

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Allaah [The Most High] guided mankind through Muhammad [sallal-laahu-alayhi-wasallam] and through what he brought of clear manifest evidences and guidance—a guidance that could not be described by those who were proficient in giving descriptions and surpassed the knowledge of those with great perception. So, through this guidance that was given to the Messenger of Allaah [sallal-laahu-alayhi-wasallam], Allaah [The Most High] opened the eyes of the blind ones, the ears of the deaf ones and the hearts of the heedless ones. Allaah [The Most High] united them upon one religion—[the religion of Islamic monotheism; Ibraaheem's [alayhis-salaam] religion of pure monotheism]—after they had been in complete disunity, enmity towards one another, upon destructive and corrupt creeds. Allaah united their hearts and they became true brothers in Islaam by way of this great blessing. And thereafter everything that was worshiped besides Allaah—such as graves, trees, stones, graven images, idols etc—ceased to exist and all worship was carried out for Allaah (alone).

The people followed the true Religion of Islamic monotheism; they worshipped Allaah alone and established worship sincerely for Allaah, except those whom Allaah willed that they were to remain as people of polytheism, hypocrisy and followers of the altered and distorted previous scriptures. The darkness of shirk was dispelled and the banner of Tawheed was raised in the lands—amongst the Arabs and non-Arabs.

Allaah [The Most High] took away the soul of His Messenger [sallal-laahu-alayhi-wasallaam], whilst Islaam was established and in authority—superseding all other ways of life and creeds. Then the rightly guided khulafaa of the Messenger continued upon this path until the two powerful and great nations at the time—Rome and Persia—ended up in humiliation, degradation and in a state of fear after they had been in a state of security, and thus Caesar was restricted and besieged, and Khosrau was subdued and destroyed.

So when the enemies of Islaam saw that they were unable to do away with this religion, they implanted their disbelieving agents within Islam, who pretended to be Muslims in order to foment confusion, trials and tribulations; and in order to spread shirk by exaggerating the status of the pious people and exalting their graves with [beliefs and practices] that were not ordained by Allaah.

So, this Ummah was put to trial through the plots of the [atheist, heretic and hypocrite] Abdullaah Bin Saba, who claimed Uloohiyyah [i.e. the right to be worship] for Ali Ibn Abee Taalib [radiyallaahu-anhu]. Abdullaah Bin As-Sabah's followers were known as the Saaba-iiyyah, and later on they were known as the rawaafid (shiites), the ismaaliyyah (shittes), the nusayriyah (shiites) and other than them amongst the Baatiniyyah. They used to worship the graves and the dead, and they used to build places of worship and domed [shaped] shrines upon these graves. So, by way of this they revived the practices of the Yahood, the Nasaaraa and the idol worshippers, and thus the practices of the worshippers of graves in this Muslim Ummah manifested itself in actions that were carried out by the rawaafid (shiites).

Secondly: The books of Greek philosophy that contained the ideas of grave and idol worship were translated into Arabic, so many of those who attributed themselves to Islam busied themselves with these books, such as the likes of Al-Faraabee (a) Ibn Sinaa Al-Hanafi (b) Naseer At-Toosee the advocator of disbelief and shirk (c) and other than them amongst those who played tricks with Islaam, just as Paul played tricks with Christianity.

They were influenced by the ideas of the Greek Philosophers, such as the creed of grave worship, so they became callers to grave worship through Greek Philosophy. The practices of these people were rife within the ranks of the people of rhetoric amongst the Hanafi Maatooreediyyah (d) and the Ash-

ariyyah Kullaabiyyah due to busying themselves with the Books of the Philosophers; so they were influenced by the creed of grave worship. They became callers to grave worship and callers to the creed of the Jahmiyyah at the same time, such as the likes of Taftaazaanee Al-Hanafi [The Philosopher of the Maatoorediyyah and Grave worshippers] and Jurjaanee Al-Hanafi [a caller to superstition]

[a] Al-Faraabee: Al-Faraabee said that Philosophy is more perfect than Prophet hood. Shaikhul Islaam Ibn Taymiyyah (rahimahullaah) said about him: “Misguided; a disbeliever” Ibn Sinaa adopted his books and ideas of disbelief. [For further details concerning Al- Faraabee, See Majmoo Al-Fataawaa 2/67—86] [Dar At-Ta’aarud 1/10] [Ighaathatul Luhfaan 2/372-373].

[a] Ibn Sinaa: Imaam Ibnu Salaah (rahimahullaah) said about him: “He was a devil amongst the human devils.” [See Fataawaa Ibn Salaah 1/209] [Also see: ‘Ar-Radd Alal Mantaqiyyeen’ of Shaikhul Islaam Ibn Taymiyyah 278-279] [‘Ighaathatul Luhfaan’ of Imaam Ibnul Qayyim 2/373-380] [Bidaayah Wan-Nihaayah’ of Imaam Ibn Katheer 12/43]

[b] Naasir At-Toosee: He was a magician and a minister of the Tartars. He rejected the ‘resurrection’. For further details, see: As-Sawaa-iq Al-Mursalah of Imaam Ibnul Qayyim (rahimahullaah) 2/790; 3/1077-1078

[C] Followers of the Jahmi Abu Mansoor Al- Maatooreedi Al-Hanafi [For further details, see the Book of Shaikh Shamsud-deen al-Afghaanee titled: ‘Al-Maatoorediyyah’ 1/205—376] [d] Juhoodu Ulamaa Al-Hanafiyyah Fee Ibtal Aqaa- id Al-Qubooriyyah Vol 1 pages 23-24

Thirdly: A people appeared among the muslims manifesting asceticism. These people were more dangerous to the masses and more severe in misguidance. They were a people who appeared in the garb of the righteous, with tearful eyes smeared with kohl, long flowing beards, elevated turbans, carrying rosary beads and pretending to be calling to the sunnah of the leader of Humankind [Muhammad], whilst secretly practicing the disgraceful acts inherited from the false and vanished religions. And from their plots was that they used to mix manifest lies with the authentic explanations of the qur’aan and the authentic narrations in order to corrupt the clear proofs of the qur’aan and the sunnah. These deviant heretics were known as the hooliyyah, ittihaadiyyah Grave worshippers [ref 1], such as the likes of al-hallaaj (309ah), ibnul faarid (632ah), ibn arabi (638ah), ibn sina (669ah) etc [Excerpt from Juhoodu Ulamaa Al-Hanafiyyah Fee Ibtal Aqaa’id Al-Qubooriyyeen. Vol 1. Page 19-25]

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[Ref 1: Hulooliyyah and ittihaadiyyah]:

Hulool- Lit. “Entering” – Divine indwelling. The belief that Allaah dwells within a particular human. i.e. That Allaah dwells in a particular Soofi shaykh, a pious person, a Prophet – This belief is shared by Christians, certain Soofies, certain Shiites, Sikhs and others.

Wahdaatul Wujood – Lit – Unity of Existence. The belief that all existence is a single existence and everything we see are only aspects of the Essence of Allaah. This belief is also held by certain Soofies, Hindus and others.

Those who believe in hulool say that Allaah dwells and is incarnate in human beings, High is Allaah above and far removed from that. This was openly called to by some of the extreme Sufis, such as al-Husayn ibn Mansoor al-Hallaaj who was declared to be an unbeliever by the scholars. They ordered that he be executed and he was crucified in the year 309H. The following saying is attributed to him: “Glory to Him who manifested His human nature, Hiding the piercing brightness of His divinity: Till His

creation saw Him openly, In the form of one eating and drinking” Attributed by al-Wakeel to the book at Tawaaseen of al Hallaaj (p. 130).

And his saying: “I am the one who loves and the One who is loved is me, We are two spirits who dwell in a single body. So when you see me you see Him, and when you see Him you see us both.” So al-Hallaaj was a believer in hulool and believed in the duality of the divine nature and that the Deity had both a divine and a human nature. Thus the divine becomes incarnate within the human so that the human spirit is the divine nature of the Deity and the body is its human form. Despite the fact that he was killed for his evil apostasy and although some of the Sufis declare themselves free of him, yet others count him as a Sufi, hold that his beliefs were correct, and write down his words. From them is Abdul-‘Abbaas ibn ‘Ataa al-Baghdaadee, Muhammad ibn Khaleef ash-Sheeraazee and Ibraheem an-Nasraabaadhee, as is reported by al-Khateeb al-Baghdaadee.

Wahdatul-Wujood, i.e. that all in existence is a single reality, and that everything we see is only aspects of the Essence of Allaah. The chief claimant of this belief was Ibn ‘Arabee al-Haatimee at-Taa’ee, who was buried in Damascus having died in the year 638H. He himself says about this belief in his book al-Fatoohaat-ul-Makkiyyah: “The slave is the Lord and the Lord is a slave, I wish that I knew which was the one required to carry out the required duties. If I were to say the servant then that is true, or if I were to say the Lord, then how can that be required for Him.” Al-Fatoohaat-ul-Makkiyyah as it is attributed by Dr. Taqiyyuddeen al-Hilaalee in his book al-Hadiyyatul-Haadiyah (p.43).

He also says in al-Fatoohaat: “Those who worshipped the calf worshipped nothing except Allaah.” Quoted as Ibn ‘Arabee’s saying by Ibn Tayrniyyah in al-Fataawaa (vol.11), who attributes it to the book al-Fatoohaat. Ibn ‘Arabee is called ‘al-‘Aarif billaah’ (The one having great knowledge of Allaah) by the Sufis, and also ‘al-Qutubul Akbar’ (The great pivot), ‘al-Miskul-Adhfar’ (the sweetest smelling musk), ‘al-Kibreetul-Ahmar’ (the reddest brimstone), despite his belief in wahdatul-wujood and other calamitous sayings. Indeed he praised Fir’awn (Pharaoh) and declared that he died upon eemaan! Furthermore he speaks against Haroon for his criticism of his peoples worship of the calf, thus directly opposing the text of the Qur’aan. He also held that the Christians were Unbelievers only because they made divinity particular to ‘Eesaa, whereas if they had made it general to all then they would not have been unbelievers. [Despite all the gross deviation of Ibn ‘Arabee and the fact that the scholars declared him to be an Unbeliever, yet he is revered by the Sufis and others who do not distinguish between the truth and falsehood, and those who turn away from accepting the truth even when it is as clear as the sun. But his books, which are filled with clear apostasy, such as al-Fatoohaat-ul-Makkiyyah and Fusoosul-Hikam are still circulated. He even has a tafseer, which he called at-Tafseerul-Baatin since he holds that there is an apparent and a hidden meaning for every Aayah, so the outer meaning is for the people of Ta’weel. From this group came Ibn Basheesh who said: “O Allaah rescue me from the mire of Tawheed, and drown me in the centre of the sea of unity, and mix me into the state of unity and oneness until I do not see, nor hear, nor sense except through it.” <http://www.salafitalk.net/st/viewmessages.cfm?Forum=8&Topic=3528>