

Accusations against the Science of Tassawuf – Answered.

<http://www.muftisays.com/forums/the-true-salaf-as-saliheen/5193/accustaions-against-the-science-of-tassawuff-answered-.html>

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Argument 1: Tassawuff is not present in the Qur'aan & Sunnah.

This argument can only be made from someone who is not familiar with the Qur'aan & Sunnah. In the Qur'aan Allah (SWT) counts the deputation of Rasul-ullah (Sallaho Alaihe Wassallam) as a special favour upon the believers and the job of Rasul-ullah (Sallaho Alaihe Wassallam) is categorised by Allah (SWT) into four major branches and we will Insha'Allah put them into a numerical order to illustrate the point.

[3:164] Allah has surely conferred favour on the believers when He raised in their midst a messenger from among themselves

1. *who recites to them His verses*
2. *and makes them pure*
3. *and teaches them the Book*
4. *and the Wisdom,*

while earlier, they were in open error.

Scholars have indicated that the 4th task above i.e. wisdom is synonymous to Sunnah while tasks 1 & 3 are self explanatory. In that case what is task 2? Cleaning/purifying of the heart is what is termed as Tassawuff.

There are Muslims who specialise in Qir'aat and thus have inherited task 1 of Rasul-ullah (Sallaho Alaihe Wassallam).

There are Muslims who specialise in Tafseer and thus have inherited task 3 of Rasul-ullah (Sallaho Alaihe Wassallam).

There are Muslims who specialise in Fiqh & Hadeeth and thus have inherited task 4 of Rasul-ullah (Sallaho Alaihe Wassallam).

So who is supposed to pick up task 2 which is cleansing of the heart and the soul? We will let the question hang until a further argument where this will be picked up and evaluated.

Even a superficial glance at the collection of Ahadeeth will also put this argument to bed; we now turn to the first Hadeeth in the collection in the book of Imam Muslim (RA). In this famous incident which the Scholars stated occurred 3 months or 6 months before the passing away of Rasul-ullah (Sallaho Alaihe Wassallam), a man with pure white clothes and jet black hair appeared in the blessed presence of Rasul-ullah (Sallaho Alaihe Wassallam). Imagine Arabian desert of 1400 years ago the Sahaba (RA) were unable to recognise him (i.e. he wasn't local) and yet there were no signs of travel upon his clothes and body. Furthermore not only he asked questions but also confirmed the answers as being correct and accurate. This riddle was resolved by Rasul-ullah (Sallaho Alaihe Wassallam) himself when he explained to the Sahaba (RA) that the man was Sayyidina Jibrael (RA) who was sent by Allah (SWT) to teach them (i.e. the Sahaba) their religion).

A series of blessed exchanges took place between the leader of the Angels (i.e. Sayyidina Jibrael (RA)) and the best of mankind (i.e. Rasul-ullah (Sallaho Alaihe

Wassallam)) and we will only paraphrase the first three (3) questions and answers.

1. Sayyidina Jibarel (RA) asked, "Q Muhammad (Sallaho Alaihe Wassallam)! Tell me about Islam?" to which he was answered by Rasul-ullah (Sallaho Alaihe Wassallam), ""Islam is to bear witness that there is no god but God and that Muhammad (Sallaho Alaihe Wassallam) is the Messenger of God; and to perform the prayer; pay zakah; fast Ramadan; and to perform Hajj to the House if you are able." And the answer was confirmed by Sayyidina Jibarel (RA).
2. Sayyidina Jibarel (RA) asked, "Tell me about belief (iman)?" to which he was answered by Rasul-ullah (Sallaho Alaihe Wassallam), "It is to believe in Allah; His Angels; His Books; His Messengers; the Last Day; and in destiny—its good and bad." And the answer was confirmed by Sayyidina Jibarel (RA).
3. Sayyidina Jibarel (RA) asked, "Now, tell me about spiritual excellence (ihsan)?" to which he was answered by Rasul-ullah (Sallaho Alaihe Wassallam), "It is to serve Allah as though you behold Him; and if you don't behold him, (know that) He surely sees you." And the answer was confirmed by Sayyidina Jibarel (RA).

It is this third level of Ihsaan which is the science of Tassawuff and we hope that these two references from the Qur'aan and Hadeeth will suffice for the seekers of the truth.

Argument 2: The word "Tassawuff" is not present in the Qur'aan & Sunnah.

This is indeed a very superficial argument since the essence and the domain of the science of "Tassawuff" has been proven in the previous argument. There are many words and technical terms in use today which are not mentioned in the Qur'aan & Sunnah e.g:

1. Tawheed is not mentioned in the Qur'aan and we are not sure if its mentioned in the Sunnah
2. Tajweed is not mentioned in the Qur'aan and Sunnah
3. Jarh wat'Ta'deel upon which the entire science of Hadeeth relies upon is not mentioned in the Qur'aan and Sunnah
4. The sciences of Sarf & Nahw are not mentioned in the Qur'aan and Sunnah

So should be discard "Tawheed" because its not mentioned? What about "Tajweed"? Some of the words have their origins in the Qur'aan and Sunnah while others were coined independently.

Nevertheless to close this argument, the terms "Tazkiyah" and "Ihsaan" are used in the Qur'aan and Authentic Sunnah so we can refer to them Insha'Allah if some have objection to "Tassawuff" but this term was coined to distinguish between Authentic and Pro-Sunnah "Tassawuff" from Bid'ah so it has a specific context and this matter is discussed in "The Sunnah way of the Sufees"

http://www.al-rashad.com/The-Sunnah-Way-of-the-Sufis-Risala-al-Mustarshidin_p_3201.html

However the word "Sufi'ism" which is commonly used in the Western world should be discarded as it has no Islamic origin or set definition.

Argument 3: Whatever is being practised around in the name of "Tassawuff" today is Bid'ah and should be discarded.

We will insert 4 words in your statements and then agree with it.

Whatever is being practised around in the name of "Tassawuff" against the Qur'aan & Sunnah today is Bid'ah and should be discarded.

The only way to love and get close to Allah (SWT) is through the Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam) and it is abundantly clear from the Qur'aan:

[3:31] Say (O Prophet): If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful.

It is a fundamental principle of Tassawuff that no Muslim can progress or cleanse themselves by going against the Sunnah and since all matters contrary to Sunnah are ipso facto outside of Islam and since Tassawuff is within Islam so how can unIslamic matters and practises be considered Tassawuff?

But why throw the baby out with the bathwater? There are modernist Muslims who have made errors and tried to interpret the Qur'aan according to their false understanding so do we throw the Qur'aan out? There are modernist Muslims who have made arguments against some Hadeeth so do we throw Hadeeth out? Off course not!

It is our duty (as Muslims) to expunge the heresies, false ideas and blameworthy practises and restore the inherent gloss so why should Tassawuff be exempt?

Lastly, this argument is more about the deviant and Bid'ah practises in Tassawuff like twirling around, dancing etc and we agree that these practises and whatever is against the Qur'aan & Sunnah should be discarded.

Argument 4: There is deviancy in the Aqeedah of those who practise "Tassawuff"

Again this argument isn't specific to Tassawuff. Deviancy in Aqeedah is a serious problem for any Muslim whether or not he/she is practising the science of "Tassawuff" or not and their involvement in "Tassawuff" has no bearing on the matter and there is no inherent association between "Tassawuff" and deviancy in Aqeedah.

In fact almost all of the Islamic texts associated with the science of "Tassawuff" mention correction of Aqeedah as the fundamental stepping stone for an individual to progress.

We believe that the one making the argument is perhaps referring to strange and deviant practises within Tawwasul, Istigatha, Isti'aana etc and we agree that these matters should be highlighted, condemned and all efforts should be made to expunge them from the **Muslim Ummah** but they are by definition an **Ummah** wide issue and it is incorrect to make "Tassawuff" responsible for these ills anymore then holding Qur'aan & **Sunnah** responsible for them since the deviants who propagate these practises *falsely* justify them in the Qur'aan & Sunnah.

Deviancy in Aqeedah and practises against the Qur'aan & **Sunnah** have no place in **Islam** and thereby have no place in "Tassawuff".

<http://www.deoband.org/2010/09/aqida/deviant-beliefs/istighatha-seeking-help-from-other-than-allah/>

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<http://www.central-mosque.com/aqeedah/taw1.htm>

Argument 5: People of "Tassawuff" always discuss about dreams, Kashf & Karamah.

So what about discussing these matters? Let's discuss them individually.

Dreams:

Rasul-ullah (Sallaho Alaihe Wassallam) prophesised that towards the end of time most of the dreams of a true believer will be accurate and that good dreams are part of Nabuwwah (i.e. Prophethood):

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a **Muslim** is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from the satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand tip and offer prayer and he should not relate it to people, and he said: I would love to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in

religion. The narrator said: I do not know whether this is a part of the **Hadith** or the words of Ibn Sirin. [Muslim]

Kashf, Ilham & Intuition:

In the Qur'aan there are numerous places where the word "Wahi (revelation)" or a derivative thereof is used to indicate a special message by **Allah** (SWT) revealed to someone other than a prophet.

Example 1 (Honey Bee):

يَعْرَشُونَ وَمِمَّا الشَّجَرِ وَمِنْ بُيُوتِنَا أَلْتَجِبَالِ مَنْ أَخَذَى أَنْ أَلْتَحَلَّ إِلَى رَبِّكَ **وَأَوْحَىٰ**

[16:68] Your Lord **revealed** to the honeybee: .Make homes in the mountains, in the trees and in the structures they raise.

Example 2 (Mother of Sayyidina Musa (AS)):

أَلْمُرْسَلِينَ مَنْ **وَجَّعَلُوهُ إِلَيْكَ رَادُّوهُ إِنَّا كُنَّا نَحْزَنِي وَلَا تَخَافِي وَلَا أَلْتَيْمُ فِي فَالْقِيَةِ عَلَيْهِ خَفَّتْ فإِذَا **أَرَضِعِيهِ** أَنْ **مُوسَىٰ** أُمُّ إِلَى **وَأَوْحَيْنَا****

[28:7] We **inspired** the mother of Musa saying, .Suckle him (Musa). Then once you fear about him, cast him in the river, and do not fear, and do not grieve. Surely We are going to bring him back to you and appoint him one of (Our) messengers.

Example 3 (Jinns & Humans):

رَصَدًا خَلْقِهِ وَمِنْ **يَدَيْهِ** بَيْنَ مَنْ **يَسْلُكُ** ' فَإِنَّهُ رَسُولٌ مِنْ **أَرْتَضَىٰ مَنْ إِلَيْنَا** (٢٦) أَحَدًا غَيْبِهِ عَلَى **يُظْهِرُ** فَلَا **أَلْتَغِيبُ** عَلِيمُ

[72:26] (He is the) Knower of the Unseen. So He does not let anyone know the Unseen created by Him,

[72:27] except a messenger whom He chooses (to inform through revelation), and then He appoints (angels as) watching guards before him and behind him, (so that devils may not tamper with the divine revelation,)

Therefore we (Ahlus-Sunnah Wal-Jamaah) interpret these verses and many incidents in **Ahadeeth** and believe that Wahi (i.e. revelation) upon **Prophets** ended with Rasul-ullah (Sallaho Alaihe Wassallam) has ended but **Allah** (SWT) can still inspire upon the hearts of the people but these inspirations can neither replace Islamic **Shariah** nor add or delete anything from it because **Islam** (our Deen) is complete as emphatically stated in the Qur'aan:

[5:3] ...Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen **Islam** as Din (religion and a way of life) for you.

Karamat (upon Auliyah):

<http://www.central-mosque.com/aqeedah/taymiyahaulia.htm>

Karamat are manifestations which defy general rules and laws of physics and it is also the agreed upon belief of Ahlus-Sunnah Wal-Jamaah that they occur on non Prophets and the following are two examples from the Qur'aan itself:

Example 1 (Sayyidina Maryam (AS)):

[3:37] So, her Lord accepted her, a good acceptance, and made her grow, a good growth, and made Zakariyya her guardian. Whenever Zakariyya visited her at the place of worship, *he found food with her*. He said: .Maryam, from where did you have this?. She said: .It is from Allah. Surely, Allah gives whom He wills without measure..

Example 1 (Sayyidina Khadir (AS)):

The story of Sayyidina Khidr (Khadir) [AS] is mentioned in the Qur'aan and Allah (SWT) mentions that he was specially blessed so much so that the great Nabi Moosa (AS) asked to accompany him and learn from him.

[18:65] Then they found one of Our servants whom We blessed with mercy from Us and whom We gave knowledge, a knowledge from Our own.

[18:66] Musa said to him, .May I have your company so that you teach me some of the rightful knowledge you have been given.

Conclusions:

So dreams, Ilham, Kashf and Karamat still occur upon the pious and the Auliya-Allah (SWT) and we know of ABSOLUTELY no verses or Ahadeeth to state that they have been discontinued and we also don't believe that powers of Allah (SWT) have diminished in the least.

These are not something which a person can earn or achieve of their own free will rather they are gifts which Allah (SWT) bestows upon whomsoever he (SWT) wills.

However, as previously stated that they CANNOT add or delete even an iota from Islamic Shariah nor can they declare anything permissible or impermissible and nor can Ulama give Fatawa based on them as the foundations remain to be Qur'aan & Sunnah and a person experiencing these matters has no guarantee of salvation or closeness to Allah(SWT) as the yardstick remains to be actions according to the commandments of Allah (SWT) & Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam).

Lastly, the individual actions of person claiming such matters will be considered i.e. a person who is deficient in following the commandments of Allah (SWT) and lenient (or lazy or careless) in following the Sunnah of Rasul-ullah (Sallaho Alaihe Wassallam) will be deemed inappropriate and such supernatural feats will be deemed as black magic, Istidraaj and whispers of Shaytaan.

Dreams, utterings and doings of Auliya-Shaytaan (friends of Shaytaan) are REJECTED.

Dreams, utterings and doings of Auliya-Allah (friends of Allah) are DISCUSSED but even they are not included to allowed to tamper with or change injunctions in

Islamic **Shariah** and they will be ACCEPTED or REJECTED based on the actions of the person and the incident in itself.

Argument 6: People of "Tassawuff" engage in Bay'ah individually, collectively and with women and children.

There is absolutely nothing wrong with this matter as all of these cases are proven from the Qur'aan & Sunnah.

Bay'ah itself:

The act of Bay'ah is present in the Qur'aan:

[48:10] Those who pledge allegiance with you (by placing their hands in your hand) they, in fact, pledge allegiance with Allah. Allah's hand is over their hands. Then, whoever breaks his pledge breaks it to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward.

Non-Jihad Bay'ah :

Some people say Bay'ah is only restricted to **Jihad** and people of Tassawuff have innovated by using this in their methodology and to them we quote the words of **Allah** (SWT).

[60:12] O you who believe, when the believing women come to you, seeking bai_ah (a pledge of allegiance) with you that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shariah), then take them in your bay'ah, and pray Allah for their forgiveness. Surely **Allah** is Most-Forgiving, Very-Merciful.

Bay'ah of individuals:

The incidents of single individuals visiting Rasul-ullah (Sallaho Alaihe Wassallam) and taking Bay'ah are numerous and we will quote one example which is rigorously authenticated and quoted in many works of Ahadeeth:

Ahmad ibn Hanbal, Al-Hakim, al-Bayhaqi, Abu Nu'aym, Ibn Asakir, at-Tabarani, and al-Hasan bin Sufyan all narrated from Basheer bin al-Khasasiyyah, may **Allah** be pleased with him, that he said: I came to the Messenger of Allah, *salla Allahu alayhi wa Alihi wa sallam*, to give bay'a to him. I said to him: "Upon what will you take bay'a from me, oh Messenger of Allah?" So the Messenger of **Allah** stretched out his arm and said: "That you bear witness that there is no god but Allah, alone without partner, and that **Muhammad** is His slave and messenger, and to pray the five **Salaat** prayers in their time, and to give the obligatory Zakaat, and to fast in Ramadan, and to perform Hajj, and to do **Jihad** in the cause of Allah." I said: "All of them I am capable of except two: the Zakaat, for by **Allah** the only thing I possess is 10 camels, and they are the carriers of my family, and the jihad, for I am a cowardly man, and they claim that he who runs away in war shall incur the anger of Allah, and I fear that if the fighting takes place, that I would be scared,

escape, and thus incur the anger of Allah upon me." So the Messenger of Allah, *salla Allahu alayhi wa Alihi wa sallam*, pulled back his arm and moved it and said, "Oh Basheer, no sadaqa and no jihad! By what way, then, shall you enter Paradise?" So I said: "stretch out your arm that I shall give you bay'a," and I gave him bay'a for all of them. (Narrated thus in *Kanz al-Ummal* and all the men in its chain are trustworthy, as stated by al-Haythami).

And the following incident is also rigorously authenticated and quotes an incident of Non-Jihad related Bay'ah:

And Imam Ahmad also narrated from Jarir, may Allah be pleased with him, who said: "I gave bay'ah to the Messenger of Allah, *salla Allahu alayhi wa Alihi wa sallam*, to establish the prayers, and give the Zakaat, and to give naseeha (good council) to every Muslim." (Narrated as well by at-Tabari).

Group Bay'ah & Repetition of Bay'ah:

The following incident is also rigorously authenticated and proves both points beyond doubt:

Sayyidna 'Awf bin Maalik, may Allah be pleased with him, said: We were with the Messenger of Allah, *salla Allahu alayhi wa Alihi wa sallam*, nine, eight, or seven of us. He said: "Shall you not give bay'ah to the Messenger of Allah?" We had just given a bay'a recently, so we said: "We have already given you bay'ah, o Messenger of Allah!" He said: "Will you not give bay'ah to the Messenger of Allah?" So we stretched out our arms and said: "We will give you bay'ah, o Messenger of Allah. What then shall we give bay'ah to?" He said: "To worship Allah, associating no partner to Him, and to pray the five *Salaat* prayers, and to hear and to obey" and then he added in a low voice: "And not to ask anything from other people." And I have seen some of these people, if their whip falls to the floor, they would not ask anyone to hand it to them. (Narrated by Muslim, Abu Dawud and an-Nasa'i).

Bay'ah of women & its methodology:

The following incident is also rigorously authenticated and describes the Bay'ah of a women:

At-Tabarani narrated from 'Azza bint Khaayel, may Allah be pleased with her, that "she came to the Prophet, *salla Allahu alayhi wa Alihi wa sallam*, and he took bay'ah from her that: 'you do not commit adultery, you do not steal, and you do not kill your children, the apparent or the hidden.'" She said: "As for the apparent killing of children, I knew what that was, but as for the hidden killing, I did not ask the Messenger of Allah, *salla Allahu alayhi wa Alihi wa sallam*, nor did he tell me. But it has come to my heart that it means: the corruption of the child, and so by Allah I will never let any of my children become corrupted!"

How this Bay'ah was taken from women is explained in Sahih Bukhari by Sayyidina Aisha (RA):

Narrated 'Urwa: Aisha told me, "Allah's Apostle used to examine them according to this Verse: "O you who believe! When the believing women come to you, as emigrants test them . . . for Allah is Oft-Forgiving, Most Merciful." (60.10-12) Aisha said, "When any of them agreed to that condition Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, but, by Allah he never touched the hand of any women (i.e. never shook hands with them) while taking the pledge of allegiance and he never took their pledge of

allegiance except by his words (only)."

Bay'ah of Children:

And it is also sunna for children to give bay'ah. For it is narrated that Ibn al-Zubayr and Abdallah ibn Ja'far, may Allah be pleased with them, came to give bay'a to the Messenger of Allah, salla Allahu alayhi wa Alihi wa sallam, when they were seven years old. So when he saw them, salla Allahu alayhi wa Alihi wa sallam, he smiled and stretched out his hand to them, and they gave bay'ah to him. (Narrated by Ibn Hajar al-Haythami in Majma' al-Zawa'id).

Argument 7: I have Qur'aan & Sunnah so why do I need "Tassawuff"?

This is the most important objection which you have raised and the rest of the replies will be based upon the answer to this one.

In Islam all actions are judged upon the purity and sincerity of intention. In other words you can pray learn your Salah in the most Authentic manner and perform it in the most authentic external manner but if there is "showing off" in it, it won't be accepted and similar is the case of any other acts of worship in Islam.

Allah (SWT) has commanded sincerity, purity and exclusiveness most emphatically in the Qur'aan and as an example we will quote you two verses:

[98:5] while they were not ordered but to worship Allah, making their submission exclusive for him with no deviation, and to establish Salah and pay Zakah. That is the way of the straight religion.

[39:11] Say (O Muhammad (Sallaho Alaihe Wassallam))! I have been ordered to worship Allah, making my submission exclusive to Him.

The science of Tassawuff directly concerns the state of the heart & Nafs (ego) and purification of it which means getting rid of Haram states (such as jealousy, anger, pride etc.) and adopting Haram states (such as Gratefulness, Contentment etc.). In the Qur'aan success is emphatically linked with cleansing the heart and soul:

[91:7] and by the soul, and the One who made it well,

[91:8] then inspired it with its (instincts of) evil and piety,

[91:9] success is really attained by him who purifies it,

[91:10] and failure is really suffered by him who pollutes it.

The same point is made in the Authentic Hadeeth of Rasul-ullah (Sallaho Alaihe Wassallam):

Abu Hurairah said that the Prophet (Sallaho Alaihe Wassallam) said: "Allah does not look at your bodies and faces, but at your hearts." [Nasa'i]

Today, we have an avalanche of Islamic knowledge and ever increasing ways of "searching it" but what has happened to our state? We have Muslims who can Masha'Allah quote Qur'aan & Hadeeth from their tongues but secretly their engaged in watching Haram and filthy stuff and their eyes are consumed with

looking at watching women and their hearts are engaged in fantasizing about them. "The Heart" is at the center of these diseases and illnesses as told to us by Rasul-ullah (Sallaho Alaihe Wassallam):

Nauman Ibn Bashir (RA) reports that he heard Rasul-ullah (Sallaho Alaihe Wassallam) say, "...Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart." [Agreed upon]

Wabisa bin Mabad (RA) reports that he went to the Rasul-ullah (Sallaho Alaihe Wassallam) who said: "You have come to ask about righteousness?" . I said: "Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor]." [Ahmed, Darimi]

Its not about how much you know but about how much of it you practice and how sincere you are in your practice! If you are secretly engaged in impressive activities and your morals and mannerism are in contradiction to the **Sunnah** and your behavior with your wife and kids is less than exemplary and secretly your heart is full of lusts and desires you need to rectify these matters before your death reaches you.

Reformation and correction of these ugly, sinful and illicit matters is OBLIAGATORY upon every **Muslim** man and woman just like external practices of **Shariah** such as Salah, fasting etc and the science of Tassawuff concerns itself with these matters and a **Shaykh** of Tassawuff specializes in correction of these matters.

To make the point more clear, we reproduce the Qur'anic verse from argument 1:

[3:164] Allah has surely conferred favour on the believers when He raised in their midst a messenger from among themselves

1. who recites to them His verses
2. and makes them pure
3. and teaches them the Book
4. and the Wisdom,

while earlier, they were in open error.

There are **Ulama** who have specialized in recitation of the Qur'aan and teaching to others.

There are **Ulama** who have specialized in **Hadeeth** & **Fiqh** and teaching to others.

There are **Ulama** who have specialized in "making pure" and teaching to others and it is these group of **Ulama** who are called "Mashaykh of Tassawuff" and blessed are those who are connected with **Ulama** who are **Shaykh** of Qur'aan, Hadeeth, **Fiqh** and Tassawuff at the same time.

Bay'ah in Tassawuff is regarded as **Sunnah** but reformation and correction of evil, sinful and bad habits and purification of the heart is considered OBLIGATORY in Islam, in other words you can contact a **Shaykh** and discuss your personal situations (marriage etc.) and seek clarifications and correct your behavior without doing Bay'ah.

Just like it is possible to learn **Tajweed** by yourself by reading and researching hundreds of books eventually , it is possible to get your heart purified eventually but the wise and most effective method is obviously to find a teacher (Shaykh of *Tassawuff*) and get there quicker.

If your heart is not at peace and your relationship with your wife is suffering and your behavior with your children is pathetic and your **Salah** is not done with concentration and secretly you are fantasising about other women and you have no personal connection with **Allah** (SWT) but you perform your prayers and fasting simply because you have to, you need *Tassawuff*.

You can argue about it, read about it, discuss it, refute and take your issues and problems to your grave OR you can attain peace of heart and mind and attain paradise.

And this is *Tassawuff* in a nut-shell.

Weirdos & people of Bid'ah have put all sorts of ideas into *Tassawuff* when in fact its consultation with a Shaykh (of *Tassawuff*) about personal improvements and taking *Mushwara* and asking for reformation and self-correction.

Anyone who consults a Shaykh and asks him for *Islah* (reformation) is in *Tassawuff*.

Tassawuff starts with "correction of intention" and progress to "worshipping Allah (SWT) as you are seeing Him (SWT) and if you can't see him (SWT) then Allah (SWT) sees you" as mentioned in the Hadeeth of Saheeh Muslim.

Obviously it doesn't mean that you will start seeing Allah (SWT) with your eyes in this world!

So exchange of emails with a Shaykh about personal circumstances and asking for advice & *Dhikr* to rectify our faults and reform ourselves is *Tassawuff*.

On being asked regarding *Tasawwuf*, Shaykh Muhammad Zakariyya Khandalwi ra said:

"The ibtidaa (beginning) of Tasawwuf is: Innamal a'amaalu binniyyaat (verily actions are judged by the intentions).

The intihaa (ending) is: An ta'budullaaha ka-annaka taraahu – (Worship Allah as though you see him)"

Argument 8: Tassawuff has methods and Adhkaar which are not in the Qur'aan & Sunnah.

You know what? I am in a good mood today so I will give you a short answer.

Not everything has to be "explicit" in the Qur'aan & **Sunnah** for it to be

permissible. Here is a Fatwa of [Shaykh Salih Al-Uthaymeen \(RA\)](#) and please tell me where does he get this from?

<http://www.sunniforum.com/forum/showthread.php?67447-Shaykh-Salih-al-Uthaymeen-%28RA%29-on-dua-after-completing-Qur-aan&p=561005>

Mashaykh of Tassawuff get their evidence from the same place. See below for Translation.

Argument 9: Why is it that Tassawuff people engage in Loud Dhik'r when we know that Sahaba (RA) disapproved of this practise and considered it Bi'dah and stopped people from it?

The entire refutation of Loud Dhik'r is based on a SINGLE INCIDENT of Sayyidina Abdullah Ibn Mas'ood (RA) and there is NO OTHER report in its refutation to the best of our knowledge.

Refutation by Sahaba (i.e. in plural is nothing but exaggeration).

Here is the Athar in Arabic.

نجلس اكن قال ،ابيه عن ،يحدث أبي سمعت قال ،**يحيى بن عمرو** أخبرنا ،المبارك بن الحكم أخبرنا موسى أبو فجعنا المسجد إلى معه مشينا خرج فإذا الغداة صلاة قبل مسعود بن الله عبد باب على إليه قمنا خرج فلما خرج حتى معنا فجلس لا قلنا بعد الرحمن عبد أبو إليكم أخرج فقال الأشعري لله والحمد أر ولم رته أنك أمرا أنفا المسجد في رأيت إنني الرحمن عبد أبا يا موسى أبو له فقال جميعا الصلاة ينتظرون جلوسا قلنا قوما المسجد في رأيت قال فسئله عشت إن فقال هو فما قال خيرا إلا فيهللون مائة هللوا فيقول مائة فيكبرون مائة كبروا فيقول حصى أيديهم وفي رجل حلقة كل في وانتظار رأيك انتظار شيئا لهم قلت ما قال لهم قلت فماذا قال مائة فيسبحون مائة سبحوا ويقول مائة معه ومضينا مضى ثم حسنتهم من يضيع لا أن لهم وضمنت سيئاتهم يعدوا أن أمرتهم أفلا قال أمرك الرحمن عبد أبا يا قالوا تصنعون أراكم الذي هذا ما فقال عليهم فوقف الحلق تلك من حلقة أتى حتى من يضيع لا أن ضامن فأنا سيئاتكم وأعدت قال والتسبيح والتهليل التكبير به نعد حصى وسلم عليه الله صلى نبيكم صحابة هؤلاء هلككم أسرع ما محمد أمة يا ويحكم شيء حسنتكم محمد ملة من أهدى هي ملة لعلى إنكم بيده نفسي والذي تكسر لم وأنته تبل لم ثيابه وهذه متوافرون لن للخير مرید من وكم قال الخير إلا أردنا ما من الرح عبد أبا يا والله قالوا ضلالة باب مفتحو أو الله وإيم تراقبهم يجاوز لا القرآن يقرون قوما أن حدثنا وسلم عليه الله صلى الله رسول إن يصيبه عنهم تولى ثم منكم أكثرهم لعل أدري ما

And the English translation:

From Amr Ibn Salamah: We used to sit at the door of Abdullaah Ibn Masood before the Morning Prayer, so that when he came out, we would be able to walk with him to the mosque. So Abo Mosa al-Asharee came to us, so he said, Has Abo Abdur-Rahmaan come out yet? So we said, No. So he sat with us until he came out. So when he came out, all of us stood up with him. So Abo Mosa said to him, O Abaa Abdur-Rahmaan, verily I saw in the mosque a detestable action that I hated but I did not see and the praise is for Allaah anything except good. He said, So what was it? He said, If you live, you will see it. I saw in the mosque, a people sitting in circles, waiting for the Prayer. There was a man in every circle, and in their hands were pebbles, so he would say: So Allahu Akbar (Allah is

Greater) one hundred times, so they would say it one hundred times. So he would say: Say al-hamdulillah (the praise is for Allah) one hundred times,so they would say it one hundred times. And he would say: Say subhanallah (Free is Allah from all imperfection) one hundred times,so they would say it one hundred times. He said, So what did you say to them? He said, I did not say to them anything, I waited for your command.He said, Would that you had ordered them to count up their evil deeds, and assured them that nothing from their evil deeds would be lost!Then he went, and we went with him, until he came upon the circles of these people. So he stood over them and said, What is this that I see you doing?! They said, O Abaa Abdur-Rahmaan, these are pebbles upon which we count the takbeer, tahleel, and tasbeeh. He said, Then count up your evil deeds, and I assure you that nothing from your evil deeds will be lost. Woe to you O Ummah of Muhammad! How quickly you rush to destruction! These are the Companions of your Prophet (sallallahu alayhi wa sallam) who are abundant. And these are his clothes that have not yet decayed, and his bowl that is still unbroken. By Him in Whose Hand my soul is, either you are upon the religion better guided than the Ummah of Muhammad, or you are opening the door to misguidance. They said, By Allah O Abaa Abdur-Rahmaan, we did not intend anything except good. He said, And how many people intend good yet do not achieve it? Verily the Messenger (sallallahu alayhi wa sallam) informed us: Verily there will be a people reciting the Quran, yet it will not pass beyond their throats. [1] By Allah I do not know, perhaps most of them are from amongst you. Then he left them. So Amr Ibn Salamah said: We saw the great majority of these people fight against us upon the day of an-Nahrawan along with the Khawarij.

First reply:

One of the chains of this Athar contains "Amr bin Yahya" in the chain and he is discarded by the Masters of Hadeeth, see below.

From Imam Dhahabis Mizan Al i'tidal (vol 3, #6474)

رأيتُه قد . بشئِ حديثه ليس : معين بن يحيى قال . سلمة بن عمرو بن يحيى بن عمرو - 6474
مختصرا عدى ابن وذكره

- 'Amr bin Yahya bin 'Amr bin Salama. Ibn Ma'in said: "His Hadith are nothing"....

From Imam Dhahabi in his Mughni al Dhuafa (#4728)

بقوي ليس معين ابن وقال وثقوه مالك شيخ عمارة بن يحيى بن عمرو - 4728

Shaykh al Islam Ibn Hajar 'Asqalani in his Lisan Al Mizan (Vol 4, #1128):

وذكره رأيتُه قد بشيء حديثه ليس معين بن يحيى قال سلمة بن عمرو بن يحيى بن عمرو [1128]
ولم شيء كبير له ليس عدى بن وقال بمرضي ليس خراش بن وقال انتهى مختصرا عدى بن
شيء له يحضرنى

- 'Amr bin Yahya bin 'Amr bin Salama. Yahya bin Ma'in said, "His Hadith are nothing"(same as Dhahabi". Ibn Khurash said, "He is not accepted."

Second reply:

We do understand that this same incident is narrated through another chain which is "Hasan Ley-Ghairihi" and in that case it contradicts with the solid and sound statement of a student of Sayyidina Abdullah Ibn Mas'ood (RA) i.e. Shaqiq Ibn Abi Wail (RA) who reports that if a report comes to you that Sayyidina

Abdullah Ibn Mas'ood (RA) prohibited Dhik'r in a Majlis then reject it and here it is from Musnad of Imam Ahmed (RA):

عن ينهاى كان الله عبد أن يزعمون الذين هؤلاء قال وائل أبي بن شقيق عن لأحمد الزهد كتاب في ما فيه الله ذكر إلا قط مجلساً جالسته ما الذكر

And here is affirmation of Shaqiq Ibn Abi Wail (RA) (the narrator) by none other then Ibn Hajar (RA):

Third reply:

Lastly, despite being problematic in its chain and conflicting in its text this Athar of Sayyidina Abdullah Ibn Mas'ood (RA) about prohibition of Loud Dhik'r also conflicts with many other **Ahadeeth** of Rasul-ullah (Sallaho Alaihe Wassalla) were loud Dhik'r is mentioned e.g:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, thus stated: I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him

Scholars have written many books detailing the narrations in which loud Dhik'r is mentioned so this 1 "conflicting" report from a Sahaba CANNOT be taken at face value.

Argument 10: I follow traditional Islam and I believe that the Deobandees have gone away from traditional Islam and introduced matters into Tassawuff which are due to influence of Wahabi teachings e.g. Deobandees take a strange position on Istighatha which is at odds with traditional Islam?

Deobandi positions on Tassawuff and other matters are from classical **Islam** and it's the other side who have introduced matters into **Islam** which are alien and in stark contrast to Islamic Shariah.

On Istighata, the position of **Islam** has always been clear; nevertheless I quote you one of the earliest Chishti **Sufi** Scholars who predates Deobandees by hundreds of years.

Shaykh Maulana Hamiduddin Nagori Chishti [rahimahullah - d. 673H] was one of the foremost khalifas of Gharib Nawaz Khawaja Muinuddin Chishti [rahimahullah], founder of Chishti silsila in India. He was the first Chishti **Shaykh** to write a book and one of his books was on the usool of the Chishti tariqa. His fatwa regarding calling onto others beside **Allah** for help (istighatha):

والمصائب الحوائج عند الأولياء الأنبياء يدعون الذين ومنهم
وتعلم النداء تسمع حاضرة أرواحهم ان باعتقاد
صريح وجهل قبيح شرك وذلك الحوائج

"And there are those who call upon the Prophets and awliya for help in the time of distress with the belief that their souls are ever present, listening [hadhir nadhir] and aware of our needs. This is from the worst type of Shirk and clear ignorance."

[Tafhim al-Masail ba-hawala Taushih from Jawahir al-Tauheed, p.272]

In 1432 AH Deobandees have the exact same position as stipulated and explained here:

<http://www.deoband.org/2010/09/aqida/deviant-beliefs/istighatha-seeking-help-from-other-than-allah/>

So it is to the credit of the Deobandees that they have not only preserved Tassawuff but also kept it away from unIslamic practices and ideas which have crept in.

Argument 11: Describe a methodology of Tassawuff?

Shaykh (Mufti) Kamaluddin Naqshbandi-Mujaddid (HA) who is currently doing his Phd at Cambridge addressed the matter at Wimbeldon Masjid (London) on Friday (18th of March 2011) and here is a Summary of what the Shaykh (HA) said.

Shaykh (HA) said that people misunderstand what and who a Deobandi is and they simply ascribe themselves to a label. Our elders have attributed four (4) key components to being a Deobandi:

1. **Correct Aqeedah:** A person has to engage himself (or herself) throughout their lives in learning and practising the correct Aqeedah
2. **Adherence to Sunnah:** There is no other path which leads to Allah (SWT) apart from the noble Sunnah
3. **Tassawuff/Islah:** Tassawuff has been a pivotal part of Islam since its inception and people always took their Islah from their Seniors
4. **Khidmah of Islam:** Everyone has to be engaged in serving Islam to the best of their capacity. Their capacity and talent dictates what and how they serve the Deen and they neither look down upon others nor upon the "other efforts" e.g. my Shaykh has taught me Tassawuff so that's my humble way of serving the Deen and I am incapable of being a teacher at a Darul-uloom or any other way which the other noble Ulama are serving the Deen so it's down to my weakness and lack of strength. We have to consider others who are serving the Deen better than us...

Our Mashaykh have given six pointers for someone to practise Tassawuff and they are as follows:

1. **Recitation of the Qur'aan:** Qur'aan needs to be recited (as Dhik'r) and understood under the guidance of Ulama-e-Kiraam (not by self study!) and here we recommend that YOU MUST at least recite half a juz daily and if you can't then ¼ of a Juz daily and if you can't recite at least grab it from the shelf, look at it and put it back. **Shaykh** Zulfiqar (HA) says, "Muslims don't read the Qur'aan because they don't touch the Qur'aan!"
2. **Daily Istighfaar:** "Astaghfirullah Rabbi Min Kulli Dhanbin Wa Atoobo Ileh" 100 times daily and the number comes from Authentic **Sunnah** and you should seriously feel embarrassed and ashamed over your sins and it's the feeling which matters!
3. **Daily Duurood:** "Allahumma Salli Ala Sayyidina Muhammadin Wa-Ala **Ali** Muhammadin Ba Barik Wassallam" and you should feel that Rasul-ullah (Sallaho Alaihe Wassallam) is your **Prophet** and you are the Ummati sins and it's the feeling which matters!
4. **Wuqoofe-qalbi:** Throughout your day whenever you have sometime (more than 3 minutes) think about **Allah** (SWT) and when you are busy then start a task (take 1 moment) to think about **Allah** (SWT) in the middle, do the same and in the end do the same...The idea is to totally immerse yourself in the thoughts about **Allah** (SWT). Its discussed in detail here:

[http://www.islamicspirituality.org/audio/download/64/On%20Wuqoof-e-qalb%20\(vigilance%20of%20the%20heart\).mp3](http://www.islamicspirituality.org/audio/download/64/On%20Wuqoof-e-qalb%20(vigilance%20of%20the%20heart).mp3)

5. **Muraqaba:** Take 5-10-15 minutes (whatever you can) daily to perform Muraqaba. Its discussed in detail here:

<http://www.islamicspirituality.org/audio/download/59/On%20Muraqabah.mp3>

6. **Tassawuff Tutoring:** Contact a **Shaykh** about your issues and problems and bad habits (such as anger, Jealousy) and take Mushwara and act upon it.

I then asked the **Shaykh** if its OK for anyone to practise it and **Shaykh** replied, "We make no distinction between Mureeds and Non-Mureeds and we have no secrets so anyone can practise this...."

The evidence of this methodology and Naqshbandi-Mujaddidi Taqreeqa are discussed here by **Shaykh** (Dr) Maulana Hussain Sattar Naqshbandi-Mujaddidi (HA) M.D. :

<http://euro-sunni.com/forum/viewtopic.php?f=34&t=207>

Shaykh (Mufti) Kamaluddin Naqshbandi-Mujaddidi (HA) can be contacted via his site here:

<http://www.islamicspirituality.org/>

Shaykh (HA) also has a weekly Radio Program on Cii South Africa:

<http://www.ciibroadcasting.com/>

Shaykh (Dr) Maulana Hussain Sattar Naqshbandi-Mujaddidi (HA) M.D. can be contacted via his site here:

<http://www.sacredlearning.org/>

Both are the Khaleefas of **Shaykh** Zulfiqar (HA) and his **Urdu** Bayans and books can be read and listened to here:

<http://www.tasawwuf.org/>

Argument 12: Shaykhul-Islam Ibn Taymiyyah (RA) has REFUTED and CRITICISED Tassawuff.

Nope, he hasn't and neither did his teachers or students!. He has refuted and criticised BAD PRACTISES in Tassawuff and here are his words.

الله يحبها أمور فيها أدخل قد والتصوف الفقر لفظ) : - الله رحمه - تيمية ابن الإسلام شيخ يقول لم استحبها على دل إذا والسنة الكتاب لأن ؛ تصوفاً أو فقراً سميت وإن ، بها يؤمر فتلك ، ورسوله أدخل وقد ... والصبر كالتوبة ، القلوب أعمال ذلك في يدخل كما ، آخر باسم تسمى بأن كذل عن يخرج من نوعا وآخرون ، والاتحاد الحلول من نوعا بعضهم فيها يدخل كما ؛ ورسوله الله يكرهها أمور فيها أشياء إلى ، ابتدعوها أمور إلى ، للشريعة المخالفة من نوعا وآخرون ، الإسلام في المبتدعة الرهبانية وعادة ، معينة بلبسة التقييد فيها يدخل وقد ... ، سميت اسم بأي عنها ينهي الأمور فهذه ، آخر تعينت التي الأمور من وليست ، ذلك عن خارجا عد ذلك عن خرج من بحيث ، والأفعال الأقوال في ، معينة وليس ، عنه ينهي بدعة فهذا ، مكروهة املازمته تكون أن وإما ، مباحة تكون أن إما بل ، والسنة بالكتاب طريق إلى المنتسبين في يوجد والضلالات البدع من وأمثاله فهذا ، وأوليائه الله طريق لوازم من هذا للكتاب المخالف والكلام الاعتقاد في البدع من أنواع العلم إلى المنتسبين في يوجد كما ، الفقر هؤلاء طريق في هذا من كثير وقع فقد ، الشريعة في لها أصل لا واصطلاحات بألفاظ والتقييد ، والسنة .

يوافقهم ولا ، ورسوله الله وأطاعوا ، والسنة الكتاب فيه وافقوا فيما قوم كل يوافق الكيس والمؤمن ، الرسول به جاء ما طائفة كل من يقبل ، ورسوله الله فيه عصوا أو السنة الكتاب فيه خالفوا فيما الغالبين وحزبه ، المقلحين الله أولياء من كان ، ومعرفة بعلم ، والعدل الحق الإنسان تحرى ومتى،.... (11/280-29 الفتاوى) . انتهى) .

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said:

"The words al-faqr and al-tasawwuf (i.e., Sufism) may include some things that are loved by Allaah and His Messenger, and these are things that are enjoined even if they are called faqr or tasawwuf, because the Qur'aan and **Sunnah** indicate that they are mustahabb and that is not altered if they called by other names. That also includes actions of the heart such as repentance and patience. And it may include things that are hated by Allaah and His Messenger, such as some kinds of belief in incarnation and pantheism, or monasticism that has been innovated in Islam, or things that go against sharee'ah and have been innovated, and so on. These things are forbidden no matter what names they are given... And it may include limiting oneself to a certain style of clothing or certain customs, ways of speaking and behaving, in such a way that anyone who goes beyond it is regarded as an outsider, although this is not something that has been stipulated in the Qur'aan or Sunnah; rather it may be something that is permissible or it may be something that is makrooh, and this is a bid'ah that is forbidden. This is not the way of the friends of Allaah (awliya' Allaah); such things are innovations and misguidance that exists among those who claim to follow the

Sufi path. Similarly, among those who claim to be servants of knowledge there are innovations that involve beliefs and words that go against the Qur'aan and Sunnah, using phrases and terminology that have no basis in sharee'ah. Many such things happen among those people.

The wise believer agrees with all people in that in which they are in accordance with the Qur'aan and Sunnah and obey Allaah and His Messenger, but he does not agree with that in which they go against the Qur'aan and Sunnah and disobey Allaah and His Messenger. He accepts from every group that which was taught by the Messenger... when a person seeks the truth and justice, based on knowledge, he is one of the successful friends of Allaah and His victorious party...(Al-Fataawa, 11/280-290)

This opinion is exactly in line with Ulama of Deoband i.e. practises which are against Sunnah are to be rejected in Tassawuff OR outside of it!