

From The Treasures of Ibnul Qayyim (1)

فَصُلِّ فِي ذَمِّ الْهَوَى  
لِلْإِمَامِ ابْنِ الْقَيِّمِ - رَحِمَهُ اللَّهُ

*A Chapter On*

# The Dispraise of *Al-Hawaa* (Lowly Desire)

By Imaam Ibnul Qayyim Al-Jawziyyah

مُلْحَقًا بِهِ

Appended With

تَحْذِيرُ الْمُسْلِمِينَ مِنَ الْعَقَائِدِ وَالْمَنَاجِمِ الْمَخَالِفَةِ لِسَبِيلِ الْمُؤْمِنِينَ

**Warning The Muslims Against Deviant Creeds And Methodologies**

[The First Revised Edition]

Prepared by

صالح الصالح

Saleh As-Saleh

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له. وأشهد أن محمدا عبده ورسوله، صلى الله عليه وعلى آله وصحبه وسلم.

All Praise is due to Allaah. We praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ).<sup>1</sup> May Allaah's *salaah* and *salaam* also be granted to the Prophet's pure family and to all of his noble companions.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُونُوا إِلَّا بِأَنْفُسِكُمْ } [آل عمران، ١٠٢]

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(Sallallaahu 'alayhi wa sallam): The *salaah* and *salaam* of Allaah be upon His Prophet Muhammad. The *salaah* of Allaah upon Prophet Muhammad is His Praise of the Prophet before the angels who are close to (but below) Allaah, the Most High, who *istawaa* (ascended) upon His *'arsh* (Throne), which is above the seven heavens, in a manner that suits His Majesty. The angels also praise the Prophet (41). The *salaam* is Allaah's safeguarding of the Prophet (ﷺ) from deficiencies and any kind of evil, and the protection of the Message with which he was entrusted. When the Muslim says (sallallaahu 'alayhi wa sallam), he invokes Allaah to grant His Praise and Security to Prophet Muhammad and the protection of the Message of Islaam which was revealed to him (ﷺ). [See Ibnul Qayyim's *AJhaam fee Fadlis-Salaati-wa-Salaam 'alaa Muharnmadin Khairil Anaam*, [Damascus, Syria: Daar ibn Katheer, and Al-Madeenah, Saudi Arabia: Daar at-Turaath, 1408/1988], p. 128.

**O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] as He should be feared [obey Him, be thankful to Him, and**

{يَتَأْتِيهَا النَّاسُ أَنْفُورًا لَكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَتَقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا }  
[النساء، ١].

**remember Him always] and die not except in a State Of Islaam. (Qur'aan Soorat Al-Imraan (3:102)).**

**O mankind! Be dutiful to your *Rabb*<sup>2</sup> [Allaah], Who created you from a single person [Adam] and from him [Adam] He created *his* wife [Eve], and from them both He created many men and women. And fear Allaah through Whom you demand your mutual [rights] and [do not cut the relations of] the wombs [kinship]. Surely, Allaah is ever an All-Watcher over you. [Qur'aan Soorat An-Nisaa(4:١)].**

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ [الأحزاب، ٧٠-٧١].

**O you who believe! Keep your duty to Allaah and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success. [Qur'aan, Soorat Al-Ahzaab (33:70-71)].**

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*Rabb*; Allaah is *Ar-Rabb*. He is the One Who gave all things the power to grow, to move and to change, to Whom belongs the Creation and Commandment; the Master Who has no equal in His Sovereignty, Predominance, and Highness, The One Who Provides for and Sustains all that exists.

فإن أصدق الحديث كتابُ الله تعالى، وخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ  
وَصَحْبِهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُخْدَعَةٍ بَدْعُهُ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي  
النَّارِ.

To proceed:

The most truthful speech is that of Allaah's Book [the Qur'aan] and **that** the best of guidance is that of Muhammad (ﷺ). The worst of evils are the *muhdathaat* (newly-invented matters [in the *deen*]), and every innovated matter [in the *deen*] is a *bid'ah*; every *bid'ah* is *adalaalah* (misguidance), and every *dalaalah* is in the Fire of Hell.

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**Deen:** The practical and doctrinal *aspects of deen* are more comprehensive than the Western concept of religion. The *deen* of Islaam is the way of life prescribed by Allaah.

## Preface

### Introducing Imaam Ibnul (or Ibn) Qayyim Al-Jawziyyah:

He is Muhammad Bin Abee Bakr Bin Sa'd Bin Hareez Az-Zur'ee, Ad-Dimishqee, Abu 'Abdullaah, known as Ibn Qayyim Al-Jawziyyah, which means the son of the person (his father was a scholar himself and a devout worshipper) who was in charge of the Jawziyyah learning center in Damascus,

He was born on the 7th day of Safar 691HJ/1292C.E.,<sup>4</sup> possibly in Damascus. At the age of seven, he began to attend the learning circles of twenty five renowned scholars of his times. He excelled in many disciplines including *Tafseer*, *Hadeeth*, *fiqh*, *Usool-ud-deen* (Fundamentals of the *Deen*) and Arabic language.

Ibn Katheer , as well as other scholars, wrote many good things about his worship and *Thikr*. Even the people of Makkah witnessed his strong devotion in worship when he performed Hajj.

He met Shayekh-ul-Islaam Ahmad Ibn Taymeeyah in 712/1312 and stayed in his company until the death of Ibn Taymeeyah in 728/1328. He was greatly influenced by Shayekh-ul-Islaam but he never copied him, for he was not a blind imitator. While studying with Ibn Taymeeyah, he discovered that he himself had some wrong understandings adopted by those who do not affirm the meanings of Allaah's Names and Attributes as they came in the Qur'aan and (or) authentic *Sunnah*. He explained his repentance in a great poem known

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**The Years** are presented first in the Islaamic Hijri calendar (Hj), then it is followed by the corresponding year in the Christian Era (C.E.) This system is adopted throughout the entire book.

as *An-Nooniyyah* in which he exposed and refuted the innovated misconceptions about Allaah and His Names and Attributes which were the product of the scholastic theologians and those who were affected by them. He stood up in support of the principles and beliefs of the *Salaf*, which Shayekh-ul-Islam spent most of his life defending. He continued his efforts against corrupt beliefs and innovations after the death of Ibn Taymeeyah. He died on the 13th of Rajab, 751/1350.

He had many students including Ibn Katheer (d.774/1373), Ibn Rajab Al-Hanbalee (d.795/1393), Ath-Thahabee (d.748/1347), Ibn 'Abdul Haadee (d.744/1343), Taqiyyed-Deen As-Subkee (d.756/1355),<sup>5</sup> and . others.

Ibnul Qayyim wrote many works in many Islaamic disciplines which were and still are a major source of enlightenment for *da'wah* workers according to the path of *As-Salaf As-Saalih* (the righteous predecessors). Many of his works were burned by the enemies of the path of the *Salaf* together with many of Ibn Taymeeyah's. All praise is due to Allaah, what remained from their works is a reference for many Muslim scholars and seekers of knowledge. The works of Imaam Ibnul Qayyim are distinguished by:

1. Reliance on evidences taken from the Qur'aan and *Sunnah* explaining them with simplicity aimed at directing the people to take from the Qur'aan and *Sunnah* and warning them from scholastic theological approaches.
2. In any case that he did not find evidence from the Qur'aan and (or) *Sunnah*, he gave precedence of the sayings of the *Sahaabah* over any other saying. He supported this position by eighty one points in his

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<sup>5</sup>Mentioned by Ibn Hajar in *Ad-Durar Al-Kaaminah* [Beirut: Lebanon, Daar Ihya' At-Turaath Al-Arabi, n.d.], V. 3, p. 64.

great book on the fundamentals of Islaamic Law, "*I'laam Al-Muwaqi'een*."

3. Comprehensibility and extensiveness, excellent research and a thorough coverage of the material related to the subject of interest.
4. His ability to choose and preponderate. Although he was a Hanbalee scholar, he was a follower of the *Daleel* (evidence) even if it was different from the position of his *Math-hab*. He warned against blind following of the *Mathaahib* (Sing. *Math-hab*) if the evidence preponderate a different position from a particular *Math-hab*.<sup>7</sup>
5. A clear understanding of the objectives of the *Sharee'ah*. In fact, his writing excelled over many other works because of this quality.
6. A lively and a beautifully-stimulating style in addressing the problems of the Muslim society.
7. Attractiveness. A style that pleases the heart and mind.
8. Good organization and context.
9. Humbleness, and humility were all apparent in his works.

Ibnul Qayyim died on Wednesday evening, the 13th of Rajab, 751/1350, at the time when the call for *Ishaa'* prayer was being announced. *Salaat Al-Janaazah* was performed on him the next day after *Salaat Ath-Thuhr* at the Umayyad Mosque in Damascus. Many

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*I'laam Al-Muwaqi'een*, V. 2, pp. 199-282. Published by Maktabat Ibn Taymeeyah, Cairo, Egypt. *Ibid*, and V. 1, pp. 33-35. The *Math-hab* refers to a school of thought.

people attended his funeral and burial. He was buried next to his mother's grave, may Allaah's Mercy be bestowed upon them both.<sup>8</sup>

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For a detailed biography, see *Ibn Qayyim Al-Jawziyyah: Hayaatuhu* (his life), *Aatharuhu* (his works), and *Mawaariduhu* (his resources) [Riyaadh; K.SA, Daar Al-'Aasimah, Riyaadh 1412/1991].



## Introduction

Imaam Ibnul Qayyim رحمه الله تعالى said:

"All praise is due to Allaah Who made *Al-Mahabbah* (love) a way to attain the *Mahboob* (the beloved) and Who set obedience and submission to Him as evidence of true love of Him. By *Al-Mahabbah* He stimulated the souls so that they may prefer to seek and achieve all kinds of perfection. Exalted and far above any imperfection is He, Who by virtue of His Ability turns the hearts to *Al-Mahabbah* as He wills, to whom He wills, in detailed and specific measures...High is He above any imperfection, Who Favours the people in *Al-Mahabbah* of Him and those who love His Book and His Messenger (Muhammad) above all others, loving them perfectly and completely.

I testify that *La Ilaaha Illallaah* worshipped except Allaah, without a partner or associate, attesting to His *Ruboobiyyah*<sup>9</sup> testifying to His *Wahdaaniyyah* (Oneness), submitting to Him because of my love of Him, conceding to Him in obedience, acknowledging His Bounty, fleeing to Him from my sins and faults, hoping for His Pardon and Mercy, greatly desiring His Forgiveness; clearing myself to Him of having neither a change from one condition to another nor power except by His will; seeking none other than Him as a *Rabb* nor taking other than Him as a Protector and a Trustee; taking refuge in Him, resorting to Him for shelter, desiring no change or deviation whatsoever in my "*Uboodiyyah*"<sup>10</sup> to Him.

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<sup>9</sup> *Ruboobiyyah* means that Creation, Commandment, and *Mulk* (Possession, Sovereignty, Kingship, Mastership, etc.) are all exclusively restricted to Allaah, Most High.

<sup>10</sup> *Uboodiyyah* is a comprehensive term that asserts the meaning of the *Aayah*:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [الفاتحة، ٥].

**To thee Alone do we worship and You Alone do we seek for Help.** [Qur'aan, Soorat H-faaiihah, 1:5].

It comprises the slavery of the heart, tongue, and limbs to Allaah. The slavery OF the heart includes both the *Qawl* (saying of the heart) and '*Amaal* (actions of the Heart). The *Qawl* of the heart is the **belief** (*I'tiqaad*) in what Allaah has informed **about** His Self, His Names and Attributes, His Actions, His Angels, and all that **which**—He revealed in His Book and sent upon the tongue of His Messenger Muhammad ﷺ

The '*Amaal* of the heart include love for Allaah, reliance upon Him, turning to **him** in repentance, fearing Him, having hope in him, devoting the *Deen* sincerely ID Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having allegiance for His pleasure, having tanility for Him and humbling oneself in front of Him, and becoming tranquil with Him.

The *Qawl* (saying) of the tongue is to convey what Allaah has revealed (in the Qur'aan and in the authentic *Sunnah* regarding Himself, His Names and Attributes, **His** Actions, His Commands, His Prohibitions, and all that is related to this *Deen*), to call to it, defend it, to expose the false innovations which oppose it, and to establish its remembrance and to convey what it orders.

**The** '*Amaal* (actions) of the limbs include the *Salaat* (prayers), *Jihaad*, attending the *Jumu'ah* prayers and the rest of the *Jamaa'aat* (congregational prayers), insisting those who are unable, and acting with goodness and kindness to the action, and other such acts. comprehensive meaning of the '*Uboodiyyah* pertains to its specific type. The people who fall under this type of '*Uboodiyyah* are the believers who obey, love, and sincerely follow the *Deen* of Allaah ﷻ. The '*Uboodiyyah* of the Messengers (*alayhimus-salaam*): May Allaah protects them from all kinds of evil) is the very special slavery to Allaah, Most High. None can compete with the Messengers' degree of '*Uboodiyyah* to Allaah.

The second type of '*Uboodiyyah* is the general one in which all creatures in the heavens and in the earth are subdued to Allaah's sovereign Authority and Power; everything is subservient to His Will, and Authority; nothing occurs or ceases to occur except by His leave; His is the Kingdom and He disposes the affairs as He pleases. This type of '*Uboodiyyah* is known as the '*Uboodiyyah of Qahr* (Subduing) and *Mulk* (Sovereignty, Kingship, Possession, Mastership, etc.)

I bear witness that Muhammad ﷺ is Allaah's 'Abd (slave worshipper) and His Messenger, the best of His creation, the trustworthy on His Revelation, His appointed emissary to His 'lbaa^ (mankind and jinn), the nearest of creation in access to Allaah, the Most High, amongst them in rank before Him, the one whose intercession before Allaah is most approved, the most beloved of His creation, and the most honorable to Him. He send him as a caller to *Eemaan* (faith), and one who invites to *Al-Jannah*, a guide to Allaah's Straight Path, pursuing His Pleasure and all that is beloved to Him, enjoining every good and forbidding every evil. Allaah raised high his fame, opened his breast<sup>1</sup>, removed from him his burden, and brought disgrace and humiliation upon those who opposed his commands. He made an oath by his (Muhammad's ﷺ life in His Clear Book (the Qur'aan)<sup>12</sup>; and added his name to His so that when Allaah is mentioned, he ﷺ is mentioned with Him as, for example, in

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So, the part of the *Aayah* signifying "**You do we worship**" asserts the adherence to the four principles of the *'Uboodiyyah*: 1) The sayings of the heart, 2) the actions of the heart, 3) the sayings of the tongue, and 4) the actions of the limbs. The other part, "**You Alone do we seek for Help,**" stresses the fact that the believer must ask Allaah alone to help him establish the *'Uboodiyyah* and succeed in executing all what it requires. [See Ibnul Qayyim's *Madaarijus-Saalikeen* (Beirut, Lebanon: Daarul-Fikr, checked by Muhammad Haamid Al-Fiqi, n.d.), V. 1, pp. 100-101;105 (with a slight adaptation)].

See *Soorat Ash-Sharh* (94).

In Allaah's saying:

لَعَنَّاكَ أَيُّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ [الحجر، ٧٢]

**Verily, by your life** [O Muhammad ﷺ, **in their wild intoxication, they were wandering blindly.** [Qur'aan, *Soorat Ai-Hijr*, 15:72).

The *Khutab*,<sup>13</sup> *Tashahhud* (in prayers), and *At-Ta'theen* (calling *Athaan*)...

Allaah sent him (Muhammad ﷺ) at the time when there was a break in the series of Messengers, guiding therewith to the most right of paths and clearest of ways. (Allaah) made obligatory upon the *Ibaad* to love and obey him ﷺ and to respect him and fulfill his due rights. He [Allaah] closed all the paths that lead to *Al-Jannah* and did not open them to anyone except through his ( ﷺ ) path. There is no hope [for anyone] to gain the abundance in reward nor safety from severe torment except for those who follow him on his path. No worshipper will have true faith till he loves him (Muhammad ﷺ) more than himself, his children, his father and all mankind.<sup>14</sup> So, may the *Salaat* AND abundant *Salaam* of Allaah and that of His angels, prophets, messengers, and all of the believers in Allaah be upon him...[and may n also be] upon his good family and pure companions.

It proceeds then that Allaah, entitled to all majestic praise and sanctified are His Names (above any imperfection), Who made the hearts *Aw'iyah* (أوعية),<sup>15</sup> the best are those that hold what is good and right,<sup>16</sup> and the most evil are those that retain wrong and corruption.

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*Khutab* (Sing. *Khulbah*): Religious speech conducted on *Jumu'ah*, 'Eed, etc. 'The origin of this statement is in the *hadeeth* of Anas Bin Maalik 4& which is reported in Al-Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree*, V. I, *Hadeeth* 13&14. *Aw'iyah* (Sing, *wi'aa'*), literally: "Containers that hold something." The verb *wa'iyah* means to know, understand, become aware and retain. [See Ibn Manthoor's *Tahlheeb Lisaan Al-'Arab* (Beirut, Lebanon: Edited under the supervision of A. Muhna, Daarul-Kutub Al-'Ilmiyyah, 1413/1993)]. *Tawheed*, piety, and good deeds.

He gave *Al-Hawaa* power over the hearts and put them to the test opposing it (i.e. *Al-Hawaa*) in order that through such opposition the hearts may attain the abode of *Al-Jannah*.

The hearts which are not suitable for *Al-Jannah*, due to their following of *Al-Hawaa*, deserve a Fire, blazing fiercely (Hell). He made *Al-Hawaa* the composite of *An-nafs Al-Ammaarah bis-soo'*, its strength and nourishment. It is the *Daa'* (disease) of *An-nafs Al-Mutma'innah*<sup>19</sup> and its cure lies in opposing it. Then Allaah ﷻ made it obligatory upon his 'Abd within this short period [of life]-which is no more than an hour in a single day if compared to that of the Hereafter, or it is like the wetness stuck to the finger when dipped in one of the oceans<sup>20</sup> ~ to disobey *An-nafs Al-Ammaarah*, oppose its

<sup>17</sup> Polytheism, crime and sinful deeds.

<sup>18</sup> 'An-nafs Al-Ammaarah bis-soo' النفس الأمارة بالسوء: The self that is inclined to evil mentioned in the saying of Allaah

تبارك وتعالى:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي [يوسف، ٥٣].

Verily, the [human] self is inclined to evil, except upon whom my Rabb bestows His Mercy [on whom He wishes]. [Qur'aan, Soorat Yoosuf, 12:53]. The self with complete rest and satisfaction described in the saying of Allaah

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾ فَأَدْخِلِي فِي عَبْدِي ﴿٢٩﴾ وَأَدْخِلِي جَنَّتِي ﴿٣٠﴾ [النحر، ٢٧-٣٠].

[It will be said to the pious]: "O [you] the one in [complete] rest and satisfaction: **Come back** to your Rabb, **well-pleased** [yourself] and **well-pleasing unto Him! Enter** you, then, **among My** honored slaves, **and enter My Jannah**" [Qur'aan, Soorat Al-Fajr, 89:27-30).

<sup>20</sup> Referring to the Prophet's ﷺ saying:

\*والله ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه في اليم فلينظر بم يرجع." - [أخرجه مسلم والترمذي].

"By Allaah, this world [is so insignificant in comparison] to the Hereafter that if one of you should dip his finger in the ocean and then he should see as to what has stuck to it." [Saheeh Muslim, V. 4, Hadeeth #6843 and At-Tirmitheh,]

*Hawaa*, prevent it from its lusts which would cause its own destruction it takes hold of it and keeps it from becoming dependent upon its pleasure, so that it may gain its full and ample share from His reward and honor...and enjoy later [in the Hereafter] many times as much as it was abandoned for Allaah's sake now [in the life of this world]. Order it to fast [abstain] from His prohibitions so that its fast breaking occurs before Him on the Day it will meet Him. Tell it that most of the day of fasting has gone and that the Eed whereon the meeting will occur is getting closer lest long ages pass by delaying it...

Get it (*An-nafs Al-Ammaarah*) ready for a great affair and a momentous situation; save for it such things as no eye had ever seen, an ear has ever heard of, and nobody has ever even imagined from everlasting delights.<sup>21</sup> His [Allaah's] most perfect Wisdom

necessitated that it would not attain the delights of the Hereafter except by the way of discomfort, fatigue, and all kinds of disliked and undesirable things. It would not cross to [these delights] except over the bridge of hardship and toil. Allaah surrounded [His delights] by all kinds of disliked things<sup>22</sup> sheltering it from the despicable low souls which prefer vice and low acts. The lofty and high-aspiring souls set to work briskly, mounting the "backs" of determination reaching the most noble objective.<sup>23</sup> They responded to the caller of *Al-Habeeb* Allaah, the Beloved) when He pronounced to them (in the *Athaan*):

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<sup>21</sup> Referring to the bliss in *Al-Jannah*.

<sup>22</sup> The Prophet (ﷺ) said in the *hadeeth* that was narrated by Abu Hurairah

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال "حجبت النار بالشهوات وحجبت الجنة بالمكاره".

*'The (Hell) Fire is surrounded by all kinds of desires and passions, while Al-Jannah is surrounded by all kinds of disliked undesirable things.'* [Saheeh Al-Bukhaaree, V. 8, Hadeeth #494.] The most noble delight is to see Allaah in the Hereafter.

حى على الفلاح hasten to achieve success [in this life] and an endless delight and happiness in the Hereafter. They gave themselves willingly and generously to earn His Pleasure; they continued their journey to Him in the morning and the evening, and upon their arrival they commended the way and the timing of their journey, [it is said in a proverb]:

" إنما يحمد القوم السرى عند الصباح. "

*At daybreak, the party praise night-journeying.*

They became somewhat tired after which they found a long rest; they abandoned the low and they received a great substitute; they put the fleeting joy [of this life] and the praiseworthy end in the balance of reasoning and the difference became apparent to them. They found that it is of paramount lightwittedness of the mind to sell the endless good-" life in the everlasting abode of delight for the pleasure of an hour whose lust will end and its wretchedness remains. Yes! It is quite certain that if one day of the days of pleasure preoccupies the 'Abd from the beginning to the end of his life, it would be like a summer cloud that clears off bringing forth little [rain] and like an imaginary form or thing that visits one in sleep, by the time it arrives it is about to leave! Allaah تعالى said:

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾ مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ  
[الشعراء، ٢٠٥-٢٠٧].

**Tell Me, if We let them enjoy for years, and afterwards comes to them that [punishment] which they had been promised! All that which they used to enjoy shall not avail them!** [Qur'aan, Soorat Ash- Shu'araa', 26:205-207],

**The** one who attains what he had hoped for of Allaah's reward, it is as **if** nothing of evil, arousing from the things which he feared or was *wary of*, has ever touched him during his entire life. In this regard, Umar Bin Al-Khattaab used to quote the following poem:

كأنك لم توتر من الدهر مرة إذا أنت أدركت الذي أنت طالبه

*It is as if you were not touched even once by evil,  
once you had attained that which you were seeking.*<sup>24</sup>

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<sup>24</sup> The end of Ibnul Qayyim's introduction which is taken from his book *Rawdatul-Muhibeen wa Nuzhatul-Mushtaaqeen* (Lit. "The Beautiful Garden of the Lovers and the Pleasant Stroll of the Longing") with a slight adaptation. Ibnul Qayyim took this book when he was on a journey away from home and from his library, as he said in his introduction (p. 28).



## THE DISPRAISE OF AL-HAWAA

*Al-Hawaa* is the inclination of the self to a thing. Its **هوي** verb is *Hawiyah* (past tense), **يهوي** *Yahwaa* (present tense) and *Hawan* (infinitive). As to **هوى** *Hawaa* and **يهوي**, they mean "fell down" and "falling down," respectively, and the infinitive is **الهوي** *Al-Huwiyyu* with the movement at the end being a *dhammah*, a vowel point for *u*.

*Al-Hawaa* also refers to the beloved. A poet said:

إن التي زعمت فؤادك ملها      خلقت هواك كما خلقت هوى لها

*The one who took your heart, who is for her?*

*She was created to be your beloved as you were created to be hers!*<sup>26</sup>

It is said that: "Such and such [a man] is the *Hawaa* [the beloved] to such and such [a woman], and that she is his *Hawaa* [beloved]."

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<sup>25</sup> Chapter Twenty Nine of *Rawdatul-Muhibeen wa Nuzhatul-Mushtaaqeen*.

<sup>26</sup> The poet exaggerates the state of love between them.

Most often *Al-Hawaa* is used to describe the blameable inclination of the self [in its love and desires], as Allaah تعالى said:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَيَٰ أَيْنَ الْجَنَّةُ هِيَ الْمَأْوَىٰ ﴿٤١﴾ [التازعات، ٤٠-٤١]

**But as for him who feared standing before his *Rabb*, and retrained himself from impure evil desires, and lusts. Verily, *Al-Jannah* will be his abode. [Qur'aan, Soorat An-Naazi'aal, 79:40-41].**

It has been called *Hawaa* because it throws down its follower. Its use may also be restricted to describe the praiseworthy desire and love, part of which is the saying the Prophet ﷺ :

“لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به”

“None of you is a true believer until his Hawaa is in accordance with What / have brought forth.”<sup>27</sup>

It is recorded in the *Saheehain*<sup>28</sup> from the narration of 'Urwah Bin Az-Zubair ؓ, who said:

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Shaykh Muhammad Naasir-ud-Deen Al-Albaanee, may Allaah protect him, said: The *Isnaad* (chain of narration) of this *hadeeth* is weak because of the status of weakness of Nu'aim Bin Hamaad (a narrator). See Shaykh Al-Albaanee's comments on *Al-Tabreezee's Mishkaatul Masaabeeh* [Beirut, Lebanon: Al-Maktab Al-Islaamee, 1405/1985], V. 1, p. 59. Al-Haafith Ibn Rajab observed another cause of weakness of this *hadeeth* in his commentary on An-Nawawee's authentication of the same *hadeeth*. [See Ibn Rajab's *Jaami' Al-'Uloom wal Hikam* (Beirut, Lebanon; Muassasatur-Risaalah, checked by Shu'ayeb Al-Ama'out and Ibraaheem Baajis, 1412/1991), V. 2, p. 394.

حدثنا هشام عن أبيه (عروة بن الزبير) قال كانت خولة بنت حكيم من اللاتي وهبن أنفسهن للنبي صلى الله عليه وسلم فقالت عائشة أما تستحي المرأة أن تهب نفسها للرجل فلما نزلت { تُرْجَىٰ مِنْ نَشَأٍ مِّنْهُنَّ } [الأحزاب، ٥١]، قلت يا رسول الله ما أرى ربك إلا يسارع في هواك.

"Khawla Bint Hakeem was one of those ladies who presented themselves to the Prophet ﷺ for marriage. 'Aa'ishah said: 'Doesn't a lady feel ashamed for presenting herself to a man? But when the *Aayah*:

{ تُرْجَىٰ مِنْ نَشَأٍ مِّنْهُنَّ } [الأحزاب، ٥١].

"[O Muhammad] **You may postpone** [the turn of] **any of them** [your wives] **that you please.**" [Qur'aan, *Soorat Ai-Ahzaab*, 33:51] was revealed, 'Aa'ishah said. 'O Allaah's Messenger! ﷺ don't see but that your *Rabb* hastens in your *Hawaa*.<sup>2</sup>

And in the story of the captives of the battle of Badr, 'Umar Ibn Al-Khattaab رضي الله عنه said:

”فهو رسول الله صلى الله عليه وسلم ما قال أبو بكر ولم يهو ما قلت“ - وذكر الحديث.

<sup>28</sup> *Saheehain*: Referring to the two books of *Hadeeth*, *Saheeh Al-Bukhaaree* and *Saheeh Muslim*. The word *Saheeh* means authentic.

<sup>29</sup> That is making available to you what you want without delay and bringing down what you like and love. [See *Fathul Baaree* by Al-Haafith Ibn Hajar Al-'Asqalaanee (Cairo, Egypt: Daar Ar-Rayyaan, Cairo, 1407/1987)], V. 8, p. 386. The *hadeeth* is collected by Al-Bukhaaree and Muslim. [See *Saheeh Al-Bukhaaree*, V. 7, *Hadeeth* #48.]

**The Prophet ﷺ Hawiyah (liked) what Abu Bakr said<sup>30</sup> (i.e. He was inclined to the position of Abu Bakr regarding the fate of the captives) and didn't like what I said." Then he concluded the *hadeeth*. In the *Sunan*<sup>31</sup> a bedouin asked the Prophet ﷺ "I came to you asking about *Al-Hawaa*." He ﷺ replied:**

"المرؤ مع من أحب"

*"Everybody will be with those whom he loves."*<sup>32</sup>

<sup>30</sup> The Prophet ﷺ consulted with Abu Bakr and 'Umar Bin Al-Khattaab, *Radyallaahu 'Anhuma* (may Allaah be pleased with both of them), regarding the fate of the captives from the *Mushrikeen* (Polytheists) following the battle of Badr (90 miles south of Madeenah) which took place on the 17th of Ramadaan, the 2nd year of Hijrah (623 C.E.). The position of Abu Bakr رضي الله عنه (*Radyallaahu 'Anhu*) was to release the captives after getting a ransom from them to be used to strengthen the Muslims. 'Umar's رضي الله عنه position was to kill them. Allaah's Messenger ﷺ approved

the opinion of Abu Bakr رضي الله عنه. Then Allaah ﷻ revealed to the Prophet ﷺ that he should not have taken prisoners until the force of the disbelievers has been crushed. [See *Saheeh Muslim*, V. 3, *Hadeeth* #4360.]

<sup>31</sup> *Sunnan* (Sing. *Sunnah*) refers to the collections of *Ahaadeeth* (Sing. *Hadeeth*) by renown *Hadeeth* scholars. Most Famous of the *Sunan* are: *Sunan At-Tirmitheeh*, *Sunnan Abu Daawood*, *Sunan An-Nasaa 'ee*, and *Sunan Ibn Maajah*. Together with *Saheeh Al-Bukhaaree* and *Saheeh Muslim* the collection is known as *Al-Kutub As-Sittah* (The Six Books of *Hadeeth*). Some consider *Imaam* Maalik's *Al-Muwattaa* as one of the Six Books instead of that of *Ibn Maajah*. The story of the bedouin is reported in *Sunan At-Tirmitheeh* and *At-Tirmitheeh* said it is *Hasan Saheeh* (good-authentic). *Al-Albaanee* said it is authentic as in *Saheeh Al-Jaami'* #6689.

<sup>32</sup> That is in *Al-Jannah*. The Prophet's ﷺ saying, "Everybody will be with those whom HE loves" is also confirmed by *Al-Bukhaaree* and *Muslim*. [See *Saheeh Al-Bukhaaree*, V. 8, *Hadeeth* #189.]

**Therefore, *Al-Hawaa* is the inclination of the natural disposition towards what suits it.** Such an inclination is created in man to secure his existence. If it had not been for his inclination to food, drinks, and marriage, he would have not eaten, drank, or married. Thus, *Al-Hawaa* instigates him towards what he wants just as *Al-Ghadhab* (anger) averts from him what may hurt him. Generally, therefore, *Al-Hawaa* should not be dispraised nor is it to be absolutely praised just as anger is not to be generally blamed nor is it to be absolutely commended. What is blameworthy is the exaggeration in both kinds (*Al-Hawaa* & *Al-Ghadhab*), and <sup>what</sup> exceeds the limits in attaining the beneficial and in warding off the harmful.

Since, <sup>for</sup> the most part, the one who obeys his *Hawaa*, lust, and anger does not abide by the limit of good exploitation, an unrestricted dispraise of *Hawaa*, lust, and anger is [normally] stated due to the generally predominant harm [arousing from exceeding the limits in these matters]. In fact, it is rare to find someone who seeks to achieve a just position regarding these matters and sticks to it, just as it is rare, in every respect, to find in [people's] attitudes the balanced attitude. Inevitably, there must be a predominant influence upon [a person's] attitude by one of his company and in a certain manner. So, for a sincere adviser to be keen about "adjusting", in every respect, the powers of desire and anger are rather unfeasible except in the case of some individuals of this world. That is why Allaah ﷻ did not mention *Al-Hawaa* in His Book [Al-Qur'aan] except that he dispraised it. Similarly it was not referred to in the *Sunnah* except in the cases where it was restricted [to the intended objectives] as in the case of the Prophet's saying:

" لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به. "

None of you is a true believer until his Hawaa is in accordance with what I have brought forth." <sup>23</sup>

It is said that Al-Hawaa is a hidden trap that one must not feel secure from Ash-Sha'bee<sup>34</sup> said: "It is called *Hawaa* because it throws down its' adherent." In its general and unrestricted meaning, it demands ready pleasure without thinking about the outcome. It incites the immediate obtainment of lusts even though it is, sooner or later, the cause of greater sufferings. This life has an outcome before that of the Hereafter, and *Al-Hawaa* blinds its follower from giving notice to this

*Man's Muroo'ah*, <sup>35</sup> religion, and rationalism all forbid the pleasure whose outcome will be painful and prohibit lust whose legacy is sorrow and regret, each telling the self when it desires [pleasure and lust], "Don't do it!" The self would obey the winner.<sup>36</sup> Don't you see because of the weakness of the rationalistic restraint in a child, he prefers what he desires even though it may lead to his own destruction. On the other hand, the one who does not abide by the *Deen* prefers and

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<sup>33</sup> *Its Isnaad is weak as discussed in Ftn.27.*

<sup>34</sup> Ash-Sha'bee, 'Aamir Bin Sharaaheel, Abu 'Amr Al-Hamadaanee (21 (or 28)-105/642(650)-724), the *Imaam*, trustworthy, and renowned *Faqeeh* (jurist). He met fit\* Ibn Abee Taalib 4& and prayed behind him. He reported *Ahaadeeth* from Sa'd Ali Abee Waqaas, Abu Hurairah, Abee Sa'eed, 'Aa'ishah, Ibn 'Umar and others from the *Sahaabah* رضى الله عنهم .

<sup>35</sup> *Muroo'ah*: Moral goodness, comprising all virtues, especially manliness, valor, generosity, sense of honor, etc.

The winner in the struggle between the call for prohibition by *Muroo'ah*, religion, or rationalism and the self's inclination

likes what he desires even if it would lead to his destruction in the Hereafter because of the weakness in compliance to the *Deen* 's prohibitive code. The one who does not respect his *Muroo 'ah* prefers what he likes even if he injures [or shatters] or even loses his *Muroo 'ah* because of the weakness in adhering to its prohibitive place does this hold in comparison with the saying of Ash- Shaafi'ee<sup>37</sup> رضى الله عنهم : "If I knew that cold water would injure my *Muroo 'ah*, I would not drink it."

Since man has been distinguished from other forms of creation by being subjected to the trials of *Al-Hawaa*, and because at all times he encounters all kinds of events and occurrences, two references of judgment have been established in order to deal with him: The *Deen* and reasoning. He is always commanded to refer all of *Al-Hawaa* related incidents to these judges [*Deen* and reasoning] and to submit to their ruling. He should train himself to ward off *Al-Hawaa* whose consequences are safe in order to train himself to abandon *Al-Hawaa*, which have harmful consequences.

Let the reasonable person know that lust addicts reach a state in which they do not find pleasure therein. Yet, they are unable to give it up, because it becomes to them like an indispensable form of living.

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<sup>37</sup> *Imaam Ash-Shaafi'ee*: (150/767-204/820): Muhammad Ibn Idrees Ash-Shaafi'ee, was born in Ghazza, Palestine, and traveled to Al-Madeenah in his youth to study under *Imaam* Maalik. He also studied in 'Iraaq under *Imaam* Muhammad Ibn al-Hassan, the famous student of *Imaam* Abu Haneefah. *Imaam* Ash-Shaafi'ee holds the distinction of being the first *Imaam* to systematize the principles of Islaamic Law or *Fiqh* (Jurisprudence).

That is why you see the alcoholic and *Al-Jimaa*<sup>38</sup> addict does not reach one-tenth of the enjoyment achieved by those who sometimes infrequently drink<sup>39</sup> or engage in *Al-Jimaa*'. However, it is the habit which requires that of him. Consequently, he drives himself into destructive paths to attain what is demanded by the habit. Had he been relieved from the *Rayn*<sup>40</sup> of *Al-Hawaa*, he would have known that he was miserable wherefore he anticipated happiness, depressed wherefore he thought he was glad, and in pain wherefrom he sought pleasure. He is like a bird that was deceived by a grain of wheat, neither he was able to get it, nor he was able to free himself from the trap he got caught in. So, if it is asked: "How could a person who fell in *Al-Hawaa* free himself from it?" The response is: "By the help and success granted by Allaah, he will be able to liberate himself from *Al-Hawaa* by holding to the following matters:

1. A determined free will: having a vigilant care and sense of honor for himself, jealously protecting it.

<sup>38</sup> *Al-Jimaa* ': Legal sexual intercourse between a man and his wife.

<sup>39</sup> Islaam prohibits all forms of intoxication. The evil associated with alcoholic drinks is much greater than the little enjoyment that may be felt by few drinks. In fact the few drinks demand more of it until the person feels high. Then the demand grows to reach a state higher than with his first one. Addiction slowly creeps to destroy the drinker's life and in many cases his family. Allaah; said:

سَأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ

**They ask you [O Muhammad ﷺ] concerning alcoholic drink and gambling. Say: "In them is a great sin, and [some] benefit for men, but the sin of them is greater than their benefit."** [Qur'aan, SooratAl-Baqarah, 2:219].

<sup>40</sup> *Rayn*: Much dirtiness from rust, or simply, dirt, filth, etc.



2. A dose of patience making himself endure the bitter taste of the moment (i.e. the time his *Hawaa* is active).
3. Strength and self-determination that encourages him to drink that dose [of patience]. His courage is a moment of forbearance, and the best of living attained by an *'Abd* is through his perseverance.
4. Being aware of the splendid impression of the outcome and the cure achieved by that dose [of perseverance].
5. Being aware of the pain that exceeds the pleasure arising from following his *Hawaa*.
6. Keeping his good standing before Allaah and in the hearts of Allaah's *'Ibaad*. Certainly this is better and more beneficial to this than taking pleasure in following his *Hawaa*.
7. Preferring the joy of *'Iffaaah*<sup>41</sup> and its honor and sweetness over the pleasure of disobedience and wrong-doing.
8. Having delight in overcoming his enemy and driving him away disgraced in his rage, grief, and worry, being unable to get hold of him as he wishes. In fact, Allaah: loves for His *'Abd* to abandon and enrage his enemy as He has said in his noble Book:

وَلَا يَطْشُونَ مَوْطِنًا يَبْتَغِطُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا  
إِلَّا كَتَبَ لَهُمْ بِهِ، عَمَلٌ صَالِحٌ

[التوبة، ١٢٠].

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<sup>41</sup> *'Iffah*: **Abstinence** from what is unlawful and base, virtuousness and decency.

***Nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.***

[Qur'aan, Soorat At-Tawbah. 9:120].

لِيَغِيظَ بِهِمُ الْكُفَّارَ [الفتح، ٢٩].

***That He may enrage the disbelievers with them (i.e. the Sahaabah).***

[Qur'aan, Soorat Al-Fal'h, 48:29].

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافَعًا كَثِيرًا وَسَعَةً [النساء، ١٠٠].

***He who emigrates [from his home] in the Cause of Allaah, will find on earth many dwelling places and plenty to live by.*** [Qur'aan, Soorat An-Nisaa'. 4:100],

*Which means, "A place where he abandons and assails the enemies of Allaah." The sign of true love is to enrage the enemies of the Beloved and to forsake them.*

9. Contemplating the fact that he has not been created to [be a slave of] Al-Hawaa, but that he has been prepared for a great task that will not be achieved unless he disobeys his Hawaa, as it was said:

قد هيأوك لأمر لو فطنت له فارياً بنفسك أن ترعى مع العمل

*Indeed they have prepared you for a task such that if you are aware of it (i.e. its importance and great outcome), then you would hold yourself above giving respect to the negligent.*

10. That he should not choose for himself a state such that the unintelligible animal is better than him. Indeed the animal is able by means of his natural instincts to distinguish between beneficial and

harmful situations, preferring the beneficial above the harmful. For the same purpose, man has been endowed with the faculty of reason. If he does not differentiate between what hurts or benefits him, or, in the case he realizes this but prefers what is harmful to him, then the status of an unintelligible animal is better than his. The evidence for this lies in the fact that an animal takes a share of enjoyment in the taste of food, drinks, and sexual relations that is not attainable by man, and that it lives a comfortable life free from thought and worry. Hence it is driven to its slaughtering place preoccupied with its lusts<sup>42</sup> due to the lack of knowledge about the consequences.

Man will not procure the same damage done to the animal because of the intensity of the preoccupying thought, and the weakness of the used male organ, and so forth. Had the attainment of what is desired been a virtue, the right of man, who is the pure extract of the world, to it would have not been diminished while making it abundant to the animals. In the augmentation of man's share of reasoning, knowledge, and cognition is a substitute for that (i.e. animalistic lust).

11. Let him lead his heart through the consequences of *Al-Hawaa* and contemplate:

- How many virtues were missed because of his disobedience? And how much *Ratheelah* (vices) did it make him commit?
- How many meals became inaccessible because of few meals?
- How often a pleasure caused the loss of many?
- How often did a desire break a rank, lower a head, <sup>3</sup> render a good reputation bad, inherit blame, leave behind it humiliation and dishonor that water cannot wash away. Yet, the eye of the follower of *Hawaa* is blind!

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<sup>42</sup> Eating, drinking, etc

<sup>43</sup> By reason of abasement

12. The intelligent person should imagine the attainment of his desire, his condition after his wish was fulfilled, what did he miss, and what occurred to him?

أفضل الناس من لم يرتكب سببا حتى يميز لما تجنى عواقبه

*Most excellent of people is the one who does not embark upon a means to accomplish something<sup>44</sup> until he distinguishes (the evil) that may be incurred by its consequences.*

13. The intelligent person should really imagine what would the situation of another person be after he fulfills his desire then think of himself as being in the same standing. Indeed, the judgment respect of a thing is the same as respecting the like.

14. He should give a thought as to what his self really demands from him regarding the thing he desires. He should then question his *Deen* and rationale about it, they will inform him that it is nothing.

‘**Abdullaah Ibn Mas'oud**<sup>45</sup> said: "If anyone of you admires a woman, let him remember *Manatinaha*..."

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<sup>44</sup> And then regrets it.

<sup>45</sup> 'Abdullaah Bin Mas'oud, the honorable companion who accepted Islaam early when Faatimah (the daughter of 'Umar Ibn Al-Khattaab 4») and her husband became Muslims. He was the first to openly recite the Qur'aan in Makkah. The *Mitshrikeen* harmed him for his recitation. He prayed to the first *Qiblah* (Al-Quds, Jerusalem) and to the second and last *Qiblah* (Makkah). He migrated twice, once to *Abyssinia* (the first migration) and the second to Al-Madeenah. He attended the battle of Badr, Uhud and all the other confrontations with the *Mushrikeen*. The Khaleefah 'Umar Ibn Al-Khattaab assigned him to teach Islaam to the people of *Al-Khoofah* in 'Iraaq. Later 'Uthmaan ^ called him to Al-Madeenah where he died in

15. He should keep himself far from the humiliation of *Al-Hawaa* because whenever someone obeys his *Hawaa* he will sense disgrace within himself. He should not be deceived by the force, assault, and pride of the followers of *Al-Hawaa*, for they have the most lowly internal character of men; they have mustered both arrogance and humiliation.

16. He should compare the safety of *Deen*, honor, and property, and rank to the attainment of the desired pleasure. He will not find any suitability whatsoever between them. Thus he should be aware that he is from the most ignorant of men if he would trade this (*Deen*, honor, property, rank, etc..) for that (i.e. *Hawaa*).

17. He should keep himself far from being under the subdual of his enemy, the *Shaytaan*, who, if he sees the '*Abd* in a state of weak determination and motivation and having an inclination towards his *Hawaa*, he would eagerly hope to overcome and possess him and control him with the bridle of *Al-Hawaa* leading him wherever he wants. And whenever he senses in him a strong determination, self-

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the year 32/654. He was known for his great knowledge in Qur'aan and its *Tafseer*. The Prophet ﷺ attested to 'Abdullaah's knowledge.

<sup>46</sup> That is when he is inclined by his desire and lust to indulge in an unlawful act

with her, let him remember something that may turn off his desire, like *manatinaha*: all forms of her menses and the odor associated with that. [I asked Shaykh Muhammad Bin Saalih Al-'Uthaymeen about this explanation of Ibn Mas'oud's saying and, *alhamdulillah*, he affirmed it.]

honor, and high motivation, he would not hope to get hold of him except secretly and by the way of deceit or circumvention.<sup>47</sup>

IS. He should realize *that Al-Hawaa* does not associate with any affair except that it corrupts it. If it gets to the knowledge, it causes him to go to *Bid'ah* and *Dhalaalah*<sup>48</sup> and its follower will become from amongst *Ahlul Ahwaa'*<sup>49</sup> If it affects *Al-Zuhd*<sup>50</sup>, it will lead its adherent to *Ar-Riyaa'*<sup>51</sup> and to stand in opposition to *As-Sunnah*.<sup>52</sup> If it gets in a legal judgment, it leads its follower to injustice and hinders

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<sup>47</sup> Especially at times of unawareness. 'Abdullaah Bin Mas'oud said: "You are at a time when the truth leads *Al-Hawaa* and there shall come a time when *Al-Hawaa* will lead the truth. So, we seek refuge in Allaah from that time to come." [See *Al-Jaami' li Ahkaam Al-Qur'aan* by Al-Qurtubee (Beirut, Lebanon: Daarul-Kutub Al-Ilmiyyah, 1413/1993), V. 19, p. 135.]

<sup>48</sup> Deviation from the right path.

<sup>49</sup> *Ahiui-Ahwaa'* (The People of Corrupt Desires): The people who follow concepts of belief and methodologies of understanding and practices deviating from the right path, or from the truth, thus following their [corrupt] desires. [Some of their qualities are presented in the Appendix],

<sup>50</sup> *Zuhd*: To lead a pious life devoted to Allaah taking the least that is sufficient of the lawful things of life. It does not mean to abandon lawful means of earning, property, children, etc., nor exaggerating in performing acts of worship. [See a discussion on this subject in the Appendix],

<sup>51</sup> *Ar-Riyaa'*: Showing off, and not doing an action solely for the sake of Allaah.

<sup>52</sup> Mystic *Sufism* adopted ways of *Zuhd* that stand in direct opposition to the guidance of the Prophet's *Sunnah*. [See the Appendix under *Zuhd*],

him from the truth. If it gets to the division of *Al-Qismah*,<sup>53</sup> it changes from a just into an unjust division. If it gets to the decisions of *Wilaayah*<sup>54</sup> and '*Azl*'<sup>55</sup> it leads its adherent to commit treason against Allaah and against the Muslims whereby he puts in charge or removes from duty according to his *Hawaa*. If it enters into worship it will deviate him from obedience and means of closeness [to Allaah]. Thus it associates not with anything but renders it corrupt.

**19.** He should realize that there is no way for the *Shaytaan* to come in upon the son of Adam except from the gate of his *Hawaa*. He goes around him trying to find how to invade him so that he renders his heart and deeds corrupt. The only means of entrance he finds is that of *Al-Hawaa*, and so he creeps along with it like poison creeping in the body.

**20.** Allaah ﷻ has made *Al-Hawaa* an opposite to what He has revealed to His Messenger. He has made its following directly opposite to the following of His Messengers, and He classified mankind into two groups: The followers of Revelation and the followers of *Al-Hawaa*, And this is found in many places in the Qur'aan, as in His saying:

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ [النمصر، ٥٠].

<sup>53</sup> *Al-Qismah*: Generally it refers to the division of property, shares, booties, profits, etc. In the Qur'aan it refers to the division of the deceased's property in accordance with the laws of inheritance.

<sup>54</sup> *Wilaayah*: Appointing a person in charge of an office or an authority over a thing (town, district, country, province or the like).

<sup>55</sup> '*Azl*': Removal of someone from his office or exercise of authority.

**And if they answer you not** (i.e. do not follow the doctrine of 'awheed, nor follow you), **then know that they only follow *AJtwaa'ahum*** (i.e. their evil inclinations: lust, desire, etc.). [Qur'aan, Soorat *AI-Qasas*, 28:50].

وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾  
[البقرة، ١٢٠].

**And if you** [O Muhammad ﷺ] **were to follow their** [Jews and Christians] **desires after what you have received of Knowledge** (i.e. Qur'aan), **then you would find neither a *Waliy*** [protector or guardian] **nor any helper against Allaah.** [Qur'aan, Soorat *Ai-Baqarah*. 2\ 120]. And there are other *Aayaat* of similar meaning.

21. Allaah ﷻ likened the followers of *Al-Hawaa* to the most contemptible animals in form and in concept. Sometimes He compared them to a dog, as in His saying:

وَلَنِكَفُّهُ وَاخْلُدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثَ  
[الأعراف، ١٧٦].

**But he clung to the earth and followed his own vain desires. So his description is the description of a dog: If you drive him away, he lolls his tongue out, or if you leave him alone, he [still] lolls his tongue out.** [Qur'aan, Soorat *Al-'Araaf*, 7:176].

Sometimes He compared them to wild donkeys:

{ كَانَهُمْ حَمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ قَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ } [الذئب، ٥٠-٥١].

**As if they were frightened [wild] donkeys. Fleeing from a hunter, or a lion, Or a beast Of prey.** [Qur'aan, Soorat *At-Muddaththir*, 74:50-51].



Sometimes He changed their forms into that of monkeys and pigs.

22. The one who follows *Al-Hawaa* neither deserves to be obeyed, nor to be an *Imaam* or to be followed, because Allaah ﷻ removed him away from *Imaamah* (leading as an *Imaam*) and forbade obedience to him. As **to his** removal, it is because Allaah ﷻ said to His *Khaleel*<sup>56</sup>

**Ibraaheem:**

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ [البقرة، 124].

**"Verily, I am going to make you a leader (Prophet) of mankind."**

[Ibraaheem] said: **"And of my offspring [to make leaders]."** [Allaah] said: **"My Covenant includes not *Ath-Thaalimeen* (polytheists and wrong-doers)."** [Qur'aan Soorat Al-Baqarah, 2:124).

Which means that "My Covenant regarding *Imaamah* (Prophethood, leadership, etc.) does not include a *Thaalim* (polytheist and wrongdoer}." Anyone who follows his *Hawaa* is a *Thaalim* as Allaah said:

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ [الرؤم، 29].

**Nay, but those who do wrong follow their own *Ahwaa'ahum* Without knowledge.** [Qur'aan, Soorat Ar-Room, 30:29].

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<sup>56</sup> *Khaleel*, i.e. Allaah's ***Khaleel***: The one whom Allaah has distinguished by love and honor. Ibraaheem *Al-Khaleel* is Prophet Ibraaheem whom, **like Prophet Muhammad ﷺ** Allaah has distinguished by love **and honor**.

The prohibition to obey the follower of Al-Hawaa because of Allaah's saying:

وَلَا تُطِيعُوا مَنْ أَغْفَلْنَا قُلُوبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا [الكهف: ٢٨].

**And obey not him whose heart We have made heedless of Our Remembrance, one who followed his Hawaa and whose affair [deeds] has been lost.** [Qur'aan, Soorat Al-Kahf, 18:28].

23. Allaah ﷻ has made the one who follows Al-Hawaa at the same rank as that of the image-worshipper. He said in two places of His Book:

أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ [الفرقان: ٤٣].

**Have you [O Muhammad ﷺ seen him who has taken as his Ilaah [god] his own Hawaa?**<sup>57</sup> {Qur'aan, Soorat Al-Furqaan, 25:43}.

**Al-Hasan**<sup>58</sup> commented: "He is the hypocrite; there is nothing that he desires except that he follows it." He also said: "The hypocrite is a slave of his Hawaa: there is nothing that he desires except that he commits it."

24. Verily, Al-Hawaa is the Hithaar<sup>59</sup> of Hell-Fire which surrounds it, he who walks across it will fall in Hell, just as the Prophet ﷺ said in the hadeeth reported in As-Saheehain:

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<sup>57</sup> The other place is in Soorat Al-Jaathiyah 45, Aayah 23.

<sup>58</sup> Al-Hasan Al-Basree رحمه الله is Al-Hasan Bin Abee Al-Hasan and his name is Abee Al-Hasan Yisaar Al-Basree Al-Ansaaree, born in Al-Madeenah (21/642). A learned Faqeeh, devout, and respected scholar. He died in Basra in 110/728.

<sup>59</sup> Hithaar: Anything forming a barrier, an obstruction, a partition, or a fence.

قال رسول الله صلى الله عليه وسلم "حفت الجنة بالمكاره وحفت النار بالشهوات." [رواه البخاري ومسلم واللفظ لمسلم].

*"Al-Jannah is surrounded by all kinds of disliked and undesirable things, while the Fire (Hell) is surrounded by all kinds of desires and passions."*<sup>60</sup>

And in the "Sunan" of At-Tirmitheh in the *hadeeth* of Abu Hurairah which he attributed to the Prophet ﷺ [he ﷺ said]:

عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال: "لما خلق الله الجنة والنار أرسل جبريل إلى الجنة فقال انظر إليها وإلى ما أعددت لأهلها فيها قال فجاها فنظر إليها وإلى ما أعد الله لأهلها فيها قال فرجع إليه قال فوعزتك لا يسمع بها أحد إلا دخلها فأمر بها فحفت بالمكاره فقال ارجع إليها فانظر إلى ما أعددت لأهلها فيها قال فرجع إليها فإذا هي قد حفت بالمكاره فرجع إليه فقال وعزتك لقد حفت أن لا يدخلها أحد قال اذهب إلى النار فانظر إليها وإلى ما أعددت لأهلها فيها فإذا هي يركب بعضها بعضا فرجع إليه فقال وعزتك لا يسمع بها أحد فيدخلها فأمر بها فحفت بالشهوات فقال ارجع إليها فرجع إليها فقال وعزتك لقد خشيت أن لا ينجو منها أحد إلا دخلها." [قال أبو عيسى (الترمذي) هذا حديث حسن صحيح].

*"When Allaah created Al-Jannah and An-Naar [the (Hell) Fire], He send Jibreel to Al-Jannah and said: Go and look at it and at what I have prepared therein for its people. He went and looked at it and at what Allaah has prepared therein for its people, then came to Him and said: By Your Might, no one who hears of it will fail to enter it. He gave an order respecting it, and accordingly it was surrounded with undesirable things, and said [to Jibreel]: Go and look at it and at [the things] which I have prepared therein for its people. He went and*

<sup>60</sup> An agreed upon hadeeth. [See Saheeh Al-Bukhaaree, V. 8, Hadeeth #494.]

looked at it, and found that it was surrounded with disliked and undesirable things, then came to Him and said: By Your Might, I am afraid that no one will enter it. He, [Allaah] then said: Go to An-Naar and look at it and at [the things] which I have prepared therein for its people. [He went] and found that it was heaped up, one part upon another, then he came to Him and said: By Your Might, no one who hears of it will enter it. He gave a command respecting it, and it was surrounded with desirable things and passions and then said: Go back to it. He went and said: By **Your** Might, I am afraid that no one will remain who does not enter it.<sup>61</sup>

25. It is feared that he who follows *Al-Hawaa* may become altogether detached from *Eemaan* (Faith) while being unaware. In fact, it has been confirmed that the Prophet ﷺ said:

" لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به "

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<sup>61</sup> Reported by At-Tirmitheer who said that it is "*hasan-saheeh*".- It is also reported by An-Nasaa'ee and Abu Daawood. Shaykh Al-Albaanee concluded that it is authentic in *Saheeh Al-Jaami'* #5210 and in *Mishkaatul Masaabeeh* #5696. The terminology "*hasan-saheeh* " used by At-Tirmitheer refers to one of two situations regarding the *hadeeth*:

1-That it is reported through one way of narration and there is a disagreement regarding the status of one narrator in the chain: Some consider him sound while others consider him "*hasan*,"

2-It is reported via two chains of narration, one "*Hasan*" and the other "*saheeh*". (See *Al-Haafith Ibn Hajar's An-Nukal 'Alaa Nuzhatin-Nalhar fee Tawdeeh Nukhbatul-Fikar* (Dammaam, KSA: Daar Ibnul-Jawzee, checked by Shaykh 'Ali Hasan 'Abdul Hameed Al-Halabee Al-Atharee, 1414/1994)], pp. 93-94.

The "*hasan*" (fine) is itself authentic but does not reach the level of authenticity of the "*saheeh*".

"None of you is a true believer until his Hawaa is in accordance with what I have brought forth." <sup>62</sup>

"أخوف ما أخاف عليكم شهوات الغي في بطونكم وفروجكم ومضلات الهوى" [رواه أحمد، قال الميمني: رواه أحمد والبخاري والطبراني في الثلاثة ورجاله رجال الصحيح].

"The most dreadful thing I fear in regard to you is the seductive lusts in your bellies and in your private parts, and the misleading ways of Al-Hawaa" <sup>63</sup>

26. The following of Al-Hawaa is from the destructive sins. The Prophet ﷺ said:

"ثلاث منجيات وثلاث مهلكات: فأما المنجيات فتقوى الله عز وجل في السر والعلانية، والقول بالحق في الرضا والسخط، والقصد في الغنى والفقر، وأما المهلكات فهوى متبع، وشح مطاع، وإعجاب المرء بنفسه." - [حسن الحديث مجموع طرقه العلامة الألباني-الصحيفة ١٨٠٢ وصحيح الجامع ٣٠٤٥].

"Three [things] lead to safety and three cause destruction. Those that lead to safety are: fearing Allaah in secrecy and in the open, uttering the truth at times of satisfaction and anger, and moderation at times of poverty and wealth. As to the [three] that cause destruction, they are:

<sup>62</sup> See Ftn. 27.

<sup>63</sup> Reported by Imaam Ahmad, and Al-Haithamee said: "It was reported by Ahmad, Al-Bazzaar, and At-Tabaraanee in *hi sihies Ma'aajim: As-Sagheer, Al-Awsat.* and *Al-Kabeer*, and its narrators are 'men of *Saheeh*' [i.e. generally classified in the category of sound, reliable, or even less. This does not necessarily mean that the rest of conditions required to authenticate the *Isnaad* (chain of narration), not to mention the *hadeeth* itself, are usually met.] [See Shaykh Al-Albaanee's introduction to *Saheeh At-Targheeb war Tarheeb* by Al-Munthiree, pp. 43-50.]

the **Hawaa** being followed, niggardliness being obeyed, and conceitedness." <sup>64</sup>

27. *The opposing of Al-Hawaa inherits strength in the heart, tongue and body of [Allaah's] 'Abd. Some of As-Salaf (righteous predecessors) said: "The one who overcomes his Hawaa is like him who conquers a city by himself." And in the authentic hadeeth attributed to the Prophet ﷺ:*

*"ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب" - [متفق عليه].*

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself-while in anger." <sup>65</sup>

*Whenever he trains himself on opposing his Hawaa, he would gain additional strength to his own.*

28. *The most enriched in Al-Muroo'ah of people is him who has the strongest opposition to his Hawaa. Mu'aawiyah <sup>66</sup> said: "Al-*

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<sup>64</sup> Al-Muhaddith *Shaykh Muhammad Naasir-ud-Deen Al-Albaanee* said that the hadeeth is hasan. See *As-Silsilah As-Saheehah*, #1802, and *Saheeh Al-Jaami'*, #3045.

<sup>65</sup> *An agreed upon hadeeth, [See Saheeh Al-Bukhaaree, V. 8, Hadeeth #135.]*

<sup>66</sup> *Mu'aawiyah is the Sahaabee Sakhr Bin Harb Bin Umayyah Bin 'Abd Shams Bin 'Abd Manaaf Bin Qusay Bin Kilaab, Abu'Abdur Rahmaan. The Ameer of Al-Mu'mineen, and the King of Islaam. The Prophet ﷺ said: "O Allaah! Bestow upon him the knowledge of the Book (i.e. the Qur'aan) and save him from torment." [Reported by Imaam Ahmad in Fadaa 'il As-Sahaabah, V. 2, p. 913. The checker said its Isnaad is hasan because of other narrations]. He ﷺ also invoked Allaah saying: "O Allaah! Make of him (i.e. Mu'aawiyah) a guide (to the truth), cause him to be rightly directed, and cause others to be rightly directed by him." [Reported by Imaam Ahmad, V. 5 #17438, and by At-Tirmithee. Al-A!baanee said it is saheeh (see Saheeh Sunan At-Tirmithee, #3018).] He was one of the Sahaabah who recorded the Revelation.*

*Muroo'ah* is the abandonment of desires and passions, and the

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Contrary to many false reports, Mu'aawiyah did not seek to take over the *Khilaafah* from 'Ali ﷺ Shaykh-ul-Islaam Ibn Taymeeyah, *Imaam* Ath-Thahabee, At-Tabaree, and many other scholars from the *Salaf* asserted that Mu'aawiyah ﷺ used to acknowledge that 'Ali ﷺ is better than him and that he [Mu'aawiyah] does not deserve the *Khilaafah*. His position, however, was that he wanted 'Ali ﷺ to punish the assassins of 'Uthmaan^ before he would give his loyalty to him. He thought that he was on the truth regarding this matter. 'Ali ﷺ on the other hand, conditioned that Mu'aawiyah must give the pledge of loyalty to him because he was the *Khaalefah* and that he thought it is wise to wait until he consolidates his power and then seek 'Uthmaan's assassins. 'Ali ﷺ had nothing to do with the killing of 'Uthmaan ﷺ. Based upon many authentic narrations and prophecies from the Prophet ﷺ *Ahlus-Sunnah* consider to be on the side of the truth.

The *fitnah* was ignited by a group of dissidents known as *As-Saba'iyah* whose leader, 'Abdullah Bin Saba', was a Jew who considered 'Ali ﷺ to be Allaah incarnate! Most of the *Sahaabah* kept themselves away from *the fitnah* and only a few, not exceeding thirty, shared in the fighting between the army of 'AH and Mu'aawiyah.

The Islamic rule at the time of Mu'aawiyah's Kingdom ﷺ was very strong whereby the Muslims ruled a vast area extending from *Khurasaan* in the East to the West African coast, and from Cyprus in the Mediterranean to the Yemen in the South. [See *Tahqeeq Mawaaqif As-Sahaabah Fee Al-Fitnah*; Establishing the (True) Position of the *Sahaabah* During the *Fitnah* (i.e. Between 'Ali and Mu'aawiyah by Dr. Muhammad Amakhzoon, V. 2, pp. 93-130, published by Daar Tayebah and Maktabat Al-Khawthar, Riyaadh, KSA, 1415/1994.]

The reason why that I have highlighted some of these important facts is that most of what had been written about this *fitnah* is either a) fully historical and not authenticated, b) compiled by orientalist, or c) promoting baseless accounts by the *Raafidhah* (the rejectionists of the *Shee'ah*). The fully documented and authenticated reports from the *Muhadditheen* regarding the *fitnah* gave us the true positions of the *Sahaabah* regarding this matter. An excellent source is *Al-*

*'Awaasim Minal Qawaasim* by Abu Bakr Bin 'Al-Arabi Al-Maalikee (not the infamous mystic *Sufi* Ibn 'Arabi) with commentary by Muhib-ed-Deen Al-Khateeb, 5th edition, Maktabat As-Sunnah, Cairo, 1408. See also *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, #257. And Allaah knows best.

disobedience of *Al-Hawaa*. The following of *Al-Hawaa* weakens the *Al-Muroo 'ah*, and its opposition strengthen it."

**29.** There isn't a day that passes except that *Al-Hawaa* and the mind fight within its follower. Whoever of them overpowers its master, it will expel the other and take full control; and the decision will be its. Abu Ad-Dardaa<sup>67</sup> said: "When a man wakes up, both his *Hawaa* and deeds meet; if his deeds are in accordance with his *Hawaa*, then his day is an evil one; and if his *Hawaa* is pursuant to his deeds, then his day is a good one."

**30.** Allaah ﷻ has made the wrong and the following of *Al-Hawaa* .associates of each other, and has made the right and the opposition of *Al-Hawaa* as associates. As some of *As-Salaf* said: "If two affairs were dubious to you and you don't know which one is right, then oppose the one close to your *Hawaa* for it is more likely that error is committed when *Al-Hawaa* is being pursued.

**31.** *Al-Hawaa* is a disease and its remedy is in opposing it. Some learned men said: "If you wish, I will inform you of your illness, and if *you* wish I will tell you of your remedy: Your disease is your *Hawaa*, and your treatment is to abandon and oppose it." Bishr Al-Haafee,<sup>68</sup>

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<sup>67</sup> Abu Ad-Dardaa' is 'Uwaymir Bin Zayed (or Bin 'Aamir, or Bin 'Abdullaah) Bin Qays, the Judge of Damascus, and one of the *Sahaabah*; the master of Qur'aanic recitation in Damascus before and during the *Khilaafah* of Uthmaan. He is known as the *Hakeem* (the wise man) of this Ummah. He was from the few amongst the *Sahaabah* who collected the Noble Qur'aan. He reported one hundred and ninety seven *Ahaadeeth*. It is reported that he died in the year 32 of Hijrah/652. [See *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 1, #172.]

<sup>68</sup> Bishr Al-Haafee is Bishr Bin Al-Haarith Bin 'Abdur Rahmaan Bin 'Ataa' Bin Hilaal Al-Marwazee, the renowned, righteous, and trustworthy. A resident of Baghdaad. He died in 227/840 at an age of seventy six. [See *Taqreeb At-Tahtheeb*



والله تعالى said: "All kinds of affliction are manifested in your *Hawaa*, and the complete healing is in your opposition of it."

**32.** The *Jihaad* against *Al-Hawaa*, if it is not more important than the *Jihaad* against the *Kuffaar* certainly it is not less in importance. A man told Al-Hasan Al Basree رضي الله عنهم. "O Abaa Sa'eed! What kind of *Jihaad* is the best? He said: "It is the *Jihaad* of your *Hawaa*" I heard my Shayekh <sup>69</sup> saying: "The *Jihaad* against one's self and against *Al-ffcnvaa* constitutes the basis for the *Jihaad* against the *Kuffaar* and the *Munaafiqeen* (hypocrites), because one is unable to make *Jihaad* against them until he makes *Jihaad* against himself and his *Hawaa* first, so that he can go out to [confront] them."

**33.** *Al-Hawaa* is *Takhleel* (disorder and confusion of the intellect) and opposing it is *Himiyyah*<sup>70</sup> It is feared for the one who became excessive in *Takhleel* and retired himself from *Al-Himiyyah*, that his disease [mental sickness] may cause him to fall in a state of *Sara*!<sup>71</sup> 'Abdul Malik Ibn Quraib<sup>72</sup> said: "I passed by a bedouin who was suffering from an intensive inflammation in his eyes and his tears were shedding on his cheeks. I said: "Why don't you wipe off your eyes?"

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by *Al-Haqfith* Ibn Hajar, p. 168, checked by Abul Ashbaal Sagheer Ahmad Shaaghif Al-Pakistani, Daar Al-'Aasimah, Riyaadh, KSA, I416.]

<sup>69</sup> Referring to Shaykh-ul-Islam Ibn Taymeeyah.

<sup>70</sup> *Himiyyah*: Guarding, prelecting, and absenting from what is harmful. In case of sickness it means, abstaining from things [including food] that are injurious.

<sup>71</sup> *Sara*': A well known state arising, in some cases, from mental disorder whereby the person falls to the ground in a state that resembles madness.

<sup>72</sup> 'Abdul Maalik Bin Quraib Bin 'Abdul Maalik Bin 'AH Bin Asmaa', Abu Sa'eed

Al-Baahilee, Al-Asma'ee, Al-Basree. A truthful *Sim-nee*; died in the 16th year of Hijrah and others said differently. He lived close to ninety years of age. [See *Taqreeb At-Tahtheeb*, p. 626.]

He said: "The doctor prevented me from doing this, and there is no good in him who if urged to refrain [from doing something wrong] does not abstain, and if he is being commanded [to do something good] does not comply." I said then: "Would you like something?" He said: "Yes! But I am in a state of Hitniyyah; the lusts of the people of [Hell] Fire overcame their Himiyyah, and thus they were destroyed."

34. The pursuing of Al-Hawaa renders the doors of success closed for the 'Abd, and opens for him the doors of failure. So you see him often repeating the [following statement]: "Had Allaah ﷻ bestowed His success, then it [the affair] would have been as such and such," while in fact he barred himself from the ways of success by pursuing his Hawaa. Al-Fudayyl Bin 'Iyaad<sup>73</sup> said; "Whoever has been overtaken by his Hawaa and by the following of lusts, the sources of success will be severed from him."

One of the scholars said: "Al-Kufr<sup>74</sup> originates from four things: anger, lust, hope, and fear." He then added, "I have seen two of them manifested: a man who got angry and then killed his mother, and another who fell in love and became a Christian..."

35. The one who stands by his Hawaa, his intelligence and mental perception will become corrupt because he acted unfaithfully towards Allaah in his mind and, consequently, Allaah perverted it for him. This is the way He ﷻ deals with anyone who betrays Him in any affair: He renders it in a bad state for him.

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<sup>73</sup> *Al-Fudayyl Bin 'Iyaad Bin Mas'oud At-Tameeme, Abu 'All, the renowned, trustworthy, and an Imaam who devoted himself to the worship of Allaah. Originally from Khurasaan (a province in NE Iran). He became a resident of Makkaah and died in 187/803, or earlier. [See Taqreeb At-Tahlheeb, p. 786.]*

<sup>74</sup> *Al-Kufr here includes disbelief and Kufr which means ingratitude, being ungrateful for Allaah's Ni'mah (Favour or Blessing).*

**36.** *The one who broadens for his self the scope of pursuing Al-Hawaa, will put it under restriction in his grave and on the Day of his Return, The one who restrains it by opposing Al-Hawaa, brings ease upon it in his grave and on the Day of his Return. Allaah ﷻ pointed to this in His ﷻ saying:*

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا [الإنسان، ١٢].

***And their recompense shall be Al-Jannah and silken garments, because they were patient. [Qur'aan: Soorat Al-Insaan, 76:12],***

*Since patience, which is holding oneself from pursuing Al-Hawaa, includes harshness and restrictions, accordingly Allaah will recompense them with the smoothness of silk and the wideness of Al-Jannah, Abu Sulaimaan Ad Daaraanee<sup>75</sup> commented on the above Aayah: "Allaah shall recompense them for taking patience against lusts."*

**37.** *The following of Al-Hawaa throws down the 'Abd preventing him to stand up and walk with those saved on the Day of Resurrection, just like when his heart fell [in a state of Sara'] in this life which kept him from their company. Muhammad Bin Abee Al-Ward said: "There is one of Allaah's days when no one who pursues his Hawaa shall be*

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<sup>75</sup> Abu Sulaimaan Ad-Daaraanee is 'Abdur Rahmaan Bin Ahmad (or it is said

'Abdur Rahmaan Bin 'Atiyyah) born around 140/758. A great Imaam and the great Zaahid (see below) of his times. He related the hadeeth from Suiyaan Ath-Thawree and others. As safa (see below) who died in the year 215/831 or 205/821. [See Tahtheeb Siyar 'AlaamAn-Nubalaa' by Imaam Ath-Thahabee, V. 1, #1592.]

<sup>76</sup> Muhammad Bin Abee Al-Ward, is Muhammad Bin Muhammad Bin'Eesa Bin

'Abdur Rahmaan Bin 'Abdus Samad Abul Hasan, known as Ibn Abee Al-Ward. He died in 263/847. See Ibnul Jawzee's Safwat As-Sajwah [Cairo, Egypt: Daar As-Safa(1st edition) 1411/1990], V. 1, #281, p. 570.

*saved of its evil. The slowest in his ability to stand up amongst those thrown down on the Day of the Resurrection is the one whose thrown in a state of Sara' by his lusts..."*

**38.** *The pursuing of Al-Hawaa breaks up and weakens one's resolution, and opposing [Al-Hawaa] solidifies and strengthens it. Resolution is the thing upon which one rides upon in his journey to Allaah and the Last Day. If that which is ridden became inactive, the traveler would almost be disabled to proceed in his journey. Yahyaa Bin Mu'aath<sup>77</sup> was asked: "Who is most sound in resolution of men?" He answered: "The one who overcomes his Hawaa"*

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<sup>77</sup> *Yahya Bin Mu'aath Ar-Raazi, the Zaahid, the wise and the admonisher of his times. He died in Naisapoor in the year 258/872. [See Tahiheeb Siyar 'AlaamAn-Nubalaa', V. 1, #2247 and Ath-Thahabbe's Al-'Ibar Fee Khabar Man Ghabar, V.I, p. 371, published by DaarAl-Kutub Al-'Ilmiyyah, Beirut, Lebanon.] Note: He is considered a Sufi in the context of the early practice of sufism in which some of its followers were mostly interested in leading a pious life of Zuhd (an abstemious way of life), patience, clemency, sincerity, truthfulness, etc.. Overall they were close to the teachings of the Qur'aan and Sunnah, although some of them exaggerated and (or) introduced innovated forms of worship and concepts. [See Majmoo' Fataawaa Shaykh-ul-Islaam Ibn Taymeeyah, 10:366-367, and Ibnul Jawzee in Talbees Iblees, p. 156.] Historically the process started in Basra, 'Iraq by the time when the majority of Taabi'ee (the followers of) At-Taabi'een passed away (Ibid, 10:358). Many of them used to wear woollen (suf) clothing a sign of disassociation from the wordly life. The first to establish a "house for the sufiyyah" was a man by the name of 'Abdul Waahid Bin Zayed (Ibid, 10:359). In their works there is a blend of truth and falsehood. The majority of the scholars, including Imaam Shaafi'ee, Ahmad, Maalik, and others from Ahl-ul-Hadeeth, criticized their ways especially their so-called Samoa' [singing aimed to stimulating a state of Wajd (ecstasy)] and excessive worship. Whatever opposes the Qur'aan and Sunnah and the way of the Salafis to be rejected and whatever is in agreement is accepted because it is not innovated. The acceptance is not an approval of the terminology or the essence of Sufism in any of its stages. It remains to be remembered that it is not true that every pious and Zaahid Muslim is necessarily a Sufi. The Zuhaad (Sing. Zaahid) of the later times were more influenced by scholastic theology (Ilm Al-Kalaam) which began to creep into the Ummah following the*

**39.** The parable of the one who follows his own whim is like that who rides on a tough, strong-tempered, *Jamoo*<sup>79</sup> horse without a bridle, about to be thrown down by his horse during its run or it would lead him to his death. A learned man said: "The most rapid means to ride onto *Al-Jannah* is the *Zuhd* respecting this life, and the most rapid means to get on to *An-Naar* is the love of lusts. And him who boards his *Hawaa*, it will hastily take him to the valley of perdition." Another said: "The most endowed with honor of the scholars is the one who flees with his *Deen* from this *Dunya*<sup>79</sup> and who is hard to be led to follow *Al-Hawaa*." 'Ataa'<sup>80</sup> said: "The one whose *Hawaa* overtakes his rationale causing him to become affected with grief and agitation because of lacking the strength to be patient, would be put to shame."

**40.** The *Tawheed* and the following of *Al-Hawaa* are two contrary matters: because *Al-Hawaa* is an idol, and each '*Abd*' has an idol in his heart, the magnitude of which depends upon his *Hawaa*; Rather, Allaah sent His Messengers to destroy the idols and to call for His

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translations of many of the philosophical concepts of the *Hindus*, Greeks, Romans, and Persians (*Ibid*, 10:367). Consequently, they deviated from the way of the *Sahaabah* and their followers from *At-Taabi'een* (*Ibid*, 10:358;366-367). It is known that *Zuhd* practices developed into organized forms of hunger, poverty, self-strive, seclusion, sleeplessness, wandering, hand-clapping, dancing, going to the markets in strange ways, abandoning the interest in *hadeeth* knowledge, and other extremes. *Sufism* further developed into a school of mysticism and corrupt creed and methodology. [See *Talbees Iblees*, pp. 156-165, published by Maktabat-ul Qur'aan, Cairo, Egypt.]

<sup>79</sup> *Jamoo*: A horse is called *Jamoo* when it overcomes its rider and runs away so

as to be ungovernable by him.

The life of this world with its temptations and means of seduction.

<sup>80</sup> 'Ataa' Bin Yasaar Al-Hilaalee, Abu Muhammad Al-Mudanee. A trustworthy and

honourable *Taab 'iee* known for his worship and admonitions. He died in the year 94/713 (or after). See *Taqreeb At-Tahtheeb*, p. 679, #4638.

worship Alone, having no partners or associates. Nay, Allaah's intent is not just to demolish the corporeal images and leave the images imbedded in the heart, but rather to destroy those in the heart first. Al-Hasan Bin 'AH Al-Muttawwi'ee<sup>81</sup> said: "The idol of each person is his Hawaa, he who breaks it by the way of opposition deserves the title of honourableness." Just contemplate about the saying of Al-Khaleel (Ibraaheem to his people [as Allaah said]):

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ [الأنبياء: ٥٢].

### **What Are these images, to which you are devoted?**

[Qur'aan, Soorat Al-Anbiyaa', 21:52],

and you will certainly find it identical to those images which the heart likes and devotes itself to and worships it besides Allaah. He, Allaah, said:

أَرَأَيْتَ مَنْ أَخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾  
 أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ يَسْمَعُونَ أَوْ يَفْقَهُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

**Have you [O Muhammad ﷺ seen him who has taken his illaah (god) as his own desire? Would you be then a Wakeel [a protecting guide] over him? Or do you think that most of them hear or understand? They are only like cattle. Nay, they are even farther astray from the Path [i.e. even worst than Cattle], [Qur'aan, Soorat At-Furqaan, 25:43-44].**

**41. Opposing Al-Hawaa is the means to drive away diseases from the heart and from the body, and its following brings forth diseases to the heart and to the body. Heart diseases are all from following of Al-**

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<sup>81</sup> **Al-Hasan** Bin 'Ali Al-Muttawwi'ee: Within my resources, I didn't **find** a biographical history for him.

*Hawaa*. If you search for the causes behind diseases of the body, you will find that most of it are because of preferring *Al-Hawaa* over what should be abandoned.

42. The origin for the enmity, evil, and envy that occurs between people is from the following of *Al-Hawaa*. The one who opposes his *Hawaa* relieves his heart, body, and limbs, putting himself to ease and thus relieves others. Abu Bakr Al-Warraaq<sup>83</sup> said: "When the *Hawaa* prevails, the heart turns dark and when it does so, the breast becomes straitened and when that happens, the moral character deteriorates and consequently people will hate him and he will hate them. Then think of the evil, enmity, neglect of rights, etc. that arise from this mutual hatred!"

43. Allaah has created in man an intellect and a *Hawaa*; whichever of the two becomes manifest, the other will hide, as Abu 'Ali Ath- Thaqafee said; "Whoever is overcome by his *Hawaa*, his intellect will be hidden from him. So, look at the end of him whose intellect is masked from him and became overpowered by something else." 'Ali Bin Sahl<sup>84</sup> said: "The intellect and *Al-Hawaa* are in conflict.

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<sup>82</sup> Abu Bakr Muhammad Bin 'Umar Bin 'Ali Bin Khalaf Bin Zanboor, known as

Al-Hakeem (The wise man). Al-Khateeb Al-Baghdaadee said: "He was weak (in terms of *Hadeeth* transmission)". He died in Baghdaad in 396/1006. [See Ibnul Jawzee's *Safawt As-Safwah*, V.2, pp.351-352, #707. See also *Al-'barbyAth-Thahabee*, V.2, p. 189.]

<sup>83</sup> Abu 'Ali Ath-Thaqafee is Muhammad Bin 'Abd Al-Wahaab An-Naisapoori. He was an *Imaam* in most of the Islaamic disciplines, *Muhaddith*, *Faqeeh*, and an admonisher. According to Ash-Sha'raanee, he abandoned most of his knowledge and engaged in the "*Sufi* knowledge"! (*Tabaqaat-M(Ftn.l6Q)*, 1:107). He died in 328/940. [See *Al-'Ibar*, V. 2, p. 3, and *Tahtheeb Siyar 'Alaam An-Nubalaa'*, V. 2, #2996.]

<sup>84</sup> 'Ali Bin Sahl Bin Al-'Abbaas, the *Imaam*, *Mufasssir* (scholar of *Tafseer*), the *Zaahid*, known for his devotion in worship. He died in 491/1098. [See *Al-Muntakhab min Kitaab As-Siyaaq litaareekh Naisapoor*, by *Al-Haafith* Taqyee-ed

*Success is the associate of the intellect and defeat is the associate of Al-Hawaa. The self stands between both; whichever of the two prevails, the self will side with it."*

44. Allaah ﷻ has made the heart the king of the limbs and the place of the origination of knowledge, love, and 'Uboodiyyah of Him. He tested him with two kinds of authority, two armies, two aids, and two sets of preparations. The truth, Zuhd, and guidance is one authority. Its aids are the angels, and its army is truthfulness and sincerity, and its preparation is in avoiding Al-Hawaa. The other authority is falsehood. Its aids are the Shayaaateen and its troops and the preparation is the following of Al-Hawaa. The self stands between the two armies. The army of falsehood will have access to the heart only from its direction and frontier breaches, for it pervades the heart and aligns itself with its enemy against it (the heart) and thus the calamity will overtake it. It is the self, therefore, that offers its enemy from its own preparations, and opens for him the gate of the city and thus he enters and takes full control, and the heart takes the defeat.

45. The worst of enemies to man is his Shaytaan and his Hawaa, and the best friend he has is his intellect and his associate angel who gives him advice. If he follows his Hawaa, he gives his hand in surrender

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*Deen As-Sayyafeene, p. 431, #1337. Published by Al-Maktabah At-Tijaariyyah, Makkah.]*

*"The Prophet ﷺ said:*

قال رسول الله صلى الله عليه وسلم ما منكم من أحد إلا وقد وكل به قرينه من الجن قالوا وإياك يا رسول الله قال وإياي إلا أن الله أعانني عليه فأسلم فلا يأمرني إلا بخير وفي رواية "وقد وكل به قرينه من الجن وقرينه من الملائكة". [رواه مسلم].

"There is none amongst you with whom is not an companion from amongst the jinn [devils]. They [the Sahaabah] said: "Allaah's Messenger, with you too?" Thereupon he said: "Yes, but Allaah helps me against him and as such he surrendered [to Allaah in Islaam] and commands me not except for good. "



to his enemy, submitting himself as a captive to him, making him [the enemy] rejoice at his affliction, and causing displeasure to his friends and supporters. These are precisely the difficult moments of a calamity, wretchedness, the manifested divine decree of an evil ending, and the malicious joy of enemies.<sup>86</sup>

46. Each 'Abd has a beginning and an end. He whose start is the following of *Al-Hawaa*, shall end up in a state of disgrace, humiliation, bereavement, and trials. What is being followed commensurate with the [*'Abd's*] degree of dependency upon his *Hawaa*. Rather, at the end, the followed turns to a suffering that agonizes him in his heart as one poet put it:

مآرب كانت في الشباب لأهلها عذابا فصارت في المشيب عذابا

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[Reported by Muslim. See *Saheeh Muslim*, V. 4, *Hadeeth* #6757.] In another narration by Muslim and Ahmad, the Prophet ﷺ said: "There is none amongst you with whom there is not an companion from amongst the jinn [devils] and an attache from amongst the angels." This companion from the angels may be different from those assigned by Allaah to write the record of deeds of the children of Adam. [See Al-Ashqar's book '*Aalam Al-Malaa'ikah Al-Abraar* (Kuwait, State of Kuwait: Maktabat Al-Falaah and Daar An-Nafaa'is, 1411/1991), p. 44.]

<sup>86</sup>These are the moments of difficulty which the Prophet ﷺ used to seek refuge with Allaah from:

عن أبي هريرة كان رسول الله صلى الله عليه وسلم يتعوذ من جهد البلاء ودرك الشقاء وسوء القضاء وشماتة الأعداء قال سفيان الحديث ثلاث زدت أنا واحدة لا أدري أيتها هي. [متفق عليه].

Abu Huraira narrated that the Prophet ﷺ used to seek refuge with Allaah from the difficult moments of calamity and from being overtaken by *Ash-Shaqaa'* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyaan (Bin 'Uyainah) said: "This narration contained three items only, but I added one. I do not know which one that was." [Reported by Al-Bukhaaree, Muslim, and An-Nasaa'ee. See *Saheeh Al-Bukhaaree*, V. 8, *Hadeeth* #358.]

*Desires that were, at the age of youthfulness, sweet to those who wished them, became a suffering at Al-Masheeb (an old age).<sup>87</sup>*

*If you contemplate about the case of everyone who is in a bad and miserable state, you would find that it began with him embracing his Hawaa and giving it preference over his intellect. Anyone who begins by opposing his Hawaa and obeying the call of his R<sup>1</sup>shd,<sup>88</sup> his end will be that of honor, might, richness, and high rank before Allaah ﷻ and before the people. Abu 'Ali Ad-Daqqaaq<sup>89</sup> said: "The one who controls his lust in his youthfulness, Allaah ﷻ will honor him when he is in his age of maturity." Al-Muhallab Bin Abee Sufrah<sup>90</sup> was asked: "How did you attain this status of yours? He said: "Through firm obedience and rebellion against Al-Hawaa."*

*So these are the situations regarding the stand against Al-Hawaa in the beginning and in the end of one's life in this world. With respect to the*

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<sup>87</sup> Al-Masheeb: *The period of whiteness of the hair, or hoariness.*

<sup>88</sup> R<sup>1</sup>shd: *Maturity of intellect enabling the person to follow a right course of action and providing a good management of affairs.*

<sup>89</sup> Abu 'Ali Ad-Daqqaaq is Al-Hasan Bin 'Ali Bin Muhammad Bin Ishaq Bin 'Abdur Raheem Bin Ahmad, a Zaahid Sufi who excelled in fiqh, Islaamic Fundamentals, and Arabic language. According to some reports, he died around 406/1016. See Al-'Ibar, V. 2, p. 212, and Shatharaat Ath-Thahab, V.3, p. 180. Daar Ihyaa' At-Turaath Al-'Arabi.

<sup>90</sup> Al-Muhallab Bin Abee Sufrah is Thaalim Ibn Saariq Al-'Aatakee Al-Azdee, Abu

Sa'eed Al-Basree, One of the trustworthy leaders and heroes who was knowledgeable about war plans and strategies. He reported Hadeeth transmissions from 'Abdullaah Bin 'Amr Bin Al-'Aas Bin Jundhub, Ibn 'Umar, Al-Baraa' Bin 'Aazib, and others from the Sahaabah رضي الله عنهم. [See Tahtheeb Siyar 'AlaamAn-Nubalaa', V. 1, #532, and Taqreeb At-Tahtheeb, #6986.]

**Hereafter, however, Allaah has made *Al-Jannah* the end for him who opposed his *Hawaa* and *An-Naar* the end for the one who followed his *Hawaa*<sup>91</sup>**

47. *Al-Hawaa* is slavery to the heart, an iron chain round the neck, and a fetter to the leg. Its follower is a captive to everyone with a bad character. Thus whoever opposes it, liberates himself from slavery and becomes free, and takes off the chain round his neck and becomes in a state similar to that of a man belonging entirely to one master after belonging to many partners disputing one another.<sup>92</sup>

<sup>91</sup> Allaah said:

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ [التازعات، ٣٧-٣٩].

**Then, for him who *Taghaa* [transgressed all bounds, in disbelief, oppression, and evil deeds of disobedience to Allaah], and preferred the life of this world [by following his evil desires and lusts], verily, his abode will be Hell-Fire. [Qur'aan, Soorat *An-Naazi'aal*, 79:37-39). He also said:**

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ [التازعات، ٤٠-٤١].

**But as for him who feared standing before his *Rabb* [Allaah], and restrained himself from impure evil desires and lusts, verily, *Al-Jannah* will be his abode.**

[Qur'aan, Soorat *An-Naazi'aat*, 79:40-41].

<sup>92</sup> Allaah said:

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾

**Allaah puts forth a similitude: A [slave] man belonging to many partners [like those who worship others along with Allaah] disputing with one another, and » [slave] man belonging entirely to one master [like those who worship Allaah Alone], Are those two equal in comparison? All the praises and thanks are due to Allaah! But most of them know not. [Qur'aan, Soorat *Az-Zumar* (39:29)].**

**48.** Opposing Al-Hawaa puts the 'Abd in the rank of the one whose oath Allaah fulfills. The goals that He will accomplish for him will be many-fold that which he was unable to attain as a result of neglecting his Hawaa. He is like the one who relinquished a Ba'arah and was given a pearl as a compensation for it. Whatever he is able to gain from the way of following Al-Hawaa is incomparable with what he loses from present and future benefits and from good living. So try to comprehend the stretching forth of the hand of Yoosuf, the Siddeeq<sup>95</sup> in expenditure, the unconstriction with his tongue, the establishment of his feet [in power], and the rejoice that touched him after he came out of the jail because he restrained himself from the Haraam [unlawful].

**49.** Opposing Al-Hawaa entitles the honor in this world and in the Hereafter and self-esteem, outwardly and inwardly. Following it, however, lowers the rank of the 'Abd in this life and in the Hereafter and humiliates him, outwardly and inwardly. When Allaah gathers mankind on one plane [on the Day of Resurrection], an announcer will call, "This day the people of generosity will be distinguished from those who amassed wealth. Now let the pious stand."<sup>97</sup> They will stand and walk toward the place of honor while the followers of Al-Hawaa

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<sup>93</sup> Ba'rah (Pl. Ba'r) *A piece of animal dung. This signifies what is low.*

<sup>94</sup> Signifying *what is precious.*

<sup>95</sup> *The man of truth.*

<sup>96</sup> *In his eloquent and clear speech with the people.*

<sup>97</sup> *Shaykh 'Ali Hasan 'Abdul Hameed commented: "This is from the Ghaybiyaat ( matters of Al-Ghayb) and it is not confirmed by an authentic evidence." His comments are part of his review of the same chapter by Ibnul Qayyim and were published in 1408/1988 by Al-Maktabah Al-Islaamiyyah, Amman, Jordan.*

bending their heads down before Allaah] in the *Mawqif*<sup>98</sup> amidst the "heat of *Al-Hawaa*" its sweat and its suffering. The others [the pious] will be in the shade of the '*Arsh*'.<sup>99</sup>

**50.** If you contemplate about the seven whom Allaah will shade in the shade of His '*Arsh*' wherein there is no shade but His,<sup>100</sup> you will find

<sup>98</sup> The standing before Allaah on the Day of Resurrection awaiting His Judgment.

<sup>99</sup> Know, may Allaah's Mercy be upon you, that the shade sometimes is mentioned

in relation to Allaah and sometimes in relation to His '*Arsh*'. Many authentic narrations reported by *Imaam* Ahmad, Ad-Daarimee, Al-Baghawee, At-Tirmithee, Al-Haakira, At-Tabaraanee and others state that the shade is that of the '*Arsh*'. *As Al-Haafith* Ibn Hajar explained, these narrations when related to the context of the agreed upon *hadeeth*: "*Allaah will give shade to seven, on the Day when there would be no shade but His...*" preponderates that the shade is that of the '*Arsh*'. Shaykh Muhammad Al-'Uthaymeen commented that the Prophet's statement: "*On the Day when there would be no shade but His...*" means that there would be no shade except that which He ﷻ creates and that the belief that the shade is that of Allaah's Essence is false, because this would imply that the sun is above Allaah the Most Majestic and Most High. [See *Fathul Baaree* V. 2, p. 144, and *Sifaatullaah Al-Waaridah Fil Kitaabi-was-Sunnah*, by 'Alawee Bin 'Abdul QaadirAs-Saqqaaaf pp. 171-174, and *Sharhul 'Aqeedah Al-Waasitiyyah* by Shaykh Muhammad Ibn Saalih Al-'Uthaymeen, V. 2, p. 136.]

<sup>100</sup> The seven were mentioned in the *hadeeth* in which the Prophet ﷺ said:

سبعة يظلهم الله في ظله يوم لا ظل إلا ظله الإمام العادل وشاب نشأ في عبادة ربه ورجل قلبه معلق في المساجد ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه ورجل طلبته امرأة ذات منصب وجمال فقال إني أخاف الله ورجل تصدق أخفى حتى لا تعلم شماله ما تنفق يمينه ورجل ذكر الله خاليا ففاضت عيناه- [رواه البخاري ومسلم، واللفظ للبخاري].

"Allaah will give shade to seven, on the Day when there will be no shade but His. [These seven persons are]: (1) a *ju*-*ler*, (2) a youth who has been brought up in the worship of Allaah [i.e. worships Allaah ﷻ sincerely from his childhood}, (3) a man whose heart is attached to the mosques [i.e. he offers the five compulsory Salaat (prayers) in the mosques], (4) two persons who love each other

that they deserved that shade because of their opposition to Al-Hawaa. Indeed the Imaam having authority and power will not be able to establish justice except by opposing his Hawaa. And with respect to the youth who prefers the sincere worship of Allaah over the urge of his youthfulness, had it not been for the opposition of his Hawaa, he would not be able to accomplish this state of worship. As to the person whose heart is attached to the mosques, the thing that drove him to this condition is the opposition of Al-Hawaa which invites him to the places of lusts. Concerning the person who gives charitable gifts secretly so that his left hand does not know what his right hand has given, had it not been for his subduing of his Hawaa, he would have not been able to attain this state. And the person who was invited by a charming woman of noble birth [to have illegal sexual intercourse with her], feared Allaah and opposed his Hawaa. As to the one who remembers Allaah in seclusion and his eyes becomes flooded with tears for fearing Him, the thing that made him reach this state is the opposing of his Hawaa. Consequently, they were saved from being affected by the intense heat of the Al-Mawqif on the Day of Resurrection and the sweating therein. The people [adhering to] Al-Hawaa will experience the utmost degree of intense heat and sweating while they are still waiting to enter the "Prison of Al-Hawaa" Allaah ﷻ is the One to be petitioned to grant us protection from the Ahwaa' (Sing. Hawaa) of ourselves which are inclined to evil, and that He makes our Hawaa in accordance with what He loves and is acceptable to Him. He has power over all things, and He is most worthy of answering our petition.

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**only for Allaah's sake and they meet and part in Allaah's Cause only. (5) a man who refuses the call of a charming women of noble birth for illegal sexual intercourse with her and says: I am afraid of Allaah. (6) a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given [i. e. nobody knows how much he has given in charity}, and (7) a person who remembers Allaah in seclusion and his eyes become flooded with tears, "** *[Reported by Al-Bukhaaree and Muslim. The text is that of Al-Bukhaaree: Saheeh AI-Bukhaaree, V. 1, Hadeeth #629.]*

## Related Subjects From The Appendix

### The Concept Of *Zuhd*: The Understanding Of The *Salaf* And The *Bid'ah* Of The Mystic *Sufis*.

The *Deen* of Allaah has been perfected. It urges the believer to direct his life in accordance with the way of the *Deen*, so that he receives the great rewards of Allaah in the Hereafter. Its stand towards this life is perfect, because it comes from the All-Perfect and the All-Wise, Allaah ﷻ. It demands that the objective of the believer should not be

the life of this world. Allaah ﷻ said:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا  
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٥١﴾

**Whoever desires [with his deeds] the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world [with his deeds], We give him thereof [what is written for him], and he has no portion in the Hereafter. [Qur'aan, Soorat Ash- Shura, 42:20].**

The Prophet ﷺ said:

قال رسول الله صلى الله عليه وسلم: " الدنيا سجن المؤمن وجنة الكافر."

The life of this world is the prison of the believer and a Jannah for the Kaafir."

*This, however, does not mean a complete neglectfulness of this life. The call for Zuhd is to lead a pious life devoted to Allaah M taking the least that is sufficient of the lawful things of life. It does not mean to abandon lawful means of earning, property, children, etc. nor exaggerating in performing acts of worship. Zuhd does not require that a believer must be poor in order to gain the Mercy of Allaah!*

Allaah ﷻ said:

يٰۤاَيُّهَا اٰدَمُ خُذْ وَاٰزِيْنَتَكَ مَعَكُمْ كُلُّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣١﴾  
قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِي اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا  
خَالِصَةٌ يَوْمَ الْقِيٰمَةِ كَذٰلِكَ نَفَصَلُ الْاٰيٰتِ لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٢﴾ (الأعراف: ٣١-٣٢).

**O Children of Adam! Take your adornment [by wearing your clean clothes] while praying and going round [the Tawaaf of the Ka'bah, and eat and drink but waste not by extravagance, certainly He [Allaah] likes not the extravagant. Say [O Muhammad ﷺ]: "Who has forbidden the adoration with clothes given by Allaah, which**



**He has produced for his slaves, and *At-Tayyibaat* [all kinds of *Halaal* things] of food?" Say: "They are, in the life of this world, for those who believe, [and] exclusively for them [believers] on the Day of Resurrection [the disbelievers will not share them]." Thus We explain the *Aayaat* [Islaamic laws] in detail for people who have knowledge. [Qur'aan, *Soorat Al- 'Araaf*, 7:31-32],**

He ﷺ also said:

وَأَتَّبِعْ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

**But seek with that [wealth] which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allaah has been good to you, and seek not mischief in the land. Verily Allaah likes not the *Mufsideen* [those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupted people]. [Qur'aan, *Soorat Ai-Qasas* 28:77].**

When Sa'd Bin Abee Waqqaas<sup>101</sup> asked the Prophet ﷺ whether he can will all of his property in charity, the Prophet ﷺ told him to give only one third of it and said:

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<sup>101</sup> Sa'd Bin Abee Waqqaas, one of the early *sahaabah* who accepted Islaam and

one of the ten companions whom the Prophet ﷺ brought good news that they would enter *Al-Jannah*. He shared in the battle of Badr and Uhud and was one of the six members of the *Shoora* counsel which 'Umar Ibn Al-Khattaab chose to appoint the new *Khaleefah* after 'Umar was stabbed. He was the first to shoot an arrow at the *Mushrikeen* in *Jihaad*. He lead the Muslims in taking over 'Iraq from the Persians after defeating them in the battle of Al-Qadisiyyah in the 15th year of Hijrah (634) He died in 55th year of Hijrah (675). [See *Tahtheeb Siyar 'Alaam An-NubaIaa'*, V. 1,#5.]

"والثلث كثير إنك أن تدع ورثتك أغنياء خير من أن تدعهم عالة يتكفون الناس في أيديهم" -  
[متفق عليه].

"One third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others."<sup>102</sup>

He ﷺ invoked Allaah ﷻ to grant abundant wealth to Anas Bin Maalik. ﷺ

عن أنس رضي الله عنه قال قالت أمي يا رسول الله خادمتك أنس ادع الله له قال اللهم أكثر ماله وولده وبارك له فيما أعطيته.

Narrated Anas ﷺ My mother said, "OAllaah's Messenger! Please invoke Allaah on behalf of your servant (i.e. Anas ﷺ). "He said: "**O Allaah! Increase his wealth and children, and bestow your blessings on whatever you give him.**"<sup>103</sup>

*There are many other texts in the Qur'aan and (or) Sunnah which teach die medium course of this Deen in its acts of worship as well as in its ;odes for living this life in the way that pleases Allaah ﷻ*

Shayekh-ul-Islaam Ibn Taymeeyah رحمه الله تعالى said: "The beneficial and lawful Zuhd is the one which is beloved to Allaah and to His Messenger ﷺ , and it is the renunciation of that which is of no benefit n the Hereafter. However, renouncing what is beneficial for the Hereafter as well as the means that are helpful in this regard, is a kind

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<sup>102</sup> 'Agreed upon hadeeth. [See Saheeh Al-Bukhaaree, V. 4, Hadeeth #5.]

<sup>103</sup> An agreed upon hadeeth. [See Saheeh Al-Bukhaaree, V. 8, Hadeeth #355.]

of renunciation of Allaah's worship and of His obedience. The true *Zuhd* is sought because it is a renunciation of what is harmful or things that have no benefit. The *Zuhd* regarding beneficial matters is ignorance and deviation from the right path."<sup>104</sup>

### The "*Zuhd*" Of The Mystics

The *Zuhd* according to the mystic *Sufis* completely contradicts the essence of the *Zuhd* laid down in the Qur'aan, authentic *Sunnah*, and the understanding and practice of the *Salaf*. It centers upon the following matters:

1. Poverty should be the main objective. One of their prominent figures said: "I like for the beginner not to make his heart busy with the matter of earning (i.e. for his living), otherwise his state would change."<sup>105</sup>

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<sup>104</sup> *Majmoo' Al-Fataawaa*, V. 10, p. 511.

<sup>105</sup> See Abu Taalib Al-Makki's *Qut al-Quloob fi Mu'amalat Al-Mahboob wa Wasf Tareeq Al-Mureed ila Maqam At-Tawheed* (Cairo, Egypt: Al-Matba'ah Al-Masriyyah, 1932), V.2, p. 168. The reference quoting Al-Makki's *Qut Al-Quloob* is Muhammad Lowh's *Taqdee Al Ashkhaas 'IndaAs-SuJiyyah(Riyaadh,K.SA.:~Daar Al-Hijrah, 1416/1996)*, V. 1,pp. 30-31. In Al-Makki's *Sufi* book (V. 2, p. 168), the following saying is attributed to Abu Yazeed Al-Bustaamee, a master in the *Sufi* path, "I have attained this state (*of Sufi* knowledge) by means of a hungry stomach and a naked body."(!) **Nun Ha Mim Keller**, a *Sufi* mystic of the *Shaathili* order and compiler of a book entitled "Reliance of the Traveller," described Abu Taalib Al-Makki as a "*Sufi* preacher, ascetic, and scholar of Sacred Law" [Reliance x63, p.1033]. He referred to Al-Makki's book *Qut Al-Quloob fi Mu 'amalat Al-Mahboob wa Wasf Tareeq Al-Mureed ila Maqaam At-Tawheed* [The sustenance of the hearts: On dealing with the Beloved, and a description of the way to seekers of the spiritual station of witnessing the "divine unity"] as "**His most influential** work."(!) In reality,

2. *A call to abandon marriage and the seeking of hadeeth-knowledge attributed to the "Sufi master" Al-Junayd.*<sup>106</sup>

3. *A story-of another "Sufi", Ibn Al-Kurainee, the teacher of Al-Junayd in which he says that he subdued himself into humiliation for twenty years until it became like that of a dog!*<sup>107</sup>

4. *"Hunger is the food of the Zaahidee!"*<sup>108</sup> *Sufi sources attributed this statement to Abu Muhammad ' Abdullaah Al-Kharraaz, a master of the way!*<sup>109</sup>

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*however, one finds in it strange reports, corrupt creed, and fabricated stories and Ahaadeeth. (See Talbees Iblees, p. 160). See also the section entitled "Remarks" for a comment concerning Al-Junayd and other Sufi "masters."*

<sup>106</sup> Qut Al-Qu/oob, V.I, p. 267. Al-Ghazaalee also related the same saying of Al-Junayd: "I like for the starting Mureed (Sufi disciple) not to occupy his heart in three things, otherwise his condition will change (he then named them as): (1)-Seeking to gain sustenance, (2)-Seeking knowledge of Al-Hadeeth, and (3)-Marriage.! Ihyaa' 'Ulumid-deen, V. 4, p. 239, published by Daar Al-Ma'rifah, Beirut.

<sup>107</sup> Qut Al-Quloob, V. 2, p. 74. This is contained in the "most influential book" of Abu Taalib Al-Makki! In Qut Al-Quloob (V. 4, p. 71) there is the story of "special people" in Basra who if they "would ask Allaah to hold off the establishment of the Hour, He would do so!" Al-Ghazaalee commented: "In themselves these are conceivable matters!" Reported in his Ihyaa', V. 4, p. 356.

<sup>108</sup> Zaahideen; People of Zuhd. <sup>109</sup>Ihsaan Elaahae Thaheer's Al-Tasawwuf, Al-Mansha' Wai Masdar [Lahore,

Pakistan: Idaarat Turjumaan As-Sunnah, (1st edition), 1406/1986)], p. 100. Ihsaan quoted the text from Tabaqaat Ash-Sha'raanee, 1:7, printed by Daar Al-'Ilm Liljamee' and Al-Matba'ah Al-'Aamiryyah Al-'Uthmaanaiyyah, Cairo, 1305/1887. This print of the Tabaqaat will be referred to as Tabaqaat-l.

5. Ash-Sha'raanee reported that Rabaah Bin 'Amr Al-Qayeesee said:  
"A man would not attain the levels of the *Siddeeqeed* <sup>110</sup> until he leaves  
his wife as if she was a widow, his kids as if they were orphans, and  
takes refuge in dog houses! <sup>111</sup>

6. Ash-Sha'raanee also reported that one of the celebrated *Sufi* so-  
called *Awliyaa'* by the name of 'Abdur Rahmaan Al-Majthoob, 'Cut  
off his own private part in the beginning of his *Jathbah* (a mystic *Sufi*  
state of *Jathb*)" <sup>112</sup>

7. Ibraaheem Bin 'Usayefeer was, according to Ash-Sha'raanee, "A  
man having a great deal of *Kashf*<sup>113</sup>...He used to come to the town  
riding a wolf or a hyena, and to walk on water having no need for a  
boat; his urine was as white as milk...Most often he slept in a church, and  
he used to say: the Christians, unlike Muslims, do not steal shoes

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<sup>110</sup> *Siddeeqeen* (Sing. *Siddeeq*)'. One who eminently, or always, accepting, or confirming  
the truth in his saying, belief, and deeds.

<sup>111</sup> *At-Tasawwuf, Al-Mansha' Wai Masdar*, p. 58, quoting from *Tabaqaat-I*, 1:46. 112

<sup>112</sup> *Ibid*, from *Tabaqaat-I*, 2:142. *Jathb* (Lit. attraction): A *Sufi* term referring to the  
*Sufi* being in a state of "attraction" in which Allaah attracts the *Sufi* to His Presence. See *Mu'jam*  
*Al-Mustalahaat As-Sufiyyah* by 'Abdul Mun'im Al-Hafhee, p. 27, published by Daar Al-  
Maseerah, Beirut, Lebanon, 1407/1987.

<sup>113</sup> *Kashf*: Perception and witnessing all of the realities of existence as well as those  
of *Al-Ghayb*. You can find this in the stories of their so-called Gnostics which would take  
volumes to collect. [See for example: *Masaadir At-Talaqee 'Inda As-Sufiyyah*, by Saadiq Saleem  
Saadiq (Riyaadh, KSA; Daar Ar-Rushd, 1415/1994), pp. 35-37 and 62-94. See also *Kashf*  
*Haqeeqat As-Sufiyyah li Awwal Marrahit-Taareekh* by Mahmood 'Abd Ar-Ra'uf Al-Qaasim  
(Ammaan, Jordan: Al-Maktabah Al-Islamiyyah (2nd. edition), 1413/1992), p. 18.]

in the church."<sup>114</sup> He invalidated the fasting of the Muslims who ate chicken and mutton meat. Only those who, like the Christians, do not eat mutton meat, their fast is correct as far as 'Usayeefer is concerned!<sup>115</sup>

8. He also reported that another Sufi mystic by the name of Yaaqut Al-'Arshee (d.707/1307) married the daughter of his sheikh Abul 'Abbaas Al-Mursee. She stayed with him for eighteen years but he never touched her being shy from her father. He left her while she was still a virgin!<sup>116</sup>

9. A man who used to fast throughout the year and offer Salaat throughout the night for thirty years. He was one of the regular attendants of the circle of Abu Yazeed Al-Bustaamee (one of the mystic "masters"). Nevertheless, he was unable to find the kind of knowledge which Abu Yazeed possessed! So, Abu Yazeed taught him that even if he fasts for three hundred years and offers Salaat throughout the nights of such period he would not be able to find even an ant-weight of such knowledge! When asked about the "cure," Abu Yazeed told him that he should shave his head and beard (!), hang a nosebag filled with nuts around his neck, gather some kids in the market around him and tell them, "Everyone who slaps me once, I will give him a nut!" The story goes that he should continue on this manner and that this is the way to attain a knowledge like that of Abu

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<sup>114</sup> *They may not steal shoes, but they steal something far greater-creed!*

<sup>115</sup> *Ibid, p. 90, from Tabaqaal-1, 2:140.*

<sup>116</sup> *Ibid, p. 60, quoting Al-Akhlaaq Al-Matbuliyyah by Ash-Sha'raanee, V. 3, p. 179, checked by Dr. Manee' 'Abdul Haleem Mahmood. Published by Daar At-Turaath Al-'Arabi, Cairo, 1974.*

Yazeed!!!<sup>117</sup> When the man was astonished from what he had heard, he exclaimed, "Subhaana Allaah!"<sup>118</sup> Abu Yazeed replied: "Your saying *Subhaana Allaah* is *Shirk* (prescribing partners to Allaah)!" The man said: "Explain to me how?" Abu Yazeed answered: "Because you magnified

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<sup>117</sup> Is this the way to attain knowledge? You often hear from the mystics that "you don't know what it means until you become a mystic yourself." It may have a "hidden" meaning as the *Sufis* try to deceive the Muslims with their mystic terminology! But we will leave it for Al-Ghazaalee to explain the meaning of their *Tawheed* and their *Shirk*. He said: "Anyone who does not see Allaah in everything, then he sees 'other' than Him," and that "The pure *Tawheed* is to see in everything nothing but Allaah 3&" See *Ihya'*, V. 1, p. 288.

The meaning of such "*Tawheed*" is that there is one existing Being and that is Allaah. The one who sees an existence other than that of Allaah is the *Mushrik* (who commits *Shirk*). Al-Ghazaalee explained the perfect understanding of *la ilaaha ilia Allaah* as: "*To see none except the One, the Truth.*" and that this represents the "perfect state of *Tawheed*]" He referred to a state of "*Tawheed*," "witnessed by the sincere ones and which the *Sufis* call *Al-Fanaa'* (annihilation) in *Tawheed*" as the one in which, "Only One (i.e. Allaah) is seen in the entire existence." Al-Ghazaalee stresses that the utmost objective of *Tawheed* is to see, "*Al-Kull* (everything) not as *Katheer* (many), but as one," and that this "represents the objective of the (*Sufi*) knowledge known as *Kashf*" and that, "The secrets of this knowledge should not be recorded in a book." He defined the *Mushrik* as the one, "Who affirms the existence of an existence<sup>1</sup> besides that of Allaah" and that Allaah is, "The witness and the Witnessed, the beloved and the Beloved, and He is the *shaakir* (the one who is thankful) and the *Mashkoor* (The One Who deserves acknowledgment and recognition)... *Ihya'*, V. 1, 288, V. 4, pp. 86-87 and pp. 245-247. He relates the saying of some of the *Sufi* mystics including that of Abu Yazeed Al-Bustaamee, "The *Awliyaa'* (so-called *Sufi* saints) see only Allaah in the two Worlds (lofty and low one)." [Ref. *Rawdat At-Taalibeen*, p. 9. Published by *Maktabat Al-Jundee*, Egypt, quoted in A. Dimashqiyyah's book "*Abu Haamid Al-Ghazaalee and At-Tasawwuf*" p. 296, second edition, published by Daar Tayebah, Riyaadh, KSA, 1409/1988.]

<sup>118</sup>

<sup>118</sup> *Subhaana Allaah*: Far is Allaah removed from every imperfection or deficiency. This is referred to as *Tasbeeh* of Allaah.

**yourself and *Fasabahtaha*** (made *Tasbeeh* of it) and did not make *Tasbeeh* of your *Rabb!*"<sup>119</sup>

**10.** Abu Yazeed, an example for many *Sufis*, devoted himself to Allaah and he had the determination to restrain himself from drinking water and from sleeping for one year!!!<sup>120</sup>

**11.** The story of the *Mureed* (a *Sufi* disciple) who, when urged to come and see Abu Yazeed, said: "I have seen Allaah and that made me in no need to see Abu Yazeed!" The person who urged him, Abu Turaab An-Nakhshabee, became very angry and said: "Woe to you! You allow yourself to be deceived by Allaah! If you had seen Abu Yazeed only once, it would have been more beneficial for you than seeing Allaah seventy times!" The *Mureed* did not feel comfortable and rejected what he heard from An-Nakhshabee. When he asked for an explanation, An-Nakhshabee told him: "Woe to you! Don't you see that when you see Allaah before you, He appears to you according to your rank, but when you see Abu Yazeed with Allaah, He appears to

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<sup>119</sup> *Qut Al-Quloob*, 2:74-75, and *Ihyaa'*, V. 4, p. 358. According to the story, the man magnified himself by refusing to do what Abu Yazeed recommended, and in doing so, he did not magnify Allaah who "wants and likes" what Abu Yazeed does!!! This is a grave mistake regarding the understanding of Allaah and His Divine Pre-ordainment. Allaah does not like wrong and (or) *Kufr* and demands that mankind comply with His ordinances. Good and evil, however, exist by His Will. He willed the creation of good and evil in accordance with His Wisdom and Knowledge. He ordained that mankind must disassociate themselves from what He declared to be evil and which He hates. He requires from them to do good and He Likes it. Refer to our book *Al-Qadaa' wal Qadar* for more details. Note: Al-Ghazaalee commented on the above story of Abu Yazeed saying: "What he (Abu Yazeed) mentioned is the remedy for the one who suffers from arrogance and from how he is looked upon by the people..."

<sup>120</sup> *Qut Al-Quloob*, V. 2, p. 70 and *Ihyaa'*, V. 4, p. 356.



him according to his (Abu Yazeed's) rank!" He (the Mureed understood what I said!"<sup>121</sup>

13. The *Faqeer* amongst the *Sufis* used to wander in the land, days and nights without food! This further developed into "discovery trips" around the globe:

a) Abu Yazeed describes mountains named *Qaaf*, *'Ayn*, *Saad* which, according to him, surround the lower earths, around each earth there is a mountain the size of the *Qaaf* (I) mountain which surrounds the earth we live on. Not only that, but one of their mystics climbed mount *Qaaf* and found Noah's ship laying on top of it! And another one puts his leg on mount *Qaaf* while sitting in Al-Basra,<sup>122</sup>

b) Abu Yazeed describes himself being taken by Allaah to the heavens and being shown him what is in it from *Al-Jinaan* (Sing, of *Jannah*) all the way to the *'Arsh*. Then He made Abu Yazeed stand before Him and said: "Ask me anything of the things which you have seen and I shall grant it to you." I said: "My Master! I have not seen anything which I liked so that I would ask You to have. He said: "Truly you are my *'Abd* (slave); Truly you worship Me (only) for My sake!"<sup>123</sup>

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<sup>121</sup> See *Qut Al-Quloob*, V. 2, p. 70. Allaah is Above what the unjust attribute to

Him. Note: Remember that Nuh **Ha Mim Keller** described this book of Abu Taalib Al-Makki (died in Baghdad in 386/996) as "his most influential work"!!! Al-Ghazaalee commented on this story saying: "This is only the beginning of their *Sulook* [journey to Allaah (which they claim)]! and the least of their *Maqaamat* (so-called *Sufi* stations on the way to Allaah). It represents the dearest thing that exists amongst the pious of mankind." *Ihyaa'*, V. 4, p. 357.

<sup>122</sup> See *Qut Al-Quloob*, V. 2, p. 69.

<sup>123</sup> *Ihyaa'*, V. 4, p. 356.

c) Al-Ghazaalee said: "Amongst the *Awliyaa'* of Allaah are some whom the *Ka'bah* visits and makes *Tawaaf* around him, as some people of *Kashf* have witnessed."<sup>124</sup>

The above are just some examples of the mystic stories in Al-Makki's *Qut Al-Quloob* and Al-Ghazaalee's *Ihyaa'*. Al-Khateeb Al-Baghdaadee said that he (Al-Makki) "**mentioned ugly things with regard to Allaah's Attributes.**"<sup>125</sup> This critique by Al-Khateeb Al-Baghdaadee is written in the same reference (*Al-'Alaam*, V. 6, p. 274) which Nuh Ha Nuh Keller referred to when he compiled the biography of Abu Taalib Al-Makki, but he did not mention it!

In addition Nuh Ha Mim Keller compiled a biography (x68, p. 1039) of Abu Yazeed Al-Bustaamee in which he said:

"When a prominent scholar once asked him [Abu Yazeed] from whence he had acquired his knowledge, he replied that it was from applying the maxim, "Whoever applies what he knows, Allaah bequeaths him knowledge of what he did not know." How does this compare with his stories above?

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<sup>125</sup> *Ibid*, V. 1, p. 269. No need for comment!

<sup>125</sup> See *Taareekh Baghdaad* by Al-Khateeb Al-Baghdaadee, V. 3, p. 89.

# **The *Hawaa* In The *Reliance of the Traveller***

## **Of Nuh Ha Mim Keller**

### **A Case Study**

In his book *The Reliance...*, Nuh Ha Mim Keller allocated a special section (s4.4, p. 789) in which he collected some texts for some "principle *Sufis*" to "describe in their **words the delusions of those who consider themselves above the Sacred Law.**" On page 863 (section w9.4) he cited the names of scholars who, according to Keller, "had the higher education of *Sufism*." Through a special section (w9.5, p. 863), Keller stresses the sayings of "principle *Sufis*" like 'Abd al-Wahhab Sha'rani (or Sha'raanee) in which it is emphasized that *Sufism* is "**built of the Koran (i.e. Qur'aan) and sunna.**" A similar statement is attributed to Al-Junayd: "**This knowledge of ours is build of the Koran and sunna.**" For the sake of brevity, I will provide the reader with the names of some of those

"principle *Sufis*" and the statements attributed to them in the mostly *Sufi* cited references. Already the case of Abu Taalib Al-Makki and his book *Qut Al-Quloob*, together with the cited sayings of *Sufi* "masters" -herein, has been considered.

## 1. Knowledge, Secrecy, & Insanity

A) Abu Bakr Al-Khalaabaathi said: "Al-Junayd<sup>126</sup> told Al-Shiblee:<sup>127</sup> "We have composed this knowledge (i.e. *of Sufism*) in an elegant style and then hidden it in the *Sirdaab*." You then came and publicized it for everyone!" He replied: "I say and I hear, is there anyone else in the *Daarayn*<sup>129</sup> other than me!"<sup>130</sup>

"The authentic knowledge that is "based of Qur'aan and *Sunnah* " is not to be hidden in any place, let alone be kept from people. This casts doubt regarding the benefits of the mystic *Sufi* "knowledge."

The Prophet ﷺ said:

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<sup>126</sup> The "master of the *Sufi* path." He died in Baghdad in 297/910.

<sup>127</sup> Al-Shiblee is one of the close associates of Al-Junayd. He died in Baghdad in 334/946.

<sup>128</sup> *Sirdaab*: Lit. A narrow place into which one enters. In the present day it is applied to a cellar, or a subterranean vault, in which anything is put to be kept cool. See *Lane's Lexicon*, V. 1, p. 1349.

<sup>129</sup> *Daarayn* (a dual of *Daar*): It refers to *Daar Al-Fanaa'* (The perishable abode: the present world) and *Daar Al-Baqaa'* (the everlasting abode; the world to come).

<sup>130</sup> Reported in *Kashf Haqeeqat As-Su'iyyah*, p. 18, quoting from Al-Khalaabaathi's *At-Ta'arruf li Math-hab At-Tasawwuf*, chapter 65, p. 145. Published by Daar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon, 1400/1980.

"قد ترككم على البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك." - [صحيح سنن ابن ماجه،  
وأحمد].

"I am leaving you [after me] on *the Bidaa* <sup>131</sup> [i.e. his *Sunnah*], its night [is bright] as its day. None would deviate from it except the one who is doomed to perish." <sup>132</sup>

In his response, Al-Shiblee exposed the "hidden" foundation of the knowledge of the so-called *Sufi* Gnostics: "I say and I hear, is there anyone else in the *Daarayan* other than me!"

When 'Abdullaah Bin Jaaban and his company visited Al-Shiblee and were about to leave him, he said: "I am with you wherever you may be, you are under my care and in my safe keeping."<sup>133</sup> In a cool and unfruitful defense of such sayings, the *Sufis* often resort to forcefully making the language accord to a meaning which it does not plainly indicate. Accordingly, At-Toosi said: "What Al-Shiblee intended in his saying is that Allaah j^ is the one with you wherever you may be...". The same was said regarding the intention of Abu Yazeed Al-Bustaamee in his saying: "سبحان ما أعظم شأنه" Far removed is me from every imperfection, how great is my state." Nuh Ha Mim Keller resorted to Al-Ghazaalee's interpretation of Abu Yazeed's statement (w7.3, p. 858) claiming that it, "either passed his lips by way of quoting Allaah Most High, just as if he heard and repeated, 'There is

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<sup>131</sup> *Bidaa'*: Lit. white one; signifying clarity.

<sup>132</sup> *Saheeh Sunan Ibn Maajah*, V. 1, *Hadeeth* #43.

<sup>133</sup> *Kashf Haqeeat As-Sufiyyah*, p. 108, quoting from *Al-lam 'i* the "mother" book of *Sufism* by Abun-Nasr As-Siraaj At-Toosi (died 378/989), p. 478, reviewed by Dr. 'Abdul Haleem Mahmood and Tana 'Abdul Baaqee Suroor 1380/1960, *Lujnat Nashr at-Turaath As-Sufi*.

no god but Allaah, so worship Me' (Koran 30:14), it would be interpreted as a quote-or...this utterance passing his lips while in a state of spiritual intoxication and being overcome by a state, since the return to sobriety obliges one to hold one's tongue from words that mislead, and while intoxicated he was unable to do so." Remember that this spiritual intoxication is one of the stations which the *Sufis* aim to attain through mostly blameworthy and strange ways on their road to witness the Truth!!! Even if they utter *words of Kufr* like "I am Allaah" in "a spiritually intoxicated state of total oblivion," it "does not entail unbelief."<sup>134</sup> And if you want to know why these "friends of Allaah" are exempted, then the sheikh of Nun Ha Mim Keller, 'Abdul Wakeel al-Durubi, explains: "A friend of Allaah or not, some one totally oblivious is as if insane, and is not held legally responsible."<sup>135</sup>

He is legally irresponsible if the means that lead to his unconscious are lawful, or if the person is honestly unable to ward off a strong lawful influence, or being in a situation (e.g. intense sadness or joy) which he did not choose in the first place. However, when unlawful, innovated, and mystic means are intended and followed through an organized fashion then we deal with misguidance, hallucinations, and in some cases plain *Kufr*.

The *Sufis* seek to attain their intoxicated states through their circles of innovated and unlawful *Samaa'* which include singing, reciting special lyrics whose literature is expressed in mystical language and set to music by various musical instruments intended to provoke among the listeners a psychic excitement so as to reach a stage of artificial ecstasy

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<sup>134</sup> A commentary by 'Umar Barakat quoted by Nuh Ha Mim Keller in his *Reliance* (section o8.7, p. 597).

<sup>135</sup> *Ibid*

known as the *Sufi Wajd*.<sup>136</sup> You see them swaying, shaking, clapping

**their hands until they fall unconscious.**<sup>137</sup> Upon recovery some say they met Allaah, others claim they went to the seven heavens and many say they traversed the world and stopped by Mount *Qaaf*, etc.!!! This is the *Samaa'* of the *Shaytaan* and it affects 'Eesaa ﷺ worshippers, cross-worshippers, image-worshippers, sex addicts, crack and heroine addicts, etc.

Had this been something approved by the *Sharee'ah*, the *Sahaabah* would have been the first to apply it! To the contrary, the **lawful *Samaa'*** of the Prophet and the *Sahaabah* رضي الله عنهم was listening to the Qur'aanic recitation. The effects were described by the Allaah ﷺ<sup>138</sup>

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<sup>136</sup> *Wajd*: A state of excitement that arises from hearing poetry, music, drums, etc. It

may involve strong motion, shaking of the body, dancing, tearing clothes, crying, etc. In some of its cases it may lead the *Sufi* mystic to a state of *Fanaa'* (annihilation in Allaah) or less! [See *Masaadir At-Talaqee 7ndaAs-Sufiyyah*, pp. 622-632.]

Some forms of the *Sufi Wajd* may arouse from irregular prose or *Sufi* stories. Al-Ghazaalee reported a *Wajid* of Al-Junayd in which he was dumbstruck: Al-Junayd took a sample of his ill sheikh's urine to a smart doctor. Upon seeing it, the doctor said: "I see that this is the urine of *'aashiq* (a *Sufi* in an extremely excessive state of love to Allaah. According to the *Mujatn Al-Mustalahaat As-Sufiyyah of Al-Hafnee* (p. 185), it is a state of unity between the Essence of the Beloved and that of the lover necessitating that the latter is in a state of unawareness, busy witnessing in his essence the Beloved in His Essence.)" Hearing that, Al-Junayd fell dumbstruck and the bottle containing the urine fell too. When Al-Junayd asked his sheikh whether the love appears in the urine, he replied: Yes! See *Ihya'*, V. 4, p. 338. Note: Anything opposing the Qur'aan and authentic *Sunnah* is rejected.

<sup>137</sup> A detailed description of the unlawful *Samaa'* is presented by Abul 'Abbaas Al-Qurtubee (578/1183-656/1239), the Maalikee and a *hadeeth* scholar, in his book *Kashf Al-Qinaa' 'an Hukm Al-Wajd was Samaa'*. See *Masaadir At-Talaqee*, p. 79.

<sup>138</sup> See *Majmoo' Al-Fataawaa*, V. 11, pp. 7-8.

وجل القلوب *Wajlul Quloob* (Fear of the Hearts):

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعِ  
رَبِّهِمْ يَتَوَكَّلُونَ [الأنفال، ٢].

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His *Aayaat* [this Qur'aan] are recited unto them, they [i.e. the verses] increase their Faith; and they put their trust in their *Rabb* [Alone]. [Qur'aan, Soorat *Al-Anfaal*, 8:2].

اقشعرار الجلود Shivering of the

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِنَبَأٍ مَّتَشَبِهًا مَثَانِي نَفْسَعِرْمَنُهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ  
تَلَيْنَ جُلُودَهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

Allaah has sent down the best statement, a Book [this Qur'aan], its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their *Rabb* shiver from it [when they recite or hear it]. Then their skin and their hearts soften to the remembrance Of Allaah. [Qur'aan, Soorat *Az-Zwnar*, 39:23].

3. البكاء Weeping and Shedding of Tears:

{ إِذْ أَنْتَلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا } [مرم، ٥٨].



**When the *Aayaat* [Verses] of *Ar-Rahmaan* [The One Who encompasses everything with His Mercy] were recited unto them, they fell down prostrating<sup>139</sup> and weeping.** [Qur'aan, *Soorat Maryam*, 19:58].

'Abdullaah Ibn Mas'oud was reciting verses of the Qur'aan to the Prophet ﷺ and when he reached the saying of Allaah ﷻ

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا [١٩:٥٨].

**How [will it be] then, when We bring from each nation a witness and We bring you [O Muhammad ﷺ as a witness against these people [Qur'aan. *Soorat An-Nisaa* 4:4}], the Prophet ﷺ said: "Stop!"** And behold, his eyes were overflowing with tears.<sup>140</sup> Even in this lawful *Samaa'* the Prophet's fear of Allaah was the perfect form of fear which called for doing what Allaah loves and abandoning what He hates. That is why when some people in Basra ('Iraq) fell unconscious, dumbstruck or dead upon experiencing great fear when hearing an *Aayah* of '*Athaab* (punishment) or Qur'aanic recitation, "A group of the *Sahaabah* and the *Taabi'een* such as Asraaa' Bint Abee Bakr<sup>141</sup> and 'Abdullaah Ibn Az-Zubayr<sup>142</sup> and

<sup>139</sup> A prostration at this place.

<sup>140</sup> See *Saheeh Al-Bukhaaree*, V.6, p. 106

<sup>141</sup> Asmaa' Bint Abee Bakr As-Siddeeq رضي الله عنهما, the mother of 'Abdullaah Ibn

Az-Zubayr رضي الله عنها, and the sister of *Ummul-Mu'mineen* 'Aa'ishah رضي الله عنها. She,

her father, grandfather, her son Ibn Az-Zubayr were from the *Sahaabah*. She was the last of the *Muhaajiraat* to die, passing away at the age of one hundred years. She narrated fifty-eight *Ahaadeeth*. See *Tahtheeb Siyar 'Alaam An-Nubalaa'*, #154, pp. 62-63.

<sup>142</sup> 'Abdullaah Bin Az-Zubayr, the son of Asmaa' Bint Abee Bakr, & the son of the Prophet's aunt and his *Hawaariy* (disciple). The brave *Mnjaahid* devoted

Muhammad Bin Seereen<sup>143</sup> and others criticized that since they saw that it was an innovation and contrary to what they knew from the manners of the *Sahaabah*."

Muhammad ﷺ, who is the best of mankind, and the *Sahaabah* who were upon the right way of knowing Allaah, never made this *Deen* a subject of experience and hallucinations! We read in Keller's *Reliance...* that a friend of Allaah by the name of Ahmad Al-'Alawi

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worshipper, and a great man of honour and knowledge. He reported about thirty Bree *Ahaadeeth*. He was killed following a dispute with 'Abdul Malik Bin Ilorwaan. He lived for more than seventy years. *Ibid*, V. 1, #287, pp. 102-103.

<sup>143</sup> Muhammad Bin Seereen, Abu Bakr, Al-Ansaaree, Al-Anasiy Al-Basree, *Mawla* freed man) of the Prophet's ﷺ servant, Anas Bin Maalik ؓ He heard from Abu Hurairah, 'Umraan Bin Hussain, Ibn Abbaas, Ibn'Umar,'Uday Bin Haatim, Xnas Bin Maalik and others. He was a *Faqeeh*, learned scholar, pious, and an honest man who reported many *Ahaadeeth*, and a *Hujjah* (an authority). He died in -x year 110/710, one hundred days after the death of Al-Hasan Al-Basree. *bid*,V.1,#623,p. 170.

<sup>144</sup> Shaykh-ul-Islaam Ibn Taymeeyah in *Majmoo' Al-Fataawaa*, 11:6. This is in reference to the story of Zuraarah Ibn Awfaa, the judge of Basra who recited:

{ فَإِذَا نُفِرَ فِي النَّاقُورِ { [القدر، ١٨].

**Then, when the trumpet is sounded.** [Qur'aan, *Soorat At-Mudaihthir*, 73:8] in the *Fajr* prayer and fell down dead. The other case is when Saalih Al-Murree recited to Abu Jahr the blind man and the latter fell down dead. Because of great exaggeration in matters of fear others were dumbstruck upon hearing the Qur'aanic recitation. The opposite is the cases of those who don't feel anything when they hear the Qur'aan. The best of guidance is that of Allaah's Prophet ﷺ and which influenced his Companions who did not loose their state of consciousness, yet their levels of Eemaan were affected in the best sense..

said that: "It has been said that the way [of the *Sufi* Gnostic to Allaah] begins in madness, proceeds to arts, and ends in quietude."<sup>145</sup>

Dr. 'Abdul Haleem Mahmood, the Shayekh of Al-Jaami' Al-Azhar (Al-Azhar University in Egypt), related the saying of Ibn'Arabi (the so-called "Greatest Sheikh of the *Sufis*") that his [Ibn 'Arabi's] sheikh *Al-Ghawth* (Succor) Abu Madyan is one of eighteen people (i.e. from the *Sufi* masters) who, "See none in the worlds but Allaah."<sup>146</sup>

These statements and others that will come, illustrate the reality that the goal of *Sufism* is one, despite some of the early and recent attempts (Keller's included) to conceal their mystic ways. Al-Hussain Bin Mansoor Al-Hallaaj, was the most daring amongst the principle *Sufi* masters to totally unravel the secret of their journey to *Wahdat Al- Wujud*, Unity of Existence. This daring led to his being beheaded. Al-Shiblee said: "I and Al-Hussain Bin Mansoor were on one thing (i.e. regarding '*Aqeedah*) except that he disclosed it while I kept it concealed."<sup>147</sup> Apparently, the heat of the sword forced him to be more cautious!

B) The *Sufi* master Ash-Sha'raanee relates that Al-Junayd said, "It is not recommended for the *Faqeer* (a *Sufi* or an initiate in a *Sufi* way) to read the books of "special *Tawheed*," except amongst those who believe in the truthfulness of the "people of the way" or those who are committed to them..." According to Ash-Sha'raanee, "Al-Junayd never spoke about the knowledge of *Tawheed* except in the innermost part of

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<sup>145</sup> *The Reliance...*, s4.8, p. 790.

<sup>146</sup> *Abu Madyen Al-Ghawth* by Dr. 'Abdul Haleem Mahmood [Beirut-Sidon, Lebanon: Al-Maktabah Al-'Asriyyah], p. 124.

<sup>147</sup> See Taha 'Abdul Baaqi Suroor's book *Al-Hallaaj*, p. 104. The author is a contemporary *Sufi* from Egypt.

*his home and after locking its doors and putting the keys under his thigh, saying, 'Would you like that people reject the Awliyaa' of Allaah ﷺ and His choicest and distinguished people, accusing them*

*with heresy and Kufr?"*

*Why? Because, according to the following statement attributed to Al-Junayd, "They say certain things, which to Al-'Aammah,<sup>149</sup> are Kufr."<sup>150</sup> To the mystic Sufis, the knowledge of importance is an inward dimension which is gained in special exercises and through spiritual struggle.<sup>151</sup> Principle Sufis reported that Al-Junayd considers*

*that, "The Siddeeq cannot be truly considered as a Siddeeq until seventy [from the] Siddeeqeen (Sing. Siddeeq) testify that he is a Zindeeq,<sup>152</sup> because they testify according to his Thaahir (what is apparent from his condition). This is so because the Siddeeq gives the Thaahir the decree of the Thaahir (i.e. the Shares 'ah) and gives the Baatin (the inner) the decree of the Baatin (that of the inner*

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<sup>148</sup> Taqdees Al-Ashkhaas 'Inda As-Sufiyyah, V. 1, p. 488, quoting from Tabaqaat Ash-Sha'racmee, 1:10, published by Al-Matba'ah Ash-Sharafiyyah, Cairo, Egypt, 1315/1878. This Tabaqaat edition will be referred to as Tabaqaat-T.

<sup>149</sup> Al-'Aammah (Lit. common Muslims): To the Sufis the term refers to the "Scholars of Sharee 'ah" or the "People of the 'Outward Law'" only. They consider themselves the people of Haqeeqah: The Baatinee "truth" which transcends human and Sharee'ah limits, or Ahlul Baatin: "People of Inward or Unapparent (knowledge or truth),"

<sup>150</sup> Al-Makki's Qul Al-Quloob, V. 2, p. 77

<sup>151</sup> Some of their special exercises include hunger, wandering, sleeplessness, eating grass, seclusion, constant gazing at the sky, and other strange ways of spiritual struggle in order to attain the state of Kashf.

<sup>152</sup> Zindeeq: A heretic, one who deviates from the right Deen of Allaah.

**dimension). So, they do not obscure the *Thaahir* by the *Baatin* and vice versa. Thus they testify that he is a *Zindeeq* in his *Thaahir* as they know that he is a *Siddeeq* in his *Baatin*, because they realize such a state within themselves."**<sup>153</sup>

According to the above statements one notices that:

1. The *Tawheed* is supposed to be a secret proposed by the elite.
2. The *Sufi "Tawheed* contains things which may be considered heretic and *Kufr* by the people of *Sharee 'ah*:

Al-Ghazaalee related that Al-Junayd said: "Those who are friends of Allaah and are delighted by His presence utter certain things in their talk and during their secret conversations in their solitude, which are considered *Kufr* by *Al- 'Aaamah*."<sup>154</sup>

**Al-Ghazaalee also related that Sahl At-Tustaree [died 283/896] said, "The scholar has three kinds of knowledge: An outer [or apparent] knowledge which he offers to the people of *Ath-Thaahir*; A *Baatinee* knowledge which he is unable to disclose except to its own people,**

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<sup>153</sup> *Kashf*, p. 19 quoting from *Al-Manaathir Al-Ilaahiyyah* by the principle *Sufi 'Abdul Kareem Bin Ibraaheem Al-Jeeli*, p. 44 (1st edition), 1382/1962. Reported also by Mahmud Mahmud Ghurab who, according to Nuh Keller (x265, p. 1081), is an Ibn 'Arabi specialist of Damascus. In his book *Shark Al-Kalimaat As-Sufiyyah warrad 'a/a Ibn Taymeeyah* (p. 15), the so-called specialist of Damascus related that Ibn 'Arabi reported the above statement of Al-Junayd in his [Ibn 'Arabi's] book *Al-Futoohaat Al-Makkiyyah*, p. 691.

<sup>154</sup> Reported by Al-Ghazaalee *inlhyaa'*, V. 4, p. 341.

and a knowledge exclusively between him and Allaah which he does not disclose to anyone."<sup>155</sup>

According to Al-Ghazaalee, "Some of them [*Sufis*] said: 'There is a secret to *Ar-Ruboobiyyah* if it is disclosed, the Prophethood would be annulled; and the Prophethood has a secret if it is revealed, knowledge would become null, and there is a secret with those scholars who have knowledge of Allaah which if they would disclose, the Laws would be annulled."<sup>156</sup>

Note: Such concepts oppose the knowledge which **"is based of the Qur'aan and Sunnah."** Through mysticism, the pure and clear knowledge has been changed to become a secret dogma with branches that nullify each other!

**Question:** Why is it that those who are busy with the "apparent law" [as the mystics refer to the followers of the *Sharee'ah*] do not understand the talks, conversations, and speeches of the "friends of Allaah" (as the *Sufis* call their mystics)?

.Ahmad Ar-Rlfaa'ee, a *Sufi* "friend of Allaah" as Nuh Ha Mim Keller described him (x382-a, p. 1112), explained that they [people of *Ath- Thaahir*], "Cannot bear the meticulous speech of the '*Aarifeen*'"<sup>157</sup>

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<sup>155</sup> Ibid, V. 1, p. 100.

<sup>156</sup> Ibid, V. 1, p. 100.

<sup>157</sup> *Aarifeen* (Sing. '*Adrift*': A *Sufi* term referring to the mystic who, according to

Ibn 'Arabi, the "Greatest Sheikh" to the mystics, "Sees Allaah in everything, rather he sees Him the essence of everything." *Fusoos Al-Hikam: Fus Hikmah Imaamiyyah fee Khalimah Haaroniyyah*, p. 192, by the infamous Ibn 'Arabi (560/1165-638/1240) with commentary by Abul 'Alaa' 'Afeefi, 2nd edition, 1400/1980, Daar Al-Kitaab Al-'Arabi, Beirut, Lebanon.

because their words are *Laahootiyyah*,<sup>158</sup> their indications are holy, and their statements are eternal..."<sup>159</sup>

Note: Ash-Sha'raanee said in his *Tabaqaaf*. "If a mosquito lands on his body, he [Ahmad Ar-Rifaa'ee] would not cause it to fly away and would not let anyone make it to fly, and he would say: 'Let it drink from this blood which Allaah ﷻ has foreordained for it.'...He used to begin whoever he meets with *Salaam* even cattle and dogs. And if he would see a pig he would say to it, "May your life be pleasant during

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Ibn ' Arabi, like some other *Sufi* masters, claimed that he wrote this book (*Fusoos Al-Hikam*) because "the Prophet ﷺ told him [in a dream]:'Here is the book of *Fusoos Al-Hikam*\ Take it and bring it out to the people so that they benefit from it..." And he brought it out, "Just as the Prophet ﷺ had laid it down without addition or omission..." *Ibid*, p. 47 and Al-Qaashaani's explanation of the same book, p. 9. The Prophet ﷺ is above the spread of heresy! It is the *Shaytaan* who inspires such imaginations. The books of Ibn'Arabi contain many statements in which he considers everything worshipped on earth is Allaah (*Al-Fuloohaat Al-Makkiyyah*, 3:248) and that his heart "turned to accept every image"; it became "a monastery for monks, a home for idols, the *Ka 'bah* of the *Taa 'if* (the one in *Tawaaf*), the Tablets of the Torah, and the book of the Qur'aan..." [From Ibn <sup>4</sup>Arabi's *Deewaan Turjumaan Al-Ashwaaq wa Muhaadarat Al-Abraar*, p. 402. See *Kashf*,p. 152.]

Mustafae Al-'Arusi (1213/1799-1293/1876), one of the *Sufi* masters who once filled the post of *Sheikh Al-Azhar* in Cairo, said: "The '*Aarifis* the one whom Allaah ﷻ made him witness His Essence, Attributes, and Actions..." [From

*Nataa 'if Al-Ajkaar Al-Qudsiyyah* (or *Haashiyat Al- 'Arusi*, 1:8); See *Kashf*, p.301.]

<sup>158</sup> *Laahootiyyah*: having divine qualities.

<sup>159</sup> *Kashf*, p. 48 quoting from '*Alaam At-Tasawwuf Al-Islaamee* by Ahmad Abu Kaf, pp. 26-27, Daar Al-Hilaal.

the morning.<sup>160</sup> There are some strange concepts in the contemporary societies for animal rights, but perhaps nothing like this. This is similar to the concept of non-violence or non-injury and respect to living beings, known as Ahimsa which is common to Buddhist and JAIN ethics!<sup>161</sup>

C) Al-Ghazaalee relates that Al-Junayd said, "I do not like for the Sufi to write or read because this will make him concentrate on his concern..." Another *Sufi* mystic, Abu Nasr At-Toosi, quotes Al-Junayd, "If you encounter the Faqeer then meet him with kindness but do not meet him with knowledge because kindness makes him delighted and knowledge makes him lonesome."<sup>163</sup>

In a story related in more than one *Sufi* reference, it is said that Al-Junayd accepted repentance from a Mureed whose body turned black because he talked to himself and looked at something while in prayers! As a result, the Mureed body became white! The story tells that the Mureed was in a remote land. When he returned and met Al-Junayd, he told him: "Had it not been for my acceptance of your repentance, you would have stayed in that blackness until you meet Allaah!"<sup>164</sup>

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<sup>160</sup> Masaadir At-Talaqee, p. 79, quoting from *Ash-Sha'raanee's Tabaqaat, V. 1, r.143, 1408/1988-edition, Daar Al-Jeel, Beirut. This Tabaqaat will be referred to is Tabaqaat-M.*

<sup>161</sup> See Dictionary of Religions, edited by John R. Hinnells, p. 27. Penguin Books, 1984.

<sup>162</sup> *Ihya'*, V.4,p.239.

<sup>163</sup> *At-Toosi in Al-lam'*, p. 233. From *Kashf*. p. 542.

<sup>164</sup> *Ihya'*, V.4,p. 54.



Al-Qushaيرة<sup>165</sup> said, "Al-Junayd was asked, 'O Aba Al-Qaasim (i.e. Al-Junayd)! Could *Al-'Aarif* commit *Zina* (fornication or adultery)?' He bowed his head for a long time then lifted it up and said: 'And the Command of Allaah is a decree determined.'"<sup>166</sup>

The *Isnaad* of these sayings and stories is a *Sufi* one, from the respected and educated men of the way!

## **2. Fanaa', Wahdat Al-Wujud, Markets, Farq, Jam', Shaathili Order, the Perfected Man, and the Main Emphasis of Sufism.**

### **Al Ibn 'Aieebah.<sup>167</sup> a "Principle Sufi" Speaks:**

**Ibn 'Ajeebah** is a *Shaathili Sufi* master known for his commentaries on Ibn 'Ataa' Illaah's *Hikam* (Aphorisms). He said that "When the sheikh (*Sufi mystic*) sees that the person (i.e. the *Mureed*) is ready to join the body of the *Ahbaab* (i.e. the *Sufi* saints), he opens for him the door and says: 'Here you are, and here is your *Rabb*.'<sup>168</sup> If he is thrown

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<sup>165</sup> Al-Qushaيرة is 'Abdul Kareem Ibn Hawaazin Ibn 'Abdul Maalik, Abu Al-Qaasim Al-Qushaيرة. A *Sufi* master who wrote *Ar-Risaalah Al-Qushairiyyah*. He died in Naisapoor in 465/1073.

<sup>166</sup> *Kashf*, p. 545 quoting *Ar-Risaalah Al-Qushairiyyah*, p. 160. Daar Al-Kitaab Al-'Arabi, Beirut. Lebanon.

<sup>167</sup> Ibn 'Ajeebah is Ahmad Ibn Muhammad Ibn Al-Mahdi, Ibn 'Ajeebah (1160/1747-1224/1809), a *Sufi* master of the Shaathili order. See NuhHaMim Keller's *Reliance...* (s4.5) and (x!53).

<sup>168</sup> Nuh Ha Mim related a similar statement by the mystic Muhammad Al-Haashimee w9.7, p. 866. The strange relationship between the *Mureed* and his *Sufi* saint needs a special volume to cover!

*into the Hadrah<sup>169</sup> of An-Noor (one of Allaah's Names), and all the veils were withdrawn from him, he would deny the entire existence as well his own. Consequently, his existence will become annihilated into that of his Beloved; his presence will disappear in the witnessing of his Ma 'bood (i.e. Allaah) thus he composes [the following]: 'I am my Beloved and my Beloved is Me, I am the Lover and I am the Beloved, next to whom there is none.'<sup>170</sup>*

*After reaching the above mystic state of Fanaa' (annihilation), the Mureed recovers and becomes in a new state in which he, outwardly witnesses the state of Jam<sup>171</sup> and outwardly the state of Farq<sup>172</sup> which*

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<sup>169</sup> Hadrah: Presence. Used by the Sufis in its general meaning, "Being in the presence of Allaah." In the school of Ibn 'Arabi, however, there are "Five Divine Presences," a metaphysical doctrine of the degrees of reality of which there are different versions. This concept is influenced by the Neoplatonic chain of "Stages or Orders of Being." [See Mu'jam Al-Muslalahat As-Sufiyyah by Al-Hafnee, p. 237 and Shorter Encyclopedia of Islam, p. 125, edited by H.A.R. Gibb and J.H. Kramers, 4th impression, 1995. Published by E.J. Brill, Leiden, The Netherlands.] The Mureed is informed that the Hadrah is the start, then the Mukaashafah (Mystic spiritual revelation regarding the Truth [Allaah] and the Ghayb. Through this stage, things will be manifested as if he sees them by his eyes). The next state is the Ash-shaahadah (Witnessing of the Truth).

<sup>170</sup> Ibn 'Ajeebah in Eeqaath Al-Himamfee Shark Al-Hikam, p. 113. Published by Daar Al-Ma'rifah, Beirut, Lebanon.

<sup>170</sup> 'Jam': A Sufi term in which the Mureed sees only the Truth (Allaah), without creation. Ibid, 388. In this state the Mureed sees everything as Allaah. 'AH Noor-ud-Deen Al-Yashurtee, the founder of the Tareeqah Al-Shaathilyyah Al-Yashurliyyah in 'Akka, Palestine said: "The one whose Jam' is steady, will be in charge of every atom of the atoms of existence." He died in 1316/1900! See Kashf, p.218 quoting from Nafahaat Al-Haq, p.98 by Faatimah Al-Yashurtiyyah (1st. ed).

<sup>170</sup> Farq: The mystics in the state of Jam' (which occurs during Fanaa') see only Allaah, and in the state of Farq they witness creation. After being in a state of Jam', the mystic sees both, the state of Jam' (inwardly he is in Fanaa') and Farq

is only a verbal but not real one." <sup>173</sup> He then recommends that statements said in the state of *Jam'* like: "I am my Beloved and my Beloved is Me..." and "I am my *Ma'boodee* (The God whom I worship) could only be said, "when he is certain that his state of *Fanaa'* has been established" and that he, "must not say this to anyone except the one who believes him as being in such a state, otherwise he may be subject to being killed."<sup>174</sup> He brings forth the example of Al-Hallaaj<sup>175</sup> and his open uttering of the believe in *Wahdat Al-Wujud* (the Unity of Existence) which cost him his life. That is why he said addressing the *Sufi Faqeer*. "Never say 'I am Him (i.e. Allaah),'and beware of being other than Him." This has the same meaning as that said by Abu Al-Hasan Ash-Shaathili, the "master" of the Shaathili *tareeqah* which Nuh Ha Mim Keller follows: "Make the *Farq* on your tongue present and let the *Jam'* be witnessed in your heart."<sup>176</sup> So, the *Sufi* should address the people with the *Farq* on his tongue to confess of his creation before them and keep the state of *Jam'* concealed in his heart: He is annihilated in the Divine.

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(outwardly he is created). *Ibid*, p, 388. This is a state higher than that of *Jam'* and the mystics refer to it as the state of *Baqaa'* (subsistence).

<sup>173</sup> *Ibid*,p.113.

<sup>174</sup> *Ibid*, p.1 13 and *Al-Futoohaat AS-Ilaahiyyahfee Shark Al-Mabaahith Al-Asliyyah* by the same author (Ibn 'Ajeebah), published on the margin of *Eeqaath Al-Himam*, p. 456.

<sup>175</sup> Ibn 'Ajeebah said about Al-Hallaaj: 'The true friend of Allaah.'(l) So, Ibn 'Ajeebah accepts him and does not reject his beliefs of *Kufr* because he considers him *A Sufi* "friend of Allaah"!

<sup>176</sup> See *Kashf*, p. 59 where he quoted Abul Hasan Ash-Shaathili on page 65 of *Bidayat At-Tareeq Ilaa Manaahij At-Tahqeeq fee Thilaal Ash-Sharee'ah wa Rihaab Al-Haqeeqah*, by As-Sayed Mahmood Abu Al-Fayed Al-Manoofee Al-Huseinee (*Siisilaht mina Ash-Sharq wal Gharb*), Ad-Daar Al-Qawmiyyah li At-Tibaa'ah wan-Nashr.

Sayyed Hossein Nasr, a *Sufi* enthusiast to *Sufism* and well known by Nuh Ha Mim Keller<sup>177</sup> said, "All that we can do is to stress that the Sufi teachings center upon two fundamental creeds: *Wahdat Al-Wujud* (the Unity of Existence) and *Al-Insaan Al-Kaamil*<sup>178</sup> (the Perfect Man)."<sup>179</sup>

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<sup>177</sup> Nuh Ha Mim Keller introduced Seyyed Hossein Nasr as, "Author of a number Of works that are among the best available in English on the relevance of traditional atomic sciences and **mystical disciplines** to the situation of modern man including Meals and Realities of Islam...and *Sufi Essays*. The translator (i.e. Nuh Ha Mim Keller) is indebted to his writings for being among the reasons he (Nuh Ha Mim Keller) became a Muslim. While from a Shiite background, **Hossein Nasr has a inner footing in traditional Islamic Knowledge than any other western interpreters of Islam, Muslim or non-Muslim, and his works are generally free of mistakes in detail found in others' books, though some passages are occasionally colored by the comparative religions approach that mars the writings off a number of contemporary Muslim intellectuals. He lives and •caches in the United States,**" [Nuh's Reliance..., x323, p. 1095.] So, while Nuh Ha Mim Keller criticizes the translations of Sufi works by Western scholars because, "They are filled with talk like 'union with God', etc. (w7.4), and praises TS works of the Shi'ite Hossein Nasr, then it is important to reflect upon the revealing statements of Hossein Nasr regarding the true objectives of mystic *Sufism*.

<sup>178</sup> *Al-Insaan Al-Kaamil*: In the world of Sufism, Al-Insaan Al-Kaamil is the "barrier" qualified with both the Essence of Allaah and the essence of creation (or man). And he is the one who comprises all the worlds of the Divine and that of creation, the complete and the partial. He deserves the Names of the Thaat (Allaah's Essence) and the Divine Qualities. The Sufi mystics refer to Prophet Muhammad ﷺ as being the "Perfect Man" or the "Al-Haqeeqah Al Muhammadiyah": The Thaat (Essence of Allaah) in its first designation; to him Muhammad ﷺ I belongs all of the Most Beautiful Names [of Allaah] and that he is *Al-Isim Al 'tham* (Allaah's Greatest Name). From Muhammad, the entire creation, this world and the Hereafter, was brought to exist!! This is most fully described by Abdul al-Karim Al-Jeeli (d.820Hj/1417), a Sufi of the school of Ibn 'Arabi, in his

Ibn 'Ajeebah relates a Sufi fabricated story in which it is claimed that the Prophet ﷺ and his companions went into a state of *Wajd* when he heard a poem about the Beloved (Allaah) until his garment fell off his shoulders. Thereupon Mu'aawiyahؓ said: "How nice is your play, O Messenger of Allaah!" The Prophet ﷺ responded, "Wait! wait! O Mu'aawiyah! He is not noble who when the Beloved is mentioned does not shake." Then the garment was cut into four hundred pieces and distributed amongst those present.<sup>180</sup>

This story is fabricated and false as agreed upon by the scholars. Even As-Sahrawrdee who detailed its *Isnaad* doubted its authenticity and mentioned that *Ahlul-Hadeeth* (scholars of *Hadeeth*) questioned it.<sup>182</sup> Shayekh Muhammad Naasir-ud-Deen Al-Albaanee ruled that it is a fabricated *hadeeth*.

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book *Al-Insaan Al-Kaamil*. See V. 2, p. 73 (4th edition), 1395/1975. See als. *Mu'jam Al-Mustalahaat As-Sufiyyah* by 'Abdul Mun'im Al-Hafnee, p. 27. ALSO refer to *Mu'jam Al-Mustalahaat As-Sufiyyah* by Anwar Fouad Abee Al-Khazzaarr. p. 49, published by Maktabat Lubnaan. Beirut, Lebanon. 1993. Al-Jeeli's book.-). *Insaan Al-Kaamil* is filled with plain statements of *Kufr*. Just consider his belit regarding the Prophet (ﷺ) (above). Nuh Ha Mim presented a section on the. "delusions of the would be *Sufis*". Al-Jeeli is taken as one who curses those who "do not comply with the responsibilities of the Sacred Law." (!) The reality on the; delusions and deception of Nuh Ha Mim and his man Al-Jeeli are presented in . special section.

<sup>179</sup> *Kashf*, p. 100 quoting *As-Sufiyyah Bayna A!-Ams wal Yawm*, by Sayyed Hosser

Nasr, p. 22, translated by Kamaal Khaleel Yaazijee (1st edition), 1975

<sup>180</sup> *Masaadir Al-Talaqee*, p. 654

<sup>181</sup> Shaykh-ul-Islaam Ibn Taymeeyah in *Al-Istiqaamah*, V. 1, p. 297.

<sup>182</sup> See the work on this story and the doubt of As-Sahrawardee by Shajl Muhammad Rashaad Saalim in his research of Ibn Taymeeyah's book .-;

Reminder: The Prophet ﷺ said:

"من كذب علي متعمداً فليتبوأ مقعده من النار." - [متفق عليه].

"Whoever tells a lie against me intentionally then he will surely enter Hell-Fire." <sup>184</sup>

Ibn 'Ajeebah is on the Shaathili Tareeqah. When he mentions the name of Ash-Shushtaree, <sup>185</sup> he says: "ﷻ -May Allaah be pleased with him." It is known within the *Sufi* circles, especially the Shaathiliyyah (members of the Shaathili order), that Ash-Shushtaree is a student of the infamous *Sufi* Ibn Sab'een <sup>186</sup> who openly called for the corrupt creed of Wahdat Al-Wujud. Ibn 'Ajeebah relates how Ash-Shushtaree joined the rank of the Sufi Gnostic world. He said, "When he wanted to enter the way of the Qawm (*Sufis*) his sheikh (i.e. Ibn Sab'een) told

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Istiqaamah, V. 1, p. 297. Abul 'Abbaas Al-Qurtubee and Ibnul Qayyim considered the report as fabricated. [See Masaadir At-Talaaqee, p. 661].

<sup>183</sup> Al-Albaanee's As-Silsilah Ad-Da'eefah, V. 2, p. 34, Hadeeth #558.

An agreed upon hadeeth. [See Saheeh Al-Bukhaaree, V. I, Hadeeth# 10.]

<sup>184</sup> Ash-Shushtaree is Abul Hasan 'Ali An-Numairee Al-Andalusee (610/1213-

668/1269). He took from Ibn Sab'een (see below) then travelled to Morocco and finally to Egypt. More than four hundred Sufi Faqeer used to offer their services to him while on his travel! [See Al-'Alaam, V. 4, p. 305.]

<sup>185</sup> Ibn Sab'een is 'Abdul Haqq Ibn Ibraaheem Ibn Muhammad Ibn Nasr Ibn

Sab'een Al-Ishbeelee Al-Mursee (614/1218-669/1270). He was born in Raqootah in Al-Andalus. He journey to Morocco then to Egypt and finally settled in Makkah where he died. He is one of those who state the belief in Wahdat Al-Wujud. [See Al-'Alaam, V. 3, p. 280.] He said, "If you know Him being in everything, the essence of everything, not just the identified image, then you would never fail to recognize Him, initially, in any image..." pp. 192-193 of Rassa'il Ibn Sab'een, quoted in Muhammad Lowh's Taqdees Al Ashkhaas, V. 1, pp. 535-538.

him, 'You will not attain anything of it (i.e. the way) until you sell your belongings,<sup>187</sup> wear a filthy garment, and a banner, then enter the market.' He went and did all of that and then asked him: 'What should we say in the market place?' He (Ibn Sab'een) replied: 'I start with the remembrance of *Al-Habeeb*: The Beloved (i.e. Allaah).'<sup>188</sup> And so he entered the market raising his banner and saying, 'I start with the remembrance of *Al-Habeeb*' for three days. Consequently, the *Hujub*<sup>189</sup> were removed for him and he began to sing '*Uloom Al-Athwaaq*'<sup>190... 191</sup>

What is the secret behind the markets in initiating the *Sufi* disciple? Ibn 'Ajeebah said, "This is what we encountered our sheikhs doing They order the *Faqeer* to go into *Khalwah*<sup>m</sup> from the day break til'

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<sup>187</sup> He was the son of a king.

<sup>188</sup> It is important to remind the reader that in their poetry the *Sufis* "employ metaphorical means" to express their creeds under a poetic license.

<sup>189</sup> *Hujub* (Sing. *Hijaab*: Lit. A 'veil' or 'partition'): To the *Sufis* the *Hujub* (materialistic, mental, and spiritual) hinders the mystic from "arrival" to Allaah Through the *Sufi* ways of self-strive, hunger, seclusion, sleeplessness, wondering, going to the markets in the ways they describe, etc., the disciple may achieve; *Jathbah* (attraction) from Allaah that will remove all the veils and consequently he will witness the unveiling of the Divine secrets and the realities from the bidder world of *Al-Ghayb*. With more *Sufi*-styled spiritual striving he may gradually reach his goal of *Fanaa*'.

<sup>190</sup> '*Uloom Al-Athwaaq*: The mystic-based knowledge of Allaah attained through, "direct experience"!

<sup>191</sup> *Eeqaath Al-Himam*, p. 28.

<sup>192</sup> *Khalwah*: A spiritual retreat widespread amongst the *Sufi* orders in which they go into voluntary hunger, silence, vigil, meditation, seclusion, innovated *Sufi Thikr* [e.g. repeating the Majestic Name Allaah continuously and binding one's heart to

the time of Asr. After that he [the disciple] goes out to the market and does the *Ahwaal*<sup>193</sup> which will make him faint [like in insanity, madness]<sup>194</sup> and consequently his Fanaa' in the Name (i.e. Allaah) will be complete and he will draw nearer to his Fath."<sup>195</sup>

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the *Sufi* sheikh (spiritual master)]! The objective is "talking the 'secret' with Al-Haqq (Allaah) whereby there is no angel or anyone present". [See Abee Khazzaam's *Mu'jarn Al-Mustalahaat As-Sufiyyah*, p. 82.]

<sup>193</sup> *Ahwaal*: (Sing, haal: Lit. A 'state' or 'condition') of joy, sadness, relaxation, constriction, etc., which touches the heart. [See Al-Hafnee's *Mu'jam Al-Mustalahaat As-Sufiyyah*, p. 73.]

<sup>194</sup> Because it occasions a stillness like death. To the Sufi devotee this represents the initiating of the state of *Jathb*: "Divine attraction" which will disturb his human equilibrium, and make him lose connection with the surrounding environment. He will traverse the world of the *Ghayb* until he reaches the Names of Allaah after which he may be effaced in the manifestations of Allaah's *Thaat* (Essence)!. [See Waleyullaah Ad-Dahlawee in *Al-Kibreet Al-Ahmar wal Ikseer Al-Akbar*, p. 77, from *Kashf*, p. 396.]

<sup>195</sup> *Faith*: Is the opening of the manifestation of the *Ahadiyyah* (Oneness) of Allaah's *Thaat* (Essence). It is the continuous stay in the state of *Jam'* with complete annihilation of all human qualities. The *Ahadiyyah* in the mystic terminology is the absolute *Thaat* free from the Names or Attributes or any of their effects. [See Abee Khazzaam's *Mu'jarn Al-Al-Faath As-Sufiyyah*, p. 39, and p. 134. Simply, the Sufi has reached the "Presence of Allaah's *Thaat*". High Allaah is above what they attribute to Him. [See *Al-Futoohaat Al-Ilaahiyyah*, p. 338.]



## **B) Ibn 'Aieebah. Ibn 'Ataa' Illaah.<sup>196</sup> and Some Members of the Shaathili**

### **Order:**

Ibn 'Ajeebah's *Eeqaath Al-Himam* is the most widely-known commentary on Ibn 'Ataa' Illaah's *Hikam* (Aphorisms). Ibn 'Ajeebah relates through one of his sheikhs (Al-Darqaawee) that Al-Faqeeh Al-Banaanee said: "The *Hikam* of Ibn 'Ataa' Illaah had nearly come to be a *Wahy* (Revelation), and had it been permissible to perform the *Salaat* (Prayers) in something other than *Al-Qur'aan* it would have been allowed using the words of *Al-Hikam* [of Ibn 'Ataa' Illaah]," or as he said.<sup>197</sup>

Ibn 'Ajeebah speaks about the secrets of the *Sufi* order that they relate to "the secrets of the *Thaat* (Allaah's Essence) and the lights of the *Sifaat* (Allaah's Attributes) through which the Truth was manifested in the perceptible existence. Ibn 'Ataa' Illaah indicated this matter in his

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<sup>196</sup> Ibn 'Ataa' Illaah is Ahmad Bin Muhammad Bin 'Abdul Kareem, Abul-Fad!

Taaj-ud-Deen Ibn 'Ataa' Illaah Al-Iskandaree. A *Sufi* on the Shaathili *Tareeqah*. In: Nub Ha Mim Keller's collection of his biography we read: "*Sufi* Imam and author of *al-Hikamal-'Ata'iyya* [The aphorisms of 'Ata'] one of the greatest works of the Shadhili tariqa, in which he was the second successor to Imam Abul Hasan al-Shadhili himself... Among the words he conveyed from the founder of his order were, 'This path is not monasticism. eating barley and bran, or garrulousness Q-affectation. but rather perseverance in the divine commands and certainty in the divine guidance.' ...But his true legacy lies in the path he served and the disciple: he left to further it, their hearts opened to the knowledge of Allah Most High through jinns instruction in the mystic way, which his *Hikam* and other works amply attest to his profound mastery of it."(emphasis added). He died in Cairo in 709/1309. [The *Reliance...*, K\56, p. 1053.] Follow what comes and compare with the practices and sayings of the mystics from the *Shaathili* and other orders!

<sup>197</sup> *Eeqaath Al-Himam*, p. 4.

saying: "The entire being is darkness, however, it was lit by the manifestation of the Truth in it."<sup>198</sup>

One wonders about the secrets of the *Thaat!* How is it that these people know the secrets of the *Thaat* which are only known to Allaah? They say that it should be kept with its people, the *Sufi* cult. Otherwise the story of Al-Hallaaj still hangs on their hearts. Ibn 'Ajeebah said: "And Al-Hallaaj, ﷺ -may Allaah be pleased with him,<sup>199</sup> said:

'I am You without any doubt  
Subhaanak<sup>200</sup> is Subhaanee<sup>201</sup>  
Your Tawheed is my Tawheed  
and disobeying You is disobeying me.

Glorified be He whom his *Naassoot* (creation, human qualities) made manifest the secret of His shining and piercing *Laahoot* (the Divine).<sup>202</sup> He then appeared in His creation manifested in the image of the one who eats and drinks.

Even His creation was able to see Him with their own eyes like the moment an eyebrow sees an eyebrow [emphasizing certitude].'

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<sup>198</sup> *Eeqaath Al-Himam*, p. 39.

<sup>199</sup> From the words of Ibn 'Ajeebah!

<sup>200</sup> *Subhaanak: Subhaana Allaah.*

<sup>201</sup> *Subhaanee*: Referring to himself. Since he and Allaah are the same (!) then making Tasbeeh of him is the same as making Tasbeeh of Allaah, Declaring that he as Allaah) is far removed from every imperfection. Allaah is above what they Attribute to Him.

<sup>202</sup> *Laahoot* and *Naassoot* are terms of Christian origin referring to the dwelling of the Laahoot (God) in the Naassoot (i.e. 'Eesaa ﷺ !!!

And because of the unraveling of such matters and other similar ones, He (Al-Hallaaj) was killed."<sup>203</sup>

So, what is the "safe" way out for them to express themselves? Ibn 'Ajeebah described earlier: A mixture of both qualities, one for the people (*Farq*) and a state of *Jami'* and this is to be concealed. The '*Aarif*, however, is the one who reached his *Fanaa'* when he realized the *illusory* aspect of the state of *Farq* (creation). Ibn 'Ataa<sup>1</sup> Illaah said, "It is not the existence of any being alongside of Him (Allaah} that veils you from Allaah, for nothing is alongside of Him. Rather, the *illusion* of a being alongside of Him is what veils you from Him."<sup>204</sup> Ibn 'Ajeebah explains, "Nothing veils Him, because He manifested Himself through everything, and before anything, and after everything, nothing is manifested alongside of Him, and in reality there is no being other than Him."<sup>205</sup> So, He is not veiled from you. rather you are veiled from looking at Him because of your belief in *Al-Ghairiyyah*<sup>206</sup> and the attachment of your heart to materialistic things. Had your heart been attached to the *Al-Mawla* (Protector) and you

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<sup>203</sup> *EeqaathAl-Himam*,p. 156.

<sup>204</sup> *Ibid*,p.199.

<sup>205</sup> The *Salaf's* belief is that Allaah exists and His existence is perfect. The existence of creation is real and distinct from that of Allaah and it is imperfect. The mystics believe that there is no being other than Him!!!

<sup>206</sup> *Al-Ghairiyyah*: from *Ghayr* (other than). The *Sufis* call this rank, "The identity of Allaah and the beings," because in it the existence of Allaah in the images c: what is manifest [corporeal or personal] and in the universe is concealed. Simpl} an existence "other than" the existence of Allaah. See Abee-Khazzaam's *Mu'ja-Al-Mustalahaat As-Sufiyyah*,p. 133.

completely turn away from As-Sawiy<sup>207</sup>, you would then look at the Noor of Al-Haqq (The Light of Allaah) shining in the manifested universe and what has been veiled from you by the way of illusion becomes an evident and witnessed reality. So, people see but do not recognize, they are still in the sea but do not feel it..."<sup>208</sup>

Now link this Shaathili concept to the following interpretation (rather distortion) of Allaah's saying:

{ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ } [الشعراء، ٥٤].

**Verily! He it is Who is Surrounding all things!** [Qur'aan: Soorat Ash-shura 41:54].

'Ali Muhammad Wafa<sup>209</sup> from the chain of the Shaathili order and a Ghawth, said, "Just like the surrounding of the sea water with its waves in sense and in image, for He is the reality of everything and He is the essence of everything and everything is Him and His quality. So understand!" His father Muhammad Wafa, another Shaathili so-called Ghawth said, "The Truth [Allaah] told me: '...Nothing is like you, you are the essence of My Reality...To you goes back every affair [for decision]..'"<sup>210</sup>

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<sup>207</sup> As-Sawiyeh: The same meaning as in Al-Ghairiyyah.

<sup>208</sup> Eeqaath Al-Himam, pp. 64-65. Of course he excludes the 'Aarif who is not veiled by anything because Al-Ghairiyyah is absent from the belief of the 'Aarif. To him the 'Aarifun (Sing. 'Aarif) recognize: "ولا شيء في الكون سواه" And that Besides Him there is nothing in existence." Eeqaath Al-Himam, p. 215. \*>no

<sup>209</sup> He died in Egypt in 801/1399 or 807/1405.

<sup>210</sup> The other Sufi masters used to say: I am the Truth. But this Ghawth wants us to know that Allaah told him that he is Him. Aflaah is far above what these Sufis

A late *Sufi*. Muhammad Bahaa'-ud-Deen Al-Beetar (d.1314/1896), explains: "All images are incorporated in Allaah's existence like the folding of the sea waves, they all perish in the sea; they are its essence. Thus the manifested is the essence of the Manifest: There is Allaah and nothing else: there is neither *Hulool* (indwelling of Allaah in creation) nor *Ittihaad* (union: between Allaah and the created)..."<sup>211</sup>

Let us leave it for more daring *mystics* to explain for those who were reluctant to do so out of fear from the Sword of Al-Hallaaj.'Abdul Razzaaq Al-Qaashaani (d. after 730/1330) a sacred *saint* to both the "Sunni and Shiite mystics" who explained Ibn 'Arabi's *Fusooos Al-Hikam*, says: "Every creature which the eye sees is the Al-Haqq [Allaah] in essence,...but the imagination of the one who is veiled called it creation because it is shielded by a created image and veiled by it..."<sup>212</sup> This is the same *illusory* concept of Ibn 'Ataa' and Ibn 'Ajeebah, made simple.

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utter. Note: The sayings of this *Ghawlh* and that of his son are reported by Ash-Sha'raanee in his *Tabaqaat Ash-Sha'raanee Al-Kubra*, 2:22, two volumes in one with *Al-Anwaar Al-Qudsiyyah* in the margin [See *Kashf*.p. 174.] This *Tabaqaat* print as quoted in *Kashf Haqeeqat As-Sufiyyah* will be referred to as *Tabaqaat-k* Reminder: Nuh Ha Mim Keller relates (w9.5) that Ash-Sha'raanee said: "The path of the *Sufis* is built of the Koran and sunna..."!!!

<sup>211</sup> *Kashf*, p. 220 quoting *An-Nafahaat Al-Qudsiyyah fee Sharh As-Salawaat Al- Idreesiyyah*, pp. 5-6, published by Daar Al-Jeel, Beirut, 1314/1896. Emphas;? added. He negated *Hulool* and *Ittihaad* because under such concepts creation is *i* recognized existence.

<sup>212</sup> Al-Qaashaani in *Sharh Fusooos Al-Hikam*, p. 152, the *Al-Mayemaniyyah* edition

Egypt. Al-Qaashaani is a *Sufi* who is very familiar with the mystic terminology c-Ibn 'Arabi. I will remind the reader with a statement which Nuh Ha Mim Keller-introduced in his biography of Ibn 'Arabi (x265, p. 1080) to demonstrate the string: and contradictor}' ways of the *Sufis*. The statement is for Ibn 'Arabi, who said: " We

The *heedless*, according to 'Abdul-Ghane' An-Nabulusi (another *Sufi* master) is "certain that he is another being with Allaah, qualified with attributes, named with certain names, and has acts and rulings that originate from him..."<sup>213</sup>

The "Grand Mystic Master" Ibn 'Arabi said: "The *'Aarifis* the one who sees the Truth (Allaah) in everything. Rather he sees Him the essence of everything,"<sup>214</sup> and that "He is the essence of existence."<sup>215</sup>

The head of the *Shaathili* order, Abul Hasan Ash-Shaathili, said regarding creation: "I see them like scattered dust in the air. If you examine them you find them nothing." Ibn 'Ajeebah said: "Seed!" Ali commented on the saying of Abul Hasan Ash-Shaathili regarding —nation: "If you examine them you will find them something, and that thing there is nothing like unto it." Ibn 'Ajeebah explains: "He means that you find them manifestations from the manifestations of the Truth,

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are a group whose works are unlawful to pursue, since the *Sufis*, one and all, use THOSE in technical senses by which they intend other than what is customarily meant by their usage among scholars, and those who interpret them according to their usual significance commit unbelief."!!!

<sup>213</sup> *Shurooh Risaala! Ash-Shaykh Arsalaan*, pp. 75-76 quoted in *Kashf'Haqeeqat 's-Sufiyyah*, p. 191.

<sup>214</sup> *Fusoos Al-Hikam*, p. 192 '

<sup>215</sup> *Ibid*, p. 109.

lights from the Lights of *Al-Malakoot*<sup>216</sup> emanating from the sea of *Al-Jabaroot*"

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### **C) What is "Emanation"?**

The concept of "emanation" is of a Greek origin exemplified in the theory of Neoplatonism and other mystical systems according to which all things emanate from a "supreme principle, of which they are partial or inferior copies." And that the Power of the Supreme principle must emanate like the dissipation of the sun's light. Bringing things to existence is in reality a dissipation of this Power."

Al-Ghazaalee said: "The existence of everything in the world goes back to the illumination of the lights of Power; and that what is besides Allaah is merely a mark of the influences of His Powers, lacking the ability of self-subsistence, being only through His Being..." Then comes the bombshell: "So, the meaning of *Ar-Ruboobiyyah* is singling Allaah as the Only Being, and this is the Perfection. And every person naturally loves to have perfection for himself alone. That is why some of the spiritual masters of the *Sufis* said, There is no man but he has within his *Baatin* (inner self) the statement which the *Fir 'awn* spoke out in his saying:

{ أَنَا رَبُّكُمْ الْأَعْلَى }

<sup>216</sup> *Al-Malakoot*: In reference to world of creation; The light emanating from the sea of *Al-Jabaroot*, as described by Ibn 'Ajeebah in *Al-Fuioohaat Al-Ilaahiyyah* in the margin of *Eeqaath Al-Himam*, p. 109.

<sup>217</sup> *Al-Jabaroot*: "The originally Eternal existence, known also as the World of *Al-Ghayb*..." *Ibid*, p. 109. Emphasis added.

<sup>218</sup> The New Lexicon, Webster's English Dictionary, Deluxe Encyclopedia Edition, 1992, New York, and *Masaadir At-Talaqee*, p. 91.

**I am your lord most high,"** however, he doesn't find a way to express it."<sup>219</sup>

Al-Ghazaalee said: "Man appears as if he desires to be the possessor of *4r-Ruboobiyyah*, rather every soul desires to say; { أَنَا رَبُّكُمْ الْأَعْلَى } I am **your lord most high**. However, they hide and conceal that and only *the Fir'awn* declared it"<sup>220</sup> This understanding of the *Ruboobiyyah* is closer to the philosophical concept of emanation than to its true meaning. The true belief in the *Ruboobiyyah* is to exclusively restrict *the following* to Allaah: Creation, Command [running the affairs] and ±at to Him belongs the kingdom of the heavens and the earth. The evidences are in Allaah's saying:

{ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ } [الأعراف، ٥٤].

**Surely, His is the Creation and Commandment.** [Qur'aan-.Soorat Al-'Araaf. 7:54],

{ وَاللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ } [الحج، ٢٢].

**And to Allaah belongs the kingdom of the heavens and the earth.** [Qur'aan: *Soorat Al-Jaathiyah*, 45:27].

The point they make is this: As it was before being created, creation is still the same; Nothing: "Nothing exists except Allaah." The *Fir'awn*, according to the "*great Sufi masters*" realized what is inside each person: "I am your *rabb*, most high," because he understood the meaning of their *Ruboobiyyah*!. Nothing exists except Allaah!!!

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<sup>219</sup> *Ihya'*, V. 3, p. 281. Emphasis added.

<sup>220</sup> Al-Ghazaalee's *Al-Arba'een fee Usoolid-deen*, p. 104, published by DaarAl-Afaaq Al-Jadeedah, Beirut, Lebanon. The statement is quoted in *Taqdees Al-Ashkhaas*, V. 1, pp. 515-516.



## **D) An Innovated *Shaathili* Invocation**

There is a *Sufi* invocation which represents an integral part of Nuh Ha Mim Keller's *Shaathili* order. The *Sufis* gave it their special care and wrote some commentaries about it. It is called *Salaat* Ibn Basheesh.<sup>221</sup>

"O Allaah! Have Your *Salaat* on the one from whom the secrets were split open and the lights were broke...throw me into the sea of *Al-Ahadiyyah*, and lift me from the **mud of *Tawheed***, and drown me in the **essence of the sea *ot Al-Wahdah*** [Unity]..."<sup>224</sup>

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<sup>221</sup> Abd-us-Salaam Ibn Masheesh (or Basheesh) Ibn Abee Bakr, a *Sufi* who used to live in one of the mountain caves in Morocco. He died in 622/1225. Abul Hasan **Ash-Shaathili** is **one** of his disciples.

<sup>222</sup> The *Ahadiyyah* in the mystic terminology is the absolute *Thaat* free from the Names or Attributes or any of their effects. See Abee Khazzaam's *Mu'jam Al-Al-Faath As-Sufiyyah*, p. 39, and p. 134. Remember the "sea and the waves and their essence."

<sup>223</sup> This the *Tawheed* of the general Muslim community in which creation is distinct and separate from the Creator. It is the one in which the *Ghairiyyah* is recognized. To the mystics this is an *illusion* and *imagination*. Al-Ghazaalee said: "The one who does not see Allaah in everything then he sees *ghairahu* (other than Him)." and that "The sincere *Tawheed* is that only Allaah alone is to be seen in everything." [See *Ihyaa'*, V. 1, p. 288.] He concurs with Al-Hallaaj that *Fanaa'* in Allaah is the *Tawheed*. *Ibid*, V. 4, pp. 245-247, and in *Rawdat At-Taalibeen*, p. 36, Maktabat Al-Jundi, Egypt.

Ibn Masheesh calls upon Allaah to lift him from the mud of the *non-Sufi Tawheed*, which is the *Tawheed* propagated by the Messengers of Allaah 5fe. It is the true *Tawheed* which is pure and free from the mystic *Fanaa'* and the "spiritual" hallucinations of the mystics!!! It is not the "secret *Tawheed*" of the special *Sufis* which is expressed in the last part of Ibn Masheesh's "invocation"!!! Allaah is High above what they attribute to Him.

<sup>224</sup> In *Anna/ha Al-'AliyyafeeAwraadAsh-Shaathi'iyyah*, p. 16, Al-Maktabah Ash-Sha'biyyah, Beirut, Lebanon. See also *Dalaa 'il Al-Khairaat*, p. 233 by Muhammad

The invocation of Ibn Basheesh contains their belief of *Al-Haqeeqah Al-Muhammadiyah*. Abul Hasan Ash-Shaathili has a similar so-called invocation in which he says, "O Allaah! Have Your *Salaat*, *Salaam*, and Blessing upon our chief, possessed of glory and honor, Muhammad the *Thaat 's* Light and the secret flowing in the rest of the Names and Attributes." <sup>225</sup>

Ibn Masheesh told his *Mureed* Abul Hasan Ash-Shaathili: "Yaa(O) Abal (Abu Al) Hasan! Concentrate the sight of your *eemaan* (faith) and you will find Allaah in everything; by everything, with everything, before anything, after everything, above everything, below everything, near to everything, and surrounding everything through a nearness which is His Attribute, and a surrounding that is His characteristic..." <sup>226</sup>

Nuh Ha Mini Keller's master of the way, Abul Hasan Ash-Shaathili said: "We look at Allaah by the sight of *eemaan* and certitude, making us in no need of evidence and proof, <sup>227</sup> and we see none from creation: Is there anyone in existence other than the True King? And if it is inevitable that there is, then it is like dust in the air, if you examine them you will find them nothing." <sup>228</sup>

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bin Suleimaan Al-Jazwali, a 'reference' book known to many *Sufis*, if not all. Quoted in *Kashf*, pp. 141, 248-249, and p. 256.

<sup>225</sup> See *Afdal As-Salawaat 'Ala Sayyid As-Saudaat*, p. 113, quoted in *Kashf Haqeeqat As-Sufiyyah*, p. 269.

<sup>226</sup> *Eeqaath Al-Himam*, p. 40 and 201.

<sup>227</sup> Remember the *Sufi* master takes his special knowledge by means of *Kashf*.

Evidence and proof from the texts of the *Qur 'aan* and (or) *Sunnah* is for the people of *Sharee 'ah* or *Ath-Thaahir*.

<sup>228</sup> In Ibn 'Ajeebah's *Eeqaath Al-Himam*, p. 44.

He also said: "Some of the *Awliyaa'* become intoxicated from witnessing the cup before even tasting anything of it yet! What would you think [of his state] after tasting the drink and after *Ar-Riyee*: He then explains the meaning of *Ar-Riyee*: "And know that there are few who understand the meaning of *Ar-Riyee*: It is the mixing of the attributes with the Attributes, the character with the Character, the lights with the Lights, the names with the Names, the descriptions with the Descriptions, and the actions with the Actions." <sup>229</sup>

This is the ascertainment of the complete Divinity!!! It is the meaning of their so-called *Shuhood* (witnessing) in its reality. They want it and they look for it through the *Jathb* and love it!

In line with his statements above, Ash-Shaathili gives a description of the *Sufi* men of "knowledge" as those who are "Drowned in the sea current of the *Thaat* (i.e. of Allaah!), and in the obscurity of the *Sifaat* (Allaah's Attributes), and thus they were there without themselves. They are the special of the high rank who shared the Prophets and the Messengers, may Allaah's *Salaat* and *Salaam* be upon them, in their *Ahwaat*" <sup>230</sup>

Remember that "the seas and the waves" are the same essence! This is the concept of Unity of Existence in its essence!!

**E) Ash-Shaathili and *Al-Ism Al-A'tftam* (Allaah's Most Great Name):**

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<sup>229</sup> *Tabaqaat-K*, 2:8.

<sup>229</sup> *Ibid*, 2:11,

According to the former Sheikh of Al-Azhar, Dr. 'Abdul Haleem Mahmood, a *Sufi* himself, the following conversation took place between the disciple Abul Hasan Ash-Shaathili and his spiritual master 'bn Masheesh. Abul Hasan said: "One day I was sitting before him (Ibn Masheesh) while he was playing with a young boy of his sitting in his lap. It occurred to me that I should ask him about the Most Great Name of Allaah (*Ism Allaah Al-A 'tham*). The boy stood up and walked towards me, grabbed my neck with his hand and shook me and said: 'O Abul Hasan! You wanted to ask the Sheikh (Ibn Masheesh) about *Ism Allaah Al-A 'tham*. What is important is that you should not inquire about *Ism Allaah Al-A 'tham*, but the important thing is that you be the *Ism Allaah Al-A 'tham*. What he meant is that Allaah's secret is placed in your heart. The Sheikh smiled and said to me: Such and such answered you on my behalf."<sup>231</sup>

Mahmood 'Abd Ar-Ra'uf Al-Qaasim said: "Ibn 'Ataa' Illaah recognizes that Allaah, the Name of the Exalted *Thaat*, is Allaah's Most Great Name."<sup>232</sup> Abul Hasan Ash-Shaathili and Ibn Masheesh concur that, "The important thing is that you be *Ism Allaah Al-4'tham*" which, upon substituting Allaah for *Ism Allaah Al-A 'tham*, will read: The important thing is that you be Allaah." The underlined phrase is very clear, it does not speak about " a secret placed in the heart!"

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<sup>231</sup> 'Abdul Haleem Mahmood in his *book Abul Hasan Ash-Shaathili*, p. 25, Daar Al-Islam, Cairo and Al-Maktabah Al-'Asriyyah, Beirut. 1387/1967.

<sup>232</sup> Author of the book *Kashf Haqeeqa! As-Sufiyyah*. [See *Kashf*, p. 284 quoting Al- *Qasd Al-Mujarrad fee Ma 'rifat Al-lsm Al-Mufrad*, p. 13 and p. 29 by Ibn 'Ataa' Dlah. Maktabat wa Matba'at Muhammad'Ali Subaih and Sons. Egypt.] **Emphasis added.**

## **F) The *Outub*, *Watty*, Rings, Circles, Strange Letters, and Nuh Ha Mim Keller's *Shaathitt Cult!***

One of the masters of the order is Abul 'Abbaas Al-Mursee, a disciple of Abul Hasan Ash-Shaathili, said, "The Sheikh Abul Hasan (i.e. Ash-Shaathili) said to me: "O Abul 'Abbaas! I took you in my company so that you become me and I become you." <sup>233</sup> So, the master and the *Mureed* affirm that they are together on one path. The *Mureed* became a respected master in the Shaathili order. In fact Ibn 'Attaa' wrote a special book about the virtues of Abul Hasan Ash-Shaathili and Abul 'Abbaas Al-Mursee. <sup>234</sup>

Abul 'Abbaas Al-Mursee said: "If the Truth (Allaah) would be pleased with something which opposes the *Sunnah*, then facing *Al- Qutub-Al-Ghawth*<sup>2</sup>" is preferred upon facing the *Ka 'bah*." <sup>234</sup>

Ibn 'Ataa' Ilaah relates the "reality" of the *Waliy* on the tongue of his "master" Abul 'Abbaas Al-Mursee: "And I heard my Sheikh, Aba Al 'Abbaas saying: 'If the reality of the *Waliy* is disclosed, he would

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<sup>233</sup> *Tabaqaat-K*, 2:14.

<sup>234</sup> See *Al-'Alaam*, V. 1, pp. 221-222.

<sup>235</sup> *Al-Qutub* (Lit. axis, pole), the spiritual axis is also called *Al-Ghawth* (the Succor). According to Abul Hasan Ash-Shaathili, *Al-Qutub* is qualified with fifteen "miracles" one of which is being backed up by **infallibility and mercy**. [See *Durrat Al-Asraar* by Ibn As-Sabbaagh, p. 15, quoted in *Masaadir At-Talaqee*, p.56. See also Al-Hafnee's *Mustalahaat As-Sufiyyah*, pp. 217-218.] Upon reading the qualities of the *Qittub* and (or) *Ghawth* in the tale telling of the *Sufis* in *Tabaqaat* Ash-Sha'ranee and in Al-Ghazaalee's *Ihyaa'*, one clearly recognizes that Allaah alone possesses the powers attributed by the *Sufis* to these mystic figures.

<sup>236</sup> *Tabaqaat-K*, 2:14.

he worshipped because his attributes are from His Attributes and his descriptions are from His.<sup>237</sup> Ibn 'Ataa' Illaah kept a record of the invocations of their *Shaathili* Order. In one of them he relates the invocation of his masters Abul Hasan Ash-Shaathili and Abul 'Abbaas Al-Mursee:

"In the Name of *Al-Muhaymin* (the Watcher over all creatures), the All-Mighty, the All-Able...and He is my Helper ق (Qaaf), ج (Jeem), ن (Noon), ص (Saad),<sup>238</sup> grant me your help and support."<sup>239</sup>

Ibn 'Ataa' Illaah describes a *Shaathili* combination of circles, squares, rings, letters, etc. and their characteristics and usage as means of protection against evil! The combination is condoned by Abul 'Abbaas Al-Mursee and made available by Abul Hasan Ash-Shaathili who inherited it from his forefathers in the order.<sup>240</sup> According to Ibn 'Ataa's story, the circle is an inscription of the following:

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<sup>237</sup> *Lataa 'if Al-Minan* by Ibn 'Ataa' Illaah, p. 95, and *Eeqaath Al-Himam*, p. 156. See also *Firaq Mu'aasirah* by Ghaalib Bin 'Ali 'Awaajee, p. 681 (1st editon), Maktabat Leenah, Al-Madeenah, KSA, 1416/1996.

<sup>238</sup> What you read is not a computer virus that messed up my writing! These are plain Arabic letters. The *Sufis* use a system of letters and numericals in their *Awaad* (*Sufi* invocations) that cannot be differentiated from some forms of *iiimerology* used by magicians. Even in the name of Nuh Ha Mim Keller there are the letters ح (Ha) and (read:Mim) ميم which has no meaning whatsoever. It is just plain mysticism for the people of the "inward"!

<sup>239</sup> *Lataa 'if Al-Minan*, p. 342, quoted in *Firaq Mu 'aasirah*, pp. 720-721.

<sup>240</sup> *An-Na/hahAl-'Aliyyah*, p. 191.

طهور، بدعق (وفي رواية بالثناة)، محببة، صورة (وفي رواية بالسين) سقغاطيس (وفي  
رواية: سقاطيس)، سقاطيم (وفي رواية: سقاطيم)، أحون، قاف، آدم، حم، هاء، أمين  
(أو آمين).

"*Tahoorun, Bad'aqun, Mahbabah, Soorah, Saghaatees, Saqaateem, Ahoonun, Qaafun, Adumma, Hamma, Haa'un, Ameenun (or Aameen).*"<sup>241</sup>

According to the *Sufis* working with these letters, they represent Names of Allaah: "Know that these names are from the Names of Allaah not on the tongue of any of the tongues of those of the world of the *Mulk* (creation) nor of those of the *Malakoot*. They are not even from any of the world languages...And therefore know that Allaah has put together all the knowledge of those of old and those of later times."<sup>242</sup>

They offer their free instructions on how to engulf the circle in a square together with other five circles containing Qur'aanic *Aayaat*. In one of their narrations they mention that the final form may be written on white silk on the 14th of Ramadhaan and wrapped in a piece of deer skin. "And this is the sword of the *Shaathiliyyah* and in it is *Ism Allaah Al-A 'tham* (the Greatest Name of Allaah)..."<sup>243</sup>

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<sup>241</sup> *Ibid*, p. 191. The reader should not bother finding out what this nonsense means.

In many ways, however, it is similar to incantations used by satanic cults in many countries.

<sup>242</sup> *Ibid*. p. 203 and 204.

<sup>243</sup> *Ibid*. pp. 203-208.

Reminder: In Nuh Ha Mim Keller's biography of Ibn Attaa', he quoted him saying:

"This path is not monasticism, eating barley and bran, or garrulousness of affectation, but rather perseverance in the divine commands and certainty in the divine guidance." <sup>244</sup>

Is it magic? I only provide the reader with few samples. Their books are filled with many of their so-called invocations which when uttered, are coupled with shaking and dancing moves. May Allaah protect us *from* the deviant sects.

Ibn 'Ataa' Illaah said describing the knowledge of his master Abul "Abbaas Al-Mursee: "It is the collection of the knowledge in the Names, letters, and circles..." <sup>245</sup>

### **3-Where and how did they receive such incredible knowledge?**

Like many of the established orders of the *Sufis* they refer to the Prophet ﷺ [after his death] as one of the major sources of their so-called knowledge or that the Prophet ﷺ recommended some of their practices or invocations. Other ways include direct revelation from Allaah, Angels, the righteous like Abu Bakr, 'Umar, 'Uthmaan , 'AH, etc. Abul Hasan Ash-Shaaths said regarding the source of his knowledge after the death of his master Ibn Masheesh:

"Now, however, I receive [knowledge] from ten seas, five heavenly, and five earthly. As to the heavenly ones they are Jibreel, Israafeel,

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<sup>244</sup> Keller's *Reliance...* x!56,p. 1053

<sup>245</sup> Quoted in "*Alaam At-Tasawwuf Al-Islaamee*, p. 63. *Kashf*, p. 868.



'Uzraa'eel <sup>246</sup> and *Ar-Ruh* (the Spirit). The earthly ones are Abu Bakr, 'Umar, 'Uthmaan, 'Ali, and the Prophet ﷺ " <sup>247</sup> According to Ahmad Ibn Idrees, <sup>248</sup> the *Khidr* <sup>249</sup> taught him the *Awraad* of the Shaathili *Tareeqah* on the command of the Prophet ﷺ!!! <sup>250</sup>

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<sup>246</sup> Although his name is mentioned in many books, there is not any authentic narration that 'Uzraa'eel is the name of the Angel of death. Allaah knows best.

<sup>247</sup> 'Abdul Haleem Mahmood's *Abul Hasan Ash-Shaathili*, p. 210. Note: Ahmad

At-Teejaneer (1150/1737-1230/1814) to whom *the At-Tareeqah At-Teejaniyyah* is attributed, also claimed that their so-called *thikr* was put forward by the Prophet Muhammad ﷺ in person!!! Their widely spread form of *thikr* is called *salaat-ul-faatih*. Many followers of this order hang it on walls and in some mosques. You may see it written on the wall facing the *Imaam*. Ahmad At-Teejaneer said describing the virtues of this *thikr*: "The Prophet ﷺ told him that: 'Reciting it once is equivalent to six recitations of the entire Qur'aan. Then the second time he told me that reciting it once equates every *tasbeeh* that occurred in the Universe, and every *thikr*; and it is equivalent to every *du 'aa'* (whose matter is) small or great, and to six-thousand times of recitation of the Qur'aan because it (the Qur'aan) is considered from the *Athkaar* (Sing. *Thikr*).'" [See *Jawaahir Al-Ma'aaanee wa Buloogh Al-Amaanee fee Fayed Seedi Abee Al-'Abbaas At-Teejaneer*, by 'Ali Haraazim (Ahmad At-Teejaneer's disciple), 1:114, Daar Al-Jeel, Beirut. 1408/1988, quoted in *Masaadir At-Talaqee*, p. 230.] How many people from those deceived by the mystics know these matters? For those who become aware of it for the first time, I sincerely call upon them to repent to Allaah and to remove these erroneous paths from their hearts and from the walls of their homes and (or) mosques. For those who insist on sticking to the order, I call them to remember the Day when Ahmad At-Teejaneer cannot help himself! May Allaah guide us to His Straight Path.

The *Teejaniyyah* masters believe in the concept of *Wahdat Al-Wujud* (Unity of Existence), and that the of the *Awliyaa'* is Ahmad At-Teejaneer, a claim that other masters from other mystic orders also claim! The *Teejaniyyah* has spread in West Africa, and North-West Africa and in the East of Africa, mainly Sudan.

<sup>248</sup> Ahmad Ibn Idrees, Abul Abbaas [1172/1758-1253/1837], the "master" and a *Qutub* of the *Ahmadiyyah Tareeqah* known in Morocco. He claimed that the

Reminder: The Prophet ﷺ said:

" من كذب علي متعمدا فليتبوأ مقعده من النار " - [متفق عليه].

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Prophets عليهم السلام, particularly Ibraaheem ؑ, were amazed upon hearing some if his *Awraad* (Sufi invocations)!!! *Masaadir At-Talaqee*, p. 199 quoting Saalih Ibn Muhammad Al-Ja'faree's *Al-Muntaqa An-Nafees fee Manaaqih Qutub Daa'irai 4i-Taqdees*, p. 10, Matba'at As-Sa'aadah, Egypt, third edition, 1395/1975. *Al-Khidris* Allaah's 'Abd whom He mentioned in *Soorat Al-Kahf*:

عَبْدًا مِّنْ عِبَادِنَا إِنَّا نَرْحَمُهُ مِمَّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا [الكهف، ٦٥].

**One of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.** [Qur'aan, *Soorat Al-Kahf*, 18:65]. His story with Prophet Musa ؑ is detailed in the same *Soorah*. To the mystics, *Al-Khidr* is one of their major sources of knowledge. Most *Sufis* consider him alive and that their so-called *Awliyaa'* meet him when awake building nests of tales about their encounters with him. Some of them consider him human while others see him as a spiritual phenomenon. They differ regarding his status: Some say he is a *Waliy*, others consider him a messenger, and some say he is a Prophet. Ash-Sha'raanee claims that *Al-Khidr* told him that he belongs to a rank below that of the Prophets and above that of the righteous. [See *Masaadir At-Talaqee*, pp. 256-258.] Ibnul Qayyim رحمه الله said: "All the *Ahaadeeth* in which the *Khidr* is stated

id be still alive are all lies. There isn't any authentic narration regarding his (continuous) living." See *Al-Manaar Al-Muneeffee As-Saheeh wa Da'eef*, p. 67, by Ibnul Qayyim Al-Jawziyyah. Checked by 'Abdul Fattaah Abu Ghuddaah, Maktabat Al-Matboo'at Al-Islaamiyyah, Aleppo, Syria (2nd edition), 1403/1983. A similar conclusion regarding the narrations about the continuous living of *Al-Khidr* and that he died was made by *Al-Haafith* Ibn Kathheer رحمه الله تعالى in his book *Al-Bidaayah wan Nihaayah*, V.I, p. 311, and *Al-Haafith* Ibn Hajar رحمه الله تعالى in *Az-Zahr An-Nadr fee Haal Al-Khadr*, p. 162, checked by Salaah-ud-Deen Maqbul Ahmad, Majma' Al-Buhooth Al-Islaamiyyah, New Delhi, India (1st edition), 1408/1988.

<sup>250</sup> *Al-Muntaqa An-Nafess*, p. 52, quoted in *Masaadir At-Talaqee*, p. 259 and *Al-Fikr As-Sufi*, p. 442, by 'Abdur Rahmaan 'Abdul Khaaliq (4th edition), 1413/1993.

**" Whoever tells a lie against me intentionally then he will surely enter Hell-Fire."**

Abul 'Abbaas AI-Mursee claimed that he acquired from *Al-Khidr* the knowledge regarding the status of the souls of the believers whether they are blessed or tormented in the Hereafter.<sup>252</sup> On another note Ibn 'Ataa' Illaah relates that Al-Mursee said while pointing to his hand: "Verily! By Allaah, I never shook with this hand except [the hand of] Allaah's Messenger ﷺ"<sup>253</sup>

According to Yoosuf An-Nabahaanee,<sup>254</sup> the chief of the Shaathili order Abul Hasan Ash-Shaathili starved for eighty days whereby he

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<sup>251</sup> An agreed upon *hadeeth*. [*Saheeh Al-Bukhaaree*, V. 1, *Hadeeth* #110.]

<sup>252</sup> Abul Hasan Ash-Shaathili also claimed that he met *Al-Khidr*. [See *Masaadir At- Talaqee*, p. 264.]

<sup>253</sup> *Lataa'if Al-Minan*, p. 170, quoted in *Masaadir At-Talaqee*, p. 235

<sup>254</sup> Yoosuf An-Nabahaanee [1265/1350-1849/1932], a *Sufi* who wrote extensive biographies about the *Sufi* so-called *Awliyaa'* filled with lies and fiction-like novels. His writings were characterized with hate of Shaykh-ul-Islam Iba Taymeeyah ant' Ibnul Qayyim Al-Jawziyyah. A typical account of the tales which they call *Karaamaat* (miracles) compiled in An-Nabahaani's books is that of ['Ali Al-'Umaree, the most famous friend of Allaah of his times who has the greatest number of *Karaamaat*. In one of his *Karaamaat*, he disciplined his servant, who is his brother-in-law, by whipping him with his penis which extended to above and beyond his {'Ali's) shoulder!!! After whipping him several times, his penis returned to its normal size.] The details of this story are mentioned by An-Nabahaanee in his book *Jaami' Karaamaat Al-Awliyaa'*, 2:396. Nun Ha Mim Keller mentioned An-Nabahaanee in his *Reliance...* and noted his book *Jaami' Karaamaat Al-Avjliyyaa'* (*Compendium of the Miracles of the Friends of Allaah*). Keller listed him (w9.4) as one of the scholars who "had the higher education of *Sufism*." We leave it for Nuh HaMim Keller to offer a *Sufi* interpretation of this "*Karaamah*"\ This is a degradation of Allaah's Names and Attributes whereby they consider such people as friends of Allaah. Nuh Ha Mim Keller should come out

thought he attained something (in their path), only to be insulted by a woman who starved for six months inside a cave!!!<sup>255</sup>

Reminder: They claim that the *Sufi* order is based upon the Qur'aan and *Sunnah* and that, "The path is not monasticism!" Nuh Ha Mim Keller said, "The main emphasis of *Sufism*" is "the attachment of the heart to Allaah" (w9.4, p. 863).

Maybe Nuh Ha Mim Keller would like to find a *real* interpretation of **his** master's order, because the *non-Sufis* are only the people of *Ath-Thaahir!!*

Just a "mistake": Al—Sha'raani (Ash-Sha'raanee) said describing Abul Hasan Ash-Shaathili, "He was of a great status, having a high mark showing the way to others)...Ibn Taymeeyah put the notch of the arrow upon the bow string to shoot him (i.e. Abul Hasan) but he made it come back at him."<sup>256</sup>

The point to remember here is that Abul Hasan Ash-Shaathili died in 656/1258, five years before Shayekh-ul-Islaam Ibn Taymeeyah was born (661/1263)! Was this by the way of *Kashf*? It seems that Ibn Taymeeyah was a constant worry on the minds and hearts of the innovators, may Allaah's Mercy be upon him.

Ibn 'Ataa' Illaah describes the state of the one, "Who has no choice in saying what he wants in a *Sufi thikr*." He said: "He may utter (the

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from this mess of *Sufism* and abandon his defense of it. It is to be done for no one's sake except for Allaah alone.

<sup>255</sup>An-Nabahaanee, *Jaami' Karaamaat Al-Awliyaa'*, 2:341, checked by Ibraaheem 'Atwah 'Awwad, (2nd edition), 1349/1974, Sharikat Maktabat wa Matba'at Mustafa AI-Baabee Al-Halabee and Sons, Egypt.

<sup>256</sup>*Kashf*, p.583, from *Tabaqaat-K*, 2:4.

following) on his tongue: 'Allaah, Allaah, Allaah,' or 'He, He, He,' or 'Laa (No), Laa, Laa,' or 'Aah, Aah, Aah,' or a voice which has no letter(s), or proceeds rashly or at random. The proper manner for him is to submit to whatever comes in (from the *thikr*)..."<sup>257</sup> Many similar

forms of their *athkaar* are mentioned in their books. The Qur'aanic and *Sunnah-based* ways of *Thikr* are free from the ways of Ibn 'Ataa Illaah and the like from the *Sufi* orders! All Praise is due to Allaah.

#### **4-One of the Men of Keller's Reliance... Is Always Ready!**

One of the men who, "Dedicated himself to *Sufism*, withdrew from the world and took a wandering life" is Ahmad Zarruq.<sup>258</sup> Nuh Ha Mim described him as, "One of the most renowned sheiks of the Shaathili tariqa."<sup>259</sup> Zarruq's writing according to Keller, "Attest to their author's illumination in the spiritual way."

Ahmad Zarruq described himself in his poem, *Al-Manthoomah 'Ala Safeenat An-Najaat*, as someone who has been given the "possession of the entire East and West", running the affairs, "giving and taking souls," "bringing life to the dead hearts," and more! After such description, he "offers" his help, saying:

فإن كنت في كرب وضيق وشدة فناد أيا زروق آتي بسرعة

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<sup>257</sup> *Ibid*, p. 620, from Ibn 'Ataa' Illaah's *Muftaah Al-Falaah wa Misbaah Al-Arwaah*, pp. 30-31. Maktabat Mustafa Al-Baabee Al-Halabee, 1381/1961.

<sup>258</sup> A *Sufi* born in Morocco (846/1442) and died in Tarkin, Libya (899/1493).

<sup>259</sup> See Nuh Ha Mim Keller's compiled biography of Ahmad Zarruq (x78, p. 1037).

And in case you are in a state of distress, depression and adversity, Then call [saying] "O Zarruq", and I will come in haste.<sup>260</sup>

Is this illumination or the darkness of *Shirk*?<sup>261</sup>

{ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾ }  
[الأعراف، ١٩٤].

**Verily, those whom you call upon besides Allaah are slaves like you. So call upon them and let them answer you if you are truthful.** [Qur'aan, *Soorat Al-'Araaf*, 7:194],

Ahmad Zarruq wants people to turn to him!

Nuh Ha Mim Keller quoted Ahmad Zarruq's saying that Imaam Maalik رحمه الله said: "He who practices *Sufism* without learning Sacred Law corrupts his faith, while he who learns Sacred Law without practicing *Sufism* corrupts himself. Only he who combines the two Drowes true."<sup>262</sup>

Attributing the above saying to Imaam Maalik is as corrupt as the *Sufi* concepts. This is evident in the narration by 'Abdullaah Bin Yoosuf

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<sup>260</sup> Kashf, p. 585, fimmAn-NafliyahAl-'AliyahfeeAwraadAsh-Shaathiliyyah p. 27. Compiled by 'Abdul Qaadir Zaki, Al-Maktabah Ash-Sha'biyyah, Beirut, Lebanon.

<sup>261</sup> In line with the masters of his Sufi path, Nuh Ha Mim Keller tried to substantiate in his *Reliance*... the practices of calling upon the dead, the present or the absent making it permissible to seek intercession through their persons! Inshaa 'Allaah a response to his distortions is in preparation. "

<sup>262</sup> Nuh Keller took it from Ibn Ajeeba's *Eeqaath Al-Himaam*, pp. 5-6. [See section w9.3, p. 862 of Keller's *Classical Manual or Reliance*...]

At-Tanneese<sup>263</sup> who spoke about a man from the city of Nasiyeebeen<sup>264</sup> who came to Imaam Maalik and told him about "some people who are called *As-Sufiyyah* " in the city who "when they finish eating, they start reciting poetry and dancing."<sup>265</sup> Maalik exclaimed: "Are they insane?"<sup>266</sup> The man responded: "No." Maalik exclaimed: "Are they boys?" The man replied: "No. They are old and intelligent men." Maalik said: "We didn't hear that anyone from the people of Islaam did like this [what the *Sufis* did]..."<sup>267</sup>

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<sup>263</sup> 'Abdullaah Ibn Yoosuf At-Tanneese, Abu Muhammad Al-Khalaa'ee, originally from Damascus, Syria. A trustworthy *Muhaddith* who is considered from the best in terms of the knowledge of *Imaam* Maalik's Mawwatta'. He died in 218/833. [Set Ibn Hajar's *Taqreeb At-Tahtheeb*, p. 559.]

<sup>264</sup> Nasiyeebeen: A city on the route of caravans between Al-Moosil (in 'Iraaq) and Ash-Shaam (Syria). There are other cities carrying the same name, one in the vicinity of Aleppo in Syria, and the another on the bank of the Euphrates in 'Iraaq

<sup>265</sup> This is part of their initiation of what they call *wajd*. They tune to musica sounds with singing and dancing.

<sup>266</sup> *Imaam* Maalik didn't know what we know now from the book of Nuh Ha Meem that the way of the *Sufi* disciple starts with madness!

<sup>267</sup> Reported by Al-Qaadi 'Iyaad in *Tarleeb Al-Madaarikwa Taqreeb Al-Masaalik*. by Al-Qaadi Abul Fadhl 'Iyaad (d.544/1149), checked by Dr. Ahmad Bakee Mahmood, 2:54. Published by Daar Maktabat Al-Hayaat, Beirut, 1387/1967. It a also reported by Al-Qaadi 'Eesa Bin Mas'oud Az-Zawaawee in *Manaqib Maalii*. p. 157. Published by Maktabat Tayebah, Al-Madeenah. Checked by Dr.At-Taahr Muhammad Ad-Dardeeri (1st edition) 1411/1990. [See *Manhaj Al-Imaam MaaKt fee Ithbaat Al- 'Aqeedah*, by Su'ood Bin 'Abdul Azeez Ad-Da'jaan, pp. 517-520 Maktabat Al-'Ilm, Jaddah, and Maktabat Ibn Taymeeyah-Cairo. 1416/1996.]

This is one of the *Sufi* lies about Imaam Maalik. Let us not forget that Nuḥ Ha Mim Keller considered that Imaam Maalik and Imaam Abu Haneefah رَحْمَهُمَا اللهُ "had the higher education of *Sufism*" <sup>268</sup> The response: "Lies on top of Zarruq's fabricated story"! To Allaah we return seeking His help and we seek refuge with Him from the ways of those who distort Islaam and the stand of its reliable scholars.

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<sup>268</sup> Keller's Reliance...w9.4, p 863