Sufism*. In one case he related (without *Isnaad*)⁴⁶¹ that Al- Junayd and a group of *Sufi* masters took a state of *wajd* on Mount Sinai. A monk from a nearby monastery heard them and asked them whether what they were doing under the influence of *wajd* (dancing, screaming, etc.) was special to some people from the *Ummah* of Muhammad? In his answer, Al-Junayd emphasized that what the monk saw was something specific to the elite of this *Ummah*. The monk stated that Al-Junayd was saying the truth. This surprised Al-Junayd who asked the monk, "How did you know that I was truthful?" The monk replied, "It is because I have read in the *Injeel* that was revealed to 'Eesa Ibn Mariam [Jesus, son of Mary] that the people of distinction

⁴⁵⁹ *Fathul Baaree*, V. 1, pp. 246-256, commentary on *transmission* #111, and V. 4, p. 102, *transmission* #1870.

⁴⁶⁰ *Sharh Kalimaat As-Sufiyyak..*, p. 218.

⁴⁶¹ *Ibid*, p. 214. Again it could be based upon "direct experience"!

amongst the *Ummah* of Muhammad (*m*) wear *Al-Khirqah*,⁴⁶² eat chunks of bread, live at ease on what is adequate, fear Allaah, turn to Him..."

9. Al-Ghurab tells stories that there are special *Sufi* saints called *Rijaal Al-Maa'* (Lit. The Men of Water), they live under water at the bottom of seas and rives, not everyone knows about them.⁴⁶³

The Prophet (ﷺ) said in the *Hadeeth* reported by Jaabir (رضي الله عنه):

عن جابر قال سمعت النبي صلى الله عليه وسلم يقول: "إن عرش إبليس على البحر فيبعث سراياه فيفتنون الناس فأعظمهم عنده أعظمهم فتنه." [رواه مسلم].

"The throne of Iblees is upon the sea and he sends detachments [to different parts] in order to put people to trial and the **most important figure in his eyes is one who is most notorious is sowing the seed of dissension.**"⁴⁶⁴

⁴⁶² *Khirqah*: (Lit. a rag, a tatter), A piece of cloth or a piece torn off a garment.. A

ragged garment continuously patched as it wears and particularly worn by a *Sufi* disciple as a sign of poverty and renunciation of the world. Al-Ghurab, like many *Sufis*, claim that 'Umar Bin Al-Khattaab *4fe used to wear a garment having thirteen patches. (*Ibid*, p. 328). This is a false and fabricated report as Ibnul Jawzee and As-Syuti reported. [See Ibnul Jawzee's *Al-Mawdoo 'aat*, 3:49-50, and As-Syuti's *la 'alaa' Al-Masnoo 'ah Fil Ahaadeeth Al-Mawdoo 'ah*, 2:264-265.]

⁴⁶³ *Sharh Katimaal As-Sufiyyah...*, p. 275.

⁴⁶⁴ *Saheeh Muslim*. [See English Translation, V. 4, *hadeeth* #6754, p. 1472.]

In the introduction of his book *Sharh Kalimaat As-Sufiyyah*, Al-Ghurab took it upon himself to follow the method of "scholarly research" in his approach to explain the *suft technical terms*.

10. Al-Ghurab tries to explain a fabricated *hadeeth*: "Allaah created Himself by saying that: "All of the minds rejected this transmission because of the lack of understanding of what it means."

According to Al-Ghurab, each person having a certain *maqaalah* (doctrine) regarding Allaah, Most High, conceptualizes something as being Allaah. Consequently, he or she worships this something, and, according to Al-Ghurab, this something is nothing else but Allaah because Allaah Alone is the One who created that conceptualized something.⁴⁶⁵

Whether a *hadeeth* is fabricated or inauthentic is irrelevant to the *Sufis* because their *awliyat* may receive revelation while present in a state of *Tajalee* in which Prophet Muhammad (ﷺ) and Jibreel (جبرئيل) are manifested. In such a state, the *Waliy* is certain of the authenticity of any particular narration. To put it simply: They receive in a state approved by Allaah. According to Al-Ghurab, such *Sufis* are called *Anbiyaa' Al-Awliyaa'* (The Prophets of the *Awiyaa'*).⁴⁶⁶ *Ibn 'Arab!* claims to have presented all of the *Ahaadeeth* before the Prophet (ﷺ) in a state of wakefulness and that he (ﷺ) said regarding certain

⁴⁶⁵ *Sharh Kalimaat As-Sufiyyah...*, p. 351. *Imaam* Ibnul Jawzee رحمه الله تعالى said:

"Undoubtedly, this *hadeeth* is fabricated, and a Muslim would not compose something like this! It is one of the weakest and most inconsistent of the fabricated narrations because it is impossible, since the Creator does not create Himself." [See *Ibnul Jawzee Al-Mawdoo'aat*, 1:105-106.]

⁴⁶⁶ *Al-Fiqh 'Inda Ash-Sheikh Al-Akhbar*, p. 28. One of the matters of *Fiqh* which

Ibn 'Arabi declared to be *waajib* (obligatory) is the *Hajj* on every Muslim and non Muslim! *Ibid.* p. 326.

Ahaadeeth which were reported to be authentic by the way of *hadeeth* science: "I did not say them!" Regarding other narrations which were determined to be weak by the way of critical studies of the transmissions, he (ﷺ) said: "I said them."⁴⁶⁷

This contradicts the essence of the claim that *sufism* is based upon the Qur'aan and *Sunnah*. *Sufism* that adopts the path of Al-Hallaaj and Ibn 'Arabi is a mystic path ruins the belief and way of thinking of the individual. It is certainly beautified in the eyes of its followers because it is something *that lblees* likes.

11. Al-Ghurab dedicated one of his books to Prophet Muhammad (ﷺ) describing him as *Qutb ul-Arwaah* (The Axis of The Souls) and *Rooh ul-Mawjoodaat* (The Soul of Beings), and *Al-Insaan Al-Kaamil* (The Perfect Man).⁶⁸ According to Al-Ghurab, "The Muhammadee Soul has defined manifestations in the Universe. The most perfect of which are in *Qutub Az-Zamaan* (The Axis of Time); in the *afraad* (Sing.fard);⁴⁶⁹ in the *Khatm Al-Wilaayah* (The end of the *Sufi* Sainthood) and in *Khatm Al-'Aammah* (The end of the 'common people') who is 'Eesa ﷺ."

12. Then he specifies one of the functions of the Perfect Man. According to Al-Ghurab, 'The Perfect Man is *'Amad As-Samaa'* (The

⁴⁶⁷ *Shatharaat Ath-Thahab*, 5:200.

⁴⁶⁸ Al-Ghurab's *Al-Insaan Al-Kaamil Wai Qutub Al-Ghawth Al-Fard*, p. 3.

⁴⁶⁹ *Fard* (Lit. solitary): A *Sufi* illumined spontaneously with the "spiritual truth" and whose illumination often remains personal.

⁴⁷⁰ Al-Ghurab in his *Al-Qutub Al-Ghawth Al-Fard*, p. 4.

Support of the Heaven) through whom Allaah withholds the very being of the heaven from falling on the earth..."⁴⁷¹

13. According the mystic Al-Ghurab, the angels are forever in a state of continuous prostration to the Perfect Man.⁴⁷²

14. The responsibilities of preserving the faith, sainthood, prophethood, and the Message of the *Deen* are specifically distributed amongst Prophet Idrees, Prophet 'Eesa, Prophet Ilyaaas, and *Al-Khidr*, each of whom is a *Qutub!!!*⁴⁷³

15. According to Al-Ghurab there is something called *Al-Khalwah Al-Ilyaahiyyah Bil Ghawth* (The Divine Solitude with the *Sufi* Succor) and that this Divine Solitude is from the special mystical secrets.⁴⁷⁴

There are other hallucinations, false reports, strange names, unknown names of angles, assistants and deputies to the *Qutub*, fabricated *Ahaadeeth*, and many cases of this *Sufi* mystical "knowledge" presented by this "specialist"! A Word From Ibn Taymeeyah
رحمه الله تعالى

Ibn Taymeeyah was physically and mentally abused in part because of his stand against the mystic concepts of Ibn 'Arabi and his advocates.

⁴⁷¹ Al-Ghurab in his *Al-Insaan Al-Kaamil*, p. 14.

⁴⁷² *Ibid*, p. 18.

⁴⁷³ Al-Ghurab in his *Al-Qutub Al-Ghawth Al-Fard*, p. 5.

⁴⁷⁴ *Ibid*, p. 13.

He wrote an important treatise entitled *Ibtaal Wahdat Al-Wujud* (Invalidating the Concept of Unity of Existence) in which he said: ⁴⁷⁵

"The objective [of his treatise] is to refute these sayings [supporting *Wahdat Al-Wujud*] and distinguish the guidance from misguidance. As to the repentance of those who uttered this concept and whether they died in a state of Islaam, it is a matter which rightfully belongs to the King, the All-Knower. He [Allaah] accepts the repentance from His slaves and Forgives sins. It is a possibility that the majority of those who uttered such concepts had repented and Allaah, Most High, is the One Who Forgives sin, Accepts repentance, and Who is Severe in punishment..."

⁴⁷⁵ *Ibtaal Wahdat Al-Wujud*, p. 117, checked by Muhammad Bin Hamad Al-Najdee, published by Jam'iyyat Ihya' At-Turaath Al-Islaamee, Kuwait (1st. editon), 1413/1992.