

UNITY AND ONENESS IN ILLEGAL SUFISM AND PHILOSOPHY: AN OVERVIEW AND CRITIQUE

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SUMMARY

Research has proven that "Al-Wahd" (the One), "Al-Ahad" (the Unique), and monotheism mean: singularity and exclusivity. The meaning of Allah being one is that Allah the Almighty is solely specific and unique, without partner, and separate from His creation. Singularity and uniqueness are attributes of His self, inseparable from Him. Additionally, Allah is described as Ahad (the One) and Wahid (the Unique) based on evidence from the Quran and Sunnah, and both are among His beautiful names. It has also been established that there are three distinctions between Wahdaniyyah (singularity) and Ahadiyyah (uniqueness). Allah is one in three matters: one in Lordship (Rububiyyah), one in Divinity (Ululhiyyah), and one in Names and Attributes. Innovative Sufism has deviated in matters of Wahdaniyyah and Ahadiyyah, engaging in acts of shirk practically—such as circumambulating graves, slaughtering and making vows to them, seeking help from others besides Allah, and similar acts. For them, Wahdaniyyah involves witnessing through spiritual unveiling by the light of truth.

Due to the concealment of the oneness of worship among the Sufis, they did not deny the shirk that occurred within the Muslim community. Among the most prominent representatives of this is their sheikh, Jilani.

For extreme Sufis, Wahdaniyyah and Ahadiyyah conceptually link the Lord and the servant through a process of absorption and mutual manifestation, based on their beliefs in incarnation (hulul). Examples include Bistami, and both the unity of existence (wahda al-wujud) and union (ittihad)—represented by Ibn Arabi, al-Hallaj, and Ibn al-Farid.

Some other groups of Sufis have adopted the doctrine of the unity of existence, such as Al-Qunawi, Nablusi, Abdul Salam Ban Bishesh, Muhammad al-Muhammadi, Ahmed al-Idrisi, and Hassan Rida'an. Each of these has contributed their part, delving into what is not truly theirs and attempting to establish the doctrine of the unity of existence through both speech and poetry, which could be lengthy and heavy to read. Their differences are only in terminology; the essence remains the same.

No Muslim doubts the kufr (disbelief) of those who claim the unity of existence. Islamic scholars, when judging the disbelief of exaggerated Sufis who advocate the unity of existence, solution, and union, also judge those who do not consider such claims to be kufr.

In Sufi thought, monotheism and knowledge are often expressed as the unity of existence, union, or solution. Hence, it is not surprising to find them concealing their true esoteric knowledge, revealing it only to their closest confidants.

Keywords: Texts, monotheism, Ahad (Unique), oneness, aberrant Sufism, philosophical, critique.

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and I testify that there is no god but Allah alone who has no partner, and I testify that Muhammad is his servant and messenger.

Now then, God Almighty is the one Unique individual steadfast, created creatures and created them, and ordered the two weights jinn and mankind with orders, and forbade them from his intention, whoever complied with his order in it entered into obedience to him, and whoever father became one of his enemies, and he is rich in creation and worship them, and made for both groups a fair reward, either reward or punishment.

God has described Himself in His Holy Book and His Prophet has described p Him with the fixed attributes of Him, as He is the Lord and Owner of all things. He has settled in the minds of the wise people contrasting God for his creation and closeness to them with his knowledge and briefing, and that he is unique in the most beautiful names and supreme attributes is not like him something which is the hearing insightful, and ordered us Almighty to describe him by what he described himself in his Holy Book, and what his noble p prophet described by His attributes do not resemble the attributes of his creation, even if the name agrees, they do not agree in reality, and the contrast between the facts remains hidden only to those who do not understand the truth. This is the belief that God commanded the servants.¹

¹ See / Contemporary Teams by Ghalib Awaji (3/186)

He is one who has no partner in his divinity, nor is he similar to him in himself, nor in his attributes, nor in his actions, and he has no one to share with him an atom of his kingship, or to answer him for his caller or questioners, or to mediate between them and him by dressing, and if he were so, he would have corrupted the system of existence and corrupted the whole world, and if he had other gods with him, as his enemies say, he would have fallen from the deficiency in his management and the corruption of the whole matter that does not prove with him the case. It does not fit to exist. If he knows this, the need for a slave to worship God alone who has no partner in his worship is greater than the body's need for his soul. Knowing this, what is the Sufi position ² on my one name Unique? It is the adjective of Unique and oneness?

This is what my research entitled (Oneness and Oneness in Cultural and Philosophical Sufism: Presentation and Criticism) will address.

• **The importance of the topic and the reasons for choosing it:**

1. Explaining the truth of the greatest attribute for which the two weights were found, which is their worship of God alone, and proving it to the audience of the predecessors as befits him - glory be to him - like all its other attributes.
2. Collecting the most important texts contained in the Unique and Oneness of Heterodox Sufism and Philosophical.
3. Responding to their deviation in them, which is a year that the people of truth have passed as successors to an ancestor.

○ **His problem:** explaining the doctrine of heretical and philosophical Sufism in oneness and monotheism, listing its suspicions in them, and responding to them through the evidence of those who prove it (the Salaf).

○ **Objectives:**

1. Explanation of the approach of Ahl al-Sunnah wal-Jama'ah in dealing with texts related to the status of oneness.
2. Listing the most important sayings of the heretical and philosophical Sufis in oneness and monotheism from their original books.
3. The response to heretical and philosophical Sufism in its deviant belief in oneness and monotheism with the evidence of transmission and reason.

○ **His questions:**

- What is oneness and for one? Are they intrinsic or actual attributes of God?
- What is the doctrine of heretical and philosophical Sufism in them?
- What is the response to her belief in them through transmission and reason?
- What are the sayings of the imams of the Salaf in response to them?

○ **Previous studies:** What I found of books - as far as I know - dealing with talking about (monotheism between Sunni mysticism and philosophical mysticism: signs and connotations) by Dr. Abu Al-Yazid Abu Zaid Al-Ajmi, Professor of Islamic Philosophy, Faculty of Dar Al-Uloom, Cairo University, in which he stated both Sunni and philosophical monotheism, indicating the errors of monotheism and philosophical mysticism, in support of heretical monotheism, and I also found a master's thesis at the Faculty of Da'wah and Fundamentals of Religion, Department of Islamic Creed at Omdurman Islamic University in the sisterly Republic of Sudan, Muhammad Saeed, entitled: (Oneness in Judaism, Christianity and Islam - An Analytical Study), 2008, and it was a comparative religions study, and a master's thesis by Fatima Ibrahim Asiri entitled: (The Attribute of Oneness of God Almighty), 1442 AH, in which she dealt with the oneness of the Jews, Christians and Sabians.

As for what I dealt with in this research, I collected the sayings of the heretical and philosophical Sufis in oneness and Unique, and I responded to their violations in them according to the doctrine of the Salaf.

○ **Scientific methodology: This research is based on:** induction, analysis, and deduction.

○ **As for the method of work, it is based on:**

1. Writing Quranic verses according to the Qur'an of King Fahd - may God have mercy on him - with mentioning the name of the surah and the verse number.
2. As for the graduation of the hadith, if the hadith is in the two Sahihs - or one of them - then it is sufficient to extract it from them, to correct it, and if there is no mention of its graduation from the companions of the Sunan, Sahih, Musnad and mosques, it is sufficient to indicate the degree of hadith and judge it from those who corrected it from among the respected scholars.

² A doctrine whose owners claim that its purpose is to purify the heart, and the origin of the word "Sufism" from wearing wool; Sufism has the competence of its companions, and it was said: it is from Safa, and it was said: relative to the people of the attribute, and the first is more likely. Sufism has symbols, signs, conditions, shrines, and several schools, the most important of which are: the school of asceticism and its companions of hermits and servants, and they are called Sufis wrongly, because they are the people of true Islam. And the school of unity of existence, solutions and union, and its owners Al-Hallaj and Ibn Al-Farid, and these are polytheists. The Sufis are deviants who own roads, who innovate in worship and remembrance, and these are misguided. Sufi orders are very many Among them: Rifaiya, Qadiriya and others. In our time, they have become in various parts united by charlatanry and decay, love of appearances and fame, prestige and money. See/Identification of the Doctrine of Sufism, by al-Kalabadhi (p. 9 onwards), Majmoo' al-Fataawa by Ibn Taymiyyah (11/5-7) and (17/21), Sufism, by Zahir (p. 20) onwards, and the general sources of reception according to Sufism (p. 25, 62, 707-713).

3. Translation of non-famous flags.
4. Attributing poetic verses to those who say them as much as possible, and referring them to their sources or indicating who transmitted them as much as possible.
5. Strange words and translation of teams and places that are not known.

○ **Structure: This research contains the following:**

Introduction: It includes the importance of the topic, the reasons for choosing it, its problem, its objectives, its questions, previous studies, research steps, and the approach followed in it. and its audit procedures.⁶

And a preface with issues:

The first issue: the definition of oneness and monotheism.

The second issue: the evidence for their proof in the Qur'an and Sunnah.

The third problem: the difference between one and one.

The fourth issue: the sections of oneness and monotheism.

The fifth issue: the fruits of faith in oneness and oneness.

Two sections are:

The first topic: oneness and oneness in heretical mysticism.

The second topic: oneness and oneness in philosophical mysticism.

- Conclusion: It includes the most important research findings and recommendations.
- Index of sources and references.
- Subject Index.

In conclusion: I ask Allah, the One, to make this work purely for His face, in accordance with the Sunnah of His Prophet, beneficial to all who read it. And to greet us against the Sunnah, and to kill us against it.

Preface: It contains the following issues:

The first issue: the definition of oneness and monotheism:

Al-Khattabi said: "The one is the individual who is still alone." ³ Ibn al-Atheer said: "The one in the names of Allah, may He be exalted, is the individual who is still alone and has no other with him."⁴

Al-Bayhaqi said: "The one is the individual who is still alone without a partner... And that's a quality he deserves in himself."⁵

Ibn Kathir said in his Tafseer⁶: "He who has no peer, no minister, no equal, no equal, no equal, no equal, no adil, and this term (Unique) is not given to anyone in proof except against Allah Almighty, because he is perfect in all his attributes and deeds."

Shaykh al-Islam Ibn Taymiyyah – explaining the meaning of the one and the necessity of the oneness of Allah – said: "... But the one who does alone is none other than God. Just as oneness is obligatory for him, it is necessary for him: participation is obligatory for the creature and necessary for him, oneness is necessary for perfection, perfection is necessary for it, participation requires decrease, and decrease is required for him.

Likewise, oneness is required for richness from others: doing oneself, obligatory by oneself, and these things of riches, and obligatory by oneself and self-doing are required for oneness; ⁷.

The one, Unique and monotheism meaning: exclusivity and competence, and the meaning that God is one, that God is a single specialist alone without his creation, this is the meaning of monotheism, and monotheism can be taken from the Quranic evidence and hadiths of the Prophet in several ways, which are the methods of limitation found in the Arabic language, it is the methods of exclusivity: the progress of the neighbor and the sewer, or the progress of what is due to delay in general, or denial and proof, or exception, or the presence of the predicate and assigned to him local such as [the Most Merciful (3)] means: The owner of the attribute of mercy is competent in it, and the competence indicates the presence of the thousand and lam in the predicate and the predicate, as well as the entry of the lam of entitlement and ownership, such as the Almighty saying:]Praise be to Allah, Lord of the Worlds (2)[[Al-Fatihah]; ⁸

Sheikh Abdul Aziz Al-Salman said: "The example of the attributes of the self: the soul, knowledge, life... Oneness, majesty, and it is inseparable from God." ⁹

The second issue : the evidence for their proof in the Qur'an and Sunnah:

Allah is described as Unique and Oneness with evidence from the Qur'an and Sunnah, and the One and One from His names. The name of Allah (the One) is mentioned in twenty-two verses of the Book of Allah, including his saying:]And your God is one God, and there is no god but the Most Merciful, the Most Merciful (163) [[Al-Baqarah], and his saying], "Do not say three, it is good for you, but Allah is one God, glory be to Him, to have a son who has what is in the heavens and on earth, and it is enough for Allah." Agent [[an-Nisa, part of verse: 171], and saying:]And every nation has made us a hermit to remember the name of Allah for what he provided them

³ Gharib al-Hadeeth by al-Khattabi (2/68).

⁴ Gharib al-Hadith and al-Athar (1/59)

⁵ Belief (p. 63).

⁶ Tafseer Ibn Kathir (1/11).

⁷ Total Fatwas (3/32)

⁸ Explanation of the Wasitiyya Creed by 'Abd al-Rahim al-Salami (2/28) quoted from <https://al-maktaba.org/book>

⁹ Clear Reagents (p. 4298)

with from the beast of cattle, for your God is one God [[Hajj], and saying: Say,]I am a human being like you, it is revealed to me that your God is one God [[Al-Kahf, part of the verse: 110]. The name Unique is mentioned in two places in the Qur'an In Surat Al-Ikhlās, they are: Say,]Allah is one (1)[and]there was no one enough for Him (4) [

The name of the One God has been associated with His name Al-Qahar six times, including the Almighty'] s saying: O companions of the prison, scattered lords, the best of the Mother of the One God the Almighty [[Yusuf], and the Almighty' s saying:]Or did they make partners for God who were created as His creation, so the similarity of creation is upon them, say Allah is the Creator of all things, and He is the One Almighty [[Thunder, part of verse: 16], and his saying:]The day when the earth changed other than the earth and the heavens, and they appeared to the One Almighty God (48)[[Ibrahim], and he said:] The day they are prominent, nothing is hidden from Allah from them, for whom is the king today for the One Almighty Allah (16) [[Ghafir, part of verse: 16].

Imam al-Saadi says in his Tafseer ¹⁰- explaining the correlation between the two names of the One Almighty - what it says: "His unity - the Almighty - and his oppression are inseparable, for the one is only oppression, and the oppression is only one, and this negates partnership in every way, for oppression is inherent to unity, so two oppressors are never equal in their oppression, for the one who conquers all things is the one who has no equal, and he who deserves to be worshiped alone as he was omnipotent alone in his attributes and actions."

And from the year:

1. Saying ρ : (There is no god but Allah alone has no partner...)It ¹¹ has been repeated in many authentic hadiths.
2. He said ρ to Muadh ibn Jabal when he sent him to Yemen: (... Let it be the first thing you call them to unite with God Almighty...).¹²
3. And saying: (... And I, God, the Unique steadfast, did not give birth and did not give birth, and I did not have floated anyone).¹³
4. And he said: "Oh God, I ask you that I testify that you are God, there is no god but you, the steadfast one who did not give birth and did not give birth to anyone ...".¹⁴
5. It was narrated from 'Aisha that the Prophet ρ sent a man in secrecy, and he used to recite to his companions in his prayers, and he concluded with]Say, "Allah is the One["], and when they returned, they mentioned that to the Prophet ρ and he said: "Ask him for what to do that?" They asked him and he said: Because it is the attribute of the Most Merciful, and I like to read it. The Prophet (peace and blessings of Allaah be upon him) said: Tell him that God loves him).¹⁵
6. And he said: "No one is changed from Allah, and therefore he forbade the obscene things that appeared from them and what is inside..."¹⁶.
7. In the hadith of Abu Saeed al-Khudri (may Allah be pleased with him) a man heard a man recite:]Say, Allah is one { repeating it, and when he came to the Messenger of Allah and mentioned it to him, as if the man feared it, the Messenger of Allah said: And who myself in his hand it is to amend a third of the Qur'an¹⁷.

The third issue : the difference between one and one:

Scientists differentiate between them in terms of:

The first is that the one is the name of the opening of the number, so it is said: one, two and three. As for anyone, the number is cut off with him, it is not said: "Unique is built to negate what is mentioned with him of the number, it says: no one came to me, and the one: the name of the son of the opening of the number, it says: one of the people came to me, and it does not say: no one came to me, for one is alone in particular, in the absence of ideals and peers, and Unique is singular in meaning... God did not accept oneness for anyone else."¹⁸

¹⁰ Facilitating Al-Karim Al-Rahman in the interpretation of the words of Al-Manan 1/796.

¹¹ Part of a hadith narrated by al-Bukhaari in his Saheeh, 1/389 AH, 835 Book: Adhan, Bab: Dhikr after prayer.

¹² Part of a hadith narrated by al-Bukhaari in his Saheeh 6/2685 AH, 7371 Book: Tawhid, Bab: What was mentioned in the supplication of the Prophet(peace and blessings of Allaah be upon him) to the monotheism of Allaah (SWT).

¹³ Narrated by al-Bukhaari in his Saheeh, 4/1903/4974, Book: Tafsir, chapter thereof.

¹⁴ Narrated by Abu Dawood in Sunanah 362/4 AH, 1494 Kitab: Witir, Bab: Du'aa, and kept silent about him, and al-Nasa'i in Sunanah al-Kubra 4/394-395, and al-Tirmidhi in his Sunanah h, 3475 and the pronunciation of him and said: "Hasan Gharib", Ibn Majah in his Sunnah h. 3857 and al-Hakim in Mustadrakah 1/400 and said: "Sahih on the condition of the two sheikhs and they did not take it out," and al-Dhahab agreed. It was corrected by al-Albaani in Saheeh Sunan at-Tirmidhi, no. 567 and Saheeh Sunan Abi Dawood, no. 345.

¹⁵ Narrated by al-Bukhaari in his Saheeh, 6/3686 AH 7375, Book: Tawhid, Bab: What was mentioned in the supplication of the Prophet(peace and blessings of Allaah be upon him) to the monotheism of Allaah, may He be blessed and exalted.

¹⁶ Narrated by al-Bukhaari in his Saheeh, 4/1696 AH, 4516 Book: Tafsir, Bab:] Do not bring near the obscene things that have appeared from them and what is inside [[al-An'am, part of the verse: 151].

¹⁷ Narrated by al-Bukhaari in his Saheeh 8/164, c. 6643, Book: Oaths and Vows, chapter: How was the right hand of the Prophet (peace and blessings of Allaah be upon him).

¹⁸ Gharib Hadith and Athar 1/59.

Second: that no one in negation is more general than the one. It is said: There is no one in the house, and there may be two, three or more. But if he says: There is no one in the home, it is the denial of the existence of sex at all, for there is no one, not two, not three, no more, no less.

Third: The word one can be made a description of anything I want, so it is correct to say: one man, one garment, and it is not correct to describe anything on the side of proof with anyone but God Unique: Say,]God is one, [so it is not said: one man and no one's dress, as if God accounted for this attribute.¹⁹

"Allah is one and only in His righteousness, and He has no partner, no many, no likeness, no peer."²⁰

The Fourth Issue : Sections of Oneness:

His saying, "Say, 'Allah is one,' is proof that God is one in three things: one in lordship, one in divinity, and one in names and attributes.

One in Lordship indicates that the Almighty says:]By his command not to have creation and command[[Al-A'raf, part of the verse: 54], and]no[: a warning tool, and the lam in saying:]He has[a preposition, and distraction is a pronoun connected in a preposition,]creation and command is a late [beginner and his right was to submit, and the meaning: creation and command to him, so when he presented what is his right to delay, it indicates that the submission is for a rhetorical benefit, namely The meaning is that God is his creation only, and no one else can create, and he has the command only, and no one else can command.²¹ Order, judgment and will are divided into two parts: order, will, universal judgment, order, will and law.²² The meaning is that God alone is competent in creation and in the universal and legitimate matter.

And one in the names and attributes of the Almighty said:]And Allah has the Most Beautiful Names, so call Him by[them [Al-A'raf, part of the verse: 180], and the significance of this verse is the same as the significance of his saying:]Is it not for him to create and command[, it is the progress of the neighbor and the sewer and the delay of the beginner;

The first attributes of divinity to God is the attribute of oneness, and (the one) of his beautiful names, which is the Almighty who stands by himself alone as the one who does not lack others forever and never and is complete in himself and his names, attributes and actions, he was and nothing with him, and nothing before him, and still his names and attributes one first before his creation, the presence of creatures did not increase perfection was missing or removes a deficiency that existed , the oneness is based on the meaning of self-richness and uniqueness of the perfection of description.

Scholars say that God has the oneness of self, there is no god but God, and the oneness of attributes, he has no likeness or name]is not like him something and he is the hearing insightful [[Shura, part of verse: 11], which is unique in himself and his attributes, actions and divinity, he is one in himself indivisible and does not differentiate, one in his attributes is not similar to him in the manner appropriate to him without being similar to anyone in what He belongs to Him, and He is one in His deeds who has no partner, one in His divinity and has no true idol except Him.

In the Sunnah that the Messenger of Allah ﷺ said:]Allah was and there was nothing before him, and his throne was on the water, then he created the heavens and the earth and wrote in remembrance everything[, ²³ and the Almighty said:]I did not witness them creating the heavens and the earth, nor creating themselves, and I did not take the deceivers as a strength (51)[[The cave], he alone created creation without a helper, no backer or a counselor, and therefore he alone is the only one in the king and no one in his property has a partner as The Almighty said:]Say, call those whom you claim apart from Allah do not have a weight of an atom in the heavens or in the earth, and what they have in them of shirk and what has of them from the Dahir (22)[[Sheba], for the establishment of creation and the survival of the heavens and the earth is based on the oneness of God, and his uniqueness with descriptions of majesty and perfection of deeds, as he said:

] * Allah holds the heavens and the earth to pass away, but if they pass away, if anyone catches them after him, it was a forgiving dream (41) [[Fatir]. Religion is monotheism, there is no one with God, and monotheism for some scholars is monotheism: monotheism of lordship, monotheism of divinity, monotheism of lordship To testify that God is one in His domain, and He is the one who created, supplied, and gave, and He who He is the one who was raised, he is the one who lowered, he is the one who captured, he is the one who simplified, he is the one who is dearer, and he is the one who humiliated, this is the monotheism of lordship, not Raziq, not giver, lifer, not deadly, nor the administrator of the whole universe, outwardly and inwardly except God.

The monotheism of divinity indicates exclusivity and competence, and it contains the famous word:]There is no god but Allah[] ;]

The Fifth Issue : The Fruits of Belief in Oneness

¹⁹ See / The Supreme Curriculum to Explain the Beautiful Names of Allah by Zain Muhammad Shehata 1/98.

²⁰ Tafseer Ibn Kathir 4/570.

²¹ See/Explanation of the Wasitiyya Creed of Al-Salami 2/19.

²² See Majmoo' al-Fataawa by Ibn Taymiyyah, 8/245 and Sharh al-Lamith by 'Umar ibn Saud ibn Fahd al-'Eid. Islamic Network <http://www.islamweb.net> website.

²³ Narrated by al-Bukhaari in his Saheeh – with al-Fath 3699/6 AH, 7418 Kitab: al-Tawhid, Bab: (And his throne was on water) [Hud, part of verse: 7].

If a Muslim is convinced that Allah alone is the mastermind and disposer of this universe, and that nothing is incapacitated and he is capable of everything, his soul is forgotten and his soul is reassured, and he is firm in the face of the difficulties and temptations of life, and thus he increases his attachment to God, so he prays and resorts to Him alone and mentions Him a lot, and even fears guilt and disobedience, because he knows that God is capable of him and nothing is incapacitated by him, and that the Muslim is under the authority and oppression of God, the slave is in the hands of his Lord all the time, and God is capable of him. In any case, and in this he says: "He tasted the taste of faith from those who are pleased with God as Lord, Islam as a religion, and Muhammad as a messenger." ²⁴ Also, if a Muslim is convinced that Allah is the Raziq, who is the giver and the inhibitor, who is the beneficial and the harmful, he does not rely only on Him, he relies only on Him, he is afraid only of Him, he does not direct his worship except to Him, and he does not call only Allah and no one else, then the monotheism of Lordship leads to the unification of divinity²⁵.

The first topic : oneness and oneness in heretical mysticism:

In fact, the term Sufism was not popular in the three centuries, but was famous for speaking afterwards²⁶. The militancy imposed by the Sufis on themselves at that stage was not ordered by the street, and it seems that there is an influence of Christians in forming convictions by torturing the body;²⁷

This beginning of Sufism remained acceptable to some extent, but if only it stopped there, but Sufism began to invade mysterious terms, strange rituals, and deviations from the law, and this was evident in the next stage, and through organized ways, with its sheikhs and rituals, after the third century AH.

Then there was a stage in which the Sufis introduced ambiguous terms, so they talked about annihilation and survival, and the science of sign in the revelations, and the fate in that to taste. They had the so-called science of the zahir and the batin, and they announced the fall of the costs of Sharia from their guardians, because they were informed of the science of truth and because of revelation and inspiration, and they claimed to know the science of the unseen, so myths and myths abounded among them²⁸.

Then began a stage that is one of the most dangerous stages of Sufism; to leak the translation of Greek philosophy books to it, so it became Sufism outside Islam, and then emerged the theory of flow and radiance, which played a serious role in the thought of Sufism, especially when Ibn Arabi²⁹. So, this and others like him believe that there is no difference between God and his creation, but that God is all and creation is his part, and that God is manifested in everything from the universe to dogs and pigs, all its manifestations, and there is nothing in existence except God, he is the manifest in the universe, And the universe is its appearance ³⁰.

And our talk -here- in this section about the deviation of heretical Sufism in oneness and Unique, as the Sufis practiced polytheism practically, from circumambulating the graves, slaughtering and vows to them, and seeking help other than God and so on, Valwahdaniya for them is to watch it by revealing by the light of truth, and even more so that he does not see in existence only one does not see himself ³¹.

It is one of the goals and secrets of Sufism, and for this reason they paid much attention to it, and often expressed it by reference without phrase, as they did with their saying of annihilation in God, as they proved to them that "the appearance of the character of oneness of the slave until all of it is embraced in it; ³²

And oneness in the dictionary of Sufi words: "It is the testimony of the believer certainly, that God - the Almighty - is the first in everything, and closer than everything, and He is the giver of the inhibitor, not the giver or the impediment, nor the harmful nor beneficial except Him."³³

They also said : "Annihilation from the drawings of attributes in the monotheistic presence, and the witnesses of truth by his names and attributes only. And in the facts: annihilation in the self with the survival of the hidden drawing hidden by the light of truth felt by the duality that fixes the cell."³⁴

It says in the interpretation of the thousand of the name of God in one of their interpretations: "But Allah, it is the name of the plural is revealed only to the people of the plural, and every name related to one of His attributes except Allah, it relates to Himself and all His attributes for that, and it is the name of the plural He told the truth about Himself in His name, Allah in what He knows except Him, and He hears Him only He does not speak it except Him; The first is a reference to beauty and the second is a reference to majesty, and the two attributes are known only by the owner of the attributes, and distraction is a reference to his identity and identity is known only

²⁴ Narrated by Muslim in his Saheeh 2/3/115, Book: Al-Iman, Bab: The evidence that whoever is pleased with Allah as Lord, Islam as a religion and Muhammad as a Messenger, is a believer, even if he commits major sins.

²⁵ See / Tawhid al-Rabubiyah by Muhammad bin Ibrahim al-Hamad, an electronic copy of the comprehensive library <https://www.alukah.net/3.4312>.

²⁶ See / Sufism and the Poor by Ibn Taymiyyah 5, i Dar Al-Fath - Cairo.

²⁷ See / Sufism by Muhammad al-Abda, Tariq Abd al-Halim 29.

²⁸ Sufism originating and source of Dahir 43-45 with an easy disposition.

²⁹ See / Sufism by Muhammad al-Abdah 4 0-41

³⁰ See/Studies in Sufism 296.

³¹ See / Ihya Uloom al-Deen by al-Ghazal 4/240.

³² The Message of Monotheism by Nabulsi Al-Naqshbandi 43.

³³ Dictionary of Sufi Words by Dr. Al-Sharqawi 92.

³⁴ Sufi Conventions by al-Qashani, 220 and see Dictionary of Sufi Words by Ahmad al-Naqshbandi, 197 and al-Hefni's Sufi Dictionary 60.

to him, and creation is isolated from his truths, so they hide his letters from his knowledge, with a thousand The truth was manifested from his selfishness to the hearts of the monotheists, so they united with him.³⁵

It was said in his saying: "(God is the inhibitor): who prevents access to it as this name refrained from reaching it in fact the self was more abstaining their inability to show his name to them; To connect to something of the letters in the beginning, but to connect the letters to him according to the need for him and his desire for them."³⁶ Examples of their sheikhs in this are: The first example is Al-Shibli³⁷, who says: "No one but Allah has said, so whoever said it was lucky and to realize the facts.

Lucky," he also said, "God, God. And it was said to them, "Do not you say, 'There is no god but Allah?' He said, "I will not keep him against."³⁸

Shibli and other heterodox mystics decided to unify Godhead, and overlooked the monotheism for which the books were revealed and sent by the messengers, which is the unification of demand, intention and will, which is known as the monotheism of divinity.

Shaykh al-Islam said: "Many of the theologians only decide on oneness from the point of view of lordship, but the messengers called for it from the point of view of divinity, as well as many worshipping mystics and lords of status, but they direct them to God in terms of His lordship ; It reveals the conditions of people who speak about the truths, and work on them, and they are for my age in a kind of cosmic truths, fatalistic lordship, not in the religious truths of divine legitimacy, and I have spoken about this meaning in multiple places, and it is a great asset that must be taken care of."³⁹

Al-Shibli said: "Most of the one is known before the hudud and before the letters."⁴⁰

Shaykh al-Islam comments on his words that "there is a correction of his existence:

One of them is that the one who said: He is known before the borders, and before the letters, you want that the creation knew him before that, because before the creation there was no creation they knew, but he wanted that he knew that he was before the borders and before the letters; It is known that the lam of the definition, If he was before the boundaries and before the letters, he wanted the boundaries known to us, the letters known to us, which are what he was before them, and those of the creature of borders and letters.

Until the second aspect was mentioned: "The words that are summed up from their words tend to suit the rest of their words, and these are the ones who are most afflicted by federalism and solutionism, who make the Lord impartial in creatures, limited by their limits, speaking in their letters... As mentioned by Abu al-Qasim (al-Qushayri) at the beginning of the letter⁴¹ when he mentioned what was caused by the corrupt Sufis, where he said: "The pious disappeared and folded its rug, and greed intensified and strengthened its bond and left the hearts of the sanctity of the Sharia ... Then they were not satisfied with the evil deeds they dealt with until they pointed out the highest facts and conditions, claiming that they had been freed from the slavery of shackles, and had verified the truths of the connection... And that they revealed the secrets of Unique, and were kidnapped from them completely, and these are many affiliated with Sufism, and for the same he killed Hallaj. Al-Shibli and his ilk want to distinguish between the creature and the Creator to negate the doctrine of union and solutions, as quoted from Al-Junayd: "Singling out the old from the event."⁴²

He also explained the case of Shibli, saying -in the third face-: "The origins of the belief of the imams of the way to God is not taken from what is told about the example of Shibli, and if the story was true, he would not have known the case of Shibli, and that he was dominated by the grandfather until his mind disappears and his beard is shaved, and they take him to Maristan, and the distinction between truth and falsehood is dropped from him. Whoever is in this situation is not permissible to make his words alone an asset by which he differentiates between the imams of guidance, misguidance, the Sunnah, heresy, truth and falsehood, but accepts from his words what the imams of the sheikhs agreed upon, which is what is indicated in the Qur'an and Sunnah."⁴³

The second example: Al-Junayd⁴⁴ who says: "The first of the monotheists to achieve his oneness by the perfection of his oneness, that he is the one who was not born and was not born, by denying opposites, equals and likenesses,

³⁵ Interpretation of the brides of the statement by Abu Muhammad al-Shirazi 1/1.

³⁶ Interpretation of the strangeness of the Qur'an by Abu Muhammad al-Shirazi 130.

³⁷ Shibli Sheikh of the sect Abu Bakr al-Baghdadi, it was said: his name is Zulf bin Jakhdar, and it was said: Jaafar bin Yunus, and it was said: Jaafar bin Dalaf originally from Chile village Basrushta), and his birth in Samarra, attended Shibli Council of some righteous, repented and then accompanied Al-Junaid and others, and was a jurist knowing the doctrine of Malik, and wrote talk about the sect, and said poetry, and has words and rule and status and managed; Al-Dhahabi said: "It used to be said: The wonders of Baghdad in Sufism are three: but Abu Muhammad Al-Murtashi', the tales of Al-Khaldi and the signs of Al-Shibli," died in 334 AH. See/Sir, 13/49, 11/633 and 2/48 cores.

³⁸ Mentioned by Ibn Taymiyyah in Majmoo' al-Fataawa 10/553

³⁹ Total fatwas 1/14.

⁴⁰ Ibn Asaker mentioned it in Tareekh Dimashq 60 – 66.

⁴¹ Ibid. 136.

⁴² Straightness 1/115.

⁴³ Ibid . 1/116.

⁴⁴ He is al-Junaid, son of Muhammad ibn al-Junaid al-Naha and Nadi, then al-Baghdadi al-Qawariri, his father al-Hazaz, a Sufi sheikh who was born in the year of Nev, twenty and two hundred. He died in 289 AH see / Sir 14/66.

without analogy, adaptation, photography, or representation, and there is nothing like him, and he is the hearing and insightful." ⁴⁵He said: "Monotheism is the singling out of the foot of the event." ⁴⁶

Commenting on his words, Ibn Taymiyyah said about the words of the first Junayd and his followers from the Sufis: "This is true, the words of the imams of the sheikhs who have in the nation a tongue of truthfulness, they were on what the predecessors and Sunnis of monotheism did not represent or disrupt, and this sentence is agreed to be launched by the general sects affiliated with the Sunnis, and if they dispute in places, is it representation or disruption?" ⁴⁷

With regard to his comment on al-Junayd's second saying, he said: "This speech is in general, and the right one dictates it with a good load, and the unrighteous includes things... As for Al-Junayd, it means monotheism that the sheikhs refer to, which is monotheism in intention and will and what is included in that of sincerity, trust and love, which is to single out the truth Almighty - which is the old - with all this so that it does not involve him in that modern, and to distinguish the Lord from the educator in your belief and worship, and this is a valid right, and it is included in the monotheism that God sent his messengers, and revealed his books. What is included in the words of Al-Junayd is to distinguish the old from the modern, proving his contrast with him so that he knows him and testifies that the Creator is different. For creation, unlike the federalism ⁴⁸ of the Sufis and others who say union is certain or absolute, did not enter into it. This is why they denied al-Junayd what he said, as Ibn al-'Arabi al-Ta'i, the great of al-Ittihadiya, denied him." ⁴⁹

The third example: their sheikh Al-Jilani ⁵⁰ who said in the chapter on the knowledge of the Maker Almighty: "We say that the knowledge of the Maker Almighty with verses and connotations in short is to know and be sure that he is one, one, individual, steadfast, did not give birth or birth, and had no one enough, there is nothing like him, and he is the hearing insightful, there is no resemblance to him or peer, nor help, nor partner, nor Zahir, nor A minister, not a peer, not a marshal, not a body of fames, not an essence that feels, no presentation that expires, no one with a composition, a machine, a composition, and no head, and determination... He is not conceived by illusions, nor appreciated by minds, nor measured by people, most to be resembled by what he made, or added to what he invented and created, and that the Almighty is alive with life, a scientist with knowledge, capable with power, seeking with will, hearing with hearing, seeing with sight, aware with perception, and speaking with words..." ⁵¹

Thus, Al-Jilani shows what the slave must believe in according to his belief, and we note his use of the words of the speakers such as essence, presentation and composition, and also refers to some of what some theological teams believe that the attribute is self-appointed to God in saying: "A scientist and his own knowledge." ⁵²

Ibn Taymiyyah shows in his critique of Sufism that the recognition of the monotheism of lordship did not take the polytheists of the Arabs out of their polytheism, so Allah said: [If you ask them who created the heavens and the earth to say Allah, say praise be to Allah], but most of them do not know [Luqman: 25]; The people of Sufism affiliated with knowledge, investigation and monotheism The goal of their monotheism is the witnesses of this monotheism, which is to testify that God is the Lord, King and Creator of everything, especially if the knower of his existence is absent from his existence, and his witness from his witnesses, and his favor from his knowledge, and he enters into the courtyard of the monotheism of lordship. For them, this is the goal behind which there is no purpose, and it is known that this is the achievement of what the polytheists recognized of monotheism, and the man does not become a Muslim once this monotheism, let alone be a guardian To Allah or from the masters of the saints." ⁵³

⁴⁵ The Qushayrian Letter 6.

⁴⁶ Ibid. 136.

⁴⁷ Integrity 142-143.

⁴⁸ They are the ones who combine general negation and general proof, they have that the self of God cannot be seen in any way and has no name or attribute, as it is the absolute existence that does not have to, and they say that it appears in all images and this for them is the supreme existence not the self, and from this point he sees everything, and manifests himself in everything that exists, but he cannot see himself, but sometimes they say as Ibn Arabi says: "You see things in him," and sometimes he says, "He sees things and he manifests it in images." For the purpose of the frequent, 473 See the response to the sayings of the Sufis in the union and their atheism in the three fundamentals Belief in God and His Messengers and the Last Day / Safadiyya by Ibn Taymiyyah 1/245/263.

⁴⁹ Integrity 1/143 – 142 See / Usul al-Hakam on the innovator according to Ibn Taymiyyah d. Ahmad Al-Halab.

⁵⁰ He is Shaykh 'Abd al-Qadir ibn Abi Salih ibn 'Abdullah al-Jili al-Hanbali, and in al-'Ulam 4/74 'Abd al-Qadir ibn Musa, born in 470 AH. Al-Dhahabi said in al-Sir 15/183: "In the sentence, Shaykh 'Abd al-Qadir is of great importance, and he has faults in some of his sayings and supplications, and Allah is the promise, and some of that is written on him."

⁵¹ The rich student of the path of truth Almighty Abdul Qadir Al-Jilani 1/37-58.

⁵² See al-Mulal wa al-Nahl (1/44) and the end of al-Iqdam 181, both by Shahrastani 16.

⁵³ Palmyra 186-187 and see in the statement of the corruption of the Sufi belief in that / Majmoo' al-Fatawa 10/219, 13/198-199, and the runways of the walkers, 1/152-153, 158-160, 169, 244, 327, 519, 3397, and the path of the two migrations 55, 98, and the whole number of the patient by Ibn al-Qayyim 35.

If the most complete people monotheism are Khalilans: MHamad ρ and Ibrahim peace be upon him and they are the most complete people monotheism,⁵⁴ there is no sophistication and no progress in monotheism so that the human being is greater than MHamad or Ibrahim, however: the religion of Hebron and the religion of MHamad is the singling out of God in worship, ie the unification of divinity, which is his worship Almighty until death comes as the Almighty said:]And worship your Lord until certainty comes to you [[Al-Hajar: 99] i.e.: Do not stop worshipping Him until death realizes you, as long as you are a living slave, the description of slavery will never cease from you, as for what is said from the truth and annihilation or from witnesses, these are polytheistic heretical terms that the Khalilans did not know and the companions of the Prophet after him did not know, and they did not know the determination of the messengers, but these are heresies and delusions These people invented it and introduced it into the religion of Islam as God gave it of authority.

Ibn Taymiyyah has shown in another place that some Sufis made a mistake when he thought that those who acknowledged the monotheism of lordship fell from him the approval of Hassan and the reception of ugliness, that is, they disrupted the command and the prohibition, and they thought that those who acknowledged the monotheism of lordship fell costs

They did not differentiate between His universal will for all creatures, His love and satisfaction concerning obedience, and His universal words, which are not exceeded by righteousness or wickedness, to encompass the power of each creature, and His worldly words that were reserved for His faithful servants who worshiped Him, obeyed His command, and followed His messengers. And whoever does not differentiate between God's guardians and enemies, and between what He commanded and what He enjoined of faith and good deeds, and between What he hated, forbade and hated from disbelief, immorality and disobedience, with the inclusion of his power, his will, and his creation of everything except fell into the religion of the polytheists who said:]If Allah had willed, neither our fathers nor deprived us of anything [[al-An'am is part of verse: 148].⁵⁵

Ibn Abi al-Izz al-Hanafi said in "Sharh al-Tahawiya"⁵⁶ - mentioning the types of monotheism -: "The second is the unification of lordship as an acknowledgment that he is the creator of everything, and that the world has no equal makers in qualities and actions, and this monotheism is an unquestionable right, which is the end for many of the people of sight and speech and a sect of Sufism, and this monotheism did not go to its opposite a well-known sect of the sons of Adam."⁵⁷ Then he said, "This is not the case, but the monotheism that the Apostles called for and the Scriptures were revealed by: it is the monotheism of divinity, which includes the monotheism of Godhood, which is the worship of God alone and has no partner."

As a result of the hidden monotheism of worship on the speakers, including Sufis, they did not deny the polytheism that occurred in the nation, Sheikh Abdul Rahman bin Hassan said in "Qurrat Oyoun Almohadin": Most of the latecomers of this nation fell into this shirk, which is the greatest taboo, as the people of ignorance fell into it before the resurrection of the Prophet (peace and blessings of Allaah be upon him), worshipping graves, scenes, trees, stones, tyrants and jinn as they worshiped those Lat and Uzza and Mana and Hebl and other idols and idols, and they took this shirk as a religion, and they were repelled if they called for monotheism more repulsively, and their anger intensified against their idols, as the Almighty said:]And if Allah alone is mentioned, the hearts of those who do not believe in the hereafter are disgusted, and if he mentions those without Him, then they are looking forward (45)[[Zumar],]And we made it on their hearts that they could understand it and in their ears and read and if you mentioned your Lord in the Qur'an alone and they had an aversion to their minds (46)[[Al-Isra'a],]that if they were told there is no god but Allah, they would be arrogant (35)[[Saffat], they knew that there is no god but Allah that denies the shirk in which they fell, and they denied the monotheism that Denoted it. These polytheists became more aware of the meaning of this word "There is no god but Allah" than the most late in this nation, especially the people of knowledge who are familiar with some provisions and theology, so they were ignorant of the unification of worship, and they fell into the polytheism that is contrary to him and decorated it, and ignorant of the unification of names and attributes and denied it, and they fell into exile as well, and classified books in it because they believed that this is right and it is false, and the alienation of Islam has intensified until the known returned as a denier and a known evil, so he grew up on this small, and the pyramid of it is great.

This is why ignorance of monotheism, which is the origin of the religion of Islam, its origin is not to worship except God, and not to worship except what is legislated, and this has been left and the worship of the most has become tainted by polytheism and heresy, but God - and praise be to him - did not spare the earth from his arguments, and farewell to him on insight, so as not to invalidate the arguments of God and his evidence that he revealed to his prophets and messengers, so praise and thanks be to him for that.⁵⁸

Among the most important reasons for the concealment of the monotheism of divinity among many of the early speakers, and its haste concealment among the later ones, are the following:

1. Believing that the first duty is knowledge, and they were busy determining the first duty, is it to look? Or the intention to look? Or doubt? The required knowledge was limited to deism, and this is one of their greatest

⁵⁴ See / runways of the walkers (1/97).

⁵⁵ The requirement 461-463 and see / Safadiyya both by Ibn Taymiyyah 244-248 .

⁵⁶ With the explanation of Shaykh Ibn Jibreen 1/57.

⁵⁷ Sharh al-Tahawiyah 117/156.

⁵⁸ The apple of the eyes of the Almohads 3/9.

mistakes, and therefore they did not see the monotheism of divinity as the first duty and did not correctly determine its meaning.

2. Their mistake in interpreting the meaning of God, as they thought that its meaning is related to lordship only, and therefore they interpreted it as capable of invention or rich from what is lacking in everything else, and this resulted: the error in the meaning of the word monotheism, and the statement of the truth of what it indicated of the abolition of polytheism with God and attachment to others, and the necessity of singling it out for worship.

3. Many of the latecomers worked in studying the issues of jurisprudence and its origins or worked in the study of hadith, interpretation, introductions to science, or machine sciences, without understanding the origin and basis of religion, so you find one of them adept in jurisprudence distinguished in it or other sciences, but you do not find a great knowledge in matters of monotheism or distinguishing the types of polytheism mentioned by God or mentioned by His Messenger.

4. The loss of the pure correct knowledge inherited from the Messenger of Allah ﷺ and his companions, and the righteous predecessors, and the preoccupation with the reports of the latecomers, and the affliction of the end of this nation with bad scholars, and the owners of similarities and delusions, which increased the deviation⁵⁹.

The second topic: oneness and monotheism in philosophical mysticism:

They are among the extremists of philosophical Sufism what happens between the Lord and the slave of ebb and flow, according to their belief in solutions, union and unity of existence.

The general solutions represent⁶⁰ "they have Bustami"⁶¹ in saying: "He lifted me up once and set me up in his hands, and said to me: O father Yazid, my creatures love to see you, I said: Adorn me with your oneness and dress me with your selfishness and raise me to your one so that if your creation sees me, they said: We saw you, so you will be that and I will not be there."⁶²

This strange request wants by Bustami to deceive God to dye it oneness and raise what is between him and Bustami of the ego, so that if God says: "I", and said Bustami: "I" there is no difference between them, and then represents Bustami God is completely similar, if seen Bustami was seen when that great creator, God Almighty what the oppressors say is very high⁶³.

There is an analysis from a contemporary mystic steeped in his mysticism, Dr. Abd al-Rahman Badawi says: "Allah has placed creatures in the hands of Abu Yazid, and here they are longing to see Him in this place... But in order for them to see him, he had to ask God to take off the garment of divinity on him, release his tongue from himself, speak in the first person, and unite with God once and for all, so that the reference to him and to God would be one... God answered him to his requesters, and he cried out this powerful and terrible cry when the truth took off the robe of lordship:

(Glory be to me, how great is my affair), and what matter is greater than attaining the rank of divinity and achieving full union with the truth, this was the maximum that he seeks, so what is greater than him, and he has reached the end and achieved in the end."⁶⁴

With the frankness of the phrase Bustami that in the call to the doctrine of union with God, but the phrases of this late mystic were more clear, saying: "Even if he saw me created you said: We saw you and you will be that and I will not be there ", not less statement in the union of saying: "And I looked if the lover and adored and adored and adored one", and saying: "In my saying "I" and "Truth is a denial of the monotheism of truth; they all revolve around the claim that Abu Yazid, who was torn from his humanity, joined God and became one thing and he and he became one thing.

Al-Bustami is the first to spread the idea of Sufi annihilation in the sense of union with the same God, although the theory is Indian-rooted, as it is taken from the doctrine of monism, which is based on the idea of observation synonymous with Indian Sufi philosophy, and Buddhism (Dhyana and Samadhi). Thiana is meditation and observation, and Samadi is absorption, and the sum of observation and absorption reaches the disciple - in the claim of the owners of this theory to a rank in which the observer and observed become one, and this is the essence of the theory of Bustami, which he considered the essence of the worship of the knower of God."⁶⁵

⁵⁹ See Journal of Islamic Research, No. 89/155-159 , 1431 AH.

⁶⁰ It is the saying of the Jahmiyyah and those towards them from the Ash'aris who say: Allah Himself is everywhere he looks / Introduction to Ibn Khaldun, p. 589, and Majmoo' al-Fatawa 2/171-172

⁶¹ Abu Yazid Al-Bustami: Tayfur bin Issa bin Sharusan, Alhu ascetics: Adam and Ali, and their grandfather Sharusan was a Magi, so he Islamized, and came from him things problem does not pursue, the matter in proving it, or that he said it in the case of surprise, thanksgiving, backbiting and erasure, so he folds and does not fear what as its acute appearance, such as: Sihani, and there is nothing in Paradise but God, Tony at the age of 73 years, in 261 AH. See / Libra tongue for golden 7/139, and Sir 10/483

⁶² Shine 382.

⁶³ See / Encyclopedia of sects affiliated with Islam group of authors 7/83 <https://al-maktaba.org/book>

⁶⁴ Shatahat al-Sufiya 27-28.

⁶⁵ See / Islamic Sufism and its History 75 - and the Sufi Philosophy of Abd al-Qadir Mahmoud 309

In the report of his doctrine in the Union, he says: "Thirty years ago, the truth was my wife, and today I have become the mirror of my soul, because I am not now of his daughter-in-law, and in my saying: I and the truth are a denial of the monotheism of the truth, because I am pure non-pure."⁶⁶

Therefore, after thirty years ago he had been educating himself in Sufi mathematics, it was time to reach and know, and the time to interrupt with these etiquettes, and thus he became a woman himself codifying for her the paths that she should take, after he grew up to reach his senses, and he was no longer the father of Yazid, who was known yesterday: where he became pure nothingness after the union that he wanted was fulfilled, and he and the truth became one thing, but became just saying: "I and the truth" in denial of his monotheism, which is the union, hence he was allowed to say: "I came out of Bayaziditi as a serpent comes out of its skin, and I looked, behold, the lover, the adored and the adored are one: for all are one in the world of monotheism."

This type of union was answered by Ibn Taymiyyah - as he replied to others in a way that is not left in the same fair in order to comment on the statement about it, and he stated: "This is abstaining, because if the Creator and the creature are united, if they are after the union two as they were before the union, then that is plurality and not union, and if they are transformed into a third thing, as water and softness are united... And so on, which is similar to the saying of the Christians, it is necessary for the creatures to have been impossible and changed its reality, like all that unites with others, it must be impossible, and this is abstaining from God, God forbids that."

Whatever Abu Yazid al-Bustami was, he was far from the Sunnis."⁶⁷

The plural of the plural according to the Sufis is the Unique rank, and they see that it is "another maqam that is more complete and higher than the plural"⁶⁸, so the plural of the plural is the total consumption and annihilation of none other than Allah."

He listened to their sheikh 'Ali ibn Muhammad Wafa and his comment on Abu Yazid's statement: "I argued and saw the house but did not see the head of the house, then I argued again and I saw the house and I saw the head of the house, then I argued a third and I saw the head of the house and I did not see the house."⁶⁹ Ali Wafa said: "If I were the father of Yazid who knew the truth well, I would have lowered everything to his status and not lose sight of the fact that all are one if he sees the number, and he does not miss the number if he sees the one."⁷⁰

Abu Yazid progressed here on the road until he reached absolute unity or plural and no longer saw the difference⁷¹. This is the latter's criticism of his maqam, as he missed the difference, so the highest maqamat according to Sheikh Wafa is to observe the plural while he sees the difference, and not to forget the difference while he is immersed in the plural.

The difference, the combination and the plural of the plural terms circle between belief in the unity of existence and non-existence, which are nothing more than cases experienced by the Sufi disciple during his intellectual journey.

One of the sheikhs of advanced Sufism said⁷²: Oneness is the survival of the truth and the annihilation of everything below it", and "There is no creation in monotheism, and what unites God except God, and monotheism of the truth of creation is a parasite."⁷³

The words of the Sufi are explicit that oneness is the survival of the truth - God - and the annihilation of everything below it, and this is not a legitimate monotheism, but it is disbelief, misguidance and destruction of Sharia, reason and science, because the annihilation of everything below God means: that there is no one but God, and this is the unity of existence.

As for the second statement, it is also clear that monotheism means the unity of existence, and he denied that there is a creation with God, so there is no one but God, according to his claim. He means by saying: (God unites only God), that since there is no one but God, God is not united except God, we are according to his claim when we unite God just ghosts and drawings and there is no real existence for us. Therefore, the truth is that God unites Himself, not that His creatures unite Him, because these creatures, according to Him, do not have a real existence, and this false speech will come as a statement of its nullity when the blasphemy of pantheism is refuted.

It also includes challenging the legal monotheism by saying: "The monotheism of the truth of creation is a parasite", because according to his claim monotheism is a parasite, and there is no truth to it.

The Sufi historian Abu Bakr al-Kalabathi (d. 380 AH) said⁷⁴: "Some of the great people said: Tawheed is your individuality and it is that the truth will not witness you."⁷⁵

⁶⁶ The light is from the words of Tayfour by the astronomer 65 with the shatah of Sufism, and see / Majmoo' al-Fatawa 13/257

⁶⁷ See / Sufism in the balance of research by Abd al-Qadir al-Sindi 231.

⁶⁸ It means that they have witnesses of truth without creation. See the definitions of al-Jurjani 77 and the Sufi dictionaries of Mahmud al-Qasim 89.

⁶⁹ The Great Classes of Shaarani 269.

⁷⁰ Ibid. 56

⁷¹ Which is the veiling of creation from the truth, see / the previous two references are the same page.

⁷² - He is one of the advanced Sufis, but I did not recognize him, and it seems that Al-Siraj Al-Tusi deliberately did not mention him, because his statement is explicit in saying the unity of existence.

⁷³- The Shine of Siraj Tusi 52.

⁷⁴- He is Abu Bakr, Muhammad ibn Ishaq al-Hanafi al-Kalabathi, one of the Sufi scholars, and his most famous works are: "Identifying the Doctrine of the People of Sufism - i" See / Sufi Encyclopedia 338.

⁷⁵ - Identification of the doctrine of the people of Sufism 1/135

It is proved from his words that monotheism has is to reach the state of unity of existence, so the mystic does not feel and sees only one is God, who is also the mystic, because the sound has faded and removed from himself and his surroundings, and artistic in God, so he became God according to the man's claim, and here it is true of the man's saying: "The truth does not witness you", so he does not witness himself, but he testifies that he is God.

One of the clearest entry in the chapter on the philosophy of existence is the sayings of Abu al-Husayn ibn Mansur al-Hallaj (d. 309 AH), who said: "The truth manifested itself in eternity before creation was created"⁷⁶.

He uttered phrases and verses in his courtyard that show his saying of solutions, and solutions for him the annihilation of the human will completely in the divine will, so that the act issued by man is issued by God; ⁷⁷

Among his phrases indicative of this:

"I am the truth and the truth is right

Wearing himself and then above "⁷⁸

As he said:

I am who I love and who I love

We are two souls we solved our want

If you see me, I see him

And if you see him, you see us "79.

As he said:

You are between the endocardium and the heart running

Like tears running from my eyelids

And dissolve the conscience in the hollow of my heart

Like the solutions of souls in the bodies

80

It is clear from this that Al-Hallaj declares the word solutions, by which he means the solutions of the divine nature in human nature or the solutions of theology in humanity ⁸¹.

And dragged him to say frankly solutions that kept him away sheikhs Sufism in Baghdad from their episodes, and this is what Ibn Taymiyyah meant by saying: "Not one of the sheikhs of the roads neither the first nor the last of them corrects Hallaj in all his article, but the nation agreed that he is either wrong, or disobedient, or immoral, or infidel, and who said that he is right in all these sayings about him is misguided, but an infidel by the consensus of the Muslims."⁸²

Al-Hallaj did not return from his doctrine until he died, but he still preached it even in front of the wood of the crucifixion, as he used to say to his companions: "Do not be overwhelmed by what you see, for I will return to you after thirty days ."

Al-Dhahabi said: "This is a true story that shows you that Al-Hallaj is a liar even when he is killed."⁸³

In his time of Sufism in a transitional phase from his scientific side to his theoretical philosophical side, the Sufis began to talk about the nature of God, and the reality of the relationship that binds man to God, and it seemed that Al-Hallaj in his belief in the solutions of theology in humanity was influenced by the Syriac Christians who used theology and humanity to indicate the natures of Christ⁸⁴.

Thus, the philosophical Sufis provided the Christians by spreading these corrupt beliefs great services, and put in the way of scavenging the two triangles barbed wire, if they were told: You contradict in your saying that the three are one they replied that of the Muslims who say the same: where they considered the people an object of theology, but it is true that this thought is not the source of the Qur'an and Sunnah, but it is an alien thought received by the heretics and attached to pure Islam, so only those who have no luck from the knowledge of the Book and the Sunnah are seduced by it Orientalists are the ones who inform people of this fact, and perhaps this is the secret of their orientation to the realization of the Sufi heritage more than anything else.

And who represents this stage in which Sufism mixed philosophy greatly⁸⁵ Sultan lovers and Sheikh federal Ibn al-Farid, ⁸⁶ who was one of those adhering to the teachings of Abu Yazid al-Bustami and Hallaj, and if a person wants to know the doctrine of Ibn al-Farid full knowledge, let him read the verse in which he declared frankly that God is united with all that exists, and that Ibn al-Farid himself is the great example of God in his attributes and actions; God created him or all that exists is also that exist, and that every worship that takes place is directed to him or God there is no difference between them except in the mention of dualism, which also does not exist when the truth is revealed, where the duality fades, and existence becomes one represented in everything.

⁷⁶- Tawasin by Al-Hallaj 13/24-125.

⁷⁷- See / Tabaqat al-Salami 311.

78. Al-Tawasin 51, and Diwan Al-Hallaj 21 quoting the self in Arab-Islamic thought Muhammad Al-Mesbahi 3, see / Akhbar Al-Hallaj Massignon 108

79- Deaths of notables 1/184

⁸⁰- Tabaqat al-Salami 309.

⁸¹- See / entrance to Dr. Taftazani 27

82- Integrity 1/116 - 117

83- Sir 14/346

⁸⁴- See/The Death of Sufism 29.

⁸⁵- See / Islamic philosophy methodology and its application 2/69, and Sufism: its origin and development 24.

86. Ibn al-Farid, poet of the time, Sharaf al-Din Omar bin Ali bin Murshid al-Hamawi, Egyptian by birth, home and death. Nazim Al-Ta'i in behavior according to the manner of the Sufis attributed to the union, was born in (566 AH), died in (632 AH), and has 56 years. He went on pilgrimage and adjacent, and he used to lose poverty, and his hair in the cycle did not catch up with him. Ibn Hajar said: "He had a great image among the people" See/Sir 16/296, *The Beginning and the End* by Ibn Kathir 13/143, and *Lisan al-Mizan* by Ibn Hajar 4/317.

The obsession with Him - based on his belief that God is the Eye of All Things - has reached the point that he believes that He is God in reality, because God - according to his superstitions - is the Eye of all things, and as such he represents God, the Almighty for what He says.

The following are examples of his famous behavioral system:

And I did not deify theology from the rule of my appearance And I did not forget the appearance of my wisdom...And a messenger came to me from me I mean Aziz is eager for mercy And from the era of my era before my elements To Dar Baath before warning mission To a messenger from me sent And my self with my signs on the inference⁸⁷

In this passage of the following, he decides to reach the rank of mystical perfection, which they infer by the ability to observe the difference and combine at the same time, and he says: He did not work with theology, which is the plural here from the rule of appearances, appointments and analyzes, nor with humanity, which is the difference here from the appearance of wisdom, and then he reaches the General Union and says: The Messenger came from him to him and he himself is the messenger, and this can only be achieved by stripping the statement of pantheism. Shaykh 'Abd al-Rahman al-Wakeel says: "Ibn al-Farid claims - here - that since ancient times he was God, and then clothed in the image of the soul, so he sent as an impartial presence a messenger to himself as an existence restricted by appointment, he is the messenger, the messenger and the messenger to him, he was so even while he was in the absence of eternity."⁸⁸

Among his sayings about the divine self, as imagined:

In the first upbringing, Adam appeared to In the appearance of Hawa before the rule of prophecy And show lovers in every look From the clothes in the forms of Hassan exquisite Once Lubna and another Buthaina And now she is called Azza Ezzat⁸⁹

Hence, Ibn al-Farid arose intellectual chaos in the overlap of all religions, right and wrong, until it became in all its forms one form, as if he wanted to combine truth and falsehood, so he imagined that all boredom, whether polytheistic pagan, Jewish, Christian or Magi;

His famous furnishing is full of confirmation of this disorder, for after he decided that all acts of worship that come from men are the same as the deeds of God, he said of the Magi:

And the servant of fire the Magi and it did not extinguish As stated in the news in a thousand arguments They did not worship anyone else, even if their intention was Except me, even if they don't make a contract with my intention They saw a fiery light once, so they imagined it. Nara preferred to guide with rays⁹⁰

Many of these delirium in their poems and other Sufi extremists who are like him imagine their idol manifested in the image of a woman, and for this we find that Sufis delight in mentioning women, and see them as the fullest, fullest and most beautiful divine self-designations that they believe in them, and this is very clear in the care that women received in Sufi literature from humiliating them, clinging to them, and sedition in describing them.

Sheikh al-Islam stipulated that Ibn al-Farid of the people of the Union who say solutions, union and unity of existence⁹¹, he said: Ibn al-Farid - from the late federal - the author of the poem T known as the systems of behavior, has organized the Union systems Raiq pronunciation, it is more malicious than pork in a tray of gold, and what is better called systems of doubts, God knows them and what they included, has spent a lot and the people of the age exaggerated in improving it and taking into account, including the union."⁹²

He described the golden son of the Fared in the "balance"⁹³ by saying: "Yanaq Union frank in his poetry, and this great scourge Vtdbr systems and do not hurry, but you think well of Sufism, and then only the costume of Sufism and references total, and under the costume and the phrase philosophy and snakes, I have advised you, and God promise. "

Among the extremists of philosophical mysticism is Ibn Arabi, who completed the idea of the unity of existence⁹⁴, and his sayings in that:

In the event of the closest And sometimes I ungrateful him So he knows me and I deny him And I know him and I witness him For I am rich and I am I help him and make him happy He praises me and praises him And worship me and bring him back⁹⁵

It was settled that God is the same as all that exists on earth, for He is the lover and the adored, and the man and the woman, and the bodies are images of Him, in His saying:

From Laila and from Lubna And who measured and who preached And from hind and from Buthaina Aren't they all the same?⁹⁶

⁸⁷- The Great Recitation 89

⁸⁸- The death of Sufism 73 footnotes.

⁸⁹- The Great Recitation 56

⁹⁰- Ibid. 45.

⁹¹- See/Majmoo' al-Fatawa 2/115, 123-124, 294.

⁹²- Ibid. 4/61

⁹³- Mizan al-I'tidal 3/214, and see Libra 4/318

⁹⁴- Pantheism became a school of Sufism in this time period. See / Islamic Sufism 27-29

⁹⁵- The Meccan conquests 3/498 not Ibn Arabi, and his golden remembrance in the history of Islam "4646/374

⁹⁶- Meccan conquests 2/521

He dared to interpret the Book of Allah without knowledge and quoted verses from the Qur'an - allegedly - that Allah gave the name of existence to Himself, as in the Almighty's saying: " And Allah found with Him [Allah [An-Nur, part of verse: 39], and His saying: "They found Allah repentant and merciful" [An-Nisa, part of verse: 64], and His saying: Allah finds forgiveness and merciful [[an-Nisa' is part of verse: 110], and he quoted fabricated hadiths such as the hadith: "Whoever knows himself has known his Lord"⁹⁷, and this inference is from those who deny what he said, because how can they say that the Qur'an and Sunnah call for atheism and disbelief in God?

Ibn Arabi is one of the legends who say the unity of existence, solutions and union, hence he says:

The slave is a lord and the lord is a slave I wish my hair was from the woman If I say slave, that is Lord Or I said, Lord, I cost⁹⁸

"All we realize is the existence of truth in the notables of the enablers," he says. In terms of the identity of⁹⁹ truth is its existence, and in terms of the difference in images in it is the notables of the possible, just as the name of the shadow does not disappear from the different images of the shadow, so the name of the world or the name of the truth does not disappear from the different images, in terms of its oneness being a shadow of the truth, because it is the one and only. In terms of the large number of images, it is the world, so you understand and achieve what I explained to you, and if it is what I mentioned to you, the world is delusional of what has a real existence, and this is the meaning of imagination. Any love for you is a superfluous thing that stands on its own that is outside the truth and is not so in the same matter."¹⁰⁰

The meaning of the phrase is: that God is everything, and the possibilities are appointments and manifestations of Him!!

Such a man is said to him, as Imam al-Dhahabi said in al-Mizan,¹⁰¹ "The contemplator of Ibn Arabi's sayings in his (Fusoos) is one of two men: either from the federation in the interior, or from the believers in Allah who consider that this bee is one of the most infidel disbelievers." He also said: Whoever wants to write the book (Al-Fusoos) if there is no disbelief in it, then there is no kufr in this world..."¹⁰².

This path of belief in the unity of existence was followed by another group of Sufis, including Muhammad ibn Ishaq, known as al-Qunawa¹⁰³, Abd al-Ghani ibn Ismail, known as al-Nabulsi¹⁰⁴, Abd al-Salam ibn Bishish or Mushaish, one of the senior sheikhs of Shadhiliyya, Muhammad al-Demerdash¹⁰⁵ al-Muhammadi, Ahmad ibn Ajiba al-Idrisi¹⁰⁶ and Hassan Radwan¹⁰⁷.

Each of these has made his part, and delved into what he has no right, and tried to establish the doctrine of pantheism with all possible speech in prose and systems, which may be prolonged and burdened to read, as they differ only in words only and the resource is one¹⁰⁸, Abu Muhammad Ruwaim bin Ahmed al-Baghdadi said: "Monotheism is the erasure of the traces of humanity and the abstraction of divinity"¹⁰⁹.

Saying this, like the previous sayings, defined Sufi monotheism as the unity of existence, because the Sufi, after practicing Sufi worship, fades and disappears from himself and his human qualities, and from his surroundings as well - annihilation from creation -. Here he perishes in the truth and becomes God, and here he reaches the state of individualization, abstraction and individuality, meaning: there is no one but God, this is the meaning of Roim's words that are enigmatic in the Sufi way of expressing the infidelity of the unity of existence by reference and not by phrase.

Abu Saeed al-Kharraz al-Baghdadi stated that the slave, after practicing Sufi worship, rises in the shrines until God sits him on the chair of monotheism, then lifted the veil from him and entered him into the abode of individuality, and revealed to him the majesty and greatness, and if his sight falls on majesty and greatness, he will be protected without him;¹¹⁰

And saying this in the way of his brothers in expressing Sufi monotheism, which means the unity of existence when Sufism, and does not mean legal monotheism, and the summary of his claim that the Sufi when he perishes

⁹⁷- Mentioned by Al-Suyuti in "Al-Durr Al-Manthoor" 1/358, and said: Al-Nawawi said: is not fixed", and on the royal Harawi in "Al-Masnaa fi Hadith Knowledge of the subject 1/151, and said: "Ibn Taymiyyah said the subject, and Muhammad Al-Nisaburi in the elite gorgeous in the false hadiths"1/105, and said: "It is not an update, but it is from the words of the public, and Al-Albani said in "Al-Da'efa" h 66: "It has no origin."

⁹⁸- Meccan conquests 1/2

⁹⁹- It is the absolute truth that includes the truths that the nucleus includes the tree in the absolute unseen. Definitions 47.

¹⁰⁰- Lobes 103.

¹⁰¹- 3/660

¹⁰²- Sir 23/48-49

¹⁰³- See / manuscript entitled: References of the Virtual Existence in Damascus No. 5859.

¹⁰⁴- In a manuscript entitled "Hakam Shatah al-Wali" in Dhahiriya, Damascus, no. 4008

¹⁰⁵- In his book Al-Qawal Al-Fareed, quoting contemporary teams 4/100.

¹⁰⁶- In his book Awakening the important in explaining the ruling. Quoting contemporary teams 4/100.

¹⁰⁷- In his book Rawd al-Qulub al-Mustatab, quoting contemporary sects 4/100

¹⁰⁸- Seen / Contemporary Teams 3/986

¹⁰⁹- Epistle 135.

¹¹⁰- Al-Lama' 51 ff., cf. al-Risala al-Qushayriyya 118.

for himself and the creation remains "none" is", becomes God, and senses divinity and individuality according to his claim.

The proponents of these atheistic principles were divided into two groups:

The first team: God sees a spirit and that the world is the body of that spirit, and if man is poisoned and purified, he adheres to the spirit, i.e. God.

The second group: These claim that all beings have no reality for their existence other than the existence of God, as everything - in their claim - is God manifested in Him¹¹¹

Islam is innocent of all these superstitious deviant ideas, the Almighty said: He is the first, the other, the back and the inner, and he is all knowing) [iron], and these say that God as long as he is the origin of the existence of these possibilities seen, the assets were in the rule of justice, and the real existence is God who manifested himself in his actions and creatures, and therefore the beliefs are all facts and people do not dispute between them in fact, and all religions are due to one truth, this is undoubtedly a heinous deviation He led his embracers to fail the Muslims and abandon the order of jihad. Therefore, we find that orientalists were very interested in studying the phenomenon of Sufism, because it achieves their goals in distracting Muslims and dispersing their word, and therefore they found in it a help for them to spread atheism, deny prophecies, renounce legitimate costs, and call for the unity of religions, and correct them all, whatever they are, even if they worship stone and trees.

In fact, no Muslim doubts the infidelity of those who said the unity of existence, and the scholars of Islam, when they judged the infidelity of the extremists of the Sufis who said the unity of existence, solutions and union, also ruled the infidelity of those who did not see their infidelity.

Shaykh al-Islam said of them: "The disbelief of these people is greater than the disbelief of the Jews, Christians and polytheists of the Arabs¹¹².

Pantheism is an atheistic doctrine that comes after the saturation of the idea of solutions in some existences, according to which there is nothing but God and everything in existence represents God, there is no separation between the Creator and the creature, and that the existence of beings is the very existence of God, their existence is no other than Him and nothing else at all, and it is a Hindu-Buddhist idea of Magi.

As for their doctrine of Ihfaa al-Tawhid (annihilation from the existence of the normal), Shaykh al-Islam said: "To testify that there is no one but God, and that the existence of the Creator is the existence of creatures, there is no difference between the Lord and the slave Ibn al-Farid, this is the annihilation of the people of misguidance and atheism."¹¹³

If it is decided that monotheism and knowledge in Sufi thought is the unity of existence or union or solutions, it is not surprising if we find them concealing their most special knowledge and do not show it except when their most special properties, and therefore Al-Junaid followed his student Al-Shibli and said: "We puzzled this science in ink, and then hid it in the basements, so you came and showed it on the heads of the public."¹¹⁴

It means that they sat down its bases, originated its origins, and then hid it in the basements that are the corners and cells. As for what is this hidden knowledge and why it is loved in the basements, it appears if we realize the truth of this hidden secret, and that it is monotheism other than that known by the Companions and followers.

Abu Talib al-Makki (d. 386 AH)¹¹⁵ said: "Some of the knowers said: Whoever declares monotheism and reveals the secret of oneness, killing him is better than reviving ten¹¹⁶.

Here he called for hiding Sufi monotheism, and this is an explicit recognition of him that Sufi monotheism is contrary to legal monotheism, otherwise why forbade its disclosure, and make the penalty of being disclosed by murder?!

This is not part of the religion of Islam, because Islamic monotheism is a wave for all the children of Adam, so that people know God and worship Him by Him, and the reason is clear, which is that the monotheism of Sufism is the unification of the unity of existence, not the legal monotheism.

And their alleged monotheism they agreed to hide it, and made showing the truth of their mysticism an infidelity not because it is disbelief in them, but it is disbelief in the balance of Islam and its people, and this exposes them to death, and for this they made those who show it deserve to be killed. If their monotheism is a legitimate monotheism, what they have hidden, and what they disbelieve those who show it, then Islamic monotheism is disbelief for them, and showing their monotheism among Muslims is also disbelief.

¹¹¹- See / Sufism as a Belief and a Path 206-207, quoted from Islamic Sufism and Imam Shaarani "Taha Surur 1/89

¹¹²- Al-Furqan by Ibn Taymiyyah 707.

¹¹³- Slavery 46, and the collection of issues and letters 1/96 both by Ibn Taymiyyah

¹¹⁴- Identification of the doctrine of the people of Sufism 145

¹¹⁵- He is Muhammad bin Ali bin Attia Abu Talib Makki Al-Harithi, preacher, the owner of the sustenance of hearts - i", was on the doctrine of Abu Al-Hassan bin Salem and has works in monotheism, he was one of the people of the mountain and inhabited Mecca attributed to it, and saved from him that he said: "Not on the creatures harm from the Creator", so people called him and abandoned him, and refrained from speaking after that, and his books on monotheism, and died in Baghdad, and was buried in the cemetery of the Malikis, and his village on the eastern side, which is famous there visits, and Harithi: By opening the neglected haa and after the thousand raa is broken and then the triangular thaa, this ratio is attributed to several tribes, including al-Harith, including al-Haritha, and I do not know which one of these tribes is attributed to Abu Talib mentioned from these tribes Lisan al-Mizan 5/339, and the deaths of notables 2/373.

¹¹⁶- The Strength of the Hearts, by Abu Talib al-Makki 58

CONCLUSION

Praise be to God, by whose grace good deeds are accomplished. And after: Here comes the end of this research, in which I was keen to focus, and to summarize its investigations as much as possible, and I have reached two important issues:

First: Results: The most important of which were:

1. One, Unique and monotheism meaning: exclusivity and competence, and the meaning that God is one, that God is a single specialist alone without creating him
2. Oneness and oneness are attributes of the self, inseparable from God.
3. Allah is described as Unique and Oneness with evidence from the Qur'an and Sunnah, and the One and One of His Most Beautiful Names.
4. Three differences between oneness and oneness have been proven.
5. God is one in three things: one in lordship, one in divinity, and one in names and attributes.
6. Theologies deviated in oneness and monotheism, so they practiced polytheism practically, such as circumambulating graves, slaughtering and vowing to them, seeking help from other than Allah and other deeds.
7. As a result of the hidden monotheism of worship on Sufism, they did not deny the polytheism that occurred in the nation, and the most prominent of these is represented by their sheikh Al-Jilani.
8. Oneness and oneness when the extremists of philosophical Sufism what happens between the Lord and the slave of the ebb and flow according to their belief in solutions, and represented by Bastami, union and unity of existence, and represented by Ibn Arabi, Al-Hallaj, and Ibn Al-Farid.
9. Another group of Sufis followed the belief in pantheism, including al-Qunawi, al-Nabulsi, Abd al-Salam ibn Bishish, Muhammad al-Muhammadi, Ahmad al-Idrissi, and Hassan Radwan.
10. Each of these people has made his own contribution, and has waded into what he does not rightly have, and tried to establish the doctrine of pantheism with all possible speech, in prose and systems, which may be long to transmit and burden its reading, as they differ only in words only and the moor d is one.
11. No Muslim doubts the infidelity of those who said the unity of existence, and the scholars of Islam when they ruled the infidelity of the extremists of the Sufis who say the unity of existence, solutions and union also ruled the infidelity of those who did not see their infidelity
12. Monotheism and knowledge in Sufi thought is the unity of existence, union or solutions, so it is not surprising if we find them hiding their most special knowledge and showing it only when their most special properties.

Second: Recommendations: The most important of them were:

1. To highlight the efforts of our scholars in responding to the people of heresy.
2. Dedicating the teaching of monotheism in the stages of education to immunize young people and warn them of the consequences of falling into the traps of the people of heresy.
3. Standing in the face of the increasing activity in the investigation and classification of Sufi heritage, and warning the public against reviewing it.
4. Issuing periodicals on Sufi doctrines that clearly illustrate their deviations in various aspects of the faith.

May Allah bless our Prophet Muhammad, his family, his companions, and those who called for their invitation to the Day of Judgment.

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