



the reality of UNUSUAL activities near graves and tombs

How should a Muslim **REACT** to news of such unusual incidents?
What should a Muslim do if he **EXPERIENCES** something of this sort?

by Shaikhul-Islam ibn Taymiyyah (rahimahullah)
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Translated by Shawana A. Aziz



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There is no doubt that there occurs hearing of voices and (unusual) activities near idols from the Shaytaan and this is one of the causes behind the misguidance of the children of Adam.

Making graves an idol was the first Shirk, and therefore some people hear voices, see men or strange incidents near the graves - these (unusual incidents) are thought to be from the dead while they might be from the Jinn and Shayateen (pl. of Shaytaan). For example, one sees that the grave breaks open and the dead rises up from it, speaks to him and hugs him - this is seen at the graves of the Prophets and others. But verily it is the Shaytaan, who takes the shape of mankind and falsely calls himself such and such Prophet or shaykh. There are too many incidents in this regard to mention here.

The ignorant thinks that what he sees - that the one who came out of the grave, and hugged him and spoke to him - is the dead person buried in the grave or the prophet or the righteous, etc., (but) the believer knows that it is a Shaytaan and this can be shown by many ways:

Sincerely Reciting the Ayat al-Kursi. The man will disappear, go back into the earth or hide when Aayat al-Kursi is recited. If he were a righteous man or an angel, or a believing jinn then Aayat al-Kursi would not have harmed him. It only harms the Shayateen as is established in the Saheeh from the hadeeth of Abu Hurayrah ؓ, when the Jinn told him, "When you go to your bed, recite Aayat al-Kursi, and you will have ongoing protection from Allah and no Shaytaan will come near you until morning comes." The Prophet ﷺ said, "He spoke the truth even though he is a liar." [Saheeh al-Bukharee (3101)]



Seeking Refuge with Allah from the Shayateen.

Seeking refuge with Allah with the prescribed supplications for seeking refuge.... ..

It was narrated from Abu Sa'eed al-Khudri that the Messenger of Allah ﷺ prayed Fajr prayer and he (Abu Sa'eed) was behind him. He ﷺ recited and got confused in his recitation. When the prayer was over, he said, "If only you could have seen me and Iblees. I grabbed him and kept on trying to strangle him until I felt the coldness of his saliva on these two fingers, the thumb and the one next to it. Were it not for the prayer of my brother Sulaymaan, he would have been tied to one of the pillars of the mosque this morning, and the children of Madeenah would have played with him. Whoever among you can prevent him from coming between him and the qiblah, let him do that." [Musand Ahmad (no. 11354)]

So, if Shayateen came to the Prophets in order to hurt them and corrupt their worship, and Allah would defend them with that which Allah equipped the Prophets with, like the Dua, Dhikr, worship and struggle by hand, then how about those who are not Prophets?

The Prophet ﷺ subdued the Shayateen from the jinn and mankind with that which Allah had equipped him with from knowledge, actions and the greatest of them is Salaat and struggle, and there are many ahaadeeth of the Prophet concerning it. So, he who follows the Prophet, then Allah supports him like He supported the Prophets.

As for him, who innovates in the religion, and leaves the prescribed forms of worship to Allah alone and Ittiba (following) to His Prophet in that which he ﷺ



prescribed for the ummah, and innovates exaggeration with regards to the prophets and the righteous, and commits shirk through them - **such is whom the Shaytaan plays with.** Allah says, "Verily! He (Shaytaan) has no power over those who believe and put their trust only in their Lord. His power is only over those who obey and follow him (Shaytaan), and those who join partners with Him (Allah)." [Soorah an-Nahl (16): 99-100]

The one who experiences such things should invoke Allah to clarify the situation.

(The one who experiences such things should) Ask that man, "Are you such and such?" and then ask him to swear by the greatest swearing. He should read upon him excerpts from the Qur'aan that hurt the Shayateen.

This is like what many worshipers see that the Ka'bah circumambulates around him, and he sees a great throne upon which is a great figure and many individuals going up and down. He thinks that these are the Angels and that the figure is Allah - while it is Shaytaan.

Many people have experienced this and amongst them is the one, whom Allah protected and he realized that it was Shaytaan, this man was Shaikh Abdul-Qadir in his famous story in which he says,

"I was once busy with worship, and I saw a great throne and upon it was light. It said to me, 'O Abdul Qadir! I am your lord. I have made Halaal (permissible) for you that which I made Haraam (impermissible) for others.'

So I asked, 'Are you Allah, the One except Whom there is no true deity? Go away you enemy of Allah.'



So the light dispersed and there prevailed darkness and it said, 'O Abdul-Qadir, You have escaped from me due to your understanding of the religion and knowledge. I have captivated 70 people with this story.'

It was asked, "How did you know that it was Shaytaan?"

Shaikh Abdul-Qadir replied, "By his statement, 'I have made Halaal for you that which I made Haraam for others.' I knew that the Sharee'ah of Prophet Muhammad ﷺ is neither abrogated nor changed, and also because he said, 'I am your Lord.' He could not say, 'I am Allah - there is no deity worthy of being worshipped except Me.'"

Amongst those (who experience such unusual incidents) are those who believe that the figure is Allah, and he and his companions begin believing that they can see Allah in wakefulness, and their belief is based upon what they see. Although, they are truthful in what they relate, they do not know that it was Shaytaan.

This often occurs with groups of ignorant worshippers. One of them thinks that he sees Allah with his own eyes in the world because many of them are shown what he thinks is Allah, while he is Shaytaan.

Many people see what they think is a Prophet or a righteous man or Khidr while he is Shaytaan.

It is established in the Saheeh from the Prophet ﷺ, "Whoever sees me in a dream has really seen me, because Shaytaan cannot appear in my image." [Saheeh al-Bukharee]



This seeing (of Allah's Messenger) is in a dream, because seeing (Allah's Messenger ﷺ) during a dream might be true and might be from Shaytaan. (read more on the subject in the article, 'Seeing the Prophet in a dream' on our website, www.qsep.com)

Allah has forbidden Shaytaan from taking the shape of the Prophet in a dream. As for during wakefulness, nobody sees him ﷺ with his eyes in this world. Whosoever thinks that the figure is the dead person, then he has been deceived due to his ignorance. And therefore such incidents never occurred with the Sahabah or those who followed them in good.

Some who have witnessed this or believed in someone who claims to have seen the Prophet ﷺ has believed that one person can be at two places at the same time - he has thus contradicted the sound intellect.

Amongst them are those who say that this is Raqeeqah or Ruhaaniyah, or other explanations for the figure - they do not know that it is a jinn who takes the Prophet's form.

From them are those who think that it is an Angel. An Angel is distinguished from the Jinn in many ways. Amongst the Jinn are disbelievers, sinners and ignorant. From them are believers who submissively follow Prophet Muhammad ﷺ. Many of those who do not know that these are Jinn and Shayateen believe that these are Angels.

Similarly, those who call upon the stars, idols, etc. upon them descend the spirit, which they call the spirit of stars. Some of them believe that these are angels - whereas it is the Jinn and the Shayateen, who are misleading the mushrikeen.



The Shayateen patronize the one, who does what they love; like Shirk, Fisq and sin.

- At times, they inform him about the unseen issues, which he can reveal (to the people).
- Sometimes they hurt the one, who he wants to hurt by killing or afflicting with diseases, etc.
- Sometimes they bring for him someone he wants from mankind.
- Sometimes they steal people's possessions for him like, food, clothes, etc. while he thinks that this is the karamaat of the Awliya.
- Sometimes the Shayateen carry him through the air to far off places, some of them are taken to Makkah one evening and brought back therein. He (the ignorant) thinks this is a karamah, although he has not performed the Hajj of the Muslims; he did not wear the Ihraam, say the talbiyah, perform the tawaaf of the House or go between Safa and Marwa. It is known that this is the greatest misguidance.

From them is he who goes to the Ka'bah to perform tawaaf around the house, he does not take on the Ihram when he passes the meeqat although it is known that he who intends to perform the manasik of Makkah (i.e., Hajj and Umrah), it is not permissible for him to pass the meeqat except in the state of ihram...

This is a broad subject and it includes magic and sorcery which has been



explained elsewhere. Mushrikeen who worship the idols, those who resemble them from the Christians, and innovators of this ummah have numerous lengthy stories.

There is no one who gets used to calling upon a dead and seeking help from a prophet or someone else - except that there is a cause for his deviation, like those who call upon them in their absence and seek their help - see someone in his shape or think that it is he (i.e., the dead) in this shape and he says, 'I am such and such.' He talks to them and fulfills some of their needs. They think that the dead whom they sought help from is the one who spoke to them and helped them whereas he is from the Jinn and Shaytaan.

From them is he who says that it is an angel - but the angels don't help the mushrikeen - rather it is the Shayateen who misguide them from the path of Allah. Such incidents and stories occur at places of shirk, and these stories are known to those who are present there and those with whom it occurs.

There are two kinds of ignorant people

- a) A kind that denies all of it
- b) A kind that believes that these are the karamaat of the Awliya

The first kind says that this is hallucination and has no reality. So when they say this to group after group, (then) he who has witnessed (such incidents) with his own eyes or he has received news from numerous people who witnessed it, or he is informed by someone



whom he does not doubt his truthfulness - then **this becomes the greatest reason for the steadfastness of these Mushrikeen innovators, who have seen such incidents and who have received truthful news.**

(Likewise), **when these people who deny such incidents, (themselves) witness something of this sort, they submit themselves to the one who experiences such things** (i.e., the one who performs such unusual acts), and follow him and believe that he is from the Awliya of Allah - although they are aware that he does not offer his obligatory duties to Allah - not even the five daily Salaat - and does not keep away from the prohibitions of Allah, neither illicit acts nor injustice. Rather he might be from the people who are farthest away from the Eeman (faith) and the Taqwa (righteousness) with which Allah has described his Awliya in His saying, "No doubt! Verily, the Awliya of Allah, no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much." [Soorah Yunus (10): 62-63]

So, they see someone - who is farthest from Eeman and Taqwa - revealing unseen matters and performing unusual activities, which they believe are from the karamaat of the pious Awliya of Allah.

- From them is he who renounces Islam and believes that someone who does not pray, rather who does not even believe in the messengers but abuses and belittles them, is from the greatest pious Awliya of Allah.
- From them is he who remains confused, hesitant, doubtful and uncertain - approaching Kufr (disbelief) at one step and approaching Islam at the other - and perhaps he might be nearer to Kufr than Eeman.



The reason for this is that they implied wilaya by that which does not imply wilaya. (i.e., **they think that the occurrence of unusual events means that the person is a Wali although unusual events are not a sign of wilaya.**

[Read more about the Karamaat and Awliya in the words of Shaikh Salih al-Fawzan on our website, www.qsep.com *translators note]

(the reality of these unusual incidents is that) The disbelievers and mushrikeen, magicians and soothsayers have Shayateen who do much more than this for them. "Shall I inform you (O people!) upon whom the Shayateen descend? They descend on every lying (one who tells lies), sinful person." [Soorah ash-Shu'ara' (26): 221-222]

Without doubt such people possesses the traits of lying and opposition to the Sharee'ah, they have sin and falsehood in accordance to their distance from the Command and Prohibitions of Allah with which He sent his Messenger ﷺ

These devilish incidents /acts are a result of their deviation, Shirk, Bidah and ignorance and Kufr and it is a sign and proof of it. The deviant and the ignorant think that it is a result and sign of their Eeman and their wilaya for Allah. Such is because he does have a Furqan (criterion) which distinguishes between the Awliya of Allah and the Awliya of Shaytaan as we have spoken about in, "al-Furqan bayna Awliya ar-Rahman wa Awliya ash-Shyatan." (a very informative book of Shaikhul-Islam Ibn Taymiyyah. *translator's note)

(Such is also because) he does not know these situations which he claims to be a proof for wilaya of Allah are achieved by the disbelievers from



the mushrikeen and the people of the book - more than those who associate themselves with Islam.

A proof should be something which is particular to that which it proves, and it should not exist without that which it proves. So, if it (i.e., the unusual act) is achieved by the disbelievers, the mushrikeen and the people of the book then it does not necessitate Eemaan, let alone wilaya and it is not specific to wilaya. So, it (i.e., unusual acts) cannot be a proof of wilaya.

The Awliya of Allah are the righteous believers and their karamaat are the fruit of their Eeman and Taqwa and not a fruit of Shirk, Bidah and Fisq. Moreover, the major Awliya use these karamaat as a Hujjah (proof) of the Deen or for the benefit of the Muslims. The thrifty might use it for permissible issues. As for him who helps sin through it then he is being unjust to his own-self while exceeding the bounds of Allah - even if the cause of it is Eeman and Taqwa.

If he who struggles against the enemy, acquires war-booty and then spends it in obedience to Shaytaan then this wealth even if it was acquired through righteous actions - is a curse on him. So, how about if the cause of the unusual activities is Kufr, Fisq and disobedience and moreover it (is used to) call others to Kufr, Fisq and disobedience!! This is the reason why most of their heads have died upon other than Islam, and this is not the place for a lengthy discussion on the subject.



The purpose (of the above discussion) here is that the greatest cause behind the deviation of the mushrikeen is what they witness or hear near the idols like information of the unseen or fulfillment of a need, etc. So, if one witnesses that the grave breaks open and a radiant shaykh comes out of it and hugs him or speaks to him - then he thinks that it is the buried prophet (or the buried shaykh), whereas the grave has not cracked open it is the Shaytaan who acted out that for him, just like he acts out for someone that the wall breaks open and a man comes out of it. It is the Shaytaan who has taken the shape of a man and shows him that he has come out of the wall.

These Shayateen tell the one who sees the Shaytaan emerging from the grave, 'we do not stay in our graves, rather from the time one of us is placed in the grave, he comes out of the grave and walks around amongst the people.' Some of them see that the dead is walking in the funeral and takes him by his hand to places. There are many such incidents which are known to those who know it.

