

Statements of the People of Knowledge Regarding the *Soofeeyah*

Compiled & Translated

By

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Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) *-Rabimullaab-* said:

‘I heard Shaykh ul-Islaam Ibn Taymeeyah (d.728) *-Rabimullaab-* narrate from some of the righteous people that they said: ‘That people worship Allaah, and as for the *Soofeeyah* then they worship their own selves.’

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

Ibn Qayyim aj-Jawzeeyah (d.751) *-Rabimullaab-* said:

‘And how good is what Abu Ahmad ash-Shayrazi said: ‘The *Soofeeyah* used to ridicule Shaytaan and now the Shaytaan ridicules them! !’

[Taken from: ‘Ighaatul al-Lafaan Fee Massaeed ash-Shaytaan’ with the checking by Shaykh Albani Vol. 1 p.241]

The Deception of the Shaytaan of the Soofeeyah

Shaykh Muhammad Hamid al-Faqee *-Rabimullaah-* comments on the statement of *Imaam* Ibn al-Qayyim *-Rabimullaah-* when he spoke about the deception of the Shaytaan of the *Soofeeyah*, when he *Imaam* Ibn al-Qayyim *-Rabimullaah-* said:

‘The Shaytaan caused them to buzz around (dance) and to beat/strike the ground whizzing around on their feet, then sometimes he makes them like donkeys going around a pivot, and sometimes like insects dancing in the middle of the house...’

Shaykh Muhammad Hamid al-Faqee said:

‘The Shaykh (Ibn al-Qayyim *-Rabimullaah-*) intends the *Mutasawwafa* (*Soofeeyah*) who form into circles, then stand up in those circles and dance and swing from side to side to the tune of singing and musical instruments. They shout, scream and dance together with what they call *Dhiker* (remembrance of Allaah), rather it is sinfulness, disobedience and the remembrance of Shaytaan, may Allaah guide them and free them and free Islaam from those evils and crimes.’

[Taken from: ‘Ighaatul al-Lafaan Fee Massaeed ash-Shaytaan’ with the checking by Shaykh Albani Vol. 1 p.409]

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

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

Shaykh Muhammad Hamid al-Faqee commented on this by saying:

‘In reality this is not prayer, Allaah called it prayer because they used to whistle and clap in their thundering movements to the tunes of whistling and clapping, since they intended by it a means of coming closer to Allaah, so Allaah reprimanded them and criticized them, and Allaah clarified that He does not love that, He does not reward them for it except with a painful punishment.

And that whistling and clapping (of the polytheists) is like what takes place in the gatherings of the *Soofoeyah* of our time, like for like; dancing movements to the tune of whistling and clapping. Their deep-rooted desires beautified this,

likewise their ignorance and the Shayateen from the men and Jinn, beautified this to make them think that it is *Dhiker* (remembrance of Allaah) and worship!!

Allaah is far from this.’

[Taken from: ‘Ighaatul al-Lafaan Fee Massaeed ash-Shaytaan’ with the checking by Shaykh Albani Vol. 1 p.440]

The Soofeeyah’s Dislike of Knowledge

Imaam Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748) -

Rahimullaah- quoted:

‘Ibn Baakwaya said: ‘One day Abu Abdullaah bin Khaffeeef saw Ibn Maktoom and his group and they were writing something, so he said:

‘What is this?’

They said: ‘We are writing such and such.’

He said:

‘Busy yourselves by learning something and do not be deceived by the speech of the *Soofeeyah*. I used to hide my pen in the pocket of my rags and the paper in the pocket of my garment and I would go in hiding to the people of knowledge, if they (the *Soofeeyah*) found out I was there they would dispute with

me and say: you will not be successful, but then eventually they were in need of me (this knowledge).’

Imam ad-Dhahabi (d.748) -*Rahimullaah*- said:

‘This Shaykh had combined between knowledge and action and getting chains of narrations (Ahadeeth) from their sources, and would adhere to the *Sunnan* with a long enjoyable life in obedience to Allaah.’

[Taken from ‘Siyaar ‘Alaam an-Nubala’ 16/346 - 347]

Imaam Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748) -

Rahimullaah- quoted Ghazali saying:

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

<< O you wrapped in garments (Prophet Muhammad)! >>[Surah Al-Muzzammil]

Imaam ad-Dhahabi (d.748) commented:

‘The leader of creation indeed heard <<O you (Prophet) enveloped (in garments)!>> [Surah Al-Muddathir] from Jibraeel from Allaah. As for this idiot, then he never heard the call of truth, rather he heard the Shaytaan, or he heard it from his fickle brain and did not hear it in reality, and success is adhering to the Sunnah and *al-Ijmaa’* (consensus).’

[Taken from ‘Siyaar ‘Alaam an-Nubala’ 19/322-346]

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

Ibn Qayyim aj-Jawzeeyah (d.751) -*Rabimullaab*- after discussing the issue of: ‘The difference amongst the people about a rich thankful person and a needy patient person who is better?’

He mentions:

‘The definition of *al-Faqar* (poverty – needy) according to many of the people, had become such that they regarded: *al-Faqar* to be *Zuhud*, worship and manners. They labeled the one described with *Zuhud*, worship and manners as a *Faqeer* (needy person) even though he possessed wealth.

And they said about the one who is not described with *Zuhud*, worship and manners as not a *Faqeer* (needy person) even if he does not possess wealth, and perhaps it is possible that this meaning can be called *Tasawwuf*.

And from the people there are those who differentiate between the title *al-Faqeer* (needy person) and *as-Soofi*, then there are from these people who regard the term *al-Faqeer* better, and from them are those people who hold the view that the title *as-Soofi* is better.

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

[Taken from ‘Udaatus Sabireen’ p.293]

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

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751) -*Rabimllaah*-
said:

‘As for what is narrated about some of them [i.e. the *Soofeyah*] in that they regard knowledge as insignificant and them being in no need of knowledge, then that is like the one [*Soofee*] who said:

‘We take our knowledge directly from the living One, who does not die, as for you then you take it from one who lives and then dies [i.e. narrators of hadeeth].’

Another one said when he was asked: ‘Why don’t you travel so that you can hear hadeeth from AbdurRazzaq?’

He answered: ‘What can I do with narrating from AbdurRazzaq, when someone hears directly from the Creator?’

Another one [*Soofee*] said: ‘Knowledge is a veil between the heart and between Allaah – Azza wa Jal – [i.e. Prevents you from reaching Allaah].’

Another said: ‘If you see a *Soofee* busying himself with ‘*Akhbarana*’ (he informed us) and ‘*Haddathana*’ (he narrated to us) [These terms are used in narrating hadeeth] then wash your hands from him [i.e. keep away from him].’

Another one said: ‘We have knowledge from numerical codes and you have knowledge from papers.’

Ibn Qayyim aj-Jawzeeyah (d.751) -*Rabimullaab*- comments on their statements by saying:

‘The best of the conditions of those who say these statements and other similar statements is that he is an ignoramus who can be excused for his ignorance.

Or a negligent person who acknowledges his negligence, or otherwise if it was not for AbdurRazzaq and the likes of him [scholars of hadeeth], and if it was not for ‘*Akbbarana*’ (he informed us) and ‘*Haddathana*’ (he narrated to us) then nothing of Islaam would have reached this person and those similar to him.

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

Imam Muhammad bin Idrees Sha'f'ee -*Rahimullaah*- (d.204 A.H.) said in a poem:

قال الشافعي رحمه الله
كل العلوم سوى القرآن مشغلة
إلا الحديث وعلم الفقه والدين
وما سوى ذلك وساوس الشياطين
العلم ما كان فيه قال حدثنا

Every knowledge other than the Qur'aan is a distraction *

Except the hadeeth and the knowledge of *Fiqh* of the *Deen* *

Knowledge is that which has 'He said' 'he narrated to us' *

Everything other than that is whisperings of *Shayateen* *

[‘Dewaan ash-Sha’f’ee’ (p.124), ‘Bidayya wa Nihyya’ (10/254)]