

# Irshad Ul Murshid



## Haqeeqath

Az

Ifadath

Peere Tariqath Mufti e Maharashtra

Hazrat Allama Moulana Mufti Mohammad Mujeeb Ashraf Sahab Qibla

Bani o Mohtamim Darul Uloom Anjadia Nagpur Maharashtra

;;Nashir

Ghulam Mustafa Qadiri Barkati

Bani O Mohtamim Darul Uloom Anwar e Raza Navsari, Gujarat

# **Irshad ul Murshid**

## **Ya'ni**

## **Bai'at ki Haqeeqat**

**Az Ifadaat:**

Peer E Tareeqat Mufti E Maharashtra

**Hazrat Allama Mufti Muhammad Mujeeb  
Ashraf Sahab Qibla**

Baani O Mohtamim Darul Uloom Amjadia,  
Nagpur (Maharashtra)

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**Naashir:**

**Ghulam Mustafa Qadri Barkaati**

Baani O Mohtamim Darul Uloom Anwar E Raza, Navsari, Gujarat

## Irshad ul Murshid ya'ni Bai'at ki haqeeqat:

Nahmaduhu wa nusalli 'ala Rasoolihil Kareem.

Amma B'ad!

Fa-A'uzubillahi minash-shaitaanir-rajeem.

Bismillahir-Rahmanir-Raheem.

**“ Innal-lazeena yuba-yi-u-naka innama yuba-u-annallaha yadullahi fauqa aidiheem.”**

Sadaqallahul-'aliyyul-Azeem.

Innal-laha wa malaikatahu yusalluna 'alan-Nabiyy. Ya-ayyuhal-lazeena amanu sallu 'alaihi wa sallimu tasleema.

Allahumma Salli 'ala sayyidina wa Maulana Muhammad wa 'ala aalihi wa as'haabihi wa baarik wa sallim. Salaataw-wa salaaman 'alaika Ya RasoolAllah SallAllahu Alaihi Wa Sallam.

Mere azeez aur bhaiyyo! Allah Ta'ala ne insaan ko 2 chizon se banaya hai, in mein se ek zaahir hai, dusri baatin. Zaahir nazar aane wali aur baatin chhupi hui chiz jo nazar nahin aati.

In mein jo nazar aane wali chiz hai wo badan hai jisko angrezi mein body kehte hain, aur jo chiz chhupi hui hai nazar nahin aati usko rooh kehte hain. Jab nazar anewali chiz badan se nazar na aane wali rooh connected hoti hai, ya'ni rooh ka tal'luq badan se ho jata hai to ye mitti se bana hua badan zinda ho jata hai, ab wo chalta-phirta, khata-peeta, hansta-bolta, sota-jaagta, likhta-padhta, ek samajhdaar sahib e sha'oor wajood ban jata hai. **Is se malum hua ki is badan aur body ke andar rehne wali rooh jo nazar nahin aati wahi asli insaan hai, badan ke ang-ang aur baal-baal mein uski jalwagari hai, usi se zindagi aur hayaat ki bahaar qayem hai.**

Khayal rahe ye badan rooh ka makaan hai aur rooh is makaan ki makeen hai, zaahir hai makaan ki raunaq makeen hi se hoti hai, jis makaan mein koi rehne wala na ho wo sunsaan aur wiraan ho jata hai, ye aankh, naak aur kaan wagairah sab ke sab is makaan ke darwaze aur khidkiyaan hain, inhi darwazon aur jharokon se rooh dekhti aur sunti hai, aankh nahin dekhti, aankh mein jo rooh hai wo dekhti hai, kaan nahin sunta, kaan ek khidki hai, is se jo aawaz takraati hai usko rooh sunti hai, ye hath paun jo chal rahe hain ye khud nahin chalte inke andar itni taaqat o energy hai hi nahin ki wo chal sakein, ye rooh ki karishma-saazi hai jo inhein chala rahi hai, zabaan bolti hai, naat padhti hai, Quran ki tilawat karti hai, ye sab isi rooh ki nagma-sanjiyaan hain, warna kahan ye musht e khaak aur kahan ye hungama roz o shab, ye sab rooh ki tamasha-aara'iyaan hain.

Aap dekhte hain ki sciencedaanon ne ek aisa remote control ijaad kiya hai jis ki madad se plastic, lohe aur aluminium se bane huye khilone, gudiyaan, car, hawaai jahaaz wagairah kis

tarah chalte-phirte, naachte-kudte, aage-pichhe hote nazar aate hain, bila-tamsil Allah Ta'ala ne Apni qudrat aur hikmat e baaligha se mitti ke be-jaan badan mein rooh ka powerful remote control rakh diya hai jiski wajah se ye badan chalta-phirta, aur apne दौरा e amal mein har wo kaam kar leta hai jo wo chahta hai warna badan ki haisiyat sukhi mitti ke khankhanate bartan se zyada nahin, Allah Ta'ala ka irshad hai:

**“Khalaqal insaana min salsaalin kal-fakh-khaar”** ya'ni Allah Ta'ala ne insaan ko paida farmaya theekri ki tarah khankhanati mitti se.

Khayaal rahe Allah Ta'ala ne jism ko baqi o salaamat rakhne ke liye is duniya mein khane peene ki chizein anaaj pani wagairah hazaaron qism ki nematein paida ki hain, isi tarah rooh ki sehat o tawanaayi ke liye roohani saamaan o asbaab banaye hain, jin ko jaanna aur samajhna har ek ke liye zaroori hai taaki rooh ki talab aur zaruriyaat ko pura kar sake, rooh bhi bhooki pyasi hoti hai usko khilana pilana bhi hai, paak o saaf rakhna bhi hai, zewar e ilm o amal se aaraasta karna bhi hai aur zuhd o taqwa ke libaas se usko sajana bhi hai taaki aakhirat ki kaamyabi haasil ho sake.

Badan nazar aata hai is liye uski zaruriyaat ke saamaan nazar aate hain bazaaron mein bikte hain aur dukanon se khareede jate hain, magar chunki rooh nazar nahin aati isliye uski zaruriyaat ke saaz o saamaan bhi nazar nahin aate, na hi logon ko roohani dukaan o bazaar ka ilm hai, inhi chizon ki jaankaari aur waqfiyat ke liye jaankaar Shaikh ki zarurat padti hai jo mureed ka hath pakad kar Tareeqat ki mandi mein ghumaye-phiraye, zaruriyaat e rooh ko pura karne wali chizein kin dukanon se haasil kar sakte hain unki nishaandahi karwa de, aur kin dukaandaron se khareed o farokht karna chahiye aur kin se bachna chahiye mureedon ko achhi tarah samjha de taaki dhoka na khaayein.

**Dusri baat ye hai ki mureed apne Peer ke saamne ek be-bas chhote kamzor bachche ki tarah hota hai, jis ki parwarish aur dekh-baal ke liye Allah Rabbul Izzat Jalla Majduhu ne Maa-Baap ko muqarrar farmaya hai, isi tarah mureed ki roohani dekh-baal aur parwarish ke liye Shaikh E Kaamil ko mutayyan kiya hai, Maa-Baap aur Shaikh E Tareeqat donon ke andaaz e parwarish mein badi mumasilat payi jati hai. Maa- Baap ke aadaat o atwaar ki chhaap unki god mein palne wale bachche par padti hai, Maa-Baap agar aawaara-mijaaz, bad-chalan honge to bachcha bhi waisa hi hoga, Illa Ma Sha Allah! Maa-Baap nek, parhezgaar hain to bachcha bhi nek hi hoga Illa Ma Sha Allah!**

Isi tarah Shaikh agar faasiq o faajir, khilaaf e Shara' kaamon ka irtekaab karne wala aazad-khayaal hoga to uski sohbat mein rehne wala mureed bhi usi ki tarah be-raah ro ho jayega aur uski Aakhirat tabaah o barbaad ho kar reh jayegi, masal mash'hoor hai:

**“Dhobi ka kutta na ghar ka na ghaat ka.”**

**“Na Khuda hi mila na wisaal e sanam,**

**Na idhar ke rahe na udhar ke rahe.”**

Is liye Peer aisa ho jo mureedon ke haq mein Maa-Baap se zyada Shafeeq O Meherbaan ho, Ba-akhlaq o Khush-guftaar ho, paband e Shari'at aur Muttaqi O Parhezgaar ho taaki mureedon

mein Peer ki khoobiyaan paida ho jayein aur mureed ki aakhirat kaamyab ho jaye, aur **Peeri Mureedi ka yahi asl maqsad hai ki aakhirat sanwar jaye.**

Isi liye roohani parwarish Maa-Baap ke zimme nahin rakhi gayi hai, uske liye Allah Jalla Majduhu ne Apne fazl se ek muqaddas roohani silsila qayem farma diya hai, jis tarah insaan ka jismani silsila Sayyiduna Abul Bashir Adam Alaihis Salam se ja milta hai aur Unhi par jakar khatm ho jata hai, isi liye Hazrat E Adam Alaihis Salam ki paidaish sab se pehle hui, Unke b'ad insaani silsila shuru hua, isi tarah rooh ka roohani silsila Huzoor Sayyid E Akram Jaan E Aalam SallAllahu Alaihi Wa Sallam se milta hai, isi liye Allah Ta'ala ne sab se pehle wajood ke roohani silsilon ko asl y'ani Huzoor E Akram Sayyid E Aalam SallAllahu Ta'ala Alaihi Wa Sallam ke noor ko paida farmaya. Chunki Adam Alaihis Salam ka silsila bhi Huzoor hi se milta hai, is liye Adam Alaihis Salam se bhi pehle Huzoor E Anwar SallAllahu Ta'ala Alaihi Wa Sallam ke noor ko Allah Ta'ala ne paida farmaya. Huzoor SallAllahu Ta'ala Alaihi Wa Sallam ka irshad e girami hai:

**“Kuntu Nabiyyaw-wa- Adamu bainar-roohi wal-jasad.”**

Y'ani Main us waqt bhi Nabi tha jab ki Adam Alaihis Salam ke badan se rooh ka tal'luq bhi paida nahin hua tha.

Dusri jagah irshad hai:

**“Awwalu ma khalaqallahu noori wa kullul khalaqi min noori wa ana min-noorillah.”**

Y'ani sab se pehle Allah Ta'ala ne Apne noor se mere noor ko paida farmaya aur phir mere noor se tamam makhlooq ko wajood bakhsha.

**Silsila E Tareeqat:**

Jis tarah badan ki baqa aur uski taaqat o tawanayi ke liye usko khilaya pilaya jata hai, uske aaraam o raahat ka bharpur khayal rakha jata hai, uske dukh-dard ko dur karne ki fikr ki jati hai isi tarah aap ko apni rooh ki bhi hifazat karni hai, **Tareeqat ka Silsila dar-asl roohani tarbiyat aur rooh ki taaqat o quwwat ki hifazat o baalidgi ka ek paakeeza muqaddas silsila hai, jis se jud jane ke b'ad rooh e insaani ki poshida energy ubharne lagti hai aur rooh strong aur taaqatwar aur mazboot ho jati hai, us waqt shaitaan jaise taaqatwar dushman se ladne aur uske shar se bachne ki us mein taaqat aur hausla paida ho jata hai.**

Jis tarah admi warzish aur kasrat karke body builder aur taaqatwar ban jata hai to uska dushman us se darne lagta hai, isi tarah jab Momin imaan o aqeede ki salamati ke sath achhe amal, zikr o azkaar aur riyazat o mujahida karke rooh ko taaqatwar bana leta hai to shaitaan us se darne lagta hai, **is liye zaroori hai ki shaitaan jaise azli dushman ki shararaton se bachne aur bachane ke liye body builder ki tarah tum bhi roohani builder ban jao, Shari'at ki pabandi, apne silsile ke aaraad o wazaif aur zikr o azkaar ko apne upar laazim kar lo, khel tamashon aur dusri behudgiyon se bacho, aur nek kaamon ki taraf tawajjo do isi mein bhalayi aur aakhirat ki kaamyabi hai.**

Jis tarah pehelwan aur body builder banne ke liye akhade, gymkhane hote hain jahan warzish ke tamam saaz o saamaan hote hain aur sikhaane wala ustaad hota hai jo apne shagirdon ko

dand-baithak aur warzish ke taur-tareeqe sikhata hai, **isi tarah roohani builder banne ke liye achhe Shaikh E Tareeqat aur uski khanqah ki haazri zaroori hai, jahan Shaikh apne sa'adatmand mureedon ko zikr o azkaar aur riyazat o mujahida ki ta'leem dekar roohani tarbiyat karta hai aur sa'adatmand mureed apne Murshid E Barhaq ki hidayaton par amal karta hai to aahista aahista uski rooh powerful aur tawana ho jati hai, uska badan agarche dekhne mein dubla patla kamzor hota hai magar wo khud powerful hota hai, uski nigaah mein roohaniyat ki chamak, peshani se iman ka noor zaahir aur zabaan mein badi taasir hoti hai, uski barkaton se bade bade kaam chashm e zadan (lamha bhar) mein anjaam paate hain aur sakht se sakht mushkil aasaan ho jati hai.**

### **Sayyiduna Ali (Radi Allahu Anhu) ki taaqat:**

Sayyiduna Ali E Murtaza KaramAllahu Ta'ala Waj'hahu jo pasta qad aur dekhne mein duble patle the aap ki ba-nisbat bahut se Sahaba E Kiraam qad-aawar the bawajud iske Khaibar ki Jung mein Huzoor E Aqdas SallAllahu Ta'ala Alaihi Wa Sallam ne Fatah E Khaibar ke liye kisi dusre ko muntakhab nahin farmaya, Sarkar ne Sayyiduna Ali Karamallahu Ta'ala Waj'hahu se farmaya ki:

**“Jao Khaibar ka Qila fatah karo!”**

Hazrat E Ali Karamallahu Ta'ala Waj'hahu maidaan mein gaye aur ladte ladte Khaibar ke Qile ke darwaze par pahunch gaye, Qile ke bhaari bharkam lohe ke darwaze ko pakda aur use yun ukhaad phenka jaise taaq par rakhi hui maachis ki dabbi ko utaar kar phenk diya jaye, **darwaza itna wazni tha ki 70 pehelwaanon se bhi nahin uthaya jata.**

Mere Azeez! Ye jism ki taaqat nahin thi roohani taaqat thi jo Hazrat E Ali ko unke Murshid E A'zam, Shaikh E Akbar, Huzoor E Akram Sayyid E Aalam SallAllahu Ta'ala Alaihi Wa Sallam ki bargah e khair o barkat se ata hui thi, **is liye roohani tarbiyat ke liye Shaikh E Kaamil ki baharhaal zaroorat hai.** Roohani tarbiyat ke b'ad admi agarche ba-zaahir dubla patla dikhayi deta hai magar hota hai **bada powerful**, uske ishara mein wo taaqat hoti hai jo bade bade tankon aur rocketon mein nahin hoti, **is liye har mureed ko roohani tarbiyat ke liye apne awqaat mein se thoda bahut waqt nikaalna chahiye, jis ki shuru'at zikr o fikr se karni chahiye aur Shaikh ki hidayaton ke mutabiq hona chahiye.**

### **Bai'at kya hai?**

Khayaal rahe roohani tarbiyat aur rooh ki quwwat badhane aur develop karne ke liye Ahle Nazar, Sahib E Dil, mut-taba' e Shari'at Shaikh se bai'at hona zaroori hai. **Baghair bai'at o iraadat sulook ka raasta tay karna sakht dushwaar balki na-mumkin hai.**

Bai'at ka lafz Arbi zabaan ka lafz hai jo bai' se bana hai aur bai' ka ma'ana bechna hai, khareed o farokht ke b'ad bechi hui chiz khareed-daar ki milkiyat mein aa jati hai, khareedne wala us chiz ko apni haisiyat ke mutabiq apne taur par istemaal karta hai, uski hifazat ka intezaam karta hai aur usko develop karta hai, maslan ek viraan banjar zameen kahin padi hui thi, jahan log ja kar gandagi karte, gande naalon ka pani uske upar din-raat behta hai, har taraf khudrau (aap uga hua) khaardaar jhaadiyaan, bad-janwar aur sanp-bichchhu ka maskan thi, **lekin us kharaab zameen ke din phire, qismat badli, ek bahut bade builder ne usko khareed liya aur machine,**

tractor aur bulldozer mangwaya, tamam gad'hon, naalon ko pitwa kar humwaar banaya, jitne khudrau jhaad jhankaad the, sab ko katwa kar saaf kar diya, phir planning kar ke us zameen par khoobsurat air-conditioned bangale aur flat ta'meer karwaye, garden aur play ground banwaye, ab wahi viraan badbudaar zameen chaman-zaar ban gayi, jahan log jana pasand nahin karte the, wahan shahar ki badi badi shakhsiyatein aa kar aabaad hona pasand karti hai, har taraf chahal pahal aur raunaq hi raunaq nazar aa rahi hai, aakhir aisa kyun?

Sirf is liye ki ek achhe maaldaar qaabil builder ke hath zameen "Bai'" ki gayi aur is ne usko develop kiya.

Agar yahi zameen kisi faqeer gada-gar ke hath bech di jati ye de di jati to yaqeen jaaniye is zameen ke din na phirte, qismat na badalti, wahan ki gandagi dur na hoti jo(n) ki to(n) reh jati, balki aur bhi kharaab aur gandagi ho jati, **kyunki jis ke hath mein zameen di gayi hai wo bechara khud muflees o qallaash hai, jo apne ghar aur haalaat ko sanwaar nahin sakta wo itni badi zameen ko kya sanwaar sakta hai! Jo kunwaan khud sukha pada hai wo dusron ki pyaas ko kya bujhayega! Jo khud mohtaaj hai dusre ki jholi ko kya bharega! Wo to mauqa pa kar dusron ki jeb khaali kar dega.**

Mere Azeez! Humara wajood ek sunsaan, viraan, banjar zameen ki tarah tabaah haal pada hua hai, dil ke plot par khwahishaat e nafs aur gunaahon ki khaardaar jhaadiyaan ugi hui hain, gande khayalaat aur bure waswason ki gandi naaliyaan shab o roz rawaan-dawaan hain, shaitaan jaisa khabees bad-janwar wahan aata jaata hai, ranj o alam ke saanp bichchhu apna basera banaye huye hain, **in tamam kharabiyon aur karbnaakiyon se chhutkara haasil karne ka sirf ek hi raasta hai wo hai kisi sahib E Dil Shaikh E Kaamil se bai'at karke apne aap ko Murshid ke hawale kar dena.**

Jab Shaikh E Tareeqat kaamil hoga to us ke paas aqeede ki tawanaayi, ilm ka powerful bulldozer, a'maal e saaleha ka road-roller aur husne akhlaq ki planning hogi, jis ke zariye mureed ke dil ki na-humwaari ko humwaar banayega, khwahishaat e nafs ke kaanton se dil ko saaf karega, zikr o fikr ke zariye tamam gande waswason se dil ko paak banayega aur ranj o alam ki karbnaakiyon se chhuda kar nafs e mutmainnah se humkinaar karega, **yahi bai'at ka maqsad e asli hai, jab mureed is maqam par pahunch kar tamam baatini gandagiyon se paak o saaf ho jata hai** to Ghaus O Khwaja ka pasandida A'la Hazrat ka noor-dida (aankh ka noor), waliyon ka dulara ur Allah O Rasool ka pyara ho jata hai aur donon jahaan mein usko izzat o azmat haasil ho jati hai. Allah Ta'ala ka irshad hai:

**"Innal lazeena amanu wa amilus saalihaati sayaj-'al lahumur-Rahmanu wudda."**

Beshak jo log iman laaye aur achhe kaam kiye anqareeb Allah unke liye muhabbat karne walon ko tayyar kar dega.

Ab mureed ka dil kharaab viraan nahin rahega, shaad o aabaad aur pur-noor ho jayega, usmein Rasool E Akram Sayyid E Aalam SallAllahu Ta'ala Alaihi Wa Sallam ki aqeedat o muhabbat ka haseen Taj Mahal banega, kyunki ab us par Shaikh E Ba-kamaal ka control hai, yahan na Shaitani khayalaat wa waswase ki gandi naaliyaan behti nazar aayengi, na hi fisq o fujoor ki khaardaar jhaadiyaan ugti dikhayi dengi. **Jab Shaikh E Muazzam ka roohani bull-dozer chalega to sab saaf**

ho jayenge, har su Allah! Allah! ki gunj, tilawat E Quran E Pak ka Noor aur A'maal E Saaleha ki \*Pahchal sunayi degi, Sub'han Allah! kya faida hai bai'at ka, koi rasm o riwaaj nahin hai.

### Takmeel E Bai'at:

Shari'at mein bai' (khareed o farokht) jab hi mukammal hai ki ba'e' (bechne wala) bechi hui chiz ko mushtari (khareedne wale) ke qabze mein de de, agar khareed-daar ko pura qabza nahin dilaya to bai' na-tamaam aur naaqis hoti hai, is tarah khareed -o-farokht ka jo maqsad hai wo haasil nahin hota, isi tarah bai' ka matlab hai mukammal taur par khud sipurdgi y'ani mureed apne aap ko purey taur par Murshid ke hawale kar de, chun wa chara ki qat'an koi gunjaish baqi na rahe, warna bai'at naaqis hogi, jiska koi faiz aur faida mureed ko na mil sakega.

**Na Khuda hi mila na wisaal e sanam,**

**Na idhar ke rahe na udhar ke rahe.**

Dekhiye jab koi kisi chiz ko khareed leta hai to wo chiz uski ho jati hai, khareed-daar apni marzi se us chiz ko chahe jis tarah rakhe, maslan kisi ne bakri khareedi to wo bakri ka maalik ho gaya, marzi maalik ki chalegi, bakri ki nahin, usko ab har charagaah aur khet mein charne ki ijazat nahin hai, ab wo aawara ghumne phirne nahin diya jayega, maalik jahan charaye, charna padega, jahan baandhe wahin rehna hoga, jidhar le jaye jana hoga, agar na jaye shararat kare, rassi todaye to khinch khaach kar maar peet kar le jaya jayega, zyada sharkashi kare to aise janwar ko qasayi ke hawale kar diya jata hai, sukh-chain se wahi janwar rehta hai jo maalik ke qaabu mein reh kar maalik ki marzi ke mutabiq zindagi guzare. **Isi tarah mureed ho jaane ke b'ad samajh lena chahiye ki hum ne apne aap ko Murshid ke hath par bech diya hai, Shaikh jo kahe usi ke mutabiq amal karna padega.**

**Sar e tasleem kham hai jo mijaaz e yaar mein aaye.**

Is liye Sufiya E Kiram Ridwanullahi Ta'ala Alaihim Ajmaeen farmate hain ki mureed ki misaal murde ki tarah hai aur Shaikh ki misaal gassaal ya'ni murde nahlane wale ki tarah hai. Mayyat gassaal ke hath mein be-bas hoti hai, wo jis rukh lo litaye let jati hai, jis karwat ghoomaye ghoom jati hai, garm ya thande pani se nahlaye naha leti hai, jaisa kafan pehnaye pehen leti hai, isi tarah mureed Peer ke hath mein **"murda ba-daste zinda"** hona chahiye, **Peer ki khwahish mureed ki khwahish, Peer ki marzi mureed ki marzi honi chahiye, tab ja ke faiz haasil hota hai,** lekin shart ye hai ki Shaikh bhi paband e Shari'at ho, aur wo apne Shaikh ka muttee' o farmabardar ho, phir Shaikh ka Shaikh apne Shaikh ka ye silsila chal kar aakhri Shaikh, Shaikh-us-Shuyukh Sayyid E Aalam SallAllahu Alaihi Wa Sallam par ho, is tarah Shaikh ka silsila Huzoor E Akram SallAllahu Alaihi Wa Sallam tak muntaha ho, to **Huzoor E Akram SallAllahu Alaihi Wa Sallam ki Shari'at ki pabandi aur paasdaari jis Peer mein payi jaye wahi Shaikh aur Murshid E Barhaq hai, baqi nafs ka dhoka shaitaani fareb aur agwa hai, Allah Ta'ala sab ko mehfooz rakhe shaitaan ke shar se.**

## **Farmaan E Ghausiya:**

Peer E Peeraa(n), Meer E Meeraa(n), Sayyiduna Ghaus E A'zam Radi Allahu Ta'ala Anhu ka qeemti irshaad hai, aap farmate hain ki koi hawa mein udta hai, aur pani par chalta hai, magar Shari'at par paband nahin hai to wo shaitaan hai, cheel kawwon aur machhliyon se aage na badh saka, bar-khilaaf iske hawa mein nahin udta, pani par nahin chalta magar hai Shari'at ka paband, to **wo maqbool e Baargaah E Ilahi hai, Shari'at aur Deen par isteqlamat har karamat se badh kar karamat hai.**

**“Al-istiqamatu fauqal karamah”** aqeede ki salamati aur Shari'at ki pabandi ke baghair wilayat ke maqaam e buland tak rasaayi nahin ho sakti, Allah Ta'ala ka irshaad e girami hai:

**“Inna Auliya-uhu illal muttaqun”** ya'ni Allah ke dost muttaqi hi log hote hain, is se m'alum hua ki Shaikh wahi Shaikh hai jo Shari'at ka paband ho chahe us se karamat zaahir ho ya na ho, sab se badi karamat Shari'at ki pabandi hai, bar-khilaaf is ke kuchh log mureedon ko ye batate hain ki Tareeqat alag hai, Shari'at alag (**Ma'az Allah!**) aisa kehna khuli gumraahi aur azad khayali hai, Shari'at ek dariya e na-paid kinara hai, usi ka ek hissa Tareeqat hai, **kul se juz hai, kul nahin to juz kahan?**

## **Sayyiduna Junaid Baghdadi ka irshaad:**

Kisi sahab ne Sayyidut-Taa'ifa Huzoor Junaid Baghdadi Radi Allahu Ta'ala Anhu se arz ki ke:

**“Huzoor! Kuchh log kehte hain ki Shari'at alag aur Tareeqat alag hai.”**

Aap ne irshaad farmaya ki:

**“Shari'at sar ke baal ki tarah hai aur Tareeqat uski maang ki tarah hai. Agar sar mein baal na hon to maang kaise nikali ja sakti hai!”**

Ganje aur takle ke sar mein maang ki aarzo hawas hi hawas hai, **isi tarah Be-Shara' se Tareeqat ke faizaan ki tammana khayal e khaam hai.**

**“Har bulhawas ne husn parasti shi'ar ki.”**

## **Sarkar Mufti E A'zam E Hind ka taqwa:**

Mere Peer O Murshid Mufti E A'zam bhi the aur Muttaqi E A'zam bhi, Aalim E Abjal bhi the aur Wali E Akmal bhi.

Aap ka wajood e mas'ood apne zamane mein Shari'at O Tareeqat ka sangam, ilm o irfan ka majma ul bahrain tha, unki har ada se zuhd o taqwa tapakta tha, ek waqiya batata hoon jo ba-zaahir bahut ma'muli hai magar us se taqwa aur khashiyat E Ilahi ka ek aabshaar chhanta nazar aayega, mulaheza ho:

Hazrat Sayyidi O Murshidi Huzoor Mufti E A'zam E Hind Alaihir Rahma ek roz Zuhar ki namaz ke liye Masjid E Raza, Mohalla Saudagran, Bareilly Shareef mein tashreef laye, dekha ki ek nal se

pani ke qatraat tapak rahe hain, kisi ne nal ko theek se band nahin kiya tha, is liye aahista-aahista wo nal tapak raha tha, us par Hazrat E Wala ki nazar padi aur ja kar nal ko khud apne hathon se band kar diya phir Maghrib mein tashreef laye, dekha ki dusra nal usi tarah tapak raha hai, aap nal ke paas tashreef le gaye aur naraazgi ke andaaz mein farmaya:

**“Ma’az Allah! kya kiya jaye logon ko itna bhi khayaal nahin ki pani raaigaan jayega, nal ko achhi tarah band kar dein, pani Allah Ta’ala ki besh-baha ne’maton mein se ek badi ne’mat hai, bila-zarurat isko zaaya’ karna gunaah hai, iska bhi ba-roz e Hashr hisaab dena hoga, kisi aane wale ko sujhayi nahin deta ki nal tapak raha hai, pani barbaad ja raha hai, usko band kar de, Inna Lillahi Wa Inna Ilaihi Raajioon.”**

Ye farmakar aap wazu ke liye baith gaye, jab Hazrat E Wala ne farmaya ki kisi ko sujhayi nahin deta ki nal tapak raha hai usko band kar de, us waqt mere dil ne kaha ki:

**“Huzoor E Wala! Dusron ki nigaah mein Khashiyat E Rabbani aur Taqwa ki wo roshni kahan jo aap ki nigaah e karamat mein hai, chand qatraat ki iza’at ka ehssaas kya ma’ana rakhta hai, baalti ka baalti pani bila-zarurat log baha daalte hain aur kaan par joo(n) tak nahin rengti, paas e Shari’at aur ehssaas e khashiyat aap jaise ahl e nazar ka hissa hai.”**

Mere azeezo! Baat kitni chhoti aur ma’muli hai magar kis ke liye, hum jaise aam logon ke liye, logon ne to us pani ke chand qatron ko be-qadri ki nigaah se dekha aur usko zaaya’ hone se bachane ki taraf koi tawajjo nahin ki, lekin Sarkar Mufti E A’zam Alaihir Rahma jin ki puri zindagi taqwa-shi’aari mein guzri wo bhala Ne’mat E Ilahi ko raai’gaan hote huye kaise gawara kar lete, jab ki un ki nigaah e wilayat pani ke har qatre mein Allah Ta’ala ki hazaaron ne’maton ka mushahida karti hai, is liye wo uski hifazat ke liye be-qaraar nazar aaye.

**“Khuda Rahmat kunad ein aashiqane paak tinat-ra”**

(In paak khaslat aashiqon par Allah rahmat kare.)

**Karamat kya hai?**

Kisi momin paaband e Shari’at se aisi baat ke zaahir hone jo aql aur aadat ke khilaaf ho usko karamat kehte hain. Tamaam Ahle Sunnat ke Ulama, Fuqaha aur Sufiya ka is baat par **ittefaaq hai** ki Auliya ki karamat **haq hai**, jo iska inkaar kare aur na maane **wo gumraah aur Ahle Sunnat se Khaarij hai**.

**Ghaus E A’zam ki karamat:**

Ek shakhs tha jis ne Sayyiduna Ghaus E A’zam Radi Allahu Ta’ala Anhu ki **Wilayat O Karamat** ka shohra sun rakha tha, wo shakhs mureed hone ki garz se Aap ki khidmat mein haazir hua, us ka irada ye tha ki pehle karamat dekhunga phir mureed ho jaunga. Khanqah E Ghausiya mein ek arsa tak thehra raha magar usko us arse mein koi karamat nazar na aayi, ek roz bila-mureed huye waapas jane laga, Huzoor Sayyiduna Ghaus E A’zam Radi Allahu Ta’ala Anhu Peer Roshan Zameer the, aap ne daryaافت farmaya:

“Kis liye aaye the, ab waapas kyun ja rahe ho?”

Arz ki:

“Huzoor! Mureed hone aaya tha.”

Farmaya:

“Phir mureed kyun nahin huye?”

Kehne laga ki:

“Main ye soch kar aaya tha ki pehle koi karamat dekh lunga phir mureed ho jaunga.”

Aap ne farmaya ki:

**“Achha ye batao ki tum ne mera koi kaam Shari’at ke khilaf dekha?”**

Bola:

“Nahin! Aap ka har qadam Shari’at ke mutabiq, aap ki har saans ko Sunnat ka paaband paya.”

Aap ne farmaya:

“Sun le! Al-istiqaamatu fauqal karamaah, har karamat se badh kar karamat Deen o Shari’at par mazbooti ke sath qayem rehna hai.”

Ye farma kar apne asa e mubarak ki taraf ishara farmaya jo Khanqah ke ek goshe mein rakha hua tha, ishara e Ghausiya paate hi wo asa roshan ho gaya, jaisa ki tubelight roshan hota hai, aap ne farmaya ki:

“Tum abhi yahi to dil mein soch rahe the ki is lakdi se Abdul Qadir koi karamat dikhaye.”

Bola:

“Haan! Yahi soch raha tha.” Ye keh kar wo qadmon par gir gaya aur apni kam-fehmi se tauba kar ke mureed ho gaya.

**Sub’han Allah!**

Sayyiduna Ghaus E A’zam Radi Allahu Ta’ala Anhu ko jab ye ma’lum ho gaya ki aane wala kya soch raha hai aur ye bhi pehle hi ma’lum tha ki ye shakhs Khanqah mein kis irade se aaya tha aur kyun waapas ja raha hai, sab kuchh ma’lum hone ke bawajud aap ka ab tak kuchh na farmana **us shakhs ke khayaal e faasid par tanbeeh karne ke liye tha** ki karamat dekh kar mureed hone ka khayaal faasid aur iradat aur sulook ki raah mein rukawat hai, **iradat ke liye Deen O Iman ki salamati aur Shari’at E Muhammadi ki paabandi buniyaadi shart hai.**

Khilaaf e Payambar kise rah guzeed,  
Ke hargiz ba-manzil na khwahid raseed.

(Jo Shaqs Payghambar e Alam SalleAllahoAlaihiWasallam Kay Raaste Se Hateyga,

## Woh Hargiz Apni Manzil Ko Nahi Pahonchega)

Aaj log kehte hain ki laathi ka roshan ho jana karamat hai, hawa mein udna karamat hai, pani par chalna karamat hai, aag ka angara khana karamat hai, bila-shub'ha momin e saadiq Allah wale se in baaton ka zahoor karamat hai, magar ye sab chhoti-chhoti karamatein hain, **Deen par isteqaamat aur pabandi e Shari'at sab se badi karamat hai**, kisi se kuchh karamat zaahir na ho, sirf us mein yahi paasdaari e Shari'at aur Deen par isteqaamat ho, **wo sab se bada ba-karamat hai, aise hi ko mard e khush-awqaat, Ahlullah aur jawan-mard kehte hain, aise hi logon se ruju' karo, un se faiz haasil karne ke liye puri aqeedat rakho, aise logon ki taraf se bad-gumaani ko raah na do warna halaak o barbaad ho jaoge.**

### Sharayet E Peeri:

Jis tarah namaz ke liye Qible ki taraf munh karna, kapde, badan, aur jagah ka paak hona ba-wazu hona shart hai, agar in mein se ek shart bhi na payi jaye namaz hargiz durust nahin hogi, isi tarah Peer ke liye kuchh shartein hain, Peer mein un tamaam sharton ka paya jana zaroori hai, baghair un sharton ke Peer ban'na aur us se mureed hona jaiz nahin hai.

Ulama E Kiraam aur Sufiya E Izaam Ridwanullahi Ta'ala Alaihim Ajmaeen farmate hain ki Sahi Peer mein 4 buniyaadi sharton ka paya jana zaroori hai, baghair un ke Mash'khiyat ki gaddi par baithna jaiz nahin:

1) **Momin Sunni Sahih ul Aqeeda hona**, ki sab se buniyaadi aur aham shart hai, tamaam sharayet o a'maal ki sehat ka isi par daaro-madaar hai.

2) **Aalim hona**, ya'ni us ke paas itna ilm ho ki apni zarooriyaat ke tamaam masail ko khud hal kare ya kitabon se us ka hal nikaal sake.

3) **Faasiq E Mu'lin na ho**, ya'ni Khilaf E Shara' baaton se bachta ho, us ka zaahiri haal Shari'at ke mutabiq ho.

4) **Us ka silsila Huzoor E Akram Sayyid E Aalam SallAllahu Ta'ala Alaihi Wa Sallam se mut'tasil ho**, Silsile mein kahin koi aisa Peer na paya jaye jo bad-aqeeda aur faasiq o faajir ho, agar hai to wo silsila mut'tasil nahin hoga, munqata' hoga agarche apna Peer theek ho, ya baghair Peer se khilafat haasil kiye huye Peeri-Mureedi shuru' kar di ho, to is soorat mein bhi silsila munqata' maana jayega, aise silsile mein mureed hona durust nahin.

Is liye bai'at se pehle in 4 baaton ki tehqeeq kar leni chahiye, sirf zikr, fikr aur chillon se kaam nahin chalega, Peeri-Mureedi baraye naam ek rasmi chiz ho kar reh jayegi, **Peer aur us silsile ke tamaam Mashaikh E Kiraam mein agar mazkura chaaron baatein payi jati hain, to phir mureed ki ista'daad (ability) aur hausle ke aitebaar se silsile ka faiz milna yaqeeni hai aur Murshid ki taraf se jo zikr o fikr aur aaraad o wazaaif mureed ko talqeen kiye jayenge unke roohani asraat mureed e saeed ke qalb par padenge, jis se zindagi mein Deeni aur Roohani Inquilab ronuma hota mehsus hoga.**

Mere Azeedo! Main to Ahle Sunnat ka ek ma'muli-sa khidmat-guzaar hoon, mujh mein koi khoobi aur liyaqat nahin, main to sachha mureed hone ke bhi laiq nahin hoon che-jaeki logon ko mureed karun, phir bhi aap logon ne mere hath par bai'at ki hai, ye aap ka husne zan hai, ek momin se husne zan rakhne ka **In Sha Allah Ta'ala** aap logon ko sawaab milega, Hadees Shareef mein farmaya gaya hai **Zannul mu'mineena khaira** ya'ni musalmanon ke baare mein achha khayaal rakha karo. (**\*ye tamaam baatein Hazrat ne inkesaari ke taur par farmayi hai.**)

Bhaiyyo! Hum log **electrician** ki tarah hain, electrician ka kaam connection jod dena hai, current paida karna nahin, current paida karna **thermal power house** ka kaam hai, aur supply karna sub-station ki zimmedaari hai, **Gumbad E Khizra roohaniyat ka power house hai, Baghdad E Mu'alla mein us ka main station hai, baaqi Mashaikh E Kiraam chhote bade sub-station aur dusri roohani tansibaat (system) hain jin ke waaston aur wasilon se silsile se munsalik logon tak roohani irfani current pahunchta hai**, aap logon ka connection jod diya gaya hai Allah Ta'ala usko ta-dam e zeest salamat rakhe aur uski aabru bachane ka sha'oor ata farmaye, **aameen aameen Ya Rabbal Aalameen.**

### **Silsile ki aabru kaise bachegi?**

Jaise bijli ke bulb ke andar bich mein ek baarik naazuk taar hota hai jahan current pahuch kar roshni deta hai, agar us ko zor se jhatka lag jata hai to wo naazuk taar tut jata hai aur short aur fuse ho jata hai, roshni dena band kar deta hai, main switch se lekar power house tak tamaam tansibaat (system) bilkul theek-thaak hain, magar bulb mein roshni nahin, isi tarah har momin ke dil mein bulb ki tarah Muhabbat E Rasool (Sallallahu Ta'ala Alaihi Wa Sallam) ka bahut baarik naazuk taar hai, jis ki wajah se insaan momin ka baatin jagmagata rehta hai, har momin par farz hai ki iski hifazat kare, **gustaakh e Rasool, bad-deen ki sohbat se dur bhaage, warna us ki bad-aqeedgi ke jhatke se Muhabbat E Rasool ka naazuk taar tut jayega**, aur baatin ke nihaankhane mein andhera phail jayega, tasbeeh o musalla, darhi o jubba, chilli-chilla sab dhara ka dhara reh jayega, kuchh kaam na aayega, is liye zaroori hai ki connection bhi ho aur fuse bhi salamat ho tab ja kar roshni milegi, is ki taaid Huzoor E Akram Sallallahu Ta'ala Alaihi Wa Sallam ke is irshad se hoti hai, Aap farmate hain:

**“La yu'minu ahadikum hatta akuna ahabba ilaihi miw-waalidihi wa waladihi wan-naasi ajmaeen”** ya'ni tum mein ka koi shakhs us waqt tak momin e kaamil ho hi nahin sakta jab tak ki meri muhabbat us ke dil mein us ke maa-baap aur aal-aulaad sab logon se zyada na ho.

Dusri Hadees mein hai muhabbat ke is naazuk rishte ki hifazat ki khaatir irshaad farmaya ki:

**“Bad-aqeedon aur gumraahon se is tarah dur raho ki “La tuwakiluhum wa la tusharibuhum wa la tujalisuhum wa la tunakihuhum wa la tusallu ma'ahum wa la tusallu alaihim la yudillunakum wa la yuftitunakum (au kama qaal)”**

**Ya'ni na un ke sath mil-jul kar kar khao-piyo, na un ki sohbaton mein baitho, na un se shadi-byah karo, na un ke pichhe namaz padho, aur na hi un ki namaz e janaza padho, kahin tum ko wo gumraah na kar dein, tum ko fitne mein mubtala na kar dein, iyya-kum wa iyya-hum apne aap ko un se har tarah bachana agar wo tumhare paas aayein to sakhti se un ko bhaga dena. ”**

Is daur e pur-fitan mein jo is Hadees par amal karte hain wahi mehfooz hain aur jo log aita'daal ki rawish par chale wo bahak gaye, Allah Ta'ala mehfooz rakhe, is liye mere bhaiyyo! **Sayyid E Aalam Sallallahu Ta'ala Alaihi Wa Sallam ki muhabbat se dil ko aabaad rakho, Auliya Allah ki aqeedat ka daaman mazbooti se thaame raho aur apne Shaikh ke muttee' o farmabardaar ho kar raho, tumhara connection aur fuse salamat rahega, dil ka ghar, qabr aur hashr har jagah ujala hi ujala hoga, sacche jazbe aur khair ka irada lekar aap mureed hon, Khudara! Isko rasm na banayein.**

### **Zikr ke faide:**

Qalb O Rooh ki safayi aur nafs e ammarah ki pitayi ke liye Sufiya E Kiraam ne Quran O Hadees aur Sahaba E Kiraam ke aqwaal ki roshni mein zikr ke mukhtalif tareeqe muqarrar farmaye hain, zikr ke tareeqe agarche mukhtalif hain magar maqsad sab ka ek hai. Allah Ta'ala ne insaani badan ki zaruriyaat ko pura karne ke liye 6 bade aham a'aza banaye hain:

#### **1) Hath 2) Paun 3) Kaan 4) Naak 5) Aankh aur 6) Munh**

Tamaam kaam inhi a'aza' se anjaam paate hain, agar in mein kisi 'azu ko laqwa ya faalij ki beemari lag jaye to wo 'azu badan ke liye bekaar balki basa awqaat wabaal e jaan ban jata hai, ye a'aza sehat-mand aur salamat hain to zindagi ka maza aur badan ki activity salamat rehti hai, zindagi khush o khurram ke sath guzarti hai, isi tarah rooh ke **liye "Lataif E Sittah" 6 lateefe hain**, ya'ni Qudrat ne rooh ke liye 6 point muqarrar farmaye hain, Sufiya E Kiraam ne unki is tarah ta'yyun o tashkheez farmayi hai phir un ke kaam ki munasibat se un ke alag alag naam rakh diye hain, jab tak ye lataif zinda o bedaar rehte hain to tamaam roohani activities jaari o saari rehti hain aur roohani zindagi mein bahaar hi bahaar hoti hai.

### **Lataif E Sittah (6 lateefe ye hain)**

#### **1) Lateefa E Nafs**

#### **2) Lateefa E Qalb**

#### **3) Lateefa E Rooh**

#### **4) Lateefa E Sirr**

#### **5) Lateefa E Khafi**

#### **6) Lateefa E Akhfa**

In chhewon (6) ke paye jane ki jagahein bhi alag alag hain.

Lateefa E Nafs naaf ke niche hota hai, Lateefa E Qalb ka maqaam bayein chhati se 2 ungal niche qalb ke paas hota hai, Lateefa E Rooh ki jagah dahine chhati se 2 ungal niche hai, Lateefa E Sirr Lateefa E Qalb O Rooh ke bich, seene ke niche aur pet ke upar paya jata hai, Lateefa E Khafi wast (bich) e peshani theek sajdahgaah ke paas hai aur Lateefa E Akhfa bich sar bheje mein paya jata hai.

Agar aap unki tafsilaat jan'na chahte hain to Tasawwuf ki kitabon ka muta'la karein yahan sirf Lateefa E Nafs ke baare mein zaroorat ke pesh e nazar thodi wazahat kar dena zaroori hai.

### **Lateefa E Nafs:**

Sufiya E Kiraam Ridwanullahi Ta'ala Alaihim Ajmaeen ke nazdeek Lateefa E Nafs ka maqaam naaf hai. Shaitaan naaf ke raaste se insaan ke badan mein daakhil hota hai, phir ragon mein khoon ke sath gardish karta hai, dil mein waswase daalta hai, phir nafs a'aza ko gunahon par ukha kar haraam-kaari ka murtakib banata hai goya naaf "gate of shaitaan" hai.

Fuqaha E Kiraam aur Sufiya E Izaam farmate hain:

**"Namazi naaf ke niche hath baandhe to hathon ko dheela na rakhe balki daba kar rakhe, is amal se In Sha Allah Ta'ala waswase aana aahista aahista band ho jayenge."**

### **Nafs ki haalatein:**

Nafs ki 3 haalatein hoti hain:

- 1) Ammarah
- 2) Lawwamah
- 3) Mutma'innah

Nafs jab sarkashi karta hai, admi ko buraiyon se raghbat aur bhalaiyon se nafarat dilata hai, is ko "Ammarah" kehte hain, aur gunah par malamata karta hai, ya gunah ke ba'd naadim ho kar pachhtata hai to is ko "Lawwamah" kehte hain, aur jab zikr o fikr, ibadat riyazat se isko itminaan e kulli mil jata hai, to isko "Nafs E Mutmainnah" kehte hain. In teenon ka zikr Quran E Majeed mein maujood hai. Chunki Nafs E Ammarah Shaitaan ki sawaari hai, yahi admi ko buraiyon par ubhaarta hai, sharaab pilata hai, juwwa khilata hai, zina karwata hai, cinema dikhlata hai, T.V par din bhar bitha rakhta hai, aur namaz chhudata hai, garz buraiyon ki har waqt targheeb dilata rehta hai. **Is liye Sufiya E Kiraam ki pehli tawajjo Nafs E Ammarah ko kamzor banane aur maarne ki taraf hoti hai**, isi ko unki istelaah mein **nafs-kushi** kaha jata hai, jab admi ka nafs e ammarah kamzor padne lagta hai to us waqt nafs e lawwamah ko quwwat aur hausla milta hai yahan tak ki buraiyon se nafarat aur nekiyon se raghbat paida ho jati hai, aahista-aahista ye juzya e khair itna taraqqi kar jata hai ki admi nekiyon ko zindagi aur buraiyon ko maut jaanta hai, yahan tak ki sirf khair hi se nafs ko itminaan o sukoon milta hai, jab is maqaam par admi pahunch jata hai to usko nafs e mutmainnah haasil ho jata hai, nafs e mutmainnah haasil hone ke b'ad Siraat E Mustaqeem par chalte huye nafsaani aur shaitaani rukawatein dur ho jati hai aur us par Inayat E Rabbani se wo wo nawazishaat hona shuru ho jati hain ki jin ka tasawwur bhi nahin kar sakta, **Allah Ta'ala sab ko Nafs E Mutmainnah ki daulat bakhshhe aur Apne zikr ki lazzaton se aashnaayi ata farmaye, Aameen Aameen.**

### **Shaikh ke aadaab:**

**Inka saaya ek tajalli Inka naqsh e pa chiragh,**

## **Ye jidhar guzre udhar roshni hoti gayi.**

Imam Ahmad Raza Alaihir Rahmatu War-Ridwan Fatawa E Razaviyya Jild 12, safha no. 152 par Murshid ke aadaab o ehtaraam ke silsile mein farmate hain:

**“Peer E Saadiq Huzoor Sayyidil Mursaleen SallAllahu Ta’ala Alaihi Wa Sallam ka Naib hai, us ke huqooq Huzoor Sayyid E Aalam SallAllahu Ta’ala Alaihi Wa Sallam ke huqooq ke parto hain, Aimma E Deen ne Tas’reeh farmayi hai ki Murshid ka haq baap se zaayed hai aur farmaya ki baap mitti ke jism ka baap hai aur Peer Rooh ka, aur farmaya koi kaam uski marzi ke khilaaf mureed ko karna jaiz nahin, uske saamne hansna mana’ hai, uski ijazat ke baghair baat karna mana’ hai, uski majlis mein dusre ki taraf mutwajjah hona mana’ hai, uski gheebat (ghair maujoodgi) mein uske baithne ki jagah baithna mana’ hai, uski aulaad ki ta’zeem laazim hai, uske kapdon ki ta’zeem zaroori hai, uske bichhaune ki ta’zeem wajib hai, uski chaukhat ki ta’zeem farz hai, us se apna koi haal chhupane ki ijazat nahin, apni jaan o maal ko usi ka samjhe. Khulasa kalaam ye hai ki apne ko uski milk aur banda e be-daam jaane, uske hukm ko jahan tak bila-taaweel e sareeh khilaaf e Khuda na ho, hukm e Khuda O Rasool jaane.”**

In tasreehaat ke ba’d Sayyiduna A’la Hazrat Imam Ahmad Raza Radi Allahu Ta’ala Anhu ne mureed par us ke Murshid E Saadiq ke jo huqooq o aadaab hain, un ko tafseel se numberwaar bayan farmaye hain.

Farmate hain:

- 1) Mureed ye aiteqaad kare ki mera matlab isi Murshid se haasil hoga, aur agar wo dusri taraf tawajjuh karega to Murshid ke fuyooz o barkaat se mehroom rahega.
- 2) Har tarah Murshid ka muttee’ o farmabardaar ho aur jaan o maal se uski khidmat kare kyunki baghair Peer ki muhabbat ke kuchh nahin hota aur muhabbat ki pehchan yahi hai.
- 3) Murshid jo kuchh kahe us ko fauran baja laye aur baghair uski ijazat uske f’el (kaam) ki iqteda na kare, kyunki Murshid ba’az awqaat apne haal o maqaam ki munasibat se kaam karta hai ki mureed ko uska karna zeher e qaatil (sakht nuqsaandah) hai.
- 4) Jo wird o wazifa Murshid ta’leem kare usko padhe aur tamaam wazife chhod de, khwah us ne apni taraf se padhna shuru kiya ho ya kisi dusre ne bataya ho.
- 5) Murshid ki maujoodgi mein hama-tan uski taraf mut’wajjah rehna chahiye yahan tak ki siwaye farz, wajib aur sunnaton ke koi nafl aur wazifa uske ijazat ke baghair na padhe.
- 6) Hattal-imkaan aisi jagah na khada ho ki uska saaya Murshid ke saaye aur uske kapdon par pade.
- 7) Uske musalle par pair na rakhe.
- 8) Uski taharat ya wazu ki jagah taharat ya wazu na kare.
- 9) Murshid ke bartanon ko uski ijazat ke baghair istemaal na kare.

10) Uski ijazat ke baghair uske saamne na khaye, na piye aur na wazu kare, ijazat ke ba'd muzaiqa nahin.

11) Uske rubaru kisi se baat na kare balki kisi dusre ki taraf mutwajjah bhi na ho.

12) Jis jagah Murshid baithta hai us taraf pair na phailaye agarche saamne na ho.

13) Aur na us taraf thuke.

14) Jo kuchh Murshid kare us par aiteraaz na kare, kyunki wo jo kuchh karta hai usmein hikmat hai, haan agar koi baat samajh mein na aaye to Hazrat E Musa aur Hazrat E Khizr ka qissa yaad kare.

15) Apne Murshid se karamat ki khwahish na kare.

16) Agar koi shubha dil mein guzre to fauran arz kare agar shubha hal na ho to apni samajh ka nuqsan jaane aur agar Murshid jawab na de to samajh le main us jawab ke laiq na tha.

17) Murshid ki ijazat ke baghair be-zaroorat us se alheda na ho.

18) Murshid ki awaaz par apni awaaz ko buland na kare aur buland awaaz se us se baat na kare aur ba-waqt e zarurat mukhtasar baat kare aur nihayat tawajjuh ke sath jawab ka muntazir rahe.

19) Murshid ke kalaam ko dusre se usi qadar bayan kare jis qadar log samajh sakein aur agar jis baat ko ye samajh gaya dusre log na samjhenge to usko na bayan kare.

**20) Murshid ke kalaam ko radd na kare agarche haq mureed ki janib samajh mein aa raha ho balki aiteqaad kare ki Shaikh ki khata mere sawaab se behtar hai.**

21) Jo kuchh uska haal bura ho ya achha use Murshid se arz kare kyun ki Murshid Tabeeb E Qalbi hai, ittela ke b'ad uski islaah kare, Murshid ke kashf par aitemaad kare sukoot na kare.

22) Murshid ke paas baith kar wazife mein mashgul na ho agar kuchh padhna ho to uski nazar se poshida baith kar padhe.

**23) Jo kuchh faiz e baatini usko mile use Murshid ka tufail samjhe, khwab ya muraqbe mein agar dekhe ki kisi dusre buzurgh se faiz pahuncha to ye jaane ki Murshid ka lateefa us buzurgh ki soorat mein zaahir hua hai.**

Mazkura baala Murshid ke jumla huqooq o aadaab ko har mureed achhi tarah yaad kar le aur is par jahan tak ho amal karne ki koshish kare **In Sha Allah mureed ko apni ista'daad aur salahiyat ke mutabiq faiz pahunchega**, khayal rahe mazkura baala huqooq Sachhe Muttaba E Shari'at Murshid ke hain, faasiq o faajir khilaaf e Shara' harkaton ka irtekaab karne wale naam-nihaad Peeron ke nahin hain, aison se ijtenaab o ehteraaz laazim o wajib hai, **Allah Ta'ala sab musalmanon ko haq samajhne, haq ko qubool karne ki tawfiq e rafeeq bakhshhe.**

**Aameen.**

## Nafs E Ammarah ko kaise maarein?

Nafs-kushi ke baghair Tareeqat ke raaste par ek qadam chalna na-mumkin hai, kyun ki nafs e ammarah ghar ka bhedi aur ghar ke andar ka dushman hai, **nafs e ammarah shaitaan ki sawaari aur uska sab se bada madadgaar hai**. Shaitaan jo baahar ka dushman hai usi ke zariye se admi ke badan mein daakhil ho kar waswase daalta hai, nafs e ammarah ko agar kuchal diya jaye to shaitaan ki aadhi taaqat khatm ho jati hai, uske ba'd shaitaan ke shar ko dafa' karna aasaan ho jata hai. Khayaal rahe ki nafs e ammarah laathi, dande, bandooq, revolver aur gole baarud se nahin marta aur na hi in chizon ka uspar asar hota hai, **usko maarne ke liye Ahle Tareeqat Sufiya E Kiraam ne zikr o fikr, riyazat o mujahide ke mukhtalif tareeqe muqarrar kiye hain** jo Quran O Hadees aur Sahaba O Taabe'in ke aqwaal se maakhuz hain, har silsile ke tareeqon mein agarche ikhtelaaf nazar aayega magar sab ka maqsood ek hai, **wo hai nafs e ammarah ko maarna**.

1) Nafs jab khilaaf e Shara' kaam karne ki khwahish kare to aap us kaam ko na karne ka pukhta irada aur kasrat se tauba wa istaghfaar aur **La Haula wa La Quwwata illa Billahil aliyil azeem** padhna shuru kar dein, agar makrooh waqt nahin to wazu karke kam az kam 4 rak'at nafl namaz padh lein, **agar aap ke zimme kuchh chhuti hui namazein baaqi hain to bajaye nafl ke usi ko ada karein ye zyada behtar hai**, namaz se faarigh ho kar dua maangein aur apne gunahon se tauba karein, is tarah baar baar karne se nafs dheela padne lagega.

2) Raat ko sone se pehle tamaam zaruriyaat se farigh ho kar taaza wazu karein, phir 2 rak'at namaz e nafl padhein, **uske ba'd Surah Waqi'ah, Surah Yaseen, aur Surah Mulk bila-naaga rozana padha karein, phir bistar par let kar Alhamdu Shareef, Alif laam meem se muflihoon tak, Ayatal Kursi, aur Surah Baqarah ka aakhiri hissa Aamanar-Rasoolu se aakhir surah tak, uske ba'd Durood Shareef padhein**. In Sha Allah Ta'ala nafs aur shaitaan ke shar se mehfooz rahenge.

3) **Zikr E Nafi O Isbaat**: Nafs E Ammarah ko kamzor aur dil ko pur-noor banane ke liye bahut mu'assir hai, chahiye ki roz raat mein tamaam zaruriyaat se farigh ho kar aisi jagah baithe jahan na shor o gul aur aisi awaazein na aayein jis se dil bate, ba-wazu Qibl-ru chahar jaanu baith kar mandarja e zel zikr shuru karein:

### Zikr E Nafi O Isbaat

Is zikr ko nafi o isbaat is liye kehte hain ki **La Ilaha** se tamaam ma'budaane baatil ki mukammal taur par nafi (inkaar) kiya jata hai, phir **Illallah** se Allah Ta'ala Jalla Majduhu ki Uluhiyat (Ma'boodiyat) ka isbaat (iqraar) kiya jata hai, jab ye zikr past awaaz se ho to isko zikr e sirri ya zikr bis-sirr kehte hain aur buland awaaz se zikr karne ko zikr e jehri ya zikr bil jehar kehte hain.

**La Ilaha Illallah 200 baar, Illallah 400 baar, Allah 600 baar awwal aakhir Durood Shareef 3-3 baar**

## Tarkeeb e Zikr E Jehri

Zikr e Jehr se pehle 10 baar Durood Shareef, 10 baar Astaghfirullah, 3 baar **Fazkuruni azkurkum wash-kuruli wa la takfurun** padh kar apne upar dum kare phir zikr e jehar shuru kare.

**La Ilaha Illallah 200 baar, Illallah 400 baar, Allah 600 baar, ye zikr do azdah tasbeeh (12 tasbeeh) ho, uske ba'd Haq 100 baar** ya kam o besh bataur e sah zarbi, sah zarbi ka matlab ye hai:

Lafz **Haq Haq Haq** ki 3 baar zarb lagana, zarb dil par maare, phir saans tod de. Phir isi tarah **Haq Haq Haq** ki 3 zarbein dil par maare.

**Tanbeeh:**

Agar zikr ke darmiyaan dil mein sozish (garmi) malum ho to fauran 11 baar Durood E Ghausiya padh lein.

## Durood E Ghausiya ye hai:

**“Allahumma Salli Ala Sayyidina wa Maulana Muhammad ma'dinil joodi wal karam wa aalihi wa as'habihi wa baarik wa sallim”**

**Zikr se pehle hisaar zaroor kar lein:**

**Hisaar:**

“Wash-shamsa wal qamara wan-nujooma musakh-kharatum bi amrihi ala lahul khalqu wal amru tabarakallahu Rabbul Aalameen. Girde man wa girde khana e man wa girde zan wa farzandaane man wa girde maal o dostaane man hisaar e hifazat tu shud tu nigahdaar baashi Ya Allah Bi-haqqi Sulaimanabni Dawooda Alaihimas Salam wa bihaqqi ahyar ashrahiyyan wa bihaqqi aleeqam maleeqan taleeqan anta ta'lamu ma fil quloobi wa bi-haqqi la ilaha illallahu Muhammadur Rasoolullah wa bi-haqqi Ya Mu'minu Ya Muhaiminu Wa Sallallahu Ta'ala Alaihi Wa Aalihi wa baarik wa sallam.”

**Ye dua padh kar shahadat ki ungli par dum karein aur apne dahine (seedhe) kaan ke ird-gird 3 baar hisaar ki niyat se gol gol ghumayein, agar log maujood hain jo zikr mein shaamil hona chahte hain to unki taraf munh karke un par bhi dum karein.**