

Creation And Legislation

An explanation and detail of the system of creation and legislation

Allawh Ta'aala created this universe for mankind and created mankind for His worship and for the hereafter.

Allawh Ta'aala has instituted two types of systems in this world.

1.Legislation. 2.Creation.

The first is clearly understood which is in regards to all the laws and commandments of Islaam.The second system is not so well-known and many reject it ,particulary in matters regarding mankind.Allah Ta'aala created mankind for this recognition.Recognising Allawh Ta'aala can be through various means and ways.One method is to find out the rare and wonderful works of arts from amongst the creations of Allawh Ta'aala and reveal it, so that the power and greatness of Allawh Ta'aala and His excellent qualities and attributes can be understood. Allawh Ta'aala mentions in Soorah Talaahq,"Allawh Ta'aala is that being who created the 7(seven) skies and the earth same as the skies (i.e.seven)." From this verse it is understood there are six more earths that are like this very earth we are in.Mankind will discover and detect the other six earth as well.Proof of this claim is the announcement of Allawh Ta'aala in the same verse where He further says,"so that you(mankind) understand that verily Allawh Ta'aala has power over everything."

In this scientific world ,with technology increasing daily, it is no surprise that this knowledge of the other six planets are known.

Past nations were not blessed with this understanding and knowledge.The present nation has been given this honour specifically because after the demise of Rasoolullawh (Sallallahu Alayhi Wasallam) all the bounties Allawh Ta'aala related to mankind has been bestowed to this nation.

The religion of Islaam has been perfected till doomsday,no matter what conditions prevail,Islaam will not change.All the bounties of Allawh Ta'aala has been bestowed to this nation totally.

Previous nations were not priviledged with what this nation has,so much so that even a two wheeler cycle was not invented then.This nation is inventing and learning new things daily and science and technology knows no bounds.Every 'invention is ultimate for a short while until something new is invented soon thereafter.

The wonders of the computer, internet etc. has the entire world mesmerised.This is the effects of the knowledge of the pen initiated by Allawh Ta'aala and still much is to come in future.

Mankind is proud of their inventions which is the result of the power of Allawh Ta'aala.So what about the actual divine power of Allawh Ta'aala Himself.This progress will reach it's pinnacle and thereafter there will be a decline.

We are still in the era of science and inventions which will continue as Allawh Ta'aala desires, then gradually everything will return to that of the old days.At that time it will be safe to say that creation and legislation has been almost complete and doomsday is close.Honourable saints and great scholars of this nation have been given the status and ranks of the Ambiyaa(Prophets) of the previous nations.

Just as the period and duration of this nation is extensive compared to that of the past nations,in the same manner in regards to the breadth of this earth and population also it is extensive by quantity and measure.

It is for this reason arrangements for (cause and effect/causing to be)Takween is related/connected to many special individuals of this nation.

The system of creation and legislation for this nation has large capacity.

Allawh Ta'aala bestows His special servants with this knowledge,doctrine and science of Takween.

Although Allawh Ta'aala has full power to enforce this system Himself without any medium,but since this world is a abode/place of means,therefore he subjected it-put it under control-of a unique system which is hidden from the public and this system is prevalent and continuing.

The incident of Hazrat Musa (A.S.) connected with Takween and Tashree' Allawh Ta'aala disclosed the system of Takween in the Glorious Qur'aan by relating the incident of Musa (A.S.) and Khidr (A.S.).

Hazrat Mufti Mhd. Shafee' SHB (R.A) relates this incident with reference and quotations of narrations from Bukhari and Muslim shareef :-

Once Hazrat Musa (A.S) stood up to deliver a sermon to his followers when some people asked "Who is the most learned person?" Since in the knowledge of Hazrat Musa (A.S.) there was none more learned than himself, he replied, "I am the most learned."

Although Hazrat Musa (A.S.) was entirely correct in his reply considering the normal situation and his limited knowledge, but Allawh Ta'aala desired to teach mankind a lesson to be careful in speech and refer important matters to Allawh Ta'aala. It would have been better to reply that Allawh Ta'aala is most learned. Allawh Ta'aala informed Hazrat Musa (A.S.) that there was a person more learned than you. Upon receiving this news, Hazrat Musa (A.S.) desired to meet him to benefit from his knowledge, so he requests Allawh Ta'aala to inform him about his whereabouts.

Allawh Ta'aala commanded Hazrat Musa (A.S.) to carry a fish in his basket and travel towards where two rivers or seas meet. (seas of Rome and Persia). The place where the fish gets lost is the meeting place of this person.

As instructed, Musa (A.S.) put a fish in the basket and left. His attendant Yousha' bin Noon accompanied him. On the way Hazrat Musa (A.S.) rested and fell asleep. At once the fish came into motion out of the basket and went into the waters/sea. Yousha' witnessed this but forgot to relate it to Hazrat Musa (A.S.) when he awoke.

They left this place and travelled another full day and night. The next morning when Hazrat Musa (A.S.) asked his companion to bring breakfast, then only did the incident of the fish come to mind.

He apologised; for the satan made him forget and thereafter explained the entire episode of how the fish came alive and went into the ocean in a unique manner. Upon hearing this Hazrat Musa (A.S.) remarked, "That was our aim /desire?" Immediately they returned on the same route so that they find the exact spot. When they arrived at the spot, they found a person enjoying a care-free sleep. Hazrat Musa (A.S.) greeted. Hazrat Khizar (A.S.) enquired, "From where greeting was heard in this barren land?" Hazrat Musa (A.S.) replied, "I am Musa." Hazrat Khizar (A.S.) enquired whether he is Musa Banoo Israa'eel. Hazrat Musa (A.S.) replied that certainly he is Musa Banoo Israa'eel and requested him to teach that sacred knowledge which Allawh Ta'aala bestowed him with.

Hazrat Khizar (A.S.) said, "O Musa! You will not be able to exercise self restraint with me. Allawh Ta'aala has bestowed me with such a knowledge/science which you do not have, and you have been given a science/knowledge which I do not know"

Hazrat Musa (A.S.) was eager to learn so he replied, "If Allawh wills, you will find me patient and I will not contradict anything you do." Hazrat Khizar (A.S.) said, "If you are certain to accompany me, then you will not question anything I do until I personally explain the reality and facts."

Agreeing on this, both of them walked along the shore when by chance a ship came by and they spoke to them to take them aboard the ship. They recognized Hazrat Khizar (A.S.) and took them free of charge. As soon as they boarded the ship, Hazrat Khizar (A.S.) damaged the ship with an axe.

Hazrat Musa (A.S.) could not endure this and said, "These people have taken us aboard free of charge/without remuneration and in return you damage their ship, so they drown. You have done a very bad thing."

Hazrat Khizar (A.S.) replied, "I told you initially, that you will not be able to exercise self-restraint with me." Hazrat Musa (A.S.) apologized that he had forgotten his promise and that he should not be hard on him. They disembarked and walked along the sea shore.

All of a sudden Hazrat Khizar (A.S.) noticed a boy playing with other boys and he severed the boy's head from his body with his bare hands, resulting in the boy's death. Hazrat Musa (A.S.) was shocked and said, "You killed an innocent being, this is a very grave sin." Hazrat Khizar (A.S.) repeated that didn't I tell you that you will not be able to exercise self restraint with me.

Hazrat Musa (A.S.) realised that this matter is severe than the previous one, so he made a condition that if he asks anything again, then he should dismiss him. They continued on their journey till they reached a village and made a request to the people there to host them, but they refused.

Hazrat Khizar (A.S.) noticed that a wall was about to collapse, so he straightened it with his bare hands. Hazrat Musa (A.S.) was surprised and said, "These people refused to host/entertain us and you had just done a great job. If you wished, you could have taken a wage/fee for that job."

Hazrat Khizar (A.S.) replied, "This is the time of separation between you and me/I."

Thereafter Hazrat Khizar (A.S.) explained the reality of his actions in the three circumstances.

In the first incident, he made a defect in the ship due to an oppressive king who took all perfect ships by force and this particular ship belonged to a group of poor people who earned their livelihood in the sea by charging a fee for their services. The damage could be repaired later, but the ship got saved.

The second incident of killing the young boy was a blessing in disguise; for his parents who were true faithers in Allawh Ta'aala. Had this young boy lived on, he should have become a disbeliever and due to the intense love and affection for this child, they would have also eventually disbelieved in Allawh Ta'aala and followed their son, resulting in their eternal destruction. The outwardly loss of their child was a calamity, but it was a blessing of Allawh Ta'aala. Later Allawh Ta'aala blessed the couple with a beautiful daughter who married a prophet and a prophet was born from her, by the means of whom Allawh Ta'aala guided an entire nation.

Allawh Ta'aala had knowledge of this and commanded Hazrat Khizar (A.S.) to carry out this act.

In the last incident, two orphans lived in that city whose father was a very pious person who buried treasure beneath that wall and due to the piety of the father Allawh Ta'aala desired to protect that treasure till the orphan matured and benefit from it later.

All these acts were by the command of Allawh Ta'aala upon which Musa (A.S.) could not exercise restraint because he is forced to follow and act upon what he sees and such acts are not permissible in Share'at, whereas Hazrat Khizar (A.S.) performed a duty of Takween.

Hazrat Musa (A.S.) understood this and departed.*

Hazrat Khizar (A.S.) is an accepted entity in regards to performing Takweenee duties. From amongst the three incidents mentioned in the noble Qur'aan, the result of the first was to be soon that if the ship was perfect it should have been usurped by the king. The second result took effect some time later when a daughter was born to the couple of the killed child. The effect of the third incident was much later when the orphans matured and when Allawh Ta'aala decreed for them to get their treasure but they would not have any knowledge of the wall about to collapse and how and who miraculously straightened it.

The first two acts were not beyond understanding apparently since it could have done naturally, but to straighten a collapsing wall with bare hands is super natural and could only be done by the power of Allawh Ta'aala.

From this it is understood that those persons chosen to carry out Takweenee duties are kept informed and are given guidance/instructions with it as well and these matters are connected with divine revelation and inspiration.

The question arises whether Hazrat Khizar (A.S.) was a prophet or a saint? Scholars have a difference of opinion in this regard.

Hazrat Moulana Muhammed Idrees Saheb Kandhalwee (R.A.) says that majority of scholars agree Hazrat Khizar (A.S.) was a saint and not a prophet.

A group of scholars say he was a prophet only, and not a messenger.

If he is accepted as a saint, then there is an objection to his actions which are not permissible by law/sharee'at, whether merely divine inspiration is acceptable as proof. Hazrat Moulana Ashraf Alee Thaanwee (R.A.) answered that it is possible that divine inspiration was acceptable in the sharee'at (code of law) of Hazrat Musa (A.S.). If he is accepted as a prophet, then his actions will be acceptable for him alone and an exception to the general rule.

Hazrat Mufti Shafee' Saheb (R.A.) says: -from the incidents related in the glorious Qur'aan, it is established that Hazrat Khizar (A.S.) was a prophet. He was commanded by Allawh Ta'aala to perform certain duties which were apparently contrary to Sharee'ah, but these are exceptional matters. These were Takweenee duties which Hazrat Musa (A.S.) was not informed of and had no knowledge of.

Hazrat Quazee Sanaa'ullaah Paanee Pattee (R.A.) says that there are duties of such nature which are generally carried out by angles, but Allawh Ta'aala also chose special prophets to carry out some exceptional Takweenee duties and Hazrat Khizar (A.S.) was amongst them. Some examples of these types are: Save a certain drowning person, Destroy someone, Improve conditions of some etc. These matters are not a concern for the general public and the rules are of another nature.

Learned scholars are also not aware of such conditions, therefore there will be duty bounds to pass a verdict of unlawful in such matters which are unlawful in Sharee'at, but the person who carried out the act with the command of Allawh Ta'aala is excused and totally on the truth.

In reality there is no contradiction, each one is duty bound in their own way. To compare the actions of Hazrat Khizar (A.S.) in the three incidents which are an exception to the general rule and give a ruling of

permissibility ,with other actions of saints and make lawful that which is unlawful,is irreligious and not acceptable.

Hazrat Moulana Muhammed Idrees Saheb Khandhalwee (R.A.) says,"My tutor, Hazrat Moulana Sayyid Anwar Shaah (R.A.) should mention a golden principle ,if a difference of opinion is found regarding anything

between the Learned Scholars and Saints,then if it is a matter of sharee'at wherein a ruling of lawfulness or permissibility has to be given, then give preference to the view of the Learned Scholars (Ulamaa'),because they are more aware of all the rules and regulations /laws and if it is something to do with Takween and secrets of worldly matters , then give preference to the view of the Saints,because they get inspirations from Allawh Ta'aala and undoubtedly they are a group of pious people."

There is a difference of opinion in regards to whether Hazrat Khizar (A.S.) is still alive or he has passed away.A group of Learned Scholars say he is still alive and substantiate their claim with proof and another group also produces proof for their claim that he has passed away.

Hazrat Moulana, Mufti Shafee' Saheb(R.A.) studies the views and opinions of both groups with their proofs and says that Hazrat Qazee Sanaa'ullaah Saheb Paanee pattee(R.A.) mentioned that the solution to all objections and doubts in this matter is in the view of what Hazrat Sayyid Ahmud Sarihindee Mujaddide Alfe Saanee(R.A.) has mentioned from his experience of having a discussion with Hazrat Khizar (A.S.) in ('Aalame Kashf)a state of divine inspiration and upon this matter Hazrat Khizar(A.S.) said,"Hazrat Ilyaas (A.S.) and myself , we both are not alive ,but Allawh Ta'aala has given us this power that we present ourselves in the form of living persons and assists people in different situations and conditions."(Allawh Ta'aala Knows best)

None the less, this is not an issue to dwell into and really be concerned about . Hazrat Moulana Badre 'Aalam (R.A.) mentions few points after discussing the incidents of Hazrat Khizar(A.S.) with Hazrat Musa(A.S.) :

1. To really perceive the inner wisdom of the doings of Allawh Ta'aala is beyond the intellectual capacity of mankind
- 2.When Allawh Ta'aala commanded Hazrat Khizar(A.S.) to perform such duties which are extraordinary,then Allawh Ta'aala also granted/bestowed him that much of power as well ,thereforehe could straighten a fallen wall with little effort which did not fall thereafter, until the orphans who were the rightful of the treasure, became strong young men.
- 3.Rules and regulations of matters concerning Takween differ from that of normal Sharree'ah ruling and Allawh Ta'aala has appointed His special servants to review them also, but they are so discreet that it is not necessary for Prophets also to have knowledge of that entire system.
- 4.Such persons who are chosen for Takweenee duties are kept unknown by Allawh Ta'aala from the public so that their peculiar actions do not create disorder in the system of the laws of Sharee'ah.
- 5.The status of the science /knowledge of Legislation is greater than Takween .
- 6.If a most prominent and honourable person (e.g. Prophet) does not have knowledge of the exceptional acts of Takween,this does not create any difference in his prominence andhonour /perfection.
- 7.It is not desirable to search for such Takweenee saints and one should not consider for oneself an honour to be in such a persons company.

If per chance co-incidentally one meets such a person, then it will be incorrect to object their actions.

Pg168

Hazrat Musa and Hazrat Khidr u were bestowed with "Ilme-Ladunnee" (inspired knowledge) which is not dependant on earning a skill or any external/apparent means.Allawh I bestowed Hazrat Khidr u with the knowledge of hidden secrets /treasures and internal wisdom , whilst he blessed Hazrat Musa u with the knowledge of Sharee'at (code of laws).When they met,Hazrat Khidr u informed Hazrat Musa u that , " I have a knowledge/science from Allawh I which you do not possess and you have a knowledge /science which I do not know."

An introduction to the services of honorable and pious Saints
Of Legislation(Tashree') and creation(Takween)

Hazrat Allaamah Jalaaluddeen Suyooti R.A. writes in his book :-

In a book of Allaamah Yaafi'ee R.A. it is written, "There are many pious people who mix and live with the masses/public so that they can guide and reform /rectify people in their worldly and religious matters.Their situations are well known to all .There is another group of distinguished noble people who amount to about three hundred(300) in the world and their conditions are hidden from the public

specifically ,but amongst themselves, they are aware of each others conditions .This group of people are known as, "Nujabaa`"

"Nujabaa`" is plural of "Najeeb"

One group of headmen who amount to forty(40) only ,are known as, "Nuquabaa`."

A single headman is known as ,"Naqeeb." These people only mix and gather with the special servants of Allawh I.

Another group of only seven (7) are found in major cities. Only one is found generally in a city at any given time and when he passes away ,he is replaced with another. Very fortunate are those people who have two at one time amongst them. These saints are known as "Abdaal". (sing. is Badal/bidl) .

A group of four(4) saints who are known as "Au-taad"(Sing. Watad) are found in Yemen,Syria in the East and in the West. This is a special rank of Saints.

There is one chief-saint known as "Qutb" whom Allawh I circulates around the world. His conditions are concealed from all.

When a Qutb passes away then the most prominent from amongst the four Autaad is chosen and nominated as a Qutb. A very exalted Bidl or Badl is appointed as a Watad, When from amongst the four Autaad, one passes away. When a Bidl or Badal passes away, then most excellent ofv forty(40) Nuquabaa` fill in that place. The noblest of (300)Three hundred nujabaa` is given the status of being a Naqeeb after one of them passes away, and when one Najeeb passes away, then the most excellent of virtuous and pious persons take his place.

When Allawh I makes the decision for the final day of resurrection , then all these saintly people will be taken away . Allawh I removes many calamities and misfortunes and sends rain by virtue of the existence of these people of Takween.

A Takweenee incident of Hzrt.Shaykh Abdul Quadir Jeelaanee R.A. is also narrated in the same book. "One night Hzrt. Left home and I was giving him a jugto use for whudhoo` but he did not take it. He walked towards the madrassah so the doors were opened for him, then he went and I followed him. Thereafter the door closed. Hazrat walked out of the city of Baghdaad with me following him closely. We walked a short distance and all of a sudden we found ourselves in an unfamiliar place. We entered a building resembling a guest house and unexpectedly found six men who greeted Hazrat first and I hid behind a pillar. I heard sounds of groaning and crying from one end of the place and after a while there was silence.

One person entered, went towards the place where the sounds were heard from and emerged with a body over his shoulder. Another bare headed person with a long moustache entered and sat in front of Hazrat .Hazrat made him read the Kalimah and had his hair and moustache shaved and made him wear special clothing . Hazrat kept his name Muhammud and addressed the others thus : " I have been ordered that this new muslim be in place of the deceased." They replied: "By all means/most willingly." We returned and the next day I made Hazrat promise to tell me what happened last night. Hazrat explained that they were in a city where six Abdaals were present and the seventh was leaving this world. Hazrat Khidr u took him away. The person who came was Christian from Constantia and I was ordered that he acquire the place of the deceased, thus he came ,accepted Islaam and now he is included amongst them.

In this system of Takween, Allawh I takes special services/tasks, therefore, in whomsoever he finds that they have the ability to perform the desired tasks as he wishes, he chooses such persons for those ranks according to his capability and entrusts him with certain duties.

Some great saints who are strict followers of the Sharee'at, are also people of Takween with some duties, But the status of Sharee'at superior and apparent. There is a possibility of being both .

In the era of Hazrat Shah Abdul Azeez Muhadise Dehlawee R.A. few such incidents are related from which it is understood that the people in charge of takween, have a connection with the order and the arrangement of the place they are in, and according to the actions of the place , Allawh I appoints a takweenee saint.

Once there was no law and order in the city. A person came to Hazrat Shah Saheb R.A. and complained of the situation and he wanted to know the reason for this. Hazrat mentioned that presently the person in charge of Takween is slow and negligent. The person enquired as to who that Takweenee saint is. Hazrat Shah Shb. R.A. said that in the market place there is this person selling melons at a certain spot and he was in charge. This person decided to test this takweenee saint and went to him. First he enquired as to how much he was selling his melons and a price per kilogram was fixed. The person who was testing the takweenee saint asked whether the melons were sweet and he received a positive answer. This person said he will first taste the melons and see if they are sweet, then he will purchase.

The melons were cut for him one by one and he tasted each one and put it aside. Eventually all the melons were cut and now this person gets up to go away and tells that none were sweet. The person selling the melons who was actually a Takweenee saint did not say anything and without asking for the money he let the other person go away. He did not even express any anger or displeasure. This person came to report to Hazrat Shb. That most definitely that takweenee saint is a unique person. After some time there was some order in the city and management had been restored. The person who had come to Hazrat Shah Shb R.A. and experienced the incident with the melon seller, came back to ask about the strange happenings and how law and order has been restored in the city. Hazrat told him that the takweenee saint has been changed/substituted, therefore a change in the city.

This person again expressed his desire to meet this saint and asked Hazrat to inform him of his whereabouts. Hazrat told him that he is a water-carrier who has a water bag on his shoulder and gives water to people to drink. He can be found near the Fatehpuri Musjid.

This person went to the place and after meeting the takweenee saint, he asked him as to how much he charges for his water. The saint told him an amount per glass and he requested a glass of water. This saint was not like the melon seller and asked for the money first. The money was given and he filled the glass with water and he gave it. This person saw something inside the glass and said there is something in the water and he threw the water away. Now this person is asking for another glass of water. The saint wanted money first. The person said that the first glass of water was not good so he should give him another glass of water.

The saint gave him a hard shot/blow and asked him whether he thought he was the melon seller. This person returned from there with pain.

Hazrat Shah Shb. Said that now this is the Takweenee saint in charge and he will straighten things up. After relating this incident, Hazrat Mln. Ashraf Alee Shb. Thaanwee R.A. said, "Understand well that outward/external arrangements is dependant on the internal management. This internal order has something more internal and that is the command of Allawh I which is judged by obedience and disobedience. If one displeases Allawh I, then first the internal management is disrupted which will be followed by trials and difficulties later. The solution for this is to please Allawh I, then no difficulty will come."

Someone asked Hazrat Shah Shb. R.A., "How do these saints carry out Takweenee duties?" Hazrat made some lines on a piece of paper and told him to give it to a shoe maker whom he will find on the road near the parade grounds opposite the fort. As soon as the shoe maker /cobbler read the note he began to collect and wrap

up his belongings. On the grounds the military brigade were all scattered around. The bugle was sounded/blown and the army was commanded to prepare to leave.

Then the shoe maker tossed his bag over his shoulder and all the men in the army mounted their horses. The shoe maker walked and the army were ordered forward march. All of sudden the shoemaker stopped and the army stopped as well. The shoe maker took the bag off his shoulders and put it on the ground, at the same time the military dismounted. The shoe maker then opened his bag and took out all his belongings. The army removed the saddles of the horses and put them away. Now the shoe maker spread out all his things and sat down. The military as well put all their things down and sat.

The shoe maker performed this act thrice and each time it was just as the first. The person who came with the note witnessed the entire scene and went away.

Later the military officer explained that he does not understand what overcame him that he repeatedly gave orders to the army in this manner.

Those saints Whom Allawh I has shouldered takweenee responsibilities with are from amongst two types of honorable pious friends of Allawh I.

Hakeemul Ummat Hzrt.Mln. Ashraf Alee Shb.Thaanwee R.A. has narrated few valuable points on the discussion of takween:-

1. There are two types of saints. Firstly those who give guidance to people to reform themselves, gain nearness to Allawh I, cleanse the inner-self, to conform to the commandments of Allawh I. These saints are known as the "Ahle- Irshaad" and from amongst them whoever is the most excellent and virtuous, whose favours and bounties are widespread, is known as "Qutbul Irshaad", and such saints are deputies of the Prophets u in reality.

The second type are those saints whose duties revolve around reformation of a society, management of worldly affairs and removal of calamities. Allawh I grants them the strength and courage to carry out duties with his permission/consent. These saints are known as "Ahle Takween" or "Ahle Khidmat". The one that is of highest status and the chief over others is known as "Qutbut Takween". Their

condition/nature is like that of angels.

Hazrat Khidr u is understood to be of this second type.

2. Many acts are performed/completed by saints with internal knowledge, like the straightening of the wall with bare hands by Hazrat Khidr u.

3. In every matter there are some causes, but legislation will not be abandoned due to the takweenee causes. Cause and effect will take place and continually does so always. We are bound by legislation/Sharee'ah and are accountable for not following any law. One will be taken to task for leaving any act of sharee'ah out. Since takweenee causes are not in our control, we are not accountable for such actions.

4. To be connected to takween is a special post. Whoever is chosen is given the necessary knowledge, but his actions are not proof for others to follow. The condition of a Takweenee saint is similar to that of Hazrat Khidr u and the angels. They can safely say, "I did not do anything by my own will."

Pg181

5. It is necessary for a Qutbut Takween to have knowledge of his status, whereas for a Qutbul Irshaad, it is not necessary.

Qutbul Aqtaab is only one in the world and he is known as 'Ghaus'.

6. Allawh I had bestowed Hazrat Hazrat moulana Ya'qoob Saheb R.A. with the status of Qutbul Irshaad and for a while also the lofty status of Qutbut takween. He was also given responsibilities of takweenee services and no majzoob could come there without his permission which was unique with him only. (Majzoob is a saintly person who whilst not in full possession of his senses is absorbed in divine meditation.) Hazrat Moulana Gangohi R.A. was Qutbul Irshaad.

Pg.182

7. Muslims and non-Muslims, both benefit from Takween. Even when a non-Muslim is sleeping, angels are appointed to protect him. If anyone is assisted in any way by some takweenee saint then this is not really a sign of his acceptance in the sight of Allawh I.

8. It is absolutely useless/futile to search for and find takweenee saints. They are in the control of Allawh I. What is meant to take place will most definitely happen whether you be kind to the takweenee saint and assist him in any way or not. It will be more use to please the One who uses these saints.

From the above explanation, it is understood that some saints are only involved with sharee'at and advice and guide people towards good, and warn them of evils. Some saints are only involved with takween.

There is one group who are appointed with both duties and from amongst this group, some have major responsibilities with takween and some are more with Sharee'at and seldom perform Takweenee duties.

The rank of those saints fully involved with the Sharee'ah is superior by Allawh I because they discuss and strive in those actions of the public which they have power and control over. Those who carry out duties of Takween are merely like servants who follow commands of Allawh I.

The general public is advised to spend their lives in accordance to the dictates of the Sharee'at.

Takween is like Taqdeer (fate) and whatever is divinely decreed, that will happen at its appropriate time. Whilst having faith in fate, one still acts upon the commandments of Allawh I to the best of one's ability without negligence.

This system of Takween is Allawh I's secret department in different matters. Generally every country has C.I.D's working secretly and their investigations are not publicized since it is not beneficial to the public.

Some takweenee saints are fully sensible and understand everything. They are like normal people who have different jobs as a cover up but in reality are engaged in takweenee duties.

Takweenee saints meet together when necessary and are introduced to each other by the command of Allawh I which takes place in different ways. They sometimes use normal modes of transport to get to their destinations and fulfill their duties. At other times they are miraculously taken to far off places by the command of Allawh I bodily and at times only by soul. When taken by soul only, then sometimes a similar body is given also.

Pg.186

Majzoobs:- As explained earlier, a Majzoob is a saintly person who is absorbed in divine meditation and is not in full possession of his senses.

Some takweenee saints are Majzoobs. They are found normally everywhere or wherever Allawh I wills, they arrive there . From amongst this group, some feel the effects of thirst , hunger, cold etc. due to a certain degree and Allawh I provides for them accordingly . Some dress up like normal people and eat etc. etc. normally, but don't really do any work . They read Salaah etc anyhow with no real regards to proper postures or number of rakaats .

Some are stark naked or barely covered up and are aloof from people. They are always in an absorbed state and talk very little which hardly makes sense also. There is no restriction of age amongst them. It can be from ten(10) years old to old age.

The wisdom of choosing such people also for takween is that due to their mental state, they are excused from practicing the commandments of Sharee'at. If they do acts which are apparently against the Sharee'at, then there is no reproach for them.

Many people become confused in matters related to majzoobs and sense of moderation is lost sometimes which results in extremism in eitherway. Therefore it is necessary to understand the reality totally so that no misunderstanding remains.

Hakeemul Ummat Hazrat Moulana Ashraf Alee Shb. Thaanwee has written few points on this subject :-

(1) `Ahle Khidmat (Those persons chosen for takweenee duties) are mostly majzoobs and their mysterious matters generally doesn't make any sense.

On one occasion I discussed around this subject and one learned person (Aalim)

With no indepth knowledge lodged an objection that it is not established/ proven from Qur'aan and Hadees that there is such a thing as 'Ahle Khidmat' . I told the person who narrated the objection of that Aalim to ask him as to what has he to say regarding the incidents of Hazrat Khidr u.

(2) "Majnoon" (Insane) is a person whose understanding/intellect fails due to Malignant humours of the body. The four humours of the human body are :-1.Blood 2. Phlegm 3.choler 4.Melancholy (Black Bile) ; and a `Majzoob` is whose understanding fails/ vanishes due to unseen occurrences.

Sometimes changes in the humours of the human body are due to different conditions and incidents, therefore it is difficult to identify /recognize a Majnoon from a Majzoob on a pretence is difficult.

One sign if a Majzoob is yhat by sitting near him one experiences an attraction towards the hereafter and the saints/pious people of that era do not oppose him. Every majnoon is not a Majzoob.

The reason why people search for a Majzoob is that whatever he says happens, whereas it does not happen because he says it, but because Allawh I had ordained for it to happen. This can be understood simply by the example of a person who receives telegrams. As the messages arrive, he writes them down and sends it to the persons concerned. The person who writes down the messages has no interfrance in the message relayed. If the telegram does not come through, there is nothing to write down . Now if people begin to distribute sweetmeats and give presents to the person writing down the messages, then this will be considered as foolishness.

The person writing the telegram cannot alter the message of the telegram even if the people have to praise him or be bad to him. There is really no effect in what the majzoob says. People unnecessarily waste their valuable time in the company of a majzoob since there is no worldly or other benefit by him . In the company of true saints, who give advice sincerely and good guidance, there is all types of benefits.

(3)Majzoobs are transferred to places just as government offices.

(4) `Aqtaabut Takween` are mostly Majzoobs .

(5)An Aalim asked Hazrat Ashraf Alee Shb Thaanwee R.A. that he heard, "Takweenee matters are related to Majzoobs, so how do they carry out their duties without intellect."

Hazrat R.A. replied that although they are in such a state, whatever duties are conferred to them, for such duties there is no need for intellect, therefore they perform their duties very well.

Pg.190

(6)These majzoobs are in charge of takweenee matters and pious saints who are involved in serving mankind to become better people are engaged in the worship of Allawh I are in fact deputies of Rasoolullawh r and inheritors of the prophets. Their status and rank is very lofty.

(7) There is great wisdom in the matters of takween being given to Majzoobs. Since they are excused in Sharee'ah due to their mental defect, some of their actions outwardly although do not conform to the teachings of Islaam, they are overlooked.

(8) The damage of delving into the concerns of Majzoobs is the people begin to take the Sharee'ah lightly and understand it to be useless .

Pg.191

Fundamentals of divine inspiration and miracles Of pious Saints

Nowadays many people either totally reject miracles and divine inspirations of Piuos saints or some believe them to such an extent that when some supernatural power is witnessed by a pious saint ,then some people attribute divine qualities ti them. Both groups are wrong and the reality is between the two.

Moderation is recommended in everything.

It is very much possible for miracles to be performed at the hands of a pious saint, but in it is the power of Allawh I that contributes to the effect to take place. It means that the existence of the miracle is the doing of Allawh I and not that of the saint. He is merely just a means. Whenever Allawh I wills, he can make it possible for a miracle to be produced via a saint. Sometimes the saint does not even perceive or have knowledge of a miracle being possibly revealed by him. Therefore to attribute divine qualities to saints due to miracles etc. is a sign of ignorance in regards to this subject.

Hazrat Hakeemul Ummat R.A. says: " I gave a speech regarding miracles in a gathering where there were few "Ghair muquallids" who had a trace of "Shirk" in the belief of miracles .(A` Ghair muquallid` is one who does not follow any school of thought and has liberal and independent views), (`Shirk` here means to attribute some qualities of Allawh I to saints). In this lecture, I gave the answer to the question of ;Who is the being who reveals/discloses miracles and makes miracles become possible at the hands of saints ? Is it Allawh I or the saint himself ?

~~~~~  
We believe that Allawh I is the sole being who discloses miracles and it is clear that the power of Allawh I is limitless , therefore the most extraordinary miracle is possible.

Pg 192

Those who believe the saint reveals miracles , they limit the miracles to his power and in this manner fall prey to` shirk `."

A miracle is super natural and revealed upon such saints hands who follow in the footsteps of Rasoolullah r totally. If a person does not follow Rasoolullah r totally, although he may claim to, but his appearance and actions are contrary to his teachings, then his acts are not considered as miracles. Those people that accept every supernatural act of any person as miracle or become their followers are in error and astray. Examples of such persons are people who are involved with mesmerism, invocation of spirits, magic, witch craft, superstitious remedy, conjuration ,juggling etc.

There are two types of miracles:-

- 1.Those miracles which are apparently noticed and seen, e g.fling in the air, walking on the water etc.
- 2.Those miracles which are significant, but not taken seriously. E g. To be firm and constant on the Sharee'at, to have commitment and be punctual of good deeds, to become accustomed and habituated with good character and clear the heart and self from evil character etc.

Research scholars agree that miracles of the second nature are higher in rank.

A famous saying in Arabic is :- `Al Istiquamatu Fawqal Karaamatu- Steadfastness is greater than miracles`

Amongst the works of Hazrat Hakeemul Ummat R.A. , the following statements in regards to miracles and divine inspiration is found :-

(1)Some divine inspirations are such that there is absolutely no doubt of any error/uncertainty, but then too it is no proof in Sharee'ah and at the same time it will not be understood as far fetched. The question arises that, If there is absolutely no doubt of any uncertainty, then why can it not br proof in Sharee'at ? This can simply be understood by way of an example of a person who sights the Eid moon

on the 29th of Ramadaan; and sighting is something which is apparent and clear in which there is no doubt, then too it will be necessary for him to bear witness of his sighting because it is very much possible that there is another witness/ testimony, although according to his knowledge he is only one person, but he should not think that the evidence of one person is not accepted, so what benefit is there in giving evidence.

If many individuals sight the moon and all think to themselves that, ` I am alone and the testimony of one person is insignificant` , and in this manner each one reserves his evidence, then , How can the sighting be valid and confirmed !?

Anyhow, one person goes and testifies that he saw the moon, but co-incidently there was no other evidence, therefore judgement was passed that one testimony is not proof for confirmation of sighting. Nevertheless this person also will have to the 30th fast of Ramadaan, although he had most definitely see the moon.

(2) `Kashf` - Divine inspiration is what the perception / insight of the heart testifies to, which is better termed as `Il-haam` . Perception, insight, wisdom and intelligence are very similar. The difference is that the wise people "Uqalaa" reason out/ prove through apparent means; and perception and insight of saints are intuitional.

(3) Some saints are of the opinion that in `Il-Haam` (Inspiration) there is no mistake/error just as a person whose senses are not afflicted, there is no error and mistake. Majority are of the opinion that inspiration is not imperative and conclusive.

(4) People understand inspirations to be something very great and excellent, whereas it is really nothing much and has nothing to do with proximity to Allawh I. Some have a natural connection with it and others don't just as some are born far-sighted and some are near-sighted.

(5) `Ghayb` - Invisibility / mystery has two meanings :- 1. Real 2. Additional  
Real is where there is no means of such knowledge and this is attributed solely to Allawh I . Additional is in which circumstances some people are informed of things by different means and mediums. Therefore inspirations are from Allawh I to his special servants.

Pg. 198

### THE EXISTENCE OF PIOUS SAINTS OF SHAREE'AH AND TAKWEEN IS TOTALLY CORRECT

The greatest proof of the system of Takween is the incident of Hazrat Musa u and Hazrat Khidr u in the glorious Qur`aan which has been discussed in detail. In the books of Hadees and other authentic literature many incidents of the existence of takweenee saints are related/ narrated.

Great scholars like Imaam Sakhawee R.A. and Sheikh Ismaa`eel bin Muhammad have discussed `abdaals` in detail and have mentioned that in this regard many different versions of Ahaadees (pl. of Hadees) have been narrated and even if some are weak individually, but become strong when together. `Allaamah Jalaaluddeen Suyootee R.A. has written a book on this subject refuting those who do not accept such narrations at all. Their opinions are far from being correct.

Hazrat `Allaamah Saheb writes that : "I have become aware of some ignorant people who reute that amongst great pious renowned scholars, there are Takweenee saints as well and some are `Abdaals, Nuquabaa, Nujabaa, Autaad and Aqtaab. Ahaadees have been narrated regarding this matter and in it the reality of this system of Takween has been confirmed in the Sharee'ah . I have gathered Ahaadees and historical traditions so that people may benefit from it and do not get inclined to the incorrect views of those who claim to have knowledge but are stubborn/ obstinate.

May Allawh I guide us all .Aameen.

From amongst the Sahaabah t (pl. of Sahaabee) who have narrated Ahaadees regarding Takween are Hazrat Umar ,Alee, Anas ,Huzayfah, Ubaadah, Abdullawwh bin Abbaas ,Abdullawh bin umar, Abdullawh bin Mas`ood, Auf bin Maalik, Waasilah, Aboo Sa`eed Khudree, Aboo Hurayrah, Aboo Dardaa and Umme Salimah Radiyallawhu Anhum.

From amongst those after them there are innumerable traditions and incidents.

Few Narrations are now presented so that people may understand.

(1) Hazrat Alee t narrates that : " I asked Rasoolullah r regarding Abdaals?" Rasoolullah r replied that there are seventy(70) of them. I requested that he show me some significant signs whereby I could recognize them. Rasoolullah r said : "They are not those that taunt and ridicule, they do not innovate acts in Islaam, they do not delve into fine and delicate issues, people will not find general saintly signs in them like extra Salaah, fasts and charity etc. but ,they are generous, of sound self and heart, and are well-wishers of their leaders."

(2) Hazrat Alee t narrates that Rasoolullah r said : " Do not abuse and revile the people of Syria because there are Abdaal amongst them."

(3) Hazrat Alee t says : " Do not revile the people of Syria because there are Abdaal amongst them, nevertheless one can discuss the bad and evil of their oppressors."  
Pg 202.

Hazrat `Allaamah Shb. R.A. then writes down a few couplets of poetry which means:-

"1. Some people have attributed faults in  
The science of Hadees and said that the  
Person acquires this knowledge is illiterate.

2. When it became difficult for them to understand  
The known facts then they avoided from discussing this science  
And began to say:-

3. Certainly O Brother! Religion and sharee'at  
Is only the noble Qur`aan, in which book there  
Is no ambiguity and worthless thing;

4. Thereafter is the Hadees of Rasoolullah r which is such a judge  
That decrees the end result;

5. And the manner of narrations and traditions  
Is understood by history of passing on from  
One to another,  
And for this you must understand well!  
There are perfect men of knowledge;

6. Their entire efforts and concentration is dedicated  
To this channel of proper narrations and they have erased  
All such narrations which misleading groups have fabricated;

7. They (misleading groups) have fulfilled the  
Flavor of life in envy and spite,  
In writing fabricated narrations;

8. And in turn they were pleased to sacrifice everything else.  
By the oath of my life! This exchange of theirs,  
Is best of all.

9. And we have been informed by the leader of saints  
Who attained high status  
That there is objection in their narrations;

10. This leader of saints is none other than  
Hazrat Imaam Ahmud bin Hambal R.A.,  
Whose rank is high in this science and knowledge of Hadees  
And for him this is an honour of great elegance.

11. He has mentioned that in the followers of Rasoolullah r  
There are Abdaal when Abdaals were discussed before him."

Pg 204.

Hazrat `Allaamah Ibn `Aabiden Shaamee R.A. wrote a booklet on the system of Tashree` and Takween . A complete translation of this book is presented for general benefit of all.

"All praises for that Allawh I who honoured Ummate Muhammudiyah (followers of Rasoolullah r) with different types of nobilities and excellences, and who established clear commandments and a complete way of life, and who made easy and granted facilities for those commandments , and then who created such saints who gave and sacrificed everything for Him, and who made from amongst his servants Autaad, Nuquabaa, Aqtaab, Abdaal, Nujabaa and Akhyaar(pious people), and by means of these great people have mercy on the weak and helpless, and who made such saints whose conditions are concealed from everyone and are known as, `Maktoomeen` .

And salutations and durood upon that being from where everyone obtains the brightness from the rays of his lustre , and from whom the entire creation is desirous to derive the benefit from the favours and bounties of his hidden and mysterious matters and his knowledge and wisdom, and from whose rivers of guidance and Sharee`ah everyone is filling themselves, and from whose orchards of kindness and generosity everyone are gleaning.

And salutations upon his family and companions also, who have the greatest dignity in acquiring the favours and bounties from the lantern of prophethood.

After praises and salutations, this servant who is a prisoner of the disease of sins , and who has full hope in the attribute of forgiveness and pardoning of Allawh I, and he whose name is Muhammad Ameen and well known as `Ibne-Aabideen` , May Allawh I forgive his sins and cover up his faults, humbly says that I begun work of compiling this booklet at the request of honorable scholars. The booklet titled, `QUTUB` , who are found in every era and time, have been used and I promised to add the discussion of Abdaal ,Nujabaa, and Nuquabaa.

I hastened to compile this booklet after consulting and getting permission from my seniors to do so. It is hoped that Allawh I will fragrance us with it's scents and odours, and reflect upon his great blessings and favours.

In this booklet I have gathered all those issues upon which I have become aware of from the writings and speeches of authentic scholars and to gain more skill , I have derived benefit from the works and books of trained and polished scholars.

This booklet is compiled upon four chapters and an epilogue. I seeked assistance from Allawh I who is close and who listens to and grants requests.

## CHAPTER ONE

In this chapter discussions regarding the number of Aqtaab, Abdaal,, Autaad,Nujabaa and Nuquabaa , their qualities and whereabouts will be presented.

(1)Aqtaab :- Aqtaab is the plural of Qutb. In the terminology of Soofies, and internal caliph is a Qutb. A Qutb is the leader of his time . He is known /called a Qutb because he is made aware of conditions of different places.

Sheikh Sharfuddeen R.A has written that amongst the public a Qutb is a perfect and learned human being who has reached/obtained the position of `Fardiyyah` (A high and noble status) . The events and affairs of the creation circulate upon him .

A Qutb is either only for all the creation living on earth that are visible or for the invisible creation as well. The Qutb for both the creations is known as Qutbul Aqtaab and that was and is only one who is none other than Hazrat Muhammad Mustafaa r.

The qutb of the visible creations has a successor after his demise and the Badal who is closest to the status and rank of the Qutb from amongst the Abdaal takes his place.

`Aarif Billaah Sayyid Muhiyyud Deen Ibne `Arabee R.A. has mentioned that sometimes the word Qutb is used widely for such persons who are outstanding in groups, communities, towns etc. In reality a Qutb is only one and he is known as `Ghaus` as well. Some Qutb`s are comprehensive of the inward and outward successors like the four rightly guided caliphs, Hazrat Aboo bakr t , Hazrat Umar t , Hazrat Uthmaan t and Hazrat Alee t. Many are Qutb's of the inner state only.

Hazrat Ibne Hajar R.A. has mentioned : " Qutb's are concealed men and they are known by this name because most people do not know them.

Their leader is such who is made to move around and circulate in all directions, and their conditions/ affairs are secret.

One amazing thing, is that he perceives a learned person to be ignorant , a fool as intelligent, far as near, soft natured person as hard and safe as dangerous. His rank amongst saints is like a dot in a circle and he becomes the centre for all and the reformation of all revolve around him .

Hazrat Mullah Alee Quaree R.A. has said : " In my opinion, the Qutb of the era of rasoolullah r was Hazrat Uwais Qarnee R.A.

Shaikhul Mashaa`ikh Shihaab Ahmud R.A. says that after the Sahaabah t (pl. of Sahaabee t) , Hazrat Umar ibn Abdul Azeez R.A. was the first Qutb .

(2) Abdaal :- Abdaal is plural of Badal and they are known as Abdaal because in one narration (Hadees) it is mentioned that when a pious person passes away, then a nother pious person is appointed in his place. Another reason for calling them Abdaal is that they have changed their bad character.

`Aarif Billaah Ibne `Arabee R.A. said : "When a Badal leaves any place, he leaves some spirituality behind and the souls of that place gather at the new place where the Badal has gone. Thus if the people of that place become inclined to the person who was replaced by the Badal that left, then this is the result of that spirituality. They communicate with each other. Sometimes this is possible with other saints as well, but the difference is this that when a Badal leaves, then he knows that he is leaving his leaving his representative behind.

Allaamah Jalaaluddeen Suyooti R.A. has written that Abdaal is that group of Saints whose substitute Allawh I continuously creates. The people of the world is never void of their presence. One passes away and another replaces him. Due to this unbroken chain of alternation they are called Abdaal. Allaamah Quashaanee R.A. has mentioned in his book that Abdaal are kind and loving people and they receive divine inspiration. They are a group of followers of Rasoolullah r who call and invite people towards Allawh I and his obedience. Calamities are put off and evaded due to their presence. It has been narrated in a Hadeese Qudsee, " Allawh I said that when my servants are more engaged with me , then I create sweetness/ pleasure and consideration for him in my remembrance, and when I care for his pleasure and concern then he begins to love me, and I begin to love him and I remove the veil between us, and when people neglect me then he is not neglectful, their speech is like that of the prophets u, and such people are true Abdaal. These are such personalities that when I intend to punish people then I remember them, thereafter I evade / put off punishment from others because of them." Abdaal are totally forty (40) men, and each one has a special rank. This number is always maintained until when the final hour of resurrection will approach, then all will pass away.

Pg 212.

In the kitaab, lhyaa`u Uloomuddeen, Imaam Ghazaalee R.A. wrote a discourse of Aboo Dardaa t where he says : " There are some servants of Allawh I whom are called Abdaal and they are successors of the prophets. These people are like pegs of the earth. When the chain/ series of prophethood ended upon Rasoolullah r then Allawh I placed a group of people from his followers in substitution . They are not very outstanding from others by excessive prayers, fasts or features, but yes they are outstanding in piety ,good intentions, clean heart , very staunch in admonishing/ advising and well wishing all Muslims, and are very humble. This is such a group which Allawh I chose specially for himself and they are forty (40) faithful and sincere servants from amongst whom thirty(30) are men. They have faith as Hazrat Ibraaheem u. None of them pass away until Allawh I does not create a successor. O Brother! . Remember, they do not curse, do not annoy or inconvenience anyone, do not scorn or despise anyone, do not declare excellence or superiority over others, they do not harbor jealousy, they are not desirous of others wealth, they are best in good and very gentle and considerate. They are naturally very generous and bountiful. Their sign/ mark is generosity. They are cheerful by nature. Safety and peace is their attribute. They are even /level in their outward appearance and condition. Today in fear, Tomorrow neglectful is not their situation. They are delighted and pleased with themselves and their lord. Swift winds and fast going horses cannot challenge them. Their hearts wear out in the desire angerness to meet Allawh I and they are always forward in good. These people are the party of Allawh I and know well that verily the group of Allawh I are successful."

The narrator says that , " I mentioned to Hazrat Aboo Dardaa t :- " I did not hear such a discourse from you before, tell me ,How can I find such people ?"

Hazrat Aboo Dardaa t replied :- " There is a vast distance between you and them. Nevertheless, It is



possible that you abhor and dislike this world. When you abhor this world, then you will most certainly desire the hereafter and then in comparison with your love for the hereafter you will abstain from the world. Thereafter you will witness yourself how much this will benefit you because Allawh I sees the good desires of any servant, then he fulfills his wish and secures him. O Nephew! Remember the verse of Allawh I where he says :-

"Verily Allawh I is with the pious and with those who do good."

Hazrat Yahyaa Ibne Kaseer says that when we pondered over this then we realized and understood that the pleasure and joy experienced in obtaining the love and pleasure of Allawh I cannot be found in anything else.

Four grueling practices of the Abdaal :-

`Aarif Billaah Hazrat Ibne Arabee R.A has written an incident of one of his companions who narrated thus :- " I was sitting on my prayer mat one night and since I had completed my daily routine of worship, I had my head between my knees and was engaged in the remembrance of Allawh I. Suddenly I sensed the sound of footsteps. The person pulled the prayer mat from beneath me and spread it out for himself. He either sat down or began performing Salaah. The amazing part of it is that my door was closed. I was very confused and perplexed He said to me that whoever wishes to attain love and affection of Allawh I they do not become agitated. Thereafter I managed to say something and said, " O my commander! How do Abdaal receive their rank?" In reply he mentioned four things, 1. Silence, 2. Hunger 3. wakefulness 4. Solitude.

Thereafter this person disappeared."

Pg 214

Hazrat Ibne `Arabee R.A. said that this person was from amongst the Abdaal and he was Mu`aaz bin Ashras. The four things he mentioned are fundamental in this blessed path.

In this regard, I have composed a few couplets:-

Those people that desire to reach the status of Abdaal  
But do not make an effort towards it  
Do not be ambitious or have temptations because you are not capable  
Come what may, In all conditions, until you do not adhere firmly on their practices  
Be silent with your heart, retreat and seclude from all such people who  
Take you close to such people who are not lovers and friends of Allawh I  
And when you will stay awake and remain hungry,  
Stay in their company always, then you will obtain their status.  
Senior Abdaal have shown the office of a saint to be on four pillars.  
1. Silence 2. Seclusion and solitude 3. Nightly wakefulness and 4. Hunger

Pg. 215

(3) Autaad :- Autaad is the plural of Watad.

Hazrat Ibne Arabee R.A. has written that, "Autaad are sometimes interpreted as `Jibaal` as mentioned in the Noble Qur`aan, "Wal Jibaala Autaadaa"(And the mountains and pegs). Their position in the world is as the position of mountains on earth. The earth is still and settled due to means of the mountains.

Shaikh Shihaab Ahmud has said that Autaad are always four at a time. Each one is distributed in one of the four directions, North, East, South or West.

Hazrat Ibne Arabee R.A. says that for each Watad, one corner of the house of Allawh I (Ka`bah) is appointed, and each one is close to the heart of a prophet. The Watad who is close to the heart of Hazrat Adam u is appointed with `Rukne Shaamee`. The one close to Hazrat Ibraaheem u is appointed with `Rukne Iraaquee`.

`Rukne Yamaanee is for the one close to Hazrat Eesaa u and lastly the one close Rasoolullawh r is at `Rukne Hajre Aswad and Alhamdulillah that is for us.

(4) Nujabaa:- Nujabaa is the plural of najeeb. Sometimes on the same scale as Aqtaab and Abdaal, Anjaab is used.

Hazrat Ibne Arabee R.A. has mentioned that from amongst the Saints, some are Nujabaa who are always eight (8) at a time. Their position is the throne of Allawh I and they are endowed with eight attributes :-

1. Life 2. Knowledge 3. Strong will /determination 4. Power 5. Vision/sight 6. Hearing 7. Speech 8. Comprehension/ perception/ understanding. They are well acquainted and experts in the science of the stars .

(5) Nuquabaa :- Nuquabaa is the plural of Naqueeb . `Areef` is also used for Naqueeb who is in charge of and monitors people.

Hazrat Ibne Arabee writes that these Nuquabaa are bearers of the flag /banner of the ninth heaven, and also the bearers of the banners of the eight heavens below the ninth.

Hazrat R.A. has also mentioned elsewhere that one type/ group of Saints are known as Nuquabaa whom are always twelve (12) at a time , the same as the amount of towers in each heaven (sky). Each Naqueeb has knowledge of the peculiar natural disposition of one tower .

They also have knowledge of the secrets and mysterious matters and effect that Allawh I has put in that place. They are also aware of the movements of the stars and planets. Astronomists also are not aware of such movements which occur in thousands of years only . It should also be known that Allawh I has kept the Knowledge of all revealed legislation (Sharee`ats ) in the possession of these Nuquabaa. Allawh I also gave them the ability of removing fraud, deceitfulness , cheating, cunningness, plots and tricks of the lowly self and they also know of the private affairs and matters of people. Iblees (Devil/Satan) is presented to them and they know things about Iblees which he does not know about himself.

(6) Afraad:- One group of saints are known as ` Afraad` .

Hazrat Ibne Arabee R.A. has written that their example is like the high ranking status of Angels . They are always engrossed in the worship of Allawh I and are not aware of anything else . When they obtain the recognition of Allawh I by means of anything, then they remain focused on that . They have no control over themselves also . Nobody else knows them besides themselves . Their position and rank is between Siddeequiyaat (faithfulness and sincerety ) and prophethood .

Discussion of the number of these saints and their places of residence :-

It is mentioned in "Taareekhe Baghdaadee" (Name of a book) that, Nuquabaa are three hundred (300) , Nujabaa seventy (70), Abdaal forty (40) , Akhyaar seven (7) , Autaad or `Umud four (4) and one (1) Ghaus .

The habitation of Nuquabaa is NorthWest Africa/ Morroco ; of Nujabaa is Egypt ; of Abdaal is Syria; Akhyaar roam around the earth; `Umud (Autaad) are in the four directions and Ghaus is in Makkah . When any need /wish/ requirement of the creation has to be introduced, then the Nuquabaa` engage in supplicating to Allawh I with great humility, thereafter the Nujabaa , then the Abdaal, then the Akhyaar and lastly the `Umud (Autaad) .

The supplication/ du`aa of any group individually is accepted or all of their supplication together .If it is not being accepted as yet , then the Ghaus also engages in supplicating and before he completes, it is accepted .

Hazrat Zun Noorain Misree R.A. says that Nuquabaa are 300 , Nujabaa 70, Budalaa` 40, Akhyaar 7, `Umud (Autaad) 4 , and 1 Ghaus .

Sheikh Aboo Bakr narrates from a person who met and had a conversation with Hazrat Khidr u that Hazrat Khidr u told him, "When Rasoolullawh r passed away , then the earth cried and pleaded with Allawh I :- ' I have reached such a state that now until the day of Qiyaamah (day of resurrection) no prophet will ever walk on me` , then Allawh I revealed to the earth that I will continue to create such personalities from amongst the followers of Rasoolullawh r , this nation whose hearts will be like that of the prophets u and until Qiyaamat I will not leave you void of such personalities. The earth anquired as to how many will these people be ?

Allawh I answered that 300 will be aulitaa` , 70 Nujabaa, 40 Autaad, 10 Nuquabaa, 7 `Urafaa` , 3 Mukhtaars and 1 Ghaus."

When any one fro any group passes away, they are replaced from one of the group after them.

`Allaamah Shaamee R.A. says that there is a difference in the number of saints of different groups mentioned here now and previously . There are many possibilities for this which may be that those who mentioned more than others have counted all of them and where lesser numbers are mentioned they only counted the important and leaders only etc.

Some say that it is best to say that their numbers are not fixed or not known definitely. Others have

given different views as well .

## Chapter Two

Existing of these Saints and their excellences

Ahaadees (narrations) where in the existence and virtues of the Saints of Takween has been mentioned.

Great scholars like Haafez Ibne Haajar R.A, Shaikh Shihaabud Deen Ahmud R.A, 'Allaamah Suyootee R.A, Imaam Nawawee R.A. and Hazrat Mulla 'Alee Quarie R.A. have discussed this topic of Takween and presented Ahaadees also.

From amongst them is a narration by Hazrat Alee t where he says that Rasoolullah r said, " Do not reproach/revile the people of Shaam (Syria) , because there are Abdaal amongst them."

In other narrations the following wordings are also found :-

"Reproach their tyrannies ." ; "Do not reproach them with generalization because there are Abdaal amongst them." ; "Abdaal are found in Shaam (Syria) and Nujabaa in Koofah" ; "Listen/Know well! Autaad are from the people of Koofah and Abdaal from Syria." ; " Nujabaa ` are in Egypt, Akhyaar from the people of Iraaq, Qutb in Yemen, and Abdaal are in Shaam(Syria) and they are few."

Allaamah Shaamee R.A. says that in some narrations it is mentioned that Nujabaa are in Egypt, and in some narrations, they are in Koofah. It means that they are not specifically found in one place . Sometimes in Egypt, Sometimes in Koofah ; And Allawh I knows best (Wallawhu A`lam).

Imaam Ahmud R.A. relates on the authority of Hazrat Alee t that he has narrated :- " I heard Rasoolullah r say, `Abdaal are in Syria and they are forty (40), rain is sent due to them and by their virtue aid and assistance is given against enemies, and with their blessing punishment is lifted from the people of Shaam (Syria)."

`Allaamah Shaamee R.A. says that in other narrations evading of punishment is mentioned without confinement to the people of Syria.

Ibne Abid Dunyaa R.A, has related a narration of Hazrat Alee t :- " I enquired from Rasoolullah r in regards to Abdaal." In that narration it is mentioned that, " They are sixty persons." I asked :- " O Rasoolullah ! Explain their Qualities, Describe them ?" Rasoolullah r answered: " They do not pass prescribed limits/ exaggerate, They are not heretics/ innovators in religion, tyrants/oppressors and they are not very flattering/smooth tongued/ entertaining in speech."

Whatever status they reach is not by virtues of excess Salaah(prayers), Fasting or reciting the noble Qur'aan, but they reach noble/ lofty status because of their generosity, well-being at heart and good advice.

Hazrat Anas t has narrated that Rasoolullah r said, "Abdaal are forty (40) men, from whom twenty two (22) are in Shaam (Syria) and eighteen (18) are in Iraaq, When any one of them passes away, then Allawh I replaces him with another one, when the day of judgement is about to approach, then all will be caused to die, and then Qiyaamat will take place." Hakeem Tirmizee narrated this.

In one narration Hazrat Anas t says that Abdaal are forty (40) men and forty (40) women. When a male Badal passes away another male Badal replaces his place, and when a female Badal passes away another female Badal is replaced. This has been extracted by Daylamee in Musnadul Firdous.

Hazrat Anas t has also quoted, "The Budalaa` (Abdaal) of my ummat (nation) will not enter paradise due to excessive prayers and fasting, but they will be entered by virtue of having a clean heart and being generous." This has been narrated by Ibne` Aadee R.A.

In a narration by Khallaal R.A. the following sentence is an addition, "They will enter paradise due to sympathy and well-wishing with Muslims."

Another narration by Hazrat Anas t is that Rasoolullah R said, "The earth will not be void of forty (40) such men who will resemble Khaleelur Rahman (Hazrat Ibraaheem u ), it will rain because of them, By virtue of their blessings aid /assistance will be achieved against the enemies , when any one of them passes away, Then Allawh I replaces it ."

Hazrat Qataadah R.A. says, "We do not have doubt that Hazrat Alee t is from amongst them."

Hazrat Ibne Abbaas t narrates that, " After Hazrat Nooh u , the earth will never be void of seven(7) such persons that by their virtue /blessings Allawh I will remove misfortunes and calamities from the earth."

Hazrat Ibne `Umar t narrates that Rasoolullah r said, "The best amongst people in each era are five hundred (500) and forty (40) amongst them are Abdaal, Neither wil these best of people be less than five hundred (500) and nor will the Abdaal be less than forty (40),when any one of them (Abdaal ) passes away, then forty is completed amongst those five hundred (500)."

The Sahaabah t (Companions) asked, "O Messenger of Allawh r! What are their special actions, tell us !" Rasoolullah r replied, "They forgive those who oppress and do wrong, they are good to those who are bad with them, and whatever Allawh I has bestowed them with, they assist people from it."

In another narration of HazratIbne Umar t it has been mentioned, "In every era, there will be `Saabiquoon` (Great ,eminent,virtuous, and superior people ) from my Ummat (nation) .

Hazrat Abdullawh bin Mas`ood t narrates that Rasoolullah r said, "Undoubtedly in the creation of Allawh I there are three hundred (300) special people whose hearts are inclined to the heart of Hazrat Aadam u, and forty (40) are such whose hearts are inclined to the heart of Hazrat Ibraaheem u, and five (5) are inclined to Hazrat jibraa`eel u, three (3) to Hazrat Mikaa`eel u and one(1) from the creation of Allawh I is such that his heart is inclined to the heart of Hazrat Israafeel u. When one passes away then he is replaced.

By their means Allawh I gives life and death, crops grow and calamities are removed/ dispelled."

Pg 223

Hazrat Ibne Masood t was asked, "What is meant by life and death will be given because of them?" He replied : "They supplicate (Make du`aa) to Allawh I for increase in the ummat (nation)then they are increased, they curse oppressive people and they are destroyed, they supplicate for rain and it rains, they beg from Allawh I then forms and archards spring up/ grow and they supplicate in favour of the creation, the Allawh I removes /dispels calamities."

This has been narrated by Ibne `Asaakir R.A.

The heart of Rasoolullah r has not been mentioned because it is exclusive and unique which is impossible to compare with anyone else. A comparison of the heart of all prophets, angels and saints to that of Rasoolullah r is given like that of the stars and planets against the sun .

The status and rank of Rasoolullah r is so graet and high, that it is very difficult to judge/ make a rough estimate.

Haafez Moulana Doctor Tanweer Ahmud Khan Saheb D.B writes in the footnote, "The inspiration of a saint is not a decisive/ conclusive proof/reasom. If there was anyone who could be inclined to the heart of Rasoolullah r then it shoul be Hazrat Aboo Bakr t or Hazrat Umar t regarding whom great excellences and virtues have been narrated . Whatever was contained in the blessed heart of Rasoolullah r, even a hundredth part /very little cannot be ain anyone elses heart. It has been narrated in one Hadees, "The scholars of my nation are like the prophets of Banoo Israa`eel ."

Rasoolullah r had made reference to the hearts of other prophets and did not mention his own, proves that it is not possible.

What is meant by a Saints heart being unclined to the heart of a certain prophet/ angel is that divine knowledge and sciences are conterred upon hearts, so whatever has been conferred upon the hearts of Prophets and Angels mentioned, Saints are honoured in the same manner the likes of that which is conferred to them .

This subject is sometimes is interpreted as, `so and so is in the path/ in the footsteps of so and so Prophet or Angel`. Both have the same meaning .

Note :- Some scholars do not accept the narrations regarding Abdaal etc as authentic.

`Allamah Suyooti R.A. says that these narrations are authentic and after lengthy discussion he proves his claim .

`Allaamah Sakhawee R.A. says that the narration of Hazrat `Alee t quoted by Imaam Ahmud R.A. is the most authentic .

Ibne Hajar R.A. says that Abdaal have been mentioned in many narrationjs . In some narrations , amongst the signs of Abdaal, it has also been mentionedthat they do not have any children and they do not curse anyone .

Hazrat Imaam Shaafi`ee R.A. has been explained that Qutb means Ghaus, which is sufficient proof tobelieve in the existence of Abdaal etc.

Many great scholars and saints mention these incidents of Abdaal, Qutb etc. which also ample proof of their existence .

Imaam Yaafi`ee R.A. says that some saints have discussed the term, `Waahid` used in one Hadees , speaking of people of Takween, and they agree that it refers to a Qutb (Who is one and only) and in the same manner `Ghaus` and `Fard` refer to the same category of Qutb . Thereafter he mentions that this is an authentic Hadees and many benefits are hidden in it .

Hazrat Imaam Yaafi`ee mentions an interesting incident which occurred with him . He says that he was brought up in the company of saints who were very particular and would not curse or revile anyone . Since his heart was very clear and empty , their discourse and manners were imbued in him . Further he says, "When I went to study, I was only fourteen years old . I was reading a book for Sheikh Aboio Abdillaah . At that time , Shaikh Muhammad Juwainee was a teacher in Jaame Azhar of Egypt, and I was in his company for some time . One day the discussion was on Qutb, Nujabaa` , Nuquabaa, Abdaal etc. and Sheikh disagreed severely and said that there is no such thing , it has no reality and nothing of this has been from Rasoolullah r. Although I was the youngest of all present in that gathering , I said `This is perfectly true and there is no doubt in it because pious saints have informed and discussed them and Allawh I forbid ! They are not liars .` (Imaam Yaafi`ee was speaking about such saints who were blessed with outer and inner knowledge ). Shaikh Muhammad opposed and contradicted even more upon my remarks . I had no option except to remain silent and kept quiet. I had thought to myself that in this matter , Shaikhul Islaam , Imaamul Fuqahaa wal `Aarifeen Aboo Yahyaa Zakariyyaa Ansaaree R.A., is the one who can assist me .

It was my habit to take Shaikh Muhammad wherever he wanted to go since his eyesight had become weak . Once I was taking Sheikh to the Majlis( Gathering of Discourse) of Shaikhul Islaam R.A. When we neared the residence of Shaikhul Islaam , I said to Sheikh Muhammad, 'If we mention the matter of Qutb etc to Shaikhul Islaam, then what harm is there? We will see what he says regarding it.'

Accordingly, when we reached there, Shaikhul Islaam welcomed Shaikh Muhammad and was very hospitable and requested him to make Du`aa for him. Amongst his many Du`aas was, 'Oh Allawh ! Grant him understanding of Deen (religion)'. He should make this Du`aa abundantly.

When we were about to take leave and Shaikh Muhammed intended to return, then I asked Shaikhul Islaam, 'Hazrat! Is there any reality in what the pious saints discuss about Qutb, Autaad, Nujabaa', Abdaal etc.

Shaikhul Islaam replied , "Son! By the oath of Allawh ! This is true/pure/certain /authentic'. I then pointed to Shaikh Muhammed and said, `Sheikh does not believe/ accept/ acknowledge this and refutes/ opposes it severely .` Upon hearing this Shaikhul Islaam repeatedly informed Shaikh Muhammad, `O Sheikh Muhammad! This is reality !` until such a time that Shaikh Muhammad said , `I believe in that matter and verify it and indeed I repent`. Shaikhul Islaam said, `O Shaikh Muhammad ! This is exactly my opinion of you that you would accept`.

Thereafter we left and Shaikh Muhammad did not reprimand me in any way ."

Sheikh` Usmaan R.A. has written in his book a narration by Hazrat Mu`aaz t that Rasoolullah r said : "Whoever has three (3) qualities he will be amongst the Abdaal by virtue of whom this world will be lasting:- 1. Pleasure of Allawh !

2.To abstain from those things that Allawh I has made forbidden and 3.Anger for the sake of Allawh I."

### CHAPTER THREE

Some facts regarding Ghaus and Aqtaab :-

It has been mentioned that the Qutb'a abode is Makkah Mukarramah or Yemen . It is evident that this has been mentioned either regarding sometimes or most times . This can be confirmed /supported by what Imaam Abdul Wahhaab Sh`raanee R.A. has written in his book, `Al Jawaahir wad Durar`.

He writes in relation to his discussion with his Sheikh, `Aarife Rabbaanee Sayyid Alee Al Khawwaas R.A. when he asked him regarding Qutbs and Ghaus whether they are always settled in Makkah Mukarramah as generally understood ? Sheikh R.A. replied that the heart of a Qutb is always with Allawh I . He senses /views Allawh I in every place he is and from every direction just as people in the Haram are busy always with the Ka`bah .

It is for this reason that they are aware of all what descends upon the creation. A sign of burden is visible at all times due to the influx and weight of events and occurrences . The physical body of Qutb is not specific to any place. Wherever Allawh I wishes ,that is where they are found .

Note:-They are also born whenever Allawh I desires.

He goes on to say that he heard Shaikh R.A. say:- Makkah Mukarramah is the most perfect city, The ka`bah most perfect house and a Qutb the most perfect of creatures.

He also asked Shaikh R.A. whether a Wali can comprehend the virtues and morals of a Qutb. Sheikh R.A. replied, Very few can even recognize a Qutb, let alone comprehending his morals and virtues . Some saints say that a Qutb is possibly visualized according to the capacity and ability of the person .



He further states that he asked Sheikh R.A., Is there any duration fixed for a Qutb ?

Can he be dismissed from his position ? Does he become dismissed due to death ?

Sheikh R.A said that it is the opinion of one group that the condition of a Qutb is like other saints.

Whatever duration Allawh I desires, they remain and they can be dismissed

Sheikh R.A. says that , " I am of the opinion that there is no fixed duration for this post and once someone has been bestowed with this position ,then he cannot be dismissed until death ."

All are unanimous that Hazrat Aboo Bakr t is the best after Rasoolullah r who held the office of a Caliph for two years and few months . He is the very first Qutb of this nation(Ummat) . Likewise was the era Hazrat Umar t, Hazrat Uthmaan t, and Hazrat Alee t . This succession will continue till Imaam Mahdee t will appear who will be the last Qutb from amongst the successors of Rasoolullah r .

Thereafter Hazrat Eesaa will descend and rule for forty years . The burden of being a Qutb is heavy like mountains . There is no calamity of the heavens or earth that descend upon anyone without descending on the Qutb first ., therefore he remains constantly with a heavy head as though someone is hitting him day and night .

He also asked whether it is necessary for the Qutb to be from amongst the family of Rasoolullah r?

Sheikh R.A. replied , "No, there is no condition of such a nature . It is something Allawh I gives/ grants to whomsoever he desires, so therefore a Qutb can be from the Noble or ordinary creation of Allawh I ."

#### SIGNS OF A QUTB :-

Qutb normally remain hidden from the public . Only some people really recognize a Qutb . It is possible that due to the great burden Allawh I has bestowed and the awe within , the rest of the creation cannot bear the sight .

Imaam Sha`raanee R.A. mentions I his book that his Sheikh said , " Many saints neither gather by them nor recognize them, let alone others, because their conditions are hidden.If anyone do recognize them then they will not be able to see them in the face ."

Once a person was introduced to Rasoolullah r. He began trembling due to the awe he experienced . Rasoolullah r said, " Be calm, I am the son of such a woman of the Quraish clan who should eat dry meat ."

This is the state of a person who saw Rasoolullah r whereas he r is the most humble of the creation and a Qutb is definitely his deputy on earth .

Sheikh Usmaan R.A. asked his Sheikh, Shekh Aboo Bakr Quddoosee R.A. when on a Hajj trip to show him a Qutb in Makkah Mukarramah.

Sheikh R.A explained that it was quite not possible but Sheikh Usmaan R.A. insisted and took an oath between Zam-Zam and Maquaame Ibrawheem that Sheikh R.A. has to show him and he is not leaving here till a Qutb comes .

After a while Sheikh Usmaans head began getting heavy and bent so much that his head was between his knees . A Qutb came and sat for some time with Sheikh Aboo Bakr R.A. After discussing some issues the Qutb finally mentioned to Sheikh R.A., " treat Usmaan well because if he lives then he will become from amongst the saints ."

When the Qutb was about to leave he recited Soorah Faatihah and Surah Quraysh and then departed . When Sheikh Aboo Bakr R.A. returned after bidding farewell to the Qutb, Sheikh Usmaans head remained down for long .

Sheikh R.A. later told Sheikh Usmaan that this has been your condition by just listening to the Qutb, What could have happen to you had you seen the Qutb ?!"

Whenever Sheikh Usmaan met anyone thereafter , then he would recite Soorah Faatihah and Soorah Quraysh before departing .

Allaamah Sheikh Shobree R.A. quotes Imaam Yaafi`ee R.A. that Allawh I conceals the conditions of the Qutb due to some sense of honour .

#### CHAPTER FOUR :-

What is a Qutb inspired with, How does he fulfill his duties ?

Allaamah Shaamee R.A. writes, "I asked my Sheikh whether those calamities that are to be descended upon the creation, does it descend on the Qutb also just as bounties and assistance descends upon the Qutb first, then distributed as Allawh I desires ?"

Sheikh R.A. said, " Yes! All those calamities decreed for the people on earth, also descends on the Qutb . When any calamity descends then the Qutb accepts it with outer fear . Then he awaits to see if there any changes to be made in the preserved tablet where all that has been decreed is recorded . There are possibilities of respite for some and after that stage the command of Allawh I is carried out . The calamity descends upon the Qutb which is passed on to the Autaad and the chain continues . If the calamity still continues, then it is distributed over the saints of the general Muslim Public . By virtue of their tolerating the burden, Allawh I sometimes removes the calamity . It is for this reason that some people experience hardship and difficulty without understanding anything about it . Sometimes one is so restless that he does not seem to get much sleep or sometimes he remains in the state of unmindfulness and carelessness . Sometimes he is so quite that not one word is uttered. All this is due to the calamity that has been divided . If the calamity is not divided, then the person upon whom the calamity is to be descended, will be destroyed instantly.

## CONCLUSION

### THE HONOURABLE SAINTS AND EVIDENCE OF THEIR MIRACLES (NOBLE AND HONOURABLE DEEDS)

It was quite extraordinary to discuss the amazing facts of such people whom generally are disregarded . This is only possible for such upon whom Alalwh I has a special favour . Now we will first discuss miracles and unusual feats of saints .

Who is a saint(Walee) ? One who is always in the obedience of Allawh I and saved from embarrassment of committing sins . A Saint is safeguarded from sins ,whereas a prophet is sinless. If perchance a saint commits a sin, immediately he is inspired to repent .

What is karaamat (miracle) ? For an unusual occurrence by such a person whose beliefs are correct, punctual upon good deeds, follows the prophet strictly and does not claim prophethood.

Pg238

Unnatural and unusual effects are of four types :-

- 1.Mu`jizah - A miracle .
- 2.Karaamat - Supernatural power, miracle ,excellence.
- 3.lhaanah - Contempt, scorn, slight, insult, slander, affront .
- 4.Ma`oonah - Assistance, Aid, favour .

One type is `Tasruf` (possession) which can be attained by practicing and is produced by a mesmerizer.

Some added `Irhaas`, which means those unusual acts by a prophet before prophethood like stones making Salaam and clouds shading Rasoolullah r.

Those unusual acts by saints have two sides to them . From one point it is Karaamat and from the other it is Mu`jizah. It is considered as Karamat when contributed to the saint and Mu`jizah when attributed to Rasoolullah r being amongst his followers . Certain acts by prophets are possible at the hands of saints . The differentiating factor between acts of saints and prophets is only prophethood .

END

### MIRACLES OF SAINTS ARE TRUE

There is no agreement of a miracle (Karaamat) for a saint . When faith of the saint becomes strong and some opportunity of increase in his insight and skills, then Allawh I by his doing alone makes it possible for some supernatural acts by the saint. People use this also to prove the perfection of the beliefs and actions of the saint . It is necessary to admit the possibility of miracles from saints . Occurrences of miracles from every saint is not necessary .

There are so many miracles of saints which leaves no room for doubt . those people that are always amongst saints, hear and experience so many incidents, that one will have no other choice but to accept the truth of miracles of saints .

In the Noble Qur`aan itself so many incidents are mentioned .

The companion of Hazrat Sulaymaan u had offered to bring the throne of Bilquees before the blink of

an eye whereas he was not a prophet .

An incident of Hazrat Umar t is mentioned where he , all of a sudden during the Friday Khutbah, said, "Yaa Saariyah Al Jabal." And at the same moment this voice of Hazrat Umar t was heard by Hazrat Saariyah t who was at battle and the message was to take refuge by the mountain .Immediately he took cover at the foot of the mountain.

The incidents of Hazrat maryam u in the glorious Qur`aan who was not a prophet also bears testimony to miracles of saints . In the same manner the story of the people of the cave, etc. The story of Zul Qarnain t is also from amongst the many miracles.

All the unusual acts of Hazrat Khidr u are also most definitely accounted as miracles. Besides the few mentioned here, there are numerous miracles which if mentioned will take up volumes .

O Allawh !You shower your bounties upon whom you wish, and favour whomsoever you desire with your mercy . It is our supplication that you grant us death with the love of your saints and saturate us also with their drink of love .

O Allawh ! Return to us over and over again their many lessings and benefit us from their pure souls. Adorn us with their outstanding clothing. Include us amongst their group in this world and the hereafter. Verily you are the most honourable and the most merciful. Aameen .

`Allaamah Shaamee R.A. completed his treatise on;  
Wednesday, 8th Shawwaal 1224