

The Reality of Sufism

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حقيقة التصوف

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Introduction

All praise belongs to Allah who perfected the religion for us, completed His favour upon us, became pleased with Islam as our religion and ordered us to hold on to it until death:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"O you who believe! Fear Allâh as He should be feared and die not except in a state of Islâm (as Muslims with complete submission to Allâh)" (Quran 3:102)

This was the advice of Ibrahim (Abraham) and Ya'qub (Jacob) to their sons:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

"And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." (Quran 2:132)

Oh Allah, send salutations, peace and blessings upon your slave and messenger, our prophet Muhammad, and upon all of his followers and companions.

Allah has created the Jinn and mankind for His worship, as He said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I (Allâh) created not the jinns and humans except they should worship Me (Alone).." (Quran 51:56)

In this worship is their honour, dignity and their happiness in this life and the hereafter because they are not free from being in need of Him for a blink of an eye, whilst He is in no need of them or their worship as He said:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ

“If you disbelieve, then verily, Allâh is not in need of you.” (Quran 39:7)

He also said:

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

“And Mûsa (Moses) said: “If you disbelieve, you and all on earth together, then verily! Allâh is Rich (Free of all wants), Owner of all Praise’ ” (Quran 14:8)

Worship is the right of Allah over His creation whilst the benefits of it go back to them. So whoever refuses to worship Allah is arrogant and whoever worships Allah along with worshipping other than Him is a polytheist. Whoever worships Allah with that which He did not legislate is an innovator and whoever worships Allah alone with that which He legislated, is a believer and a monotheist.

Since the slaves are in dire need of worshipping Allah and since it is not possible for them to come to know by themselves the reality of this worship the way in which will please Allah the most glorified as well as coincide with His religion, He did not leave them to themselves, but He sent to them messengers and revealed to them books to clarify this worship, as He the Most High said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût[] (all false deities, etc. i.e. do not worship Tâghût besides Allâh).’ ” (Quran 16:36)

And He the Most High said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).” (Quran 21:25)

Whoever challenges what the messengers clarified and what the books were revealed with regarding the worship of Allah, and then worships Him with what his taste dictates, what his lusts desire and that which has been beautified for him by the devils amongst the jinn and mankind has undoubtedly strayed from the path of Allah. His worship, in reality, was not for Allah, rather it was worship for his lusts:

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بغيرِ هُدًى مِنَ اللَّهِ

“And who is more astray than one who follows his own lusts, without guidance from Allâh?” (Quran 28:50)

A lot of people are from this category, the Christians being at the forefront, and so are the deviant sects of this nation, like the Sufis. They have drawn their own plan of worship in many of their rituals, in a way that contradicts what Allah has legislated. This will become clear by clarifying the reality of the worship which Allah has legislated through his Messenger and explaining the deviations away from this worship found today within Sufism.

Guidelines For Correct Worship

The worship that has been legislated by Allah the Most High and Glorified is built upon firm foundations and principles which can be summarised by the following:

Firstly, worship is *tawqeefiyyah*,¹ the legislator of this act of worship must be Allah the Most High as He said to His prophet:

فَاسْتَقِمُّ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا

“So stand (ask Allâh to make) you (Muhammad SAW) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your

¹ ‘*Tawqeefiyyah*’ is a term that refers to aspects of the religion where there is no room for speculation.

companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits).” (Quran 11:112)

He the Most High also said:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

“Then We have put you (O Muhammad SAW) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not” (Quran 45:18)

And He said regarding His prophet:

إِنِ اتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ

“I only follow that which is revealed to me” (Quran 46:9)

Secondly, it is essential that the act of worship is sincere for Allah and free from the impurities of *shirk*¹ as He the Most High said:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (Quran 18:110)

So if any *shirk* mixes with the act of worship it renders it invalid as He the Most High said:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

¹ Literally means ‘to share’. An Islamic term referring to associating partners with Allah in matters that belong to Him exclusively, primarily worship.

“if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.” (Quran 6:88)

He the Most High also said:

وَلَقَدْ أَوْحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ بَلِ اللّٰهُ
فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

“And indeed it has been revealed to you (ﷺ Muhammad SAW), as it was to those (Allâh’s Messengers) before you: “If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allâh (Alone and none else), and be among the grateful” (Quran 39:65-66)

Thirdly, the example for the act of worship and the one who clarifies it must be the messenger of Allah as He the Most High said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللّٰهِ أُسْوَةٌ حَسَنَةٌ

“Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example” (Quran 33:21)

Also He said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger (Muhammad SAW) gives you, take it, and whatsoever he forbids you, abstain (from it)” (Quran 59:7)

The prophet said:

من عمل عملاً ليس عليه أمرنا فهو ردُّ

“Whoever does an act of worship that is not from our affair, will have it rejected”

In another narration, the prophet said:

من أحدث في أمرنا هذا ما ليس منه فهو رد

“Whoever innovates in this affair (religion) of ours will have it rejected.”

The prophet also said,

صلوا كما رأيتموني أصلي

“Pray as you have seen me pray.”

And he said:

خذوا عني مناسككم

“take from me your rituals.”

These are just a few of the numerous texts.

Fourthly, worship is restricted by specific times and quantity of units and it is not permissible to go beyond these restrictions, for example Allah the Most High said about prayer:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

“Verily, the prayer is enjoined on the believers at fixed hours.” (Quran 4:103)

And about the pilgrimage, the Most High said:

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

“The Hajj (pilgrimage) is (in) the well-known months.” (Quran: 2:197)

Similarly about the fasting, the Most High said:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

“The month of Ramadân in which was revealed the Qur’ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month.” (Quran 2:185)

Fifthly, the act of worship must be based on love for Allah the Most High, humility before Him, fear of Him and hope in Him. He, the Most High said:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ

“Those whom they call upon [like 'Jesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest and they ['Jesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment.”(Quran 17:57)

He the Most High said about his Prophets:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” (Quran 21:90)

He the Most High also said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ
أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

“Say (O Muhammad): "If you (really) love Allâh then follow me Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful Say (O Muhammad SAW): "Obey Allâh and the Messenger But if they turn away, then Allâh does not like the disbelievers.” (Quran 3:31-32)

So He, the Most Glorified mentioned the signs of the love for Allah and its fruits. As for its signs they are compliance with the messenger, and obedience to Allah and His messenger. The fruits are achieving the love of Allah the Most Glorified, forgiveness for sins and His mercy.

Sixthly, a person is not exempted from the obligation of worship from the point he reaches puberty until his death so long as he is sane. The Most High said:

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

“and die not except in a state of *Islām* (as Muslims) with complete submission to *Allāh*” (Quran 3:102)

He also said:

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

“And worship your Lord until there comes unto you the certainty (i.e. death).”
(Quran 15:99)

The Reality of Sufism

The words *at-tasawwuf* or *as-Sufiyah* (Sufism) were not known at the beginning of Islam. They were introduced after Islam, are alien to it and were brought into Islam from other nations.

Sheikh-ul-Islam ibn Taymiyyah (may Allah have mercy on him) said in his *Majmoo' al-Fatawa*, “As for the word ‘*Sufiyah*’, it was not known in the first three generations rather the use of the word became popular after them and the mention of the word has been transmitted from more than one of the Imams (scholars) and clerics like Imam Ahmed ibn Hanbal and Abu Sulaymaan ad Daarani and others. It has also been narrated that Sufyaan ath Thawree used the word and some of the scholars also narrated it from al-Hasan al Basri.

“There has been disagreement over the meaning ascribed to ‘as-Sufi’ because it is an attributive noun that indicates ascription like *al-Qurashi* from Quraysh or *al-Madani* from Madinah and so on. It has been said that it is an ascription to *Ahlu-Suffah*¹ and this is incorrect because if this was the case then it would have been said ‘*Suffee*’. It has also been attributed to *as Saff al Awwal* (the first row in standing in front of Allah) and this is also incorrect because if this was the case then it would have been

¹ The *Ahlu-Suffah* (People of the Bench) refers to the poorer companions of the Prophet who would sit outside his mosque, waiting for charity and waiting for the Prophet to come out so that they could accompany him and learn from him.

said '*Saffee*'. Also it has been ascribed to the word *as-Safwah* (selected) from Allah's creation and this too is incorrect because had this been the case then they would have been called '*Safawee*'. It has also been attributed to 'Sufaa ibn Bashr ibn Add ibn Bashr ibn Taabikha' which is a Arab tribe that were neighbouring Makkah from old times. The ascetics have been attributed to them. Even if this is ascription coincides linguistically, it is also weak as they were not known by most of the ascetics and had it been the case that these ascetics were related to these tribes in any way it would have been known in the time of the *Sahabah* (companions of the prophet Muhammad) and their followers and those who came after them. Also most of those who represent Sufism do not know these tribes nor would they accept to be ascribed to a pre-Islamic tribe which has no presence in Islam. Finally it has been said that it is an ascription to *as-Soof* (wool) and this is the first thing that the Sufis appeared with in Basrah.

“The first to establish a Sufi monastery were some of the associates of Abdul Waahid ibn Zaid who in turn was one of the associates of al Hasan. In Basrah at the time there was an excessiveness in ascetism, worship and fear and so on which did not exist amongst the people of other countries. Abu Sheikh al Asbahani narrates with his *isnaad*¹ from Muhammad ibn Sireen that it reached him that some people prefer wearing wool to which he replied ‘some people prefer wearing wool saying that they are imitating the Messiah, son of Maryam (Jesus) but the guidance of our prophet is more beloved to us, as he used to wear cotton as well as other materials.’” He then said after this, “These people have been identified by their apparent dress code which is wearing wool hence they would be called Sufis. Their way is not restricted to wearing wool, nor do they make it an obligation to do so and they have not connected this with the issue. They have been associated with wool because of the fact that this was their external appearance.” He then went on to say, “So this is the origin of Sufism, after this it branched out and became varied”.

So his statements indicate that Sufism began in the Muslim countries at the hands of some devoted worshippers as a result of their excessiveness in ascetism and worship, and it developed after this. What some contemporary authors alluded to is that Sufism

¹ An '*isnaad*' is a chain of narration whereby the narrators transmit information from one to the other whilst the names of all narrators are recorded in order to verify the reliability of the information. This chain of names becomes what is called an '*isnaad*'

leaked into the Muslim countries from foreign religions such as the Indian religions and Christian monasticism. This may sound familiar from what the Sheikh al Asbahani transmitted from ibn Sireen that he said, “Some people choose to wear wool saying they resemble Jesus by doing so, but the guidance of our prophet is more beloved to us” so this indicates that Sufism has a relationship with the Christian faith.

Sheikh Ihsaan Ilaahi Dhaaheer (may Allah have mercy on him) says in his book “When we examine the early and late teachings of Sufism and their transmitted statements from the new and old books of Sufism we see a huge difference between them and the teachings of the Quran and the *Sunnah*¹. Likewise we do not see its roots nor its seeds in the biography of the leader of creation Muhammad (peace be upon him) nor in the lives of his honourable companions who are the selected from Allah’s creation and the elite of the universe, but on the contrary we see it taken from and based on Christian monasticism, Hindu Brahmanism, Jewish rituals and Buddhist ascetism.”

Sheikh Abdur-Rahman al Wakeel (may Allah have mercy upon him) says in the introduction to his book, “Sufism is the most infamous and vile plot of the devil so that he may subjugate with it the slaves of Allah in his war against Allah and His messengers. It is the mask of the Magians and with it he appears to be an educator. It is the mask of every Sufi enemy of the true religion, if you look into it you will find Brahmanism, Buddhism, Zoroastrianism, Manichaeism, and Desan’s philosophy. You will find Platonism, Gnosticism, Judaism, Christianity and Paganism from the pre-Islamic days of ignorance.”

Through presenting the views of these contemporary writers about the origins of Sufism, although there are many who share this view who I have not mentioned, it becomes clear that Sufism is alien to Islam. This becomes clear with the practices of those who ascribe themselves to it, these practices which are strange to Islam and far from its guidance. I mean by this the practices of the later generations where oddities

¹ The teachings of the prophet (peace be upon him), the second source of Islamic law.

increased in number and strangeness. As for the earlier generations they were somewhat moderate like Fudhayl ibn Iyyad, al Junaid, Ibrahim ibn Adham and others.

The Stance of the Sufis With Regards to Worship and Religion

The Sufis, specifically the later ones, have a methodology in their religion and worship which contradicts the methodology of the *Salaf*¹ and is far removed from the Book and the *Sunnah*. They base their religion and their worship on images, examples and terminology that they have innovated and this is summarised in what follows.

Their Restriction of Worship to Love

The Sufis restrict their worship to love. They base their worship of Allah exclusively on love and they ignore other aspects, such as the aspect of fear and hope. Some of them say “I do not worship Allah out of aspiration for Paradise, nor do I worship Him out of fear of the fire of Hell.” There is no doubt that the love of Allah, the Exalted, is the foundation of worship which it is built upon, but worship is not restricted to love, as they claim, rather it has many aspects and types other than love such as fear, hope, humility, submissiveness, invocation and so on. It is how Sheikh-ul-Islam ibn Taymiyyah defines it: “A comprehensive noun encompassing all that Allah loves and is pleased with, be it speech or internal or external actions.”

Ibn al-Qayyim says in a line of poetry:

و عبادة الرحمن غاية حبه مع ذل عباده هما قطبان
و عليهما فلك العبادة دائر ما دار حتى قامت القطبان

“The worship of the Most Merciful is the peak of love for Him with the humility of His slaves, these two are axes

And upon the two the ship of worship revolves, it will not revolve until both axes are established.”

¹ Literally the predecessors, refers to the first three generations of Muslims about whom the prophet prophesied and testified would be upon guidance

This is why some of the *Salaf* would say, “Whoever worships Allah with love only is a heretic, whoever worships Allah out of hope only is a *Murji*¹, whoever worships Allah from fear only is a *Huroori*² and whoever worships Allah with love, fear and hope is a believer and a monotheist.”

Allah has described His messengers and prophets as invoking their Lord with fear and hope. They hope for His mercy, fear His punishment and they call upon Him with both hope and fear.

Sheikh-ul-Islam ibn Taymiyyah said, “It has been found in some of the later generations that amongst those who went extreme in their claim of love led them to a type of carelessness and to that which is contrary to servitude” he went on to say, “A lot of those who tread this path of claiming love for Allah become ignorant of the religion in various ways either by transgressing the boundaries of Allah’s law, not fulfilling the rights of Allah or making false claims which have no truth.” He also said, “And those *Sheikhs* who excessively listened to poetry that speaks about love, longing, blame, reproach and passion was the basis of what they were striving for and because of this Allah revealed the verse of love as a test for the one who claims love, He said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say (O Muhammad SAW to mankind): “If you (really) love Allâh then follow me (i.e. accept Islâmîc Monotheism, follow the Qur’ân and the Sunnah), Allâh will love you and forgive you of your sins..” (Quran 3:31)

“No one will truly love Allah unless he emulates the messenger and the obedience to the messenger and his emulation cannot be achieved except by actualising servitude. A lot of those who claim love for Him (Allah) contradict His Shariah and the *Sunnah*.

¹ A sect which appeared in the second century of the Islamic calendar. The distinguishing characteristic of its doctrine was that it excludes actions from being a part of faith and claimed that all believers are equal in their level of faith regardless of how righteous or sinful they may be

² The first sect to appear in Islam. Also known as the *khawaarij*, the adherents of this sect would excommunicate Muslims from the fold of Islam based on the person committing a major sin. Their other distinguishing characteristic is their rebellion and uprising against the Muslim rulers

They make fantasy claims (which this subject does not encompass mentioning) to the point that some of them think that religious injunctions do not apply to them or they deem something forbidden to be lawful.”

He also said, “A lot of those who went astray followed innovated forms of ascetism and worship that was not based upon knowledge nor was it based upon light from the Book and the *Sunnah*. They fell into that which the Christians fell into; the claim of love for Allah, whilst contradicting his Shariah and abandoning struggling in His way and so on.” It becomes clear from this that restricting worship to love is not called worship rather it and its claimant could be interpreted with heresy that takes the person out of the religion.

Lack of Reference to the Quran and the *Sunnah*

The Sufis in most cases do not refer to the Quran and the *Sunnah* or the guidance of the prophet regarding their religion or their worship but they turn to their lusts and that which their *Sheikhs*¹ draw out for them from the innovated orders, invocations and incantations. They may refer to stories, dreams and fabricated *hadiths*² to justify that which they are upon instead of referring to the Quran and the *Sunnah*. This is what the religion of the Sufis is based on.

It is well known that worship is not correct unless it is based on the Quran and the *Sunnah*. Sheikh-ul-Islam ibn Taimiyyah said, “In their religion they adhere to things similar to that which the Christians adhere to such as ambiguous speech (from the scriptures), stories which the truth of the teller is not known and even if the teller was truthful, he is not infallible. They make their leaders and their Sheikhs legislators of their religion just as the Christians have made their priests and monks as legislators of their religion.”

Since this is the source which they refer to regarding their religion and worship and since they have abandoned returning to the Quran and the *Sunnah*, they have become disunited sects as Allah the Most Exalted said:

¹ Teacher or spiritual leader

² Narrations of the sayings and actions of the prophet Muhammad

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." (Quran 6:153)

So the path of Allah is one, there is no classification in it nor is there any differing over it. Anything other than it is the disuniting paths which disunite those who tread upon them and remove them from the straight path of Allah. This applies to the various Sufi orders since every order has its own specific methodology which is different from the methodologies of others. Each order also has its own *Sheikh* who they call 'the *Sheikh* of the order'. This *Sheikh* designs for them the methodology of the order which is different from the methodologies of others and removes them from the straight path.

This *Sheikh* who they call 'the *Sheikh* of the order', has absolute disposal of command, they implement that which he says and do not object in any way to the point they say the relationship of a disciple with his *Sheikh* is like the relationship of the dead body with the one who is washing it. Some of these *Sheikhs* even claim that they are receiving revelation directly from Allah in that which they order their disciples and followers.

Their Commitment and Restriction to Supplications and Incantations Written by their *Sheikhs*

Among the practices of the Sufis is their commitment to invocations and incantations their *Sheikhs* write for them, to which they restrict themselves. They worship by reciting these incantations and they sometimes even prefer reciting them over the recital of the Noble Quran and they call this the invocations of the elite. As for the invocations found in the Quran and the *Sunnah*, they call them the invocations of the common. So saying '*laa ilaaha illa Allah*' (there is none who has the right to be worshipped except Allah), according to them, is an invocation for the common. As for the invocation of the elite, it is the singular noun 'Allah' and the invocation of the higher elite is '*huwa*' (Him).

Sheikh-ul-Islam ibn Taimiyyah said, “Whoever claims that this (i.e. saying *laa ilaah illa Allah*) is the invocation of the common and that the singular noun (i.e. Allah) is the invocation of the elite and that the invocation of the higher elite is ‘*huwa*’ (i.e. the singular pronoun ‘him’), then he is someone misguided who is misleading others. Some of them object to this using the statement of Allah:

قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

“Say: “*Allâh*” Then leave them to play in their vain discussions” (Quran 6:91)

“This is from the clearest of mistakes of these people and their distortion of words from their proper meanings. The noun ‘Allah’ is mentioned as an order to respond to a question in the previous verse which is:

مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ

“Who then sent down the Book which Mûsa (Moses) brought, a light and a guidance to mankind.” (Quran 6:91)

“Which goes to His saying قُلِ اللَّهُ ‘say Allah’ i.e. Allah is the one who sent down the Book which Musa brought.

“So the noun Allah is the subject and the question before it is the predicate, as is the case in similar instances, for example you would say, ‘Who is your neighbour?’ to which the answer would be ‘Zaid’. As for the singular noun or the pronoun on its own, it is incomplete and is not an informative sentence. No belief or disbelief comes about as a result of it, nor is there any command or prohibition attached to it, nor did anyone from any of the predecessors of this nation mention it, nor did the messenger of Allah legislate it and the heart does not attain any beneficial consciousness or state from it, rather it gives it an abstract image which does not affirm or negate anything.” Then he went on to say, “Some of those who devoted themselves diligently to this form of incantation with the singular noun and with ‘*huwa*’ fell into different types of disbelief and varieties of Pantheism. It has been narrated that some of these *Sheikhs* have said, ‘I am afraid that I will die between affirmation and negation’ (in a state of doubt), in a state where the person is not guided, because undoubtedly there is a huge

error in this which is not concealed from anyone, since if a person dies in this state then he has only died upon that which he intended, since all deeds are by intentions¹. It is also been confirmed that the prophet commanded to encourage the dying person to say '*laa ilaha illa Allah*' and he said, 'Whoever's final speech is '*laa ilaha illa Allah*' he will enter Paradise'.

"If what he mentioned was prohibited he would not have encouraged the dying person to say a word (i.e. the testimony of faith *laa ilaaha illa Allah*) which he feared by saying it the person would die an unpraiseworthy death. Rather pronouncing this word would have been further from the *Sunnah* than saying the singular noun or the singular pronoun and it would have been closer to innovation and the misguidance of the devil.

"The person who says 'oh huwa' or 'huwa' and the likes of it, then this pronoun only indicates to that which his heart imagines and the heart could be guided and could go astray. Ibn Arabi the author of *al Fussoos* also wrote a book which he named 'al huwa' and some of them claimed that the statement of Allah:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

"but none knows its hidden meanings save Allâh." (Quran 3:7)

(Wa maa ya'lamu ta'weel HU illa Allah)

the meaning is no one knows the interpretation of this pronoun 'huwa' except Allah. All the Muslims and everyone who is sane agree that this is from the plainest of falsehood, nevertheless some of these people would think that. In any case had it been so that this was the meaning of the verse then it would have been written 'and none knows the interpretation of huwa' i.e. - the pronoun would have written been separate."

¹ A major principle of Islam taken from a *hadeeth* of the prophet where he said "all deeds are judged by their intentions"

Their Exaggeration of *Walis* and *Sheikhs*

The Sufis' exaggeration with regards to *Walis* (saints or allies) and *Sheikhs* contradicts the creed of *Ahlu Sunnah wal-Jama'ah* (the main body of orthodox Muslims). The creed of *Ahlu Sunnah wal-Jama'ah* is to have loyalty for the *Walis* of Allah and enmity towards His enemies. Allah says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ

“Verily, your *Walî* is *Allâh*, His Messenger, and the believers, - those who perform *As-Salât*, and give *Zakât*, and they bow down” (Quran 5:55)

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

“O you who believe! Take not My enemies and your enemies as *Walis*” (Quran 60:1)

The *Walis* of Allah are the pious believers who establish the prayer, pay the *Zakah* (annual alms), and they bow themselves (before Allah). It is an obligation on us to love them, to follow them and to respect them. *Wilaayah* (sainthood or alliegance) is not restricted to specific individuals.

Every pious believer is a *Wali* of Allah although they are not free from mistakes. This is the meaning of *Wilaayah* and *Wali* and these are the obligations towards them according to the position of *Ahlu Sunnah wal-Jama'ah*. As for the Sufis they consider it contrary to this and have a different definition for it. They grant *Wilaayah* to specific individuals without evidence from the Legislator (Allah) that justifies this *Wilaayah*. They may even grant their *Wilaayah* to someone who is not known for faith or piety and he could even be known for things contrary to that, like jugglery, magic and deeming permissible that which is forbidden¹. Some even believe that those for whom they claim *Wilaayah* are better than the prophets as one of them said in a line of poetry:

¹ To deem something which is explicitly forbidden in the Islamic texts to be permissible is an act of disbelief, requiring the person holding such a belief to no longer be considered a Muslim.

مقام النبوة في برزخ قويق الرسول ودون الولي

*The station of prophethood in the life of the grave
Is just above the messenger and just below the saint*

They say that the *Walis* take from the same source as the angel when he revealed to the messenger. They also claim that the *Walis* are infallible.

Sheikh-ul-Islaam ibn Taimiyyah states, “A lot of people err in this issue. They believe that a person is a *Wali* of Allah, they accept everything he says and they submit to him in everything he says and does even if this contradicts the Quran and the *Sunnah*. As long as it is in compliance with this individual, even if it contradicts that which Allah sent His Messenger with, the one who Allah has made an obligation upon all of the creation to believe in that which he informs about and to obey him in what he commands” until he says, “These people are similar to the Christians about whom Allah said:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أَمَرُوا إِلَّا
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“They took their rabbis and their monks to be their lords besides Allâh and (they also took as their Lord) Messiah, son of Maryam, while they were commanded to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate” (Quran 9:31)

“Mentioned in the *Musnad*¹ is what was authenticated by ath Tirmidhi on the authority of Adi ibn Hatim commenting on this verse he asked the Prophet about it saying ‘They did not worship them’ to which the Prophet replied ‘they deemed lawful for them that which was unlawful and they forbade that which was lawful, so when they obeyed them in that it became their worshipping of them’” till he said, “You find many of them in their belief that they are *Walis* of Allah that they say things that

¹ Collection of *hadeeths* of the prophet Muhammad

reveal the unseen, they claim to have done paranormal things such as pointing at a person and causing him to die, flying through the air to Makkah, walking on water, he may fill a jug from thin air, some people seek his help in his absence or after his death and they see him appear and fulfil their needs, he could inform people of what was stolen from them, or of an issue which is not apparent to them, or about a sick person and so on. There is nothing in this which indicates that the person is a *Wali* of Allah. Rather the *Walis* of Allah are agreed that if a man flies in the air or walks on water none should be deceived by him until it is examined to what extent he follows the messenger as well as the extent of his compliance with his commands and prohibitions.

“The miracles of the *Walis* of Allah are greater than these things and these paranormal phenomena. A person who performs them could be a *Wali* of Allah and similarly he could be an enemy of Allah. These paranormal phenomena come from a lot of disbelievers, polytheists, People of the Book and hypocrites. They also come from the people of innovation and the devils. It is not permissible for it to be assumed that everyone who possesses something from these phenomena is a *Wali* of Allah.

“The *Walis* of Allah are considered as such because of their attributes, actions and characteristics to which the Quran and the *Sunnah* indicate. They are known by the light of their faith, the Quran, the reality of their inner belief and their outward adherence to the injunctions of Islam. An example of this is that these mentioned phenomena, as well as others, can be found in individuals who do not even perform ablution nor do they offer the obligatory prayers, rather they wear filth, intermingle with dogs, take shelter in public baths, graveyards and dunghills. They may have a bad odour and do not perform the Islamic purification nor clean themselves.” He went on to say, “If a person touches filth or impurities which the devil loves, takes shelter in public baths and weeds which the devils go to, eats snakes, scorpions, wasps and the ears of dogs which are all filth and abominations, if he drinks urine and the likes of it from other types of filth which the devil also loves, invokes other than Allah and seeks help from the creation and turns to them (in reverence), prostrates in the direction of a *Sheikh* and does not make his religion sincere and exclusive for the Lord of the worlds, and if he closely associates himself with dogs and fire, takes shelter in dung hills, filthy places, graveyards and especially the graveyards of the

non-Muslims such as the Jews, Christians and polytheists, if he hates listening to the Quran, flees from it and prefers over it listening to songs and poetry and if listening to the flutes of the Devil has more of an effect on him than listening to the words of the Most Merciful (Allah), then these are the signs of the allies Satan and not the signs of the *Walis* of the Most Merciful.”

Sufis do not stop at granting *Wilaayah* to the likes of these people but they go further to the point that they gave these people some of the attributes Allah and claim that they have control over the universe, know the unseen and that they answer those who seek their help requesting them for something that only Allah is able to grant. They call these people *al Agwaath* (the aids), *al Aktaab* (the pillars) and *al Awtaad* (the supports). They call upon them by these names in times of difficulty, whilst these people are dead or absent. They seek from them to fulfil their needs and alleviate their difficulties. They put halos upon them out of reverence during their lives and they worship them besides Allah after their deaths. They build tombs over their graves and seek blessings from that soil, circumbulate their graves, draw closeness to them by making various kinds of oaths in their names and they call upon their names in times of need. This is the way of the Sufis with regards to *Wailaayah* and *Walis*.

Their Drawing Close to Allah by Singing, Dancing, Beating Drums and Clapping

From the false religion of the Sufis is their drawing close to Allah through singing, dancing, beating drums and clapping. They consider this worshipping Allah. Dr Saabir Tai'mah says in his Book '*Al Sufiyyah mu'taqadan wa maslakan*', "Modern Sufi dancing with most of the Sufi orders on occasions such as celebrating the birthdays of some of their elders has become such that the followers would gather to listen to musical pieces that can consist of more than two hundred instrumentalists, male and female, while the elders from amongst the followers sit in these occasions smoking different things. The elder imams of the people and their followers study some of the myths which have been attributed to their dead and it has come to our knowledge that these musical performances that belong to these modern Sufi orders, go back to what is called '*koral salawaat al ahad al maseehiyah*' (Christian hymns)."

Sheikh-ul-Islam ibn Taymiyyah said explaining the time of its first occurrence, the stance of the imams towards it and who it was that introduced it; “Know that this did not exist in the time of the first three virtuous generations from amongst the people of religion, righteousness and ascetism, not in the Hejaz nor in al Shaam (greater Syria), Yemen, Egypt, Morocco, Iraq or Persia that people would gather upon the likes of listening to whistling and clapping whether it is with a drum, palm of a hand or with a cane. It was introduced after them in the second century. When he saw this ash Shafiee condemned it and he said ‘In Baghdad I left something that the heretics have introduced, they call it *at-Taghbeer*¹ and with it they divert people from the Quran.’ Yazeed ibn Harun said, ‘No one does *Taghbeer* unless he is an open sinner. Since when was there *Taghbeer*?’ Imam Ahmad was asked about this to which he replied, ‘I hate it, it is innovated.’ Then he was asked, ‘Do you sit with them?’ he replied, ‘No.’

“Likewise, the rest of the imams of the religion hated it and the major, righteous scholars never attended it. Ibraheem ibn Adham did not attend it neither did Fudhayl ibn Iyaad, Maaroof ibn Kharki, Abu Sulaymaan ad Daarinee, Ahmad ibn Abee Hawaree, Siree as Suqtee or others. Those amongst the praised scholars who attended it, left it in the later part of their lives. Many of the scholars criticised its people as did Abdul Qadir and ash Sheikh Abu Bayaan and others. As for what ash-Shafiee mentioned that it is from the innovations of the heretics, then this is the speech of an imam well-acquainted with the fundamentals of Islam. No one desires listening to this music or calls to it except someone who was accused of heresy like ibn ar Rawandee, al Faraanee and ibn Sinaa.” Until he went on to say, “As for the Monotheists, the people of the religion of Ibrahim al Khaleel (Abraham) whom Allah made a leader, the people of the religion of Islam which is the only acceptable religion to Allah, the followers of the Shariah of the seal of messengers Muhammad, then there is none amongst them who desire this nor call to it. They are the people of the Quran, faith, guidance, happiness, direction, light, success and they are the people of knowledge, insight, certainty and sincerity for Allah. They love Him, and rely on Him, fear Him and repent to Him”.

¹ The act of singing and dancing as a form of worship.

He went on to say, “Anyone who has some experience of the realities of the religion and the conditions of hearts, its knowledge, its taste and what exists within it, knows that listening to whistling and clapping does not bring about any benefit for the hearts nor any gain unless with it there is greater harm and detriment. So music for the soul is like alcohol for the body. This is why these people are intoxicated more than the intoxication of alcohol because that which happens to a person who drinks alcohol happens to them to a greater degree. This in turn deters them from the remembrance of Allah and from prayer more than what alcohol would deter them. It plants enmity and hatred between them more than alcohol would.” He also said, “As for dancing, neither Allah nor His messenger have ordered it nor have any of the imams, rather Allah has said in His book:

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ

“And be moderate (or show no insolence) in your walking, and lower your voice.
(Quran 31:19)

“And He says in His book

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“And the slaves of the Most Beneficent (Allâh) are those who walk on the earth in humility and sedateness.” (Quran 25:63);

with tranquillity and grace. The worship of the Muslims is to bow and to prostrate.

“Allah and His Messenger did not sanction drumming or dancing nor did any predecessors of this nation.” He continues to say, “As for someone saying ‘this is a trap that the general masses are lured with’ this is true because most of them take this as a trap in order to attain food as the Most Exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

“Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh”
(Quran 9:34)

“Whoever does this is amongst the leaders of misguidance and it will be said about their heads:

رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ
لَعْنًا كَبِيرًا

“Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! give them double torment and curse them with a mighty curse!” ” (Quran 33:67-68)

“As for the truthful amongst them they are those who take it as a trap but it is a faulty trap. The game escapes from it when it is caught as is mostly the case. As those who indulged in this innovated music without having a basis for it from the Shariah became corrupt.”

So these Sufis who draw closeness to Allah with singing and dancing, the statement of Allah applies to them:

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا

“Who took their religion as an amusement and play” (Quran 7:51)

Exemption from the Injunctions of the Shariah as a Result of Progression in Sufism

From the false religion of the Sufis is what they call the states which exempt a person from the injunctions of the Shariah as a result of their development in Sufism. The origins of Sufism, as mentioned by ibn al Jawzi were, “Exercising the ego and struggling against desires by turning away from lowly characteristics and carrying oneself to lofty ones such as ascetism, forbearance, patience, sincerity and truthfulness.” He went on to say, “This is what the early Sufis were upon then the Devil deceived

them in certain things, then deceived those who came after them from amongst their followers and every time a generation would pass his greed in the next generation would increase and so would his deception, until he gained total control of the later generations. The origin of his deception over them was that he turned them away from knowledge and showed them that the goal is deeds. So when he extinguished the lamp of knowledge from them they became blundered in darkness. Amongst them were those who he showed that the goal was to give up the world in totality which made them refuse that which their bodies needed and they would consider wealth to be like scorpions and forgot that these things were created for benefit. They were so excessive in fighting desires to the point that there were those amongst them who would not even lie down.

“All of their intentions were good, only they were incorrect. Also amongst them were those whom because of their lack of knowledge would act upon fabricated *hadiths* without knowing. There were people who came and spoke to them about hunger and poverty at the whispers and thoughts of the Devil and they authored books about this like al Haarith al Muhasiby. Then came some others who refined Sufism and distinguished it with specific characteristics such as dancing and clapping, and this is still growing. Their *Sheikhs* are still devising for them programmes to follow and are still speaking from their desires and are distancing them from the scholars. They saw what they were upon as knowledge and they called it ‘hidden knowledge’ while they called the knowledge of the Shariah the ‘apparent knowledge’. Also amongst them were those who their hunger would lead them to perverted hallucinations to the point they claimed infatuation with the Truth (Allah) and thirst for Him as if they saw in their hallucination a person of beautiful appearance and became thirsty for them.

“These people are between disbelief and heresy. They branched with other people into different Sufi orders which corrupted their creed. Some of them believe in Omnitheism and others believe in Pantheism. Satan continued misleading them with their various shades of innovation to the point they made up their own traditions”.

Sheikh-ul-Islam ibn Taymiyyah was once asked about people who are regular in battling their egos to the point they see themselves as having achieved perfection and say, “Now we do not care about what we knew to be the obligations and prohibitions,

as they are for the common masses. If they were to become perfect then they would be exempted from these obligations and prohibitions. Prophethood is based on wisdom and benefit, and what is intended by it is to control the common masses and we are not from the common masses. We do not fall under the obligation of following the Shariah because we have achieved perfection and we have learnt the wisdom” to which he replied, “There is no doubt amongst the people of knowledge and faith that this statement is from the greatest and most repugnant of heresies and it is more evil than what the Jews and the Christians say, as they believed in part of the book and disbelieved in other parts, nevertheless they were truly disbelievers. They affirm that Allah has commands, prohibitions, a promise and a threat and that it encompasses them to the time of death. This is the case if they are truly adhering to Christianity or Judaism which have both been replaced and abrogated. As for if they are hypocrites of their own religion, which is mostly the case with their speakers and philosophers, they are worse than the hypocrites of this nation since they manifest disbelief and conceal hypocrisy which makes them worse than those who manifest faith and conceal hypocrisy.

“Therefore those who are adherents of a single abrogated sentence which has a replacement are better than those who claim that they are exempted from commands and prohibitions in totality as when this is the case they leave the teachings of all books, laws and religions, so they do not adhere to a single command or prohibition of Allah in any case. They are more evil than the polytheists who used to adhere to some remnants of past religions like the Arab pagans that would adhere to the remnants of the religion of Ibrahim. They had with them some truth to which they used to adhere, even though they were polytheists, whereas these people do not adhere to anything from the truth since they believe that they are not bound by any command or prohibition.” He then went on to say, “Some of them quote as proof the saying of Allah

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

“And worship your Lord until there comes unto you the certainty (i.e. death).”

(Quran 15:99)

“And they say that the meaning is, ‘Worship your Lord until you have certainty in knowledge’ and when this occurs worship is no longer an obligation. Some of them say ‘Perform deeds so that you may reach a higher rank and once you reach a Sufi rank you are exempted from worship’. Some of them, when they think that they have reached their goal in terms of rank and ‘consciousness’ deem it permissible to leave obligations and to commit sins and this is disbelief as discussed previously”. He went on to say, “As for them using as proof the statement of Allah:

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

“And worship your Lord until there comes unto you the certainty (i.e. death).”
(Quran 15:99)

It is a proof against them and not for them, as al Hassan al Basri said, ‘Allah didn’t decree a term for the actions of the believers other than death’ after which he recited, the above statement of Allah

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

“And worship your Lord until there comes unto you the certainty (i.e. death).”
(Quran 15:99)

That is because what is meant by certainty here is death and that which comes after it by consensus of the Muslim scholars and it is like the statement of Allah:

مَا سَأَلْتُمْ فِي سَفَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“What has caused you to enter Hell?” They will say: “We were not of those who used to offer their Salât (prayers)”. ” (Quran 74:42-43)

To His saying:

وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ وَكُنَّا نُكَدِّبُ بِيَوْمِ الدِّينِ حَتَّىٰ أَتَانَا الْيَقِينُ

“And we used to talk falsehood (all that which Allâh hated) with vain talkers; And we used to belie the Day of Recompense Until there came to us (the death) that is certain” (Quran 74:45-47)

This is what they will say while they are in hell and they say that they used to abandon prayer, *Zakah* and used to disbelieve in the hereafter and involve themselves in arguments until the certainty came to them. It is known that they were not believers in this state in the world nor were they amongst those about whom Allah said:

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

“Those who have firm certainty in the Hereafter.” (Quran 2:4) ”

So the verse proves the obligation of worship upon the slave from the point he reaches puberty until death while he is sane and that there is no such state before death at which there is exemption from the responsibility of obligations as the Sufis claim.

Conclusion

So this is the religion of the Sufis, old and new, and this is their stance in regards to worship. I did not transmit a lot of what their books contain, the books of their critics or what their contemporary practices show. I have only covered one side of the discussion which is the aspect of worship and their stance towards it. There remain many other aspects which would require lecture after lecture like their stance towards *Tawheed* (Islamic concept of monotheism), the messages (of the prophets), the Shariah and pre-destiny and so on.

Finally, I ask Allah the Most Majestic and Glorified that He shows us the truth as the truth and gives us the ability to follow it and that He shows us falsehood as falsehood and he gives the ability to avoid it and that He does not cause our hearts to go astray after He has guided us. May Allah’s peace and salutations be upon our prophet Muhammad, upon his family and his companions.