

باب ضرب الصوفيين أنفسهم بالشيش  
هل هو كرامة؟

IS THE SUFI'S STABBING THEMSELVES  
WITH SKEWERS A MIRACLE?

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**Questioner:** In relation to some of the Sufis lodges [*zawaayaa*], they beat the *daff* and use skewers, yes, what is the ruling regarding this issue?

**Al-Albani:** Striking the *daff* for entertainment is *haram*, but that which is even more severe than this *haram* is to include it as a part of worship in the remembrance of Allaah the Mighty and Majestic.

This is *haram* and is not permissible.

Because committing an act of disobedience is [in and of itself] disobedience, but more severe than that is seeking nearness to Allaah the Blessed and Most High, through it.

These Sufis or those who follow these *tariqahs* who dance when performing *dhikr* and beat the *daff*, indeed even the drum [*tabl*], the saying of one of the people of knowledge applies to them:

*“When did the people come to know that in our religion singing is a Sunnah which is followed*

*And that a man eats just as a donkey does and dances amongst hordes until he falls?*

*And they say, ‘We are drunk with the love of Allaah.’*

*But nothing intoxicated them except a platter stuffed with food;*

*Just like the animals who prance around once quenched and satiated.*

*So O People of Intellect and O Men of Understanding!*

*Is there not one from you to denounce such innovations?*

*Our Mosques are disgraced by listening [to music] and are now ‘honoured’ as churches are?”*

[Transl. note: i.e., singing and dancing is part of worship in churches under the pretense that they are honouring their places of worship through that, so these Sufis have imitated them in this by dancing and singing in the mosques].

And another said:

*“O You evil, innovating generation!  
You have come with an affair which is inconceivable.  
Was it in the Quraan that my Lord told you–  
to ‘Eat like animals and dance for Me?!’”*

Far be it.

So, the forbiddance of beating the *daff* or the drum [*tabl*] as part of *dhikr* is more severe than beating the *daff* as part of mere entertainment. Because the [following] Saying of Allaah the Mighty and Majestic in His Book applies to them, **“Those who took their religion as amusement and play and the life of the world deceived them.”** [Al-A'raaf 7:51]. And the Blessed and Most High said regarding the polytheists, **“Their prayer at the House was nothing but whistling and the clapping of hands.”** [An'aam 8:35].

“Their prayer ...” i.e., their worship, “... at the House ...” the *Haram*, [Ka'bah].

“... was nothing but whistling ...” whistling, and nowadays you see how the youth whistle. This is a legacy which the disbelievers have inherited one from another. During the Days of Ignorance the polytheists would seek nearness to Allaah through whistling and clapping.

**“Their prayer at the House was nothing but whistling and the clapping of hands.”** Likewise some of the Muslims today do the same thing, and you have come to know the censure of the *faqihs* of the Muslims and their severe repudiation of them. So much so that some of them declared that the place where these eating dancers perform their ‘remembrance’ be razed because it is impure, i.e., the disobedience of Allaah the Mighty and Majestic having occurred therein.

That *dhikr* which they regard as being remembrance [of Allaah] is only idle speech.

As for striking oneself with skewers, this is the calamity of all calamities—that there are hundreds of thousands of Muslims who falsely assume that harming oneself in this way is a miracle. It is a miracle [*karaamah*] for those people who falsely think that they are on some [sort of Truth] in regards to the religion.

But they follow nothing.

Because the religion is [nothing but] following what the Prophet was upon (ﷺ). And neither the Messenger of Allaah (ﷺ) nor his noble Companions remembered Allaah in this manner. [A method of remembrance] which you have come to know something about from the lines of poetry that I recited to you.

So these are two forbidden matters that have come together in these people: beating the *daff* during the remembrance of Allaah, and stabbing themselves with skewers. Along with harming oneself, this is something which misguides the Muslims in addition to the fact that they try to deceive the people into thinking that this act is a miracle [*karaamah*].

Whereas the reality is that, firstly, it is not a miracle but rather indignity. Secondly it is [but] an exercise which the most profligate of sinners can do just like them. The non-Muslim can do it. The non-Muslim who doesn't believe in Allaah and His Messenger [can do it], why?

Because it is [acquired by] practice, [just] an exercise. And maybe all of you have heard of some of the strange things the Hindus and idol worshippers do; those who bury themselves alive in plain view of the people and doctors, who have gathered specifically to see how this person can be buried underground and then come out alive, [and to see] how he can breathe?

Does this then mean that this idol worshipper who survived underground for days not just hours and then comes out alive is from the major Allies of Allaah [*Awliyaa'ullaah*]? How perfect is Allaah, the Mighty and Majestic!/Allaah forbid!

This is practise and exercise, and exercise can result in some strange things. For example you have seen many, many incidents ... a rope stretched out on to the sea—if we were to walk on a narrow bridge [it would be something!]—but as for this person he is walking on a rope—so [now] what, this is a miracle?

This has no connection whatsoever to do with miracles.

This is practice. The righteous and the sinner, the believer and the disbeliever all share in it. And the Muslim's scholars, both past and present, have experience with these people who do not know anything about their religion except these exercises which they have become accustomed to and by which they then misguide the people, whereas the scholars say:

*If you see a person who may fly  
And on the ocean does walk  
Yet does not stop at the limits of the Legislation  
Then an innovator is he  
being lead to destruction progressively*

Why did they say that? Because supernatural events can be split into three categories:

- 1 Miracles [*Mu'jizah*].
- 2 Miracles of a lesser degree [*karaamah*].
- 3 And something which leads to destruction progressively [*istidraaj*].

Miracles [*Mu'jizah*] are done by a Prophet. Miracles but of a lesser degree [*karaamah*] are done by an Ally of Allaah [*Waliyullaah*]. And *istidraaj* is performed by the disbeliever and the hypocrite.

You are not in need of us speaking about miracles, they are mentioned in the Book of Allaah and the *Sunnah, maa shaa Allaah*, extensively, as are *karaamaat*.

The *karaamaat* of the true Allies of Allaah and the righteous people, *alhamdulillah*, are many. He, the Most High, says, "Everytime Zakariyyaa entered the *Mihraab* [prayer room] to visit her, he found her supplied with sustenance." [Aali Imraan 3:37]. This was a *karaamah* of Maryam, peace be upon her. And there are books written about this topic, from the best of them is that of Ibn Taymiyyah, may Allaah have mercy on him, what is it called?

Questioner: ...

**Al-Albani:** Yes?

Questioner: The Maxim of the Miracles of the Allies of Allaah ...

**Al-Albani:** No, no, remind us of its name, O people.

**Questioner:** *Al-Karaamah* and the Miracles of the Messengers and Prophets of Allaah.

**Al-Albani:** No.

**Questioner:** The Maxim of the Miracles of the Allies of Allaah ... [The compiler of the book, Shaikh Shady Noaman said, 'It appears to me that the Shaikh, may Allaah have mercy on him, meant the book called, 'The Criterion between the Allies of The Most Beneficent and the Allies of the Devil. [*Al-Furqaan bayna Awliyaa'ir-Rahmaan wa Awliyaa'ish-Shaitaan*']].

**Al-Albani:** In summary, the topic that we should talk about is *istidraaj*. In many authentic *hadiths*, rather *mutawaatir* even, it is mentioned that the greatest Dajjaal at the end of time will say to the sky, 'Rain.' And it will.

He will say to the earth, 'Bring forth your produce.' And it will.

He will say to some desolate land, 'Bring out your treasures.' And it will and will follow him.

He will cut a man into two with a sword and will then bring him back to life—are these miracles of an Ally of Allaah [*karaamaat*]?

These are extraordinary/supernatural occurrences which Allaah will cause to happen at the hands of this great Dajjaal who the Prophet (ﷺ) told us about, saying, "*There is not, between the creation of Aadam and the Hour, a trial greater than that of Al-Masih ad-Dajjaal.*" So here is this Al-Masih ad-Dajjaal coming with these supernatural occurrences.

Thus, supernatural events do not show the validity of something, ever.

Validity/goodness is only through righteous actions. For this reason the previously mentioned poet said:

*If you see a person who may fly*

Namely, he flies without wings, not in a plane, the non-Muslims fly in planes and beat us to it.

*If you see a person who may fly  
And on the ocean does walk  
Yet does not stop at the limits of the Legislation  
Then an innovator is he  
being lead to destruction progressively*

So these people who strike themselves with skewers, these are exercises, and from the greatest proofs of that is that if you were to say to one of them, 'Come, I'm going to strike you with a small pin, he will say to you, 'No.' Why? If he really is a person who can perform miracles, let him bring his miracle to any person who wants to hit him in any place.

[But, no] he will say to you, 'No.' Why? Because he's not trained to have himself struck here in his chest, in the heart, nor here, or here, but only here, where there is muscle, where there is meat, not where the nerves and bones are.

I said to you just now, throughout time the scholars of the Muslims have had a lot of experience with these Dajjaals.

The most famous of them was the Shaikh of Islaam Ibn Taymiyyah, may Allaah have mercy on him, who challenged the Shaikh of the *Rifaa'ees* of his time. [The *Rifaa'ees*] were known as *Battaa'hiyyah* [in attribution to al-Bataa'ih, the village where Ahmad ar-Rifaa'ee, the founder of the *Rifaa'eeyah* came from].

This *Rifaa'ee* Shaikh used to make it appear as though he could enter fire without getting burnt.

So Ibn Taymiyyah challenged him.

News of this challenge reached the then Amir of Damascus who accordingly summoned the Shaikh of the [*Rifaa'ee Sufi*] *Tariqah*, along with Shaikhul-Islaam Ibn Taymiyyah, so that he could see how they would debate and what they would do in the end. So Shaikhul-Islaam Ibn Taymiyyah spoke with the knowledge he had, [stating] that these people were from the worst of the creation, from the worst of creation, that they have no knowledge nor piety [*taqwa*] and no righteousness and that they only deceive the people through matters which both the righteous and the wicked, the believer and the disbeliever, share in.

Part of what he said was that they oil their bodies with a special substance, and their *thowbs* too, and then enter the oven and the fire does not burn them. And I challenge them with one condition, O Amir, that they take off these *thowbs* and are given *thowbs* that have been washed by you, and that you order them to wash their bodies with water and vinegar, then they are to wear those [clean], white *thowbs*—and at that time I too will enter the fire with them, and whoever from us burns is the liar.

So when the [truth of the] matter concerning that Dajjaal was uncovered, he turned and fled.

[And there are] many, many [such] incidents—and maybe it is beneficial that I mention a very short story about something that happened to me, and I am the poor, needy servant of Allaah.

I had travelled to Aleppo from Damascus for *da'wah* and gave a lesson after which the people dispersed. Normally four to five people from our brothers, our friends, stay behind. [This time] another person stayed behind with them who I had never seen before. He was sitting there, at a distance from me. His stomach was like this, he was not overweight, slim, yet along with that his stomach was like this [i.e., sticking out].

I said to him, 'What is this?'

He said, 'This is '*Rahmaaniyyah*.'" That was the first time I heard this word, [I heard it] there in Aleppo. I said, 'What does *Rahmaaniyyah* mean?'

He said, 'It means the skewers.'

I said, 'So why did you come to me?' I knew why. He said:

**'To show you our miracles [*karaamaat*].'**

I said to him, 'This is easy [to deal with].' That day I had a two-sided blade with me to sharpen my pencil, each side was like this, small.

I said to him, '[If that's the case], I'll hit you with this blade using my hand.'

So he said, '[No], with my hand,' i.e., he wanted to strike himself with the blade which I would give him.



So I said, 'No, with my hand.'

He said, 'With my hand.' So the people started to look at these words being repeated by both sides, I was saying, 'With my hand,' and he was saying, 'With my hand.'

'With my hand.'

'With my hand.'

'With my hand.'

'With my hand.'

'With my hand.'

And I naturally was more patient than him because firstly, I knew I was upon the truth and secondly so many years have passed by me, as many as Allaah has willed, calling all types of people to the true religion of Allaah.

So he became tired and fed up.

[And when he did] the last thing he said was, 'What's the difference?'

I was saying to him, 'With my hand.' And he was saying to me, 'With my hand. With my hand.' Afterwards he got tired and became fed up, and said, 'What's the difference?'

I said, 'If there is no difference, [then] with my hand.' He then turned the topic on its head, and this is from their ignorance.

He called the person whose house it was, and his name was Abu Ahmad, and said to him, 'O Abu Ahmad! Bring the brazier [i.e., a metal container for carrying hot coal, etc].'

I understood what he meant and so I said, 'O Abu Ahmad, don't bring the brazier, bring a matchstick.' *Subhaanallaah*, he was from the Sufis and they were used to wearing a white head covering without the head cord [*iqaal*, the round black cord Arabs wear to keep the head covering in place].

So he brought the matchstick. I lit it and got up going towards him and said, 'You will denounce this false claim of yours or otherwise I will burn you.'

*Miskeen*, he was speechless, silent, not saying a single word.

I was moving towards him step by step until I came close to him—and I really put the matchstick onto his head covering, and it started to catch fire.

Then I took it and rubbed it against itself like this [i.e., put it out after having proved the falsehood of his claim], fearing that the sparks would increase, I [put it out] like this, and then said to him, 'Go to those Shaikhs of yours and tell them:

**'These are the miracles [*karaamaat*] of the Salafis.'**

*Mawsoo'atul-Allaamah, al-Imaam, Mujaddidil-Asr, Muhammad Naasirid-Deen al-Albaani*, of Shaikh Shady Noaman, vol. 3, pp. 965-972.

