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:

مَن كَانَ يُرِيدُ حَرْثَ ٱلْأَخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا
وَمَا لَهُۥ فِى ٱلْأَخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

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:

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ ﴿٣١﴾
قُلۡ مَنۡ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخۡرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزۡقِۚ قُلۡ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا
خَالِصَةٗ يَوۡمَ ٱلۡقِيَٰمَةِۗ كَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَعۡلَمُونَ ﴿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 ﷻ also said:

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ
أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿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[101] ﷺ 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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[101] 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 ﷺ 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 'Iraaq from the Persians after defeating them in the battle of Al-Qaadisiyyah in the 15th year of Hijrah (634) He ﷺ 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 يتكففون الناس في أيديـــهم"- [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. [102]

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

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

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

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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[102] ***'Agreed upon*** hadeeth. *[See* Saheeh Al-Bukhaaree, *V. 4,* Hadeeth *#5.]*

[103] *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."[104]

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."' [105]

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[104] *Majmoo' Al-Fataawaa,* V. 10, p. 511.

[105] 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 'lndaAs-SuJiyyah(Riyaadh,K.SA.:~Daar* Al-Hijrah, 1416/1996), V. l,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.*[106]

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!*[107]

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

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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."*

[106] 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.*

[107] 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.*

[108] Zaahideen; *People* of Zuhd. [109]*lhsaan Elaahee 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-'Uthmaaniyyah, 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* [110] until he leaves his wife as if she was a widow, his kids as if they were orphans, and takes refuge in dog houses! [111]

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)"* [112]

7. Ibraaheem Bin 'Usayeefeer was, according to Ash-Sha'raanee, "A man having a great deal *of Kashf*[113]...*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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[110] *Siddeeqeen* (Sing. *Siddeeq)'.* One who eminently, or always, accepting, or confirming the truth in his saying, belief, and deeds.

[111] *At-Tasawwuf, Al-Mansha' Wai Masdar,* p. 58, quoting from *Tabaqaat-I,* 1:46. 112

[112] *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.

[113] *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 Marrahfit-Taareekh* by Mahmood 'Abd Ar-Ra'uf AI-Qaasim (Ammaan, Jordan: Al-Maktabah Al-Islaamiyyah (2nd. edition), 1413/1992), p. 18.]

in the church."[114] 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 'Usayeefeer is concerned![115]

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![116]

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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[114] *They may not steal shoes, but they steal something far greater-creed!*

[115] *Ibid, p. 90, from* Tabaqaal-l, *2:140.*

[116] *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 AI-'Arabi, Cairo, 1974.*

Yazeed.!!![117] When the man was astonished from what he had heard, he exclaimed, *"Subhaana Allaah!"*[118] 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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[117] 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 *Ihyaa*', 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[1] 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)... *Ihyaa',* 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.]
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[118] *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!"* [119]

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!!! [120]

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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[119] *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 bow he is looked upon by the people..."

[120] *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!"** [121]

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,[122]

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!" [123]

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[121] 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.

[122] See *Qut Al-Quloob, V.* 2, p. 69.

[123] *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."[124]

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."**[125] 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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[125] *Ibid,* V. 1, p. 269. No need for comment!

[125] See *Taareekh Baghdaadby* Al-Khateeb Al-Baghdaadee, V. 3, p. 89.