

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Some Famous Ahadith on Abdal

The Hadith of 'Ubadah ibn Samit from the Prophet (saw):

"The Abdal in this community are thirty similar to Ibrahim, the intimate friend of the Merciful, each time one of them dies Allah substitutes another in his place." ("Musnad Ahmad" v 5 p 322)

Imam Ahmad, who narrated this Hadith, said after mentioning it:
"Munkar" (rejected)

Shaykh Albani said in his "As-Silsilah Ad-Da'ifah" n° 936 that this Hadith has two defects:

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

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

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

I say: He narrated this with "An" (saying "from 'Abdul Wahid ibn Qays" such, so he did not clarify he heard directly from 'Abdul Wahid ibn Qays")

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

“Al-Hasan ibn Zakwan, Ahmad, ibn Ma’in and others criticised him, and he has not other Hadith in “Sahih Al-Bukhari” except this narration of Al-Qattan despite Al-Qattan’s strictness in narrators, and despite this it came as a Mutaba’ah (meaning it is following and strengthening another narration)”

So Al-Bukhari did not base of Al-Hasan ibn Zakwan but only narrated from him to follow and strengthen other narrations.

Another Hadith of ‘Ubadah with words:

“The Abdal of my community are thirty, by them the earth is established, by them you receive rain and by them you are saved” (“At-Tabarani”)

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

The Hadith of ‘Awf ibn Malik:

“The Abdal are among the people of Sham: By them they are saved and by them they receive their sustenance”

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

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

Hafiz ibn Hajar said concerning ‘Amr ibn Waqid: “Matruk” (abandoned) (“Taqrib” 5132) and he said about Sharh: “Saduq, does a lot of Irsal and commits many mistakes” (“Taqrib” 2830)

The Hadith of ibn Mas’ud:

“There will always be forty people in this community whose hearts are upon the heart of Ibrahim. Allah will remove harm from

people by them, they are called the Abdal, they will not reach this level by their prayers, fasting and charity." They asked: "O Messenger of Allah, how will they reach this level?", he replied: "By their generosity and advise to the Muslims""

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

Shaykh Albani said in his "Silsilah Ad-Da'ifah" n° 1478:

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

Another Hadith of Ibn Mas'ud:

"Allah (Azza wa Jalla) has in the creation three hundreds upon the heart of Adam (aleyhi salam), forty upon the heart of Musa (aleyhi salam), seven upon the heart of Ibrahim (aleyhi salam), five upon the heart of Jibril (aleyhi salam), three upon the heart of Mikail (aleyhi salam), one upon the heart of Israfil (aleyhi salam), when he dies, Allah substitutes him by one of the three, and when one of the three dies, Allah substitutes him by one of the five, and when one of the five dies, Allah substitutes him by one of the seven... and when one of the three hundreds dies, Allah substitutes him by a person from the general people, by them He gives life, death, rain, makes vegetation grow and removes hardships" (Abu Nu'aym ibn "Al-Hiliyah" and Az-Zahabi in "Al-Mizan")

Shaykh Albani wrote in "As-Silsilah Ad-Daifah" n° 1479:

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

The Hadith of ibn 'Umar:

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

Shaykh Albani said in his “As-Silsilah Ad-Da’ifah” n° 935:

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

Ibn Jawzi said in his “Mawdu’at” v 3 p 151: “Fabricated, it contains unknown narrators”

The Hadith of Umm Salamah:

“Difference will occur after the death of a caliph and a man from the people of Madinah will flee to Makkah. Some people from Makkah will come towards him, take him against his will and give him Bay’ah between the corner (of the Ka’bah) and the Maqam of Ibrahim. A Military expedition will be send against him, but it will be swallowed by the earth in the desert between Makkah and Madinah, and when people will see this, the Abdal of Syria and the best people of ‘Iraq will come towards him and give him Bay’ah.” (“Musnad Ahmad” v 6 p 316, “Sunnan Abu Dawud” Kitab Al-Mahdi n°4286)

The chain of narrators contains Salih Abu Khalil from one of his companions, from Umm Salamah. So the companion of Salih Abu Khalil is not named so unknown (Majhul Al-‘Ayn).

Abu Dawud et Al-Hakim mentioned a similar narration from Abu Khalil from Abdullah ibnul Harith from Umm Salamah, so the unknown narrator

in the first narration might be this Abdullah ibnul Harith, but all these chains of narrators contain Abul 'Awam, and his name is 'Imran ibn Dawar Al-Qattan. Az-Zahabi said: "Many people weakened him and he was a Khariji" ("Talkhis" v 4 p 431)

Also Az-Zahabi included him in his book of weak narrators "Al-Mughni fi Ad-Du'afa" n° 4596.

Hadith of Mu'az ibn Jabal

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

Shaykh Albani wrote in his "As- As-Silsilah Ad-Da'ifah" n° 1474:

"This is a fabricated Hadith concocted by Maysarah ibn Abd Rabbihi, who is a famous liar...and Sharh ibn Hashwab is weak, I do not know Ja'far ibn Abdil Wahab As-Sarkhasi, and Abu Abdirahman As-Sulami himself is accused, his name is Muhammad ibnul Husayn ibn Muhammad, Az-Zahabi mentioned him in his "Ad-Dua'afa" and said: "He is differed upon (Mutakalam fihi), Muhammad ibn Yusuf Al-Qattan said to me: "He would fabricate Ahadith for the Sufis."" Al-Munawi weakened this Hadith because of ibn Abd Rabbihi and Hawshab only and As-Suyuti darkened his "Al-Jami As-Saghir" by mentioning this Hadith in it despite his knowledge of the chain"

The Hadith of Anas ibn Malik

"The Abdal are forty, twenty two from Sham, and eighteen from 'Iraq, each time one of them dies Allah substitutes another in his place..." (Narrated by Ibn 'Adi v 5 p 220)

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

Another Hadith of Anas ibn Malik

“The Abdal are forty men and forty women, whenever a man dies Allah substitutes him with another man and whenever a woman dies Allah substitutes her with another woman” (Al-Khallal in “Karamat Al-Awliya”)

Ibnul Jawzi said in his “Mawdu’at” v 3 p 152: “The chain contains unknown narrators” meaning that two narrators Abu ‘Umar Al-Ghadani and Abu Salamah are unknown.

Another Hadith from Anas ibn Malik

“The pillars of my community are the tribes of Yemen and forty men among the Abdal of Sham, whenever one of them dies, Allah substitutes him with another man, and they do not reach this level by a great quantity of prayer and fasting, but by the generosity of their souls, the good intentions in their chests, and their advise to the Muslims” (Ibn ‘Asakir in “Tarikh” v 1 p 292)

This Hadith is weak because of two of its narrators: ‘Abdullah ibn Ma’qal and Yazeed ibn Aban Ar-Riqashi. Hafiz Az-Zahabi wrote in “Al-Mizan” v 4 p 204: “‘Abdullah ibn Ma’qal Basri from YazeedAr-Riqashi, I do not know who he is.” As for Yazeed Ar-Riqashi, ibn Hibban wrote: “He would mix the speech of Al-Hasan (Al-Basri) and attribute it to Anas from the Prophet (saw) without knowing, and as his narrations from Anas and other trustworthy narrators that were not from their Hadith increased, basing on him is wrong, it is not permissible to narrate from him except to know (his weakness)”

The Hadith of Abu Hurayrah:

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

Ibn Hibban said v 2 p 61: “This is a lie, AburRahman ibn Marzuq ibn ‘Awf Abu ‘Awf was a Shaykh in Tartus that would fabricate Ahadith, it is not permissible to narrate from him except for criticism”

The Hadith of Abu Sa’id Al-Khudri

“The Abdal of my community will not enter the paradise by their actions, but they will enter it by the mercy of Allah, the generosity of

their hearts and their good intentions for all the Muslims" (Al-Bayhaqi in "Sha'bul Iman")

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

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

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

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

Shaykh Muhammad Al-Lowh in the same book objected to the Matn of these Ahadith as there is a clear Idhtirab (contradictions that cannot be removed). Indeed, some Ahadith mention 30, other 40, and some other numbers, and Sufis could not explain this clear contradiction, Shaykh Al-Lowh wrote v 1 p 106:

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

Maybe Ash-Shanqiti felt that this domain concerns narrative matters, and narrative matters are not abrogated, so he said: "What is apparent in gathering between these two Ahadith is that they are

seventy, forty in Sham and thirty elsewhere, and the Ahadith of forty concerns those in Sham and the Ahadith of thirty refers to those outside Sham.”

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

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

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

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

The word “Kun Fa Yakun” (“Be” and it is) is given to saints according to Ash-Sha’rani, An-Nabbahani and Habib Ali Al-Jifri

An-Nabbahani wrote in his “Jami’ Karamat” v 2 p 158 that the Sufi ‘Ali ibn Muhammad Ad-Dinawri received the word “Kun” but Ad-Dinawri said:

“I abandoned the word “Kun fa Yakun” (“BE” and it is) by respect of Allah”¹

Ash-Sha’rani wrote in his “Al-Jawahir wa Durrar” p 123-124 that he asked his Shaykh Al-Khawwas: “Have the Awliya been given the control (Tasarruf) of “Kun” (meaning they say “Be” and it is)?” He replied: “Yes, by the inheritance of the Prophet (saw), because he used it in many places...” Ash-Sha’rani further asked: “Is it better for the Awliya to use this control or abandon it?” Al-Khawwas said: “Abandoning this control is the level of the great saints, those who act according to His word: “**Do not take protectors beside Me**” (Al-Isra : 2), thus they let Al-Haqq (Ta’ala) control for them by respect (for Allah)”²

Habib Ali Jifri said in the video on <http://www.almijhar.net/rm/kon.rm>

“It has been revealed in some divine books: O my slave I am Allah, when I desire something, I say “Kun” and it is, obey me my slave **and I would give you “Kun fa Yakunu” (be and it will be).**”

Shaykhul Islam ibn Taymiyah said:

“Whoever affirms that there is among saints someone who says about something “KUN (Be)” and this happens, then we should seek repentance from this individual, and if he refused, he should be killed, as none can do such except Allah.”³

So where do these Ahadith about Abdal say that Awliya have power of Kun fa Yakun?

Hierarchy of saints for Al-Kattani and Abu Talib Al-Makki

Shaykh Ozair Shams wrote in his introduction to Ibn taymiyah’s “Fatwa on the Ghawth, Qutb, Abdal and Awtad”:

“The doctrine in the Qutb and Abdal (as Sufis mention it) was not present in the three first centuries, and they have no basis in the Book and the Sunnah, neither did the Salaf among the Sahabah, Tabi’is and their followers, and

¹ As quoted in “Awliya Allah Bayna Mafhum As-Sufi wal Manhaj As-Sunni As-Salafi” of Shaykh AbdurRahman Ad-Dimashqi p 77

² As quoted in “Taqdis Al-Ashkas” v 1 p 135 of Shaykh Muhammad Al-Lowh

³ “Mukhtasar Fatawa Misriyah” p 589, as quoted by Ad-Dimasqi in the same book.

they would not believe in this as the Sufis do. After an examination of a collection of the main sources (of Sufi books), I came to find that the first to whom are attributed the numbers of Awliya and men of Unseen and the mention of their residences is Abu Bakr Muhammad ibn 'Ali ibn Ja'far Al-Kattani (d 322), one of the leader of the Sufis, he indeed said, as attributed to him:

“The Nuqaba (leaders, chefs) are three hundred, the Nujaba (nobles) are seventy, the Budala (synonym of Abdal) are forty, the Akhyar (chosen one) are seven, the 'Umud (pillars) are four, and the Ghawth is unique. The residence of the Nuqaba is in the east, the residence of the Nujaba is in Egypt, the residence of the Abdal is in Syria (Sham), the Akhyar are wandering on the earth, and the 'Umud are in the corners of the world, and the residence of the Ghawth is Makkah. When a need arises in a matter for the laymen, the Nuqaba will invoke for this, then the Nujaba, then the Abdal, then the Akhyar, then the 'Umud, then their invocations will be answered, and if not then the Ghawth will invoke, and his invocation will not be completed except that it will be answered”⁴

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

“The Qutb of the era is the Imam of the three Athafi, the seven Awtad, the forty, seventy up to three hundreds Abdal, all of them are equivalent to him in the balance and the faith of all of them is like his faith. The Qutb is only the substitute (Badal, singular of Abdal) of Abu Bakr, may Allah be pleased with him, the three Athafi after him are only the substitutes (Abdal) of the three caliphs after Abu Bakr, and the seven (Awtad) are the seven substitutes (Abdal) up to ten and then the three hundred and thirteen Abdal are the Abdal (substitutes) of the people of Badr among the Ansar and Muhajirs.”⁵

We can see here that Abu Talib mention “the three Athafi” instead of “the four pillars”, and “the Awtad” instead of “the Akhyar”, and he established

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

⁵ “Qut Al-Qulub” v 2 p 78

the forty, seventy and three hundreds, all of them, as Abdal, and he did not divide them into “Budala”, “Nujaba” and “Nuqaba”.” End of Shaykh Shams’ words

Functions of the Awtad and the Qutb according to Ali Al-Hujweiri

Ali Al-Hujweiri writes in his « Kashf Al-Mahjub », translated by Nicholson, p 213-214, edition Adam Publishers:

« God, then, has caused the prophetic evidence (*burhan-i nabawi*) to remain down to the present day, and has made the Saints the means whereby it is manifested, in order that the signs of the Truth and the proof of Muhammad's veracity may continue to be clearly seen. He has made the Saints the governors of the universe; they have become entirely devoted to His business, and have ceased to follow their sensual affections. Through the blessing of their advent the rain falls from heaven, and through the purity of their lives the plants spring up from the earth, and through their spiritual influence the Muslims gain victories over the unbelievers. Among them there are **four thousand who are concealed** and do not know one another and are not aware of the excellence of their state, but in all circumstances are hidden from themselves and from mankind. Traditions have come down to this effect, and the sayings of the Saints proclaim the truth thereof, and I myself—God be praised!—have had ocular experience (*khabar-i 'iyan*) of this matter. But of those who have power to loose and to bind and are the officers of the Divine court there are **three hundred, called Akhyar**, and **forty, called Abdal**, and **seven, called Abrar**, and four called *Awtad*, and three, called *Nuqaba*, and one, called *Qutb* or *Ghawth*. All these know one another and cannot act **save by mutual consent**”

Which Hadith mentions these Akhyar, Abrar, and tells these saints work together?

Ali Al-Hujweiri writes in his « Kashf Al-Mahjub », translated by Nicholson, p 228, edition Adam Publishers:

“On the other hand, Junayd and Abu al-`Abbas Sayyari and Abu Bakr Wasiti and Muhammad b. 'Ali of Tirmidh, the author of the doctrine, hold that miracles are manifested in the state of sobriety and composure (*sahw fi tamkin*) not in the state of intoxication. They argue that the saints of God are the governors of His kingdom and the overseers of the universe, which God has

committed absolutely to their charge: therefore their judgments must be the soundest of all, and their hearts must be the most tenderly disposed of all towards the creatures of God. They are mature (*rasidagan*); and whereas agitation and intoxication are marks of inexperience, with maturity agitation is transmuted into composure. Then, and only then, is one a saint in reality, and only then are miracles genuine. **It is well known among Sufis that every night the Awtad must go round the whole universe, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must then inform the Qutb, in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed...**

And the following story is related by Abu Bakr Warraq of Tirmidh: "One day Muhammad b. 'Ali (al-Hakim) said that he would take me somewhere. I replied: 'It is for the Shaykh to command.' Soon after we set out saw an exceedingly dreadful wilderness, and in the midst thereof a golden throne placed under a green tree beside a fountain of running water. Seated on the throne was a person clad in beautiful raiment, who rose when Muhammad b. 'Ali approached, and made him sit on the throne. After a while, people came from every side until forty were gathered together. Then Muhammad b. 'Ali waved his hand, and immediately food appeared from heaven, and we ate. Afterward Muhammad b. Ali asked a question of a man who was present, and he in reply made a long discourse of which I did not understand a single word. At last the Shaykh begged leave and took his departure, saying to me: 'Go, for thou art blest.' On our return to Tirmidh, I asked him what was the place and who was that man. He told me that the place was the Desert of the Israelites (*tih-i Bani Israil*) and that the man was **the Qutb on whom the order of the universe depends**. 'O Shaykh,' I said, 'how did we reach the Desert of the Israelites from Tirmidh in such a brief time?' He answered: 'O Abu Bakr, it is thy business to arrive (*rasidan*), not to ask questions (*pursidan*).'" This is a mark, not of intoxication, but of sanity."

Comment: One can see the function attributed to the Awtad and the Qutb, all these powers attributed to them, while no Prophets had such powers. How can four Awtad check every night the whole world, while prophets did not know the unseen? All these fairy tales are not justified by any Hadith, but Sufis base themselves only on conjectures and myths.

Annexe 6: Abdal Hakim Murad and the Abdal

Abdal Hakim Murad wrote about the Abdal in his notes to his translation of Ghazali's Ihya book 12 and 13 under English name "Al-Ghazali on disciplining the soul and on breaking the two desires" p 89:

"The forty apotropean saints who, although hidden, direct the world's spiritual activity. When one dies, his (or her) place is taken by another. Ranked above them, it is often held, there are seven abrar, four awtad, three nuqaba and one qutb. All are in continual communication and agreement. (Cf Makki Qut v 1 p 109; Hujwiri 214; Massignon essai 132-4; Passion 1 26-8, Jabre Lexique 23)"

Comment: One can ask Abdal Hakim Murad which Hadith says that the Abdal direct the world's spiritual activity and there are 7 Abrar, 3 Nuqaba and 1 Qutb, and they are in continual communication? So why does he not reject this invented religion?

If such assemblies of saints existed, why would the Salaf not mention them in their Tafasir and books of Hadith? Did they forget to tell us how the Qutb, Ghawth, Abrar, Awtad and other work? Saints governing the world in their assemblies is an important matter, and this would have come in a Mutawatir way from the Salaf and in the words of the Sahabah and Tabi'is. Yet there is no mention of such things, what Sufis have is some weak Ahadith on Abdal which do not prove what they ascribe to these saints.

And Abdal Hakim Murad is a caller to the Ash'ari creed which says that creed should not be established with Ahad narrations, so why does he not reject this doctrine which has no authentic Hadith to prove it, let alone Mutawatir Ahadith.

Al-Hakim At-Tirmidhi and his concept of saints

The book "The concept of Sainthood in early Islamic mysticism" by Bernd Radtke and John O'Kane contains a translation of the book "Khatmul Awliya" of Al-Hakim At-Tirmidhi. At-Tirmidhi writes in it p 109:

"Then when God took His prophet unto Him, He caused forty strictly truthful men (Siddiqun) to emerge in His community. Through them the earth exists, and they are the people of His house and His family. Whenever one of them dies, another follows after him and occupies his position, and so it will continue until their number is exhausted and the time comes for the world to end. Then God will send a Friend whom He has chosen and elected, whom He has drawn unto Him and made close, and He will bestow on him

everything He bestowed upon the (other) Friends but He will distinguish him with the seal of Friendship (Khatim Al-Wilayah). And he will be God's proof (hujjat allah) against all the other Friends on the Day of Judgment...The station of Intercession (maqam al-Shafa'a) will be set up for him and he will praise his Lord with such praise and commend Him with such commendations that the Friends of God will recognize his superiority over them with regard to knowledge of God."

About the knowledge of the Awliya, At-Tirmidhi wrote p 126:

"It is knowledge of the primordial beginning, knowledge of the divine decrees (of destiny) ('ilm al-maqadir), knowledge of the Day of the Covenant ('ilm yawm al-mithaq) and knowledge of the letters (of the alphabet) ('ilm al-huruf). These are the foundations of wisdom and this is the supreme wisdom. Moreover, this knowledge becomes manifest amongst the great friends of God"

P 68, At-Tirmidhi wrote about these forty saints:

"As for the place of the noble, that is the Well-appointed House (al-bayt al-ma'mur) within the Loftiest regions ('illiyyun) above the seventh heaven. The noble take up their residence there and are then distributed, according to their ranks, throughout the Loftiest Regions all the way up to God's throne ('arsh)-gathered hosts of them, the ones set above the others, until the place of the Forty around God's Throne."

Comment: Which religious text mentions a seal to sainthood and who among the Salaf spoke about such innovative concepts? Which religious text mentions that these saints know the decree and these forty reside around the throne of Allah, while the Prophets did not know the unseen? Have these people partners with Allah who established for them a religion for which Allah did not send any permission?

The powers of the Awliya and the Qutb according to the Tijanis

'Ali ibn Harazim in his book "Jawahir Al-Ma'ani" v 2 p 76-77⁶ quoted the saying of Ahmad At-Tijani when he was asked about the Sufis having the power of "Kun fa Yakun":

⁶ As quoted in "Taqdis Al-Ashkhas" v 1 p 134 of Shaykh Muhammad Al-Lowh

“This because Allah bestowed them the possession of the supreme caliphate, and made them caliph over His kingdom with a complete delegation (Tafweed), so they do in the kingdom whatever they wish, and Allah conferred to them the possession of the word of creation (Takwin): whenever they say to something “be” (Kun) it will be so immediately...”

While the Prophet (saw) lost the battle of Uhud, Prophet Ayub was severely ill for many years, Prophet Yunus stayed in the stomach of the whale for a while, some of the Prophets were martyred by their enemies, but they did not possess such powers!

It is written in the same book v 2 p 150-151⁷ about the saint who has received opening (fath):

“He can resurrect dead people as he desires, and he will call (the dead) and he (the dead) will come to him even he was decayed”

While Prophet Ibrahim asked Allah to see how He resurrects dead and Allah instructed Ibrahim to cut some birds into pieces and put them on different mountains, and these birds came back to life, showing that Ibrahim does not have such powers!

In the same book v 1 p 227⁸, it is mentioned that At-Tijani said about the Ghawth:

“This (the Amanah (trust)) was bored by the perfect man (Al-Insan Al-Kamil), by whom Allah protects the organization (Nizam) of the existence and by whom he confers mercy to the whole existence, and through him his the wellbeing of the entire creation, he is indeed the life of the entire existence, by him is established the whole existence, if he was to disappear even for the time of the blinking of an eye, the existence would cease to exist in its entirety before the completion of this blinking of the eye. He is the one referred to by laymen as Qutb Al-Aqtab and Al-Ghawth Al-Jami’”

We ask these people to produce their proofs if they are truthful, which religious text mentions that without this supposed Ghawth the creation will be destroyed? Do they even have a weak narration mentioning such?

Ibn ‘Arabi’s description of the assembly of the saints

⁷ As in “Taqdis Al-Ashkhas” v 1 p 150

⁸ As in “Taqdis Al-Ashkhas” v 1 p 173

Ibn 'Arabi says that the assembly of the saints is composed of four Awtad, but one of them is the Qutb, two of them are the Imams and the last remaining is only a Watad (singular of Awtad). For Ibn 'Arabi, these four Awtad are only the deputies (Na'ib) of the four real Awtad who are the Prophets Ilyas, Idris, 'Isa and Khadir, who are all alive according to him, while for the Ahlus Sunnah only 'Isa is alive. The real four Awtad do not change and they have four deputies on the earth, and these deputies' hearts correspond to the hearts of these four Prophets, and these deputies change after the death of one of them. Ibn 'Arabi further explains that people can only see these deputies of the Qutb, Imams and fourth Watad⁹. Ibn 'Arabi writes furthermore that Idris, residing in the fourth heaven of the sun is the permanent Qutb, 'Isa and Ilyas are the permanent two Imams and Khadir is the fourth permanent Watad.¹⁰

So one can clearly notice that other Sufis such as Ad-Dabbagh or At-Tirmidhi did not include Prophets in the assembly of the saints, and ibn 'Arabi claims that his "Futuhat" is divinely inspired, and Ad-Dabbagh also claims that the Awliya know the unseen. These contradictory statements emphasize that this is a fabricated religion, based on the satanic inspirations of these people, and we can hardly find two Sufis agreeing on the description of this mythical assembly.

So for ibn 'Arabi, contrary to other Sufis, there is a permanent Qutb and a temporary one who is his deputy, so when ibn 'Arabi generally describes the Qutb, the Imams and the Awtad, he is speaking about the deputies of the real ones.

Moreover, Ibn 'Arabi ascribes powers to these saints that no Prophets ever had and that are above human qualities. He wrote in "At-Tadbirah al-ilahiyyah fi islah al-mamlakat al-insaniyyah" eng. trans. by Tosun Bayrak under name "Divine governance of the Human kingdom" p 21:

"Our Master, the Prophet of God, spoke the words of his Lord and said:

⁹ "Futuhat Al-Makkiyah" v 2 chapter 73, according to "Seal of saints" of Chodkiewicz p 93

¹⁰ "Futuhat Al-Makkiyah" v 2 p 455, "Kitab al-Ifsar" p 32 and "Tarjuman Al-Ashwaq" p 24, according to "Seal of saints" of Chodkiewicz p 94

My loving servant comes close to Me... Then I love him. And when I love him, I become the eyes with which he sees and the ears with which he hears.

When the Lord becomes your eyes, **can anything be hidden from them?** When the Lord becomes your ears, can there be an end to what you will hear?"

P 15-16, ibn 'Arabi wrote:

"And although prophethood has ended now until the end of time, in every age the world will contain a spiritual Pole. His name and place may not be known to all, yet he is the guide of the time, the divine representative in whom God's ordinance are manifest. All outer and inner, material and spiritual decisions in the governance of life come finally from him. Some he blesses with love and compassion and protection. Some he punishes. He is both inside of you and outside of you"

So ibn 'Arabi is clearly saying that nothing remains hidden from the Qutb and that all goods and evil come from this Qutb.

Michel Chodkiewicz further highlights Ibn 'Arabi's description of this temporary Qutb in his "Seal of the saints" p 95, mentioning Ibn 'Arabi's book "Kitab Manzil al-Qutb":

"The "Kitab manzil al-Qutb" or "Book of the spiritual dwelling of the Pole" throws additional light on these three offices (meaning Qutb and two Imams). The Pole is both the centre of the circle of the universe, and its circumference. He is the Mirror of God, and the pivot of the world. He is bound by subtle links to the hearts of all created beings and brings them either good or evil...He is located in Mecca, whatever place he happens to be in bodily. When a pole is enthroned at the level of the Qutbiyya, all beings, animal or vegetable, make a covenant with him other than men and jinns (with a few exceptions)...This explains the story about the man who saw the huge snake that God has placed around Mount Qaf, which encircles the world. The head and the tail of this snake meet. The man greeted the snake, who returned his greeting and then asked him about Shaykh Abu Madyan, who lived at Bijaya in the Maghrib. The man said to it, "How do you come to know Abu Madyan?" The snake answered, "Is there anyone on earth who does not know him?" Chapter three hundred and thirty six of the "Futuhat" is entirely about this pact of allegiance with the Pole, and says that all

the spirits (arwah) participate in it; each of them ask the Qutb a question inspired by God and receives an answer it did not know”

Chodkiewicz further writes p 96 that ibn ‘Arabi said in his “Futuhat” v 2 p 573-574:

“This pole who is a “face without nape” (wajh bila qafa) because nothing escapes his eyes, himself escapes the eyes of others”

So anyone can clearly see that Ibn ‘Arabi is clearly affirming attributes to these saints that only Allah possesses, and this is a glimpse of ibn ‘Arabi’s doctrine, else showing his heresies and inventions will need whole books, as he quoted many fairy tales on the Ghawth, the Awtad, Abdal and others.

May Allah send Salah and Salam on the Prophet (saw), his family and companions

Compiled by Ali Hassan Khan