



The Claim of some “Şūfīs” Regarding leaving the Friday and Congregational Prayers ¹

Imām Mahmūd ‘Akkām

Released by www.marifah.net 1428 H

Question: Some followers of a famous Şūfī Tariqa in our country Malaysia claim that the guidance and traveling the path of their Tariqa demands from them that they leave the Friday and congregational prayers, and [that] their evidence lies in the *ijtihād* of the Şūfīs. Is there such an *ijtihād* of the Şūfīs regarding this matter, and is it permissible to act in accordance with this *ijtihād*? Is this gathering of guidance and traveling the path reported from the Messenger of Allah ﷺ, or is it merely an invention of the Şūfīs? And what is the judgment regarding leaving the Friday and congregational prayers, whether it is for Şūfīs or others, based on the evidence from such a gathering of guidance and traveling of the path?

Answer: True Taşawwuf is based on the complete following of the [divine] commands and there is no dispute within the Sharī’ah upon this matter. Şūfī scholars of the past advocated complete adherence to the Book and the Sunnah and rejected *bid’ah*. If you wish you may read the book ‘*al-Burhān al-Mu’ayyad*’ by Shaykh Aḥmad al-Rifā’ī, where you will find after every few pages the phrase, “Follow the Sunnah and reject *bid’ah*.” This is also the case with [Shaykh Abūl Ḥasan] al-Shādhilī and other Şūfī scholars. All of them agreed upon this and no one has violated it save the ignorant whose call or relation to Taşawwuf is not correct.

A gathering of guidance and traveling the path makes one covetous and motivated towards the Friday [prayer] and congregational prayers, and exhorts its attendants to this, increasing in them love of being committed to the Sunnah and behavior in accordance with the Sharī’ah. If not, then it would not be a gathering of guidance, but of deviation.

¹ Translated from <http://www.akkam.org/fatw.php?type=fatw&de=view&id=841>. Dr. Mahmūd ‘Akkām is a former Muftī and Mudīr al-Awqaf of Aleppo, Syria. He was also Khatīb at the Great Jāmi` al-Tawhīd and taught at several schools and universities. He has written over 25 books on Islamic law, politics and education.