

Series of Explaining Sufi Methodology of Preaching Islam

# **Spiritual Tour in The Sufi Method**

**By:**

His Excellency / ash-Shaykh **Ahmad**  
Ibn ash-Shaykh Dafa-Allah as-Saim Deema

**Translated by:**

Abd al-Rahman Mohammad Abd al-Majid  
(**Wadelkebeida**)

First Edition 2009

# SPIRITUAL TOUR IN THE SUFI METHOD

(Kitab Syaha Rouhyia fi Manhaj As-Sufia)

Translated from the Arabic of  
Ash-Shaykh **Ahmad** Ibn ash-Shaykh Dafa-Allah as-Saim Deema

By:

Abdul-Rahman Mohammad Abdul-Majid (**Wadelkebeida**)

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## إهداء المترجم

إلى الذين بفيض من محبتهم قد أزهرت في ألوان من الكلم  
حتى غدى كل لسان ترجمان لهم ومازج الحرف فن العرب بالعجم  
وهم إخوتى تلاميذ الشيخ دفع الله الصائم ديمه (رضى الله عنه) ومعهم من يلى من أصدقائى: \* رجل الأعمال والبر/  
الوقيع أحمد العبيد

\* الأستاذ/ مجدى زين العابدين

\* الإبنة / زهراء الفاضل السيد

ود الكبيدة.

## Translator's Dedication

To those whose emanation of love and emotion

Has made me bloom in colours of articulation Till every tongue's become,  
o' them, a translation

And 've blended Arabic with English dictation

They are my Brethren, the Disciples of ash-Shaykh Dafa-Allah as-Saim Deema  
(May Allah be pleased with him), besides the following friends of mine:

- \* Benevolent, Mr. al-wagie Ahmed al-Obeid
- \* Ustaz, Majdi Zayn al-A'bdin
- \* Disciple, Zahra al-Fadil as-Sayyid.

**Wadelkebeida.**

## توطئة: (Preface):

لقد أهدتني روعة الحياة أناساً أتذوق طعم الوفاء معهم, وصدق المحبة. يتخيرون أطايب الحديث كما يتخير الناس أطايب الثمر. لمست فيهم صدق الوجهة, وجد السير إلى الله, منهم الشيخ عبد الرحمن محمد عبد الماجد (ود الكبيدة). لقد أطلعني صديقي ود الكبيدة على كتاب الشيخ أحمد بن الشيخ دفع الله الصائم ديمه الموسوم بـ (سياحة روحية في منهج الصوفية), وقد بهرنى إهداء الكتاب رصانة ورزانة, وأخذني إهداؤه لسيدى رسول الله صلى الله عليه وسلم إلى مرافى لم أعهداها, كما جذبنى الترتيب الذهني والمنطقي للكاتب وحسن قيادة النفس للاطلاع على الكتاب, فوجدت به من الاستنناس ما استنار به فؤادى, وطابت نفسى بما به من مواعظ ورقائق وشمائل.

لقد أعجبنى فى هذا الكتاب عمق الفهم, ورفعة اللغة, وسعة الأفق والتميز والجدة والطرافة وقوة المنطق, خاصة فيما يلى تعريف التصوف, ونشأته وتاريخه, وتركيز الشيخ أحمد على تبديد مخاوف الظاهريين وتطمينهم, وتأكيدهم المرة تلو المرة على اهتمام الصوفية وإيمانهم العميق بأهمية الشريعة باعتبارها باب فتح لا يتجاوز, وتعميق فهم السائرين إلى ربهم ونصحهم للتخلى والتجلى والتحلى, ومهما كانت كثرة السائرين فسيساقطهم الرهق فى ذروة الزحام, وكلما تقدم الطريق إلى الله فإنه يخلو إلاّ منهم, حيث ينباع الحقيقة ومعارض السلوك إلى الله.

لقد شجعت صديقي الشيخ ود الكبيدة على ترجمة هذا الكتاب إلى الإنجليزية لما أنست به رشداً فيها. وعندما أتانى بنسخة من ترجمته وجدته قد نقل كتاب شيخه إلى الإنجليزية نقلاً, وشتان ما بين الترجمة والنقل. فالنقل فيه اعتبار لثقافة الآخر, ولكن المترجم يجرى فيه عمليات منهجية مألوفة لدى الناطقين بالإنجليزية العارفين بثقافتها. وقد ساورتنا نية أن نعطي على هذا العمل العلمى الرائع الشيخ ود الكبيدة درجة هى فوق الماجستير وتحت الدكتوراه بقليل, ولكنى تراجعت إذ أن الترجمة والنقل ليست مما أجازنى المجتمع العلمى الإجازة فيه. فأرجو أن تجد هذه الترجمة طريقها إلى قلوب المهتمين, كما تجد من تقويم الاختصاصيين, فقد كانت مقنعة لى على مستوى إدراكى, ولكنى أجزم بحس المسلم أنها مفيدة للمسلمين ولغير المسلمين الناطقين بغير العربية.

والله من وراء القصد, وهو يهدى السبيل.

أ. د. عبد الرحمن أحمد عثمان,

عميد مركز البحوث والدراسات الإفريقية،

جامعة إفريقيا العالمية.

## Preface (توطئة)

It is brilliance of life that has gifted me the contact with people whom I shared the taste of loyalty and true love. Such people select the delicious speech Just as others select the delicious fruits. I felt inside these friends their true target and keen proceed towards Allah, Most High. Among such people there is Shaykh Abd al-Rahman Mohammad Abdul-Majid (Wadelkebeida).

My friend Wadelkebeida showed me the book called (Siyaha Ruhiya fi Manhaj as-Sufiya), written by ash-Shaykh Ahmad ibn ash-Shaykh Dafa-Allah as-Saim Deema. I was tremendously awed by the majesty and delicacy of the dedication to Prophet Mohammad (peace and prayer are upon him); a dedication that transferred me to a harbour I was not acquainted with. The mental and logical arrangement of the book together with spiritual guidance of soul induced me to read this book, wherein I have found intimacy that enlightened my heart, and delighted my soul with nice admonition, subtleties and characteristics.

I admired in the book its profound comprehension, elevated language, wide horizon, outstanding novelty and forceful logic, particularly in defining Sufism, its origin and history. I was also infatuated by the author's (Shaykh Ahmad's) concentrated endeavour to disperse the apprehensions of phenomenologists and ensure them every now and then that Sufism celebrates Shari'ah since Shari'ah is the intransgressable inlet of religious esoteric knowledge. He also attempted to inculcate in the wayfarer deep understanding, besides his advising them to undertake mortification, evacuation and occupation, telling them that however more the wayfarers are, fatigue of crowding will drop them off, and by passage of time, the road to Allah, Exalted and Glorified, will be evacuated from all except for Sufis who are Origins of Truth and Ascensions of Wayfaring.

I have encouraged my friend, Wadelkebeida, to translate this book into English Language because I have perceived in him an English discernment. When I received his translation, I found that he has copied his shaykh's book. Of course, copying is not like translating, because the copier takes into consideration the Other's Culture. Meanwhile, the translator undertakes systematic alterations quite known and familiar to English-speaking people, who are acquainted with English culture. I was tempted to award – for this superb work – a degree above M. A. and slightly below Ph. D. Nonetheless, I descended this intention owing to the fact that Translation and Copying are not what I have been licensed at by the Scientific Community.

May I hope that this translation finds its way to the right-guided hearts, and receives the evaluation of the specialists. According to my knowledge, it is convincing to me. Moreover- from a Muslim's sense- I am certain that it is useful to both Muslims and non-Muslims whose mother tongue is not Arabic.

Allah prescribes our aims, and He guides us on the right path.

Prof. Abdul-Rahman Ahmad Uthman,  
Dean of Centre for Research & African Studies  
(C R A S),  
International University of Africa (I U A).

## Translator's Introduction

In the name of Allah, Most Gracious, Most Merciful. Praise is to Allah, Lord of the worlds. Peace and prayer are upon our affectionate Prophet Mohammad, his Beloved Family and Generous Companions.

Sufism represents the station of excellent divine worshipping and fine treatment for human beings. It can by no means detach from Islam. In other words, I may confidently say that a Muslim cannot dispense with Sufism.

The author of this book says, "In fact, the Sufi method remains the shortest way to attach to the Presence of our Lord, Allah, Exalted and Glorified. Sufism is based on sincerity, piety, truthfulness, renunciation, abstinence, trust, love, patience, contentment, satisfaction, surrendering, steadfastness, perfecting worshipping, and excellent treatment for people". On the whole, Sufism includes all good merits and noble manners that "Sunna" [the Prophetic Ordinance] tries to inculcate in the Muslim".

In spite of all these facts, Sufism has been the subject of controversy, prejudices and attack from some scholars and scientists since long ago. However, early Sufis kept on rejecting these prejudices; and they continued explaining Sufism. For instance, Abu 'L-Qasim al-Qushayri said that he wrote "ar-Risalah" [the Treatise] with the intention of achieving "twin purposes- reminding Sufis of authentic ancestral tradition, and vindicating Sufism against those who doubted its legitimacy"<sup>(1)</sup>.

However, there are still enthusiastic Sufi authors who take the burden of defending Sufism and explaining it to people, and ridding it of any biased accusation. Among such authors, there – in Sudan – has emerged His Excellency ash-Shaykh Ahmad ibn ash-Shaykh Dafa-Allah as-Saim Deema. This book, "Siyaha Ruhiya fi Manhaj as-Sufiya", is one of his precious writings.

On the other hand, even many English people have misconceptions about Sufism. Either they acquire their information from adversaries of Sufism among Muslims; or, alternatively, they misinterpret Sufi aspects that are quite subtle to the Arabs themselves.

The author has addressed his readers in a smooth contemporary linguistic style; and in a convincing presentation that is understood and accepted by the public of today. These linguistic merits, together with the rich information, have induced me to undertake this translation.

Therefore, here is my English translation for the Arabic version of "Siyaha Ruhiya fi Manhaj as-Sufiya", i.e. [Spiritual Tour in the Sufi Method]. I have undertaken this translation with a view to depicting Sufism to English-speaking people.

Owing to the considerable discrepancies in synonyms, syntax and style between Arabic and English, my translation is slightly English oriented-yet without affecting the spirit of Arabic meanings. Hence, I have tried as best as I could to use purely English expressions where bilingual synonyms fail to convey Arabic subtle meanings. Further and foremost, I have given the Arabic references in their Arabic literal terms. It is only in a limited scale that I have produced my literal translations for Arabic references and for the names of books written by the author; thus providing the English reader with slight idea about the themes and subject matters of these references and books. Although I have avoided using Arabic terms, a few ones have inescapably found their way in the book. Simultaneously, in order to alleviate the redundancy from the notes, I have given- inside the book- some explanations or elaborations, which I put in the square brackets.

I have confined myself to the original sequence of subject presentation done by the author. Nonetheless, I have divided the book into chapters and sections for the sake of facilitating dealing with related topics of broad headlines.

To be honest, I have to admit that the original book contains an appendix for famous Sufi characters. This appendix shows how great and knowledgeable those Sufis were because it gives detailed and informative biographies about their deeds and discourses. However, in pursuit of being brief and concise, I have dropped this appendix of characters, believing that the basic information about Sufism has been sufficiently dealt with in the original book.

The back cover of the original book presents a short biography about the author, ash-Shaykh Ahmad. I have copied this biography at the beginning of my translation, after having inserted a few up-to-date modifications and additions.

Finally, thanks are due to his excellency ash-Shaykh Ahmad for permitting this translation; I would like to extend my gratitude to Prof. Abdul-Rahman Ahmad Uthman for revising the manuscript and for his precious advice and recommendations; Lots of thanks are offered to Haytham Merghani for designing the cover of the book.

This work of translation has started in Rabie Awal<sup>(2)</sup> 7<sup>th</sup>, 1430 A H; and finished in Sha'ban<sup>(3)</sup> 15<sup>th</sup>, 1430 A H. May Allah bestow on this work the blessings of the Months of both its beginning and ending. Amen.

Abdul-Rahman Mohammad Abdul-Majid  
(Wadelkebeida)

Thursday.  
Sha'ban, 15<sup>th</sup>, 1430 A H.  
August 6<sup>th</sup>, 2009 AD.

## Author's Biography

He is Ahmad ibn ash-shaykh Dafa-Allah as-Saim Deema. He was born in 1982, in Omdurman-Sudan. When he was 11 years old, he had finished memorizing Qur'an by heart at "khalwa" (retreat), which is a kind of Qur'anic-teaching establishment in his father's "Masseed" (Hospice) in Omdurman- Umbadah-Fourth Quarter, where he, then, tutored Qur'an students.

In the same Hospice, he received Religious Education by studying Prophetic Traditions, Islamic Jurisprudence, Islamic Monotheism, and Prophetic Biography.

His father died in 1992. His intelligence, piety, generosity, and decent Sufi "adab" [etiquette] qualified and elected him to assume the role of caliph [successor] for his father to run the affairs of his father's Hospice in 1997. Since then he has started teaching his disciples lessons on Qur'an, Prophetic Traditions, Islamic Jurisprudence, Islamic Monotheism, and Prophetic Biography.

Since his early age, he has manifested great interest in Sufi knowledge and literature. Therefore, he started to write Sufi literature with a view to explaining Sufi methodology of preaching Islam and directing aspirants. He has presented different literary works. These works include cassette-tape recordings of religious eulogies, among which is a book of eulogy on Prophet Mohammad (peace and prayer are upon him) called "Dewan al-Ubbad fi Madh Khayr al-Ebad Salla Allahu alayhi wa Salam" [The Book of Worshippers who boast the Best of All Creation [Prophet Mohammad] (peace and prayer are upon him)].

To enhance Sufi thought, he has written many books, of which we can mention the following:

- a) al-Qoul as-Sahih fi Mashru'iyat al-Madih (The True Say in the Legitimacy of Eulogy).
- b) an-Nujum az-Zahira fi Juaz al-Ehtifal bi Mawlid Sayyid ad-Duniyah wa al-'Akhira [Shining Stars on the Permissibility of celebrating Prophet Mohammad's Birthday].
- c) at-Tahqiq fi Af'al ahl at-Tariq [Verifying the Deeds of Sufis].
- d) al-Adab ar-Rafie fi Dhkr as-Sayadah Inda Ism an-Nabi Salla Allahu alayhi wa Sallam dhu al-Qadr ar-Rafie.[Fine Etiquette in Attaching Mastery to The Name of the Prophet, Whose Esteem is High "Peace and prayer are upon him"].
- e) "Siyaha Ruhiya fi Manhaj as-Sufiya", i.e. [Spiritual Tour in the Sufi Method], the book under consideration.

This is not to neglect his factual deeds represented in reforming his father's old religious establishments; and his founding new ones throughout the country. In this respect, he gives special attention to building mosques, schools and hospices, particularly, in Engassana Mountains Region, where people have recently professed Islam.

Into his Sufi Order [Qadiriya], he initiated many people from the Sudan and abroad [Arab countries].

He has recently inaugurated his web site [www.alsaim.net], which shows how active and initiative he is in adopting the facilities of modern technology and mass media in the field of knowledge and communication. In this way, his method of preaching Islam and directing aspirants assumes both originality of Islamic heritage of literature and modernism of technological means and apparatuses.

A visit to his website [www.alsaim.net] displays how active he is in working for the spread of Islam in general and Sufism in particular.



In the Name of Allah, Most Gracious, Most Merciful.

**{{Verily those who live in awe for fear of their Lord;**

**And those who believe in the Signs of their Lord;**

**And those who join not (in worship) partners with their Lord;**

**And those who dispense their charity with their hearts full of fear, because they will return to their Lord**

**It is these who hasten in every good work, and these who are foremost in them}}.**

Qur'an:  
Al-Muminun, 57-61

## Author's Dedication

**My heart** gets full of pleasure and happiness; my spirit gains more purity and sublimity; my soul becomes cheerful; my limbs shudder when I dedicate this book **to** the niche of hearts and the mystery of facts; who is the light manifester and the place of Divine Revelation; who is my beloved and my eye rest, my master Prophet Mohammad (peace and prayer are upon him). May he bestow on me his glance of affection and pardon, a glance that might make me among the servants of his Excellency; a glance that might make me dressed in his noble manners, and have a drink by his honourable hand from his sacred stream, where I become adjacent to his Companions and his Immaculate Family.

**Moreover**, I dedicate it **to** the lovers and wayfarers among Sufis, on whom [owing to their following the Prophet's footprints] the lights of Shari'ah [Islamic Laws] and haqiqa [Reality] have appeared. Why not, they're distracted with their loving him [the Prophet]; and their desires and souls cling to his presence; their hearts, being enlightened, get elevated and guided by his Sunna [ordinance]; their limbs performed in a steady manner, conforming to his method. This dedication is to inform them that their path is the greatest one, leading a person to attach to the Presence of His Majesty, Allah, Most High and Glorious; such a dedication as to make them more certain and faithful.

**In addition**, my dedication is **to** those who are eager to know what Sufism is; what its aim is; what fruit one will obtain because of his adhering to Sufism; to know where Sufism lies in the sphere of Prophetic Ordinance. This dedication is hopefully **to** enlighten their hearts; and make them cheer-hearted, and induce them to follow such admonitions, wisdoms, and noble manners.

Impoverished to Allah, Most High:

**Ahmad** Ibn ash-shaykh

Dafa-Allah as-Saim Deema.

### Author's Introduction

Praise is to Allah, Who has enlightened the universe with His Majestic Light, Whose Description and Perfection remain incomprehensible to human brain; Who has made the human breasts gloriously ornamented and illuminated with His Majestic Originality and His Transcendent Word; Who has engulfed His creation with rich bounties and benefactions. Glory is to Him, Whose Primacy has no commencement, and Whose Everlastingness has no termination. Brains cannot comprehend the Essence of His Identity. I supplicate to Him for granting us success and His consent. Praise is to Him for bestowing benefactions upon us. Further and foremost, I confess that there is no God but Allah, alone and without any partner; and that, our master and lover, Mohammad, is His servant and messenger (peace and prayer are upon him and his Brother-Apostles, and his pious Family, and his generous and ritually pure Companions).

It has been related on the authority of Thawban that Prophet Mohammad (peace and prayer are upon him) said, "One sect of my nation shall continue on goodness and truth, unharmed by those who withdraw from them; they remain conquering until the advent of Allah's command" <sup>(1)</sup>.

To distinguish between truth and untruth every religious group is entitled to explain to people the beliefs and ideas that the group preaches. If these beliefs and ideas conform to Shari'ah that is what is required. If it is otherwise, vitiation in these beliefs and ideas are detected, so that such believers might repent and rectify their beliefs and ideas. However, it is alien to the method of our orthodox Islamic teachings that a religious group should disparage and insult another group. Abdullahi narrated that the Prophet (peace and prayer are upon him) said, "The believer does not accuse others, curse them, speak obscenities or bad mouth anyone" <sup>(2)</sup>. It is also related on the authority of Abdullahi ibn Amr that the Prophet (peace and prayer are upon him) said, "The true Muslim is that who the other Muslims are safe from being harmed by his bad words and deeds" <sup>(3)</sup>. So, the true Believers are those who behave along the route of the faithful scholars who guide and advise the people in a wise and benevolent manner, and through distinct arguments and proofs, in a just way without extravagance or being injurious to others.

Nowadays, however, some knowledge-pretenders are launching vehement and erroneous attacks on Sufis, using the most horrible words that should not be used to describe a Muslim who simply confesses that there is no God but Allah, and that Mohammad is the messenger of Allah, let aside ascribing such horrible descriptions to people of knowledge and learning.

It is not amazing that such people attack Sufism. Since the commencement of Sufism, in the first Islamic era, Sufis have not been without enemies. Simultaneously, throughout centuries scholars have praised Sufis, and have advised people to follow the Sufi paths. These scholars include the four Imams [Leaders] of the Juristic Doctrines [- namely Abu Hanifa, Malik, Ash-Shafi'i, and Ibn Hanbal], besides Qura'n interpreters, and Prophetic Tradition [Hadith] transmitters. In fact, days continuously verify the religious authenticity of Sufism through Sufi matters that other people have mistaken. No doubt, Sufism encompasses knowledge, practice, and sincerity; and these items -respectively- mean assimilating Shari'ah Laws, following the Prophetic Ordinance, and being sincere in worshipping the Lord of the universe.

True enough, any ponder can notice that Sufis are indifferent about the insults geared towards them. That is because they adopt their slogan from the following Qura'nic Verse: (Hold to forgiveness; command what is conventionally right; but turn away from the ignorant) <sup>(4)</sup>; and the other Verse: (And when the ignorant address them, they say "peace!") <sup>(5)</sup>. Never will you find a Sufi who condemns or insults a person in spite of the hurt a Sufi receives from that antagonistic person. However, when it is necessary, they advocate their path in ideal arguments without being grandiloquent, meticulous and pedantic or announcing others to be infidel.

Hence, when denial against Sufism had increased so much, it became inevitable for Sufis not only to be content with applauding Sufism, but also they had to undertake the task of clarifying what people ignored as regards Sufism. Therefore, Sufis have written volumes that positively explain Sufism. Of these authors, we can mention the following: Abu Nasr as-Sarraj at-Tousi, Abu Nu'aym al-Isfahani, Abu 'L-Qasim al-Qushayri, al-Ghazali, as-Suhrawardi, Jalal ad-Din as-Siyouti, Abd al-Wahhab ash-Sha'rani, an-Nabahani, and others.

Therefore, I decided to follow their footprints, and clarify some Sufi aspects that are ambiguous to many people today. For such a purpose, I have written this book, and called it: "**Siyaha Ruhiya fi Manhaj as-Sufiya**"; hopefully that Allah may grant me some of their manners. My book is just a drop from the emanations of knowledge and learning of the Sufis. Why, they're those who model their lives on the example of the perfect words and deeds of the Prophet (peace and prayer are upon him).

In fact, the Sufi method remains the shortest way to attach to the Presence of our Lord, Allah, Exalted and

Glorified. Sufism is based on sincerity, piety, truthfulness, renunciation, abstinence, trust, love, patience, contentment, satisfaction, surrendering, steadfastness, perfecting worshipping, and excellent treatment for people. It comprises whatever draws a person near to Allah, Most High. Overall, Sufism includes whatever good merits and noble manners the Prophetic Ordinance tries to preach and teach.

We can trace Sufism back to the teachings of Holy Qur'an and the Immaculate Prophetic Ordinance in the foremost station of perfecting worshipping. This station of perfect worshipping leads to contemplation as exemplified by the Tradition [Hadith] that says, "To worship Allah as though you could see Him" <sup>(6)</sup>. Such worshipping is the greatest need and concern of the believer. If this believer were unable to rectify his belief through the proper worship, he would be ruining the terms of faithful servitude and obedience. These terms are mentioned in the Qur'anic Verse, (And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true in faith, to establish regular Prayer; and to give Zakat <sup>(7)</sup>; and that is the Religion Right and Straight) <sup>(8)</sup>. Moreover, you can see the Verse: (It is to Allah that sincere devotion is due) <sup>(9)</sup>. In this book, I will show the aim of Sufism; and I will depict its target of giving happiness to people, and delivering or rescuing them from the darkness of going astray under the trap of their lusts, to the light of the straight path.

I tried, as far as I could, to give the reader a general or comprehensive idea about the Sufi scientific and theoretical method, without being diffuse in the purely practical matters of Sufism; and this is due to two reasons:

Firstly, I want to rid the reader of the ambiguity accruing from indiscrimination of intricate and confused matters of theory and practice; such confusion might distract the reader's attention and divert him from focussing on my points.

Secondly, I have devoted a treatise (still a manuscript) named "at-Tahqiq fi Af'al ahl at-Tariq" [Verifying the Deeds of Sufis], in which I have stated some of the matters relevant to the scientific practical method of Sufism; the reader is recommended to refer to this treatise.

Let me draw the reader's attention to the informative biographies that I have elaborated on the prominent Sufis and Scholars. The discourses of these prominent figures provided the proofs for my points. To facilitate referring to these Sufis and Scholars, I have located this appendix of short biographies at the end of my book.

Nobody is exempt from committing mistakes. Therefore, if there is a mistake in this book, it is my responsibility. However, if it is all correct, it is due to Allah's favours and blessing on me; Allah, Most High, said, "Whatever good that happens to thee is from Allah; but whatever evil that happens to thee is from thyself" <sup>(10)</sup>; Allah's constant attribute is to give blessing and success, whereas it is man's habit to make faults and have remissness.

Dear readers, I am not entitled to address you as an author since I greatly lack the knowledge of facts. My writing is because of sheer corvee on me. Other Sufis have more knowledge about the Sufi Path. However, my love to Sufis, together with my clinging to their method, has motivated me to write on Sufism.

Indeed, Allah has chosen or selected these Sufis to undertake the burden of guiding people. They are to guide people to the right path in such a manner as to treat people kindly; to fulfill the various needs of the guests; to provide food for the hungry and needy people; to take care of orphans and bewildered wayfarers. They assume more other Sufi merits of noble heritage of education and guidance as well.

May Allah grant me success in achieving this task? May He accept the effort of mine, forgive me my sins, and lead me on the path of the Prophet (peace and prayer are upon him), and his Companions and their faithful Followers. Amen.

Impoverished to Allah, Most High,

**Ahmad** Ibn ash-shaykh

Dafa-Allah as-Saim Deema.

## Chapter 1

### Shari'ah, Tariqa, and Haqiqa

#### (Islamic Law, Path, and Reality)

Allah, Most High, said, (O humankind! There hath come to thee an admonition from your Lord, and a healing for the (diseases) in your hearts, and for those who believe a Guidance and a Mercy) <sup>(1)</sup>. In this Qur'anic Verse there is indication to Shari'ah, Tariqa and Haqiqa; i.e. Islamic Law, Path, and Reality respectively. By "admonition from your Lord", Islamic law is indicated, because the function of this sacred law is to purify man's outward abilities; whereas "healing for the (diseases) in your hearts", indicates the path, since through acting along the Path inward faculties are purified from whatever is detestable. Moreover, "for those who believe a Guidance and a Mercy" indicates Reality because by Reality, the revelation of bright lights ensues in hearts, and so the hearts can distinctly see things as real as they are, and hereby can discern the attributes of Allah in all His creation, and feel that nothing is as high as Allah is to man. This Real knowledge happens as a sensual appreciation, not just mental knowledge. Therefore, Reality is the fruit of Path; so, it is not gained except after a person has adopted the codes of Shari'ah and Tariqa. That is why it is said that "Reality without Shari'ah is invalid, and Shari'ah without reality is idle" <sup>(2)</sup>; (idle means incomplete).

"Umar ibn al-Khattab reported, "once we were sitting with the Messenger of Allah (peace and prayer are upon him) when a man with bright white clothes and very black hair came. The man had no signs of travelling on him. None of us knew him. He sat close to the Prophet (peace and prayer are upon him), placed his knees next to the Prophet's and asked him, (O Mohammad, tell me about Islam?) The Messenger of Allah (peace and prayer are upon him) replied, "it is the witness that there is no god but Allah, and that Mohammad is the Messenger of Allah; establishing the prayers; paying zakat [alms]; performing Hajj [pilgrimage]; and fasting Ramadan". The man said to the Prophet, (you are right). Umar said, (We were amazed that he asked and then confirmed the Prophet's answers); the man asked, (Tell me about Faith). The Prophet answered, "(Faith) is to believe in Allah, His angels, His Books, His messengers, the Last Day, and the Divine Decree whether it is good or bad". The man asked, (Tell me about Excellence (in faith)?) He (peace and prayer are upon him) said, "Excellence is to worship Allah as if you could see Him. If you do not see Him, He still sees you". The man then asked, (When is the Hour?) He (peace and prayer are upon him) said, "The one asked does not know more about it than the one who is asking". The man said, (What are its signs?) He (peace and prayer are upon him) said, "The signs are that the slave woman gives birth to her mistress, and the barefooted, poor, naked loafers and sheep herders [due to their abundant wealth] compete in [erecting] high-rise buildings". Umar said that three days later the Prophet (peace and prayer are upon him) met him and asked, "Umar, did you know who the questioner was? He was Gabriel. He came to teach you the guidelines of your RELIGION" <sup>(3)</sup>. This tradition has divided RELIGION into three cornerstones because the Prophet said, "He was Gabriel; he came to teach you the guidelines of your RELIGION ". The cornerstones are as follows:

**1- The Cornerstone of Islam:** It is the sum of practical aspects implied in worshipping rites, social dealings and financial transactions, and such bodily worshipping matters, appearing on the man's limbs. Islamic scholars call all these aspects "Shari'ah", which is the domain of the jurists study.

**2- The Cornerstone of Faith:** This is the side of heart belief in Allah, His angels, His Books, His messengers, Doomsday, and Destiny. This side is the specialty of the Scholars of Monotheism.

**3- The Cornerstone of Excellence** in worshipping: This is the spiritual aspect, which means worshipping Allah as if you could see him, if you do not see him, He still sees you. This type of worshipping results in the sum of spiritual states, stations, divine gifts of sciences and knowledge. This sum is known as Reality, which is the field of Sufi teachings, conduct and research.

To clarify the connection between Shari'ah [Islamic Law] and Haqiqa [Reality], let us take the example of prayer. To perform its outward actions, and fulfill its terms and conditions, and its other aspects stated by jurists- all this- represents the side of Shari'ah, and it is the corpus of prayer; whereas awe or the presence of heart intention with Allah, Most High, represents Reality, which is the soul of prayer. So, what is the use of a corpus without a soul? As the soul needs a corpus to reside in, so does a corpus need a soul to be erect and steadfast. That is why the Qur'anic Verse said, (And be steadfast in prayer, and give zakat) <sup>(4)</sup>; Qur'an does not say: "bring prayer"; and that is because steadfastness necessitates exploiting both corpus and soul. Hence, we realize the close correlation and interdependence of Shari'ah and Haqiqa. This is the idea that the Sufis inscribe to people; and, by so doing, Sufis behave in accordance with the traces of both the Prophet (peace and prayer are upon him) and his generous Companions.

Many people maintain and detain their faith within the limits of just outward actions and exoteric sayings. Let us observe and contemplate this Prophetic Tradition: Abdullahi ibn Mas'oud narrated that the Messenger of Allah (peace and prayer are upon him) said, "At the end of time, some people will come. They are young and inexperienced. Their talk is the talk of the righteous people, but they cast off Islam just like the arrow departing the bow. Their faith will not go beyond their throats."<sup>(5)</sup> Here is a phenomenon expressed by: "will not go beyond their throats", meaning that it does not move from throat to heart, a matter which signifies a phenomenon or symptom of the disease of disconnecting the man from the accurate religious conduct, in which case the wayfarer remains stagnant at the first stage, i.e. the cornerstone of Islam. If he can transcend this stage, then faith will penetrate his heart, whereby his faith increases till it becomes a dominating sensational knowledge of the result of Allah's Attributes and Actions. At this point, the man reaches the station of Excellence which the Prophet (peace and prayer are upon him) phrased: "to worship Allah as if you could see Him, but if you do not see Him, He still sees you".

To attain this fine station of perfect faith, the wayfarer must follow the Sufi Path, which encompasses soul mortification and striving to dispose of its incomplete characteristics and to be elevated to complete characteristics. Moreover, he must promote his soul to the station of perfection through accompanying a preceptor [a shaykh]. Sufi Path is, by this description, a connecting body between Shari'ah and Haqiqa.

Therefore, we can confidently say that Shari'ah is the basis, Tariqa [Path] is the medium, and Haqiqa [Reality] is the fruit; and these three cornerstones are so integrated that whoever clings to the first one of them will move through the second to reach the third. They are never contradicting. That is why the Sufis, in their famous norms, say: "Any Haqiqa that disagrees to Shai'ah is zandaqa [heresy]". How does Haqiqa disagree to Shai'ah whereas it is the product of applying Shai'ah?

Imam Malik says, "Whoever tries to become a Sufi without having mastered jurisprudence will fall into heresy; and whoever has mastered jurisprudence without following the Sufi Path will become perverse; yet who combines Shari'ah with Haqiqa will attain Reality"<sup>(6)</sup>.

The first [the heretic] falls into atheism because he perceives Haqiqa as abstracted or detached from Shari'ah, and so he advocates fatalism, which denotes the belief that there is no choice for man in all his matters and walks; such a fatalist raises the following illustrative poetic quotation:

He threw him into the river  
With hands in handcuff  
And bade him: "Oh, never  
Get wet with water stuff"

Thus, a fatalist will invalidate Shari'ah Laws, its application and its wisdom.

The second becomes perverse since the light of piety does not illuminate his heart. The secret of sincerity has not yet penetrated deep into his heart; neither has the admonition of meditation, nor has soul reckoning and examination. In this case, he will not be protected against his transgression of Divine Law; and he will not adhere to Sunna etiquette.

The third has attained Reality because he acts according to the three cornerstones (Islam, Faith, and Excellence)<sup>(7)</sup>.

The Companions (may Allah be pleased with them) were the most keen people on clinging to and implementing the previously mentioned Prophetic Tradition of Islam, Faith, and Excellence. They were the best people to combine Shari'ah with Tariqa and Haqiqa. Concerning this combining, their rank immediately came after the Prophet (peace and prayer are upon him). The proof for what I say about the Companions lies in their utmost renunciation. It also lies in their soul mortification, love for Allah and His Prophet (peace and prayer are upon him), love for Hereafter, preference for others over themselves, satisfaction, submissiveness, and the like of other noble manners, which are cherished by Allah and His Messenger; and so were their followers, however less in rank than the Companions. Nonetheless, as time went by, illegitimate innovations appeared and good conduct fell behind, and people started to compete in gaining worldly attachments; and the passion for lusts grew up. At that time (at the closing of the first century in Hijri calendar),<sup>(8)</sup> divine light faded from hearts; and facts were almost reversed. Year after year, this worse situation continued to aggravate until it reached the situation where our ancestors got apprehensive; and they acted quickly lest religion deterioration, that was pending, should overtake. They promptly undertook the tremendous task of preserving the true Islamic Religion. Therefore, a group of scholars worked on establishing the basic rules of Islam and adjusting its principles. Another group took essential actions of preserving the station of Faith and adjusting its principles. The third group indulged in keeping the station of Excellence in worshipping Allah, and adjusting its actions and states.

**The first group** includes the Four Imams who founded the Four Jurisprudence Doctrines, [-namely

Abu-Hanifa, Malik, ash-shafi'i, and ibn Hanbal] and their followers. They adhered to the essence of Islam by reviving Prophetic Traditions; and that is what Sufis preach. In fact, these four scholars were both jurists and Sufis, because- apart from recording Prophetic Traditions and Ordinance- their Sufism was obviously manifested in their conduct, and their proper dealing with their Lord, Most High, and with people in general. Theirs was a pure Sufism that was recorded in their biographies.

**Al-Ash'ari** <sup>(9)</sup>, and his teachers and his fellows headed **the second group**.

**The third group** had the main Sufi figure – al-Junayd and his teachers, his fellows and his disciples. In fact, al-Junayd was not the founder of Sufism. However, it was attributed to him because he had undertaken the task of preserving its norms and principles that follow the exemplifying traces of the Prophet (peace and prayer are upon him). It was also because he preached Sufism and criticized those who deviated from it.

Thus jurisprudence was attributed to the four scholars of Shari'ah Doctrines; Beliefs were attributed to al-Ash'ari; and Sufism to al-Junayd; although all the three (Shari'ah, Beliefs, and Sufism) had descended in Islamic Religion through Divine revelation by Allah <sup>(10)</sup>.

As Jurists preserved Shari'ah, so did Scholars of Monotheism preserve Beliefs; meanwhile, Sufis preserved etiquette and spirit of Shari'ah.

It had been permissible for the Jurists to exercise assiduity in extracting legal rules and status of licit or illicit actions that are not explicitly stated in Shari'ah, and they are entitled to elaborate innovations of the proofs for their legitimate extractions of assiduities. Likewise, the Sufis ought to be acknowledged in deducing Islamic etiquettes and methods of educating wayfarers and refining the conduct of aspirants.

Our righteous ancestors completely fulfilled the merits of being truthful in their sincere servitude and proper Islam because they combined Shari'ah with Tariqa and Haqiqa. They guided the people along the Straight Path. Therefore, we can well say that if religion is evacuated from its Reality and Truth, its roots will get dry; and its branches will fade; and its fruit will rotten.

#### **Clarification:**

As for those who raise objections and criticism against Sufis, we 'd like to point out the following: If these critics deny the classification of (Shari'ah, Tariqa, and Haqiqa) in the way we have previously explained, they will certainly detach the spirit of Islam off its corpus. Hence, they will destroy an essential cornerstone mentioned in the Prophetic Tradition that contains Gabriel's questions; and at the same time, they disagree with Islamic Scholars and Jurists.

On the other hand, if they confirm this classification, but they deny the very terms of Shari'ah, Tariqa, and Haqiqa, we 'd like to tell them that these are mere terms agreed upon by scholars and jurists; and terminologies are indisputable.

Terminologies are tools for meanings, and no two persons disagree to the fact that tools are just mediums for carrying out actions and targets. A glass, for instance, is a tool for drinking; and whoever buys a rosary implicitly declares his intention of praising and glorifying to Allah. In the same way, we say that words are bowels for meanings and ideas. When you see a group of people exchanging the same words, you have to know that they think the same way. Therefore, we find that people of the same craft exchange the words and expressions of a dictionary exclusive to them- not possessed by any other group.

When Sufis talk a lot about Shari'ah, Tariqa, and Haqiqa, their thinking is not remote from the meanings of Shari'ah, Tariqa, and Haqiqa exhibited in Qur'an and the Noble Prophetic Ordinance.

The word Shari'ah is stated in Qur'an: (Then We put thee on "Shari'ah" the Right Code of Religion: so follow thou that Code, and follow not the desires of those who know not) <sup>(11)</sup>. Al-Ghurtubi said, in his interpretation, "... put you on a clear religious method which leads you to Truth", he quoted ibn Abbas's phrase: "being guided to the right way in all your matters" <sup>(12)</sup>. As-Saowi said, "Shari'ah means way; shari'ah originally denotes water resource for people. It also means doctrine or religion; but in this Qur'anic Verse it means the religion which Allah has prescribed for his servants, it is called Shari'ah because people resort to it just as they resort to water places because of thirst" <sup>(13)</sup>.

As for the word "Tariqa", it has been mentioned in different Qur'anic Verses, such as (... the best of them in the path of judgment) <sup>(14)</sup>; and (If they (the pagans) had (only) remained on the (right) path) <sup>(15)</sup>. The "path" here means the way of truth, belief, and going on the accurate route. As-Saowi interprets it as "the way of Islam; i.e. acting according to Islamic Path, which comprises carrying out commands and avoiding prohibitions" <sup>(16)</sup>.

When dealing with the word: "Reality", we encounter it stated in Qur'an as follows: "One for whom it is really right to say nothing but Reality and Truth about Allah" <sup>(17)</sup>; "really right" means being worthy of or

keen on saying truth; and truth is opposite of invalid, just as reality is opposite of metaphor. Any real thing assumes its primarily intended meaning, whereas a metaphor is a deviation from the real picture. That is to say, reality is the basic and real thing. Nevertheless, a metaphor is only a shadow or a phantom of that real thing. However, there is a great disparity between the object and its shadow or image; a disparity depicted by the following Prophetic Tradition: "Anas related that when Mu'adh entered to the Prophet (peace and prayer are upon him), he asked Mu'adh, "How do you feel today?" Mu'adh replied: I feel having true belief in Allah". The Prophet (peace and prayer are upon him) said, "For every statement there is veracity, and for every truth there is reality. So what is the verification of what you have said?" Mu'adh said, "O Messenger of Allah, when it is daytime, I feel certain that I will not remain alive up to the night. When it is night, I feel certain that I will not remain alive up to next morning. When I take a step, I feel that this very step will not be followed by any other further step" <sup>(18)</sup>, and as though I perceived every nation kneeling before Allah, at Doomsday. Every nation is summoned to her prophet and sacred Book- all nations, even those who worshiped idols. Moreover, it is as though I discerned the punishment for those in Hell-fire, and the rewards for those in Paradise". The prophet (peace and prayer are upon him) said, "Thou knoweth, therefore preserve" <sup>(19)</sup>. When Mu'adh said, "having true belief", he indicates the metaphor, i.e. the type of belief that anybody can claim to possess; it is the phantom of belief. Yet saying, "as though I discerned" is the reality of his claim. That is to say, it is knowledge of certainty of sight, which Mu'adh was granted as a result of his abstinence, cutting short of vain expectations, and shunning worldly attachments; as it is recited in: "Nay, were you to know with certainty of mind, you would beware. You shall certainly see Hell-fire. Then, you will see it with certainty of sight" <sup>(20)</sup>. As-Saowi said, "Certainty of mind means knowing things without witnessing them, but certainty of sight means knowing things besides witnessing them, whereas real certainty enables you to witness things while you are attached to and intermingled with them" <sup>(21)</sup>. Al-Ghurtubi said, "The knowledge of certainty enables you to discern Hell-fire through your heart-sight; that is to say, it makes you capable of witnessing Doomsday and traversing its distances" <sup>(22)</sup>. This is exactly what Mu'adh perceived. As for the Prophet's saying: "For every statement there is veracity, and for every truth there is reality", it means that for every claim or speech there should be an action or a factual reality verifying this claim; and this is similar to the Qur'anic Verse: "But Allah willed to establish the Truth according to His Words" <sup>(23)</sup>. That means to make Truth apparent and practically applicable. Truth is Allah's eternal judgment that Islam should be His approved Religion; and realizing this Truth is making it tangible in life through revealing Qur'an. Therefore, His words are meanings disclosing what had been established by His Eternal Will through Islam. Al-Ghurtubi said, "His words mean His Promise" <sup>(24)</sup>. It follows that in this Prophetic Tradition Mu'adh had proved his belief by having obtained heart contemplation, i.e. he got promotion from Belief Station to Reality and Contemplation Station.

Since Islam does not disconnect knowledge from action, or theory from practice, it is of no use to have Islam without Faith and Excellence. Similarly, Faith and Excellence that do not conform to Shari'ah are not accepted. This is the secret of interwoven meanings of Shari'ah, Tariqa, and Haqiqa. Therefore, both Shari'ah and Tariqa are taken for Islam. As-Saowi explained the Verse: (It guides to the Truth and to a Straight Path) <sup>(25)</sup> by saying: "The Path or Islam, which is submitting and performing righteous deeds such as prayer and fasting" <sup>(26)</sup>. Al-Ghurtubi explained the Verse: (to each among you have We prescribed a Shari'ah and an Open Way)<sup>(27)</sup> by saying: "Shari'ah is apparent Path leading to rescue and salvation" <sup>(28)</sup>. As-Saowi also said, "Shari'ah and Open Way mean clear Method and Path to be paced, i.e. laws prescribed and explained for the sake of worshipping" <sup>(29)</sup>. According to this interpretation, Shari'ah becomes the equivalent of Islam and its apparent laws that exempt the one embracing Islam from being fought-irrespective of his hypocrisy; whereas Tariqa is equated to Faith and credence of heart verified by actions, Tariqa means – to the Sufi – actual conduct. Hence, conduct or action is the way of implementing Shari'ah Laws. In other words, conduct or action means turning the heart's belief into real and concrete existence. To this meaning alludes Qur'an: "The desert Arabs say: we believe; say: ye have no faith; but ye (only) say: we are engaged in Islam" <sup>(30)</sup>. As-Saowi said, "The disacknowledged matter, for them, here is the heart belief; and what is acknowledged or confirmed is exoteric submission" <sup>(31)</sup>. However, Reality is divine bounties and gifts of knowledge emanated into the hearts of knowledgeable and learned Sufis because of their contemplation with their insight. This Contemplation, which represents the station of Excellence, is evaluated above the station of Faith, as it is disclosed in the Prophetic Tradition of "worshipping Allah as if you could see Him".

To sum up, we can certainly say that Sufis did not innovate illegitimate expressions or excentric meanings. Instead, they used those expressions mentioned in Qur'an and Prophetic Ordinance. Therefore, why are Sufis condemned when they say, (Islam means believing in Religion; and Faith is to act or conduct according to this belief; and the esoteric Purity, that hereby, ensues, is called Excellence)? Moreover,



what is wrong with Sufis if they aspire to ascend from suppressing anger and move up towards tolerating other's faults, until arriving at the summit of their cherished target- namely Excellence in worshipping and conduct?

## Chapter 2

### Definition, Origin and Importance of Sufism.

#### Section 1. Definition of Sufism

To define Sufism, Sufis have offered or adopted about a thousand definitions, all of which refer to the aim of truthfully and sincerely heading towards worshipping Allah. All these definitions rotate around adhering to Shari'ah etiquette and sincere servitude to Allah. Abu Nu'aym al-Isfahani related all these definitions in his book "Hilyat al-Awlia" [Ornament of the Relatives of Allah]. Although the following quotations differ in phraseology, they all agree to the aim, meaning and principles of Sufism. It is just that every Sufi gives his statement to express his personal or private comprehension, taste and feeling.

**Ma'ruf al-Karkhi** said, "Sufism is abiding with Facts and despair of what is in people's hands" <sup>(1)</sup>.

**As-Sarai as-Saqati** defined Sufism and said, "Sufism is a noun denoting three meanings. A Sufi is the one whose light of knowledge does not extinguish his light of abstinence; and he is the one who never talks about esoteric Sufi aspects which are violated [rejected] by exoteric statements of Qur'an and Sunna; he is also the one who is not tempted by divine graces or gifts to infringe the sacred prohibitions" <sup>(2)</sup>.

**Abu Sa'id al-Kharraz** said, "Sufism is to have command on time"; that is to say, to spend no time away from obeying and worshipping Allah" <sup>(3)</sup>.

**Sumnun ibn Hamza** was once asked about Sufism, and he replied, "It is not to possess anything, and not to be possessed by anything" <sup>(4)</sup>; it means that the servant and his belongings are due to his Master.

In reply to the same question, **Amr ibn Uthman al-Makki** said, "Sufism is that a servant is engaged in the most fitting requirements of his time being" <sup>(5)</sup>.

**Abu 'L-Husayn an-Nouri** defined Sufism by saying, "Sufism is abandoning all self lusty-chances" <sup>(6)</sup>.

**Abu 'L-Qasim al-Junayd** said, "Sufism is remembrance with assembly; ecstasy at hearing audition; and action by following Shari'ah" <sup>(7)</sup>. He intended to say that remembrance with heart presence [awareness or concentration] stimulates ecstasy and so motivates a person to act according to Shari'ah. **He** also said, "Sufism is to be solely with Allah without any attachments" <sup>(8)</sup>. That means to be always together with Allah or in His ever-presence while you aim at no purpose or interest- whether worldly or hereafter. **Al-Junayd** also said, "We haven't acquired Sufism from tittle-tattle, but from hunger, abandoning worldly attachments, and being detached from habits and charming desires" <sup>(9)</sup>. Once **al-Junayd** gave an elaborate definition for Sufism, saying, "It is purification of heart from its agreeing with people <sup>(10)</sup>, departing worldly manners, extinguishing human qualities, avoiding base-soul temptations, resorting to angelic qualities, clinging to real sciences, and following the Prophet's Shari'ah" <sup>(11)</sup>.

Perhaps, this is the most eloquent definition that has ever been given to display the reality of Sufism.

**Ruwaiym** was asked about Sufism, and he said, "It is to habituate the self continuously with Allah, agreeing with Him to whatever He wishes" <sup>(12)</sup>. **He** also said, "Sufism is founded on three traits of manner: adhering to poverty and being in need of Allah; attaining the virtues of unstinted giving and preference for others; and not to be exposed to self-choice" <sup>(13)</sup>.

**Al-Juryri** said, "Sufism is maintaining a vigilant awareness over spiritual states and sticking to etiquettes" <sup>(14)</sup>. He also said, "Sufism is entering into every Sunni ethics, and quitting all ignoble manners" <sup>(15)</sup>.

**Abu Bakr al-Kattani** said, "Sufism is good ethics. Therefore, whoever surpasses you in having good ethics will surpass you in spiritual purity" <sup>(16)</sup>; meaning submission to Allah, Most High.

**Abu Ali ar-Rudhabari** said, "Sufism is your descending at the Lover's doorway even if you are expelled". **He** also said, "Sufism is purity of proximity after turbidity of being distant" <sup>(17)</sup>.

**Al-Muzayen** said, "Sufism is amenability to Truth" <sup>(18)</sup>.

**Ash-Shibli** said, "Sufism is presence with Allah without any concern" <sup>(19)</sup>. That means continuing to obey Allah for no purpose at all. **He** said, as well, "Sufism is controlling your senses and observing your

breathing times and utterances” (20).

**Abd al-Qadir al-Jilani** said, “Sufism is being sincere to Truth [Creator] and having good manners with creatures” (21).

**Abu ‘L-Hasan ash-Shadhili** said, “Sufism is training the self for servitude, and rendering it to obeying the laws of Lordship” (22).

**Ahmad Zarruq** said, “Sufism is a science intending to rehabilitate hearts and separate them from all except for Allah, Most High” (23).

**Zakarya al-Ansari** said, “Sufism is a science whereby a person knows how to purify his self, purify his modes of conduct, and occupy his outwards and inwards by good deeds so as to gain eternal happiness” (24).

The author of “Kasf adh-Dhunoun”- **Haji Khalifa**, said, “Sufism is a science by which one knows how the human elites get promoted along the ladder of happiness. He also quoted the following poetry” (25):

Sufi science is never comprehended  
But by a witty famous for being truthful  
Never known by one who has never attended  
How is sunlight seen by the blind fool?

**Ibn Ajiba al-Hasani** said, “Behold! The science- Sufi science- we have mentioned is not wagging of tongues. It is emotional taste. Therefore, it is not taken from books; but it is taken from people of taste and looks [meaning from practice]; not from tongusters; neither is it obtained by tittle-tattle. Yet it is taken by serving pious men and accompanying people of perfection. I swear and say, “Whosoever has succeeded has only achieved success by way of accompanying successful people” (26).

From all the definitions above it has become obvious that Sufism represents the Station of Excellence in worshipping which is mentioned in the Prophetic Tradition already quoted, “To worship Allah as though you could see Him. If you do not see Him, He still sees you”. Here, the Prophet (peace and prayer are upon him) indicates both the Station of Contemplation (as though you could see Him) and the Station of Surveillance (He still sees you). These two spiritual stations can be accomplished in addition to separating oneself to worship Allah, and having good manners. An-Nawawi, in his explanation for Sahih Muslim, said, “This Hadith is connected with compactness of words bestowed on the Prophet (peace and prayer are upon him). That is because if we imagine that a person sets up to perform any type of ritual rite, and that this person is completely feeling Allah’s presence with him, he will exert every effort of submissiveness, and awe, and accurate form of performance, as best as he can so as to attain perfection in worshipping. The Prophet (peace and prayer are upon him) said, “Worship Allah in all your conditions as if you could see Him ....”, which connotes urging a person to worship sincerely” (27). Iyyad- the Judge, commenting on this Hadith, said, “It includes explaining all worshipping rites- whether outward or inward ones- together with limbs functions and sincerity in innermost, and avoiding cankers of worshipping. In this case, all Shari’ah sciences are branched out of this Hadith and refer to it as well” (28). We say that Iyyad- the Judge intends to say that this Hadith comprises all Islam outward rites, such as fasting and prayers, and the rest of the pillars of Islam. It also contains inward rites of Faith such as belief and sincerity in innermost, and avoiding cankers of worshipping; the last one (purifying the innermost from cankers of worshipping) represents the Station of Excellence, which is the domain of Sufism. It follows that all these definitions and talks about Sufism originate out of the following facts:

1. Surveillance, which is derived from his saying: “if you do not see Him, He still sees you” (29).
2. Isolating oneself for the sake of True Servitude, and this is the State of Contemplation, i.e. worshipping Allah alone, which lies in the Excellence part of the Hadith (30).
3. Excellent manners; and Excellence was the title [core] of the question: “Tell me about Excellence in Faith?” Nobody could be more good-mannered than the one who negotiates his way towards Excellence and follows the most excellent commands; as it is stated in Qur’an: “Those who listen to the word and follow the best of it” (31).

Therefore, we are entitled to declare that Sufis behave on the line of Excellence, and that Sufism represents the Excellence Station mentioned in the Hadith.

Whatever the case might be, Sufism is too famous to need any definition or a name derivation. In

addition, those who deny this term on the pretext that it was not used in the era of the Companions are simply refuted by telling them that most of the religious terms have been innovated after the era of the Companions. These terms include; Grammar, Jurisprudence, Logic, and Phonetic Rules for reciting Qur'an. All these terms have been used and accepted without being denied by the community.

Above all, we do not care for words and expression as much as we care for facts and principles. So, when we preach Sufism, we mean leading people towards self-purification and heart-cleanliness and manner-rectification so as to reach Excellence stations. We call this Sufism. Nevertheless, you have the choice to call it the Spiritual Aspect of Islam, or the Excellence Aspect, or the Moral Aspect; or you can give it any name that agrees to its fact and essence. However, since the early dawn of Islam up to the present age, the Scholars of Islam have inherited the name Sufism and its reality from their ancestral directors; and this name- Sufism- has become a convention among them<sup>(32)</sup>.

## Chapter 2

### Section 2. Origin of Sufi Sciences

Many people might keep on asking about the reason why preaching Sufism did not spread at the beginning of Islam; and why preaching Sufism had emerged only after the epoch of the Companions and their Followers. To answer such questions, one simply can say that in the first century of Islam there was no explicit need for Sufism. It was because Muslims at that time were people who possessed piety, abstinence, mortification, and keen advancement towards worshipping; and all was done owing to their inherent aptitudes for worshipping. Furthermore, it was done according to their close contact with the Messenger of Allah, (peace and prayer are upon him). They were competing in following the Prophet as their model. Therefore, they would not have needed a body of Sufi science to guide them towards achieving what they had actually been indulging in achieving. Their similitude is that of a veritably pure Arab who has inherited command in Arabic Language, whereby he, and by the power of his innate talent, can naturally compose poetry without being sophisticated in Arabic grammar. It is by no means necessary for such an Arab to lean grammar, stylistics and poetry rules or prosody. Such leaning becomes a necessity when language deteriorates and linguistic mistakes spread; or when it becomes important for a foreigner to learn the language. It was in such circumstances that grammar had emerged as necessary as other social sciences that were composed over centuries and at their appropriate time.

Although the Companions and their Followers were not called Sufis, they were implicitly and practically Sufis. Sufism is solely needed to induce the man to live for his Lord, not for himself <sup>(1)</sup>. Its target is to adopt renunciation, and keep to servitude, and to take heartily and spiritual advancement towards Allah in all cases and at all times; and to aspire for all perfections already attained by the Companions and their Followers who had mounted the pinnacle of spirituality. Those Companions and Followers were not only content with verbal confession of believing, and undertaking the imposed ritual obligations of Islam. Yet they associated verbal [oral] confession with emotional tastes, and they added supererogation to obligation, and shrank away from reprehensible deeds, let aside their divorce from prohibitions. Therefore, their insights illuminated; and their hearts flooded with wisdom, and their innermost emanated with divine secretes; and so was the case of the Followers. In fact, the first three centuries of Islam were absolutely the most glorious and righteous epochs. It was related that the Prophet (peace and prayer are upon him) said, "The best of my nation are the people that live within the same century in which I have been sent, and then the ones who come after them, and then the ones who come after [the second nation]" <sup>(2)</sup>.

With passage of time, various nations and several clans embraced Islam; science circle widened; and specialization took place. It was then that each group of scholars started to record its scientific concern. After recording grammar rules, scholars initiated other sciences such as Jurisprudence, Monotheism, Prophetic Traditions, Principles of Religion, Commentaries on Qur'an, Logic, Tradition Terminology, Theology, Inheritance science, and others.

After this period, spiritual impacts and enthusiasm gradually shrank up, and people took to becoming heedless as regards worshipping Allah by way of servitude and heart concentration. Therefore, people of renunciation, mortification and self-striving were induced to record the science of Sufism, declaring its nobility and high esteem among its contemporary religious sciences. This recording of Sufi sciences was not – as some Orientalists presume – the product of the Sufis protest against the other groups who recorded their sciences. However, it was for the sake of filling the gap and shortage in this respect, and it was intended to complete other requirements and activities in religion in order to cooperate in laying causes of piety and charitable actions. Let us emphasize that the early Sufi imams established their Sufi path on the basis of the records of the authentic historical figures of the early Islamic age <sup>(3)</sup>.

We have previously described the Companions and Followers to be Sufis in their reality- if not in name. Similarly we find that they were jurists, tradition transmitters, grammarians, besides other titles, even though they were not explicitly given or addressed with these titles.

We can confidently say that sciences like jurisprudence, commentaries on Qur'an, Sufism, which have been innovated after the era of the Companions and Followers, originate from Qur'an and Prophetic Ordinance. If Jurisprudence is intended to equip the person with the accurate knowledge of worshipping and transactions, don't you think that the Companions were true worshippers? Do you think that they worshipped Allah and made their social and commercial dealings with people without their having knowledge of Jurisprudence?

Referring to exegesis and commentaries on Qur'an, we can well say that it was one of their descriptions in Qur'an: "And those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf and blind" <sup>(4)</sup>. That is because they had widely opened their ears and hearts to

the Glorious Revelation [Qur'an]. They, collectively, together, were studying its meanings. They knew the abrogating and abrogated Verses; they knew the incidences which induced Revelations; they excelled in sciences of reciting Qur'an, because a companion used to verify and prove his way of reciting by saying: "It was read to me like this by the Messenger of Allah (peace and prayer are upon him)" <sup>(5)</sup>.

As for Sufism, in theory and practice, it is noted that the Companions and Followers adopted the utmost renunciation in the sense that they abandoned whatever might have diverted them from Allah. Consequently, any one of them was willing to devote his garden to Allah, thus profiting like Abu Talha <sup>(6)</sup>. They restrained themselves from indulging in sensual pleasures; they forsake their beds of sleep; they did not cauterize, did not get pessimistic; they trusted in their Lord. Such Companions were among those who adopted detachment from paltry worldly attachments. They were among those who had trust in Allah; and separated themselves for Allah. Other Companions were not diverted from Remembrance of Allah by their trade. Such Companions were among those who resorted to causes and acquisition. Of course, both of the two groups were righteous. From those Companions, the Followers gained their knowledge and sciences that give salvation and let one escape perdition. They also learned conduct and religious subtleties that helped them to get spiritually pure and promoted, and full of love for the Messenger (peace and prayer are upon him). Now that we have given complete presentation and explanation for the conduct of the Companions, do you think their spiritual concentration and aspiration ran short of attaining Excellence Station, which is, by definition, Sufism?

If the Companions (may Allah be pleased with them all) were to be considered neither jurists, or tradition transmitters, or Qur'an interpreters, nor Sufis, then there remains on earth none who possesses these sciences and hereby deserves these titles. The Companions, so to speak, were the commanders of these sciences, which they had learned from the Prophet (peace and prayer are upon him).

Someone may raise the question of, "Who founded Sufism? Has it been divinely revealed?" The answer has been given by Abd Allah as-Siddiq al-Ghimari (may Allah bless him). He said, "Sufi Path has been founded by divine revelation as part of Mohammadan Religion, because it is, doubtless, the Station of Excellence, which is one of the cornerstones of religion explained by the Prophet when he said, "He was Gabriel. He came to teach you the guidelines of your RELIGION" <sup>(7)</sup>.

Islam is obedience and worshipping; whereas Faith is light and creed [belief]; and Excellence is the station of surveillance and contemplation. In other words, Excellence is to worship Allah as if you could see Him; and if you do not see Him, He still sees you.

Al-Ghimari also said, "Sufism- as the Prophetic Tradition stated- is the sum of the three cornerstones". He continued saying, "The ultimate goal of Sufism is to preach and indicate the station of Excellence. Sufis regard this station one of the cornerstones of religion, after one rectifies one's Islam and Faith" <sup>(8)</sup>.

Ibn Khaldun said in his "Muqadimat" [Introduction], "Sufi science is one of the recent legitimate sciences. Its origin is that this Sufi Path has been prevailing- as the Path of truth and the Right Way- since the time of our ancestors, starting from the Companions and their Followers. It was founded upon persistence on worshipping and separating oneself for Allah; shrinking from ephemeral worldly embellishments, and abstaining from the lusts for money and rank which infatuated the common people of the later ages. It also implies retreat from people for the sake of worshipping Allah without accompanying any worldly obsessions or engagements. This situation was commonly prevailing among the Companions and Followers. However, when love for earthly attachments dominated the people, after the second Islamic century; and when people tend to confound themselves with life attachments, those who exerted utmost effort in worshipping were called Sufis" <sup>(9)</sup>.

What is more interesting in Ibn Khaldun's speech is the idea that Sufism originated because of [resisting] people's tendency to indulge in and confound with worldly attachments in the second hijri century. This situation created the need to distinguish those who sincerely headed towards worshipping from those common people whom the ephemeral lusts of life pleurably infatuated.

Al-Hasan al-Basri was reported to have used the word "Sufi"- a scientific term over whose origin people dispute. Some people reject the term "Sufism" on their false pretext that it was not used by our ancestors. However, it is notable that al-Hasan al-Basri spent most of his life in the first Islamic century. Hence, he was contemporary to elder Companions. He was born two years before the end of Umar's caliphate. He grew up in the Prophet's house with um-Salama (the Prophet's wife, from whose breast al-Hasan sucked milk when he was a baby). He also participated with the Companions in collecting Qur'anic Verses- an honour that is never emulated. The author of (Awarif al-Ma'rif) retold al-Basri's phrase: "I saw a Sufi circumambulating al-Kaaba. I offered him something, but he refused to take it. He said to me, (I have 4 pence; and what I have is sufficient for me)"<sup>(10)</sup>. This text proves that the noun (Sufism) was existent in the Followers' century; yet it only became famous in the next century. Hence the use of the term (Sufi) can

be traced back to the era of our righteous ancestors (may Allah be pleased with them all). In addition to this, Sufyan ath-Thawri was also heard to have said, "Had it not been for Abu Hashim, the Sufi, I wouldn't have realized the subtleties of dissimulation" <sup>(11)</sup>; taking into consideration that Abu Hashim died in 150 A.H.

This is supported by what was mentioned by al-Kindy, who lived in the fourth Islamic century, in his book "Wolat Misr" [Governors of Egypt], in the events of the first two hundred years. He said, "There, in Alexandria, appeared a sect of people called Sufis who enjoin what is conventional and forbid what is reprehensible". Moreover, al-Mas'udi in his book- Mrouj adh-Dhahab (Meadows of Gold) related on the authority of Yahya ibn Akthum, who said, "al-Mamun was once assembling when Ali ibn abi Saleh- his chamberlain- entered and said to al-Mamun, (Oh, Commander of the Believers, a man, wearing thick white clothes, is waiting at the door. He requests to be admitted for argumentation and debating). Then Yahya ibn Akthum said, (I at once realized that the man [who was waiting outside] was one of the Sufis)" <sup>(12)</sup>.

Depending on these texts, it becomes obvious that Sufism is a legitimate and permissible innovation. It has been derived from the biography of the Prophet (peace and prayer are upon him), and from the life-incidents of the Generous Companions. When Mohammad ibn Ali al-Qassab, al-Junayd's teacher, was asked about Sufism, he replied, "It is noble ethics, appearing at a noble time, by a noble man, among a noble nation" <sup>(13)</sup>.

## Chapter 2

### Section 3. The Importance of Sufism

We can divide Islamic legitimate obligations that are imposed to be personally executed by the man into two broad divisions:

**a) The first division** comprises obligations that are related to exoteric practices. These are obligations to be bodily performed; and they include orders and prohibitions. The orders are like Prayers, Zakat, Pilgrimage, etc.; while the prohibitions are like assassination, adultery, theft, intoxicating drinks, etc.

**b) The second division** includes obligations related to esoteric practices. These practices are also orders and obligations, but they are carried out inside one's heart. The orders, here, are like believing in Alah, His Angels, His sacred Books, and His Messengers. They also include sincerity, satisfaction, truthfulness, awe, trust, etc; whereas the prohibitions in this division comprise infidelity, hypocrisy, arrogance, showing off, vanity, wickedness, and envy. This division, which is related to heart, is more important than the first division, although each of them has, more or less, its importance because esoteric actions are the basis and origin of the exoteric actions. It follows that any corruption in the inwards has its bearings on the outwards. Qur'an alludes to this idea: "Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord admit no one as partner" <sup>(1)</sup>.

That is why the Prophet (peace and prayer are upon him) was persistent in directing his Companions' attention towards rehabilitating their hearts first. He explained to them that being righteous depends on heart's righteousness and its cure from hidden diseases and latent defects. Therefore, he said, "O, in the human body there is a meat lump whose righteousness results in the righteousness of all the body. If it gets bad, the entire body will go bad. It is the heart"<sup>(2)</sup>. The indication in this Hadith is that mending the performance of the body limbs is achieved through mending the performance of the heart. Therefore, the heart could be either a source of purity and sincerity, or a source of cankers and impurities.

The Prophet (peace and prayer are upon him) was also teaching his Companions that the target of Allah's looks and consideration is the human heart: "Allah does not consider your corpus and figures. Yet He considers your hearts" <sup>(3)</sup>.

Since man's righteousness is connected with his heart's righteousness, then it necessitates man's endeavour to rehabilitate his heart by evacuating it from all detestable qualities, which Allah has prohibited, and occupy it with all excellent qualities, which Allah has prescribed. In this case the heart is set right and the man becomes successful and safe in hereafter, as it is stated in Qur'an: "The day whereon neither wealth nor sons will avail; but only he that goes to Allah with a sound heart" <sup>(4)</sup>.

Therefore, refining the heart and cultivating the soul is one of the most important personal obligations, and the obligatory duties imposed by Allah. The proofs for these points lie in Qur'an, and in Prophetic Ordinance.

**A) In Qur'an** we recite the following Verses:

1- "The things that my Lord hath forbidden are: indecent deeds, whether open or secret" <sup>(5)</sup>.

2- " And Come not nigh to indecent deeds, whether open or secret" <sup>(6)</sup>.

3- "Eschew all sin, open or secret. Those who earn sin will get due recompense for their earnings" <sup>(7)</sup>.

The heart is the source of purity, sincerity, and piety. Paradoxically, it is the source of infidelity, hypocrisy, and cankers. Allah, Most High, said, "Thenceforth were your hearts hardened. They became like a rock, or even worse in hardness" <sup>(8)</sup>.

Allah, Most High, also said, "They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not" <sup>(9)</sup>.

The hearts are the pivots around which the body limbs rotate. If the pivots are good, then the limbs will be good, and, likewise, if the heart is not all right, the limbs will deviate and go bad. Allah, Most High, said, "Verily in this is a message for any that has a heart and understanding or who gives ear and is a witness" <sup>(10)</sup>.

**B) From Prophetic Ordinance**, we can suggest the following proofs:

1- We can check all the transmitted Prophetic traditions that forbid rancour, arrogance, hypocrisy and envy; together with traditions that order a man to have good manners, and graceful treatment.

2- A reader is referred to the Prophetic tradition that says, "Faith is about seventy or sixty branches, the highest of which is saying: (There is no God but Allah), and the lowest of these branches is removal of harmful things from the roads; and being timid is a branch of Faith" <sup>(11)</sup>.

Therefore, completion of Faith is the outcome of completion and gaining of these seventy or sixty



branches. Increment or decrease in Faith is, likewise, a result of increment or decrease in these branches respectively. It is certain that all inward diseases are sufficient to render the actions of worshipping vain and fruitless, however abundant these actions are. It does not befit a man wearing clothes that are stained with filth to appear before people. Similarly, it does not befit him to leave his heart, that Allah looks at and considers, full of invisible inward diseases. The poet says,

Why cherish your body that wink  
To let it well and survive?  
While retaining your heart sick  
Which is forever alive?

In fact, heart diseases are the cause of expelling or casting a man away from Allah, Most High, and from His eternal paradise. The Prophet (peace and prayer are upon him) said, "Whoever keeps in his heart an atom-weight of arrogance will not enter Paradise" <sup>(12)</sup>.

It follows that a man's safety in hereafter lies in his heart safety and its redemption from previously mentioned spiritual diseases.

A man's defects and heart diseases may be so subtle that they evade and hide from him. Such a man might believe, erroneously, that he is complete. What is the way for him to discover his diseases? What is the scientific way of getting the remedy for these diseases? How can he get rid of these illnesses? Here comes the role of Sufism, which specializes in curing heart spiritual diseases, and in purifying the soul and ridding it of its incomplete qualities.

Sufism has the greatest fortune of theoretical and practical sciences that Sufis have inherited from Prophet (peace and prayer are upon him). They are sciences that equip and ornament the soul with complete qualities like Repentance, Piety, Steadfastness, Truthfulness, Sincerity, Renunciation, Abstinence, Trust, Satisfaction, Submissiveness, Etiquette, Love, Commemoration, and Surveillance, etc. The following poetic verses describe such Sufis:

They rejected committing all sins and defects  
And purified body and heart from bad effects  
Verily, they have attained the reality of Faith  
And on Path of Excellence, they moved forth

It is Sufism that pays due attention to the heart aspects of faith and conduct, corresponding to bodily worships. It draws and highlights the scientific way that takes the Muslim up to the highest degrees of faithful and ethical perfection. Sufism- as some people erroneously conceive- is not merely reciting litanies and communal dances of commemoration. The poet confirms our point:

Sufism is not just patched frocks  
That you are wearing  
Nor is it your weeping and shocks  
While admonisher is singing  
It is neither cries nor dances of ecstasy  
Nor is it muddling as if you were crazy  
Yet it is getting pure of impurities and filth  
And following Religion, Qur'an and Truth  
And to be seen possessed by awe and misery  
'Cause of sins, remain sad throughout century

Many people forget the fact that Sufism is an integrated scientific method that fulfils radical conversion of man from a morally deviated character to an ideal Islamic character, adopting accurate faith, sincere worship, accurate treatment, and virtuous manners.

Thence the importance and benefit of Sufism becomes obvious. Sufism has assumed higher rank in the proper formation of integrated Islamic personality because it is the practical application of Islam. It is concerned with rehabilitating a Muslim's outwards and inwards, adjusting his morality, and rectifying

his worshipping and transactions <sup>(13)</sup>. Therefore, it becomes obvious that Sufism is the essence and the throbbing heart of Islam because this religion is not only confined to apparent [ostentatious] and formal lifeless aspects.

Owing to lacking the essence and spirit of Islam, Muslims have fallen into this state of deterioration and weakness. There- instead of the true religion- has remained in them its apparition and appearance. Therefore, Sufis are not content with explaining to people – just in theory – Shari’ah laws. In addition to this, they lead their disciples along the upstairs of spiritual promotion; and they accompany the disciple in all stages of his wayfaring to Allah, Most High. Sufis engulf their disciples with care and tenderness; they guide them theoretically by way of tongue, and practically by way of deeds. By their high spiritual concentration and truthfulness, they make their disciples aspire to get higher. If a disciple forgets, they remind him; if a disciple deviates, they set him right; they take a muster of him when he is absent; they activate him if he retards. Hence, Sufis point out for their disciple the accurate scientific method that enables him to fulfill the three religious cornerstones- namely Islam, Faith and Excellence <sup>(14)</sup>.

Therefore, the jealous and actively working scholars advise people to be initiated into Sufism and be abided by love for Sufis to achieve combination of the corpus of Islam with its essence. A man who joins Sufis will also taste the true meanings of heart purity and sublime morality; besides obtaining certain knowledge about Allah, Most High, and, hereby, he takes to loving Him; and to having surveillance and continuous commemoration for Him.

Now that Sufi Path is not easy for weak and incomplete souls to pace, it demands resolution, patience and self-mortification from the part of the wayfarer. Otherwise, he would not rescue himself from being resented by Allah.

Al-Fudayl ibn Iyyad said, “Stick to the Path of Truth. Never feel desolate because of seeing few wayfarers. Mind the path of nullity. Do not get deceived by the abundant number of those who, [owing to going astray], fall in perdition. Whenever you feel deserted, because of separating yourself to Allah, you should look at the foregone ancestors, and be covetously aspiring to accompany them. You have to avert your eyesight [attention] away from the others whom you can dispense with. They do not offer you any protection against Allah. When they shout at you to divert you from the right path, do not turn to them. If you turn to them, they will check you back. They will hinder your progress” <sup>(15)</sup>.

## Chapter 3

### Discourses Applauding Sufism

#### Section 1. Discourses Delivered by the Four Imams of Islamic Juristic Doctrines

Some people have become too blind to discern the divine light. Such people have neglected the realities of Islam. Hence, they, without scrutiny, have condemned Sufis, depending on the actions of those who pretend to be Sufis, and who are going astray enough to adopt illegitimate innovations. Therefore, to such accusing people, we give the following quotations to make them realize the effect of Sufism and its importance in reviving the hearts and refining the souls; and to offer to such condemning people knowledge about the outcome and fruits of Sufism in spreading Islam in various countries <sup>(1)</sup>.

##### 1- Imam Abu Hanifa:

Islamic Scholars, including Jurists and Traditionists, were behaving on the traces of the Prophet (peace and prayer are upon him). They combined Shari'ah with Tariqa and Haqiqa. They also performed their worshipping rites that they verified with their sincerity, thus tasting its deliciousness, and realizing its mysteries. They achieved self-mortification through which they were able to rehabilitate their hearts. Possessing righteousness, piety and learning, they attained high grades of knowledge. Therefore, Allah bestowed on them deep understanding for Qur'an and Shari'ah; and the nation has benefited a lot from their sciences; and it seems as though these Scholars were still alive through their benedictions and perpetual scientific relics.

Al-Haskafi (the author of ad-Dur) reported that Abu Ali ad-Daqaq (may Allah bless him) said, "I was initiated into this Sufi Tariqa [Path] by Abu 'L-qasim an-Nasrabadhi, who was initiated by ash-Shibli, who was initiated by as-Sari as-Saqati, who was initiated by Ma'ruf al-Karkhi, who was initiated by Dawud at-Ta'i, who was initiated by Abu Hanifa. Each of them boasted and applauded Abu Hanifa and confirmed his blessedness" <sup>(2)</sup>.

In this way, it becomes obvious that Abu Hanifa, like his predecessors, was a Sufi in essence even though Sufism was not explicit in his speech. He was a real Sufi because he was well described as being pious, renouncer, abstemious; besides having other Sufi qualities. From Abu Hanifa, the Sufi Order descended to the previously mentioned Sufi Elites.

Al-Haskafi also said, "Oh! My brother, how strange is your matter! Is it not suitable for you to imitate those grand masters? Were they suspected of doing wrong by their confirming Sufism, and of being proud of it, taking into consideration that they were imams of Sufi Path and lords of Shari'ah and Haqiqa? Those who came after [them] were followers of them; and none of those followers could disagree to what had been accredited by those Scholars. Any such disagreement with them would be considered a rejected innovation. It might be a surprise to you to hear that such grand Sufi saints and good men were initiated into Sufism by Abu Hanifa".

Those objecting jurists had better adopt the example of Abu Hanifa and follow his method of combining Shari'ah with Haqiqa. Therefore, like Abu-Hanifa, their juristic science will give benefit to the people.

Talking, in his annotation, about Abu Hanifa, ibn A'bdin said, "He is the hero in this arena. Science of Reality is based on knowledge and action and purifying souls. All our ancestors described Abu Hanifa as having these qualities. Ahmad ibn Hanbal commented about Abu Hanifa by saying: "He was so knowledgeable, pious, renouncer, and preferring hereafter that nobody could rival him. He was lashed with whip to assume the profession of a judge but he refused the job"; Abdullahi ibn al-Mubarak said, "Nobody is more worthy of being taken as a model to be followed than Abu Hanifa, because he was chief, pious, pure, and abstemious imam; and he was an expert jurist. He had such an acute insight and cleverness that he unveiled subtleties of knowledge which could have never been revealed by any other person"; When someone said to Sufyan ath-Thawri, "I have come from Abu-Hanifa", Sufyan said to him, "You've come from the most worshipping person on earth" <sup>(3)</sup>. Ar-Rabie said that ash-Shafi'i said, "People are dependent on Abu Hanifa. I haven't seen anyone better than him at jurisprudence, because Abu Hanifa didn't find anyone better than him during his time" Malik was asked whether he had seen Abu Hanifa. He said, "I saw him a man of such mental capabilities that if he told you that this flag-pole was made of gold, he would prove his argument" <sup>(4)</sup>.

Thus, we know that those imams and scholars were the real Sufis. However, someone may say, "If the Sufi Path had been legitimate, those assiduous imams would have written some books on it. We don't see a single book from them".

To such an objection, Abd al-Wahhab ash-Sha'rani replies as follows, "Those assiduous imams did not write books on Sufism owing to the decrease of spiritual diseases in their time and to the increase in safety of people from dissimulation and hypocrisy. Moreover, if there had been such diseases in that time, they would have been too few and, catching too few people to be noticed. In addition, most of the interest of those imams concentrated on gathering Islamic legal proofs that scattered throughout the cities. These scattered proofs constitute the subject matter for each branch of knowledge individually. They were the legal criteria by which the laws and rules are identified. Therefore, getting busy with collecting these proofs was more essential than discussing the heart inward actions that do not manifest the slogan of Religion. It is by no means wise to say that Abu Hanifa, Malik, ash-Shafi'i or Ahmed ibn Hanbal (may Allah bless them) each detected inside himself dissimulation, conceit, arrogance, envy, or hypocrisy, and did not assume self-mortification for the sake of getting rid of these inwards diseases. Unless they had known that they were safe from these diseases, they would have preferred remedial work for curing these diseases; and they 'd have treated this remedy as a first priority over any other science or work" (5).

To sum up, we can well say that Abu Hanifa initiated into Sufism numerous outstanding righteous figures, such as Shaykh Dawud at-Ta'i and others.

## 2- Imam Malik:

As for Imam Malik, we have previously quoted his speech about Sufism. We do not mind repeating it here to complete the discourses of the other imams. He said, "Whoever tries to become a Sufi without having mastered jurisprudence will fall into heresy; and whoever has mastered jurisprudence without following the Sufi Path will become perverse. Yet who combines Shari'ah with Haqiqa will attain reality" (6).

## 3- Imam ash-Shafi'i:

Ash-Shafi'i said, "Three items in your life have been endeared to me; abandoning officiousness; treating creatures with delicacy; and behaving along the model of Sufi people" (7). Then he said in poetry: (8).

Be both a jurist and a Sufi, but not just one  
On Allah's Name, my advice 's been done

A harsh-hearted jurist doth not taste it pious  
How can an ignorant Sufi become righteous?

## 4- Imam Ahmed ibn Hanbal:

Before accompanying Sufis, Imam Ahmed used to advise his son, Abdullahi, saying, "Oh, my son! Hold on to Prophetic Traditions; and mind joining those who called themselves Sufis because one of them might be ignorant of his religious rules". However, when Ibn Hanbal accompanied Abu Hamza, the Baqhdadian Sufi, and thus became acquainted with the Sufi states, he said to his son, "Oh, my son, you have to keep company with those Sufis, because they have surpassed us in the abundance of their knowledge, surveillance, awe, renunciation and high spiritual concentration"(9). When it had been difficult for Ibn Hanbal to tackle a religious problem, he used to ask Abu Hamza, saying, "What do you say about this matter, O Sufi?" Ibn Hanbal would adopt whatever answer Abu Hamza gave (10). Ibn Hanbal was once asked, "Whom shall we ask if you are away?" He said, "Ask Abd al-Wahhab al-Warraq"; but they protested that al-Warraq had no competence in religious science. Ibn Hanbal said, "Al-Warraq is a righteous man, and a man as such is made successful in knowing the Truth". When Ibn Hanbal was also asked about Ma'rouf al-Karkhi, he said, "Ma'rouf possessed the principal origin of religious science, which is fear from Allah". Ibn Rajeb al-Hanbali said, "Ibn Hanbal's speech about Ma'ruf refers back to the ancestor's saying: (Fear from Allah is enough to make a person knowledgeable; and vanity or illusive conception in faith is sufficient to render a person ignorant)" (11). Abu Sa'id ibn al-A'rabi mentioned that Ahmad ibn Hanbal used to say, "Ma'ruf is among the Substitutes, and his invocation is accepted by Allah and replied" (12).

In his book "The Merits and News of Ma'ruf Al-Karkhi", Abu 'L-Faraj Abd al-Rahman ibn al-Jawzi said that Abdullahi ibn Ahmad ibn Hanbal, said, "Ma'ruf was once mentioned in my father's [ibn Hanbal's] assembly. One of the men said that Ma'ruf's knowledge is very little. My father said to that man: (check yourself- may Allah forgive you. knowledge is only pursued for the sake of what Ma'ruf has attained)" (13).

One day, Ibn Hanbal attended the assembly of al-Harith al-Muhasibi- the Sufi imam- and his disciples. When Ibn Hanbal heard al-Muhasibi's discourse on spiritual knowledge, he wept until he fainted. Then they asked Ibn Hanbal, "How do you conceive these Sufis?" He replied, "I have never seen such people; nor have I heard such speech on the sciences of Truths as has been delivered by such a man [al-Muhasibi]" (14).

## Chapter 3

### Section 2. Discourses Delivered by a Group of Islamic Scholars who Applauded Sufism and Sufis.

**1- Imam Abu 'L Qasim al-Qushayri** (may Allah have mercy on him): He adhered to Sufi Path and adopted its ethics. He was able to fulfill his aspiration of writing his celebrated treatise on Sufism (ar-Risala Al-Qush-Shayria). In this book, he pointed out the blessedness of Sufis, their sciences, and their high esteem. He also mentioned some of their biographies, showing that their intelligence and supernatural actions were the fruits of their clinging to Mohammedan Shar'iah. He disclosed, "Allah has made this group- Sufis- His elites of Saints, and He preferred them over all His servants who come below His Messengers and Apostles (peace and prayers are upon them). Allah has made their hearts bowels of His secretes, and has chosen them from the Islamic nation to be gifted by fortunes of His Light. Therefore, they are measuring models for creatures. They conceive and observe Truth [Allah] in all their states. Allah has purified them from human impurities, and promoted them to the sphere of contemplation as He manifested Himself to them through the realities of His Oneness. He has made them capable of performing the etiquette of servitude. He showed them courses of the Judgements of His Lordship.

Therefore, they became successful in executing the imposed duties, and in having the qualities of true poverty and humility towards Allah, Exalted and Glorified. They did not depend upon their worshipping actions, neither on their pure spiritual states; taking into consideration that Allah, Most High, does whatever He wills, and chooses from His servants whomever He wishes. No creature can govern or confront Him. His rewards are precedence of His Blessedness; and His tormenting the creatures is because of His sheer Justice. Of course, His Order constitutes final decree and judgement"<sup>(1)</sup>.

**2- Abu al-Faraj ibn al-Jawzi** (may Allah have mercy on him):

He was famous for being hostile to Sufis because he criticized them in his book: "Talbis Iblis" [Confusing Cover of Satan]. In fact, his book was criticism for intruders and pretenders of Sufism on the one hand. On the other hand, it was criticism and disagreement from him to what seemed to him incorrect Sufi behaviour. [In spite of his antagonistic attitude towards Sufism], he regards Sufis to be amongst the righteous ancestors. He said, "The ancestors loved to gather all blessedness, and they used to regret missing one item or cause of blessedness. Ibrahim ibn Adham said, "We entered to a sick worshipper, who was looking at his leg, weeping. We asked about the cause of his weeping. He replied that his leg did not move to fight for the cause of Allah. Another time he wept for missing a day without fasting and a night without worshipping".

Some people were assembling with Ma'ruf al-Karkhi who said to them, "Do you not want to leave for worshipping? The sun's angel is dragging it down". Therefore, you can guess how al-Karkhi was so keen that he did not want to spend any time without worshipping.

In this context, Ibn al-Jawzi has given testimony to exalt blessedness through the conduct of two Sufi imams, regarding them amongst the prominent and righteous ancestors. Ibn al-Jawzi, himself, by whose arguments people reject Sufis, has compiled an encyclopedia on Sufis' merits, namely his four-volume book: "Sifat as-Safowa" [Qualities of Elites]. In this book he has given them marks of distinction and best qualities in the biographies of al-Junayd, ash-Shibli, Abu Yazid al-Bistami, Rabi'a al-Adawiya, Dhu 'n-Nun al-Misri (may Allah be pleased with them all). Whoever refers to the Sufi merits and spiritual supernatural gifts in (Sifat as-Safowa) will discover a real personification and exemplification of Greatness of Islam and its spiritual ideals in these Sufis <sup>(2)</sup>.

**3- Imam al-Ghazali** (may Allah have mercy on him):

Al-Ghazali, who was nicknamed Hujat al-Islam [Plea of Islam], wrote a book called "al-Munqidh min ad-Dhalal" [Rescuer from Going Astray]<sup>(3)</sup>. He said, "I have certainly realized that Sufis are the true wayfarers to the Path of Allah. Their biography is the best biography. Their path is the most correct one. Their ethics is the most commendable one. In fact, if all knowledge, wisdom and scholar sciences were collected together in order to change Sufi biographies and ethics to biographies and ethics better than Sufis', there would be no way to do so. In all their movements and settlements, and their inwards and outwards, Sufis derive from the niche of Prophethood, which surpasses all lights on earth. Overall, what can one say about a Path that assumes heart purification as the first term of its conditions; we mean purifying the heart and ridding it of all attachments but Allah, Exalted and Glorified. Moreover, the key to Sufism is- as ritual introduction to prayer- that the heart should be completely engrossed in commemoration of Allah. Finally, to annihilate in Allah makes the last step in the Sufi Path"<sup>(4)</sup>.

#### 4- Imam Fakhr ad-Din ar-Razi (may Allah have mercy on him):

The famous commentator Imam ar-Razi wrote "Eitiqadat Firaq al-Muslimeen wa al-Mushrikeen" [The Beliefs of Groups of Muslims and Groups of polytheists]. In this book, he said, "Behold! Most of those who enumerated Muslim Groups missed to count Sufis; and this is a great mistake because the essence of the Sufi discourse is that the way to know Allah, Most High, is through purification and detachment from bodily encumbrances, and this is a good way". He also said, "The Sufis are people who engage themselves in meditation, soul detachment from bodily encumbrances, and they exert every effort in not vacating their innermost and attention from commemorating Allah, Most High, in all their conduct and actions. Their complete etiquette with Allah, Exalted and Glorified, runs quite naturally and instinctively. This Sufi group is the best human group" <sup>(5)</sup>.

#### 5- Imam al-Izz ibn Abd as-Salam (may Allah have mercy on him):

Abd al-Wahhab Ash-Sha'rani said, "In a book called "ar-Riyah" [Observance] written by Shaykh al-Izz ibn Abd as-Salam- the chief of his contemporary scholars in Egypt- I have read the following: (All people kept to formalities of Shari'ah; whereas Sufis kept to the unshakable principles of Shari'ah)". He added, "As a proof to this statement, we notice the divine graces that happen by them. Any scholar, however much knowledge he has, cannot have such nobilities or graces unless he follows the Sufi Path).

Ash-Sha'rani said, "We knew that al-Izz used to exclaim, "Is there any way to Shari'ah other than the transmissions which we – scholars- have? Who claims that Shari'ah has got esoteric science other than the transmissions we have, will be raising an invalid claim; and he tends to be a heretic". No sooner had he assembled with Abu 'L-Hasan ash-Shadhili, than he started to direct all praise towards the Sufi Path, saying, "This Sufi path has collected the ethics and manners of all the Prophets" <sup>(6)</sup>.

#### 6- Imam an-Nawawi (may Allah have mercy on him):

Imam an-Nawawi said, "The Sufi Path has got five principles:

- a) Secrete and open fear from Allah.
- b) Following the sayings and actions of Prophetic Ordinance.
- c) Not observing people when treating them and when abandoning them.
- d) Satisfaction with Allah; no matter whether He gives you more benefaction or little of it
- e) Resorting to Allah in both cases of weal and woe" <sup>(7)</sup>.

#### 7- The Recorder adh-Dhahabi (may Allah have mercy on him):

We shall mention some of his talks about Sufi Shaykhs who were hadith recorders and hadith transmitters. From his talks, we come to know how much love and respect he nursed inside him for those Sufis. He also confessed their blessedness and high rank in knowledge, action, and sincerity, in his book "Tadhkirat al-Huffaz" [Memento of Recorders]. He gave the following descriptions for several Sufis, of whom we have selected the following:

a) **Ibn al-A'rabi:** He is Abu Sa'id Ahmad ibn Mohammad. He was imam, recorder, renouncer and the Sufi who had miscellaneous writings. He was confidential, knowledgeable, divine worshipper of great esteem and fame. He was born in 246 A H; and died in 340 A H.

b) **Mohammed ibn Dawud ibn Sulayman:** He was the recorder, renouncer, plea; and the Sufi who heard hadith from Ghashmard, al-Bushanji, an-Nissa'i, and others in Khurasan, Arabian Peninsula, and Egypt. He wrote books on biographies. Al-Hakem and Ibn Mundah and others transmitted hadith from him. He was considered among saints. Ad-Daraghotni described him as blessed and authentic. He died in 342 A H.

c) **Qandar, the Third:** He is a wandering Sufi and hadith transmitter, who accompanied al-Junayd. He heard from al-Jumahi, Ibrahim ibn Abd Allah al-Makhdhumi and Abu Ya'li al-Musili. From him ad-Daraghotni and Abu Hafs al-Kattani and others transmitted hadith. He died in 357 A H.

d) **Al-Fudayl ibn Iyyad:** His name is Abu Ali at-Tameemi. He was the model imam who lived in Mecca; and he was a devotee worshipper of great rank. He was the most prominent Sufi figure among his contemporaries in Khurasan. Abdullahi ibn al-Mubarak said, "Now, [meaning at that time] there has remained, on earth, no one better than al-Fudayl".

Ibn Saad said, "Al-Fudayl was born in Khurasan; and he studied in Kufa [Iraq]; and he settled in Mecca. He was confidential, noble and worshipper of abundant Hadith Transmission. Harun ar-Rashid said, "I have not seen a man more awe-inspiring than Malik; and a man more abstaining than al-Fudayl".

Shurayk said, "For every nation there is a plea of the time; and al-Fudayl is the plea of his time". Ibrahim ibn al-Asha'th said, "I saw Ibn Uyayna kissing al-Fudayl's hand twice".

e) **Abu Naser as-Sarraj at-Tusi**: His name is Abu al-Fadl Nasr ibn Mohammad. Al-Hakem said, "He was one of the hadith pillars in Khurasan besides his renunciation, generosity, and fanaticism to people of Prophetic Ordinance". He accompanied ash-Shibli. He was imam in the Sufi sciences and news. When he died in 383 A H, he left nobody who was equal to him in knowledge.

f) **Al-Malini**: His name is Abu Sa'id Ahmad ibn Mohammad. He was the Sufi knowledgeable and renouncer; and he was nicknamed "peacock of the poor". He collected many volumes of hadith. He was a confidential transmitter and a great Sufi. He wrote his book "Arba'in as-Sufiyah" [Forties of Sufis]. Abu Baker al-Bayhaghi and Abu Baker al-Khatib and others transmitted hadith from him. Ibn as-Salah mentioned him among the layers [groups] of Shafi'ya. He died in 412 A H.

g) **Abu Nu'aym al-Isbahani (al-Isfahani)**: He was an outstanding Sufi, from whom many people including Abu Abd al-Rahman as-Sulami transmitted hadith. Hamza ibn al-Abbas al-Alawi said that Abu Nu'aym remained fourteen years without any rival for him in transmitting hadith. He wrote many books, such as "Hilyat al-Awliya" [Ornament of Relatives of Allah]; "Kitab Mar'ifat as-Sahaba" [The Book of Recognizing Companions]. He also wrote "Kitab Dalaeel an-Nubuah" [Proofs of Prophet-hood], "al-Mustakhraj ala al-Bukhari" [Reserved Transmission over Bukhari], "al-Mustakhraj ala Muslim" [Reserved Transmission over Muslim], "Tarikh Asbahan" [Asbahan History]. Among his writings, we also find "Sifat al-Janna" [Description of Paradise], "Kitab at-Tibb" [Medicine Book], "kitab Fada'il as-Sahaba" [The Book of Companions Merits]. He died in 430 A H.

h) **Al-Kattani**: His name is Abu Mohammad Abd al-Aziz ibn Ahmad. He was the Sufi imam and hadith transmitter of Damascus. He heard a lot, and wrote abundant knowledge.

Then at the end of his book, adh-Dhahabi mentioned some of his teachers who were Sufis. We have chosen three of these Sufi teachers.

1- He said, "I accompanied imam and transmitter **Abu 'L-Hasan ibn Nafis al-Musili**. I heard a lot from him. He was pious, Sufi, and of much knowledge. He died in 704 A H.

2- I also heard from imam and Sufi linguist **Mahmoud al-Armoie**. He was eloquent and competent in Linguistics. He transmitted from an-Najib al-Arasi and al-Kamal ibn Abd. He read and wrote many books. He died in 723 A H.

3- The third teacher was **Fakher al-Islam Ibrahim al-Juwayni**, the Sufi shaykh. He was pious and knowledgeable. He transmitted from two of the fellows of al-Muayyad at-Tusi. He initiated Qazan, the king, into Islam. He died in 722 A H <sup>(8)</sup>.

Therefore, from these quotations, we notice that some of the greatest hadith transmitters were Sufis; and that to impugn the authenticity of anyone of them leads to impugning the authenticity of their teachers and disciples. We also notice that adh-Dhahabi accompanied Sufi shaykhs and learned from them, and so he boasted them so much.

**8- Ibn Taymiya** (may Allah have mercy on him): Even ibn Taymiya, who was known for having prejudices against Sufis and a great deal of disputes with them, acknowledged the Sufis' clinging to Qur'an and to Prophetic Ordinance. In a book containing his authoritative Judgements, he wrote, "Abd al-Qadir al-Jilani was, in his time, one of the greatest shaykhs who conformed to Shari'ah obligations and prohibitions, and raised them above personal taste. He would order his disciple to abandon soul temptation will, and to have no will against Allah's Will. A disciple should follow the will of Shari'ah that has been manifested to him. Otherwise, he should act according to the will of destiny because Allah has creation and decree. So, this is an accurate legitimate path"<sup>(9)</sup>. He also said, "The straight wayfarers like al-Fudayl ibn Iyyad, Ibrahim ibn Adham, Abu Sulyman ad-Darani, Abd al-Qadir al-Jilani, Shaykh Hammad, and Abu 'L-Bayan and others did not allow the wayfarer, even if he flew on atmosphere or walked on water, to act against legitimate obligations and prohibitions. Instead, these shaykhs believed that a wayfarer ought to continue carrying out the obligations, and avoiding prohibitions until his death. This is the Truth stated in Qur'an and Prophetic Ordinance. Our ancestors talked much on this point; and they had unanimous agreement upon it" <sup>(10)</sup>.

**9- The Great Scholar Taj ad-Din as-Subki** (may Allah have mercy on him): In his book “Mueed an-Na’m wa Mubeed an-Niqam” [Relinquisher of Bounties and Perisher of Retributions]- under the title: “Sufis”, he said, “May Allah greet them [Sufis] and draw them nearer to him; and put us with them in Paradise. The diversity of talks about them arises from the fact that people ignore the reality of Sufis because many people deceitfully pretend to be Sufis”. Shaykh Abu Mohammad al-Juwayni said, “Sufis are so limitless that nobody can define them. It is true to say that they shrink from this world, and engage all time in worshipping”. Then as-Subki concluded: “The Sufis are Allah’s relatives, and they are His elites in response to whose invocation rain falls. When people mention the Sufis, Allah’s blessings descend on those people. May Allah have mercy on them [Sufis] and on us because of their blessings”<sup>(11)</sup>.

**10- The Recorder Ibn Kathir** (may Allah have mercy on him):

In his book “al-Bidayah wa an-Nihayah” [The Beginning and Ending], Ibn Kathir mentioned several Sufis who were great scholars, renouncers, devotees. Such Sufis included al-Junayd, Abu Ali ar-Rudhabari, Khayr an-Nassaj, Abu-Turab an-Nakhshabi, Abu Bakr Ahmad ad-Dahak, Abu-Bakr Mohammad ad-Daqaq, Abu al-Husayn an-Nouri, al-Murtaish, al-Muzayen, Abu Hamza al-Jurajani, Sahl at-Tustari, Abd Allah al-Yunini, as-Sahrawardi, Abd Allah al-Armani and others. However, here, we are content with his speech about al-Junayd. He said, “He is al-Junayd ibn Mohammad. He is also called al-Ghawareeri [potterman]. He lived in Baghdad. Al-Junayd adopted Abu Thoar’s Doctrine of Jurisprudence, and he became well acquainted with it. He accompanied al-Harith al-Muhasibi and as-Sari as-Saqati (Junayd’s maternal uncle). Al-Junayd continued to worship ceaselessly for forty years until he was bestowed with divine bounties.

His daily litanies include 3000 genuflections, 30000 recitations of words of glorification of Allah. He kept awake for 40 years.

He was competent in different sciences and arts to the extent that he can give various correct answers for one question.

When he was dying, he started to recite Qur’an. People, sympathizing with his weak condition, begged him to stop reciting. He refused stopping, saying that in such a state, he was much more in need of reciting; and he said, as a cause for his recitation, that his record-sheet of worshipping is now being folded; and, henceforth, there would remain no time for him to worship.

Once upon a time, he gave many considerable answers for a question from Ibn Surayj, the Judge. Ibn Surayj said, “I have been acquainted to only three of your answers; so, would you repeat your answers?” Al-Junayd repeated, giving more answers that are quite new. The Judge said, “I have not heard of such answers; would you dictate me so that I could write down these answers?” Al-Junayd replied, “If it were I who said the answers, then I would dictate you. The Judge asked, “From where have you got this knowledge?” al-Junayd said, “I have got it from my having sat before Allah for forty years- meaning from worshipping Allah continuously for forty years”.

He was once seen holding a rosary for commemoration. When he was asked why he was holding it in spite of his honourable rank in Sufism, he said, I won’t depart from a path through which I have attained to knowledge of Allah”.

His maternal uncle, as-Sari as-Saqati, asked him to teach people, but Al-Junayd refused on the pretext of not seeing himself qualified. In his dream, he saw the Prophet (peace and prayer are upon him), who told him to teach people. Next day he met as-Sari as-Saqati, who said to him, “You didn’t obey me until you have seen and heard the Prophet ordering you to teach people. Then al-Junaid started to teach people.

A Christian youth, dressed in Muslim clothes [as disguise], came to al-Junayd and asked him the meaning of the Prophetic Tradition that says, “Fear the clairvoyance of the believer, for he beholds with the light of Allah”. Al-Junayd pondered for a while. Then he raised his head, addressing the Christian youth, “It is high time that you converted to Islam”. The Christian youth immediately became a Muslim”<sup>(12)</sup>.

We notice that Ibn Kathir admitted the Sufi states, stations, and divine supernatural actions. Moreover, he expressed these Sufi meanings in the same terminologies used by Sufis- such terminologies which are denied by Sufi opponents. For instance, he said about Abd Allah al-Armani, “He was one of the renouncing devotees who wandered around valleys and mountains and assembled with Poles, Substitutes, and Pegs. He exercised spiritual states, manifestations, self mortifications, and devoting wanderings”<sup>(13)</sup>.

Thus, we discern the accurate consideration about Sufis without the extravagance of condemning or accusing the Sufis, who are the chosen elites of saints, of being infidel or polytheists.

**11- Imam ash-Shatubi** (may Allah have mercy on him):

Imam ash-Shatubi, in his book “al-Eitizam” [Protection], said, “All the Sufis, to whom the Path is attributed, agree to have high estimation for Shari’ah. They stick to following Prophetic Ordinance, not neglecting any of its etiquette. They are the farthest people from illegitimate innovations, and from such innovators.



Therefore, none of them was attributed to any misguided group; nor does any of these Sufis incline to oppose Prophetic Ordinance. Most of the mentioned Sufis are scholars, jurists, and hadith transmitters. From such Sufis, People can learn principles and branches of Islamic Religion. A Sufi who is not proficient in Principles and branches of Shari'ah would at least know the required amount of jurisprudence which is sufficient to enable him to perform religious duties"<sup>(14)</sup>.

**12- The Recorder ibn Rajeb al-Hanbali** (may Allah have mercy on him): Most of his writings are compact with mentioning Sufis and their discourses and states. In his book "al-Dhayl ala Tabaqat al-Hanabila" [Complementary Information on Classes of Hanbalites], he mentioned many Hanbalite Sufi Recorders and Jurists, among whom we find Abd al-Qadir al-Jilani. He quoted, "ad-Diya'a al-Maqdissi said that he heard Abd al-Wahid ibn ash-shaykh Abd al-Qadir al-Jilani telling them that he heard the following Sufi poem from Mohammad al-Mughr'i"<sup>(15)</sup>:

Relinquishing officiousness is for the Sufi duteous  
It is impossible to find a poor Sufi who is officious

Thou seest them when darkness is falling  
Like Qur'an recitors, they are genuflecting

Ecstasy on their faces finds a nest  
Audition on limbs doth toss and rest

All their voices are withered, or hushed  
To sites of ill passion they never rushed

They continued fasting throughout century  
Be fasting in happiness, or be it in misery

Among people, they make a mark  
Like the white stars in heavy dark

Their wills're true; desires are high  
Their Stations are like Orion in sky

They were sincere in their truth and will  
Observed Allah's rights in past and still

Dance is belittling in their contraction  
Playing with a rod is, also, detraction

These are slogans of those who are pious and satisfied  
Among ascetics, scholars and every commanding guide

Whoever made in their actions any alteration,  
Thou can charge him with serious temptation

Ibn Rajeb talked about Abd al-Qadir al-Jilani, saying, "He was the shaykh of his century; the model for knowledgeable, master of the Sufi Order; the man of high stations and miraculous gifts and actions, and famous spiritual states. He learned Hadith from Abu Qalib al-Baghilani, Ja'far as-Sarraj, ibn Sawsan, Ibn Bayan, Abu Talib ibn Yusuf, ibn Khashish, and Abu 'Z-Zayni. He learned jurisprudence from Abu Sa'id al-Makhdhumi, Abu 'L-Khattab al-Kalawdhani, and Ibn Aqil. He became proficient in Doctrine, controversial sciences and Science of Principles, and other sciences. He was also taught literature by Abu Zakarya at-Tabrizi; and accompanied Hammad ad-Dabbas az-Zahid in his school. Then he taught in this school till he died, and got buried there".

Ibn al-Jawzi said, "Abd al-Qadir gave preaching and sermons in this school and became so famous. People benefited a lot from his teaching and speech; and Sunna people got victory over their opponents because of his lessons and talks".

Shaykh Muwafaq ad-Din related that he had never heard about a person whose miraculous actions are related much more than those of al-Jailani's are. Al-Izz ibn Abd as-Salam said, "No miraculous actions have been recurrently transmitted or told as those of al- Jilani's". Al-Jilani died in 561 H.

**13- The Great Scholar Ibn Khaldun** (may Allah have mercy on him): Ibn Khaldoun said in his “Muqadimat” [Introduction], “Sufi science is one of the recent legitimate sciences. Its origin is that this Sufi Path has been prevailing- as the Path of truth and the Right Way- since the time of our ancestors, starting from the Companions and their Followers. It was founded upon persistence on worshipping and separating oneself for Allah; shrinking from ephemeral worldly embellishments, and abstaining from the lusts for money and rank, which infatuated the common people of the later ages. It also implies retreat from people for the sake of worshipping Allah without accompanying any worldly obsessions or engagements. This situation was commonly prevailing among the Companions and Followers. However, when love for earthly attachments dominated the people, after the second Islamic century; and when people tend to confound themselves with life attachments, those who exerted utmost effort in worshipping were called Sufis”<sup>(16)</sup>.

**14- The Recorder Jalal ad-Din as-Suyuti** (may Allah have mercy on him): He said, “Sufism, in itself, is a decent science. It rotates around following Prophetic Ordinance and abandoning illegitimate innovations and getting free from soul and its habits, desires and purposes and choices. It involves submitting to Allah and being satisfied with His decree, and aspiring to His love, and despising everything other than Him. However, Sufi pretenders have increased. Such pretenders bring into Sufism things that are not Sufistic, thus causing scrupulosity and prejudice against all. Therefore, scholars are now trying to determine the distinctions between true Sufis and pretenders. I have pondered over matters for which Shari’ah people condemn Sufis, but I have not found any verifying Sufi adopting any of these detestable and condemned actions. Such actions are adopted and advocated by only extravagant pretenders”<sup>(17)</sup>.

**15- The Pundit, ibn A’bdin** (may Allah have mercy on him):

He said, “We have no criticism to the sincerity of our Sufi masters who are quite innocent of every detestable quality. There is also no criticism to the person who has followed them and tasted their feelings; a person who has found inside himself longing and love to Allah, Sovereign Knowest. Instead, we criticize those mean and vile heretics”<sup>(18)</sup>.

**16- Imam Hasan al-Banna** (may Allah have mercy on him):

In his “Mudhakhirat ad-Daw’a wa ad-Daie” [Memoirs of Preaching and The Preacher], he said, “The part of Sufi science, which I call (Sciences of Education and Conduct), is, doubtless, the core of Islam. No doubt, Sufis have reached – through these sciences – a degree of curing the diseases of the soul, and a degree of spiritual promotion that have never been reached by any other educator. Doubtless, they guided people, by this method, through a practical plan of performing divine obligations, and avoiding divine prohibitions, and sincere heading towards Allah. All these Sufi actions have their origin and sources in Islam. We can refer silence to shrinking from rubbish talk; hunger to optional fasting. Waking all night can be referred to night vigilance; retreat to our checking the soul from harm and taking care of it”. He went on saying, “It is, doubtless, a fact that Sufi Sects [Orders] were among the greatest factors that helped with spreading Islam throughout many distant countries that would have otherwise been unreachable. Had it not been for those Sufis, Islam would not have penetrated these countries. Africa is a typical instance for such Sufi influence”. He concluded saying, “Therefore, adopting the rules of Sufism in the domain of education and conduct has a strong impact on the souls and hearts. Further and foremost, Sufi speech has coercive force that does not exist in other people’s speech”.

He also said, “The true Sufi Path is summed up in acting sincerely, and averting the heart from being occupied by creatures. Such is a near and safer path”.

About the principle of his method of preaching Islam, he said, “It is an ancestral preaching. It is a Sunni way; and a Sufi reality”<sup>(19)</sup>.

**Summary:** The sum of all the discourses delivered by scholars, commentators, jurists, recorders, and historians depicts the fact that their applauding Sufism is in favour of Sufism and Sufis.

Let us ask the reasonable and fair people, “Do you think that all these favouring discourses constitute a consensus on committing perdition and going astray?”

Another crucial point to be raised is that even those scholars who had disputing points with Sufis did not go beyond protesting against faults or erroneous ideas. They did not accuse Sufis of being polytheists or infidels, or other similar descriptions.

Therefore, our call, here, is that those who oppose Sufism should refer to the ethics of disagreement in Islam, which was prevailing among our ancestors such as the four imams of juristic doctrines, and other scholars.

## Chapter 4

### Discourses of Sufi Imams, Who Call for Adherence to Bright Shari'ah.

Sufi imams, who were guided by Shari'ah of Allah's Messenger (peace and prayer are upon him) and who observed Allah's rights in all their etiquettes and ethics, continued – with both verbal language and the mute language of their state of affairs – to call people to cling to this bright Shari'ah. In this section, I give a brief summary of their discourses and prescriptions that testify how strongly they adhere to Qur'an and Sunna; and how they sincerely call people to conduct according to Qur'an and Sunna. We must recognize a person by what he tells about himself because he is the best to express his opinions; and he is more authentic in displaying what is in his conscience. Underneath are the talks of these imams:

**1- Abu Sulayman ad-Darani:** he said, "A Sufi subtle point of wisdom may attack my heart, but I don't accept it unless I get twin fair testimonials- namely Qur'an and Sunna"<sup>(1)</sup>.

**2- Bishr al-Hafi:** It was related that Bishr al-Hafi said, "In my dream I saw the Prophet (peace and prayer are upon him), who asked me, "O, Bishr, do you know why Allah has raised you above your mates?" I said, I do not know, O, Messenger of Allah. He said, "Allah has done so because you follow my Sunna; you serve the pious men; you advise your brothers; and you love my Companions and my Family. All this has raised you to the locations of pious people"<sup>(2)</sup>.

**3- Abu 'L-Hasan Ahmad ibn Abi al-Hawari:** He said, "Every action that does not conform to the Sunna of the Prophet (peace and prayer are upon him) is invalid"<sup>(3)</sup>.

**4- Dhu 'n-Nun al-Misry:** He said, "Speech rotates around four axes: Love for His Majesty, the Lord; detesting the inferior world; following revelation; and fear of bad conversion. Following Allah's beloved Prophet (peace and prayer are upon him) in his ethics, actions, orders and sunna is a token of loving Allah, Exalted and Glorified"<sup>(4)</sup>.

**5- Abu Hafs Umar ibn Salama al-Haddad:** He said, "Who does not measure his actions and states –at all times– with Qur'an and Sunna, and who does not accuse his spiritual thoughts is not considered a member of the Chamber of Pious Men"<sup>(5)</sup>.

**6- Abu Yazid al-Bistami:** (It was related that he said, "Let us go and see a man who has claimed himself to be a saint". Then Abu Yazid and his companions saw the man getting out of his house. The man spat at the direction of Qibla<sup>(6)</sup>. Abu Yazid went back without greeting the man. He commented that if this man is not entrusted with one item of Prophetic etiquette, how can he be entrusted with his claim of saintship?"<sup>(7)</sup>.

Abu Yazid also said, "I intended to invoke Allah to spare me the effort of food provision and the sexual lust for women. Yet I said to myself "How do I demand something not demanded by the Prophet (peace and prayer are upon him)? So, I did not ask for it. Later Allah has spared me the sexual lust for women to the extent that I don't bother who stands before me- be it a woman or a wall"<sup>(8)</sup>.

He said, "If you see a man who has been given divine graces by which he is enabled to mount the atmosphere, you should not get deceived by such a man. First you have to make sure how he acts towards obligations and prohibitions and towards maintaining performance according to Shari'ah"<sup>(9)</sup>.

**7- Sahl ibn Abd Allah at-Tustari:** He said, "Any ecstasy that is not testified by Qur'an and Sunna is invalid. Such is the Sufi state and path; and whoever claims to have a different state is a pretender and a liar under allurements and seduction"<sup>(10)</sup>.

He also said, "We have seven principles: adhering to Allah's Scripture [Qur'an]; following Sunna of the Prophet (peace and prayer are upon him); eating licit food; discarding harm from other people; avoiding sins; repentance; rendering rights unto their owners"<sup>(11)</sup>.

**8- Abu Hamza al-Baqhdadi:** He said, "Who knows the path of Truth, Most High, will follow it easily. Except for following the states, actions and sayings of the Prophet (peace and prayer are upon him), there is no guide on the path to Allah"<sup>(12)</sup>.

**9- Ibrahim al-khawwas:** His discourse is that "Knowledge is not obtained by way of abundant transmission of sunna. However, the scholar is the one who practically follows the religious knowledge and Sunna, and no matter if his knowledge of transmission is very little"<sup>(13)</sup>.

**10- Al-Husayn an-Nouri:** He said the following speech: “Don’t come near anyone who claims a spiritual state that takes him out of the boundaries of legitimate science”<sup>(14)</sup>.

**11- Abu ‘L-Qasim al-Junayd:** His discourse includes the following: “Who does not memorize Qur’an and record Hadith should not be taken as a model to be followed in Sufism. Our science of Sufism is restricted to the fundamentals of Qur’an and Sunna.

He also said, “This doctrine of ours has been established on the Prophetic Tradition”<sup>(15)</sup>.

Somebody talked about knowlwdgw saying, “People of divine knowlwdgw may reach a stage of abandoning actions”- [meaning stopping worshipping performances or rites] as a way of being pious and near to Allah, Exalted and Glorified. Al-Junayd said, “This is the speech of people who have the idea of dropping spiritual actions, which is – in my belief – a grand sin. The person who steals and commits adultery is better than such a man who drops actions. People of divine knowledge take these spiritual actions from Allah, Most High, and by these actions, they finally resort to Him. If I stayed alive for a thousand years, I wouldn’t decrease these pious actions unless I have involuntarily been detained from an action”.

He also said, “All roads are closed on the human faces except the road of following the footprints [actions] of the Prophet (peace and prayer are upon him)”<sup>(16)</sup>.

**12- Abu Uthman an-Nayshaburi:** He said, “Accompanying Allah should be via fine etiquette, continuous awe and vigilance; whereas accompanying the Messenger (peace and prayer are upon him) ought to be via following his Sunna, confining oneself to exoteric knowledge. Nonetheless, accompanying Allah’s saints must be through service and reverence for them; and accompanying one’s family must be through good manners and affability. However, accompanying brothers has to be through cheering them except for sins; whereas accompanying ignorant people ought to be by way of pitying them and praying for them”<sup>(17)</sup>.

**13- Mumshad ad-Dinawari:** He said, “The etiquette of the aspirant lies in his abiding by sanctities of shaykhs; serving the brothers; avoiding spiritual reliance on causes; and preserving Sharia’h etiquette in himself”<sup>(18)</sup>.

**14- Ibn Ata’:** He said, “Whoever abides himself by the etiquette of Sunna, Allah will enlighten his heart by the light of knowledge. Of course, there is no spiritual station more honourable than the station of obeying the orders; and following the actions and manners of the Beloved (peace and prayer are upon him)”<sup>(19)</sup>.

**15- Abu al-Husayn al-Warraq:** He said, “a servant cannot arrive at Allah except by Allah, and by complying with shariah of His Beloved (peace and prayer are upon him). Who expects his arrival without imitation will go astray whereby he presumes that he is rightly guided”<sup>(20)</sup>.

**16- Abu Bakr al-Kattani:** He said, “The pious man is the man who shrinks from committing what vulgar people harp upon, such as following their lusts and mounting disagreements. He is the one who abides by agreeing [to Qur’an and Sunna], and has intimacy with comfort of certainty. In all his states, divine gifts come to him from Allah, Exalted and Glorified, and he is never heedless about them<sup>(21)</sup> [pious actions].

**17- Abu Ali ath-Thaqafi:** He said, “Worshipping deeds are not accepted unless they are accurate. However, accurate deeds are not accepted unless they are sincere. Nonetheless, sincere deeds are not accepted unless they comply with Prophetic Ordinance”<sup>(22)</sup>.

**18- Abu ‘L-khayr al-Aqta’:** He said, “Nobody has attained a decent state except by way of sticking to agreeing, embracing etiquette, performing religious obligations, and accompanying righteous people”<sup>(23)</sup>.

**19- Abd al-Qadir al-Jilani:** He said, “Observe no existence other than that of your Lord [Allah] while you are adhering to Shari’ah restrictions of orders and prohibitions. If you run short of adherence, you have to know that you have been seduced by the devil’s tricks. Go back to Shari’ah Laws, and stick to them and leave away any lusty passion. Any truth that Shari’ah does not testify is void”<sup>(24)</sup>.

Denying the belief of those who think that the legitimate obligations are dropped from a wayfarer who has reached a certain spiritual state, he said, “Abandoning imposed worshipping rites is a heresy; committing prohibited restrictions is disobedience. Obligations are never dropped from a person whatever state he has attained”<sup>(25)</sup>.

**20- Muhyi ad-Din ibn Arabi:** He said, “Keep to following and imitating the Prophet (peace and prayer are upon him) in his states, words and deeds”<sup>(26)</sup>.

**21- Ahmad ar-Rifa'i:** He said, "I have traversed all roads; yet I haven't found a road more nearer, more easier and better than the road of being humble, poor; and the road of high esteeming for Allah's Order, besides being passionate for all creatures, and following the Ordinance of the Prophet (peace and prayer are upon him)" (27).

**22- Abu 'L-Hasan ash-Shadhili:** He said, "If your spiritual manifestations counteract Qur'an and Sunna, you must cling to Qur'an and Sunna, leaving away your manifestations. Tell yourself that Allah has guaranteed protection in Qur'an and Sunna, not in manifestations or inspiration or contemplation. Sufis have unanimously agreed that performance must be measured by Qur'an and Sunna. It should not be taken on the basis of sheer manifestations or inspirations or contemplation" (28).

**23- Ahmad al-Badawi:** He said, "Our Sufi Path is based on Qur'an, Sunna, truthfulness, purity, loyalty, enduring the hurt and preserving covenants" (29).

**24- Ibrahim ad-Dasuqi:** He said, "Perform the religious rites on the line of Qur'an and the Sunna of the Prophet (peace and prayer are upon him); perform prayers; give zakat; fast in Ramadan; go to pilgrimage. Follow all legitimate orders, and approved news. Obey Allah in your words, actions and belief" (30).

**25- Ahmad Zarruq:** He said, "Any shaykh who is not promoted by Sunna should not be followed because his state is not verified- no matter whether he is right in himself and has manifested a thousand of miraculous divine gifts" (31).

**26- Abd al-Wahhab ash-Sha'rani:** He said, "Sufis have unanimously agreed that it is not right for a person to preside the Path of Allah unless he has attained profound knowledge in Shari'ah- its verbal meanings and connotations; and its special and general norms, and its abrogation" (32).

He also said, "The Sufi Path is purified by Qur'an and Sunna like the purification of gold and diamonds. Thus, the wayfarer requires a legal criterion by which he can measure both his motion and cessation" (33).

He said, as well, "Who scrutinizes things will know that no item of Sufi sciences goes out of Shari'ah. How does it go out of Shar'ah while Shari'ah is their connection to Allah at every moment?" (34).

**27- Ahmad Ibn Idris:** He said, "Whatever Qur'an and Sunna have proved through considerable legitimate proofs- whether they are main or branch laws- should be adopted; and people should be directed to follow them. It is observed that philosophers and their imitators adopt personal opinions that contradict with Qur'an and Sunna, and even commonsense. These philosophical points of view are sheer mental judgements. They are mere formalities that a true believer should not profess as a religion" (35).

**Notification:** A reader must be aware that Sufi books are not exempt from forgery and mischievous thrust in, just as it happens with books of Islamic sciences like Exegesis, Prophetic Traditions, Jurisprudence and History. The foes of Islam- in particular some orientalist- have thrust in lies and inaccurate stories and news in these books just for the sake of misleading and stirring seditions among Muslims.

"If it has been truly proved that some Sufi discourses are contradicting Shari'ah, it will be a word of one person. We say that a word of a sole person is not to be taken as a plea against a Sufi group that adopts the slogan and doctrine of clinging to Qur'an and Sunna. These Sufis believe that the first term of Sufism is that a Sufi should conform to Shari'ah, and that he should not exercise even a tiny deviation from it. If he disimplements this term, and describes or declares himself a Sufi, then he has created for himself a description that he doesn't possess; and he claims what is not his" (36).

I am content with this short notification because a group of scholars has discussed this matter thoroughly well, leaving nothing unexplained. To have full knowledge, the reader is referred to these books: "al-Ywaquit wa al-Jawahir" [Pearls and Diamonds], "Lataif al-Minun wa al-Akhlaq" [Subtleties of Taunted Beneficiaries and Ethics]- both have been written by Abd al-Wahhab ash-Sha'rani; "Haqaiyq an at-Tasaouf" [Facts about Sufism]- written by Abd al-Qadir Isa. In these books, the reader will find useful information.

Another matter to draw attention to is that some of the late book verifiers have deliberately distorted our ancestors' books- through retyping them- on the pretext of verifying and preserving these books. However, these verifiers of books ought to retype these books as they really were- without any omission or alterations. If they find any error, they should indicate the errors by commenting on the margin. Nonetheless, to conceal facts from the readers under the alleged purpose of verification is against truth and scientific honesty, which must be the quality of every book verifier.

We do not neglect the great efforts of the faithful book verifiers and their wide concern about our Islamic heritage exemplified by the writings of our righteous ancestors. Among these sincere verifiers, we can

mention Abd al-Halim Mahmud and his colleagues, who have constituted the models to be followed in their being abstemious, pious, truthful, and honest in writing.

**Summary:** To sum up, we can say that these discourses, [delivered by those Sufi prominent figures], obviously indicate to you, dear reader, the invalidity and refutability of the claim of the Sufi foes. They claim- in slander and falsity- that Sufis celebrate the aspect of reality and neglect the aspect of Shari'ah; and that Sufis depend on their intuitive manifestations even if they contradict with Sharia'h- Glory is to Thee (our Lord), what these foes say is a most serious slander. Simultaneously, these Sufi discourses depict clearly how strongly Sufis adhere to Mohammedan bright Shari'ah.

## Chapter 5

### Etymology; Description of Sufis; and Multitude of Sufi Sects.

#### Section 1. Origin of the term “Sufism” (Etymology)

At the beginning of this book, we have notified that we do not care for names and terms as much as we regard facts, principles and aims; and that is because we know that there is no denial for names unless their owners are deviate. Nonetheless, some people are only interested in names without caring for their meanings and connotations. To discard the dust from matters that could be veiling causes of misconceiving Sufism; and to portray the true picture of Sufism, we shall explain the origin of the word “Sufism”.

Interpretations for the word “Sufism” are so numerous. However, they are limited in three derivatives:

- 1- It originates from Purity (literal Arabic: safa’).
- 2- It originates from People of the Bench (literal Arabic: suffa).
- 3- It originates from Wool (literal Arabic: suf).

For extracting the most probable interpretation, let us consider them individually.

To say it is derived from (safa’) [purity] does not suit the linguistic derivation with respect to Arabic philology, although the meaning holds true because being spiritually pure is a characteristic of Sufism.

To say it is derived from (suffa) [the People of the Bench] does not suit the Arabic linguistic derivation as well, although the meaning holds true because the state of the Sufis resemble that of the People of the Bench in the fact that both groups – Sufis and Bench People – are intimately assembling together for worshipping Allah, Exalted and Glorified.

On the merits of the Bench People, Allah, Most High, said, (“Charity is” for those who are in need; who, in Allah’s cause, are restricted “from travel” and can not move about in the land, seeking “for trade or work”. The ignorant man thinks – because of their modesty – that they are free from want; thou shalt know them by their “unfailing” mark)<sup>(1)</sup>.

They were about four hundred persons, who had neither homes in Medina nor tribal relatives. They did not farm or exercise commerce except for selling firewood from forests. In the night, they are engaged in worshipping and reciting Qur’an. This is just what Sufis did in the past and what they are doing now. The Prophet (peace and prayer are upon him) used to sit and eat with the People of the Bench; and he used to urge other people to console them. On them, Qur’an said, (Send not away those who call on their Lord, morning and evening, seeking His Face)<sup>(2)</sup>; and (And keep yourself content with those who call on their Lord, morning and evening, seeking His Face)<sup>(3)</sup>. For Ibn um Maktum, who was a member of the Bench People, Qur’an blamed the Prophet (peace and prayer are upon him). Allah, Most High, said, (“The Prophet” frowned and turned away; because there came to him a blind man “interrupting”)<sup>(4)</sup>. The Prophet (peace and prayer are upon him) used to address ibn um Maktum, saying, “Welcome to that for whom my Lord, Exalted and Glorified, blamed me”<sup>(5)</sup>; and then he would stretch his carpet for him and would ask him, “Do you have any need?” Among the People of the Bench, we find Bilal ibn Rabah, Khabab ibn al-Aratt, and Suhayb ibn Sinan. There were also Abdullahi ibn Mas’oud, Abdullahi ibn Umar, al-Barra’ ibn Malik and Salman al-Farisi. They include Abu Dhar al-Qifari, Abu Sa’id al-Khudari, Zayd ibn al-Khattab, Ukasha ibn Muhsin al-Asadi. We also, among them, find Safina– the enfranchised allegiant [slave] of the Prophet (peace and prayer are upon him) and Thawban– the enfranchised allegiant [slave] of the Prophet (peace and prayer are upon him), and Abu Hurayra (may Allah be pleased with them all)<sup>(6)</sup>. The Prophet (peace and prayer are upon him) used to greet them warmly and distribute them among his rich companions who would feed them. Sa’d ibn Mu’adh used to take eighty of them to be fed in his house. Abu Hurayra said, “I saw seventy persons from the People of the Bench. Each of them had only one garment. Some of their garments reach only their knees; others were lower than this. So, at saying prayers, one would grasp his garment over his pudendum lest it should be seen by others”<sup>(7)</sup>.

Ibn Abbas said, “The Prophet (peace and prayer are upon him) stood before the People of the Bench. He considered their poverty and toil, and their good heartedness, and said to them, (Cheer up, o the People of the Bench. Who is among you, and who continues at your present quality, content with what he has, will be my companion in Paradise)”<sup>(8)</sup>.

As for saying that Sufism originates from the word “wool”, we can say that it is more likely to be so because it philologically suits the linguistic derivation. They say, “Literal Arabic: Tasawafa = He has woolled” to mean he was dressed in wool. Moreover, the similarity lies between “wool” and “Sufi” because both are soft. A Sufi is neither harsh nor arrogant. The softness of the Sufi does not mean leniency towards applying

Shai'ah by missing commitment to all its obligations and prohibitions. Instead, his softness denotes that he is familiar with people; he is delicate in treating them; he has no preparation or anticipating choice over the fate and choice of his Lord. Allah, Most High, said, (Thy Lord does create and choose as He pleases, no choice have they "in the matter". Glory is to Allah! and far is He above the partners they ascribe to Him!)<sup>(9)</sup>; the piece of wool, likewise, has no initiative or preparatory will.

The principal idea about this term is that "wool" was the clothing of Apostles, and it is the slogan [distinguishing mark] of Elites. Many Prophetic Traditions state this fact:

**1-** Abu Musa al-Ash'ari (May Allah be pleased with him) said, "The Prophet (peace and prayer are upon him) used to ride a donkey, wear wool, tie and milk his goat and sheep, and pleases the guest"<sup>(10)</sup>.

**2-** Sahl ibn Sa'd (May Allah be pleased with him) said, "A woman— holding a woolen cloak— came to the Prophet (peace and prayer are upon him). She said, (O Messenger of Allah, I have manually woven this cloak for you). The Prophet (peace and prayer are upon him) took it because of his need for it. He wore it and came out to us"<sup>(11)</sup>.

**3-** Ubada ibn as-Samet (may Allah be pleased with him) said, "One day, the Prophet (peace and prayer are upon him) came out to us. He was wearing a woolen Roman garment that had very tight sleeves. He said his prayers while he was wearing that Roman garment alone"<sup>(12)</sup>.

**4-** The Prophet (peace and prayer are upon him) said, "It is as if I were looking at Yunus ibn Matta (peace be upon him) while he is riding a red fat camel. He is wearing a woolen garment; and the rein of his camel is made of fibre rope. He is calling on Allah and saying, (O my Lord! At Thee service)"<sup>(13)</sup>.

**5-** Ibn Mas'oud (may Allah be pleased with him) said that the Prophet (peace and prayer are upon him) said, "Musa was wearing woolen clothes, woolen pantis and a cap of wool when he addressed his Lord"<sup>(14)</sup>.

**6-** It was said that Isa (peace is upon him) used to wear wool and hair. He was also accustomed to eating from trees and to sleeping wherever night fell on him<sup>(15)</sup>.

**7-** Abdullahi said, "Apostles preferred wearing wool, milking goats, and riding donkeys"<sup>(16)</sup>.

**8-** Abu Umama al-Bahili (may Allah be pleased with him) said, "The Prophet (peace and prayer are upon him) said, "Keep to wearing wool, and you will feel the delicious taste of belief in your hearts"<sup>(17)</sup>.

**9-** As-Saieb ibn Yazid (may Allah be pleased with him) said that the Prophet (peace and prayer are upon him) said, "A man who, in his heart, has a tiny grain-weight of arrogance will not enter Paradise". They said, (Then we all have gone to perdition; how can we detect this arrogance in our hearts?) He said, "Who wears wool or milks the sheep or eats with his slave will have no arrogance in his heart"<sup>(18)</sup>.

**10-** Haritha ibn Mudrab said that Ali [ibn Abi Talib] (may Allah be pleased with him) said, "Our distinguishing sign at Badr was the white wool"<sup>(19)</sup>.

**11-** Abu Burdah (may Allah be pleased with him) said that his father said, "O my lad, If you saw us with the Prophet (peace and prayer are upon him), and with rain pouring on us, you would think that our smell is the smell of sheep"<sup>(20)</sup>. That is because they were wearing wool.

**12-** Allah said, (And keep yourself content with those who call on their Lord, morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have made to neglect the remembrance of Us, one who follows his own desires, and his affair has become all excess)<sup>(21)</sup>. Al-Ghurtubi commented on this Verse and said, "Salman al-Farisi said that some people whose hearts were newly familiarized with Islam came to the Prophet (peace and prayer are upon him). Those who came were Uyayna ibn Hisn and al-Aqra' ibn Habis. They asked the Prpohet (peace and prayer are upon him) to sit with them alone and to leave those poor people in order that they might be rid of the nasty smell of the poor. Thus, they would talk to him and believe in him. By the poor people, they indicated Salman, Abu Dhar and other poor people who were wearing wool clothes. Soon after, Qur'anic Verses were revealed, (And recite "and teach" what has been revealed to thee of the Book of thy Lord; none can change His words, and none wilt thou find as a refuge other than Him. And keep yourself content with those who call on their Lord, morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this life; nor obey any whose heart We have made to neglect the remembrance of Us, one who follows his own desires, and his affair has become all excess)<sup>(22)</sup>"<sup>(23)</sup>.

**13-** Al-Hasan al-Basri (may Allah be pleased with him) said, "I was contemporary with seventy people of Badr who were wearing wool"<sup>(24)</sup>.

**14-** As-Suhrawardi, in his book "Awarif al-Ma'rif" [The Benefits of Intimate knowledge], mentioned some of Prophetic traditions. Then he said, "From this aspect some people believe that they are called Sufis as regards their dress. Sufis have chosen to wear wool because it is soft and because it was the clothing of the Apostles, (peace is upon them). They wear wool as a way of relinquishing worldly ornament,



and because they are content with satisfying basic hunger and to cover pudendum. Because they are engrossed in the matters of hereafter, they do not pay attention to self-comfort and lusts. They are so busy- serving their Lord- that they direct their whole attention to hereafter. Their states fluctuate between walking, flying, and interchanging up and down states. Therefore, no description can limit and define them. Doors of increasing knowledge and states are open for them. Their innermosts are bowels of facts and sciences. Since it becomes difficult for people to limit them by any one of their changing and unstable states, they attribute the Sufis to the clothing, which indicates them more clearly. Clothes give them inclusive description because wearing wool was prevailing among early Sufis. Since being attributed to nearness to Allah is difficult to disclose or even allude, the allusion goes to the garment as a means of jealously veiling their stations lest tongues of insincere people should bubble on claiming to have this or that dear station for themselves. Such a name connotes more etiquette. Of course, internal and external etiquette, in words or in deeds, is the pillar of Sufism". To attribute the Sufis to their garment has another connotation. It indicates their asceticism in worldly attachments, such as fine clothes. Even the beginning aspirant who prefers this Sufi Path should familiarize himself with renunciation, and should recognize that eating is similar to clothing; both should be simple and not costly. Moreover, to name the Sufis after their spiritual stations and states would be incomprehensible to their beginners. In addition, the term "Sufi" keeps them away from being accused of claiming stations or states. Moreover, wearing wool is judging their outward states by outward description [clothes]. However, attributing them to inward station or states is judging their inwards. Therefore, calling them Sufis fulfils humility, and conceals their inward attributes. They just seem to be like a discarded rag that is neither needed nor considered. Thus, they say "Sufi" – related to (Literal Arabic: Suf = wool), just as they say, "Kufi"- related to (Kufa in Iraq). In fact, wearing wool was the choice of righteous people, ascetics and worshippers<sup>(25)</sup>.

**Note:** Their Path is not restricted to wearing wool. They do not make it an obligation to wear it, nor do they connect Sufism with wearing it. Wearing wool was attached to Sufis simply because it was their apparent state.

**Subtly:** Abu Hafis al-Fasi al-Maliki said, "It flashed into my head that the name (Sufi) is attributed to (Literal Arabic: Suf = wool) because it is their prevailing clothes; and because the word "Suf" contains three Arabic letters standing for three Arabic words and meanings; "the Arabic letter Sad = S" for "Literal Arabic: Safa' = purity"; "the Arabic letter Wau = u" for "Literal Arabic wafa' = loyalty"; and "the Arabic letter Fa' = F" for "Literal Arabic: Fana' = annihilation". Ibn al-Haj al-Maliki said that he alluded to this meaning in the following poetry:

Sufi source has been purified  
From passion and disorder causes  
A pursuer whose soul is tied  
To luck will not have any doses

He kept his promise 'cause he has not  
Diverted attention to where he loves not

His Evidence of Darkness's been  
Erased by the Sun of his day  
And away's gone to the unseen  
Both his allusion and verbal say

People might say, "scholars who are knowledgeable in Prophetic Traditions are called Tradition Transmitters; and those knowledgeable in Jurisprudence are called Jurists". Then they protest and say, "Why do you say Sufi and not attribute Sufis to any state or science? Why don't you add those states or stations such as adding renunciation to renouncer; trust to trusting man; and patience to the patient?"

Abu Nasr as-Sarraj at-Tusi has given the answer in his book "Kitab al-Luma'a fi Tarikh at-Tasaouf" [The book of Light Flashes in Sufi History]. He said, "The Sufis did not isolate and confine themselves to one type of science, nor to one type of states or stations. Both former and latter Sufis foster all sciences, and noble states and manners. They remain with Allah, Most High, while they are transferred from state to another, looking for increase. Therefore- their case being as such- they cannot prefer to be named after this state or science rather than that one. To give a name of a certain dominant state existing in them means changing the names after they change their states or stations. Therefore, I attribute them to the

apparent cloth [wool] because - as news tells - wool was the permanent clothing of Apostles; and it is the cloth of Saints and Elites. To attribute them to the apparent clothing [wool] means giving them a general name that implies all good works and noble states. True enough, naming things after clothes or places is not an ignoble innovation. There were the youth who disagreed to the religion of their fathers. Allah, Most High, attributed them to the place by calling them "Asahab al-Kahf" [the Companions of the Cave]. As for the selected Companions of Jesus, Allah, Most High, attributed them to their clothing. Allah, Exalted and Glorified, has called them (Literal Arabic Hawarioun = Disciples); He said, (Behold! "Hawarioun" [The Disciples] said)<sup>(26)</sup>. The word "Hawarioun" means people who wear white clothes. Those Hawarioun were named after their clothes, not after any of their states or science they had. Similarly, Sufis were named after their clothes, not after any of their states or science they had; and that is because wearing wool was the permanent clothing of Apostles (peace is upon them all); and it is also the clothing of saints, veracious people and poor ones"<sup>(27)</sup>. A Prophetic Tradition says, "Apostle preferred wearing wool"<sup>(28)</sup>.

People may raise an objection that the term (Sufi) was not heard among the names of the Companions of the Prophet (peace and prayer are upon him).

Imam al-Qushayri has given the following answer: "Behold- may Allah bless you- that the Muslims during the Prophetic Era had no better name than Companions because there was no virtue better than accompanying the Prophet (peace and prayer are upon him). The next generation, that overtook the Companions, was called (Followers), which is a noble mark for them. The third generation was called (Followers of the Followers). After that people got different in ranks; and those who took religion firmly and keenly were called ascetics or worshippers. Then illegitimate innovations took place, and disputes between religious bands arose. Each band claimed that there were ascetics among them. Nonetheless, those Sunni people who were so keen on constantly worshipping Allah, and who protected their hearts from attacks of heedlessness were called (Sufis). This term- and before the second Hijri Century- became a famous attribute to those great and elite people"<sup>(29)</sup>.

We have previously explained the beginning of the name (Sufi) in the section about (The Origin of Sufi Sciences).

## Chapter 5

### Section 2. Descriptions and Identities of True Sufis.

Before showing whom the Sufis are and what they look like, we have to know that a Sufi does not contradict the ancestors in his religious belief, nor does he part with jurists in his dependence on laws. Beliefs are his monetary capital, and laws are his basis of actions; so, he traces the prudent way of orders. He shrinks from committing prohibitions; confines himself to necessary permissible actions. He is worried about how to clean his heart from vices and occupy it with virtues. He follows the scholars of Prophetic Traditions for their verification and assertion. His ultimate goal is to separate his heart from all things except for Allah.

**Abd al-Wahid ibn Zayd** was once asked, "Who- do you think- are true Sufis?" He said, "They are those who exert their minds in comprehending Sunna; who guard it in their hearts; who resort to their Lord from the evil of their souls"<sup>(1)</sup>.

**Abu Turab an-Nakhshabi** said, "Nothing gives a Sufi any turbidity, whereas he gives purity to everything"<sup>(2)</sup>.

**Dhu 'n-Nun al-Misry** said, "Sufis have preferred Allah, Exalted and Glorified, over all other things; Therefore, Allah, Exalted and Glorified, has preferred them to all other things. Thus, they have preferred Allah's knowledge to their knowledge, Allah's will to their wills"<sup>(3)</sup>. Some Sufis have quoted the following verse<sup>(4)</sup>:

With (Allah),<sup>(5)</sup> every purpose is united,  
Their high ambitions mount to Him alone  
  
Their troth is to the Lord and Master plighted  
What a noble quest, for the Eternal One!

**Abu Yazid al-Bistami**: He was asked about the Sufi, and he said, "A Sufi is the one who takes Qur'an in his right hand and Sunna in his left hand. Then he glances with one eye at the paradise; and with the other eye, he glances at hell. He wears life as a skirt, and hereafter as a shirt. Then between these two garments, he starts to call to Allah saying, "At Thee service, O my Lord; at Thee service"<sup>(6)</sup>.

**Sahl ibn Abd Allah at-Tustari** said, "A Sufi is that who has got pure from turbidities; and he has got full of thought entities, and detached from all humanities; and he has equal evaluation for gold and mud"<sup>(7)</sup>.

When **Abu 'L-Husayn an-Nouri** was asked about the Sufi, he said, "He is the one who hears audition, and prefers lawful causes and action"<sup>(8)</sup>. That is to say, he hears what induces him to get near his Beloved, and he surrenders to His ordainment and destiny.

He also said, "A Sufi attribute is to feel settled and contented at poverty, and to prefer others over him at prosperity"<sup>(9)</sup>. That means he surrenders to fate and orders, and he is generous; and- instead of himself- he prefers others.

**Abu- 'L-Qassim al-Junayd** said, "A Sufi is like the ground, trodden by both the pious and obscene; and he is like clouds that shade all things; and he is like raindrop that waters everything"<sup>(10)</sup>.

**Ibn al-Jala'** was asked, "What do people mean by saying: a Sufi?" He answered, "We do not recognize him by a scientific term [definition]. Yet we know that whosoever is poor and detached from worldly material causes, and remains with Allah, Most High, at nowhere, and whom Allah, Exalted and Glorified, has not restrained from knowledge of everywhere, is called a real Sufi"<sup>(11)</sup>.

**Abu Bakr al-Kattani** said, "A Sufi is one whose soul has courteously shrunk from the world, and whose aspiring will [concentration] has risen above hereafter. He is bountiful to give all things in exchange of demand and eagerness for Who possesses everything"<sup>(12)</sup>.

**Abu Nasr Abd Allah ibn Ali at-Tusi** said, "If you are asked: (who are the real Sufis? Describe them), you can say, "They are those who have knowledge of Allah, and knowledge of His laws. They are those who act according to what Allah has taught them, and they are those who have verified their performance on the line of the purpose for which Allah has employed them. They are those who, owing to their verification,

have ecstasy. They are those who have been annihilated by their ecstasy because every ecstasy finder is annihilated by the ecstasy that he has found”<sup>(13)</sup>.

**Abd al-Qadir al-Jilani** said, ”A Sufi is one that has crossed the road and reached at Allah, Who possesses detachment and attachment”<sup>(14)</sup>.

**Abu Hafs as-Suhrawardi** said, ”A Sufi is the one who is constantly exercising purification. He purifies times from turbidities through purifying his heart from the impurities of soul. What helps him in this purification is his permanently feeling poor for his Lord. By this permanent poverty, he gets pure from turbidity; and whenever his soul moves and shows any symptoms of its base qualities, his penetrating insight detects this symptom, and so he instantly escapes from it to his Lord. Through constant purification, he achieves his assembly with Allah; but with his soul movement, he gets dispersed and impure. By the aid of his Lord, he firmly supports religious cause against his heart; and by his heart, he administers justice and fair dealing even over his soul. Allah, Most High, said, (Stand out firmly for Allah, as witnesses to do fair dealing)<sup>(15)</sup>; and it is this religious support against one’s soul, for the sake of Allah, which is the real verification with Sufism”<sup>(16)</sup>.

**Nicety anecdote:** Ruaym ibn Ahmad said, ”Once it was a hot midday; I passed by in Baghdad, and I was very thirsty. I asked water from dwellers of a house. A young girl opened the door, holding a cup. When she had seen me, she exclaimed, (What! a Sufi drinking in the daytime!) I have started ceaseless fasting since that day”. He means he continued fasting for all his remaining life except for the days in which fasting is prohibited<sup>(17)</sup> such as the two Muslim festivals [Eids], the exception of which is obviously hinted.

**Another Sufi** was asked about the meaning of (Sufi), and he said, ”It means that if the servant has verified his servitude to Allah; and that Allah has purified him until he gets pure from human turbidities, he will reside in the dwellings of Reality. In addition, he will undertake Shari’ah laws. By doing so, he is a Sufi, because he has got purified”<sup>(18)</sup>.

**Other Sufis** said, ”A Sufi is one who chooses the better of the two good states or manners he faces”<sup>(19)</sup>.

Finally, I say, ”How can I describe and define Sufis besides all these descriptions and definitions given by those imams and Elites? However, for the sake of following them, I shall give the definition and description that have been bestowed on me by Allah. So, I say, ”Sufis are those who have adopted the manners of Allah’s Prophet (peace and prayer are upon him). Sufis have clung to his Excellency, and adhered to his Shar’ah. Thus, Allah has chosen and elected them, and so, their hearts have become empty from all things other than Him. Their hearts have become pure by remembering Him. Their tongues are never tired of giving Him thanks and praise. Their souls are clean from all human turbidities, abandoning their ephemeral lusts. They abode with Allah, Exalted and Glorified; and fear none but Him. They set their hopes on none but Him. They swing between fear and hope; between supplication and resort. Their bodies are with people, yet their souls are with the Creator; their mute language of state of affairs repeats:

A converser in my heart I have made of Thee  
I permitted my corpus to who accompanies me  
  
My corpus is familiarized to who gives company  
Yet my Darling resides in heart with all intimacy

They are with Allah at all states. They do not look eagerly for the lusts of this world, nor do they long for the blessings of hereafter. They only demand a look at His Gracious Face. Even for a single glimpse, they keep awake worshipping all night, weeping because of longing and yearning. They evaluate a glimpse at His face to be more precious than the blessings of this world and hereafter. If they knew that His consent lies in not entering Paradise, they would not demand Paradise. They hope for nothing but His consent. They are never desperate of His Mercy. They do not have prejudice against His creatures. They treat the creatures with conventional excellence, belittling none of them. They look kindly and pitifully upon people. Thus, they have gained high and approved stations.

Let us hope that Allah my bestow on us their graces, and make us their followers and companions under the flag of our Master the Prophet (peace and prayers are upon him).

## Chapter 5

### Section 3. Between True Sufis and Pretentious Sufis.

People of wicked purposes have distorted and deformed Sufism; such people have dressed in Sufis garbs, and have affiliated themselves to Sufism; whereas, paradoxically, they have given insults to Sufism by their words, deeds, and conduct. However, Sufism is innocent of such people.

For the sake of serving and depicting truth, we have to differentiate between the deviated Sufi pretenders and the true faithful masters of Sufism, especially their imams who had high ranks of knowledge, faith, piety, and abstinence. They were those who had great heritage in spreading religion and good manners and Islamic preaching throughout centuries and countries. We have to stand firmly, like any man clinging to his religion, and say, "There is a huge difference between the Sufi pretender and the real Sufi. This Sufi pretender- with his deviation and oddities- does not represent Sufism, just as a Muslim with detestable actions does not represent Islam.

How should a man, in our Shari'ah of Truth, be charged with the wrongdoing of his neighbour? How should Islam - with all its pure essence - become responsible and liable for the mistakes of those who go astray? How could the mistakes of Sufi pretenders be ascribed to that decent and pure group of Sufis?

In fact, the denial and protests of scholars against extraordinary actions ascribed to Sufism is directed mainly towards those deviators and pretenders to Sufism. Sufi shaykhs [directors] kept on warning people against those pretenders, explaining that Sufism is based on Qur'an and Sunna<sup>(1)</sup>.

O, brothers, good and evil will remain among all groups of people up to Doomsday. So, not all Sufis are alike, just as not all scientists, jurists, teachers, judges, merchants, princes are alike. Those who are good, or better, or corrupted, or more corrupted are found among these groups. Such differences in people are publicly apparent and beyond doubt in public. Be acquainted with Truth and you will know the true people. You have to measure people against Truth- not truth against people.

Scholars reject those deviated and oddly behaved pretenders and intruders to Sufism. We agree with scholars to what they reject.

However, by Sufis we mean those who cling to Qur'an and Sunna, and go steadfast on the line of Allah's Shari'ah. We follow the footprints of such Sufis<sup>(2)</sup>.

## Chapter 5

### Section 4. The Wisdom behind the Multitude of Sufi Sects.

Multitude of Sufi sects [orders] is not blame. These Sufi sects are simply different schools and tastes, just like the diversity in the Four Doctrines of Jurisprudence. This multitude among juristic doctrines does not induce us to describe Islam as being a multifarious religion. Truth has multiple ways, just as invalid has different ways. Commentators of Qur'an - in their exegesis for the Verse: (Verily, this is My Way leading straight; follow it; follow not "other" paths; they will scatter you about from His Path)<sup>(1)</sup> – have stated that "other paths" means paths of illegitimate innovations and deviations; paths of satan; paths of invalid religions<sup>(2)</sup>. All these commentaries give the same meaning to indicate the multitude of the invalid paths. You can also contemplate the following Qur'anic Verse: (And those who strive in Our Cause- We will certainly guide them to Our Paths)<sup>(3)</sup>. Hence, there are multiple paths leading the slave to Allah, as it is in this Verse: (Wherewith Allah guideth all who seek His good pleasure to Paths of peace and safety)<sup>(4)</sup>. Apostles have been proud of these Divine Paths by saying in Qur'an: (Why should we not put our trust in Allah. Indeed He has guided us to the Ways and Paths we follow)<sup>(5)</sup>. Therefore, these right paths draw each other in one direction; and that is why many Qur'anic Verses mention, ("My Path", "a path", the Path of thine Lord")<sup>(6)</sup> in singular. This is due to the union existing between commencement and termination of wayfaring; together they constitute the sole right Path of Allah. Allah, Exalted and Glorified, has mentioned ways and paths of Truth in singular. Similarly, He has mentioned invalid ways and paths in singular. He said, (And if they see the way of right conduct, they will not adopt it as the Way; but if they see the way of error, they will adopt it as their way)<sup>(7)</sup>; and: (Thus, We explain the Signs in detail, that the way of the sinners may be shown up)<sup>(8)</sup>.

Multitude and diversity in Sufi Sects does not lie in essence; but it lies in the means, styles and tastes. The Sufi Sects – with all their variations – are ways and paths for attaining Allah, Most High. They are different so that they may suit the different needs and aptitudes of every wayfarer who finds in this path – not in that one – what he needs, and what suits his energy, time, taste and environment, thus, leaving no excuse for those who are reluctant about migrating to Allah, Exalted and Glorified.

A ponder can easily discover that all Sufi sects start with repentance and end with knowledge. Some sects depend on heart remembrance; others depend on retreat, others combine heart recollection with loud and open communal remembrance. These multiple states of recollection have been mentioned in Qur'an: (Those who remember Allah standing, sitting and lying down on their sides, and contemplate the "wonders of" creation in the heavens and the earth)<sup>(9)</sup>.

In the time of the Apostle (peace and prayer are upon him), we find different religious groups that included:

**First: The House Family:** Those are the close relatives of the Prophet (peace and prayer are upon him). They have been the direct object of the Divine Address: (And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you thoroughly pure and spotless)<sup>(10)</sup>.

It has been related on the authority of A'isha (may Allah be pleased with her) that she said, "The Apostle (peace and prayer are upon him) came out wrapping himself in an embroidered black woolen mantle. Al-Hasan ibn Ali came, and the Prophet (peace and prayer are upon him) got him inside that mantle. Then al-Husayn came and entered inside the mantle. Then Fatima came and the Prophet (peace and prayer are upon him) got her inside the mantle. Then Ali came and the Prophet (peace and prayer are upon him) got him inside the mantle; then he recited: (And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you thoroughly pure and spotless)"<sup>(11)</sup>.

We actually find that all imams of Sufism have relation to the Family of the House (Ali and his sons); they have either blood relationship or a chain of Sufistic transmission relationship.

Therefore, these Sufis fall among the following groups:

**a) The relatives of al-Hasan** of whom we find:

- 1- Shaykh Abd al-Qadir al-Jilani ( the founder of Qadiriya Sufi Order).
- 2- Shaykh Abu 'L-Hasan ash-Shadhili (the founder of Shadhiliya Sufi Order).
- 3- Shaykh Ahmad ibn Idris (the founder of Idrisiya Sufi Order).

**b) The relatives of al-Husayn** of whom we find:

- 1- Shaykh Ahmad al-Rifa'i (the founder of Rifa'iya Sufi Order).
- 2- Shaykh Ahmad al-Badawi (the founder of Badawiya Sufi Order).

3- Shaykh Ibrahim ad-Dasuqi (the founder of Dasuqiya Sufi Order).

All the above characters are from the Family of the House, about whom the Prophet (peace and prayer are upon him) said words that are beyond questioning. He said, "I have left within you two things- namely Qur'an and my House Family; they never part from each other till they come to me at my Heavenly Stream"<sup>(12)</sup>.

Therefore, the Sufi Masters and Qur'an never depart from each other until they resort to the Heavenly Stream in Doomsday.

### **Second: Emigrants Group.**

### **Third: Partisans Group.**

To boast the two groups above (Emigrants and Partisans), Allah said, (The vanguard "of slam"- the first of those who forsook "their homes"; and of those who gave them aid and support; and "also" those who follow them in "all" good deeds- well pleased is Allah with them, as are they with Him. For them hath He prepared Gardens under which rivers flow, to dwell therein forever: that is the supreme Triumph)<sup>(13)</sup>.

**Fourth: People of the Bench**, in whose affairs Allah, Most High, has said, (And keep yourself content with those who call on their Lord, morning and evening, seeking His Face)<sup>(14)</sup>.

**Fifth: Badr Group**: To indicate their high position, the Prophet (peace and prayer are upon him) said, "Perhaps Allah has glanced over the Badr Group and addressed them: (Do as you like, Paradise is sure for you; or I have forgiven you)"<sup>(15)</sup>.

**Sixth: The Group of the Approval Proclamation**: Allah, Most High, has said, (Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree; He knew what was in their hearts, and He sent down tranquility to them: and He rewarded them with speedy Victory)<sup>(16)</sup>.

All the above groups are Islamic groups that had emerged at the same time; and they all preached the same ideology; and they lay under the same flag. However, each of them had its unique merits that they deserved to be attributed to. They were all equal in assiduity; and they exerted every effort in worshipping Allah. They had all been applauded by the Prophet (peace and prayer are upon him). Each group had a chief [imam]; and it had enjoyed its spiritual feeling and taste. Allah, Most High, said, (On the Day We shall call together all human beings with their "respective" imams)<sup>(17)</sup>. Therefore, every group has given itself the name of its imam- agreeing to what Allah will call them at Doomsday. These are eternal names; if we do not call the groups by these names, Allah will use these names to call these groups at Doomsday. The Prophet (peace and prayer are upon him) said, "Allah has made Salam [peace] with Aslam [tribe]; and Allah has given Ghifar [tribe] ghufuran [pardon]. I haven't invented these words, but Allah has said them"<sup>(18)</sup>.

Therefore, righteousness has its imams and preachers, just as evil has its imams and preachers. A glance at these two Qur'anic Verses will show this fact: (And We made them leaders [imams], guiding "men" by Our Command. Furthermore, We inspired them to do good deeds; to establish regular prayers; and to give zakat. They constantly served [worshipped] Us alone)<sup>(19)</sup>; and (And We made them "but" leaders [imams] inviting to the Fire; and on the Day of Judgement no help shall they find)<sup>(20)</sup>.

Even Pharaoh will lead his people to hell: (He will go before his people on the Day of Judgement, and lead them into the Fire; but woeful indeed will be the place to which they are led)<sup>(21)</sup>. So, Allah will say to them [to Pharaoh's people]: (Cast ye the people of Pharaoh into the severest Torture)<sup>(22)</sup>.

As for Muslims, we can say that- in spite of their different names and groups- whether in the Prophetic era or in our era- we find them severe towards infidels and pitiful towards each other. They did not oblige other people to negotiate peace between any two Muslim groups because they did not fight each other. They held tightly to the Rope of Allah; they did not disperse. Hence, Allah has put affection, for each other, in their hearts, and they became- owing to His bounty- intimate brothers. They never had doubts or disagreement. They fought by their wealth and their souls for Allah's Cause. Such were the truthful and sincere people.

Shaykh Abd al-Aziz ad-Dabbagh entered a garden in spring season. He looked at the variation in the flowers and buds. Then he looked up and said, "Who wants to know the differences among Allah's saints in their states and conditions and sweetness in people's hearts, although they are all right, should look at the differences among these flowers and roses with heir differences in sweetness in hearts".

This is the difference in Sufi Schools and Tastes<sup>(23)</sup>.

## Chapter 6

### Sufi Participative Roles and Methodology

#### Section 1. Sufi Roles in Jihad [the Holy war] and in spreading Islam.

Many people think that Sufis have no role in Jihad and spreading Islam. They think that Sufis have confined themselves in a group isolated for worshipping. This is an erroneous idea about Sufis. Some Sufis are famous for being isolated for worshipping. Others are scholars, strivers, directors, and wayfarers. Sufis are not confined in one field; but they have clear traces and effects in all fields that give people happiness and take people out of darkness to light. Some Sufis have been made successful in all these fields, which is Allah's Grace that is granted according to His Will.

Allah, Most High, said, (Thou canst but admonish such a one who follows the Message and fears the Most Gracious, unseen: give such a one, therefore, good tidings of Forgiveness and a reward most generous. Verily We shall give life to the dead, and We record things which they send before and the traces which they leave behind, and of all things have We taken account in a clear book "of evidence")<sup>(1)</sup>. Let us pause at part of the previous Qur'anic Verse: (We record things that they send before and the traces that they leave behind). That is because the traces of every man are suitable to things that he sends before. Some people pass by, from this life, without being noticed. Nobody feels their existence. Others leave this life after leaving behind them nice spiritual odour and fragrance of good deeds smelt by many people in all districts. Such people quit life, leaving behind them a beam of light that is sparkling everywhere. They put forth a good innovation, and whosoever makes a good innovation gains its reward plus the reward obtained by every imitator of this innovation up to Doomsday.

Such a person leaves this life after having educated disciples that sold themselves to Allah, Who has bought their souls in exchange for Paradise<sup>(2)</sup>. In fact, the Sufi traces in spreading Islam were and are still bright and shining like the moon; these traces were written on the history pages with letters of light. Why not, the Sufis adopted every legitimate means such as the sword of Jihad; and at times, they used "the sword" [means] of treating people excellently through wisdom and kind admonition. Nobody can exhaustively enumerate the deeds of Sufis in spreading Islam. Nonetheless, we mention some of the famous battles in which Sufis had shown great bravery. Sufi Orders and Schools had different participations in Jihad, but we take a few examples:

\* **Shaykh Abd al-Qadir al-Jilani School:** This School resumed the leadership of the movement of rehabilitation and modernization in Baghdad. It concentrated its activities in many fields:

The **first** was the field of training and graduating the necessary leaders who foster Islamic work, enjoining the right and forbidding the wrong.

The **second** field was coordinating work between different other Sufi Orders and other Islamic Schools.

The **third** field was designing the curricula, plans and programmes of education, and of preaching Islam.

This Sufi School was established by Shaykh Abd al-Qadir al-Jilani who directed its activities for half a century till it has got extensions and relations throughout the entire Islamic world.

When the Zenkite State had emerged, the graduates of the Qadiriya Sufi School participated with that State in the duty of confronting the arising challenges<sup>(3)</sup>.

Reports and news state that this Sufi School played a principal role in the making of the generation that faced the crusaders. The School received the sons of those who fled from the invaders, educated and trained these sons, and sent them to the front lines of fight under the Zenkite leadership. Among the famous students<sup>(4)</sup> of this School, we find Salah ad-Din al-Ayubi<sup>(5)</sup>; and Ibn Naja, who later became the political and military councilor of Salah ad-Din. There were also al-Hafiz ar-Rahawi, Musa ibn ash-shaykh Abd al-Qadir, who moved to Syria to participate in the ideological activity; and Muwafaq ad-Din the author of "Kitab al-Mughni" and one of Salah ad-Din's councilors; and his relative al-Hafiz Abd al-Ghani. The last two came to join Abd al-Qadir's School after their families moved from Jamael in Naples to Damascus<sup>(6)</sup>.

Al-Jilani's School had played a great role in spreading Islam in the remote districts where the Islamic armies could not reach. Such districts include India, Indonesia, China, Africa, and the Islands of the Indian Ocean, in addition to the tribes of Tartar and Mongols.

It was not strange for this School to achieve these activities because Shaykh Abd al-Qadir was keen on strengthening the ties between him and Nur ad-Din Zenki (may Allah bless them both). The latter used



to send youth from al-Quds [Jerusalem] to study in Abd al-Qadir's School; and these students would return to give preaching lessons and sermons to the armies. All the graduates of this Sufi School participated in the battle of Hittin, headed by Salah ad-Din. Therefore, Allah helped them and made them able to conquer Bayt al-Maghdis [the Holy Mosque in Jerusalem] and evacuate it from the crusaders<sup>(7)</sup>.

The Followers of the Qadiriya School were among the pioneers and front lines of fighters for the sake of Baghdad when the Turkish invaders, who conquered Nayshabur, besieged it. Shaykh Abd al-Aziz ibn ash-shaykh Abd al-Qadir was the leader of the Qadiriya School Followers. After having fought vehemently for two months, the Turkish military tribes were unable to enter Baghdad, and they were expelled back to Turkey<sup>(8)</sup>.

Some of our righteous ancestors were famous for Jihad fighting and for military stationing on the frontiers. Here we can mention the following characters:

**\* Abdullahi ibn al-Mubarak:**

**\* Ibrahim ibn Adham:** He died a martyr during his stationing on the frontiers on an island in "Rome Sea" [Mediterranean]. At that night, he suffered from stomach ache; so, he frequented the lavatory for almost twenty times. At all these times, he renewed his ablution. In the night of his death, he asked his friends to prepare a bow with an arrow for him. He died seizing his bow and arrow<sup>(9)</sup>.

**\* Imam Mohammad Ahmad al-Mahdi:** He led his army and repelled the colonialists from Sudan.

**\* Shaykh Ahmad al-Badawi** (Shaykh of Badawiya Sufi Order): When he was eighteen years old, he led the army to face the colonialists.

**\* Shaykh Abu 'L-Hasan ash-Shadhili:** At the end of his life – when he was blind – he joined the troops to confront the colonialists. In the fight at the Battle of Mansura, he was accompanied by Al-Izz ibn Abd as-Salam, Shaykh Majd-ad-Din al-Qushayri, Muhyi ad-Din ibn Suraqah, and the Sufi imam Majd ad-Din al-Akhmemi.

**\* Sayf ad-Dein Qutuz<sup>(10)</sup>.** He conquered the Tartar, who seized Baghdad, and prevented them from entering Egypt. The Tartar overthrew the Abbasid Caliphate in Baghdad after having killed more than two million Muslims. However, Qutuz was able to defeat them in Egypt<sup>(11)</sup>.

**\* Shaykh Abd al-Qadir al-Jaza'iri** (the combating imam): He was a great saint who wrote many Sufi books. He headed the Algerian struggle against the French colonialists.

**\* The Fighting Shaykh, Uthman Dan Fodio.** He was a social rehabilitator who spread Islam in the west of Africa.

**\* Shaykh Ajib al-Manjuluk:** His teacher ordered him to go for Jihad. Therefore, he preached Islam in Darfour and returned until he arrived at Abyssinia.

\* There were The Sufi revolutionists, **Shaykh as-Sanusi and Shaykh Umar al-Mukhtar**, who fought against the colonialists in Libya. <sup>(12)</sup>.

\* There was **The Revolution of Shaykh Sa'id, the Kurdish and Naqshabandi, in Turkey.**

\* There was **The Revolution of Shaykh Shamel in Turkistan.**

\* There was **The Movement of A'lem Kare in India.** This was an effect from the efforts of Shaykh Farouk al-Mujadidi <sup>(13)</sup>.

In fact, the Sufis had the tremendous efforts in spreading Islam in most of the world. They achieved this through spreading love, intimacy among people. They possessed no financial wealth. However, they had their sincerity, knowledge, and understanding of the psychology of the people, experience and quick action. Hence, they kindly, lovingly and gradually guided the people. The result of their efforts was that several countries peacefully embraced Islam- not a single spot of blood was shed. Sufis initiated the countries of East Asia, such as Indonesia, Malaysia, Philippines, and China, in addition to West Africa, into Islam <sup>(14)</sup>.

## Chapter 6

### Section 2. Sufi Roles in the Field of Science and knowledge.

Some people in our present time tried – as possible as they could – to belittle the concern of Sufis for science and knowledge, describing these Sufis as people of little knowledge, and of little concern for it. This accusation might have its support from inripe Sufi forms that have not yet taken their true shapes and features.

Verily, some atmospheres attributed to Sufism might make the Sufi enemies have erroneous logic; and so, they try to belittle the Sufi concern for science and knowledge.

In fact, the science in the Sufi sphere means Islamic science. That is to say, it is knowledge about nature, and metaphysics. It is knowledge of ethics and virtue; it is knowledge of divine secrets and laws existing in the universe. They are such laws as those discovered by anatomy, physics, astronomy, and other branches of science. Because reality shows itself through examples, we begin with the great Sufi figure- namely al-Junayd, whom al-Qushayri described as “the master and imam of the Sufi sect:

\* **Al-Junayd**: He was a jurist, and since he was twenty years old, he used to give his authoritative opinions in the class of his teacher. Early people said the following remarks about his lesson:

- Clerks and literary men were interested in his eloquent wording.
- Jurists attended his lessons to benefit from his statements.
- Philosophers were interested in his acute insight and meanings.
- Theologians attended his assemblies for his verifications.
- The Sufs were interested in his allusions and facts.

One day, Abu ‘L-Husayn, Ali ibn Ibrahim al-Haddad, attended the assembly of Abu ‘L-Abbas ibn Shurayh, the judge, who was talking on the branches and principles (jurisprudence and monotheism). His speech was very nice. Abu ‘L-Husayn said, “I admired his speech. When he observed my admiration, he asked whether I knew from where he had obtained that knowledge. I answered that it was his speech and knowledge. He said that it was due to the blessing of assembling with al-Junayd”.

However, Al-Junayd himself got his knowledge and science through studying for many years; that was the acquired knowledge. As for the divinely gifted knowledge, in a reply to a question, al-Junayd said that he obtained it by sitting under staircase, worshipping Allah for thirty years<sup>(1)</sup>.

Al-Junayd memorized, studied and understood Qur’an. He also wrote and understood Prophetic Tradition; because, like all Sufis, he thought that learning Qur’an and Sunna is the basis and, so, one should perfect the basis. Therefore, whosoever has perfected the basis will become a jurist, a transmitter, an exegete and a theologian. Al-Junayd, because he was a Sufi, had perfected this basis both theoretically- through acquiring knowledge and science, and practically- through worshipping. Al-Qushayri reported that al-Junayd said, “Who has not memorized Qur’an and written Prophetic Tradition will not make an example to be followed in Sufism because our Sufi science is restricted to Qur’an and Sunna”. Al-Junayd, in different instances, kept on repeating this meaning to fix it in the minds of Sufis, as we have previously shown in this book.

Suffice it for a person to scan al-Junayd’s messages to have the true feeling that al-Junayd was one of the greatest Muslim imams. He was the perfect example of a Sufi to be. He was not odd in being so because his teacher, al-Harith ibn Asad al-Muhasibi, had no contemporary rival in science and knowledge. Al-Muhasibi had many diverse writings, which were so perfect that they were references to al-Ghazali, who became influenced by them. True enough, al-Muhasibi’s book “ar-Riyah” [Observance] was a book of a man of literature and logic; and his book “Fahm al-Qur’an” [Understanding Qur’an] was the book of a scrutinizing researcher, who took Qur’an and Sunna as sources from which he obtained knowledge to enlighten the atmosphere of Beliefs and, hereby, reject the beliefs of the invalid innovators and divergents.

\* **Dhu ‘n-Nun al-Misri** – before al-Junaid – had tried to investigate the universe subtleties that were ignored by many people. He investigated Chemistry and mysteries of nature. He also tried to discover the mysteries of ancient Egyptians and read their writings. He was greatly interested in discovering and removing the veil from subtle things. In addition to that, his constant slogan was Qur’an and Sunna.

\* **Al-Qushayri** wrote commentaries and exegesis on Qur’an just as linguists, grammarians, stylists and those who detect the causes of revelation interpret it. He was no less than they were in knowledge and art. He wrote “Lataif al-Isharat” [Subtleties of Allusions], which was deep inspiration and light. He did not only mention the allusions, but he also mentioned the subtleties of allusions.

The Sufis were not content with the acquisition aspect of science and knowledge, i. e. learning from books through teachers. However, they recited Qur'an: (We had taught him knowledge from Our Own Presence)<sup>(2)</sup>; and so, they aspired to acquire knowledge directly from Allah; and they took the Sufi Path to get this knowledge.

Allah, Exalted and Glorified, has inscribed the Path towards acquiring this knowledge by saying: (So, fear Allah and Allah will teach you)<sup>(3)</sup>. Allah, Most High, also said, (And those who strive in Our Cause- We will certainly guide them to Our Paths)<sup>(4)</sup>. Their increase in knowledge lies in their implementing what they had known. The Prophet (peace and prayer are upon him) said, "Who acts in accordance with what he knows, Allah will bequeath him the knowledge of what he doesn't know"<sup>(5)</sup>. By doing so, a Sufi verifies his servitude to Allah, Exalted and Glorified; and Allah will become the Sufi's "hearing and eye sight"- as the Prophetic Tradition says, "I become his hearing wherewith he hears; and his eyesight wherewith he sees"<sup>(6)</sup>.

"As regards science and knowledge, the Sufis have the slogan of their teacher and example - the Prophet (peace and prayer are upon him), whose slogan was (O, my Lord increase me in knowledge)<sup>(7)</sup>".<sup>(8)</sup>

A meditator will recognize that most of the useful books are Sufi books; for example:

\* **In Exegesis**, there were Fakhr ad-Din ar-Razi, an-Nasafi, al-Baydawi, Jalal ad-Din al-Mahali, Jalal ad-Din as-Suyuti, as-Saawi, al-Alousi, and others.

\* **In Prophetic Traditions**, we find Sufyan ath-Thawri, al-Bukhari, Muslim, al-Hakem, as-Sulami, Abu Nu'aym al-Isfahani, al-Bayhaghi, a-Diya' al-Maghdisi, al-Mundhiri, an-Nawawi, Ibn Rajeb al-Hanbali, Zayn ad-Din al-Iraqi, Ibn Hajar al-Asghalani, Jalal ad-Din as-Suyuti, and others.

\* **In Jurisprudence**, there were al-Ghazali, Iyyad (the Judge), al-Izz ibn Abd as-Salam, Ibn Daqiq al-Eid, Khalil ibn Is-haq, Taj ad-Din as-Subqi, Zakarya al-Ansari, ad-Dirdiri, as-Saawi, and others.

\* **In the field of Education and Guidance**, Sufis were great examples in this field. Every one of them was equated with a nation by himself. For instance, many people who crowded in the street attended Abd al-Qadir al-Jilani's lesson. Many outstanding scholars, jurists and Sufi directors were graduates of the schools of Ahmad ar-Rifa'i, Ahmad al-Badawi, Ibrahim ad-Dasuqi, Abu 'L-Hasan ash-Shadhili, and Ahmad Ibn Idris<sup>(9)</sup>. In Sudan, we had similar Sufi and scientific schools like that of Awlad Jabir, al-Sighayrunab, al-Bariyab, al-A'raq, al-Yaqubab, al-Badrab, and others.

After having spread Islam in an area, these Sufis became interested in teaching Qur'an and Jurisprudence in that area. The Sufis were the pioneers of teaching Qur'an and Jurisprudence in Sudan. Innumerable people were the graduates of the school of Dafa-Allah ibn Ibi Idris (al-Masouban). Those graduates attained the highest degrees in piety and knowledge. Shaykh Yaqub graduated more than four thousand jurists and Shaykhs. Mohammad Uthman al-Merghani had his famous travels to Eritria and Abessinia, where he left three thousand caliphs. There was Shaykh Ahmad at-Tayeb ibn al-Bashir who visited Egypt where he left uncounted disciples. His disciples in Sudan include Shaykh Mohammad Toam (Wad Banaqa) who headed, as imam, seventy thousands persons in the Eid-Prayer. There was also Shaykh Abd al-Mahmud ibn Nur ad-Daim, Shaykh Qarib Allah, Shaykh Ahmad al-Ja'li, Shaykh al-Mukashfi, Shaykh Ibrahim al-Kabbashi, and Shaykh Mohammad Uthman Abdu al-Burhani. This is not to neglect the role of my father Shaykh Dafa-Allah as-Saim Deema. He directed innumerable disciples. He built nearly four hundred mosques, and initiated into Islam more than four thousand people in Ingassana Mountains in the Blue Nile Reigon in Sudan. There are many others. However, mentioning these Sudanese Sufis is not due to sheer pride or vanity, but it is for stating facts that should be known by people. The Prophet (peace and prayer are upon him) said to Ali, "call them for Islam and tell them about their religious duties towards Allah. Initiating only one of them into Islam is better, for you, than possessing more cattles"<sup>(10)</sup>. What can we say about those Sufis who guided thousands of people towards Islam?

\* **As for Social Rehabilitation**, the Sufis had, and they still have, good effects through reforming societies. They did so by way of excellent treatment, spreading principles of unity, cooperation, and help. They offered food to the hungry people, clothes to naked people, spiritual medicine to sick people, and money to the poor. They change the antagonism that happens between any two tribes into strong friendship for each other. Many governors and rulers seek the Sufi aid and method of rehabilitating society through charity and excellent admonition<sup>(11)</sup>.

## Chapter 6

### Section 3. The Sufi Methodology of Preaching Islam.

The Sufi School adopted the sum up [gist] of the religious teachings brought by the Prophet (peace and prayer are upon him), especially guiding people and calling them to Allah by way of wisdom and excellent admonition. They guided the aspirant in a gentle way- away from cruelty and violence – implementing the Qur’anic Verse: (It is due to Allah’s Mercy that thou deal gently with them. Wert thou severe or harsh-hearted, they would have dispersed [broken away] from about thee: so, pass over “their faults” and ask for “Allah’s” forgiveness for them. In addition, consult them in affairs)<sup>(1)</sup>.

To say, “pass over (their faults)”, means that they were subject to committing some mistakes. The order was for the kind, good hearted Prophet to pass over their mistakes, and to pray for them to have guidance and repentance. The Sufis implemented this prophetic example in treating – for example – the drunkard. A drunkard – according to Shari’ah laws – should be hit forty lashes. Nonetheless, some addicted drunkards are indifferent, and they continue drinking wine in spite of lashes.

Other drunkards take wine secretly in their private homes. The Sufis treat and cure both types of drunkards through gentle ways and soft admonition, taking the Prophet as an example of wisdom and good treatment.

One day, a drunkard was brought before the Prophet, who excuted the legal penalty on him. One of the Companions cursed that drunkard; but the Prophet (peace and prayer are upon him) got angry for him and said, “Do not curse him. This man loves Allah and loves the Prophet”<sup>(2)</sup>. The Prophet (peace and prayer are upon him) described the drunkard as having love, which is the core of Islam and its essence. The Sufis leave the power of excuting penalties for judges.

Another characteristic of Sufis is that – unlike others – they accept the disobedient, educate him, and guide him up the higherarchy of aspirants. They guide him towards worshipping and performing religious obligations. Owing to his invoking to be forgiven, his sins are abolished. By praying for the Prophet (peace and prayer are upon him), his heart is rid of devilish halucinations. Thus, he combines worshipping Allah, Exalted and Glorified, with praying for the Prophet (pace and prayer are upon him)- as a way of obeying Allah: (Allah and His angels send blessings on the Prophet. O ye, believers, Send your blessings on him and salute him with all respect)<sup>(3)</sup>. By saying, “There is no God but Allah”, his heart is enlightened, and he weeps, repenting his previous sins, which do not fit him as a man engaged in Sufism. Therefore, he willingly and voluntarily abandons drinking wine, and begins climbing the ladder of Sufi promotions, and stations of knowledge.

It is obvious for you to detect how Sufis grafually guide the sinner. They followed Qur’an in the procedure of prohibiting wine. Drinking wine was a firmly established habit among the Early Arabs, just as drinking tea and coffee nowadays – considering the differences in the legal judgement between the two habits. It follows that, Qur’an did not prohibit drinking wine abruptly. Firstly, Allah, Exalted and Glorified, said, (And from the fruits of the date palm and the vine, you get out strong drink and wholesome good food)<sup>(4)</sup>. A witty man comprehends that “strong drink” is not the same as “wholesome good food”; and what is not good is necessarily bad. After that, Allah, Exalted and Glorified, said, (They ask thee concerning wine and gamble; say in them is great sin, and some profit, for men, but the sin is greater than the profit)<sup>(5)</sup>. If a wise man sees that something has more harm than benefit, he will leave this thing. Therefore, this is a divine hint that invites people to abandon taking wine. Then Allah said, (O ye who believe! Approach no prayers in a state of intoxication, until ye can understand all that ye say)<sup>(6)</sup>. Here, He has gradually prohibited wine at prayer times. After being accustomed to leaving it at prayer time, he will be ready to leave it for good. Finally, Allah, Exalted and Glorified, said (O ye who believe! Intoxicants and gambling, sacrificing to stones and “divination” by arrows, are an abomination of satan’s handiwork. Eschew such “abomination”)<sup>(7)</sup>.

This is a single example of Sufi method of guidance. Their rule lies in the following Qur’anic Verse (Invite “all” to the Way of thy Lord with wisdom and excellent preaching)<sup>(8)</sup>. The Sufis prefer enticement to dragooning; good tiding to horrifying warnings, following the Qur’anic Verse (O Prophet! Truly, We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner)<sup>(9)</sup>.

Let us meditate upon the tradition of the Prophet (peace and prayer are upon him): “Verily, Allah has written and ordained excellent treatment on everything”<sup>(10)</sup>. The pundit al-Juradani commented on this tradition, saying, “Treating people excellently means not to deceive them. Instead, it means giving them advice, kindly accompanying them, and bearing their hurt. It also means to teach them and guide them in the way of acquiring good deeds and avoiding sins. Furthermore, it means praying for them to be granted guidance and success. It is to give alms on behalf of their deads; and pray for those deads to have forgiveness and mercy”<sup>(11)</sup>. Such is the way the Sufis treat any guilty, whether this guilty is a drunkard or a

committer of any other sin.

This Sufi picture of adopting wisdom, delicate admonition is not alien to the Sufi method, which is based on Qur'an and Sunna. Allah, Most High, said (How many generation We have destroyed after Noah? Moreover, enough is thy Lord to note and see the sins of his servants)<sup>(12)</sup>.

Allah has shown the Sufis His secret knowledge, and His limitless mercy. Therefore, they attained the fact that Allah notes and sees the sins of his servants; and that He is more kind and passionate to them than the mother is to her baby.

The Sufis followed the manners of the Prophet (peace and prayer are upon him), who gave the highest and finest example of sympathy, kindness, wise and delicate admonition to all creatures. Below are some Prophetic Traditions that testify to this Sunni treatment adopted by Sufis.

**1-** It was related on the authority of Abu Hurayra that an Arab entered the mosque where the Prophet (peace and prayer are upon him) was sitting. That Arab performed his prayers; and said, "O my Lord bless me and Mohammad, but bless none with us". The Prophet (peace and prayer are upon him) said to him, "You have restricted a Wide". Then that Arab pissed up [urinated] in the mosque. The people hurried to scold him. Yet the Prophet (peace and prayer are upon him) prohibited them and said, "You have been sent to simplify things to people not to complicate things; just pour some water on the Arab's urine"<sup>(13)</sup>.

**2-** Abu Umama (my Allah be pleased with him) said, "A young man came to the Prophet (peace and prayer are upon him) and begged permission for adultery". The people started to reproach the young man. Yet the Prophet (peace and prayer are upon him) asked the young man to draw nearer and asked him: "Do you like adultery for your mother?" the young man said, "No, may Allah make me a sacrifice for you". The Prophet (peace and prayer are upon him) said, "People don't like it for their mothers either"; and then asked, "Do you like it for your daughter?" The young man said, "No, may Allah make me a sacrifice for you". The Prophet (peace and prayer are upon him) said, "People don't like it for their daughters either"; and then asked, "Do you like it for your sister?" The young man said, "No, may Allah make me a sacrifice for you". The Prophet (peace and prayer are upon him) said, "People don't like it for their sisters either"; and then asked, "Do you like it for your aunt?" The young man said, "No, may Allah make me a sacrifice for you". The Prophet (peace and prayer are upon him) said, "People don't like it for their aunts either". Then the Prophet (peace and prayer are upon him) put his hand on the young man and said, "O my Lord purify his heart and protect his penis". After that, the young man had no interest in any obscenity<sup>(14)</sup>.

The clause "draw nearer" manifests delicacy, kindness and wisdom of guidance from the part of the Prophet (peace and prayer are upon him). He started with drawing the young man near him, and he gave him all personal concern and kindness. He did not- from the start- order him to stop desiring adultery. Finally, the Prophet (peace and prayer are upon him) made supplication that Allah might divert the young man's heart from desiring adultery. Allah – alone – can direct His servants' hearts towards where He wills. (Nevertheless, ye shall have no will, except as Allah – the Cherisher of the Worlds – wills)<sup>(15)</sup>. This is the prophetic method that our Sufi ancestors adopted for guiding immoral people and wrongdoers.

**3-** An Arab came to the Prophet (peace and prayer are upon him) and demanded a charity or gift. The Prophet (peace and prayer are upon him) gave the Arab and asked him, "Have I made you a favour?" The Arab said, "No, not so courteously". The Muslims rose to punish him. However, the Prophet (peace and prayer are upon him) bade them not to do so. Then he entered his house, sent for the Arab and increased the charity or gift to him, and asked the Arab, "Have I made you a favour?" The Arab said, "Quite well, may Allah give you good reward as you are a man of good kinship". The Prophet (peace and prayer are upon him) said, "You have said what made my Companions angry. If you like, you can say this boasting to me before them so as to take away their anger towards you". The Arab agreed to do so. Next day, the Arab came. The Prophet (peace and prayer are upon him) said, "This Arab said what you heard; we increased him in charity or gift; he became pleased and boasted me; didn't you, o man?" the man said, "Yes, Quite well, may Allah give you good reward as you are a man of good kinship". The Prophet (peace and prayer are upon him) said, "The similitude of me and this Arab is like a man with a camel that fled away. The people chased it; yet it ran away more reluctantly. Its master said, (leave me alone with my camel; I treat it more gently). Then its master tempted it with some grass, and he was able to catch and ride it. If I had left you to kill that man, you would have done so. Then he would have gone to Hell"<sup>(16)</sup>.

To summarise this section, we can say that Sufis try to endear Allah in the hearts of His servant. They achieve this through using noble manners, kindness, delicacy, and gentleness. The Prophet (peace and prayer are upon him) said, "Wherever gentleness prevails in something, it beautifies that thing; and whenever gentleness is stripped off something, that thing becomes discredit"<sup>(17)</sup>.

Via such treatment, generations move up from good to better. This is the Sufi Method of preaching Islam. It is their way of treating both good people and bad people alike. They inscribe to each person the

dose that suits him and that paves the road for him to attain the Presence of Allah. This is how Sufis rescue a person from stumbling on worldly filth; and how they lead him to spiritual purity and stations of excellence attained by only Elite Sufis.

O my Lord, may You give peace and prayer to our Master Mohammad, who opened the closed way, and who terminated what had begun before; who is the supporter of Right through Right, and who guides to Your Straight Path. O my Lord, May You give Your peace and prayer – as much as his worth, and as he desires – to his Family and his Companions. Amen.

## Notes and Indexes

### 1- Notes

**Translator's Introduction** (1) Al-Qushayri, Principles of Sufism, Trans. B. R. Von Schlegell, p XI. (2) This is the Arabic month in which Prophet Mohammad (peace and prayer are upon him) was born. (3) This is the Arabic month, and specifically the date, when all the deeds of creatures are recorded and ascended [elevated] to Allah for judgement. It is also a month when Allah, Most High, bestows special forgiveness for His creatures.

**Author's Introduction** (1) Muslim, Sahih Muslim, Vol. 13, p. 65. [Allah's Command means the Hour of Resurrection]. (2) Al-Tirmidhi, Sunan al-Tirmidhi, "The True Collection" trans. by Haytham Kreidly, vol.3, p 76. (3) Muslim, op cit, vol. 2, p. 10. (4) Qur'an: Al-A'raf, 199. (5) Qur'an: Al-Furqan, 63. (6) Muslim, op cit, vol. 1 p 157 (7) Zakat [alms]: it is a definite portion of wealth that is given to needy at the turn of the year. (8) Qur'an: Al-Baiyina, 5. (9) Qur'an: Az-Zumar, 3. (10) Qur'an: An-Nisaa, 79.

**Chapter 1,** (1) Qur'an: Yunus, 57. (2) As-Saawi, Hashiyat As-Saawi ala Tafsir al-Jlalain, Vol 1, p 193. (3) Muslim, Sahih Muslim, vol. 1, p. 57. See also: al-Tirmidhi, Sunan al-Tirmidhi, "The True Collection" trans. by Haytham Kreidly, vol.3, p 381. (4) Qur'an: Al-Baqarah, 110. (5) Abu-Dawud, Sunan Abu-Dawud, p. 723. See also: al-Tirmidhi, Sunan al-Tirmidhi, "The True Collection" trans. by Haytham Kreidly, vol.3, p 176. (6) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 476. (7) Ibid, idem. (8) This refers to the calendar innovated by Umar ibn al-Khattab; it began in the year (622 AD) when Prophet Mohammad (peace and prayer are upon him) emigrated from Mecca and arrived at Madina; hijra means emigration. (9) Sunni theological traditions: Some Islamic scholars faced questions that they felt that they were not explicitly answered in "Qur'an", especially questions with regard to philosophical subtleties like the nature of God, the existence of human free will, or the eternal existence of "Qur'an". Various schools of theology and philosophy developed to answer these questions, each claiming to be true to "Qur'an" and the Muslim Tradition "Sunna". Among Sunnites, the following were the dominant traditions:

\* Ash'ariya was founded by (Abu 'L-Hasan al-Ash'ari) (873-935). Muslim scholars embraced this theology.

\*\* Ash'ariya theology stresses divine revelation over human reason. Ethics, they say, cannot be derived from human reason. Allah's commands, as revealed in "Qur'an" and the practice of Mohammad and his companions [the "Sunna," as recorded in the traditions, or "hadith"], are the source of all morality.

\*\*\* Regarding the nature of God and the divine attributes, the Ash'ari rejected the Mu'tazilite position that all Qur'anic references to God as having physical attributes (that is, a body) were metaphorical. Ash'aris insisted that these attributes were "true", since "Qur'an" couldn't be in error, but that they were not to be understood as implying a crude anthropomorphism.

\*\*\*\* Ash'aris tend to stress divine omnipotence over human free will. They believe that "Qur'an" is eternal and uncreated.

(10) Abd Allah as-Siddiq al-Ghimari, al-Eilam bi-an at-Tasaouf min Shari'at al-Islam, p. 13 (with a little modification). (11) Qur'an: Al-Jathiya, 18 (12) Al-Ghurtubi, Tafsir al-Ghurtubi, Vol 16, p 109. (13) As-Saawi, op cit, Vol 4, p 69. (14) Qur'an: Ta-Ha, 104. (15) Qur'an: Al-Jinn, 16. (16) As-Saawi, op cit, Vol 4., p 255. (17) Qur'an: Al-A'raf, 105. (18) This indicates that Mu'adh was very possessed by the idea of death that might have come to him at any time, and, therefore, he looked forward to working for Hereafter. (19) Al-Juradani, Sharh al-Juradani ala al-Arba'in Hadith an-Nawawiya, p 102. (20) Qur'an: At-Takathur, 5,6,7. (21) As-Saawi, op cit, Vol 4, p 349. (22) Al-Ghurtubi, op cit, vol 20, p 119. (23) Qur'an: Al-Anfal, 7. (24) Al-Ghurtubi, op cit, vol 17, p 235. (25) Qur'an: Al-Ahqaf, 30. (26) As-Saawi, op cit, vol 4, p. 83 (27) Al-Maidah, 48. (28) Al-Ghurtubi, op cit, Vol 6, p 137. (29) As-Saawi, op cit, Vol. 1, p. 287. (30) Qur'an: Al-Hujurat, 14. (31) As-Saawi, op cit, Vol. 4, p. 114.

**Chapter 2, Section 1.** (1) Al-Qushayri, Ar-Risala al-Qushayriah, p. 466. (2) Ibid. p. 52. (3) Bakr as-Sayid Abd-ar-Razaq as-Samira'i, Quaiyd al-Akhlaq fi at-Tasaouf al-Islami, p. 31. (4) Al-Qushayri, op cit, p. 89. (5) Ibid. p. 465. (Al-Kalabadi said, "A Gnostic is never seen on two occasions in the same state, because he is controlled by another". See: at-T'arruf li Madhab ahl- at-Tasa'uf, trans. By A. J. Arberry under the name: "The Doctrine of the Sufis", p 139). (6) Ibid. p. 83. (7) As-Samira'i, op cit, p 30. (8) Ibid. p. 30. (9) Al-Qushayri, op cit, p. 79. (10) (Agreeing with people) means keeping pace with people, and doing whatever they do. (11) Abd Allah as-Siddiq al-Ghimari, al-Eilam bi-an at-Tasaouf min Shari'at al-Islam, p. 8. (12) Al-Qushayri, op cit, p. 465. (13) Ibid. p. 466. (14) As-Samira'i, op cit, p. 31. (15) Ibid, idem. (16) Al-Qushayri, op cit, p. 466. (17) Ibid. p. 465, 467. (18) Ibid, idem. (19) As-Samira'i, op cit, p. 30. (20) Al-Ghimari, op,cit, p. 11. (21) As-Samira'i, op cit, p. 32. (22) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p. 14. (23) Ibid. p. 13. (24) Ibid. p. 15. (25) Haji Khalifa, Kashf ad-Dhunun an as-Sami al-Kutub wa al-Funun, by p. 413. (26) Ibn Ajiba al-Hasani, Iqhadh al-Himam fi Sharh al-Hikam, p. 8. (27) cf. ante. P 17. (28) An-Nawawi, Sharh an-Nawawi ala Sahih Muslim, vol. 1 p. 158. (29) Refer to what has been said by al-Kharaz, and al-Juryri. (30) Refer to what has been said by: Sumnun, an-Nuri, al-Junayd, and ash-Shadhili. (31) Qur'an: Az-Zumar, 18. (32) Abd al-Qadir Isa, op cit, pp. 17, 18; (with a little modification).

**Chapter 2, Section 2.** (1) "Living for oneself," means pursuing one's lust and base desires. (2) Muslim, Sahih Muslim, vol. 16, p. 84. See also: Al-Tirmidhi, Sunan al-Tirmidhi, "The True Collection" trans. by Haytham Kreidly, vol.3, p 192. (3) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, pp 19, 22. (4) Qur'an: Al-Furqan, 73. (5) Al-Bukhari, Sahih al-Bukhari, vo. 6, p. 317. See also: Al-Tirmidhi, Sunan al-Tirmidhi, "The True Collection" trans. by Haytham Kreidly, vol. 4, p 35. (6) Abu Talha was a very prosperous companion. When the Qur'anic Verse was revealed, saying, "By no means shall ye attain righteousness unless ye give (freely) of that which ye love". He offered his best and beloved garden to be spent on the cause of Allah. Yet the Prophet (peace and prayer are upon him) bade him spend it on Abu Talha's relatives; and Abu Talha did so. Then the Prophet (peace and prayer are upon him) praised Abu Talha's charitable transaction and described it as a spiritually profitable transaction. (7) Cf. post. P 18. (8) Abd al-Qadir Isa, op cit, pp 22, 23. (9) Ibn Khaldun, Muqadimat Ibn Khaldun, p 381. (10) Abu Hafs Umar as-Suhrawardi, Awarif al-Ma'rif, vol 1, p 147. (11) Ibid, idem (12) Abd al-Qadir Isa, op cit, p 24. (13) Abu-Nasr as-Sarraj at-Tusi, al-Luma'a fi Tarikh at-Tasaouf, p 26.

**Chapter 2, Section 3.** (1) Qur'an, Al-Kahf, 110. (2) Al-Bukhari, Sahih al-Bukhari, vol 1, p 35. (3) Muslim, Sahih Muslim,

vol 16, P 121. (4) Qur'an: Ash-Shu'ara, 88, 89. (5) Qur'an: Al-A'raf, 33. (6) Qur'an: Al-An'am, 151. (7) Qur'an: Al-An'am, 120. (8) Qur'an: Al-Baqara, 74. (9) Qur'an: Al-A'raf, 179. (10) Qur'an: Qaf, 37. (11) Muslim, op cit, vol 2, p 3. (12) Ibid, vol 1, p 89. (13) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf pp 26-34; (with a little modification). (14) Abd al-Qadir Isa, op cit, pp 39; (with a little modification). (15) Ibid, pp 35, 36; (with a little modification).

**Chapter 3, Section 1.** (1) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 565. (2) Ibid, pp 490, 491. (3) Ibid, pp 491, 492 (4) Judah Mohammad Abu 'L-Yazid al-Mahdi, Bihar al-Wilayah al-Mohammadiya fi Manaqib A'alam as-Sufiyya, p 63. (5) Abd al-Qadir Isa, op cit, p 492, 493. (6) See: Notes on Chapter 1, Section 1. No. 6. (7) Al-Ajaluni, Kashf al-Khafa' wa Mudhil al-Elbas, vol 1, p 305. (8) Ash-Shafi'i, Dewan ash-Shafi'i, p 66. (9) Hazem Naiyf Abu Qazala, Asiyala wa Ajwiyya an at-Tasaouf, p 206. (10) Abd al-Wahhab ash-Sha'rani, Al-Yawaqit wa al-Jawaher fi bayan Aqaiyd al-Akabar, vol 2, p 365. (11) Ibn Rajeb al-Hanbali, Jam'i al-Ulum wa al-Hikam, pp 138, 139. (12) Abd al-Hafiz ibn Malik Abd al-Haqq, Mawa'qif A'imat al-Haraka as-Salafiya min at-Tasaouf wa as-Sufiyya, p 272. (13) Ibid, p 278. (14) Abu 'L-Yazid al-Mahdi, op cit, p 4.

**Chapter 3, Section 2.** (1) Al-Qushayri, Ar-Risala al-Qushayriah, p 18. (2) Judah Mohammad Abu 'L-Yazid al-Mahdi, Bihar al-Wilayah al-Mohammadiya fi Manaqib A'alam as-Sufiyya, pp 7, 8; (with a little modification) (3) It has been translated by Claude Field, under the name, (Deliverer from Error). (4) Abu Hamid al-Ghazali, al-Munqidh min ad-Dhalal, p 131. (5) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 577. (6) Abd al-Wahhab ash-Sha'rani, Al-Yawaqit wa al-Jawaher fi bayan Aqaiyd al-Akabar, vol 2, p 354. (7) Abd al-Qadir Isa, op cit, p 579. (8) Adh-Dhahabi, Tadhkirat al-Hufaz, vol. 1, p 245, vol. 3, pp 852, 901, 961, 1016, 1070, 1092, 1170. (9) Ibn Taymiya, Majmu'a Fatawi Ibn Taymiya, vol. 10, pp 488, 489. (10) Ibid, vol. 10, pp 516, 517. (11) Taj ad-Din as-Subki, Mueed an-Nia'm wa Mubeed an-Niqam, p 120. (12) Abd al-Hafiz ibn Malik Abd al-Haqq, Mawa'qif A'imat al-Haraka as-Salafiya min at-Tasaouf wa as-Sufiyya, pp 116, 117, 118. The Christian youth became a Muslim because he saw al-Junayd's power of clairvoyance. (13) Judah Mohammad Abu 'L-Yazid al-Mahdi, op cit, p 13. (14) Ash-Shatubi, Al-Eitisam, vol. 1 pp 131, 132. (15) Ibn Rajeb al-Hanbali, al-Dhayl ala Tabaqat al-Hanabila, vol. 1, p 211. (16) Ibn Khaldun, Muqadimat Ibn Khaldun, p 381. (17) Abd al-Qadir Isa, op cit, p 583. (18) Ibn A'bdin, Majmuat Rasa'il Ibn A'bdin, pp 172, 173. (19) Hasan al-Banna, Mudhakirat ad-Daw'a wa ad-Daie, pp 29-31; 73-163.

**Chapter 4,** (1) Al-Qushayri, Ar-Risala al-Qushayriah, p. 411. (2) Ibid. p. 405. (3) Ibid. p. 410. (4) As-Sayid Mohammad bin al-Alawi, Mafahim Yajeb un Tosahah, p. 108. (5) Al-Qushayri, op cit, p. 73. (6) Qibla: means the direction of al-Kaaba (the major holy mosque in Mecca) towards which Muslims direct their bodies and faces when saying prayers. (7) Al-Qushayri, Opcit, p. 63. (8) Ibid. p. 64. (9) Ibid. idem. (10) Abu Hafs Umar as-Suhrawardi, Awarif al-Ma'rif, vol. 1, p. 53. (11) Abu Abd al-Rahman as-Sulami, Tabaqat as-Sufiyya, p. 170. (12) Al-Qushayri, op cit, p. 100. (13) Ibid. p. 98. (14) Ibid. p. 83. (15) Ibid. p. 80. (16) Ibid. p. 79. (17) Abd al-Hafiz ibn Malik Abd al-Haqq, Mawa'qif A'imat al-Haraka as-Salafiya min at-Tasaouf wa as-Sufiyya, p 57. (18) Al-Qushayri, op cit, p. 102. (19) Abd al-Hafiz ibn Malik Abd al-Haqq, op cit p 58. (20) As-Sulami, op cit, p. 230. (21) Al-Qushayri, op,cit, p. 109. (22) Ibid. p 108. (23) Ibid. p 109. (24) Abd al-Wahhab ash-Sha'rani, at-Tabaqat al-Kubra, p 188. (25) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 483. (26) Muhyi ad-Din ibn Arabi, al-Wassaya, p 173. (27) As-Sayid Mohammad Abi al-Huda Afandi ar-Rifa'i, Quiladat al-Jawahir fi Dhikr al-Quoth ar-Rifa'i wa at-Ba'ahu al-Akabar, pp 65, 66. (28) Abd al-Wahhab ash-Sha'rani, op cit, p 291. (29) Judah Mohammad Abu 'L-Yazid al-Mahdi, Bihar al-Wilayah al-Mohammadiya fi Manaqib A'alam as-Sufiyya, p 512. (30) Ash-Sha'rani, op cit, p 247. (31) Abd-Algder Eisa, op cit, p 487. (32) Abd al-Wahhab ash-Sha'rani, op cit, p 10. (33) Abd al-Qadir Isa, op cit, p 484. (34) Ibid. p 485. (35) Yahya Mohammad Ibrahim, Madrassat Sayidi Ahmad ibn Idriss wa Atharuha fi as-Sudan, p 224. (36) Abd al-Qadir Isa, Opcit, p 499.

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**Chapter 5, Section 2.** (1) Abu Hafs Umar as-Suhrawardi, Awarif al-Ma'rif, vol. 1, p. 49. (2) Al-Qushayri, Ar-Risala al-Qushayriah, p. 467. (3) As-Suhrawardi, op cit, p 57 (4) The Doctrine of the Sufis, by A. J. Arberry: a translation for Kitab at-T'arruf li Madhab ahl- at-Tasa'uf, by Abu Bakr al-Kalabadhi, p 11. (5) The translator used the word (God), but we prefer to change it to (Allah). (6) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 485. (7) Abd Allah as-Siddiq al-Ghimari, al-Eilam bi-an at-Tasaouf min Shari'at al-Islam, p. 8. (8) Al-Qushayri, op cit, p. 282. (9) Ibid. p 281. (10) Ibid. idem (11) Abu-Nasr as-Sarraj at-Tusi, al-Luma'a fi Tarikh at-Tasaouf, p 27. (12) Al-Qushayri, op cit, p. 109. (13) At-Tusi, op cit, p 28. (14) Bakr as-Sayid Abd ar-Razaq as-Samira'i, Quaiyd al-Akhlaq fi at-Tasaouf al-Islami, p. 32. (15) Qur'an: Al-Maidah, 8. (16) As-Suhrawardi, op cit, vol. 1, p. 59. (17) Al-Qushayri, op cit, p. 86. (18) At-Tusi, op cit, p 28. (19) Al-Qushayri, op cit, p. 468.

**Chapter 5, Section 3.** (1) See Chapter 2, Section. 3: Discourses of Sufi Imams Who Call for Adherence to Bright Shari'ah. (2) Abd al-Qadir Isa, Haqaiyq an at-Tasaouf, p 558; (with a little modification).

**Chapter 5, Section 4.** (1) Qur'an, Al-An'am: 153. (2) See exegesis of: Al-Ghurtubi, vol 7, p 90; an-Nassafi, vol 2, p 40; Ibn Kathir, vol 2, p 182; al-Fakhr ar-Razi, vol 14, p 4; as-Saowi on Jalalain, vol 2, p 57; al-Baydawi, vol 2, p 466. (3) Qur'an, Al-Ankabut: 69. (4) Qur'an, Al-Maidah: 16. (5) Qur'an, Ibrahim: 12. (6) See: Qur'an, Yusuf: 108; An-Nisa'a: 115; An-Nahl: 125



(7) Qur'an, Al-A'raf: 146. (8) Qur'an, Al-An'am: 55. (9) Qur'an, Al-i-Imran: 191. (10) Qur'an, Al-Ahzab: 33. (11) Muslim, Sahih Muslim, vol 15, p 94. (12) Al-Hakem, Al-Mustadrak, vol 3, p 359. (13) Qur'an, Al-Tauba: 100. (14) Qur'an, Al-Kahf: 28. (15) Al-Bukhari, Sahih al-Bukhari, vo. 5, p 189 (16) Qur'an, Al-Fat-h: 18. (17) Qur'an, Al-Isra': 71. (18) Muslim, op cit, vol 6, p 73. (19) Qur'an, Al-Anbiya': 73. (20) Qur'an, Al-Qasas: 41. (21) Qur'an, Hud: 98. (22) Qur'an, Ghafir: 46. (23) Mohammad al-Amin al-Umarabi, al-Wahabiya: Khutta Siyasiya um Da'wa Dinya, pp 78, 79, 80.

**Chapter 6, Section 1.** (1) Qur'an, Ya-Sein: 11, 12. (2) Abd al-Halim Mahmud, Aqtab at-Tasaouf, p 10. (3) Majid Arsan al-Kaylani, Hakdha dhahar Jil Salah ad-Din wa Hakdha a'dt al-Quds, pp 171, 172. (4) Ibid, 181. (5) Bakr as-Sayid Abd ar-Razaq as-Samira'i, Quaiyd al-Akhlaq fi at-Tasaouf al-Islami, p. 354. (6) Majid Arsan al-Kaylani, op cit, p 181. (7) As-Samira'i, op cit, pp 353, 354. (8) Ibid, idem. (9) Ibid, idem. (10) Sayf ad-Din Qutuz was one of the Mumluks who ruled Egypt. He was also one of the prominent disciples of Imam al-Izz ibn Abd as-Salam. He was brought up to love knowledge and fighting for the cause of Islam. Therefore, he was able to defeat the Tartar. Al-Izz stood to address Qutuz Army before confronting Tartar. See: Ibn Kathir, al-Bidaiya wa an-Nihaya [The Beginning and Ending], and: Uthman as-Sa'id ash-Sherqawi, at-Tasaouf: Hukmuhu, Arkanuhu wa Khisalu Ahlihi [Sufism: Its Legitimacy, Cornerstones and Qualities of its Masters]. (11) Uthman as-sa'id ash-Sherqawi, at-Tasaouf: Hukmuhu, Arkanhu wa Khisaul Ahlihi pp. 248, 249. (12) Mohammad al-Amin al-Umarabi, al-Wahabiya: Khutta Siyasiya um Da'wa Dinya, pp. 65, 66. (13) Sa'id Hawi, Tarbiyatuna ar-Ruhyia, p 6 (14) Al-Umarabi, op cit, p. 66.

**Chapter 6, Section 2.** (1) This period of (30 years) has been mentioned by Al-Qushayri in (ar-Risala al- Qushayriah), p 431. Yet Ibn Kathir, in his "al-Bidaiya wa an-Nihaya", says that it is "40 years". (2) Qur'an: Al-Kahf, 65. (3) Qur'an: Al-Baqarah, 282. (4) Qur'an: Al-Ankabut, 69. (5) Abu Nu'aym al-Isbahani, Hilyat al-Awliya, vol 10, p 15. (6) Al-Bukhari, Sahih al-Bukhari, vol. 7, p 189 (7) Qur'an: Taha, 114. (8) Abd al-Halim Mahmud, Aqtab at-Tasaouf, pp 12- 18; (with a little modification). (9) Mohammad al-Amin al-Umarabi, al-Wahabiya: Khutta Siyasiya um Da'wa Dinya, pp. 66, 67. (with a little modification). (10) Ahmad Ibn Hanbal, Musnad al-Imam Ahmad, vol 5 p 1614. (11) Al-Umarabi, op cit, pp. 67, 68. (with a little modification).

**Chapter 6, Section 3.** (1) Qur'an: Al-i-Imran, 159. (2) Ibn Hajar al-Asghalani, Fat-h al-Bari fi Sharh Sahih al-Bukhari, vol 12, pp 76, 77. (3) Qur'an: Al-Ahzab, 56. (4) Qur'an: An-Nahl, 67. (5) Qur'an: Al-Baqarah, 219. (6) Qur'an: An-Nisa', 43. (7) Qur'an: Al-Maidah, 90. (8) Qur'an: Al-Nahl, 125. (9) Qur'an: Al-Ahzab, 45. (10) Muslim, Sahih Muslim, vol 13, p 106, (11) Al-Juradani, Sharh al-Juradani ala al-Arb'in Hadith an-Nawawiya, p 99. (12) Qur'an: Al-Isra', 17. (13) Abu Dawud, Sunan Abi Dawud, p 68. [The author has rementioned this Hadith- with slight variation- from Ibn Majah; however, I have mentioned, in this translation, only the first hadith] (14) Ahmad ibn Hanbal, Musnad al-Imam Ahmad, vol 5, p 303. (15) Qur'an: Al-Takwir, 29. (16) Iyyad (the Judge), ash-Shifa bi Tarif Huquq al-Mustafa Salla Allahu alyhi wa Salam, vol 1, p 82. (17) Muslim, op cit, vol 16, p 146.

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