

# FUNDEMENTALS OF TAWHID

Part 10

Saint Worship

# Some are better than others...

- It is part of man's nature to elevate some human beings over others.
- More importantly, Allah has favoured some over others...

# Examples...

- **Men have been favoured over women socially:**
  - “Men are guardians over women by that which Allah favoured some over others...” (Q. 4: 34)
- **Some men have been favoured over others economically.**
  - “Allah has favoured some of you over others with sustenance...” (Q. 16: 71)
- **The Children of Israel were favoured over the rest of mankind.**
  - “O Children of Israel! Remember the blessing I bestowed on you by favouring you over all mankind...” (Q. 2: 47)
- **The Prophets were favoured over the rest of mankind.**
  - “Those are the Prophets of whom We favoured some over others...” (Q. 2: 253)

# Taqwa

- “Indeed, the most noble among you is the one with the most Taqwa...” (Q. 49: 13)

# Wali

- The term “Wali” can be used to describe someone who is regarded as a “saint.”
- Islamically – Allah has designated this term to whomsoever is close to Him.

# What is the criterion for Walayah?

- **Allah's criterion for Walayah is Taqwa:**
  - “Indeed, His (Allah's) *Awliyaa* are only those with Taqwa, but most people do not realise that.” (Q. 8: 34)
- **Amongst the ignorant masses:**
  - The main criteria is the performance of karamaat.
  - Hence, some held as “saints” were known to have heretical views and behaviour.
  - Others were known to possess vulgar behaviour.

# Consequently...

- Muslims are not permitted to label some as “Awliyaa.”
- The dangers of doing so are clearly visible in the Sufi hierarchy of walis:
  - Akhyaar (chosen): 300
  - Abdaal (substitutes): 40
  - Abraar (pious): 7
  - Awtaad (pegs): 4
  - Nuqaba (watchmen): 3
  - Qutub (pole)
  - Ghawth (succor): “Greatest one”

# *Fana...*

- This belief is what led heretics such as Al-Hallaj to claim: “Annal Haq”
- *Fana* is most closely associated with *Nirvana*.
  - In this state, the ego supposedly disappears.
  - The human soul and consciousness are to be extinguished.
- A parallel concept is found in Hinduism:
  - i.e. Identification of Atma (human soul) with Brahma (the impersonal absolute)

# This *fitna* of *fana* is not new...

- Greek mystic thoughts blossomed in the Gnostic Christian movements.
- Plotinus (205-270 AD) formed a religious philosophy known as neoplatonism.
- Christian hermits of the 3<sup>rd</sup> Cent. Withdrew into the Egyptian desert in order to begin unity with God.
- Similar beliefs found their way to Muslims in 8<sup>th</sup> Cent., a century after the borders of the Islamic state expanded to include Egypt and Syria.

# What were their beliefs?

- A group of 'Muslims' who were not satisfied with the Shari'ah, developed a parallel system called "Tariqah."
- The ultimate goal of this movement was *Fana*.
- A system of habits was designed in order for this meeting to occur (i.e. Dhikr):
  - Either through chanting
  - movements
- This belief was attributed to the Prophet (peace be upon him) with no proof.
- Just as systems existed named after Christian monks, the same occurred for Muslims. These systems included:
  - Qadiri
  - Chishti
  - Naqshabandi
  - Teejani

# Further examples of Heresy

- Made the claim that Allah could be seen when the state of *Wusul* could be achieved.
- Some Sufis claimed that when *Wusul* was attained, obligations no longer applied.
- Many began the practice of Tawaf, animal sacrifices and other acts of worship around shrines and tombs.
- This can be observed:
  - At the grave of Zaynab and Sayyid Al-Badawi
  - Muhammad Ahmed (The 'Mahdi' of Sudan)
  - Countless Dargahs of Indian & Pakistan
- The Shari'ah became to be known as the path for ignorant masses whilst the Tariqah as the path for the enlightened.
  - Meanings of the Qur'an were twisted.
  - Greek philosophy was blended with fabricated *ahaadith*.
  - Music was introduced in most circles.
  - Marijuana and other drugs were seen as a means to heighten the spiritual experience.

“The most beloved thing with which My slave may come close to Me is that which I have made obligatory on him. My servant will continue to come closer to Me by voluntary acts until I love him. If I love him, I will be his hearing by which he hears, his sight by which he sees, his hand by which he grasps and his foot by which he walks. If he asks Me anything I would give it and if he seeks refuge in Me I would protect him.” [Bukhari]