





# The Hierarchy Of The Saints and Duality, The Mirror Of The Self

Bismillahi rahmani raheem, assalamu alaikum

In reaching Allah a Muslims needs help to see, regarding this the Messenger of Allah said;

“A Muslim is a mirror to another Muslim” (Abu Dawwud)

An example of this at work is marriage, a husband and wife may feed of each other’s strengths, become each other’s mirror, they can also become susceptible to each other’s weaknesses. The wife may also come to consider her husband is her rock without which she can’t be, and it is because of this reality Allah commanded in the Quran;

“Women impure are for men impure, and men impure for women impure, and women of purity are for men of purity, and men of purity are for women of purity: these (this type of mirror is) not affected by what people say: for them there is forgiveness, and a provision honorable.” (24:26)

But the entire matter is beautifully stated by Allah in the following words; “They are your garments and ye are their garments.” (2:187) so be careful what your heart chooses to wear.

On a larger scale Allah’s intent in this is that so we learn from each other; “O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.” (49:13)

One of the most known statements among the people of is Ihsan is “polishing the mirror of the heart”, we continually polish the mirror of the heart in order that the heart might reflect the guidance, inspiration, and intelligence of Allah from the ghayb (unseen) it is connected to.

Through this we come to glimpse the faults that have come to settle upon our nature from living life carelessly. Man needs repetition in his life to stabilise his nature and gain strength and certainty in himself, this along with wisdom comes from carrying responsibility, those who avoid it stay immature this is the most common journey the soul takes in life.

Allah created your nature so it can reflect His qualities like a mirror taking from an image reflected in it, as long as the mirror/self looks at Allah it will still reflect those qualities, that image in front of the mirror, but as soon as the heart turns away from Allah it stops reflecting His qualities and begins reflecting the qualities of the low things now placed in the heart.

This is why the prophet (saws) said: “None of you will have faith till he loves me more than his father, his children and all mankind.” (Bukhari) The Prophet (saws) said ‘No, by the One in whose hands is my soul, not until I become more beloved to you than your own self.’ (Bukhari)

The prophet (saws) is the perfect mirror of Allah and you can’t truly see Allah, see what Allah has placed on the mirror of His (saws) heart, until you see the prophet (saws) clearly through love without yourself (your preconceptions) getting in the way.

You have not achieved anything in life to help you see Allah from your own work, Allah sent prophets to help you see the things you will not achieve, the only door that history has opened to you and the rest of mankind are the prophets (saws) of Allah.

This is a standard/state you need to maintain in your life and so the prophet (saws) also said “None of you [truly] believes until he loves for his brother that which he loves for himself” (Bukhari, Muslim) because “A Muslim is a mirror to another Muslim”, among them you will find mirrors reflecting the qualities of Allah which you take from.

Allah created all things with Ihsan/perfection, looking within yourself helps you see beyond the immature ego, or nafs, you developed in your youth;

Imam Rumi said;

I drained this cup (of my former self):

there is nothing, now,

but ecstatic annihilation (acceptance and calmness).

This is what Allah says in the Quran, “Return to your Lord accepting, (and) accepted” (69:28), you empty yourself of your ego so you advance spiritually gaining from Allah, when we see spiritually we are shown things in our inner sight, our mind, if you have preconceptions, make assumptions about things you delude that sight with imagination, you don’t have time to reflect when this is occurring because your mind is both seeing and understanding at the same time.

So any later reflection is now upon your own delusions and not the truth, we get rid of our ego, annihilate the self so we are able to understand spiritually what Allah or the Mala’ikah place their, this is why Allah said “accepting” first in the verse followed by “accepted”.

Some people achieve this in life, the prophet called them “forerunners” we call them Awliyah, the first with Allah, hence Imam Ali (ra) advised, “Die before you die”, die to yourself before your real death comes and you are forced to see all your self-delusion at the same time’

“(He will be told), “You were completely heedless of this day. We have removed the veil from your eyes and your (spiritual) vision will now be sharp and strong (Hadid, like Iron)” (50:22).

The Prophet (s) said about the mirror of the heart, “Everything has its polish and the polish of hearts is dhikrullah”, or doing things that remind you of Allah.

Allah said in Surat al-Baqara, 152: “Remember Me and I will remember you”, what most don’t understand is the second half of that statement, what does it mean that Allah remembers us.

In Occult practice there is something called duality where they contract a shaytan to mirror or shadow an aspect of you in order to control it, they call it duality because outwardly that is how it appears to them but like most things they know about the spiritual part of the universe they are mistaken.

In short, a copy or mimic of something is not that thing and anything you learn or gain through this sihr will fall short the deeper you look into the details, because to have absolute control over something the details that make it up is the only place to go, into the realm of the Angels who see the subatomic to the Jinn's macroscopic view of the universe and hence they are incapable of truly achieving control.

What we are interested is this ability of the Jinn and Angels to take the form of what they like and man's ability to "copy" qualities from others, like his role models. This is the same thing as what the jinn and Angels are doing, our intellect, imagination, spiritual sight are all functions of the brain and heart and what we see in our mind is made of particles, so just like we can imagine anything and change the shape of that image in our head to what ever we like that is in fact the same ability as the Jinn and Angels, except they are creatures made of particles without a physical body that can't change.

Umamah al-Bahili (may Allah be pleased with him) said the Prophet (peace and blessings of Allah be upon him) said of the Dajjal: "Part of his fitnah will be that he will say to a Bedouin, do you think that if I resurrect your father and mother for you that you will testify that I am your lord?" He will say, 'Yes.' So, two devils will appear to him in the image of his father and mother, saying, 'O my son, follow him for he is your lord.'" (Ibn Majah)

"And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, And had chosen seclusion from them. Then We sent unto her Our Spirit (Gabriel) and it assumed for her the likeness of a perfect man." (19:16-17)

Understand that if you can understand this subject it will elevate you above the elitism of this world, to them this subject is at the height of spiritual knowledge because it is the thing that makes all of their sihr work, it is the keystone holding

everything up for the occult societies and empires ruling the world today, and the foundation behind all misery and confusion on earth at the hands of Jinn.

If you could stop this one thing from happening all sihr would end except for the lesser things that are incapable of destroying a person from the inside out.

Duality is only as perfect as the mirror, as perfect as the mimic is, as perfect as the heart is, because understanding is required and a perfect heart is the only thing capable of properly understanding the nature of something other than it, “and (Gabriel) assumed for her the likeness of a perfect man.” (19:17), which is why Jinn can only mimic what they see without actual understanding.

Duality is not a truth of the universe, it is not a law written into it which many people thought through history, but rather something living things choose to do, you choose to copy someone’s hair style or dress or behaviour. Duality only exists with living things because it is a choice, it comes down to free will, Humans have the most free will and choice of all of Allah’s intellectual creatures, then Jinn and last are the Angels, we say Angels don’t have freewill but that isn’t exactly accurate, they have free will within the choices others make because Allah created them to support the universe and every living thing in it, in reality they have no lives of their own and that is how they have the least free will among Allah’s intellectual creatures.

Finally, we have animals, plants, insects and microbes which have the least choice of living things but Allah pays attention to their actions/choices as a species and does things for them, this is called evolution and it is mentioned in ahadith, Allah evolving one creature into another, only creatures without a “real” intellect are subject to it, hence Man, Jinn and Angels never needed to evolve intelligence is the height of creation and we have it.

Duality is something Jinn and Angels are good at because it supports the self of the Human being while developing. “Then We sent unto her Our Spirit (Gabriel) and it assumed for her the likeness of a perfect man (so he could support her).” (19:16-17)

While Jinn need to be dualities/mimics of Human beings because they often lose themselves in fitnah and find themselves again in man, the sahir abuses this

ability of the Jinn to gain control of someone by asking the Jinn to be their subtle shadow.

Angels have no self so they can follow your choices to such perfection you think they chose to be your duality but in reality, that is their Ihsan in looking after you. The difference between Angels and Jinn is intention, the Jinn need while the Angels don't.

If you can imagine the capacity of Angels then Imagine the Capacity of Allah who is more subtle and capable than them, He asks you to look inside yourself to find Him, think about what that means.

You can only find Allah in yourself when you annihilate it, destroy your nafs entirely, but isn't that the opposite of Duality, one self mirroring another, isn't that the opposite of looking for Allah.

The Answer is no, because Allah chooses to be your duality and mimics you particle by particle, the perfect mirror, until you see Him, He is the perfect guide. In reality by annihilating the self you are annihilating your immaturity so you can reach maturity, you are not wiping your personality you are growing so it can see more than itself by ridding it of its self-absorption, until you know how to see Allah.

Imam Rumi said:

“I searched for God among the Christians and on the Cross and therein I found Him not.

I went into the ancient temples of idolatry; no trace of Him was there.

I entered the mountain cave of Hira and then went as far as Qandhar but God I found not.

With set purpose I fared to the summit of Mount Caucasus and found there only 'anqa's habitation.

Then I directed my search to the Kaaba, the resort of old and young; God was not there even.

Turning to philosophy I inquired about him from ibn Sina but found Him not within his range.

I fared then to the scene of the Prophet's experience of a great divine manifestation only a "two bow-lengths' distance from him" (Jerusalem) but God was not there even in that exalted court.

Finally, I looked into my own heart and there I saw Him; He was nowhere else."

The Prophet (saws) said, "Allah the Most High said, 'I am as My servant thinks I am. I am with him when he mentions Me. If he mentions Me to himself, I mention him to Myself; and if he mentions Me in an assembly, I mention him in an assembly greater than it. If he draws near to Me a hand's length, I draw near to him an arm's length. And if he comes to Me walking, I go to him at speed.'"

This is a path you take, in reality you are clearing you self of preconceptions so you don't assume or jump to conclusions when things occur, because when you are looking spiritually at matters doing these things means you are directing your spiritual sight to delusions and mistakes.

Allah explains the path away from him as such;

"Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan." (58:19)

"And be not like those who forgot Allah, so He made them forget themselves." (59:19)

You would think remembering your self is then the path to Allah while forgetting yourself is the opposite, but the people who forget Allah forget themselves. Allah is saying to His people when you remember Him you are only remembering/strengthening yourself because He is reciprocating your intent and giving your self qualities it never had before, "If he draws near to Me a hand's length, I draw near to him an arm's length. And if he comes to Me walking, I go to him at speed", Allah isn't saying He is moving, He is talking about what the self is doing it is acquiring qualities from Allah as it sees those qualities in Him, so in reality you are mirroring Him, becoming His duality



So, when you look at your self because you acquired His qualities are able to recognise Him, you see Him in yourself, this is the reason behind some famous sayings the Awliyah said in ecstasy which got them into trouble, like saying “I am He”, they looked in themselves and only saw Him.

The hadith Qudsi in reality is about how easy Allah has made it to acquire His qualities so we see Him by knowing our self after that point.

The Prophet (saws) said, “The difference between the one who makes dhikr and the one who doesn’t make dhikr is like the difference between the living and the dead.” (Bukhari)

Don’t be like the occultists who forgot Allah so Allah took away their qualities, that is the biggest thing they suffer from today and they go to great lengths to get any part of it back.

Looking back at the problem of duality the world is facing because of the occult, you may have heard the saying the spiritual world is a mirror to this one, or your dreams are a mirror of your reality (life), in understanding this is the solution to this occult problem.

Ghayb the world from which Jinn use duality against us, its impact in our life needs to be mitigated and there is a simple way to do this, it is the reason why voodoo dolls and representation magic work, the doll is by no means a perfect copy of you but somehow someone sticking needles into something has power spiritually because it is connected to you through intension or something you own.

That is because a spiritual connection is created between you and the doll when the person creating it creates it with the intent of it being you. When they took the prophets (saws) hair and did sihr to it the spiritual connection was already there because it was His (saws) hair, the doll just allows the sahir to make a connection to you from nothing if they don’t have anything you own (because intent entangles particles and causes them to make connections with you, in physics a famous experiment called the double slit experiment proved this).

Do you think a village sahir had the power to affect the most perfect being Allah created, yet sihr worked against the prophet (saws) because the universe

reacts to everything you do, likewise you can affect what reaches your life even from the largest Empires.

The answer to this sihr used on a global scale is for you to make something that represents the thing causing your problems, this way its force/power against you will be divided.

This works because where before there was say only one America (Superpower) in your life causing you all your problems, now there is another which you built with your own hands sharing realities in your life and so the universe will react to this, the Jinn around you who rely on this haq/"truths" of the universe will consequently be less effective in everything they do and that is the aim, if they can't affect you neither will America's spiritual reality.

You can do this in any number of ways but the easiest is by creating model towns, cities, countries, places, buildings, businesses, streets, communities, they don't even need to look identical, just like the voodoo doll is not realistic, they just need to represent the thing, then you name what you created after these real places, any number of simulation computer games will let you do this.

You may have heard the saying there is power in names, and knowing the name of something like a Jinn is power over it, by creating this model and naming it you are dividing the power behind that name in your life between the real thing and the model, it's like reverse engineering a voodoo doll.

This doesn't just work for places if you can make something that represents the issue and problem, anything effectively, it will work.

If are still thinking "how", it is no more unbelievable than an idiotic doll controlling how your body works against you, the reality is the universe makes spiritual connections between anything on any scale you can imagine and occultists knows this well and abuse it.

Imam Ali said "The vision of the eye is limited but the vision of the heart transcends all barriers of time and space." What makes this possible makes the other and it is all because subatomic particles make it possible.

“Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut (the oppressors). So, fight against the allies of Satan. Indeed, the (spiritual) plot of Satan has ever been weak (fragile because it is subtle).” (4:76) the spiritual world is called the subtle world (Latif) in the Quran because it is very sensitive and reacts to the subtlest things that occur, from the subatomic to the atomic, to us, if you do nothing then power against you will snowball, but as soon as you act your will work no matter how small it may seem to you will counteract it.

It is the nature of the universe to react to every particle in it, “And whoso doeth good a particles (Zaratin) weight will see it then, and whoever has done a particle’s-weight of evil will see that.” (98-7-8)



# Duality, The Mirror Of The Self In Islam

“O Prophet – behold, We have sent thee as a witness [to the truth], and as a herald of glad tidings and a warner, and as one who summons [all men] to Allah by His leave, and as a light-giving Lamp.” (33:45-46)

The ultimate aim of being a Wali means your heart has reached the Arsh by annihilating your self/ego and now Allah is shining the light of His Arsh, which He established Himself upon (Istawa), through your soul and heart into this world, like the prophet (saws) you are “a light-giving Lamp”.

Allah is not created hence He uses the Arsh, something He created, to control the universe from and interact with us, which He states in the Quran is the purpose of the Arsh, this is the meaning of istiwa, established, His authority over everything is established from here in the universe.

“Allah created the Arsh (to Istawa upon), the Kursi (“His Kursi Is His Knowledge” in the universe), Time (“I am Time”) and subatomic particles (“Allah is the light/particles of the Heavens and the Earth”) all to represent Him, as Allah elevates your heart the veils between you and them are steadily removed and your heart can encompass them better giving you depth of insight, “And We are closer to Him than his jugular vein” (50:16) you are also closer to what represents Allah’s qualities in the universe.”

Hence the role of the Wali is to literally spread the light of Allah on earth through his physiology so others can see by it things they could not see except in their presence.

“They want to extinguish the light of Allah with their speech, but Allah will perfect His light (His saints), although the disbelievers dislike it.” (61:8)

In looking at the hierarchy of saints we will see where duality, the souls of creatures mirroring each other, exists in Islam, between a person and Jinn, a person and Saint, a person and Angel, a Saint and another Saint, a Saint and Angel, a Saint and Prophet and finally a Saint and Allah.

To most people this subject may seem to mystical, far out or magic but it is entirely grounded in science and only exists because of physics and what our body can do, it is the very thing that allows man to grow up from childhood to adulthood without it, it would be impossible to grow.

“He (the prophet) frowned and turned away. Because the blind man came unto him (to learn). But what could tell thee but that perchance he might grow (spiritually)” (80:1-3)

It is the Job of the soul to acquire qualities from others and it does so by taking impressions from things it interacts with spiritually, the world is filled with possibilities/things that influence people, but the most influential impressions on people come from other living creatures, such as animals, Jinn, Angels and people.

The most powerful impressions from these are the ones with the strongest light, which shines like a lamp for people’s souls to take from, “and as a light-giving Lamp.” (33:46), in the Quran Allah calls every type of sub atomic particle a light and so the soul itself is also a light because it is made from them.

“By the sun and its brightness (meaning look at the subatomic nature of the sun) ... By the Soul, and How He proportioned it and gave it order and inspired it [to know] its own rebellion and piety!” (through subatomic space, using the things that influence it over time mentioned in the surah, the sun, moon, the atmosphere, earth, the cycles of the seasons and day and night). (92:1,7-8)

The soul also does one more thing, considering Angels are Allah’s storehouses of knowledge and they are made of light imparting their knowledge to man’s soul and heart via this medium; Imam Malik (ra) said: “Knowledge does not consist in narrating much. Knowledge is but a light (it begins with a light) which Allah places

in the heart”, what we speak is a result of that light influencing us and imparting its knowledge.

“Then We sent unto her Our Spirit (Gabriel) and it assumed for her the likeness of a perfect man.” (19:16-17)

Allah called Gabriel (as) His spirit, the only other time Allah uses this terminology is with the Human soul because Gabriel is close to man’s soul in nature by comparison to other Angels who are made responsible for only some of Allah names at a time, unlike man, the human soul like Gabriel (as) is the most complete image of Allah, hence His ability to impart revelation from Allah to man and understand it as completely as man does having maarifah of Allah’s complete qualities.

“AND [remember] her who guarded her chastity, whereupon We breathed into her of Our spirit and caused her, together with her son, to become a symbol [of Our grace] unto all people.” (21:91)

“Then He fashioned him (every child) and breathed into him of His Spirit (Allah’s); and appointed for you hearing and sight and hearts. Small thanks give ye! (the soul is responsible for how our body senses the latif (subtle subatomic things) through our hearing, sight and hearts)” (32:9)

Imam Tustari explained that the Qur’an “contained several levels of meaning”, the outer meaning or zahir and the inner meaning or batin, the prophet (saws) explained the Quran has seven levels of depth, in modern terms they are Shariah (the Zahir), the study of governing life, and Science (the Batin), the study of how the universe works which includes spirituality, an old name for the study of human psychology, physiology and how the universe (nature) impacts our development, the Quran talks about matters covering all things from the macro to the subatomic (al Latif).

“We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude...” (18:54)

Understand that if you have not realised yet that this is what the word Batin means then you have deluded your nafs and taken it in a direction away from

Allah, this what the dua “Show us the straight path” (1:6) in al fatiha aims to help with and you should seek it.

The human soul like everything Allah created is made from subatomic particles and the spiritual world the soul takes from, today we call the subatomic world (al Batin), man has for 100 years now studied the science that runs the subatomic world and we call it quantum mechanics, the word quantum comes from the Latin quantus which means “how big, how much, or how many ?”.

Subatomic particles like the photon (light) are able to do some amazing things which we have observed and detailed, they can do things like imitate other particles which we call quantum entanglement in which particles begin to mimic each other over great distances, and quantum teleportation, where quantum information (e.g. the exact state of an atom or photon) can be transmitted from one location to another, this is all occurring in the realm of the soul and these are some of the things the soul can also do because it is like a light made of particles that behave according to the laws of the universe, in fact Allah says this in the Quran;

“And they ask you about the soul. Say: The soul is one of the commands of my Lord”. (17:85)

Literally the soul is one of the laws/forces of the universe, we have four fundamental forces/laws at the moment governing the entire universe and they are all made of particles that bring about their effect in everything they interact with, for example electricity and magnetism, the electro-magnetic field, exists because of photons (light) and so the soul brings life because of the particle it is made of, (this is important in physics and to QFT), the human soul is made of the smallest subatomic particle, that is how it is one of the fundamental forces of the universe, the force of life.

You may ask where is this in practice/life, or where is this in the sunnah; “Sometimes the Messenger of Allah would turn in the direction of Yemen and say in reference to Sayidina Uwais al Qarni (ra) who He (saws) declared is the best of the Tabiin”: “I perceive the fragrance of love from Yemen,” even though Yemen was a great distance away and Love isn’t described as fragrant, He was referring to

something present spiritually that he could perceive. Sayidinah Uwais while in Yemen would often hear the Adhan recited in Madina, or sometimes the prophets (saws) speech, or know of events that had unfolded in the prophets (saws) life more closely than the companions who all could not be with Him (saws) at the same time, Allah taught him the prophets (saws) sunnah in abstention, these are accepted miracles surrounding him (ra), but they revolved around receiving knowledge of Islam from a great distance”, they revolved around sayyidinah Uwais (ra) receiving from the light and soul of the prophet Muhammad (saws) from a great distance.

Once the Companions asked the Beloved Prophet: “Has Sayidina Uwais Qarni ever seen you? The Beloved Prophet (peace and blessings upon him) replied: “Not with his physical eyes, but he has seen me with his spiritual eyes.”

This is the precedent Allah set for knowledge being shared spiritually and today scholars call this the Uwais transmission of spiritual knowledge after Uwais al Qarni (ra), at its heart this knowledge is passed on because of the duality/entanglement/mirror that exists between two souls and all subatomic particles.

Allah said He inspired the self, “And its (the souls) enlightenment as to its wrong and its right; Truly he succeeds that purifies it, And he fails that corrupts it!” (91:8-10)

“Alhama in Arabic means revealed or inspired. He inspired the self (gave it something from a distance), the nafs, Fa alhamaha fujuraha wa taqwaaha, fujuraha is its corruption. How can Allah inspire corruption? But Allah said in Holy Qur’an, Fa alhamaha fujuraha” (He inspired us to understand what corruption is);

The Prophet Muhammad (saws) said: “There is no heart except it lies between the two fingers of the Merciful. If He wishes, He will set it aright; and if He wishes, He will lead it astray.”

What is the thing interacting between us and Allah to bring this about? The heart produces its own electromagnetic field (light) which we sense and feel with and the heart is the doorway to the soul the deepest subatomic part of us; this is



the role of subatomic space which Allah calls all of it His light in the Quran (24:35), today biophysics is studying this relationship while our scholars began studying it over a thousand years ago.

Imam Rumi (as) said:

The heart is the substance (Jawhar/particles), and the world the accident (Aradh/force...this is a statement of Islamic physics about subatomic space and its relationship to the heart):

how should the heart's shadow be the object of the heart's desire?

Is that pure heart the heart that is enamored of riches or power,

or is submissive to this black earth and water of the body,

or to vain fancies it worships in the darkness for the sake of fame?

The heart is nothing but the Sea of Light:

is the heart the place of vision of God—and then blind?

“And He (Allah) has united (the believers) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.” (8:63)

“Allah is the Light (subatomic particles) of the heavens and the earth. The parable of His Light is as (if there were) a niche (in space) and within it a lamp (a power source), the lamp (particles) is in glass (Atoms), the glass (Atom) as it were a brilliant star, lit from a blessed tree (subatomic hierarchy of particles), an olive (a fruit it bears), neither of the east nor of the west (not from any direction but from within space), whose oil (product/energy) would almost glow forth (of itself), though no fire touched it. Light upon Light! (subatomic particles created from smaller subatomic particles, this is the hierarchy, the tree), Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.” (24:35)

Imam Ibn Arabi like Imam Rumi understood, he wrote in his work (today) title the universal tree and the four birds, a poetic work teaching us about the universe like Imam Rumi's Mathnawi;

## Discourse Of The Universal Tree;

I am the Universal Tree of synthesis and likeness. I have deep roots and my branches are lofty. The hand of the One planted me in the garden of eternity (The Tree was planted by Allah's one hand while Adam was created with Allah's two hands. A lesson Allah taught to Iblis which means you are entirely spiritual, made of particles while man is both, spiritual and physical, made with Allah two hands), protected from the vicissitudes of time. I have spirit and body.

My fruit is gathered with no hand touching it. These fruits contain more sciences and knowledge than sound intellects and subtle hearts can bear. My leaves are "raised couches" (56:34), my fruits are not "out of reach nor yet forbidden" (56:33). My centre is the desired goal. My branches perpetually draw nigh and come down (53:8). Some come down to provide benefit and aid, while some draw nigh gradually to bestow favour. My constitution is like the celestial sphere in roundness and my branches are homes to the winged spirits. My flowers are like the stars whose course engenders the minerals, flowing in their bodies.

I am the Tree of light, speech, and the eye-balm of Moses, upon whom be peace (Q.20:10; 27:7-8; 28:29-30. Moses was in search of fire for his family when he chanced upon the Burning Bush, the "fire" was subatomic in origin).

Of directions mine is the most excellent righthanded one, of places mine is the holy valley (Q. 20: 12; 79: 16. It was from the right side of the valley that the tree called to Moses (Q.28: 30)). Of times mine is the instant (Planck time scale). Of dwelling places, mine is the equator (khatt al-istiwa'. The word "istiiwa" refers to the All-Merciful's establishment on the Throne (Q. 20:5), Allah's connection with subatomic space, with us) and the temperate climes (i'tidal al-arkcin. It means "moderation of elements". The sense here is that the Tree is positioned in the centre of creation, the pivot-point of existence, the hierarchy of subatomic particles 24:35 describes). I have perpetuity, everlastingness, and felicity without misery. The fruits of my two gardens are near to hand (janajannatayya, Q.55:54... the fruit of both gardens near to hand) and my bough sways loftily as if intoxicated. It bestows grace and tenderness on all living creatures. My branches always offer frankincense to the spirits of the Guarded Tablet, and my foliage is a protection for them against the diurnal rays.

My shade extends over those whom Allah envelops in his solicitude and my wings are spread over the people of sainthood. The spirit-winds blow on me from many different directions (bi-ikhtildfi tasdrifhd, literally, with the opposition of their vicissitudes. The sense here is of the opposing attributes of the Divine Names, because the world of spirit is the world all qualities are acquired from including Allah's) and disarrange the order of my branches. From this entanglement one hears such melodious sounds. They enrapture the supreme intellects in the utmost heights and set them running on the course inscribed upon their scroll.

I am the music of wisdom that removes care through the beauty of its rhythmic song. I am the luminous light. Mine is the green carpet and the most resplendent round face. Assisted by the powers and ennobled by the one who is seated on the Throne, I have become like prime matter, receiving all forms (the One who is Perfect, insan al Kamil, epitomizes) in the afterworld and the present one. I am not too narrow to bear anything! I am never apart from a faithful light that shines upon me; it consoles the one who leans upon me.

I am the "spreading shade" (56:30), the clustered plantains (56:29), the intended meaning (al-maana al-maqsud), the word of existence (Kun, the first subatomic particle that everything else is created from), the most noble of originated beings, the most transcendent of limited beings. My power is unsurpassable, my place most holy, my lamp most elevated (24: 35-6). I am the source from which issue the lights, the synthesis of the divine words (The Prophet Muhammad is called by this epithet), the mine of secrets and wisdoms.

Mine are the vast earth and the heavens.

In my centre are equivalence and straightness (al-sawa' wa-l-istiuid', These two terms suggest ontological levels as well as the ideas of straightness, likeness, and moderation. The first is often equated with the Footstool (kursi), the second with the Throne (Arsh) upon which the All-Merciful is established).

Mine are the firmly-rooted (muaththal, permanently rooted) majesty, the splendour, The secret of the worlds, and the exaltation (ascension, as one ascends to the Arsh, a subatomic/spiritual journey). When thoughts betake themselves to

my essence The distance and the blinding Cloud bewilder them (the vastness of subatomic space is the same vastness of the universe).

No one in the universe knows my existence Save one undelimited by praise. He disposes over and governs us. The choice is his (al-mukhtar) – he does what he wills (3:40; 14:27; 22: 18, Allah uses particles as He wills). (End of passage)

This entire description is in reality a passage about how subatomic space is responsible for all things in our life spiritual and physical.



# The Hierarchy Of Saints

## *“The He created the mirror of life”*

The secret of a wali’s soul is knowing His origin with Allah, Rasul Allah (saws) for example, Allah created everything from His (saws) light that is the secret of His (saws) soul, the souls first moment in creation, the role of each soul then tells you its esteem in life and the Akhira, Rasul Allah (saws) was the seal of Prophets (as) they originated from Him (saws) and after them no one else would appear except Him (saws).

Each Wali is shown the place of their soul at the beginning of everything as Allah elevates them, from ahadith we know the origin of the souls of the first four Khalifah Rashidin, their souls supported Rasul Allah (saws) as Allah was creating the rest of the souls of mankind, which is why they were also His (saws) support and companions in life.

Insha Allah understand this hadith is metaphor about the process of creation and each thing mentioned represents something literal in qualities:

“Verily Allah (Ta’ala) created a tree having four branches (the tree, a metaphor, is the first stages of the hierarchy of subatomic particles from the smallest to the largest, each of the four branches is one the first four particles to exist, the metaphor of a tree is used because you have to see it like a family tree with descendants, each particle created four more particles (branches) and so on until the whole universe was created, this same metaphor is used in verse 24:35 but in this verse the tree is fully “matured”, the creation of the universe is complete) and

He called it the tree of certitude (Yaqeen) (Because it is the origin, Yaqeen, of everything).

Then He created the light of Muhammad (saws) in the veil (Hijab/Image) of a white pearl like a peacock (Tawus, the stunning beauty of the peacock which is absolutely unique in life itself is proof of this hadith (2:286), the dots of its feathers are like a mirror reflecting the qualities of many souls looking at you), and He put him on this tree (Placed the light of Muhammad (saws) on the tree of creation so it will create according to what is influencing it, the prophets Qualities) and he (the light) glorified on it (Allah) for 70 000 years (This was the influence that the prophets (saws) light (particles) was increasing in over this time, dhikr of Allah and acquiring maariafah of Allah for the first time so it can be passed on to creation).

The He created the mirror of life (the thing that reflects qualities, the universes ability for this so qualities can be passed on. At this stage of creation this is matter, anti-matter, and later on DNA, RNA, double helix, the ability for man to follow the sunnah of others and take from it, the reality of marriage) and He put it (the mirror) in front of it (the Nur of Muhammad) and when the peacock looked at it he saw his beautiful form (he was allowed to see his nature for the first time) and it became shy of Allah and he prostrated five times, and these prostrations became obligatory for us on time, So Allah ordered five prayers on the Prophet (saws) and his community (when the prophet (saws) asked on His (saws) Isra wa Miraj. At first the prayers were 50 of lessor worth but their total was significant, Allah then made them small in number but significant in nature because our prayers connect us to the origin of our souls, this event in time).

Allah looked at this light, and he (the Nur of Muhammad) sweated from shyness (haya/modesty) towards Allah, and from the sweat (particles) of its head (top of this light) the angels were created. From the sweat (particles) of his face (this is a location, it means the focus of something) were created the 'Arsh, the Kursi, the Lawh, the Qalam, the Sun, the Moon, the Hijab (Veils, subatomic fields, see Quantum Field Theory), the stars and whatever is in the heaven.

From the sweat (particles) of its chest (center of this light, the heart) were created the Prophets, Messengers, scholars, martyrs and saints. From the sweat (particles) of his eyebrows (another location) was created the community (Ummah) with its believing men and women, Muslim men and women. And from the sweat (particles) of his ears (those who listened) were created the souls of Jews, Christians, Majus and similar people. And from the sweat of his feet was created the earth from the west until what it contains.

Then Allah ordered the light of Muhammad (saw) to look in front of him, and the light of Muhammad (saw) looked in front of him and saw light, and behind him light, at its right light, at its left light, and they were Abu Bakr, ‘Umar, ‘Uthman and ‘Ali (“verily Allah has honored some of you over others (over prophets) in this Ummah”), this is the origin of the reality of Qutb in life why he is able to lead the prophets in prayer, their light surrounded and supported the light of Muhammad (saws) after which the prophets came).

Then he glorified (Allah) for 70 000 years (was dressed with more qualities), then the light of the Prophets were created from the light of Muhammad (saw), then he looked at this light and from it the souls of the Prophets were created and they said: La ilaha Ila Allah Muhammad Rasulullah...then the shape of Muhammad (saw) was created like his shape in the world...then the souls did Tawaf around the Nur of Muhammad (saw) and did Tasbih and Tahlil for 100 000 years. (This is what our prayers connect us to and why each wali in his path to Allah is able to learn the secret of his soul).

Then he ordered them (the souls of creation) to look at him (Nur Muhammad), and they all looked at him (this is to decide their fate in life), some saw his head and they became Caliphs and rulers in the world, some saw his face and became just rulers, some saw his eyes and became memorizers of the speech of Allah (Ta’ala)...(understand this all relates to fate in relation to what each soul is able to see of Ihsan, some can only handle a portion of it others can see more, some can see the lower aspects of it portrayed by the lower limbs some can see its highest realities portrayed by the head others saw different parts that stood for different aspects/shades of it.)

Some saw his cheeks and became good and intelligent, some saw his nose and became wise men, doctors and perfume sellers, some saw his lips and had beautiful faces and became ministers (Vizir), some saw his mouth and became fasting people, some saw his ears and had beautiful faces among men and women, some of them saw his tongue and became messengers of rulers...some saw his bird and became martyrs in the way of Allah, some saw his neck and became businessmen, some saw his shoulders and became archers and throwers of spears...

Some saw his right arm and became money changers, some saw his left arm and became people weighting, some saw his hands and became generous, some saw the nails of his right hand and became cloth dyers, those who saw the nails of his left hand became woodcutters, some saw his fingers tips and became writers, Some saw the exterior of his fingers of the right hand and became tailors, those who saw the exterior of the fingers of his left hand became blacksmith, some saw his chest and became scholars, grateful people and Mujtahid...

Some saw his chin and became people of expeditions (Ghazi), some saw his stomach and became pious and abstinent, some saw his thighs and became people doing a lot of Sajdah and Ruku', some saw his legs and became hunters...and some did not look at him and became people claiming lordship like pharaoh and others from the disbelievers, and some looked at him but did not see him became Jews and Christians and others from the disbelievers." (Musannaf Abd Al Razzaq)

This is one of the celebrated Ahadith of Islam, Muslims used to recite it at celebrations and weep at its beauty. It is also the tafsir and meaning of this Hadith: Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, Allah Almighty created his creation in darkness then he cast over them His light. Whoever is touched by that light is guided, and whoever misses it is astray (it decides your fate and profession in life). Thus, I say the pens have been dried upon the knowledge of Allah." (Sunan al-Tirmidhii 2642)

The hadith is also a tafsir to the following hadith from which we can see how Allah honored the Sahaba (as) around Rasul Allah (saws): Salman al-Farsi (RA) who said: I heard the Apostle of Allah (saws) saying: "I and Ali were one light in



the hands of Allah fourteen thousand years (14,000) before He created Adam (as). When Allah created Adam (AS) He divided that light into two parts, I being one part and Ali being the other (This occurred because most of the Awliyah of this Ummah would come Ali and Fatima (as)).” (Mizan al-I’tidal, by al-Dhahabi, v1, p235, Fadha’il al-Sahaba, by Ahmad Ibn Hanbal, v2, p663, Tradition #1130, al-Riyadh al-Nadhira, by Muhibbuddin al-Tabari, v2, p164, v3, p154, )History of Ibn Asakir).

### **The Hierarchy Of Saints**

The Messenger of Allah (saws) said “The folk (Ahl) of the Qur’an are the folk of Allah (Ahl ul-Laah) and His elect.” (ibn Majah (Muqaddima, #211), Darimi (#3192), Imam Ahmad (#11831, 11844, 13053).

This section is primarily taken from the work of another on the subject of the hierarchy of saints with my tafsir added throughout, the hierarchy is not that of the Naqshbandi tariqah which I quote at the end, its main purpose is to illustrate the place of duality, how the souls mirror each other, in Islam.

The role of the Awliyah, what they exist to do, is mentioned often in ahadith;

From ibn ‘Umar (ra) who said: “Allah repels calamities from 100 households due to the presence of one righteous Muslim amongst them.” (Tabarani (M. Awsat, #4080 – Haythami’s Majma’ 8:164, Suyuti’s Jami’ Saghir, #1794))

Abu Hurayra (ra) and others related that the Messenger of Allah (saws) said: “Were it not for servants of Allah bowing, infants feeding, and animals grazing, then Divine wrath would pour down upon you.”(Recorded by Abu Ya’la (#6402, 6633), Bayhaqi (Sunan 3:345 #6482-83, Shu’ab #9820), al-Khatib in his Tarikh (6:64), Tabarani (M. Awsat, 6:327 #6539, 7:134 #7085), ibn ‘Adiyy (Kamil, 4:1622), and others, and it is Hasan li-ghayrihi. See Suyuti’s Jami’ as-Saghir (#7523) and Sakhawi’s Maqasid (#882))

The Hierarchy of the of Awliya and the states of their hearts is mentioned often by the companions and Tabiin. Here Abu Darda (ra) explains how the hierarchy of the saints came into existence after the prophet Muhammad (saws)

and companions (ra) passed away, this hierarchy changes as the needs of the people of earth changes:

“When Prophethood ended – and they (the companions) were the supports (Awtad) of the earth – Allah substituted their places with 40 men from the (wider) nation of Muhammad (saws), who are named “Abdāl” (the Substitutes). Not one of them dies except that Allah replaces him with another one (until Qiyamah) to take his place, and they are now the supports (Awtad) of this earth. The hearts of 30 of them contain the same certainty (Yaqin) which Sayyidina Ibrahim ‘alayhi salaam had. They did not succeed or rise above the other people with much fasting or prayer...but rather through being truthful in their scrupulousness, having noble intentions, having sound wholesome hearts, and giving all the Muslims sincere counsel, desiring by that the pleasure of Allah, with patient forbearance, and a merciful core (of being), and humility without being meek. They do not curse anyone, or harm anyone, nor do they see themselves as being higher or nobler than anyone under them, or envy those above them. They do not fake their humility, nor fake their being dead to the world, nor are they ostentatiously impressed with themselves. They do not love the world, nor love for its sake...” (Recorded by Hakim Tirmidhi (Asl #51), and ibn Abi Dunya (K. Awliya, #57) from Abu-z Zinad)

Allah the Almighty has said: “Whosoever shows enmity to a friend of Mine (wali), I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it.” (Bukhari)

Here is the hierarchy of Saints as it stands in more recent times, understand the population of the world has drastically changed since the time of the prophet Muhammad (saws) and so has this hierarchy along with the number of people in it, it is most certain Allah elevated types of Awliyah above others, changing the order and expanding it from what it was known in history, because of what the

world needed of those types of personalities and qualities. This is most clearly seen from the title of and types of Ghawth and Qutbs that exist;

### *Abrar (The Virtuous Ones)*

On the authority of Sa'd (ra) who said: "Indeed, Allah supports this Ummah by their weak members, through their prayers, supplications, and sincerity" and in another narration, "Is it not through the weak among the Ummah that you are granted provision and victory?"

(Nasai (6:45-46 #3127-28), Tirmidhi (K. Jihad, #1624 Sahih), Abu Dawud (#2227), Imam Ahmad (1:173, 5:198), Hakim (2:106, 145 Sahih), Abu Nu'aym (Hilya, 5:26, 100, 8:290), and Bukhari has a chapter in his Sahih (K. Jihad) entitled "On seeking help through the weak and the pious during battle." Hadith Sahih)

The Abrar are the Muhsineen, the people of Ihsan (perfection) who strive to reach Allah, they are people of honesty and righteousness, siddiqin, leaders in the Ummah.

'Abdullah ibn 'Amr (ra) narrated that the Prophet (saws) said: "In every generation of my community, there will be Sabiqun (forerunners, those who surpass others in Ihsan)." (Abu Nu'aym in his Hilyat al-Awliya' (1:8 Sahih, 8:278), Daylami (Musnad Firdaws, 3:140 #4375), and Hakim at-Tirmidhi (Asl #72, #144).)

Anas (ra) said; Allah said, "The most beloved of My worshippers to Me are those who love each other purely for My sake, who frequent the masjid, and ask forgiveness in the predawn hours. These are the ones whom I would bring to My attention when I wish to punish My creation, and then I divert My punishment from My creation because of them." (Bayhaqi (Shu'ab, #9052), Abdur-Razzaq (11:204 #20329), ibn Abi Shayba (Musannaf, 8:122), Tabarani (M. Awsat, 2:85 #1328, from Abu Darda", also 1:203 #651))

### *Muqarrabun (Those Favoured with Allah's Nearness)*

Muqarrabun are higher in rank than the Abrar because Allah has brought them closer to Him. The number of Awliayh changes with the needs of the world,

some have reported that the Muqarrabun consist of three hundred which include forty substitutes (Abdal), four pillars (Qutb), and two leaders (Ghawth). According to other reports, they consist of a spiritual pole (Qutb) and four thousand saints.

Considering the Muqarrabun consist of four thousand saints, some scholars classify them according to their ranks as follows:

Three hundred of them are Akhyar (those who pursue good in whatever they do and say); forty of them are Abdal or Budala (the substitutes, charged with the administration of spiritual life and acting as veils in the reflection of the Divine Majesty; protecting mankind from the purity/strength of the light of Allah. This creates Rahma for people who would otherwise suffer their inferiority/imperfections); seven of them are Abrar (godly and virtuous, who have been able to make righteous deeds and sincerity a deep dimension of their nature); and there are others called by different titles (one should consider the meaning of the title, you will find they refer to the same things and differences are nothing more than labels from different regions of the world at different time periods in History).

Another classification of those favoured with special nearness to Allah, the number of which is unknown, they mention four Awtad (Pillars), and Nujaba (the Nobles, their ihsan is combined with nobility among the people), and Nukaba (the Custodians, who care for people and the management of their affairs), and, superior to all those mentioned is the Ghawth (the Helper or the Means of Divine Help), and the Qutb (the spiritual Pole/Axis of the world).

Scholars call them Rijal al Ghayb, the Men of the Unseen, the Men in charge of the unseen in Allah's creation.

### Abdal (The Substitutes)

“The land of greater-Syria (Shaam) is the quintessence (Safwa) of Allah's lands on earth, and to it He draws His elect (Safw) worshippers.”

(Haythami in his Majma' (10:58-59 #16647-48) and Mundhiri in his Targhib (4:60). Hakim in his Mustadrak (4:509-10), Imam Ahmad (#16391), Abu Dawud (#2124))

Sayiduna Ali (ra) said: “The Abdal are in Syria, and they are 40 men. Whenever one of them dies, Allah substitutes another in his place. By means of them, Allah brings down the rain, gives victory over enemies, and diverts punishment from the people of Syria.”

(Imam Ahmad (Musnad, 1:112 #854 and Fada'il as-Sahaba, #1675), Hakim Tirmidhi in Nawadir al-Usul (Asl #222). Sakhawi (Maqasid #8), and Suyuti (Jami' as-Saghir #3035) said it is Hasan, and it has over ten routes of transmission from Ali as stated by Munawi)

Ibn 'Asakir (1:299) and ibn Abi Khaythama narrate that Uthman ibn 'Ata was having a conversation with his father, who told him, “The Abdāl are forty Insan (humans).” So, he said to his father, “Forty men?” and his father replied, “Do not say men, but rather say humans, for there could be women among them.”

Imam Suyuti mentioned a similar hadith in his Jami' as-Saghir (#3036), which is recorded by al-Khallal and Daylami from 'Ata from Anas: “The Abdāl of Shaam are 40 men and 40 women...”

From 'Ubada ibn Samit (ra): “The Abdal in this community are thirty, their hearts are like the heart of Sayyiduna Ibrahim (as) the Intimate of the All-Merciful. Whenever one of them dies, Allah substitutes another one in his place.”

(Imam Ahmad (5:322 #21689), Tabarani (M. Kabir), ibn 'Asakir in his Tarikh (1:292), Hakim at-Tirmidhi in his Nawadir (Asl #51), ibn Kathir (Tafsir of Q2:251). Sahih)

From 'Ubada (ra): “The Abdal in my community are thirty. By them, (events on) the earth (are) established (bihim taqum al-Ard), and by them you are sent rain, and by them you are granted help and victory.”

(Tabarani in Mu'jam Kabir, ibn 'Asakir (1:277, 298), Bazzar, and others. Sahih according to Suyuti and Munawi, and Haythami (10:63 #16673)).

From Anas (saws): “The earth will never be empty of 40 men who are similar to the Intimate Friend of Allah (Sayidina Ibrahim (as)). By them rain falls and

victory is granted. Not one of them dies except that Allah replaces him with another.” Qatada said, “We do not doubt that Hasan al-Basri is one of them.”

(Tabarani in Mu’jam al-Awsat (4:247 #4101) and al-Kabir (10:224 #10390) Abu Nu’aym (Ma’rifat as-Sahaba #4013). Hadith Hasan)

Imam ‘Ali (ra) said: “Do not curse the people of Syria, for the Abdal are among them, but curse their injustice.”

(Hakim (4:553), who said, along with Imam Dhahabi, that it is Sahih. Imam Ahmad (Fada’il as-Sahaba 2:905), Abdur-Razzaq (Musannaf, 11:249 #20455), Tabarani (M. Awsat, 4:176 #3905), ibn Abi Dunya (Kitab al-Awliya’, #70))

From Abu Darda (ra): “The Abdal have not come to be greater than the rest of the people by performing much fasting or prayers or tasbeeh, but rather by excellent morals, being true in their scrupulousness, their sound intentions, their hearts being at peace with all Muslims, and giving others sincere counsel for the sake of Allah.”

(Hakim at-Tirmidhi in Nawadir al-Usul (Asl #51). A hadith of similar wording was recorded by Daylami (Firdaws, 2:344) and ibn ‘Asakir (1:292) from Anas, and ibn Abi Dunya (K. Awliya, #8) from ‘Ali)

From Abu Sa’id al Khudri (ra): “The Abdal from my nation did not enter into Paradise with their actions, but rather through the mercy of Allah, through the unparalleled generosity of their souls, the fact that they hold no grudge or hatred against anyone and their hearts being at peace with everyone, and through mercy for the entirety of Muslims.”

(Bayhaqi (Shu’ab al-Iman, 7:439 #10893), and similar versions by ibn Abi Dunya (Kitab al-Awliya’ p. 28 #58), Hakim at-Tirmidhi (Nawadir, Asl #51) and others)

From Umm Salamah (ra): “Disagreement will occur at the death of a Khalif and a man of the people of Madinah (Imam Mahdi) will come quickly to Makkah. Some of the people of Makkah will come to him and swear allegiance to him between the Corner (Rukn) and Maqam. An expeditionary force will be sent

against him from Syria...when the people see that, the Abdal of Syria and the best people of Iraq will come to him and swear allegiance to him...”

(Abu Dawud (Kitab al-Mahdi, #3737), Imam Ahmad (6:316), ibn Abi Shayba (8:609), Abdur- Razzaq (11:371 #20769). Mundhiri, ibn Hibban, Hakim, Dhahabi, and Haythami (7:315) said it is Sahih)

The Abdal, Substitutes, are those who help people with their affairs without being seen and who function as veils in the reflection of Divine acts.

They are of two groups. The first group is composed of the saints who have been freed from all evil qualities and equipped with excellence (Ihsan), who resist all kinds of vices and wrongs, and who try to prevent these. The second group consists of saints who have a particular mission and hierarchy which consists of three hundred, forty, and seven; they are also referred to by these numbers. When one of the Substitutes dies, another one from the subgroup takes his or her place.

Scholars who maintain that there are always seven Substitutes say that they each reside in a different station of nearness, observe and acclaim the Divine acts, and respond to Allah Almighty with praise and thanks as conscious representatives of the activities of unconscious beings. These seven saints have particular stations, and they are mentioned with the titles they have been given according to their station.

1 The first of these Abdal represents the reflection or mirror of the Prophet Abraham’s heart, and is called by the title, ‘Abdulhayy(the Servant of the All-Living).

2 The second has the particular attributes (is the mirror) of the Prophet Moses’ heart, and is called by the title, ‘Abdul’alim(the Servant of the All-Knowing).

3 The third is a mirror of the Prophet Aaron’s heart, and the special name of this one is ‘Abdulmurid(the Servant of the All-Willing).

4 The fourth reflects the attributes (is a mirror) of the Prophet Enoch’s heart, and is called ‘Abdulqadir(the Servant of the All-Powerful).

5 The fifth has is a mirror of the heart of the Prophet Joseph and is known as ‘Abdulqahir(the Servant of the All-Overwhelming).

6 The sixth is a mirror of the Prophet Jesus’s heart and is called ‘Abdussami(the Servant of the All-Hearing).

7 The seventh is a mirror of the heart of the Prophet Adam, and is known by the title, ‘Abdulbasir(the Servant of the All-Seeing).

Abu Hurayra (ra) said: “I entered upon the Messenger of Allah (ra) in the masjid, and he said to me, “O Abu Hurayra, in this hour, a man will walk through this door, who is one of the seven people of the world through whom Allah diverts punishment from the Earth’s inhabitants.” Just then a Habashi (Ethiopian) entered in through that door. He was bald and maimed, and was carrying a container of water on his head. So he said, “O Abu Hurayra, that is him,” and then said to the man three times, “Welcome to Yasaar (other versions mention Hilal).” (This man would sweep and clean the masjid, and he was a servant of Mughira ibn Shu’ba.)

(Hakim at-Tirmidhi in Nawadir (Asl #123) and Khatm al-Awliya (p. 443), Abu Nu’aym in his Hilya (2:24, 81) and Ma’rifat as-Sahaba (5:2810 #3079), ibn ‘Asakir in his Tarikh (3:200), Ruyani in his Musnad (3:335), Abu Muhammad al-Khallal in Karamat al-Awliya’, ibn al-Athir in his Usd al-Ghaba (5:124), and others. See also: ibn Hajar’s Isaba fi Tamyiz as-Sahaba (6:550))

Abu Qilaba (ra) said the prophet (saws) said: “There will never cease to be in my Ummah seven, and they will never ask Allah without Him answering them. By means of them, you are given rain, victory, and protection.”

(Abdur-Razzaq in his Musannaf (11:250 #20457) and ibn Abi Dunya (K. Awliya, #69). This Hadith is mursal Sahih, because Muslim recorded the exact same chain in his Sahih (#3166), and all of its narrators are of Bukhari’s Sahih (#206, 2195, 3113))

Each of these Awliyah is a mirror to the soul of a prophet, this is the role of the soul and Allah has connected theirs to the highest of beings;

Hudhayfa ibn Yaman (ra) said: “The Abdal in my community are in Syria, and they are 30 men on the way of Sayyiduna Ibrahim (as)... And the group (of



righteous Awliya) in Iraq are 40 men... 20 of them are on the way of Sayyiduna ‘Isa ‘alayhi salaam, and 20 of them have been given some of the instruments which the Khalifa Sayyiduna Da’ud (as) was given.” (Hakim at-Tirmidhi in Nawadir al-Usul (Asl. #51))

There are many explanations regarding the abdal based on the understanding of each scholar and what Allah has done in their time, other scholars explain the matter as follows:

1 Three hundred of them represent the reflection of Prophet Adam’s heart and are mirrors to it.

2 Forty of them have a connection with Prophet Moses’ heart and are mirrors to it,

3 Seven are affiliated with the Prophet Abraham and are mirrors to Him,

4 Five with the Archangel Gabriel and are mirrors to Him,

5 Three with Archangel Michael and are mirrors to Him,

6 and one from among them, who is the greatest among them and represents the greatest of sainthood, are mirrors to the greatest of all beings, the Prophet Muhammad, upon him be perfect blessings and peace.

When the last one dies, the one who is superior to all others takes his place, and when somebody from among them dies, that position is filled by another one from another group so that the earth is never void of their presence at any time until Qiyamah, this is how mankind is still able to know what each of the prophets was like, their qualities, more than a thousand years after their death.

There are nearly twenty reports from the Prophet concerning the existence of such a group of saints among the Men of the Unseen. [see Ahmad ibn Hanbal, al-Musnad, 1:112, 5:322; at-Tabarani, al-Mu’jam al-Kabir, 10:181, 18:65; al-Munawi, Fayd al-Kadir, 3:167–170. (Tr.)]

According to these reports, many of which we have quoted, because of a wali’s value and role in Allah’s sight, Allah Almighty sends rain, helps the believers against their enemies, and removes calamities from them. The Substitutes are like

a center of gravity for the earth; Allah employs them as a spiritual means of keeping the earth on its axis and provides for others out of their high place with Him.

The original Arabic term translated as Substitutes is *abdal*, which is the plural of *badal*. The term *badal* has another plural form: *budala*. This term is used by the scholars for seven important figures among the “Men of the Unseen.” They can change places with unusual speed and can be present in many different places at the same moment and many of them are known by these miracles.

This is not to say they are conscious of what more than one of their mirrors is thinking, the prophet (saws) explained that Allah has not given any person two minds, but it is a quality of their perfection that they are able to mirror themselves in a perfect manor and is a property of subatomic particles in physics called quantum entanglement where particles temporarily mirror each other so they are perfect copies, the soul knows what is occurring but each mirror is temporarily independent and tied to the soul of the wali until it disappears back to nothing.

Usually in Ahadith Mala’ikah are a reflection of Allah and speak as if Him (on his Behalf) to the prophets (as), so that when the prophet responds with something He is saying to Allah directly, that is the Maqam and sate of the situation. It is more than likely that because these Awliyah are a perfect reflection of Allah’s qualities that the Mala’likah choose to become perfect reflections of them at these times mirroring their souls for the people in different places, like the Awliyah mirrored the souls of the prophets for this world all their lives.

One very famous account which Abu Yazid al Bistami (ra) was known for, for well over a thousand years, explains that He once prayed one Juma’a prayer in 24,000 different places. He told the religious authorities in one place: “I was praying in 12,000 different houses of worship today.” They asked: “How?” He said, “By the power of the Lord Almighty. If you don’t believe me, send people around to ask.” They sat and waited until messengers returned saying that he was seen in so many places. Abu Yazid (ra) said later: “I was afraid to say 24,000, so I only said 12,000.”

Imam Muhyi'd-Din ibn al-'Arabi, siad that the Substitutes (called budala) observe the acts of Allah Almighty in each of the seven climes. They both observe the acts of the All-Glorified One and appear to be curtains for their reflections, acclaiming them. They receive their spiritual training as Uways al-Qarani (ra) did, that is, without being trained by a spiritual master.

Uwais al Qarni (ra) lived in the time of the prophet (saws) but could not travel to see Him (saws) because of duties to His (ra) mother, so Allah showed Him everything the prophet (saws) was doing even though He lived in Yemen, the prophet Muhammad (saws) said about Him (ra) "He is the best of the Tabiin" and instructed Umar and Ali (rah) to visit Him (ra) and ask for His intercession.

His life was the sunnah for every latter wali who is trained without a living master, Imam Mahdi (ra) is the last of them and the prophet (saws) said about Him (as) "Allah will rectify Him in a single night".

### Nujaba (The Nobles)

Imam Ali (ra) said: (in his time) "The Abdal are from Syria and the Nujaba' are from Egypt, and the elite righteous servants ('isaba) are from Iraq."

(ibn 'Asakir in Tarikh Dimashq (1:296-97, 300), al-Khallal, and ad-Dani in his Sunan al-Warida fi'l Fitan (#598). Cf. Suyuti's Hawi lil Fatawi (2:466-67))

According to the scholars, these are the ones who have completed their ascension toward Allah, their hearts have reached the Arsh and receive from its light, and now they are among the people guiding and spiritually educating them. They think of nothing other than guiding people to Allah; they encourage hearts always to do good, and they erect spiritual barriers before evil. In respect of their mission, they are heirs to the Prophets.

### Nukaba (The Custodians)

Abu Bakr al-Kattani (as) said: "The Nuqaba are 300, the Nujaba are 70, the Abdal are 40, the Akhyar are 7, the 'Umud (supports) are 4, and the Ghawth is 1. So the dwelling of the Nuqaba are in the Maghrib (north Africa), the Nujaba in Egypt, the Abdal in Sham, the Akhyar travel throughout the Earth, the 'Umud are in the corners of the Earth, and the Ghawth is in Makkah. So when a need arises

among the commonality (something affecting the community), the Nuqaba plead to Allah to fulfil it, then the Nujaba, then the Abdal, then the Akhyar, then the ‘Umud, and if they are answered by Allah (it stops with them), and if not, then the Ghawth pleads, and he does not complete his request until it is answered.”

(Imam Sakhawi in his *Maqasid al-Hasana* (p. 10 #8) and Imam Suyuti in his *Hawi lil Fatawi* (2:250-51) state that ibn ‘Asakir (*Tarikh Dimashq* 1:300) and Imam al-Khatib (*Tarikh Baghdad* 3:75-76) both relate that Abu Bakr al-Kattani (as) said this).

Nukaba are the saints who are always together with people, correcting their faults, and guiding all toward good with mildness and kindness. Although the term is used for those in the Rifai and Badawi Sufi Orders who have completed their spiritual journeying and have begun the mission of guiding people to Allah, according to the verifying scholars they are the purified souls whose spiritual profundity and discovery transcend their scope of learning and sight, and who always observe the spiritual domain or realm of existence (Ghayb/the unseen);

by Allah’s leave, they are able to penetrate the hearts of people and what occurs to them. They carry out the duty as some sort of translation between the physical and spiritual realms, interpreting existence in accordance with their capacity and in consideration of the understanding levels of their audience, and persistently try to find ways to Allah through everything. They read the signs of Allah and experience the universe as a meaningful book which contains messages within messages, with all its parts making up the words, sentences, and paragraphs. In these ever-wakeful, the truth expressed herein shows itself: The universe is a supreme book of Allah throughout, Whichever letter you look at, you read Allah.

“By them, (events on) the earth (are) established (bihim taqum al-Ard), and by them you are sent rain, and by them you are granted help and victory”, They are men who shape the spiritual landscape, see it from the inside out, witness what is occurring on earth and use the hand of Allah, His Mala’ikah, to guide or correct it and bring it back to balance.

*Awtad (The Pillars)*

From Abu Hurayra radhi Allahu ‘anh: “Verily, there are supports (Awtad) for the Masajid, whose sitting companions are the angels, seeking them out. So if they are in need, they (the angels) help them; and if they fall ill, they visit them” ... and when they are present (in the Masajid), they say, “invoke Allah, may Allah invoke you.”

(Imam Ahmad (#9056), Abdur-Razzaq (11:297 #20585), ibn Abi Shayba (8:172), Bayhaqi (Shu’ab, #2952-53), Ibn Najjar (see Kanz al-‘Ummal, #20350), and Daylami (1:254 #784). Haythami said in Majma’ Zawa’id (2:22 #2025) that Ahmad’s chain contains ibn Lahi’a. However, Abdur-Razzaq’s narration is from the trustworthy (thiqa) Ma’mar from the thiqa Tabi’i ‘Ata al-Khurasani from an un-named Sahabi (all of whom are thiqa anyway), which is the same chain in Muslim’s Sahih (#1623). Also, Hakim recorded this Hadith from Abdullah ibn Salam in his Mustadrak (2:398), and both he and Dhahabi said it was Sahih).

According to Tabrani, and narrated in Mullah Ali Qari’s commentary, the prophet Muhammad (saws) said “If one loses a thing in a desolate place he should say: “O Allah’s servants help me: O Allah’s servants help me: O Allah’s servants help me (Ya IbadAllah Ayinuni)”. Verily there are some of Allah’s servants who will come to your assistance which you cannot see.” (Bukhari)

Awtad are the four “Men of Allah” who are so close to one another that one cannot do without the other. They make their spiritual journeying and carry out their duties under the shadow of the missions of the prophets Enoch (Idriss), Elijah (Elias), Jesus, and Khidr, upon them and our Prophet be peace.

According to the particular mission of each, they have the titles

- 1 Abdulhayy (The Servant of the All-Living),
- 2 Abdul’alim (The Servant of the All-Knowing),
- 3 Abdulmurid (The Servant of the All-Willing), and
- 4 Abdulqadir (The Servant of the All-Powerful),

They reflect the spiritual content of Prophets Adam, Abraham, Jesus, and Muhammad, upon them be peace and blessings, or represent the reflections of their truths.

Their inner state is a reflection of one of the prophets but in life they are guided by (their connection with Allah is through the lenses of) the Archangels Michael, Gabriel, Israfil, and 'Azrail, upon them be peace. They each correspond to a pillar of the Ka'ba, which signifies the door or stairway to that station.

Imam Muhyi'd-Din ibn al-'Arabi said that the Pillars (Awtad) are the seven saints who carry out their duties according to a hierarchy that exists among them.

Their most distinguishing attributes are their deep reverence for Allah and their feeling of awe before Him; arousing Allah's existence and omnipresence in the minds of those who see them.

With respect to these men's being able to make the Divine mysteries felt in the hearts of others, they are called "the Men of Conquest"; because of their being unknown or being known only by a few, they are known as "the Men of the Unseen" (rijal al ghayb).

"When Shaykh Abdul Qadir Al-Jilani (as) said: "My foot is on the neck of all saints of Allah", Al-Haqq (Allah) appeared in his heart, and a mantle came from the Messenger of Allah (saw) through a group of close angels, and they made him wear it in front of a gathering containing all previous and present saints, those alive were present with their bodies and the dead were present with their souls. The angels, and Rijal Al-Ghayb (men of the unseen) were surrounding this assembly, standing in the air and making rows until it filled all horizons, and there was no saint on the earth except that he bent his neck (to Abdul Qadir Al-Jilani in acceptance)."

In regard to their generally living in ecstasy, they are called "the Men of Power," and because they approach everyone with gentleness and tolerance and return evil done to them with good, they are "the Men of Kindness."

Ecstasy occurs when the state of the wali is elevated to a place their knowledge of things can't keep up with, this is why the prophets (as) never experienced it Allah teaches them before elevating their state.

### Ghawth (The Helper or the Means of Divine Help)

“We raise in levels whomever We wish, and above every knower there is a greater knower” (12:76).

The term ghawth is used to denote saints of the highest rank. A person who has attained this rank has been honored with a particular Divine favour. Those who do not have this capacity cannot be regarded as Ghawth; any spiritual poles (Qutb) who cannot be mirrors for Divine help are not called ghawth.

One who combines the spiritual Maqam of being a Ghawth with the rank of being a Qutb is called Ghawth-l A'zam (the Greatest Helper), and if the one who has been favored with the rank of being a Qutb is also honored with being a Ghawth, he is called Qutb-l A'zam (the Greatest Pole). Each of these titles has aspects particular to itself.

Since those honored with these exalted ranks represent the shadow of Haqiqat Muhammadiya (the Muhammadi Truth the universe was created upon or according to), they are in the company of the Prophet, upon him be peace and blessings, with respect to being mirrors to Divine truths in the universe.

In every century there is a Helper or Means of Divine Help (Gwahs) who is the leader of all the contemporary men of Allah, the door among people to the attainment of Divine assistance, the moderator of the spiritual realm, and the pivot of Divine gifts and blessings being sent down.

Every 100 years requires new Ijtihad to be done because people are being born into new situations, a different universe than the previous 100, the Mala'ikah are responsible for the affairs of the universe and they look at the men of Allah for the sunnah of our time, Allah asked the Mala'ikah to prostrate to Adam, follow the lead of mankind, and these are the people they take from and listen to.

If a Helper (Ghawth) is also a Pole (Qutb), his is the Greatest Pole, and his rank is the status of the Greatest Pole.

This rank is the most comprehensive mirror to the Divine Names, the essence of existence, and the greatest focus (of qualities) of the Muhammadi Truth among the living. By virtue of this distinction, and by Allah's leave, such a one is an authority entitled to represent the implementation of the Divine decrees under the leadership and protection of Haqiqat Ahmadiya (Ahmadi Truth or the Truth of Ahmad) and in the light of the prophet, upon him be peace and blessings.

The name of the prophet Muhammad (saws) in Jannah, in the spiritual world, is Ahmad not Muhammad, Haqiqat Ahmadiya (Ahmadi Truth or the reality of Ahmad) is the term used to designate the reality or essence or truth in the universe of the Prophet Muhammad, upon him be peace and blessings, before his coming to the world and after his departure from the world, His (saws) Haq (reality) in the spiritual world at these times.

In one respect, it signifies the unparalleled sainthood of Muhammad (saws) before becoming a prophet and is the ultimate sunnah/tariqah/path for them leading to prophethood.

The scholars mention the names of great saints such as 'Abdu'l-Qadir al-Jilani, Abu'l-Hasan al-Harakani, Shaykh al-Harrani, and Imam Rabbani, as those who attained this rank in the history of Islam. They have combined the rank of being a Qutb (Pole/spiritual axis for the world) with that of being Ghawth (a Helper), and are mentioned with the titles of "the Greatest Pole," (Qutb al Azim) or "the Greatest Helper" (Ghawth Al Azim). If they represent the status of being the Greatest (Qutb) Pole, they are also called "the Pole of the Poles" (Qutb al Qutb).

### Qutb (The Pole)

Ibn 'Asakir in his Tarikh (51:282) narrates that when Imam al-Shafi'i finished memorizing the Qur'an (strengthening his memory of it) he said to himself: "You have obtained the Qutb al-A`zam".

The Prophet (saws) said: "Truly, Allah shall send forth for this Community, at the onset of every hundred years, someone who will renew their Religion for them." (Abu Dawwud) The scholars agreed, including Abu Qilaba (d. 276) and Imam Ahmad that Imam al-Shafi'i was one of these people.



Shaykh Abu Bakr bin Haw'war has said in Bahjat-ul-Asrar that, 'There are seven Awtad (Pillars/Major Awliya) of Iraq, (meaning the main Awliyah/Pillars of Iraq in history are):

- 1 Shaykh Ma'ruf Karkhi
- 2 Shaykh Imam Ahmad bin Hanbal
- 3 Shaykh Bishr Hafi
- 4 Shaykh Mansur bin 'Ammar
- 5 Shaykh Junayd
- 6 Shaykh Sahl bin 'Abdullah Tustari
- 7 Shaykh 'Abd al-Qadir al-Jilani

This statement was made prior to the birth of the beloved Sultan ul-Awliya Ghawth al-Adham Shaykh 'Abd al-Qadir al-Jilani by Shaykh Abu Bakr bin Haw'war. Listening to this prediction, people asked Shaykh Abu Bakr bin Haw'war, 'Who is 'Abd al-Qadir al-Jilani?' Shaykh Abu Bakr bin Haw'war replied, 'He will be an 'Ajami 'Sharif', meaning Shaykh Abd al-Qadir al-Jilani will be a Sayyid who by ancestral migration, not genes, will be a non-Arab who will reside in Baghdad, Iraq. He will be born in the 5th century Hijri and will be from among the Siddiqin (the highest ranking category of saints). The Awtad (these Pillars among all the awliya) are those who are the sovereigns of the world, and the Qutbs of the earth.' (Bahjat-ul-Asrar, p. 385)

Qutb means the spiritual axis/pole of earth like someone may be the heart of a community, He is the focus of the views of the people of earth and heaven, the living and dead, the physical and spiritual, the perfect vicegerent of Allah, the Ultimate Haq in the universe (among of the living, because the living lead the spiritual "evolution" of the universe not the dead).

After the Prophet Muhammad (saws), this rank was represented by the first four Rightly-Guided Caliphs in order of succession, who were true successors to the duties of Prophethood. They were followed by the greatest scholars or the founders of Islamic Schools of Law, Imam Abu Hanifa (as), Imam Malik (as),

Imam Shafii (as), Imam Ahmad Ibn Hanbal (as), who had the capacity to deduce new laws from the Qur'an and the Sunna, the greatest saints, and the saintly scholars.

The Prophet, "O Allah! Guide Quraysh, for the science of the scholar that comes from them will encompass the earth" (Ibn Hajar). The scholars agreed this was referring to Imam Shafii who's work on Jurisprudence (Law and its principles) is the foundation of every legal system on earth today.

Law is the foundation that guides every country on earth, such is the nature and Impact of the Qutb upon the people of earth and heaven.

Together with the rank of Helper (Ghawth), the rank of Qutb (Pole) is also the greatest of spiritual ranks. While a Helper (Ghawth) is primarily distinguished by coming to the aid of others who are immured in difficulties, a Qutb (Pole) may also be favored with the rank of Helper and become a source of spiritual radiance and a reflector of Allah's gifts this is the essence of what it means to be Rahmatan Lil Alameen (A mercy to all creation) which the prophet Muhammad (saws) was the first to achieve and who's sunnah the Qutb follows.

Being heir to the Muhammadi Truth (Haqiqah Muhamadiyah), a Qutb represents a reflection of the Master of creation, upon him be peace and blessings, under his guardianship and is a successor to Him (saws) in his duties as a spiritual master.

A Qutb is like the North Star that used to guide all sailors on earth, a singular, chosen point upon whom the spiritual aspect/component of the views of all the inhabitants of the earth and heavens are focused.

Their hearts are mirrors to the Archangel Israfil, the Angel responsible for the hour, and whose power of speech mirrors Gabriel, the Angel of revelation, and whose power of attraction mirrors Michael, the Imam of all the Angels responsible for earth and whose power of repelling mirrors Azra'il the Angel of death. Because of this, they are a focus of creation, mirrors to all aspects of the universe the Angels are responsible for and Khalifah's of Allah in their age, the prophets were no different than this in their times.

The saintly scholars responsible for defining to us the role of each wali mention two types of Qutb, one being “the Qutb of guidance” and the other being “the Qutb of existence.” The ” Qutb of guidance” represents the spirit of Prophethood as the owner of the greater rank of Qutb, while the ” Qutb of existence” stands for the inner dimension of the Seal of Prophethood being the Seal of Sainthood.

The scholars who have expert knowledge of the matter hold the opinion that although in the same period there may be more than one Pole of guidance, there can only be one Pole of existence. The axis of whichever great angel honored or Prophet or saint is the Pole of prophethood, the Pole of existence always turns toward the light of the existence of the Pole of Prophethood, upon him be peace and blessings, and toward his spiritual assistance.

The majority of the experts in this matter agree that in every age the Pole of existence is mentioned with the title of ‘Abdullah (the Servant of Allah) and ‘Abduljami (the Servant of the One Who Has All Excellences in the Infinite Degree).

The simplest definition of a Ghawth is someone who helps the Ummah on a global level while the Qutb ensures the Ummah is able to focus on Allah. The difference between the two is like the difference between the Kursi which helps people’s lives and the Arsh which lets them know (focus on) Allah.

It is reported that the Messenger of Allah, may Allah bless him and grant him peace, once said after the salat:

‘O people! Listen to this, understand it, and know it. Allah has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs yearn to be like, due to their seat and proximity in relation to Allah.’ One of the Bedouin Arabs who came from among the most isolated of people twisted his hand at the Prophet and said: ‘O Messenger of Allah! People from humankind who are neither Prophets nor martyrs and yet the Prophet’s and the martyrs yearn to be like them due to their seat and proximity in relation to Allah?! Describe them for us!’

‘The Prophet’s face showed delight at the Bedouin’s question and he said: ’ ...

‘They are of the strangers from this and that place. They frequent this or that tribe without belonging to them. They do not have family connections among themselves. They love one another for Allah’s sake. They are of pure intent towards one another. On the Day of Resurrection Allah will place for them pedestals of light upon which He will make them sit, and He will turn their faces and clothes into light. On the Day of Resurrection the people will be terrified but not those. They are Allah’s Friends [Awliya’] upon whom fear comes not, nor do they grieve.’

(Haythami in Majma’al-Zawa’id said: ‘Ahmad relates it, and Tabrani relates something similar, and the men in its chain of transmission has been declared trustworthy.’ Also related through several chains by Abu Dawud, Ahmad, Baghawi in Sharh al-Sunna, al-Hakim in the Mustadrak, Ibn ‘Asakir, Ibn Abi al-Dunya in Kitab al-Ikhwān, Ibn Jarir al-Tabari, Ibn Abi Hatim, Ibn Mardawayh, and others).

The Prophet Muhammad (saws) said: Some people will come on the Day of Judgement and their Imaan will be outstanding, it’s light will shine from their chests and from their right hands. So, it will be said to them, Glad tidings for you today, Assalamu ‘alaikum and Goodness for you, Enter into it (Jannah) forever!’ So the Angels and the Prophets will be jealous of the Love of Allah for them.

So, the Sahabah asked, “Who are they, Ya Rasoolullah?” He [saws] replied,

They are not from us and they are not from you (from our time). You are my companions but they are my beloved.

They will come after you and will find the Book (the Qur’an) made redundant by the people, and a Sunnah which has been killed by them. So, they will grab hold of the Book and the Sunnah and revive them.

So, they read them and teach them (the Qur’an and the Sunnah) to the people and they will experience in that path a punishment more severe and more ugly than what you (O Sahabah) have experienced.

Indeed, the Iman of one of them is equivalent to the Iman of forty of you. The Shaheed of one of them is equivalent to forty of your Shuhadaa. Because

you found a helper towards the truth (in me) and they will find no helper towards the truth (in their time).

So, they will be surrounded by tyrant rulers in every place (in history), and (the last of the Awliyah to live in this state) they will be in the surroundings of Bait-ul-Maqdis (Al-Quds, Masjid al-Aqsa).

The Nussrah (Help and Victory) of Allah will come to them (ending the cause of their suffering in the world, this is either through Imam Mahdi (ra) or His army), and they will have the honour of it on their hands.” Then he [sallahu ‘alayhi wasalam] said, “O Allah, give them the Nussrah and make them my close friends in Jannah.” (Musnad al-Imaam Ahmad, chain no. 77, Hadeeth no. 17561.)

“The greatest reward by far is that Allah begins to love them: Verily Allah loves Al-Tawwaboon and Al Muttahharoon (The repentant and the pure)” (2:222)

“Verily Allah loves Al Muttaqoon (the God-conscious)” (9:4)

“Verily Allah loves Al-Muhsinoon (The people of excellence)” (3:134).

## The Naqshbandi Hierarchy Of Saints

Allah said “Awliyaae tahta qibaabee la ya`lamahum ghayree.”

Allah (aj) said: “My awliya (saints) are under My domes (My Hand); no one knows them (all) except Me.” (Hadith Qudsi)

Just like the other hierarchy, in this section I am using a work to base this of, this work was written by Naqshbandi scholars and I have added my tafsir to it. A Naqshbandi shaykh explained; “every wali doesn’t cross his limits; he knows where he stands and he is happy with what Allah (swt) gave him. Why don’t they cross their limits? There is a wisdom there. Allah (swt) puts in their hearts that they have reached the top level, the top point, and they feel they are at that highest level”.

This occurs because of the journey the heart takes towards Allah, in ghayb there are two broad regions in it, Al Kursi and Al Arsh, when Allah really first opens wilayah for someone their heart begins by gaining inspiration from the Kursi and its Angels, Allah’s “Kursi is His knowledge” of all things in the universe so the wali begins to learn about them, at the end of the tariqah when the wali has

achieved his path His heart reaches the Arsh which is the limit of created things, this is something Allah elevates Him to when He is ready in himself, and he begins to receive inspiration from it and its Angels, by comparison to the Kursi which is knowledge of things the Arsh is wisdom and knowledge of Allah himself.

If you ask how does the heart reach either, both the Kursi and Arsh have a light and Allah removes the veils upon the heart so the light of both can influence the person, likewise the Quran is a light and Allah revealed it to the prophets (saws) heart.

“Say, “Whoever is an enemy to Gabriel – it is [none but] he who has brought the Qur’an down upon your heart, [O Muhammad].” (2:97)

“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light (the Quran).” (4:174)

“Allah guides unto His light him that wills [to be guided].” (24:35)

The Arsh is Allah’s largest creation so every wali that has reached it, their heart feels like they are on equal footing, the people of Firdaus the highest Jannah will be of one heart, it is the zenith of the spiritual world and nothing else exists above it, so they feel they have reached the top area but in reality, there is still the Journey into the Arsh to the point of “two bow lengths” (53:9) our prophet (saws) reached, which is at the other end of the Arsh near the end of the universe.

But that is between the wali and Allah and regarding the prophets (as) Allah declared He makes no distinction between any of them, this is its reality.

The following is the hierarchy of saints according to the Naqshbandi tariqah, why a difference exists is very simple, the Awliyah help mankind and demographics along with populations change, so the hierarchy itself will change as Allah changes it to accommodate for a changing world and its needs.

Insha Allah Naqshbandi scholars who read this endeavour to put forward a scholarly tafsir of this hierarchy, quoting the many scholars. From what Allah has shown us in our life; while I found the tariqah/path is with the Naqshbandi arrangement, the prophet (saws) made certain we saw this, Allah and again the prophet (saws) has given us al Yaqeen that the Maqam, explanations and

connections with the Mala'ikah (as) and prophets (as), of the earlier arrangement are more accurate and precise (this work we relied upon seems to have been a khutbah and is lacking in order and scholarly depth).

Also, since both arrangements are hundreds of years old by now I don't think either reflect our world today accurately, something that was also intimated to us.

The Naqshbandi tariqah's place among all the other tariqah's in history is at the zenith, its shuyukh often reaching the position of Qutb and Ghawth, in fact the majority have been from this tariqah, but clearly not all, therefore I would consider this list very authoritative. Not all the best Awliyah came from this tariqah rather Allah has selected this community/tariqah to generally lead the Ummah after the prophet (saws) because its people as a whole pick up the greatest spiritual burdens in life and those who carry the greatest burden are closest to the prophets (saws).

All of this is seen in the fact every other tariqah on earth their mirror (silsila) to the prophet (saws) is Sayidunah Ali (ra) while the Naqshbandi tariqah, their mirror is Abu Bakr (as) and so the difference between the Tariqah's is similar, Allah chose them to take from Abu Bakr (as) and to emulate Him (ra) in ihsan (perfection), maintaining Ihsan in the face of fitnah is the greatest burden one can carry.

The prophet Muhammad (saws) said:

“A Muslim is a mirror to another Muslim”

And “I am city of knowledge and ‘Ali (ra) is the door.

And “Whatever I received, I poured in the heart of Abu Bakr (ra).”

And “If the Iman of Abu Bakr was placed on one side of the scale and the Iman of the Ummah on the other, the Iman of Abu Bakr would outweigh it.”

Hence the people with the greatest burden also have the greatest Iman to be able to carry it.

The Naqshbandi tariqah mention that the Ghawth is the head of the Awliyah and He has 5 Aqtab (Qutbs) to help him, Allah gave them power on earth and

they take/mirror one of the five great prophets (ulul-adham), Here are their titles (though this is not the proper order of the 5 the Aqtab);

- 1 Ghawth,
- 2 Qutb,
- 3 Qutb al Bilad,
- 4 Qutb al Aqtab,
- 5 Qutb al Irshad,
- 6 Qutb al Mutasarrif

This is the main difference between the Naqshbandi hierarchy and the one mentioned earlier.

Ghawth means “yugheeth,” who gives madad and support, the Ghawth takes bad character from people’s hearts and gives them good character, regarding this He is the greatest helper to man.

The Ghawth takes from heart of the Prophet (saws) directly and he is fard ul jamiya al wahid, he is the unique one to whom Allah (swt) gave the power of keeping all awliya (saints) together. The ghawth can carry al Noorul Ilahi (Divine light), the heavenly Light that Allah sends and He takes from the four Archangels directly, Sayidina Azraeel (as), who is described as “amadat ul ihsas”, Sayidina Israfeel (as) (the Archangel Rafael), Sayidina Jibreel (as) (the Archangel Gabriel) and Sayyidina Mikhael (a) (the Archangel Michael).

He carries from these four angels and from the heart of Sayidina Muhammad (saws), it is a heavenly reality that has been thrown into the heart of the ghawth.

The Ghawth has two imams or two helpers, one is always looking at what is needed from heavenly powers, and he is the centre of receiving heavenly and spiritual support.

The other looks at creation and supports them with heavenly sources directly, this is all possible through the Angels who do the actual work. He is responsible for what Allah created, to send to them power so they feel their existence on Earth.



If you understood how the living world is put together from the spiritual to the physical, you would see that while Jinn and Angels have strength and ability they need direction (the Angels prostrated to Adam), the deeper you go spiritually the more infinite choices and possibilities become and man is that sense of direction for them telling them where Allah wants things to go, all things begin spiritually and end in the physical, the greatest of men of Ihsan during each century are responsible for the most significant of things in the spiritual world because of this reality.

The spiritual world is (responsible for) the infinite choices all living things Allah created can make, it has to accommodate them all, just like our thoughts and choices in life can be infinite the spiritual world is the part of the universe that takes care of all that in our life, and the physical world is the end result of all the choices living creatures make, this is the nature of the world (the part of the universe) Angels live in and are in charge of, and the reason why Allah created man and he is able to help them with guidance, we live at the end of things they live at the place of its conception.

If you are driving down a road trying to get somewhere and it suddenly splits into 100 different directions which one do you take, in our world we have street directories, in the emptiness of space and its many paths which do the Angels take, “By the heaven full of paths” (51:7) the lives of man and their parables tell them.

The group of awliyaullah who are under the ghawth are five qutbs (poles) that Allah (swt) established in dunya to attract as many people as possible through their travels. Allah (swt) gave each one a certain secret (something that guides their life, inside their heart) he has to follow in order to reach iradatullah (Allah’s Will).

“Among the believers are Men who accepted and did what they promised of the Covenant they took with Allah. Of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least”. (33:23)

Allah (swt) gave them Quwwat al Mujahadah (the Power of Struggling), by putting Shaytan down and putting haqq (truth) in the hearts of people. Their lives are a struggle. They do not just sit, like many people who are lazy and their

concern is only for this life, with no concern for others. Allah (swt) has put in the hearts of these five qutbs the Power to Struggle, to fight against Shaytan, to remove baatil (falsehood) and to put haqq (truth) in the hearts of people, and they can do this with the power of their spiritual sight, dealing with any issues they see occurring in other parts of the world.

The Qutub is the one to whom Allah granted power and connection to bring out, manifest, from the essence/reality/haq of the prophet Muhammad (saws) His knowledge, from the non-existence of the spiritual world into this dunya.

He gains new knowledge from the heart of the Prophet Muhammad and this is the first level Qutub.

Qutub al-Bilad is responsible for the order of this world and to hold it together, He knows the needs of every race or group of creatures.

Qutub al-Irshad advises the 124,000 Awliya.

Qutub al-Mutassarif is authorized to channel the “angels” to different people and creatures, and is responsible even for the smallest worm.

The word Mutasarrif in Arabic means the one who manages or conducts the affairs under his responsibility. Qutub al-Mutassarif manages the energy (Angels are energy) that is available in this world for mankind, Allah (swt) is the ultimate source of energy, spiritual or otherwise, and He has given responsibility for distributing these favours and energies to the Prophet (saws) as he is Abu-al-Qasim (father of the Divider). And it is mentioned in a hadith that “Allah gives, and I divide”.

As Allah gives the responsibility for angels to bring down every drop of rain, so too are the Saints of Allah responsible for dispensing His spiritual favours. As the inheritors of the Prophet (saws) the Qutubs inherit spiritual responsibilities from him (saws).

Qutub al-Aqtab supervises and is responsible for all other Aqtab.

Allah (swt) established them in dunya to attract as many people as possible through their travels. Takhallaso minal khayalaat, “They freed themselves from

imagination,” normal people are full of imagination, like seeing a mirage in a desert you run to it and then you don’t see anything. This is wahm , khayaal (imagination), a wali will see there is nothing there because they don’t let their minds run wild and nothing runs wild with it, that is why you need a guide you are prone to delusion, wrong understanding and weakness; you cannot be alone on a spiritual path when your nafs does this to you.

Under these 5 Qutbs are five different (groups of) awliya, (this order is not their hierarchy):

- 1 Budalaa,
- 2 Nujabaa,
- 3 Nuqabaa,
- 4 Awtaad,
- 5

All are taking from Prophet (s) through their connection and their lineage, under each qutb there is a head of each group; the head of Budalaa, the head of Nujabaa, the head of Nuqabaa, the head of Awtaad, and the head of Akhyaar. And under each of them come 70,000 awliya that are spread out on earth.

**The Abdal** Saints are under the two Imams of the Ghawth, the prophet (saws) said about them, “If you are in a desert or a jungle and you are feeling fear, call on rijaal Allah; they will come to you and support you.”

**The Budala** Saints Allah (swt) made Ahlul Fadl and He made them generous they give to everyone, and they don’t ask about the state of that person; whether someone is saying the truth or not, they give fee saabilillah (in Allah’s Way). They are always on istiqamah (the Right Path).

**The Nujaba** Saints are from 40 to 70 in number. Al Budala support people in their fears or difficulties, and grant things to them in dunya (the material world) matters, while the Nujaba do things for their akhirah (here after). If they see someone falling down on the negative side, they push them to the positive side. It is their job to keep everyone on the positive side helping them spiritually.

**The Nuqaba** Saints Allah (swt) gave them a different power, that they are able to reach human beings without saying anything. They keep quiet and talk mainly through their hearts, that is why awliyaullah have one or two hours in meditation, because the strength of the heart is more than the strength of the tongue. They are very well known for as-samt (silence), and staying awake at nights as sahr wal ju` and they always keep themselves hungry. As the Prophet (saws) said, “Nahnu qawman laa naakul hatta najoo`, wa idhaa akalna laa nashbi`”, “We are a people that do not eat until we are hungry, and we do not keep eating until we are full.” Nuqaba have Access to the Hidden aspects of the Subconscious Mind, they are qad tahaqaqu bi `ism al baatin, certain about what is hidden, and ashrafu bi batin an naas, able to observe what is hidden in people, and fastakhrajo kashayif ad damayir, they extract the hidden aspects of the subconscious mind, for them all veils are taken away.

**The Awtad** – “Wal jibala awtadan”, “And Mountains like Pegs.” (78:7) “Al Awtad” are not many: they are four in the east, four in the west, four in the south, four in the north. The Awtad (Pillars Of Something) are like when you want to stabilize a tent, you secure it with tent pegs or stakes, these are its Awtad. The Awtad are the spiritual pegs of this world; they are the poles that keep everything strong in the east, west, north and south.

**The Akhyar** Saints are those who have been honored, picked up, and selected. Not everyone can be from this group and it is very limited. The Akhyaar are directly under the five qutbs who are under the Ghawth and they are akmal ahlul ard, “the most perfect of the people of Earth.” You see no difference from their physical appearance and their hidden appearance; they have balanced them. You see them as normal people. They don’t have beads in their hands (to indicate piety). They go here and there, and people say they are not awliya (saints), so why are they going there? They go for a certain reason, which you don’t know. They act normal, but they are the most perfect of the people of Earth.

They never let the right hand know what left is doing and they never put in their hearts to do any bad action or take revenge. They have no bad intent and always take everything with good intent. They move through the ummah (nation) wearing what normal people wear.

Insha Allah, you have benefited from this work and you have learned from it or it has cleared up any confusion. While writing it we saw a lot of confusion between the sources, all were quoting what they heard from the shuyukh and not what they were shown directly so we set about trying to explain why differences exist in accounts that come from different parts of the world as well as different time periods, and we believe we identified the main reason, the changing population of earth and the spiritual needs of its people.

The prophet Muhammad (saws) said a Muslim is a mirror to another Muslim, a mirror can reflect perfectly what is in it hence the name duality, being a perfect copy of something, is used for this ability of man, Jinn and Angel, at the end we are all a reflection of Allah's qualities, except some of us are a more perfect reflection than others.

Abdullah ibn 'Umar (ra) reports that Rasulullah (saws) said: "Everything has a cleaner (polish), and the cleaner of the (mirror of the) hearts is the remembrance of Allah"...

Abdullah ibn 'Umar (ra) reports that Rasulullah (saws) said: Indeed the hearts rust just as iron does. The Sahabah (ra) asked: "What is its polish?"

Rasulullah (saws) replied: "Abundant remembrance of death and recitation of the Quran"

## The Manner Of Reciting Salutation On Rijal al-Ghayb

This is the manner of Shaikh 'Abd al- Qadir's salam (may Allah sanctify his innermost being) on the men of the Unseen (rijal al-Ghaib), He was Ghawth al Azam in His time.

In the Name of Allah, the All-Merciful, the All-Compassionate.

Bismi'llahi 'r-Rahmani 'r-Rahim.

Peace be upon you, O men of the Unseen!

as-salamu 'alai-kum ya rijala 'l-Ghaib.

Peace be upon you, O sanctified spirits!

as-salamu 'alai-kum ya ayyuha 'l-arwahu 'l-mutaqaddasa.

O presidents, O noblemen, O overseers, O spiritual deputies!

ya nuqaba ya nujaba ya ruqaba ya budala

O mainstays of the earth, four mainstays! O two leaders!

ya awtada ‘l-ardi awtadun arba’a: ya imaman:

O Cardinal Pole! O matchless individual! O trustees!

ya Qutbu ya fardu ya umana’:

Provide me with assistance, look on me with favor,

aghithu-ni bi-ghawthatin wa ‘nDuru-ni bi-naDratin

treat me with compassion, fulfill my wish and my objective,

wa ‘rhamu-ni wa hassilu muradi wa maqsudi

and attend to the satisfaction of my needs,

wa qumu ‘ala qada’i hawa’iji

in the presence of our Prophet Muhammad

‘inda Nabiyyi-na Muhammadin

(Allah bless him and give him peace).

(salla ‘llahu ‘alai-hi wa sallam).

May Allah (Exalted is He) grant you peace in this world and the Hereafter.

sallama-kumu ‘llahu (ta’ala) fi’d-dunya wa ‘l-akhira.

O Allah, bestow blessings on al-Khidr!

Allahumma salli ‘ala ‘l-Khidr.

Shaykh Rami Al Rifai.

