

Critical trend as for Attosy in study of Sufism

Abstract

Although the Sufis sheikhs preferred Sufism, and they considered it the safest way for those who wanted to follow the way to Allah, this didn't prevent them from stating the deviations and exaggerations which the pretenders of Sufis put on Sufism and criticizing it, so that this path remains pure and clear.

Abu Nasir al-Sarraj al-Tusi (d. 378 A.H.) was one of the first Sufis who did this great work. He criticized everything that contradicts the correct Sufism, in order to purify it from deviations, heresies and irregularities that some of them have attributed to Sufism.

He divided the errors to two parts, the first: errors and deviations related to fundamentals such as: subjugation, devotion, sainthood, annihilation, The second, errors and deviations related to the branches, such as :the truth of Sufism, poverty and rich, acquisition, and self- discipline.

In his criticism of the deviations of Sufism, al-Tusi used a distinguished critical method. He began by mentioning the error and deviation, then he presented the reasons which made them commit these mistakes ,and refuted it, and then showed the truth in those matters.

Attempt of Tusi was the pioneering critical attempt , and a source of inspiration for those who came after him from Sufi scholars and others. Among the Sufis: Abu Talib al-Makki (386 A.H.), Abu Abd al-Rahman al-Solami (412 A.H.), al-Hajwiri (465 A.H.), al-Ghazali (505 A.H.), and not Sufis: Ibn al-Jawzi (597 A.H.), Ibn Taymiyah (728 A.H.) and Ibn al-Qayyim (751 A.H.)