

Rijaal ALLAH

There are basically 12 types of Awliya. Aqtaab (Plural for Qutub), Ghawth, Amama, Awtaad, Abdaal, Akhyaar, Abraar, Naqabaa, Najabaa, 'Amada, Maktumaan and Mufridaan. There is only one Qutub-e-'Aalam (also known as Qutub al-Aqtaab) at any time who has two ministers with him. One is on the left side (because he receives FAIDH from the Heart of the Qutub-e'Aalam which is on the left side) and the other is on the right side (because he receives FAIDH from the Soul of the Qutub-e'Aalam which is on the right side). When Qutub-e'Aalam passes away, the minister from the right side takes over, the minister from the left side moves to the right side and one of the Badalaa (Plural for Abdaal) is promoted to the position of the minister.

There are main 12 Aqtaab. Each of these Qutub is on the Heart of a Prophet and has a Surah as the Wird. The details are as follows:

Qutub	Prophet	Wird
01	'Hadhrat Nuh (AS)	Yaasin
02	'Hadhrat Ibrahim (AS)	al-Ikhlaas
03	'Hadhrat Musa (AS)	an-Nasr
04	'Hadhrat Isa (AS)	al-Fath
05	'Hadhrat Daud (AS)	az-Zilzaal
06	'Hadhrat Suleman (AS)	al-Waqia
07	'Hadhrat Ayyub (AS)	al-Baqara
08	'Hadhrat Ilyas (AS)	al-Kahf
09	'Hadhrat Lut (AS)	an-Naml
10	'Hadhrat Hud (AS)	al-An'aam
11	'Hadhrat Saleh (AS)	Taaha
12	'Hadhrat Sheeth (AS)	al-Mulk

All Aqtaab are under Qutub-e 'Aalam who is on the Heart of the Last Prophet Muhammad (SAW). There are 7 aqleem (closest word: hemisphere) and 5 Walayats (closest word: domanion) on the globe that are ruled by these 12 Aqtaab. That is why these Aqtaab are further divided into Qutub- e Aqleem and Qutub-e Walayat. The FAIDH flows from the Qutub-e 'Aalam to Aqtaab-e Aqleem, then to Aqtaab-e Walayat and then to Awliya.

Qutub al-Aqtaab is so powerful that He can terminate/appoint any Wali including Aqtaab. Next after him (the right one) is known as Qutub Abdaal and the Qutub after Qutub Abdaal (the left to Qutub al-Aqtaab) is Qutub Irshaad and then comes Qutub Madaar.

There are more categories of Aqtaab, such as Qutub-e Mutawakkalaan, Qutub-e Auliya (Qutub-e Walaayat Mutlaq), Qutub-e Zahaad, Qutub-e 'Abaad Alag, Qutub-e 'Urafaa etc. The details of these categories is given by 'Hadhrat Mu'hae-uddin Ibn-e 'Arabi (RA) in his book Fasal al- Khitaab. Shuyukh such as 'Hadhrat Sayyid 'Alai Hajvery (RA), 'Hadhrat Shaykh 'Alaa-ud-Daula (RA), Ibn-e 'Arabi (RA), Jaami (RA), 'Abdul Rehman Chishti (RA) have all written about the Taqween in detail.

Qutub-e Irshaad is the head of 70 Najabaa, 300 Naqabaa, 500 Akhyaar and 25 Abraar, Qutub-e Madaar is the head of 4 Awtaad and Qutub-e Abdaal is the head of 40 Abdaal.

Some members of the council are independent of the hierarchy and do not take part in the normal activities. Details are as follows:

- Abdaal: 400
- Autaad: 4
- Naqabaa: 300
- Najabaa: 70

- Akhyaar: 7
- 'Amadaa: 4
- Ghauth: 1
- Maktumaan: 4000 [according to Sayyid 'Ali Hajvery (RA)]
- Afraad: no maximum limit

7 Abdaals are in the seven Aqleems (one in each). Their responsibility is to help people. Each of these Abdaal is on the Mashrab of a Prophet (AS) and has a spiritual name. The details are as follows:

Aqleem	Prophet	Spiritual Name
1st	'Hadhrat Ibrahim (AS)	'Abdul Hai
2nd	'Hadhrat Musa (AS)	'Abdul 'Aleem
3rd	'Hadhrat Haroon (AS)	'Abdul Mureed
4th	'Hadhrat Idrees (AS)	'Abdul Qaadir
5th	'Hadhrat Yusuf (AS)	'Abdul Qaahir
6th	'Hadhrat Isa (AS)	'Abdus Sami'
7th	'Hadhrat Adam (AS)	'Abdul Baseer

This seventh Abdaal is 'Hadhrat Khidhar (AS).

The spiritual name of the Qutub al-Aqtaab is 'Abdullah and is on the Heart of 'Hadhrat Israfil (AS), the right-side minister is 'Abdul Malik and the left-side minister is 'Abdur Rab. Usually Qutub al- Aqtaab covers upper ranks and becomes one of the Afraad.

There is another group of 357 Abdaals out of which 300 are on the Heart of 'Hadhrat Adam (AS). They live in isolation in mountains and eat Leaves and Animals. This is also mentioned in a Hadeeth by 'Hadhrat 'Abdullah ibn Mas'ud (RA) [This Hadeeth is mentioned by 'Hadhrat 'Abdul Rehman Chishti (RA) in his book Mirratul Israar]. According to this Hadeeth, 40 Abdaal are on the Heart of 'Hadhrat Musa (AS), 7 on the Heart of 'Hadhrat Ibrahim (AS), 5 on the Heart of 'Hadhrat Jibraeel (AS), 3 on the Heart of 'Hadhrat Mikaeel (AS) and 1 on the Heart of 'Hadhrat Israfeel (AS). When this 1 Abdaal passes away or gets promoted to upper ranks, one of the 3 from the 3- Abdaal group gets promoted to this position. The gap in the 3-Abdaal group is filled by one of the five. The gap in the 5-Abdaal group is filled by one of the 7. The gap in the 7-Abdaal group is filled by one of the 40. The gap in the 40-Abdaal group is filled by one of the 300 and the gap in the 300-Abdaal group is filled by on of the Zahaad. This gives us a total of 356. Unfortunately, none of the sources mentions anything about the rest 1 Abdaal.

The remaining 40 Abdaal (out of 404) are very active. According to a Hadeeth, 12 permanently reside in Shaam (Seria) and 28 in 'Iraq. The details are given in Mirraatul Israar, Lataif-e Ashrafi and Kashful Mahjoob. Sayyid 'Ali Hajvery (RA) calls these 40 Abdaal as Abraars.

Q. Where will you place Ashab ul-Quran in the order you sent?

A. Kindly elaborate. We use the term Sahib-e Quran for the Prophet (SAW).

Q. Recently I came across folks as "Ahl ul-Quran or Sahib-e-Quran" that exist in the configuration of Autaads and Abdaals but differ from "muqqaribeen". To these folks the Quran opens up and is written in Light upon the heart as it was the case with the Prophet Alayhis Salaam. This is all I know. I will appreciate if you elaborate upon this further.

A. In fact the term "Ahle Quran" is also used by a sect which is also known as "Chakralvi" as the founder's sir name was Chakralvi. I do not want to comment on this sect but they are not considered among the Rijal ULLAH.

As far as persons with Quran written in light on the hearts are concerned, as every soul is connected to the Rooh Baseet, every heart is also connected to the Loh-e Ma'hfooz. So it will not be incorrect if we say that the Quran is written on every heart with Noor. Awliya are given the power to feel and utilize this connection. So it will not be correct to say that some of the Awliya are gifted with this and others are not.

The 4 Awtaads live in 4 different regions on the globe. Details are as follows:

Region	Spiritual Name
Western	'Abdul Wudood
Eastern	'Abdur Rehmaan
Southern	'Abfur Ra'heem
Northern	'Abdul Quddoos

The spiritual name of the 300 Naqabaa is 'Ali, the 70 Najabaa is 'Hasan, the 7 Akhyaar (Akhyaar do not reside anywhere and constantly travel) is 'Hussain and the 4 'Amadaa is Mu'hammad. There is only 1 Ghawth is, usually (not always), the Majawar (closest word: Care-Taker) of Kaa'ba. Sayyid Ashraf Jahangir, Ghawth of his times, states in his book Lataif-e Ashrafi "Majavary is not mandatory for a Ghawth. ALLAH gives the Awliya-e Akmal, the power of appearing in multiple places at the same time". A Ghawth, after his passing away or promotion to a higher level, is usually replaced by one of the 4 'Amadaa who is replaced by one of the Akhyaar who is replaced by one of the Najabaa who is replaced by one of the Naqabaa who is replaced by one of the ordinary persons.

Sayyidina 'Ali Hajvery (RA), in his book Kashfal Mahjub, says that Maktumaan are the "Hidden Awliya" who are not aware of themselves and cannot recognize each other. Sayyidina Ashraf, in Lataif-e Ashrafi, says that only "Mauhid Ahle Baatin" can recognize them.

Afraad (plural for Fard) are usually inactive in the Taqween. The Ghawth and the Qutub al- Aqtaab, both are promoted to Afraad while Afraad, when promoted, become Qutb-e Wahdat. [Mirattul Israar, Lataif-e Ashrafi, Naf'hat ul Ans by Sayyidina Jami (RA)].

According to Haal-e Safar by Professor Bagh Hussain Kamal (RA), each level has 100 times the power of the level immediately below it. In other words "1 x Tawajjuh" of a Ghawth is equal to the "100 x Tawajjuh" of the Qutbul Aqtaab. He gives the following active hierarchy:

'Abd
 Siddique
 Qutb-e Wa'hdat
 Fardh
 Qayyum
 Ghawth
 Qutub-ul Aqtaab
 Qutub-e Irshaad
 70 Najabaa
 300 Naqabaa
 500 Akhyaar
 25 Abraar
 Qutub-e Madaar
 4 Awtaad
 Qutub-e Abdaal
 40 Abdaal

In general, it is believed that there has been only one 'Abd so far: Sayyidina 'Abdul Qaadir Jilani (RA), second will be Imaam Mahdi (AS) and there is no third.

NOTE:

Some consider their Shaykh to be an 'Abd, like we consider many Chishtiya Mashaikh (including our Shaykh) to be 'Abd but this is a Silsila-specific belief.

The case of Sayyidina 'Abd ul-Qadir Jilani (RA) is different. Majority of Mashaikh (RA) from almost all Silaasil have accepted him to be "Sardaar ul-Awliya (Leader of the Awliya)". Although there have been exceptions to this belief, but because the majority has accepted him to be, so it is an Ijma'a.

Similarly, our Saifi friends believe their Shaykh to be an 'Abd, our Awaysi Kamali friends consider their Shaykh to be an 'Abd and our Tijani friends consider the Silsila founder to be a Khatam. Some of the Mujaddidi friends believe that the whole hierarchy will **ALWAYS** stay in Mujaddidids.

We would like to stay away from this debate.

WALLAH A'alam!

Compiled and Edited by:

Mu'hammad Nadeem Khokhar Siraaji 'Haqqaani

Page : <http://www.haqqaniya.org>

Email : info@haqqaniya.org

Forum : <http://groups.yahoo.com/group/Haqqaniya/>

Sources:

- Kash-al Ma'hjoob by Sayyidina 'Ali Hajvery (RA)
- Ihya-ul 'Uloom by Sayyidina Imaam Ghazali (RA)
- Awariful Mu'arif by Sayyidina Shahab-ud Deen Suharwardi (RA)
- Fasal al-Khitaab by Sayyidina Mu'hae-uddin Ibn-e 'Arabi (RA)
- Futuhaat-e Makkiyya by Sayyidina Mu'hae-uddin Ibn-e 'Arabi (RA)
- Naf'hat-ul Ans by Sayyidina Jami (RA)
- Lataif-e Ashrafi, Malfoozat Sayyidina Ashraf Samnani (RA)
- Maktoobat Sayyidina Makhdoom Jahaan Sharf ud-Deen Muneeri (RA)
- Marat-ul Israr by Sayyidina 'Abd ur-Ra'hmaan Chishti (RA)
- Mazhar Nama by 'Hadhrat Abu Mazhar Siraaji Ghanoi (RA)
- Haal-e Safar by 'Hadhrat Baagh Hussain Kamal (RA)