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Three hundred Akhyaar (good) - very good 'righteous' and upright servants of Allahâé 2. Forty Abdaal (substitute)- the pegs of the universe, who live physically on the earth and who are 'substituted' (badal) every time one leaves the physical

dies another will take his placeâ€ 3. Seven Abraar (pious) from among the Abdaal - spiritual guardians

5. Three Nuqaba (leaders) and

4.Awtad-The Pillars.An expression for four(4) men whose stations are the four(4) corners of the world:East,West,North and South

within the network. The identity of the Qutb is veiled to the world due to the sensitive nature of the job.

There is also no need for disclosure of his identity since his work is to filter Allah's energy into the world. The teachers of Tasawwuf or Shaykhs are made apparent and visible in the world, since people need contact with them. One of the Shaykhs may hold one of the positions of Qutb or Abdaal but, again, it is not necessary to disclose this.

The Abraar and Awtaad are assigned as regional Qutb's in separate areas of the earth. All are answerable to the Supreme Qutb and to spiritual superiors

'Abdal' or Substitutes, who are described as being the pivot of the world and the foundation and support of the affairs of men Jami relates how someone was asked, "How may are the Abdal"? and he answered, "Forty souls", and when asked why he did not say "Forty men", his reply

mujaddids coming every hundred years and those who come every thousand years. Difference between these two kinds of mujaddids is equal to and even more than the difference between a hundred and a thousand. Mujaddid is the person who serves as the medium for all sorts of fayd and barakat coming to people in his time. Even those lucky people called Qutb, Awtad, Budala and Nujaba 'qaddas-Allahu ta'ala asrarahum-ul-'aziz' receive their fayd through him.

Answer: They are very high ranking Awliya-Allah. There are stations and ranks in Sainthood. After the rank of Ghawth is the rank of the Afrad

Once the great Wali, Jamal al-'Arifin Shaykh Abu-Muhammed bin Abdullah Al-Basra was asked if Sayyiduna Khidar(as) was alive. He said that he just met him a short while ago. Sayyiduna Khidar(as) related an incident to him and said that while he was travelling in a jungle, he saw a bright light on a hillock. He

I shook the feet of this person and said to him-"Get up and engage yourself in Dhikrullah

Sayyiduna Khidar(as) then said this was amazing because no Wali has the power to disappear from my sight. However, I proceeded further and saw anothe similar light.As I got nearer, I found someone asleep and the light was appearing from the blanket covering the person. As I moved forward to hold the leg and get the person up, a Voice from the Unseen said, "O KHIDAR!BE CAREFUL." A lady moved the blanket, opened her eyes and said to me, "Sir!You stopped until

She replied,"Then I will then make it famous that you are Khidar!" I requested her to make Dua for me. She replied,"Dua is your right to make." Linsisted and she said-"May Allah Ta'Ala in His divine Dignity increase your status" Then She said-"Do not be sad if I disappaer from your vision After informing me of this, she too disappeared from my vision.

grandfather took I put my step over there, but I could not get to the way of prophethood for only Prophets have access there." God Most High on account of his nystical state, bestowed a sublime authoritative rank on him. He being on the footsteps of the Prophet s.w. is also understood in the context of the hierarchical construction of the hidden spiritual council

About his station he himself said "Every saint is at the foot of a prophet and I am at the foot of my grandfather the Apostle Muhammad s.w. Whatever steps my

All of them are under the command of the twelve prophets respectively, Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa, Hazrat Daud, Hazrat Suleman, Hazrat Ayub, Hazrat Ilyas, Hazrat Lut, Hazrat Hud, Hazrat Salih and Hazrat Shuayb.

They are the analogues in the absent domain of the twelve constellations that rule over the witnessed domain. The Qutbs are upon the hearts or footsteps of all the corresponding Prophets according to the twelve earthly divisions that they are given to supervise. This means that they are the inheritors of the knowledge, stations and states of these specific Prophets.

According to Shaykh Ibn Arabi there are twelve Qutbs or poles in all equaling the number of the twelve constellations

The Qutb al Aqtab is at the head of all these Qutbs and is the inheritor of the Muhammadan Knowledge. The whole council functions with mutual consultation and agreement, the final command coming from the Holy Prophet s.w. Ghous as Saqlain, Ghous al Azam meaning the helper of man and jinn, the great helper was given command over the communities of man and jinn. The rank of Ghausiyyat-i-Uzma that was conferred on him is free from the constraints of time and space. He was made the sultan of the saints among all the walis who came before and after him, apart from the descendants Imams of the Prophetâ∈™s

The invisible hierarchy of Auliya Allah has at it's head the Prophet s.w under whom is the viceregency of Hazrat Ali. Then there is the office of Ghous al Azam, He holds sway over the whole spiritual administration below him. All appointments, promotions and demotions are done by his recommendation, and he in turn takes the command from the Prophet s.w. The Qutb al Aqtab is the pivot or highest spiritual authority under him. He is chief of the temporal world in regard to it's governance, whereas the Ghous al Azam is the chief in the spiritual realm. The Qutb is surrounded by three nugba [watchers]. four awtad [pillars], seven abrar [pious ones], forty abdaal [substitutes]

1. There are at any given time 4000 Awliya living on earth. They are not known and recognized by the general public. In fact, amongst them one does not know

2. Three hundred (300) from this group are statemen involved in the administration of this world. They control all transaction in this Duniyah. They are the leaders of all Pious people in the Divine Court of Allah Ta'Ala. They are known as AKHYAR.

All these are hidden from them and the general public.

the other and they themselves are not aware of the validity of their actions and devotion

4.Amongst these 40,seven(7) are ABRAR. 5.Amongst these 7,four(4) are AWTAD

Shaykh al-Akbar(ra) in his famous Futuhat al-Makkiyyah records in the 157th section of the 31st chapter as follows

Sufi Masters and there Ranks-Ghawth, Qutb, Autad, Abdal, etc part 2

The seven (7) ABRAR are known as ABDAL, who are appointed the Wilayat (control) of the seven (7) sections of this earth. They are seven(7) selected ones and blessed with enormous duty by Allah Ta'Ala.

7.Amongst these 3,one(1) is known as the GHAWTH or QUTB. He is the most senior of them all and the Head and Chairperson of the spiritual assembly.

It says every 12 Miles or so there is a Qutb of some sort of some rank.
...The wali of the most basic level from amongst them, is sovereign in the radius of about 12 miles surrounding his presence or place of living... Part two of Sufi Masters and there Ranks-Ghawth, Qutb, Autad, Abdal, etc., is about How the Holy Saints names and ranks are used in Dua and calling on them

Sufi's Dua's to say when Travelling below post The manner of Shaikh 'Abd al- Qadir's salutation [salam] (may Allah sanctify his innermost being) to the men of the Unseen [rijal al-Ghaib] (sanctified be their

O mainstays of the earth, four mainstays! O two leaders! ya awfadal-ardi awfadun arba'a: ya in 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, warhamu-ni wa hassilu muradi wa maqsudi and attend to the satisfaction of my needs, wa qumu 'ala qada'i hawa'iji

Litany for relief from weariness â€" for travelling as well

"In the Name of Allah" be upon my knees, Bismillahi 'ala rukabi

www.deenislam.co.uk/dua/sufic%20Dua%20for%20travel.htm

ifi Masters and there Ranks-Ghawth, Qutb, Autad, Abdal, etc part 3

Just as the masculine reference to the moon does not make it superior.

whose given name is Abdullah meaning servant of Allah

attributes of Allah and their understanding.

their grace

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sub-groups within the larger group of the "Hidden Men", however, remain the same

ring them are the seven Abdaal who are placed over the seven heavenly spheres

Harun, Hazrat Idris or Enoch, Hazrat Yusuf, Hazrat Isa and Hazrat Adam respectively.

Aleem, Abdul Wadood, Abdul Qadir, Abdul Shakoor, Abdul Sami and Abdul Baseer.

Also from the Dua of Victory-Nasiri Dua ...By sad, qaf and nun, place a thousand veils in front of it. By the rank of the light of Your noble Face

The Spiritual Administration

They would have precedence over men

Friends.

May Allah(swt) grant you peace in this world & the Hereafter. sallama-kumullahu (ta'ala) fid-dunya wal-akhira. O Allah, bestow blessings on al-Khidr! Allahumma salli 'alal-Khidr. Another version found

In the Name of Allah, the All-Merciful, the All-Compassionate Bismillahir-Rahmanir-Rahim "In the Name of Allah" be upon my heart, Bismillahi 'ala qalbi until its thirst is quenched. hatta yurwa

in the presence of our Prophet Muhammad 'inda Nabiyyi-na Muhammadin (salla 'llahu 'alai-hi wa sallam),

As for what has come down to us on the subject of the daytime ritual prayers [salawat an-nahar], one item is the traditional report, transmitted on the authority of Abu Salama, according to which Abu Huraira (may Allah be well pleased with him) said: "Allah's Messenger (Allah bless him and give him peace) once said to me: "Whenever you are about to go out of your place of residence, you should perform two cycles of ritual prayer [fa-salli rak'atain], for they will prevent you

References can be found to these is the (Emanations of Lordly Grace) Al-Fuyudat All-Rabbaniyya of Shaikh 'Abd al- Qadir Jilani

And the rank of the power of the Qutb and the Awtad and the rank of the Jaras and Afrad, And the rank of the Akhyar and the rank of Nujaba' and the rank of the Abdal and the rank of the Nugaba',

According to Sufi belief there is at all times an established number of individuals serving as members in the spiritual administration of human and world affairs. It is due to their intervention and presence that the world is kept spinning on its axis. A holy saying of the Prophet s.w testifies to this: The world shall not perish until in it remains even a single person saying "Allah Allah". It is believed that this reference is to those chosen ones of Allah who due to their constant and pure remembrance of Him have attained to the station of special nearness to the Divine Presence. These privileged souls have been appointed at their stations and ranks by the Will of the Almighty. They maintain balance and equilibrium in the dispensation of world affairs. It is for their sake that Allah eases His Wrath and bestows His Mercy, Rain is made to descend and fields turn green in answer to their supplication. These people of special Grace are not known to the common folk, thus they are varyingly known by the names of "Rijaal-ul Ghayb", meaning the unseen men, or the "Awliya-e-Mastoor", meaning the hidden

One should not be misled by the term "Rijal-ul-Ghayb"into believing that membership in this hierarchy is only reserved for men, as the word rijal indicates Shaykh-ul-Akbar Ibn Arabiin his Futuhat-al-Makkiyya relates that once a wali mastoor was asked about the number of the rijaal-ul-ghayb. He answered, "forty

souls". He was again questioned regarding his reply as to why he did not say forty men. To this he answered saying that it was so because they included amongst them women as well. Shaykh Fariduddin Attar says in his "Tadhkirat-al-Awiiya", "When a woman gives the proof of courage and chivalry on the path of sulook or wayfaring, then she may no longer be called a female." Hazrat Shaykh Abdul Qadir Jilani in "Safinatul-Awliya" sums up the debate in a beautiful couplet:

Mystical Sufi texts carry abundant information regarding the names, stations and number of these holy people

and 1 Qutb [the Pole] who is also called the Ghaus [Helper]. They are known for solving difficulties and bringing relief by the command of Allah In other texts you find proof of the fact that some of the ranks recognize each other, and those that Allah wills to reveal, and the Akhyaar are the ones who remain unknown to each other and themselves. The Qutb or Ghaus being the head of all is aware of each ones station.

Shaykh Muhiyuddin Ibn Arabi has written profusely on this subject. He says in his Futuhat-al-Makkiyya that in every age there is an appointed Pole or Qutb

Their titles are Abdul Hayy, Abdul Aleem, Abdul Qadir and Abdul Mureed being named such after the four of the seven primary Divine names.

Under him are his two ministers called the Imam whose names are Abdul Malik and Abdur-Rab. Rab and Malik again being two of the Divine Names. After the demise of the Qutb one of these two graduates to his station succeeding him. Subservient to the two Imams are the four Awtad [Pillars] who are stationed at the four directions of the world, the North, South, East and West. They are in charge of looking after these four directions. There number is confirmed in every

According to Shaykh Abu Talib Makki the Abdaal arrive at their rank chiefly due to four things, and they being, hunger, sleeplessness, silence and solitude. After the Abdaal there are twelve Nuqba [plural for Naqeeb]. Their figure is also established and they are appointed watchers over the 12 constellations. They can view such planetary movements and heavenly changes that remain distant from the observation of the astronomers. In addition there are eight Nujaba [plural of Najeeb], meaning Noble Ones. Their station is the throne of Allah and they are given special knowledge regarding the seven primary

Thereafter are the "Rajbiyoon". They are called thus for they are appointed to their office in the month of Rajb. They are forty in number. The last one is the Khatm [Seal] as the name denotes. This station is reserved for the seal of the Muhammadan Sainthood. The concept of the seal of Muhammadan Walayat or sainthood is one that has great currency in Shaykh-ul-Akbar's philosophy, in which he claims to be that. It has, however, not necessarily been accepted by

According to another opinion given in the Kashf-ul-Mahjub, amongst the Rijal-ul-Ghayb there are 300 Nuqaba whose heart-state is after the heart of Hazrat

After the Nujaba there is one "Hawari" [the faithful companion]and when he dies then another is appointed to take his place.

They are called Naquebs because they serve as watchers in the world; keeping things in place and watching over them. The 70 Nujaba have hearts set after the heart of Hazrat Nuh. They are called Najeeb because of their nobility and illumined hearts.

The ghaus or Qutb has the heart of Hazrat Israfil. He is stationed at the acme of the hierarchy

The first sphere is under the supervision of Hazrat Ibrahim Khalilullah. The remaining spheres are ruled by the Prophets Hazrat Musa Kaleemullah, Hazrat

These Abdaal are therefore on the footsteps of these Prophets of God. Their names also come from the attributes of Allah, for instance, Abdul Haw, Abdul

The hearts of the forty Abdaal are set on the pattern of Hazrat Musa's heart. Because they are the replacements of the Prophets, they are called Abdaal, which literally means the changed ones

When he passes away, one from the awtad takes his place, and subsequently another from the next lower grade fills the slot emptied by the watad and so it At the end of the line when the station of the Nuqaba is reached then one from amongst the ordinary is blessed with the privilege to take up his place. The fixed

time and so their being confined to a single place is not a limitation [Tai-al-Ard]. They can even traverse time and so past, present and future does not hold them [Tai-al-Zaman]. So it would be correct to say that they have entered the dimension of placelessness and timelessness. According to yet another report, the whole group of the hidden ones is comprised of 360 individuals. The wali of the most basic level from amongst them, is sovereign in the radius of about 12 miles surrounding his presence or place of living. When the load of work on these unseen servants of humanity becomes too great then their number is increased. But, at no time is the limit to be reduced from the established number

Al-Quran, Surah Naba, verse 6-7: "Have We not made the earth an expanse and made the mountains as pegs in the land". The mystical interpretation of this verse is that it points to those chosen amongst men, the pious ones, who have been established as the bulwarks of

This in short, is an account of the appointed hidden workers of Allah who form the hierarchy of spiritual administration

the mountain we are able to see far and wide and thus discern our direction. The stream offers us water to purify ourselves and to drink when thirsty, it provelief from the summer heat and its coolness is a source of comfort to us. All dirt may be washed away in the flowing water of the stream. Similarly the holy saints of Allah provide breadth of vision to our understanding, and they teach us to be steadfast and forbearingly calm as the mountains. We are taught to find stability within ourselves by anchoring ourselves in the core of our Being. They are like the flowing streams of water, purifying, refreshing, satisfying and nourishing wherever they go.

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Sufi Masters and there Ranks-Ghawth, Qutb, Autad, Qamar Karma: -3

Forum Tools # 4982 Sufi Masters and there Ranks-Ghawth, Qutb, Autad, +□ by Qamar / 2 Weeks ago Sufi Masters and there Ranks-Ghawth, Qutb, Autad, Abdal, etc part 1: Among the Awliya there are four thousand who are hidden. They don't know one another and are themselves unaware of their excellent state, being hidden from themselves and from mankind. These elite beings are in the realm of 'general saint-ship' (Wilayat aama). The functionaries of Allah's court, involved in the Spiritual Administration are in the realm of 'special saint-ship' (Wilayat khaassa): They are classified in the hierarchy as:

realm. . In a Hadith Prophet (sallallahu alaihi wa sallam) said, "There will be 40 Abdaal on the soil of Mulk-e-Sham (Syria) till the Day of Judgement. If one 4. Four Awtaad (pillars) from among the Abdaal

1.Akhyar-The Hierarchy of Pious Saints 2.Abdal-Budala-The Exchange Ones, or Alternates. They are seven. Whoever of the People (of suffism) has journeyed from a place, having lefted a body in such

shape that no one knows he is messing-this, and no other, is the Exchanged One. They belong to the heart of Nabi Ibraheem (as) 3. Abrar-The senior Saints who are always in Divine Presence of the Almighty Allah. 5.No'qabah-The Examiners-Al-Nuqaba are those who draw the hidden things out of people's selves (Nufus)They are three (3).

6.Ghawth or Qutb-Al Qutb or Al-Ghawth-The Pole or Help or the Cardinal Pole of noble Saints. The one (1) person who forms the focus of Allah Ta'Ala supervision of the world in every age He belongs to the heart of Israfii (the angels of the resurrection and of form) and he is entrusted with the high station of Sainthood (Wilayat-al-Kubra)

The Abdaal, amongst whom the higher category is called Abraar and Awtaad are the deputies of the Qutb or Ghawth who is the main receiver of Allah's spiritual energy. All others receive spiritual energy through the Qutb.

First the Qubt --Below the Qutb were four 'Awtad', from whose ranks his success was chosen, and below them, in the next rank of the hierarchy, were forty

was, There have been women among them'. The biographies of the Muslim saints, such as tose compiled by Abu Nu'aym, Farid al-Din Attar, Ibn al-Jawzi Jami and Ibn Khallikan and many others, are full of the mention of women Sufis, their saintly lives, their good deeds, and their miracles. Also At the beginning of every hundred years a Mujaddid (person to reconsolidate, to restore Islam) will come. However, there is a great difference between

approached the light to investigate and discovered that the light was coming out from a blanket, which was covering a person who was asleep

The man replied-"You carry on with your work and leave me as I am." I then said to him-"I will make it known to everyone that you are a Wali." He replied-"Then I will make it famous that you are Khidar." said-"Make dua for me."

I said to her-"Get up and engage your self in the Dhikr of Allah Ta'Ala." She replied-"You carry on with your work and leave me in my condition." I said-"I will make it known that you are a Wali of Allah."

I then insisted:"You will have to make dua." He replied:"May Allah Ta'Ala in His Divine Dignity increase your status." After which He said:"Do not be sad if I vanish in front of you."He then vanished.

He replied-"Dua is your share and your rights."

As for SHAYKH SAYYID ABDUL QADIR JILANI

lineage.

for Help.

Before she vanished, I asked her if she was the wife of the person he had just met and what was she doing here. She replied in the affirmative and said-"A Waliyyah(Female Wali) had passed away in this vicinty and we were ordered to perform the Ghusal,Kafan,Salaah and Burail. Abu-Muhammed also asked him if they turn to anyone for instruction. He replied, Yes!ONLY SHAYKH SAYYID ABDUL QADIR JILANI

three hundred akhyaar [good ones], and four thousand hidden saints whose saintship is not even known to themselves. The following are details of groups of Awliya living on earth at any give time:

3.Amongst these 300,there are 40 who are known as ABDAL-BUDALA

They protect these seven regions with great exactitude. Shaykh al-Akbar(ra) also says that he met them in the scared Haram of Makkah al-Mukarrama. He greeted them and they replied to him and also had a discussion with them. Shaykh al-Akbar(ra) states that he had not found anyone more attractive and handsome than them neither had he seem anyone more absorbed in IBADAH than them. Shaykh then said: "Yes!! did certainly meet one person similar to them in a town called Konya."

In the Name of Allah, the All-Merciful, the All-Compassionate. Bismillahir-Rahmanir-Rahim. Peace be upon you, 0 men of the Unseen! as-salamu 'alaykum ya rijalal-Ghaib. Peace be upon you, 0 sanctified spirits! as-salamu 'alaykum ya ayyuhal-arwahul-mutaqaddasa. O presidents, O noblemen, O overseers, O spiritual deputies! ya nuqaba ya nujaba ya ruqaba ya budala

Bismillahir-Rahmanir-Rahim as-salamu 'alaykum ya rijalal-Ghaib. Wa ya arwahul-mutaqaddasa Aghithu-ni bi-ghawthatin a-e-uwni qawwati Unzuruni bi-nazzartin. ya nuqabun wa ya nujabun wa ya budalu wa ya awtadu waya aqtabu wa ya Ghawthu, Aghithu-ni b-hurmati Sayyiduna Muahammad salla "llahu

One of the subtle offerings [daqa'iq] of Shaikh 'Abd al-Qadir (may Allah sanctify his innermost being) is the supplication for relief from weariness [dhahab atta'ab) and for the traversing [lit., Tolding up"] of the earth [tayy al-ard]. It is appropriate for someone who can recite with a sound heart, a truthful intention, and a strong sense of direction, as well as a bond of connection. It reads as follows:

until they grow strong, hatta taqwa "In the Name of Allah" be upon the earth, Bismillahi 'alal-ardi until it is traveled over [lit., "rolled up"]. hatta tutwa.

from making a bad exit, and whenever you enter your place of residence , you should likewise perform two cycles of ritual prayer, for they will prevent you from making a bad entrance .""

Another Dua is to recite 100 Surah Fatiha and send this reward to the Wali-saint of the country your going to, if one is just going from town to town or city then one Surah Fatiha can be sent to Wali or Pious Ones of that Area location or town/ City you are visiting. this way you are asking help from the Saints and Pious ones of place you feel like stranges in like a new town or city. Ask them for help and blessings once you in the town or City and this way more openings will

and the rank of the secret of Your immense kingdom, And the rank of 'la ilaha illa'llah' and the rank of the Best of Creation, O our Lord, And the rank of that by which the Prophets prayed to You and the rank of that by which the Awliya' pray to you,

According to Shaykh Ali Uthman Hujweri in his Kashf-ul Mahjoob there are a total of four thousand hidden ones. They are not aware of each other and neither do they know of their own stations. They work unbeknownst to themselves and to those around them. There are reports regarding their reality in the narratives of the Awliya and the traditions. They have been called the chiefs of the heavenly troops They are divided into sub-groups of 300 Akhyar [pious ones], 40 Abdaal [the inter-changeable], 7 Abrars [the pure ones], 4 Awtad [the pillars]

There are slight variations regarding the number and the placement of the groupings in the different recordings of spiritual narrations. The names of the

From the Rijaal-ul Ghayb there are 8 such individuals, who without being named, have been told to have hearts like Hazrat Isa 7 Akhyaar have hearts after that of Hazrat Ibrahim. They are called Akhyaar [the best] for they are the best amongst humanity

The hearts of the 5 Amaad are likened to the heart of Hazrat Jibrail. Amaad is the plural of amad which means pillar. Their value is that of a pillar to a building. The 3 Awtad are set on the pattern of Hazrat Mikael's heart. They are called Awtad which is the plural of watad meaning peg. They hold the world in place by

number of the rijal-ul-Ghayb is thus maintained under all conditions. When there is some crisis in the world then at first the Nuqaba pray for relief, and if there is still no respite, then the Abdaal intercede. After them the 8 unnamed Rijal-ul-Ghayb, then the Akhyaar. If the prayer still remains unanswered, the Ammad step in. Beyond them the Awtad, and if there is still no reprieve then the Ghaus or Qutb prays. The Ghaus is the helper and reliever of distress and his prayer is

The Rijal-ul Ghayb are the carriers of the miraculous powers of Tai-al-Ard and Tai-al-Zaman. This means that they can cover long geographical distances in no

Al-Quran, Surah Ra'ad, verse 3: "He is The One Who has spread out the earth for you and has placed therein mountains and streams" The mystical interpretation of this verse being that Allah has provided in the world means of stability, guidance, nourishment and ease for humanity. The

mountain is a symbol of greatness and majesty. It is a physical feature of the earth that helps in keeping the land still and stable. When we reach the height of

from Nazr-e-Kaaba -The Eye of the Heart

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