

فَتَوَيَّ فِي الْغَوْثِ وَالْقُطْبِ وَالْأَبْدَالِ وَالْأَوْتَادِ

THE FATWA REGARDING THE GAWTH, QUTB, ABDAL AND AWTAD

BY
SHAYKH-UL-ISLAM
IBN TAYMIYAH

Edited by Shaykh Uzayr Shams

Translated by Ali Hassan Khan

THE FATWA

REGARDING THE GHAWTH, QUTB, ABDAL AND AWTAD

The Fatwa Regarding The Ghawth, Qutb, Abdal and Awtad

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ABDAL AND AWTAD

By Shaykh-ul-Islam

Ibn Taymiyah رَحِمَهُ اللهُ

Edited by Shaykh Mohammad Ozair Shams

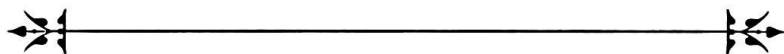
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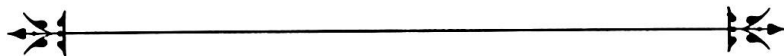
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TRANSLATOR'S INTRODUCTION



All praise is for Allah, Lord of the Universe.

After publishing the books of Shaykhul Islam Taqiyudin Ahmad ibn Taymiyah "Al-Furqan Bayna Awliya Ar-Rahman wa Awliya Ash-Shaytan" in French under the title "Le critère entre les amis du Miséricordieux et les amis du diable" and the book "Al-Jawab Al-Bahir fi Zuwar Al-Maqabir" in English under the title "The outstanding answer on visiting the graves", we praise and thank Allah for giving us the Tawfeeq to publish this present work of Shaykhul Islam.

I am very thankful to Shaykh Mohammad Ozair Shams for giving us the permission to translate this precious and amazing Fatwa of Shaykhul Islam Ibn Taymiyah with his notes and introduction. The noble Shaykh is a student of Allamah Muhammad Rais An-Nadwi ؒ, former Mufti of Jamiyah Salafiyah Banaris in India and a companion of Shaykh Wasiullah 'Abbas. He is famous for having published many books and epistles of Shaykhul Islam Ibn Taymiyah for the first time after having found their manuscripts in different countries. He has gathered six volumes of epistles published for the first time under the name "Jami' Al-Masail" and has also separate books of Ibn Taymiyah, and all of these have been published by "Dar 'Alim Al-Fawa'id" under the supervision of 'Allamah Bakr Abu Zayd ؒ. Shaykh Mohammad Ozair Shams has also authored and verified many other books in Arabic and Urdu.

The Shaykh indeed helped Umm-ul-Qura Publications a lot, he has written lengthy and informative introductions to many of our books in Urdu such as "Difa' e Sahih Bukhari" of 'Allamah Abul Qasim Sayf Al-Banarsi, "Zayarat e Qabr Nabawi" of 'Allamah Basheer Ahmad As-Sahsawani and to our forthcoming publication "Lamhat" of Allamah Muhammad Rais An-Nadwi. Shaykh Ozair Shams also checked and corrected the translation of the Risalah "Ba'dul Ahkam Rak'ayl Fajr" from Urdu to Arabic, this Risalah was written by Shaykh Irshadul Haqq Al-Athari in Urdu and we translated it into Arabic and published it with the book "I'lam Ahlil 'Asr fi Ahkam Rak'atayl Fajr" of 'Allamah Al-'Azimabadi (who is the author of the famous explanation of "Sunnan Abu Dawud" entitled "Awn Al-Ma'bud"). These two books deal with the rulings of the two Rak'ah of the Fajr prayer, their importance and when to pray them when one misses them.

Recently the Shaykh also gave us the Fatawa of Allamah Al-'Azimabadi in Arabic (600 pages approximately) that he had gathered and we will publish them soon Insha Allah.

In my translation of this work, I have omitted a few notes of Shaykh Ozair Shams related to the knowledge of Arabic grammar and others mentioning unreadable words in the Arabic manuscript as they are irrelevant to the English translation. I have added some notes myself and have distinguished them from the Shaykhs by the letters [TN].

I have also added several appendices to this work in respect to the creed of different Sufi sects and individuals about the Ghawth and Qutb. I have also listed the defects of many famous narrations on the

Abdal based on the works of different scholars, and I also wrote what scholars said about the reality of miracles to show the falsehood of what misguided Sufis attribute to this Ghawth and Qutb.

Finally I would like to thank all my teachers, Shaykh Thanauallah Al-Madni, Shafeeq ur Rahman Al-Madni, Ramazan As-Salafi and all others from whom I benefited from in Jamiyah Lahore Islamiyah (formerly known as Jamiyah Rehmaniyah), as well as my family and brother Azhar Majothi for his revision of this work.

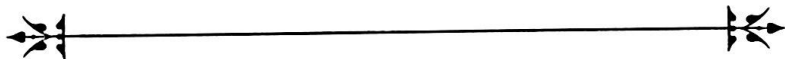
May Allah send Salah and Salam on the Prophet, his family and his companions.

Ali Hassan Khan

Khan_ali_hassan@hotmail.com

Umm-ul-Qura Publications

EDITOR'S INTRODUCTION



All praise is for Allah, Lord of the universe, and may the Salah and Salam be bestowed upon His Messenger Muhammad and upon all of his household and companions.

As for what proceeds:

This text is among the remnants of Shaykh-ul-Islam Ibn Taymiyah that are among his handwritings which are being published for the first time in seven centuries; it deals with the topic of the Qutb, the Abdal and the Awtad, a topic that is widespread among Sufis and laymen ever since the fourth century due to the influence of some foreign cultures spread among the Islamic society, and based on some false Ahadith fabricated upon the Prophet ﷺ.

This matter went on until there appeared the great leader of the Sufis and their philosophers of his time Ibn Arabi (d.638 A.H.) who established a hierarchy of Awliya and men of the Unseen (Rijal-ul-Ghayb), and he classified them into different categories and levels, specified for every category of them a particular number and particularized them with different kinds of sciences, attributes and functions.

The Sufis after him followed him, and moreover, they added to what he said, certain things derived from their imaginations and illusions; they spoke about the kingdom and assembly in which gather the men of the Unseen and in which they issue their decisions, deciding everything that is to take place in the universe!

Certainly, this doctrine had some negative effects upon the Islamic society, as a lot of people attached themselves to the Ghawth, Qutb, Abdal and Awtaḍ¹, and they started to think that when a hardship affects the inhabitants of the earth, the inferior (in these levels of saints) would raise this matter to the superior, until it reaches the Ghawth, and he does not raise his eyes except that this hardship is removed; some of them even claimed that the assistance to the inhabitants of the earth, including the Angels, birds and fishes, comes from his direction, all good is diffused to the entire creation through his intermediary, that he confers kingship and the friendship (Wilayah) of Allah to whomever he wills, that he takes them away from whomever he wants, and many other false claims that attribute to the Qutb and Ghawth some aspects of divinity and Lordship, and this is among the greatest of lies, impossibilities, polytheism, misguidance and heresy.

And what is strange is that many latter-day scholars fell under the influence of the sayings of Sufis concerning this topic, they agreed with them in most of their doctrine and quoted these fairy tales and myths (Khurafat) in their books of Tafsir (exegesis of the Quran), Hadith (prophetic narration), creed, biographies, books exhorting to good behaviour, Fatawa (religious verdicts) and books on literature, linguistics, history and books mentioning important people, without any objections, to the extent that some of them wrote separate epistles to support this.

Looking at the danger of this doctrine and the harm caused by its spread and propagation to the creed of the laymen and the elite, some

¹ [TN] The meanings of these and other similar terms, will be explained shortly.

scholars stood to debate this doctrine and refute it, explaining what it contains from opposition to reason and the Shari'ah (religious law), criticizing the Ahadith upon which the Sufis base themselves. Shaykh-ul-Islam Ibn Taymiyah was the one having the strongest speech on this issue and the greatest refutation of this doctrine. Indeed, he wrote many epistles on this topic, and these will be mentioned further, and the longest one is this Fatwa that I publish today.

I preceded this Fatwa with some chapters which can be likened to an explanation of this doctrine according to the Sufis, detailing its principles, its effect upon the Islamic society and the level of the Ahadith upon which they base themselves. I have also shown those who criticised this doctrine, shed light upon the view of Shaykh-ul-Islam in his epistles, analysed the contents of this Fatwa, and described the hand written manuscript, and there is no success for me except by Allah's grace, upon Him is my reliance and to Him I will be returned.

THE DOCTRINE OF THE QUTB AND ABDAL IN SUFI CIRCLES

The doctrine of the Qutb and Abdal (as Sufis call them) was not present in the three first centuries, and they have no basis in the Book and the Sunnah, neither did the Salaf among the Sahabah, Tabi'un and their followers speak of them, and they did not believe in this as the Sufis do. After an examination of a collection of the main sources (of Sufi books), I came to find that the first to whom are attributed the numbers of Awliya and men of Unseen and the mention of their residences is Abu Bakr Muhammad ibn 'Ali ibn Ja'far Al-Kattani (d.322 A.H.), one of the leaders of the Sufis; he indeed said, as attributed to him:

"The Nuqaba (leaders, chefs) are three hundred, the Nujaba (nobles) are seventy, the Budala (synonym of Abdal) are forty, the Akhyar (chosen ones) are seven, the 'Umud (pillars) are four, and the Ghawth is unique. The residence of the Nuqaba is in the east, the residence of the Nujaba is in Egypt, the residence of the Abdal is in Sham (the Levant [modern-day Palestine, Jordan, Syria and Lebanon]), the Akhyar are wandering upon the earth, and the 'Umud are in the corners of the world, and the residence of the Ghawth is Makkah. When a need arises in a matter for the laymen, the Nuqaba will invoke for this, then the Nujaba, then the Abdal, then the Akhyar, then the 'Umud, then their invocations will be answered, and if not then the Ghawth will invoke, and his invocation will not be completed except that it will be answered."¹

As for Abu Talib Al-Makki (d.386 A.H.), he explained this matter with his saying:

"The Qutb of the era is the Imam of the three Athafi, the seven Awtad, the forty, seventy up to three hundred Abdal, all of them are equivalent to him in the balance and the faith of all of them is like his faith. The Qutb is only the substitute (Badal, singular of Abdal) of Abu Bakr ؓ

¹ Narrated by Al-Khateeb in his "Tarikh Baghdad" (3/75-76), with an Isnad up to Al-Kattani, and it contains 'Ali ibn 'Abdillah ibn Jahdham who is accused of lying, as mentioned in "Al-Mizan" [of Ath-Thahabi] (3/143) and "Al-Lisan" [of Hafiz ibn Hajar] (4/238). This is also narrated by Ibn 'Asakir in "Tarikh Dimashq" (1/300) by way of Al-Khateeb, and this is how later sources mention this narration as occurs in "Al-Maqasid Al-Hasanah" [of As-Sakhawi] (p.10), "Al-Khabar Ad-Dal" (2/250), and others.

the three Athafi after him are only the substitutes (Abdal) of the three caliphs after Abu Bakr, and the seven (Awtad) are the seven substitutes (Abdal) up to ten and then the three hundred and thirteen Abdal are the Abdal (substitutes) of the people of Badr among the Ansar and Muhajirun.”¹

We can see here that Abu Talib mention “the three Athafi” instead of “the four pillars”, and “the Awtad” instead of “the Akhyar”, and he considered all the forty, seventy and three hundreds, as Abdal, and he did not divide them into “Budala”, “Nujaba” and “Nuqaba”.

After these two came Al-Hujweiri (d.465 A.H.) and he said:

“But of those who have power to loose and to bind and are the officers of the Divine court, there are three hundred called Akhyar, and forty called Abdal, and seven called Abrar, and four called Awtad, and three called Nuqaba, and one called Qutb or Ghawth. All these know one another and cannot act save by mutual consent.”²

Ibn 'Arabi mentioned that what is agreed upon by the people of the way (of Sufism) is that they are divided into six main categories: the Aqtab, the Imams, the Awtad, the Abdal, the Nuqaba and Nujaba.³

Lisan-ud-Din ibn Al-Khateeb divided them into seven categories¹, Dawud Al-Qaysari² and Hasan Al-'Adawi Al-Hamazawi³ counted their number as ten.

¹ “Qut Al-Qulub” (2/78).

² “Kashf Al-Mahjub” [Ar.] (p.447-448). [TN] See “Kashf Al-Mahjub” [En.] (p.213-214), translated by Nicholson, , published by Adam Publishers.

³ “Al-Futuhāt Al-Makkiyah” (2/40), and in another place in (3/244) he divided them into eight levels adding the Rajabiyun and the Afrad.

Likewise we see that Sufis in different ages increased or decreased in these names and levels. And each of them extended in establishing this system and laying its foundations according to his illusions and imagination, and there is a big difference in the numbers of those named with particular names.

The meanings of these names

We will now expound on the meaning of these names, the functions of their authors, and their description according to the Sufis themselves.

The first one who spoke about this in detail is Ibn 'Arabi, and he was followed by writers of the books of Tasawwuf and Sufi terminologies. 'Abdul Wahhab Ash-Sha'rani gathered in his "Al-Yawaqeat wal Jawahir" (2/79-83) the sayings of Ibn 'Arabi from "Al-Futuhāt Al-Makkiyah" and from the sayings of others among different sources concerning this topic. We will present concisely some of what they said relying upon their ancient sources that are considered reliable in their circles.

1. The Qutb, he is, according to the Sufis, the expression of the unique (Al-Wahid) who is the place upon which Allah looks in the universe at every time, and he is called the "Ghawth"⁴ according to the request of the afflicted person to him. Allah has conferred to him the

¹ "Rawdat Ut Ta'reef Bil Hub ash-Shareef" (p.432). Likewise, 'Umar Al-Futi divided them into seven in his "Rimah" (1/21) with some differences in the names of these categories.

² "Sharh Muqadimah At-Ta'iah Al-Kubra" (104).

³ "An-Nafahat Ash-Shaziliyah" (2/99), see "Jami' Al-Usul Fil Awliya" (p.4).

⁴ "Al-Futuhāt Al-Makkiyah" (3/244). See "Istilahat As-Sufiyah" of 'AbdurRazaq Al-Qashani (p.141, Calcutta ed., 1854 C.E.)

greatest mystery from Him, and he dwells in the creation and the interior of its individuals like the dwelling of the soul in the body. In his hands is the instrument from which emanates all good, and he diffuses the soul of life to the higher and lower creation. He is upon the heart of Israfil according to his angelic part which holds the substance of life and perception, not according to his humanity.¹

The name of the Qutb in every epoch is 'Abdullah and Abdul-Jami', the one described by acquiring the characteristics and realizing the meanings of all the divine names, by the rule of the Khilafah. He is the mirror of the Truth (Allah the Most High), the object in which appear the sacred attributes, the place in which occur the divine manifestations, the owner of the moment (Sahib al-Waqt), the essence of time, the owner of the knowledge of the secret of destiny, he possesses the knowledge of the time of all times, and among his characteristics is that he remains mainly hidden.²

No era is without a Qutb, Ibn 'Arabi has counted twenty-five Qutb from the time of Adam (ﷺ) to the time of Muhammad (ﷺ), and he named them.³ There are two kinds of Qutb according to the Sufis, one of them is the one having dominion in the little Qutbiyah, also called The Perceptive (Al-Hisiyah), and the other is the one having authority in the great Qutbiyah or conceptual (Al-Ma'nawiyah). He (the one having great Qutbiyah) is the one to whom is attributed the interior of the prophethood of Muhammad or Haqiqah Muhammadiyah.⁴

¹ "At-Ta'rifat" of Ash-Shareef Al-Jurjani (p.185-186). See "Tawqif 'Ala Muhimat At-Ta'arif" (p.273) of Al-Munawi and "Kashf Istilahat Al-Funun" of At-Thanvi (1091, 1167, and this contains Persian references as well).

² "Al-Yawaqee' wal Jawahir" (2/79).

³ "Al-Futuh al-Makkiyah" (2/362).

⁴ "Kashf Al-Wujuh Al-Ghur" (2/103).

Ibn 'Arabi said:

"The unique Qutb, the one helping all Prophets, Messengers, Qutbs from the beginning of humanity to the Day of Resurrection is the soul of Muhammad (ﷺ).¹

Al-Jurjani described this second kind of Qutbiyah such as:

"Al-Qutbiyah Al-Kubra is the level of the Qutb of Aqtab, it is upon the interior of the Prophethood of Muhammad, so the seal of sainthood (Khatam Al-Wilayah) and Qutb of Aqtab are not but upon the interior of the seal of prophethood"²

As an addition to this explanation, we will now quote the speech of At-Tijani, in which he said:

"Know that the reality of the Qutb is the great caliphate conferred by Allah in an absolute way, a caliphate upon the entire existence in general as well as the detailed matters, in such a manner that just as the Lord is the Divinity, he (the Qutb) is the caliph in disposing of the judgments and applying them upon everything upon which there is the divinity of Allah (the Most High). Furthermore, he stands with the great Barzakhiyah between the Truth and the creation, nothing reaches the creation from the truth, whatever matter it is, except by the judgment of the Qutb, and by his intermediary and representation of the Truth in these matters, and by his distribution of each proportion to its place. Moreover he stands in the existence with his

¹ "Al-Futuhāt Al-Makkiyyah" v 2 p 363.

² "At-Ta'rifat" (p.186).

spirituality in every atom of the creation, whether great or small, so you will see the creation in its entirety as silhouettes without any movements, and only he is the soul standing in the creation, whether this creation is great or small.”¹

Everyone who reads these clear sayings becomes convinced that the Sufis take the Qutb outside the fold of manhood, and they inscribe him in the sphere of Lordship, and they indeed mentioned fifteen signs for the Qutb²; among them is that the reality of the divine essence is disclosed to him, and his knowledge comprehends the attributes of Allah (the Most High), and that the knowledge of the Qutb has no limit, nothing in the world and the hereafter remains hidden to him, and his cognisance comprehends the rulings of the Shari’ah even if he was to be illiterate, he is the most complete of the creation and the most noble of the group of Muslims in every era³, there is no limit to his level and he comprehends all levels⁴, he sees in addition to his eyes with all the members of his body⁵ and only the elite people have the capacity to stare at him⁶; some of them have put the condition that the Qutb of the Aqtab should be from the Ahlul Bayt (household of the Prophet ﷺ)⁷, and they have mentioned that he is established in Makkah, and some said that he rotates in the four horizons among the corners of the world like the rotation of the

¹ “Jawahir Al-Ma’ani” of ‘Ali Harazim Barradah (2/89-90).

² “Al-Yawaqeeṭ wal Jawahir” (2/78).

³ *Ibid.* (2/266) and “At-Tabaqat Al-Kubra” of Ash-Sha’rani (2/139).

⁴ “Jawahir Al-Ma’ani” (2/106-107).

⁵ “Al-Ibriz” (p.349).

⁶ “At-Tabaqat Al-Kubra” (2/94).

⁷ “Ruh ul-Ma’ani” (22/19-20).

celestial sphere (or orbit) in the horizons of the sky and he is with his body wherever he desires in the earth¹.

And among his functions, (the Sufis mention): The control (power to dispose freely of matters) in the creation and influencing its events, and the complete and all comprehending dominion in the entire divine kingdom.² Also (they mention) his protection of his followers (Murids) from the questioning and reckoning in the hereafter³, and that nothing happens in the domain of the creation except by his permission, even if it is about the thoughts that occur in the hearts⁴.

We will suffice with this mention of the Qutb, his attributes and functions according to the Sufis, and we will now move onto the other levels and names.

2. The Two Imams: one of the two is on the right of the Qutb, his focus is on the world of Malakut, and he is the mirror which reflects what comes from the Qutbi centre towards the spiritual world among the different kinds of assistance and help which are the substance of the existence and survival. The second (Imam) stands at the left side of the Qutb, his focus is on the kingdom and he is the mirror which reflects what comes from the Qutb towards the physical world among the animal substance, and he (Imam that is on the left) is superior to

¹ "Nashr Al-Mahasin Al-Ghaliyah" (or "Kifayatul Mu'taqad") of Al-Yafi'i (p.394), "Al-Fatawa Al-Hadithiyah" of Al-Haytami (p.322), "At-Tabaqat Al-Kubra" of Ash-Sha'rani (2/139) and others. See "Manzil Al-Qutb" of Ibn 'Arabi (p.4).

² "Al-Futuhat Al-Makkiyah" (3/257) and "Jawahir Al-Ma'ani" (2/88).

³ "Al-Ibriz" (p.338).

⁴ "Jawahir Al-Ma'ani" (2/89).

his companion (who stands on the right), and he is the one who will replace the Qutb after his death¹.

3. The Awtad: they are four at all times; their number does not increase or decrease; their places are upon the places of the four corners of the universe: the west, the east, the north and the south, and each of them has a station in this direction, and Allah protects the universe by them, they have a divine spirituality and a physical spirituality, they gather sciences of the plethoric fields. One of them is upon the heart of Adam, one upon the heart of Ibrahim, one upon the heart of 'Isa (Jesus), and one upon the heart of Muhammad².

4. The Abdal or the Budala: They are seven and by them Allah protects the seven continents (or regions of the earth), and each Badal has a zone, and the spirituality of the heavens and the earth is focused on them³. Some Sufis have inscribed the seven Abdal outside the fold of the Awtad and some of them said: rather the four Awtad are among the Abdal, and they said that they are called Abdal because when one of them dies, another becomes his Badal (replacement, substitute). And it has been said that they have been called Abdal because they have been conferred the power to place their likes wherever they want, by a matter that resides in their selves and upon a knowledge from them, so they travel to some countries and install in their precedent places (that they have left) another silhouette resembling their original forms as a Badal (replacement/substitute) for them, so whoever sees

¹ "Al-Futuhāt Al-Makkiyah" (3/244), "At-Ta'rifāt" (p.36) and "At-Tawqif 'ala Muhimat At-Ta'arif" (p.60) and others.

² "Al-Futuhāt Al-Makkiyah" (2/400-401), "at-Ta'rifāt" (p.41), "At-Tawqif" (p.166) and "Kashaf Istilahāt Al-Funun" (p.1453-1454).

³ "Al-Futuhāt Al-Makkiyah" (2/376) and "Hilyatul Al-Abdal" (p.11).

this silhouette does not hesitate that he indeed saw the real member of the Abdal¹.

5. The Nujaba (Nobles): They are forty, and are busy in carrying the burdens of the creation (and it is in general everything that the power of the human being cannot bear), and this because they are particularised with the abundance of compassion and the natural and pure mercy. They do not use their powers of free disposal and control of things (Tasaruf) except for the rights of others, because this is the only way by which they can progress (from this level to the next)². Some of them mentioned that they are eight in every era, their number does not increase or decrease, they have the signs of acceptance in their states, and the state (of ecstasy) overpowers them without their choice; the eight people of knowledge of the attributes, their station is the Kursi, they do not exceed it (this station) as long as they are Nujaba, and they have precedence in the knowledge of the movement of the stars by unveiling (Kashf) and information (from Allah), not by the way of the scholars of this field³.

6. The Nuqaba: They are three hundreds, they are the ones who have realized the name Al-Batin (the Hidden), so they know the interior of the people and extract the hidden matters from their thoughts because the curtains are removed for them exposing the different secrets. They are divided into three categories: the elevated spirits and they are the realities of the commandment (amr), the lower spirits and they are the created ones, and the middle spirits, which are

¹ *Ibid.* (2/400), "At-Ta'rifat" (p.44), "At-Tawqif" (p.36), "Mushtaha Al-Kharif Al-Jani" (p.510) and others.

² See "Al-Futuhāt Al-Makkiyah" (3/244), "At-Ta'rifat" (p.259) and "Istilahat Ash-Shaykh Muhiyudin ibn 'Arabi" (p.286).

³ "At-Tawqif (p.322).

the human realities, and the Truth (the Most High) has put in each of these spirits a trust containing the divine secrets and those related to the creation¹.

We have presented in what has preceded, in a concise way, some of what we found at in the texts explaining the number of the men of the unseen (Rijal Al-Ghayb), their levels, names, attributes and functions. And everyone who comes to know these facts becomes surprised of their existence in these books of reference, but this is the reality according to the Sufis and this is their doctrine that they openly profess in their writings about the Awliya and men of the unseen.

The Ahadith of the Abdal

To justify their belief, the Sufis and those who followed them based themselves on Ahadith containing the mention of the Abdal, and we can see that this word is not mentioned in any Ahadith of the six books except one single Hadith in the "Sunan" of Abu Dawud (no.4286), and it is a weak Hadith which does not constitute as proof².

As for the other Ahadith which contain the word "Abdal" outside the six books, then some of the Muhaddithun narrated them like 'AbdurRazaq in his "Al-Musannaf" (11/249-250), Ahmad in his "Musnad" (1/112 and 5/322), Ibn Abi Ad-Duniya in the book "Al-

¹ "At-Ta'rifat" (p.266), "Istilahat As-Sufiyah" (p.96) and "At-Tawqif" (p.329).

² Our brother Dr. 'Abdul 'Aleem Al-Bastawi detailed the different ways of these Ahadith in his "Al-Mawsu'ah fi Ahadith Al-Mahdi Ad-Da'ifah wal Mawdu'ah" (p.324-335), and he made clear their evident Idhtirab (contradictions) and showed that most of them are Munqati' (have a disconnected chain of narrators). See "Silsilah Al-Ahadith Ad-Da'ifah" of Al-Albani (no.1965).

Awliya" (8/57-59), Al-Hakeem At-Tirmidhi in "Nawadir Al-Usul" (p.69-71), At-Tabarani in "Al-Mu'jam Al-Kabeer" and "Al-Awsat" [as mentioned in "Majma' Az-Zawaid," (10/63)], Ibn 'Adi in "Al-Kamil" (in various places), Abu Nu'aym in "Hiliyatul Awliya" (1/8-9) and "Akhbar Asbahan" (1/180), Abu Muhammad Al-Khallal in "Karamat Al-Awliya", Al-Bayhaqi in "Shu'b Al-Iman" (7/439), Ad-Daylami in "Al-Firdaws" (1/154), Ibn 'Asakir in "Tarikh Dimashq" (1/289-304, 334-341) and others.

As-Sakhawi devoted a Juzz to this topic entitled "Nazm Al-Laal fi Kalam 'alal Abdal"¹ in which he showed the defects (of the Ahadith about the Abdal). As-Suyuti gathered these Ahadith in his "Al-Khabar Ad-Daal 'ala Wujud Al-Qutb wal Awtad wa Nujaba wal Abdal"², but he quoted them without any criticism or mention of their defects. His purpose in composing it was to refute some scholars who objected to what was famous among the Sufis that there are Abdal, Nuqaba, Nujaba, Awtad, and Aqtab, so he (As-Suyuti) tried to prove this with all the Ahadith and narrations reported on this topic. And As-Suyuti was not successful in proving what he claimed as there is nothing authentic in these Ahadith for the Muhadiths and experts of Hadith criticism, and if we are to suppose that some of them are authentic according to scholars who are Mutasahil (lenient) in authenticating (weak Ahadith), then there is nothing in them that justifies the existence of the men of the unseen, their levels, attributes, functions and their assemblies and mutual decisions as the Sufis claim.

¹ As he mentioned it in his "Al-Maqasid Al-Hasanah" (p.10), and I do not know of the presence of this Juzz in the libraries.

² In "Al-Hawi Lil-Fatawa" (p/241-255).

As-Suyuti mentioned these Ahadith or some of them in his other books such as "Al-Laali Al-Masnu'ah fil Ahadith Al-Mawdu'ah" (2/330-332), "At-Ta'qibat 'alal Mawdu'at" (p.471), "Ad-Dur Al-Manthur" (1/765-767), "Al-Jami' As-Sagheer" (3/167-170, with the Sharh of Al-Munawi) and As-Suyuti claimed that they are authentic and Mutawatir; other writers after him followed him blindly in mentioning and authenticating them¹, and in reality there is nothing in them on which one can base himself and rely on after examination according to the methodology of the Muhaddithun; some are weaker than others, others are fabricated and some of them are extremely weak and rejected (Munkar). This is why Al-Qadhi Abu Bakr Ibn Al-'Arabi weakened them in "Siraj al-Muridin"² and Ibnul Jawzi judged them to be fabricated and mentioned them in "Al-Mawdu'at" (3/150-152).

Ibn Salah said in his "Fatawa" (p.53): "They are not established", and Shaykh-ul-Islam Ibn Taymiyah mentioned in many places of his books³ that the names that are recurrent upon the tongues of the Sufis are not present in the Book of Allah, nor are they traced back to the

¹ Such as Al-Qastalani in "Al-Mawahib Al-Laduniyah" (1/430-431), Ibn 'Iraqi in "Tanzih Ash-Shari'ah Al-Marfu'ah" (2/306-307), Ibn Hajar Al-Haytami in "Al-Fatawa Al-Hadithiyah" (p.323-324), 'Ali Al-Muttaqi Al-Burhanpuri in "Kanzul A'mal" (14/53-55) and in "Muntakhab Kanzul A'mal" (5/331-334, in the footnotes of "Musnad Ahmad"), Al-Fatani in "Tazkiratul Mawdu'at" (p.193-194), Al-Qari in "Al-Ma'din Al-'Adni fi Fadl Uways Al-Qarni" (p.65-74), Al-Munawi in "Faydhul Qadeer" (3/167-170), Az-Zarqani in "Sharh Al-Mawahib Al-Laduniyah" (5/396-400), Al-'Ijluni in "Kashful Khafa" (1/24-26), Murtadha Az-Zubaydi in "Itihaf As-Sadat Al-Mutaqin" (8/385-387), Ibn 'Abidin in "Ijabatul Ghawth" (2/269-272, in his "Majmu'ah Rasail"), Al-Alusi in "Ruh Al-Ma'ani" (11/178), Muhammad Sibghatullah Al-Madrasi in "Zaylul Qawl Al-Musaddad" (p.108-112) and others. See "Rawd ur Rayhan" of Al-Yafi'i (p.10).

² As mentioned by Sun'ullah Al-Halabi in "Sayfullah 'ala man Kazaba 'ala Awliya Allah" (p.65).

³ The mention of these places will come later.

Prophet ﷺ with an authentic Isnad nor with a weak one that can possibly be considered, except for the word "Abdal", indeed this has been mentioned in the Hadith concerning Sham, the Isnad of which is Munqati' (its chain of narrators is disconnected) from 'Ali ibn Abi Talib who narrated from the Prophet ﷺ.

Ibnul Qayim said in "Al-Manar Al-Muneef" (p.136):

"The Ahadith of the Abdal, Aqtab, Aghwath (plural of Ghawth), Nuqaba, Nujaba, Awtad are all falsely attributed to the Messenger of Allah ﷺ. And the least of them in weakness is: 'Do not insult the people of Sham, because indeed the Abdal are there, and whenever one of their men dies, Allah replaces him (abdala) with another man', this has been mentioned by Ahmad and it, like others, is not authentic, as it is indeed Munqati'."

Ath-Thahabi mentioned in his "Talkhis Al-Mawdu'at" (p.408-410) the Ahadith gathered by Ibnul Jawzi, and he declared them to be fabricated. He (Ath-Thahabi) mentioned the Hadith of Anas (about the Abdal) in his "Mizan ul I'tidal" (3/100) and said: "This is falsehood (Batil)".

Ibn Katheer mentioned some of these Ahadith in his "Tafsir" (1/669-670), his "Tarikh" (9/213-214), "Jami Al-Masanid wa Sunan" (19/240-241 and 7/134-137), and he said in the last reference about the status of the Hadith of 'Ubadah ibn Samit (on the Abdal): "There is extreme weakness in it."

As-Sakhawi said in his "Al-Maqasid Al-Hasanah" (p.8):

"The Hadith about the Abdal has some routes from Anas ~~رضي الله عنه~~ in a Marfu' form (from the Prophet ﷺ) with different

words and all of these are weak... - then he mentioned some Ahadith and said (p.9) - some of them are weaker than others”.

After mentioning some of these Ahadith, Al-Ameer As-San'ani said in his “Al-Insaf fi Haqiqatil Awliya wa ma lahum minal Karamat wal Altaf” (p.57-59):

“There is speech (meaning objections) about their authenticity for the Imams of Hadith.”

There is not enough place here to criticize these Ahadith one by one, so we can see the veracity of the judgments given by the experts of Hadith, and the one who desires this can refer to the notes of the ‘Allamah ‘AbdurRahman ibn Yahya Al-Mu’allimi upon “Al-Fawa'id Al-Majmu’ah” of Ash-Shawkani (p.245-249), and the words of Shaykh Al-Albani in “Silsilah Al-Ahadith Ad-Da’ifah” (no.935, 936, 1474, 1479 and 2498), in which there is enough material for the one who seeks the truth and correct judgment. And there occurs in the magazine “Al-Manar” (11 [1908]/50-56) the criticism of the Hadith of Ibn Mas’ud (about the Abdal) upon which the Sufis base themselves. This article is penned by As-Sayid Muhammad Rasheed Ridha.

I would like now to present the speech of Al-Munawi in “Faydhul Qadeer” (3/170), which contains stern criticism of Shaykh-ul-Islam Ibn Taymiyah and Al-Munawi accused him of speaking without reflection and in precipitation in judging these Ahadith, and of stubbornness and biasness as Ibn Taymiyah did not strengthen these Ahadith because of the many routes from those who narrated them. Al-Munawi said:

"Ibn Taymiyah pretended that the word 'Abdal' is not reported in any authentic narration or any weak one except in a Munqati' narration, and this claim shows that he is speaking without reflection and in precipitation; if only he had denied (the authenticity) of these narrations, but he denied their existence and declared whoever claimed their existence a liar."

However Al-Munawi did not quote the speech of Shaykh-ul-Islam with his exact words, rather he modified his words, and Ibn Taymiyah's words are as in "Majmu'ah Ar-Rasail wal Masail"¹ (1/48):

"These names (Ghawth, Awtad, Aqtab, Abdal and Nujaba) are not present in the Book of Allah, nor are they traced back to the Prophet (ﷺ) with an authentic Isnad nor with a weak one that can possibly be considered, except for the word "Abdal", indeed this has been mentioned in the Hadith concerning Sham, the Isnad of which is Munqati' (its chain of narrators is disconnected) from 'Ali ibn Abi Talib who narrated it in a marfu' form (from the Prophet ﷺ)."

See O reader how Al-Munawi altered this speech and chose the word "Abdal" instead of "these names" which referred to the five words (Ghawth, Awtad, Aqtab, Abdal and Nujaba), or how he omitted the word "that can possibly be considered" after the word "weak" to give the false impression that Shaykh-ul-Islam denies the existence of this word with any weak Isnad whatever the weakness might be. Whoever ponders on the speech of the Shaykh (Ibn

¹ And from it in "Majmu' Al-Fatawa" (11/433-434) with small changes, and Al-Alusi quoted it properly in his "Ruh Al-Ma'ani" (6/95).

Taymiyah) understands clearly that he denied the existence of these words with an authentic Isnad or with a weak one that can possibly be considered, and he did not deny that any of these words are mentioned in fabricated Hadith or weak Ahadith that cannot be considered. And whatever As-Suyuti and others mentioned is from this kind (meaning fabricated or weak that cannot be considered), so the existence of such words in such Ahadith does not contradict the saying of Ibn Taymiyah, rather he has a better knowledge of these extremely weak Ahadith and others.

And Ibn Taymiyah added for clarification after his saying: "except for the word 'Abdal', indeed this has been mentioned in the Hadith concerning Sham, the Isnad of which is Munqati' (its chain of narrators is disconnected) from 'Ali ibn Abi Talib who narrated it in a marfu' form (from the Prophet ﷺ)," because this is the best of what is narrated on this topic; Imam Ahmad narrated it in his "Musnad" (1/112), so this deserved to be mentioned, and despite this, its Isnad is Munqati'. Ibn 'Asakir said in his "Tarikh Dimashq" (1/289): "This is Munqati' between Shurayh (ibn 'Ubayd) and 'Ali, as he (Shurayh) did not meet him ('Ali)." Shaykh Ahmad Muhammad Shakir said in his notes on the "Musnad" (2/171): "The Isnad is weak because of the disconnection in the chain, Shurayh ibn 'Ubayd Al-Hamsi did not meet 'Ali, he only met some Sahabah who died very late."

As for the saying of Al-Haythami in "Majma' Az-Zawaid" v 10 p 62: "It is narrated by Ahmad, its narrators are those of the Sahih except Shurayh ibn 'Ubayd, and he is Thiqah (trustworthy), he heard from Al-Miqdad, who is older than 'Ali", then he is mistaken because of what Al-Mizzi wrote in the mention of Shurayh, and Hafiz Ibn Hajar corrected this error, and the truth is that Shurayh did not meet 'Ali, so the Isnad of the Hadith is Munqati' as said by Shaykh-ul-Islam.

We will suffice with the mention of this Hadith as an example, because this is the best of those reported on this topic, and despite this it is Munqati'. As for the other Ahadith, their weakness is clear and their falsehood is evident, this is why Ibn Taymiyah did not point to them, though the Hadith of 'Ubadah ibn As-Samit among them is also narrated by Ahmad in his "Musnad" (5/322), and Ahmad said after the narration: "This is Munkar (rejected)", so this did not deserve any specific mention like the other extremely weak Ahadith in other books.

So with this detailed explanation, the intent of Shaykh-ul-Islam becomes apparent to us in his denial of the existence of these words "with an authentic Isnad nor with a weak that can possibly be considered", and the aim of excepting the word "Abdal" from this and the indication of its existence in the Shami Hadith that is Munqati'. So what Al-Munawi attributed to the Shaykh (Ibn Taymiyah) that he denies the existence of the word "Abdal" in an authentic or weak Hadith except in a Munqati' narration, is false; and accusing Ibn Taymiyah of speaking without reflection and in precipitation shows Al-Munawi's lack of understanding of his intent, as indeed the Shaykh did not deny the existence of the word "Abdal" with a weak Isnad which cannot be possibly considered, and he did not declare the one who claimed this a liar; whatever exists on this topic (of the Abdal) does not contradict what he said (as all Ahadith are weak that cannot be possibly considered, except the Shami Hadith).

As for the saying of Al-Munawi: "These narrations, if we suppose that they are all weak (individually), but none denies the strengthening of the weak Hadith because of the many routes of those who narrated it except an ignorant person about the science of Hadith or a stubborn biased person", then it is a mistake which occurred from many of the latter-day scholars as they generalized the rule that the weak Hadith,

when it comes via many weak routes, is elevated to the level of Hasan (good) or authentic. Indeed, if the weakness of the Hadith is because of the depravity (fisq) of the narrator or because he is accused of lying, and the Hadith is also narrated by another route containing the same kind of narrators, this only adds weakness to weakness, because those accused of lying or those criticized in their integrity being the only ones to narrate such Hadith, and nobody else narrates this so as to elevate the trustfulness of their Hadith, this intensifies the weakness of their narration¹. So based upon this, those who strengthen the Ahadith of Abdal which are only narrated by narrators accused of lying or abandoned, etc. would they be correct or those who deny that this strengthening can take place?

The origin of the Abdal doctrine

From what has preceded, we can see that the Ahadith upon which the Sufis rely are all fabricated or extremely weak, furthermore they do not bring any help for the elaboration of the doctrine of the "Qutb", who is the head of the men of the unseen in their views. There is no mention at all of this word (Qutb) in the Ahadith and narrations. This is why most of the researchers think that this doctrine has been imported and the Sufis took it from others, and they differed in the identification of the origin, some of them mentioned that the meaning of the "Qutb" with his attributes is the active (or hidden [Batin])² source of every inspiration (Ilham), similarly to the 'Aql 'An-Nus' of

¹ See "Al-Ba'ith Al-Hathih" of Ahmad Muhammad Shakir (1/135).

² Like it is for Al-Qashani in "Istilahat As-Sufiyah" (p.141).

the Neo-Platonism¹, and that this resembles the doctrine of the Isma'eeliyah that stipulates that Al-'Aql Al-Awwal (first intellect, a.k.a. Al-Imam) took a body in the living world (An-Natiq)².

Other researchers looked at the clear resemblance between the doctrine of the Shi'ah about the "Imam" whose attributes supposedly manifest the divine words, and the doctrine of the Sufis in the great "Qutb", and they joined one to the other³. Likewise many researchers noticed this symmetry between the hierarchy of the heads of the callers to the Isma'eeli doctrine and the hierarchy of the heads in Sufism having at the top (of their heirachy) the Qutb, and they clearly affirmed that this system is imported from the Isma'eelis.⁴

Some of the scholars of the Shi'ah have clearly affirmed that the Qutb (in Sufism) and the Imam (in Shi'ism) are two terminologies having the same meaning, and they designate the same person⁵. The specialist of oriental studies Henry Corbin emphasised upon this in many of his researches and studies, saying that the doctrine of the

¹ [TN] Neoplatonists such as Al-Farabi and Ibn Sina call the Greek concept of "Nous Poietikos": Al-'Aql Al-Fa'al (active intellect) and they say Prophets take their revelation from the emanation of this cosmic divine intelligence, and Angels are only the fruits of their powers of imagination, may Allah protect us from such heresies!

² See "Encyclopaedia of Islam", new edition, in the section of the "Qutb" (5/544), and "Ibnul Faridh wal Hubb Al-Ilahi" of Muhammad Mustafa Hilmi (p.277).

³ See "As-Silah bayna At-Tasawwuf wa Tash'i" of Kamil Mustafa Ash-Shaybi (p.463) and Henry Corbin in his book "En Islam Iranien" (1/92).

⁴ See "As-Silah bayna At-Tasawwuf wa Tash'i" (p.457-onwards), V. Markawi in the magazine "Arabica" (15/27 [1968]), and "At-Tasawwuf, Al-Mansha wal Masadir" of Ihsan Ilahi Zaheer (p.235, also his "Al-Isma'eeliyah, Tarikh wa Aqa'id" [p.594-612]).

⁵ See "Al-Falsafah Ash-Shi'iyah" of Al-Lamili (p.223) and "Al-Islam Ash-Shi'i" of Muhammad Husayn TabaTabai [Eng.] (p.114).

Qutb has been transferred into Sufism from the Shi'ah, and that it is originally a Persian doctrine¹.

Ahmad Ameen considers that the Sufis are deeply connected to Shi'ism, and they took from them the concept of the Mahdi among all others things taken from them, and they formulated this in a new manner and called it the "Qutb", and they formed a kingdom of souls similarly to the kingdom of bodies, and the Qutb is on the top of this kingdom of the soul, and he is the equivalent of the Imam or Mahdi in Shi'ism.

Some early scholars preceded these researchers, and they pointed at this resemblance between the Qutb of the Sufis, the awaited Imam of the Shi'ah, and the door (bab) of the Nusayriyah; among these scholars are Shaykh-ul-Islam Ibn Taymiyah, Ibn Khaldun and others. And what strengthens the fact that this doctrine is taken from the Shi'ah is that one of the Shi'is scholars, Haider ibn 'Ali Al-Amili (d.782 A.H.) clearly affirmed in his book "Nas An-Nusus" all that which is in Sufism concerning the men of the unseen and the Awliya of Allah, and he mentioned that: "the great Qutbiyah is the level of the Qutb of all Aqtab, and he is according to the interior (Batin) of the Prophethood of Muhammad; this can only be given of his inheritor, because he (ﷺ) is particularised with the perfection, so the seal of the saints and Qutb of Aqtab cannot be but according to the interior (Batin) of the seal of Prophethood."

After this concise exposition of the views of some modern researchers and some early scholars, we arrive at the conclusion that the ideology of the "Qutb" has been incorporated into Sufism, it came to them from the Shi'iah who believe in the awaited Imam and from the

¹ See "En Islam Iranien" (1/186 and 229, and 3/279).

Isma'eeliyah who have classified their men into levels and a hierarchy. The early Sufis up to the middle of the fourth century were far away from this notion, but then it infiltrated them and became firm in them after they joined the Shi'iah and mixed with them in the non-Arab lands. This ideology later developed in to the concept of the "hidden assembly (Ad-Diwan Al-Batini)" in which gather the men of the unseen with the Qutb as their head, and they direct the matters of the universe, whether visible matters or invisible (like the feelings of the heart)¹, and this belief did not cease to be accepted among the Sufis up to today².

THE EFFECTS OF THIS DOCTRINE UPON THE ISLAMIC SOCIETY

This notion about the Qutb and Abdal had very dangerous effects upon the Islamic society from different perspectives, and the most important of these is the harm brought to the creed. The Sufis have clearly stated that the Awliya have the power to dispose freely the matters of the higher and lower world in an absolute or restricted manner. Four of them hold the universe from its four sides (they are the Awtad), and regarding seven others - each of them is a caretaker over a continent of all continents of the seven earths (and they are the Abdal), and above all of them there is a single Wali who is the place upon which Allah looks specifically (with special attention) on the

¹ See "Al-Ibriz min Kalam 'Abdul 'Aziz" of As-Sijilmasi (1/2-onwards).

² See "As-Sayf Ar-Rabbani fi 'Unuq Al-Mu'taridh 'alal Ghawth Al-Jilani" of Muhammad Al-Makki ibn Mustafa ibn 'Azuzz (p.74), "Fath Ar-Raheem Ar-Rahman fi Sharh Nasihatil Ikhwan" of Al-Hansali (p.176), "Faydhul Wahhab" of Abdu Rabbihi Sulaymani Al-Qalyubi (5/57-onwards), Muhammad Zaki Ibrahim in the magazine "Al-Muslim" (15/7/p.15, June 1965, and 20:11/p.11, August 1970).

earth (and he is called the Qutb or Ghawth), and he is the one who governs and decides the matters of the kingdom, he is the one who administrates the matters of the (divine) kingdom, and through him the assistance reaches the people of the earth, moreover it reaches the angels, birds and fishes, and by his intermediary all good is emanated to the whole creation, so when a calamity afflicts the people of the earth, the Wali of the lower category will raise this to his superior, until the matter reaches the Ghawth, and he does not raise his eyes except that this calamity vanishes.

These matters and others that Sufis have mentioned (those we have narrated in what has preceded with the mention of the texts from their books of reference that are reliable for them), their harms to the creed of Tawhid are not hidden, it is clearly a filthy attempt to deprive the true Divinity (ﷻ) from His particularities that none of the creation shares with Him, and they establish these as common traits between the Creator and the creation, equating them, and this is polytheism in Lordship (Rububiyah), may Allah protect us from this! This is the most horrible form of polytheism as indeed the ancient polytheists acknowledged the Lordship of Allah and His oneness in the matters of creating, providing sustenance, possession, administration, giving life and death and other matters related to Lordship as the Quran informed about them. So whoever believes that these attributes are present in the Awliya is more ignorant than these polytheists and more misguided.

From this we see the consequence of this doctrine of the Qutb and the harmful dangers it generates in the creed of the laymen who attach themselves to it, believe in it, were raised in Sufi houses and were taught this since childhood. And we do not cease to see in Islamic countries those who invoke the Ghawth when seeking help, and they

attribute to the Awliya what is not permissible to attribute except to Allah. *We all belong to Allah and to Him we will return!*

And among the evil effects of this doctrine upon the scholars is that many of them quoted the sayings of the Sufis about this topic, and they inserted this in their books without any criticism or disapproval of them. This doctrine infiltrated the books of Tafsir, explanations of Hadith, jurisprudence and religious verdicts, biographies, those related to good behaviour and heart-softening narrations, books of history and those mentioning important people, poetry and literature and others, and quoting all the texts from the sources we have checked mentioning this would be too long, that is why we would suffice to point to some of them, leaving the details for another place.

The books of Tafsir were empty from any reference of the notion of the Abdal up to the sixth century, so we do not find any mention of it in At-Tabari, Al-Baghawi, Ibn 'Atiyyah, Ibnul Jawzi and others in their books of Tafsir, until came Al-Qurtubi in the seventh century and he quoted in his Tafsir¹ from some scholars in the exegesis of the Saying of Allah:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ
اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

“If it were not for Allah’s driving some people back by means of others, the earth would have been corrupted,”
(Al-Baqarah 2: 251)

¹ “Al-Jami Li Ahkam Al-Quran” (3/259).

that those with whom corruption is driven back are the Abdal! Then he mentioned some weak and fabricated Ahadith and narrations that are reported and he remained silent upon them¹. As-Suyuti came after him and he incorporated these narrations in his Tafsir² without any criticism or scrutiny, so he opened the possibility for other scholars of Tafsir to mention them, and to explain some verses of the Quran with them (meaning that these verses refer to the Abdal), and they spoke about the Qutb, the Abdal and others with little accuracy or appropriateness³.

And the authors of books of the explanation of Hadith and its experts did not speak about the Qutb, the Abdal and the levels of the men of the unseen like the Sufis do up to the time of Hafiz ibn Hajar (Al-'Asqalani) - even if we find some of such words in "Bahjat An-Nufus" of Abu Jamrah- rather they limited themselves to narrate the Ahadith about this topic with their chains of transmission so to free themselves from their responsibility, or they criticised them, weakened them and explained their defects. Then came latter-day scholars who presented these narrations without any criticism or scrutiny of them, and they declared them to be authentic and to be narrated abundantly (Tawatur) and accepted by the community, then they spoke in

¹ [TN] Many scholars such as Al-Qurtubi just mention these Ahadith and believe that Muslims are helped through the invocations of these Abdal, but they do not go to the extreme of many Sufis who say that Allah gives these saints the power to cure, give sustenance and rule the world. Indeed, the word "By them you receive sustenance and assistance" can mean by their invocations and Al-Qurtubi never mentioned that these saints have powers, they decide in their assemblies of what is to happen and they know hidden matters, and all other things that constitute clear Kufr, Allah knows best.

² "Ad-Dur Al-Manthur" (1/765-767).

³ See for example "Ruh Al-Ma'ani" of Al-Alusi (6/94-95, 11/178 and 22/19-20).

explaining them and detailing their meanings basing themselves on the sayings of the Sufis, and we will suffice to mention scholars such as Al-Munawi¹ and Mulla 'Ali Al-Qari², who both presented what the Sufis said, quoting from them strange texts in their explanations of Hadith, without any objection or comment (of disapproval).

As for the books of jurisprudence and religious verdicts, we are mentioning the exact words from the Fatwa of Shaykh Zakariya Al-Ansari (referred to as Shaykh-ul-Islam by the Shafi'iyah), who was asked about someone who denied the existence of the Qutb in this era or any other century, and who claims that there is nothing in the existence who is entitled the Qutb, is this claim correct or not? He replied saying:

"The Qutb is present in every era, whenever the Qutb dies, Allah replaces him with another, may Allah grant us benefits from their benediction, and this matter is famous, and the one who denies the existence of the Qutb will be deprived of his benediction and this is an acknowledgment that the favour of Allah by meeting the Qutb did not occur for this denier; would that his faith in him not perish if his reaching him does not occur³."

These are the exact words from his speech in which he attests to the existence of the Qutb in every epoch, and the one who denies his existence will be deprived of his benediction, and he should not miss having faith in him if he could not meet him!

¹ "Al-Faydh Al-Qadir" (3/167-170).

² "Mirqat Al-Mafatih" (5/181-183).

³ "Al-'Inayah wal Ihtimam bi Jam' Fatawa Shaykh Al-Islam" (p.381).

Ibn Hajar Al-Haytami mentioned that he was one day in the sitting of Shaykh Muhammad Al-Juwayni, the speech turned to the mention of the Qutb, the Nujaba, the Nuqaba, the Abdal and others, and the Shaykh rushed to deny this sternly and he said: "This has no reality, and there is nothing about this from the Prophet (ﷺ);" so Al-Haytami said to him: "May Allah protect us! Rather it is the veracity and the truth without any doubt in it, because the Awliya informed us about them, and they are far removed from any lie, and among those who mentioned this is Imam Al-Yafi'i, and he is someone who gathered the external sciences with the internal (Batin) ones;" and he added more reprobation and objections to the Shaykh, then he went to Shaykh Zakariya Al-Ansari who then censured Al-Juwayni for this, then Al-Juwayni affirmed his belief in it and attested to its truthfulness and accepted that it is established!¹

This is an example of what happened between the Fuqaha (scholars of jurisprudence) about this topic, so the objector to this cannot condemn it, and he is compelled to affirm his faith in it and its veracity, and agree to its establishment if he wants to live with them. So based upon this, it is not strange to see that some writers incorporated this topic in the books of creed, as done by Ibrahim Al-Liqani in "Umdat Al-Murid li Jawhirat At-Tawhid", and some authors of the Prophetic biography spoke about this and they considered the existence of the Aqtab and Abdal as particularities of the community of Muhammad, as done by Al-Qastalani in "Al-Mawahib Al-Laduniyah" (1/430-431), Al-Halabi in "As-Sirah Al-Halabiyah", Ibn Tilmisani in "Hawashi Ash-Shifa" and Az-Zarqani in "Sharh Al-Mawahib Al-Laduniyah" (5/396-401) and others.

¹ "Al-Fatawa Al-Hadithiyah" of Al-Haytami (p.322),

With this concise exposition, we can assess how the sources of the Islamic culture were tarnished with this mythical idea that has no basis in the Book and the Sunnah, and that none of the predecessors of the community spoke about, such as the Sahabah, the Tabi'un and their followers.

The scholars who criticised this doctrine

Considering the dangers of this doctrine upon the creed and what evil effects its propagation caused to the society, some scholars criticised it and mentioned that it is a Sufi invention and from their falsehood. Among the first ones of those who refuted this and clarified the misguidance of its adepts is Al-Qadhi Abu Bakr Ibnul 'Arabi Al-Maliki, he spoke about this in his book "Siraj Al-Muridin" that deals with the topic of Sufism¹.

Some of them sufficed themselves to criticise the Ahadith narrated on the Abdal, declared them to be fabricated and proclaimed their falsehood, and they desired by this the demolition of this doctrine from its root, and to show that it has basis from the Book and the Sunnah. This is the case of Ibnul Jawzi and others that we have mentioned previously when speaking about the Ahadith of the Abdal, so we will not repeat this.

Ibn Salah was asked: "Is it narrated from the Messenger of Allah (ﷺ): "A Wali among the Awliya of Allah (the Most High) walks on

¹ Our brother, the researcher and verifying scholar (Muhaqiq), Muhammad As-Sulaymani lent us a photocopied manuscript of this book, and I searched his speech on this topic but could not find it in its related chapters, Some authors pointed to his speech in this book, see "Sayfullah 'ala man Kazaba 'ala Awliya Allah" of Sun'ullah Al-Halabi (p.64-65), "Taysir Al-'Aziz Al-Hamid" (p.235) and "Ghayat Al-Amani fir Rad 'ala An-Nabbahani" (2/68).

the footstep of every Prophet from the Prophets (may Allah send Salah and Salam upon them)? And that the Qutb walks on the footstep of the Messenger of Allah (ﷺ)¹? And that there are in the seven earths the Awtad, Abdal, Nujaba and Nuqaba, whenever one of them dies, Allah ﷻ replaces him with another man, and the inheritance of internal and external knowledge continues up to the Day of Judgment? Is the matter like this or not?"

He (Ibn Salah) replied:

"This Hadith is not established, as for the Abdal, the strongest of what is narrated about them is the saying of 'Ali ؓ that the Abdal are in Sham in addition to their confirmation, which is similar to being agreed upon, between the Muslim scholars and their pious people. As for the Awtad, Nujaba, Nuqaba, some of the Mashaykh of the Tariqah (Sufi orders) mention them, but it is not established (in any authentic Hadith). And there will not cease to be a group of this community that will remain steadfast upon the truth until the Hour comes, and they are the scholars²."

'Izz ibn Abdis-Salam has an epistle whose aim is to show the falsehood of the people who claim that the Qutb of Aqtab and the Abdal possess the power of free disposal (Tasarruf), he clarified the clear error of these people and refuted those who claim their existence,

¹ [TN] The Sufis like Ibn 'Arabi say that the Awliya take inheritance from different Prophets, some have a 'Isawi inheritance (Jesus-like) and some have a Musawi one (Moses-like), meaning these Prophets' spirituality will reflect on these people, so they will have same characteristics, and for them the Qutb is the one that has the inheritance of the Prophet (ﷺ), so he will display more of his influence.

² "Fatawa Ibnus Salah" (p.53), and Mulla 'Ali Al-Qari mentioned some of it in "Al-Asrar Al-Marfu'ah" (p.77, and he changed the word "Awtad" to "Adiba"!)

and he objected specifically to their saying "By them Allah protects the earth"¹. Two manuscripts of this epistle have reached us: one of them in the Maktabah Al-Awqaf in Bagdad (number 2/9683) in eight pages and the second one is in the Institute of Oriental Studies in Leningrad (St Petersburg) in six pages².

After them came Shaykh-ul-Islam Ibn Taymiyah and he wrote many essays on this topic and debated the Sufis on the topic of the Qutb, Abdal, Awtad and other words, and he made clear how the predecessors would use some of these words (such as "Abdal") and their intended meanings. He declared void all the Ahadith narrated on this topic, and he detailed the speech on it to show how this doctrine opposed the religion and reason. We will present, by the will of Allah, his views in the next chapter (of this introduction).

And among those who were influenced by Shaykh-ul-Islam is his student Ibnul Qayim, who declared all the Ahadith dealing with the Abdal and Awtad as being falsely attributed to the Prophet ﷺ³. Mar'i ibn Yusuf Al-Karmi summarised the Fatwa of Shaykh-ul-Islam in one of his books⁴ and he thought that As-Suyuti was not aware of the speech of the Shaykh (Ibn Taymiyah) as As-Suyuti did not mention it, neither did he refute the arguments and proofs of Ibn Taymiyah upon which he based himself, and which are irrefutable. I consider that As-

¹ Mentioned by Haji Khalifah in "Kashf Az-Zunun" (1/883), Murtadha Az-Zubaydi in "Taj Al-Urus" under the word "Badal" (7/223), and Isma'il Pasha Al-Baghdadi in "Hadiyatul 'Arifin" (1/580).

² As mentioned in the index of this centre (1/140). 'Iyad Khalid At-Taba' mentioned these two manuscripts in his introduction to the book "Shajarat Al-Ma'arif wal Ahwal" of 'Izz ibn 'Abdis Salam (p.25).

³ "Al-Manar Al-Munif" (p.136).

⁴ "Shifa As-Sudur fi Ziyarat Al-Mashahid wa Al-Qubur" (p.400-406).

Suyuti was fully aware of the speech of the Shaykh, but he feigned ignorance as he could not refute it, so he preferred remaining silent upon it. Al-Munawi stipulated in the explanation of As-Suyuti's book "Al-Jami' As-Saghir" that its author (As-Suyuti) contradicted his habit here and detailed extensively the different ways of the Hadith of the Abdal in order to highlight the falsehood of Ibn Taymiyah's saying.

Shaykh Sun'ullah Al-Halabi Al-Hanafi¹ adopted the methodology of Shaykh-ul-Islam in refuting those who claim that the Awliya have the power of free disposal (Tasarruf) during their life and after their death like the Karamat, and that there are among them Abdal, Nuqaba, Awtad, Nujaba, seventy, seven, forty, four, and the Qutb is the one who give assistance to people. He said:

"This speech contains clear transgression and excessiveness, rather it leads to perpetual destruction and eternal punishment, as it contains the odours of true polytheism and constitutes an assault on the Noble Book of truth (the Qur'an) and a clear opposition to the creed of the Imams upon which the community agreed by consensus. - Then he prolonged his speech in refuting this claim and said at the end of his arguments - This comes from their fabrications and lies, as mentioned by the Qadhi and Muhaddith Ibnul 'Arabi in 'Siraj Al-Muridin', Ibnul Jawzi and Ibn Taymiyah."

As for Ibn Khaldun, he unveiled the link between this doctrine and the creed of the Isma'eeliyah and Shi'ah, and he said:

"Their predecessors (meaning, of the Sufis) were mixing with the Isma'eelis who came after the Rafidah; Isma'eelis who

¹ In "Sayfullah 'ala man Kazzaba 'ala Awliya Allah" (p.64-65).

believed in the creed of Hulul (Incarnation of Allah in the human body) and proclaimed the divinity of their Imams, and adopting thus a doctrine that was not known among those who came before them, so each party (Sufis and Isma'eelis) were influenced by the doctrine of the other, their speech became mixed, their creeds showed clear similarities, and the word of the Qutb started to appear on the tongue of the Sufis, and they mean by it the head of the cognizant people ('Arifun) and they claim that none can equate his level of cognizance (Ma'rifah) until Allah takes his soul, then He confers this status to another person among the people of cognizance. Ibn Sina pointed to this in his book 'Al-Isharat' in the chapters related to Sufism and he said: 'The excellence of the Truth is too great that there should be a law for each wayfarer or that people should be informed of it, except for one after one,' and this speech has no rational basis or any religious proof, this is only among the categories of sermons of orators; this is exactly what the Rafidah say and how they apply their religion (that there should only be one infallible Imam, one after the other), then they (Sufis) spoke of the existence of the Abdal after this Qutb in hierarchy, similarly to the doctrine of the Shi'ah about the Nuqaba."¹

These are the views of some early scholars and a glimpse of their criticism of it, stressing upon the fact that this notion is stranger to the true Islamic ideology, it was inserted into Sufism by others and it became the norm among them through centuries.

¹ "Muqadimah ibn Khaldun" (p.473), and see his book "Shifa As-Sa'il li Tahzib Al-Masa'il".

The view of Shaykh-ul-Islam on this subject

No one refuted the doctrine of the Qutb and the Abdal in the same manner as Shaykh-ul-Islam Ibn Taymiyah; he has indeed numerous essays on this topic in reply to answers addressed to him, and to which he devoted some sections of several of his books. The most detailed and profound of his works is the present Fatwa that reached us with his own hand writing, and another Fatwa (manuscript) that was not published before¹, and the Fatwa within the question about the people of Sufah², the Fatwa within the question about visiting graves³, and he spoke about it in great quantity in some of his books⁴ and Fatawa⁵. In what follows, we will present the most important points that the research of Shaykh-ul-Islam comprises, studying his view on them in the light of this Fatwa and his other writings that we have mentioned before.

Shaykh-ul-Islam mentioned the claim of the Sufis that there are upon the earth three hundred and somewhere near ten and some

¹ This was then published in the first Majmu'ah of "Jami' Al-Masail" which contains twenty five epistles, Fatawa and works of the Shaykh that were not published until now.

² It was first published in "Majmu'ah Ar-Rasail wal Masail" (1/46-51), and from it, in "Majmu' Al-Fatawa" (11/433-444).

³ It has been published many times, its first time being the edition of Al-Khalili Barah (India), then in "Majmu'ah Ar-Rasail" (p.103-122, Cairo 1323 A.H.), then in "Majmu' Al-Fatawa" (27/96-105), and it has other publications. It has been quoted in a concise way by Mar'i ibn Yusuf Al-Karmi in "Shifa A-Sudur fi Ziyarat Al-Mashahid wal Qubur" (p.400-406).

⁴ See "Minhaj As-Sunnah An-Nabawiyah" (1/91-96), "Al-Furqan bayna Awliya Ar-Rahman wa Awliya Ash-Shaytan" within Majmu' Al-Fatawa" (11/167-168) and "Dur Ta'arudh Al-'Aql wa An-Naql" (5/315).

⁵ See "Majmu' Al-Fatawa" (27/57-58), "Mukhtasar Al-Fatawa Al-Misriyah" (p.599) and "Majmu' Al-Fatawa" (11/294 and 364).

Nujaba, seventy Nuqaba, forty Abdal and seven Aqtab according to the number of the seven continents (or regions), four Awtad like the four poles mentioned by the specialists of astronomy, and one Ghawth who resides in Makkah, and when a calamity befalls the people of the earth, they seek the succour of these three hundred and somewhere near ten and some, and these ones refer the matter to the seventy, who do the same to the forty, so in this way the Awliya of the lower category refer it to their superior category, until this matter reaches the Ghawth, and his eyes do not raise except that this calamity disappears. Sufis also claim that the Ghawth is aware of the secrets of the servants' hearts, and his knowledge equates the knowledge of Allah.

Further they claim that there are two Walis who walk on the footsteps of every Prophet from the Prophets: An apparent Wali and a hidden Wali. They say: By these Awliya they (the people of the earth) receive rain, by them the mercy descends and the punishment is removed, and when Allah is angry on any person from the people of the earth and He desires to send down His punishment, He looks at the hearts of these (Awliya), if He finds them satisfied with this (decision) He will send down His punishment, else He will halt it. They also claim that the help conferred to the creation, in their obtainment of success and sustenance, is by the intermediary of the Ghawth, moreover, the help conferred to the angels in the heavens, the birds in the sky and the fishes in the sea is also by his intermediary, and he grants authority and Wilayah (friendship with Allah or sainthood) to whomever He wills and he takes it from whomever he wills.

Then Ibn Taymiyah started to criticise them, mentioning that this claim according to this Sufi perspective, has no basis in the Book, the Sunnah, and it is not present in the speech of any of the Sahabah, Tabi'un, and Imams of the Muslims and their leaders. These numbers,

categories, attributes and names have been mentioned by the late Sufis, and they added to these numbers or reduced them, and they have diverse sayings on this topic. Some of them claim that every year a paper descends upon the Ka'bah containing the name of the Ghawth of this year and its Khidr, and that every era has a different Khidr, and he is the leader (Naqeeb) of the Awliya, and it is a level reserved for a specific person, and these people make many similar claims that are known to be pure falsehood and clear misguidance in the creed for any person of reason.

These names are not present in the Book of Allah, and they are not reported from the Prophet (ﷺ), neither in an authentic nor weak form that can be considered. The Hadith from 'Ali ibn Abi Talib has been narrated in a Marfu' way (meaning from the Prophet ﷺ) about the Abdal, but its chain of narrator (Isnad) is Munqati' (disconnected), and it has been narrated from a Shaykh from Sham who did not hear from 'Ali.

Shaykh-ul-Islam researched the meanings of these words and names in the language and the religious law (Shar'), and he reached the conclusion that what is mentioned among these names from some of the predecessors is not according to the Sufi concept; rather they intended some meanings that does not oppose the fundamentals of the religion.

As for the Ghawth, it has no basis in the speech of any of the Salaf, and it is not known from any of them that they use to say: "So-and-so is the Ghawth is this community," and that a Ghawth is appointed for this community and he resides in Makkah and other such claims. This is from the innovations of the Sufis and from their fabrications, and

none deserves this attribute except Allah ﷻ (as Ghawth means the one who succours).

As for the word “An-Nuqaba”, it came in the Book and the Sunnah with the meaning mentioned in the speech of Allah:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

“Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders (Naqibs) among them;” (Al-Maidah:12)

And the Prophet (ﷺ) also appointed twelve Naqibs for the Ansar according to the number of the Nuqaba of Musa¹. And likewise the rightly guided caliphs would consult chiefs (‘Urafa) and leaders (Nuqaba) who are acquainted with the people, so they would inform them about the news of the people and their conditions. So these are the Nuqaba known in the Book and the Sunnah, and applying this word to the Awliya of Allah, this has no basis in the speech of the Salaf.

As for the word “Abdal”, it is found in the speech of many of the Salaf, and it is narrated from Ash-Sahfi'i that he said about a person: “We use to consider him among the Abdal,” and Al-Bukhari said

¹ [TN] It is narrated in “Sahih Al-Bukhari”, Eng. Trans. (9/83/12): Narrated 'Ubadah bin As-Samit: “I was among those Naqibs (selected leaders) who gave the Pledge of allegiance to Allah's Apostle. We gave the oath of allegiance, that we would not join partners in worship besides Allah, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allah has forbidden, would not commit robbery, would not disobey (Allah and His Apostle), and if we fulfilled this pledge we would have Paradise, but if we committed any one of these (sins), then our case will be decided by Allah.”

about a man: "They would not hesitate to count him among the Abdal". Yazid ibn Harun said: "The Abdal are the people of knowledge" and Ahmad said: "If they (the Abdal) are not the people of Hadith (Ashabul Hadith), then I do not know who they are." In the same way many critics of narrators, Hufaz and Imams described some people as being among the Abdal, and their aim was to indicate that these people are the substitutes (Abdal) after the Prophets, their deputies, successors and inheritors, those who follow their traditions and hold the community upon their ways. A Hadith describes those who love the Sunnah and teach it to the people as being Khulafa (caliphs and successors) of the Prophet, and another Hadith stipulates that "The scholars are the inheritors" of the Prophets, and this inherited Khilafah (caliphate and succession) can be in some matters without others. Those who attained some proportions of the knowledge with which Prophets were sent are the inheritors according to these proportions, and those who take their places in some matters are their substitutes in these matters. And it is known that among the general conditions and signs of the Prophets are their invocations for the creation and the production of sustenance and assistance that result from their invocations and worship, so whoever takes their places in some of this would be a substitute in this matter.

And the Sufis who believe that the Badal, when he leaves his place, is replaced by a form resembling him, this is why they are called Abdal, are upon pure falsehood, and the Salaf would not intend this meaning.

As for the name "Qutb", it is derived from "Qutb Ar-Raha" (the axis or pivot of the mill), and it is the thing around which the mill rotates, so the person around which a matter turns around or rests is the Qutb of this matter. The best of the creation are the Messengers, and with them rests the transmission of the message of Allah to the

creation. For the Imam of the prayer, the matter of Imamah rests with him so he is the Qutb of Imamah, and the Mu'athin (caller to the prayer) is the Qutb of the Athan (call to the prayer), the ruler of a country is the Qutb of authority, and the commander of a battle is the Qutb of this command; likewise the rightly guided caliphs were the Aqtab of this community, the religious and worldly benefits of the community rested with them more than with anyone else after them.

A person can possibly be the best among the people of the earth in his era, as it is likewise possible that there would be two, three, four or more that would equally be the best, and their invocations and worship can result in bringing good and preventing evil which would not have appeared without these invocations, as affirmed by the Prophet ﷺ: "Are you not granted assistance and sustenance except by your weak ones, by their invocations, prayers and sincerity?"¹

And Allah the Most High indeed said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ^٤ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُونَ

"And Allah would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness." (Al-Anfal:33)

And He (the Most High) said:

¹ Narrated by Al-Bukhari (2896) and An-Nasa'i (6/45) and others.

وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمَّ تَعْلَمُوهُنَّ أَنْ تَطَّوَّهُنَّ
فَتُصِيبَكُمْ مِنْهُنَّ مَعْرَةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ
تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.” (Al-Fath:25)

This meaning (that the invocations of the believers benefit Muslims) and its like, is in accordance with the fundamentals of the religion. As for what the Sufis attribute to the Qutb and the level they call “Al-Qutbiyah”, this is from the exaggeration that resembles the exaggeration of the Christians and the Rafidah, as they say: “The assistance conferred to the people of the earth comes from his (the Qutb) direction, and when Allah sends down to the earth some good, guidance, sustenance and success, He sends it down upon him (the Qutb), then from him it diffuses to the whole creation.” Verily, the Salaf did not have this understanding of the Qutb, and nothing but the linguistic meaning that we mentioned before could have crossed their minds. And it is not known that they used this terminology about men nor that they used the name “Qutb” to describe and express the conditions of the pious Awliya of Allah, contrary to the name “Abdal” which has been transmitted from them in different places.

As for the "Awtad", this term appeared upon the tongue on some late scholars, and the Watad (peg) is the one who makes the other firm, like the mountains are the Awtad of the earth (meaning they make it firm), so the person by which Allah will make faith and piety firm in the heart of some of His servants, or He establishes by his invocation and worship their assistance and sustenance, he will have a portion of this meaning according to his actions.

As for the word "Nujaba", it is not narrated from the Salaf that they applied this term for the Awliya of Allah, and none of the narrations about them are authentic.

So with this detailed explanation, we came to know that the Salaf used some of these terms but they did not attribute to them the meanings and particularities that are cemented in the minds of the Sufis. Hence if these Sufis base themselves on some sayings of the Salaf containing these words, this will not benefit them in any way, because these sayings - if we suppose them to be authentically narrated from them - do not correspond to the Sufi concepts, rather they used them with an appropriate meaning which does not contradict the fundamentals of the religion.

For us, there are two principles that are established by the Book, the Sunnah and the consensus (of scholars), the first one is that the Awliya of Allah are the pious believer fearful of Allah, as mentioned by Allah (the Most High):

إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"None can be its (Ka'bah) guardian (Awliya) except the pious, but most of them know not." (Al-Anfal:34)

And He (the Most High) said:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

“Unquestionably, for the Awliya of Allah there will be no fear concerning them, nor will they grieve- those who believed and were fearing Allah” (Yunus:62-63)

The second principle is that verily Allah brings benefits to people and removes evils from them by the invocation of His believing servants, by their prayers and worship, as affirmed by the Prophet (ﷺ): “Are you not granted assistance and sustenance except by your weak ones, by their invocations, prayers and sincerity?”

When we come to know these two principles, it becomes manifest to us that the Awliya of Allah do not have a limited number which remains constant in all eras, nor is there any specific place appointed for them as residence; rather their number can fluctuate according to the increase and decrease of the people of faith and piety. Verily Allah has sent His Messenger with the truth, and a small group of people had faith in him in Makkah, they were first less than seven, then less than forty, then less than seventy then less than three hundred, so where were these Abdal and others that the Sufis mention in specific numbers, hierarchy and categories? Were they among the disbelievers?

Then the Prophet (ﷺ) and his companions emigrated to Madinah, and there occurred the Bay'ah (pledge of allegiance) of the four guided caliphs, and it is impossible that there would be at their time in Makkah someone better than them, so where was the Ghawth whom

the Sufis claim resides in Makkah after the Hijrah (emigration to Madinah)?

Then Islam spread from the eastern parts of the earth to its western parts, and the believers among the pious Awliya of Allah were in every era in a quantity that cannot be enumerated, and they were not limited to three hundred or three thousand, whoever appoints a fix number to limit them is among people of falsehood either intentionally or by mistake.

We ask these people: who were the Qutb, the Abdal and others at the time of Adam, Nuh (Noah), Ibrahim, and before Muhammad, may the Salah and Salam be upon them, in the period in which almost all the people were upon disbelief? If they claim that they came after our Messenger (ﷺ), then in which period did they first appear and who was the first of them? Which verse or famous Hadith or consensus narrated in an abundant way (Mutawatir) by the first three generations justify the existence of these saints with their specific number so that we could believe in it? As the creed is only established with these three proofs and from rational evidences (Al-Buhran Al-'Aqli), Allah said:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Produce your proof if you are truthful.” (Al-Baqarah:111)

And if they do not produce it, then this indicates that they are among the liars without any doubt, and we should not believe in their lies.

As for their saying: “The Nujaba are in Egypt, the Abdal are in Sham and the Nuqaba in Iraq” and similar words, this is absolutely false without any doubt, as these lands were - at the beginning of Islam

- lands of Kufr, and there were no Awliya there, and when it became the land of Islam, then Awliya appeared there in numbers proportional to the faith and piety of its people. And none of the regions are particularised with the presence of the Abdal, and the one who claims that the Abdal are only in Sham is in clear error, as indeed the best people of this community who are the first forerunners (As-Sabiqun Al-Awwalun) among the Muhajirun and Ansar were in Madinah, and when the different cities were conquered, each of them were inhabited by the best of the Muslims in a proportion only known to Allah.

As the Abdal are the best people of the community, it is impossible that they should be in Sham at the time of 'Ali (Ibn Abi Talib), as the group of 'Ali was closer to the truth than the group of Mu'awiyah by the testimony of the Prophet (ﷺ), so how could the Abdal be outside the group of 'Ali and be in Sham? And what makes it clear that the Abdal are not limited to Sham is that the Salaf who used the word "Abdal" would use it for someone being in other than Sham, and this is found in abundance in their speech and it renders the claim of the Sufis as erroneous.

As for their saying: "When a hardship afflicts the inhabitants of the earth, the inferior (in these levels of saints) will raise this matter to the superior, until it reaches the Ghawth, and he does not raise his eyes but this hardship is removed", this is from their greatest lies and forgeries, because this invoked "Ghawth" is not greater than the Messengers, and their invocations were in some cases not answered (by Allah) and the Prophets would make efforts (manifesting humility, fear and hope) in their invocations, so how can others only raise their eyes and these calamities are obliterated? This community faced so many hardships that cannot be comprehended except by Allah; and some members (of

the ummah) reached their term facing these calamities, where was the Ghawth to rescue them?

Moreover, the Muslims would not address this matter of removing calamities except to Allah and they would not leave it for a specific individual to deal with it, and who is this inferior who raises this to his superior? When Allah answers the disbelievers when they invoke Him in case of extreme necessity, how would the believing servants resort to intermediaries to raise their needs to Him? What is the need of resorting to intermediaries when Allah hears and answers the call of the one who invokes Him?

Furthermore, among the falsehood of the Sufis is their claim that there are "Two Walis walking on the footsteps of every Prophet of the Prophets: An apparent Wali and a hidden Wali," while it is authentically narrated from the Prophet (ﷺ) that he foresaw the Prophets (coming on Judgment Day) and a Prophet will come alone, and a Prophet will come with one follower, and a Prophet will come with two followers, so if some of the Prophets will have no followers or only one, how is it possible for them to have two persons walking on their footsteps in each centuries of the next communities?

Also their saying that there is a Wali walking on the footsteps of a Prophet, it is not permissible to believe that one should follow the law of this previous prophet, as after the sending of Muhammad (ﷺ), Allah does not accept from anyone but his law (Shari'ah).

Another point to be noticed is that most of the Prophets were not known to the Prophet ﷺ (as no revelation came to inform him about them, other than the ones established in the Quran and Sunnah) and he did not inform his community about them, so how can there be in

his community someone who walks on the footsteps of a (previous) Prophet whom he does not know and does not know his footsteps?

The conclusion of this speech is that their claims have no proof, and if was to be true it would have been known by the people of knowledge and faith, and as it has no basis according to them, the falsehood of this matter is known.

Among the most despicable Sufi claims is their saying about the Ghawth and Qutb that he knows the secrets of the hearts of the servants, his knowledge equates the knowledge of Allah, he knows all the Awliya, the needs of the creation are raised to him, and by his intermediary, help reaches the creation and by this way they obtain assistance and sustenance.

Shaykh-ul-Islam opposed vehemently this view as well and showed clearly that this claim is totally erroneous and it is in fact exactly what the Christians say about the "Messiah" (Jesus), the Rafidah about "the awaited Imam", the Nusayris about the "Bab" (door) and the philosophers about "Al-'Aql Al-Fa'al" (the active intellect). This matter constituting polytheism, misguidance, disbelief and corruption is too obvious for us to explain in detail here. Shaykh-ul-Islam refuted this in length and mentioned the texts from the Book and the Sunnah showing that it constitutes polytheism in the Lordship (Shirk fi Rububiyah), it is not permissible to attribute these matters to Prophets and Messengers, so how can it be correct to attribute these to the supposed Ghawth, who does not exist except in the imagination of the Sufis? Whoever seeks details of this should refer to the places we mentioned before in the beginning of this chapter and he should also read the present detailed Fatwa on this topic.

This is a concise exposition of the views of Shaykh-ul-Islam on this topic, and this highlights the fact that he examined the claims of the Sufis about the Qutb and Abdal from different perspectives, debated with them at length with rational and textual proofs, destroyed the fundamentals of their doctrine, annihilated all of their doubts on which they rely upon, and this Fatwa that is published for the first time is the longest of his Fatawa in this topic.

Description of the hand written manuscript



The unique manuscript of this Fatwa that is with the handwriting of the author is within the collections of Madrasah Umariyah in Darul Kutub Ath-Thahiriyyah in Damascus no.3845 (collection 109, page 235-257) with the exception of page 256 (A) and (B), which are in (a manuscript of) "Sunan Abi Dawud" that contain the Ahadith from 1302 to 1308, and we notice that the order of the pages is inverted,

page B comes before page A, and they seem to be lost pages of an old manuscript of the "Sunan" and they contain some traces of correction and comparison (with other manuscripts).

This Manuscript (handwritten of Ibn Taymiyah) begins with the question presented to Shaykh-ul-Islam and after the Shaykh started his answer at the bottom of the page saying at the end: "All praises belong to Allah" and he completed his Fatwa on page 255, saying at its end: "Allah the Exalted knows best, written by Ahmad ibn Taymiyah", then he desired to add to it so he crossed these words of conclusion, wrote two more pages and said at the end: "Allah Exalted knows best, written by Ahmad ibn Taymiyah"

This Fatwa came without any title, one of the collector of this manuscript wrote at the beginning with a recent hand writing: "Fatwa Al-Aqtab wal Abdal", and it is also written next to it in an ancient hand writing: "Muhammad Ibnul Muhib copied it", so this shows that this Fatwa was copied and there is a (second) manuscript with the handwriting of Muhammad ibnul Muhib, and he copied some of the books of Shaykh-ul-Islam that reached us. He is the Hafiz Shamsudin Abu Bakr Muhammad ibn 'Abdillah ibn Ahmad ibnul Muhib 'Abdullah Al-Maqdisi then As-Salihi Al-Hanbali, known as As-Samit because he would remain silent abundantly (713-789). Hafiz (Ibn Hajar) mentioned him in "Ad-Durar Al-Kaminah" (3/465) and said:

"He studied Fiqh until he reached the level of his contemporaries, he would issue Fatwa and teach, he had very respectful manners and a fine shape, he was from the leaders of the people of Damascus."

He had a brother named Abul Fath Ahmad (d.719-749 A.H.), whose mention is in "Ad-Durar Al-Kaminah" (1/179), and he was also

a copyist of many of the books of Shaykh-ul-Islam that reached us. The handwriting of these two brothers is precise and has a great resemblance to each other. The majority of their manuscripts are copied from the original manuscripts written by the Shaykh (Ibn Taymiyah).

The copies (of these brothers) have spread in the east and the west, have been dispersed in many countries, a lot of them were lost and some remained in libraries. The manuscripts copied by these brothers are considered the most valuable of what reached us from the books of Shaykh-ul-Islam after his own handwritten ones, so when one finds the manuscript of one of them, he does not need to look for any other later manuscripts and tire himself to gather and search for them, because later manuscripts will only add more mistakes in copying, alterations and omissions, as I have experienced myself after examination of such manuscripts.

Considering the importance of the manuscripts copied by Ibnul Muhib, I have searched for it in the indexes of many libraries, but could not succeed in this unfortunately, and that is why I devoted myself to the original of the author and I exerted efforts in reading it and I have managed to present it in the present form.

I have already described the handwriting of the author in my introduction to the book "Qa'idah fil Ihtisan" (p.14 and 42), and whatever I mentioned there is relevant to this book, so I refer the readers to it.

In conclusion, I would like to praise Allah the Most High for directing me and helping me to publish this important handwritten remnant of Shaykh-ul-Islam, and I would like to thank the brothers who have brought to me the microfilms of the manuscripts and the

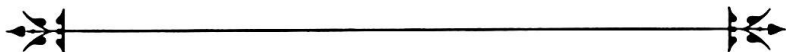
enlarged copies of the original, so that I could read the words and portions that were dropped or obliterated in my photocopy.

I would like to thank particularly among them our two noble Muhaqiq (verifying) brothers 'Ali ibn Muhammad Al-'Imran and Ahmad Haaj Muhammad, they have indeed made many efforts in this, may Allah reward them with His best rewards from knowledge, and may Allah direct us all and grant us help to do what He loves and is pleased with, verily He listens and answers (the supplications).

Muhammad 'Ozair Shams

فِتْوَىٰ فِي الْغَوْتِ وَالْقُطْبِ وَالْإِبْدَالِ وَالْإِوتَادِ

THE QUESTION



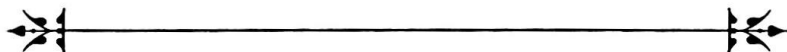
What is the saying of the honourable scholars, the Imams of guidance and lanterns over darkness about someone who claims that two Walis walk on the footsteps of every Prophet from the Prophets: An apparent Wali and a hidden Wali, and they are the two Aqtab of the Ghawth to whom are conveyed the needs of the creation; and he (the Ghawth) has four Awtad, seven Nujaba, twelve Naqibs and forty Badals, and whenever one of the twelve dies, he is replaced by one of the forty, and likewise these twelve replace one of the seven (after his death), and every one descends from a category big in number to a category shorter in number according to the level of this category, and the Ghawth resides in Makkah, and one of the Qutb is in the west and the second in the east, and the four are like the pillars of the world, and the Nujaba are situated in Egypt, the Abdal in Sham, the Nuqaba in Iraq; and when a calamity befalls to the people of the earth, those of the lower category will raise the matter to those of the superior, until the matter reaches the Ghawth, and his eyes do not raise except that this calamity is repelled. Also they claim that each of the Qutb has a knowledge that the other does not know, and they name these as categories among external and internal sciences?

What is asked about is to know what is true and legislated about this. Have these mentioned matters proofs from the Book and the Sunnah?

Do these people exist and do they have such influence? Does this matter have any reality that can be referred to in the visible creation or

does it only exist in the minds (of these people)? Is the Hadith attributed to the Prophet (ﷺ): "Do not insult the people of Sham, as the Abdal are among them" authentic or weak? And if is authentic what would its implications be? Give us a verdict obtaining the reward and recompense if Allah the Most High wills.

THE FATWA OF SHAYKH-UL-ISLAM



All praises belong to Allah. This claim according to the aforementioned view has no basis in the Book and the Sunnah, nor in the speech of any of the Sahabah, Tabi'un and Imams of the Muslims and their leaders who have the tongue of truthfulness in the community. This kind of speech only comes from some of the latter-day Shuyukh (Sufi leaders), though it has no basis, and some of them added to it and others reduced it, they differed in the numbers, categories and attributes, and they mentioned things that are known to contradict the religion of the Muslims, rather contradict the reason of all intelligent and sane people of the universe. They report on this topic some fabricated Ahadith, like their narration stipulating that Mughirah Ibn Shu'bah had a servant named Hilal and that the Prophet (ﷺ) said about him:

“He is among the seven.”¹

Some authors of books on the topic of heart softeners (Raqaiq) narrated this Hadith, just as they narrated other fabricated narrations.

¹ Narrated by Abu Nu'aym in "Al-Hiliyah" (2/24) from the way of 'Ata Al-Khorasani from Abu Hurayrah, he said: "The Messenger of Allah ﷺ said: 'A man whom Allah looks upon will certainly enter from this door.'" He (Abu Hurayrah) said: "Hilal entered..." - to the end of the Hadith, and its Isnad is weak and Munqati'. Al-Hakim At-Tirmidhi narrated this in his "Nawadir Al-Usul" (no.125) from the way of Yahya Ibn Abi Talhah from Abu Ad-Darda, he said: "I was with the Messenger of Allah ﷺ in the mosque and he said: 'A man from the people of paradise will certainly enter from this door...' and the Hadith is long, see "Al-Isabah" (3/608).

As for attesting for a particular person that he will enter paradise, then this matter is established, as indeed the Prophet ﷺ attested for more than one of the Sahabah in particular that they would enter the paradise, like the ten, Thabit Ibn Qays and others.

These latter-day people that affirmed this enumerate seven Aqtab according to the number of the continents (or regions), four Awtad according to the number of the poles mentioned by the specialists of astronomy, a unique Qutb who resides in Makkah, and they assert that the assistance to the people of the earth comes from him. They indeed say: "the guidance, sustenance and similar matters that descend upon the people of the earth emanates from him." They further claim that this is necessity for every era in the same way as the Rafidah affirm that there must be a protected Imam at all time, and as the Nusayris believe that there must be a door (Bab) through whom the people of the earth are protected¹.

It is said in response to these people: if this is a necessity, then who was the Ghawth in Makkah after the Hijrah at the time of the Prophet ﷺ and the rightly guided caliphs, who was assisting the Messenger of Allah ﷺ, Abu Bakr and 'Umar, thus being superior to them? So the person who affirms such is defeated and cannot reply.

Moreover, they claim that there is a Khidr at every time, and they consider Khidr a reserved level and not a specific person, and they further affirm that a paper containing the name of the Ghawth and the Khidr of this year descends upon the Ka'bah every year, and they have many similar claims which are known by every person of reason to be

¹ The Author mentioned similarly in "Majmu' Al-Fatawa" (11/364, 439, 442 and 27/96) and in "Minhaj As-Sunnah" (1/91-92).

falsehood and misguidance in creed, and the one who relates such (fairy tales) is lying either on purpose or out of ignorance and by mistake.

Some among them specify for each city one person from this number, some would specify more and others less, and they would speak about this in poetic line and in prose with a speech contradicting reason and opposing the religion of Islam.

The reality of the matter is that the Awliya of Allah are the pious believers fearful of Allah¹ as He (the Most High) said:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ .
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ .

“Unquestionably, for the Awliya of Allah there will be no fear concerning them, nor will they grieve- those who believed and were fearing Allah.” (Yunus:62-63)

It is narrated in “Sahih Al-Bukhari” from Abu Hurayrah that the Prophet ﷺ said:

“Verily Allah the Most High said: ‘Whosoever shows enmity to a Wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with Nawaafil (supererogatory) deeds until

¹ The author has explained this in his book “Furqan Bayna Awliya Rahman wa Awliya Ash-Shaytan” and books and epistles. [TN] This book has been translated in English under the title “The decisive criterion between the friends of Allah and the friends of Shaytan”, published by Daar us Sunnah Publishers.

I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks¹. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge. I am never so hesitant to do something as I am to take the soul of my believing servant, he dislikes death and I dislike harming him but he must die.”

Also verily Allah brings benefits to people and removes harms from them by the worship of his believing servants and their invocations, as it is reported in the “Sunan” that the Prophet ﷺ said:

“Are you not granted assistance and sustenance except by your weak ones, by their invocations, prayers and sincerity.”²

The benefits to the creation that result from the invocations of the believers and their prayers are similar to the benefits brought to the living and dead when the believers invoke for them and seek forgiveness for them, and similar to the descent of the rain through the invocations of the believers and their seeking forgiveness, and also similar to the

¹ [TN] Shaykh Salih Aal Shaykh explained this Hadith in his explanation of “Furqan Bayna Awliya Rahman wa Awliya Ash-Shaytan” saying that the meaning is that Allah guides him in his seeing so he does not see forbidden matters, Allah guides him in his hearing so he does not hear forbidden matters and likewise for other matters, Allah guides him and protects him.

² Narrated by Al-Bukhari (2896) from Mus'ab Ibn Sa'd, who said: “Sa'd considered that he had more merits than others, and the Prophet ﷺ said: ‘Are you not granted assistance and sustenance except by your weak ones...’”. It is also narrated by An-Nasa'i (6/45) from Mus'ab from his father Sa'd with similar words: “Allah only saves this community by its weak ones, by their invocations, prayers and sincerity;” also narrated by Ahmad in his Musnad (1/173) from the way of Makhul from Sa'd with similar words.

victory over the enemies that result from the invocations of the believers and their seeking for forgiveness, and other similar matters that are agreed upon.

These two principles (that the Awliya are the pious believers and that Allah brings benefits to the people through their invocations) are clearly established by the Book, the Sunnah and the consensus. The Awliya of Allah are not limited by a specific number that is continual through the different eras, neither are they constrained to particular places, rather their number increases and decreases according to the fluctuation of the people of faith and piety.

Allah sent Muhammad ﷺ to the people, and the matter (before him) was as described in the authentic Hadith:

“And verily, Allah looked towards the people of the world and He detested them, both the Arabs and the non-Arabs, except for some remnants from the People of the Book.”¹

It is established in the “Sahih”² that Ibrahim Al-Khaleel said to his wife Sarah:

“There is no believer upon the earth except me and you.”

Also Allah said about Nuh that:

وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ .

“None believed with him, except a few,” (Hud:40)

¹ Narrated by Muslim (2865) from ‘Iyad ibn Himar Al-Mujashi’i.

² Al-Bukhari n° 2217 and 3358 from Abu Hurayrah.

and verily Allah drowned the people of the earth except those who were with him on the ship. Sham before Musa and Banu Isra'il (left Egypt and) emigrated towards it was under the authority of the disbelievers, then the people of Isra'il inherited it and Prophets and saints came there in a proportion not witnessed before.

When Allah sent Muhammad ﷺ, a small group first believed in him. The first believers were Abu Bakr, 'Ali, Zayd and Khadijah; then 'Uthman, Talhah, Az-Zubayr, Sa'd and 'AbdurRahman became Muslims at the hand of Abu Bakr; then the number of believers reached forty; before that the believers in Makkah were less than forty, and before that, less than ten, and before that, less than four, then faith increased and the Prophet ﷺ emigrated to Madinah and the number of the early forerunners (As-Sabiqun Al-Awwalun) among the Muhajirun and Ansar increased, they are those who followed him in the best manner, those with whom Allah is pleased and they are pleased with Him, and all of these are among the leaders of the pious and fearful Awliya of Allah. More than 1400 companions gave the pledge of allegiance to the Prophet ﷺ, Allah is pleased with them and they are all from the people of paradise, Allah said about them:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ
 دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"Not equal among you are those who spent and fought before the conquest (of Makkah) (with those among you who did so later). Such are higher in degree than those who

spent and fought afterwards. But to all, Allah has promised the best (reward).” (Al-Hadid:10)

It is narrated in the “Sahih”¹ that the Prophet ﷺ said to Khalid ibn Al-Walid when he mistreated ‘AbdurRahman ibn ‘Awf:

“O Khalid, do not insult my companions, by the One who holds my soul in His hand, if one of you was to spend gold in a proportion equivalent to the mount of Uhud, this would not reach the hand span spent by one of them nor its half.”

Khalid is among those who spent and fought after the conquest (of Makkah) as indeed he converted after the treaty of Al-Hudaybiyah², and the Prophet ﷺ affirmed them (Sahabah who converted after the conquest) as followers of the Sahabah in comparison to their predecessors by this categorisation.

Islam then spread to the lands of Yemen, Sham, Iraq, Khorasan, Egypt and Maghrib (North Africa) until there were in these lands thousands of Awliya of Allah together in the same era. Whoever limits them at this time to forty or three hundred is an ignoramus, likewise for whoever claims these same numbers at the beginning of Islam.

As for these aforementioned terms, the title “Al-Ghawth” has no basis in the speech of any of the Salaf (predecessors) with the meaning intended by these (Sufis)³, and it is not known that any of the Salaf said:

¹ Al-Bukhari (3673) and Muslim (2541).

² See “Asad Al-Ghabah” (2/109), “Al-Isabah” (1/413), and there are different opinions about the exact date of his conversion to Islam, and his meeting with the Prophet ﷺ before the conquest of Makkah is not authentic.

³ See the speech of the author about the “Ghawth” in “Majmu’ Al-Fatawa” (27/96 and 11/437).

“so-and-so is the Ghawth of this community, or a Ghawth is appointed for this community and he resides in Makkah or will go to Makkah.”

As for the term “Nuqaba”, it only came in the Book and the Sunnah with the meaning mentioned in the speech of Allah:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

“Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders (Naqibs) among them;” (Al-Maidah:12)

And likewise the Prophet ﷺ established twelve Naqibs for the Ansar according to the number of the Nuqaba of Musa¹. Likewise the Prophet ﷺ said to his companions in the year of Hunayn when he freed the captives of the people of Hawazin:

“We don't know who amongst you has agreed and who hasn't. Go back and your chiefs ('Urafa) may tell us your opinion;”²

¹ Narrated by Ahmad in “Al-Musnad” (3/460) from the Hadith of Ka'b ibn Malik. Ibn Hisham mentioned their names in his “Sirah” (1/443-444), so whoever wills can refer to it.

² Narrated by Al-Bukhari (2308, 2540, 2608, 3132, 4319, 7177) from the Hadith of 'Urwah from Marwan ibn Al-Hakam and Al-Miswar bin Makhramah. [TN] In “Sahih Al-Bukhari” (Eng. Trans of Muhsin Khan, 3/38/503) it reads: Narrated Marwan bin Al-Hakam and Al-Miswar bin Makhrama: “When the delegates of the tribe of Hawazin after embracing Islam, came to Allah's Apostle, he got up. They appealed to him to return their properties and their captives. Allah's Apostle said to them, ‘The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them.’ The narrator added, Allah's Apostle ﷺ had been waiting for them for more than ten days on his return from Taif. When they realized that Allah's Apostle would return to

- and the army at that time comprised of twelve thousands people.

Likewise the rightly guided caliphs would consult chiefs ('Urafa) and leaders (Nuqaba) who were acquainted with the people, and they would inform them about the news of the people and their conditions. These are the Nuqaba known in the Book, the Sunnah, and the speech of the Salaf.

As for establishing among the Awliya twelve Nuqaba or declaring Al-Khidr as the Naqib (leader) of the Awliya, this is pure falsehood because the Awliya of Allah, no one among the human beings knows them in particular or in detail, neither the Prophets or other than them. Indeed, there were at the time of the Prophet ﷺ in Madinah believers and hypocrites, and Allah said to him (ﷺ):

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَفِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ
مَرَدُّوا عَلَىٰ الْبَيْتِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۖ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ
يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

them only one of two things, they said, 'We choose our captives.' So, Allah's Apostle got up in the gathering of the Muslims, praised Allah as He deserved, and said, 'Then after! These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so.' The people replied, 'We agree to give up our shares willingly as a favour for Allah's Apostle.' Then Allah's Apostle said, 'We don't know who amongst you has agreed and who hasn't. Go back and your chiefs (urafa) may tell us your opinion.' So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allah's Apostle to tell him that they (i.e. the people) had given up their shares gladly and willingly."

“And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad ﷺ) know them not, We know them.” (At-Tawbah:101)

So when the best of the creation cannot distinguish between the believers and the hypocrites, what about others? The person who does not know the hypocrites in particular may think that a hypocrite whose apparent state is Islam is a believer and as he does not know his debauchery, it is possible that he declares him to be pious, and every pious believer is a Wali (friend) of Allah.

People said to ‘Umar ibnul Khattab: “Who have been conferred the leadership of the expeditions?” Others answered: “So-and-so and others whom the leader of the believers does not know” ‘Umar said:

“If ‘Umar does not know them then Allah knows them, as He indeed said:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

‘And none can know the armies of your Lord but He.” (Al-Mudathir:31)

It is reported in the “Sahih” that the Prophet ﷺ will recognise his community on the Day of Resurrection by the marks (on their faces, hands and feet), as they will come with a radiance on their faces and bright marks on their hands and feet (due to their performing ablution in the worldly life)¹.

¹ Al-Bukhari (136) and Muslim (246) from the Hadith of Abu Hurayrah.

Also if the Awliya of Allah were to have Nuqaba, these would be more knowledgeable than the others as they would apprise them with the (hidden) conditions (of the people), and it is known that those who are informed by the Nuqaba, whether they are Prophets or other than Prophets, have a higher level than the Nuqaba, so this would imply that the inferior has more knowledge (of the conditions of people) than the superior one and this is impossible.

The case of the Nuqaba mentioned in the Book and the Sunnah is contrary to this, as they convey (to the rulers) the apparent conditions of the people that are derived from testimonies of witnesses so that the rulers can decide their matters accordingly; and even if this contains information showing the faith and piety of the people being informed about, the opposite cannot be deduced from this kind of argumentation, meaning the absence of a specific testimony or proof for someone (being a Wali) cannot prove the absence of Wilayah (friendship of Allah) of this person (and that he is not a Wali); so one cannot testify that a person is not among the Awliya except with a precise knowledge necessitating this, so the Nuqaba cannot testify this, and the person who cannot testify has no knowledge to distinguish between a Wali and someone who is not a Wali.

As for the word "Abdal"¹, its mention occurs in the speech of many of the Salaf, they would say: "So-and-so are counted among the Abdal." As for the word "Awtad"², it appeared in the speech of some of them. The term "Abdal" has been used with three meanings:
It has been said that they are named "Abdal" because they are the

¹ See the speech of the author about this word in "Majmu' Al-Fatawa (11/441).

² See about this term "Majmu' Al-Fatawa (11/440).

substitutes (Abdal) of the Prophets, and this meaning is correct as indeed the Prophets have successors, such as the rightly guided caliphs, who were the successors of the Prophet ﷺ; and he (ﷺ) and other Prophets appointed in their lifetimes substitutes and deputies in some matters, and he (ﷺ) would designate some of his companions as substitutes in Madinah when he would go for a military expedition or for the minor and major Pilgrimage (Hajj and 'Umrah). For example, he would appoint Umm Abi Maktum or others as substitutes, or like the designation of 'Ali Ibn Abi Talib as a substitute at the expedition of Tabuk while all the Sahabah went out for this expedition except those who had excuses (they were disabled or too old) with the three who remained behind (and were later forgiven), and 'Ali went to see the Prophet (ﷺ) and said: "O Messenger of Allah (ﷺ), do you leave me with the women and the children?" He replied:

"Are you not pleased to have the same position for me as Harun had for Musa?"¹

And Allah (the Most High) said:

وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ الْمُفْسِدِينَ

"And Musa (Moses) said to his brother Harun (Aaron): 'Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the *Mufsidun* (mischief-makers).'" (Al-A'raf:142)

¹ Narrated by Muslim (2404), Ahmad in his "Musnad" (1/185), At-Tirmidhi (2999, 3724) from the Hadith of Sa'd ibn Abi Waqqas.

Musa appointed Harun as his substitute for the time he went to the appointed place (to receive the tablets from Allah) until his return.

In the same way, the Prophet ﷺ in his life time would appoint rulers over cities like 'Atab ibn Asid, Khalid ibn Sa'id and others, he would charge people with the collection of the Sadaqat (Zakat); he would also send instructors to teach people like Mu'az and Abu Musa (who were sent to Yemen), and all of these are his deputies and substitutes in certain matters.

A Hadith describes those who love the Sunnah and teach it to the people as being Khulafa (caliphs and successors) of the Prophet¹, and the Prophets also have inheritors as stipulated in the famous Hadith in the "Sunan":

"The scholars are the inheritors of the Prophets,"²

- and this inherited Khilafah (caliphate or succession) can be in some matters and not others. Those who attained some proportions of the knowledge with which Prophets were sent are the inheritors according to these proportions, and those who take their places in some matters are their substitutes and deputies in these matters, so whoever takes their places in some of this would be their substitute in this matter.

Indeed 'Umar asked Al-'Abbas to lead the prayer of Istisqa (seeking rain) and invoke for rain, and said:

¹ Narrated by Ar-Ramahurmuzi in "Al-Muhadith Al-Fadhil" (p.5), Abu Nu'aym in "Zikr Akhbar Asbahan" (1/81), Al-Khateeb in "Sharf Ashabil Hadith" (p.31) from the Hadith of 'Ali, and it is a fabricated Hadith, see the details in "Ad-Da'ifah" n (854).

² Narrated by Ahmad (5/196), Abu Dawud (3641), At-Tirmidhi (2682), Ibn Majah (223) from the Hadith of Abu Ad-Darda and it is a Hasan (good) Hadith.

“O Allah, we used to take our Prophet as intermediary (to invoke for rain) to You when the lands became arid, and now we take the uncle of our Prophet as intermediary (for this purpose) to You.”¹

And it is known that among the general conditions and signs of the Prophets are their invocation for the creation and the production of sustenance and assistance that result from their invocations and worship, so whoever takes their places in some of this would be their substitute in these particular matters.

And it has been said that they are named “Abdal” because whenever one of them dies, Allah replaces (Abdala) him with another man, and this explanation is not correct and does not indicate any praise for these Abdal, because the person who dies can be replaced by someone who is a believer but also by a disbeliever as indeed Allah established some descendants of Adam as successors of others with a divergence of actions, He the Most High said:

وَهُوَ الَّذِي جَعَلَ لَكُم مِّن دُونِ آلِ آدَمَ خَلْفَةً

“And it is He Who has made you generations coming after generations, replacing each other on the earth;”
(An'am:165)

And He said:

¹ Narrated by Al-Bukhari (1010, 3710) from the Hadith of Anas ibn Malik.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا^١ وَجَاءَهُمْ رُسُلُهُمْ
بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا^٢ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ . ثُمَّ
جَعَلْنَاهُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

“And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimun* (disbelievers, polytheists, sinners, criminals, etc.). Then We made you follow after them, generations after generations in the land, that We might see how you would work!” (Yunus:13-14)

He indeed established the community of Muhammad as successors of other communities that perished in previous centuries and were disbelievers and criminals. Also Nuh said to Him (Allah):

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا

“If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers;” (Nuh:27)

So a disbelieving and corrupt child is the substitute (Badal) and replacement of his father. The substitution of a person by another does not entail any praise except if the second is a praised person, so if we do not give importance to the matter of substitution when one can replace a Prophet or take his place, then being a substitute of other than them does not contain any attributes of praise.

Also if everyone who dies was to be replaced by another (of the same level as the Sufis claim), this would necessitate that Abu Bakr, 'Umar,

'Uthman and 'Ali were substituted with their like, and this was not so as they are the best of the successors of the Messengers, and their best deputies and inheritors.

Furthermore, the number of the substitutes of the Prophets would multiply with the increase of faith and piety, and it would be reduced by the decrease of faith and piety, so one can deduce from this fluctuation that whenever a pious believer dies, he is not necessarily replaced by another person (of the same level of faith and piety).

It has also been said that the meaning of Abdal is that they replace their bad deeds with good ones, and the meaning here will be that they are repenting people, and every believer who repents will be included in this meaning.

Some of these (Sufis) claim that when the Badl is absent from his location, he is substituted with someone of the same appearance, and this is totally erroneous, the Salaf did not attribute this meaning to the word "Badl", neither would they establish this among the particularities of those named with this term.

As for the term "Qutb"¹, it is derived from the "Qutb Ar-Raha" (axis or pivot of the mill), it is the thing around which the mill rotates, and likewise the Qutb (axis) of the celestial sphere (or orbit) and other bodies around which things rotate. So the person around which a matter turns around or rests is the Qutb of this matter. The best of the creation are the Messengers, and with them rests the transmission of the message of Allah to the creation and the transmission of His command, His prohibition, His promise and warning. Whomsoever a matter rests upon is the Qutb of this matter. The Imam of the prayer is thus the

¹ See the speech of the author on this term in "Majmu' Al-Fatawa" (11/440).

Qutb of Imamah, and the Mu'athin (caller to the prayer) of the mosque is the Qutb of the Athan (call to the prayer), the ruler of a country is the Qutb of judgment, and the commander of a battle is the Qutb of this command. The Imams of guidance such as the Shuyukh (leaders) who are followed in the religion of Allah, are the Aqtab around which rests such matters. Likewise those from whom the Muslims are conferred assistance and sustenance, by their invocations, sincerity and prayers, are the Aqtab of these matters that rest upon them.

It is narrated in the two "Sahihs" from the Prophet ﷺ that he said:

"All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them. All of you are guardians and responsible for your wards and the things under your care."¹

Likewise the rightly guided caliphs were the Aqtab of this community, the religious and worldly benefits of the community rested with them more than with anyone else after them. After them these matters became outspread, the kings and rulers would deal with some of these issues and the people of knowledge and religion were devoted to other than these matters, and all of these are from the people of authority (Ulul Amr), and the latter are superior.

¹ Al-Bukhari (893, 2409, 2554, 2558, 2751, 5188, 5200, 7138) and Muslim (1829) from the Hadith of Ibn 'Umar.

The saying of Allah the Most High:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority,” (An-Nisa:59)

- comprehends these two groups: the scholars and the rulers when they command the obedience to Allah, as for those who command disobedience to Allah, then there is no obedience to the creation in disobedience to Allah. It is mentioned in a narration:

“Two categories, if they become righteous, the people will become righteous: they are the scholars and the rulers.”¹

It is possible for a person to be the most noble of the people of earth in his era, just as there can be two, three or four that are equal in this status, but it is not possible that there is one person who is the best of the creation in a manner that by his existence, sustenance is provided to people, victory is granted over the enemies, and the hearts are guided despite their turning away from the disobedience to Allah and His Messenger, rather Nuh was the best of all the people on earth (in his era), he stayed with his people 950 years calling to Allah, and indeed Nuh said:

¹ Narrated by Abu Nu'aym in his “Al-Hiliyah” (4/96), Ibn Abdil Barr in his “Jami' Bayan Al-'Ilm” (1/184) from the way of Muhammad ibn Ziyad Al-Yashkuri from Maymun ibn Mahran from Ibn 'Abbas in a marfu' way, and it is a fabricated Hadith concocted by Muhammad ibn Ziyad who is a fabricator and a liar.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا . فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا
فِرَارًا . وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبِعَهُمْ فِي آذَانِهِمْ
وَأَسْتَعْشَوْا نِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا

“He said: ‘O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism), but all my calling added nothing but to (their) flight (from the truth). And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.” (Nuh:5-7)

Then Allah drowned the inhabitants of the earth except those who believed in him, and similar incidents occurred with other Prophets like Hud, Salih, Shu'ayb, Lut and others.

Verily, the invocations and worship (of believers) can be the causes of the occurrence of good and removal of evils which would not occur or be removed otherwise, as occurs in the saying of the Prophet (ﷺ): “By their invocations, prayers and sincerity”. Indeed Allah (the Most High) said to his Prophet:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُونَ

“And Allah would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness” (Al-Anfal:33)

And He (Ta'ala) said:

وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

“Had there not been believing men and believing women whom you did not know, that you may trample them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with a painful torment.” (Al-Fath:25)

He said: If you were not to trample these believing men and women that you did not know when entering Makkah with swords, He would have given you dominion over the people of Makkah. If the believers were distinguished from the disbelievers, We would have punished the disbelievers with a severe punishment. This (invocation of the believers benefiting the Muslims) and others are among matters that are in agreement with the religion of the Muslims.

As for what some of these people claim about the Qutb and the domain they call “Al-Qutbiyah” or “Al-Qutbaniyah”, this is clearly among the exaggerations that resembles the exaggerations of the Christians and the Rafidah, like their saying: “Al-Qutb Al-Ghawth Al-Fard (sole, solitary) Al-Jami (all-inclusive)” and they mean by it that the assistance to the people of the earth comes from his direction, and whenever Allah sends down any kinds of good upon the people of earth

such as guidance, sustenance and victory, He sends it down to the Qutb, and from him it emanates to the entire creation.

One of them claimed that even the help conferred to the heavenly angels, the birds in the skies and the fishes in the sea comes from him, and that he gives the kingship and the Wilayah (friendship) of Allah to whomever he wills and takes it away from whoever he wills, and others similar claims that attribute to the Qutb some forms of divinity (Ululhiyah) and Lordship (Rububiyah) that were not given to Prophets.

Others attribute this to the Ghawth, and they assert the one they call "Al-Ghawth" as a superior to the one called "Al-Qutb", and yet others unify these two titles and will thus say: "Al-Ghawth Al-Qutb" as it has been mentioned previously.

This and what is similar to it is among the greatest lies and impossibilities, and among the greatest forms of polytheism and misguidance, and it is similar to the lying and polytheism with which Allah blamed the polytheists and the people of the Book; He, the Exalted, in many places associated lying with polytheism as in His saying:

وَأَجْتَنِبُوا قَوْلَ الزُّورِ . حُتَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

"And shun lying speech (false statements). Hunafa' Lillah (i.e. to worship none but Allāh), not associating partners (in worship, etc.) unto Him." (Al-Hajj:30-31)

And the saying of Al-Khaleel (Prophet Ibrahim):

أَيْفَكَاءَ إِلَهَةٍ دُونَ اللَّهِ تَرِيدُونَ

“Is it a lying *aliha* (gods) other than Allah that you seek?”

(As-Saffat:86)

And the saying of Allah (the Most High):

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ .
وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ
الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

“And (remember) the Day when He (your Lord Allah) will call them (those who worshipped others along with Allāh), and will say: ‘Where are My (so-called) partners, whom you used to assert?’ And We shall take out from every nation a witness, and We shall say: ‘Bring your proof.’ Then they shall know that the truth is with Allāh (Alone), and the lies (false gods) which they invented will disappear from them.”

(Al-Qasas:74-75)

The guidance and faith that Allah puts in the hearts of His servants is like the sustenance He gives them, and it is known that the rain He sends down and the vegetation that grows from it, He did not send in the first place on just one individual among human beings (meaning that an individual is not the intermediary in this), and likewise the food, drink and air that feed His servants, He did not give this to any of His servants first, after which it was transferred from this servant to the people (as the Sufis claim).

And those He charged for the guidance of the people are the Prophets, may the praises of Allah be upon them, so the Prophets call the people to Allah and recite to them His verses, purify them, and

teach them the Book and wisdom, and they guide them with the intention of calling them to the truth and clarifying it to them, and it is not in their capacity to put guidance or misguidance in the heart of anyone, rather none can do that except Allah, as He indeed said:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

“Verily! You (O Muhammad ﷺ) guide not whom you like.”
(Al-Qasas:57)

And He (the Most High) said:

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ

“If you (O Muhammad ﷺ) covet for their guidance, then verily Allah guides not those whom He makes to go astray (or none can guide him whom Allah sends astray).” (An-Nahl:37)

He said:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

“Not upon you (Muhammad ﷺ) is their guidance, but Allah guides whom He wills.” (Al-Baqarah:272)

This is why He ordered His servants to recite:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Guide us to the Straight Way.” (Al-Fatihah:6)

This guidance is sought from Allah, so none has the capacity to give it to anyone except Allah. And it is narrated in the "Sahih"¹ that the Prophet ﷺ would recite in the night prayer:

"O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, knower of the unseen and the seen; You decides amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path."

And it is narrated in the two "Sahihs"² from the Prophet ﷺ that he said:

"The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilised it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me and learns and then teaches others.

¹ Muslim (770) from the Hadith of Aishah. [TN] See Eng Trans. Abdul Hamid Siddiq 4/1694.

² Al-Bukhari (79) and Muslim (2282) from the Hadith of Abu Musa Al-Ash'ari [TN] See Eng. Trans. Of "Sahih Al-Bukhari" by Muhsin Khan (1/3/79).

The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (i.e. he is like that barren land.)"

So he ❸ made it clear that the example of what Allah sent down is like rain, and this rain's results differ with the discrepancy of the places it reaches, likewise what He revealed to His Messengers, its effects differ according to the discrepancy of the hearts that receive it. So just like the vegetation grows with water and fertile soil, it is the same for guidance, it comes with the message of the Prophets and hearts accepting it.

So when this is the condition of the Messengers with those they address, speak to and desire for them guidance, yet they cannot turn the misguided person into a guided one, how can we declare that an individual who is far removed from being a Messenger can guide the entire creation, while they did not hear his speech nor saw him, neither recognised him or what he said? Is this not but similar to the saying of the Rafidah about their awaited Imam, the Imam from whom none of the people heard with their senses or through information, and none saw him or even traces of him?

In conclusion, the cognisance of guidance, knowledge and faith that is in the heart of a human, cannot be transferred from him to another person, but the other person can acquire these when the first one teaches him and speaks to him, while the guidance and knowledge in the heart of the first one remains. This is why knowledge has been compared to a lamp from which people take (their fire) while it does not diminish, because the person who takes (fire) from this lamp, Allah puts fire in the wick of his own lamp without anything being transferred from the first one, and this is the same for knowledge.

Sometimes Allah gives knowledge and guidance to a person similarly to what He gives another without the first one teaching the second and speaking to him¹. So this Ghawth and Qutb, if he does not teach people and does not speak to them, the guidance and knowledge that Allah puts in the heart of the people can be similar to what is in his heart if we suppose the existence of them (the Ghawth or Qutb), but he will not be the cause of it, so what about saying that it emanated from his heart towards theirs? Especially when they didn't see him or were acquainted with his words and actions. Indeed a person can see the nature of a man and his behaviour or see his face and his actions, and this produces in his heart as much guidance and knowledge as Allah facilitates. As for doing so without listening to him or seeing him, or being addressed directly or indirectly through someone who met him, how can guidance reach him? So what about the claim that the whole creation receives guidance from this Ghawth and Qutb?

If the intelligent person reflects deeply upon this, it will be clear to him that what they (these Sufis) attribute to their Qutb and their Ghawth are matters that the Prophets were not able to do despite their elevated positions. Moreover the teachers of the religious books, the reciters of the Quran and the people that teach the morals and etiquettes of Islam are a greater cause of the creation's guidance than this Qutb

¹ [TN] Here Ibn Taymiyah by knowledge infers cognisance and matters related to the fear of Allah, love of Him, hope of Him, trust in Him and other similar matters. These matters can be taught by a teacher, through his lectures, sermons and gentle behaviour, but a person can also have same level of fear and trust if Allah puts these attributes in the heart without the teacher teaching him. It does not mean religious knowledge like Fiqh, Hadith and others, but rather, knowledge related to guidance. Next, Ibn Taymiyah explains that someone can receive such guidance directly from Allah but this supposed Ghawth did not play any role in this as people did not see or meet him, and he did not instruct them.

and Ghawth, who exists only in their minds and has no reality in the physical world; and the case is similar with the beliefs of the Rafidah and the worshipers of the cross (as they both claim that their hidden Imam or invisible holy spirit give guidance to the creation while no one saw them or learned from them).

If such is the case of the guidance that results from teaching and speech, then what is the opinion about the sustenance which is composed of physical elements that can be transferred from one place to another or the nutrition of a man that cannot be conceived to be transferable to another? Yes, the answered invocations of a person can bring guidance, sustenance and assistance which would not have been brought about without these invocations, as we have mentioned before in his saying: "Are you not granted assistance and sustenance except by your weak ones, by their invocations, prayers and sincerity." And similarly such results occur with the turning of the hearts and intentions towards Him according to what He facilitated. And this is general to everyone and not restricted to a particular individual, and the matter in this is not affecting the entire creation (as the Sufis claim for the Qutb or Ghawth that all good descends on him and from him it emanates to the whole of the creation). As for this claim (of these Sufis), this did not happen for the Prophets and Messengers, so what about those inferior to them?

There is no doubt that these misguided extremists are among those who establish intermediaries between Allah and His creation, and they establish them as rivals to Him, partners with Him, and intercessors following what the Christians did with the Messiah (Jesus), his mother, their priests and monks; Allah (the Most High) said:

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ
 ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ
 سُبْحَنَهُ عَمَّا يُشْرِكُونَ

"They took their priests and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One *Ilah* (God - Allah) *La ilaha illa Huwa* (none has the right to be worshipped but He) Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (At-Tawbah:31)

This is why He ordered His Prophet to say:

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَ إِلَّا نَعْبُدَ
 إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ
 دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." (Ale 'Imran:64)

The religion of Allah with which He sent His Messengers and revealed His Books confirmed the Messenger as intermediaries between Allah and His creation (in the matters of conveying His message), so they convey His command, His prohibition, His message, His promise and warning. Also the Messengers rejected the intermediation of the creation in the matters of worship, seeking help, invocation, reliance (Tawakkul), so none is worshiped but Allah, and none is relied upon except Allah, none is invoked except Him as indeed there is no Lord other than Him, neither any creator besides Him nor anyone deserving worship except Him.

Every cause that Allah creates is suspended on another cause which is involved in it and contributes to it, and it has a preventing factor which obstructs and blocks it, there is nothing in the existence that brings influence independently except Allah, rather what Allah wills happens and what He wills not does not happen. And everything that He established as a cause, like the burning of the fire, requires contributing factors such as having a place that accepts burning, and there can be a preventing factor such as what occurred to the fire around Ibrahim. And likewise the guidance of the Messengers and their invocations are causes of the creation's guidance, but the creation's guidance is suspended on their hearts. Some hearts can be attracted by the guidance but a preventing factor will appear and stop them from accepting it, as He (the Most High) said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ
فَذَرَهُمْ وَمَا يَفْقَرُونَ

“And so We have appointed for every Prophet enemies - *Shayâtin* (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.” (Al-An’am:112)

And He (the Most High):

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنِ سَبِيْلِ اللّٰهِ مَنْ ءٰمَنَ تَبِعُوْهَا
عِوَجًا وَّ اَنْتُمْ شُهَدَآءُ ۗ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ

“O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allah and Islam (Allâh's Religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do.” (Ale ‘Imran:99)

And He (the Most High) said:

وَ اِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَخْسَبُوْنَ اَنْهُمْ مُّهْتَدُوْنَ

“And verily, they (Satans/devils) hinder them from the Path (of Allah), but they think that they are guided aright!” (Az-Zukhruf : 37)

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا . يَوَيْلَ لِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا . لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

“And (remember) the Day when the *Zalim* (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: “Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ). Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this Qur’an) after it had come to me. And Shaytan (Satan) is ever a deserter to man in the hour of need.” (Al-Furqan:27-29)

And similar verses are numerous. Whoever turns away from the way of the Messengers and does not follow them in their orders and prohibitions has cut off the relation between himself and Allah and thus became a polytheist with Allah invoking other than Him, such as the angels, the stars, the Jinns, or the humans like the Prophets and saints or their pictures and statues or whatever remnants and relics they would believe to belong to them; they would attribute to them divine attributes that have no reality and establish intermediaries in the creation of Allah and His Lordship, and they will assert these as associates and intercessors without His permission, but He, exalted is He, is as He said:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“Who is he that can intercede with Him except with His Permission?” (Al-Baqarah:255)

And He (Ta'ala) said:

قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ مِنْ دُوْنِ اللّٰهِ ۖ لَا يَمْلِكُوْنَ مِنْقَالَ
ذَرَقٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَمَا هُمْ فِيْهِمَا مِنْ شِرْكٍ وَمَا
لَهُمْ مِنْهُمْ مِنْ ظٰهِرٍ . وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُۥٓ اِلَّا لِمَنْ اٰذِنَ لَهُۥ

“Say: (O Muhammad ﷺ to those polytheists, pagans, etc.)
‘Call upon those whom you assert (to be associate gods)
besides Allah, they possess not even the weight of an atom
(or a small ant), either in the heavens or on the earth, nor
have they any share in either, nor there is for Him any
supporter from among them. Intercession with Him profits
not, except for him whom He permits.” (Saba:22-23)

People are divided into two extremes and a middle position about this¹:

The polytheists, the Christians and people similar to them affirm an intercession for their worshiped ones without Allah's permission, and this is the intercession that Allah denied in His Book, He (the Most High) said:

اَمْ اَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَاۗءَ ۚ قُلْ اُوَلَوْ كَاُنُوْا لَا يَمْلِكُوْنَ شَيْۢءًا
وَلَا يَعْۢقِلُوْنَ . قُلْ لِلّٰهِ الشَّفَعَةُ جَمِيْعًا

“Have they taken others as intercessors besides Allah? Say:
"Even if they have power over nothing whatever and have

¹ See the speech of the author in "Majmu' Al-Fatawa" (1/148-151, 116-120 and 313-314).

no intelligence?" Say: "To Allah belongs all intercession."
(Az-Zumar:43-44)

He (the Most High) said:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا
خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ

"And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you." (Al-An'am:94)

And He (the Most High) said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ ۚ قُلْ أَتَنْتَحِبُونَ اللَّهَ بِمَا لَا
يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ

"And they worship besides Allah things that hurt them not, nor profit them, and they say: 'These are our intercessors

with Allah.' Say: 'Do you inform Allah of that which He knows not in the heavens and on the earth?' Glorified and Exalted be He above all that which they associate as partners with Him!" (Yunus:18)

And He (the Most High) said:

مَا لَكُمْ مِّنْ دُونِهِۦٓ مِن وَلِيٍّ وَلَا شَفِيعٍ

"You (mankind) have none, besides Him, as a *Wali* (protector or helper etc.) or an intercessor." (As-Sajdah:4)

And He (the Most High) said:

مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ

"Before a Day comes when there will be no bargaining, nor friendship, nor intercession." (Al-Baqarah:254)

And He (Ta'ala) said:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفْعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

"And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him." (Al-Baqarah:48)

As for the Khawarij and the Mu'tazilah who denied the intercession of the Prophet ﷺ for the people of his community who committed great sins, they denied any kind of intercession, whether it is with Allah's permission or without it, and these two groups are misguided, though the misguidance of the first ones (Polytheists, Christians and similar to

them) is greater as it amounts to polytheism with Allah, while the saying of the Khawarij and Mu'tazilah constitutes an innovation in Islam. Despite the severity of the first case, a lot of people in later generations who were attached to doing virtuous actions and worship affirmed an intercession of the same kind as the intercession affirmed by the polytheists and the Christians, and thus they became worse than the Khawarij and the Mu'tazilah from this angle. And these people (the Sufis that resemble polytheists and Christians) affirm the decree and destiny while it is denied by the Mu'tazilah and people similar to them like the Qadariyah, so they are in this matter better than them (from this aspect), but they take the decree as a proof against the religious law (Shar') - rather they neglect it and turn away from the order and the prohibition, and they establish a reality that repels the necessary elements of the Shari'ah, and it is the reality of creation (Haqiqah Al-Kawniyah), and they entered thus in competition with the polytheists who said:

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ

"If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." (Al-An'am:148)

So it is known that these polytheists are worse than those among the Mu'tazilah who denied the decree and others, because these people who discard the religious commands and prohibitions are justifying themselves with the reality of creation, and they affirm the same intercession as that of the polytheists and the Christians, so in fact they are worse than the Khawarij from this point and also from the point of

the decree, as they have combined polytheism and innovation in worship with taking the decree as a proof (for leaving actions).

And this is the condition of the polytheists blamed by Allah in His Book, as they would sometimes worship other than Allah, and sometimes affirm some forms of worship that He did not legislate; they would forbid what He declared to be permissible, and sometimes they would justify themselves with the decree. Allah mentioned their conditions in Surah Al-An'am, Al-A'raf, etc. and this contains lessons for the people who take heed, as He, the Exalted, indeed emphasised greatly in Surah Al-An'am His Tawhid, and that He should be worshiped alone without any partners being ascribed to Him, that He is the only One invoked when calamities strike and He is the One who can remove harms from them and send down mercy, as occurs in His (the Most High) saying:

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ
تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ . بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ
إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

“Say (to the disbelievers): ‘Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!’ Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!” (Al-An'am:40-41)

And His (Ta'ala) saying:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَى قُلُوبِكُمْ مَنْ
إِلَهُ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ^٤ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ
يَصْدِفُونَ

“Say (to the disbelievers): ‘Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there - an *ilah* (a god) other than Allah who could restore them to you?’ See how variously We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.” (Al-An’am:46)

And His (Ta’ala) saying:

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ^٥ لَيْسَ لَهُمْ مِنْ دُونِهِ
وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ . وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ^٦ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ
شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ
الظَّالِمِينَ

“And warn therewith (the Qur’an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained). And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing,

and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zalimun* (unjust).” (Al-An’am:51-52)

And this verse is general and concerns everyone who desires to get close to Allah with his actions, and those who invoke (their Lord) in the morning and the afternoon includes those who perform the prayer of Fajr (dawn prayer) and the prayers of Az-Zuhr (midday) and Al-‘Asr (afternoon). This verse is not specific to the people of Sufah¹ and was not revealed about them, as this verse was revealed in Makkah².

And the case is similar with another verse that is in Surah Al-Kahf:

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا ۖ وَلَا تُطِعْ
مَنْ أَغْفَلَ قَلْبُهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

“And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers,

¹ This was a place in the Prophetic mosque in Madinah where poor people who emigrated would reside until they found a proper place to live.

² Ahmad narrated in his “Musnad” (1/420) from Ibn Mas’ud that he said: “The rich leaders of Quraysh walked by the Prophet ﷺ and Khabbab, Suhayb, Bilal and ‘Amar were around him, so they said: ‘O Muhammad! Are you pleased with these (meaning that these poor people follow you)?’ then the Quran was revealed about them...” Ibn Kathir mentioned it (3/260), so it was revealed in Makkah and its descent cannot be for the people of Sufah. See the “Tafsir” of At-Tabari (11/376) with the verification of Shaykh Mahmud Shakir.

etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” (Al-Kahf:28)

Indeed Surah Al-Kahf was revealed in Makkah by agreement of the scholars, and Sufah was only in Madinah, it did not exist in Makkah, but when some leaders of the polytheists requested the Prophet to drive away from himself the weak and poor believers, then Allah revealed this verse, ordering him not to drive away anyone because of his weakness or poverty when they are believers yearning for Allah’s Face. Indeed people only get close to Allah by faith and piety, wealth and poverty play no role in it.

Also among other verses related to the same topic (of Tawhid) in Surah Al-An’am, Allah the Exalted mentioned:

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً
لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ . قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا
وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ

“Say (to the disbelievers): ‘Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): “If He (Allah) only saves us from this (danger), we shall truly be grateful.” Say: ‘Allah rescues you from it and from all (other) distresses, and yet you worship others besides Allah.’” (Al-An’am:63-64)

Then after stressing on the topic of Tawhid in this Surah, Allah (the Exalted) mentioned the Message (Ar-Risalah), the revealed Book, some of His Messengers (may the praises of Allah be upon them), the hereafter, the reward and the punishment. Then He concluded this Surah by criticising the state of the polytheists, what they declared as forbidden and what they legislated in the religion without any permission from Allah, He said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed?”
(Ash-Shura:21)¹

Up to His (the Most High) Saying:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى

¹ Maybe the author intended here to mention the verse 138 of Surah Al-An'am:

وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي أَتَيْنَا بِهِ مِنْ قَبْلُ وَلَا يَنْفَعُكُمْ هَذَا وَلَا تَعْمَلُونَ فِيهِ شَيْئًا وَإِنَّمَا كُنْتُمْ فِي شَكٍّ مِنْ قَبْلِهَا وَاللَّهُ يَوْمًا يَكْفِي سَعْيَكُمْ عَشِيرَتَكُمُ الْأَوَّلَى

“And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.”

Indeed the author mentioned after a verse from Surah Al-An'am and the speech here is related to this Surah.

ذَاقُوا بَأْسَنَا ۖ قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۚ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ

“Those who took partners (in worship) with Allah will say: ‘If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).’ Likewise belied those who were before them, till they tasted of Our Wrath. Say: ‘Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.’” (Al-An’am:148)

So He stated that the Polytheists defended themselves for what they legislated as a religion and for what they forbade by the decree and they said: “If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything,” and Allah (the Most High) replied to them: “Likewise belied those who were before them” meaning they belied the command of Allah, His prohibition and His message that He revealed to the Messengers, and their denial of the religious law is justified according to them by the decree.

Then He said: “Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but speculation and you do nothing but lie.”” So He made it clear that using the decree as justification is not a proof that can validate the claim of the person who argues by it, because the decree concerns the whole creation and the person who justifies himself by the decree has no knowledge of it, he is

only speculating about it and is in this matter among the people of false conjectures, speculations and lies.

It is narrated in the “Sahih” of Muslim from ‘Iyad ibn Himar from the Prophet ﷺ in what he narrated from Allah, that He said:

“I have created My servants with a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Me, although he has no justification for that,” – (the Prophet ﷺ said) and also My Lord said to me: “Stand among Quraish and warn them”. I said: “My Lord, they would break my head (like the tearing) of bread”, and Allah said: “I am going to put you to test and put those to test through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep. Send an army and I will send a similar army, spend and I will add to it, fight those who disobey you with those who obey you.”

This principle is clarified in the Book and the Sunnah: whoever legislates a religion that Allah did not authorise or took the decree as a proof or declares that the reality of creation opposes the religious command and prohibition, he is certainly competing with these polytheists.

This is why those who spoke in the sciences of the reality are divided into three categories:

The first category: The people of the religious reality that is the reality of the Shari’ah (religious law). These people speak with the

realities of faith like the love of Allah, the reliance (Tawakkul) upon Him, the sincerity of the religion for Him, the fear of Him, hope in Him, manifesting patience towards His decision, showing thankfulness to His favours and others from the realities of the religion that are in agreement with the Book and the Sunnah. This is the way of the fearful Awliya of Allah, of His party of reformers and the way of His pious and saint servants.

The second category: Those who specialise and speak about the realities of the religion only with their Zawq (Sufi taste), their Wajd (Sufi ecstasy) and their opinions, whether these agree with the Book and the Sunnah or oppose them. These people are sometimes correct and at other times mistaken, so they will sometimes be among the people of the Sunnah and at other times among the people of innovation.

The third category: Those who stop at the reality of creation that is the reality related to the decree, and these people do not distinguish between the Awliya of Allah and His enemies, neither between obedience to Him and disobedience to Him, nor between what He loves and is pleased with and between other matters that He decreed and predestined. These are the people of misguidance and Ta'til (denial and cancellation of the religious laws), they believed in the Tawhid that is affirmed by the polytheists and they did not accept the Tawhid of Allah and His religion which the Prophets and the Messengers were upon. And when they shift from this to the creed of Hulul (incarnation or apparition of Allah in creatures), Wahdatul Wujud (unity of existence, meaning the existence of the creation is the existence of Allah) and heresy, they become from the greatest people of disbelief and infidelity. These people are involved in polytheism with Allah and opposition of

His religion in a proportion known only to Allah, and we detailed our speech on these matters in other places¹.

The aim here is to speak about the name "Al-Qutb" and this terminology, and I do not know from the Salaf that they used this term about the saints, or that they used the name "Qutb" to describe the states of the fearful Awliya of Allah, contrary to the term "Abdal" which has been reported from them and they used it in some places.

Some of the latter-day people used the term "Al-Watad" and the Watad (peg) is what make something else firm, such as the mountains, which are the Awtad of the earth (i.e. they make it firm); thus, the person by which Allah makes faith and piety firm in the hearts of some of His servants, or causes by his invocation and worship (to Allah) their assistance and sustenance, he will have a portion of this meaning according to his actions.

As for the saying: "Two Walis walk on the footsteps of every Prophet of the Prophets: An apparent Wali and a hidden Wali," then this is a pure lie without any doubt, because there are 124,000 Prophets², and the

¹ See "Majmu' Al-Fatawa". [TN] Refer to "The decisive criterion between the friends of Allah and the friends of the Shaytan" published by Daar As-Sunnah. This book refutes Ibn 'Arabi and the creed of Wahdatul Wujud.

² As it is mentioned in the Hadith narrated by Ibn Hibban in his "Sahih" (361) from the way of Ibrahim ibn Hisham ibn Yahya ibn Yahya Al-Ghasani, he said: my father narrated to me from my grandfather from Abu Idris Al-Khawlani from Abu Tharr. Al-Haythami said in "Mawarid Az-Zaman" (p.94): "It contains Ibrahim ibn Hisham ibn Yahya Al-Ghasani, and Abu Hatim and others said: he is a liar." This is also narrated by Abu Nu'aym in his "Al-Hiliyah" (1/166 and 168) and At-Tabarani narrated a part of it in "Al-Mu'jam Al-Kabir" (1651) from the route of Ibrahim ibn Hisham. And it is also narrated by Abu Nu'aym in his "Al-Hiliyah" (1/167) and Al-Bayhaqi in "As-Sunnan Al-Kubra" (9/4) from another way up to Abu Tharr, and it contains Yahya ibn Sa'id As-Sa'idi, Al-Uqayli said: "He is not followed in his

companions of the Messenger of Allah ﷺ who were associated with him are the best of the creation (after the Prophets), and they did not reach this number (meaning, there were not 124,000 Sahabah in order for each of them to walk on the footsteps of a previous Prophet), only 10-20,000 believed in him, and since it is known that these Awliya can only be after his sending in his community, and since his community did not reach this number after many years, the falsehood of this claim is known with certainty.

Furthermore, it is authentically narrated from the Prophet ﷺ that he saw the Prophets (in a prophecy regarding Judgment Day) and (he informed that) one prophet will come alone, and a prophet will come with one follower, and a prophet will come with two followers¹, so when some of the Prophets will have no followers or only one, how is it possible for them to have two people walking in their footsteps in every century, from future communities?

Also regarding the saying: "An apparent Wali and a hidden Wali", if one intends that there is a Wali that the people know and he manifests his Wilayah to them and there is another who does not manifest it to them, then it is known that 100,00 people did not manifest it to them (the companions of the Prophet ﷺ) nor 10,000 (as there was not such a number at the beginning of Islam), and one cannot testify that someone is a Wali except when this is established by a text or something

Hadith." Ibn 'Adi said: "He is known only with this Hadith and it is Munkar (rejected) from this way." Some parts of it were narrated by Ahmad in his "Musnad" (5/265) from the Hadith of Abu Umamah; Al-Haythami said in "Majma' Az-Zawaid" (1/159): "its basis is upon 'Ali ibn Zayd and he is weak".

¹ Narrated by Aj-Bukhari (5705, 5752, 6541) and Muslim (220) from the Hadith of Ibn 'Abbas.

equivalent to it, though one cannot attest to the absence of Wilayah for someone (with the absence of such texts or equivalents), but we know with certainty that such a number of saints did not manifest their Wilayah to the people.

If one intends by this Wali being apparent that he exists among the people and they know him, then all the Awliya are apparent in this context, rather there is no Wali that the people do not see, and if we were to suppose that some of them remain hidden a lot or most of their times, it is necessary for them to be apparent some times, even if it was in the very least, appearing to their parents or those who reared them up in their childhood. Then these ones (that appear very rarely in front of people) are very few and they are the lowest kinds of Wali, rather the presence of such people in the first centuries was rare or they did not exist at all, because residing in deserts, mountains and caves and isolating from the Muslims and their societies and groups is forbidden except when the person is incapable of such because of a (valid) excuse.

Also regarding the saying: "A Wali walks on the footstep of a Prophet", it is not permissible to infer by this that one should follow the law of a previous prophet, since after the sending of Muhammad ﷺ, Allah does not accept from anyone but his law (Shari'ah). If Musa was to be alive (at the time of the Prophet ﷺ) and a person was to follow him and abandon the Shari'ah of Muhammad, he would be misguided¹.

¹ As it is mentioned in the Hadith narrated by Ahmad in his "Musnad" (3/338 and 387) and Ad-Darimi (441) from Jabir from the Prophet (ﷺ) who said: "By the one who holds the soul of Muhammad by His Hands, if Musa was to appear to you and you were to follow him and abandon me, you would be misguided and leaving the right way, if Musa was to remain alive and reach (the time of) my prophethood, he would only follow me." And Ahmad narrated similarly (3/470 and 4/265) from 'Abdullah ibn Thabit.

So there remains only the resemblance to them in some of their characteristics and qualities, such as the Prophet (ﷺ) comparing Abu Bakr with Ibrahim and 'Isa, or his comparing 'Umar with Nuh and Musa¹. Moreover, if they intend this by their saying, it would mean that the characteristics of the Prophets are largely diversified and this is not known.

And our Prophet (ﷺ) was not acquainted with most of the Prophets and the community does not know them, so how can there be in his community someone who walks on the footstep of a (previous) Prophet whom he does not know and does not know his footsteps?

What one should know is that this saying has no proof, none of the people who have a saying in the community said such, and if such things were true, they would be famous among the people of knowledge and faith, and if such was true, it would not be hidden from the people of knowledge and faith of this community, and as it has no basis for them, its falsehood is known.

¹ Narrated by Ahamd in his Musnad v 1 p 383, Al-Hakim in his Mustadrak v 3 p 21 from the Hadith of 'Abdullah ibn Mas'ud. See the books of Tafsir about this in Surah Anfal, verses 67-68.

Chapter

As for the saying: "The Ghawth to whom are conveyed the needs of the creation" then the needs of the creation are not raised but to Allah, as He the Exalted said:

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ

"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help". (An-Nahl:53)

And He the Most High said:

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ

"Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter". (Fatir:2)

And He the Most High said:

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا . أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

"Say (O Muhammad ﷺ): 'Call unto those besides Him whom you pretend [to be gods like angels, Isa (Jesus),

'Uzayr (Ezra), etc.]. they have neither the power to remove the adversity from you nor even to shift it from you to another person.' Those whom they call upon desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they hope for His mercy and fear His torment. Verily, the torment of your Lord is something to be afraid of!" (Al-Isra:56-57)

A group of the Salaf said that some people used to invoke the angels, the Messiah and 'Ozair, so Allah revealed this verse (about them)¹.

And He (Ta'ala) said:

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ أَوْلِيَاءَ ۚ إِنَّا
أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

"Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam (Mary), etc.] as Awliya' (lords, gods, protectors, etc.) besides me? Verily, We have prepared hell as an entertainment for the disbelievers" (Al-Kahf:102)

And the best of the creation are the Messengers, and Allah the Exalted sent them as bearer of good news and warners.

لِيَأْتِيَ النَّاسَ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

¹ Narrated by At-Tabari v 15 p 104 and Ibn Abi Hatim in his "Tasir" v 7 p 2335 from Ibn 'Abbas.

“In order that mankind should have no plea against Allah after the Messengers.” (An-Nisa:165)

And He established them as intermediaries between Him and His creation in the matters of conveying His command, His prohibition, His promise, His warning, and all of His ﷺ speech (addressed to them). He did not make the Messengers responsible for the sustenance, assistance and guidance of the creation, rather Nuh, the first one of them said¹:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ
لَكُمْ إِنِّي مَلَكٌ

“Say: ‘I don’t tell You that with Me are the treasures of Allah, nor (that) I know the unseen; nor I tell You that I am an angel.’” (Al-An’am:50)

And He ordered the last of them and their best, may Allah send Salah on him and on them all and send complete Salam, to say this, He said:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبَ لَاسْتَكْمَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ

“Say (O Muhammad): ‘I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge

¹ This verse is not about Nuh (rather it is addressed to the Prophet ﷺ), and the verse intended by the author is in Surah Hud:31 quoting Nuh: “And I do not say to you that with me are the treasures of Allah, nor that I know the Ghayb (unseen); nor do I say I am an angel”; and the author mixed them (because they are almost the same, there is only the word “Say” that differs) and no human beings are free from such errors.

of the Ghayb (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.”
(Al-A'raf:188)

And He said to him:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

“Verily! You (O Muhammad ﷺ) guide not whom you like.”
(Al-Qasas:56)

And He said to him:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ

“Not for you (O Muhammad , but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them.” (Ale 'Imran:128)¹

And He said to him:

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

¹ [TN] It is narrated in “Sahih Al-Bukhari” (6/60/83): Narrated Abu Hurayrah: Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing [in the prayer]). Sometimes after saying, ‘Allah hears him who sends his praises to Him, all praise is for You, O our Lord,’ he would say, ‘O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and ‘Aiyash bin Abu Rabi’a. O Allah! Inflict Your Severe Torture on the Mudar (tribe) and strike them with years (of famine) like the years of Joseph.’ The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, ‘O Allah! Curse so-and-so and so-and-so,’ naming some of the Arab tribes till Allah revealed: “Not for you is the decision, whether he turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers.” (3.128)

“Your duty is only to convey (the message) and on Us is the reckoning.” (Ar-Ra’d:40)

And He said:

إِنَّمَا أَنْتَ مُنذِرٌ

“You are only a warner.” (Ar-Ra’d:7)

[And:]

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

“You are not a dictator over them.” (Al-Ghashiyah:22)

As for the saying: “The needs of the creation are raised to him”, if it is intended by it what the creation needs as sustenance and guidance and that Allah provides the sustenance by his intermediary, then this amounts to establish an intermediary lord between Allah and His creation, as is the belief of the philosophers regarding “Al-‘Aql Al-Fa’al” (the active intellect), and this constitutes clear Kufr (disbelief) by the consensus of the people of all communities.

Moreover, this is among the most apparent lies because the best of the creation is Muhammad (ﷺ) and then after him the Ulul ‘Azm (Prophets of greater authority and determination) like Ibrahim, Musa, ‘Isa, and we know with certainty that they were not the cause of all of what Allah produced (as guidance, sustenance, assistance and others) in their eras, neither were they aware of it. Indeed Al-Khidr said to Musa when the sparrow dipped its beak once or twice into the sea: “O Musa! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the

sea with its beak”¹ so when such is the case concerning knowledge that has no influence (on the creation), what about having influence in the world (as these Sufis claim for their Ghawth)?

And for the one who claims that the birds in the skies, the fishes in the sea, the animals in the lands, the disbelievers that reside in India, the embryos that are in the wombs of the mothers, their benefits and well being are in the hands of one person among the humans, he definitively said something that is similar to the doctrine of the Christians about the Messiah, and his saying is among the most horrendous and great lies.

If one says: ‘Verily, whenever the people of the earth need something, he (the Ghawth or Qutb) invokes Allah and He bestows it by his invocation,’ this is of the same type as the previous case², because it is known that Allah answers the call of the afflicted person when he invokes Him even if he was a disbeliever. So when the polytheists invoke Allah without any intermediary and He answers their calls, then the Muslims who are His servants are more entitled to this. And it is

¹ Narrated by Al-Bukhari (122, 3401, 3725, 4727) and Muslim (2380) from the Hadith of ‘Ubay ibn Ka’b. [TN]

² [TN] Musa was not acquainted with the reasons behind Al-Khidr’s actions and he was not the cause of assistance to these people but Al-Khidr was, so when a Prophet of Allah is not the cause of all the assistance that the people receive, how can one claim such for this imaginary Ghawth and Qutb? How can this Ghawth know the needs of the whole creation and invoke Allah whenever anyone of the creation has a need? Also the invocations of the believers and their weak ones can profit the Muslims but this is general to all believers and the creation’s needs are not dependant of one person’s invocations, rather Allah can answer them directly. So saying that the needs of the creation are not fulfilled but through the invocations of this Ghawth is similar to saying that all the good of the creation is in the hand of the Ghawth.

possible that one of His servants invokes Allah with an invocation and the other human beings are not aware of it.

If it is said: 'This Ghawth knows the secrets of the servants' hearts,' the Kufr (disbelief) and corruption contained in this saying is more apparent, because to the leader of the children of Adam (our Prophet ﷺ), some matters were disclosed while others remained hidden. Allah indeed said to him:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ الْمَدِينَةِ
مَرَدُّوا عَلَىٰ الْإِفْقَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ

"And among the Bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad ﷺ) know them not, We know them." (At-Tawbah:101)

He said:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ

"Say (O Muhammad ﷺ): 'I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen'." (Al-An'am:50)

Furthermore, the mother of the believers ('A'ishah) faced calumny and the truth of her matter (her innocence) remained hidden to him for a while, as this constituted a tribulation for him increasing his reward and elevating his level. Likewise, when some people came to plead in favour of the people of Banu 'Ubayriq who had stolen the food of their neighbours and their weapons, he believed in the truthfulness of the

pleaders and absolved the accused ones, until Allah the Most High revealed:

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَتَحَكَّمَ بَيْنَ النَّاسِ بِمَا أُرْسِلَ اللَّهُ
وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا

“Surely, we have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through divine inspiration), so be not a pleader for the treacherous.” (An-Nisa:105)¹

¹ The cause of its revelation is the one indicated by the author, this was narrated by At-Tirmidhi (3036) and Al-Hakim in “Al-Mustadrak” (4/385-388) from the Hadith of Qatadah ibn Nu'man. See the “Tafsir” of At-Tabari (5/165 and after), the “Tafsir” of Ibn Abi Hatim (4/1059-1060) and “Ad-Dur Al-Manthur” (2/670). [TN] It is written in the English Translation of “Sunan Tirmidhi”, chapter Tafsir of the Qur'an (Darussalam Ed., no.3036). This long Hadith tells the story of the family Banu Ubairiq who stole provisions and objects from Qatadah's uncle Rifa'ah bin Zaid. Qatadah said: “So I went to the Messenger of Allah ﷺ and said: ‘A family among us are ill-mannered, and they conspired against my uncle Rifa'ah bin Zaid. They broke into his storage and took his weapons and his food.’ So the Prophet ﷺ said: ‘I will decide about that.’ So when Banu Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people of their houses gathered and said: ‘O Messenger of Allah! Qatadah bin Nu'man and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation.’” Qatadah said: “I went to the Messenger of Allah ﷺ and spoke to him, and he said: ‘You went to a family among them known for their Islam and righteousness, accusing them of stealing without proof or confirmation.’” He said: “So I returned wishing that I had lost some of my wealth and that the Messenger of Allah ﷺ had not spoken to me about that. My uncle Rifa'ah came to me and said: ‘O my nephew! What did you do?’ So I told him what the Messenger of Allah ﷺ said to me, so he said: ‘It is from Allah, Whom we seek help.’ It was not long before the Quran was revealed: ‘Surely, We have sent down to you the Book in truth, that you might judge between men by

And it is narrated in the "Sahih" from him that he (ﷺ) said:

"Verily, you bring your quarrels to me and perhaps some of you might me more eloquent in their argumentation than others, and I only decide according to what I hear;"

And in another version:

"So I will consider him to be truthful; whoever is given a judgment which contains any of his brother's right should not take it because I am only cutting for him a portion from the fire."¹

Also when he (ﷺ) saw them pollinating the date trees, he said: "I do not find it to be of any use," so they abandoned this practice and the dates became unripe, so he said:

"What I told you was only my opinion, so do not blame me for having an opinion, but when I relate to you something from Allah, I would not lie upon Allah."²

And he (ﷺ) said:

"You have better knowledge in the (technical) matters related to your domain (of expertise), as for the matters

that which Allah has shown you, so be not a pleader for the treacherous' - that is Banu Ubairiq - 'And seek forgiveness from Allah' (that is) from what you said to Qatadah, 'Certainly Allah is Ever Oft-forgiving, Most Merciful. And argue not on behalf of those who deceive themselves. Verily Allah does not like anyone who is a betrayer, sinner...' (4:105-114) So when the Qur'an was revealed, the Messenger of Allah ﷺ brought the weapon and returned it to Rifa'ah..."

¹ Narrated by Al-Bukhari (2458, 2680, 6967, 7169, 7181, 7185) and Muslim (1713) from the Hadith of Umm Salamah

² Narrated by Muslim (2361) from the Hadith of Talhah ibn 'Ubaydillah. This is also narrated by Ahmad (1/162-163) and Ibn Majah (2470).

related to the religion, then it is up to me (to speak about them).”¹

And there are many similar cases, so when this is such for the best of the creation and the most knowledgeable of them, how can it be said for other than him that he knows all the secrets of those needy to Allah? Moreover it is known by the Quran, the Mutawatir² Ahadith and experience that the creation does not cease to be in need of Allah and they are compelled to invoke Him, either for His bestowal of what benefits them like the descent of rain, the growth of the vegetation, the forgiveness of sins and the help in actions of obedience or for the removal of what they abhor like the protection against enemies, the relief against hardships, and He answers their invocations and confers to them what they ask Him as a confirmation of His saying:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.”
(Al-Baqarah:186)

And (they are answered) without their needs being raised to an intermediary between them and Allah. Furthermore, people did not

¹ Narrated by Muslim (2363) from the Hadith of ‘Aishah

² [TN] A Mutawatir Hadith is a Hadith narrated by such a great quantity of narrators that their gathering upon a lie is impossible.

cease to face droughts, the enemies overpowering them (in some instances) and this (supposed) Ghawth did not bring them any benefit and did not repel from them any harm (in these cases); I wish only if they could tell me which needs this Ghawth fulfilled? Are these the needs for which they invoked Allah? And Allah answers the call of the compelled one and He is close and answers the call of the one who invokes Him. Or those needs that were not fulfilled for anyone after? Or the favours bestowed by Allah upon them without their requests?

He the Exalted confers sustenance and favours to the disbelievers, rather He gives them victory when He wills, like He gave them victory on the day of Uhud:

وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۖ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ . وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ .

“So that Allah may test those who believe, and that He may take martyrs from among you, and Allah likes not the Zalimun (polytheists and wrong-doers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.” (Ale Imran:140-141)

And if this Ghawth was involved in this (victory of the disbelievers over the Muslims) then he would be disobedient to Allah and His Messenger, and he would have indulged in the fight against Allah and His Messenger, and whoever declares war against Allah, His Messenger and His believing servants is among the enemies of Allah and not among His Awliya (friends, allies). As for what the people of lies and misguidance narrate that the people of Sufah fought the Prophet ﷺ and his companions when his companions were defeated on the day of

Hunayn or on another day, and the people of Sufah said: "We are with Allah, and whoever is with Allah, we are with them", then this is from the most abominable of lies and fabrications¹ and from the worst kind of Kufr (disbelief) in Allah and His Messenger.

Such is said by those who only look at what Allah predestined and decreed and they attest the reality of the creation (Al-Haqiqah Al-Kawniyah) and turn away from what Allah loves and is pleased with, what He ordered and forbade, what He sent His Messengers with and the Books He revealed upon them. Whoever believes in this saying is a greater disbeliever than the Jews and the Christians, as these believed in some parts of the Book and rejected other parts, and the author of such an attestation (of the reality of creation only without taking into account the reality of the religion) does not believe in anything of the Book, and the finality of their attestation is the verification of the Tawhid of the polytheists such as Abu Lahab and Abu Jahl and other disbelievers similar to them, because these polytheists would acknowledge that Allah is the Lord of everything and its creator, as Allah described them in His saying:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

"And if you (O Muhammad ﷺ) ask them: 'Who has created the heavens and the earth,' they will certainly say: 'Allāh.'"
(Luqman:25 and Az-Zumar: 38)

¹ The author mentioned this narration in his "Majmu' Al-Fatawa" (11/47-49) and showed its lie and falsehood, and he declared everyone who believes in it to be a misguided and deviated person, rather a disbeliever who should be requested to repent else be killed [by authority of the Islamic state].

So whoever declares that the verification of Tawhid consists in attesting this (that Allah is the Lord and Creator of everything), will end up committing such polytheism.

And Allah the Exalted sent His Messengers with the Tawhid Al-Ilahiyah (of divinity) which implies that none should be worshiped except Allah, none should be feared but Him, none should be relied upon except Him, that religion should be made pure for Him, that His Messengers should be obeyed and followed, that one should love what He loves, one should loath what He loathes, one should befriend those He befriends, one should show animosity to those He showed animosity to, one should order what He ordered and forbid what He forbade, until the religion becomes entirely for Him, as He the Most High said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدُونِ

“And we did not send any Messenger before you (O Muhammad ﷺ) but we inspired him (saying): ‘*La ilaha illa Ana* [none has the Right to be worshipped but I (Allah)], so Worship Me (Alone and none else).” (Al-Anbiya:25)

And He the Most High said:

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
إِلَٰهَةً يُعْبَدُونَ

“And ask those of Our Messengers whom we sent before you: ‘Did we ever appoint aliha (gods) to be worshipped besides the Most Beneficent (Allah)?” (Az-Zukhruf:45)

And He the Most High said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

“And Verily, we have sent among Every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not Worship Taghut besides Allah)’. (An-Nahl:36)

And He the Most High said:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ
تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ . وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا
الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

“It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: ‘Be my worshippers rather than Allah’s’ on the contrary (he would say): ‘Be you Rabbaniyun (learned men of Religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it, nor would he order you to take angels and Prophets for lords (gods). Would he

order you to disbelieve after you have submitted to Allah's will?" (Ale Imran:79-80)

He made it clear that those who takes the angels and the Prophets as lords are disbelievers, so what for other than them? He indeed said about the Christians:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ
ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ
سُبْحَنَهُ عَمَّا يُشْرِكُونَ

"They took their priests and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One *Ilah* (God - Allah) *La ilaha illa Hurwa* (none has the right to be worshipped but He) Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (At-Tawbah:31)

It is known that the Christians did not affirm their priests and monks as partners to Allah in the creation of the heavens and the earth, neither did they do such for the Prophets, but they affirmed them as intermediaries between them and Allah in the matters of bestowing (sustenance, assistance and others), withholding (evils), bringing benefits and removing harms, and they would direct their invocations and obedience to them while only Allah deserves this, and they would believe that they are seeking their intercession from Allah in the same

way as the creation seeks the intercession of a king in this world, and they would seek the intercession of someone influential on the king and someone on whom the king depends.

And there is no similarity to Allah the Most High, neither in His essence nor in His attributes, actions and judgments, and there is nothing besides Him ﷻ (that can do such), He is the one who gives permission to the intercessor so he can intercede and He is the one who accepts his intercession, so the matters originates from Him and returns to Him, there is no creator besides Him and no Lord other than Him, hope is not placed but in Him, and the intercession is among the general causes that He established and decreed, so one deals with it as he deals with all other causes that He established.

As for the word “Nujaba”, it is not known that any of the Salaf used it to describe the categories of the pious servants of Allah and His fearful Awliya (friends and allies). Only some latter-day Shuyukh (Sufi leaders) spoke about them.

Chapter

As for the saying: "The Nujaba are in Egypt, the Abdal are in Sham, the Nuqaba in 'Iraq," and other similar claims, they are absolutely false without any doubt, as these were at the beginning of Islam lands of Kufr (disbelief) and none of the Awliya of Allah was present there; when they became lands of Islam, the fearful Awliya of Allah were present there according to the faith and piety of its residents. And none of these regions are particularised with the Abdal, so whoever claims that the Abdal are only in Sham has certainly erred because the best of this community, the first forerunners among the Muhajirun and the Ansar were in the Prophetic Madinah, and when these different countries were conquered, each of them had such a great number of the best of Muslims that it is known only by Allah.

Many famous Ahadith have been related about the merits of Sham and its people¹, and their likes have not been related about 'Iraq and other lands, such as his saying in the authentic Hadith:

"The Angels of Ar-Rahman (the Merciful, a name of Allah) are spreading their wings over Ash-Sham."²

And his (ﷺ) saying:

"O Allah bless us in our Sham, O Allah bless us in our Yemen."³

¹ See "Fadhail Ash-Sham wa Dimashq" of Ar-Raba'i, "Tarikh Dimashq" of Ibn 'Asakir (First volume), "Fadhail Ash-Sham" of Ibn Rajab and others. See "Majmu' Al-Fatawa" (27/505-511).

² Narrated by Ahmad (5/184), At-Tirmidhi (3954), Al-Hakim in his Mustadrak (2/229) from the Hadith of Zayd ibn Thabit. At-Tirmidhi said: It is Hasan (good), and Al-Hakim authenticated it, likewise did Al-Mundhiri in "At-Targhib wa Tarhib" (4/63) and Al-Albani in "Takhrij Ahadith Fadhail Ash-Sham" (p.11).

Four verses of the Quran show the blessings bestowed upon Ash-Sham.² As well as his saying to 'Abdullah ibn Hawalah: "A time will come when you will be armed troops: One in Ash-Sham, one in Yemen, one in 'Iraq." 'Abdullah Ibn Hawalah said: "Choose for me O Messenger of Allah! If I reach that time." He (ﷺ) said:

¹ Narrated by Al-Bukhari (7094, 1037) from the Hadith of Ibn 'Umar. Also narrated by Ahmad v 2 p 90 and 118 and At-Tirmidhi (3953)

² These are five verses (in four Surah):

"And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance..." (Al-A'raf:137)

"Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid-al-Haram* (at Makkah) to the farthest mosque (in Jerusalem), the neighbourhood whereof We have blessed..." (Al-Isra:1)

"And We rescued him and Lout (Lot) to the land which We have blessed for the '*Alamin* (mankind and Jinns)." (Al-Anbiya:71)

"And to Sulayman (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed..." (Al-Anbiya:81)

"And We placed between them and the towns which We had blessed, towns easy to be seen..." (Saba:18)

See the speech of the author in "Majmu' Al-Fatawa" (27/506). [TN] Shaykh Ozair Shams only mentioned references, but I have added the full verses here for the reader. Ibn Taymiyah mentioned there that these verses are five, so either here Ibn Taymiyah said four out of forgetfulness or he joined two verses into one place as they are close to each other, Allah knows best.

“Go to Ash-Sham, for it is Allah’s chosen land, to which His chosen servants will be gathered. But if you refuse, then go to your Yemen, and draw water from your ponds, for Allah has guaranteed to me that Ash-Sham and its people (will be protected from the Fitnah (tribulation)).”

This is narrated by Abu Dawud and others¹. And it is narrated from him in “Sahih Muslim” that he said:

¹ Narrated by Abu Dawud (2483) and Ahmad (4/110) from the way of Abu Qatilah from Ibn Hawalah and the chain is authentic. Ahmad (4/110) and Al-Hakim in his “Mustadrak” (4/510) narrated similarly from the route of Makhul from Ibn Hawalah, and Al-Hakim said: “Its chain is authentic.” This Hadith has other routes in “Tarikh Dimashq” (1/56 and 81) and Al-Albani mentioned them in “Takhrij Ahadith Fadail Ash-Sham wa Dimashq” (p.12-13) and criticised them.

[TN] In the English translation of “Sunan Abi Dawud” (pub. Darussalam), Shaykh Zubayr Ali Zai also declared its chain to be authentic (3/194). This translation reads at the end: “For Allah has entrusted Ash-Sham and its people to me,” and this is an error (and nobody is free of mistakes) as it is mentioned in “Awn Al-Ma’bud” that the meaning here is that Allah guaranteed to the Prophet ﷺ that people residing there would not be affected by the Fitnah and Allah will not destroy those residing there by the Fitnah. It is important to point out here, that the Hadith is about residing in Sham at the end of time and this Hadith is not concerning the dispute between ‘Ali and Mu’awiyah. Ibn Taymiyah was asked in his “Majmu’ Fatawa” (27/39) whether residing in Sham was better than residing in other places and after mentioning many Ahadith on the merits of Sham like those quoted above and others, the Shaykh said that Islam will be more apparent in Sham at the end of time, so the best people at that particular time will be those who will emigrate to Sham like the Hijrah of Ibrahim. Among the Ahadith the Shaykh mentioned is what Abu Dawud narrated (Eng Trans 3/193, no. 2482):

‘Abdullah ibn ‘Amr said: “I heard the Messenger of Allah ﷺ say: ‘There will be a Hijrah (to Sham) after the Hijrah (to Al-Madinah), and the best of the inhabitants of the earth will be those most adherent to the Hijrah of Ibrahim. And there shall remain in the earth the vilest of its inhabitants, cast out by their lands, abhorred by Allah, and gathered by the fire along with apes and swine.’” (Declared Hasan by Shaykh Zubayr Ali Zai).

“The people of the west will not cease to be steadfast (upon the truth) and those who oppose them will not cause them any harm until the Hour comes.”¹

Imam Ahmad said: “The people of the west are the people of Sham.” And this meaning mentioned by Ahmad is famous among the Salaf, they would refer to the people of Sham and those that are at its west as the people of the west². And they would refer to the people of Najd, Iraq and those that are at their east as the people of the east. Indeed the Prophet (ﷺ) was in the Prophetic Madinah, and whatever is at its west is called the west and whatever is at its east is called the east. Some narrations mentioned that most of the Abdal will be in Sham³.

As for the reported Hadith:

“Do not insult the people of Sham, because indeed the Abdal are there, they are forty men, whenever one of them dies, Allah replaces him (Abdala) with another man,”

It is narrated from ‘Ali with a disconnected chain of narrators (Isnad Munqati’), and it is in the “Musnad” (of Ahmad)⁴ and other books, and

¹ Narrated by Muslim (1925), Abu Ya’la in his “Musnad” (783), Abu Nu’aym in his “Al-Hiliyah” (3/95-96) from the Hadith of Sa’d ibn Abi Waqas.

² See the speech of the author in “Majmu’ Al-Fatawa” (7/446, 27/41 and 507 and 28/531 and 552).

³ Narrated by Ar-Raba’i in “Fadhail Ash-Sham wa Dimashq” (p.44) and Ibn ‘Asakir in “Tarikh Dimashq” (2/286) from the Hadith of Wathilah ibn Al-Asqa’ from the Prophet (ﷺ): “Damascus will be, at the end of time, the most populated of cities, and it will be a fortress for its residents, and it will have most of the Abdal...” Al-Albani said in “Takhrij Ahadith Fadhail Ash-Sham” (p.40): “This Hadith is Munkar (rejected), Muhammad ibn Ibrahim Abu ‘Abdillah Al-Ghasani is alone in narrating it.

⁴ (1/112).

it is narrated by a Shaykh from Sham from 'Ali, and this Shaykh did not hear from 'Ali, rather it reached him in the form of a quote attributed to 'Ali and he did not memorise the words of it.

When these forty Abdal are said to be the best of the community, it is impossible that they would be at the time of 'Ali in Sham, because the community was divided at that time into three categories: a group that fought with him like 'Ammar, Sahl ibn Hanif and others, and the people who were with 'Ali; Sham did not have people similar to them, rather 'Ali and those with him were closer to the truth than Mu'awiyah and the people of Sham with him, as it is narrated in the two "Sahih" from Abu Sa'id from the Prophet (ﷺ):

"A group will desert the religion at a time when a split occurs between the Muslims. They will be killed by the closer of the two parties to the truth"¹ - and in another version - "The nearer to the truth".

So this authentic Hadith makes it clear that 'Ali and his group were closer to the truth than the other group which is the group of Mu'awiyah and his partisans.²

The second category was that of the believers who did not fight, neither with 'Ali nor with Mu'awiyah, like Sa'd ibn Abi Waqqas, Muhammad ibn Maslamah, 'Abdullah ibn 'Umar, Usamah ibn Zayd and companions similar to them. These were also superior to the people of Sham, though there can be an individual in the group of the people of

¹ Narrated by Muslim only (1065). Also narrated by Ahmad (3/25, 32, 45, 48, 64, 79 and 97) and Abu Dawud (4667).

² [TN] This group that deserted the Muslim community was the Khawarij and the group of 'Ali killed them, and this proves that 'Ali was closer to the truth.

Sham who is superior to many of the people of 'Iraq and Hijaz.¹ This individual can be among those who did not fight with Mu'awiyah, as indeed some people of Sham did not join Mu'awiyah in the fight (against 'Ali) such as Abu Umamah Al-Bahili and others, or this individual can be in the army of Mu'awiyah, as there were indeed pious people in his army who had exerted Ijtihad and had a good purpose.

In all cases, it is not permissible for a Muslim to believe that 'Ali ibn Abi Talib, Sa'd ibn Abi Waqas, Sahl ibn Hanif, Muhammad ibn Maslamah and the companions similar to them who were among the early forerunners and whose superiority over those who came after them is attested by the Book and the Sunnah, were excluded in their lifetime from the Abdal who are supposed to be the best of the community. This principle is known by the Book, the Sunnah and the consensus, and if a Hadith with trustworthy narrators was to contradict this principle, error would be imputed to these narrators², so what can be said about a Hadith that is Munqati' and contains such uncertainty and suspicion that is not hidden?!

¹ [TN] Ibn Taymiyah mentions this in many places, that when a group is declared superior to another, this is general, yet an individual of the inferior group can be better than an individual from the superior group. In "Majmu' Fatawa" (27/39 and after), when speaking of the end of time in which the best of the people will emigrate to Sham, Ibn Taymiyah said that it does not mean that every individual of Sham is superior to every individual of other regions, and it is similar to the superiority of Quraysh over other tribes, the superiority of the people of the second generation over the third generation and other similar cases. Such superiority is general and not inclusive of every individual. As for the superiority of the Sahabah over other than them, this is for each individual, likewise, the superiority of the early forerunners over those who accepted Islam after the conquest of Makkah.

² [TN] Such Ahadith are called "Shaz", meaning when a narrator is trustworthy, but he contradicts trustworthy narrators greater in memory or greater in number than him, and the narrator's trustworthiness is not hampered because of these few errors.

And what shows the falsehood of such claims is that those among the Salaf who used the word “Abdal”, they declared some people who were not from Sham to be among the Abdal as in their declaration that Malik ibn Dinar, Muhammad ibn Wasi’ and others were among the Abdal.¹

Also in the Hadith of Ma’dan who asked Ath-Thawri about his interpretation of the verse:

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ

“There is no secret counsel of three, (but He is their fourth, nor of five but He is their sixth, not of less than that or more, but He is with them wheresoever they may be).” (Al-Mujadalah:7)²

And Ath-Thawri replied: “(He is with them) by His knowledge.”³

They (scholars) said: “Ma’dan was among the Abdal”, and similar sayings are numerous. As for the words “Nuqaba” and “Nujaba” being used for the description of the Awliya of Allah, then it has preceded that this has no basis in the speech of the Salaf.

¹ Narrated by Abu Nu’aym in “Al-Hiliyah” (3/114) and Ibn ‘Asakir in “Tarikh Dimashq” (1/301).

² [TN] Ibn Taymiyah only mentioned a portion of the verse, so I have included the translation of the rest of the verse in brackets for the reader to see its context.

³ Narrated by ‘Abdullah ibn Ahmad in “Sunnah” (p.72), Al-Ajuri in “Ash-Shari’ah” (p.289) and Al-Lalika’i in “Sharh Usul I’tiqad Ahlis Sunnah” (3/401). This is also mentioned by Ibnul Qayim in “Ijtima’ Al-Juyush Al-Islamiyah” (p.127), and Ath-Thahabi in “Al-Uluw” (as occurs in its “Mukhtasar” [p.139]), and they all mentioned the explanation of Ath-Thawri about His the Most High saying: “He is with you wheresoever you may be” (Al-Hadid : 4)

Chapter

As for the saying: "When a hardship afflicts the inhabitants of the earth, the inferior (in these levels of saints) will raise this matter to his superior, until it reaches the Ghawth, and he does not raise his eyes but this hardship is removed", this is from the greatest of lies and forgeries from many perspectives.

One of them: This supposed Ghawth is not superior to the Messengers Nuh (Noah), Ibrahim, Musa (Moses), 'Isa (Jesus), Muhammad and others. These are the leaders of the creation and Allah answered their invocations more than He replied to the invocations of other than them, and these are the ones who will be requested to intercede on the Day of Resurrection, until this matter reaches the seal of the Messengers Muhammad (ﷺ). 'Isa will say: "Go to Muhammad the Slave of Allah whose past and future sins were forgiven by Allah." He (the Prophet ﷺ) said:

"They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and I will glorify and praise my Lord with a saying (i.e. invocation) He will teach me and that I do not know now." He (Allah) will say: 'O Muhammad! Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.'" - He (the Prophet ﷺ) said: "I will raise my head and say: my community, my community, and He will fix a limit for me (to intercede for) whom He will admit into Paradise..."

until the end of the Hadith¹, and the Ahadith related about the intercession are from the most authentic and famous Ahadith.

Such is the state of the leader of the creation, the possessor of "Al-Maqam Al-Mahmud" (station of praise and glory), he did not start the intercession except with the prostration and praise and until he was given permission to intercede, so he proceeded and then his intercession was accepted.

As for (his intercessions) in this world, then it is narrated in the "Sahih" that he (ﷺ) said:

"I asked my Lord three things and He has granted me two but has withheld one. I supplicated my Lord that an enemy should not have authority on my community and he eradicates them and He granted me this. I supplicated my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I supplicated my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it."²

¹ Narrated by Al-Bukhari (4476, 6565, 7410, 7440) and Muslim (193) from the Hadith of Anas Ibn Malik

² Muslim (2890) from the Hadith of Sa'd Ibn Abi Waqas, also narrated by Ahmad (1/175 and 181). [TN] Ibn Taymiyah gathered the wordings of two Ahadith of Sahih Muslim:

1. The narration of Thawban from the Prophet (ﷺ): "I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from

And it is narrated in the "Sahih" that he said to his uncle:

"I will certainly invoke for you as long as I am not prohibited to do such."¹

Then Allah the Most High revealed:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ
كَانُوا أُولَىٰ قُرْبَىٰ

"It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists) even though they be of kin." (At-Tawbah:113)

And he (ﷺ) performed the funeral prayer of 'Abdullah ibn 'Ubay and supplicated for him² and Allah revealed:

the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others".

2. The narration of Sa'id ibn Abi Waqqas: "I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it".

¹ Narrated by Al-Bukhari (1360, 3884, 4675, 4772) and Muslim (24) from the Hadith of Sa'id Ibnul Musayab from his father.

² Narrated by Al-Bukhari (1269, 4670, 4672, 5796) and Muslim (2400, 2774) from the Hadith of Ibn 'Umar, also narrated by Al-Bukhari (1366, 4371) from the Hadith of 'Umar Ibn Al-Khattab.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَسِقُونَ

“And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and his Messenger, and died while they were Fasiqun (rebellious, disobedient to Allāh and his Messenger).” (At-Tawbah:84)

And He the Most High said:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ

“It is equal to them whether you (ﷺ) ask forgiveness or ask not forgiveness for them, Allah will not forgive them” (Al-Munafiqun :6)

The second in nobility is Al-Khaleel (Ibrahim), it is established in the “Sahih” that he is the best of the creation¹, and he is the most noble and best of the Messengers after Muhammad (ﷺ), and he sought forgiveness for his father saying:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

¹ Muslim (2369) from Anas, also narrated by Ahmad (3/178 and 184), Abu Dawud (4782) and At-Tirmidhi (3352). [TN] In Sahih Muslim (Eng. Translation by Siddiqi, no.5841): Anas b. Malik reported that a person came to Allah's Messenger ﷺ and said: “O, the best of creation”; thereupon Allah's Messenger ﷺ said: “He is Ibrahim ؑ.”

“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.” (Ibrahim:41),

and despite this (his father) Azar is in hell, and Allah explained Ibrahim’s excuse for his seeking forgiveness for his father¹.

Also He the Most High said:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجْنِدُ لَنَا فِي قَوْمٍ لُّوطٍ
. إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ . يَتَابَعِرْهُمْ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ
جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَفِي سَازِجَةٍ مِنْ عَذَابٍ غَيْرِ مُرْدُوذٍ

“Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with us for the people of Lout (Lot). Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah All the time, again and again). ‘O Ibrahim (Abraham)! Forsake this, indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.’” (Hud:74-76)

Also (among other perspectives) the Prophets, may the praises of Allah be upon them, would exert Ijtihad (make efforts by manifesting

¹ In Surah Tawbah:114: “And [Ibrahim’s (Abraham)] invoking (of Allah) for his father’s forgiveness was only because of a promise he had made to him (his father), but when it became clear to him that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim was Al-Awwah (he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing.”

utmost humility, fear and hope) in their invocations, like the Prophet ﷺ supplicated in many places. For instance, on the day of the battle of Badr he implored His lord and exerted Ijtihad in his invocation until the good news of the Angels' descent came to him¹. And when imploring for rain, he would exert great Ijtihad in his invocation, sometimes in the mosque and sometimes in an open land until rain started to fall². So if these hardships were not repelled except after the Prophets' Ijtihad in their supplications in such circumstances, how can others only raise their eyes and these calamities are removed?

¹ Narrated by Al-Bukhari (2915, 3953, 4875, 4877) from Ibn 'Abbas, also narrated by Muslim (1763) from 'Umar Ibn Al-Khattab. [TN] In "Sahih Muslim" (Eng. Translation by Siddiqi, no.4360): It has been narrated on the authority of 'Umar b. al-Khattab who said: "When it was the day on which the Battle of Badr was fought, the Messenger of Allah ﷺ cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Holy Prophet ﷺ turned (his face) towards the Qibla Then he stretched his hands and began his supplication to his Lord: 'O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth.' He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: 'Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfil for you what He has promised you.' So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels...

² Many Ahadith have been narrated about the prayer of Istisqa, among them the Hadith of 'Abdullah Ibn Zayd that is narrated by Al-Bukhari (1023-1025) and Muslim (894), who mentioned the invocation before the prayer, and the Hadith of Anas Ibn Malik narrated by Al-Bukhari (933, 1013, 1019, 1021) and Muslim (897) mentions the invocation during the Friday sermon.

Also (among other points highlighting the lies of this claim), this community faced so many calamities that cannot be comprehended except by Allah and some members reached their appointed time (due to these calamities), where was this Ghawth (to save them)? People narrated to me that Shaykh ‘Abdul Wahid ibn Al-Qasar, who was among the Shuyukh of the cognizant people, on the day when Baghdad was conquered (by the Tatars), these matters became disclosed (Kashf) to him and he saw his family being executed by the sword, so he started to say: “Where is the Qutb? Where is the Ghawth?” while this sword was used upon the community of Muhammad (ﷺ). Moreover every Muslim knows in his self that during these severe calamities, he and his companions did not entrust (the task to deal with them) to a particular individual, rather they invoked Allah (the Exalted) like they used to do at the time of seeking rain or supplicating to Him for victory against the enemies, none would raise the matter to other than Allah except for what people would say to others according to habit, so who is this inferior one who raises such matters to the superior one?

Furthermore Allah indeed informed of how the polytheists would invoke Him when harm befell them, making the religion pure for Him, and He would answer their calls. He (the Most High) said:

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ ۖ فَلَمَّا خَجَلَ
إِلَى الْبَرِّ اعْرِضْتُمْ ۖ وَكَانَ الْإِنْسَانُ كَفُورًا

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone), but when He brings you safely to land, you turn away (from Him), and man is ever ungrateful.” (Al-Isra:67)

And He (the Most High) said:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِيًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ
لِلْمُتْسِرِّينَ مَا كَانُوا يَعْمَلُونَ

“And when harm touches man, he invokes Us, lying down on his side, or sitting or standing, but when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! Thus it seems fair to the transgressors that which they used to do.”
(Yunus : 12)

And He (the Most High) said:

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى
الْبَرِ إِذَا هُمْ يُشْرِكُونَ . لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۚ فَسَوْفَ
يَعْلَمُونَ

“And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. So that they become ingrate for that which we have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.” (Al-‘Ankabut:65-66)

And similar verses of the Quran are many. He (the Most High) indeed said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا إِلَيَّ وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.”
(Al-Baqarah:186)

So He (the Exalted) is near and answers (the calls of those imploring Him). And it is reported in the two “Sahihs” that the Prophet ﷺ said to his companions:

“Verily, you are not invoking One who is deaf or absent, you are only invoking One who hears and is near. He whom you are supplicating is nearer to every one of you than the neck of his camel.”¹

¹ Al-Bukhari (2992, 4202, 6384, 6409, 6610, 7386) and Muslim (2704) from the Hadith of Abu Musa Al-Ash'ari. [TN] Ibn Taymiyah said in his book “Sharh Hadith Nuzul” about the Tafsir of this verse (Al-Baqarah:186): “It is not said about this that He is near with His knowledge and His power, because He is knowledgeable of everything and powerful over everything, and they did not inquire and ask about this, they only asked about His nearness to those who invoke Him and call Him.” Further Ibn Taymiyah explained this Hadith saying: “This because Allah (the Exalted) is close to the heart of the one who invokes Him, He is thus nearer to him than the neck of his camel... So the meaning agreed upon by all groups is regarding the proximity of the heart to Him of the one who invokes Him, in the same manner as the heart of person in prostration gets close to Him as it is established in the Sahih: ‘The closest the servant is to his Lord is when in prostration,’ and Allah is nearer to the person in prostration and the servant’s heart gets near to his Lord though his body is on the earth, and when one thing gets

And Al-Khaleel said:

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

“Verily! My Lord is indeed the All-Hearer of invocations.”

(Ibrahim:39)

And the Prophet (ﷺ) and the believers say in the prayers: “May Allah listen to the one who praises him”, so when He (the Exalted) listens to the invocations, answers the supplications of His servants, is near to them, also responds to the disbelievers when they call upon Him in a state of distress, why would His believing servants need intermediaries to raise their needs to Him like it is done with the kings (of this world)?

He (the Exalted) will speak to His servants on the Day of Resurrection without any guard nor any interpreter, as it is reported in the “Sahih” from ‘Adi ibn Hatim from the Prophet (ﷺ) that he said:

“There will be none among you but his Lord will talk to him, and there will be no doorkeeper or interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even

nearer to the other, the second will be nearer to the first by necessity even if we suppose that no movement occurred from the second by its essence. It is like when someone gets close to Makkah then Makkah is closer to him.” End of Ibn Taymiyah’s words. So nearness is different to the attribute of Ma’iyah (being with) which is explained by knowledge and power when Allah says He is with those conversing secretly, and with help and assistance when Allah mentions He is with the believers.

with half a date (given in charity). And if you do not find a half date-fruit, then you can do it through saying a good pleasant word (to your brethren).”¹

The praying person says in his prayer:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (alone) we worship, and You (alone) we ask for help.”
(al-Fatihah:5)

And it is narrated in the “Sahih” from the Prophet (ﷺ) that he said:

“Verily, the praying person converses with his Lord,”²

And he (ﷺ) said:

“When one of you stands to observe the prayer, then verily Allah is facing him so let him no spit in front of himself”³,

Thus, when the servant converses with his Lord and speaks to Him and Allah listens to his speech and answers his invocation, what is the need to resort to intermediaries for which Allah did not reveal any permission? And every person of reason and faith knows that establishing such intermediaries is from the Ta’wil (extrapolation and distorted interpretation) of the people of polytheism and lies. The proofs of these principles are many and we have spoken about them in detail in other places.

¹ Al-Bukhari (6539, 7512) and Muslim (1016).

² Al-Bukhari (405, 413, 417, 531, 1214) and Muslim (551) from the Hadith of Anas ibn Malik.

³ Al-Bukhari (406, 753, 6111) and Muslim (547) from Ibn 'Umar.

The Book and the Sunnah are filled with what contradicts the claims of these liars, and all of this-upon which they are- is a strong branch among the branches of the Christians, who,

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ
ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَّا إِلَهَ إِلَّا هُوَ
سُبْحَنَهُ عَمَّا يُشْرِكُونَ

“took their priests and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One *Ilah* (God - Allah) *Lâ ilaha illa Huwa* (none has the right to be worshipped but He) Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” (At-Tawbah:31)

Allah ordered us to recite in our prayers:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray” (Al-Fatihah:6-7)

The Prophet (ﷺ) said:

"The Jews are those who earned His anger and the Christians are those who went astray."¹

The Jews likened the Creator to the creation and described Him with attributes of deficiency and defect such as poverty, avarice and fatigue. As for the Christians, they likened the creation to the Creator and they described them with divine attributes that none deserves except Allah and they committed polytheism for which Allah did not send down any authority. This is why He (the Most High) said:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ، وََمَنْ فِي الْأَرْضِ جَمِيعًا

"Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad ﷺ): 'Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?'" (Al-Maidah:17)

He (the Most High) said:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صَدِيقَةٌ كُنَّا يَأْكُلَانِ الطَّعَامَ

¹ Narrated by Ahmad (v 4 p 378), At-Tirmidhi (2953, 2954) from the Hadith of 'Adi Ibn Hatim, within a long Hadith, Ibn Kathir said in his "Tafsir" v 1 p 142: This Hadith of 'Adi is narrated by many ways, and it has different wording whose mention will be too long.

"The Messiah ['Isa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Siddiqah [i.e. she believed in the Words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat)." (Al-Maidah:75)

And it is reported in the "Sahih" from the Prophet (ﷺ) that he said:

"Do not praise me excessively like the Christians praised excessively 'Isa ibn Maryam (Jesus son of Mary), I am only a servant, so say (about me): 'servant of Allah and His Messenger.'"¹

He (ﷺ) indeed severed the causes leading to polytheism by speech and action to the point of saying:

"One of you should not say: 'What Allah wills and what Muhammad wills' but he should say: 'What Allah wills then what Muhammad wills.'"²

He (ﷺ) said:

"O Allah do not transform my grave into an idol worshipped; Allah's anger is intensified on the people who

¹ Al-Bukhari (3445) in a concise way and (6830) in length from the Hadith of Ibn 'Abbas from 'Umar Ibnul Khattab

² Narrated by Ahmad (5/72 and 398) and Ad-Darimi (2702) and Ibn Majah (2118) from the Hadith of Tufayl Ibn Sakhbarah, and it has been narrated by Ahmad (5/384, 394, 398) and Abu Dawud (4980) from the way of 'Abdullah Ibn Yasar from Huthayfah Ibnul Yaman, and it is narrated by Ahmad (5/393) and Ibn Majah (2118) from the route of Raba'i Ibn Harash from Huzayfah similarly.

take the graves of their Prophets as places of worship (Masjids).”¹

He (ﷺ) said:

“May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (Masjids),

- warning from what they did², and he said five days before passing away:

“Verily, people who came before you used to take graves as places of worship (Masjids); beware, do not turn graves into places of worship, because I forbid you from doing this.”³

He (ﷺ) also forbade praying when the sun rises and when it sets.⁴ And Allah (the Exalted) did not command the creation to ask the creation. Even if one was to start with (the mention of) His name before asking anyone, He did not order it, rather He (the Most High) said:

فَإِذَا فَرَغْتَ فَانصَبْ. وَإِلَىٰ رَبِّكَ فَارْغَبْ

“So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer) and to

¹ Narrated by Ahmad (2/246) and Al-Humaydi (1025) and Abu Nu'aym in Al-Hilyah (6/283 and 7/317) with an authentic Isnad from Abu Hurayrah.

² Narrated by Al-Bukhari (435, 436 and other places) and Muslim (531) from 'Aishah and Ibn 'Abbas.

³ Narrated by Muslim (532) from the Hadith of Jundub Ibn 'Abdillah Al-Bajali.

⁴ Narrated by Al-Bukhari (586, 1197, 1864, 1992, 1995) and Muslim (827) from Abu Sa'id Al-Khudri.

your Lord (alone) turn (all your intentions and hopes and your invocations.” (Ash-Sharh:7-8)

And he said to Ibn ‘Abbas:

“When you ask, ask Allah and when you seek aid, seek it from Allah”¹

And in the “Sahih” it is reported that he (ﷺ) said when mentioning the characteristics of those who will enter the paradise without any reckoning:

“They are those who do not seek Ruqya, nor do they get themselves branded (cauterized), nor do they believe in bad or good omen (from birds etc.), but they put their trust (only) in their Lord.”²

- so he indicated that among their merits is that they do not seek Ruqiyah from others though this Ruqiyah constitutes an invocation, so this is the description of the elite of the servants of Allah, and this topic is large and we have detailed it in other places.³

The utmost thing which is wanted from the saintly Mashayikh is what is wanted from the Prophets and the Messengers, and that is conveying the message of Allah, showing the way to the servants of Allah; the call to Allah, this is their greatest purpose. Also, among the

¹ Narrated by Ahmad (1/293 and 307), At-Tirmidhi (2516) from Hanash As-San'ani from Ibn 'Abbas, and the Hadith has many other ways which elevate this Hadith to the level of authenticity.

² Al-Bukhari (5705, 5752, 6472, 6541) and Muslim (220) from Ibn 'Abbas, and narrated by Muslim (218) from 'Imran Ibn Husayn.

³ He wrote here: “Allah (the Exalted) knows best, written by Ahmad ibn Taymiyah” then he crossed it and carried on writing thereafter.

desired matters from them are the invocations for Allah's servants and the intercession for them, but the matter belongs entirely to Allah, and Allah gave to everything its due proportion.

And the supplications to Allah that the Prophets and the believers make for a servant are from the favours of Allah upon him, and the people who will benefit the most from their supplications are those having the greatest sincerity to Allah and the greatest trust upon Him as it is mentioned in the "Sahih" that Abu Hurayrah said: "Who will benefit the most from your intercession O Messenger of Allah?" And he (ﷺ) answered:

"O Abu Hurayrah! I had indeed thought that none would ask me about this Hadith but you (when I saw your desire for Hadith). The person who will benefit the most from my intercession on the day of resurrection is the one saying: 'None has the right to be worshiped except Allah' desiring by it the face of Allah."¹

So the servant is commanded not to put his reliance (Tawakkul) but on Allah, not to have longing (Raghbah) but to Him, not to fear but Him, and not to act but for Him, and Allah facilitates for him causes that he did not expect for verily He (the Exalted) is the protector of the pious, and He is sufficient for His servants as He indeed said:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet (Muhammad ﷺ)! Allah is sufficient for you and the believers who follow you." (Al-Anfal:64)

¹ Al-Bukhari (99, 6570)

- meaning Allah is sufficient for you and sufficient for the believers who follow you, He alone is sufficient for His servants, He is in no need of assistants and partners. He (the Most High) said:

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ
وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ

“And say: ‘All the praises and thanks be to Allah, who has not begotten a son (nor an offspring), and who has no partner in (His) dominion, and has no protector [to aid Him] on account of any [supposed] weakness (on His per)’”. (Al-Isra:111)

And indeed a person from the creation is weak, he is protected by others because of his weakness, and if others would not aid him and assist him, he would be powerless and weak, so his enemy will conquer him. And Allah (the Most High) does not protect His servants from any weakness but with His mercy, His grace, His generosity and His beneficence, and He is independent from anything else and everything else is dependant on Him:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He has a matter to bring forth (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!” (Ar-Rahman:29)

And He (the Most High) said:

قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ وَمَا هُمْ فِيْهِمَا مِنْ شَرِكٍ ۚ وَمَا لَهُ مِنْهُمْ مِّنْ ظٰهِرٍ ۚ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُۥٓ اِلَّا لِمَنْ اِذِنَ لَهُ ۚ

“Say: (O Muhammad ﷺ to those polytheists, pagans, etc.) ‘Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits.” (Saba:22-23)

And He (the Most High) said:

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۚ سُبْحٰنَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُوْنَ ۚ لَا يَسْبِقُوْنَهُۥٓ بِالْقَوْلِ ۚ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ۚ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يَشْفَعُوْنَ اِلَّا لِمَنْ اَرٰضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ

“And they say: ‘The Most Beneficent (Allah) has begotten a son (or children).’ Glory to him! They [those whom they call Children of Allah i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Ozair (Ezra), etc.], are but honoured slaves. They speak not until He has spoken, and they act on His command. He knows what is before them, and what is behind them, and they cannot intercede except for him with

whom He is pleased, and they stand in awe for fear of Him.”

(Al-Anbiya:26-28)

And He (the Most High) said:

إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا . لَقَدْ
أَخَصَّنُهُمْ وَعَدَّهُمْ عَدًّا . وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا

“There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).” (Maryam:93-95)

And such matters are mentioned in many places of the Book of Allah. And Allah (the Exalted) knows best.

Written by Ahmad ibn Taymiyah.

APPENDICES

APPENDIX 1:

Some Famous Ahadith about the Abdal

The Hadith of 'Ubadah ibn Samit from the Prophet (ﷺ): "The Abdal in this community are thirty similar to Ibrahim, the intimate friend of the Merciful, each time one of them dies Allah substitutes another in his place." ("Musnad Ahmad", 5/322). Imam Ahmad, who narrated this Hadith, said after mentioning it: "Munkar" (rejected). Shaykh Al-Albani said in his "As-Silsilah Ad-Da'ifah" (936) that this Hadith has two defects:

"First: Abdul Wahid ibn Qays, he is differed upon, Ibn Ma'in in one narration and Abu Zur'ah declared him to be trustworthy, and Ibn Ma'in said in another version: 'He was not such, neither close,' Abu Hatim said: 'he is not strong', and likewise was said by Salih ibn Muhammad Al-Baghdadi and he added: 'He narrated from Abu Hurayrah though he did not meet him'. Ath-Thahabi said: 'He did not meet Abu Hurayrah but only narrated from him in a mursal way (meaning, omitting a narrator between him and Abu Hurayrah), he only reached 'Urwah and Nafi'.

I (Al-Albani) say: based upon this he did not reach 'Ubadah ibn Samit, so the Isnad with its weakness is also Munqati'!

The second: Al-Hasan ibn Zakwan is also differed upon, the majority weakened him, Ahmad said: 'his Ahadith are false', Ibn Ma'in said: 'he used to narrate monstrosities.' Hafiz Ibn Hajar said: 'Saduq, makes mistakes and use to do Tadlees (hide some of his teachers in the chain by omitting them)', and he indicated that he is among the narrators of Sahih Al-Bukhari.

I (Al-Albani) say: He narrated this with 'An' (meaning: saying "from ['an]," thus he did not clarify he heard directly from 'Abdul Wahid ibn Qays, and when a narrator who does Tadlees narrates with 'An [saying "from" so-and-so], his narration is graded weak')."

Hafiz ibn Hajar wrote in his introduction of "Fathul Bari":

"Al-Hasan ibn Zakwan, Ahmad, Ibn Ma'in and others criticised him, and he has no other Hadith in "Sahih Al-Bukhari" except this narration of Al-Qattan despite Al-Qattan's strictness in narrators, and despite this it came as a Mutaba'ah (meaning it is following and strengthening another narration)."

Thus, Al-Bukhari did not depend upon Al-Hasan ibn Zakwan but only narrated from him to follow and strengthen other narrations.

Another Hadith of 'Ubadah with the words: "The Abdal of my community are thirty, by them the earth is established, by them you receive rain and by them you are saved" ("At-Tabarani").

Al-Haythami said: "From the way of 'Amr Al-Bazar from 'Anbasah Al-Khawwas, and I do not know these two" ("Majma' Az-Zawa'id", 10/63). So this Hadith is weak as these two narrators are unknown.

The Hadith of 'Awf ibn Malik: "The Abdal are among the people of Sham: By them they are saved and by them they receive their sustenance."

Al-Haythami said: "Narrated by At-Tabarani. The chain of narrators contains 'Amr ibn Waqid, and the majority of Imams weakened him... As for the narrator Shahr, there is difference about him." ("Majma' Az-Zawa'id", 10/63)

Al-Bukhari and At-Tirmidhi said about 'Amr ibn Waqid: 'Munkar ul Hadith (he narrates rejected narrations).' Abu Hatim said: 'Weak in Hadith, Munkar Al-Hadith.' An-Nassa'i, Ad-Daraqutni and Al-Barqani said: 'Matruk (abandoned).' Ibn Hibban said: 'he mixes narrations and narrates false narrations from trustworthy narrators, so he deserves to be abandoned.'

Hafiz ibn Hajar said concerning 'Amr ibn Waqid: 'Matruk' (abandoned) ("Taqrīb" 5132) and he said about Sharh: 'Saduq, commits much Irsal and commits many mistakes' ("Taqrīb" 2830)

The Hadith of ibn Mas'ud: "There will always be forty people in this community whose hearts are upon the heart of Ibrahim. Allah will remove harm from people by them, they are called the Abdal, they will not reach this level by their prayers, fasting and charity." They asked: "O Messenger of Allah, how will they reach this level?" He replied: "By their generosity and advise to the Muslims."

Al-Haythami said: "Narrated by At-Tabarani from the narration of Thabit ibn 'Abash Al-Ahdab, from Abu Raja Al-Kalbi, and I do not know the both of them." ("Majma' uz-Zawa'id", 10/63)

Shaykh Al-Albani said in his "Silsilah Ad-Da'ifah" (1478):

"His (Abu Raja) name is Rawh ibnul Musayab, ibn 'Adi said about him: 'His Ahadith are not Mahfuz (preserved)' and Ibn Hibban (1/299) said: 'He narrates fabricated Ahadith from trustworthy narrators, he turns Mawquf narrations into Marfu' and it is not permissible to narrate from him'."

Another Hadith of Ibn Mas'ud: "Allah ﷻ has in the creation three hundred upon the heart of Adam (ﷺ), forty upon the heart of Musa (ﷺ), seven upon the heart of Ibrahim (ﷺ), five upon the heart of Jibril (ﷺ), three upon the heart of Mikail (ﷺ), one upon the heart of Israfil (ﷺ), when he dies, Allah substitutes him by one of the three, and when one of the three dies, Allah substitutes him by one of the five, and when one of the five dies, Allah substitutes him by one of the seven... and when one of the three hundred dies, Allah substitutes him by a person from the general people, by them He gives life, death, rain, makes vegetation grow and removes hardships" (Abu Nu'aym in "Al-Hilyah" and Ath-Thahabi in "Al-Mizan").

Shaykh Albani wrote in "As-Silsilah Ad-Daifah" (1479):

"Ath-Thahabi narrated it while mentioning 'Uthman ibn 'Amarah (who is one of the narrators of this Hadith) and said: 'This (hadith) is a lie, may Allah punish him for fabricating this lie.' And Al-Hafiz (Ibn Hajar) agreed with him in his 'Lisan' but said: 'It has preceded in the mention of AbdurRaheem: he has been accused with it or 'Uthman', meaning that the accusation of lying in this Hadith is disputed between Abdur Raheem Al-Armini and this 'Uthman, as these two are unknown and they are only known for this fabricated Hadith."

The Hadith of Ibn 'Umar: The chosen ones of my community in every era are five hundred, and the Abdal are forty, neither the five hundred decrease nor the forty diminish, whenever one of them (Abdal) dies, Allah substitutes him with one of these five hundred and incorporates him into the Abdal in his (the deceased's) place. The companions asked: 'Inform us of their actions?', and he replied: 'They forgive those who commit injustice to them...' (Abu Nu'aym in his "Al-Hilyah" from At-Tabarani, from Sa'id ibn Abi Zayd, from 'Abdullah ibn Harun As-Suri from Al-Awza'i from Az-Zuhri from Nafi' from ibn 'Umar from the Prophet ﷺ).

Shaykh Albani said in his "As-Silsilah Ad-Da'ifah" (935):

"This chain contains darkness; I do not know Sa'id ibn Abi Zayd and 'Abdullah ibn Harun, except that Ath-Thahabi mentioned the second in Al-Mizan and said: '(Abdullah ibn Harun As-Suri) from Al-Awza'i and he is not known, and this narration is a lie about the characteristics of the Abdal' and Hafiz ibn Hajar agreed with him in his Lisan."

Ibn Jawzi said in his "Mawdu'at" (3/151): "Fabricated, it contains unknown narrators."

The Hadith of Umm Salamah: "Differences will occur after the death of a caliph and a man from the people of Madinah will flee to Makkah. Some people from Makkah will come towards him, take him against his will and give him Bay'ah between the corner (of the Ka'bah) and the Maqam of Ibrahim. A Military expedition will be sent against him, but it will be swallowed by the earth in the desert between Makkah and Madinah, and when people will see this, the Abdal of Syria and the best people of 'Iraq will come towards him and give him Bay'ah." ("Musnad Ahmad" 6/316, "Sunnan Abu Dawud", Kitab Al-Mahdi, no.4286)

The chain of narrators contains Salih Abu Khalil from one of his companions, from Umm Salamah. As the companion of Salih Abu Khalil is not named, he is unknown (Majhul Al-'Ayn). Abu Dawud and Al-Hakim mentioned a similar narration from Abu Khalil from Abdullah ibnul Harith from Umm Salamah, so the unknown narrator in the first narration might be this Abdullah ibnul Harith, but all these chains of narrators contain Abul 'Awam, and his name is 'Imran ibn Dawar Al-Qattan. Ath-Thahabi said: "Many people weakened him and he was a Khariji." ("Talkhis", 4/431). Also Ath-Thahabi included him in his book of weak narrators "Al-Mughni fi Ad-Du'afa" (4596).

Hadith of Mu'az ibn Jabal: "Whoever has three attributes will be among the Abdal, those by whom the world and its people are established: the satisfaction with the decree, patience to avoid the prohibitions of Allah, the anger for the sake of His essence" (As-Sulami in "Sunan As-Sufiyah", narrated by Ad-Daylami in "Musnad Al-Firdaws")

Shaykh Albani wrote in his "As- As-Silsilah Ad-Da'ifah" (1474):

"This is a fabricated Hadith concocted by Maysarah ibn Abd Rabbihi, who is a famous liar... and Sharh ibn Hashwab is weak, I do not know Ja'far ibn

Abdil Wahab As-Sarkhasi, and Abu AbdirRahman As-Sulami himself is accused, his name is Muhammad ibnul Husayn ibn Muhammad, Ath-Thahabi mentioned him in his "Ad-Dua'afa" and said: 'He is differed upon (Mutakalam fihi), Muhammad ibn Yusuf Al-Qattan said to me: "He would fabricate Ahadith for the Sufis." Al-Munawi weakened this Hadith because of Ibn Abd Rabbihi and Hawshab only and As-Suyuti darkened his 'Al-Jami As-Saghir' by mentioning this Hadith in it despite his knowledge of the chain."

The Hadith of Anas ibn Malik: "The Abdal are forty, twenty two from Sham, and eighteen from Iraq, when each time one of them dies Allah substitutes another in his place..." (Narrated by Ibn 'Adi, 5/220)

Hafiz Ath-Thahabi said in Al-Mizan (5/123): "Al-'Ala ibn Zaydal Ath-Thaqafi Basri narrates from Anas ibn Malik, his Kuniyah is Abu Muhammad Talif, Ibnul Madini said: 'he would fabricated Hadith,' Abu Hatim and Ad-Daraqutni said: 'Matruk Al-Hadith (Abandoned),' Al-Bukhari and others said: 'Munkar Al-Hadith', Ibn Hibban said: 'he narrates from Anas ibn Malik from a fabricated manuscript, it is not permissible to mention (his narrations) except to know (his weakness).'"

Another Hadith of Anas ibn Malik: "The Abdal are forty men and forty women, whenever a man dies Allah substitutes him with another man and whenever a woman dies Allah substitutes her with another woman." (Al-Khallal in "Karamat Al-Awliya")

Ibnul Jawzi said in his "Mawdu'at" (3/152): "The chain contains unknown narrators" meaning that two narrators Abu 'Umar Al-Ghadani and Abu Salamah are unknown.

Another Hadith from Anas ibn Malik: "The pillars of my community are the tribes of Yemen and forty men among the Abdal of Sham, whenever one of them dies, Allah substitutes him with another man, and they do not reach this level by a great quantity of prayer and fasting, but by the generosity of their souls, the good intentions in their chests, and their advise to the Muslims." (Ibn 'Asakir in "Tarikh", 1/292)

This Hadith is weak because of two of its narrators: 'Abdullah ibn Ma'qal and Yazeed ibn Aban Ar-Riqashi. Hafiz Ath-Thahabi wrote in "Al-Mizan" (4/204): "Abdullah ibn Ma'qal Basri from Yazeed Ar-Riqashi, I do not know who he is." As for Yazeed Ar-Riqashi, Ibn Hibban wrote: "He would mix the speech of Al-Hasan (Al-Basri) and attribute it to Anas from the Prophet (ﷺ) without knowing, and as for his narrations from Anas and other trustworthy narrators that were not from their Hadith increased, depending on him is wrong, it is not permissible to narrate from him except to know (his weakness)."

The Hadith of Abu Hurayrah: "The earth is never void from the thirty similar to Ibrahim, the intimate friend of the Merciful, by them they receive assistance, sustenance and rain." (Ibn Hibban in "Al-Majruhin")

Ibn Hibban said (2/61): "This is a lie, AburRahman ibn Marzuq ibn 'Awf Abu 'Awf was a Shaykh in Tartus that would fabricate Ahadith, it is not permissible to narrate from him except for criticism."

The Hadith of Abu Sa'id Al-Khudri: "The Abdal of my community will not enter the paradise by their actions, but they will enter it by the mercy of Allah, the generosity of their hearts and their good intentions for all the Muslims." (Al-Bayhaqi in "Sha'bul Iman")

The narrator Salih ibn Basheer Al-Mari is weak, Al-Bukhari said: "Munkar Al-Hadith and Dhahib Al-Hadith (wasted in Hadith, this is a very strong criticism such as abandoned in Hadith)." An-Nasa'i said: Matruk Al-Hadith (abandoned).

Secondly the chain is disconnected as Hasan Al-Basri did not hear from Abu Sa'id Al-Khudri. Hafiz Abu Sa'id Al-'Ala'i wrote in his "Jami' At-Tahsil" (1/163): "Ali Ibnul Madini said: 'Al-Hasan saw Umm Salamah but did not narrated from her, neither from Abu Musa Al-Ash'ari, nor from Al-Aswad ibn Sari', nor from Ad-Dahak ibn Sufyan, nor from Jabir, nor from Abu Sa'id Al-Khaudri, nor from Ibn Abbas and ibn 'Umar...'"

Note: The references on these Ahadith have been taken from "Taqqis Al-Ashkhas" of Shaykh Muhammad Al-Lowh, the books of Shaykh Albani and an article of Shaykh Abu Muhammad Al-Alfi present on the web page <http://www.alsoufia.com>.

The contradiction in the texts (Matn) of the Ahadith of the Abdal

Shaykh Muhammad Al-Lowh in the aforementioned book objected to the Matn of these Ahadith as there is clear Idhtirab (contradictions that cannot be removed). Indeed, some Ahadith mention thirty, others forty, etc., and the Sufis could not explain these clear contradiction, Shaykh Al-Lowh wrote (1/106):

“Muhammad Al-Khidr Ash-Shanqiti said (in “Mushtaha Al-Kharif Al-Jani”, p.513): ‘Some narrations mention that the Abdal are thirty, and this is contradicted by other Ahadith which say they are forty. Az-Zarqani said in ‘Sharh Al-Mawahib’ that these Ahadith could be combined by saying that thirty among them are upon the heart of Ibrahim and the ten others are not, but this opposes the Hadith saying: ‘There will always be forty people in this community whose hearts are upon the heart of Ibrahim’ then he said – meaning Az-Zarqani-: ‘It is better to gather these Ahadith by saying that the narrations mentioning thirty were before Allah taught him of forty.’

Maybe Ash-Shanqiti felt that this domain concerns narrative matters, and narrative matters are not abrogated, so he said: ‘What is apparent in gathering between these two Ahadith is that they are seventy, forty in Sham and thirty elsewhere, and the Ahadith of forty concerns those in Sham and the Ahadith of thirty refers to those outside Sham.’

In reality, this gathering is taken from the definition by the author of the Qamus (Al-Fayrozabadi) of the Abdal, but this is also not free of criticism because there is another Hadith saying: “The Budala are forty, twenty two of them are in Sham and eighteen in ‘Iraq...”, this is narrated by Ibn ‘Adi (in his Kamil, 5/220) from Anas.

So we can conclude that these Ahadith are false in Isnad and Matn, and its likes cannot establish a matter of creed or issue in the Shari’ah. And what is strange is that those who depend on these narrations in asserting the existence of the Abdal, most of them are Ash’aris who refuse the Ahad narrations in matters of the creed, even if these narrations are from the most authentic. So this a definitive proof and a shining demonstration of the confused methodology of these people in everything.”

Also these Ahadith do not stipulate that Allah gives these Awliya powers to cure, bring rain, provide sustenance and assistance, that these Abdal know the unseen or that they have assemblies in which they decide matters that are to happen, and they govern the world and have been given power of 'Kun fa Yakun' (to say 'be' and this matter becomes). These weak narrations only mention 'by them you are given sustenance or rain' and this 'By them' can only mean by their invocations as it is in the Sahih Al-Bukhari: 'O Sa'd, are you not given help and sustenance except by your weak one, by their invocations, their prayers, their sincerity (Ikhlas)'."

So these Ahadith do not justify what the Sufis have established, and we will see further examples of what they have invented without any proof.

APPENDIX 2: *The Reality of Miracles*

The aim here is to show that Allah is the true author of the miracles witnessed at the hands of Prophets and the Karamat of saints. This is contrary to what the Sufis say: that Allah has given powers to these Ghawth, Qutb and Awliya and has changed their conditions, to the point that these Awliya have powers to control and regulate the universe, they possess control and administration of the world, they merely say "Be" and it is.

Proofs from the Quran

Allah, the Most High, said in Surah Taha:17-23:

وَمَا تِلْكَ يَمِينُكَ يَمُوسَىٰ . قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيَّهَا وَأَهْمَشُ بِهَا عَلَىٰ
غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ . قَالَ أَلْقِهَا يَمُوسَىٰ . فَالْقَنَآءُ فَإِذَا هِيَ حَيَّةٌ
تَسْعَىٰ . قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ . وَاضْمُمْ يَدَكَ إِلَىٰ
جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةً أُخْرَىٰ . لِنُرِيَكَ مِنْ ءَايَاتِنَا الْكُبْرَىٰ

"And what is that in your right hand, O Musa (Moses)?" He said: 'This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.' (Allah) said: 'Cast it down, O Musa!' He cast it down, and behold! It was a snake, moving quickly. Allah said: 'Grasp it, and fear not, we shall return it to its former state, and press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign, that we may show you (some) of Our greater signs.'"

Comment: The saying of Allah "we shall return it to its former state" shows that Allah is the author of this miracle. Also the fact that Musa showed fear indicates that he was not the author of these miraculous actions.

Furthermore Allah the Most High said:

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

"And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while You were looking (at them, when the sea-water covered them)." (Al-Baqarah:50)

Comment: This verse makes it clear that Allah was the author of the aforementioned miracle.

Allah the Most High also said:

فَلَمَّا يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

"We (Allah) said: 'O fire! Be you coolness and safety for Ibrahim (Abraham)!' (Al-Anbiya:69)

Comment: Allah clarifies here that He ordered the fire to cool, thus He was the author of this miracle. Allah also said about Ibrahim عليه السلام:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِمَّا تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قُلُوبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ بِأَتِينِكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And (remember) when Ibrahim (Abraham) said, 'My Lord! Show me how You give life to the dead.' He (Allah) said: 'Do you not believe?' He [Ibrahim] said: 'Yes (I believe), but to be stronger in faith.' He said: 'Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste, and know that Allah is All-Mighty, All-Wise.'" (Al-Baqarah:260)

Comment: This verse makes it clear that Ibrahim عليه السلام did not have the power to resurrect the dead. Likewise, when dead people were resurrected at the hand of Isa

or cured from leprosy, the author of these actions was Allah and they occurred at the hand of His Prophets to show their truthfulness.

Sayings of scholars that Allah is the author of miracles

Tafsir Jalalayn states that the Prophet ﷺ did not have capacity to make a tunnel or ladder to the sky

It is written in "Tafsir Jalalayn" (Surah Al-An'am:35) as translated by Aisha Bewley (Text of the Quran in bold, tafsir as standard):

"If their turning away from Islam is hard on you because you are eager for them to become Muslim then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign which they ask for. The implied meaning is that you will not be able to do that, so be patient until Allah judges. If Allah had willed for them to be guided- He would have gathered them all to guidance, but He did not and so they do not believe. Do not then be among the ignorant by behaving like that."

Comment: As-Suyuti clearly stated here that the Prophet ﷺ did not have the capacity to bring the signs that the Mushriks of Makkah asked for, such as making a tunnel in the earth or bringing a ladder to the skies. Yet the misguided Sufis claim that the Prophet ﷺ is able to do whatever he wishes and the Awliya merely need to say "Be" and it is.

Tafsir Jalalayn on the Prophet's inability to do more than conveying the message

It is written in "Tafsir Jalalayn", Surah Al-Jinn (72:21-23):

"Say: 'I possess no power to do you harm- make you err- or to guide you right and so do you good.' Say: 'No one can protect me from the punishment of Allah and I will never find any refuge apart from Him except in Him- ...only in transmitting from Allah and His Messages.'

I can only convey the Message of Allah to you from Him." THIS STRESSES HIS INABILITY TO DO MORE...".

The reality of miracles according to Qadhi 'Iyad and Al-Juwayni

Qadhi 'Iyad wrote in *Ash-Shifa*, Chapter: The Miracles and Karamat of the Prophet, as translated by Aisha Bewley:

"Know that the reason we call what the Prophets have brought a 'miracle' (mu'jiza) is that creatures are incapable ('ijaz) of doing the like of it. There are two sorts of miracle. One sort is something that human beings are potentially able to do, but which they are prevented from doing by an act of Allah in order that the truthfulness of His Prophet should be confirmed. These include such things as their turning away from seeking death (when they were asked to do so) and their incapacity to bring the like of the Qur'an and similar things.

The other sort is things that are beyond their power and which they cannot do - such as bringing the dead to life, turning a staff into a snake, bringing the she-camel out of the rock, the tree speaking, water flowing from between the fingers, and splitting the moon. Only Allah can do these things. They are things that Allah does at the hand of one of His Prophets. The Prophet's challenge to those who denied him to produce something similar was in order to show their incapacity." (Section 3: The meaning of miracles (mu'jizat), p.137-138)

Comment: The saying that humans have potential to bring the likes of the Quran, but Allah prevents them is the saying of some Ash'aris and not of Ahlus Sunnah. A better example of this category would be the example of Prophet Zakariyah عليه السلام who could not speak for some days as a sign from Allah that his old wife would fall pregnant. Al-Juwayni also mentioned in his book "*Al-Irshad*" the following example: if a Prophet says 'I will bring you a sign from Allah that you will not be able to stand for a while,' since standing is under human capacity, it is Allah who paralyses them so they cannot stand. So in these kinds of miracles, humans have the capacity to do them, but Allah stops them. But as for the second category, then only Allah can do them and humans have no capacity to do such.

Al-Juwayni wrote in his book of creed "Al-Irshad" (p.168):

"Know also that miracles have a number of specific characteristics that should be grasped thoroughly. One is that it is an act of God, the Exalted."

Comment: So we can see that this standard Ash'ari manual states that Allah is the author of miracles, and they do not say that Allah has given the Awliya powers to do whatever they want, such as the power to create and produce sustenance.

Al-Jilani saying that Karamat are from the work of Allah

Abdul Qadir Al-Jilani wrote in his "Futuh Al-Ghaib" (p.16-18 of the English translation by Muhtar Holland and published by Al-Baz):

"At this stage you may be credited with working miracles and supernatural phenomena, for such manifestations will bear the outward appearance of emanating from you, though in reality they are the work of Allah and His will."

And Shaykhul Islam Ibn Taymiyah quoted this in his "Sharh Futuh Al-Ghayb" (p.40 of the English Translation by Muhtar Holland, Al-Baz edition).

The saying of Al-Jilani that the Shiah believe that the Prophet ﷺ and Imams are given control of the world

Al-Jilani in his "Al-Ghunya li-Talibi Tariq al-Haqq" names the different sects of the Shi'ah as follows (Eng. Trans. by Muhtar Holland under name "Sufficient Provision for Seekers of the Path of Truth" v 1 p 416, Al-Baz edition):

"The Mufawwadiyya [Delegationists] take their name from the fact that, according to their doctrine, Allah has delegated (*fawwada*) the management of the creation to the Imams, and that Allah (Exalted is He) actually endowed the Prophet (Allah bless him and give him peace) with the power to create and manage the universe, while Allah Himself played no part at all in this creation. They make the same

claim on behalf of `Ali (may Allah be well pleased with him). There are some among them who, when they catch sight of a cloud in the sky, will greet it with the Islamic salutation [*sallama 'alaih*], thereby expressing their conviction that `Ali (may Allah be well pleased with him) is up there inside it, as we have explained in a previous account of this belief."

Comment: According to Abdul Qadir Al-Jilani -whom many Sufis describe as Ghaus Al-A'zam (greatest way of succour), which is a title not suitable except for Allah- the belief that Allah has conferred the management of the universe to the Imams is that of the Shi'ah. What of the Sufis then, who say that the Qutb and Abdal govern and rule the world, and that Allah has conferred to them the matters of this world?

Al-Qushayri on the Karamat of saints

Al-Qushayri wrote in his Risalah (p.425, by Rabia Harris, published by Great Books of the Islamic World):

"Know that the saint may not rely upon the miracle that manifests in him, and he has no control over it. Sometimes, when such things occur, the saints may have the power of certainty or an increased inner vision that confirms for them that the thing is an act of God"

Comment: Here, Al-Qushayri clearly states that the saint has no control over the Karamat and he might realise that it is an act of Allah, and not a trick of Shaytan; such as someone who is carried on water, this might be an action of Allah, but it could also be the act of Jinns carrying him and deceiving him.

Al-Qushayri further wrote in his Risalah (p.424):

"The saint's miracle is an action that undoubtedly originates in time (for what is outside time cannot be attributed to an individual), but which violates the customary order of things. It takes place in this world, and manifests upon a servant as a mark of his distinction and

excellence. It might or might not happen through his choice and request. In some circumstances it might happen without his will."

Comment: According to Al-Qushayri then, the Karamat manifest upon servants, which shows that he believe them to be actions from Allah. This is strengthened by the fact that it can manifest without the servant's will, so it cannot be his action. For instance, the incident of Umar and the Sariyah, this happened without Umar's knowledge and choice, so it was an action of Allah who made him see things far away and made them hear his voice. Allah changes the laws of nature so such events can occur. Human actions are only those that occur by his will.

Moreover, the words "his choice and request" means that the Wali seeks helps from Allah and invokes him, and Allah answers his call; it does not mean that the Wali can make these things happen as he wills, for how could they also occur without his will. Al-Qushayri did not view that these matters happen with the Wali's control or power (Tasarruf) as the Sufis claim. Also see in the following pages, how Hafiz Ibn Hajar and An-Nawawi explained the word "Ikhtiyar" with respect to the Karamat of the Awliya.

Al-Qushayri further wrote (p.426):

"These miracles might take the form of an answer to a prayer, or the appearance of food in time of need without any apparent cause, or the occurrence of water in a time of draught, or the easy crossing of a great distance in a short time, or liberation from an enemy, or the hearing of speech from an invisible voice, or others of the many acts that violate the customary order of things."

Here, Al-Qushayri explained that these Karamat as supplications answered by Allah, and not that Allah gave these saints powers to do what they desire.

Hafiz Ibn Hajar and An-Nawawi on Karamat happening by the Ikhtiyar (choice) of the Awliya

In the following Hadith recored by Sahih Muslim, it reads (no.6187, chapter: the preference of benevolent treatment to parents over voluntary prayers, etc. [trans by Siddiqi]):

"Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him - Humaid said that Abu Rafi' demonstrated before us like the demonstration made by Abu Huraira to whom Allah's Messenger ﷺ had demonstrated as his mother called him placing her palms upon the eyebrows and lifting her head for calling him - and said: 'Juraij, it is your mother, so talk to her.' She found him at that time absorbed in prayer, so he said (to himself): 'O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer.' He opted for prayer. She (his mother) went back, then came again for the second time and said: 'O Juraij, it is your mother (calling you), so talk to me.' He said: 'O Allah, there is my mother also and my prayer,' and he opted for prayer. She said: 'O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes,' and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: 'Whose child is this? She said: He is the child of one who is living in this temple.' So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: 'Ask her (this woman) what she says.' He smiled and then touched the head of the child and said: 'Who is your father?' He (the child) said: 'My father is the shepherd of the sheep,' and when they heard this, they said: 'We are prepared to rebuild with gold and silver what we have demolished from your temple.' He said: 'No, rebuild it with clay as it had been before.' He then went up (to his room and absorbed himself in prayer)."

This Hadith is also narrated in Sahih Bukhari (no.1135, The Book of Actions While Praying [Trans. Mushin Khan]). Hafiz Ibn Hajar Al Asqalani wrote in his "Fathul Bari" in explanation of this Hadith:

"Allah gives a way out for his Awliya when they are tested, and He only delays that (help) sometimes in order to teach them or increase their virtues. And there is in this (Hadith) proof of Karamat of Awliya and their happening with their Ikhtiyar (choice) and seeking them."

Comment: So here Ikhtiyar is not the Sufi meaning: that Awliya have been conferred powers and they use their powers according to their will. If it was such, why would Ibn Hajar say that Allah delayed the help? The words of Ibn Hajar make it clear that according to him, "Ikhtiyar" means seeking this help from Allah by invoking for it, not the Wali merely saying "Be" and it is!

An-Nawawi wrote in explanation of this Hadith:

"In this (Hadith), the Karamat of Awliya occur sometimes (Qad Taqa'u) by their Ikhtiyar (choice) and their Talb (seeking them), and this is true according to the Mutakallimun and some said it does not happen by their Ikhtiyar and their Talb."

Comment: So here again, the Karamat occurring sometimes by the Awliya's choice does not mean that they occur with their power and will, rather, it is by their seeking this from Allah. If it happened with their will and power, why would it happen only at times by their choice and not always? And why would someone seek something he has the power to produce himself?

Neither An-Nawawi nor Hafiz Ibn Hajar used the word "Tasarruf" (control) or similar terms, and their interpretation was clear that the Karamat of the Awliya occur when they seek them from Allah and invoke Him, and Allah answers them and provides help as He wills.

Further sayings of scholars that Allah is the author of miracles

The quotes below are taken from the book "Rah Hidayat" of Sarfraz Safdar Khan Deobandi, who authored some good books against the Barailwis, as mentioned by Dr Shaykh Shams Al-Afghani. Though Sarfraz Safdar was a Hayati and justified

seeking intercession at the grave of the Prophet (ﷺ) in his book "Taskeen Su-Sudoor", Shaykh Shams quoted from him from his good sayings in his book "Juhud Al-Ulema Al-Hanafiyah."

Mulla Ali Al-Qari Al-Hanafi wrote in his "Mirqat Sharh Mishkat" (2/530):

"The Mu'jizah (miracle) comes from the word "Ajz" (incapacity), which is contrary to Qudrah (capacity, power), and in reality, the Mu'jiz, author of the action which is 'Ajz in others, is Allah the Exalted."

Abu Hamid Al-Ghazali Ash-Shafi'i wrote in his "Ihya Ulum ud-Din" (1/97):

"The way in which the Mu'jizah attest to the truthfulness of the Messengers is that everything that the creatures are incapable of producing cannot be but by the action (Fi'l) of Allah the Most High."

Ibn Khaldun wrote in his "Muqaddimah" (p.93):

"Among the signs of the Prophets is the production of actions for them which break the laws of nature (Khawariq), attesting to their truthfulness; these are actions that humans are incapable (Ya'jizu) of producing, this is why they are called "Mu'jizah". These actions do not come under actions that are within human capacity."

Kamal ud Din Ibn Humam Al-Hanafi wrote in his "Musairah" (2/89):

"When this is among the actions that creatures are incapable (Ya'jizu) of producing, this cannot be but the action of Allah (Lam Takun ila Fi'lan Lillahi)."

Conclusion

Hafiz Ibn Hajar Al-Asqalani wrote in his "Fathul Bari" (6/424):

"The Mujizah are called such because of the 'Ajz (incapacity) to produce such things of those before whom these things occur. The letter "ha" at the end (of the word Mu'jizah) is for Mubalaghah (to strengthen) or it is a Sifat Mahzuf (meaning one should read "Ayatun

Mu'jizatun" but Ayat is omitted in writing so we only say "Mu'jizatun"). And the most famous miracle of the Prophet ﷺ is the Quran."

Comment: Scholars agree that the greatest of the miracles produced to show the truthfulness of our Prophet ﷺ was the Quran, and none would dare say that someone has the capacity to produce a similar speech, or Allah gave Prophets such a power. Why then do they say about other miracles that Allah gave Prophets the power to heal or resurrect? Why do they have different rules and explanations for the miracle of the Quran and other miracles? If they say that Prophets have power to cure and resurrect the dead, then they should also say that they have the power to produce a speech similar to the Quran. *Allahul Musta'an*.

Dear brothers, how could the Prophets have such powers and suffer from afflictions, as described in the Quran:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

"And (remember) Ayub (Job), when he cried to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.'" (21:83)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"So He (Musa) watered (their flocks) for them, then he turned back to shade, and said: 'My Lord! Truly, I am in need of whatever good that You bestow on me!'" (28: 24)

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰأَسَفَىٰ عَلَىٰ يُوسُفَ وَأَبِیْضَتْ عَيْنَاهُ مِنْ الْحُزَنِ فَهُوَ كَظِيمٌ

"And he (Ya'qub) turned away from them and said: 'Alas, my grief for Yusuf (Joseph)!' And He lost his sight because of the sorrow that he was suppressing." (12:84)

وَذَا آلُ لُؤْلُؤٍ إِذْ ذَهَبَ مُغْنِيًّا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنْ

الْغَمِّ وَكَذَلِكَ نُجِى الْمُؤْمِنِينَ . وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ . فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ
إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا
خَاشِعِينَ

“And (remember) Dhan-Nûn (Jonah), when He went off in anger, and imagined that we shall not punish Him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *La ilaha illa Anta* [none has the Right to be worshipped but You (O Allah)], glorified (and Exalted) are You [above All that (evil) they associate with You]. Truly, I have been of the wrong-doers.’ So we answered his call, and delivered him from the distress, and thus we do deliver the believers. And (remember) Zakariya (Zachariah), when he cried to his Lord: ‘O My Lord! Leave me not single (childless), though You are the best of the inheritors.’ So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us.” (21:87-90)

As Allah removes the hardships from the Prophets, cures them from their illnesses, or bestows them children, how then, can Sufis say that the Awliya have received powers to control and regulate the world, they bestow children, wealth and health, and they remove hardships and rescue the one in difficulty? *La Hawla Wala Quwatta ila Billah!*

APPENDIX 3: *The bestowal of "Kun Fa Yakun" ("Be" and it is)?*

An-Nabbahani wrote in his "Jami' Karamat" (2/158) that the Sufi 'Ali ibn Muhammad Ad-Dinawri received the word "Kun" but Ad-Dinawri said:

"I abandoned the word "Kun fa Yakun" ("BE" and it is) by respect of Allah!"¹

Ash-Sha'rani wrote in his "Al-Jawahir wa Durrar" (p.123-124) that he asked his Shaykh Al-Khawwas: "Have the Awliya been given the control (Tasarruf) of 'Kun' (meaning they say 'Be' and it is)?" He replied: "Yes, by the inheritance of the Prophet ﷺ, because he used it in many places..." Ash-Sha'rani further asked: "Is it better for the Awliya to use this control or abandon it?" Al-Khawwas said:

"Abandoning this control is the level of the great saints, those who act according to His word: 'Do not take protectors beside Me;' (Al-Isra:2), thus they let Al-Haqq (the Most High) control for them out of respect (for Allah)."²

Shaykhul Islam Ibn Taymiyah said:

"Whoever affirms that there is among the saints someone who says about something "Kun (Be)" and this happens, then we should seek repentance from this individual, and if he refuses, he should be killed, as none can do such except Allah."³

So where do these Ahadith about the Abdal state that the Awliya have been bestowed with the power of *Kun fa Yakun*?

¹ As quoted in "Awliya Allah Bayna Mafhum As-Sufi wal Manhaj As-Sunni As-Salafi" of Shaykh AbdurRahman Ad-Dimashqi (p.77).

² As quoted in "Taqdis Al-Ashkas" (1/135) of Shaykh Muhammad Al-Lowh.

³ "Mukhtasar Fatawa Misriyah" (p.589) as quoted by Ad-Dimashqi in the same book.

APPENDIX 4:

Al-Jili's description of the Ghawth and the Qutb

Al-Jili describes the Universal Support (Al-Ghawth Al-Jami) in his "Insan Al-Kamil" (source: English summarised translation, by Titus Burckhart and Angela Culme-Seymour, entitled "Universal man" [p.56]):

"By 'those who have realised the Essence' (*adb-dhatiyyun*), one means the men in whom lives the Divine Subtle Reality, in the sense where we were saying that God, when He reveals Himself to His servant and He extinguishes the individuality, establishes in him a Divine Subtle Reality which may be of the nature of the Essence or of the nature of the Divine Qualities. When it is of the nature of the Essence, the human constitution (*haykal*) (where it lives) will be the Unique Perfect Being, the Universal Support, the pole around which existence turns, that to which is addressed the inclining and prostration (in the ritual prayer). Through him God safeguards the world. He is the Mahdi, the Seal of the Sainthood and the representant (*al-khalifah*) of God on earth. It is to him that the story of Adam refers. He influences the realities of existence like the magnet draws the iron. He tames the world by his grandeur, and by his power he does that which he wishes. No single thing is hidden from him,..."

According to Al-Jili then, the prayers of the people are in fact addresses to this Ghawth, and this Ghawth knows the unseen and can do whatever he desires. Is there any Kufr (disbelief) greater than this? Compare Al-Jili's statement that nothing is hidden from the Ghawth with the description of the Prophets in the Quran:

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَني مِمَّا عَلَّمْتَ رُشْدًا . قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا . وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا .

"Musa (Moses) said to him (Khidr) 'May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?' He (Khidr) said: 'Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?'" (Al-Kahf:66-68)

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ .
لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْخَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ . فَمَكَثَ غَيْرَ
بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِيطُ بِهِمْ . وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ

"He (Sulayman) inspected the birds, and said: 'What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason.' But the hoopoe stayed not long, he (came up and) said: 'I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news'... (Sulayman) said: 'We shall see whether you speak the truth or you are (one) of the liars.'" (Naml:20-27)

• وَهَلْ أَتَاكَ نَبَأُ الْخَضَمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ . إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ
مِنْهُمْ قَالُوا لَا تَخَفْ خَضَمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا
تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

"And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room). When they entered in upon Dawud (David), he was terrified of them, they said: 'Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way...' (Sad:21-22)

It is mentioned in "Tafsir Jalalayn", in Surah Adh-Dhariat (51:24-28, as translated by Aisha Bewley [note: the Qur'an translation is presented in bold, the tafsir as normal]):

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ . إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
 قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ . فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ . فَقَرَّبَهُ إِلَيْهِمْ قَالَ
 أَلَا تَأْكُلُونَ . فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَنَبَشْرُوهُ بِغُلَامٍ عَلِيمٍ

"This is addressed to the Prophet, may Allah bless him and grant him peace. Has the story reached you of the honoured guests of Ibrahim? The honoured guests were angels. There were twelve, ten or three of them. Jibril was one of them. When they entered his dwelling and said, 'Peace!' he said 'Peace, to people we do not know.' He said to himself, 'We do not recognize them.' So he slipped off secretly to his household and brought a fattened calf. The Quran says in Surat Hud that it was roasted. He offered it to them to eat, but they would not eat, and then exclaimed, 'Do you not then eat?' He felt afraid of them- and concealed this to himself- but they said, 'Do not be afraid! We are the messengers of your Lord, and gave them the good news of a son imbued with much knowledge. That was Ishaq, as mentioned in Surat Hud."

Thus, the Khalil of Allah Ibrahim did not know these people were angels and this is why he felt afraid when they refused food. Likewise Dawud feared the two litigants who came to him at night time not knowing who they were. Sulayman did not know the news brought by the Hud-Hud and Musa did not know the causes behind the actions of Khidr, how then can the Sufis such as Al-Jili claim that nothing is hidden from the Ghawth?

APPENDIX 5:

Functions of the Awtad and the Qutb according to Al-Hujweiri

Al-Hujweiri writes in his "Kashf Al-Mahjub" (translated by Nicholson, p.228, published by Adam Publishers):

"On the other hand, Junayd and Abu al-' Abbas Sayyari and Abu Bakr Wasiti and Muhammad b. 'Ali of Tirmidh, the author of the doctrine, hold that miracles are manifested in the state of sobriety and composure (*sabw fi tamkin*) not in the state of intoxication. They argue that the saints of God are the governors of His kingdom and the overseers of the universe, which God has committed absolutely to their charge: therefore their judgments must be the soundest of all, and their hearts must be the most tenderly disposed of all towards the creatures of God. They are mature (*rasidagan*); and whereas agitation and intoxication are marks of inexperience, with maturity agitation is transmuted into composure. Then, and only then, is one a saint in reality, and only then are miracles genuine. It is well known among Sufis that every night the Awtad must go round the whole universe, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must then inform the Qutb, in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed..."

And the following story is related by Abu Bakr Warraq of Tirmidh:

"One day Muhammad b. 'Ali (al-Hakim) said that he would take me somewhere. I replied: 'It is for the Shaykh to command.' Soon after we set out saw an exceedingly dreadful wilderness, and in the midst thereof a golden throne placed under a green tree beside a fountain of running water. Seated on the throne was a person clad in beautiful raiment, who rose when Muhammad b. 'Ali approached, and made

him sit on the throne. After a while, people came from every side until forty were gathered together. Then Muhammad b. 'Ali waved his hand, and immediately food appeared from heaven, and we ate. Afterward Muhammad b. Ali asked a question of a man who was present, and he in reply made a long discourse of which I did not understand a single word. At last the Shaykh begged leave and took his departure, saying to me: 'Go, for thou art blest.' On our return to Tirmidh, I asked him what was the place and who was that man. He told me that the place was the Desert of the Israelites (*tib-i Bani Israil*) and that the man was the Qutb on whom the order of the universe depends. 'O Shaykh,' I said, 'how did we reach the Desert of the Israelites from Tirmidh in such a brief time?' He answered: 'O Abu Bakr, it is thy business to arrive (*rasidan*), not to ask questions (*pursidan*).' This is a mark, not of intoxication, but of sanity."

One can see here the powers attributed to the Awtad and the Qutb, while no Prophets had such powers. How can four Awtad check every night the whole world, while the Prophets of Allah did not know the unseen? Moreover, these fairy tales are not justified by any Hadith, but the Sufis base such beliefs upon nothing but conjectures and myths.

APPENDIX 6:

Powers attributed to saints by Naqshabandis

Powers attributed to saints in the book "Rashahat Ain Al-Hayat"¹

Ali ibn Husain Safi mentions some sayings of Mawalna Abd al-Ghafur (p.188-189):

"Some of those who know by direct experience ('arifin, pl. of 'arif) have been granted the power to create whatever they may wish. The creation of the 'arif survives on a permanent basis, but only so long as he establishes it in the realm of allegory. He does not need to focus on his creation with sensory and visual attention. If he applies the form that exists in the realm of allegory to the created form, that is enough. So long as attentiveness is maintained in the realm of allegory or perception, the entity will survive on a permanent basis. If attentiveness happens to be cut off, however, that entity will immediately cease to exist and revert to absolute nothingness."

Comment: So these people declare that others than Allah have the power to create, while the polytheists of Makkah believed that Allah alone was the creator, thus, these Sufis are worse than them in this matter. *La Hawla wala Quwatta ila Billah!*

Invoking the Ghawth for help is recommended in many famous Naqshabandi books

It is quoted in "Al-Mawahib As-Sarmadiyah" of Muhammad Amin Al-Kurdi (p.210), "Al-Anwar Al-Qudsiyah" of Ibrahim As-Sanhuti (p.195), "Al-Hadaiq Al-Wardiyyah" of Abdul Majid ibn Muhammad Al-Khani (p.195)²:

¹ The book "Rashahat 'Ain Al-Hayat" of Ali ibn Husain Safi is a reference book of the Naqshabandi Tariqah and it gathers many sayings of the people of this Tariqah. This book has been translated into English under the title "Beads of Dew from the Source of life," by Muhtar Holland and it has been published by Al-Baz Publishing.

² As quoted in "An-Naqshabandiah" of Shaykh AbdurRahman Ad-Dimashqi.

"Shaykh Muhammad Ma'sum was a Ghawth whom people used to invoke and he would help them. He was named 'Al-Hadarah Al-Qayum'. One of his student fell from his riding animal in the desert and said: 'I seek the help of Al-Hadarah Al-Qayum,' and he (Muhammad Ma'sum) came himself and rescued him. Also one of his students was on a ship that was close to sink and he (student) invoked him (Muhammad Ma'sum), and he extended his hand from his house and rescued the ship. And his companions that were present with him in his house saw that his hand was wet."

Comment: according to these people, the Ghawth can hear calls from far and has the power to rescue those who invoke him for aid. They also recommend calling the Ghawth in times of great difficulty, while the polytheists of Makkah in such cases, would invoke only Allah and abandon whatever they invoked besides Him. And all these books are books authored by "saints" according to the Naqshabandis, *Allahul Musta'an!*

Some Awliya do not die and their knowledge is without limit according to "Jami' Al-Usul Fil Awliya"

Ahmad Dhiya ud-Din Al-Kamshakhatli wrote in his book "Jami' Al-Usul Fil Awliya" (p.131)¹:

"As for the categories of saints and people possessing control (Mutasarrifun), we have among them: The Qutb ul Aqtab, the Qutb ul Irshad, the Qutb ul Bilad, the Qutb ul Mutasarifin. They are the divines completes words. Their power is the power of the essence... they are the pillars of the universe and these Awtad are their assistants: neither death nor any incident, nor any vanishing nor any change affect them...

Among them there are eleven Naqibs: they know the effects of the stars that descend upon the constellations.

¹ As quoted in "An-Naqshabandiah" of Shaykh AbdurRahman Ad-Dimashqi.

Also among them are the Nujaba that are eight, the number of skies with the Kursi (7 skies + 1 Kursi), and they know the state of stars and know the secrets of stars.

Also there are three hundred saints upon the heart of Adam, forty upon the heart of Nuh, seven others than the Abdal upon the heart of Ibrahim, five upon the heart of Jibril, three upon the heart of Mikail, one upon the heart of Israfil and his knowledge is that of Israfil gathering grasp and extension, and Abu Yazid Al-Bastami is according to this school.

Also there are eighteen people respecting the rights of Allah, who manifest by His order and judge according to His desire. Also fifteen people called men of divine tenderness and kindness Also four called the men of fear and greatness and they are attached to the four Awtad: their external aspect is spiritual and their heart is heavenly, they are known from people of heavens and unknown from the people of earth, their knowledge is without limit...”

Comment: One can see here that these people attribute to some human beings the attributes of Allah. They are without any doubt worse than the polytheists of Makkah for how can the knowledge of the saints be without limit when the Prophet (ﷺ) would err when judging between people based on his ijtihad?

Abu Hamid Al-Ghazali wrote in his “Munqidh mina dhalal” translated into English by RJ Mc Carthy under the title “Deliverance from error” (p.73, published by Fons Vitae):

“The Prophets and religious leaders referred men to exercise of personal judgment, and necessarily so, despite their knowledge that men might err. The Apostle of God – God’s blessings and peace be upon him! – even said: “I judge by externals, but God undertakes to judge the hearts of men.” This means: “I judge according to the most probable opinion resulting from the witnesses’ statements, but they may err about the matter. The prophets had no way to be safe from error in such cases involving personal judgments; how, then, can anyone else aspire to such safety?”

Comment: Al-Ghazali wrote this in refutation of the Ta'limites Shi'ah who say that there must be an infallible Imam at every time for the truth to be known, and Al-Ghazali explained that the Prophet (ﷺ) used his personal judgment in judging between people and he was not free from error in it.

It is written in "Ash-Shifa" of Qadi 'Iyad (p.348-351, translated by Aisha Bewley):

"SECTION 3: The Prophet's states with respect to worldly matters

We will examine the Prophet's worldly states with respect to his beliefs, reports and actions.

As for worldly beliefs, one aspect of his state in this regard is that it was possible for him to believe something concerning the matters of this world based on one interpretation when the opposite was true, or to be subject to doubt or supposition regarding them. These matters are not the same as matters of the *Shari'a*.

Rafi' ibn Khadij said that the Messenger of Allah came to Madina while they were pollinating the dates and asked, 'What are you doing?' They told him and he said, 'Perhaps it would be better not to do it.' So they left it and there were less dates. They mentioned that to him and he said, 'I am a man. If I command you to do something in your *deen*, then do it. If I tell you something from opinion, I am but a man.' Anas added, 'You know better the affairs of your world.' Another variant has, 'I had an opinion, so do not blame me for having an opinion.'

In the *hadith* from Ibn 'Abbas we find, 'I am a man. What I tell you from Allah is true. In what I say from myself, I am but a man. I can err and I can be right.' This is what he said about himself regarding his opinions about the affairs of this world. That is not the case with any words which came from him or his *ijtihad* when laying down the *Shari'a* or making a *sunna*...

Allah said to the Prophet, 'Take counsel with them concerning the matter.' (7:159)

The Prophet wanted to placate one of his enemies with a third of the dates of Madina. He took counsel with the Ansar and, after hearing their opinion, changed his mind. Fallibility of this kind which pertains to any such worldly matters which do not involve the science of the *deen*, its beliefs or teachings are permitted to him since none of this implies imperfection or demotion. They are ordinary things capable of being known by anyone who attempts to learn and occupy himself with them. The heart of the Prophet, however, was filled with gnosis of Allah's lordship. He was full of the sciences of the *Shari'a*. His mind was directed towards the best interests of his community in this world and the *deen*."

Comment: The Prophets without revelation are human beings just like the rest of us and they do not possess the knowledge of the unseen, yet the misguided Sufis compete with the Christians and attribute divinity to the creation.

APPENDIX 7:

The assembly of the saints according to Abdul 'Aziz Ad-Dabbagh

The book "Al-Ibriz" has been written by Al-Lamati, a student of Ad-Dabagh, who collected the sayings of his teacher. This book has been translated into English by Radtke and O'Kane under the title "Pure Gold from the words Sayyidi Abd al-Aziz al-Dabbagh". The Moroccan Sufi Ad-Dabbagh is considered as a Ghawth by the Shadhilis, Tijanis, Naqshabandis, Brawlis, Deobandis and many other Sufi sects.

It is written in chapter four of the English translation (p.579):

"On the Diwan of the godly men (salihun) - God be pleased with them one and all!

I heard the Shaykh say - God be pleased with him: 'The Diwan is in the cave of Hira which is where the Prophet (saw) undertook pious devotions - God's blessings and peace be upon him: 'The support (al-ghawth) sits outside the cave. Mecca is behind his right shoulder and Medina is in front of his left knee. On his right are four pivots (aqtab) who are Malikites, adherents of the school of jurisprudence of the imam Malik b. Anas - God be pleased with him! Three pivots are on his left each one an adherent of the (other) three schools of jurisprudence. Then in front of them is the Wakil who's called the Qadi of the Diwan. At this time he too is a Malikite from the Banu Khalid who live in the region of Basra. His name is Sayyidi Muhammad b. 'Abd al-Karim al-Basrawi. The Support speaks to the Wakil, and the latter is called the Wakil (deputy) because he speaks on behalf of everyone who's in the Diwan'.

Al-Dabbagh said: 'The action of the seven pivots is under the command of the Support, and each of the seven Pivots has under him a special group which acts on his behalf...'

After Ad-Dabbagh mentioned that women were present in this Diwan and their number was small, dead saints are also present and they do not have a shadow and their shape does not change, they are consulted for the affairs of the dead. Angels and Jinns are also present, and Prophets such as Ibrahim and Musa are also present on Laylatul Qadr (night of destiny). Ad-Dabbagh also mentioned that the Prophet ﷺ his companions and wives also come sometimes to this Diwan.

The book further reads (p.590):

"I heard al-Dabbagh say - God be pleased with him: 'The language of the people of the Diwan - God be pleased with him- is Syriac because of its conciseness and its combining numerous meanings, and also because the spirits and the angels attend the Diwan and Syriac is their language. They only speak Arabic if the Prophet - God's blessings and peace be upon him- is present out of politeness towards him.' I heard him say - God be pleased with him: 'Not everyone who attends the Diwan from among the Friends of God has the capacity to look at the Well-guarded Tablet (al-lawh al-mahfuz). Rather there are some among them who can look at it whereas there are others who turn to it with their deeper vision (basira) but are unfamiliar with what it contains. And there are some who don't turn toward it because they know they aren't among the people who can see it.' He said - God be pleased with him: 'As with the new moon people's ability to see it varies.'"

On page 592 and thereafter:

"I heard him say- God be pleased with him: 'The support may be absent from the Diwan and not attend it. Then what causes disagreement occurs among the Friends of God the Sublime who belong to the people of the Diwan. Action takes place in their part that causes them to kill one another. For if most of them have chosen something and the minority opposes this, then the action referred to befalls the minority and they all die. One day they disagreed about something. The small group among them said: "If this thing doesn't happen, we wish to die." The bigger group replied: "So die, if you

wish!" The small group then died.' He said—God be pleased with him: 'If the two factions are equal, the action befalls both of them together'..."

On page 594:

"And I heard him say-God be pleased with him: 'When the people of the Diwan gather together in the Diwan, they agree on what will happen from that time up to the same time the following day. And they discuss - God be pleased with them- God the sublime's decree concerning the coming day and the night that follows it.' He said - God be pleased with him: 'They have the power of free disposal (tasarruf) in all worlds, the sublunar as well as the translunar, even in the Seventy Veils and even in the world of Raqqa- written with ra and a doubled qaf- Raqqa is located above the Seventy Veils. They're the ones who have the power to act in it and power over its people, over their thoughts and what suddenly occurs in their hearts. Indeed, nothing suddenly enters their thought except by permission of the people of the power of free disposal (ahl al-tasarruf) -God be pleased with them one and all! Now if this is the case with the world of Raqqa, which is above the Seventy Veils which in turn is above God's Celestial Throne, then how do you think matters stand with regard to the other worlds?"

Comment: Ad-Dabbagh here clearly affirms divine powers and knowledge of the Unseen to the saints, and one can clearly see that none of the Salaf spoke about such imaginary assemblies. These disputes between saints resemble the Greek divinities who used to fight each other, and in the same manner they use to converse and decide in their assemblies of what was to happen. So these Sufi fairy tales match these Greek mythologies!

The powers attributed to the saints by Ad-Dabbagh (p.602-603):

"God made subservient to them the Jinn, human kind, the demons, the wind and the angels, indeed everything found in all the worlds. He gave them the power to heal the blind and lepers, and to bring the dead back to life. But this is a hidden, veiled matter which isn't visible to men at large lest they devote themselves to these beings and forget their Lord—He is mighty and glorious! And this came about for the people of the power of free disposal thanks to the blessing of the Prophet—God's blessings and peace be upon him! All of this is due to his evidentiary miracles—blessings and peace be upon him! He then recounted secrets which minds are incapable of supporting. But God the Sublime knows best!

And one day I questioned him—God be pleased with him saying: 'The people of the power of free disposal—God be pleased with them—have the capacity to destroy the infidels wherever they may be, so why do they leave them in their unbelief and their worship of something other than God—He is mighty and glorious since whoever is of this description should quite rightly be destroyed?' He replied—God be pleased with him—tilting his head upward and bringing it down again: 'In [the space of] this instant the Friend of God is able to destroy this entire land. None the less, if he's present at a battle between the Muslims and the infidels, it's forbidden for him to make any use at all of this secret against the infidels. He fights against them in the usual way of fighting, by striking with a sword and thrusting with a lance, etc., and thereby conforms to the example of the Prophet—God's blessings and peace be upon him!'"

Comment: Why were some Prophets martyred, as well as many of the noble Sahabah, if they had such powers?

Ad-Dabbagh's view that the Awliya know the unseen (p.517):

"Next, I said to the Shaykh -God be pleased with him-: 'The scholars of external religious learning among the specialists in hadiths, and others as well, disagree about whether the Prophet -God's blessings and peace be upon him- knew the five things mentioned in God the Sublime's words: "Verily, God has knowledge of the Hour, He sends down the rain and He knows what's inside wombs. No soul knows what it will earn tomorrow and no soul knows what land it will die in. But God is all-knowing and informed." (31:34)'

He replied- God be pleased with him and with our lords the religious scholars: 'How could the matter of the five things be unknown to him-God's blessing and peace be upon him- since none of the people with the power of free disposal (tasarruf) among his noble community would be able to exercise that power without knowledge of these five?'"

Comment: According to Ad-Dabbagh then, every Wali who has the power of Tasarruf knows these five secrets and has knowledge of the unseen, while the Prophet (ﷺ) did not know the Unseen as it is clearly mentioned in many verses of the Quran.

In his tafsir of Surah Al-A'raf (Ayat 187-188), Hafiz As-Suyuti wrote (p.370, English translation by Aisha Bewley [words of the Quran in bold]):

"They (the people of Makka) will ask you about the Hour (the Day of Resurrection): when is it due? Say to them: 'Knowledge of it and when it will occur rests with my Lord alone. He alone will reveal it at its proper time. It hangs heavy for many people in the heavens and the earth because of the terror it inspires. It will not come upon you except suddenly.' They will ask you insistently as if you had full knowledge of it. Say: 'Knowledge of it rests with Allah alone, but most people do not know that.' Say: 'I possess no power to bring help or avert harm from myself, except as Allah wills. If I had had knowledge of the Unseen, which is invisible to me, I would have sought to gain much good, and no evil such as poverty and other things would have

touched me and I would have been careful to avoid harmful things. I am only a warner about the Fire for the unbelievers and a bringer of good news of the Garden to people who believe.”

Comment: Here, Hafiz As-Suyuti clearly stated that the knowledge of the Ghayb was hidden from the Prophet (ﷺ) and if the Prophet (ﷺ) possessed this knowledge, he would have been careful to avoid harmful things. And we know from the seerah that the Prophet (ﷺ) faced many difficulties: he was touched by magic, some of his companions were murdered by way of deception, and in the battle of Uhud many Muslims became martyred – yet the Prophet ﷺ was unable to avoid these calamities.

In Surah At-Tawba (9:43), Hafiz As-Suyuti wrote (p.410):

“The Prophet, may Allah bless him and grant him peace, gave permission to a group to stay behind on his own initiative and the following was revealed to censure him. The pardon came before the censure, to calm his heart. Allah pardon you! Why did you excuse them for staying behind, rather than just leaving them until it was clear to you which of them were telling the truth in their excuse and until you knew the liars in that respect?”

Comment: Here, Hafiz As-Suyuti stated that the Prophet (ﷺ) was relying on his own Ijtihad when accepting excuses from some people, and Allah sent this Ayah to censure the Prophet (ﷺ) – proving that the Prophet ﷺ did not know who was telling the truth or not.

In tafsir Surah Ahqaf (ayah 9, p.1079) As-Suyuti wrote:

“Say: ‘I am nothing new — no innovation — among the Messengers — not the first Messenger. There were many before me, so how can you deny me? I have no idea what will be done with me or you in this world: whether I will be expelled from my land or killed as happened to Prophets before me, or whether you will throw stones at me or whether the earth will swallow you up as happened with others before you. I only follow what has been revealed to me — in other words, the Qur’an, and I do not innovate anything from myself. I am only a clear warner.’”

Comment: These are unambiguous words confirming that the Prophet (ﷺ), in the earlier part of his prophethood, did not know his final end in this world.

In Surah Al-Jinn (ayah 25,p.1256), Tafsir Jalalayn reads:

“Say: ‘I do not know whether what you are promised by way of punishment is close or whether my Lord will appoint a longer time before it.’ Only Allah knows its time.”

And it is written in Tafsir Jalalayn , Surah Fath (ayah 25, p.1103):

“Had it not been for some men and women who are believers- who are still in Makka with the unbelievers- whom you did not know- of whose belief you are unaware- and might trample underfoot-you might slay them together with the unbelievers if you were given permission to conquer it- and so unknowingly incur blame on their account for the sin of killing them...”

Comment: Here it is clearly stated that the Prophet (ﷺ) and his companions could not distinguish the believers from the disbelievers of Makkah, that is why Allah did not give them the permission to conquer Makkah at that time.

APPENDIX 8:

The doctrine of the Shadhilis regarding the Qutb and other saints

In the book of Ibn 'Ata 'Illah Al-Iskandari, 'Lataif Al-Minan fi Manaqib Abil 'Abbas Al-Mursi wa Shaykhihi Abil Hasan', translated in English by Nancy Roberts under the title 'The subtle blessings in the saintly lives of Abul Abbas Al-Mursi and his master Abu Al-Hasan', we see what Ibn 'Ata 'Illah Al-Iskandari, Al-Mursi and Abul Hasan Ash-Shadhili say about the Qutb and other saints:

In the introduction of Ibn 'Ata 'Illah (page 24), he states:

The Muhammadan reality is like the sun while the hearts of the saints are like moons; the moon shines due to its facing the sun and the appearance of the sun's light upon it... the saints are God's "signs" which He recites to His servants by disclosing them one after another. (As God Almighty declares) "These messages of God do We convey unto thee, setting for the truth" (45:6)...

A certain Gnostic was once asked about the "saints of sustenance" (Awliya al-madad): Are their numbers ever reduced by one? He replied, "If their numbers were reduced by (even) one, the heavens would not send down their rain, nor would the earth bring forth its vegetation..."

Comment: Thus, according to this concept, the world functions because of these 'Awliya ul Madad,' and if one of them dies and is not replaced, the world would be in turmoil?!

Ibn 'Ata 'Illah quoted Abul Hasan Ash-Shadhili about the qualities of the Qutb as follows (page 112):

"He must likewise be honored with the miracle of judgment, the ability to distinguish between the two existences, the separation of the first from the first, that from which it was separated until its end and those who have been established therein, the judgment concerning

what is before and what is after and concerning the One who has neither before or after, and the knowledge of the beginning, that is, that knowledge which encompasses every science and everything known, from the first secret until its end, then returning to it again."

Comment: The Prophets (may Allah bestow peace upon them) did not have knowledge of the Ghayb, and they only knew what Allah revealed to them through Wahi, but here the knowledge of everything in existence is attributed to these Qutbs, *La Hawla wala Quwwatta ila Billah!*

On page.152, Ibn Ata Illah described Al-Mursi as follows:

"You would hear him speak of nothing but the Supreme Intelligence, the Most Excellent Names and its four branches, the names, the letters, the saints' varied spheres of influence, the spiritual stations of those with inward certainty, the angels with near access to the Throne, the sciences of the mysteries, the spiritual resources released through phrases of divine remembrance, the day on which human beings' destinies were determined, the science of the (divine) will, the divine 'grasp' in which the cosmos exists and the men with an understanding thereof, the sciences of the Solitaries ('ulum al-afraad) and what will take place on the Day of Resurrection by way of God's dealings with His servants: His forbearance, His grace, and His vengeance. In fact, I once heard him say, 'I tell you truly, if it weren't for people's limited understanding, I would speak to them of the future manifestation of God's mercy.'"

Comment: Here Ibn Ata Illah claims that Al-Mursi knew the future and what will occur on the Day of Judgment, yet the Prophet (ﷺ) did not know what some people of his community would do after him? Ibn 'Abbas narrates:

"The Prophet stood up among us and addressed (saying) 'You will be gathered, barefooted, naked, and uncircumcised (as Allah said): "As We began the first creation, We shall repeat it." (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrahim Al-Khalil. Then will be brought some men of my community who will be taken towards the left (i.e., to the Fire),

and I will say: "O Lord! My companions!" Whereupon Allah will say: "YOU DO NOT KNOW WHAT THEY DID AFTER YOU LEFT THEM." I will then say as the pious slave, 'Isa (Jesus) said, "And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things." (5.117-118)."¹

Ibn Ata'illah mentions that the Abdal are seven (page 96):

"Shaykh Abu al-'Abbas (may God be pleased with him) said, 'I went wandering through the kingdom of God and I saw Abu Madin (Correction: Abu Madyan), a fair-skinned man with blue eyes, clinging to the leg of the throne. I said to him, "What are your fields of knowledge, and what is your station?" He replied, "As for my fields of knowledge, they are seventy-one, and as for my station, I am the fourth of the caliphs and the first of the SEVEN substitutes (abdal)." I asked him, "What do you say about my Shaykh, Abu al-Hasan Al-Shadhili?" He replied, "He has forty more fields of knowledge than I do. He is the sea which cannot be contained."'"

Thus, according to the Shadhilis, such as Ibn 'Arabi, there are seven Abdal, and this opposes the weak Ahadith mentioning thirty or forty. One wonders if these people have any even weak Hadith mentioning seven Abdal?

Ahmad Ibn 'Ajibah wrote in his "Futuhāt Al-Ilahiyyah", translated into English under the title "The basic research" (page 61, published by Madinah Press):

"In conclusion, the sun of gnosis cannot be trapped by intellect or proof, but it is grasped by selling the self and exchanging the spirit and leaving what the self is used to and what intellects can surround. If you arrive at this, you will grasp the lights of the Kingdom of Unseen Forms in union with the ocean of the Kingdom of Power. Nothing will veil you from Allah. Not the earth, and not the sky. Neither the Throne nor the Footstool. Neither the planets nor the angels. You

¹ 'Sahih Al-Bukhari,' Eng. translation by Dr Muhsin Khan, Vol.8, Book.76, Number 533.

will become the Pole of the universe. You will turn it with your own hand, as you wish, the khalif of Allah on His earth and the dot on the circumference of His cosmos. And Allah has immense generosity."

Ibn 'Ajibah, who belongs to the Darqawi branch of the Shadhili, thus believed that the Sufi at the end of his path becomes the Qutb of the universe and the universe will be in his hand and he controls it as he desires, while some Prophets were martyred, others faced difficulties, suffered illnesses, and some even had to emigrate because of persecutions?! This saying of Ibn 'Ajibah amounts to elevating the Qutb above the Prophets, and it constitutes polytheism as he attributed to the creation abilities that only Allah has power to perform, and this is the same error and exaggeration of the Christians about 'Isa (Jesus), ~~and~~.

APPENDIX 9:

Ibn 'Arabi's description of the assembly of the saints

Ibn 'Arabi claimed that the assembly of saints is composed of four Awtad, but one of them is the Qutb, two of them are the Imams and the last remaining is only a Watad (singular of Awtad). According to him, the four Awtad are only deputies (Na'ib) of the four real Awtad who are the Prophets Ilyas, Idris, 'Isa and Khidr, who are all alive, while Ahlus Sunnah affirm that only 'Isa is alive today. The real four Awtad do not change and they have four deputies on the earth; these deputies' hearts correspond to the hearts of these four Prophets, and these deputies change after the death of one of them. Ibn 'Arabi further explains that people can only see the deputies of the Qutb, Imams and fourth Watad¹. Furthermore, he stated that Idris, who is residing in the fourth heaven of the sun is the permanent Qutb and that 'Isa and Ilyas are the permanent two Imams and that Khidr is the fourth permanent Watad.²

Thus we can clearly notice that other Sufis such as Ad-Dabbagh and At-Tirmidhi did not include the Prophets in the assembly of the saints, yet Ibn 'Arabi claimed that his "Futuhat" is divinely inspired, and Ad-Dabbagh also claimed that the Awliya know the unseen. These contradictory statements emphasize that this is a fabricated path, based on the satanic inspirations of these people, and we can barely find two Sufi leaders agreeing on the description of this mythical assembly. According to Ibn 'Arabi, contrary to other Sufis, there is a permanent Qutb and a temporary one who is his deputy, hence when Ibn 'Arabi describes the Qutb, Imams and Awtad in general, he is speaking about the deputies of the real ones.

Moreover, Ibn 'Arabi ascribed powers to these saints that no Prophets ever had and that are above human qualities. He wrote in "At-Tadbirah al-ilahiyyah fi islah al-

¹ "Futuhat Al-Makkiyah" (2/ 73), according to "Seal of saints" of Chodkiewicz (p.93).

² "Futuhat Al-Makkiyah" (2/455), "Kitab al-Ifsar" (p.32) and "Tarjuman Al-Ashwaq" (p. 24), according to "Seal of saints" of Chodkiewicz (p.94).

mamlakat al-insaniyyah", translated in English by Tosun Bayrak under the title "Divine governance of the Human kingdom" (p.21):

"Our Master, the Prophet of God, spoke the words of his Lord and said:

'My loving servant comes close to Me...Then I love him. And when I love him, I become the eyes with which he sees and the ears with which he hears.'

When the Lord becomes your eyes, can anything be hidden from them? When the Lord becomes your ears, can there be an end to what you will hear?"

Ibn 'Arabi further wrote (p.15-16):

"And although prophethood has ended now until the end of time, in every age the world will contain a spiritual Pole. His name and place may not be known to all, yet he is the guide of the time, the divine representative in whom God's ordinance are manifest. All outer and inner, material and spiritual decisions in the governance of life come finally from him. Some he blesses with love and compassion and protection. Some he punishes. He is both inside of you and outside of you."

Ibn 'Arabi clearly states here that nothing remains hidden from the Qutb and that all goods and evil come from this Qutb. Michel Chodkiewicz further highlights Ibn 'Arabi's description of this temporary Qutb in his "Seal of the saints" (p.95), mentioning Ibn 'Arabi's book "Kitab Manzil al-Qutb":

"The 'Kitab manzil al-Qutb' or 'Book of the spiritual dwelling of the Pole' throws additional light on these three offices (meaning Qutb and two Imams). The Pole is both the centre of the circle of the universe, and its circumference. He is the Mirror of God, and the pivot of the world. He is bound by subtle links to the hearts of all created beings and brings them either good or evil... He is located in Mecca, whatever place he happens to be in bodily. When a pole is enthroned at the level of the Qutbiyya, all beings, animal or vegetable, make a

covenant with him other than men and jinns (with a few exceptions)... This explains the story about the man who saw the huge snake that God has placed around Mount Qaf, which encircles the world. The head and the tail of this snake meet. The man greeted the snake, who returned his greeting and then asked him about Shaykh Abu Madyan, who lived at Bijaya in the Maghrib. The man said to it, 'How do you come to know Abu Madyan?' The snake answered, 'Is there anyone on earth who does not know him?' Chapter three hundred and thirty six of the 'Futuhāt' is entirely about this pact of allegiance with the Pole, and says that all the spirits (arwah) participate in it; each of them ask the Qutb a question inspired by God and receives an answer it did not know."

Chodkiewicz further writes (p.96) that Ibn 'Arabi said in his "Futuhāt" (2/573-574):

"This pole who is a 'face without nape' (wajh bila qafa) because nothing escapes his eyes, himself escapes the eyes of others."

Anyone can clearly see here that Ibn 'Arabi attributed characteristics to these saints that only Allah possesses, and this is just a glimpse of Ibn 'Arabi's doctrine; presenting his heresies and inventions would require a whole book, which include many fairy tales about the Ghawth, Awtad, Abdal and others.

APPENDIX 10:

Al-Hakim At-Tirmidhi and his concept of saints

In the book "The concept of Sainthood in early Islamic mysticism" by Bernd Radtke and John O'Kane, there contains a translation of the book "Khatmul Awliya" of Al-Hakim At-Tirmidhi. At-Tirmidhi writes in it (p.109):

"Then when God took His prophet unto Him, He caused forty strictly truthful men (Siddiqun) to emerge in His community. Through them the earth exists, and they are the people of His house and His family. Whenever one of them dies, another follows after him and occupies his position, and so it will continue until their number is exhausted and the time comes for the world to end. Then God will send a Friend whom He has chosen and elected, whom He has drawn unto Him and made close, and He will bestow on him everything He bestowed upon the (other) Friends but He will distinguish him with the seal of Friendship (Khatim Al-Wilayah). And he will be God's proof (hujjat allah) against all the other Friends on the Day of Judgment...The station of Intercession (maqam al-Shafa'a) will be set up for him and he will praise his Lord with such praise and commend Him with such commendations that the Friends of God will recognize his superiority over them with regard to knowledge of God."

Regarding the knowledge of the Awliya, At-Tirmidhi wrote (p.126):

"It is knowledge of the primordial beginning, knowledge of the divine decrees (of destiny) ('ilm al-maqadir), knowledge of the Day of the Covenant ('ilm yawm al-mithaq) and knowledge of the letters (of the alphabet) ('ilm al-huruf). These are the foundations of wisdom and this is the supreme wisdom. Moreover, this knowledge becomes manifest amongst the great friends of God."

At-Tirmidhi wrote about these forty saints (p.68):

"As for the place of the noble, that is the Well-appointed House (al-bayt al-ma'mur) within the Loftiest regions ('illiyun) above the

seventh heaven. The noble take up their residence there and are then distributed, according to their ranks, throughout the Loftiest Regions all the way up to God's throne ('arsh)-gathered hosts of them, the ones set above the others, until the place of the Forty around God's Throne."

Comment: Which religious text mentions a seal of sainthood and who among the Salaf spoke about such innovative concepts? Which religious text mentions that these saints know the decree and these forty reside around the throne of Allah, while the Prophets did not know the unseen? Have these people partners with Allah who established for them a religion for which Allah did not send down any permission?

APPENDIX 11:

The powers of the A'wliya and Qutb according to the Tijanis

'Ali ibn Harazim in his book "Jawahir Al-Ma'ani" (2/76-77)¹ quoted the following saying of Ahmad At-Tijani when he was asked about the Sufis having the power of "Kun fa Yakun":

"This because Allah bestowed them the possession of the supreme caliphate, and made them caliph over His kingdom with a complete delegation (Tafweed), so they do in the kingdom whatever they wish, and Allah conferred to them the possession of the word of creation (Takwin): whenever they say to something "be" (Kun) it will be so immediately..."

The Prophet ﷺ lost the battle of Uhud, Prophet Ayub was severely ill for many years, Prophet Yunus stayed in the stomach of the whale for a while, some of the Prophets were martyred by their enemies, and they did not possess such powers!

It is written in the same book (2/150-151)² about the saint who has received "the opening (fath)":

"He can resurrect dead people as he desires, and he will call (the dead) and he (the dead) will come to him even he was decayed."

Prophet Ibrahim asked Allah to see how He resurrects dead and Allah instructed Ibrahim to cut some birds into pieces and put them on different mountains, and these birds came back to life. So not even Ibrahim, Allah's *Khalil*, had such powers!

In the same book (1/227)³, it is mentioned that At-Tijani said about the Ghawth:

"This (the Amanah (trust)) was bored by the perfect man (Al-Insan Al-Kamil), by whom Allah protects the organization (Nizam) of the

¹ As quoted in "Taqdis Al-Ashkhas" (1/134) of Shaykh Muhammad Al-Lowh.

² As in "Taqdis Al-Ashkhas" (1/150).

³ As in "Taqdis Al-Ashkhas" (1/173).

existence and by whom he confers mercy to the whole existence, and through him his the wellbeing of the entire creation, he is indeed the life of the entire existence, by him is established the whole existence, if he was to disappear even for the time of the blinking of an eye, the existence would cease to exist in its entirety before the completion of this blinking of the eye. He is the one referred to by laymen as Qutb Al-Aqtab and Al-Ghawth Al-Jami.”

We ask these people to produce their proofs if they are truthful; which religious text mentions that without this supposed Ghawth the creation will be destroyed? Do they even have a weak narration mentioning such a thing?

This is the last of these appendices that I have tried to keep concise, and indeed there are many other Sufi writings, but the aim here was to only show some of the main Sufi books and personalities.

May Allah protect the Muslims from the clear Kufr contained in these misguided books!

May Allah send Salah and Salam on the Prophet (saw), his family and companions

PREVIOUS PUBLICATIONS IN ENGLISH

- "The critical Analysis of the Sufi Creed of the Elders of Deoband and the Tablighi Jama'ah" by Ali Hassan Khan
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PREVIOUS PUBLICATIONS IN OTHER LANGUAGES:

- "Irshadul Qari ila Naqd Faydhil Bari" (Arabic, 4 vol) written by Hafiz Abdul Mannan Nurpuri with notes of his teacher Hafiz Muhammad Gondhalwi, written in refutation of Faydhil Bari" of Anwar Shah Kashmiri. Four volumes have been written yet, Shaykh urpuri is writing the fifth at the present.
- "Dawame Hadith" (Urdu, 2 vol) of Hafiz Muhammad Gondhalwi, written in refutation of Hadith rejectors.
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- **"T'lam Ahlil Asr"** (Arabic, 1 vol) of Shaykh Al-'Azeemabadhi, the author of "Awn Al-Ma'bud" about the rules concerning the two Rak'ah of Fajr with notes and a supplement Risalah of Shaykh Irshadul Haqq Al-Athari.
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- **"Maqalat"** (Urdu, 2 vol) of Hafiz Muhammad Gondhalwi, the first volume of two has been published.
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APPEAL

The members of this Maktabah are:

- Zulfiker Ibrahim (student at Madinah University), student of Shaykh Wasiullah Abbas, Muhammad Rais Nadwi and many others.
- Hafiz Shahid Mahmood, Madinah University, student of Hafiz Nurpuri, Shaykh Abbad and others
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THE FATWA REGARDING THE GAWTH, QUTB, ABDAL AND AWTAD

By Shaykh-ul-Islam Ibn Taymiyah

This text is among the remnants of Shaykh-ul-Islam Ibn Taymiyah that are among his handwritings which are being published for the first time in seven centuries; it deals with the topic of the Qutb, the Abdal and the Awtad, a topic that is widespread among Sufis and laymen ever since the fourth century due to the influence of some foreign cultures spread among the Islamic society, and based on some false Ahadith fabricated upon the Prophet ﷺ.

Certainly, this doctrine had some negative effects upon the Islamic society, as a lot of people attached themselves to the Ghawth, Qutb, Abdal and Awtad, and they started to think that when a hardship affects the inhabitants of the earth, the inferior (in these levels of saints) would raise this matter to the superior, until it reaches the Ghawth, and he does not raise his eyes except that this hardship is removed; some of them even claimed that the assistance to the inhabitants of the earth, including the Angels, birds and fishes, comes from his direction, all good is diffused to the entire creation through his intermediary, that he confers kingship and the friendship (Wilayah) of Allah to whomever he wills, that he takes them away from whomever he wants, and many other false claims that attribute to the Qutb and Ghawth some aspects of divinity and Lordship, and this is among the greatest of lies, impossibilities, polytheism, misguidance and heresy.

Considering the danger of this doctrine and the harm caused by its spread and propagation to the creed of the laymen and the elite, some scholars stood to debate this doctrine and refute it, explaining what it contains from opposition to reason and the Shari'ah (religious law), criticizing the Ahadith upon which the Sufis base themselves. Shaykh-ul-Islam Ibn Taymiyah was the one having the strongest speech on this issue and the greatest refutation of this doctrine. This book before you is the largest epistle that he wrote on the subject.

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