

## **The Belief of Oppressed Individuals in the Awliya' (Saints) and the Religious Approach to Correcting it**

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**To Link this Article:** <http://dx.doi.org/10.6007/IJARBSS/v14-i12/24287>

DOI:10.6007/IJARBSS/v14-i12/24287

**Published Date:** 22 December 2024

### **Abstract**

God created humans, honored them with His divine presence, and elevated their status, making them free to choose what benefits them. However, tyranny and despotism have oppressed many individuals in our societies, humiliating their humanity. To escape this despotism, the oppressed have turned to the Awliya' (saints), magnifying them in their graves and granting them a status greater than what God has granted them. This paper aims to address this phenomenon: (the belief of oppressed individuals in the Awliya' (saints)). The research problem lies in the lack of addressing the phenomenon of oppressed individuals' belief in the Awliya' (saints) religiously. This study aims to outline the features of the religious approach in correcting the belief in the Awliya' (saints). The study adopted the descriptive analytical approach, leading us to several results, including: the prolonged tyranny and oppression have led our Arab and Islamic mentality to rely on the myth of believing in the Awliya' (saints) and their ability to bring benefit or harm. The oppressed individual escapes from the state of oppression by believing in the Awliya' (saints) instead of confronting despotism and domination. The belief in Awliya' (saints) has deeply entrenched many illusions in the lives of the oppressed in our societies. The scholars who benefit from the ruler play a significant role in deepening the belief in the saints and their ability to save them from despotism and tyranny. Making people ignorant about their true religion is one of the most important tools of despotism in governing nations. Finally, the conclusion and recommendations.

**Keywords:** Oppression, Despotism, Awliya' (Saints), Myth.

## Introduction

It is easy to notice the misery and oppression evident on the faces of many people in our societies, caused by the tyranny that has bequeathed oppression to those societies. This tyranny is a direct cause for interpreting many deviant behaviors and beliefs, which manifest in the lack of respect for human dignity. Individuals have deviated in their belief in the ability of saints to rid them of oppression and tyranny, attributing to them powers and beliefs that are invalid. This oppression has led people to seek refuge within themselves, isolating themselves from community participation. In order to compensate for the loss of dignity due to oppression, the oppressed turn to belief in saints, attributing to them actions and qualities that belong to the Creator, such as fulfilling needs and knowledge of the unseen. Hence, the importance of studying this phenomenon in relation to saints through mechanisms by which the oppressed seek proximity to the saint.

This paper does not delve into the existence of saints, their miracles, and belief in them, because as adherents of the Sunnah and Jama'ah, we believe in the existence of saints and the miracles performed by God through them. However, this paper examines the attachment of the oppressed individual to saints, seeking salvation from their bitter reality caused by tyranny and oppression, to live in a state of seclusion, expressing their inability to face a reality where they do not feel their dignity. The oppressed believes to the saint as their loyal advocate, believing that this saint is capable of delivering them from their oppression and seeking revenge on their oppressor. This paper consists of an introduction and three sections: The first section: Conceptual Framework. The second section: The attachment of the oppressed individual to saints. The third section: The religious stance towards belief in saints, followed by the conclusion which includes the results and recommendations.

### *Conceptual Framework of the Belief of the Oppressed in Saints*

Defining concepts and understanding their implications helps us grasp the nature of the relationship between the oppressed individual and righteous saints. Among these concepts are: the concept of belief, the concept of the oppressed individual, the concept of saints, the concept of dignity, and the concept of Sufism.

*The concept of belief:* Belief denotes certainty, and it also implies the prevailing opinion. Creed, on the other hand, is what one's heart is firmly attached to, whether it is true belief or false belief. In Al-Mu'jam Al-Waseet, belief is defined as: "The judgment that is not subject to doubt in the believer's mind, and belief in religion refers to what is meant by belief without action" (Al-Mu'jam Al-Waseet: 1972).

*The concept of the oppressed individual:* In "الْقَهْرُ : domination and humiliation together, and each of them is used separately" (Al-Asfahani: 1412 AH), Allah, the Most High, says: (وَهُوَ الْقَاهِرُ) (فَوْقَ عِبَادِهِ) "And He is the Irresistible, (Supreme) above His slaves" (Al-An'am/18), and Al-Qahhir is one of the names of Allah, meaning the Subduer of all creatures. It is said: قَهْرَهُ يَقْهَرُهُ "He subdued him" means he dominated him forcefully, and "قَهَّارٌ" is an exaggeration. أَقْهَرْتُ الرَّجُلَ "I subdue a man" means if you find him oppressed, or if his affair is forced upon him, then he is subjugated (Ibn Al-Atheer: 1979).

The oppressed individual is the one who lives under the oppression of harsh nature that he cannot overcome, or the oppression of a tyrant master from whom there is no escape, or

both together. "He is the person who lives under the oppression of nature and human oppression, which leads to his descent to the lowest level of humanity, when oppression and tyranny come together with the harshness and arbitrariness of nature, causing him to lose his human dignity and control over his destiny" (Hijazi, 2005). The concept of authority based on the oppression of individuals extends its scope, including external colonial oppression, internal despotism, and, closer to the oppressed, such as family and school, all areas of social oppression built upon each other.

#### *The concept of Awliya' (saints)*

In the Arabic language, the word Wali has the meaning of supporter and helper. (Rashid Rida, 1990). Ar-Razi said: 'The Wali is the one who takes care of the interests, and Allah Almighty made Himself a Wali for the believers in particular, and He takes care of their interests more than He takes care of the interests of the disbelievers.' (Ar-Razi, 1420 AH). Ibn Taymiyyah said in his Majmou' al-Fatawa: 'The fundamental principle in this matter is for a person to know that the Awliya' of Allah are those whom Allah described in His Book, as He said: (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ) No doubt! Verily, the Auliya' of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve' Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds) (Surah Yunus:62-63). So, whoever is a believer and righteous, then he is a Wali of Allah.' In the Hadith Qudsi, Allah Almighty says: 'Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said: "Verily, Allah Almighty said: 'Whoever shows enmity to a Wali (friend) of Mine, then I have declared war against him.'" (Al-Bayhaqi, 2003). They are of two levels: the forerunners among the close ones and the people of the right hand among the moderate ones, as Allah Almighty divided them in Surah Fatir, Surah Al-Waqi'ah, Surah Al-Insan, and Surah Al-Mutaffifin." (Ibn Taymiyyah, 2004). The one who introduced the issue of Wilayah (sainthood) into the Sufi doctrine was Abu Abdullah Muhammad bin Ali al-Hakim At-Tirmidhi, who was the first to speak about the seal of the Awliya (saints), and as Al-Hajwiri states, he was the first to present a complete theory of Wilayah in Sufism." (Afifi, 2017)

#### *Concept of Karamah*

It is an extraordinary event that Allah Almighty manifests through a righteous worshiper who is not commissioned for prophethood. (Ayyub, 1983). It is among the matters permissible both rationally and in reality. It is mentioned in the Book of Allah Almighty and the authentic Sunnah of His Messenger, peace be upon him, as well as in numerous detailed accounts from the Companions, the Successors, and those after them until our present day. As for evidence from the Quran, consider the story of Mary, the truthful, where sustenance came to her without cause, and she bore Jesus, peace be upon him, without physical contact with a man, and ripe dates fell upon her from a dry palm tree, and Allah made her child speak from the cradle as an infant. There is also the story of the People of the Cave, who remained in the cave for three hundred and nine years, appearing awake while they were asleep, and the story of the throne of Bilqis, for it was brought to Solomon before the blink of an eye, and in the hadith, the story of the three men whom a cave sheltered, and the story of Gregory the Worshipper and others. Your obligation is to believe in the occurrence of Karamah, but you

are not required to believe in a specific Karamah for a person unless there is evidence from the Quran or Sunnah, and the same applies to the matter of Wali (saint).

### *Concept of Sufism*

Ibn Khaldun defined Sufism as: "Devotion to worship and turning to Allah Almighty, turning away from the adornments of the world, abstaining from what the majority are attracted to, such as pleasures, wealth, and prestige, and isolating oneself from people to engage in worship." (Ibn-Khaldun, 1981)

### *Mechanisms of the Oppressed's Attachment to the Saints (Awliya')*

The tyrants are attached to the saints just as the oppressed are; the tyrants in order to gain support by getting close to the Sufis, and the oppressed are attached to the saints to escape and rid themselves of the tyranny of the oppressors, and from the state of oppression and suppression they live in, so they live fascinated in the (Mawlid) gatherings, attached to the shrines and mausoleums.

The oppressed believe in the saints because they believe that the saints have a direct connection to God, so they come up with miracles and supernatural occurrences. What the oppressed believe is that the saint has the ability to perform miracles, to inform about the unseen, and that he responds to prayers, has true insight, can harness the forces of nature, his blessings come true wherever he places them, and his curse is fulfilled wherever he sends it, and the response to prayer is an ancient concept in Islam that can deliver him from the state of oppression he is living in.

For the oppressed, the saint is protection and blessing in worldly and religious affairs, and the belief of the oppressed is that the saint will grant them assistance and help to get rid of their difficult lives always; the belief in saints and holy figures existed in the lands opened by the Muslims and was widespread with the spread of Islam itself. "When the Sufi movement appeared in the Islamic lands, it did not create the idea of Holiness, but rather formed ideas that were part of the spiritual heritage of these lands, highlighting the Sufi aspect of religious life" (Afifi, 2017)

The dictator relies on belief in the saints, and the attention to them is a desire on his part to confront Islamic movements seeking to establish an Islamic state. Dr. Frederick Weary says, "The idea of combating extremism is what encouraged Arab governments, allied with the United States, to promote what they do in terms of control and organization of Islamic religious institutions, and their discourse as reforms. Islamic institutions in Arab countries: Analysis of control, polarization, and conflict methodologies" (Weary, 2022).

The relationship between the oppressed and the (Awliya') saints is based on several mechanisms, including:

*First mechanism: The attachment of the oppressed to the saints:* The phenomenon of attachment to the saints and resorting to them to obtain good and avoid evil is widespread in the oppressed sectors of the population. When a person is exposed to natural disasters that threaten his life and the life of those who seek refuge with him, or when he is subjected to repression and tyranny by the oppressive dictator, his attachment to the saints increases. Hijazi says, "The oppressed person feels isolated in the face of his unknown fate and unable

to control it, so he attaches himself to the saint to intercede for him with divine care. Through approaching him, needs are fulfilled and divine mercy spreads." (Hajazi, 2005). The oppressed implore the saints through vows, sacrifices, and prayers to fulfill their needs by their blessings. Prayers vary to include various purposes and are suitable for meeting the diverse needs of the oppressed categories. (So there are prayers for healing from illness, others for relief from distress to remove hardship, a fourth for expanding livelihood, a fifth for entrusting love, a sixth for marital disputes, and others) (Badran & Al-Khamash, 1988).

Sufi sheikhs and caretakers of shrines use talismans and introduce linguistic embellishments to prayers, giving them an air of mysticism. This creates an illusion for the oppressed individual of vast knowledge and hidden secrets embedded in these talismans, which are presented as keys to accessing the blessings of the saint. By leaving such an impressive mark on the masses and instilling a sense of helplessness in the face of the sheikhs' supposed profound knowledge, "these individuals cement their positions as mediators with saints, appease them, and push the masses to submit and acquiesce to their exploitation (Hijazi, 2005).

#### *Second Mechanism: Attachment to Shrines and Mausoleums*

The shrines of saints and their mausoleums are spread throughout every corner of the oppressed society, hardly leaving any village or neighborhood in major cities without them. These shrines are surrounded by places of worship, and then homes, hotels, and commercial markets encircle them. Shrines serve as places for seeking blessings and goodness, as well as protection from natural disasters and people's harms. Whoever visits the tomb of a saint is safe and is sure to receive a share of their blessings. The oppressed masses gather around the shrines of saints and their mausoleums. Many in oppressed societies take care to visit these shrines and the shrines of those known for their righteousness and piety in general. (Hijazi, 2005)

Sufis place special emphasis on visiting the shrines of the Imams from the Prophet's family and, more broadly, the tombs of those renowned for sainthood and piety. Egypt is home to thousands of domes dedicated to such figures across the country. Families proudly serve these shrines, passing down this duty from one generation to the next. They light candles, clean the tomb, spread fragrances, facilitate visits for those interested, and open the shrines for visitation every Friday evening.

Often, a sheikh specifies his burial site, either in his home or the location where he held his spiritual retreats, and a dome is constructed above it to transform it into a shrine after his death. At these shrines, Sufis perform various rituals, starting with visiting the site, reciting the Fatiha, circumambulating the tomb, touching its corners, rubbing against it for blessings, offering prayers, and pleading with the shrine's saint for intercession. They also engage in chanting and hold dhikr (remembrance) gatherings to commemorate the saint's birth or death.

Sufis believe that saints are the "lamps and pillars of the earth," and their graves are sites where divine blessings and mercy descend, prayers are answered, and spiritual lights are revealed. On the saint's birthday, the shrine turns into a festival illuminated by lights. Sacrifices are made, and members of the sheikh's Sufi order—or sometimes other orders—

gather to celebrate the occasion with sessions of hadhra, dhikr, and the recitation of awrad (devotional litanies).

Visiting shrines is permissible for both Sufis and the general public. Each saint is believed to specialize in a particular role: some are thought to avenge the oppressed, others offer protection, and some fulfill psychological or social needs.

Hence, the oppressed often find refuge in various rituals, claiming that these practices help alleviate the oppression they experience.

*Third Mechanism: Dignity:* The attachment of the oppressed to the saints increases, perhaps hoping for a miraculous intervention to rescue them from the oppressive tyrant and alleviate their state of oppression. Dr. Badran says: "Dignity in the mentality of the masses, especially the oppressed, is like a miracle", although Imam Abu Ishaq al-Isfrayini, may God have mercy on him, used to say: "The difference between miracles and dignities is that the prophets, peace be upon them, are commanded to show miracles, while the saint is obliged to conceal and hide them, and the Prophet, peace be upon him, claimed that and asserted it, while the saint does not claim it or assert his dignity to allow for the possibility that it might be deceitful." (Al-Qushayri, 1431 AH)

The majority of Muslims acknowledge the occurrence of miracles (*karamat*), which is why the oppressed often cling to saints, hoping for an extraordinary act to rescue them from a tyrannical oppressor and alleviate their suffering. The impact of miracles on the minds of the oppressed masses resembles the effect of prophetic miracles. However, Imam Abu Ishaq Al-Isfarayini distinguishes between the two, stating:

"One difference between miracles (*mu'jizat*) and saintly wonders (*karamat*) is that prophets are commanded to reveal their miracles, while saints must conceal and hide theirs. The Prophet (peace be upon him) affirms and asserts his miracle, whereas a saint neither claims nor affirms his miracle because it could potentially be a form of deception."

Abu Al-Fayd Al-Husseini described miracles as blessings granted to saints. In our Arab societies, fantastical and mythical tales about miracles are widely spread, primarily because they carry a religious undertone. Miracles may include "answered prayers, the appearance of food during times of famine without a visible cause, water becoming available during drought, the ability to traverse great distances in short periods, deliverance from peril, hearing a voice from an unseen source, or other acts that defy normal laws."

Despite efforts by scholars such as Imam Ibn Al-Jawzi and others from the Sunni tradition to combat these "devilish deceptions" in his book *Talbis Iblis (The Devil's Deceptions)*, oppressed communities, under the weight of tyranny and oppression, are naturally inclined to believe in such miracles.

There are several rituals performed by the oppressed with a saint (*wali*) to gain their miracles and fulfill their psychological and social needs, including:

- **Sweeping the Saint's Shrine:** This ritual is performed by an oppressed individual who feels wronged. They sweep the shrine of the saint alone using a broom made of palm

fronds, causing the dust to scatter around. It is believed that the dust blinds the oppressors, accompanied by the recitation of traditional rhymed phrases. This practice inspired the popular saying, "*I've swept you with the Lady's blessing.*"

- **Anointing the Shrine with Henna:** This ritual is carried out by someone who has lost a personal belonging. They smear the front of the shrine with henna, believing in its magical properties to reveal hidden things and recover lost items.
- **Bathing with Saltwater:** In cases where a person is accused of wrongdoing, the accused bathes with water mixed with salt in the presence of the shrine. If the person is innocent, the water is said to cool and soothe them; if guilty, it is believed to burn their body.
- **The Complaint (Al-Mazluma):** This ritual is performed by someone seeking justice from the saint, particularly if they have completed the three previous rituals. The person writes their grievance on a piece of paper, which is buried in the soil of the shrine. This is called a *mazluma* (complaint), based on the belief that the saint will rise at night, read the complaint, and send an urgent message with the shrine's caretaker containing the definitive answer (Hanafi, 2013).

These miracles stand in stark contrast to the actual condition of the oppressed individual. The hope of salvation for powerless masses is embodied in the figure of this "childlike tyrant" model, and in the possibility of drawing closer to the saint (wali) who possesses miraculous powers.

### The Claim of Miracles and the Rise of Sufi Orders

This phenomenon began to take shape around the middle of the 5th century AH (Islamic calendar). Prominent figures of this period include Abu Hamid Al-Ghazali, Abdul Qadir Al-Jilani, Ahmad Ar-Rifai, Shihabuddin Al-Suhrawardi, Ahmad Al-Badawi, and Bahauddin Naqshband, among others. Over time, the role of the majdhub (ecstatic mystic) expanded, along with exaggerated claims of miracles. Without a doubt, this represents a pathological condition influenced by specific factors, rather than merely a psychological state. Such occurrences appear to have increased among Sufis during the 9th and 10th centuries AH.

Scholars of this type often support authoritarianism, keeping the oppressed in a state of delusion. They promote the belief that saints perform miracles both during their lifetimes and after their deaths, continuing until the Day of Judgment. This is referred to as special sainthood. Sheikh Al-Muti'i, for instance, affirmed the possibility of saints performing miracles after death. He further stated that seven qutbs (spiritual poles) were granted control over Egypt by God, and this control is believed to be no different whether the saint is alive or deceased. In fact, after death, this power is considered more accessible than during worldly life.

It is argued that when a saint dies, they lose their physical life but retain their celestial soul, which remains active. Dr. Badran notes that this official stance, often expressed by muftis as the state's position, aligns the interpretation of Quranic verses and Hadiths with the mindset and psychology of the oppressed masses. For example, Sahih Al-Bukhari includes the Hadith:

"My servant continues to draw closer to Me through supererogatory acts until I love him. When I love him, I become his hearing with which he hears and his sight with which he sees. (Badran, p. 119)

*Fourth Mechanism: (As-Sama' wal-Hudrah) Spiritual Audition and Presence:* (As-Sama') is a devotional Sufi practice that adheres to the ethical and behavioral rules of Sufism. (Fu'ad, 1997) As for (Al-Hudrah), it refers to being present with God, and most Sufi orders adhere to holding spiritual gatherings in the shrines of saints periodically, either weekly or monthly, especially during celebrations of the births of righteous individuals and the Imams of the Ahl al-Bayt (Misr, 2020)

**Listening (Sama')** is a Sufi devotional practice governed by ethical and spiritual guidelines. Participants in *sama'* are classified into three categories:

1. Those who interpret what they hear as divine communication directed toward them.
2. Those who perceive the words as speaking to their spiritual states and ranks; these individuals are bound by knowledge and committed to sincerity.
3. The spiritually detached poor, who have severed worldly attachments and whose hearts remain untainted by love for material possessions. These individuals listen with pure hearts and are the least prone to temptation. For them, *sama'* is most appropriate, as they are closest to peace and least susceptible to corruption. Conversely, anyone whose heart is polluted by love for the world listens with artifice and pretense.

It is said that "*sama'* is forbidden for the common people because their egos remain intact, permissible for ascetics because of their struggles, and recommended for our companions because it enlivens their hearts."

**The Presence (Hadhra)** refers to being in the presence of God. Most Sufi orders hold *hadhra* gatherings regularly in their dedicated spaces, typically weekly or monthly. They are also held at the shrines of saints during celebrations of the *Mawlid* (birth anniversaries) of righteous individuals and members of the Prophet's household (*Ahl al-Bayt*), where large gatherings include all followers of the order (*tareeqa*).

During a *hadhra*, the Sheikh presides over the gathering, seated next to a singer who chants odes composed by the Sheikh in praise of divine love and the Prophet. These are followed by other poems, such as *Nahj al-Burda* by Al-Busiri, expressing longing for the beloved. However, stricter Sufi orders emphasize adhering exclusively to the Sheikh's compositions, as he is considered the source of spiritual blessings (*madad*).

The *hadhra* begins with rhythmic head and shoulder movements, expressing a state of ecstasy (*wajd*). This gradually evolves into bodily motions swaying side to side while repeating phrases of remembrance (*dhikr*), such as the Divine Name (*Allah*). The intensity escalates as the rhythm and tempo increase, leading to heightened emotions, loud cries, and ecstatic proclamations. Participants may claim to experience a sense of temporal transcendence or spiritual ecstasy.



When the gathering ends, participants feast on prepared meals, rest, and then engage in what they call the "sciences of divine truths."

In rural and popular areas, large tents are erected on streets and roadsides. Loudspeakers, microphones, and musical instruments are used, with no formal rules governing the *sama'* process. Voices intermingle with varying phrases of *dhikr*, while cries and screams rise, pleading for *madad* (spiritual aid) or expressing deep sighs as the singer's voice touches the hearts of the audience.

### *Third Section: The Religious Stance Towards Belief in the Saints*

The first steps in correcting the belief of the oppressed individual in the saints, and in establishing their commitment to correct beliefs, are the establishment of communities based on the values of justice, and the respect of rights among all members of society, and the fight against oppression, tyranny, and despotism. It is then that our communities arise strong, advanced, and civilized. Hijazi said: Oppression is the direct cause of the backwardness and delay of our communities, and at that time our Arab and Islamic communities will embark on the path of progress and civilization, which nothing prevented them from reaching except oppression and tyranny in all its forms. In the sacred Hadith, Allah the Almighty said: "O My servants! Indeed, I have forbidden oppression for Myself, and I have made it forbidden among you, so do not oppress one another." (*Sahih Muslim*, 1955) And the Messenger of Allah, peace be upon him, said: "The Muslim is the brother of a Muslim; he does not oppress him, nor does he hand him over [to the enemy], whoever fulfills the needs of his brother, Allah will fulfill his needs, whoever relieves a Muslim from distress, Allah will relieve him from distress on the Day of Resurrection, and whoever covers up a Muslim, Allah will cover him up on the Day of Resurrection" ('Awanah, 2014).

**Tawassul (Seeking Intercession) with the Saints:** Imam Ibn Taymiyyah said, "The Prophet, peace be upon him, did not legislate for his nation to seek help from the deceased, neither a prophet nor anyone else, neither for obtaining benefit nor for averting harm." (Ibn Taymiyyah, 1426)

**The Saint and his Knowledge of the Unseen:** The oppressed are attached to the saint due to the widespread belief in the saint's knowledge of the unseen. However, nothing in the Quran or the Sunnah of the Prophet, peace be upon him, indicates the permissibility of this claim for anyone. Rather, there are indications that the prophets, peace be upon them, have been commanded to disassociate themselves from it: {قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ} "Say (O Muhammad): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?" "" (Al-An'am: 50)

**Building Mausoleums:** It is not permissible according to Islamic law to build shrines and mausoleums over graves. Instead, it is required that all deceased individuals be buried in cemeteries, following the tradition of the Prophet, peace be upon him. (Ibn al-Qayyim, 2019)

**The Saints and Their Miracles:** The scholars of Sunni Islam unanimously agree on affirming the miracles of the saints based on numerous texts from the Quran and the Prophetic

tradition. At-Tahawi said, "We believe in their miracles, and authentic narrations have been reported about them." (Al-Azra'i, 1997). Allah has commanded something, so Satan has two inclinations regarding it: either to neglect and fall short in it, or to exceed the bounds and exaggerate. It does not matter to him which of the two he achieves." (Ibn al-Qayyim, 2019). And Ash-Shafi'i said, "If you see a man walking on water and flying in the air, do not be deceived by him until you assess his affair according to the Holy Qur'an and the Sunnah." (As-San'ani, 1424 AH).

True Sufism is that which aligns with Islamic law and does not contradict it, nor does it introduce principles into Islam that are not part of it. Therefore, whatever beliefs the oppressed person holds that contradict the teachings and essence of Islam must be rejected, and adherence to the correct understanding of Islam is essential. It is not acceptable for the oppressed person to believe in saints having knowledge of the unseen or attaining multiple miracles, nor is it permissible to elevate their status above that of the prophets and messengers. It is best for every oppressed individual to prevent tyranny and injustice. Colonial powers and oppressors have often benefited from the masses of Sufis, and Sufism and the belief in the existence of righteous saints have not posed a threat to despotic regimes; rather, they have been tools used by these regimes to divert people from the state of oppression and suppression they live in.

From a political perspective, when Sufism evolved into rituals and ideologies that attracted and diverted the masses from the reality of their dire circumstances, it never posed a threat to despotic regimes. (al-Khamāsh, 1988)

## **Conclusion**

In conclusion, this encompasses the most important findings and recommendations.

- Despotism is the cause of oppression in our societies, and the oppressed individual cannot obtain their freedom and human dignity.
- The oppressed individual seeks to escape from the state of oppression by attaching themselves to the saints.
- We believe in the existence of saints and their miracles, which occur during their lifetimes and do not continue after their death. They do not possess knowledge of the unseen nor have the ability to benefit or harm themselves.
- The recourse of the oppressed individual to the saints and their attachment to them is an escape from the despot and an inability to confront his injustice and tyranny.
- The belief in the ability of the saints to deliver the oppressed individual from the oppressive tyrant is a myth among myths.
- Escaping from the state of despotism and oppression must be achieved through the adoption of the principles of Islamic preaching based on consultation, justice, and respect for human dignity.

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