

Ilm e Tariqat

In English Translation

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Preface

الحمد لله رب العلمين والعاقبة للمتقين والصلوة والسلام على رسوله
محمد واهل بيته واصحابه اجمعين

Hamd to be Allah who bestowed upon us peace and blessings be on our Master Muhammad Mustafa sallallahu alaihi wasalam, who is the best and highest of all those who were given Fasl-e-hitab and wisdom, and on his pure Ahl e bait and companions who were chosen for him.

I am able to write this book by referring many books of religious scholars, and simultaneously translated from Urdu books with the aid of Allah Hu tala, with the encouragement of those who read my tasawuf Urdu books though I was not authorized only as a reward for my admiration with the guidance of Allah were put together. This book of tasawuf has the information that will prevent the youth from falling into traps of those who wish to deceive the people. I would like to express my gratitude to my son Nafees Ahmed Qadri Sarwari who lives in UK has given fiqh and Sufi order in Islam from his Islamic course attended and also my mureed Syed Suhail Qadri Sarwari who has translated in English from my urdu books Huq ki Pehchan, Faizan e Tasawuf and other books, with feeling and heartfelt sincerity I thank them.

*This book was named Ilm - e - Tariqat there is no knowledge, no idea belonging to this poor man myself. Besides translating and gathering, nothing has been of my lot. Since it consists of the writing of great and blessed persons. I hope that it is evident that, whatever wisdom and knowledge may be contained in this book, is the blessing and faiz of my Murshid **Hazarth Sultan Chanwar Ali Shah Qadri Sarwari***

May Allah honor us all with Iman suitable with the belief of Ahle Sunnat, May He enlighten us with NOOR spreading out from the hearts of those whom he loves, may he bless with lot of attaining endless bliss by learning the shariat and Tariqat e Ilm and obeying what we have learned Amen.

We should not just read and then put this book down like reading a newspaper, but we should ponder over every word of it very well without bias and prejudice

I pray with utmost humility that Allah grant us all success and get through it, we may serve the cause of Islam by disseminating true knowledge. Even though we are not worthy of it.

Hazarth Sultan Sarwar Ali Shah Qadri Sarwari

(Shafi Ahmed)

26/9/2019, Bangalore



Fiqh and the Tasawuf

Scope of Ibadat in Cirebonese popular conception

IMAN

(TO HAVE FAITH)

Believing in One God

His messengers

His Angels

His Scriptures

The day of Judgement

Pre-destination



ISLAM

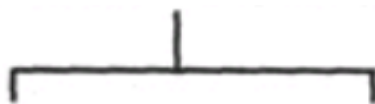
(*Submission*) to

the Law of God

(*Shariyah*)



Exoteric Dimension



Formal Ritual
divine

Rules of Inter

Enactment of the

personal contract

Five pillars

(*Mu'amalat*)

(*Ibadat*)

-Testimony of

-Trade & commerce

-Faith

-Marriage

-Prayer

-Inheritance

-Alms giving

-Government & state craft

-Fasting

-Penal codes

-Pilgrimage

-Defence & Warfare

IHSAN

(*Deference*)

by cleansing the heart

(*Tasawuf*)



Exoteric Dimension



Codes of conduct

Search for

(*Ethics*)

truth

(*Sufism*)

-To Living beings

- Tariqat

-To Non-living/

- Non-Tariqat

dead/deceased

- Taskiya e nafs

- Taskiya e Qalb

- Marifat e Rab

Fiqh and Tasawuf: Dual aspects of Ibadat

Following the above explanation, activities belonging to ibadat (in the narrower sense) can be divided into two kinds, one derived from jurisprudence (fiqh), the other from tasawuf. Each is dialectically related to the other in a mode of complementary validation. In fact, fiqh is a prerequisite and thus it comes first before tasawuf, but enactment of fiqh without tasawuf is incomplete. Similarly, enactment of tasawuf without fiqh is invalid. Fiqh and tasawuf are thus like two sides of the same coin. K.H. Abdullah Abbas (affectionately known as Ki Dulah) of Pesantren Buntet, quoted Al-Ghazali's words in Arabic and then the translation in Cirebonese: One who observes only those things set down in fiqh without observing tasawuf, (still) commits sins. And one who observes only tasawuf without observing those things set down in fiqh, commits heresies.



In the Name of Allāh, the Most Gracious, the Most Merciful

(man arafa nafsahu faqad arafa rabbahu)

He Who Knows Himself Knows His Lord

IMAAN

What it Means: To believe in Allah, his Angels, his Books, his Messengers, the judgement day, the destiny and Resurrection after death

The Branch of Knowledge It Represents: ILM-UL-AQAID - (Knowledge of Beliefs) also known as ILM-UL-KALAAM

Masters of this branches are Known's: MUTAKALLIMUN, IMAAM-UL-AQAID

Recognized Masters of this Branch Includes:

- ❖ IMAM ABU-AL-HASAN AL-ASH'ARI
- ❖ IMAM ABU-AL-MANSUR AL-MATURIDI

The Intended Goal of this Branch: ILM (Knowledge) the goal of this branch is to gain knowledge that will enable correct and sound beliefs to settle in the heart

Conditions as applicable: This branch of Islamic science is mandatory upon every individual. Eternal bliss (Paradise) is not possible without having correct beliefs

How to Achieve the Goal: Align your beliefs according to the beliefs Communicated by Imam Maturidi and Imam Ash'ari, ensure you do not transgress the boundaries set by these Masters of belief even if you were Unable to comprehend it. Know that there is no truth beyond what has been communicated by these Masters All the scholars of the Ahl-Us-Sunnah Wal-Jama'a have unanimously agreed & attested the

beliefs communicated by these two Masters. These beliefs have been included in a great number of books written by Ahl-Us-Sunnah Wal-Jama'a Scholars.

Some Recognized and Authentic Books related to this Branch includes:

- ❖ Al-Faqh-al-Akbar - by Imam Abu Hanifa
- ❖ Itiqad Nama - by Shaykh Maulana Ziyauddin
- ❖ Khalid al-Baghdadi
- ❖ Al-aqeedah al-Tahawiyya-by Imam
- ❖ Abu Jafar
- ❖ AL-Tahawi Maktubat of Imam Rabbani

ISLAM

What it Means: To believe in Allah and his Messenger Prophet Mohammed (S.A.W) To pray 5 times Salah, to give zakat, to fast in the month of Ramadan to journey for Hajj

The Branch of Knowledge It Represents: ILM -UL-FIQH (knowledge of commandments & Prohibitions of Allah)

Masters of this branch are known as: MUJTAHID FUQAHA

Recognized Masters of this branch include: IMAM ABU HANIFA, IMAM SHAF'I, IMAM AHMED IBN HANBAL, IMAM MALIK

The Intended Goal of this branch: AMAL (Deeds) The goal of this branch is to gain knowledge to be able to perform deeds (Obey the commands & prohibitions of Allah) Correctly with perfection.

Conditions as applicable: This branch of Islamic Science is mandatory upon every individual Deeds are like seeds which will bear fruits (heaven or hell) in the hereafter.

How to Achieve the Goal: Do not try to implement matters of Fiqh directly by only reading Quran or books of Hadith rather learn the commandments & prohibitions of Islam by learning them from the books of any one of the schools of Fiqh as they (books) comprehend everything that exists in the Quran and the hadiths and much more. Know that all the four schools of Fiqh are right and you will not be questioned for their differences. Strive easelessly to follow any of the four schools by practicing what you learn. Know that any knowledge of Fiqh beyond these four schools is either deviation, Unnecessary or doubtful

Some recognized and authentic books related to this Branch include:

- ❖ Al-Hidaia - by Shaykh - ul- Islam Burhanuddin
- ❖ Farghani al - Marghinani (Hanafi oriented)
- ❖ Mishkat al - Masabih - by Imam al-Tabrizi Shafi oriented)

- ❖ Ihya Uloom - by Imam al ghzali (Shafi Oriented)
- ❖ Nurul Masabih-by Muhaddith - e- Deccanyed Abdulla shah (Hanafi oriented)

IHSAAN

What it Means: To worship Allah as though you see him. And if you cannot do so then at least Know that He indeed sees you

The Branch of Knowledge It Represents: ILM -AT-TASAWWUF (knowledge of Self Purification)

Masters of this branch are known as: MUTASAWWIF

Recognized Masters of this branch include: The four righteous Khalifas, many of the Salaf-as-Salihoon, Shaikh Syed Abdul Qadri Jeelani, Shaikh Muhammed Baha Uddin Naqshbandi, Shaikh Mohiyuddin Hasan Chishti, Shaikh Shahab Uddin Suhrawardi, Shaikh Najmuddin Kubrawi All perfected Shaikh's inheriting from any of the above masters

The Intended Goal of this branch: IKHLAS (Sincerity) The goal of this branch is to achieve Real Sincerity so as to do all things for the sake of Allah at all times effortlessly. This then helps a believer to carry out the commands & prohibitions of Allah with total ease, contentment & realization. Real sincerity is only achieved when the evil commanding lower soul (Nafs) gives up disbelief and becomes a believer.

Conditions as applicable: This branch of Islamic Science is not mandatory but is highly rewarding and leads one to achieve excellence in character, Success in this branch of Islamic science is however dependent on success in the above two branches.

How to achieve the Goal: Take Bay'a (a way of promising Allah on the hand of a Shaikh to turn away from evil inwardly and outwardly and to excel utmost in the path of God by obeying God's commandment, staying away from his prohibitions, and struggling with one's soul to excel oneself in the path of God by purifying one's soul seeking God's nearness and approval) with a spiritually perfect Shaykh, The heir of Messenger of Allah (S.A.W) who is made one's Shaykh (spiritual guide) Should be a scholar but every scholar cannot be a Shaykh al kamil (a perfected spiritual guide) Only that person can be a shaykh (spiritual guide) who after having turned his /her Face away from the love of the world, (love of) honor, and (love of worldly) ranks Has given the Bay'a to a perfected spiritual guide -who in turn has given the Bay'a to his Perfected spiritual guide and so on so that this (spiritual) chain (in this way) goes back all the way to the Messenger of Allah (S.A.W) follow the Shaykh al Kamil with devotion and carefully implement all the method Prescribed by him in order to be successful in this branch

Some Recognized and Authentic Books Related to this Branch include:

Kashf al-Mahjub - by Ali Hujwiri Risala al-Qushayriyya- by Imam al-Qushayri
Maktubat- by Imam Rabbani Shaykh Ahmed Faruqi Muktubat- by Shaykh
Muhammed Masum Mujaddidi Books and letters of shaykh Abdul Qadir al jilani
Awarif al-Ma'arif -by Shaykh Shahabuddin Suhrawardi Ruh-e-Tasawwuf - by Syed
Muhammed Gesudaraz, adab al -Murideen by shaykh abu Najib -Suhrawadi May
Allah give us His grace always. Amin. May the ocean of divine knowledge ('ilm)
overflow. May the grace of the ocean of wisdom rise up, and may the light of that
grace and wisdom settle upon and permeate all lives. May the light of love bloom.
May bliss overflow. May the resonance of Allah Joy resonate and shine as ill-Allahu
in the hearts of mumin. May the luminous ray of iman that radiates with the certitude
and determination that there is none other than Him permeate their hearts.

In the realm of the soul (ruh), in this world (dunya) and the eighteen thousand
universes, in the kingdom of Allah (akhirah), the kingdom of heaven which is the light
of grace, and in the state of Allah which is the world of resplendent light, may that
resonance, that effulgent light of the soul, the resplendence of wisdom resplend,
resonate, and shine in the hearts of Muslim and expand everywhere. May it be a
fragrance within all their hearts.

May all the devotees, loved ones, and all those born with us be enchanted by that light
of grace and wisdom, the resplendence of the Nur, and may they disappear in that
light. May their hearts disappear in the resplendent ray of the Nur and sing Allah's
praise saying, "Joy! joy!" May the light of wisdom and the light of grace spread
throughout the hearts of mumin's. May He give us the grace for the ray of Iman to
blossom in their hearts.

Every minute, every time, every second, pray to Allah, Allah for devotees to reach this
state. Pray to Allah more and more for the hearts of mumin's to resonate with His
grace. Every Muslim of every Fellowship is a jeweled light of eye, the honey of the
heart with the sweet taste of a ripe fruit. pray again and again for his grace to
overflow. Amin.

Allah is protecting us at all times. Allah. Allah is always watching us and sustaining
us. Do not be afraid of anything. Do not be sad about anything.

May Allah bless you with His grace.

May Allah protect us always at every second. Amin.

SUFISM

Etymology of the Word Sufi

On the origin of the word of Sufi, and its adoption, there are many different opinions among the learned. The following is a list of the various Arabic and other words which are supposed to be the origin of the word of Sufi: -

1. Safaa-which means cleanliness, particularly the purity of heart, soul and actions of a man.
2. Ahle Suffa - During the life time of Holy Prophet (saw) there were certain ascetics (Zahids and Abids) whose sole occupation in life was nothing but continuous study and recitation of the Holy Qur'an, meditation, prayers and absolute devotion to God in the Prophet's historical mosque at Medina.
3. Suff-means row [Those Muslims who always tried to offer their Namaz (prayers) in the coveted first row of the 'five daily' congregations during the Prophet's (saw) time].
4. Soofa-It is the name of an old Arab tribe who were dedicated to the service of Kaaba (Mecca).
5. Safoot-ul-Qafa-The hair that grows at the back of the neck.
6. Siyu Soofia-It is a Greek word which means Divine knowledge.
7. Sufana-A kind of Plant.
8. Soof-means Wool.

The word Sufi is derived from the Arabic word 'suf' which means ' wool ' and which refers to the coarse woolen robes that were worn by the Prophet Muhammad (pbuh) and by his close companions. The goal of a Sufi is none other than God Himself. There are signs of God everywhere in the universe and in man himself.

Definitions of Sufism

Sufism, the religious philosophy of Islam is described in the oldest extant definition as 'the apprehension of divine realities,' and Mohammedan mystics are fond of calling themselves *Ahl al- Haqq*, 'the followers of the Real.'

The Gnostic view of Sufism has been very popular with modern scholars, both western and eastern. They render Sufism as Islamic or Muslim Mysticism, and understand by that term the attempt of the people believing in Islam to know the mysteries of life and the world.

Ma'ruf 'l- kharki (d.200/815) which he translates as: 'Sufism is the apprehension of Divine Realities'. Titus Burckhardt, another eminent scholar, goes a step further when he makes doctrine, not only apprehension, the criterion of real Sufism, the basis as well as the goal of the Sufi *Tariqah*.

There is the essence of Allah and there are the attributes of Allah. The essence is impossible for us to understand. We can begin to understand the attributes. In fact,

part of a Sufi education is to understand those attributes in yourself. Allah has said, "My servants will find Me as they see Me." This does not mean if you think of Allah as a tree or as a mountain that Allah will be that tree or mountain. If you think of Allah as merciful, or loving, or as angry or vengeful, that is how you will find Allah.

Various Sayings on Sufism

- Junaid, asked to define Sufism, replied, "It is that one should be with God, without any attachment (to other than Him)." (*al-Loma'*)
- Junaid further said: "Sufism is that God makes you die to yourself and live in Him." (*Resalat al-Qoshayri*) Junaid has also said, "Sufism is election; the Sufi is chosen (by God) from amongst all those things that are 'other than Him'" On another occasion, when asked about Sufism, Junaid responded, "It is the purification of the heart from all conformity with creatures, the separation of oneself from the moral attitudes of the natural world, and the stamping out of all the attributes of human nature. It is to shun everything to which the ego (*nafs*) beckons you, to keep company with the qualities of spiritual men, to hold fast to the sciences of the Truth, to be always busy with what is appropriate (to a *Sufi*), to give sincere admonition to all muslims, to keep faith with God, and to follow the Prophet in the *Shari'at*. (*Asrar al-Tawhid*).
- Hajviri has quoted Junaid as also saying, "Sufism is based on eight qualities: generosity, contentment, patience, allusion, exile, the wearing of wool, travel and poverty. Generosity is symbolized by Abraham, contentment by Isaac, patience by Job, allusion by Zacharias, exile by John, the wearing of wool by Moses, travel by Jesus, and poverty by Mohammad (saw). God bless them all and give them peace!"
- Abu 'Ali Rudbari has said, "Sufism is the gift of God's free men." (*Tadhkerat al-Awliya'*).
- Rudbari also said, "Sufism is to weep at the Beloved door, even if He spurns you." (*Resalat al-Qoshayri*).
- Sari Saqati: "Sufism is a word that signifies three characteristics: The Sufi's light of Gnosis never extinguishes the candle of his piety; he does not speak of esoteric knowledge which contradicts the exoteric meaning of the Koran and traditions; and he never allows his own miraculous deeds to unveil the secrets of saints or sinners." (*Tadhkerat al-Awliya*).
- Ma'ruf Karkhi: "Sufism is to grasp the realities, speak of the subtleties, and despair of everything else in creation." (*Tadhkerat al-Awliya*).
- Abu Bakr Shebli: "Sufism is to sit without cares with God." (*Resalat al-Qoshayri*).
- Ja'far Khaldi: "Sufism is to throw the ego (*nafs*) into slavery, emerge from human nature, and gaze wholly upon God." (*Tadhkerat al-Awliya'*).

- Abul -Hasan Sirvani: "Sufism is one-pointed concentration and solitude (with God)." (*Tara'eq al-haqa'eq*).
- Abul-Hassan Hosri: "Sufism is the purification of the heart from the turbidity of oppositions." (*Tadhkerat al-Awliya*).
- Abul-Husayn Nuri: "Sufism is neither formal practice nor science, but rather moral qualities and virtues." The author of the *Kashf al-Mahjub* comments, "If Sufism were formal practice, it could be acquired through effort; if it were science, it could be learned through study. But Sufism is virtues; seek within yourself for their properties and apply them correctly within yourself; pay from yourself their just price, or you will never acquire Sufism.
- Abu'l Qasim al-Qushayri (d.465/1072 A.D.), the author of the great Sufi compendium, 'Ras'a'il considers Sufism in the sense of purity of inner and outer life and says that "purity is something praiseworthy in whichever language it may be expressed and its opposite 2 impurities are to be eschewed". He prefers to derive this term Tasawuf (purity) from the root 'Sfw' (to be pure) rather than 'Suf (wool).
- Shaykh al-Islam Zakaria al-Ansari (d.926/1521 A.D.) defined Sufism as follows:
- Sufism teaches how to purify one's self, improve one's morals and build up one's inner and outer life in order to attain perpetual bliss. Its subject matter is the purification of the soul and its end or aim is the 3 attainment of eternal felicity and blessedness". Whereas "Sufism", says the great Sufi Saint,
- Shaykh Shihab al-din Suhrawardi (d,632/1234 A.D.) "is neither austerity (faqr) nor asceticism (zuhd), but a term which comprehends the 4 ideas of both together with something besides".
- Al-Junaid of Baghdad (d.298/910 A.D.) describes Sufism as meaning that "God should cause thee to die from thyself and to live in Him". This dying to self is called by al-Junaid as 'Fana', the life in Him is named "baqa".
- Ma'ruf al-Karkhi (d.815 A.D.) defined Sufism as "the apprehension of Divine realities and renunciation of human possessions"

Sufism in another words can mean sacrifice, an empty hand, self-discipline, loss of the greed of self and of self will, and finally attaining Divine love, the love of God and love for one's fellow-beings.

GOOD CHARACTER [AKHLAQ]

AWARENESS OF GOD [IHSAN]

LOVE ['ISHQ]

AFFECTION [MAHHABA]

THE HEART ATTAINING TRANQUILITY [ITMINAN-I QALB]

CONCENTRATING YOUR MIND [JAM'-I KHATIR]

THE RELIGION OF AHMAD [DIN-I AHMAD]

CONTEMPLATION [FIKR]

CERTAINTY [YAQIN]

THE MOST EXALTED PARADISE [KHULD-I-BARIN]

ECSTASY AND "FINDING" [WAJD]

WEARERS OF WOOL [SUF PUSHAN]

TASTE [DHAWG]

TASAWWUF IS NOTHING BUT SHARI'AT CONCLUSION

The origin and essence of man:

Man is the mystery of God. For a mysterious purpose, man was outwardly created of clay and God breathed life into him, and all of the angels were commanded to prostrate themselves before him. As the Qur'an, which we believe is the highest form of revelation, declares: "And remember when thy Lord said unto the angels: Lo I am creating a mortal out of potter's clay. So when I have made him and shaped him and have breathed into him of My Spirit, do ye fall down prostrating yourself unto him." It is this Divine Spirit which is the essence of man. The body is merely the outward physical form which contains the Divine spark. The body is made of the material elements fire, earth, air and water, and has five external senses -- sight, hearing, smell, taste and touch; and five internal faculties -- discursive thinking, imagination, doubting, memory and longing. All these powers, that is, both the external senses and the internal faculties, serve the heart. By the 'heart' we do not mean the physical organ which pumps the blood, and which is possessed by both man and animals. Rather by 'heart' we mean the Divine spark which distinguishes man from the animals. And unlike the physical heart which dies and decomposes with the rest of the physical body, the Divine spark or heart is indivisible and transcends death because its origin is in the spiritual world.

Man: the microcosm

The position of man in the universe is most important. Man is the microcosm, that is, a miniature universe. As such, he comprises in his outward or physical aspect all addition to these, a number of other means of acquiring knowledge, such as prophetic dreams and inspirations from beyond the material world. To the extent that a man adheres to the truth in his waking state, his dreams too disclose a similar degree of certainty. The Prophet (pbuh) expressed this in the saying: "The more truthful a man, the more prophetic his dreams." Although knowledge through dreams comes in a state of sleep, insights through inspirations are gained in a state of wakefulness. The shaykh, or the Sufi teacher, interprets the dreams of a disciple, helps him to understand his inspirations, and resolves his doubts and uncertainties.

The spiritual mentor / shaykh:

The disciple's need to have a shaykh is inevitable. If a man does not have a shaykh, Satan becomes his shaykh and lures him back into the temptation of his ego and finally destroys him in confusion and error. A disciple keeps unwavering faith in the words of his shaykh and receives infinite love and care from him. The relationship is strictly based on the pattern of the Prophet's (pbuh) relations with his companions which enjoyed Divine support. To quote the Qur'an: "Now there has come to you a messenger from among yourselves. Grievous to him is your suffering, anxious is he over you, gentle to the believers, compassionate."

Fiqh and Tasawuf: Dual aspects of Ibadats

Following the above explanation, activities belonging to ibadat (in the narrower sense) can be divided into two kinds, one derived from jurisprudence (fiqh), the other from tasawuf. Each is dialectically related to the other in a mode of complementary validation. In fact, fiqh is a prerequisite and thus it comes first before tasawuf, but enactment of fiqh without tasawuf is incomplete. Similarly, enactment of tasawuf without fiqh is invalid. Fiqh and tasawuf are thus like two sides of the same coin. K.H. Abdullah Abbas (affectionately known as Ki Dulah) of Pesantren Buntet, quoted Al-Ghazali's words in Arabic and then the translation in Cirebonese: One who observes only those things set down in fiqh without observing tasawuf, (still) commits sins. And one who observes only tasawuf without observing those things set down in fiqh, commits heresies

In Sufism, the four degrees of knowledge are defined as:

- ❖ Shariat
- ❖ Tariqat
- ❖ Haqeeqat
- ❖ Ma'arifat

What is Shariat?

The whole combination of the teaching imposed by Islam regarding Quran & Sunnah is known as "SHARIAT". Extra terrestrial

In Shariat there are two sets of acts included which are: "A maal-e-Zaahiri" and "A maal-e-Baatini".

What is Tareeqat?

The hidden inner path or inner body of Shariat is known as "TAREEQAT".

What is A Maal-e-Zaahiri & A Maal-e-Baatini"?

The complying of divine worship and moral privileges prescribed according to the law of Islam as render to its dues is known as "A maal-e-zaahiri" while the branch which deals with A Maal-e-Baatini is called as "Tassawuf ". The ways or methods of

acquiring the knowledge of A Maal-e-Baatini is known as "Tareeqat". The recognition of that which is beneficial and harmful to the Nafs is also known as "A Maal-e-Baatini".

What is Haqiqat?

Haqiqat (Arabic: is literally translated as essence, or truth derived from one of the 99 names of Allah, Al-Haqq, means The Truth). In Sufi thought, it refers to the inward vision of divine power achieved through mystical union with God, or alternatively "the ultimate way". Approached by Sufis through the use of intuitive and emotional spiritual faculties trained under the guidance of a sheikh, it is considered one station in the way towards God. Sufis believe haqiqa can be reached through adherence to shariah and the principle of tawhid, although specific methods differ. For Sufis, when an individual has gone through haqiqa and reached the station of marifa he or she is able to see the true nature of God, and he or she becomes The True Human Being, as God intended when He created the person. He or she will fully understand the very reason of one's existence.

What is Ma`rifat...?

Ma`rifat is commonly known as Tasawuf which is a branch of Islamic knowledge which focuses on the spiritual development of the Muslim. Allah sent His final messenger, Prophet Muhammad, as a source of knowledge for the entire ummah. He was the fountain of Quran, Hadith, tafsir, rhetoric, fiqh, and so on. After the Prophet, the scholars of this ummah carried and propagated each of these branches of knowledge. Because no one person can attain the perfection of the Prophet, who single handedly assumed all of these roles, various branches of the Islamic sciences developed. For example, Imam Abu Hanifah preserved the science of fiqh and after him thousands of scholars continued in his footsteps. Hence these scholars preserved the fiqh of the Prophet. Similarly Imam Bukhari and the other famous scholars of Hadith, preserved the words of the Prophet. The scholars of tajweed preserved the recitation of the Prophet. And, the scholars of Arabic grammar preserved the language of the Prophet. Along these lines, the Prophet was the model of spirituality for the world. His God-consciousness, deep spirituality, acts of worship, and love for Allah were preserved and propagated by an Islamic science called Ma`rifat or commonly Tasawuf. The aim of the scholars of this science was purification of the heart, and development of consciousness of Allah through submission to the Shariah and Sunnah.

They correspond to the stations of being at the level of:

Nasut - material plane

Malakut - mental plane

Jabarut - astral plane

Lahut - spiritual plane

Hahut - plane of consciousness

Nasut - material plane

Alam-i-Nasut/the world of humanity, better designated as Alam-i-Ajsam/the world of bodies. Tantric tradition speaks of Bhuloka/the world of earth. In Western occultism, the name is gross or physical world. This is the stage when foundations of the tangible world of matter are laid, (parallel to the Tree of Life's sephiroth of Malkuth). It includes the material realm and all the normally visible cosmos. Nehr-i-Tazheer (Channel of Manifestation) whose last limit is Alam-i-Nasut, feeds The subtleties of ego.

Malakut - mental plane

Alam-i-Malakut/the world of angels. Also called Alam-i-Mithal/the world of similitudes. This Henry Corbin's famous mundus imaginalis/world of imagination, Tantric Antarloka (the intermediary world), or subtle/astro-mental world of Western occultists.

The stage when the characteristics of the species and their individuals descend from the Realm of Omnipotency, separate consciousnesses comes into being. Its last limit is called Hijab-i-Azmat (The Great Veil). Nehr-i-Tasheed (Channel of Evidence) whose last limit is Angelic Realm, feeds the subtleties of the human heart.

Jabarut - astral plane

Alam-i-Jabarut/the world of power; also Alam-i-Arwah (the world of spirits; ruh meaning spirit, arwah being the plural form). Roughly corresponding to the world of Platonic archetypes, Shaivite Shivaloka (the world of Shiva), or causal world of Western occultism.

The stage when the universe is constituted into features. Hijab-i-Kibria (The Grand Veil) is the last limit of this realm. Nehr-i-tajreed (Channel of Abstraction), whose last limit is The Realm of Omnipotency, feeds the Human Soul with its information.

Lahut - spiritual plane

The manifest Absolute (Alam-i-Lahut/the "world" of God-ness, the root "Lah" one and the same as in Al-Lah (God). Also, generally spoken of as Lahut). The spiritual stage pertaining to Lahut is sometimes referred to as Wahdah, sometimes as Wahadiyya (Unity Ocean).

This Realm is also known as Tajalliat (The Beatific Vision, or the Circle of the Beatific Vision). These countless circles are the bases of all the root causes of the universe. This whole circle is known as the Ghaib-ul-ghaib (Unseen of the Unseen). Alam-e-Lahut has similarities to the Christian concept of Deus revelatus, the Hindu notion of Saguna Brahman and the Kabbalist idea of Kether. The final boundary of the human knowledge and understanding is called Hijab-e-Mehmood (The Extolled Veil), which is the extreme height of the Arsh (Supreme Empyrean). Nehr-i-tasweed (The Channel of Black Draught/Darkness) whose last limit is in the Realm of Divinity, is the basis of the Unseen & feeds Rooh-i-Azam (The Great Soul).

Hahut - plane of consciousness

The Unmanifest Absolute (Alam-i-Hahut/the "world" of "He-ness", Hu-He being the Arabic term pertaining to God's Essence prior to manifestation. The "world" is just a symbolic reference. The spiritual stage is Ahadiyyat (Absolute Unity). This is the Realm of pre-existence, the condition of the universe before its formation, equated with the unknowable essence of God's.

Is Ma`rifat different from Sufism...?

Studying the life of the Prophet Muhammad, the scholars who propagated the science of Ma`rifat understood that a requisite for approaching Allah was abandonment of the common pursuits of the world. They often wore wool because of its simplicity and low cost. In Arabic the word for wool is suf and thus, those who wore it became known as the Sufis. Another possible derivation of the word comes from the root word Safa, which means "to clean." Because the scholars of Ma`rifat focused on cleansing the heart, they later became known as the Sufis. A third derivation of the word comes from Al-Sufa, which points to the first islamic madrassa in Madina.

What does our scholars say about Ma`rifat...?

Traditional Islamic scholars have accepted Ma`rifat as an important branch of Islamic learning, so long as it remains within the guidelines of the Shariah and emphasizes following the Shari`ya and Sunnah of the Prophet Muhammad.

What is the goal of a student of Ma`rifat...?

The ultimate goal is complete submission to the shariah and sunnah in order to attain purification of the heart and soul and to develop a true, deep, and lasting connection with Allah. As it has been described in a Qur`anic verse: "He Who avoids the evil of his soul and purifies it surely he will succeed. (Al-Shams 14:15)".

How can a Shaikh assist in attaining this goal...?

A Shaikh of Ma`rifat (Tasawuf) spends years in training in order to develop his character, mannerisms, daily schedule, outer being, acts of worship, and knowledge under the guidance of a spiritual master. They learn the essence of worship and practical implications of abandonment of the mundane life of this world from those who are models of god-consciousness. Further, they often spend years mastering the Islamic sciences of Hadith, Qur`an, tafsir, fiqh, etc. Each aspect of their training further connects them through chains of scholars to the Prophet Muhammad who, of course, was sent to connect creation to their Lord. When you enter the company of such a Shaikh, their knowledge and extensive experience allows them to assess your spiritual state and hence, advise you on the best "medicine" to cure the diseases of your heart. Just as a doctor is trained to cure physical ailments, so the scholars of Ma`rifat/Tasawuf treat the maladies of the diseased heart.

I thought that all one needs are the Qur`an and the Sunnah...?

It is true that the Qur`an and the Sunnah are sufficient. However, at the same time it is also true that a teacher is required to master any subject. If the Qur`an was sufficient, then Allah could have easily sent the book without a messenger. However, He sent the Prophet Muhammad as a model of the Qur`an so that people could directly learn from his example. This then became the method of learning for each of the Islamic sciences. For example, each hadith that Imam Bukhari compiled in his collection of hadith is directly linked to the Prophet Muhammad through a continuous chain of narrators. Thus, each person in the chain must have learned from someone and must be able to state who that person was. Similar requirements are present in other branches of Islamic sciences as well. The science of Ma`rifat/Tasawuf is no exception. Following the Shari`ya and Sunnah of the Prophet Muhammad.

WHAT IS TASAWWUF?

HISTORICAL BACKGROUND

Tasawuf has been defined by various Sufis and scholars.

According to Sultan Aulia Ghouse Azam Sheikh Abdul Qadir Jilani (radi Allahu anhu), the Arabic word Tasawwuf consists of four consonants T, S, W, F

- The first letter T stands for **TAWBA** or Repentance - This is the first step to be taken on the path.
- The second Letter S stands for **SAFA** - This is to purify one's inner self by Remembrance of Allah.
- The third letter W stands for **WILAYA** - This state depends on inner purity. The one in this state is totally conscious: in love with, and connected to Allah as a result he is beautified with the best of characters, morals and manners.
- The forth letter F stands for **FANA** - This is the annihilation of oneself. In this state the " false self " melts and evaporates. When divine attributes enter one's being.

Tasawwuf kya hai?

Tasawwuf ko lafzon mein samajhna aur samjhana mushkil hai.

Baqaul hazrat khwaja bandanawaz gesudaraz R.A. ne farmaya munh se kahein shakar (Sugar) to zubaan ko nahi maza jisne chakha zubaan par lizzat wahi liya

Hum zubaan se Lakh martaba shakar shakar kahein magar hamare alfaz shakar ke zaika ki tarjuman nahi kar sakte. Agar kisi ne rangon ko na dekha ho aur woh tum se poochhe ke rang kya hai to tum kaise bataoge aur kaise samjhaoge. Behtareen tareeqa yahi hai ke usko rang dikhao.

Woh dekhte hi samajh jayega ke falan rang aisa hota hai. alfaz mehndi ki khushboo ko sungha nahi sakte na bhairwein ragni suna sakte hain. pas jab maddi (5) Hawas-e-Khamsa (Five Scence) ke ehsasat alfaz mein bayan nahi kiye ja sakte, to qalb wo rooh

ke lateef ehsasat jo sarmayaae Tasawwuf hain. kis tarha alfaz ke daire mein laye ja sakte hain.

Aadmi lakh Tasawwuf ki kitabein padhe aur zubaan se Tasawwuf Tasawwuf kahe jaye lekin woh Tasawwuf hargiz nahi samajh sakta.

Hazrat khwaja garib nawaz farmate hain. Tasawwuf Ism Nahi Rasm hai. is mein hamagiri hai. har shay ke irfan se khaliq tak pahonchne ka rasta hai.

Tasawwuf ek haal hai, kaifiyet hai, vajdan hai. talab is ki kunji hai. zauq wo shauq is ki baqa hai ishq wo mohabbat is ka rukn-e-aazam aur zate matlaq tak pahonchne ka zeena hai. marfat is ki khusussiyet hai. fana fil zaat iska maqsad hai. aur baqa dar baqa iska natija hai.

buzurgon ke aqwal ilm-e-Tasawwuf ko samajhne ke liye kuch had tak madadgar ho sakte hain magar yeh baat aap ke peshe nazar rahe ke Tasawwuf ki tareef aur tafseer ke bare mein hazrate soofiya ke kalamat mukhtalif hain. in sab ka hasil yeh haike Tasawwuf ka matlab hai akhlaq ki islah, batin ki safai, sifate kamila se mausoof hona, allah taala ke akhlaq se mausoof hona, rahe haq par qayam rehna, huqooq ka ada karna, dil ko allah taala ki mohabbat ke liye khaas karna, befaida kamon se parhez karna, taqwa ki pabandi karna.

Hazrate Sufiya karam ke aqwal:

(1) Hazrat sayyedul-Tahereen imam mohammed baqar Raziallrah hu tala anuhu farmate hain. Tasawwuf achchhe akhlaq ka doosra naam hai. jo achchhe akhlaq mein tujhse zyada hai woh Tasawwuf mein zyada hai.

(2) Hazrat maroof karkhi Raziallrah hu tala anuhu farmate hain. Tasawwuf har chiz ki haqiqat janne aur jo kuch logon ke paas hai usse mayoos hone ka naam hai.

(3) Hazrat sayyedul-taifa junaid baghdadi Raziallrah hu tala anuhu farmate hain. Tasawwuf yeh haike tu apne nafs ko allah ke sath is tarha chhod de ke woh jo chahe iske sath kare.

(4) Hazrat shaikh abdul qadir jilani gause aazam Raziallrah hu tala anuhu farmate hain. allah ke sath siddq aur uske bandon ke sath achhe akhlaq se pesh aana Tasawwuf.

(5) Hazrat abul hasan noori Raziallrah hu tala anuhu farmate hain. Tasawwuf ilm wo fan ka naam nahi. mujmuae akhlaq ka naam hai.

(6) Hazrat khwaja bahaiddin nakshbandi bukhari Raziallrah hu tala anuhu farmate hain. Tasawwuf yeh hai ke ajmali muamla tafseeli ho jaye aur istedlali muamla kashfi ho jaye.

(7) Hazrat mujaddide alfe saani Raziallrah hu tala anuhu farmate hain. Tasawwuf shariat par akhlaq se amal karne ka naam hai.

(8) Hazrat sayyed iftekhar ali watan qibla R.A. farmate hain. Tasawwuf shariat ka maghz hai. jo log baraheen mohabbat se taqreer karte hain aur khilafe shariat masaele tauheed jante hain aur samjhate hain woh mulhid hain. Tasawwuf woh hai jo waqe mein salik muaena kare. tajalliyat-e-ilahi ka aur waqia us ko kehte hain jo khwab wo bedari mein salik par ek haal taari hota hai ke na woh khwab hai na bedari. waise shakhs ko bedar samjhe ke sota hai. soya hua shakhs tasawwur kare ke bedar hai aur waqe ki naueet aur tareef yeh hai jaise kham ke woh ain roz hai na ain shab. pas aise waqt wo halat mein salik ko jo nazar aye woh Tasawwuf hai.

Imam Malik & Tasawuf

Wallahu lahu ul-haqqi wa huwa yahdis-sabil.

(Truth belongs to Allah; it is He who shows the way)

Hasbunallahu wahdahu wa ni'mal-wakil.

(Allah, alone, suffices us, and what a fine guardian is)

Wa salli 'ala Sayyadina Muhammadin wa aalihi wa sahbihi ajma'in wal-hamdu li-Llahi rabb il-'alamin.

(He! Blessings upon our Master Muhammad and his Family and Companions altogether and praise is due to Allah, Lord of the Worlds)

After acquiring knowledge of the Din [Islam] one still needs to have a Shaykh to protect one's faith and remain steadfast. In our world, wherever there is a war, the fighting soldiers need a commander, without one there is no war. Whether the war lasts for 2 to 4 days or 4 years, a commander is necessary. Similarly, man and his war with the devil and with his inner base self [nafs] is not merely for 2 to 4 years rather is at constant war and this is a greater war. Once, upon returning from a battle the Messenger of Allah, salla Allahu 'alayhi wa sallam, said: "We are setting forth towards a greater Jihad [struggle] from the lesser Jihad"

Meaning: the war - struggle against the wishes of the inner base self [nafs] is a war with the devil. This is a more gruesome war and therefore the commander required for such a gruesome war requires a powerful, wise and able mentor - a Shaykh or Pir.

Therefore, it is a Sunna for every Muslim to make a pledge with Allah in the hands of a perfect Pir [Shaykh-e-Kamil] so that he may be guided throughout his life in his struggle to elevate himself, fight his nafs and become a true servant of Allah, subhanaha wa ta'ala. A person who does not have a Shaykh, the devil himself is free to become his Pir, since he has no spiritual guard protecting him from such influence.

In Sufism, a Sheikh should: Follow the Prophet Salallahu alaihi wasallam, Follow the Sharia and act from the Sunna.

He speaks what's in your heart. He answers questions that you have not spoken aloud.

When you are in his presence, you forget your troubles. He takes your load. You feel your troubles lifted. He praises Allah and not himself. He points to Allah and not himself.

THE NEED FOR A PIR [SPIRITUAL GUIDE]

NISBAT

IMPORTANCE OF A PIR

THE REALITY OF PLEDGE [BAY'AH]

THE NEED FOR A PIR/MURSHID (Spiritual Guide)

Just like the seeker of knowledge is called a student and the provider of knowledge called a teacher likewise, the receiver of spiritual training is called a 'Murid' seeker or devotee [one who has made intent on living a life in total submission to the will of Allah] and its provider [Master] is called a Pir; Spiritual Guide or Shaykh.

The Pir is also referred to as a Murshid; one who guides. In different regions a Pir is given variant names according to the local language, also in different era's the Pir has been referred by various terms. Sometimes by Haddi [Guide], sometimes Rehbar [also Guide], Bapa and Baba's. In all case these Masha'ikh have always been connected to the Ahl-e-Sunnat wa'l Jama'at. In other terms the Friends of Allah [Awliya' Allah] have no link or affiliation with null sects. A Pir or Wali is and has connection with the Sunni Jama'at only. A sect or group in which the Messenger of Allah, the families of the Prophet; Ahl al-Bayt or the Noble Prophetic Companions, [Sahaba-e-Kiram] *salla Allahu 'alayhi wa aliha wa ashabih wa sallam*, are denigrated, the 'Masha'ikh-e-'Izam' do not exist amidst them.

NISBAT

The word nisbat in Arabic means an affinity or connection between two people. In Sufi terminology, it is the affinity that develops between God and human beings.

When a person gives his hand in the hand of a learned {Kamil} perfectly accomplished Pir and makes a pledge [initiate a pact], this connection reaches the Blessed Prophet, *salla Allahu 'alayhi wa sallam*'s, presence - this is because each Pir or Shaykh has a Pir - the Seeker has a spiritual relation, a bond with his Mentor [Murshid] who in turn is connected to his Mentor - thus making a chain of succession [silsilah] which finally reaches the Prophet Muhammad, *salla Allahu 'alayhi wa sallam*. The Murids heart is fortified by the blessings running through him like currents from the power house. When it is produced it flows through the cables and from the cable to the town, from thereon to the house and from the house into the bulb, thus, illuminating the entire house. Likewise, the current of 'faizan' emerges from Madinah al-Munawwarah to Baghdad and from Baghdad to Ajmer and from Ajmer to each individual home - consequently illuminating the dark hearts. It is an obligation [Fard] upon every individual to have faith [iman] and after aman there need

for action [good deeds]. For another example, when a person sees a piece of cloth in the market, it does not provide any value, but when a piece of a cloth bought for the Holy Quran to covers, it worth more than ornaments. The similar philosophy applies here, before the bayat through any sheikh or Aulia Allah or a Spiritual mentor, we are like vagabonds and when we have been given the sanctify hand on our back; we are the most venerable and valuable by all means. The Bayat by an Aulia Allah is the most ultimate doorstep to the success on both worlds. Thereafter, there is another requirement which is the need for a private Pir [Shaykh].

THE IMPORTANCE OF A PIRs

There are two types of worlds:

[a] Alam-e-amr

[b] 'Alam-e-khalq

[a] '**Alam-e-amr**: This is the world in which the Creator of the Universe says: 'KUN' [BE] and everything 'fayakun' - [SO IT BE]

comes into existence. There is no need for any physical means or causes to take effect. [asbab or 'ilal]. For example, the ruh is from the amr of Allah, subhanaha-wa ta'ala.

[b] '**Alam-e-khalq**: This is the world of means and causes. Everything in this realm is created by means and causes, contrary to 'alam-e-amr. All humanity came into being through the means, wasila of Adam and Hawa', 'alayhuma as-salam. It is determined by Allah, subhanaha wa ta'ala, to make things happen through asbab [sing. Sabab]. The need of means to acquire knowledge by means of a teacher. Upbringing by means of parents. To the extent that even or eating and drinking water in one's social life, everything is done by means of a wasila, nothing happens directly. Allah, the Almighty, Himself states in the Qur'an;

"O You who believe, fear Allah and seek wasila [means] to reach Him."

By these Words of the Lord - Allah, it is clear that when reaching and approaching Allah by means of a wasila is fard [compulsory] then what can man - the two legged animal achieve without the wasila [means]?

Salah [namaz] is a wasila [means] of drawing closer to the presence of Allah the Almighty and wudu being the wasila [means] for Salah and water being the wasila [means] of wudu.

We need to have food for survival, to cook the food we need the means of pans or pots. The Pot receives heat from the fire and thus food is prepared. Without such means for food preparation the world will remain without cooked food. Alas! What would happen if there were a few wanting to enter paradise without the wasila of the Messenger of Allah, salla Allahu 'alayhi wa sallam. How is this possible! Allah the Almighty, orders:

"O Believers! Fear Allah and remain in the company of the truthful."

In another statement Allah, subhanaha wa ta'ala, says:

"And on that Day We will call them with their Imams [Mentors, Shaykhs].

From these Words it is evident that Allah the Almighty orders that you seek means - wasila. Seek association [suhbah - companionship] of the Truthful and We will call upon you by your Imams [Shaykhs] whom you followed. Thus we learn that the means and association of a mentor is the best means of gaining closeness to Allah.

Mawlana Jalal ud-Din, Rumi says, "Search for your Shaykh for without a Shaykh this journey is full of tribulation, fear and dangers."

Regarding the importance of a Shaykh, Mawlana Rumi says: "Without the shade of the Shaykh one cannot annihilate the self [nafs] thus hold firm to the sleeve of a perfect Pir if you seek annihilation of the inner base self [nafs]."

Khawajah Baha'ud-Din said: "My son, love of Allah is not obtainable without a perfect Pir - Kamil Shaykh paving your way."

Mawlana 'Abd al-Rahman Jami, referring to the author of the famous 'Mathnawi Sharif Mawlana Jalal ud-Din Rumi, says: "The Scholar of Rum could not become a Master up until he became the slave of Shams Tabrez."

THE REALITY OF PLEDGE [BAY'AH]

In the Quran al Kareem it is stated; "Lo! Those who plight their fealty to you, their fealty is actual fact with Allah and the Hand of Allah is over their hands." [al-Fath: 10] This verse refers to the pledge - Bay'ah. We also come to know that to take or give a pledge BAY'AT is the Sunnah of the Messenger of Allah, *salla Allahu 'alayhi wa sallam*, and to give the hand on the Messenger's [*salla Allahu 'alayhi wa sallam*] hand is as if he has pledged with Allah, subhanaha wata'ala. Unfortunately, we are unable to pledge directly upon the hands of the Messenger of Allah, *salla Allahu 'alayhi wa sallam*, but we can do it through the *khulaf'*; vicegerents. If you are unable to give your hand of pledge directly to the Messenger, *salla Allahu 'alayhi wa sallam*, then give your hand of pledge BAY'AT to the hand of the *khalafah*; vicegerent - mentor [Shaykh]. This is because you can take the services of all things that you would by its actual things. i.e. from the thing to which or who he is a Naib - vicegerent. For example, the vicegerent of wudu - ablution is *tayammum*. After performing *tayammum* one can do everything that one can after having done the ablution wudu. Therefore, to be connected to a Naib; vicegerent of the Messenger, *salla Allahu 'alayhi wa sallam*, is in reality a connection to the Messenger and by the means of the Messenger we will be connected to Almighty Allah. We learn that when a seeker - Mured gives his hand upon the hands of a mentor [Shaykh] and pledges with him this is because he is a vicegerent of a Prophet - meaning that in reality he is pledging to non-other than the Messenger.

By pledging to a Shaykh or Pir the Seeker repents for his sins and makes a firm commitment of loyalty to Allah and His Messenger and he makes the Shaykh his guarantor for his firm intention who holds the post of vicegerent; khalafah of the Messenger of Allah, *salla Allahu 'alayhi wa sallam*. After pledging the seeker should annihilate himself to the Shaykh i.e. Fana fi ash-Shaykh, meaning the Murid - Seeker must sacrifice his needs before the priority of his Shaykh's needs, he does not act against the advice of the Shaikh, shows obedience to the Shaykhs instructions and self-annihilates his being in the Shaykhs being; to occupy day and night according to the Shaykhs advice and hold consistency to the benediction given to him. He practices acts of worships and commits servieny - adopts - Allah-fearingness, self-avoidance and fulfils all of the Shaykhs orders, this occurs when the Murid - Devotee makes him self-annihilated, totally devout and a true devotee-seeker of the Shaykh. Then the Shaykh will bestow his specific compassion and hence take hold of his hands and move him forward in the presence of the Messenger, *salla Allahu 'alayhi wa sallam*. Now the Seeker-Murid will by the means - wasila of his Shaykh - Mentor self-annihilate himself to the Prophet, *salla Allahu 'alayhi wa sallam*, and attain devotional annihilation in the Messenger, *salla Allahu 'alayhi wa sallam*, and when the Seeker attains this level of devotion, the Messenger, *salla Allahu 'alayhi wa sallam*, will hold out the hand of the specific devotee and with all confidence pass him on before the presence of the Almighty Allah and make his self [nafs] annihilated in the love of Allah, *subhanaha wata'ala*. In reality, this condition is the recognition of Allah's Unity [tawhid] i.e., the consciousness of the fact that there is no real being in the world other than He. To attain the level of Fana fi' Shaykh and Fana fi' Rasul it takes great effort and strain and a long time to attain but after becoming Fana fi' Rasul it does not take long to become Fana fi' Allah because it is Rasul Allah, *salla Allahu 'alayhi wa sallam*, who helps the devotee to attain the level of Fana fi-Allah - a task much easier for our beloved Prophet Muhammad, *salla Allahu 'alayhi wa sallam*, to fulfil.

Shaykh & Mureed Relationship

SOME SPECIAL ADVICE TO A MUREED NEVER DOUBT SHAYKH AL ISLAM | NEED FOR A SPIRITUAL GUIDE CONDUCT OF THE MUREED | SUFIS AND SHAYKHS

Adab of the Shaikh:

Within the spiritual tradition, there is a map of the terrain held within the writings and the teacher's memory. Books, stories, discussions and direct experience are all part of this map. As one traverses the path, understanding of various methods become clear. The purpose of the shaykh is to show you the path. To take the student to the curtain of unity. Beyond the curtain is the student's destiny. The student must humble himself/herself to the observations of the teacher, examining those aspects of oneself that needs to be purified. Remember you cannot pass through the curtain by 'yourself'. Just by joining the Sufi Order you are not going to go to Allah. You should do what the Shaikh suggests to you. He is not ordering you to do these things, he is just showing the way. Therefore, the mureed should have outmost respect for the teacher

an ideal and to look for those aspects you desire and admire. The teacher is there to deliver the teachings. Don't get stuck in thinking that the teacher is the teachings. The teacher is a human being who has studied and practiced the teaching longer than you. And yet, what you project on the teacher is part of the process. If you practice the highest form of human being in your teacher, you create that within yourself. You are initiating the real teaching and growth. Imagining the teacher embodies the teaching will lift you beyond your own limitations, and form a bridge to your higher self. You cannot do it on your own because of the hard shell of opinions and adaptations that surround you. By making that shell permeable and flexible, we observe who we truly are and that which we have accumulated.

Remember you have to have your own Shaykhs' adab with you by showing respect to him, whether he has passed away or not. You have to be connected to him all the time and assume that you don't exist, that your teacher is the one who is running your affairs. You have to be humble and modest. Listened to the advice of one of the servants of Allah: Always have the best intention towards your Shaikh (Teacher). Do not abuse, slander or have your own opinion of what he says and does, or expose him to any evil. If he is true, then you will benefit by him. If he is a liar, Allah will give you benefit because of your intention.

In Sufism, a shaykh should:

Follow the Beloved Prophet Sallallahu 'alayhi wa Sallam.

Follow the Sharia and act from the Sunna.

He speaks what's in your heart.

He answers questions that you have not spoken aloud.

When you are in his presence, you forget your troubles.

He takes your load. You feel your troubles lifted.

He praises Allah and not himself.

He points to Allah and not himself.

He has a silsila (lineage) and a license to teach the path. Practices what he preaches.

The teacher has to be on a very high adab level:

His adab to his shaykh and his silsila, ultimately to the Prophet Salla Allahu 'alayhi wa Sallam.

His adab to the general public.

His adab to his murids.

His adab with other shaykh's.

His adab with other shaykh's murids.

His adab to his shaykh: In order to be a shaykh and to continue as a shaykh, the teacher has to follow his own shaykh. The teacher has to show respect towards his shaykh, whether living or not. The teacher has to be humble and modest. He always has to take the Prophet Salla Allahu 'alayhi wa Sallam as an example. His actions have to be correct with the Sharia, Tariqa, haqiqa and marifa.

His adab to the general public: A Shaykhs adab with the general public is based on his remembering that he is representing the Beloved Prophet Salla Allahu 'alayhi wa Sallam and he must act with each person according to his/her level of understanding. The teacher has to be modest, more tolerant and should not despise anybody.

His adab to his mureeds: With his own murids the Shaikh has to act with kindness, love and compassion. The goal should be only their own good. The teacher's purpose is to help the murids reach his spiritual goal, to help him discover himself, to help him reach Allah.

The shaykh guides the murids to the Unconditional Love of Allah. The shaykh may at times appear to be ruthless and harsh. He may say things which seem to cut deeply and hurt as he attacks the lower self of the mureed, who is then thrown into confusion. From within this chaos the mureed is enabled to see certain base character traits of himself and having recognized them as negative he can then rectify them.

The mureed has to realize that in reality the shaykh does not scold him out of vindictiveness or actually say anything hurtful but rather that the teacher was simply bringing out of the mureed his base character traits which were so deeply hidden.

It is only the guilt and fear within the mureed that were receiving them as words of criticism and pain. This the shaykh does from

What is good for the mureed. The shaykh should never try to take advantage of his murids. If they have money or properties, he should not try to get these away from them for his own use. If they donate or give willingly for the Tariqa (silsila) or for Allah's sake or for himself, then it is acceptable. But he should not devise a plan to take their money or properties.

His adab with other Shaykhs: He should always treat other Shaykhs as his equal or better. A teacher should not try to show that he is greater than the other shaykh, this is true adab.

His adab with other Shaykhs murids: A teacher should not take other Shaykhs murids as his servants or try to get their money. A Teacher should not try and steal other Shaykhs murids. This is a shame. It is not important how many followers a shaykh has. The important thing is how many of them the shaykh took to Allah.

A true shaykh serves Allah only, and he lets Allah do everything. He gives the truth. He represents the truth and nothing but the truth. So we all have to follow the

Beloved Prophet's Salla Allahu 'alayhi wa Sallam footsteps in Sharia, in Tariqa, in haqiqa and in marifa. May Allah help all the Shaykhs to be true, may Allah help us all to clean ourselves inwardly and outwardly. Ameen.

The Shaykh shall Insha'Allah help the mureed in times of difficulty.

When it was near the time for the agonies of death for the great Scholar of Islam, Imam Fakhr al-Din al-Razi (writer of the famous Tafsir (Exegesis) of the Noble Qur'an: Mafatih al-Ghayb - "Keys to the Unseen"), Satan came, intending to misguide him in the final minutes of his life and asked this great Imam: "you have spent your whole lifetime in discussions and debates, have you ever recognized God?" he said, "Yes, indeed Allah is One" Satan asked: "What evidence do you have substantiating this belief" The Imam presented a proof but Satan, once the teacher of the Angels rebutted this evidence. The Imam then presented further proofs but the cursed Satan continued to rebut him until 360 proofs in total were given by the Great Imam substantiating that Allah is One. Imam Razi became perplexed and agitated, but because he was a mureed of the great pious Wali of Allah, Sayyiduna Najm al-Din al-Kubra' radi Allahu 'anhu, the Shaykh assisted him by advising him to say, (whilst he himself was performing ablution in a far distant place), "say that I believe in Allah, to be One, without the need of any proof or evidence". Thus said, Imam al-Razi, and Satan the accursed had no option but to immediately vanish.

Imam Ahmad Raza Khan, Radi Allahu 'anhu, asserted in Fatawa'-e-Afriqiyyah, that a mureed who has performed the bay'ah on the hands of a Shaykh (who has fulfilled the conditions) shall gain many benefits and shall be lead to success both in this world and the hereafter....." the apparent success" (Falah-e-Zahir), "the inward success" (Falah-e-Batini), "the success in being pious" (Falah-e-Taqwa'), "the success in Ihsan" (Falah-e-Ihsan).

One of the great ways to attain blessings from the Shaykh is to recite the Shajrah (Spiritual Genealogical Tree: the names of all the shuyukh in the silsilah in which one has given bay'ah) continuously and firmly remembering the Shaykh in one's mind as though he is sat in front of the Blessed Rawdah (Sacred Tomb) of the Noble Prophet, salla Allahu Ta'ala 'alayhi wa sallam, and imagine a luminous light is being transmitted from the Pure & Blessed Rawdah to the heart of the Shaykh and from his heart it is being transmitted into yours, Insha'Allah one shall find peace, tranquility and more importantly, the blessings of the Shaykh shall be transmitted to the mureed. (this is called Tasawwur-e-Shaykh and should be done in isolation facing towards al-Madinah al-Munawwarah, preferably in darkness).

Al Murid al Salik

An extract from Al Murid al Salik; which is a book from Mehboob al Subhani al-Ghawth al-A'zam Sayyadina al Shaykh Abd' al-Qadir Gailani Radi Allahu ta'ala anhu Whoever relates himself to a Shaykh, in one way or another, thinking that his relationship will free him from something in the Shari'ah, is sorely mistaken.

Tasawuf is not wearing the patched wool, weeping when singers sing, Shouting, dancing, or enjoying (these things), Or behaving like a madman; Rather, tasawuf is being pure without turbidity and following the Haqq, the Qur'an, the din and humbling the self to Allah, feeling unworthy Sad, for having committed sins throughout life. Support for this is found in the Book of Allah. The Exalted says in one ayat: "And no bearer of a burden shall bear the burden of another" (6:164); and in another: "And that his striving shall soon be seen; then shall he be rewarded for it with the fullest reward" (53:39-40). O Murid, you must be calm and your approach to this path must be the pure Shari'ah. Your actions must be in accordance with the glorious Shari'ah both literally and interpretively. The Shari'ah is the cutting edge and the shining sword that protects itself from imperfection. In this meaning, the Chosen One (upon him be peace and blessings) said, "I leave you with a 'white' method (al-muhajat al-baydha'), its night is like its day. Deviation from it leads to destruction." He also said, "I leave with you something which, if you hold to it, you will never go astray: The Book of Allah and my Sunnah." When a seeker steps over the threshold into a Sufi Khankah, he leaves the "world" and its concerns behind. The Khankah is the school of love. We come here to observe, listen, learn and to practice service - not to pursue the ambitions of the world, not to satisfy or promote our own egos, nor to consume exciting "spiritual experiences", nor to test the sheikh or anybody else. Neither should we come here consumed with pride, arrogance or preconceived ideas of what we know, what we want to know and what we expect to know of the process of learning the "reality" of knowledge. Be it spiritual or material. This is not a sign of adab but rather mirrors the condition of why we are here in the first place. It indicates the lack of the inner light of wisdom and the need for a higher level of consciousness. It is vitally important to arrive at the Khanqah in a state of ablution. It's good to have clean breath and body. One might even consider what one eats before a gathering. If some have the fragrance of musk and roses, while others smell of garlic and onions or the odor of cigarette, the spiritual atmosphere or surrounding suffers so to speak. Wear modest, clean and simple clothes so that the seeker is not in a state of discomfort during the zikr session. We are coming to a place to meet for the sake of Allah - not to a sporting event. Originality of Bayat The purity of Bayat defines, as "By taking oath on the hand of Allah's designated authority, that I shall be faithful to Allah." Since the wisdom of oath taking has been the pioneer step by Khulfa e Rashideen (4 Caliphs of Islam), but that were for govern and as well for purification. Allah SWT States in Holy Quran,

"ON THE DAY OF JUDGEMENT, YOU SHALL BE CALLED BY YOUR DIVINE PREACHER"

For those who do not obtain Bayat, he falls under the supervision of devil. order to justify pros and cons. The divine leader should replicate all the Sunnah of Prophet Mohammad (sallal laahu alaihi wasallam) and the character should not be dreadful character person. The next of kin or the family tree for Bayat should ascend Prophet Mohammad SAW; otherwise the graciousness would not be showered.

Taking Bayat (pledge) from Woman

Taking bayat (pledge) from a woman is prohibited, a woman can be a Saint, but cannot proceed as an Imam or the Divine leader, the leader is like the one who proceed as Imam of Saala't.

Major Orders of Sufism

There are about ±70 Orders. Some of them are mention below.

- ❖ Silsila e Qadria - Lead by Hazarth Ghouse Azam Shaikh Abdul Qadir Jeelani
- ❖ Silsila e Chishtia - Lead by Hazrat Khawaja Moeenuddin Chishti Ajmaeri
- ❖ Silsila e Surwardia - Lead by Hazrat Khawaja Shahuddin Shurwardi
- ❖ Silsila e Naqshbundia - Lead Bahuddin Naqshbundi

Major Requirements for Descendant Ship

Either The Sheikh authorized in his own life the kinship for the descendent ship like Caliph Hazarth Abu Bakr Siddique R.A given the kinship of Caliph Ship to Hazarth Omar Farooq R.A by the combine thoughts. Also like in the time of Hazarth Othman R.A and Hazarth Ali R.A, the Caliph ship has been awarded by the combine acceptance of high dignitaries. Now a day the Caliph has been awarded on the basis of generation descendent, like from father to son. It is like either the son is capable of this esteem leadership or not, either the descendent Caliph has been chosen by order or endorsed officially by the Murshid or Spiritual leader. If the system were like that, so Hazarth Abu Bakr Siddique son will step after his departure from world will lead the Caliph ship. But the true Caliph comes from the Murshid selection and blessings. Warning of Fake Spiritual Leaders, the present socio culture structure does not able to identify the right order or Spiritual Leader to do Bayat, now a day's people conduct false Spiritual Leadership and they betray the people by charging huge sum of money and demands But one should be aware of those fake Sheikh and Ulamas, also the person who does not practice the true guidance or does not practice Holy Quran and the Sunnah of Holy Prophet (Peace be Upon Him), he does not enhances spirituality.

Seven Stages to Acquire Saintliness:

The first Step is solicitation (desire) and quest. Unless a mystic arouses and develops this in him he cannot enter in the field.

The second step is love (ishq). For this the mystic must be so firm in his desire and intentions that he should be prepared and be brave enough to face any grief in this path.

Recognition of the medium (marfat) is the third step. This is also known as mystic knowledge. This is granted by Almighty Allah to the mystic according to his mind and sagacity.

In the fourth stage the mystic has to cut off his link with the materialistic world. Unless and until he does this the mystic cannot succeed in the path. If there is any desire of the world in the seekers mind he will not be able to reach up to this level.

Tauheed (Oneness in One Allah) is the fifth step. When the Mystic reaches and recognizes this stage he finds Oneness of Almighty Allah everywhere he looks.

The distinction of "me" and "you" vanishes completely.

The state of madness, intoxication, and inebriety overcomes the mystic and he wanders around in this condition.

Within this stage there comes a point when he realizes that all his knowledge (Ilm) that he had attained throughout the years is limited, he gets astonished and thinks, is there still more to go. As a reaction he forgets himself and his appearance.

Perishability to acquire the love of Almighty Allah is the seventh stage. All the wants, prestige, ego fullness wipes away from the mystic. Having his quest, he becomes a part of the divine manifestation. This position is also known as Fana-Fil-Allah.

After this stage Baqa-bil-Allah is the last step and all that remain in front of us all is only the glimpse of Almighty Allah. Conscious and Unconscious Mind Powers

The Mind has two kinds of powers:

- a. conscious &
- b. unconscious

Conscious: With the conscious powers, we can develop a high level control by mere practice, without having to understand the underlying details. Conscious powers are further divided into those In-The-Body, like control of the brain, and those which normally only appear Out-Of-The-Body, such as HSP and the apparitional power.

Unconscious: powers are things like the sleep-dynamo, which uses the slow, labored breathing of sleep to pump energy from the realm of physics to the realm of psychics, i.e., of mental energy. The Yogis even call mental energy "Prana," which also means "breath." We cannot acquire the unconscious powers by mere practice. We are all born with a sleep-dynamo, but a few rare individuals are also born with conscious control over the geodesic bending which causes levitation and apport Love: The essence of Allah is love and the Sufi path is a path of love. It is difficult to describe love in words. It is like trying to describe honey to someone who has never tasted or even seen honey, who doesn't know what honey is. Love is to see what is good and beautiful in everything. It is to learn from everything, to see the gifts of Allah and the generosity of God in everything. It is to be thankful for all of Allah's bounties.

Self-Knowledge: There is a famous saying, "He who knows himself [literally, "He who knows his nafs"] knows his Lord." There are two meanings to this. The first is that we can come to know our needs, desires and weaknesses, and also come to realize

the existence of a majestic power. Then we know that we need a protector -- someone who feeds us, clothes us and shelters us in this world.

The second is a mystical explanation. Allah said, "I am closer to you than your own jugular vein." In knowing ourselves we will discover this deep connection with our Lord. By following this cord, we can reach Allah. Body and Eighteen thousand universes

The twelve openings in your body constitute twelve universes. Within each of those there are many more universes. And so many universes exist within the Five elements of earth, Fire, water, air, and ether. Even within mind and desire there exist countless universes. In all, there are eighteen thousand universes. Arrogance, illusion desire, anger, miserliness, infatuation, fanaticism, and envy; intoxicants, lust, theft, murder, and falsehood-these constitute seventeen universes. The eighteenth is the realm of the powers of Allah's dominion, the station of the 'Arsh, the throne of Allah.

If you open each one of these universes and look within-as you go on opening and looking-you will find a thousand universes, each containing a thousand energies or miracles. There are millions upon millions of them that bind us. If one can understand the seeds of the eighteen thousand universes and overcome all these he will come to know the eighteenth universe-the state of Allah's divine rule. That is just one point, one letter (alif), one dot (nuqtah), which remains with Allah. Everything is contained within that one. Only when a man has conquered or understood all the other universes can he go to that eighteenth one-the one he is not aware of now. You must come to understand the place out of which you came when you were born. You must also understand fecal arrogance (the anus). You must understand the navel-the poisonous qualities. You must understand each of the seven openings that are above [two eyes, two ears, two nostrils, and the mouth]. You must know the 'arsh and the kursī.¹ These make up the twelve openings. You must understand them. After that you must understand the Five qualities-earth, fire, water, air, and ether. That makes seventeen. Within each of these seventeen, how many universes there are! As we open out each one we will find many, many universes of illusion, many hells within. If we can understand the seventeen, we can understand what lies beyond. We can come to know the one point. That is what we have to understand.'arsh (A) The throne of God on the crown of the head.

kursī (A) The eye of wisdom in the center of the forehead.

ONENESS of "EXISTENCE" or of "WITNESS"

Wudjud is ONE! However, this known and visible existence (wudjud) is a shadow (zill), it is all a "shadow." In fact, what Sarhandi wanted to signify here by means of the word "shadow" is that wudjud is a "shadow," or an "illusion" when compared to the ESSENCE (Zhat). The ESSENCE (zhat) is in a state that is independent from (munazzah) and pure of (mubarra) existence (wudjud)! Similarly as we have explained in the Interpretation of the Chapter of IKHLAS, earlier, ALLAH is AHAD as regards

HU's ESSENCE (zhat) that it is nonsense to act to ponder on it! Thus, the people of the matter have been forewarned by Mohammed (peace and blessing be upon Him): "Do not (act to) theorize about the ESSENCE (Zhat) of ALLAH"

We must correctly understand the above statement! It does not mean that you might theorize about it but you should rather not. It means that it is an impossibility to intellectualize It! An attempt to do this will absolutely confuse its objective and you will hence fall into an error! Therefore, it is meant that you should avoid wasting time in vain by trying to embark on such an affair! Here is an example simplified to explain why it cannot be:

You have a number of characteristics, each represented by a particular name. If someone asks "whom do all these qualities belong to?" Your answer will be, "certainly to you!" Of course, "Who are you, then?": You are someone who is alive, conscious, intelligent, who desire and who can bring his desires forth from potentiality into actuality, that is from imagination into practice. All right! Who is the person who possesses these qualities?

"I," you will answer. What is that which you call "I"? Of course, at that point you need to go back willingly or unwillingly. You need to go back to the qualities of that "I" to describe it just like an object tied to a rubber wire which can go as far as the rubber's elasticity allows and bounces back later. Because whenever you attempt to identify your essence (zhat) that the word "I" refers to, you will definitely need to look into some of your features, that is, your characteristics, after all. Such a state is recognized as "arriving at the station of qualities from the station of Essence" in Sufi terminology. So, it is an impossibility to think about the Essence of ALLAH! This is where ALLAH who is AHAD, bears witness by Hu's self that "there is nothing else outside Hu": "ALLAH bears witness that there is no god, only HU" (3:18) (ShahidAllahu 'anna-Huu laa 'ilaaha 'illa Huwa.) "And ALLAH brings HU's witness into being under the individual names as HU will." (Wal malaa-'iqatu wa 'ulul-'ilmi.)

There is a very significant point to be emphasized now! It will be an immense delusion endeavoring to understand all existing things, the universe and spaces first and then "ALLAH" subsequently! The path defined in the past as "going to the effect from the trace" is extremely lengthy, maundering, risky and resembles a labyrinth! There is no way for one to get out of once he has entered. There is no end to the names of "ALLAH!" There is no end to the meanings "ALLAH" names denote! Infinite are the "occurrences" (states of beings) that means the contemplation of these meanings!

So are the universes, as a consequence!

The recognition of an end for universes is attributional (huqmi) and sets up a comparison with the ESSENCE! Science of the visible established on the five senses (ilm-i zakhir, including ilm-i jifr) and the unseen -beyond five senses (ilm-i batin including sensible experiments and qashif) are not enough to experience the TRUTH

and to know the One denoted by the name "ALLAH!" It is only possible to attain and to live the "truth" (haqiqat) through "ilm-i ladun" (knowledge at the presence of ALLAH, -at the sight of ALLAH-). Because, the realization of the divine qualities is only possible by way of ilm-i ladun. If it should be represented in Sufi terms: The principal purpose is "to be able to know yourself in the dimension of Names (Asma), in the dimension of Qualities (Sifat) and in the dimension of the Essence (Zhat)." That this is only accomplished if the goal to be attained is understood and Its effect is lived. The foremost objective to reach this goal must be to learn and understand what "ALLAH" is! If the journey begins with "ALLAH" and reaches "ALLAH" with "ALLAH," then it becomes very short! Let us consequently specify that it must be our primary goal and objective to contemplate HU's universes through understanding "ALLAH," not trying to attain "ALLAH" through understanding the universes! Otherwise all our lives will be wasted within the universes, and without being able to reach beyond the "veils," we come to the end of our lifetimes in this world and pass away in a "veiled" state. May "ALLAH" have decreed to us to live in a state of constant inward thought, to get rid of PRESUMPTIONs to attain the truth and to actualize through divine realities and qualities within.

Islam and attributes

However, the Jalali and Jamali attributes are in evidence in the cult of Islam. Again, the attributes may be "personal", "relational", "and verbal": the first are like Pure, Sacred, living; the second are those that involve the manifestation of an attribute, liker creator, destroyer; and the third are those that show action, Providence, etc. So far the philosophical aspect of Dh? t and Sif? t has been based in the teaching of the Quran. The philosophers speculated and theorized on the doubtful verse of the Quran (Ayat-i-mutashabihat).

Some of the verse has been mentioned above and others are the following:

- i. For God is in the East and West, so wherever thou turns thy face, there is the face of God-(Sura Baqara ii:128)
- ii. Really God surrounds everything-(Sura Nisa, v:116)
- iii. God is with you, wherever you are-(Sure Hadid, lvii:5)
- iv. We are nearer to man then his jugular vein- (Sure Waqiya, lvi:78)
- v. I am in your individuality, but you do not observe. -(Sura Dhariyat, li:19)
- vi. He is the first and the last-the apparent and the real-and He knows everything-(Sura Rahman, lv:26)
- vii. God is the light of the heavens and the earth, etc--(Sura Anfal, viii:18)

Attributes of Gods

All created things tell his story. Everything is a sign of His power, a proof of His existence. If we want to understand this, we need the appropriate state of wisdom, a wisdom that is beyond intellect. It is with that wisdom that we need to reflect. The Quran is full of the attributes of God such as speech, seeing, hearing, knowing, etc. The best definitions given are all negative; indeed, as in the definition of a point, nothing could be positive. The Kalima, of the first article of the Muslim faith asserts, "There is no Allah, but Allah, and Prophet Mohammed is Messenger of Allah".

The word Allah is from al-elah. Ilah is simple "that which is worthy of worship." So the Kalima means: there is no one worthy of worship excepting the One who is worth of worship. Some people worship several things; some worship anything or everything that are believed to help them in the realization of their objects. Some worship their good selves; some have, in the words of Bacon, the idols of the market-place, the idols of the forum, the idols of the cave and the idols of the thread to worship. Some worship the phenomena of the Universe. The Muslim Kalima declares that none these worthy of worship. These all are transient illusory appearances. The one deserving of worship is the God on whom these depend, and this he testifies as in evidence (shahada), unlike the Jewish Kalima (Shema Isra'il) where the testimony is of the ear, "Here, O Israel, Jehovah, our Elohim, is one Jehovah."

Again the Surah, which in the quintessence of the Quran (Surah Ikhlas) give negative definitions. God is Ahad, i.e. His Dhat is homogeneous. Here He is not Wahid, if that means one as opposed to two, three and any other number-implying contrast and comparison-but He is Ahad. A pile of grain of the same species illustrates the nature of Ahad where his zhat is concerned, it is homogeneity or more correctly oneness of homogeneity. Heterogeneity is in manifestation. Then he is Samad (independent). Everything depends on Him, He does not depend on anything. Though positive in appearance these are really negative in nature. Also the saying "He is unbecoming and undegotten", is obviously negative in nature. It is same as the definition of a point out of which the whole world is formed. (1). 'Abdul Karim Jili in his *Insan-ul-Kalam* (p. 61) says that Sifat are always hidden in Dhat. For if Sifat appear by themselves, they become separate entities, they are that which convey knowledge to the understanding. Benevolence is never as an entity, but it is only the Dhat tha is benevolent.

IHSAN

Ihsan (Ehsan or Ahsan) is an Arabic term meaning perfection or excellence. In Islam, Ihsan is the Muslim responsibility to obtain perfection, or excellence, in worship, such that Muslims try to worship God (Arabic Allah) as if they see Him, and although they cannot see Him, they undoubtedly believe he is constantly watching over them. That definition comes from the hadith in which Muhammed (S.A.W.) states, "[Ihsan is] to worship God as though you see Him, and if you cannot see Him, then indeed He sees you." (Al-Bukhari and Al-Muslim). The concept of Ihsan has been understood differently by various Islamic scholars. For example, some scholars explain Ihsan as

being the "inner-dimension" of Islam whereas shariah is often described as the "outer-dimension". Ihsan is excellence in worship, work, and in social interactions. For example, ihsan includes sincerity during Muslim prayers and being grateful to parents, family, and Allah.

Sufis have divided Ihsan into two parts:

Muraqaba i.e. to worship with the thought that God is seeing us.

Mushahida i.e. to worship God as if we see Him.

Tajalli: Tajalliat (plural of tajalli) or Theophanous in the realm of being are manifestations of the divine Truth with regard to infinite perfection and eternal glory.

The divine Theophanous are essentially the outpouring of His Beauty, His Perfection and His Love which are expressed in the immense theatre of the universe.

1 First level: Pure Essence

2 Second level: The Attributes

3 Third level: Acts

First level: Pure Essence

These are called existential Theophanous of the Essence. They are the determinations of Allah in Himself, for Himself in His Essence transcending all manifestation and form. The world from which these Theophanous and their radiance spring is called Unity alam al-ahadiyya (Realm of Unity). In this universe, the divine Essence appears as beyond all description, name or qualification. It is the world of pure Essence considered as Mystery of Mysteries and Secret of Secrets from which the Theophanous of the Essence originate, the mirror in which the absolute existential Reality is reflected.

Second level: The Attributes

These are the existential Theophanous of divine qualities. The existential Theophanous of divine Attributes are the determinations of Allah in Himself for Himself under the aspect of His Intrinsic Names and Attributes. The world specified for this type of theophany is alam al-wahda (Realm of Unicity of the Essence with Its Attributes). Allah-Truth manifests both in His Essence and in His Intrinsic Perfection after his concealment as "Hidden Treasure. This appearance arises by the mediation of what Ibn Arabi calls the most holy emanation (al-fayd al-aqdas). In this particular world of Theophanous, the beings destined to incarnate appear in the form of immutable realities.

Third level: Acts

These are the active existential Theophanous since the nature of Allah or the divinity as such is Essence, Attributes and Action, personified by His Divine Names. The existential Theophanous of divine Action are the extrinsic effects of divine Power in the manifest world. The world where these Theophanous are exercised and revealed is called *al-alam al-Wahdâniyya*, The Unification in its three aspects: Essence-Attribute-Action. It appears by the way of the holy emanation (*al-fayd al-Muqaddas*): a universe where Allah manifests Himself in the form of eternal realities encompassing species and individuals, sensible forms and abstractions. Allah is always watching you and sustaining you. Do not be afraid of anything.

Do not be sad about anything the people experience so many sufferings and joys. But it is the mind that experiences these. Wisdom knows no joy or sorrow. This is how it is. When we see Allah as our only treasure and go in search of Him, everything in the world will be sorrow. He alone will be our joy, and everything else will be suffering. On the path in search of Allah, seeing Him is the only joy and seeing everything in the world is sorrow. If we pay attention to these sorrows, we cannot see the joy of Allah. Sorrow is part of our nature, part of life. You must not pay it much. You have to experience everything, go beyond, and know that Allah is the treasure which is our only joy. When in search of that treasure, we should not give much thought to all these other experiences. They are just the world. No matter where we are, this is how it is. We have to conquer all these and go beyond. Other than Allah, everything else that we see is sorrow. Until we know what the real joy is and until we merge with that, we have to experience all of these sorrows, leave them, and go on. That is the explanation of wisdom, the explanation of love. You must realize this. You have to ask for forgiveness every second of your life, every breath, every moment. I am the heart within your hearts, and I know all your intentions and thoughts. I am within your hearts, and I understand all your thoughts. I have not left your hearts for even a second. Look within your hearts with wisdom, and within your hearts you will see Allah. The mind thinks that you are far away from me, Yaqeen.

Yaqeen is generally translated as "certainty", and is considered the summit of the many stations by which the path of *walaya* (sometimes translated as Sainthood) is fully completed. This is the repository of liberating experience in Islam. In relation to the exoteric religious life, Certainty is the sister of religious life in its perfection (*ehsân*), that is to say the adoration of Allah according to the visionary way; through this channel it is the pillar of Islam in the accomplishment of its external practices, as it is the foundation of faith (*imân*) in its internal dogma. It is in fact *ihsân* which gives the external religion its true meaning and the domain of faith its real values.

Certainty (*al-yaqîn*), comprises three degree stages

1. *Ilm al-yaqîn* (the knowledge of Certainty)
2. *Ayn al-yaqîn* (the Eye of Certainty)
3. *Haqq al-yaqîn* (the total reality of Certainty)

Ilm al-yaqîn (the knowledge of Certainty)

The first degree is referred to by the name 'ilm al-yaqîn (the knowledge of Certainty), which means that Certainty is the result of knowledge. At this degree the object of Certainty is knowledge just as the aim of knowledge is Certainty. Both together are in the soul uniquely, such that Certainty is the first degree of spiritual life and the last of speculative experience. This particular degree of mystical yaqîn is the result of divine Theophanous in Act at the level of existence and also the result of Theophanous of lights of nature at the Gnostic level.

Ayn al-yaqîn (the Eye of Certainty)

The second degree of yaqîn is what one calls in Sufi terms ayn al-yaqîn (the Eye of Certainty), that is, Certainty as a consequence of contemplation and vision. At this level, the object of Certainty is present in front of the Gnostic and is not only a speculative concept. Here knowledge becomes what one calls 'ilm-e-huzuri' (Presence of knowledge), and that is the second aspect of Certainty in the spiritual way and in liberating experience. By this kind of knowledge, the man of the Way is distinguished from philosophers and learned men. This particular degree of spiritual Certainty is the result of divine Theophanous of Attributes at the level of existence, just as it is the result of Theophanous of lights of the intellect at the level of gnosis.

Haqq al-yaqîn (the total reality of Certainty)

Finally, the last degree of yaqîn is called haqq al-yaqîn (the total reality of Certainty), that is, Certainty as supreme truth. Here, Certainty has a particular coloring: it is the fruit of an all-embracing experience because the object of Certainty is identical to the one who is experiencing it, knowledge being transformed into actual experience and actual experience into knowledge. At this stage, in fact, knowledge is not limited to the intellect, nor to the vision of the one who is contemplating it, it becomes one with the human being. This is the final phase of yaqîn, the apotheosis of the spiritual and intellectual journey. This high degree of Sufi Certainty is the effect of the Emanation of the divine Theophanies in Essence at its existential level and that of the diffusion of the Light of lights (Dazzling Irradiations) at the level of the theophanies of the Gnostic.

Fanaa: Fanaa is the Sufi term for extinction. It means to annihilate the self, while remaining physically alive. Persons having entered this state are said to have no existence outside of, and be in complete unity with, Allah. Fanaa may be attained by constant meditation and by contemplation on the attributes of Allah, coupled with the denunciation of human attributes. It is a sort of mental, yet real, death. The man of the "Way" experiences it freely; it is the final passage which leads to the summit of the Stages. It liberates man from all contingency outside of his spiritual quest; his ultimate aim is the Truth. Three degrees may be distinguished here: fanâ' of acts, attributes and essence.

The Sufi fanâ in its triple manifestation does not have an exclusively negative effect or action; it is the annihilation of everything contingent, whether this be in the form of action, attribute or essence; more precisely, it is the annihilation of everything that is not Allah, and Allah is the supreme object of all good, all beauty. Fanâ' thus conceived is an internal state which requires from the Sufi a sustained and permanent effort of concentration to break his fetters and take on the demands and calls of truth, by his acts, his moral virtues, his whole being. That implies perfect control of himself: in words, deeds and thoughts. It is at this price that he attains an interior spiritual state where he becomes the pure and clear mirror in which the lights of Truth are reflected in all their splendor.

There are three ways in man's journey towards God

The first is the way of ignorance, through which each must travel. It is like a person walking for miles in the sun while carrying a heavy load on his shoulder, who,

when fatigued, throws away the load and falls asleep under the shade of a tree. Such is the condition of the average person, who spends his life blindly under the influence of his senses and gathers the load of his evil actions; the agonies of his earthly longings creating a hell through which he must pass to reach the destination of his journey.

With regard to him the Qur'an says, 'He who is blind in life, shall also be blind in the hereafter.'

The next way is that of devotion, which is for true lovers. Rumi says, 'Man may be the lover of man or the lover of God; after his perfection in either he is taken before the King of love.' Devotion is the heavenly wine, which intoxicates the devotee until his heart becomes purified from all infirmities and there remains the happy vision of the Beloved, which lasts to the end of the journey. 'Death is a bridge, which unites friend to friend' (Sayings of Mohammed).

The third is the way of wisdom, accomplished only by the few. The disciple disregards life's momentary comforts, unties himself from all earthly bondages and turns his eyes toward Allah, inspired with divine wisdom. He gains command over his body, his thoughts and feelings, and is thereby enabled to create his own heaven within himself, that he may rejoice until merged into the eternal goal. 'We have stripped the veil from thine eyes, and thy sight today is keen', says the Qur'an. All must journey along one of these three paths, but in the end they arrive at one and the same goal. As it is said in the Qur'an, 'It is He who multiplied you on the earth, and to Him you shall be gathered.' Grades _ Perfection is reached by the regular practice of concentration, passing through three grades of development:

- ❖ Fanaa fish sheikh _ Faná -fi-Shaikh, annihilation in the astral plane,
- ❖ Fanaa fir rasool _ Faná-fi-Rasul, annihilation in the spiritual plane,
- ❖ Fanaa fillah _ and Faná-fi-Allah, annihilation in the abstract.

Baqaa Billah

Baqaa, with literal meaning of permanency, is a term which describes a particular state of life with God, through God, in God, and for God. It is the summit of the mystical manzil, that is, the destination or the abode. Baqaa comprises three degrees, each one referring to a particular aspect of the divine Theophanous as principle of existence and its qualitative evolution, comprising of faith, knowledge, and grace.

- First aspect: the level of acts
- Second aspect: the level of qualities and attributes
- Third aspect: the level of the essence

First aspect: the level of acts

The first aspect of the Sufi permanency is situated at the level of acts. The action of the Sufi is here united with the divine action acquiring its order, harmony and durability. This specific degree of Sufi "baqâ" is the result of the shooting forth of the divine thespian as existential principle and the lights of nature as source of knowledge.

Second aspect: the level of qualities and attributes

The second aspect of permanency is situated at the level of qualities and attributes. Here human virtues are raised to the level of the divine Attributes, acquiring their perfection, dignity and durability: such that the man's heart attains to a spiritual abode where it is the pure and clear mirror on which the characteristics of the supreme Creator are engraved. In its turn, the power of acts in the abode of permanence becomes a docile instrument by which the divine plans in the world and within the living person are realized. This particular form of "baqâ" is a reflection of the divine existential Theophanous at the level of the Attributes and Qualities, and the effect of the lights of the intellect as principle of knowledge.

Third aspect: the level of the essence

The last degree of baqâ' is permanency of the essence. In this domain the essence of the servant is raised to the height of the divine Essence in its Unity, Sublimity and Universality. He is totally absorbed by the divine Life. It is through God that he sees, through Him that he hears, through Him that he expresses his will, through Him that he contemplates. This is the most perfect form of Sufi "baqâ", the final stage of the hero's quest. This particular abode is in its turn acquired by the effect of the Theophanous of the Essence on the existential plane and by the effect of the Theophanous of Light at the Gnostic level.

Tariqat

A Taraqah is a school of Sufism. A Taraqah has a Murshid, or Guide, who plays the role of leader or spiritual director of the organization. A Sufi Tariqah is a group of Murid for desirous, desiring the knowledge of knowing Allah and loving Allah (a Murid is also called a 'Faqir' or 'Fakir', another Arabic word that means poor or needy, usually used as al-Faqir 'ilá Allah, English: The needy to God's knowledge. Nearly every Taraqah is named after its founder, and when the order is referred to as a noun - yah is usually added to a part of the founder's name. For example, the "Rifai order," named after Shaykh `Ahmed er Rifai, is called the "Rifaiyyah", the "Qadira order," named after Shaykh `Abd al-Qadir al-Jilani, is called the "Qadiriyyah", and the "Chishiyyah order" by Hazrat Abu Ishaq Shami Chishti. In most cases the shaykh nominates his 'khalafah' or successor during his lifetime, who will take over the order. In rare cases, where the shaykh dies without naming Ecstasy (Wajad)

Wajad by Sufis: it is especially cultivated among the Chishti's. This bliss is the sign of spiritual development and also the opening for all inspirations and powers.

This is the state of eternal peace, which purifies from all sins. Only the most advanced Sufis can experience Wajad. Although it is the most blissful and fascinating state, those who give themselves entirely to it become unbalanced, for too much of anything is undesirable; as the day's labor is a necessary precursor of the night's rest, so it is better to enjoy this spiritual bliss only after the due performance of worldly duties. Sufis generally enjoy Wajad while listening to music called Qawwali, special music producing emotions of love, fear, desire, repentance, etc.

Aspects of Wajad

There are five aspects of Wajad:

- ❖ Wajad of dervishes, which produces a rhythmic motion of the body.
- ❖ Wajad of idealists, expressed by a thrilling sensation of the body, tears and sighs.
- ❖ Wajad of devotees, which creates an exalted state in the physical and mental body.
- ❖ Wajad of saints, which creates perfect calm and peace.
- ❖ Wajad of prophets, the realization of the highest consciousness called Sidrat al-Muntaha.

One who by the favor of the murshid arrives at the state of Wajad is undoubtedly the most blessed soul and deserves all adoration.

Noor

Noor is the link which binds being to knowledge in Sufism. The word itself means light. Each particle of light that is reflected of the "mirror of the heart" projects spiritual knowledge according to distinctive types of colors. A Sufi can differentiate between the following:

Noor is the spiritual light of a person. It emanates primarily from the forehead, but can bloom from the whole body. A person's spirituality can be judged by the noor

emanating from him. Noor is descended from the heavens, reaching the Kabatulallah in Makkah. From there it is distributed to all the Masjid. There it manifests in those Allah is the Light of the heavens and earth.

In this Universe, there are several worlds and galaxies. The Essence and Reality of Allah is something only Allah knows or those with whom He has shared His Secrets. How much of this information Allah has shared with His chosen servants is not our concern? However, we do know that Allah created this entire universe for us humans. It is stated on several occasions in the Quran that the foundation of this universe is the Light (nur) of Allah. Based on this fact it is imperative that Man and all of his abilities be centered on one foundation. It is our daily observation that not all of our actions, motions, whims, thoughts, imaginations, and feelings are dependent on the body of bones and flesh. Because when the Spirit disconnects its link with the physical body then this body of bones and flesh is unable to act on its own. As long as the Spirit is attached with the body, all the needs, and functions necessary for life are present. In other words, Spirit (ruh) is the foundation of the body. According to the Quran(Koran), a limited knowledge of the Spirit is given. Nevertheless, even this limited knowledge is still knowledge. What we are trying to emphasize is that what we consider Man is a body of bones and flesh, though that Man is nothing but fiction. The real Man is the one that protects that skeleton of flesh and keeps it in motion, whom the Quran calls ruh (Spirit). This ruh, in order to fulfill the needs of life uses a medium. We call this medium, chromosomes. In the Quran, God has said that, we poured Our ruh in him (Adam). In other words, ruh created a medium and after that gave him the senses. ruh is in fact a component of the Divine and in it all the knowledge of Divine Discretions and Attributes are present, which Allah so Willed. Just how this knowledge was acquired by the component, is a Divine Mystery, which could never be explained.

There are eleven thousand generators (latifa, plural lataif) at work inside the Man. According to Sufism, there are eleven thousand Divine Names as well. Every Divine Name is an Attribute and every Divine Attribute is knowledge (ilm). This knowledge further expands into more and more spheres to become a manifestation of the Divine Attributes.

To enter the unseen world (al-ghayb) or to behold anything beyond Time and Space, we have to first free ourselves Allah is the Light of the heavens and earth. that are spiritually inclined.

Modes of Zikr

Depending upon the mode of dhikr, it has been divided into 3 kinds:

Dhikr-e-Jalli - Dhikr with tongue loudly

Dhikr-e-Khaffi- Dhikr in heart (hidden dhikr - i.e not from tongue)

Sufis further divide the mode of meditative dhikr

according to the Latifa in which they are done. These include:

- ❖ Dhikr-e-nafsi
- ❖ Dhikr-e-Qalbi
- ❖ Dhikr-e-Ruhi
- ❖ Dhikr-e-Sirri
- ❖ Dhikr-e-Khafi
- ❖ Dhikr-e-Akfha

Forms of Zikr

Different Sufi Orders have different syllabus of dhikr. Most common ones are as follows:

- ❖ Allah (The name of God) s
- ❖ Ya-Hayyu-Ya-Qayyum (O Living & Giver of life)
- ❖ La illaha illallah (There is no god but God)
- ❖ Allah Hu (God Is)
- ❖ 99 Names of God [2] Verses from Qur'an
- ❖ Poetry of the Sufi Masters Darud Sharif (Asking God to send peace & blessings upon Muhammad)
- ❖ Istaghfar (Asking forgiveness from Allah)

MURAQABA

Muraqaba is the Sufi word for meditation. Literally it means "to watch over", "to take care of", or "to keep an eye". Metaphorically, it implies that with meditation, a person watches over or takes care of his spiritual heart (or soul), and acquires knowledge about it, its surroundings, and its creator. In holy Quran, God Said: "And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through praying or doing extra deeds besides what is obligatory till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks."

Stages of Muraqaba

Following are the maqamat (stages) in which Sufis have broadly categorized their journey of ascension. This categorization is an arbitrary one, and each level is generally further divided into several sub-levels. During the process of enlightenment, some stages can merge or overlap each other. Muraqaba improves human memory, mental concentration in and boost spiritual energy in individual. You feel good and glow by the mystic enlightenment of Muraqaba. Muraqaba can help you to develop paranormal abilities like extrasensory perception and clairvoyance as well. But uncertainty, perplexity, depression, anxiety, and other psychological disorders are its deficiency as well. For beginners, creating a picture of Blue Lights is the initial exercise of Muraqaba because Blue is considered as the color of spirituality, obedience and peace. Only 15-20 minutes of meditation is recommended. After the preliminary period of 90 days, you can increase the interval if you like. The best time for doing exercises of Muraqaba is before the sunrise and after the sunset especially before going to bed. Primary level of Muraqaba includes "mystical understanding of light, Invisible Light, heartbreaking sound of Cosmos and Names of God for getting an association with attributes of God."

High level muraqabas

Tasawwur-e-Sheikh (Focussing mind on master) -- To facilitate the transfer of spiritual knowledge from master to student.

Tasawwur-e-Rasool (Focussing mind on prophet) -- To facilitate the transfer of Faiz (arcane spiritual knowledge) from prophet to student. For Muslims, this focussing of mind is done on Muhammad. For people following other religions, their particular holy figures are used to focus mind upon.

Tasawwur-e-zat-e-Ilaahi (Focussing Mind on God) -- With the help of this Muraqaba, the student experiences the Tajalli-e-Zaat of God.

Gnosis of self

Ghanood (Somnolence) - This is the starting level of meditation. When a person starts meditation, he enters into a somnolent or sleep state often. With the passage of time, the person goes into a state between sleep and wakefulness. So the person can remember that he saw something, but not specifically what it is.

Adraak (experience) - With continuous practice of meditation, the sleepiness from meditation decreases. When the conscious mind is not suppressed by sleep and is able to focus, the person can receive the spiritual knowledge from his subconscious mind. At this stage, the person is unable to see or hear anything, but he is able to experience or perceive it.

Warood (coming, beginning) - When adraak (experience) becomes deep, it is exhibited as sight. The stage of warood starts when mental concentration is

sustained and somnolence is at its minimum. As soon as the mind is focused, the spiritual eye is activated. The conscious mind is not used to see through the spiritual eye, so concentration comes and goes. Gradually, the mind gets used to this kind of visions and the mental focus is sustained. With practice Gnosis of the universe.

Kashaf/Ilhaam (unveiling of arcane knowledge) - Kashaf, or Ilhaam is the stage where man starts getting information that most people are unable to observe.

In the beginning, this condition occurs suddenly without personal control. With practice, the mind gets so energized that it can get this knowledge by will.

Shahood (evidence) - When a person can get any information about any event/person with his will, this condition is called Shahood. This stage is broadly categorized according to activation of the senses:

- ❖ The person can see things anywhere in the universe
- ❖ The person can hear things anywhere in the universe
- ❖ The person can smell things anywhere in the universe
- ❖ The person can touch things anywhere in the universe (hadith)

Fatah (opening, victory) - The peak of Shahood is called Fatah. At this stage, the person doesn't need to close his eyes for meditation. Here the person is freed from both space and time. He can see/hear/taste/touch anything that are present anywhere in time and space.

Gnosis of the creator

Fanaa (extinction, annihilation) - Through a series of stages (maqamat) and subjective experiences (ahwal), this process of absorption develops until complete annihilation of the self (fana) takes place and the person becomes al-insanul-kamil, the "perfect man". It is the disintegration of a person's narrow self-concept, social self- and limited intellect (feeling like a drop of water aware of being part of the ocean). The stage is also called Fana fit tawheed ("extinction with the unity"), and Fana fil Haq (Extinction in the reality).

Sair illallah (journey towards the God) - Here the person starts his spiritual journey towards the ultimate reality of the universe, i.e. God. Also called Safr-e-Urooji

Fana fillah (Extinction of the self in God) - One of the important phases of mystical experience which is attained by the grace of God by a traveler on the mystical path is the state of fana fi Allah, "extinction of the self in God". This is the state where the person becomes extinct in the will of God. It is important to mention that this is not incarnation or union. Most Sufis, while passing through this experience, have preferred to live in the greatest depth of silence which transcends all forms and sounds, and enjoy their union with the beloved. The highest stage of fana is reached when even the consciousness of having attained fana disappears. This is what the Sufis call "the passing-away of passing-away" (fana al-fana). The mystic is now

wrapped in contemplation of the divine essence. Since it is a state of complete annihilation of carnal self, absorption or intoxication in God, the pilgrim is unable to participate in worldly affairs, he is made to pass into another state known as Fana-al-Fana (forgetfulness of annihilation). It is a sort of oblivion of unconsciousness.

Since two negatives make one positive, the pilgrim at this stage regains his individuality as he was when he started the journey. The only difference is that in the beginning he was self-conscious, but after having reposed in the Divine Being, he regains that sort of individuality which is God-consciousness or absorption in God. This state is known as Baqa-bil-Allah - living or subsisting with God.

Sair min allah (journey from the God) - ere the person comes back to his existence. Also called Safr-e-Nuzooli. No one can subsist with The Supreme Creator and to believe as such is shirk. What really happens is the person's awareness of Allah increases so much so that he forgets his own self and is totally lost in Allah's magnificence.

Baqaa billah (eternal life in union with God) - This is the state where man comes back to his existence and God appoints him to guide the humans. This is a state in which the individual is part of the world, but unconcerned about his or her rewards or position in it. This doctrine is further explained in an authentic tradition of the prophet which states that God said: And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks. There is another verse from Qur'an, that is used to explain this concept. We (Allah) are nearer to him (man) than his jugular vein. (50:6)

When Sufis have come out of the Fana fillah state and enter Baqa billah, many of them have produced works of unsurpassed glory, especially in the fields of philosophy, literature, and music. These works have crowned the culture of the entire Islamic world and inspired Sufis and non-Sufis for generations. As the great Persian Sufi poet, Hafiz of Shiraz, who is fondly remembered as the "tongue of the unseen", said centuries ago: "He whose heart is alive with love, never dies.". Allah says about these people in the Qur'an: "Lo, indeed, the friends of God have no fear, nor are they grieved."

Zikr Bead Known also as tasbeih, these are usually beads upon a string, 99 or 100 in number, which correspond to the ninety-nine names of God and other recitations. The beads are used to keep track of the number of recitations that make up the dhikr. Some Islamic scholars argue that using the beads are forbidden, however. Many claim that the usage of the fingers to count is better as that is what was practiced by Muhammad S.A.W. The issue is still hotly debated in some communities and there are a number of differing opinions on the matter.

Sufi view

The Sufi orders engage in ritualized dhikr ceremonies. Each order or lineage within an order has one or more forms for group dhikr, the liturgy of which may include recitation, incense, meditation, ecstasy, and trance. Dhikr in a group is not limited to these rules but most often done on Thursday and/or Sunday nights as part of the institutional practice of most orders. Dhikr is sometimes accompanied with traditional instruments such as the Daf, Ney, Dombak, Tar (lute), Setar (lute), Santur

SUFISM or Tariqat is the embodiment to shariat and sunnat

Its aim is to build inner and other qualities of man, to cleanse him all sins and develop a strong character according to the doctrine of religion. Sufism appeared with great aplomb during the first decade of the spread of Islam. Its aim was to teach good conduct, purification of self, cultivation of a religious disposition and development of thought. It taught and familiarized people with the doctrine of religion and shariat.

Nafs

Meaning of nafs: It has two meanings.

First, it means the powers of anger and sexual appetite in a human being... and this is the usage mostly found among the people of tasawwuf [sufis], who take “nafs” as the comprehensive word for all the evil attributes of a person. That is why they say: one must certainly do battle with the ego and break it (la budda min mujahadat al-nafs wa kasriha), as is referred to in the hadith: *A`da `aduwwuka nafsuka al-lati bayna janibayk* [Your worst enemy is your nafs which lies between your flanks. Al-`Iraqi says it is in Bayhaqi on the authority of Ibn `Abbas and its chain of transmission contains Muhammad ibn Abd al-Rahman ibn Ghazwan, one of the forgers].

The second meaning of nafs is the soul, the human being in reality, his self and his person. However, it is described differently according to its different states. If it assumes calmness under command and has removed from itself the disturbance caused by the onslaught of passion, it is called “the satisfied soul” (al-nafs al-mutma`inna) ... In its first meaning the nafs does not envisage its return to God because it has kept itself far from Him: such a nafs is from the party of shaytan. However, when it does not achieve calmness, yet sets itself against the love of passions and objects to it, it is called “the self-accusing soul” (al-nafs al-lawwama), because it rebukes its owner for his neglect in the worship of his master... If it gives up all protest and surrenders itself in total obedience to the call of passions and shaytan, it is named “the soul that enjoins evil” (al-nafs al-ammara bi al-su’) ... which could be taken to refer to the ego in its first meaning.

Nafs and their stages:

The next six levels are:

Nafsi Ammara, is a manifestation of the animal soul in man, the instinct which drives man to commit evil deeds is called '*Nafs-e-Ammara*' or the 'Evil Genius'.

Nafsi Lawwama, when man hears the voice of his conscience and tries to resist his carnal desires

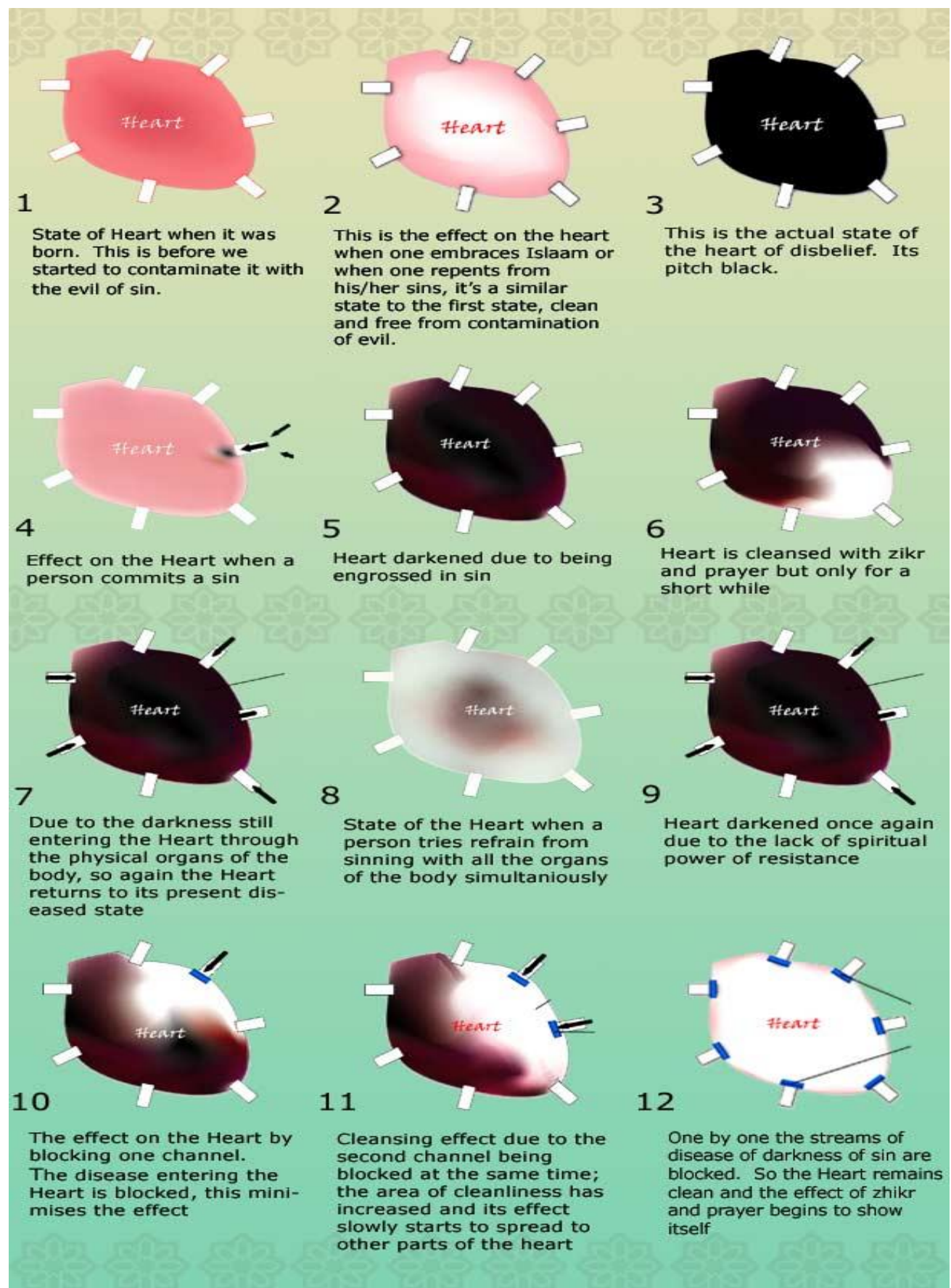
Nafsi Mulhima, when man receives direct instructions through inspirations from his Lord

Nafsi Mutmainna, when man is freed of self-indulgence and finds peace and tranquility in his state of piety and obedience to his Lord

Nafsi Radiyya, when man accepts all that happens to him without any resentment or pain, and when good and bad become equal to him, and he is pleased with his lot;

Levels	1	2	3	4	5	6	7
Name	<u>An-Nafs al-Ammara</u>	<u>Nafs al Lawwamah</u>	<u>Nafs al Mulhimah</u>	<u>Nafs al Mutmainnah</u>	<u>Nafs ar Radiyyah</u>	<u>Nafs al Mardiyah</u>	<u>Nafs al-Kamila</u>
Soul	<u>Inciting to evil self</u>	<u>Blaming self</u>	<u>Forced Self</u>	<u>relaxing Self</u>	<u>satisfied Self</u>	<u>Pleasing Self</u>	<u>The Pure /Perfect Self</u>
Ruh	<u>Ruh Madeni</u>	<u>Ruh Nabati</u>	<u>Ruh Haywani</u>	<u>Ruh Nafsani</u>	<u>Ruh Insani</u>	<u>Ruh Sirr</u>	<u>Sirr Al Asar-</u>
Type	<u>Mineral soul</u>	<u>Vegetable soul</u>	<u>Animal soul</u>	<u>Personal Soul</u>	<u>Human Soul</u>	<u>Secret Soul</u>	<u>The Secret of Secrets</u>
Light/Colour /Aura :	<u>Blue</u>	<u>Yellow</u>	<u>Red</u>	<u>White</u>	<u>Green</u>	<u>Black</u>	<u>Colourless</u>
Location	<u>Human skeletal system.</u>	<u>Liver and related to the digestive system</u>	<u>Heart & Circulatory system</u>	<u>Brain and nervous system.</u>	<u>Inner or Spiritual heart.</u>	<u>Innermost Spiritual Heart.</u>	<u>Innermost Spiritual Heart of Hearts</u>
Name in Arabi	<u>As-sadr –The Breast/Chest</u>	<u>Al-Qalb – The heart</u>	<u>Ar-Ruh -The Spirit</u>	<u>As-sir The Innermost being</u>	<u>As-sara'ir – The Consciences</u>	<u>Al-Akhfa –The Hidden</u>	<u>Al-Khafa – Secrecy</u>
Mediation- Dhikr to repeat:	<u>La-ilaha ill-lil-lah</u>	<u>Ya Allah</u>	<u>Ya Hu!</u>	<u>Ya Haqq</u>	<u>Ya Hayy</u>	<u>Ya Qayyum</u>	<u>Ya Qahhar</u>
Meaning of Dhikr	<u>no Gods, but The God.</u>	<u>O The God</u>	<u>O He</u>	<u>O Truth</u>	<u>O Everlasting</u>	<u>O Eternal</u>	<u>O Omnipotent</u>
Quran Ref:	<u>Behold! The commanding nafs encourages evil, except when my Lord bestows mercy. (Qur'an 12:53)</u>	<u>And I swear by the reproachful soul!" (75:1-2)</u>	<u>And a nafs and Him who gave order to it and inspired it with a sense of what is wrong for it and what is right for it. (Qur'an 91:8)</u>	<u>O the righteous soul will be said, "O, you nafs in complete peace and satisfaction!" (Qur'an 89:27)</u>	<u>Return to your Lord, content (Qur'an 89:28)</u>	<u>for His being pleased with you! (Qur'an 89:28)</u>	<u>This day have I perfected your religion for you, completed My favor to you, and have chosen for you as your religion Islam. (Qur'an 5:3)</u>
Traits:	<u>narcissistic, mechanical, conditioned, non-reflective, impulsive.</u>	<u>conscience, capacity for self-observation</u>	<u>generosity, gratitude, modesty, empathy, ardent desire.</u>	<u>dignity, sincerity, courage, compassion, complete loyalty.</u>	<u>endurance, resignation, constancy.</u>	<u>knowledge of Allah, sincerity, unbounded faith and hope in existential communion.</u>	<u>freedom from duality, acceptance of Allah's will, joy of union, freedom from expectation, contentment.</u>
Habits:	<u>pride, enmity, cruelty, lust, stinginess</u>	<u>backbiting, trickery, conceitedness, hypocrisy, self-consciousness, guilt, fearfulness, wishful thinking, intense desire to please others.</u>	<u>liberality lacking discrimination, mystical inflation, tendency toward spiritual greed.</u>	<u>Attachment to spiritual ambition.</u>	<u>personal identification with affliction.</u>	<u>mystical intoxication, lack of sobriety and balance</u>	<u>None remaining</u>

Diagram shows the stages of the purity & Impurity of the human heart:



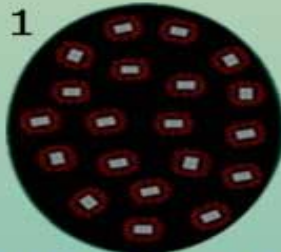


This represents the houses which the evil traits inhabit and is firmly rooted to the ground. It is surrounded by its troops to protect it from any foreigners (i.e. goodness). For e.g. this could be inhabited by Hypocrisy.



The Ellipse represents the Soul which can consist of both Good and Evil traits

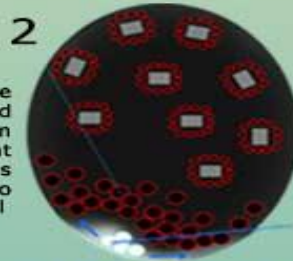
The troops of good traits increase in number and tries to fight off and win back as much land as possible from the evil troops of evil traits



1

Evil troops are closely packed and have strengths in numbers to fight back the goodness which is trying to prevail

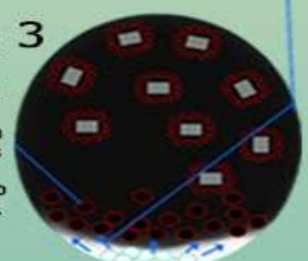
The Soul: darkened due to being engrossed in evil desires and has been overtaken by the evil traits. Its very weak due to lack of good practices such as prayers, zikr etc. and living in a sinful lifestyle



2

The Soul at the beginning when a person tries to become pious

Troops of good traits are present in small numbers at the beginning when a person tries to become pious and do good deeds.



3

Steadfastness on Sharia and the practices that are prescribed by the Sheikh

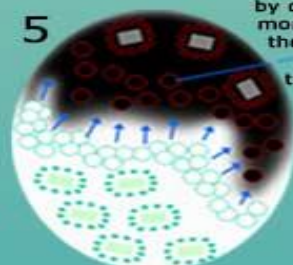


4

The evil troops retreat and are unable to defend the houses of evil traits who have been driven out and their houses and crushed

Slowly the good traits start to recapture the land of the soul as the area of goodness increases. They start to build their houses thus take over the houses of the evil traits.

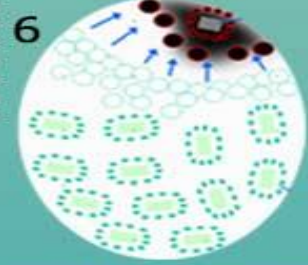
Good Traits start to develop and establish themselves



5

Power of the Evil Traits weakened (half purified)

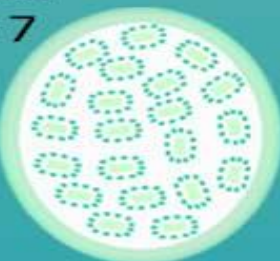
The resistance of the evil troops weakening day by day, they lose more the land to the good troops of the good traits, and are reducing in numbers



6

Last of the Evil Traits remaining as Good Traits dominates

The Purified Soul Illuminates

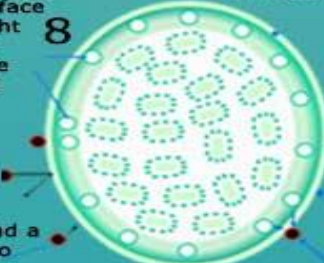


7

Complete repossession of the land of the soul by the good traits from the evil traits, the soul starts the illuminate from with the light of Allah (swt)

Good troops surrounding the surface of the soul to fight off any evil that leaks through the Protective Shield

The Purified Soul develops a Protective Shield



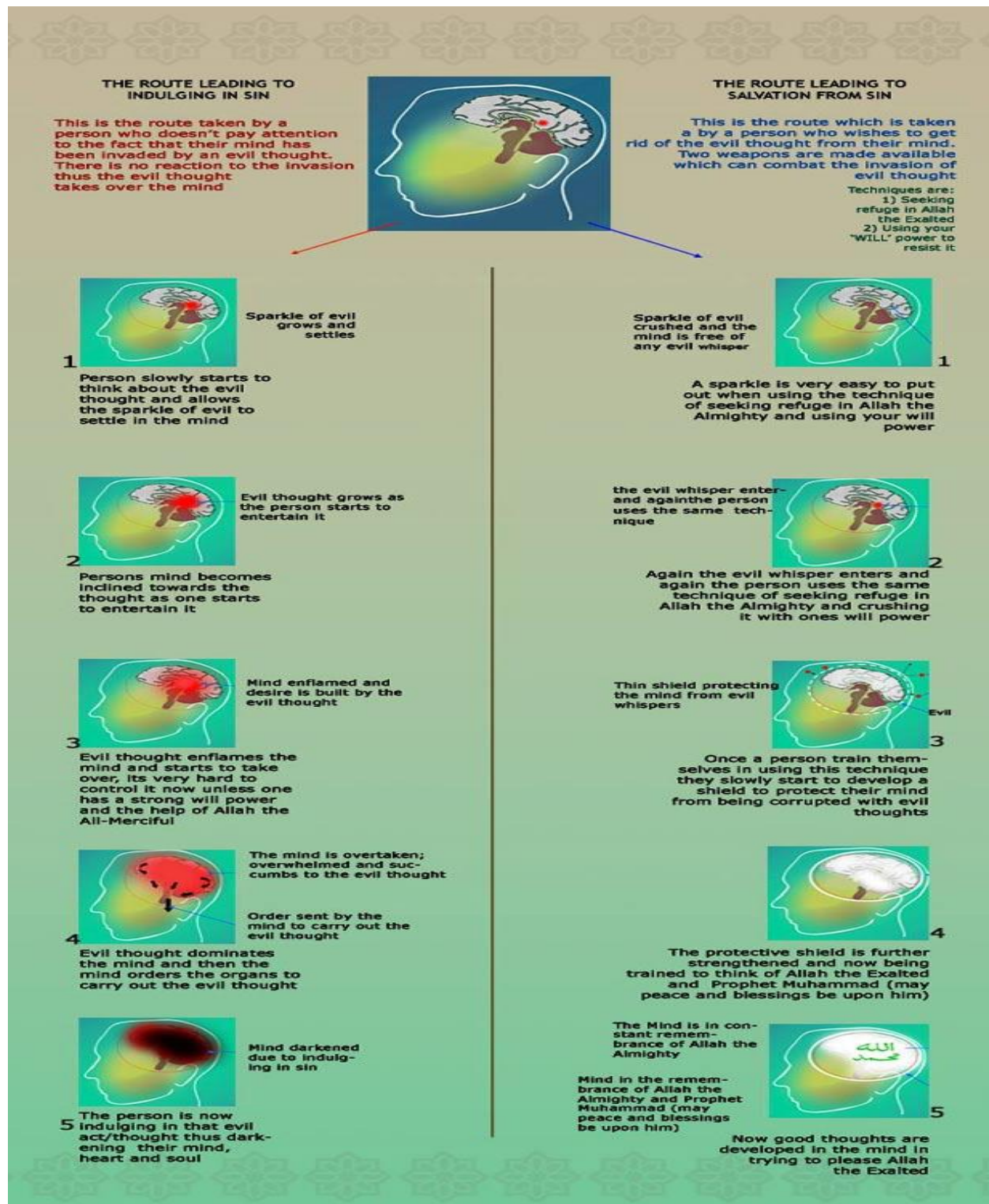
8

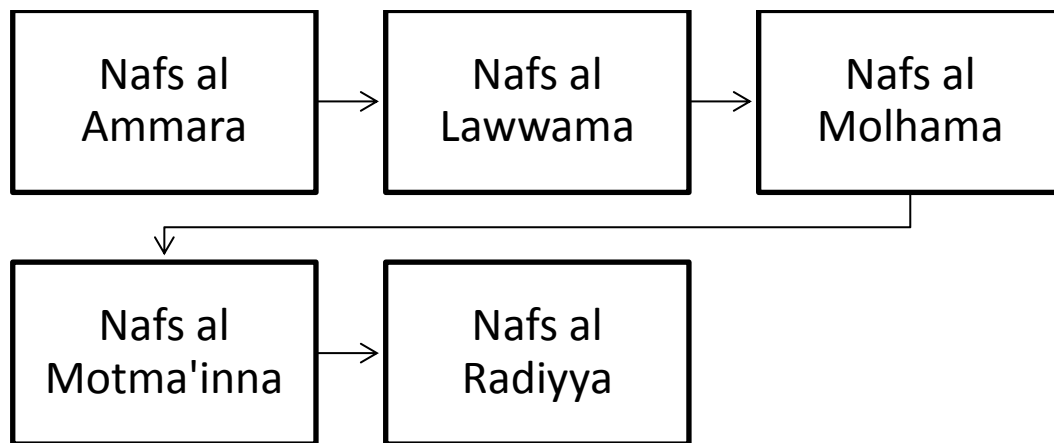
Protective Shield to protect it from all the evil. This had been developed initially in purification of Mind

Evil Troops looking to find a way back into the soul

Evil leaking through but is repelled back by the good troops

Diagram shows the stages of the purity & Impurity of the human mind:





1. Nafsi Ammara

In this first level of the development of man, the rational self and human conscience have been defeated by lust and carnal desires. At this stage, our self does not recognize any rational or moral barriers to get what it wants. It expresses itself in selfishness, arrogance, ambition, stinginess, envy, anger, cynicism, laziness and stupidity. Originally, nafs, one's self, identity, one's own personality and reality, is one of the Creator's gifts to man. But because we allow it to lean towards material values, to take pleasure only in worldly life, and because we succumb to fleshly lusts, it has turned ugly and become almost animal-like, while its shape remains that of a human being. It is a fauve camouflaged in the appearance of man, a mad wild animal which bites and claws itself as well as others. This ego is our private devil, our worst enemy, who is living inside us, dominating and tyrannizing us and keeping our human soul imprisoned and forgotten in the depths of our subconscious. If we are fortunate enough to be led by a guide to seek a better state, then the devil whispers in our ear: "What business do you have to be on this path? Don't you see that everyone who was on this Path sooner or later died? All that remains of them is a few words. I know that you want the Truth, but where are the wise ones who would be able to teach you anything? Show me a single saintly man who receives revelations, who can show miracles! They belonged to another time. Now is the time of facts, of science, of prosperity, and the good life. If you want to be religious – all right! Go to the mosque, pray, fast, and pray that the spirits of these holy men of the past help you, for there is no teacher alive worth your while!"

Thus the devil hides the truth. Kufr, infidelity, means covering, hiding in Arabic (coffer in English). Kafir, the infidel, means the one who hides something. The devil conceals the fact that at all times there are perfect men in the world and worthy teachers who can lead one to salvation.

Our Master, The Messenger of Allah (saws), has two aspects. One is his prophethood, hubuwwa; the other is his sainthood, his friendship, closeness to Allah, or walaya. He is Hatemul Enbiya: the last, the Seal of Prophethood, but his other aspect of sainthood has always been and will always be inherited by perfect men, who love and imitate him, and they will exist at all times, until the end of time.

On the level of the evil commanding ego, all these influences are very heavy. To get out from under them, someone strong has to hold you by your hand and extricate you. It is very difficult if not impossible to do it by yourself.

2. Nafsi Lawwama

This is the second step in the development of man, when man becomes aware of his actions, is able to differentiate right from wrong, and regrets his wrong doings. Yet he is not able to totally stop doing wrong because it is very difficult to break the habits of his previous state. He tries to follow the obligations of his religion and he prays, fasts, pays alms and tries to behave properly. But he wants to be known as a reformed person. He publicizes his piety, his good deeds, and expects appreciation from people. This makes his behavior hypocritical. Sometimes he realizes this, regrets it, and tries to change. Hypocrisy, a major sin, is the principal danger in this state.

There are two other grave dangers as well: arrogance and anger. Every little attempt to be good, compared to the previous state, seems like a major achievement. So we think we are the best, and get angry with others who do not seem to respect us. Arrogance, lying to ourselves, hypocrisy, anger, and intolerance are the soldiers of the devil. At the level of Nafsi Lawwama we are not safe from the devil, who injects his character of arrogance into our veins and whispers into our ear: "You are as good as your teachers now; not only do you know as much as they do, the way you behave is better. If they were able to apply what they teach in their own lives they wouldn't be half what you are. You don't need their preaching or their advice. Now let people see your wisdom and your deeds so that you will be an example to them." Not only the whisperings of the devil, but all worldly life, is against the seeker at this stage. Certainly the world cannot lose its attractiveness for him; it calls to and tempts him.

3. Nafsi Mulhima

This is a stage when the seeker is rewarded for his efforts, persistence, and obedience to his teacher. Now he occasionally receives messages from inside of him: soundless wordless inspirations which give him direction, encouragement, and the strength to continue in his advancement. Yet there are still grave dangers, the worst of which is that the devil is capable of imitating divine inspirations, and the seeker may not be able to differentiate between them. That is why at this stage the guidance of a master is so necessary, one who will be able to distinguish the true inspirations from the false imaginations inspired by the devil.

It is during this period that the relation between the seeker and his master has to be the closest. The seeker should not hide anything from his teacher: he should reveal all his hopes, his fears, his faults; even if he feels resentment or opposition to his teacher, he has to confess these to him. They are like the symptoms of a disease which a sick person must reveal to the doctor in whom he has confidence. Just as he heeds the advice given or the diet prescribed, or diligently takes the medicine given, if he obeys the counsel of his master, he will be able to advance.

In this storm, the only life preserver which will save him from drowning will be the rules of his religion. He should pray, fast, and give alms with more fervor and attention than he ever did. Above all he should try to revive the feelings of love in him which he once felt for the shaikh and his brothers on the Path. For love cures all ills and the lover is able to follow all the wishes of the beloved.

4. Nafsi Mutmainna

This stage is the safe place reached by the seeker after a long and difficult struggle with his private devil, his ego, and the army of devils tempting him in his worldly life. To be able to reach this level, he must have subdued both of them. Thus he is comparatively free of dangers. Now he is under the command of his human soul, which takes pleasure in following the rules of the religion and the example of the Prophet (saws). He possesses the qualities which Allah praises: he is kind, generous, patient, forgiving, sincere, thankful, content, and at peace. He has heard Allah say:

“O the one who has found peace

Return to your Lord, pleased with Him

and He with you.

And become amongst my good servants

And enter my Paradise.”

He finds his peace, his happiness, his delight, in his Lord. He has been given heaven on earth. He enters Paradise in this very life.

5. Nafsi Radiyya

Alas! Very few men can aspire to reach this high state. Up to and including this level, the seeker is taught by words and/or examples of others than himself, through *Ilm al Yaqin*, acquired knowledge. Now he has approached the level of knowledge through personal experience and revelations: *Ayn al Yaqin*, Certitude. Up until now, everything was relative. Now he is offered the Truth. The manifestation of this state is love, all-enveloping love. He sees all and everything as Allah’s perfect acts, thus loving them as the actions, fil, of the Beloved. He achieves perfect submission to everything which happens. That is the “Truth of Islam”. There is perfect harmony, of which he is aware. There are no possibilities of error as he is the master of his ego, and the ego itself has become a Muslim, submitting to its Lord. He does not want anything other than what he has. Therefore, he does not ask for anything for himself from Allah. But when he prays for someone else, his prayers are immediately gratified. He is seated on the throne in the spiritual realm, while the exterior world is in attendance to serve. His acceptance, submission, pleasure, thankfulness, and love of his Lord are so perfect that the Lord responds with His pleasure for His servant in return.



Laaa Ilaaha Illa-Ilaahu Muhammadur-Rasoolu-Ilaah ki tazdeekh se mujhe kya hasil huwa? aur mai kya ho sakata hoon?

Ek waqifkaar Insaan kehta hai ke mere dil se ghair Allah ki maboodiyat wa ibadat, sifaat wo wajood nikal gaya ke mere dil me Allah tala ki maboodiyat aur Ibadat, raboobiyat wa ista'anat wa sifaat o wajood mashood hogaya. Mujhe apni zaat ka irfaan hasil hokar Allah tala ki zaat ka Irfan ba itebar e tanziya wa tashabiya hasil hokar Allah tala mere basar o basirat me Jalwa gar hogaye.

Aab mai kya hoon aur kaun hoon? Main Abdullah hoon ba itebar e kharij hoon, maloom Allah hoon aur ba itebar e Dakhil ke mere saath Allah tala hai mere qareeb Allah tala hai mere aqrab Allah tala hai mere muheet Allah tala hai mere Awal aur Akhir Allah tala hai mere Zahir o batin Allah tala hai Mai Allah tala ka maloom hoon, mujhme Allah tala ka ilm hai ilm me Allah tala ka jalwa hai Mai maloom me Allah Hoon, Noor Allah Hoo, mujhme zaat Allah hai Mai faqeer hoon , Abdullah hoon khalifatullah hoon Wali-Allah hoo muqarrab hoon jisse mere basar aur basirat Allah tala ka shawood hai. Allahamdulilalh duniya mere tabbe, akhirat mere tabe, Allah mera aur mai Allah ka.

Allah tala ke 4 itebar hain

- Wajood
- Sifaat
- Affwal (Raboobiyat)
- Wululiyat (Maboodiyat)

Allah tala in char itebarat e lihaz se lahdahu la Sharikalahu, lihaza in char itebarat e lihaz se char khisam ka shirk aur 4 char khisam ki tauheed paida hogi jinke ahkaam aur asaar muqtalif hain

- Zaate e Allah
- Sifaate e Allah
- Affwal e Allah
- Asaar e Allah
- Zaate Allah ku Lahut kehte hai jisse ilm e marifat mutaluq hota hai
- Sifaate Allah ku Jabrut kehte hai jisse ilm e Haqeeqat mutaluq hota hai
- Affwaal le Allah ku Malkoot kehte hai jisse ilme e Tariqat mutaluq hota hai
- Asaar e Allah Ku Nasut kehte hai jisse ilm e shariyat mutaluq hota hai

- Manzil e Nasut raahe shariyat hai
- Manzil e Malkoot raahe Tariqat hai
- Manzil e Jabrut raahe Haqeeqat hai
- Manzil e Lahut raahe Marifat hai

4 shirk aur 4 char wasool ke baad irfane zaate khalq hasil hogaya hai yehi wilayat hai (Muqaam e qurub mai abd apne wajood se dani hoke hai allah tala ke wajood se baqi hojata hai yehi wilayat hai) yehi qurbayat hai yehi faqar hai yehi khilafat hai yehi Amanat hai yehi abdiyat hai

Allah - ye ism e zaat hai wo wajibul wajood jisme jami jamale sifaat maujood hai

Zaat - wo jami sifaat wo Asma e ilahi, Asma wo siffat do khism ke hai

→ kamil - kaamil sifat ka marjayi Allah ki zaat hai

→ Naqees - Naqees sifaat ka marjayi bande ki zaat hai

Sifaat e Asma Kamila

- Hayat
- Ilm
- Irada
- Khudrat
- Sami
- Basar
- Kalaam (Hai Alim mureed khadeer Basir kalaam)

Har ism ku ek ism ke saat ghairiyat hai aur har ism ko zaate ke saath aainiyat hai (aainiyat wajoodi) ghairiyat zaati

Ek sifaat ko dusri sifat ke saath ghairiyat hai aur har sifat ku zaat ke sath aainiyat hai jiss hal me aainiyat hai isi haal me ghairiyat hai aainiyat wajoodi ghair zaati

Zaat ke sifaat wahadiyat hai aur sifaat ke sifat kasarati hai

Siffat mauthaj ke wajood ki, zaat mushtaq e Zahoor ki, zaat zahare sifat se hai

Allah khaliq hai khaleek apne maqloq ko Janta hai isliye maqloq ke zaate khaliq ki maloomat hai, pas humari zaat ka namood khariji mahad hai is lihas se huwa ke

Allah tala sifate Noor se bhaghair taghayyur wa tabaddal ke khud Zahir huwa isliye Allah tala ka Noor maloom se mutahallaq hokar Noor kehlaya.

Allah tala ka ilm maloom se mutaluq hokar dil kehlaya, Allah tala ka wajood Zahir huwa aur maloom se mutahallaq hokar tann kehlaya.

Allah tala ka Ana'a maloom se mutahallaq hokar nafs kehlaya,

aur Allah tala hum maloom se warib aur humse akhrab aur humper muheet aur humare saath hogaya aur unke Zahiriyat aur batiniyat humse wa Basr hogayi pas hum ku Apne zaat ka irfaan hasil howa hum maloom e haq ghair zaat se haq hai humari zaat me adamm hai aur Allah ki zaat me wajood hai. humku wajood e zaati nahi aur Allah tala Ko adamm nahi humme sifaate naqees hai Allah tala me sifaat e kamaliya hai Allah tala me e fail hai aur humme taqliqe fail nahi.

Nafe Qalb - Qalb e muneeb, Qalb e Saleem, Qalb e Shaheed.

Itebarat e Ilm e haq - Tauheed, Imaan, Yakheen, Istaqamat, Sunnat, Akhlaq, Yad e haq, Marifat e shawood o haq, Istaqraq fil haq, Marifat e qalq aur haq.

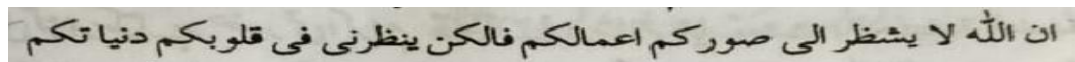
Iteybarat e ilm e batil - Shirk, kufur, Nifaaq, Irradat, Biddat, Fasq, Gaflat.

Marateeb e Anfusiya - Nafs, Jism, Dil, Ruh, Sir'r, Noor, Zaat.



Alhamdulillahi rabbul alameen wa alaa aqabati lil muttaqeen was salawatu wa-salamu ala rasoolahu Muhammad wa ahle baithihi wa assabihi aajmaeen.

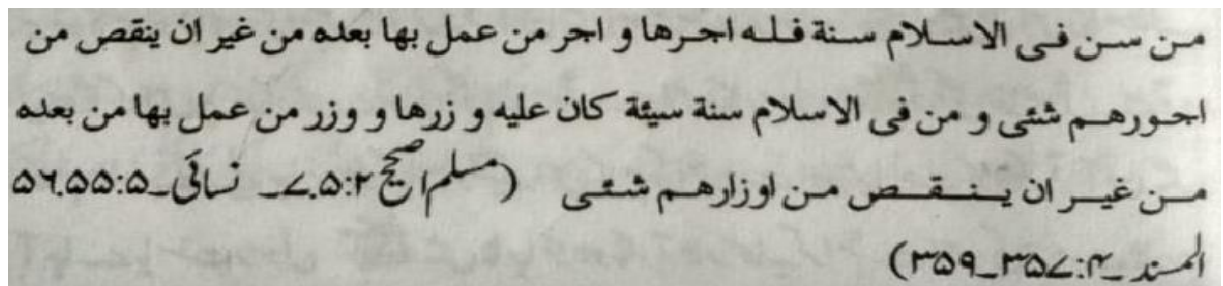
Islam aasaan Deen hai

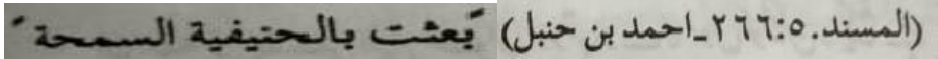


Tehqeeq Allah tala nahi dekhta hai tumhare suratoo aur tumhare kamoo Ko Lekin dekhta hai tumhare dilo Ko aur niyato Ko...tamaam aamaal ka daromadaar niyaat per hai hum kisi ki niyaat ke bare mai koi faisla nahi kar sakte keh falan nekh kaam karte huwe uski niyaat kya thi kisiki niyaat per shakh Karna jaye nahi hai. dilo ka haal to sirf Allah hi janta hai wahi dilo ke raaz se waqef hai. Aur farmate hai Huzoor nabi e kareem sallallahu alaihiwasallam

اتبعوا السواد الاعظم فانه من شد شذفى النار

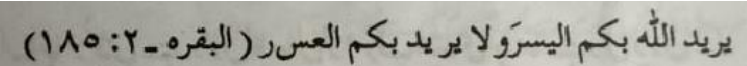
Meri ummat ke bade gharo ki pairwe karo jo badi Jamaat se alag raha wo dozaq me alag jayega



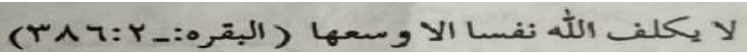
Jis shaqs ne Islam me kisi nekh kaam ki ibtada ki uko apne amal ka bhi ajar milega aur baad me amal karne walo ke amal ka bhi ajar milega aur un amaleen ke ajar me koi kami nahi hogi aur jisne Islam me kisi bare Amal ke ibtida kiya use apne amal ka bhi gunaah hoga aur baad me amal karne walo ke amal ka bhi gunaah hoga aur un amaleen ke gunaah me koi kami nahi hogi. Huzoor nabi e kareem sallallahu alaihiwasallam ne khud apne irshadaat giraami me us baat ke wazaaat farmaye hai ke deen Islam apne damaan me ayesi naro tangi aur takleef le kar nahi aaya ke usko apna na mushkil ho balke uske damaan rehmat se wabista ho kar Insaan qawaneen fitrat ke tahat asaan zindagi guzaar Sakta hai. Huzoor nabi e kareem sallallahu alaihiwasallam ne Irshad farmaya 

Mai aise haneef (haq wa batil ke darmiyaan farq karne wale) Deen ke saath bhijaa gaya hoo jo assan hai.

Quran e Hakeem Mai Allah tala me Irshad farmaya: -



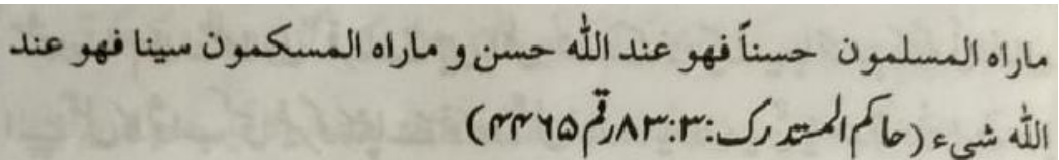
Allah tumhare liye sahulat chahata hai aur tumhare liye dushwari aur tangi nahi chahata.



Allah kisi ko uski tahkat se ziyada takleef nahi deta_Jab Allah tala kisiki tahkat se badh kar kisi Ko takleef nahi deta to hum kyon tangi aur dushwari ko apne liye dawate dete phir te hai.Har wo kaam jo Naya ho yani jiska zikr na Quran me ho na sunat Rasulullah sallallahu alaihiwasallam me to uska matlab ye hoga ke us per khuda wand e tahla bhi khamosh hai uska Rasulullah sallallahu alaihiwasallam bhi khamosh hai to wo kaam humare liye jayaz hogaya ta waqtke us kaam ki hurmat aur muma niyaat ka zikr Quran me ajaye ya sunat Rasulullah sallallahu alaihiwasallam me najayez ho phir aasaar sahaba e ikraam se uski hurmat sahbit huwa jis Ko Quran ne jayaz nahi kiya ...Sunate nabawi sallallahu alaihiwasallam ne najayez nahi kiya

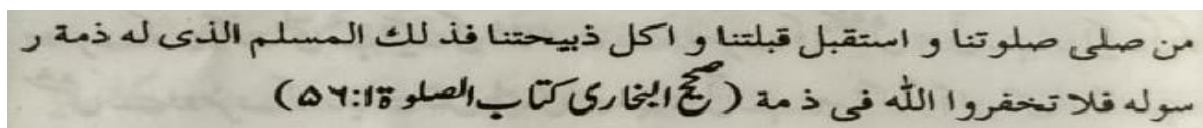
Aasar sahaba e ikraam ne najayez qarar nahi diya aur na hi ijmah ummat uski hurmat per mutafaq hai to us waqt wo shai abahat ke uswal per jayez rehte hai qawa naee ho ya purani.

Aur agar koi shai Quran wo sunnat aur ijmah sahaba ke muqalif nahi to wo shai jayez hogi_ kisi shai ko haram karne ka iqtiyar Allah aur uske Rasool sallallahu alaihiwasallam Ko hi hai kisi aur Ko nahi-----Aap sallallahu alaihiwasallam ne Irshad farmaya: -



Jis kaam Ko (aksar) Musalman acha samjhe wo Allah ke haan bhi acha hota hai aur jis Ko (aksar) Musalman bura khayal karke wo Allah ke haan bhi bura aur najayez hota hai

Sayedina Anas bin malik se marwai hai ke huzoor ikraam ne Irshad farmaya: -



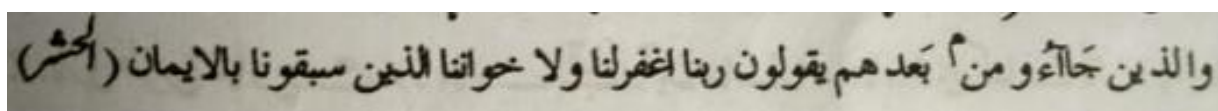
Jo hamari tarah namaz padhe hai aur hamare qible ko qibla banaye aur hamara zakhaya kiya pa's wo aisa Musalman hai jiske liye Allah aur uske Rasool sallallahu alaihiwasallam ka zama sabit hai pas tum Allah ki zimmedari ko mat todi.

Jo Musalman touheed ke khaheel hai aur nabi e kareem sallallahu alaihiwasallam ki risalat ki bhi gawahe dete hai namaz padte hai aur zakat ada karte hai_Quran ko Allah ki kitaab samajte hai jab wo Islam ke jamiha aehkaam per amal perah hai to chand ilfaaz ke mujazi istamal per shirk wa kufr ka farwai dena theek nahi hai.

Aisal sawaab Kya hai yani fathiha

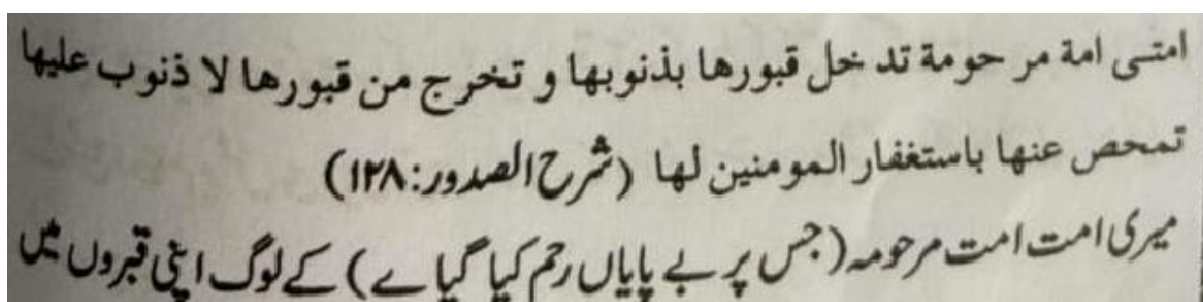
Koi shaqs apne kisi amal Salah ka sawaab kisi dusre ko pahunchata hai jamhoor Aama ke nazdeek kisi Insaan ka Apne kisi nekh nafeel amal ka sawaab zinda ya murda Ko paunchana durst aur jayez amal hai Jo wo amal namaz ya roza ho ya tilawate quran ya zikr darwadar ho ya tawaaf ya Hajj ya umrah ho mashoor imam Alama Tawhatawi R.H farmate hai Ahle sunnat ke nazdeek ye jayez hai ke koi Insaan Apne amal ka sawaab kisi ghair ko paunchaye khawa wo amal namaz ho ya roza ya Hajj ya sadkha wa khairat ho ya tilawate quran ho ya zikr ya uske alawah nekh Amal me se koi bhi amal ho aur un amal ka sawaab maiyat ko paunchata hai aur usse faida bhi deta hai.

Ek shaqs ki dua aur nekh amal se dusre ko faida paunchata hai ek ki nekhi se dusre ko barkat milti hai ek ki shafaat se dusre ki baksheesh hoti hai aur ek ki koshish se dusre ko darjat me buland naseeb hoti hai jaise ke Quran me Irshad hai



Aur jo log unke baad aye wo kehte hai aye humare rab humari maghfirat farma aur humare un bhayiyoon ki jo humse pehle Imaan la chuke hai

Farmaan Rasulullah sallallahu alaihiwasallam



Meri ummat ummat marhumah (jis per bepayah rehm Kiya Gaya hai) ke log Apne qabron me apne gunaahon ke saath dakhil honge aur jab qabron se nikalenge to ek gunaah ka bohj bhi in per na hoga yeh us wajah se un ke baad duniya me zinda momineen unke liya dua e astaghfaar karte rehenge. Dua e maghfirat se jo baksheesh ke muhtaaj hote hai unki baksheesh ki jati hai aur jo bakshe ja chuke hai jaise auliya allah - Shuhada - Swaleheen wagaira unke huq me dua e maghfirat ka mahni kya hai to unke darjaat buland ki jati hai. Jo khud bakshe ja chuke hai unke liye baksheesh ki dua Karna aur islaal sawaab ka yehtamam karna buland darjaat ke liye hota hai aur darjaat ki bulandi ki to koi hadh nahi Allah ke barguzida bandon ko agar qurb e ilahi ke buland darjaat naseeb hai to humare sadkha wa khairat se unka ek darjah mazed uncha hojayega _isaal sawaab ke us amal ke jawaab me wo humare liye nekh dua o ka tohfa loutayenge.

Duniya aur Akherat me Tohfa ka tabdila: -

Quran ka yeh khaide ke jab tum kisi ko Salam ka jawab do to kamaz kam usse usshan se lautaya karo aur behtar ye hai ke usse behtar tariq se lautaya karo. allah ke

barguzida bandon ko farmaya.

وَإِذَا حَيَّمْتُمْ بِتَحِيَّهِ فَحَيُّوا بِأَحْسَنِ مِنْهَا أَوْ رُدُّوْهَا (التساع: ٨٦)

Aur jab (kisi lafz) Salam ke zariye tumhari takreem ki jaye to tum (jawab me) usse behtar (lafz ke saath) pesh kiya karo ya kamaz kam wahi alfaaz jawab me lautaya karo.

Isiliye agar koi kisi ko As salamualikum kehe to usse jawab me wa alaikum assalam WA rehmatuallhi wa barkatahu kehna chahiye yani agar koi salamati ka tohfa de to salmati ke saath barkat aur rehmat ka tohfa diya karo _lihaza jab tum Allah ke barguzida aur muqarab bandon _Anbiya_ Auliya_ aur Swaleheen ki bulandi darjaat ke liye quran khawani sadkha wa khairat dua aur nekh amal ke sawaab ka tohfa bhejenge to wo uske jawab me Quran us hukm ke mutabiq behtar tofah hamari taraf kyun nahi loutayenge. jab ke wo utne saqi hai ke beghair tohfoh ke bhi humare liye dua e maghfirat karte rehte hai jab koi shaqs hazrath Ghousul Azam ke liye quran khawani-sadqa w khairat aur neki aur taqwi ke sawaab ka tofah pesh karte hai to Mazar per anwar me Ghousul Azam ke dast akhdas uth jate hai ke Bari tahla tere bande ne mere liye bulandi darjaat ka yeah tohfah diya hai to meri taraf se usse baksheesh ka tohfa ata farmaya _Rasullah paak sallallahu alaihiwasallam ke shafaat ka tohfa ata farma_ Apne qurb ka tohfa ata farmaye tohfoh ka bahami tabadile jis tarah duniya mein chalta hai usi tarah akhirat me bhi jari rehta hai.

Isal sawaab paunchana farz hai na wajib hai. sirf mustahib hai agar na pauncha e to kuch gunaah na hoga aur agar pauncha e to sawaab hoga.

Har aurat apne nekh kaam ka tilawat ka sadqa wa khairat ka sawaab khud dusro Ko Bakhsh sakte hai agar koi Sawaab ek hi waqt kayi murdon ke naam bakhsh to sab ko pura pura sawaab milta hai. Khuda ke khazane me kami nahi hai. agar sawaab pehle ek aadmi ko baksh dete hai phir unhi chizon ka sawaab 15 aadmiyon ke naam per bari

bari baksha jate hai to ...ko kuch Sawaab na milega kyonki pura sawaab pehle aadmi ko baksh diya gaya hai.

Tabrakan saleheen ke das bose

Tariq me aise waqiyat beshumaar hai jinke padnr ye Haqeeqat waaze Hoti hai ke ummate muslima ke har daur me akabeer e auliya aur awamunnaas Apne zamane ke mutabark aur shaqsiyat ke haath pau aur saar chuum kar faizo barkat simit te rahe Chand waqiyat darz kiye Kate hai

Mazahed arba ke fuqha aur aiyamma auliya au salaheen ke haatho aur pao ko barkat hasil karne ke garz se chumne ku gayez mustahab aur masnoon qarar diya Gaya hai isper darze zain aqwale fuqha mulaqat farmaye,

Hazarath shuib R.Z kehte hai Raaita alaiha iqbul yadal abbas warajalaihi (al buqari - al adalbal muffar) 339: 9: 1)

Maine hazarath Ali RZ ko dekha unhone hazarath Abbas RZ ke haath aur Pau Ko bosa diya Sayeeda Ali RZ ko hazarath Abbas RZ per afzaliyat hasil hai magar chahcha aur sale ke hone ki wajah se haath aur pao Ko bosa diya

Sahibe sahi muslim ne barkat hasil karne ke liye imam Bukhari ki peshani per bosa diya

Daami hassi aqbul rehlika ya ustaaz ilaustazaina rasidal muhaddaseen watabibul hadees fi ilallah - ibne unkta alqaid al maroofata rawaatal satualsaniyad 33/1)

Allama ibne Jozi aur imaam Zahabi imam Abu khasim Saad bin Ali bin Mohammed azar jayi (meem 471 H) ke mutaluq liqte hai Kana zaa karag minaiya al haram yaglauna al mutafa yaq bataluna yada aqsara min taqbilal agar (ibne Jozi safatul safawat 224 raqam 266 - 2)

Jab wo haram tashreef late to log tawaaf Ko chod dete aur haghazir e aswaat chod Ko unke haatho bosa dete

Hazarath Abdul Rahman bin Zain razin RZ riwayat karte hai hum Rabazat ke muqam se guzre to humse kaha gaya ye hazarath Salma bin aqwa RZ to mai inke pass aya to humne salaam kiya past unhone apna haath bahar nikal kar kaha bayait bataini nabi Allahu sallallahu alaihiwasallam fahaqrag kafa lahu zaqamat kaalaha kafa bair faqamna ilaiha faqbalnaha (Bukhari adalbal muqar 338-1) Maine in dono haatho se Huzoor e Ikram se baiyaat ki hai unhone ke Apne dono barqaum hateli nikali goya ho untni ke haati ke manid thi paas hum iski taraf badhe aur unke hateli ko bosa diya

Tabeyi

Kabir hazarath sabith R.Z ne hazarath Ans bin maalik RZ se pucha amasad annabi Sallallahu alaihiwasallam biyadaka qala - na-am aqbalaha (bukari al adalbal muffarad 338-)

Kya Apne nabi e ikraam sallallahu alaihiwasallam se chuha hai to Apne kaha Haan phir mujhe sabith ne hazrath Ans RZ Ko chuma

Kissing feet [Qadam Bosi]

Al Bukhari's Al-Adab Al Mufrad: Chapter 445. Kissing the Feet

Hadith No. 975: Al-Wazi Ibn Amir said, "We came and were told, 'That is the Messenger of Allah SAWs.' We took his hands and feet and kissed them and kissed them."

Hadith No. 976: Suhayb said, "Ali kissed the hand and feet of al-Abbas." (al-Abbas was Ali's uncle).

These Ahadith were found quoted in "Arabs News" newspaper article (The Middle East's Leading English Language Daily, published and circulated from Saudi Arabia) under the section "Islam in Perspective" with the title "Kissing hands and feet" on 13th December 2002 corresponding to 8th Shawwal 1423 H, edited by Adil Salahi, Arab News Staff (see the scan copy below).

The article is still available online in the Arab News archives at:

ZAKAH ON land meant for sale

Q. A few years back I bought a piece of land intending to sell it later at a profit. In the first year I paid zakah on the land value at the rate of 2.5%, but then I changed my mind and decided to build a complex there. I stopped paying zakah for the land.

However, I could not raise the necessary funds for my project, and I decided again to sell it. I was told that zakah is not applicable until it is sold. I stopped paying zakah, and adjusted what I paid on the land value against my zakah liability for a later year. Now I am told something different. Could you please explain what is my liability.

M. Mujeeb

A. A land bought for re-sale within a reasonably short period of time is treated like other commercial goods. It is liable to zakah on the basis of its current value on the zakah date.

So, what you did in the first year was correct and should not have been taken back as you did later.

On the other hand, a land intended for development is not liable to zakah because it becomes part of capital assets. Zakah becomes liable on the property built on it according to its use. If you build a house for your own living, with your family, no zakah is payable on the land or the building.

But if you build a residential complex, selling some units and renting others, then the money you receive for the parts you sell is liable to zakah at the rate of 2.5% on the day you receive the money. For subsequent years, it is part of your money.

Buildings that are let out are also liable to zakah, but only on the rent received. Scholars have different views with regard to the rate of zakah on rented building. Some treat it as other money, requiring payment of zakah at the rate of 2.5% of the gross amount of rent; others say the rate is 5%, comparing it to the rule on the produce of agricultural land irrigated with machines, and a third view makes the rate 10% of the rent received after deducting any expenses incurred in the renting process.

Again the comparison here is with agricultural land irrigated by rain. In all these cases, zakah is payable on receipt of the rent, whether on weekly, monthly or yearly basis.

One does not wait until a year has lapsed, or until one's zakah date to pay zakah on rent.

A land that is kept for years before re-sale is intended always for selling at the right price, is not liable to zakah until it is sold. On receipt of the price, zakah is payable on the whole price of the land, once only.

This means that no zakah is payable for past years, but for future, the price becomes part of one's property and is zakatable with the rest of one's money.

TO OUR READERS

Questions on religious matters may be sent to the following address which will be forwarded to our religious editor for reply and clarification.

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iraqis leave a mosque in baghdad after...

Guidance from the Prophet FOR ZUBAIR

Kissing hands and feet

The first military encounter between the Muslims and the Byzantine Empire was the Battle of Mu'tah, when a small Muslim army with no more than 3,000 men faced a huge Byzantine force more than 60 times its numbers. The Prophet nominated three of his companions to take command, one after the other, in case the commander was killed. He also told them that if all three were killed in battle, then the army should choose its commander. As it happened, the three commanders, Zaid ibn Harithah, Ja'far ibn Abu Talib and Abdullah ibn Rawahah, fought hard and fell in battle. The command was then taken by Khalid ibn Al-Waleed, a shrewd military strategist who realized that his forces could not hold their own against such a huge force. Hence, his plan, which he successfully implemented, was to withdraw with minimum casualties. As they approached Madinah, the men in the army, who were all companions of the Prophet, felt ashamed of meeting him, because they could easily be accused of fleeing from battle.

This is evident in the following Hadith reported by Abdullah ibn Umar: "We were on a military expedition, and the people had to resort to a maneuver. We thought: 'How can we meet the Prophet when we have fled?' Our 'anic verses had been revealed stating: 'Believers, when you meet in battle those who disbelieve, do not turn your backs to them in flight. Anyone who turns his back to them on that day, except when maneuvering for battle or in an endeavor to join another troop, shall incur God's wrath, and hell shall be his abode.' (8: 15-16) We thought: 'We should rather not go to Madinah so that none would see us.' Then we thought: 'It may be better that we should go.' As the Prophet came out of the duwa prayer, we said to him: 'We are the ones who ran away!' He said: 'No, you are the ones who will return.' We kissed his hand, and he said to return. 'I am your supporting troop.'" (Related by Al-Bukhari in Al-Adab Al-Mufrad, Abu Dawood and Ibn Majah)

The Prophet's statement describing those who were on this expedition refer directly to the verses quoted in the Hadith, which explain the two situations in which withdrawing from battle is permissible. These are doing a maneuver, perhaps to regroup or to attack a certain weakness in the enemy lines, or to join supporting forces in both cases, the withdrawal becomes a step toward a new engagement. Hence, the Prophet describes this army as "the ones who will return." He then makes the point even clearer by telling them that their coming back to Madinah was to join him, and he acts as their support. Thus, they are totally exempt from responsibility.

Those companions of the Prophet were overwhelmed when the Prophet told them that they were not deserters; rather, they were a reliable unit in a future battle. They express their gratitude by kissing his hand. This is a gesture of utmost love and gratitude.

Although this Hadith sums up an event of much significance at the time of the Prophet, it is included by Al-Bukhari under a side issue in the Hadith, namely, kissing another person's hand. The events of the battle are mentioned in more detail in other Hadiths, but this one, which only gives a very brief account, is included here because it is significant in indicating the permissibility of kissing another person's hand to express gratitude for a favor done. Other Hadiths under this heading show that it is also permissible as a sign of respect. Abd Al-Rahman ibn Ru'ayn reports: "We were passing through Al-Rabathah when we were told that Salamah ibn Al-Akwa' - a companion of the Prophet - was present there. We went out his two hands and said: 'With these two hands of mine I pledged my loyalty to the Prophet.' He put out a huge hand looking like a camel's hoof. We stood up and kissed his hand." (Related by Al-Bukhari in Al-Adab Al-Mufrad)

In this Hadith, it is clear that the people kissed Salamah's hand because he had shaken hands with the Prophet. This was common with people who met the Prophet's companions, as it is clear from the following Hadith: "A man called Thabit said to Anas: 'Did you touch the Prophet with your hand?' When Anas answered in the affirmative, Thabit kissed him." (Related by Al-Bukhari in Al-Adab Al-Mufrad)

Indeed, in some cases it is permissible to kiss a person's hands and feet, as when a son or daughter kiss the feet of their parents, provided that this does not take a form similar to worship in any way. A Hadith reported by Al-Wazi' Ibn Amir, a man who was a member of the delegation sent by the Suhah clan from the Abd Al-Qays tribe, mentions in his report of the Prophet's visit to Madinah to meet the Prophet: "When we arrived, people said: 'That man is God's messenger.' We kissed his hands and feet." It is clear from the context of this Hadith that the action was only a gesture of profound respect. Similarly, a report that Ali did the same with Al-Abbas confirms this, because Al-Abbas was Ali's uncle and the Prophet loved him dearly. Suhah, a slave who belonged to Al-Abbas ibn Abd Al-Muttalib, mentions: "I saw Ali kissing Al-Abbas's hand and his two feet." (Related by Al-Bukhari in Al-Adab Al-Mufrad)

In the same vein we may also mention standing up to greet a person, meaning respect. What we should know is that standing up to honor a man of good conduct who occupies a position of authority, or one's teacher or friend is acceptable, or may even be desirable, provided that it is done of one's own accord and without being expected to do so by the other person. That is not acceptable is that a person in a higher position should sit down, leaving subordinates standing up around him, to indicate that they are inferior to him. This is clearly illustrated in the following report, involving Mu'awiyah, perhaps after he became a caliph: "As Mu'awiyah started to leave, Abdullah ibn Amir and Abdullah ibn Al-Zubayr were seated. Ibn Amir stood up while Ibn al-Zubayr - who was the heavier of the two men - remained seated. Mu'awiyah told Ibn Amir to sit, adding that he heard the Prophet saying: 'Anyone who loves to see people standing in his presence will have his position reserved for him in the fire.'" (Related by Al-Bukhari in Al-Adab Al-Mufrad)

Ahadith on the subject of ‘Qadambosi’ have been reported by other compilers (of Ahadith) so much so that they have carefully placed them in ‘Adaab’ chapter.

From Safwan ibn `Asal al-Muradi: "One of two Jews said to his companion: Take us to this Prophet so we can ask him about Musa's ten signs... [The Prophet SAWS replied in full and then] they kissed his hands and feet and said: we witness that you are a Prophet..." Reference: Ibn Abi Shayba (Book of Adab, Chapter entitled A Man Kissing Another Man's Hand When He greets Him), Tirmidhi (Book of Adab) who declared it hasan sahih, al-Nasa'i, Ibn Maja (Book of Adab), and al-Hakim who declared it sahih.

When we were with Allah's Messenger Sallallahu alayhi wa sallam on an expedition, a Bedouin came and asked for a miracle. The Noble Messenger Sallallahu alayhi wa sallam pointed at a tree and said to the Bedouin: "Tell that tree that Allah's Messenger summons you." The tree swayed and brought itself out, and came to the presence of the Holy Messenger Sallallahu alayhi wa sallam, saying, "Peace be upon you Oh Messenger of Allah!" The Bedouin said, "Now let it return to its place!" When Allah's Messenger Sallallahu alayhi wa sallam ordered it, and the tree went back. The Bedouin said, "let me prostrate to you!". Allah's Messenger Sallallahu alayhi wa sallam answered: "No one is allowed to do that [i.e. it is Haraam]." The Bedouin said, "Then I will KISS YOUR HANDS AND FEET." and He PERMITTED HIM THAT [i.e. it is jaa'iz]. REF: al-QaaDee Iyaad, ash-Shifaa', 1:299; al-Bazzaar, Musnad, 3:49.

Burayda narrated that one of the Bedouin Arabs who came to the Prophet, Peace be upon him, asked: "O Messenger of Allah, give me permission to kiss your head and your feet," and he received it. Reference: Hakim's Mustadrak and in Ibn Muqri. Both al-Hakim and al-`Iraqi declared the latter's chain authentic.

Sunan Abu-Dawud, Book 41: General Behavior (Kitab Al-Adab)

Book 41, Number 5206: Narrated al-Wazi' ibn Zari':

Umm Aban, daughter of al-Wazi' ibn Zari', quoting his grandfather, who was a member of the deputation of Abdul Qays, said: When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Apostle of Allah (peace_be_upon_him). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (peace_be_upon_him).

He said to him: You have two characteristics which Allah likes: gentleness and deliberation.

He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature.

He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like.

Same hadith finds place in Mishkaat (Arabic) on page 402.

Imam Bayhaqi also narrated this in as-Sunan al-

Qudwat-ul-Ulama Peer-o-Murshid Hazrat Syed Muhammad alias Roshan

Miyan Sahab Ahle-Hasteda, in his tafsir ‘Tabiyin-ul-Quran ‘Ala’ a Minhaj-al

Islam wal Iman wal Ihsan' has formed an article "***Salam ka Jawab Denay aur Is Mein Du'a Bhi Kahnay Ka Bayan***"

Since the tafsir is in Urdu, we'll give the rough translation of the snippet per our understanding:

"...Since the practice of *Qadambosi* is established *Sunnah* from the Prophet^{SAS} and he himself has kept it permissible, it is *Mustahab* but not *Farz* or *Wajib*. It is upto one's discretion to follow or leave it. There's no deficiency in the religion of the non-performer of *Qadambosi* and there's no command [penalty] levied on him either. However, calling the act of *Qadambosi* as 'irreligious' is not only baseless but also it becomes a reason of sin for finding fault in the *Sunnah*, permitted and accepted by the Prophet^{SAS} himself. And honorable and respectable person should never demand others to perform his *Qadambosi* as this will promote pride and egoistic thing. In fact, the act of performing *Qadambosi* is an expression of one's love, and utmost respect [not by coercion or done compulsively], which is religious and *Mustahab* deed..."

"...When it is evident that people have performed '*Qadambosi*' of the Prophet^{SAS}, and the Prophet^{SAS} himself has accepted their deed [of performing his *Qadambosi*], and allowed it and given its permissibility and has not stopped them from doing so then who can question its authenticity? And how can anyone dare declare it wrong [Bidat, Shirk, un-Islamic etc]? If they do so then it tantamount to questioning the *Sunnah* of the Prophet^{SAS} and it'll be deemed as the insult [God forbidding] to the Prophet^{SAS} because it is not reported that the Prophet^{SAS} has ever stopped people from performing his *Qadambosi* or prohibited people from doing it..."

Mai kaun hoon?

Hum wahi dekhna chahte hai aur wahi sunna chahte hai hum wo nahi dekhte balke hum wo dekhte hai jo hum dekhna chahte hai hum wo nahi dekhte jo hai, agar koi gaun (village) se sheher ku ata hai yahan ka shor aur awaz usko tang kardega, Lekin hum yehi rehte hai magar wo shor aur awaz kaha hai, usku sheher me neend nahi ayegi humko neend ati hai, lekin agar hum gaun (village) ko jaye to waha ki khamoshi hum per hawi hogi, Humara dihaan waha nahi rahega gaun mai aadmi hai iska dihaan nahi jayega kyon ke iske liye khamoshi important nahi hai aap sunno jo wahi aap sunna chahte hai tab filter ho jayega issi tarah sach ku convey kar pao which liberate from all suffering sab se zaroori baat yahi hai mera asli goal (maqsad) kya hai nijaat pana ? Ya maghfirat pana hai ? nijaat kinse hona hai isku dihaan se samajna padega ki kis tarah se bondage se free hona hai (To understand there is no bondage) ye nahi ke aap nijaat pana hai aap ku kuch banna hai kuch pana hai aap to really wo ho jiske pas kuch hai aap ke andar hee to hai aap ke bahar kuch nahi aap se ziyada kuch nahi hai aap infinite ho aap ko infinite world ko sochne ki koshish karo ghaur karo kaha tak jayega kaha tak expand karega, it is infinite to wo aap ho wo mai hoo, aur hum hai,

mazhab ka samajna ke asal me free ho tamam bondage se free ho mujhe free hone ke liye kuch bhi karne ki zaroorat nahi kuch bhi banne ki zaroorat nahi sirf samajne ki zaroorat hai ? Jab bhi samaj ki galti hogi suffering aur Dard shuru hoga, dukh ayega iska matlab samaj me kami hai, “aap hai kuch aur samaj liya kuch aur ” example haat me jalta huwa kyola (charcoal) raka wo girgayat gaya to kya dukh qatam, iss samaj ko develop karne ke liye kya chahiye ye samaj ne ke liye aap kya ku kya nahi ho, aap wo ho samaj aya to kya hoga jo bhi aap ko baand rahi thi wo aat jayega Jin chizon se aap bande huwe ho wo sab toot jayegee wusku aap freedom kaho. Freedom kiske liye? Jo already free hai, ye abibhi free hai ye mat socho ki banda huwa hai aap zabardasti infinite ho aap infinite samaj lete ho issi ghalt fehmi ke wajah se aap ko problem shuru hota hai, agar humari samaj develop hojaye “kya hoon kya nahi hoon” jo nahi hoon wusku chod diya choda kiss level per physical taur per nahi balke samaj ke level per isko dihaan se samaj lena chahiye gadbad sari ki sari samaj me hai, asal me Kahi gadbad nahi isku chod na bhi nahi padega. Aap Ko samaj me aya to chud jayega abhi samaj nahi aa raha hai jab samaj agaya ki “Mai kya hoon” to kya isko pakad na padega, Aab apki samaj kya kehti hai kya? “Mai jism hoon” shisha (Mirror) me dekh kar samajna padta mai jism hoon, main Jism hoon shishe mai dusra hai ki mai hee hoon nahi na samaj kya atki huwi hai iske age badh nahi pa rahi hai misaal (Example) shishe me bandar (Monkey) bait kar dekh raha hai shishe me apni shakal dekh kar isku baar baar pakadhne ki koshish kar raha hai aur usko ladhne ki koshish kar raha hai ussme aur humme kya farq hai. hum shishe ke andar dekhe te hai aur wo bhi andar dekhta hai aur dono me kya farq hai, uski bhi aankh hai humari bhi ankh hai uske andar bhi damag hai humare andar bhi damag hai, farq kya hai? conscious bhi wahi hai wo bhi dekh raha hai hum bhi dekh rahe hai Kahi koi farq nahi hai. ye bandar aur Insaan me samaj ka farq hai hummi samaj aa gaya hai ke mai bee hoon bandar ko nahi samaj aara hai samaj ko develop karne ke liye sukooni zahen chahiye tu hee hai, ya koi aur hai koi aur hai to kuch karna padega tu hi hai kuch karna nahi padega, aramse dekhta raha Ibadat Muraqaba isliye hai ki kuch der ke liye humara demaag sukoon paye taki humara samaj develop karpaye.

Log kya karte hai mazhab me sukoon hasil ke liye chale jate hai isme unko maza ata hai isliye wo chod nahi pate. Ek hai relative peace depends on situation agar pahado me hoto sukoo hoge, agar ghar aye to sukoon kaha rehta hai? Relative peace jis tarah hum apne rishtadaro aur dost ke saath taluqaqt rakhte hai hame acha rehta hai, uss taluqaqt ka chut ne se dukh ajata hai that is relative peace.

Stable demaag se wisdom samaj hasil hota hai chaye sab chiso ke saath ho ya dur ho it is called “Real freedom”, freedom not from things azadi chizo ke hone ya na hone ke bawajood hoo warna aap kaha free ho dihaan se dekho kya ata hai kaise ata hai Ata hai ye ke “mai kab paida hota hai” “Mai kab Marta hai” ek hai ane Jane ka mai, ek paida hone wala mai, ek marne wala mai, ye samajna hai is samaj ko badana hai, Muraqaba karte karte ek isa waqt ata hai aap ko kuch pata nahi ata wapas ate hoto kehte ho ye kya hogaya experience (tarjoba) ta ye mai kya huwa apne kya kaha mai ek isi state me chala gaya tha jaha per mai jakar ek hogaya tha mil gaya tha, kisse ek hogaya tha ye kya hai ? Ane Jane wala mai jo state ke saath juda huwa hai, ya need ke

saath, ya samadhi ke saath juda hai, ya kisina kisi se juda huwa hai Jahan bhi juda huwa hai wahan do hai ab iska kya tod hai Quran ko samajna hoga gherahi se do chise waha jakar milni chahiye (ek hai sound of silence jo aap tajruba Kiya hai muqaraba me usku asal chiz usko awaz bhi nahi keh sakte kyon ki awaz do chizon se takrane se hoti hai, ek hai experience aur ek hai knowledge.

Koi mani (Diamond) hai akke apko mil gayi hai ek aur banda hai jo iske bare me padta raha padta raha kahi salo tak usko mani mili nahi, mani bahar nahi andar hai, mani to haath laggayi apke liye kya hai wo ek pattaar hai kyonki uska gyan nahi hai dono chize knowledge aur ilm bhi aur riyazat bhi dono me ek kaam bhi na hoto aap atak gaye ek kaam wo Chuka hai apka tajruba aap samaj sakte hai Irfaan ko ab ye samajna hai ki Mai kya hoon, duniya kya hai, damag kya hai, khuda kya hai, ye sari chizon ko suljana hai. Aur apke pass me ek base hai jiske uper aap kaam karsakte ho, logo ke paas base nahi hai puchu usse jo Muraqaba ke darmiyan sun raha hai sound of silence Sunna sach hai ya sunayi dene wala sach hai, Kahi ye to nahi sunne wala ya sunayi dene wala ek hai bahut bariki se samajan hai.

Kaise ati hai neend apka diyan deere deere tamam hawaz (senses) se jo apke andar ja rahe te dihaan unse alag hona shuru to nend ati hai, agar dihaan nahi ati to neend nahi ayegi har tarah ke shor se hatana hai warna kisi bhi haal me neend nahi ayegi, uske baad kuch khayal chal rahe hote hai subha jaldi utna hai, kaam karna hai waghaira waghaira. pehle jo kuch Hawaz se zariye se mehsus ho raha tha tandi ya garmi ziyada hai unhone pakda huwa tha ya apne usko pakda huwa hai, agar unhone pakda huwa tha aap Sohi na pate wo awaz wahi ki wahi hai iska matlab kya huwa, iss awaz ko apne nahi pakda howa tha balke apne usko pakda howa tha, hum Jahan hai waha bhi bahut awaz hai jo Sunna Chate hai issi ko pakda hai bakhi awaz choda hai control like haath mai yani mere haath me hai chaye kuch bhi hogaye object app per hawi nahi hote agar ye baath samaj aari hai to puri duniya object ke pechi baag rahi hai socho kisne kisko pakda hai ein tamam chizon ko chod dena usku detachment kehte hai. Apne chod diya kyon choda apne faide ke liye jaise neend ,neend kyon aye take sukoon mile damaag ke andar bahut kachar bachar aur bahar bhi kachar bachar hai apko chodna hee padega warna pagal hoja hoge, andar jo khayalat the unhone apko pakda huwa tha ya aap ne unko pakda huwa tha socho jo bhi khayalat apke damaag me chalte hai wo apse related hote hai ya apse, mai se, hamare se, padosi se, mere se connect hai agar aap hai nahi to mera dost kaha se aya, yane mera dost jism ka dost error yahi se shuru hota hai. Mai mera iske related chizon Ko pakda liya - logo , situation , yadhash, imagination pakad liya ek ek karke sab ko chodna hi padega, sona hai to sukoon chahte hai to feeling aur senses ko chodte hoto bahar ka Saab chod diya dhere dhere khayal ko bhi chod diya phir mujhe neend kyon nahi aa rahi hai jab aap muraqaba kar rahe hoto ye khayal chal raha hota hai, ye haal kyon nahi aa raha hai jo kaal atithi jab kuch bhi nahi tha jab Mai bhi nahi tha mai ek ho gaya tha ye Sab lotion aur Idea hai wo to roz hota hai neend me hota hai unse chipak mat jana isko samajna hai uss waqt kaun hota hai gheri neend mai apne khayalat ko chod diya aap the ya nahi the gehri neend me aapka naam zor se pukare to aap jag jaoge agar aap 7 gante

soye the to aap 7 gante tak the apka dihaan tha aur apke dihaan me kuch nahi tha dihaan me jo bhi ata hai wo hum jante hai.

Aap kehte ho mai dekhne wala hoon kyon jab kuch dekh rahe ho to aap kuch dekh ne wale ho kyon ki apke dihaan me kuch dikh raha hai agar dikhna band ho jaye to dekhne wala kaha hai, nahi hai kuch sunayi dene lagjaye aap kya kahoge mai sunn raha hoon iss awaz ko kaun sun raha hai? Ghaur karo kaun sun raha hai ye nahi ek imagination hai sunne wala alag hai awaz se pocho sunne wala aur dekhne wala dekhne wale se alag hai, ya ek saath me paida ho rahi hai aur ek saath marr rahe hai Kahi aisa to nahi kuch sunayi detha hai mai jag tha hoo nahi detha to mai band hojata hoon to " Mai nahi hota hoon" Lekin jab kuch hota hai yani ke khayal hota hai ya khayal nahi hota hai uss waqt kya hota hai to yaha par do" Mai hai " ek jo chizon se banta hai aur mitt hai lekin dihaan se dekhe to chezen bann rahe hai aur mitt rahe hai aur khayalat miit rahe aur jaa rahe waha koi thinker nahi khayal ayya aur gaya iss khayal ke saath ek khalay paida huwa mai soch raha hoon thinker chala gaya to thinker marr gaya.

Quantum physics ne Kahi bhi kuch nahi aap ke hone se sab kuch hai science khe rahi hai agar atom ku flair kar raha hai koi dekh raha hai if there is a observer to wo particle ki tarah behave karta hai aur agar observer nahi hai to sirf waves hai particle Kahi bhi nahi hai, science kya kehrahi hai jo dikh raha hai wo nahi hai koi dekh raha hai iss liye dikh raha hai iss wajah se koi nahi dekh raha hai awaz ko aap pakda huwa hai isliye awaz hai yane wo awaz bahar nahi hai balke andar hai bahar kuch nahi hai sirf bolne ke liye hai aap jab sunte ho aap to kaha pata lagta hai andar ya bahar? taste karte ho to kaha pata lagta hai andar ya bahar? andar dekhte ho to kaha dikhta hai andar ya bahar? andar jo bhi dikh raha hai lag raha kuch dikh raha hai kaha dikh raha hai andar na, kuch bhi fail karte ho to kaha pata lagta hai andar ya bahar, andar awaz sunayi padti hai kaha andar ya bahar? bahar kuch hai bhi ya nahi isko panch hawas (senses) kyon kha gaya kiske hone ke wajah se wo hai ye samaj ke liye bahut hi peace full mind chahiye. Is demaag ke andar koi faltu khwaish na ho unnecessary chizon Ko pakda na rakha ho jisku pakad ne se dukh milta hai hasad na ho ye na samaje ke mere me koi kami hai ye karna hai wo karna hai jo hogaya wo chod to jisku present bolte hai wo bhi maazi hogaya, aap ne mujhe kaha dekha andar ya bahar - andar dekha ye humku pata hai sab kuch badal raha hai iss duniya me sab kuch rukha huwa nahi hai jaise behti Nadi ke mane jab tak apne ne andar dekha roshini ki travel ku paunche me waqt lagta hai roshini padi waha tak gayi phir apke demaag me ek image create hota hai jab tak wo image create huwi wo real me jiskun dekh rahe ho wo waha hogi nahi - jo hai khabi wusku dekh sakte ho dekhne ke beech me space chahiye awaz ki travel karne me waqt lagta hai roshini pehle travel Karti hai aur awaz der se jab space qatam karde to kaun kisku dekha, kaun kisku sunega, Kuan kisku mesoos kare ga, do chizon me space chahiye sunne ku aur dekhne ku.

Zindagi ka maqsad bana lo jisku pane se sab kuch miljaye wo hai " khud ki pechan" uske baad chahne ku tamana rahe (duniya me koi bhi object nahi jaha per keh sako ya per kushi mil sakti hai hum apni har chiz ki samaj badana hai is duniya me har kaam

Ku samaj kar dehaan se kare bewakuf samaj na kare, khana paka rahe ho to pyar se aur samaj se banaye apne samaj ko murda na banaye mechanical na bane aaj log machine bangaye hai machini zindagi bangaye hai machini ki tarah utte hai, chalte hai, kaam karte hai, khate hai, aur soche the hee nahi wo log jinke paas kuch bhi nahi jinko apni khudi ka irfaan ho wo hamesha sukoon ki zindagi guzaar te hai, jo chiz Jaisi hai usku waise hi paa rahe hai waise nahi jaise duniya dekh rahi hai waisa jeena hai ye samaj bahut kam logo ko hoti hai agar aise bana sake to aap intelligent ho warna fool ho warna bagte raho jaise ek object se dusre object ki tarah (no end).

Do kaam karna hai ek hai “khud ki pechan” (Experience of self) jo ho chuka hai dusra awaz sound of silence andar ki awaz yehi aap ko yakheen hone ke liye Irfan ki zarrorat hai, aap Jan loge “mai wo hoon jo sabke andar bhi hoo aur sabke bahar bhi” “sab kuch mere andar hai mai sabke andar hoon” (sabke mane yane dehaan me nahi balke dehaan bhi object hai aur ye settled aur grace ye jo deesraha settle mane demaag ne khayalat ye sab kaha hai dehaan me - dehaan kaha hai, kisme hai, aur kis per tika hai, agar aap per na tika to agar aap wahi hoto kya karne ku rahega aur kya chod ne ku rahega khayal ke hone se problem hai kaise bhi khayal maine andar Shabd ku suna kya ye khayal hai ya mai isse alag hoon ye reality hai.

Duties of a mureed after taking baya’h (Pledge)

- First and foremost, it is crucial for the mureed to have utmost love, respect and trust towards his Murshid. A seeker cannot gain even a grain of wisdom or blessing unless he has complete adab (respect) for his spiritual guide (Murshid)
- A mureed should follow shariyath and Sunnah of Rasoolullah S.A.W
- A mureed should daily perform 5 times namaz in a day
- In our Qadri Sarwari order a mureed should do khidmat e Qalq irrespective of any religion
- The daily Wazaaif (special prayers) prescribed by the Murshid must be read diligently
- A mureed should read Quran on daily basis atleast one page
- A mureed should daily read 100 times Astaghfaar, 100 times Darood e sheriff, 100 times La ilaha illala muhammadadur rasoolullah, 100 times Ya Allahu Ya Rehmanu Ya Rahimu Ya Haiyyu Ya Qayyum
- In our Qadri Sarwari Silsila it’s a mandatary for a mureed to do a zikr & Muraqaba daily given by his/her Murshid
- A mureed should not hurt to anyone, irrespective of any living creatures in the world (Mureed kisko bhi takleef nahi dena chahiye na apne khayal se na apne haath se na apne mooh se)
- Mureed apne ache akhlaq rakna chahiye
- The Mureed should not harbour any objections against the Murshid. This would cause the Mureed destruction if the Mureed has some doubt about the Murshid. He should keep in mind the example of Hazrat Khidr (alaihis salaam) because he did things that were apparently quite objectionable, for example, making a hole in the boat belonging to poor people and taking the life of an innocent child. It later

became apparent that these actions were justifiable. Similarly, the Mureed should be convinced that even if some of the Murshids deeds do not seem appropriate, the Murshid knows better and he has justifiable reasons for his actions.

- The Mureeds will not benefit from his Murshid unless he (the Mureed) is convinced that from all the Saints of the time, his Murshid is most advantageous to him.
- Khwaja Moinuddin Chishti said, *“Whoever has attained anything achieved it through service (khidmat). It is compulsory upon the mureed not to go against the commands of the Murshid even to the size of an atom.”*
- Sayyidina Shaykh Abdul Qadir al-Jilani, “You should heed to the commands of the Shaykhs and act on them. They will guide you on the path of Allah since they have already travelled on this path.” [Al-Fathur Rabbani, pg. 150]
- One should become a Mureed for the sole purpose of purifying one’s heart. To achieve Faiz (Grace) from ones Murshid, one’s intentions and heart must be clear.
- If a fellow Mureed gains more spiritual benefit from the Murshid then one must not envy or grudge him. This will lead him or her to Jahannam. Allah Taala endowed Nabi Adam (alaihis salaam) with such a high status that he asked all the Angels to prostrate to him. Shaitaan, due to his jealousy refused and was thrown into Jahannum. If someone has more worldly possessions than ourselves, we should be thankful that we have fewer burdens than him. If someone is greater than you spiritually, you should recognise his greatness by reverence. Envy is actually an affront to Allah Taala Who has given him more grace.
- All doubts and hesitations must be revealed to the Murshid because the Murshid is a spiritual healer. To conceal any illness from the doctor (healer) would result in self-destruction.
- It is incumbent upon the Mureed to regard his Murshid with utmost respect and reverence. If one attends the Majlis (gathering) of his Murshid, but does not really respect him, he will be punished. Allah Taala will render the heart of such a person devoid of truth and he will become oblivious of Allah Taala. According to some Saints, it is said that when a Mureed is disrespectful towards his Murshid, then the Noor (light) of Imaan (Faith) is snatched away from him.
- It is recommended that the Mureed kiss the Murshids hands, feet, hair, clothing, etc. The Ahadtih and the conduct of the Noble Companions (radi Allahu anhum) support this practice. Hazrat Zarah (radi Allahu anhu), who was from the delegation of Abdul Qais narrates: " When we arrived in Madina we hurried from our transport so that we could kiss Nabis (sallal laahu alaihi wasallam) feet and hands". (Mishkaatul Masaabih, Babul Musafaha Wal Muaanaqa, Second Section)
- A Mureed should not expect to see any miracles from his Murshid. Diligent obedience/observance of the Shariah and his continuous authentic Silsila (chain) is a sufficient requirement for the Murshid. Karamat is not a precondition for Wilaayat.
- The Mureed should be like a deceased in front of his Murshid. As a lifeless person is completely at the mercy of those performing his bath/Ghusal, so should the

Mureed place himself before the Murshid. The Murshid has to guide his disciple through the thorny path of Tariqah. If the Mureed is "alive" he is actually interfering in the tasks of the Murshid.

- When the Mureed is in the company of his Murshid, he should maintain an order similar to that when one is amongst sharks and beasts. The Mureed must not look at the poverty of the Murshid or think low of his lineage. He must not doubt the Ibaadah (worships) of the Murshid since he cannot see the heart of the Murshid or cross any limitation set by the Murshid. (Al Fathur Rabbani, pg.411)
- In Tariqah, it is necessary that the Mureed conduct himself with his Murshid in the most dignified manner. Then only will he gain the benefit of the Murshids attention. If the Mureed is enriched either in knowledge or spiritually he must not credit himself, but accept it as the Murshids grace (Faiz).
- The Mureed must strive to achieve the status of "Fana-Fish Sheikh" or emerging oneself into the Sheikh. Ala Hazrat, Imam Ahmed Raza (radi Allahu anhu) has explained the way to achieve this. He said: "The Mureed must imagine the Murshid in front of him and place his heart below the Murshids heart. He must imagine that Faiz (grace) and Barakah (blessing) is flowing from Nabi (sallal laahu alaihi wasallam) into the Murshids heart and then flowing into his own heart. After a while he will see his Sheikhs image everywhere. It will not disappear; even at the times of Salaah the Mureed will always find the Sheikh with him". (Malfoozaat Ala Hazrat, pg. 169)
- Mureed must not object to anything the Murshid has advised. As far the rest of the Shariah Laws are concerned, he (Mureed) may learn them from any Ahlul Fatwa Sunni Aalim. In fact, these commandments can be learnt from any Murshid. The Murshid too can learn from any Aalim, from another Murshid or from his own Mureed.
- After pledging allegiance (Baiat) with a Murshid, the Mureed can only change the Baiat if he finds any Shari faults in his Murshid. However, renewal of Baiat with his Murshid or Bait-e-Taalab (becoming any Sheikhs student while having ones own Sheikh) with any Murshid is permissible. Sheikh Ibnul Arabi (radi Allahu anhu) said: " Just as the world is not between two Gods, the Mukallaf (duty bound with Shari laws) is not between two different Shariahs of two Rasools. A wife is not between two husbands. A Mureed cannot be between two Sheikhs (Murshids) as well".
- If the Murshid commands the Mureeds to disobey the Shariah, for example, not to read Salaah, or not to fast, or if he tries to diminish the important of the Shariah and its practices, the Mureed should immediately disassociate from such a Murshid. The Mureed does not even need to consult anyone prior to his disassociation from such a false Murshid.
- The Mureed should always conduct himself ethically and morally. A Mureed is a reflection on his Murshid. If a Mureed is a sinner, people will cast doubt and unwarranted suspicion on the Murshid.

- The Mureed should always respect the Sheikh, his family and friends. Such (civil) conduct is pleasing to the Sheikh. A true lover even respects everything related to the beloved.
- In the gathering of the Murshid, the Mureed must sit with respect. He should not sit at a place higher than the Murshid or raise his voice above that of the Sheikh. He must avoid unnecessary chatter and queries. He must listen attentively when the Murshid speaks and spread the message amongst others. He should also seek advice from the Murshid.
- When the Murshid is a guest of a Mureed, the Mureed should not take him to visit worldly people or engage the Murshid in hosting others. If there is an Aalim, Murshid or Islamic organisation present in the city the Murshid should be taken to visit them if he is willing.
- A Mureed must not speak ill of other Murshids, as it may invoke the Mureeds of the other Murshid to retaliate. This is not a practice of Islam.

Self-Ruqya Treatment

Do it Yourself
Treat Your Family

This qurani ayats and dua is for bad Nazar, Assrat, Jadu and jinnat, illness read this dua and ayat – 3 to 7 times depends on sensitive of persons, blow on face and water or any liquid give to drink three times, 11 to 21 days Inshaallah the diseases with the help of sacred verses (Ayat e Shifa) of Quran. Quran is a blessing and holds ailment for almost all diseases that is why Allah says in Quran that nothing but in the remembrance of Allah, hearts find solace.
[13:28]

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ طِبِّ الْقُلُوْبِ وَدَوَائِهَا وَعَافِيَةِ
الْاَبْدَانِ وَشِفَايَها وَنُوْرَ الْاَبْصَارِ وَخِيَايَها وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ

وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ (التوبه 14:9)
وَشِفَاءً لِّمَا فِي الصُّدُوْرِ وَهَدًى وَرَحْمَةً لِّلْمُؤْمِنِيْنَ (يونس 57)
يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهُ فِيْهِ شِفَاءٌ لِّلنَّاسِ (النحل 69)
وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ (الاسراء 82)

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ (الشعراء 80)
قُلْ هُوَ الَّذِيْنَ اٰمَنُوْا هُدًى وَشِفَاءً (الفصلت 41)

اَللّٰهُمَّ رَبَّ النَّاسِ اَذْهَبِ الْبَاسَ اَشْفِهِ وَاَنْتَ الشّافِي لَا شِفَاءَ اِلَّا بِشِفَاوِكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

بسم الله ذى الشان عظيم البرهان شديد السلطان كل يوم هو فى شان لا حول ولا قوة الا
بالله وما شاء الله كان اعوذ بالله من الشيطان

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
رَبِّهِ أَتَى مَسْنَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٥٥﴾
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَأَمْلَى لَهُمْ أَنْ كَيْدِي مَتِينٌ

بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَاطِرُ مِنْ جَمْعِ هَذَا
الْمُ تَرَكَيْتُ مَدَّ الظِّلِّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِناً
وَلَقَدْ قَتْنَا سُلَيْمَانَ وَآلَقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ
يَا حَيُّ يَا حَيُّ لَا حَيُّ فِي دِيْمُومَةِ مُلْكِيَّتِهِ وَبَقَائِهِ يَا حَيُّ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ
أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ
يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ
قَالَ اللَّهُ خَيْرَ حِفْظٍ وَهُوَ أَرْحَمُ الرَّحِيمِينَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَدْعُوكَ بِحَقِّكَ وَبِرَدِّكَ هَا وَصَصَهَا -

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
فَاسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ
قُلْنَا يَا نَارُ كُونِي بَرْدًا أَوْ سَلَامًا عَلَى إِبْرَاهِيمَ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْخُبْرُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

أَجِبْ يَا هَمَزَائِلُ بِحَقِّ شَيْنٍ يَا شَافِي يَا شَافِي الْأَمْرُضِ وَنَزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
وَرَحْمَةٌ لِلْمُؤْمِنِينَ صَلِّقْتُ يَا شَافِي

بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الْمُعَافِي بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
كَهَيْعَصَ كَفَايَتُنَا حَمَّ عَسَقٍ حَمَايَتُنَا فَسَيَكْفِيكَهُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

نَادِ عَلِيًّا مظهر العجايب تجدد عونك في النوايب كل هم وغم سينجلي بعظمتك يا الله وبنبوتك يا محمد وبولايتك يا علي يا علي

بسم الله الرحمن الرحيم بند بند بند سحر بند اثر بند آ سیب بند کر توت بند دشمن کا
دماغ بند دشمن کا دل بند دشمن کا ہاتھ بند دشمن کا پیر بند دشمن کا دار بند بحق
حضرت علی کرم الله وجهہ و بحق یا ولیؑ یا علیؑ لا اله الا الله کی کھائی محمد رسول
الله کی دھائی - العجل العجل العجل - الساعة الساعة الساعة

اصحاب کھف کے اسماء

الهي بحرمت يملیخا مکسلمینا کشفوط کشفایونس تبیونس اذرفطیونس
یوانس بوس و کلبهم قطمیر و علی الله قصد السبیل و منها جائز و لو شاء لهذا کم اجمین
النبی بحرمت اسماء اصحاب کھف ہر قسم کہ آسب نظر بد و سحر بیماری اور جسمانی درد وغیرہ دور ہو انک علی کل شیء قدیر

اللهم انی اَعُوذُ بِكَ مِنَ الْجُنُونِ وَالْجُذَامِ وَالْبَرَصِ وَالْآفَاتِ وَمِنَ الْبَلَيَاتِ وَكُلِّ الْأَمْرَاضِ الْأَجْسَامِ
الظَّاهِرَةِ وَالْبَاطِنَةِ اللَّهُمَّ اشْفِنِي شِفَاءً كَامِلَةً بِوَسِيلَةِ الْمُصْطَفَى ﷺ آمِينَ ثم آمِينَ بجاء سيد المرسلين

هذا كتاب من محمد رسول الله رب العالمين الى من يطرق الدار من العمار و الزوار
و السائحين الا طارقا بخير اما بعد فان لنا ولكم في الحق سعة فان تك عاشقا مولعا
او فاجرا مقتحما او داعيا حقا باطلا فهذا كتاب الله ينطق علينا و عليكم بالحق انا نستنسخ
اما كنتم تعملون و رسلنا يكتبون ماتمكرون اتركوا صاحب كتابي هذا و انطلقوا الى عبدة الا
و ثان و الاصنام و الى من يزعم ان مع الله الها آخر لا اله الا هو كل شيء هالك الا وجهه له
الحكم و اليه ترجعون تغلبون حم لا تنصرون حم عسق تفرق اعداء الله و بلغت حجة الله
ولا حول و لا قوة الا بالله العلي العظيم فسيكفيكم الله و هو السميع العليم

يَا اللَّهُ • يَا اللَّهُ • يَا اللَّهُ • يَا نَافِع • يَا رَحْمَن • يَا رَحِيمُ
 وَبِقُدْرَةِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ اِزْفَعْ قَدْرِي، وَاشْرَحْ صَدْرِي، وَيَتَبَرَّأْ أَمْرِي، وَارْزُقْنِي مِنْ حَيْثُ لَا أَحْتَسِبُ، بِفَضْلِكَ وَ
 إِحْسَانِكَ وَكَرَمِكَ، يَا هُوَ يَا هُوَ يَا هُوَ، ﴿كَهَيْعَصَ﴾ ﴿حَمْرَ﴾ عَسَقَ ﴿﴾، وَأَسْأَلُكَ بِجَمَالِ الْعِزَّةِ وَجَلَالِ الْهَيْبَةِ وَعِزَّةِ الْقُدْرَةِ
 وَجَبَرُوتِ الْعَظَمَةِ، أَنْ تَجْعَلَ لِي مِنْ عِبَادِكَ الصَّالِحِينَ ﴿لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾، وَأَسْأَلُكَ اللَّهُمَّ بِحُرْمَةِ
 هَذِهِ الْأَسْمَاءِ وَالْأَيَاتِ وَالْكَلِمَاتِ، أَنْ تَجْعَلَ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا، وَرِزْقًا كَثِيرًا وَاسْعًا يَسِيرًا، وَقَلْبًا قَرِيرًا، وَعَمَلًا
 غَيْرِيًّا، وَعَمَلًا بَرِيًّا، وَقَبْرًا مُنِيرًا، وَحَسَابًا يَسِيرًا، وَفُلْكَ فِي جَنَّةِ الْفِرْدَوْسِ كَبِيرًا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا وَمَوْلَانَا
 مُحَمَّدٍ الَّذِي أَرْسَلْتَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا، وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ طَهَّرْتَهُمْ مِنَ الدَّنَسِ تَطْهِيرًا، وَسَلَّمْتَ تَسْلِيمًا
 كَثِيرًا طَيِّبًا مُبَارَكًا كَفَيَّا جَزِيلًا جَمِيلًا دَائِمًا بِدَوَامِ فَلَكَ اللَّهُ، وَبِقُدْرَةِ عَظَمَتِهِ ذَاتِهِ، يَا أَرْحَمَ الرَّاحِمِينَ،
 ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ • الرَّحْمَنِ الرَّحِيمِ • مَلِكِ يَوْمِ الدِّينِ • إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ • اهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ • صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ • غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ •

الْعَمَّ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ • الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ •
 وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ • أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْبَاقِيُونَ •
 إِنَّ الَّذِينَ كَفَرُوا وَسَاءَ عَلَيْهِمْ أَنْذَرْتَهُمْ أَنْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ • خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
 أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ •

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ ؕ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا وَأَعْلَمُونَ النَّاسَ
السَّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا
تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ
وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ
مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿٥٠﴾ البقرة ٢

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٥١﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿٥٢﴾ وَإِذْ ابْتَلَىٰ
إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَالُ عَهْدِي الظَّالِمِينَ ﴿٥٣﴾

قُلِ ادْعُوا اللَّهَ أَدْعُوا الرِّحْمَنِ أَيُّهَا الَّذِينَ كَفَرُوا أَفَلَا تَعْلَمُونَ ﴿٥٤﴾ الْحَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٥﴾
سَبِّحْهُ ﴿٥٦﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَكَثِيرٌ يُكَبِّرُهُ ﴿٥٧﴾

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٥٨﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَالْفَلَاحِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أُنْزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُعَرَّبِينَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٥٩﴾

وَلَنَبْلُوَنَّكُمْ شَيْئًا مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّهْرِتِ وَيَبْشُرَ الصَّابِرِينَ ﴿١٤١﴾ الَّذِينَ إِذَا
 أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٤٢﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٤٣﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ خُحُوفٌ أُولِيَاءُهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٤٤﴾ (آل عمران)

أَمَّا الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكِتَابِهِ وَرُسُلِهِ
 لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٤٥﴾ لَا يَكِلُفُ اللَّهُ نَفْسًا إِلَّا
 وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
 إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا إِنَّ
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٦﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْهَيْكَلُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٤٧﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
 وَمَا اخْتَلَفَ الَّذِينَ أُولُوا الْكُتُبِ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَن يَكْفُرْ يَأْتِ اللَّهَ فَان الله سَرِيعُ الْحِسَابِ ﴿١٤٨﴾

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿١٤٩﴾ قَالِقَى السَّحَرَةُ
 سَجَدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿١٥٠﴾ طه ٢٠

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةٌ نَّاعَسًا يَغْشَى طَافَةً مِّنْكُمْ وَطَافَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ
 ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخَفِّفُونَ فِي أَنْفُسِهِمْ قَالَا يَبْدُونَ لَكَ يَقُولُونَ
 لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ نَّاقَلْتُنَا هُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ
 اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُبَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥١﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٥﴾ فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٨﴾

وَأَمَّا يَنْزَغُكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٩﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠﴾

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٢١﴾ وَتَرَانَا فَرَّقْنَاهُ لِنَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ تَنْزِيلًا ﴿٢٢﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٢٣﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٤﴾

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٢٥﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٦﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعْشَى الْكَوْكَبُ النَّهَارُ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٧﴾ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٢٨﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٢٩﴾

قُلْ أَنَدُّ عُواثٍ مِّنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَهِتْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأَمْرُنَا لِلْإِسْلَامِ رَبِّ الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٣١﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ هُوَ قَوْلُ الْحَقِّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَ الشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٣٢﴾

﴿عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ أَوْ لَرِيشٍ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ ٥١

قَالَ لَهُمْ مُوسَى الْقَوْمَ إِنَّمَا أَنتُم مُّقْتُلُونَ ﴿٥٢﴾ فَلَئِمَّا اتَّفَعُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرَ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصِدِّقُ عَمَلَ الْمُسْرِفِينَ ﴿٥٣﴾ وَيُخَيِّئُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٥٤﴾

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٥٥﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿٥٦﴾ فَغُلِبُوا هُنَا لَكَ وَانْقَلَبُوا صَغِيرِينَ ﴿٥٧﴾ وَأَلْقَى السَّحْرَ سَاجِدِينَ ﴿٥٨﴾ قَالُوا أَمْثَلُ رَبِّ الْعَالَمِينَ ﴿٥٩﴾

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٦٠﴾ وَيَسِّرْ لِي أَمْرِي ﴿٦١﴾ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٦٢﴾ يَفْقَهُوا قَوْلِي ﴿٦٣﴾ وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٦٤﴾ هَؤُلَاءِ آخِي ﴿٦٥﴾

يَسْ ﴿٦٦﴾ وَالْقُرْآنُ إِنَّ الْحَكِيمَ ﴿٦٧﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٦٨﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٩﴾ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٧٠﴾ لَتَنْذِرُ قَوْمًا مِمَّا أُنْذِرَ آبَاءَهُمْ فَهُمْ غَافِلُونَ ﴿٧١﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧٢﴾ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٧٣﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٧٤﴾

وَالصَّافَّاتِ صَفًّا ﴿٧٥﴾ فَالزَّجْرُوتِ زَجْرًا ﴿٧٦﴾ فَالتَّلِيلِ ذِكْرًا ﴿٧٧﴾ إِنَّ إِلَهُكُمُ لَوَاحِدٌ ﴿٧٨﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٧٩﴾ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٨٠﴾ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ تَارِدٍ ﴿٨١﴾ لَا يَتَمَنَّوْنَ إِلَى الْمَلَائِكَةِ وَلَقَدْ فُتِنَ مِنْ كُلِّ جَانِبٍ ﴿٨٢﴾ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٨٣﴾ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شَهَابٌ ثَاقِبٌ ﴿٨٤﴾

وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَرَبِيٍّ لِّيُنْذِرَ الَّذِينَ ظَلَمُوا وَيُشْرَى
لِلْمُحْسِنِينَ أَنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَعْزَلُونَ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكُفِيَ بِاللَّهِ شَهِيدًا ٢٥٥﴾
مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي
وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ شَرٌّ مِنْ شَرِّ شَاطَاةٍ فَازِرَةٌ فَاسْتَفْظُ فَاكْتَوَى
عَلَى سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٢٥٦﴾

يَمْعَشَرِ الْجِنَّ وَالْإِنْسِ إِنْ أَسْتَفْظَعْتُمْ أَنْ تَنْفُدُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُدُوا لَا
تَنْفُدُونَ إِلَّا بِإِذْنِ رَبِّكُمْ ٢٥٧ ﴿٢٥٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥٨﴾ يُرْسَلُ عَلَيْكُمَا شَوْاظُ مِّنْ نَّارٍ
وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٢٥٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٦٠﴾ (الرحمن)

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ الَّذِي خَلَقَ الْهَوْتَ وَالْحَيَوَةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ۝ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النُّجُومُ الثَّاقِبُ ۝ إِنَّ كُلَّ نَفْسٍ لَنَا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝ وَالْأَرْضِ ذَاتِ الصُّدُءِ ۝ إِنَّهُ لَقَوْلُ فَصْلٍ ۝ وَمَا هُوَ إِلَّا هَزْلٌ ۝ إِنْهُمْ يَكِيدُونَ كَيْدًا ۝ وَآكِيدُ كَيْدًا ۝ فَمَهْلِكُ الْكَافِرِينَ أَمْهَلُهُمْ رُويًا ۝

قُلْ أُوْحِيَ إِلَىَّ أَنَّهُ اسْمِعْ قَوْمِي ۝ فَقَالُوا إِنَّا سَمِعْنَا وَإِنَّا عَمِيْنَا ۝ يَهْدِي إِلَى الرُّشْدِ فَامْتَاِبِهِ ۝ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝ وَأَنَّا ظَنَنَّا أَن لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝ وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَنْ يَبْعَثَ اللَّهُ أَحَدًا ۝ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا مِلَأَتْ حَرَاسَتِيْدًا ۝ وَشُهَبًا ۝ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۝ فَمَنْ يَسْمَعُ الْآنَ يَجِدْ لَهُ شَهَابًا رَصَدًا ۝ وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمُنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝

وَأَذْصَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِبِينَ يَسْتَمْعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّذْذِرِينَ ﴿١٥﴾
 قَالُوا يَقَوْمُنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿١٦﴾ يَقَوْمُنَا
 أَجِئُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٧﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِعَجِزٍ فِي
 الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿١٧﴾

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ
 الَّذِي أَنقَضَ ظَهْرَكَ ۖ وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ فَإِنَّ مَعَ
 الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۖ إِنَّ شَانِئَكَ هُوَ الْأُكْبَرُ ۖ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۖ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا
 لَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۖ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

قُلْ هُوَ اللَّهُ أَحَدٌ ۖ اللَّهُ الصَّمَدُ ۖ لَمْ يَلِدْ ۖ وَلَمْ
 يُولَدْ ۖ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۖ
 قُلْ أَحُوذُ رَبِّ الْعَالَمِينَ ۖ مِنْ شَرِّ مَا خَلَقَ ۖ وَمِنْ شَرِّ عَاسِقٍ إِذَا
 وَقَبَ ۖ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۖ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۖ
 قُلْ أَحُوذُ رَبِّ النَّاسِ ۖ مَلِكِ النَّاسِ ۖ إِلَهِ النَّاسِ ۖ
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۖ الَّذِي يُوَسْوِسُ فِي
 صُدُورِ النَّاسِ ۖ مِنَ الْخِثَّةِ وَالنَّاسِ ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَلَى اللَّهُ أَللَّهُمَّ إِلَيْكَ فَوَضْتُ
 أَمْرِي وَإِلَيْكَ الْجَاثُ ظَهَرِي اللَّهُمَّ حَفِظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَعَنْ يَمِينِي
 وَعَنْ شِمَالِي وَمِنْ تَحْتِي وَمِنْ فَوْقِي وَمَا قَبْلِي وَارْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ فَإِنَّهُ لَا
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ



Darood - e - Taaj

Allahumma salli `ala sayyidina wa mawlana Muhammadin sahibit taji wal-mi`raji wal-buraqi wal-`alam. Dafi` al-bala'i wal-waba'i wal-qahti wal-maradi wal-alam. ismuhu maktubum marfu`um mashfu`um manqushun fil lawhi wal-qalam. Sayyidil `arabi wal-`ajam. Jismuhu muqaddasum mu`attarum mutahharum munawwarun fil-bayti wal-haram. Shamsid duha badrid duja sadril `ula nuril huda kahfil wara misbahiz zulam. Jamilish shyami shafi` il-umam. Sahibil judi wal-karam. Wallahu `asimuhu. Wa jibrilu khadimuhu. Wal-buraqu markabuhu. Wal-mi`raju safaruhu wa sidratu al-muntaha maqamuhu. Wa qaba qawsayni matlubuhu. Wal-matlubu maqsuduhu wal-maqsudu mawjuduh. Sayyidil mursalin. Khatimin nabiyyeena shafi`il mudhnibin. Anisil gharibeen rahmatil lil `alamin. Rahatil `ashiqeen. Muradil mushtaqeen. Shamsil `arifeen. Sirajis salikeen Misbahil muqarrabeen. Muhibbil fuqara'ay wal-ghuraba'ay wal-masakeen. Sayyidith thaqalaynay nabiyyil haramayn. imamil qiblatayn. Waseelatina fid darayn. Sahibi qaba qawsayni mahbubi rabbil mashriqayni wal-maghribayn. Jadd al-hasani wal-husayn mawlana wa mawlath thaqalayn Abil Qasimi MUHAMMAD dibni `Abdillahi nurinm min nurillahi yaa ayyuhal mushtaqua bi nuri jamalihi sallu `alayhi wa alihi wa ashabihi wa sallimu taslima.

Fathiha ka tariqa

11 Martaba Darood e sheriff - 1 Martaba Darood e Taaj - 7 Martaba Surah Al-Fathiha - 1 Martaba Aital Kursi - 1 Martab Surah al - Qafiroon - 5 martaba Surah Ikhlaas - 1 Surah e falkh -1 Martaba Surah e Naas - Shijra e Mubarak - 3 Martaba Ghouse e azaam ke naam aur 1 martaba Ghouse e azaam per Salaam - Munajaat - Salaam - Fathiha ka darja – Dua



SILSILA - E - QADRI SARWARI SHIJRA - E - MUBARAK

Alif Laam Meem

**Khalife sha sani hazrath Sultan
Sarwar Ali Sha Hussaini Khadri
Sarwari Khadsallahu Sirhul Azeez**

Alif Laam Meem

Alif Laam Meem

Alif Laam Meem

Iye Shijra Khadriya Wasta Razaqhiya Khanwada Tartusiya Ayewaan - e - Guruwa Muqheem Shahi

BISMILLAH HIRAHMAAN NIRAHIM

- *Ilahi bahurmathe Hazrath Taqt - e - Rabul Alameen ape aap parvardigaar khalu bala ka Raazdaar*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Haadiye kul Mohammed Mustafa Sallallahu alaihi wa sallam al - Hashmi*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Ali ibne Abitaalib al Hashmi karamallahu wajahu*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Hasan Basri Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Habeeb Ajmi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Dawood Taayi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Maroof kharqhi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Khwaja Siri saqthi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Junaid Baghdadi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Ababakkar shibli Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Abdul Wahed Azezi Yamni Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Sha Abul Farah Yousuf Tartusi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Sha Abul Hasan Ali Hankavi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Sultan Abu Syed Mubarakal Maqzoomi Khadsallahu Sirhul Azeez*
- *Ilahi bahurmathe Raaz o Niyaz Hazrath Peerane Peer tarikhatul kitaab khudbe rabbani mashokhe samdani khandile noorani kamile rehmani maqbool hardo*

jahani Hazrath mahboob subhani peerane peer dastagir meera mohiyedeen Shaik
Adbul khadar jeelani kadsallahu Sirhul Azeez

- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Tajuddin Abdul Razaqh Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Nooruddin Ali Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Ali shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Baqhar shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Masoom shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Noor Bharpoor shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Nooruddin ali shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Abdullah maafi laal palang udee Nyahli Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Alauddin Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syed Meerah bahawal sar khulayi khazana nangi shamsher yehlaan awe pesh mare munafiqo ke gher pher Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Syedina Muhammed Muqheem mehkumuddin zamane ke hakeem tarkutduniya waseele deen shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Gagan Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Bhola Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Aarif Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Wahed Ali Shah Chamadposh Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Zahed Ali Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Naade Ali Shah Khadri Khadsallahu Sirhul Azeez

- Ilahi bahurmathe Raaz o Niyaz Hazrath Iqraar Ali Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Peer Dilkharaar Ali Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Masoom Syed Raheem Shah Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Masoom Manqarar Ali Shah Aarif Sher e babbar Jahan deed mezaaj bholi hardo jahani rehbare deen tarkutduniya Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Peer Ganj Gohar Ali Shah Aarif jahaan gasht jahaan deed o maqzan aarifaan tarkutduniya Khadri Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Sultan Munawaar Ali Shah Rehbar e deen tarkutduniya waasile haq nooram min noori Khadri Sarwari Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Peer o Murshid Syedus Salakheen zabartul Aasheqeen tariqatul khitaab Ganje maarifat Israre haqeeqat Sharre mubeen chiraaghuddin Hazrath sultan Gulzaar Ali Shah Khadri Sarwari Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Peer o Murshid tariqatul khitaab Aarif billa Rushde kaamil Raaz o niyaaz waqeef Raaz panaah Shaikh ul mashaekh Hazrath Sultan Chanwar Ali Shah husaini Khadri Sarwari Khadsallahu Sirhul Azeez
- Ilahi bahurmathe Raaz o Niyaz Hazrath Peer o Murshid Syedus Salakheen zabartul Aasheqeen tariqatul khitaab Ganje maarifat Israre haqeeqat Aarif billa Rushde kaamil Raaz o niyaaz waqeef Raaz panaah Shaikh ul mashaekh Hazrath Sultan Sarwar Ali Shah Hussaini Khadri Sarwari Khadsallahu Sirhul Azeez

Khalife Shah Sani Hazrath Sultan Sarwar Ali Shah Hussaini Khadri Sarwari Khadsallahu Sirhul Azeez

Ghause Azaam ke Naam - e - Mubarak aur Salaam

Syed Mohiyuddin Ameerullah
Shaikh Mohiyuddin Fazlullah
Auliya Mohiyuddin Amaanullah
Baba Mohiyuddin Noorullah
Ghaus Mohiyuddin Qutubullah
Sultan Mohiyuddin Saifullah
Khwaja Mohiyuddin Farmaanullah
Maqdoom Mohiyuddin Burhanullah
Badshah Mohiyuddin Arshullah
Darwesh Mohiyuddin Inayatullah
Faqeer Mohiyuddin Mushadullah
Sarwar Mohiyuddin Shaiyeen lillah

Ya Shah al hameed hidayatullah as salamu alaik
Ya Meera hameed rehmatulla as Salamu alaik
Ya Shaik hameed fazlullah as Salamu alaik
Ya Syed hameed amrullah as salamu alaik
Ya Khadeer hameed kudratullah as salamu alaik
Ya Auliya hameed kashfullah as salamu alaik
Ya Qutub hameed arshullah as salamu alaik
Ya Khawaja hameed Farmanullah as salamu alaik
Ya Sultan hameed inayatullah as salamu alaik
Ya Aareef habbebullah as salamu alaik
Ya Ghouse hameed rafeequllah as salamu alaik
Ya Ashiq hameed ishqullah as salamu alaik

Fatheha ka Darja

Baruhu barfatahu mazharu maqhadadas sahibultaj wal mehraj
mimbare saqhiye house kausar

Shafiye ros - e - mehshar sultane deeno duniya khulasaye maujudath
ashraful maqlooqath shahe ambiyaan burhanul asfiyaan Hazrath
ahmed mujtaba mohammed mustafa sallal lahu alihi wa alihi wa
sabehi wa azwajehi wa zuriyatehi wa ahle baithihi rizwanullah - atala
alehim ajma - en

Hazrath amirul moominina Syedana Ababaqar siddique raziallahu -
tala anahu wa Hazrath amirul moominina Omer bin khitaab raziallahu
- tala anahu, Hazrath amirul moominina Usmaan bin afaan jami - ul -
Quran zil noorain raziallahu - tala anahu, Hazrath amirul moominina
Asadullahil garaib Syedana Ali abi taalib raziallahu - tala anahu wa
karamallahu - tala wajuhu Wa Hazrath Syedana Syedun nisayi
Fathimutuzehra raziallahu - tala anahuma , Wa hazrath Khathejatul
Kubra wa raziallahu - tala anahuma, Wa Hazrath Ayesha siddiqha
raziallahu - tala anahuma.

Wa Hazrath amirul moominina Imaam Hassan wa Hazrath Imaam
Hussain al mujtaba wa shahidane dashte karbala dildarane wa hardo
jahani wa Hazrath Taqhi wa Naqhi dashte karbala ba arwahe
panjatane paak do zada imaam char da masoom chel-tan chaman me
ek tan ek man daula dil me jag me namaji charpeer chauda khaanwada
wa-ala arwahe paak kushnaweet teen soo tehra mursil chesoo saula
azeem arwahe mursalaan kushnaweet, Dada Adam safiulla mabood
arwahe paak kushnaweet wa dadi hawa arwahe paak kushnaweet
khaba khasenahu matlubahu maqsudahu maujudahu wal buraaq
markabahu wal mehraj safrahu wa shijratul muntaha maqhamahu Ek
lakh chaubees hazaar paiqhambar kul arwahe paak kushnaweet wa
peerane peer tarikhatul kitaab khudbe rabbani mashokhe samdani
khandile noorani kamile rehmani maqbool hardo jahani hazrath
mahboob subhani peerane peer dastagir meera mohiyedeen shaik
Adbul khadar jeelani kadsallahu sirhul azeet khushnaweet
kushnaweet.

Hamd e Khuda

Teri zaat main wo sifaat hai teri shaan jalle jalalahu

Kuch samjne ki yeah nikaat hai teri shaan jalle jalalahu

Kahee Ahad huwa kahee Ahmed kahee mahmood kahee mohammed da

Kun fayakun ki yeah baat hai teri shaan jalle jalalahu

Kahee sajda kahee masjooda kahee mahbooda kahee mahbooba

Yeah sab kuch tere haat hai teri shaan jalle jalalahu

Kahee jalali hai kahee jamali tu har rang ruh kamali tu

Yeah sab tere aadraak hai teri shaan jalle jalalahu

Tujhe kya kahoon main ye khuda kahee Mustafa kahee mujtaba

Yeah saab tere darjaat hain teri shaan jalle jalalahu

Kahee gul bana gulzaar bana kahee noor bana kahee naar bana

Ye fana baqa harkaat hain teri shaan jalle jalalahu

Kahee zarre main kahee qatre main kahee darya main kahee main main tu

Kul shai kayanat hain teri shaan jalle jalalahu

Kahee munawara kahee shar rara ruhu min ruhi tu gohara

Yeah sab tere kamalat hain teri shaan jalle jalalahu

Kya wasf teri kar sake adni khaakhi yeah chanwara

Teri zaat main bhi nahat hain teri shaan jalle jalalahu

Munajaat

Aye mere murshida aye mere jahanpana aye mere ghabrahat ke sahare

Aye mere jahanpana duniya aur akhirat ke

Raham kijiye mujh per aye mere fariyad ras kyonke nahi hai koi meri keh

Mere jahanpana siwaye apki Mohabbat ke koi tosha

Apki taraf jukh jata hoon jab koi qamri bolti hai

Aur wahad ki wajah se mahil hoon jab koi gane wala gata hai

Shauk se rone lagta hoon jabke koi apne haathon nak charcha karta hai

Jo koi mere pass ata hai muqeem ya musafir

Aap ka ishq mera deen hai aur mera bada tariqa hai

Apse ishq ziyada raqtahoon aur apka zikr mera wazifa hai

Apka faiz zamane me sab ko aam wo taam rahega

Aur khuda ke fazal se ab tak baqi hai

Tamaam khaliq apse kamiyaab howi aur mai sar garahoon

Mujh per mere Murshid wahadi nazar farmaye

Aye mere sardar khuda ke waste kuch ata ho

Beshak aap mere jhod karne wale hai aur mai sahil hoon

Phir salam ho nabi e karim sallallahu alaihi wasalam per

Jo tamaam khaliq se ache hai aur salam ho apki aulad per

Munajaat

Murshid tumhara qhadeem ranjo main mubtila hain

Howe nazar raham ki gham main dooba huwa hoon

Main hoon ki apna khadeem kisse kahoon main gham main

Mera hi nafs mujhko hardam rula raha hain

Hain nafs mera dushman suntan nahi hain meri

Duniya ke ulfato main mujhko phasa raha hain

Har har tarah se usko samja raha hoon har dam

Ammara nafs mera mujhko takha raha hain

Duniya ki lazzato main hain nafs mera ghaltaan

Kardo qatl jaldi usko shaitaan ka daq dagha hain

Dil ka chiraag mera silgaye dil se apne

Kardo ziyada roshaan dil leke aa khada hain

Hardam ho deed apni dono jahaan main murshid

Bin dekhe kyun rahu main mushtaaq horaha hoon

Kon o makhan mera kahi nahi hain hamid

Daman pakad ke apna har dam hi roo raha hoon

Ghaflat se mere murshid taqseer mand huwa hoon
Sharminda hoke apna maafi ye chah raha hoon
Har ek mureed ko aab howe hidayat apni
Dil kardo sabka roshan har dam meri dua hain

Munajaat

Mere Qaadeer meri bigdi ke banane wale
Mere murshid mere maqsad ke dilane wale
Kya karoon kisse kahoon tere se siwa aye Qaadeer
Mere haami mujhe aafat se bachane wale
Main hoon khadeem tu hain murshid Kar madad mujh pe sada
Mere sardar mujhe ranjoo se bachane wale
Fani duniya ki Mohabbat main fhasa hoon main sada
Mere shaha mujhe tum gham se chudane wale
Dam ba dam qatron se Dil hogaya beemar wo tabha
Mere maula mere qatroo Ko Mita ne wale
Main hoon aasi main Mujrim to rehem aur karam
Mere rehbar tum gunahoon se bachane wale
Mujh Ko hain zikr tera naam shab o roza aai qaadeer
Mere Mehboob meri himmat ko badhane wale
Kaun hain aap ke siwa dono jahan me apna
Mere shaafi tum shafaaat ke karne wale
Aoo neki ye hain jo tasneef sharar
Mere dada mere hadi Ko bachane wale
Dil Ko Rahat do sada aur sabr do tum madaam
Apne khadeem Ko khud apne samane wale

Munajaat

Baara imaam charda Masoom panjatan

Phir ashara mubashera aur char yaar bhi

Un Sab me jo shareek hain wo hain Ali faqat

Sab se juda hain aur sab me shumaar bhi

Hijraat ki shab me wo bistar Ahmed pe soya tha

Ek shab me ja nasheen bhi bana aur Jaan nisaar bhi

Damaad hain nabi ka wo nafs nabi bhi hain

Ye masla hain Sahil bhi aur pechidaar bhi

Mushkil ku Sha hain khaleeq me aur fatha kush hain wo

Be iqtiaar bhi hain aur ba iqtiaar bhi

Ekta wo Zahid me hain Shaja aat me fareed hain

Tasbee bhi hain haat main aur Zulfiqar bhi

Allah Hu Akbar is mere maula ki Shaan e paak

Majdoor bhi hain aur shaha dildal siwaar bhi

Shaan e Ali samaj main nahi aati hain doston

Be kas bhi hain aur assad kirdigaar bhi

Hub Ali se Dil hain Ghani faqr wo asar bhi

Hain Ko Shari ghareeb bhi aur maaldaar bhi

Munajaat

Ya rasoole khuda bula Lena

Haal abtar huwa hain ab mera

Tashn e deed hoon main ya Ahmed

Ummati hoon tumhara ya shaha

Qabr e kauf saat meshar me

Garmi hashr me mere aaq

Mere aamaal jab tule meezaan

Naza ke waqt ya Rasool Allah

Pawe ruq se nijaat ya maula

Ism Azam tumhara ya ahmed

Hain khadeem tumhara deewana

Dedaar apni mujhe dikha Dena

Apni Kamli main tum chipa Lena

Sharbat e wasl kuch pila Dena

Baagh taiba me tum jaga Dena

Dono amloon se tum bacha Lena

Apne daaman me tum chipa Lena

Palla neki ka tum jhuka Dena

Rukh tumhara zara dikha Dena

Mushkile hal meri Kara Dena

Sakke Dil per mere kehdena

Paar beda mera Kara dena

Munajaat

Ghar aaja mere jelaani ya Mehboob e Subhani

Nain taraste rehte hain Dil bhi tadap ta rehta hain

Surat dekha o Noorani ya Mehboob e Subhani

Kab tak Dil Ko tadpana ek na mane deewana

Haad se badi hain pareshani ya Mehboob e Subhani

Kashti humari tirwa do ruq toofaan ka phir wa do

Sar se Gazab ka hain Pani ya Mehboob e Subhani

Qalb ke moti banjana ankhon ki roshni banjana

Baas aab hain ek noorani ya Mehboob e Subhani

Ek Nazar iss hasti per Apne khadam iss darti per

Shab ki karo aab meherbani ya Mehboob e Subhani

Peer tumhare pair padoon pair to kya main saajda karoon

Sarwar mere hain la Sani ya Mehboob e Subhani

Munajaat

Ya rab mere naloon me us darja asar bharde

Jo Jalwa o Irfan se har ek ka Jigar bharde

Tute huwe Dil ko de wo jazba Rehmat

Saalik ke jo rag rag me anwaar seher bharde

Jis Noor se Musa ke kul hosh uda e the

Us apni tajalli ke us dil me sharar bharde

Har simt nazar uthe matloob Nazar aye

Us noore baseerat se saalik ki Nazar bharde

Tha aarif rumi Ko jis mei se kya be khudi

Allah us mei se dil aur Jigar bharde

Jo teri Mohabbat ke sino me Lage de aag

Isse mere naloon me Allah asar bharde

Jis bhr e tamanna me phir aaj talatum hain

Phir iske Daman me Rehmat ka shumar bharde
Har mei irfaan shishe se pee pee lu
Har bhar mere Dil Ko tu Noor se bhar bhar de
Zulmaat baseerat se hassil ye Munawwar Ko
Aqs ruq Anwaar se ye deed o tar bharde

Munajaat

Tumhara Noor jab Adam me aya ya Rasoolallah
Farishto ne hai tab sar Ko jhukaya ya Rasoolallah
Ajab maulood hairat hai buth kaba Bana Sajid
Kankaro e Mahal kasaariya ne hai dahaya ya Rasoolallah
Jala kar toor Ko behosh Musa Ko Bana dala
Jalali Shaan jab tumne dikhaya ya Rasoolallah
Nabuwat per gawahi tere hai sango wa shajr ne di
Nabuwat kiya khudayi kar dikhaya ya Rasoolallah
Kiya jo Chand Ko tukde Sama per ek ishare se
Ajab mojiza tum ne dikhaya ya Rasoolallah
Khudi huq me fana kar ke anal huq bolke Mansoor
Tere Deedar Ko sooli per paya ya Rasoolallah
Nadine jaldi bulalo nahi hai sabr Ko yara
Wali ab hind se hai baaz aya ya Rasoolallah

SALAM

Sallalaahu alaika ya rasoolullah wa sallam alaika ya habeeballah
Ya Nabi Salam Alayka Ya Rasool Salam Alayka
Ya Habeeb Salam Alayka SalavaTullah Alayka
Rehmatoon ke Taaj Waalay do jahaan ke Raaj Waalay

Arsh ki Miraaj Waalay Aansioon ke laaj Waalay

Jaa'n kani ke waqt Aana Kalima - e - Tayyab Padhana

Makr e shaitaan se bachana apne Daaman mai chupana

Ya Habeebi Ya Rasoolullah...

Ya Nabi Salam Alayk Ya Rasool Salam Alayk

Ya Habeeb Salam Alayk SalavaTullah Alayk

Aaan ker kaafi sahaara le liya hai Der Tumhara

khalq ke Waris Khudaraa low salaam abb to humara

Aye Shehenshah - e - Zamaana Apka ye Aastana

Rehmatoon ka hai khazana ho Nigah - e - Meherbana

Ya Habeebi Ya Rasoolullah...

Ya Nabi Salam Alayk Ya Rasool Salam Alayka

Ya Habeeb Salam Alayk SalavaTullah Alayka

Aye Shehenshah - e - Madina Noor say Mamoor Sina

Mushk say behtar Pasina dekhlayn hum sub Madina

Teri jab ke deed hogi tabi meri eid yogi

Meri khwab me tum ana'a madani madine wale

Ya Habeebi Ya Rasoolullah...

Ya Nabi Salam Alayka Ya Rasool Salam Alayka

Ya Habeeb Salam Alayka SalavaTullah Alayka

Mere aane wale nassle teri ishq hee me machle

Unhe tum nekh banana madani madine wale

Aap ka tashreef lana waqt bhi kitna suhana

Jag maga utha zamana huwe gatithi tarana

Ya Habeebi Ya Rasoolullah...

Ya Nabi Salam Alayka Ya Rasool Salam Alayka

Ya Habeeb Salam Alayka SalavaTullah Alayka

Teri aarazu mein jina Teri justaju mein marna

Yehi Meri zindagi hai Yehi Meri bandagi hai

Teri yaad kamli wale Mere jeene ka sahara

Acchha hun mein ya bura hun Aakhir hun to mein Tumhara dewana

Waqt ka chamke sitara Hazri ka ho ishara

Dekh kar roza piyara Fir pade khadim Tumhara

Ya Habeebi Ya Rasoolullah...

Ya Nabi Salam Alayk Ya Rasool Salam Alayk

Ya Habeeb Salam Alayk SalavaTullah Alayk

As Salaam aye sabz gumbad ke makeen

As Salaam ya rahmatallil aalameen

As Salaam aye sub rasulown ke rasul

Ye salaam e aajizana ho qubool

Ya illahi waasta aalay rasul ka

Ye salaam e aajizana ho qubool

SALAM

Ya habibe Ahmed e mujtaba

Jo Wafa ki raah me kho Gaya

Mai talab se baaz na aaunga

Jo tere karam se hai ashna

Meri azri ho madine me

Tera Noor ho mere sine me

Jo Hussain jisne baha ke khoon

Us ja nisaar ka wasta

Tamaam auliya ke buland sar

Us pyare ghaus ka wasta

Ya habibe Ahmed e mujtaba

Jo Wafa ki raah me kho Gaya

Dil mubtila ka Salaam lo

Us gumshuda ka Salaam lo

Tu karam ka haath badaye ja

Us ashna ka Salaam lo

Mile lutf mujhko Ko bhi jeene me

Meri is dua ka Salaam lo

Chaman e Wafa Ko hara kiya

Ke har ek gada ka Salaam lo

Hai qadam pe jinke jhuke huwe

Ke har ek gada ka Salaam lo

Dil mubtila ka Salaam lo

Us gumshuda ka Salaam lo

Sada Gul rahe Abaad Gulzar Chaman ke

E irfan e Gul se hai Silsila hai sawara

Hai Mohammed ke qadmo pe sar hai hamara

Hai Chanwar ke qadmo pe sar hai hamara

Chanwar Sarwari Ghar sada phool phale

Le lo Salaam e sujud hamara

Le lo Salam e darood hamara

Le lo Salaam e sujud hamara

DUA

Ameer do jahan do chashm Dil tu

Gulistaan bahaar bhagbaan hain

Tu hi hum aasiyoon ka Peshwa ho

Tu Qaader hain tabhi qudrat sazawaar

Tu Qaader hain Humara raazdaan hain

Nahi tujh bin sahara is jahan me

Tu hi maalik hain qadar de humme daad

Ke khak wa Baad wa ateesh aab wa Gul Ko

Tu pal me shaha Ko karta hain sipahi

Tu kalme se Mohammed ke aye Gaffar

Is tarah sabr de aye mere maula

Bane baithe hain tere dar ke darmaan

Ye cho rang Chaman ka hain ek Gul tu

Tu hain mahan aur tu hi mezbaan hain

Tere tauseef kab humse raqm ho

Tere dar ke hum ajeez hain gunah gaar

Tere dar ke hummi sab mehman hain

Tu chahe kare Apne Makan me

Tu hi rutba diya hain musht Gul Ko

Tere sab dast me qaadeer hain shahi

Katha Adam ki baqsha hain tu ek bar

Sabr Yousuf Ko tu ne diya tha

Bhikari hain tere dar ke ghulam

Raha koi na us jaza teri zaat

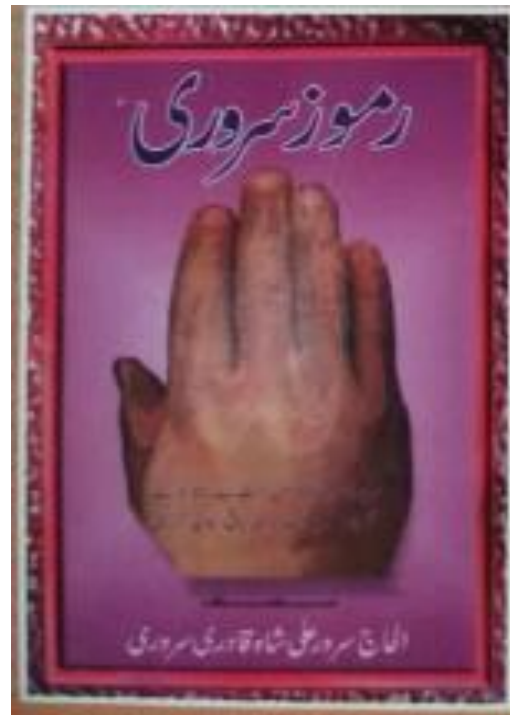
Kaha tu kul man alai samawaat
Wa waali hai na Mali Saab fana hai
Ba waqt maut per Imaan bachana
Teri ek zaat baqi hai Jahan me
Meri halat se waqeeef hai tu Gaffar
Tu hi baqsheesh Ko ho mere madadgaar
Teri Rehmat ki bus ummeed hai mujh Ko
Sufedi teri Rehmat se Karade
Rahe murshid mere hamrah Khudaya
Khudaya peer howe mere nazdeek
Jo bigda hai muqaddar sawar jaye
Na kar tu mujhe Ko ghair ke hawale
Shafaat ke liye mujh ko wahan per
Deen o Imaan me tarqi ho
Teri Rehmat qareeb hojaye
Haqeeqi Noor se bhar de sab ke sine
Tu har bimaari Ko jaldi shifaa de
Qarz qawa Ko chudade tu qarz se
Namaz puri karde har dilon ki
Har ek andho ke ankhen karde raushan
Na kar mohtaaj tu har dar ka qaadeer
Ilahi fazal se kar shaad o qaram
Tu har waswase Dil ka door karde
Chudade deen aur duniya ke gham se
Tu rak har qadam per Islam qhaeem
Ilahi hai sabhi muhtaaj tere
Tere se deen aur Imaan paya
Meri nekhi ke palle Ko jukhade
Ilahi kar har ek mushkil Ko asaan
Ilahi puri kar har ek Dil ke armaan
Ilahi ilm bateen kar hidayat
Ilahi hshar ke maidan me rak saath
Ilahi rak mere sar us ka saya
Unhi ka hai gada kamter ya Sarwar
Dua meri qubool tu karde Qaadeer
Kaho ameen sab ahle jamaa

Hazaron rang ke Khali Makaam hain
Nahi khaeem hai do din ka thikhana
Nahi hai aasra koi is Jahan me
Gunaah behad hai mere hoon gunehgaar
Na karne ke kiya hoon main yahan
kaam
Mere aamaal se ab dar hai mujko
Saya aamaal gar hojawe mere
Hshar me aur nshar me mere hamrah
Na dikhla waqt Naza soorat iblees
Qiyamat me nahi hai koi dusra
Nau shat lakh likha ho badal jaye
Tere daman me hum sab Ko chipale
Mohabbat se bacha lo mere Sarwar Piya
Aur ziyarath tere nabi ki ho
Hajj bhi humko Naseeb hojaye
Tu karde door qaadeer sab ke keene
Tu har qeed musibat se rha de
Bacha tu jaldi qaadeer iss marz se
Qiyamat ke bhi din ka tu hai qhazee
Ke hai Mushtaq tere dar ke mann
Tere dar ke siwa jaoon kis dar
Teri rehmat rahe bus hum pe dahum
Haqeeqi noor tera Dil me bharde
Bachale ab rehmat aur karam se
Badhade Deen ka aur rak tu dahum
Tu baskh de maa baap mere
Mai andha tha mujhe aankh lagaya
Gunahah teri rehmat se mita dess
Ke har ek Dil me bharde noor e Imaan
Tu hai har ek ka hai Qaadeer meherbaan
Bacha gaflat se har ek Ko isee waqt
Na tere dar se kar tu ghair ke haath
Mere chanwar wahi murshid Khudaya
Tu rak saya uska uske sar per
Tuhi hai meherbaan har ek ka daawar
Ameen ameen ameen

Masanif ki degar tasnifaat



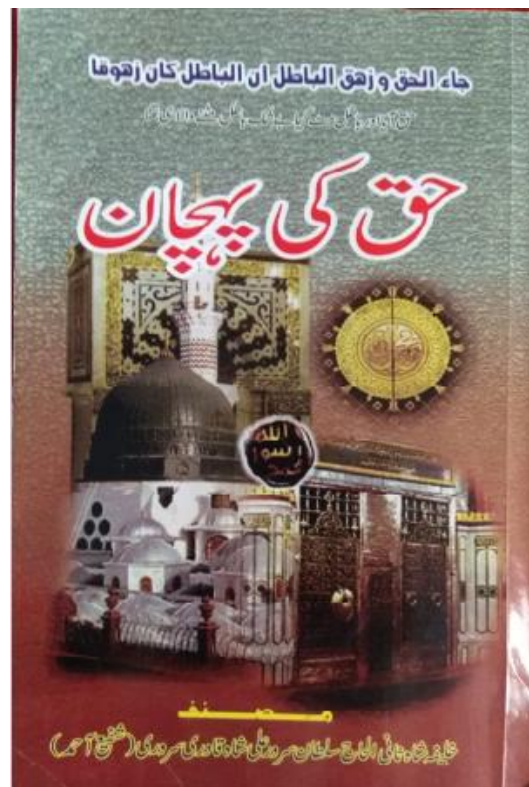
Faizaan e Tasawuf



Ramuz e Sarwari



Fathiha ka Tariqa



Huq ki Pechan