

**Sufism as seen by Ibn Taymiya, Al-Shatibi and Ibn Badis – Correcting
Misconceptions –**

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Abstract:

Many people, students of knowledge and those belonging to the Salafi trend believe that Sufism is a foreign introduction to Islam and that these Sufis are nothing but innovators, deviants and heretics. This judgement is generalised to anyone associated with Sufism without distinction. They often quote the statements of some scholars who are known among Muslims for their adherence to the Qur'an and the Sunnah, for following the righteous predecessors, and for fighting innovations and innovators. Among these scholars are Ibn Taymiyyah, Al-Shatibi, and Ibn Badis (may Allah have mercy on them), whose words they often use to condemn Sufism and its people.

However, it seems that they have read the books of these scholars in a biased manner, with preconceived ideas and in a selective manner, picking and choosing what they want and not understanding their ideas in context. The truth that this research has reached is that these scholars considered Sunni Sufism based on the Qur'an and Sunnah as a necessary religious science, and their attitude towards Sufism was fair and just. They did not pass a general judgement of acceptance or rejection on all Sufis, but rather accepted, praised and commended the Sufi Shaykhs who adhered to Islamic law, and condemned the innovators and heretics who deviated from the law. This research aims to clarify this issue.

Keywords: Sufism; Opinion; Ibn Taymiya; Al-Shatibi; Ibn Badis.

Introduction:

The subject of Sufism and Sufis has been and continues to be a subject of heated discussion and debate between an admiring and praising group who describe them with the best attributes, defend them and seek excuses for them, and a harsh and hostile group who despise them, condemn them, declare them heretics and describe them with the worst attributes. Between these two groups, the facts get lost. Many of the opponents of Sufism and Sufis have bad ideas, wrong information and suspicious scenes about Sufism and its people. They often resort to the statements of prominent scholars in the nation whose fame has spread and whose ideas, books, and writings have become widespread, such as Ibn Taymiyyah, Al-Shatibi, and Ibn Badis (may Allah have mercy on them all), to refute the Sufis. However, it seems that they read the books of these scholars in a biased manner, with preconceived ideas, and in a fragmented manner, and picked out what they wanted from them without understanding their ideas in context.

The research aims to clarify the true position of these scholars on Sufism and Sufis, as they considered Sunni Sufism based on the Qur'an and Sunnah as one of the essential religious sciences, and their attitude towards Sufism was fair and just. They did not issue a general verdict of acceptance or rejection of all Sufis, but rather accepted, praised and commended the Sufi Shaykhs who were committed to Islamic law, and condemned the innovators and heretics who deviated from the law. This is what the research aims to clarify.

The question that this research seeks to answer is: What is the position of Ibn Taymiya, al-Shatibi and Ibn Badis (may Allah have mercy on them) regarding Sufism and Sufis? Did they pass a single judgement on all those associated with Sufism? And what are their main statements regarding some of the Sufi Shaykhs?

Research plan: In order to answer these questions, I have decided to divide the research into three parts, each with two subsections. The first part is devoted to discussing Ibn Taymiya's (may Allah have mercy on him) position on Sufism and the Sufis, the second part deals with al-Shatibi's position on Sufism and the Sufis, and the third part presents Ibn Badi's perspective on Sufism and the Sufis. The research concludes with a conclusion that includes the findings and recommendations of the research.

The first part: Ibn Taymiya's Position on Sufism and the Sufis:

The First Subsection: The derivation of Sufism and Ibn Taymiya's definition of the Sufi.

Ibn Taymiya (may Allah have mercy on him) mentioned the disagreement among people about the term "Sufism" and its derivation, and he discussed these opinions. He said in Majmua al-Fatawa: "As for the term 'Sufis', it was not known in the first three centuries, but the discussion about it became widespread after that, and it has been narrated by more than one of the Imams and Shaykhs, such as Imam Ahmad ibn Hanbal and Abu Souleiman al-Darani, and others. It has been reported from Soufian al-Thawri that he discussed it, and some mention it regarding al-Hasan al-Basri.

They disputed the meaning attributed to the term 'Sufi' because it is a relative noun like 'Qurashi' and 'Madani' and the like.

- It has been said that it is a relative of the people of the Ledge (Ahl al-Suffa), but this is a mistake, because if this were the case, it would have been 'Suf'i'.

- And it has been said that it is a relative of the highest rank in the presence of Allah, but this is also a mistake, for if it were, it would have been 'Safi'.

It is said that the term "Sufi" is attributed to Sufah bin Bashr bin 'Ad bin Bashr bin Tabikha, a tribe of Arabs who lived near Mecca in ancient times and to whom the ascetics were attributed. Although this attribution is in line with the lineage, it is also weak, because if this were the case, this lineage would have been known in the time of the Companions and the Followers and their followers. And since the majority of those who speak in the name of the Sufis do not know this lineage and are not satisfied with being attributed to a pre-Islamic lineage, there is no proof of its existence in Islam.

It is said: And it is known that it is attributed to the wool, for it is the first appearance of Sufism in Basra. And the first who built the Sufi dwelling were some of the companions of 'Abd al-

Wahid ben Zaid, and Abd al-Wahid was from the companions of al-Hasan, and in Basra there was an exaggeration of asceticism, worship and fear and the like, which was not in the rest of the people of the cities... And Abu al-Shaykh al-Asbahani narrated with his chain of transmission from Muhammad ibn Sirin that he heard that a people preferred the garment of wool, so he said: "Indeed, a people choose the garment of wool, saying that they are imitating the Messiah, son of Mary, and the guidance of our Prophet, peace be upon him, who wore cotton and others, is more beloved of us," or words to that effect. This is the origin of Sufism, after which it branched out and diversified. (Taymiya, 2006, p. 06).

As for the definition of the Sufi, Ibn Taymiya said: "The Sufi is actually a type of Sedikk (truthful one). He is the Sseddik who specialises in asceticism and in worshipping in the way they sought. Thus, the siddiq is from the people of this path, as it is said: the siddiqs of the scholars and the siddiqs of the leaders. He is more specific than the absolute Siddiq and less than the complete Siddiq of the companions and followers and their followers. So when we say that the ascetics and worshippers of Basra are suddiks, it is like saying that the leading jurists of Kufa are also suddiks, each according to the path they followed in obeying Allah and His Messenger according to their ijihad (independent reasoning). They may be among the most eminent Siddiqs of their time because they are among the most complete Seddiks of their time, while the Siddiq of the first era is more complete than them. The Siddiqs are of different degrees and types, and therefore each of them has a type of state and worship which he has mastered and perfected and dominated, even though someone else may be more complete and better than him in another type. (Taymiya, 2006, p. 12).

Ibn Taymiya, may God have mercy on him, gave a fair judgement about the Sufis and people's beliefs about them, as he said: "A group condemned the Sufis and Sufism, saying that they were innovators who had deviated from the Sunnah. This group narrated the well-known statements of some Imams in this regard, and various groups of jurists and theologians followed them. And another group exaggerated about them, claiming that they were the best of creation and the most perfect after the Prophets. Both of these extremes are reprehensible, and the correct view is that they are diligent in obeying Allah, just as others among the people have been diligent in obeying Allah. Among them is the forerunner, who approaches [God] according to his diligence, and among them is the moderate, who is of the people of the right hand. And in each of these two groups are those who strive and make mistakes, and among them are those who sin and then repent or do not repent. And among their companions are those who are unjust to themselves and disobedient to their Lord, and among them are those who have joined themselves to them from among the people of innovation and heresy. But according to the examiners of the people of Sufism, they are not among them (Taymiya, 2006, p. 13).

1.2 The Second Branch: The position of Ibn Taymiya. may Allah have mercy on him, regarding the Sufi Shaykhs.

Ibn Taymiya considers the Sufi Shaykhs who follow Islamic law and their followers to be part of this blessed nation, and he describes them with the best of descriptions. He, may Allah have mercy on him, says: "As for the majority of the nation, the people of Hadith, Fiqh (jurisprudence) and Tasawouf (Sufism), they are on what the Messengers brought and what came from them of the books and narrations of knowledge, and they are the ones who follow the message in pure adherence without mixing it with what contradicts it" (Taymiya, 2006, p. 36).

And Ibn Taymiya, may Allah have mercy on him, purifies the Sufi men and declares that they are committed to the Shariah. He said in his collection of fatwas: “As for the righteous among the travellers, like the majority of the early Sufi Shaykhs, such as Al-Foudayl ibn `Iyad, Ibrahim ibn Adham, Abu Souleiman Ad-Darrani, Maarouf Al-Karkhi, As-Sari As-Saqati, Al-Junayd ibn Mohammad, and others of the early ones, and like Shaykh Abdul-Qadir Al-Jilani, Shaykh Hammad, Shaykh Abu Al-Bayan, and others of the later ones, they do not allow the traveller, even if he flew in the air or walked on water, to deviate from what is enjoined and what is forbidden in the Shari’ah. Rather, he must do what is enjoined and avoid what is forbidden until he dies, and this is the truth that the Qur’an, the Sunnah, and the consensus of the Salaf (righteous predecessors) have pointed out, and this is abundant in their speech” (Taymiya, 2006, p. 516).

He states: “As for the Sufi Imams and the famous Shaykhs of old, such as al-Jounayd ibn Mohammad and his followers, and such as Shaykh ‘Abd al-Qadir and his like, they are among the greatest of people in observing the commandments and prohibitions, and in recommending the observance of them, and in warning against walking with fate as their companions did. And this is the second difference that al-Jounayd discussed with his companions. And Shaykh ‘Abd al-Qadir’s entire discourse revolves around following what is commanded and avoiding what is forbidden, and patience with what is decreed, and he does not establish any path that contradicts this, neither he nor the generality of the accepted Shaykhs among the Muslims, and he warns against mere contemplation of Fate without following the commands and prohibitions” (Taymiya, 2006, p. 569).

He also says: “And al-Jounayd and his like are imams of guidance, and whoever contradicts him in this is in error. And likewise, other than al-Junayd from among the Shaykhs, they spoke about what happens to the wayfarers and what they see in their hearts of lights and other things; and they warned them not to think that this is the nature of Allah, the Exalted” (Taymiya, 2006, p. 321).

Ibn Taymiya said about Imam al-Jounayd, may God rest his soul: “Indeed, al-Junayd is one of the Imams of Guidance” (Taymiya, Al-Fourqan, 1985, p. 85) .

The luminaries of Sufism and its followers are described as the Shaykhs (Masters) of Islam and the leading Imams. The author, may God have mercy on him, states: “They are the shaykhs of Islam and the leading imams to whom God Almighty has given a tongue of truth within the community, such as Sa’id ibn al-Mousayib, al-Hasan al-Basri, ‘Umar ibn Abd al-Aziz, Malik ibn Anas, al-Awzai, Ibrahim ibn Adham, Sufyan al-Thawri, al-Fadil ibn Iyad, Maarouf al-Karkhi, al-Shafi’i, Abu Souleiman, Ahmad ibn Hanbal, Bishr al-Hafi, Abd Allah ibn al-Moubarak, Shuqayq al-Balkhi, and countless others. And the later ones like al-Junayd ibn Muhammad al-Qawariri, Sahl ibn Abd Allah al-Tustari, Omar ibn Othman al-Makki, and after them up to Abu Talib al-Makki, and the likes of Shaykh Abd al-Qadir al-Jilani, Shaykh Adi, Shaykh Abu al-Bayan, Shaykh Abu Madyan, Shaykh Akil, Shaykh Abu al-Wafaa, Shaykh Raslan, Shaykh ‘Abd al-Rahim, Shaykh ‘Abd Allah al-Younini, Shaykh al-Qurashi, and the likes of these shaykhs who were in the Hijaz, Syria, Iraq, Egypt, the Maghrib, and Khurasan, from the earlier and later [generations]” (Taymiya, Majmu’ al-Fatawa, 2006, p. 452).

Ibn Taymiyyah describes the outstanding Sufis as coming from the people of the Sunnah and the community and from the scholars of the Hadith. He says in his book al-Safadiya: “The great

shaykhs - those mentioned by Abu Abd al-Rahman al-Soulami (d. 412 AH/1023 C.E.) in his *Tabaqat al-Sufiyya* and by Abu al-Qasim al-Qushayri (d. 465 AH/1074 C.E.) in his *al-Rissala* - were from the madhhab of the people of the Sunnah and the community and the madhhab of the people of the hadith, such as al-Foudayl b. 'Iyadh (d. 187 AH/803 CE), al-Jounayd b. Muhammad (al-Baghdadi, d. 297 AH/910 CE), Sahl b. Abdallah al-Toustari (d. 283 AH/896 CE), Amr b. 'othman al-Makki (d. after 300 AH/912 C.E.), and Abu Abdallah Muhammad b. Khafif al-Shirazi (d. 371 AH/982 C.E.) and others, and their speeches are found in the Sunnah, and they wrote books in it". (Taymiya, *Al-Safadiyya*, 1406 AH, p. 267)

Ibn Taymiya said in *Majmua al-Fatawa*: "Then they are either those who uphold only the outward aspects of the Shari'a, like the generality of the people of the Hadith and the believers who are in knowledge, like the outwardly pious worshippers, or they are those who know the meanings of it and are aware of it, so they are in the sciences, like the Gnostic Sufis of the Shari'aa. These are the pure scholars of the community of Muhammad, and they are the most excellent of creation, the most complete, and the most upright in their way, and Allah knows best (Taymiya, *Majmu' al-Fatawa*, 2006, p. 20/63).

As we find, may Allah have mercy on him, he considers what they have achieved and what they have understood, which is from the core of the Sharia, as what God has obligated the accountable people. He says: "As for the deeds of the heart, which some Sufis call 'states' and 'stations' or 'the dwelling places of the travellers to God' or 'the stations of the knowers' or the like, everything in them that God and His Messenger have made obligatory is from the obligatory faith, and in them is what He has loved but has not made obligatory, and that is from the recommended faith. The first is obligatory for every believer, and whoever limits himself to it is of the righteous, the companions of the right hand. And whoever does it and does the second, he is of the near ones, the forerunners. And this is like the love of Allah and His Apostle, rather that he loves Allah and His Apostle more than anything else, rather that he loves Allah and His Apostle and the Jihad in His Cause more than his family and his wealth. And like the fear of Allah alone without the fear of the creatures, and the hope in Allah alone without the hope in the creatures, and the reliance on Allah alone without the creatures, and the turning to Him with the fear of Him, as the Almighty has said: "This is what is promised to every penitent and careful [person], to whom Allah has promised the best [reward] and made him secure from the penalty. (Surah Qaf, verses 32-33). And like love in God and hatred in God, and loyalty to Allah and enmity against Allah (Taymiya, *Majmu' al-Fatawa*, 2006, p. 190).

"We also find him defending the Sufis and looking for excuses for them. He carries their language and terminology in the best way and explains that the Sufis have words and terminologies that others do not know. May Allah have mercy on him, he said: "And know that the term 'Sufism' and their sciences are different, for they use their words for their own subjects, symbols and allusions that circulate among them. So whoever does not enter into them in verification and descend to what they are, turns away from them in failure and regret" (Taymiya, *Majmu' al-Fatawa*, 2006, p. 79)

And he says: 'And in the speech of the people of Sufism there are misleading expressions, and sometimes even frightening ones, but they can have a correct meaning on which to interpret them. So it is only fair to interpret them in the right way, such as [the terms] 'annihilation', 'testimony', 'revelation', and the like' (Taymiya, *Majmu' al-Fatawa*, 2006, p. 337).

Ibn Taymiya denies and exonerates Lady Rabiaa al-Adawiya from what has been attributed to her. May Allah have mercy on him, he said: “And as for what has been mentioned about Rabiaa al-Adawiya, from what she said about the House of the Kaaba: “It is the idol worshipped on earth” - this is a lie about Rabia’. Even if the one who said this were an apostate who must repent or be executed, for this is a lie. For the House is not worshipped by the Muslims, but they worship the Lord of the House by circumambulating it and praying to it. Likewise what has been narrated from her saying: “By Allah, He has not entered it, nor is He absent from it” - this is a false report about her (Taymiya, Majmu’ al-Fatawa, 2006, p. 286).

Ibn Taymiya said of annihilation: “In this state of annihilation, one may say, ‘I am the Truth,’ or ‘Glory be to Me,’ or ‘There is none in Paradise but God,’ when one’s testimony has caused one to be annihilated by one’s testimony, and one’s existence has caused one to be annihilated by one’s existence. In such a state, there is intoxication that causes the loss of discrimination, although it is accompanied by the sweetness of faith, as in the intoxication of wine and the intoxication of passionate love for forms [of the beloved]. (Taymiya, Majmu’ al-Fatawa, 2006, p. 337)

“And it is decreed that if one of these [individuals] loses his reason for a cause that is not forbidden, there is no sin on him for any forbidden words or deeds that emanate from him, unlike if the cause of the loss of reason was something forbidden. And just as there is no sin on them, so it is not permissible to imitate them or to consider their words and actions as good. Rather, they are like the heedless and the insane with regard to the manifest duties [of religion] (Taymiya, Majmu’ al-Fatawa, 2006, p. 74/75).

Ibn Taymiyyah, may Allah have mercy on him, acknowledges the insertion of falsehoods in the books of the Sufis by some liars and incarnationists. He said, may God have mercy on him: “There is no one among the people of the knowledge of God who believes in the incarnation of the Allah, glorified be He, in Him or in any other of the created beings, nor in their union with Him. And if one hears some of this being transmitted by some of the great sheikhs, much of it is lies invented by the incarnationists from the antinomians whom Satan has led astray and allied with the Christian sect”. Ibn Taymiya, Majmu’ al-Fatawa, 2006, p. 11/74-75).

2. The Second Requirement: Al-Shatibi’s Position on Sufism and the Sufis.

2.1 The first branch: Al-Shatibi’s Definition of Sufism.

Al-Shatibi fought against innovations (bid’ah) and innovators and composed his famous book “Al-I’tisam” in which he addressed the issue of innovations and explained them in the best way. The book was praised by scholars both earlier and later.

In his book “Al-I’tisam”, Al-Shatibi himself talked about some of his efforts to fight innovations and their people. He said: “...I have never ceased to trace the innovations against which the Messenger of Allah (peace be upon him) warned and pointed out that they are deviation and deviation from the right path. The scholars have pointed out their distinctions and identified some of them, so that I may avoid them as much as possible, and I search for the Sunnahs (traditions of the Prophet) whose light these innovations have almost extinguished; perhaps I may clarify their brilliance through action, and be counted on the Day of Resurrection among those who have revived them...”. (Al-Shatibi, 2007, p. 1./ 24)

Al-Shatibi in his book *Al-I'tisam* says about Sufism: “The essence of what the term Sufism refers to among them (the Sufis) has two meanings: the first is the acquisition of every noble trait and detachment from every base trait, and the second is the annihilation of the self and subsistence in the Lord” (Al-Shatibi, 2007, p. 1/141).

Imam al-Shatibi described the Sufis with praiseworthy attributes, saying:

“The Sufis, to whom the Tariqah (Sufi order) is attributed, are unanimous in their worship of the Shari’ah (Islamic law), steadfast in following the Sunnah, and do not neglect any of its etiquettes. They are the most distant from innovations and their people, and therefore we do not find any of them attributed to a deviant sect, nor inclined to anything contrary to the Sunnah. Most of those mentioned among them are scholars, jurists, and traditionalists, from whom religion is taken in its fundamentals, not in its branches. And whoever is not like this, it is necessary for him to be a jurist in his religion to the extent of his ability” (Al-Shatibi, 2007, p. 1./ 166).

The author praised them (the Sufis) by describing them as “the people of realities, presences, tastes, states, and the secrets of divine unity. For they are the proof for us against anyone who claims to belong to their path but does not follow their methods” (Al-Shatibi, 2007, p. 1./ 165).

The author, may Allah have mercy on him, said: “And since the people of Sufism in their way - in terms of their consensus on a matter - are like the people of other sciences in their sciences, I have brought from their speech that which establishes evidence for the praise of the Sunnah and the condemnation of innovation in their methodology, so that it may be evidence for us from their side against the people of innovation in general and against the claimants of their way in particular, and Allah is the source of success...”. Until he said: “And since the people of Sufism are like the people of other sciences in their way - in terms of their consensus on a matter - I have brought from their speech that which proves the praise of the Sunnah and the condemnation of innovation in their methodology, so that it may be a proof for us from their side against the people of innovation in general, and against the claimants of their way in particular, and Allah is the source of success” (Al-Shatibi, 2007, p. 1./ 166).

Al-Shatibi, may Allah have mercy on him, believes that the people of Sufism, in the beginning of their tradition and original practices, do not deviate from the foundations of the Qur’an and Sunnah, but are further from innovation in religion and more afraid of introducing changes in the purity of the Shari’ah. Anyone who says otherwise does not understand their reality or their goals. He says: “For many of the ignorant believe that they are lax in following and that the invention of acts of worship and commitment to what is not prescribed in the Shari’ah is what they claim and act upon, and may God forbid that they believe or say this, for the first thing they have built their path upon is following the Sunnah and avoiding what contradicts it” (Al-Shatibi, 2007, p. 1./ 62).

Al-Shatibi also says: “And from here, the status of those who are devoted to God is understood by what they have distinguished themselves by in their well-known doctrine, for what appears to be the first impression of them is that they have committed themselves to things that are not found in the general public, nor are they things that are obligatory on them by law, so that the one who thinks that they have been harsh on themselves, and have burdened themselves with what they were not burdened with, and have entered a door that is not the door of the people of the Shari’a, and have burdened themselves with what they were not burdened with,

and have entered through a door that is not the door of the people of the Shari'ah, and God forbid that they should do that, for they have based their doctrine on following the Sunnah, and they are, by the consensus of the people of the Sunnah, the elite of God's creation. But if you understand the state of the Muslims in the early days of Islam in terms of obligations and the texts of the Meccan revelation that have not been abrogated, and put their deeds on it, it will become clear to you that this is the path that these [Sufis] have taken, and by following it they have aimed in a way that does not contradict the Medinan explained [revelation]" (Al-Shatibi, Al-Mouafaqat, 2005, p. 4./239).

The author wanted to dedicate a work to praise the path of Sufism and strengthen it against the people of innovations and desires. He, may God have mercy on him, said: "And it is my intention - if Allah grants me time and helps me with His grace and makes the means easier for me - to summarise in the method of the people [the Sufis] a model from which its validity can be deduced, and that it proceeds on the optimal method, and that the corruptions and innovations have entered it only from the side of a people whose times have receded from the era of that righteous predecessor, and they claimed to have entered it without any legal pursuit or understanding of the aims of its people, and they attributed to them what they did not say, until in this later time it became as if it were another law other than that with which the Prophet, may God's prayers and peace be upon him, came. .. And the method of the people [the Sufis] is innocent of this impurity, by the praise of God" (Al-Shatibi, Al-Itisam, 2007, p. 1./ 249).

Imam Al-Shatibi, in his book "Al-I'tisam", relied on more than forty eminent Sufi Shaykhs in establishing the Sunnah and refuting innovations.

He, may Allah have mercy on him, said:"The fourth aspect of the transmission:What has come in the condemnation of innovations and their people from the famous Sufis among the people, and we have singled out this place for mention, although it is sufficient in the previous transmission, because many of the ignorant believe that they are lenient in following, and that the invention of acts of worship and commitment to what has not come in the law to be committed, of what they say and act upon, and God forbid that they believe or say it, for the first thing they have built their method on is following the Sunnah and avoiding what contradicts it, to the extent that their remembrancer, the guardian of their source, and the pillar of their sect, Abu Al-Qasim Al-Qushayri, claimed that they were only singled out by the name of Sufism, to the exclusion of the people of innovations" (Al-Shatibi, Al-Itisam, 2007, p. 1./ 147).

The Sufis based their doctrine on working towards the goals of the Shari'a, taking the strictest rulings without resorting to leniency. For this reason, al-Shatibi praised their method and considered it a sound approach to conduct, for following leniency is tantamount to succumbing to the desires and whims of the soul, and it lacks the confidence necessary to avoid falling into the snares and deceptions of Satan. Al-Shatibi said: "It is for this reason that the Sufi Shaykhs advised their disciples to completely abandon the pursuit of leniency, and they made the adoption of the strictest rulings of knowledge one of their fundamental principles, which is a sound and excellent foundation on which to manifest many of their beneficial teachings, may Allah have mercy on them." (Al-Shatibi, Al-Mouafaqat, 2005, p. 1./252).

Al-Shatibi also praised the noble Sufis in their conduct and approach for not being distracted or influenced by fleeting and transient worldly gains. He said: "The explanation for this is that

the people of spiritual states work in their states to renounce all worldly gains and exert the utmost effort in fulfilling their duties, whether driven by the motivator of fear, the prompter of hope, or the bearer of love. Thus, their immediate gains have fallen from their hands due to occupation with other things than what they are immersed in, leaving them no respite from their actions, nor rest from the seriousness of their journey... Moreover, Allah Almighty has made easy for them what is difficult for others, and has sustained them with a power from Him to bear the burden of serving Him, so that what is difficult for men is not difficult for them, and what is difficult for others is easy for them. How, then, can one with a weak resolve to bear those burdens, or a sickly resolve to traverse the distances of the soul, or a dimmed desire for those lofty ranks, or one who is satisfied with the first stages, aspire to emulate them in attaining the ultimate goals” (Al-Shatibi, Al-Mouafaqat, 2005, pp. 4./209-210).

Then he defends their conditions by saying: “Those who assume think that they have constrained themselves and burdened themselves with what they were not burdened with, and that they have entered by a way that is not the way of the people of the Shari’ah, God forbid! They would never have done this, for they have based their creed on following the Sunnah, and they are, according to the consensus of the people of the Sunnah, the elite of God’s creation” (Al-Shatibi, Al-Mouafaqat, 2005, p. 4./174).

Verily, whoever follows the conditions of the Prophet, peace be upon him, and his companions after him, will find that they used to take on the matters of determination in what is required of the rights of servitude, and they would leave nine-tenths of the lawful for fear of falling into the unlawful. In this regard, Imam Al-Shatibi says: “And if you look at the qualities and actions of the Messenger of Allah, peace be upon him, it will be clear to you the difference between the two groups and the distinction between the two stations. Likewise, what is narrated about the qualities of the Companions and how they are characterised by the requirements of these principles. And it is on this first group that those who are known among the people of Sufism have relied, and in this way they have surpassed others who have not reached their level in being characterised by the qualities of the Messenger, peace be upon him, and his Companions...”. (Al-Shatibi, Al-Mouafaqat, 2005, p. 4./173).

The Third Demand: Ibn Baadis’ Position on Sufism and the Sufis.

Ibn Baadis, may Allah have mercy on him, grew up in a conservative religious family belonging to the Rahmani or Qadiri order, according to some scholars. He was also brought up in difficult colonial circumstances, characterised by religious and linguistic persecution. At a time when Sufi orders dominated people’s lives, some of which preserved the foundations of the Algerian people and fought colonialism, while others contained innovations and superstitions (Ibn Baadis, 1928, p. 149).

The first branch: The reality of Sufism according to Ibn Baadis.

According to Ibn Baadis, Sufism is a branch of religion expressed as “Ihsaan” (excellence in worship) in the hadith of Jibreel (Gabriel), peace be upon him. Although the term “Sufism” is a later coinage, its reality is called for in the texts of the Qur’an and Sunnah, as it is a purification of the soul and a refinement of morals. The early ascetic leaders followed this meaning and deserve praise and reverence. He, may Allah have mercy on him, says in Al-Shihab magazine: “Sufism, O brothers, is one of the newly coined terminological names, and some have meant by it scientifically what is related to the deeds of the heart, such as asceticism, patience, and

contentment with the rulings, and practically the refinement of morals and the training of souls to renounce every vice and adorn themselves with every virtue, while adhering to the Sunnah and maintaining sincerity. And this is a correct Islamic meaning, which is permeated in the verses of the Qur'an and in the books of narrations...". (Ibn Badis, 1928, p. 242).

In another text, we find that Imam Ibn Badis seems to have given a specific definition of Sufism after giving another equivalent term for it, which is "Islamic asceticism". He says, while describing the sincere pursuit of asceticism by Sheikh Rashid Rida, may Allah have mercy on him: "His asceticism was purified after he threw away all that - for Islamic asceticism; The purification of Tawheed (belief in the Oneness of God), the purification of the soul, the correction of actions, the sincerity of intention, the self-reflection, the watchfulness of Allah in all actions, the asceticism in the worldly life and the work for the Hereafter, diligence in the prescribed acts of worship, and steadfastness in piety, all measured and regulated by the Qur'an, the Sunnah, and the way of the companions, the followers, and the followers of the followers, may Allah be pleased with them all. And this is what is meant by Sufism when the term "Sufism" is mentioned in the speech of the scholars of the Sunnah and Athar (narrations)" (Talbi, 1997, p. 4./ 198).

The Second Branch: Ibn Badi's position on Sufism.

What emerges from the writings of Ibn Badis, may Allah have mercy on him, and from the studies conducted by researchers, is that he was a Sunni Sufi who followed either the Rahmani or the Qadiri path. Some researchers such as Ammar Talbi and Abu Al-Qasim Saad Allah have stated that he was of the Rahmani school, and they have provided evidence for this, including

A- That his father, Al-Sayid Al-Moustfa ben Makki ben Badis, was of the Rahmani school. (Talbi, 1997, p. 1./ 73), and this was also the view of Abd Al-Qadir Fadhil and Muhammad Al-Salih Ramadan, (Ramadan, 1998) as quoted from a master's thesis by the student Masouad Jibari, "The Political Thought of Shaikh Abd Al-Hamid bin Badis" (Jabbari, 2002, p. 25).

b - He accompanied the Constantinian delegation, which was in the habit of visiting the Algerian capital every year, to visit the tomb of Sheikh Muhammad ibn Abd al-Rahman Bouqubrin, the founder of the Rahmaniya Khalwatiya order, around 1925. (Zawi, p. 181).

c - His endorsement at the end of (The Rahmaniyya Poem on the Legitimate Reasons Related to the Khalwatiyya Order) for Sheikh Abd al-Rahman Bash Tarzi, which he wrote after correcting the poem at the request of Sheikh Mustafa Bash Tarzi, the Shaykh of the Rahmaniyya in Constantinople at the time, and the Sufi inclination of Ibn Badis is evident from the endorsement. He used words such as: (the Divine Secrets, the Successor, the Pole, and the Perfect Saint), the endorsement of Sheikh Ibn Badis that came at the end of "The Rahmaniya Poem on the Legitimate Reasons Related to the Khalwatiya Order", and this endorsement contained expressions worthy of contemplation. When he speaks about this poem at the beginning, he vouches for it by saying: "The Rahmaniya poem with its divine secrets has been printed..." Then he vouches for the one who undertook the reprinting of the poem, who was Sheikh Moustafa Bash Tarzi, the Shaykh of the Rahmaniya in Constantinople at the time, and says "The blessed, good and trustworthy scholar, the Shaykh of the Shaykhs of the Khalwatiya Order in Constantine today, adorned with the precious qualities of his ancestors, Sheikh Sidi Moustafa, son of Sheikh Sidi Mahmoud, son of Sheikh Sidi al-Hajj Muhammad, son of Sheikh

Sidi Mahmoud, son of the great Sheikh Sidi al-Hajj Abd al-Rahman Bash Tarzi, has undertaken this at his own expense. ..”

Praise be to Allah, the Cherisher and Sustainer of the Worlds, and peace and blessings be upon our Master Mohammad, and upon all the Prophets and Messengers, and their families and companions, and all those who have followed them with excellence until the Day of Judgment.

After this, the Rahmani Poem was printed, which contains the divine secrets, the fundamentals of the Khalwati Order, and the etiquette of legal education, and indicates the knowledge and blessings of its author. May Allah benefit those who follow him and his disciples through it. Its first edition and commentary have been exhausted, and there have been many wishes and constant requests for its reprinting in order to spread its benefits. (Bachtarazi, 1923, p. 01).

The blessed, trustworthy scholar, the Shaykh of the Khalwati Order in Constantinople today, adorned with the precious virtues of his ancestors, Shaykh Sidi Mustafa bin Shaykh Sidi Mahmoud bin Shaykh Sidi Al-Hajj Mohammad bin Shaykh Sidi Mahmoud bin the great Shaykh Sidi Al-Hajj Abderrahman Bashtarzi, undertook this task at his own expense.

This led Dr Abu Al-Qasim Saadallah to confirm Ibn Badis’s affiliation with the Rahmani Order, saying, “It is common knowledge that Ibn Badis was a follower of this order in the early part of his life, which was represented in Constantinople at the time by Mustafa Bashtarzi. And it was this Shaykh Bashtarzi who asked Ibn Badis to correct and supervise the printing of the Rahmani poem written by Abderrahman Bashtarzi. Ibn Badis carried out this task. In any case, the letter from Shaykh Ibn Badis to Shaykh Al-Abidi proves that he was still under the influence of Sufism (Saadallah, 1983, p. 99)

D- Ibn Badis mentioned two ijazahs (permissions) in the Rahmaniyya order for Shaykh Moustafa Bashtarazi, describing them as “associated with the greatest pole (qutb) and the most famous aid (ghawth), Shaykh Sidi Muhammad (with a fath on the mim) ibn ‘Abd al-Rahman al-Qushayti al-Azhari, who is buried in Algeria and who brought the Khalwatiyya order from the lands of Egypt to the homeland of Algeria. “

In the first ijazah, Shaykh Abd al-Rahman Bashtarazi is described as a “complete saint (wali)”, and in the second ijazah he expresses his satisfaction with all the shaykhs of the chain of transmission, and there is no doubt that these expressions indicate knowledge of the order and Sufi terminology. (Bachtarazi, 1923, p. 01)

E- His visit to the tombs of some Rahmaniyya shaykhs, including his visit to the shrines of Shaykhs Ibn Azzouz and Ali ibn Omar in Tolga and Barja, which was probably around 1925 or 1926; for we find him referring to this visit in his poem or qasida published in the al-Najah newspaper in 1926. (Hamadi, 1986, p. 354).

There are those who see him as belonging to the Qadiriyya school, and this is the view of Hasan ibn ‘Aljiyya (Ibn Badis, Al-Shihab, 1928, p. 149) and Dr ‘Ammar Ṭalibī (Talbi, The works of Ibn Badis, 1997, p. 4./ 198)

where in his ijaza to Judge Shouayb al-Tilimsani, there is a reference to his affiliation with the Qadiriyya order, in which he used expressions such as (the help (ghawth), the poles of the seekers, the knowledgeable scholar .. etc.), where he said, may God have mercy on him: “Then I intended to pay a special visit to the aid (ghawth) whose tomb Tlemcen boasts of and

magnifies, and it is right for him to do so because of the greatness of his status and rank, the shaykh of the knowledgeable shaykhs and the exemplar of the poles of the seekers, our master and patron Abu Madyan Shouayb ibn al-Husayn, the disciple of our Shaykh, to whose order we belong and under whose mystery we take refuge, the one who combined the knowledge of the hidden within and the manifest without, the helper Sidi ‘Abd al-Qadir al-Jilani al-Hanbali, may God bless us with their blessings. “ (Ibn Badis, Al-Shihab, 1928, p. 243)

Despite the fact that Ibn Badis, may Allah have mercy on him, acknowledges Sunni Islamic Sufism, praises it, and praises its sheikhs, he gives guidelines for the correct Islamic Sufism that he acknowledges, which is in accordance with the Book of Allah and the Sunnah of the Messenger of Allah, peace be upon him, and that the seeker must adhere to the Qur’an and the Sunnah and not deviate from them in matters of Sufism. He, may Allah have mercy on him, said: “What we are most often asked about in general is: Sufism, holiness, miracles, and seeking intercession. We would answer that what comes from the realm of purification of the soul, reformation of morals, attainment of sincerity in worship, and devotion to it is the accepted Sufism, and the speech of its Imams is like the speech of the rest of the Imams of Islam in the sciences of Islam, it must be based on the solid evidence of the Qur’an and the Sunnah, and it is necessary to refer to them in case of disagreement about it, and I would mention what agrees with it from the speech of the early ascetic Imams such as Al-Jounayd and his contemporaries” (Talbi, The works of Ibn Badis, 1997, p. 4./ 319).

He also says in another place, after explaining the reality of Sufism: “If our brothers who belong to Sufism would accept that the words of the Sheikhs be weighed on the scale of the Qur’an and the Sunnah like the other scholars of Islam, and be satisfied with the true return to the saying of the Almighty: {And if ye disagree on any matter, refer it to Allah and the Messenger, if ye believe in Allah and the Last Day. That is the best [way] and the best in result.} (An-Nisa’: 59), the disagreement would be removed or reduced” (Talbi, The works of Ibn Badis, 1997, p. 4./ 313).

Conclusion:

In conclusion, this scientific paper has reached the following points:

- These Sufi scholars are considered among the verified scholars who are present in the memory of Muslims and are known for fighting innovations and heresies.
- Sufism is considered an authentic Islamic method of soul purification and education, regardless of terminology.
- These scholars dealt with the subject of Sufism with justice and fairness, distinguishing between the truth and falsehood in it.

Recommendations:

- We suggest more studies on the subject of Sufism.
- Organise forums, study days and seminars to clarify the reality of authentic Islamic Sufism and purify it from what has been attached to it.

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