

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

(Surah Al-Baqarah Ayat 229)

Yeh Allah ki Baandhi huwi hadein hain inn se aage mat badho, jo log hudood-Allah se aage badh jayein toh yahi log zalim hain.

## Hudood-e-Daira-Mehdavia

(Daire ki Zindagi)

Muallif

Hazrat Miyan Syed Qutubuddin Khundmiri

Urf Khoob Miyan Saheb Palanpuri Rahmatullah Alai

Ba-Ehtemam

Idara-e-Darul-Isha'at Mehdavia

Ghani Miyan Mohalla

Daira Chanpatan

## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### Iltimaas

Saari tareef khuda-e-buzurg wo bartar ke liye jo Khaliq-e-kayenaat hai aur durood wo salaam Khatimain Ahs par aur unki aal wo ashaab par. Isha'at-e-deen wo tabligh har daur ki zarurat rahi hai magar aaj ke is pur-fitan daur me tabligh-e-deen ki ahmiyat pehle se zyaada bad gayi hai aur isi zarurat ko pesh-e-nazar rakhte huwe hame behad khushi ho rahi hai ke hamari apni Mehdavia kutub se kitaab Hudood-e-Daira Urdu aur Roman English me shaayaa ho rahi hai.

Qaum-e-Mehdavia me hamesha se kitaboan ke muta'aliye ka shauq aur ma'alumaat ka jazba buland paaya jaata hai aur hamare mazhab ki tareeqh gawah hai ke yahan ilm ka kitna bolbala tha. Ek zamana woh bhi tha keh yahan par kayi ek Ulama, Ahle-ilm aur tareeqhi kutub tahreer karne waale buzurgaan-edeen paaye jaate the jo aaj bhi tareeq ke saf'haat par taaba'an wo duraqshaan hain.

Hazraat! Jo quam apni tareeq faramosh kardeti hai woh quam saff-e-hasti se mit jaati hai aur tareeq bhi usko faramosh kar deti hai, lehaza hame apni tareeq aur hamari talima'at se kuch toh waaqifiyat hona ashad zaroori hai warna aane waali naslein hame mua'af nahi karengei.

Apni qaumi kutub ka muta'aliya aur apne buzurgoan ki rawish hi hame apni quam se jodd kar rakti hai, Kitabein hi tanhayi me hamari rafeeq wo hamnawa aur qilwat ke saathi hain. Kitaab aisi behtereen dost hai keh zindagi ki har kadwahat ko shehed ki mithaas bana kar pesh karti hai, kitaab jhoot ki pardaposhi nahi karti aur sach ko bila kam wo kaast bayan karti hai.

Kitaboan ke muta'aliye se insaan zindagi ka saleeqah seekhta hai aur kitaboan ka musalsal muta'aliya insaan ki tangnazri aur ta'assub ko mita deta hai aur diloan me firaaq dili aur mohabbat ke azeem jazbaat ko paida karta hai. Kitaab woh behtereen saathi hai jo bure waqt me nazrein nahi churati, khudgarzi aur badkaari nahi karati aur yeh har waqt har jagah har haal me hamare saath rehti hai aur bure se bure waqt me jab ke hamara koyi saath na de kitabein hamesha hamara saath deti hain, kitabein ek behtareen saathi aur muqlis rehnuma hain.

Algharz! Naujawanoan me mazhabi jazba aur apne mazhab se aqeedat wo mohabbat ke pesh-e-nazar hamari yeh koshish hai ke hum aur aap sab milkar, murshideen aur buzurgoan ki rehnumayi me apni qaumi kutub ke muta'aliye ka josh wo jazba apne andar paida karenin. Isi josh wo jazbe ko apne andar mehsoos karte huwe chand saathiyoon ne yeh khayal kiya keh kitaab "Hudood-e-Daira" ko Roman English, Urdu, Audio recording aur tafseeli bayan ki surat me tamam bhaiyyun aur behnoan tak pahunchaye, taake iske muta'aliye se jo maaluma'at hame honge uska ek imtehaan ya muqabila karaya jaye aur jo ashqaas sab se zyaada accha imtehaan me kamiyaab ho unki hausla afzayi ki jayegi aur unko inama'at se nawaza jaye.

Faqat Assalam,

Idara-e-Darul isha'at Mehdavia, Ghani Miyan Mohalla, Daira Chanpatan

## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### Halaat-e-Muallif Alairahma

Kitaab-e-haza “ hudood-e-daira mehdavia “ ke muallif Qudwatus Salikeen, Zubdutul Arifeen, Imam-ul-Muttaqeen, Mahir e Asrar-e-ilahi Hazrat Miyan Syed Qutubuddin Khundmiri urf Khoob Miyan Saheb Palanpuri hain. Aap (Rh) Palanpur (Gujrat) ke rehne wale aur Hazrat Bandagi Miyan Syed Mehmood Syedanji Khatimul-Murshid Rz ke farzand Hazrat Bandagi Miyan Syed Usman Rz ki aulad se hain. Aap ke walid-e-buzurgwar ka naam-e-mubarak bhi Syed Usman hai. Hazrat ki walida mukarrama ka naam Raje Ruqaiya hai jo Bandagi Miyan Syed Ibrahim Rh bin Hazrat Khatimul-Mursheed Rz ki aulad se hain.

Aap Hazrat Khuzade Miyan Saheb ahle Palanpur (Az-O-Aulad Hazrat Bandagi Miyan Syed Meeran sutoon-e-deen bin Hazrat Khatimul-Mursheed Rz) ke tarbiyat hain. Hazrat Khuzade Miyan Saheb ka inteqhal 2 Jamadi-Awwal 1303 Hijri ko hone par aap ne Hazrat Syed Saad ulla Syedanji Miyan Saheb ahle Akelvi se ilaqha kiya, aap ki ibtedayi taalim Palanpur hi me huwi, angrezi me metric kamiyab kiya. Angrezi, urdu, farsi aur gujrati zabanoan se acche waqif the. Zamane mulazimat me aap ke auqhat-e-fursat tareeqh science, aqlaaq aur har mazhab wo millat ki kitaboan me guzaarte, inn ayaam me Hazrat Accha Miyan Saheb ahle Palanpur se ilmi istefada bhi karte rahe.

1330 hijri me aap ne mulazimat chodh di aur dunya tark karke Patan Shareef aagaye, Hazrat Siddiq-e-Vilayat Rz ke roze me rihayish iqtiyaar karli aur kuch arse baad apne murshid (Syedanji Miyan Saheb Rh) ahle Akelvi ki khidmat me Hyderabad agaye aur unki sohbat me rah kar unki khushnudi ko ba-kamal darja hasil kiya, murshid ke inteqhal 1336 hijri ke baad inke farzand Miyan Syed Yaqhoob Rh (Min-Saheb Miyan) se ilaqha kiya lekin Hazrat Miyan Syed Yaqhoob ka inteqhal bhi jald hi alam-e-jawani me hogaya, inke baad aap ne Hyderabad chod kar pehle Akelvi phir Patan shareef aakar qiyam farmaya. Lekin chunke Miyan Syed Yaqhoob Saheb Rh ke farzand Hazrat Syed Mohammed (Mohammed Miyan Saheb) bahut chote the inki taleem wo tarbiyat ke liye inke ahle khandaan Hazraat ne bulaya, aap Hyderabad aakar Akelvi Masjid (Chanchalguda) me kayi saal rahe aur iss arse me apne murshid ke muridoan ki deeni nigahdaasht ke alawa Hazrat Mohammed Miyan ki taleem wo tarbiyat ki taraf khaas tawajju rakhi, Hazrat Mohammed Miyan Saheb ki shaadi ke baad inko afa'al-e-irshaadi ki ijazat de kar aur inka aabayi दौरa inke hawale karke aap Palanpur wapas hogaye aur wahan purana दौरa ki masjid me aqhamat ikhtiyaar ki.

Aap nihayat muttaqhi parhezgaar aur deendaar, ausaaf-e-husna aur aqlaaq-e-aaliya se mutassaf the, azeemat shuari aap ka khassa thi. Shariyat ki pabandi hamesha malhuz

rahi, mamnua batoan se saqt parhez karte, kabhi jhoot nahi kaha, kabhi wada khilafi nahi ki, kabhi kisi ki gheebat nahi ki aur na kisi ki gheebat sunna gawara kiya, agar koi aap ki gheebat karta aur aap ko malum hota toh farmate ke khuda ka shukr hai unhone mere gunaah apne sar liye khuda inko maaf kare, nihayat diyanatdaar aur mutawakkil khanaa aur muttaqhi aur raazi ba raza the. Farayez-e-shariyat wo tariqhat par saqti se amal kiya, shariyat ki pabandi ka yeh haal tha ke kabhi kisi mureed-aurat (qadimni) ko apne saamne aane na diya agar kisi aurat ko tarbiyat bhi karna hota toh parda beech me bandh ka tarbiyat karte, ghair-aurat par nazar daalna haram samajhte. Sharai-umuur ki azmat Hazrat ke dil me itni thi ke namaz me minute do minute ki taqheer bhi nagawaar thi, baghair amama (shamla) aur sherwani ke namaz nahi padhi (halaanke deegar auqhat me sar par topi pehente the) halat-e-bimari aur safar me Ramzan ka roza na choda aur hamesha Ramzan ke akhri dahe me etekaaf kiya halaanke safar me namaz e qasr padhte the.

Tark-e-dunya ke baad iske sharayat par pura pura amal kiya, tark-e-dunya ke baad kabhi kisi dunyadaar ke ghar na gaye, khud apne makaan me tark-e-dunya ke baad aapne qadam na rakha (makaan farzand ke hawale kardiya), na kabhi beti ke ghar gaye jab sahebzadi ne dunya tark kiya toh Mubarak baadi ke liye inke ghar gaye hain, kahin jaate aur kisi muqaam ke mureed aapko bulwaate toh wahan jakar wahan ki masjid me taherte kisi mureed ke ghar me na taherte, khana wahin aajata koi dawat deta to khana wahin la deta. Futuh lene ke jo qhaide hain barabar in par amal tha qhaide ke khilaaf kisi se kuch na lete, ek dafa Mohammed Ali Khan saheb guttedaar ne paanch sau rupiye lakar Allah diya kah kar diya, aapne iska ushr usi waqt nikal kar fuqra me taqseem kardiya, aur baqhi paisoan se hajj ka farz ada kiya hai.

Ek dafa Syed Khundmir saheb Mateen ne khidmat me hazir hokar kaha ke Hazrat ek jamaat jisme Shamsi saheb, Sufi saheb (Chanpatan) maulvi Sadathulla Khan Saheb waghaira hain, Farah Mubarak ziyarat ke liye jaa rahe hain, aap bhi chalein farmaya mere paas paise nahi hai, Mateen saheb ne kaha Hazrat aap sirf passport banalein phir sab intezaam hojayega, aapne farmaya nahi passport banana surat-e-sawaal hai. Log yeh sunkar ke main Farah Mubarak jana chahta hoon mujhe paise dene ayenge, aisa paisa main lena nahi chahta. Farmaya futooh wahi qabil-e-qubool hai jo be-shaan-o-gumaan aajaye phir poocha Khanji bhai kya Farah Mubarak ziyarat ke liye jana farz hai? kaha nahi, "farmaya phir kyun jaane ki koshish ki jaye aur logon par baar dala jaye"

Kisi muqaam par gaye toh aap wahan jaate hi elaan kardete hain " kisi ke ghar khane keliye nahi aunga jisko khilana ho wo khana yahein masjid me laa de agar kisi ko dawat dena ho toh wo khana yahin lakar mujhe khilaye". Auqhat ke bahut saqt paband the raat ke do baje neend se be-daar hojate chunke iss zamane me naubat jagna mauqhoof tha

aur masjid me fuqra bhi nahi the, isliye ek ghadi alarm ki rakhi thi, alarm bajte hi aap uthjaate phir taharat se fariqh hokar wazu karke pura libas pehenkar (shamla bandhkar sherwani pehenkar) dogana tahetul wazu ke baad namaz-e-tahjud aur namaz-e-witr padhte (witr Isha ke saath na padhte the) phir zikr me baith jaate, aap ke uthne ke baad baaz log jo masjid me soye huwe rehte uthkar wazu karne lagte toh aap inko dekh kar chai banate (chai banane ki khidmat yeh khadim anjaam deta), aap ke paas stove tha logon ko bula kar chai pilaate the phir zikr me baith jaate.

Mutabarrik aur Muqaddas raatoan me aap raat bhar jaagte rehte jaise shab-e-ashura wo shab-e-arfa, shab-e-meraj, shab-e-baraat aur lailatul-imaan (i) in raatoan me aap raat bhar zikr me rehte.

Masjid me teen faqeer na hone se amal-e-naubat mauqhoof tha lekin agar kabhi Chand bhai faqeer jo Hazrat Syedanji Miyan saheb ke mureed-o-faqeer the dabhoi se aajate, aap elaan kardete ke aaj se naubat shuru, phir Chand bhai ke rehne tak naubat baitne ka amal jaari rehta, aap aur hazrat ghazi miyan saheb aur hazrat chand bhai saheb baari baari naubat me baith te, subah ki azaan ke baad sunnat padhkar jamaat se namaz e farz ada farmate aur phir din nikalne tak zikr me baithe rehte, tulu-e-afab ke baad salaam pher kar hujre me aate, koi mulaqhaati aate toh inse milte, jo bhi aata aap isko dekhte hi pehle khud assalamualaikum keh dete. Ahle Sarwat wo maldaar ashqaas aayein toh inse milte magar kabhi kisi ahle dunya ko tazeem nahi di. Jo log aakar milte inko naqal naqliyaat aur buzurgan-e-deen ke halaat wo waqiyat sunate, dunyavi baat na karte jo shaqs mureed hota kasib ho ya faqeer isko zikr ki taleem dete aur kalma La ilaha Illallah ki tafheem karte, ek dafa aap paamil purti aaye wahan namaz ke liye jamat khana tha jisme panjgana namaz hoti thi, aap wahin tahre, mere taya Mohammed Dilawar wahin namaz ke liye aate the wo tareek-ud-dunya the jo Ali Miyan saheb (ahle Musheerabad) ke mureed the, aap ne unse pucha kya aapne tark-e-dunya kar di hai? kaha ke haan, farmaya aap ke mursheed ne zikr batlaya hai? kaha ke nahi toh farmaya main aapko Allah ke waaste zikr batla deta hoon aap apne mursheed ke tasavvoor ke saath zikr me lage raho. Jab meri ahliya Hazrat ke tarbiyat huwi aap ne beech me parda bandhwakar tarbiyat ki, jamat khana me wapas aane ke baad mujhe farmaya main chand batein tum se kehta hoon tum inko acchi tarah yaad rakh kar meri taraf se apni biwi ko keh dena, maine aise hi kiya, dus baje ke qareeb mursheed ke ghar se khana aata aap khalete barah baje ke qareeb khailulla farmate, namaz-e-zohr ke baad likhne padhne aur mutaliya kitab ka shughal rehta, asar ki namaz ke pehle phir mursheed ke makaan se

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(i) Hazrat Bandagi Miyan Syed TashriffUlla farzand e Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ki viladat shab satasvein zil hajj ko huwi iss waqt daire mein nihayat usrat o tangi thi aur Bandagi Miyan Syed Tashriffulla Rz ki walida ko gyaara din ka faqa tha, aap ki paidaish ki musarrat me daire me Imaan ki saviyat amal me aayi hai isliye iss shab ko groh-e-muqaddasa me Laila-tul-imaan kehte hain.

khana aata aap khalete aur namaz-e-asar se isha tak zikr me baithe rehte, Ishak e baad lait jaate, maine dekha kabhi namaz-e-zohr aur kabhi namaz-e-isha ke baad bhi aap ne chai nosh farmayee hai, aap saheb-e-kashf the kisi ke bhi dil ka haal malum karlete mujhe iska tajruba hai. Arwaah-e-buzurgaan-e-deen Rh se aap ki mulaqhat thi, ek dafa aap ne apni ek mushkil Hazrat Khalife groh Rz ki rooh-e-mubarak se hal ki hai, Chanchalguda Hyderabad ke baaz ashaab iss baat ko jaante hain, daire ki had ka khayal rakh kar aap jo mureed bila tark marjata iski namaz-e-janaza padhte ya musht-e-qhak dete dono fayl na karte.

Zindagi aap ki seedhi-saadhi thi, khud-numayee aap me bilkul nahi thi, kachiguda, noorghat, Musheerabad ziyarat ke liye paidal jaate kayi baar train se bolaram station utar kar wahan se galasgur paidal gaye hain, Manchippa bhi station Nizambad se paidal gaye hain. Galasgur jaate toh teen din se kam qiyam na rakhte aur raat bhar Hazrat Shah-e-Nusrat Rh ke mazaar-e-mubarak ke paas baithe rehte, ek dafa manchippe me aap ne che(6) mah qhiyam farmaya hai, hazira mualla ki chaudevari ke mashriqhi janib darwaza ke saamne aap chabutre par baithe rehte, wahan par ghiza ka yeh haal tha bahut bhook lagi toh bazaar jakar phutane aur murmure lekar khalete aur paani pee kar din guzar lete. Behr-haal aap ki zindagi ka tareeqha bilkul buzurgan-e-salf ki zindagi ke jaisa tha. Ashaab-e-Mehdi AHS ke amal ka namuna bankar aap arse tak chanchalguda hyderabad ki akelvi masjid me qhiyam pazeer rahe, hazrat mohammed miyan saheb ki shaadi ke baad inko afa'al-e-irshaad ki ijazat de kar aur inka abaayi दौरa inke hawale karke aap palanpur aagaye yahan aane ke kuch arse baad aap ka mizaj kharab hogaya Mohammed Miyan Saheb ku Hyderabad se talab kiya aur inke humrah Patan aaye, yahan aane ke baad 25 shabaan 1353 hijri ko aap ka inteqhal hogaya mazaar-e-mubarak patan shariff me hai.

Aap saheb-e-tasnif bhi hain aap ke murshid syedanji miyan saheb ahle akelvi ka qutub khana bahut bada tha jis se aap ne istifada kiya.

Aap ki tasaneef hasb-e-zail hain: 1340 hijri me jab aap patan shariff me the aqhida-e-hazrat bandagi miyan par sharah likhi aur aqhida Syed Khundmir Rz ke naam se isko chapwaya. Bandagi Miyan Ali Mohammed faqeer Bandagi miyan Shah-e-Dilawar Rz ka chand-e-shariff urdu tarjume ke saath 1338 hijri me chapwaya, 1332 hijri me aap ne urs-naama likhna shuru kiya lekin mawad bar-waqt dastiyaab na hone se iski takmeel 1341 hijri me ki bil-akheer isko chapwa diya. Aap ne rehnuma-e-zayereen Gujrat ke naam se ek kitab likhi jis me tamam muqaddas muqamaat ki jin ki ziyarat ke liye aksar log jaate hain bahut tafseel hai yeh kitab chapi nahi.

1336 hijri aur 1340 hijri me aap ka qhiyam akelvi aur patan shariff me raha hai, inn muqamaat se aapne kalma La-ilaha-ilallah ki tafheem aur taleemat-e-batini tauzee me jo

qutoot apni beti ummat ulla bibi ko palanpur likhe hain, insab ko ek jagah karke aapne iska naam "irfani phoolon ka haar" rakha. Is kitab ko ek lapeti kehna chahiye, chapi nahi.

Jila-ul-ainein (tasannif hazrat shamsi saheb rh) ke chapne par aap ne ek muqtasar risala Jila-ul-ainein par ek nazar likha, ek muqtasar tasneef aap ki alkafara hai jis me satt(60) umar qaza ki adayi ka tareeqha bataya hai.

1352 hijri ba-zamana qhiyam-e-Hyderabad aap ne Siraj-e-Muneer likhi yeh lajawab kitab Hazrath Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Badle zaat-e-Mehdi AHS ki basharatoan me hai jo hazrat Mehdi AHS ne aap ko di hai, iss tasneef ke liye aap ne bahut mehnat bardasht ki raat bhar likhte huwe bhaite rehte, kitabein nikal kar dekhte phir rakh dete phir likhne me lag jaate akhir isko pura karke Siraj-e-Muneer ke naam se chapwa diya, yeh kitab bahut Maqbool huwi.

Iske baad hudood-e-daira ko mukammil kiya jisko likhte likhte Siraj-e-Muneer ki takmeel ki khatir rok diya tha. Yeh wo zamana tha jab ke daire ke hudood taqriban mit chuke the na naubat thi na saviyyat na zikr wo fikr ka charcha log sirf bahes wo mubahise me lage huwe the, namaz-e-juma, tasviyat-e-khatimain, maqlooq ghair maqlooq, faqeer pagdi baandhe ya shamla in hi masail ki taraf zehen uljhe huwe the. Bade bade ulema fuzala isi me lage huwe the lekin khandaan-e-murshidaan-e-akelvi in furo-aat se alag khamosh apne kaam me laga huwa tha, hazrat syedanji miyan saheb ahle akelvi (maulana deccan) ne che (6) jildein zubdat-ul-irfaan ki bilkul maulana ruum ki masnavi ke taraz par likhein isko 1331 hijri me shuru kiya aur 1336 hijri me chatvein jild ko khatam kiya, is kitab ne talibaan-e-khuda aur naujavan tabqe me ek nayi rooh phoonk di aur akelvi masjid khuda talbi ka markaz ban gayi.

Irfaani malumaat ka shauq toh hazrath maulana deccan ki ata hai, aap ne daire ke hudood kya the aur is par amal ka kya tareeqa tha basarahat likh kar hudood-e-daira naam rakha jo ab nazireen ke hatooan me hai, isko mukammal karke mujhe diya aur farmaya padho, yeh bhi kaha ke yeh kitab is qabil hai ke chap jaye magar hum faqeeroan ke paas itna paisa kahan? Aur farmaya tumhari halat bhi aisi nahi ke isko chapwasako farmaya agar khuda tum ko khabhi itni istetaat de ke isko chapwasako toh chapwa dena. Inhi ayaam me ek din bahadur yaar jung aap se milne aaye aur hudood-e-daira ko dekh kar isko chupwadene ka khayal zahir kiya jis ka zikr khud hazrat ne is kitab ke deebacha me kiya hai lekin bahadur yaar jung ka khayal amali jama pehnane ke pehle hi aap Hyderabad chod kar palanpur chale gaye aur wahin aap ka inteqhal bhi hogaya.

Ghulam-e-Hazrat Khoob Miyan Saheb, faqeer Mohammed Nooruddin Arabi November 1990 iswein.

## **Fahriist-e-mazameen hudood-e-daira mehdavia**

### **Chapter-1**

Tareef-e-Daira

Hudood-e-daira mehdavia

Daira mehdavia ki batini shaan

Daira kahan baandha jata

Zahiri nihayaat-e-daira

### **Chapter-2**

Shariyat ki azmat aur iska tahaffuz

Namaz

Azaan ka adab

Dogana tahetul wazu ki takeed

Takbeer-e-ula ki adayi ka tahaffuz

Jamaat ki namaz

Namaz me kashf ki mumaniyat

Masjid ke chirag me bhi azeemat par nazar

Subah ki namaz acchi Roshni me padhi jati

Namaz-e-tahjud ki ahmiyat

Qari aur Hafiz imam ki zarurat

Namaz-e-Laila-tul-Qadr ki ahmiyat wo azmat

Roza

Farz ki adayi me jaan dene tayyar



Bandagi Miyan Syed Tashreefulla par roza par roza

Namaz-e-taraveeh

Aitekaaf

Hajj

Zakat

### **Chapter – 3**

Hudood-e-daira ki ahmiyat aur illat-e-ghai

Tark-e-dunya aur sohbat-e-sadiqeen se teen hi roz me ahle nafs ka be-nafs hojana

### **Chapter – 4**

Buzurgan-e-salf ki munsifaana ravish zindagi

Nizam-ul-auqat, Auqat-e-Zikrullah

Bhai Kalu ke Auqat-e-Zikrullah

Bibiyoan me har juma ko bayaan farmayi

Marateeb-e-zakireen

Sultan-ul-Lail aur Sultan-un-Nahaar shiknindaye faqeer

Tahaffuz-e-auqat ki ehtiyaat

Bandagi Miyan Fareed ki giraftari

Be-Mehal naubat baitne me faiz-e-vilayat ka salb hojana

Naubat ki ahmiyat

Kasiboan ke liye auqat-e-zikrullah

Auqat-e-zikrullah me khilwat ki ashad takeed

Roti pakane aur khane ki mumaniyat

## Chapter-5

Dunyadaroan se be-taluqhi

Hazrat Sani-e-Mehdi Rz ka afsos

Kasib ke ghar jane par Hazrat Sani-e-Mehdi Rz ki Khafgi

Bandagi Miyan Syed Khundmir Rz ne apna दौरا kyun choda

Hazrat Sani-e-Mehdi Rz ne handiyaan phudwadi

Hazrat Khalife Groh ne दौरا me na aane ki duhayi di

Baaz ashaab-e-Mehdi ahs kasib ke ghar

Faqeeran-e-dौरا kasib ke ghar jane ka samar

Bandagi Miyan Shah-e-Nemat Rz ke sage kaun hain

Bandagi Miyan Shah-e-Dilawar Rz ne chautha na kiya chehlum kiya

Bandagi Miyan Shah-e-Dilawar Rz Badshah ki majlis me

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Bayaan-e-Quran ke baad bhi ameeroan ko tazeem na di jati

Badnami karne ki wajah

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Faqeer-e-Dौरا ku faqeer-e-ghair muhajir ke ghar jane ki mumaniyat

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Ijmah ki ahmiyat  
Sahaba me saaf dili rakhne ki tarkeeb  
Bradran-e-daira me ek doosre ka adab  
Qadambosi aur Salaam ke mauqhe  
Syedna Mehdi Ahs ki Aadat  
Aqlaaq-e-Sahaba  
Nesti-o-inkasaari ka aala namuna  
Khidmat-o-iisaar ka aala namuna  
Daire ki deewarein poori karke दौरا choda  
Badoan ne apne ko kabhi bada na samjha  
Apne khadim ke saath lasaani sulook  
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Har fayl me azeemat par amal  
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Kasib ameeroan se la-parwahi  
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Gadiyoan me sawar hote waqt sahl-e-inkaari  
Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz Namaz-e-Juma wo  
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Durre kyun lagaye gaye

Baandhi ke badle beti dhoop me  
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Allah waale aise hote hain  
Allah waloan ki nazar Allah par  
Shah ki chot shakr ki pott  
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Jadoo se shaheed hogaye magar kabhi bad-dua na di  
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Maidaan-e-jung me bhi zaat par nazar  
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Maa beti mazdoori ka pani bharne par nikaal di gayien  
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Tavallud-e-farzand ke shukriya me shakrana

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Jis me yeh teen alamatein hoan wo momin hai  
Daire me har tarah ki hifazat aur parwarish  
Mard kaun aur na-mard kaun?  
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Hudood-e-Daira

### Deebacha

Aaj se barah (12) baras pehle sharah aqhida Syed Khundmir Rz likhte waqt khaaksaar ne khayal kiya tha ke yeh sharah apne nahej par likhi jaye ke pehle farman-e-Mehdi ahs aur farmaan ke niche sahaba Rz ka amal, yun un-wanaat qayim karke in ke tehat farmaan wo amal numberwar likhte chale jana, magar khauf hua ke iss tarkeeb se hajam bahut badh jane ki bayees chapna bhi dushwaar hoga, faqeeran ke haan paise kahan? Aur taba'at ke liye itni raqm deta kaun hai? Iss liye sharah aqhida me farmanoan par iktifa kiya gaya, chunke ba-nazr-e-tameel ehkaam-e-kitab sharah aqhida Syed Khundmir Rz na-mukammil thi iss liye iske taba hojane ke baad khaksaar ne "hudood-e-daira-e-mehdavia" likhna shuru kiya jis me ba-nisbat ehkaam ke aamal-e-sahaba zyada sarahat se bayan kiye gaye hain, agar sharah aqhida aur iske saath saath hudood-e-daira jo ke uswa-e-sahaba Rz ka ayna khana hai padhi jaye toh mazhab-e-mehdavia ke ehkaam wo aian aur sahaba Rz ke aqlaaq wo amal se acchi waqifiyat ho sakti hai aur yahi Maqsood hai is kitab ki tahreer se, iske alawa doosri gharz yeh hai ke ghair mazahib ke log bhi is kitab ko dekhen aur malum karein ke "mazhab-e-mehdavia apne andar kya shaan rakhta hai" aur iske pairau ke aqlaaq wo aamal kis aala paye ke hain. Teesri gharz yeh hai ke buzurgoan ke karname padhne se dil me azmat aur mohabbat paida hoti hai aur yahi azmat wo mohabbat hattal imkaan inka pairau bana ne ke liye ubharti hai aur yahi pairvi fardan fardan islaah wo taraqqi zaat ka aur ijtemayee islaah wo taraqqi qaum ka pesh-khima hai, badi Khushi ki baat yeh hai ke iss kitab ko nawab bahadur yaar jung zaid-e-Allah Imanahu bil amalis-saleh bade shauq se urdu zubaan me chapwa rahe hain, qaum-e-mehdavia ko inka shukr guzar hona chahiye ke yeh kitab jo apni sifat me urdu zuban me pehli baar qaum ke saamne pesh ho rahi hai, gar qabool uftad zahe iiz o sharf.

**Khak paye groh-e-paak**

**Faqeer wo Haqeer Syed Qutubuddin Ghufiralahu Sadqa khwa**

**Mursheed Akelviyaan**

**Muarikha 25 rabi-ul-awwal 1353 hijri, 3 July 1934 iswein.**

# Chapter-1

## Tareef-e-Daira

**Hudood-e-daira-e-mehdavia** :- groh-e-mehdavia me daira kantoan ki us baad ko kehte hain jis me murshid ma fuqraye muhajireen ke hudood yani sharayat wo ehkaam daire ki pabandi ke saath rehta hai jo ke aain ehkaam wo farayaz-e-vilayat-e-Mustafawi ﷺ ke bilkul mutabiq hain, Bandagi Miyan Malik Ilaahdad Khalife-groh Rz se koi shaqs poocha ke baad kya hai? Aap Rz farmate hain “yahi kantoan ki baadh” agar koi shaqs daire ki baad me marjaye toh kya momin mara? Farmaya balke wo momin-e-haqeeqi mara (safa 27 hashia shariff matbuu’a).

**Daire-e-Mehdavia ki batini shaan** :- Imam-e-do-jahan Mehdi-e-Maud ahs ke daira-e-mualla ki nisbat sarwar-e-kayenat Hazrat Mohammed Mustafa ﷺ ne apni zuban-e-mubarak se jo tareef wo tousif farmayi hai isse behtar iski azmat wo shaan kya hosakti hai, aap farmate hain,

### Summa qaala ya abaazar ma-ghamni wo fikri- - -

Tarjuma :- Phir aap ﷺ farmate hain ke aye abaazar main kis sonch aur fikr me hoon aur kis baat ki taraf mera shauq laga hua hai, sahabi ne arz kiya!

Ya Rasool Allah ﷺ apni sonch aur fikr se muttala farmayein, Aap ﷺ ne farmaya ke Aah! mere bhaiyyoan ke dekhne ka shauq, sahabi rz ne arz kiya hum bhi toh aap ke bhai hain farmaya tum mere sahabi ho, mere bhai toh woh hain jo mere baad honge jin ki shaan nabiyoan ki shaan hogi aur woh khuda ke nazdeek shaheedoan ke darje par honge, woh apne baap apni maa apne bhai, apni behnoan apne betoan se mahez khuda ki khushnudi ke liye alehada hojayenge (i), woh apne maal ko khuda ke liye chod denge aur kamaal tawazuh ke baees apni zaat ko zaleel samjhenge, khwahishaat aur fuzool duniyavi chizoan ki taraf ruqbat na karenge, woh mohabbat-e-ilahi ki wajah khuda ke kisi ghar me jama honge, ishq-e-ilahi me maghmoom wo mahzoon rahenge, inke dil khuda ki taraf lage ke lage rahenge, inki roohein Allah se wasil hongy, unke amal khalis Allah ke waaste honge (yani khudi wo hasti ki gandagi se be-laos rahenge) in me ek ka bhi bimar hona khuda ke nazdeek hazaar baras ki ibadat se afzal hi afzal hai (kyunki bimari se nesti wo tasleemi wo eksuwi paida hokar madarij-e-visaal me taraqqi hoti hai).

**Aye abaazar!** Agar chaho toh aur bhi kahoon? Arz kiya ya Hazrath farmaye, Farmaya in me se koi marjayega toh samjha jayega ke asmaan ka bashinda margaya, aye abaazar chaho toh aur bhi kahoon, arz kiya ya hazrat ﷺ farmaye, farmaya agar in me se kisi ko

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(i) In sab me farayaiz-e-vilayat e Mohammadia ﷺ ki taraf ishara hai mulaheza ho sharah aqheeda

iske kapde ki jun kategori toh Allah ta'ala sattu aur sattu jihad ke alawa chalis bani israil ko (jo kisi wajah se ghulam hogaye the) barah barah hazaar se khareed kar azaad karne ka sawab ata farmayega, aye abaazar! Agar chaho toh aur bhi kahoon, arz kiya haan hazrat ﷺ farmaye, jab in me se koi apne ahle wo ayaal ki (i) yaad karega aur inke liye dil me kisi qism ki fikr hogi toh iske liye har dum hazaar darje likhe jayenge. Aye abaazar! Agar chaho toh aur bhi kuch kahoon, arz kiya haan hazrat ﷺ farmayiye, farmaya in me se koi do rakat namaz padhega toh is ki yeh namaz khuda ke nazdeek is shaqs ki ibadat se afzal hogi jo isne kohe-lebanon (waqia mulk-e-sham) me hazrat Nooh ahs ki umar ke barabar (yani hazaar saal tak) ki hogi, aye abaazar agar chaho toh aur bhi kahoon! Arz kiya haan hazrat ﷺ farmaye, farmaya in me se koi ek waqt ki tasbeeh padhega toh iski yeh tasbeeh qiyamat ke roz tamam pahadoan se behtar hogi jo iske saath saath sona ban kar challenge (yani isko be inteha sawab hasil hoga). Aye abaazar agar chaho toh kuch aur kahoon! Arz kiya haan hazrat ﷺ farmaye, jo log gunahoon par ade rehte rehte apne gunahoon ke sabab bojhal hogaye honge woh inke paas akar baithenge toh khuda ke nazdeek in barguzeeda bandoan (ki ulu martabat) ke baees jab tak khuda in gunahgaroon ko (rahem ki nazar) se na dekhe aur inke gunah na baqshe woh inki majlis se na uthenge (yani aise khaasane khuda ki khidmat me aana hi najaat ka baees hai). Aye abaazar inki nesti ibadat, khush tabayi tasbeeh aur inki neend sadqa hai Allah Ta'ala inko har roz sattu martaba (nazar-e-rehmat) se dekhega, aye abaazar main inhi logon ke dekhne ka mushtaq hoon, phir hazrat ﷺ ne thodi der ke baad sar jhuka liya, phir uthaya aur iss qadr roye ke ankhon se aansoon ki dhar lag gayi phir farmaya inke deedar ka shauq, phir farmane lage aye Allah inki hifazat karna aur inke dushmanoon ke muqabale par inki madad karna aur qiyamat ke roz inse meri ankhen thandi karna phir Aap ﷺ ne yeh ayat padhi “ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ” (Surah Yunus Ayat 62) Sunoji Allah ke dostoon par na toh (kisi qism ka) khauf rahega aur na woh azurda khatir honge.

Hazrat Nabi ﷺ daire Mehdi Ahs ki shaan me phir farmate hain (Inni arifu quaman.....) tarjuma :- yaqeenan iss waqt ke logon ko pehchanta hoon jo mere martabe ke hain, sahaba rz ne arz kiya ya Rasool Allah ﷺ yeh kaise hosakta hai ke Aap ﷺ toh Khatimul Nabi ﷺ hain aur aap ke baad koi nabi aane wala nahi hai, aap ne farmaya woh anbiya(ahs) , shohda toh nahi lekin anbiya (ahs) wo shohda in ke jaisa hone ki arzoo karenge aur woh lilla- fillah ek doosre se mohabbat karenge, yeh hai daire Mehdi ahs ki batini shaan jo muqbir-e-sadiq hazrat nabi ﷺ ki zubaan-e-mubarak se bataur-e-basharat

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(i) Ahle wo ayaal wahi hain jo Nabi ﷺ , Mehdi ahs ke maslak par hon chunanche farmaya Nabi ﷺ ne “aali man salaka tareeqhi” meri aal wahi hai jo mere taqeeqhe par hai.



ke bayan farmayi gayi hai. Iss tarah Hazrat Mehdi Maud ahs apne daire aliya ki nisbat farmate hain “ Jahan vilayat-e-Mustafa ﷺ khatam hoti hai baaz-e-paighambaroon ke muqaam par hote hain “ daire mehdavia ki ulushaan ki nisbat Syedna Mehdi ahs farmate hain ke Mehdi ahs aur Mehdaviyan (raah-yafta log) hazrat Esa ahs ke nazil hone tak rahenge kuch toh Esa ahs ko denge aur kuch inse lenge (Insaaf Nama chapter 18) Hazrat Mohammed Mustafa ﷺ apne sahaba rz se farmate hain ke jo log hazrat Esa ahs se bayyat karenge wo tumhare jaise honge ya tum se behtar “ هم مثلکم او خیر منکم “

Qaida Hazrat Rasool Allah ﷺ ne jo farmaya ke paighambar bhi Sahaba-e-Mehdi ahs ka ghait karenge, yeh ghait sirf rutbe-e-deedar aur muqaam-e-yaktayee me hai, aeteqhadi amr yahi hai ke koi wali hazrat Yunus ahs ke barabar bhi nahi hosakta jinka darja paighambaroon me sab se kam samjha jaata hai.

Hazrat Mohammed Nabi ﷺ wo Hazrat Mehdi Ahs ki basharatoan se saaf zahir hai ke daire mehdavia me be-inqhataa tasalsul jaleel-ul-qadr urfaa wo sulahaa se koi tabqa aur koi zamana khali na rahega, yahan tak ke Hazrat Esa ahs jaise jaleel ul qadr paighambar hasb-e-basharat hazrat Mehdi ahs unse faiz lenge, kyunki deen dast ba-dast hai silsila-e-bayat kisi tarah toot nahi sakta isi wajah se Bandagi Miyan Syed Khundmir Rz ne isna-e-guftagu me Bandagi Miyan Shah-e-Dilawar rz se kaha Insha Allah hamare silsile me 1. Deeni usool 2. Batini faiz aur 3. Maqsood-e-khuda qiyamat tak baqhi rahega. Deeni usool yani talimaat-e-Mehdi ahs aur farayez-e-vilayat ki pabandi se batini faiz aur batini faiz se deedar-e-khuda (i) jo hamare paida hone ka maqsood-e-aala aur illat numayi hai hasil hota hai, chunanche Hazrat Syedna Mehdi ahs farmate hai :

Maaraa baraye deedane yaar afriida'and

Warna wujud-e-ma bache kaar afriida'and

Aur hasbe-peshangoyi aaj yahi silsila Syed Khundmir Rz se wabista hai aur qiyamat tak rahega Hazrat Imam akhir-uz-zamaan ahs jin ki besat bil-khusoos ayat

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ (Surah Yusuf Ayat 108) Aye Mohammed ﷺ kaho ke yeh meri raah hai main aur jis ne meri pairvi ki khuda ki taraf binayi par bulate hain.” Ki amalan atam takmeel par huwi hai, Iman-e-haqeeqi ki aala tareef o martaba ki nisbat farmate hain “ Iman zaat-e-khuda ast “ Deedar-e-khuda ke kya mayine? Deedar-e-Khuda liqhaa-Allah pas kul momineen-e-daira hasbe farmaan Hazrat Mehdi ahs ahle deedar hain baaz Sahaba-e-ikram Rz aur unke baaz khulfa-e-azam yani tabayeen neez

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(i) Deedar-e-chashm-e-dil, deedar-e-chashm-e-sar waraye chashm-e-dil waraye chashm-e-sar muubamuu waraye muubamuu yani khuda ko be-kaif dekhna.

tabe-tabayeen ne bhi faizaan-e-vilayat-e-muqqaida-e-mohammedia ke pur josh jazbaat se mutasir hokar kamaal-e-ittebah-e-shariyat wo adayi farayez-e-vilayat wo aala talimaat-e-mehdi ahs jis ko ba-haisiyat majmuyi irfaan-e-Mehdi ahs kehte hain, apne zamane zindagi me bhi apne daire ke har fard ko khwa mard ho aurat ya baccha apne visaal ke waqt wo neez visaal ke pehle hi imaan ki bishaarat wo saviyat ki hai chunanche Hazrat Sani-e-Mehdi Rz ke daire aaliya me kul fuqraye aali-manzilat hasbe bishaarat Hazrat Mehdi ahs kamil hogaye the. Isi tarah Hazrat Bandagi Miyan Syed Khundmir Rz ko tareeq 26 zil hajj 926 ki shab yani satayisswein ki raat ko khuda ki taraf se aap ki zaat-e-mubarak par tashreef wo atiyaat be inayat ke alawa aap ke daire mualla ko imaan-e-haqeeqi ki bishaarat di gayi toh aap ne tareeq 27 zil hajj ki subah apni hamshera bibi khunza buwa ko bhej kar दौरا me munaadi karwadi ke aaj tamam daire ko jis me mard, aurat, balke pait me ka baccha bhi shareek hai, janab-e-ilahi se baqshish ki bisharat huwi hai, is liye sab ke sab dogana shukrana ada karein, is liye is mubarak raat ko laila-tul-imaan aur laila-tun najaat kehte hain (daftar awwal bandagi miyan syed burhanuddin rukun 5, baab 5) isi tarah 12 shawwal chahshumba ke roz aap ne kul jaan-nisaroan yani shohda wo ghaziyaan-e-badr-e-vilayat ko Imam ul Anam Syedna Mehdi Ahs ke sadqe se is martabe-e-deedar se musharraf kardiya tha jo martaba aap ko hasil tha (mulahiza ho siraj-um-muneer) isi tarah bandagi Miyan Shah-e-Nemat rz ma sola(16) ya baees(22) faqeer shaheed hogaye, shahadat ba-zaat-e-khud badi bisharat hai, Bandagi Miyan Shah-e-Dilwar Rz ne bhi tamam daire ko imaan ki bisharat di, Bandagi Miyan Shah-e-Nizam Rz ne bhi apne daire ko apne visaal ke waqt bisharat zaroor di hogi lekin saheb-e-panj fazail aur saheb-e-khatim-e-sulemani se sahuwan khalam andazi hogayi hai, isi tarah siddiq-e-vilayat Hazrat Bandagi Miyan Syed Khundmir Rz ke khalife khaas Bandagi Malik Ilahdad Khalife Groh Rz ne aur Khalife groh ke khalife Bandagi Miyan Syed Mehmood Syedanji Khatimul Murshideen Rz ne bhi visaal ke waqt apne apne daire aaliya ke har fard ko imaan ki saviyyat ki “ jo ke aain-e-deedar-e-khuda hai”

Yeh hai Hazrat Mehdi Ahs ke daire ki baad, yahi hai kashti-e-nooh jo is daire (deedar) me daqeel hua isko (zahiri batini) har tarah se aman mil gaya “ وَ مَنْ دَخَلَهُ كَانَ آمِنًا ” (Surah Al Imran Ayat 97) tarjuma:- jo is me daqeel huwa aman me hai.

**Daira kahan baandha jaata :-** Hazmat Mehdi ahs farmate hain.

Phatha pairhan toonka khayein

Rawal dewal kabhu na jayein

Hum ghar aayi yaahi reet

Paani dekhen aur maseet

Tarjuma : Phata purana pehenlein, kam miqdaar me khayein, mehallas-e-shahi aur buth khanoan yani ghair mutasharrah makanoan me hargiz hargiz na jayein, pas hamara yahi tareeqh hai ke safar wo hazar me jahan paani ka aaram ya masjid dekhein teher jayein.

1. Daire ki bina aisi zameen par daali jati ke wo kisi ki milk na ho ya gaon ke bahir na-qabil-e-zera'at hone se yunhi bekaar padi huwi ho, jaisa ke Sani-e-Amir Bandagi Miyan Syed Khundmir Rz jab mauzaa jhenjuwaada (ilaqa kathiyawaad gujrat) ke baher दौरا bandh kar 925 hijri me sukunat pizeer the, mulla aur mashaqheen ke aghwa se minjanib khaleel khan al-muqhateeb ba-sultan muzaffar sani ikhraj ka hukm aane par aap ne farmaan-e-sultan laane waloan se muqhateeb hokar farmaya "hum bandagaan-e-khuda aisi jagah tehre huwe hain jahan ki zameen khari, paani khara, darya-e-shaur qareeb hone ki wajah se zameen na-qabil-e-zera'at yahan tak ke darakhtoan ka saya mayassar nahi, ba-wajud iske aise jagah se bhi ikhraj ka hukm ho toh tum batao ke bandagaan-e-khuda kahan tehrein? Agar sab ki sab zameen sultan ki milk hai toh aaya koi qhitta zameen aisa bhi hai jahaan talibaan-e-haq wo jo-aindagaan-e-zaat-e-mutlaq dunya jahaan se kinara-kash hokar ehkaam-e-ilahi wo farameen nabawi ﷺ ki baja-awari ba-itminaan tamam kar sakein". Afsos aise jagah par bhi farmaan-baroan ne aap ko teher ne na diya.

2. Ya musafir ya kaseer tadaad majmua-az-zayereen khwa hind jatriyoan ka sang (jamaat) ya musalmaan ki behuti (mela) ke qhiyam ke liye waseeh qhitta zameen waqf kardiya gaya ho jaisa ke patan shariff (i) hastar-lung talaab (ii) ke kinare par kul sahaba-e-ikram rz ke ek se zayed daire huwe hain.
3. Ya malik-e-zameen ne khuda waaste दौरا baandhne ke liye zameen di ho jaisa ke malik pyara al-muqhateeb ba aitemad-ul mulk bin malik meetha jagirdaar khambel ne Hazrat Bandagi Miyan Syed Khundmir Rz ko apne gaon se muttasil chandrayan talaab ke kinare ek waseeh qhitta zameen lillah diya jahan aap akhir ayyam me nauso (900) faqeeroan ke saath qhiyam pizeer rahe.
4. Daire ke liye agarche zameen lillah di gayi ho ba-wajud iske Syedna Mehdi ahs ke is farmaan ke bamaujib (**nahnu muashiral anbiya lanarisu wala nurisu**) jahan दौरا raha, दौरa uth jane par kuch bhi hojaye zameen-e-dौरa ki kuch bhi parwa na karte the na apne liye na apne janasheenoan ke liye. Sani-e-Amir Hazrat Bandagi Miyan Syed Khundmir Rz ki balke kul sahaba-e-ikram rz ki yahi hamesha adat rahi hai ke ek muqaam se hijrat karke doosre jagah tashreef le jaate waqt daire ki baadh chapre masjid jamaat khana, zanani, mardani sandaas waghaira durust karwakar aur jhadakar daire ka pathak (jhanpa) band karke nikalte taake doosre daire ke murshid

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(i) Patan shariff mulk gujrat me waqii hai musalman muarriq isko naherwala kehte the is lihaz se ke saraswati nadi al-mashoor rukunwala ke kinare waqii hai aur is lihaz se ke wahan bahut se auliya Allah Rh aasuda hain patan shariff kehte the aur hindu tariqhon me antarahelpur paatan ke naam se mashoor hai ab sirf hindu log paatan aur musalman patan kehte hain.

(ii) Sahastar ba-mane hazaar aur ling ba-mane buut raja sidhraaj, raja jai singh haakim hukumat-e-gujrat ne isko banaya aur hazaar buth nasab kiye isi wajah se hastar lung talaab ke naam se mashoor hua, ab veeran pada hua hai aur wahan kheti hoti hai.

hijrat karke ma दौरa agar qhiyam farmana chahein toh thakan-e-safar aur be-sarosamani ki halaat me inko aaram mil jaye, jis tarah ke zameen-e-daira khwa woh lillah kyun na di gayi ho hamesha hamesha ke liye waqf samjhi jaati, isi tarah daire ke fuqra bhi kisi ki milk nahi hote the, murshid ke inteqhal par murshid ke janasheen sahebzaade se ilaqha na karke jahan dil chahta us murshid se ilaqha karlete balke murshid ki halat-e-zindagi me baaz maqool wo wajoh par isse qhatta taluq karke doosre murshid ke paas chale jaate ya murshid ke nikaldene par doosra murshid sambhal leta, chunanche miqraz-e-biddat Bandagi Miyan Shah-e-Nemat Rz ke daire-e-jalore (i) me saqt faqa-kashi ki taab na lakar aap ke daire ke do faqeer patan shariff Hazrat Siddq-e-Vilayat Rz ke daire aaliye me aagaye, Bandagi Miyan Shah-e-Nemat Rz ne Hazrat Bandagi Miyan Shah-e-Khundmir Rz se kehlaya ke aap in be-hadde faqeeron ko na rakhein, Bandagi Miyan Syed Khundmir Rz ne jawab me likha ke faqeer kisi ki milk nahi hai, jahan dil chaha raha, agar mera faqeer aap ke daire me aajaye toh shauq se rakh lein bhai Nemat! Agar banda in nau-warid faqeeron ko nikal de toh doosre daire me chale jayenge, agar wahan bhi na rakhein toh teesre daire me jayenge, aqhar inko kam himmat samajhkar koi murshid bhi na rakhe toh muqhalifeen me mil jayenge.

**Zahiri nihayaat-e-daira :-** 1) Daira bil-umum gaon ya sheher ke baher jahan paani ka aaram dekhte baandha jaata khaas khaas halatoon me kisi khanqah ya androan-e-sheher kisi masjid me bhi qhiyam kiya jaata, Syedna Mehdi ahs ne peeran patan me sheher ke baher qazi qadin ki khanqah me aur ahmedabad me taj khan salar ki masjid me aur bijapur wo chapaner me ek tode (minar) ki masjid me aur jalore ki jamia masjid (ii) me qiyam farmaya tha. (Inteqhab-ul-mawalid).

2. Daire ke atraaf kaanton ki baadh hoti isko do pathak (chaape) rehte, sheher ya gaon ki taraf chota aur jungle ki taraf bada rehta tha, pathak par darbani ke liye daire ka faqeer baittha bajuz murshid ki ijazat ke andar aane ka mijaz kisi fard-e-bashar ko na hota tha. (Sunnat-us-Saleheen).

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- (i) Jalore Patan se taqreeban sattu kos (105 mile), jalore se sarohi pandra kos (22 mile), jahan Hazrat Khatim-ul-Murshideen ki zindagi ke akhir paune do saal दौरa raha aur wahi se Aap ki hasb-e-wasiyat mayyat jalore le jakar dafnayi gayi.
  - (ii) Yeh shaandaar masjid alauddin khilji badshah-e-dehli ke hukm se tameer huwi afsos ke jis masjid me Syedna Mehdi ahs aur Bandagi Miyan Shah-e-Nemat Rz aur Hazrat Khalife Groh Rz ne ramzan ke akhir ashre-shariff me etekaaf kiya tha is waqt maharaja jodhpur ke hukm se sarkari toap khana ban gayi balke wast-e-masjid me buth bithaye gaye hain.

3. Daire me ghans phoons aur patoan ke hujre hote is tarah masjid-e-daira bhi masjid-e-nabawi ﷺ ki tarah daliyoan aur patoan se banayi jaati jiska farsh-e-khaak khaksaaran-e-jahan ka sajdagah hota.

4. Masjid se mila hua jamaat khana hota jo kayi kamoan me liya jata maslan kahin Allah ke naam par khane ki ayi huwi deghein anaaj ke gaade, kapdoan ke taaqhe ya jode rupiye waghaira ki saviyat isi jagah ki jaati, faqeeran-e-daira ke inteqhal par is ki mayyat is ke tang wo taareek hujre se lakar yahin rakhi jaati, raat ko naubat ke waqt fuqraye muhajireen masjid me wo neez jamaat khana me bait kar zikr-ullah me masroof rehte aur braderan-e-daira apni fursat ke auqaat me yahin bait kar khuda aur rasool ki batein karte aur musafir wo mulaqhati isi jagah tehraye jaate, daire ki tajheez wo takfeen isi jagah par hoti gharz jamaat khana roz wo marra ke kayi zaroori kamoan ke liye mustaamal hota aur faqeeran-e-daira ko isse bada aaram milta.

5. Kisi deeni ya mazhabi amar me guftagu ya mashware ki zaroorat hoti toh jis ko istalah-e-mehdavia me ijmaa kehte hain, sahaba-e-nabuwat ki tarah babul ke daraqhton ka ghata ya qhirniyoan ke gunjan daraqht ya paed ka saya parliament house ban jata jahan atraaf wo jawanib ke fuqra jama hote jo nayi baat aiteqhad wo imaan me ya biddat wo rasm ke taur par paida hogayi hoti ya paida hone ka khauf hota toh bahami mashware se fauran iska istehsaal karke mahzar likh diya jaata.

Yeh hai daire-e-mehdavia ki zahiri haiyyaat aur zahiri shaan jo zamane-e- Rasool-e-Maqbol ﷺ aur zamane-e-sahaba-e-Aa'n hazrat ﷺ ke tareeqh wo aaeen ke bilkul mushaba hai.

## Chapter-2

### Shariyat ki azmat aur iska tahaffuz

#### Namaz

**Azaan ka adab** :- Syedna Mehdi ahs farmate hain azaan sunne ke baad ek niwala bhi na khayein, Meeran Syed Mehmood Rz apne daire bhelut shariff me ek roz khana tanawul farma rahe the ke azaan ki awaaz kaan me padi , azaan sunte hi aap rz ne luqma sehnak me rakh diya aur masjid ko tashreef le gaye. Bandagi Miyan Syed Khundmir Rz ko azaan ke waqt khane ka mauqha hojata toh aap rz kehladete ke azaan zara teher kar do (Insaaf naam baab 11).

Ek roz Bandagi Miyan Shah-e-Nemat Rz ke daire me aap ke ek faqeer apne ghans ke chapar me bandh laga rahe the ke itne me azaan hogayi, Bandagi Miyan Shah-e-Nemat Rz ne farmaya ke kaam chod kar utar jao ke baang hogayi hai, faqeer ne arz ki sirf teen bandh baqhi hai, farmaya chodo arz ki hawa bahut chal rahi hai sab ki sab ghans udh jayegi, idhar saheb-e-hujra baand lagate ja rahe the udhar Hazrat Miqraz-e-Biddat Rz neeche khade hokar baand kaat te ja rahe the akhir tamam ghans udh gayi aur mehnat barbad gayi.

Subhan-Allah! Azaan jo ke Shahinshah-e-do-jahan ki taraf se adayi farz ki talbi hai iske sunne ke baad doosre deeni kaam me jo ke farz ke muqable me furotar tha teen minute ki deri bhi Hazrat Shah-e-Nemat Rz ne gawahar na kiya, iska naam toh azaan ki azmat, iska naam shaan-e-abdiyat, Allah Ta'ala apni kitab me farmata hain

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ. ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Tarjuma :- Aye mominoan jab juma ke din namaz ke liye azaan di jaye toh yaad-e-ilahi (namaz) ki taraf lapko aur us waqt bechna chod do yahi tumhare haq me behtar hai, basharte ke tum samajh sako.

**Namaz me pabandi-e-waqt ki ashad takeed** :- Syedna Mehdi ahs farmate hain ke “ namaz ka waqt aaye toh bande ko ittelah do agar banda agaya toh behtar warna namaz padhlo “ bande ka intezar mat karo kyunke waqt farz hai isko jaane nahi dena chahiye, banda waqt ka tabe hai na ke waqt bande ka tabe hai. Log deen-e-khuda ko apna tabe karte hain khud iske tabe nahi hote, yahi sarasar gumrahi hai, khud gumrah aur doosroan ko bhi gumrah karte hain (Hashia), jab tak Syedna Mehdi ahs ka yeh farmaan “ shariyat baad az fanaye bashariyat ast “ (Hashia) banda khuda ka haal na hojaye shariyat ki azmat aur iski pabandi mahez na-mumkin hai.

**Dogana tahiyatul wazu ki takeed :-** Ek roz Syedna Mehdi ahs ghar se wazu karke masjid me tashreef laye abhi aap ahs tahiyatul wazu ka dugana ada na farmaya tha ke Bandagi Miyan Bhikiya Rz ne be-khabri me takbeer kehdi, khatm-e-namaz ke baad Aap ne farmaya miyan bhikiya bande ka dogana faut hogaya (hashia). Farmate hain jo shaqs wazu karke do rakat shukrana ada na kare wo deen ka baqeel hai.

**Takbeer-e-ula ka tahaffuz :-** Ek roz Bandagi Miyan Syed Mehmood Khatimul Murshid Rz zamana-e-tafuliyat me fajr ki sunnat padh rahe the ke takbeer hogayi, aap ke sar-parast Bandagi Malik Ilahdad Khalife groh Rz ne haath chuda kar farmaya ke takbeer hojane ke baad koi namaz nahi padh sakte, takbeer-e-ula me shareek hojao.

**Aye Qutubuddin!** Jab ke sultan-e-do-jahan ki taraf se adayi farz ki nida kaan me padh gayi toh iski tameel usi waqt lazim hogayi kyunki farz yani farmaan-e-khuda ke muqable me sunnat-e-Nabi ﷺ ka fayl nahi rah sakta lekin aaj kal iske baraks dekha jaata hai idhar jamaat ho rahi hai aur ek saheb udhar itni jald jald sunnat padh rahe hain ke har ruku me khauma bhi maujood aur ek sajda me do sajde maqbool, na tadeel-e-arkaan na khushu na khuzu jo ke namaz ki jaan hai jis ki nisbat Syedna Mehdi ahs farmate hain ke “ haq raa barkhud muttalah binaid “ kisi bhi amr ki koi parwa na karke ek hi minute me namaz khatam kardi aur isi turrah yeh ke apne zaam me samajhte hain ke meri sunnat ba-ahasan-ul-tareeqh ada hogayi, haif hai aisi namaz par aur afsos hai aise padhne waale par.

**Jamaat me daqil hone ke liye daudna pada :-** Ek roz Syedna Mehdi ahs namaz padh rahe the ke ek bhai daud kar aaya aur namaz me shareek hogaya namaz se farigh hone ke baad aap ahs ne us faqeer ko dhamkaya ke ahista kyun na aaye, ahista aane se bhaiyyon ko tashvish nahi hoti, namaz me tawajju illallah na hat jane ka is qadr ehtemam kiya jata.

**Ek do rakat ka jana munafiqhi ki alamat :-** Jin dino Bandagi Miyan Shah-e-Nizam Rz ka दौरa badli me tha ek roz Bandagi miyan khund-sheikh muhajir-e-Mehdi rz ek do rakat hojane ke baad namaz me shareek huwe, Bandagi Miyan Shah-e-Nizam Rz ne farmaya miyan khund-sheikh tum me munafiqhi ki sifat nazar aarahi hai, miyan khund-sheikh ne arz kiya miyanji aap aisa kyun farma rahe hain, farmaya tumhari do rakat jamaat se na huwi miyan khund sheikh rz ne mazirat chahi aur kaha banda khane baitha tha issliye takbeer-e-ula faut huwi aur do rakat bhi gayin, Hazrat Bandagi Miyan Shah-e-Nizam Rz ne farmaya hamein Hazrat Meeran ahs ki mutabiyat karni chahiye aap azaan sunte hi luqma sehnak me rakdete the (insaaf nama baab 11).

**Jamaat ki namaz :-** Groh-e-muqaddasa me bahut se niche ke tabqe me bhi aise aise buzurg ho guzre hain ke namaz-e-panchgana jamaat se padhne me aise waqt ke paband

aur mohtat the ke takbeer-e-ula tak haath se jaane na dete the chunanche Bandagi Miyan Syed Jafar bin Bandagi Miyan Syed Meeranji bin Bandagi Miyan Syed Ashraf bin Bandagi Miyan Syed Yaqoob hasan-e-vilayat Rz bin Hazrat Sani-e-Mehdi Rz ki nisbat khatime-sulemani me likha hai bara saal tak takbeer-e-ula faut na hone payi aap Bandagi Miyan Syed Saadulla Rh bin Bandagi Miyan Syed Tashreef Ulla Rz ke khalife hain.

**Namaz me kashf ki mumaniyat :-** Ek roz Syedna Mehdi ahs ke nazdeek khade huwe ek sahabi namaz padh rahe the, imaam ke ek salaam phairne par aap usi waqt khade ho kar faut shuda rakat ada karli, Syedna Mehdi ahs ne farmaya kyun jald khade hogaye agar imaam ko sajda sahu hota toh kya karte? sahabi rz ne arz kiya Meeranji! Mujhe malum tha ke imaam ko sajda sahu nahi aaya, farmaya kaise malum hua? kaha kashf se, aap ahs ne ghussa hokar farmaya ke khaak pade tumhare kashf par ke ummur-e-shariyat me isko daqal dete ho.

**Qutubuddin !** Beshak yeh muqam kamaal-e-nessi wo bandagi ka hai yahan ubudiyat hi ubudiyat darkar hai, uluhiyat aur rabubiyat mane ittebah-e-Mustafa ﷺ hain, Bandagi Malik Ilahtad Khalife Groh Rz is ayat “ **وَالْمَلِكَةُ وَ أُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ** ” (Surah Al Imran Ayat 18) ke tehat farmate hain istada an'd barhad khudaye humchu mezaan yani az had-e-ubudiyat sarnami kashand wo dawa rabubiyat har do tareeqh raa barabar nighah mi da'arandh (maqtoob marghub) jo aap ne likh kar sahaba rz ki khidmat me bheja.

**Masjid ke chirag me bhi azimat par nazar :-** Jin dino दौरa bheloot shariff (i) me saqt usrat aur faqa kashi ke ayaam guzar rahe the, namaz-e-isha Roshni me padhne ki gharz se ek roz Bandagi Miyan Syed Salamulla Rz ne daire ki phatak ke paas ek Mahajan ki dukan se jo fuqraye daire ke ashya-e-khurd wo nosh ke liye alal-umoom har ek daire ke baher lagayi jati thi, ek paise ka tael kharz ke taur par laye, Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz jab namaz par khade huwe toh roz-e-marra ki tarah apni jamiyat wo mahviyat na dekhi, musalliyoan se muqateeb ho kar farmaya aaj kya wajah hai ke bande ne apni namaz me nuqs dekha hai? Bandagi Miyan Syed Salamulla Rz ne jo rishte me aap rz ke mamu hote hain bol uthe ke maine paise ka tael udhar laya tha jis ki Roshni me aap namaz ke liye khade huwe hain ghaliban yahi wajah hai, aap mamu par khafa huwe aur farmaya ayinda ehtiyat rakhein (khatim-e-sulemani), magar Bandagi Miyan Syed Salamulla Rz ki firaasat dekhiye fauran samajh gaye ke yeh tael ka hi sabab hai.

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(i) Bhelut se radhanpur 4.5 mile, fatehkot bhelut se 3 mile sudrasan se 20 mile haaraj station se 27 mile.



**Qutubuddin!** Jo tael kharz par laya gaya toh uski adayi lazmi thi, fuqraye mutawakkaleen ke liye ek damdi ek ashrafi se bhi zyada maliyat rakhti hai, sawaal haram, surat-e-sawal haram, abhi baithe hain abhi ikhraj ka hukm huwa ikhraj ka hukm sunte hi daire ke mard bibiyaan bacche fauran rawana hogaye aur ek paise ka kharz aise hi sar par rah gaya isliye payi paise na hone ki surat me andhere hi me namaz padhne ko behtar samajhte the, yahi tareeqh-e-amal tamam muhajiroan ka raha hai aur ek had tak tabayeen tabe tabeyeen ka bhi. chunanche ek roz Bandagi Miyan Shahab-ul-haq Rz bin Hazrat Siddique-e-vilayat Rz namaz-e-isha ke liye saf par khade huwe aur fauran peeche hat kar farmane lage aaj koi ruqsati fael hogayi hai, ek faqeer ne arz kiya, Miyanji padosan ke baniye ki dukan se qeemat muqarar na kar ke tael laya aur is tael ki roshni me aap namaz keliye khade huwe, Hazrat Shahab-ul-Haq Rz ne farmaya aisa nahi karna tha, akhir tael ki qeemat muqarar kar ke baad namaz par khade huwe (khatim-e-sulemani) Hazrat Shahab-ul-Haq Rz ko is amr me Hazrat Sani-e-Mehdi Rz ka sadqa naseeb tha.

**Subah ki namaz acchi roshni me padhi jati :-** Sani-e-Mehdi Bandagi Miyan Syed Mehmood Rz ke daire aaliya me bandagi Miyan Shah-e-Dilawar Rz, Bandagi Miyan Malik Mehmood, Bandagi Miyan Syed Salamulla Rz, Bandagi Miyan Yusuf, Bandagi Miyan Bhai Muhajir, Bandagi Miyan Hyder Shah, Bandagi Miyan Shah Nizam, Miyan Adam Sindhi, Miyan Nizam Ghalib, Miyan Daulat Shah, Miyan Mehmood, Miyan Ali, Miyan Saumar, Miyan Khund Sheikh, Miyan Hindustani aur Miyan Fareed Rz saade teen sau (350) ke qareeb tabayeen rehte the, yeh tamam buzurg subah ki namaz acchi roshni me padhte the isi tarah Bandagi Miyan Syed Khundmir Rz, Miyan Shah-e-Nemat Rz, Bandagi Miyan Shah-e-Nizam Rz, Bandagi Miyan Shah-e-Dilawar Rz bhi acche ujale me namaz-e-fajr padhte (Insaaf Nama Baab 20).

**Namaz-e-Tahajjud ki ahmiyat :-** Syedna Mehdi ahs farmate hain “ agar vilayat ka faiz chaho toh tahjud ki namaz padha karo “ Groh-e-muqaddasa me namaz-e-tahjud ki azmat is qadr basi huwi thi ke koi दौरا aisa na tha jahan mard toh mard aurtein aur bibiyaan balke baandhiyaan bhi namaz-e-tahjud na padhti hon. Bandagi Miyan Shahab-ul-Haq Rz bin Hazrat Siddiq-e-Vilayat Rz ke daire me jahan athara sau (1800) faqeeroan ka majmua tha do bandhiyaan jo jungle se lakdiyaan ekittha karke ghatta utha kar zara dum lene ke liye daire ke nazdeek ek darakht ke neeche baith gayi thein, batoan batoan me ek baandhi doosri baandhi se kehne lagi “ khuda ke fazal se meri namaz-e-tahjud umar bhar me ek waqt bhi qaza nahi huwi (khatim-e-sulemani). Bandagi Miyan Syed Burhanuddin Rh apni tasnif shawahid-e-vilayat me tahreer farmate hai ke namaz-e-tahjud sunnat-e-muwakkada ki shaan rakhti hai.

**Qutubuddin !** tahtiyul wazu ka dogana jo ke nafeel hai sau admiyan ke saame padhein aur sajde me jakar sadha shaqsoan ke dekhte dua maange is ko ikhlas aur ubudiyat par

mahmol karte hain aur namaz-e-tahjud ko jis ke padhne se Hazrat Mehdi ahs ke farmaan ke ba-maujeeb faizaan-e-vilayat hasil hota hai yani bila-akhir deedar-e-khuda se behre-aab hote hain iski adayi ko aaj kal baaz hazrat riyakari me daqeel karte hain bil-khusoos shaadi ya mayyat ya ghadi ke mauqhe par jabke ek jamaat ki maujoodgi me padhi jaye yeh bandagaan-e-khuda itna ghaur nahi farmate ke Bandagi Miyan Shah-e-Dilawar Rz ke haan chuda sau (1400) faqeer the, har shab ku doosri naubat baithne waale ek tihayee char sau satt par saat (467) faqeer apni naubat me talaab ke kinare ya kuwein par jakar wazu kis tarah chupa kar karte honge aur namaz-e-tahjud ko hum-nashinaan-e-naubat ki nazroan se kis tarah chupa kar padhte honge, ibadat ka asal agar giriya hai ke **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** jaisi niyyat waisi barkat ikhlas ya riya aamil ki niyyat par maukhoof hai.

**Qari aur Hafiz Imaam ki zaroorat** :- Imaam muqarar karte waqt qari aur hafiz ka li haz kiya jata chunanche Bandagi Miyan Shah-e-Dilawar Rz ke daire aaliya me Bandagi Miyan Hasan Rz haft qiraat jaante the, Bandagi Miyan Shah-e-Nizam ke daire me 27 hafiz the, Hazrat Khatimul Murshideen Rz ke daire Bandagi Malik Qutubuddin qari hone ke alawa hafiz-e-Quran bhi the isliye aap hi ko imaam kaha jata tha.

**Namaz-e-Lailatul-Qadr ki ahmiyat aur azmat** :- Hazrat Imamuna Mehdi-e-Maud ahs ko nasarpur (i) me ramzan ki sataeesvein(27) raat ko farmaan-e-khudawandi hua ke “ Aye Syed Mohammed yeh raat Lailatul-Qadr hai hum ne is raat ahle islam aur ulmaye ummat se mahez tumhare waaste aur tumhare groh ke liye poshida rakha tha utho aur apne logon ko hazir karke khud imaam hokar dogana padho (Inteqhab-ul-mawalid). Chunke yeh musalla farmaan-e-khuda se Syedna Mehdi ahs ka hai.

Isliye sahaba-e-kibaar Rz aur sahaba-e-azam rz balke kul sahaba dogana lailatul qadr par Hazrat Imaam ahs ki ittebah me khud imaam hokar namaz padhaate halanke panj-waqta namaz me wo bhi muqarar shuda imaam ki iqteda karte the, yahi tareeqha tabayeen tabe tabayeen balke bahut neech ke tabqe ke logon me raha hai jis ka yeh lazmi natija tha lekin jab se ke hijrat-e-watan jo vilayat ka doosra farz hai faut hogayi aur khilaf-e-farmaan-e-Mehdi ahs murshid aur khalife faqeer aur kasib sab ke sab ek jagah jame rehne aur kasiboan ke saath had se zyada khala mala rakne lage. Deen me zoff paida hogaya aur qua’at-e-imaan me kamzoriyaan agayein us waqt se murshidaan-e-deen kasiboan ko bhi farmane lage falaan muqam par jao aur dogana lailatul qadr padhdo jab sarkari mulazimoan ne dekha ke murshid apne kasib farzadoan ko dur dur ke

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(i) Isi muqaam par Hazrat Mehdi ahs ne Siddiq-e-Vilayat Rz waghaira ashaab ko ek jamaat ke saath gujrat bheja tha, kaha viraan hogaya nasarpur me is waqt do sau ghar ki abaadi hai, taandwa se doosra railway station qisyaana waqi hai, qisyaana se nasarpur do kos hota hai, qisyaana se chautha station hyderabad (sindh) hai, qisyaana hyderabad se dahini taraf hai, qareeb me station mirpur khaas hai (az zubaan ek sindhi jis se mera bhatija shariff miyan ne daryaft karke mujh se kaha).

muqamat dogana padhane ke liye bhejte hain toh inko bhi jurrat hogayi aur apne mustaqar par rah kar qurb wo jawar ke mehdaviyon ko apne paas bulaliya aur Syedna Mehdi ahs ke musalle par be-khauf wo khatar khade ho kar dogana lailatul qadr padha diya lekin yeh amal tareeqh-e-salf us salaheen ke bilkul khilaaf hai kyunke jis tarah Hazrat Mehdi-e-Maud ahs ke farmaan ke ba-maujib behre-aam ka naanreza ehkaam-e-irshaad se taluq rakhta hai, isi tarah imamat-e-dogana lailatul qadr baru-e-ilahi ehkaam-e-murshidi se taluq rakhti hai, kasiboan ka dogana lailatul qadr padhana farayez-e-vilayat ke zimni ehkaam ke khilaf hai.

Bandagi Syed Qasim Mujtahid-e-Groh Rz ne dogana lailatul qadr ki ahmiyat be-had batayi hai aur isse qabal bhi mutaqaaddimeen ki tahreeroan me bhi paya jata hai ke agar murshid dur-daraaz muqam par ho toh kam-az-kam apne mustaqar se pachees (25) kos jaye aur aisi masjid me yeh namaz padhayein jahan fuqra naubat baithte hon aur saviyat hoti ho aur murshid farmaan-e-Mehdi ahs par kaarband ho, chunanche ahmedabad se dasada tees (30) kos paintalees (45) mile par waqi hai, dasada ke umra jo sultan mehmood begda ke mulazim the har saal Miyan Bhai Muhajir Rz ke peeche dogana padhne ki gharz se aate halanke ahmedabad me bhi mehdaviyon ka majmua tha aur wahan bhi murshid ke peeche namaz hoti thi, upar ke zamane me namaz-e-lailatul qadr ki azmat wo waqa'at bandagaan-e-khuda ke diloan me kaisi thi iski ek misaal yahan bayan ki jati hai, kambha'at ke nagaad qabile ki ek pathanni jo ke apne murshid ke saath kamal aqhidatmand thi shab-e-qadr ka dogana apne peer ke peeche padhne ke liye har saal baal bachoan ke saath ekkam(1) ramzan ko nikalti aur theek waqt par jalore shareef Miyan Syed Mehmood Syedanji Khatim-ul-Murshid Rz ki khidmat me pahunch jati, malum ho ke khamba'at ilaqha gujrat jalore mulk marwaad taqreeban saade teen sau (350) mile par hai, agar ramzan shareef garmiyon me aata toh yeh bibi saqt garmiyaon ke ayaam me nikalti, sar par bala ki dhoop, tapti hui zameen par loo ke sannate, andhiyoan se tamam badan aur kapde gard me alud, mu par roza, thande paani ka raaste me milna dushwaar, har waqt choroan aur lutoan ka khauf laga hua ba-wasf iske fart-e-aqhidat aur josh-e-mohabbat me in tamam musaeb ko bardasht karti huwi pahunch jati, isi tarah jadoan me kapkapate jaade zer sama bistar, bistar par shabnam girti huwi, kaleja ko kaanp dene waale hawa ke sannate aur jhonke, aisi halat me bhi Allah ki bandi larazti huwi sehri ko uthti bachoan ko uthati aur sadha taklifoan ki kuch bhi parwa na karke murshid ke huzoor waqt se pehle pahunch jati, ek roz Khatimul Murshid Rz se arz karne lagi Miyan Saheb! Mere sage aur muhalle waale har waqt taane dete hain ke yahan bhi dogana padhaane ke liye murshid maujood hain toh phir tu kyun apne ko aur ahle wo ayaal ku do dhai teen sau kos ka safar tai karke musibatoan me daalti hai? kya yahan namaz nahi hoti? is qism ki batein har waqt karte rehte hain. Hazrat Khatimul Murshid Rz ne inke aise past khayal aur sust aqhidat ko sun kar farmaya

“ Bibi bande ne tum ko kya kuch diya hai aur kis qadr wafar zaqera tumhare liye jama ho chuka hai tum isko abhi nahi dekh sakti marne ke baad malum hojayega.”

**Roza - farz ki adayi me jaan dene par tayyar :-** Ek roz Mehdi-e-Maud ahs ramzan ke dinoan me safar kar rahe the, garmiyoon ka mausam tha mu ko jhulas daalne waale loo ke sannate, zameen tawwe jaisi garam, sahaba rz ke paon me joota nahi, pait me faqa tispār bhi, mu par roze par roze baaz sahaba rz bhook aur pyaas ki shiddat se bilkul betaab hokar roza todh daalne par amada hogaye, ek sahabi rz ne kaha ke Hazrat Meeran ahs se zahir karke roza todo, unhone ne kaha jab shariyat ijazat deti hai toh Meeran ahs ko arz karne ki zarurat hi kya hai? sahabi rz ne kaha zara tehro main abhi daryaft karke aata hoon phir aap ko ikhtiyaaar hai, Syedna Mehdi ahs aage aage chal rahe the aur yeh log qafile ke bilkul akhir me the, wo sahabi rz jaldi jaldi chal kar Syedna Mehdi ahs se ja kar mile kaifiyat arz karne par Aap ahs ne farmaya banda yahin tehar jaata hai inko bande ke paas aane do, jab yeh log Syedna Mehdi ahs ki huzoori me pahunchte toh Aap ahs ne farz-e-khuda ki azmat wo shaan me do batein aisi ada farmayein ke inko sabr-o-sukoon agaya aur bol uthe ke farz-e-khuda ki adayi me hamari jaan-e-aziz janaan (i) par nisaar hojane do, hum hargiz hargiz roza na todenge.

**Qutubuddin !** beshak لَنْ تَتَّالُوا إِلَيْرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (Surah Al Imran Ayat 92). Jab tak khuda ki raah me hamari pyaari si pyaari cheez jo ke jaan hai na dedein hum asal bhalayi ko jo ke hasbe farmaan Hazrat Mehdi ahs deedar-e-khuda hai nahi pahunch sakte, iske bar-aks aaj kal zamane ki rawish kuch aisi hai ke rail me sawar hain, hoteloan me umda umda garam garam khaane har waqt tayyar milte hain, peene ke liye soda lemon barf, icecream sharbat waghaira rail ke dabbe me rehte hain, garam garam chai ka shauq ho toh wo bhi tayyar rehti hai, khanoon-e-railway ke mutabiq break journey bhi kar sakte hain, ba-wasf iske roza nahi rakhte aur ruqsat ko aaeen-e-deen samajhte hain halaanke Syedna Mehdi ahs farmate hain ke “deen azimat aur aaliyat hai “ agar azimat se gira toh ruqsat me aaya aur agar ruqsat se bhi gira toh kahan thikana hai? isliye groh-e-muqaddasa me azimat hi ko deen samajhte hain, mehdavi musafiroan ko chahiye ke Hazrat Maud ahs ka farmaan har waqt pesh-e-nazar rakhein aur roza na rakh kar ruqsat me na padhein.

**Bandagi Miyan Syed Tashreef Ulla Rz par rozoan par roza :** - Ramzan ke rozoan yani farz-e-khuda ki adayi me jaan tak nisar karne ki doosri misaal agar di jaye toh is risale ke padhne waale ke liye faida se khali na hogi. Bandagi Miyan Syed Tashreef Ulla ibne Bandagi Miyan Syed Khundmir Rz tareeq 27 zil hajj 926 hijri jumeraat ko raat me paida

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(i) Huzoor Taleh Mohammed Khan bahadur waali riyasat palanpur ka zamana-e-wali ahadi me ye maut ka khwahaan hoon jo ke farz ki adayi me waqii ho.

huwe, aap ki walida Acchi Bibi (bibi ayesha) ko gyaara roz ka faqa tha aur ghar me is qadr tangi thi ke zachgi ke waqt wo neez bache ko dekhne ke liye ke aaya ladki hai ya ladka chirag tak nahi tha isliye bibiyon ne ghans phoons silga kar Bandagi Miyan ko bache ka mu dikhaya, isi tarah aap ke visaal ke roz gyaara din ka faqa tha shaan-e-ilahi dekhiye jis tarah dus gyaara roz ke faqa walida par rah kar paida huwe isi tarah aap ke visaal ke roz mah-e-ramzan me roze par roza rakhte huwe tareeq 11 ramzan 988 hijri ko ba-umar 62 saal दौरا jalgoan (i) me jahan isse qabal aap ke daire ke saath sau fuqra faqoan se shaheed-e-akbar hochuke the aur daire ke kul afrad ko imaan-e-haqeeqi ki saviyat yani deedar-e-khuda se musharraf o mumtaaz karke wasil-e-haq hogaye (khatim-e-sulemani).

### Namaz-e-Taraveeh

Jab Patan aur Ahmedabad ke mullawoan ne mehdaviyon par zalalat wo bida'at ke fatwe dene par iktefa na karke inke khatal o ta'araaj ko sawab-e-azeem batlane lage uss waqt Sani-e-Amir Bandagi Miyan Syed Khundmir Rz ne istefftaa likh kar ulma o mashaiqeen ki khidmat me bheja, jis ka khulasa matlab yeh hai ke hum khuda aur Rasool ﷺ aur chaar sahaba rz aur chaar imamoan ko maante hain, namaz panjgana jamaat se padhte hain, ramzan ke roze rakhte hain aur taraveeh khatam-e-quran ke saath padhte hain, phir kis bina par hum par bida'at o zalalaat aur qatal o taraaj ka fatwa diya jata hai, insaaf nama ke beeswein baab me khatam-e-quran ke saath taraveeh padhne ka zikr aaya hai, teen taraveeh sunnat-e-muakkada hain aur baad ki taraveeh sunnat-e-sahaba aur mustahab fayl hai isliye dus taraveeh me quran-e-shareef khatam karke hasbe tareeqh ba-qhaida

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(i) Bhusaval aur jakab ke beech me nandur station GIP aata hai aage badhe toh manmad line shuru hoti hai, nandur station se jalgoan jahan Bandagi Miyan Syed Tashreef Ulla Rz ka mazaar hai 16 kos hota hai, bayl gaadi mil sakti hai gaon ke atraaf zameenat ke baaz hisse qabil-e-ziraat aur naqabil-e-ziraat bhi hote hain, Hazrat ne iftadaa bekar zameenoan me yeh mayyetein dafan ki ba-wajud iske khet wale ne aakar saqt aur kariya alfaz me taan o tashneeh ki jis tarah Syedna Mehdi ahs ne thatta me faqoan se shahid shuda faqeeroan ko ek khet me dafan karwaya diya tha aur khet wale ko jis tarah jawab diya tha wahi alfaaz aap ne bhi dohraye, jab khet khod daalne par mayyetein baramad na huwein use yaqeen hogaya ke hazrat ne jo farmaya wo haq hai, naadim hokar jis tarah Hazrat Bandagi Miyan Syed Khundmir Rz ne apne daire Jivul (Mulk Khandes) me saade char sau (450) faqeeroan ke shahadat par jo hadees-ul-Jo taam-ullah faqha se shaheed hogaye the khet me dafan karke khet waale saamne jo alfaaz dohraye the aur jis tarah Hazrat Bandagi Malik Ilahdad Khalife Groh Rz ne daire me faqhe se rozana dus dus mayyetein hone ke mauqha par aap ne jo farmaya tha ke jo bande ke hain wo qabr me padhe rehne nahi aaye, sirf rooh-posh hote hain banda iss haath deta hai khuda uss leta hai, inhone raah-e-khuda me mahez khuda ki khushnudi ke liye aisi aisi mashaqhatein bardasht kein toh kya qabaroan me padhe rehne keliye? jao qabrein khod dalo, khet wale ne qabrein khodna shuru kiya jis tarah Hazrat Mehdi ahs ke huzur thatta ke khet waale, Bandagi Miyan Syed Khundmir Rz ke saame Jivul ke khet waale ne, Khalife Groh Rz ke ru-baru jaanwar ke khet waale ne aakar maafi chahi, Hazrat Bandagi Syed Tashreef Ulla Rz ke rubaru isi tarah maafi chahi us waqt kayi log faqeeroan ke noor bankar noor me mil jaane ki kaifiyat apni ankhoan se dekh kar tasdeeq-e-Mehdi ahs se musharraf hogaye.

naubat shuru hojati jo hasbe farmaan Hazrat Mehdi ahs paanch pahr ki takmeel ki bina par farz hai, pas farz-e-khuda ko fayl nafeel par tarjee de kar talibaan-e-haq baari baari se raat bhar zikr-ullah me lage rehte, maalum hota hai ke Hazrat Sani-e-Mehdi Rz aur Hazrat Siddiq-e-Vilayat Rz ka tareeqh ek khatam-e-quran yaani dus taraveeh par raha aur Bandagi Miyan Shah-e-Nizam Rz ke daire me 27 hafiz-e-quran rehte the isliye hazrat tees taraveeh namaz padhte the, Bandagi Miyan Sheikh Mustafa Gujrati Rh bin Hazrat Bandagi Miyan Abdul Rasheed Rz Sahabi-e-Mehdi ahs (shaheed) az dast fauj-e-akbar badshah ba-muqham morya qareeb morbi zila kathiyawaad gujrat jab Hazrat Shahab-ul-Haq ibne Hazrat Siddiq-e-Vilayat Rz se ilaqha karke aap ke daire-e-khambel me tehre toh shuru shuru me faqeeran-e-daire par aiteraaz karne lage ke chahrgani sunnat ke akhir do rakat me zam-e-surah kyun nahi karte, sunnat-e-muakkada faut hone par is ki qaza kyun nahi ki jaati, taraveeh ki niyyat me mutabiyat-al Mehdi kyun kehte hain waqhaira, malum hota hai aap ke daire me dus taraveeh padhe jaate the, Hazrat Shah-e-Nizam Rz ke daire me hafiz-e-quran zyada the isliye tees (i) taraveeh padhte the, groh-e-muqaddasa ki aksar masjidon me dus taraveeh padhte hain jis me bibiyaan bhi shareek rehti hain aur baaz jagah masjidon me tamam ramzan ka mahina.

### Eteka'af

Syedna Mehdi ahs akhir ashre-shariff ramzan me etekaf (ii) baithe hain, tamam sahaba Rz bhi saalim ashra etekaf me baithe hain, Bandagi Miyan Shah-e-Nemat Rz ne jalore ki jamia masjid me etekaf dus din kiya, isi tarah Bandagi Malik Ilahdad Khalife groh Rz ne kayi martaba jalore ki jamia masjid ke andar eteka'af kiya aur yeh fayl groh-e-muqaddasa me jaari hai.

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- (i) Jamedar mehtab khan ali zai hyderabadi har saal tees taraveeh me teen quran khatam karte the aur faqeer syed mubarak qari haft qiraat tees taraveeh me ek hi quran padhte the lekin husn-e-tartil wo taadil ke saath afsos ke aapki gardan gudhmil hone ki wajah se imamat choot gayi, hifze quran ke baad sirf teen hi saal quran e shariff padha sake, maujuda hafiz mehtab khan ke dada bhi hafiz mehtab khan the unko tilawat-e-quran ka is qadr shauq tha ke aala hazrat nasir-ud-daula bahadur wali-e-riyasat e nizam ki huzoori me jaate waqt haathi ke odajh par baithe huwe bhi tilawat-e-quran kiya karte the. Jamedaar ku tilawat-e-quran ka shauq tha hi, ek roz taraveeh padhaate waqt fart-e-josh me aakar ek hi rakat me chaudha paare padh liye, sabke sab muqtadi thak kar baith gaye, sirf teen imaam ke peeche kadhe rahe, salaam phairne ke baad shikayat karne par kehne lage tilawat me kuch aisi lazzat-e-mehviyat paida huwi thi ke yahan tehroan yahan tehroan karte karte chauda paare qatam hogaye.
  - (ii) Miyan Malik Suleman kehte hain ke Syedna Mehdi ahs ne gulbarga shariff me sheikh siraj-uddin ke roze ke haate ke andar ek hujra me etekaaf kiya.

## Hajj

Syedna Hazrat Mehdi ahs ma jameeh sahaba dhabol bandar se sawar hokar baitullah (i) ko is tarah tashreef le gaye ke jahaz me sawar hote waqt paani ke bartan ulte kardiye aur mutawakkil alallah bekhurd wo nosh baithe ke baithe rahe, jiddah me bahut se sahaba rz faqoan se shaheed hogaye, isi tarah makke me faqhe se kayi amwaat hogayien, makka muazzama pahunchne ke baad ek arse tak aap ka qhiyam raha aur unhi muqam me rukn wo muqaam ke darmiyan me khade hokar aap ahs ne ba-awaaz-e-buland dawat-e-mehdiyat di isi tarah un sahaba me jo Syedna Mehdi ahs ke safar-e-hajj me sohbat se faiziyaab nahi huwe the, Bandagi Miyan Shah-e-Khundmir Rz, Bandagi Miyan Shah-e-Nemat Miqraz-e-Biddat Rz waghaira tabayeen me Bandagi Malik Ilaahdad Khalife Groh Rz waghaira bhi hajj ko tashreef le gaye hain aur apne aqha ke naqsh-e-khadam par mahez mutawakkilan alallah safar-e-hajj kiya, Hazrat Khalife groh Rz ne khan-e-kaaba ke ghilaaf par apne dono haath rakh kar yeh dua maangi ke aye khudawand tere aur Ilaahdad ke beech me Ilaahdad na rahe (Khatim-e-Sulemani).

Har zamane aur tabqe me groh-e-muqaddasa ke fuqraye mutawakkil ko kiraye-jahaz ke liye agar kaafi rupiye be shaan wo gumaan aajata toh farmaan-e-khuda aur Rasool ﷺ ke ishq me fauran uth khade hote chunanche Bandagi Miyan Syed Tashreef Ulla Rz ibne Bandagi Miyan Syed Khundmir Rz ko Hazrat Khatimul Murshid Rz ne akbar badshah ke darbar se wapis khambel tashreef laane ke baad likha ke mulk me bad-amani phail gayi hai aur shaurushien ho rahi hain, hasb-e-darkhwast umraye jalore janeke qasd kiya aur miyan Syed Tashreef Ulla ko bhi alaiheda rehne aur doosre muqam par chale jane farmaya, aap khambel se nikal kar jalgaon qareeb burhanpur tashreef le gaye aur दौरا baandha aur wahan se hajj ko tane-tanha rawana hogaye, haath mahez jahaz ka kiraye jitna paise hone ki wajah aapne daire se samandar tak aur jiddah se makke tak chalte huwe gaye, garmiyoan ke din the dhoop badi saqt padh rahi thi, zameen khoob tapi huwi thi hazrat ke paon me juta nahi tha aur badan par sirf ehram ke do kapde the jo aap ne jahaz me sawar hote hi baandh liye the, hazrat ke paon me chaale padh gaye aur peet tapish aftar se phat gayi, aap be-hosh hokar zameen par gir pade itne me aap ke kaan me ek ghode sawar ki awaaz aayi, ankh khul gayi dekha toh aap ke walid buzurgwaar Bandagi Miyan Syed Khundmir Rz tashreef laye hain aur fart-e-mohabbat se

- (i) (1)Ghaib se khane ki bhari huwi kashti aana (2) aain muqam par meetha paani bhar lene ki ijazat dena (3) machli ka Aap ahs ke deedar ke liye betaab hona (4) Aap ahs ki kulli se darya ka toofan mit jana (5) jiddah me faqr wo faqa se kayi muhajireen ka wasil-e-haq hojana (6) Isi tarah makke muazzama me saqt se saqt faqa-kashi rehna (7) An-Hazrat ﷺ ki rooh-e-paak se malum hona ke main khud yahan agaya hoon ab madine jaane ki zaroorat nahi hai waghaira waghaira safar ke tafseeli halaat ke liye mulaiheza karein mawalid-e-Mehdi ahs.

farma rahe hain zara aankh bandh karlo abhi ek aan me tum ko makke-muazzama pahuncha deta hoon, sahebzaade ne arz kiya Abbaji! Banda is tarah jaane ko pasand nahi karta shariyat-e-Mohammadi ﷺ ki itteba me rah kar paidal jaane ko hi afzal samajhta hai, Bandagi Miyan Rz ne farmaya shabaash! salone khuda ke raaste me aise hi chalna chahiye, yahi shaan-e-bandagi hai jo mehboob ko marghoob hai, phir farmya jaaneman! thode hi fasile par hajiyon ka qafila ja raha hai udhti huwi gird jo dekhte ho usi ki hai zara jald jald qadam utha kar usse mil jao wahan tumko bahut kuch aaram milega, chunanche hasb-e-basharat Bandagi Miyan Syed Khundmir Siddiq-e-Vilat Rz ek arab ameer aap ki noorani soorat dekh kar apne ghode par bitha liya aur qafiley waale bhi aap ki khidmat karte huwe makka le gaye. Baaz fuqraaye groh-e-muqaddasa me jin ko khuda ne ilm-e-maanvi ke alawa ilm-e-suari bhi ata kiya tha aayam-e-hajj ke mauqhe par is niyyat se makke-muazzama aur madine munawwara tashreef le gaye ke hajj wo ziyarat ke saath saath logon ko deen-e-haqq ki taraf bulane ka nihayat zaroori silsila har muqam par jaari rakhein chunanche aalim ba-amal miyan Syed Hussain ne ulmaye-e-madina ko saboot-e-Mehdi ahs par mubahisa me qayil kiya toh bil-akhir yeh baat qarar payi ke agar yeh hindi Syed An-Hazrat ﷺ ke roze mubarak ka kufi ba-zor e karmat khol de toh humku Mehdi-e-Maud ahs ki tasdeeq me koyi uzar maane na hoga, sunte hi aap kufi kholne par amada hogaye is qism ke riwayat se mehdaviya tareeqh ke saffe ke saffe darakhshaan hain lekin imaan ataye aizadi hai Bandagi Miyan Syed Khundmir Rz farmate hain “ hamare bayaan-e-quran se kya hota hai wahi log tasdeeq-e-Mehdi ahs se musharraf hote hain jin ki roohein roz-e-azal se momin hain إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ( Surah Al-Qasas Ayat 56).

### Zakaat

Naqliyat-e-groh-e-muqaddasa me zakaat ke mutalliq ek naqal bhi nahi milti, baat yeh hai fuqraaye mutawakkileen ke paas rehta kya hai jo zakaat dene ki naubat aaye, idhar Allah ke naam par aaya udhar kharch hogaya Allah bus baqhi hawas.



## Chapter-3

### Hudood-e-Daira ki ahmiyat aur illat numayi

Dunya ke kisi hisse me jao aur kisi zamane me bhi dekho yeh baat khudawand-e-aalam ne har shaqs ke dil me fitratan paida kardi hai ke wo maqloof hai aur maqloof hone ki haisiyat se is par apne khaliq ki ibadat wajib hai, pas khuda-e-paak ka maqsood insaan ko paida karne ka yahi hai ke wo hamesha parwadigar ki bandagi me sargaram rahe.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ tarjuma:- Hum ne jinn aur insanoan ko isliye paida kiya hai ke wo hamari ibadat karein, yeh amr zahir hai ke ibadat bajuz shinaqt-e-wajud ke nahi ho sakti aur yeh bhi zahir hai ke jis qadr shinaqt ka zeena buland hoga usi qadr banda-e-khudaye wahid ki ita'at wo ibadat me, kufr wo shirk zahiri wo batini ki gandagi se paak rahega. Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz apni tasnif risala shariff me tehreer farmate hain ke muhaqqiqeen-e-islam ne yabudoon ke mane yarifoon ke likhe hain, Allah ta'ala ne insaan ko mahez apni shinaqt aur marifat ke liye paida kiya hai, Syedna Mehdi ahs farmate hain.

Maaraa baraye deedan-e- yaar afrida'and

Warna wajud-e-ma ba che kaar afrida'and

Hazrat Rasool-e-maqbool ﷺ ko farmaan-e-khuda hota hai.

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي (Surah Yusuf Ayat 108). Tarjuma:- Aye Mohammed ﷺ kaho ke yeh mera raasta hai main Allah ki taraf binayee par logon ku bulata hoon main bhi aur jis ne meri pairvi ki (wo bhi) Syedna Mehdi ahs farmate hain is man (yani jis shaqs) se murad bande ki zaat hai isliye banda binayi-e-khuda me Hazrat Rasool-e-Khuda ﷺ ke qadam bar qadam hai, isi tarah “al mehdi minni yaqfu asri wala yuqti “ tarjuma:- Mehdi mujhse se hoga aur mere qadam bar qadam chalega aur qata na karega. Hazrat Mehdi-e-Maud ahs jo ke tabe taam Rasool-e-Khuda hain, logon ko deedar-e-khuda ki taraf bulaate hain ulmaye ahmedabad patan ke saath asnaa-e-suboot-e-Mehdi Maud ahs wo behes deedar me Syedna Mehdi Maud ahs ne farmaya ke “hum binaoan ka mazhab laye hain “ Jey koi hamare hain dekhte dikhlate marein deen-e-khuda ki chak barkha karein (Maulud Miyan Abdur Rahman Rz) phir farmate hain “ daana ka imaan daana, nadaan ka imaan nadaan” doosre pehlu par in logon ki nisbat jo deedar-e-khuda se mehroom hain Allah ta'ala apne kalaam-e-paak me farmata hai

“ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ” (Surah Bani Israel Ayat 72) tarjuma:- Jo shaqs is dunya me andha hai wo akhirat me bhi andha hai (yani deedar-e-khuda se be behra hai) aur raah-e-ruyat se bahut bhatka hua hai aur ahle deedar ki

nisbat farmata hai فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (Surah Qaf Ayat 22) tarjuma:- hum ne tujh se tera parda (pindaar) khol diya pas aaj ke roz teri nazar tez hai, Bandagi Miyan Sheikh Mustafa Gujrat Rh ibne Bandagi Miyan Abdul Rasheed Rz sahabi-e-Mehdi ahs ke daire ke ek faqeer ne marz-ul-maut me yeh sher unnees martaba padha aur wasil-e-haq hogaye.

Imroz chun jamaal-e-tu be parda zahir ast

Dar hairatam ke wada-e-farda baraaye cheest

Talibaan-e-deedar ko husool-e-deedar ki taalim Allah Ta'ala is tarah karta hai

“ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ” (Surah Al-kahf Ayat 110).

Tarjuma :- Pas jo shaqs apne parwadigar ke deedar ki ummeed rakhta hai use chahiye ke amal-e-saaleh kare aur kisi ko bhi apne parwadigar ki ibadat me shareek na kare amal-e-saaleh ke mayine me Mehdi-e-Maud ahs farmate hain ke hayat-e-dunya kufr hai yani jaan ke saath jeena jisko hasti aur khudi kehte hain, tark-e-wajud ko aap ne amal-e-saaleh farmaya (insaaf nama baab 12) isi hasti wo khudi ki nisbat phir farmate hain ke “ har kas firaun samaan baqhi “ phir farmate hain khuda aur bande ke beech me bande ki zaat hi parda hai chunke is khudi ki jadein zameen-e-dil me aise phaili huwi hain ke inka istesaal itteba-e-shariyat ke saath farayez-e-vilayat ki pabandi ke siwa jinko doosre alfaaz me hudood-e-daira kehte hain nahi hota aur jin ki illat numayi is dunya me mahez deedar-e-khuda hai jo har talib-e-deedar ke liye farz hai, husool-e-deedar ki ashad takeed Syedna Mehdi ahs ke is farmaan se wazeh hai “ khudara deedani ast bayaad deed “ “ khuda ko dekhna zaroori hai dekhna hi chahhiye “.

Phir farmate hain har mard wo aurat par khuda ke deedar ki talb farz hai, jab tak chashm-e-sar se ya chashm-e-dil se ya khwab me khuda ko na dekhe momin nahi hai magar talib-e-sadiq jis ne :- (1) apne dil ka mu ghair-e-haq se pher liya aur (2) apne dil ka ruqh khuda ki taraf kar liya aur (3) hamesha khuda ke saath mashghool hai aur (4) dunya se rugardani karli hai aur (5) Khalq se uzlat ikhtiyar karli hai aur (6) apne se nikal aane ki koshish kar raha hai aise shaqs ko bhi Aap ahs ne imaan ka hukm kiya (aqhide shareefa).

Pas Syedna Mehdi ahs ke farmaan se zahir hai ke jab tak dunya aur khalq se uzlat ikhtiyar na ki jaye hargiz hargiz gohar-e-maqsood jo ke deedar-e-khuda hai haath nahi lag sakta, isliye is raaste me awwal hi qadam tark-e-dunya hai, tark-e-dunya ke saath hi tark-e-alayiiq yani hijrat-e-watan aur sohbat-e-sadiqhaan yani murshid ki ghulami farz hogayi, Mehdi ahs ke daire ke baadh me aane ke baad sahaba-e-Mehdi ahs ne jo rawish ikhtiyar ki aur faqr wo faqha, tasleem wo raza, sabr wo shukr, bazal wo iisar, hijrat wo ikhraj, zikr wo fikr, khillat-e-kalaam wo qaid qadam, qinaat wo isteghnayi gharz akhlaaq-

e-paighambari wo ausaaf-e-momineen ke har shaube me jo quran-e-kareem me Allah Ta'ala ne batlaye hain, jis himmat wo isteqalal se sabit qadam rah kar faqeer ka aala namuna batlaya hai in me se chand batein darj ki jayein toh talibaan-e-haq ki rehbari ke liye inke naqshe qadam par har waqt pesh-e-nazar rehne se in me aaliyat aur ulool-azmi ki rooh paida hone ki bargah-e-khudawandi se khawi ummeed hai aur isi gharz se yeh risaala likha gaya hai, tark-e-dunya se akhlaq me kis qadr jald islaah hoti hai aur nafs-sarkashi apni sarkashi se baaz ajata hai is ki ek misaal yahan darj ki jaati hai.

**Tark-e-dunya aur sohbat-e-sadiqeen se teen hi roz me ahle nafs ka be nafs ho jana :-**

Malik Bada naami ek shaqs sultan mehmood begada ka wazir aur Bandagi Miyan Shah-e-Nemat Rz shaheed fi sabeelillah ka mureed tha, Bandagi Miyan Shah-e-Nemat Rz gujrat se hijrat kar ke dakkan rawana huwe us waqt malik bada budha hojane ki wajah se khidmat-e-sultani se dast bardaar hogaye the aur asbaab-e-isterahat muqhalif hojane ke baees thodi si zameen par kaasht karke guzr-e-auqaat karlete the, ek roz Bandagi Miyan Shah-e-Nemat Rz se arz karne lage Miyanji dunya ki mohabbat mere dil se zayel hogayi hai magar baaz asbaab aise hain jiski wajah se tark-e-dunya karke aap ki khidmat me rehne se majboor hoon, Aap rz ne farmaya wo kya hai? Kehne lage pehle toh kahood ke chawal chahiye (gujrat me is waqt bhi bareek chawal ke dhaan ko kahud kehte hain), taaze balone ka ghee aur bakre ka umda ghosht agar accha ghosht na hua toh pait me dard shuru hojata hai, sawari me paalki ke siwa doosri sawari pasand nahi aati aur pehenne ke liye bhedoan kapda (nahi maalum yeh kya kapda hai) iske siwa doosra kapda accha nahi lagta, aisi majbooriyon par kya karun? Bandagi Miyan Shah-e-Nemat Rz ne farmaya khuda sab asaan kardega tum tark-e-dunya aur hijrat wo watan karke chale aao in sab batoan ka apne par zimma le liya aur farmaya tume kisi qism ki takleef na hogi.

Malik bada daire me aagaye sab se pehle Hazrat Shah-e-Nemat Rz ne yeh kiya ke faqeeran ko saviyat na de kar is paise se bareek chawal, umda ghee, taaza ghost kharida, bhedoan ka kapda mol liya aur paalki ka bhi intezaam kardiya, fuqraaye दौरa se Aap rz ne farmaya ke baari baari se Malik Bada ki sikh-paal uthao aur kabhi khud bhi uthaane me shareek hote, teen roz isi tarah guzar gaye chauthe roz Malik Bada ko zyada afsos hua dil me kehne lage ke faqeeran-e-faqha-kash ke kandhoan par mutwatir teen roz se sawar hoon, dil me kehne lage mustahaq faqeeran ko meri wajah se saviyat na de kar sab kuch meri zaat par kharch kar diya jaata hai, haif hai meri is zindagi par ke main toh aisi nemat khaon, aala darje ka libas pehnu, fuqraaye mutawakkileen ke khandoan par safar karun, isse bhi badi sharam ki baat yeh hai ke murshid khud sikh-paal ko khanda de pehle hi inke dil me yeh khayalat nashtar maarne lage aur ab toh in khayalat se is qadr mutasir huwe ke paalki se kood pade murshid ke qadmoan par gir kar

zaar zaar rone lage maafi chahi, Murshid ne unko sikh-paal hi sawar kardiya aur farmaya tum ko in batoan se kya kaam, banda hasb-e-wada tum ko nemat khilata rahega lekin malik bada malik bada nahi rahe, teen din ki sohbat-e-faiz-e-asar se in me faqeeeroan ki haqeeqhi shaan paida hogayi aur fuqraaye mutawakkileen ke saath chatni roti aur faqr wo faqha me shareek hogaye.

**Qutubuddin !** Subhan Allah taalib-e-haq ki diljuvi ke liye murshid ho toh aisa ho, khudawand kareem Malik Bada ka sadqa hum ko naseeb kare.

## Chapter-4

### Buzurgaan-e-salaf ki rozana rawish-e-zindagi

**Nizam-ul-auqhat, auqhat-e-zikr-ullah** : - (1) Faqiraan-e-daira (i) jin me masturaat bhi shareek rehti thein baari baari se naubat baithte (2) daire ke sab ke sab mard aurat ladke ladkiyan awwal subah se namaz-e-fajr tak zikr-ullah me lage rehte (3) namaz se farigh hone ke baad apne apne hujroan me jo ghans phoons ke banaye huwe the chale jaate (aur ladke aur ladkiyoan ke siwa) dedh pehr din chade tak phir zikr ulla me masroof hojate.

**Bhai Kalu ke Auqhat-e-Zikr-ullah** :- Syedna Mehdi ahs ka kutta jis ko sahaba rz bhai kalu (ii) pukarte the pau din chadhe tak paas anfaas ke saath zikr-e-khafi me laga rehta, us waqt iske saamne koi khana daalta ya paani rakhta toh khane aur paani ki taraf mu pher kar bhi na dekhta.

**Qutubuddin** ! Agar bhai kalu ke sadqhe me pau din chade tak yani 9 baje tak bhi humku zikrullah ki taufeeq ata hogayi toh zahe naseeb.

(4) Dopaher ko qaelula kiya jaata.

(5) Agar be shaan wo guman ki saviyat se paise mil jaate toh namaz-e-zohr se asar tak sauda-salf laane ke liye bazaar me jaane ya jungle me jaakar ghar me jalane ke liye lakdi kaat kar laane ke liye ya faqoan ki halat me muztaroan ko mewa ya jhadoan ke patte kha kar sukoon haseel karne ki gharz se jungle me jaane ki ijazat di jaati, lekin kaam na hone ki surat me zikrullah me lage rehte, mutawakkileen-e-faqha-kash ko aisi zarooratein bahut kam padhti thein, isliye zohr se asar tak bhi pabandi bahut kam toot ti thi.

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(i) Naubat 1 paher 3 ghante, awwal fajr se tulu-e-aftab tak ½ paher 1 ½ ghanta tulu-e-aftab se 1 ½ paher din chade tak yani 6 baje se 10:30 baje tak 4 ½ ghante, zohr se asr tak yani 2 baje se 5 baje tak ek paher 3 ghante phir asr se yani 5 baje se isha yani 8 baje taj ek paher 3 ghante jumla 15 ghante.

(ii) Kutte me faqeeoan ke ausaaf aane ki wajah se fuqraaye daire isko bhai kalu kehte, Syedna Mehdi ahs farmate hain ke ashaab-e-kahf ke kutte ki manind ye kutta bhi insaan ban kar jannat me jayega.

(6) Asr se maghrib tak bayaan-e-quran(i) hota is liye sab faqeeron ko hazir rehna bahut zaroori tha.

Bibiyan me har juma ko bayaan-e-quran :- (7) Lekin bibiyan me sirf hafte me ek baar yani namaz-e-juma(ii) ke baad bayan hota.

(8) Maghrib se isha tak phir zikrullah me mashghool ho jate the, yun har roz panch pahr yani pandra(15) ghante qaid-e-nishist ke saath zikrullah kiya jata aur baqhi auqhat me chalte phirte, kaamkaaj karte, khate peete, laittey baittey yaad-e-ilahi me mashghool rehte taake zikr-e-dawam ki farziyat ada hoti rahe, Syedna Mehdi ahs farmate hain ke “ Allah ta’ala zikr-e-kaseer ki barkat se zikr-e-dawam ata farmayega “.

Syedna Mehdi ahs ne aath (8) pahr ke zakir ko momin-e-kamil, paanch (5) pahr ke zakir ko momin-e-naqis, char (4) pahr ke zakir ko mushrik aur teen (3) pahr ke zakir ko munafiq farmaya hai, aur ayat-e-qurani pesh farmayi, jinki sarahat zail me darj ki jaati hai

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(i) Syedna Mehdi ahs quran-e-kareem ka murad ulla bayan karte waqt is qadr rote ke raish-e-mubarak ansoon se bhar jaati, ansoon chidakte waqt jis faqeer par khatre girte fauran behosh hojata aur aalam-e-bekhudi me deedar-e-khuda se musharraf hojata, asr wo maghrib ke darmiyan bayaan-e-quran sunne ke baad namaz-e-maghrib padh kar sahaba rz apne apne hujroan me chale jaate, jaate waqt is isteghraq ki wajah se jo bayaan-e-quran sunne se paida hota tha baaz hazrat raaste hi me gir jaate, baaz hazrat aalam-e-mahviyat me inko raundte huwe jaate, na raundane waloan ko yeh khabr hoti ke kisko apne paon tale raund rahe hain na raunde jaane waloan ko yeh malum hota ke humku kaun raund raha hai (mazed sarahat ke liye mulaheza ho khaksaar ki tasannif siraj-e-muneer (chatti fasal).

(ii) Syedna Mehdi ahs Bibiyan me bayaan-e-quran karke masjid me tashreef laate waqt masturaat ke majmua me se aana hota is waqt jis bibi ko aap ka daman lag jata usi waqt be khud hokar ruyiat se sarfaraz hojati, hazrat ke paskhurde me jo asr tha waisa hi ansoon ke khatre me aur kapde ke daman me bhi asar tha.

SN	Auqaat-e-Zikr ullah	Asmaye Zikr	Marateeb Zakireen	Ayat-e-Qurani
1	Aath (8) pahr ka zakir	Zikr-e-Dawam	Momin-e-kamil	فَاذْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ (Surah An-Nisa Ayat 103) tarjuma : Allah ko khade aur baithe aur lete yaad karte raho
2	Paanch (5) pahr ka zakir	Zikr-e-Kaseer	Momin-e-naqis	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (surah Al-Ahzab Ayat 41) Tarjuma:- Aye imaan waloan Allah ka zikr-e-kaseer karte raho.
3	Char (4) pahr ka zakir	Zikr-e-Maqlut	Mushrik	وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ (surah Al-Baqarah Ayat 165) tarjuma:- Aur logon me kuch aise bhi hain jo Allah ke siwa auroan ko bhi shareek-e-khuda tehrate hain aur jaisi mohabbat Allah se rakhni chahiye waisi mohabbat in se rakhte hain.
4	Teen (3) pahr ka zakir	Zikr-e-Khaleel	Munafiq	(Surah An-Nisa Ayat 142) tarjuma:- Aur nahi karte yaad karte Allah ko magar thoda.

**Sultan-ul-Lail aur Sultan-un-nahaar shiknindaye faqeer** :- Agar koi faqeer-e-daira sultan-ul-lail aur sultan-un-nahaar yani awwal fajr se din nikle tak aur asr se isha tak qaid-e-nishist ke saath zikr-ullah me na laga rahe toh aise shaqs ki nisbat Syedna Mehdi ahs farmate hain wo faqeer-e-deen nahi hai.

**Tahaffuz-e-auqhat ki ehtiyat** :- Qaid-e-nishist ke saath saath auqhat-e-zikrullah ke tahaffuz ke baare me tazkira hone par Hazrat Sani-e-Mehdi Rz ne sahaba rz se farmaya agar koi shaqs dedh pahr din chadne ke andar hujre ke baher nikle toh uska hujra tod kar tukde tukde kar dalo aur uska haath pakad kar daire ke baher nikal do agar che (apni

zaat ki taraf ishara karke farmaya) yeh banda hi kyun na ho sahaba ne arz kiya bahut accha.

**Bandagi Miyan Fareed ki giraftari** :- Ek roz Bandagi Miyan Sani-e-Mehdi Rz, Bandagi Miyan Khund Sheikh Muhajir-e-Mehdi ahs ke hujre me jo daire ke pathak ke qareeb tha chup kar baithe ke dekhein toh sahi is dedh pahr me kaun faqeer baher nikalta hai, thodi der ke baad dekha ke Bandagi Miyan Fareed muhajir-e-Mehdi Rz apne hujre se nikal kar ahista ahista jarahe hain. Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ne Bandagi Miyan Khund Sheikh se farmaya ke jao unka haath pakad kar lao, Bandagi Miyan Khund Sheikh ne unka haath pakad kar kaha ke chalo Bandagi Miyan Sani-e-Mehdi Rz bula rahe hain, Bandagi Miyan Fareed ne poocha ke Miranji kahan hain? Miyan Khund sheikh ne kaha mere hujre me tashreef rakhte hain. Miyan Fareed ne daantoan me ungli pakad kar kaha mujhe na le jao, Miyan Khund Sheikh ne kaha ke Hazrat Rz ke farmaan ki ita'at jaisi mujh par wajib hai waisi hi aap par bhi wajib hai, chaliye dono Hazrat ki khudmat me aaye. Hazrat Rz ne farmaya hum ne aur tum ne mil kar kya mahzara kiya tha, Miyan Fareed ne dabi zubaan se arz kiya Miranji maine kal lakdiyaan kaat kar ek jagah rakhi thi, dil me khayal aaya agar koi le gaya toh mehnat barbad jayegi isliye be waqt hujre se nikal gaya, Hazrat ne farmaya jao apne hujre me aur zikrullah me baith jao tumhari lakdiyaan koi nahi le jayega.

**Qutubuddin** ! Subhan Allah murshid ho toh aisa bahi-kha aur faqeer ho toh aisa raast rau, agar faqeer-e-daira se kisi amr me laghzish hogayi toh murshid meherbaan isko tambiih karke phir raah-e-raast par laane ko apna farz-e-mansabi samajhta hai.

**Be-mahal naubat baithne me faiz-e-vilayat ka salb hojana** :- Jameeh Murshidaan-e-daira ki yahi aadat rahi hai ke teenon naubat me tasbeeh ke waqt khud maujood rehte aur dekh lete ke koi ghair hazir toh nahi hai. Isi tarah bayan-e-quran ke waqt bhi. Bandagi Miyan Shah-e-Dilwar Rz ke daire aaliya me chauda sau (1400) faqeer, Hazrat Shahab-ul-haq Rz ke daire me athara sau (1800) faqeer the bawajud is qadr kaseer tadaad faqeeeroan ke majme me agar ek shaqs bhi ghair-hazir rahe toh murshid ki nazar fauran dekh leti ke falaan shaqs ghair-hazir hai, aisi surat me kisi ki majal thi jo ghair hazir rahe.

Ek Roz Hazrat Khalife groh rz ne hasbe adat-e-mustamira namaz-e-isha ke baad dekha ke pehli naubat me falaan faqeer maujud nahi hai, hazrat Miyan Syed Tashreef Ulla ko kaha falaan ke hujre me faqeer ke paas jao aur daryaft karo ke naubat me kyun nahi aaye, aap ne aakar arz kiya falaan saheb kehte hai mera mizaj accha nahi isliye yahi naubat baith gaya hoon, aap ne kaha ke jao aur kaho ke aakar masjid me baith kar ya lait kar naubat me shareek ho jao, inhone kehlaya yahan meri maa beti, biwi se acchi khidmat ho rahi hai isliye yahi tehra rehta hoon, Hazrat Khalife groh Rz ne phir kehlaya ke masjid



me chale aao yahan ke bhai tumhari sab tarah ki khidmat ke liye tayyar hain, inhone phir kehlaya meri khidmat yahan jaisi ho rahi hai wahan kaise hogi? Main toh yahi tehra rehta hoon zara chid kar kaha ke jao aaj shab ko agar naubat ka faiz nahi dete toh na dein, Khalife Groh Rz ne kehlaya aur khafa hokar farmaya Tashriff Ulla jao, isse kaho ke aaj ki naubat ka faiz mafkhud, yeh sukhan sunte hi mareez ne dekha ke meri zaat se faiz-e-vilayat salb hogaya hai, apni yeh halat dekh kar saqt pareshani ke saath nange sar aur nange paon murshid ke khidmat me bhaagte huwe aaye aur khadmoan me gir kar bahut ijz wo ilhaaj ke saath maafi maangi, Khalife groh rz ne kaha ke hukm karne waale ne hukm kardiya ab mera maqdoor nahi jo haakim ke khilaf doosra hukm doon (hukm dete waqt aap me haqhi shaan paida hogayi thi) yeh hai naubat me ek ja baithne ki nisbat wo barkat aur alaheda baithne me nuqsan Allah Ta'ala apne kalaam-e-paak me farmata hai وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (Surah Al-Imran Ayat 103) tarjuma :- sab mil kar Allah ki rassi ko mazboot pakde raho aur alag alag mat ho jao.

**Naubat ki ahmiyat** :- Ek roz ek faqeer-e-daira ne Syedna Mehdi ahs se naubat ki nisbat kaha hamare paas kya mata hai jo chori jaane ka khauf ho? Hazrat ahs ne farmaya yeh wo mata hai ke gaye peeche wapas nahi mil sakti (hashia). Aap ahs naubat baithne ki bahut takeed karte aur farmate yeh fayl arkaan-e-deen se hai (farz hai) phir farmate hain agar teen bhai hon toh har ek bhai ek ek pahr naubat baithe, Bandagi Miyan Shah-e-Dilawar Rz se Bandagi Miyan Khund Malik Rz ne kaha aaj shab ko meri aur aapki naubat hai aur dono naubat me khade ke khade zikrullah me lage rahe aur subah ki azaan par naubat khatam huwi.

**Kasiboan ke liye auqhat-e-zikrullah** : - Kasiboan ke liye qaid-e-nishast ke saath sultan-ul-lail aur sultan-un-nahaar zikrullah ke liye Syedna Mehdi ahs ne farz farmaye hain. Ek toh awwal fajr se tulu-e-aftab tak doosra asr se isha tak (hashia insaaf nama) phir farmate hain in che(6) waqtoan ko hamesha jatan karte raho (1) Sultan-ul-Lail (2) Sultan-un-Nahaar (3) Khate peete waqt (4) peshab paikhane ke waqt (5) sote waqt (6) apni bibi se sohbat karte waqt, phir farmate “ har haal rab sambhal “ phir farmate hain “ ek dil khuda ko dijiye man chaha so kijiye “ phir farmate hain “ dil khuda me haath kaam me (dil bayaar dast bakaar) phir farmate hain dil ki tawajjah hamesha khuda ki taraf rakhe, phir farmate hain dum aur qadam ki hifazat karo “ “izzat aur lazzat ko chodo” phir farmate hain hifazat karta rahe aur koi khatra dil me na aane dein phir farmate hain.

Aan-roz khud mabash ke be-yaar baguzard garche hazaar aish bud zaar baguzard

Afsos sad hazaar ke be tu rawad dame, laanat baran hayat ke be yaar baguzard

La'anat bareen hayat kehkar apni zaat ko malammat kare, phir farmate hain.

Har aan ke ghafeel azdame ek zamaan ast, daraan dum kafir ast amma nihaan ast

Kase ke ghafeel paiwasta bashid, dar islam barwe basta bashid

**Auqhat-e-zikrullah me khilwat ki ashad takeed :-** Auqhat-e-zikrullah me khilwat ki is qadr takeed thi ke Syedna Mehdi ahs farmate hain ek hujre me do faqeeroan ko zikrullah me baithe huwe dekho to inko lathiyoan se maro “ kyunke talibaan-e-haq ka ek jagah baithne se ahtemaal hai ke kahin batoan me na padh jayein khwa wo batein irfaani ya bayaan-e-qurani hi ki kyun na hon, Syedna Mehdi ahs farmate hain ke batoan se khuda nahi milta, khuda zikr se milta hai, दौरا-e-bheloot shariff me ek roz namaz-e-maghrib ke baad sahaba rz bayaan-e-quran ke mutaluq batein karne lage ke aaj khundkar ne iss ayat ke kya mani bayaan farmaye, Hazrat Sani-e-Mehdi Rz ne ba-awaaz buland farmaya ke yeh kya shor-o-ghogha hai jao apne apne hujron me zikrullah me lag jao.

Hazrat Bandagi Miyan Syed Khundmir RZ aur Bandagi Miyan Shah Ji RZ ke hujre ek doosre se mile huwe the. Bandagi Miyan Syed Khundmir RZ ne Miyan Shah Ji ko poocha Miyan Shah Ji aaj Meeran Ji falaan ayat ki mayine kya bayaan farmaye hain. Abhi jawaab nahi sunne paye the ke Bandagi Miyan ne tauba ki astaghfirullah bhala yeh waqt zikr-ullah ka hai ya batein karne ka (Insaaf Nama Baab 6 ).

**Roti pakaane aur khane ki mumaniyat :** - Ek roz Syedna Mehdi AHS daire mein faqeroon ki halaat dekhne ke liye gasht farma rahe the ke fajr ki namaz ke baad dekha ke Bandagi Miyan Ameen Mohammed RZ aur Bandagi Miyan Yousuf RZ dono tanoor me rotiyan daal rahe hain. Hazrat Imam-e-do jahan AHS ne farmaya Miyan Ameen Mohammed, Miyan Yousuf yeh kaam tumhara nahi hai ke iss waqt rotiyaan pakao, unhone arz kiya Meeranji jaade ki wajah tanoor garam kiya gaya tha dekha ke yun hi thanda ho raha hai iss liye hum ne rotiyaan gad gad kar daldein, farmaya yeh waqt pakane ka nahi hai aur khana bhi nahi chahiye (Insaaf nama baab 11).

## Chapter – 5

### Dunyadaroan se be-taluqhi

Allah Ta'ala apne kalaam-e-paak me farmata hai - **وَأَتَرِ الْحَيَاةَ الدُّنْيَا فَيَنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ** (Surah An-Nazi'at Ayat 38, 39). Tarjuma : Jis ne sarkashi ki (farman-e-khuda se) aur dunya ki zindagi ikhtiyar ki uska thikana dozaq hai, Syedna Mehdi-e-Maud AHS farmate hain ke talab-e-dunya kufr wo talib-e-dunya kafir (Insaaf Nama baab 8). Jo faqeer-e-daira aise shaqs ki sohbat kare ya uske ghar jaye ya usse mohabbat rakhe woh hamara nahi Mohammed ka nahi aur khuda bhi nahi (Insaaf Nama baab 8). Syedna Mehdi Maud AHS ke in farmano se muhajireen ahle dunya waghaira yani ahle nafs se hamesha be taluqhi rakhte the.

**Hazrat Sani-e-Mehdi RZ ka afsos :-** Ek roz Bandagi Miyan Syed Mehmood Sani-e-Mehdi RZ ko Sultan Mehmood Badshah-e-Gujrat ki shehzadi ne khat likha, Hazrat iss ariza ko padhkar bahut roye aur farmane lage, afsos mera naam dunya daroan ke khat mein likhagaya, halaanke shehzadi muafiq aur musaddiq-e-Mehdi ahs thi (Insaaf Nama baab 8).

**Kasib ke ghar jane par Hazrat Sani-e-Mehdi RZ ki Khafgi :-** Malik Latif jagirdar mehdavi ke israr par Bandagi Miyan Syed Salamulla RZ namaz-e-maghrib ke baad iske ghar jane ke liye nikle jo behloot shariff se 3 kos par tha, daire ki pathak par faqir-e-daira ne jo darbani kar raha tha Hazrat ko roka aur kaha bhala yeh waqt zikrullah chodkar kahein jane ka hai?.

Hazrat aur Malik Latif ne iske kaan me kuch aisi batein phunki ke wo bhi saath holiya, teenoan bhaggi me sawar hokar gaon ko gaye, jane ko toh chalogaye magar miyan Salamullah RZ ka dil hudood-e-daira todne se aisa kaanp raha tha jaise kisiki chori ki ho, aap dono iss qhauf se Hazrat Sani-e-Mehdi RZ ko inke jane ki kaifiyat malum na hojaye ulte paon isha tak wapas aagaye, doosre roz ya do-chaar din guzar jane ke baad Hazrat Sani-e-Mehdi RZ ke qaelula ke waqt yahi faqir darban Hazrat ke paon ki chappi karte karte kehne laga ke khundkar bagghi ki sawaari kya hi acchi hoti hai, Aap RZ ne poocha tumko kaise malum hua, faqir ne arz kiya kal maghrib ke baad aisa waqia hua. Yeh Kaifiyat sunte hi Hazrat Sani-e-Mehdi RZ ko aisa ghussa aaya ke tamam jism me aag padgayi fauran Bandagi Miyan Syed Salamulla RZ ko jo rishte me aap RZ ke sagge Mamu hote hain bulaya Hazrat Bandagi Miyan Syed Salamulla RZ talbi ka sunte hi hairaan aur udaaszada hogaye ke kato toh khoon nahi lekin majbooran huzoori me jana pada. Hazrat Sani-e-Mehdi RZ aap ko saqt saqt alfaaz me dhamkane lage Bandagi Miyan Syed Salamulla RZ ne dekha ke Hazrat ki khafgi kisi tarah kam nahi hoti daud kar bhanje ke

khadmoan par gir gaye aur pagdi zameen par daldi, tauba wo rujuk ki yeh shaan dekh kar aap farmane lage ke iss waqt toh maaf karta hoon lekin ayinda agar aisi harkat ho toh yaad rakhein ke aapko apna mamu samajhkar ratti barabar bhi riyayat na karke daire se nikal dunga, Bandagi Miyan Syed Salamullah RZ ko iss qadr nidamat huwi ke dedh mahine tak bhaanje ko mu na batlaya (Khatime-e-Sulemani).

**Qutubuddin!** Sad-afreen hai Bandagi Miyan Syed Salamullah RZ (Bradar Ummul-Momineen Bibi Illahadati Rz) ku ke apni godi me pale huwe bhaanje ki dhamkiyon ko aaeen deen samajh kar farmaan-e-khuda aur Rasool-o-Mehdi ahs ke saamne apna sar taik diya.

**Bandagi Miyan Syed Khundmir RZ ne apna daira kyun choda :-**Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat RZ Jalore se daira utha kar bhadrewali tashreef laye aur daire ki bunyad daali chyunke aapke tabayeen ne arsa daraaz se Patan shariff me apne rishtedaroon ki surat nahi dekhi thi aur iss muqam se Patan shariff qareeb hota hai isliye daire ke baaz gharoon ko apne lawaahiqaan se milne ki khwahish huwi. Inko malum tha ke Hazrat Siddique-e-Vilayat RZ hargiz hargiz ijazat na denge, isliye Hazrat se chup kar apne sagoan se milne keliye Patan chale gaye. Bandagi Miyan RZ ko yeh baat malum hone par saqt ranj hua aur aap aadhi raat ko na-malum taur par daira chodkar jungle me chale gaye aur mutlaqan aane ka irada na tha, lekin bil-akhir farmane khuda se daire me tashreef laye. Daire me tashreef laane ke baad aurtoan ko jo apne kasib lawaahiqaan yani ahle nafs se milne gayi thi bulaya aur der tak azab-wo-itaab ki ayatein padh padh kar badi shadomad se bayaan farmaya.

**Hazrat Bandagi Miyan Sani-e-Mehdi RZ ne haandiyan phudwadee:-** Bandagi Miyan Syed Khundmir Rz ki faqirniyaan ahle nafs sagoan ke ghar jane aur khadeem taluqhat taza karne par Bandagi Miyan behad khafa huwe lekin Hazrat Sani-e-Mehdi Rz ke daire aaliye ki bandiyaan jaan-pehchan rakhne wali kasib aurtoan ke ghar ghar jakar chanch laane par aap Rz ne inko bahut dhamkaya aur haandiyan phudwadee (Insaaf Nama baab 8) aur farmaya dunyadaroan ke ghar jakar koi cheez matlao.

**Hazrat Khalife Giroh RZ ne daire me na aane ki duhai di :-** Hazrath Khalife Giroh Rz muqtalif muqamaat par daira karte huwe jab Patan shariff me daira bandha toh daire ki baaz mard aur aurtein apne kasib sagoan ke ghar mulaqat ko gaye Hazrat ko malum hone par miyan Baban ko barsare raah khade rehne ko farmaya aur hidayat ki ke shehr se aane waloan ko dihaidein ke mere daire me na aayein kahin chale jayein, jaane waloan ko be-had pashemani huwi aur bahut uzur wo mazirat karne par aap Rz ne inko daire me aane ki ijazat di (Khatim-e-sulaimani). Naqliyat-e-Bandagi Miyan Abdul Rasheed Rz baab-e-haftam me likha hai ke Bandagi Malik Ilahdad Rz ne aakar shehr nehrwaala ke nazdeek daira baandha, iss waqt farmaya ke koi faqeer apne sagoan ki

mulaqat ko na jaye, agar wo yahan aaye toh inse milo lekin agar tum inke makaan par gaye toh phir daire me na aao, wahin chale jao.

**Baaz Ashaab-e-Mehdi AHS kasib ke ghar :-** Meeran Syed Mehd mood Sani-e-Mehdi Rz farmate hain ke hazrat Meeran AHS ne Farah mubarak me ek khurasani ke rozana israr par chand ashaab ko iske ghar bheja, is fayl ko bafahwaye ullimtu minallahi bila wasitatin jadidal yaum khususiyat-e-Mehdi AHS me shumar kiya jaye. Isliye Hazrat ka yeh farman doosron ke liye hujjat ho nahi sakta (Naqliyat Bandagi Miyan Abdur Rasheed Muhajir-e-Mehdi).

**Faqiraan-e-daira kasib ke ghar jane ka samar :-** Ek roz Bandagi Miyan Shah-e-Nemat RZ ke chand faqeer sauda-salaf ko shehr gaye, muafiq kasiboan ne inko dekh kar apne ghar bulaya Bandagi Miyan Shah-e-Nemat RZ ko yeh baat malum hone par nihayat khafa huwe inme baaz keliye yeh qaid lagayi ke doosroan ke haath se sauda mangwaliya karein aur baaz ko kuch paise de dilakar daire se nikaal diya (Insaaf Nama baab 8, Naqliyat Bandagi Miyan Abdur Rasheed baab 8 ).

**Bandagi Miyan Shah-e-Nemat RZ ke sage kaun hain :-** Ek roz Hazrat Bandagi Miyan Shah-e-Nemat ke sagey aapki qadambosi ko daire me aaye, Hazrat ne inke liye khana pakwaya mehmaan dastar khwan par bhaite aur Bandagi Miyan Shah-e-Nemat RZ ne unse alag bait kar farmaya "Allah Diya Bismillah" unhone khana shuru kiya lekin khate waqt kehne lage Miyanji hum toh aapke sagey hain phir humse iss qadr aitraz kyun kiya jata hai? hazrat ne farmaya tum mere sage nahi mere sage toh yeh faqir hain, tum mere walid Malik Bade ke sage ho, kehne lage hum musaddiq hain toh aapke sage kyun nahi huwe, Aap Rz ne wahi farmaya ke tum Malik Bade ke sage ho mere sage toh daire ke yeh faqir hain, phir bhi kehne lage hum toh dunya tark karke daire me aane ki aarzoo karte hain phir sage kaise nahi hosakte, farmaya jab tum tark karke daire me aajaoge us waqt beshak mere sage hain.

**Qutubuddin !** Hazrat Bandagi Miyan Shah-e-Nemat Rz ka yeh mukaalma faqir wo kasib me farq dikha deta hai.

**Be-Hadd-e-Faqir ko kuch mat do :-** Tamam muhajireen-e-Mehdi Ahs ki khushi is baat me thi ke koi faqir-e-daira kisi muafiq kasib ke ghar khane ki dawat me na jaye balke muafiqeen ko bulakar dhamkaate ke faqiroan ko ghar lejar khana khilate ho yeh tariqha bahut bura hai tum apna maal barbaad mat karo agar raah-e-khuda me kharch karna chaho toh in faqiroan ko do jo khuda par bharosa kiye huwe daire me baithe huwe hon, aur tumse laparwa hain be-hadde faqiroan ko bulakar khilate hain tum apna aur inka nuqsan karte hain. Unke tawakkul me qalal hota hai aur buri adat padh jaati hai (Naqliyat Bandagi Miyan Abdur Rasheed RZ).

**Bandagi Miyan Shah-e-Dilawar RZ ne chautha na kiya chehlum kiya :-**Bibi Munavvara zavja Bandagi Miyan Shah-e-Dilawar Rz ke shikam se inke agle shauhar ke farzand miyan Saadulla RH ke inteqhal par aap Rz ne chautha na kiya chehlum kiya, faqiroan ke poochne par hazrat Shah-e-Dilawar Rz ne farmaya chautha isliye nahi kiya ke isko us waqt azaab ho raha tha, ab azaab mauqaf hogaya hai isliye chehlum kiya hoon.

**Bandagi Miyan Shah-e-Dilawar RZ ki majlis me:-** Ek roz Hazrat Bandagi Miyan Shah-e-Dilawar Rz Badshah Ahmed Nagar ki majlis me tashreef legaye hain jo faqir keliye mamnoo hai sach hai (**hasnatul abrar sayyatul muqarrabeen**).

**Ameeroan se laparwahi :-** Syedna Mehdi-e-Maud ahs aur aapke sahaba namaz ke liye jamia masjid ya Eidgah ku tashreef le jate waqt jaldi jaldi chalte aur raaste me kisi taraf multafid na hote aur na kisi ameer ke peeche reh jane ki parwa karte. Na bakase kare na bar pusht baare na-kas dar shumaare (insaaf nama baab 6).

**Bayaan-e-Quran ke baad bhi ameeron ko tazeem na dijati :-**Zubdatul-mulk aur umraye jalore bayaan-e-quran sunne keliye Hazrat siddiq-e-vilayat miyan Syed Khundmir Rz ke daire me aate aur jahan jagah dekhte bait jaate, tazeem keliye koi faqir ya naukar jo pehle se aakar baithe huwe hote khada na hota, namaz-e-maghrib ke baad baaz qarabatdar aur naukar nawab sahab ke paas salaam ko aate nawab sahab ghusse me aksar kehte tum log mere naukar the salha -saal mera namak khaya phir bhi meri tazeem kyun nahi karte? wo kehte ghareeb parwar Bandagi Miyan Syed Khundmir Rz ka sikka hamare diloan par aisa baitha hua hai ke aapko tazeem nahi de sakte. Haakim-e-Jalore Miyan Aman se kehte ke tum toh mere sagey ho aur riyasat se tanqhwa paate ho ab tanqhwa kaise milegi, miyan Aman ne ye sunkar tanqhwa lena chod diya, haakim-e-Jalore tanqhwa inke ghar pahunchane lage (Insaaf Nama baab 6).

**Badnaami karne ki wajah :-**Ek shaqs Fateh Khan Badu ki haweli ku gaya Fateh Khan ne poocha kahan se aaye ho, kaha daire-e-bheloot (i) se, Fateh Khan ne khafa hokar kaha isko maro aur khud bhi daud kar haath me khadaam li aur marne lage kisi ne kaha kuchdo, Fateh Khan ne kaha yeh shaqs jhoota hain main Hazrat ke daire me jata hoon wahan ke faqir kutte ke barabar bhi meri izzat nahi karte.

**Be-haddi faqeer se naukri behtar :-**Ek roz namaz-e-zohr ke baad ek faqir ne Bandagi Miyan Rz se shikayat ki ke Miyan Amman bin Meeran bin MeeranJi Malik Hassaan Mitthu ki Mashaiyat ko daire ki pathak se bhi baher jaate hain, Bandagi Miyan RZ ne

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(i) Yeh दौरا Hazrat Sani-e-Mehdi Rz ka tha

khafa hokar farmaya dunyadaroan ki aisi khushamad nahi karni chahiye, halaanke Malik Hassaan Bandagi Miyan ke qarabadaroan me the, miyan Aman (Amin Mohammed ka mahfaf) ne kaha roti keliye mohabbat nahi rakhta hoon. Bandagi Miyan Rz ne farmaya banda kehta hai" naukri karlo lekin dunyadaroan se begharz raho" agar khuda ke nazdik tumhara kuch bhi nuqsan ho toh bande ka (mera) daman pakdo lekin dunyadaroan se laparwa raho aur inse kisi baat ki khwahish mat rakho (Insaaf Nama baab 6).

**Be-hadda faqir kasib se bhi badtar** :- Bandagi Miyan Shah-e-Nemat Rz farmate hain ke Allah ta'ala ne agar kisi ko be ikhtiyar kiya yani tark-e-dunya ki taufiq di aur isne phir iske baad dunya ki talab ki toh wo murteed hai, haan agar isne dunya ki talab ko haram samajhkar chod diya aur sacche dil se tauba ki toh Allah Ta'ala isko maaf kardega (Hashia).

**Faqir-e-Daire ko faqir ghair-muhajir ke ghar jaane ki mumaniyat** :-Jin logon ne tark-e-dunya toh kiya lekin hijrat-e-watan se jo faraiz-e-vilayat ka doosra farz hai baaz rahe toh aise ghair muhajir se daire ke mard aur aurtoan ko inke ghar milne jaane aur inse dostana irtebaat rakhne ki saqt mumaniyat thi kyunke Syedna Mehdi AHS farmate hain jin logon ne hijrat nahi ki aur sohbat se baaz rahe toh unse dosti mat rakho aur inke ghar mat jao (Insaaf Nama).

**Kasiboan ko daire me rehne ki mashrut ijazat** :-Bandagi Miyan Syed Ibrahim RH (i) ne dekha ke hudood-e-daira toot rahe hain, murawwat me aakar murshidoan ne zubaan band karli hai aur baaz qarabatdar kasiboan ne daire me rehna shuru kardiya hai agar yahi tariqh-e-amal bila qhaid wo sharayat jaari raha toh chand hi roz me faqiroan aur kasiboan ki rawish zindagi me jo bayeen farq hai utt jayega aur dunya bhar ki rasoomaat aur biddatein maal ki mohabbat, jaah wo izzat ka shauq, zeenat-e-dunya aur khwahishaat nafsani me giraftari garz saikdoan burayiyaan raat din kasiboan aur ahleliyaan-e-dunya ki sohbat me rehne se faqiroan me sarayat kar jayengi. Buzargane deen ke dairoan se inke rishtedaar kasiboan ko nikal dena aapke ikhtiyar se baher tha, isliye zamane ka rang dekh kar aapne kasiboan ke liye zail ki shartein lagayi taake in sharayaat ki qhaid ki wajah se kasib daire me rehne me zara tamool karein.

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(i) Bandagi Miyan Syed Ibrahim RH brader Bangdagi Miyan Syed Raju Shaheed bin Bandagi Miyan Ghyassuddin sutoon-e-deen RH bin Bandagi Miyan Syed Ibrahim RH bin Hazrat Khatimul Murshid RZ wo faqir Bandagi Miyan Syed Ashraf RH bin Bandagi Miyan Syed Meeran sutoon-e-deen RH bin Hazrat Khatimul Murshid RZ wafat 1075 hijri ba-umardaraaz, khabar dar Palanpur, Palanpur me zyaada tadad peerzadoan ki aap RH hi ki aulaad se hai.

Sharayaat :

- 1)Tamaam faqiroan ke saath wo bhi ijmaa aur behre-aam me shareek rahein.
- 2)Naubat Jagein.
- 3)Namazein panchgana jamaat se padhein.
- 4)Sultan-ul-Lail aur Sultan-un-Nahaar ke auqaat me saf par bait kar zikrullah me lage rahein.
- 5)Tijarat me koi fayl khilaaf-e-shara na karein.
- 6)Zaroorat ke waqt faqiroan ko qarz-e-hasana dein.
- 7)Ushr aur Zakat Nikalien.
- 8)Faqiroan ko apni zaroorat pesh ajaye to apne maal se madad karein.
- 9)Ba-wasf in tamam sharayaat ki pabandi ke tark-e-dunya na karne par har waqt afsos karte rahein (maaquz az wasiyat nama Bandagi Miyan Syed Ibrahim RH).



## Chapter-6

### Aqlaaq

**Ittebah-e-deen-e-Ahmadi SAW** :- Hazrat Mehdi Maud AHS ke is farmaan ki bina par ke deen Azeemat hai agar azeemat se gira toh gir kar ruqsat me tahrega, agar ruqsat se bhi gira toh kahan rahega?

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِزْيِرِ ( Surah Al-Maidah Ayat 3).

Aur neez iss farmaan ki wajah se "dawa be-amal mardood" wa neez bande ki (meri) qubuliyat amal hai baghair amal qubuliyat mardood, apne visaal ke waqt Bandagi Miyan Shah-e-Nemat Rz ko rote dekhkar farmaya jab tak tumme amal hai banda tum me hai, rowo uss waqt jab ke tum me amal na rahe.

Daire Aliya ka har faqir shariyat-e-Mohammadi ﷺ wo tariqat Mehdi AHS par badarje-atam kaarband rehne ki koshish karta aur Hazrat ke is farmaan ko "shariyat baad az fana-e-bashariyat ast" apne lohe-iradat par bandeh rakh kar har waqt pesh-e-nazar rakhta taake shariyat ke muqaddas zeene se qadam lagshish na khayein, inhi zarreen usool wo itteba ki barkat thi ke sahaba tabayeen wo tabe tabayeen ke aqlaaq-e-hameeda wo ausaaf jo ke aqlaaq-e-Mohammadi ﷺ aur afaal-ahmadi ﷺ ka zil the, dekhkar log na sirf tasdeeq-e-Mehdi ahs se musharraf huwe balke tark-e-dunya aur sohbat-e-sadiqaan ki barkat se deedar-e-khuda ka martaba hasil kiya, jo zindagi ka maqsood-e-asli aur illat numayi hai (Insaaf Nama Baab 14).

**Amal-e-Saaleh ki takeed** :- Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz farmate hain ke sirf zikrullah aur namaz roze se khuda nahi milta balke iske saat wo tamam amal-e-saaleh karne chahiye jo quraan-e-majid me mazkoor hain aur jin ki tameel ko mominoan ki sifat batlaya hai (Insaaf Nama Baab 8). Isliye daire ke har faqeer ki yahi arzoo thi ke mominoan ki wo tamam sifatein mujh me aajayein jo quran-e-paak me batlayi gayin hain, faqeeran-e-daira ki is ulool-azmi wo buland khayali ne sahaba-e-rasool ﷺ ke ausaaf wo aqlaaq in me paida kardiye the.

Syedna Mehdi ahs farmate hain jo log gujrat se hijrat karke khurasan aaye inka halat-e-safar me yendhan jama karna, paani bhar lana, ghans uthana, chulhe khodna, khana pakana, koi cheez sar par utha lana, biwi bachoan ko pyar karna aur inke saath khelna yeh sab kaam amal-e-saaleh me daqeel hain isliye ke mahez khuda ke waaste kiye jaate hain (Insaaf Nama baap 8).

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ (Surah At-tawbah Ayat 111) Tarjuma :- Allah ne mominoan se unki jaan wo maal khareed liye hain aur uske badle bahisht tayyar ki hai.

**Ijmaa Islah-e-aqlaaq ke liye :-** Hazrat Mehdi ahs ke visaal ke baad Hazrat Sani-e-Mehdi Rz, Hazrat Siddiq-e-Vilayat Rz, Hazrat Shah-e-Nizam Rz, Hazrat Shah-e-Nemat Rz, Hazrat Shah-e-Dilawar Rz ke dairoan me aathwein roz aur kabhi pandrawein roz ijmaa hota, iss ijmaa me Hazrat Meeran Syed Mehood Sani-e-Mehdi Rz daire ke ladkoan ko bula kar baithate taake sun sun kar unke kaan ashnaa rahein aur sahi khayal aur sahi aiteqhaad unke dil me jaguzein hojaye. Is majme me Hazrat Sani-e-Mehdi Rz farmate hain agar bande ki (meri) zaat me koi baat Hazrat Meeran ahs ke khilaaf dekho toh mera haath pakad kar daire se baher nikal do (Insaaf Nama baab 8).

Isi Tarah Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz aur Bandagi Miyan Shah-e-Nemat Miqraz-e-Biddat Rz farmate hain, agar koi baat Hazrat Meeran ahs ke farmaan (amal) ke khilaf hum me dekho aur murshid samajh kar (murawwat se) hamara daman na pakdoga toh kal qiyamat ko hum tumhara daman pakdenge (Insaaf Nama baab 7). Phir ek muqam par likhte hain Bandagi Miyan Syed Khundmir Rz ke tabayeen aap se arz karte ke hamein kaise malum ho ke aap Meeran ahs ki pairvi par hain kyunke hum ne Hazrat Mehdi ahs ko nahi dekha hai, aap jawab farmate Miyan Nizam Rz, Miyan Nemat Rz aur Miyan Dilawar Rz ke amal ko dekho aur usi se Hazrat Meeran ahs ka amal malum karo.

**Qutubuddin !** Subhan Allah jab tak aadaat wo aqlaaq ki islah ka yeh zarrein qhaida jaari tha murshid aur faqeeran-e-daira sab ke sab apne logon balke ghair aqwaam ke liye bhi aala namuna the.

Isi zareen aur be baha khaanoon-e-aqlaaq ne faqeeran-e-daira me aqlaaq-e-Mohammadi ﷺ wo ausaaf-e-sahaba paida kardiye the in hi ausaaf-e-hameeda wo aqlaaq-e-husna ko dekh kar sadha log tasdeeq se musharraf huwe aur sadha musaddiqeen ko tark-e-dunya ki taufeeq naseeb ho kar murshid ki sohbat ke asar se martaba-e-deedar ko pahunch gaye, muqtaarif tabaye, muqtaarif aqwaam, muqtaarif malumaat ki wajah se ijmaa ki zaroorat har zamane me rahi hai.

Afsos ke ijmaa ki ahmiyat aur iska ehssaas mafqud hojane se qaum-e-mehdavia aqlaaq ke zeene se gir gayi hai aur is numayaan tanazul ki wajah logon ki nazroan me uski wo agli shaan wo shauqhat na rahi.

**Ijmaa ki ahmiyat :-** Harzat Mehdi ahs ne nida karwayi ke ijmaa me aajao sab bhai aagaye aur jo kaam karne ka tha kardala lekin ek bhai baitha raha aur ijmaa me shareek na huwa bhaiyoan ne kaha uth munafiq (yani kharij-e-ijmaa hogaya).

**Sahaba me saaf dili rakhne ki tarkib :-** Bandagi Miyan Shah-e-Nemat shaheed fi sabi lillah Rz ki aadat-e-mubarak thi ke har mahine ko jab chaand nazar aata tamam tabayeen jama hokar ek doosre ke baghalgir hote, aap farmate hain ke is milne aur milane me bande ka maqsood yeh hai ke agar kisi faqeer ke dil me kisi ki taraf se kuch mail agaya ho toh door hojaye (Panj Fazail).

**Braderaan-e-daira me ek doosre ka adab :-** Syedna Mehdi ahs ke is farmaan ko “ Ba-adab maqbool be-adab mardood” wo neez is farmaan ko jo shaqs be adab be-diyarat aur be-sharm hai wo hargiz hargiz khuda ko hasil nahi kar sakta (hashia) pesh-e-nazar rakh Bandagi Meeran Syed Mehmood Sani-e-Mehdi Rz, Bandagi Miyan Syed Khundmir Rz, Bandagi Miyan Shah-e-Nemat Rz, Bandagi Miyan Shah-e-Dilwar Rz balke daire ke kul faqeer ek doosre ka adab is qadr malhuz rakhte ke agar chaarpai ya kisi aur cheez par baithe huwe hote, wo agarche darje me chote hote daire ka ek bhai doosre bhai ki mulaqat ko aata toh apne barabar bithaete aur agar zyada mulaqati aajate aur upar baithne jagah na rehti toh khud utar kar zameen par baith jaate aur agar laite huwe hote toh uth kar baith jaate agarche ke arz kiya jata aap lait jayein lekin unke chote hone par khayal na karke barabar tazeem dete (naqliyat bandagi miyan abdul rasheed rz).

**Qadambosi aur salaam ke mauqe :-** Jo log tahqeeq-e-deen ya sadat-e-qadambosi hasil karte ya lawahiqaan aur mutalqaan se milne ki gharz se shehr ya gaon se daire me aate bayaan-e-quran sunne ke baad aksar log namaz-e-isha tak tehre rehte namaz-e-isha ke baad jameeh sahaba rz aur kasibeen sehen-e-masjid me halqa baandh kar ba-adab khade rehte aur Syedna Mehdi ahs ki adat ke muafiq fahwaye ayat **وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ** ( Surah At-Tawbah Ayat 103) Tarjuma:- Aye Mohammed ﷺ dua kar inke liye kyunke teri dua inke liye baees-e-taskeen hai, ba-alfaaz assalamualaikum dua-e-khair farmate jiske shukriye me jameeh hazireen aa aakar qadambosi se sharfiyaab hote, Syedna Mehdi ahs ki tashreef aawari ke waqt har ek bhai sadat-e-qadambosi hasil karta phir din ko wahi hazraat qadambosi hote jo is se qabal qadambosi se sharfiyaab na huwe hon.

Syedna Mehdi ahs ki adat-e-mubarak yeh thi ke din me jitni martaba aap masjid me tashreef laate Hazrat Mohammed Mustafa ﷺ ki itteba me assalamualaikum se hazireen ko sharfiyaab farmate hazireen walaikum assalam kehte huwe fauran uth kar khade hojate yahi amal sahaba, tabayeen tabe tabayeen ka tha, balke baad ke zamane me ek zamane tak barabar qayeem raha chunanache Bandagi Miyan Syed Meeran Sutoon-e-deen ibne Hazrat Khatimul Murshid rz ki nisbat naqal hai ke aap ke daire waqii jalore shariff ke faqeer abdul sattar ne ek kaghaz par teen sawalaat likh kar Hazrat ki khidmat me pesh kiye, jin me baaz sawaal asrar-e-ilahi aur binayi-e-khuda ki nisbat the aur baaz aam the, asraar-e-ilahi ke mutaliq sawalaat ki aap ne zubani tafheem kardi aur inko puri

tarah tasalli hogayi ab rahe shariyat-e-izza ke mutaliq sawalaat inke mutaliq Hazrat ne farmaya tum masjid me baitho main kitabein dekh kar thodi der me aata hoon, Hazrat Bandagi Miyan Syed Meeran Sutoon-e-deen Rz kitaboan ka mutaliya farmakar jab ghar se baher tashreef laye baaz faqiraan-e-daira jo is waqt hazrat ke chabutre ke upar baithe the murshid ko dekh kar fauran khade hogaye, murshid assalamulaikum kehkar masjid tashreef le gaye aur faqeeran-e-daira walekum assalam keh kar wahin baith gaye, hasb-e-sunnat self-us-saleheen koi faqeer qadambosi ke liye aage na badha.

Haan 1) Naubat me har tasbeeh ke baad. 2) Ziyarat-e-buzurgaan se musharraf ho kar doosre muqamat-e-mutabarika ko jaate waqt tasbeeh ke baad.

3) Shab-e-qadr ki tasbeeh ke baad. 4) Jihad ko rawana hote waqt.

5) Behre-aam yani behre faiz-e-vilayat-e-muqaiyada Mohammadia baraye khaas wo aam ke roz nareeza lete aur tasbeeh ke baad. 6) Tarbiyat hone ke baad.

7) Murshid se Ilaqha-e-deeni baraye husool-e-deedar-e-khuda karne ke baad

8) Tark-e-dunya aur hijrat-e-watan karke murshid ki sohbat me aane ke baad.

9) Neez Murshid ki taleem wo tafheem hasil karne waghaira ahem umur ke mauqe par qadambosi ki jaati aur baqhi waqtoan me sirf salaam kiya jaata.

**Syedna Mehdi ahs ki adat :-** Syedna Mehdi ahs ki adat-e-mubaraka thi ke namaz-e-fajr ke baad hathoan me ghulel le kar chidiyaan udate ke inki chehchahat se zakireen ki tawajja is taraf mayil ho kar zikrullah me khalal andazi na ho (hashia).

**Aqlaaq-e-sahaba rz :-** Sahaba-e-ikram sahaba-e-izam isnaye ash-r-e-mubashir ki aadat thi agar apne daire se doosre murshid ke daire ko tashreef le jaate toh tanha jaate, agar koi faqeer saath aana chahta toh mana karte, mizajoan me is qadr nesti thi ke choton ko bhi apne barabar samajhte (Naqliyat-e-Miyan Abdul Rasheed rz).

Yahan tak ke kisi ko makkhiyaan udane na dete, agar udana chahta toh mana karte (Naqliyat-e-Miyan Abdul Rasheed rz), Sunnat-e-Rasool ﷺ ko malhooz rakh kar choton ko khud salaam karte kisi ko unke salaam karne ke muntazir na rehte. (Naqliyat-e-Miyan Abdul Rasheed rz).

Bandagi Miyan Shah-e-Nizam Rz ki adat-e-mubarak thi ke aap apna joota haath me le kar bahut ahista chalte ke zakireen ki tawajja zikrullah se hatne na paye. Bandagi Miyan Shah-e-Dilawar rz fajr ki namaz ke baad apne hujre me tashreef le jaate waqt apna joota haath me utha lete ke bhaiyoan ke zikrullah me khalal na hone paye, apne daire ke faqeroan ki is qadr ehtiyat aur parwarish hoti thi, iska lihaaz bhi rakhte ke apne kisi

tabayi ko apni jutiyaan uthane balke seedha karne bhi na dete, haan baaz dafa faqeroan ki aqeedat dekh kar khamosh hojate.

Ek waqt ka zikr hai ke Hazrat Bandagi Miyan Abdul Hai al Mubashir Roshan Munawwar Rz Hazrat Khatimul Murshid rz ke daire me tashreef laye aur Hazrat Khatimul Murshid rz ke daire aaliya ki izzat karke fauran jutiyaan utardein aur hath me pakadlein, Hazrat Khatimul Murshid rz ko malum hone par apne faqeroan se farmate hain ke tum baith jao banda jata hai aur Hazrat ki jutiyaan le leta hai, yeh kehkar bhagte huwe Hazrat ki huzoori me pahunch kar qadambos huwe aur aap ki jutiyaan Hazrat Khatimul Murshid rz ne uthalein aur badi izzat ke saath daire me laye, bar khilaf iske aghniya yani ahle-nafs aur talibaan-e-dunya se behad be-parwai ki jaati (Naqliyat-e-Miyan Abdul Rasheed rz).

**Nesti wo ankasaari ka aala namuna** :- Bandagi Miyan aur deegar sahaba rz har waqt yeh sher padhte.

Khuda az arifaan aan ra guzend

Ke dar raah-e-khuda khud ra na-binaid

Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ko khuda ne urs ka samaan diya ya rupiya aata toh aap sahaba rz ko dawat dete, khana pakwaate urs ki azmat ke lihaaz se Sahaba Rz ke haath khud dhulaate aur tasht me gira huwa paani pee lete (Inteqhab ul Mawalid).

**Subhan Allah!** nesti ka is se behtar namuna aur kya ho sakta hai ba-wajud yeh ke Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz Hamil-e-Bare Amanat, Sultan-un-Naseer, Nasir-e-vilayat-e-Mohammadi taba-e-taam Mehdi ahs, qayeem muqam Mehdi, ulool-ul-amre-Mehdi, badle zaat-e-Mehdi ahs, hamil-e-bayaan-e-quraan az lisaane Mehdi mubashir ba behtereen bisharaat-e-Mehdi ahs ko malum tha ke kul sahaba rz se (ba-istesnaye Hazrat Sani-e-Mehdi rz) aap ka darja badha hua hai magar apni buzurgi aur deeni bhaiyoan ke saath nesti ka yeh bartao karte, Bandagi Miyan Rz ka yeh fayl hum pasmaandoan ke liye aala namuna hai khuda Hazrat Bandagi Miyan Rz ke sadqe se hum ko Syedna Mehdi Maud ahs ke is farmaan ke ba-maujeeb karde jis ko Hazrat Siddiq-e-Vilayat Bandagi Miyan Syed Khundmir Rz hamesha apni zubaan se ada farmate the.

Khuda az arifaan aan ra guzend, Ke dar raah-e-khuda khud ra na-binaid

Khaak shau khaak ta baru-aid gul, Ke bazuj khaak neest mazhar-e-kul.

**Khidmat wo iisaar ka aala namuna** :- Ek dafa Bandagi Miyan Shah-e-Nemat Rz ek jagah se doosri jagah दौरा baandhne ke irade se nikle, faqeeran-e-daira bhi sab ke sab baher nikal aaye, aap ne farmaya jao daire me dekho koi rah toh nahi gaya, arz kiya nahi

Miyanji sab ke sab aagaye, dekha toh ek budhiya goshe me padhi huwi hai aap isko utha laye, hasb-e-adat-e-mustamira दौरا ka pathak band kiya aur budhiya ko apne ghode par sawaar karke aap khud paidal chalne lage, yeh amal naya दौरا baandhne ke muqam tak raha (panj fazail).

**Qutubuddin** :- Ba-wajud yeh ke aap murshid the aur budhiya qadimni lekin aap ne apni ulu-martabat ka kuch bhi khayal na karke budhiya ke saath aisa sulook kiya ke beta maa ke saath jaisa karta hai.

**Daire ki deewarein poori karke दौरa choda** :- Bandagi Miyan Shah-e-Dilawar Rz ne दौरa chod kar aur muqam par दौरa karne ke khayal se nikalte waqt dekha ke kisi faqeer ke hujre ko ek deewar nahi hai, aap ne isko chunwaya aur takmeel ke baad rawana huwe ta'ake jo bhai aakar tehrein unko deewar uthane ki zehmat na ho, jo door daraz se aayein unko aaram mile.

**Badoan ne apne ko kabhi bada na samjha** :- Syedna Mehdi ahs ki taleem ka bada asar yeh tha ke ba-wajud aala irfan deedar-e-khuda, ba-darja-e-aala kashf wo karamat aur iqtedaar wo hukumat ki aala qabiliyat rakhte huwe sadha sahaba rz aur sahabiyaat me se kisi ek sahabi ne bhi anal-haq ka dawa nahi kiya balke hamesha apne ko nesti aur tasleemi ke darje me rakha jo sufiya-e-ikram ke nazdeek sair wo sulook me intehayee martaba hai. Syedna Mehdi-e-Maud ahs farmate hain ke “ jahan hai hai kar jane wahan nai nai kar jaan “ jahan nai nai kar jane wahan hai hai kar jaan isi me hai parmaan“ Maulana ka yeh sher apni zubaan-e-mubarak se farmate,

La tura az tu rehayee mi dahad

Ba-khudayat ashnayee mi dahad

Is zarreen taleem ki barkat se badoan ne kabhi apne ko bada na samjha balke choton ko apna bhai jaan kar bade choton ke hujre me jaate aur asraar ki batein karte, chunanche Syedna Mehdi ahs sahaba rz ke hujroan me tashreef le jaakar taalim wo tafheem se faiziyaab karte, isi tarah Hazrat Siddiq-e-Vilayat rz Bandagi Miyan Wali Yusuf ko baagh me ya pahad par le jakar asraar ki batein samjhate, isi tarah Bandagi Malik Ilaahdad Khalife groh rz Miyan Waliji Rh ke hujre me aate, faqeeran-e-d दौरa me wo ittefaq aur yaganagat thi ke sab ke sab ek doosre ko bhai samajhte aur bhule se ilm wo irfan yah rishte ki buzurgi ka khayal dil me na laate (Insaaf Nama).

Syedna Mehdi ahs farmate hain ke :

Hargiz na shawi sher-e-bayabaan-e-haqeeqat, ta khwar shuda chun sag-e-bazaar na gardi

Hazrath Bandagi Miyan Ameen Mohammed shayar muhajir isnaye-ashre mubashir Rz farmate hain :-

Az dargah-e-Syed Mohammed Mehdi Akhir uz Zamaan, Mi numayad panj cheezan dayiman bar mehdiyaan.

Jaan wo tan rah bazal kardan khanuma baguzashtan, ju wo khwari pesha kardan sabr-bar padaashtan.

Har ke Mehdi ra bagirad wo guft woo dar dil kunad be hijabash ruyiyat-ullah bilyaqeen hasil kunad

Ash'ar Maulana Rome Rh

Dar zaman-e-Mustafa ﷺ ein har chaar, bud dayeem bar sahaba aashkaar

Ju wo jaanbaazi wo zil wo ghurbat ast, chun bu'ad ein char panjum qurbat ast.

**Apne khadim ke saath lasani sulook** :- Sani-e-Umar Bandagi Miyan Shah-e-Nemat Rz apne daire ke budhe faqeer ke saath halat-e-safar me yeh sulook kiya ke ba-wajud khud murshid hone ke adhi manzil aap sawar the aur adhi manzil faqeer-e-daira yun baari baari se chadte utarte jis waqt jalore ke qareeb pahunche faqeer ki baari thi, faqeer ghode par sawar tha aur aap chal rahe the, Hazrat ki tashreef awari ko sun kar jalore ke mutaqaideen jauq jauq Hazrat ke isteqbaal ko aaye aur aap ki is insaaf pasandi aur braderana shafaqat ko tajub ki nazar se dekhne lage (Panj Fazail).

**Qutubuddin** ! Sani-e-Umar Rz ke is lasani amal me mahez lillahiyyat hi lillahiyyat mahek rahi hai, farmaan-e-Mehdi ahs se jameeh sahaba-e-daira ke faqeroan ko na sirf bhai samajhte the balke muhajireen wo ansaar-e-nabuwat ki tarah nusrat e islami ke izhar me koi baat baqhi nahi rakhte the, kutub-e-naqliyaat me is qism ke zarreen muzahiroan se safey ke safey darakhshaan hain.

**Kaam se kaam zaib wo zeenat ki parwa hi nahi** :- Ek din Bandagi Miyan Shah-e-Nemat Rz ko shaandaar ghoda kahin se khuda waaste aagaya, aap safar-e-dakkan me isi ghode par sawar the, jaisa ghoda shaandaar tha waise hi ghode ka saaz wo samaan bhi umda tha lekin aap ne zaib wo zeenat ki kuch parwa nahi ki aur zaroori samaan latakhte huwe thailiyoan me laada, in thailiyoan me toh handi, doyye tafari taqta belan, kafgir, sehnakein waghaira thein aisa umda ghoda aur is par atoonti kathonti dekh kar logon ko tajjub hota tha ke yeh kaise buzurg hain ke aib wo hunar ki kuch parwa nahi karte.

**Har fayl me azeemat par nazar** :- Syedna Mehdi-e-Maud ahs se sahaba rz ne poocha ke kya ruqsat deen hai? aap ne farmaya ke deen azeemat hai agar azeemat se hata toh gir kar ruqsat me tehrega agar ruqsat se bhi gira toh kahan rahega? Allah Ta'ala farmata hai

حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةَ وَالْمَوْقُودَةَ وَالْمُرْدِيَّةَ وَالنَّطِيحَةَ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ. وَمَا ذُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ. ذَلِكُمْ فِسْقٌ. الْيَوْمَ يَيسِرُ لِلَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ. الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي

(Surah Al-Maidah Ayat 3) Iss ayat se saaf zahir hai ke muztaroon ko ruqsat me aane ki ijazat hai, bandagaan-e-azeemat sha'ar ka maslak toh yeh hai ke halat-e-faqha kashi me bhi raazi ba raza-e-ilahi rah kar sabar wo istaqamat fid-deen ke saath jo ke talibaan-e-haq ka pehla farz hai, apne is farz ki adayi me jaan-e-aziz janaan ke supard kardein lihaza ashaab rz tabayeen tabe tabayeen ki nazar hamesha har fayl me Allah hi par rahi hai, chunanche Bandagi Miyan Syed Khundmir Rz ke saade char sau (450) faqeer faqr-o-faqhe se shaheed hogaye, Hazrat Khalife Groh Rz ke daire ke har roz dus dus faqeer al-juwu taam-ullah se sair hokar sayeer illah-Allah hojate, isi tarah Hazrat Mehdi ahs ke aksar sahaba rz ke dairon me faqeeran-e-faqha-kash the lekin aisi halat me bhi na sawal kiya na shah ghadayee rawa rakhi, na ek do paise kama kar guzar ki surat paida ki aur Hazrat Mehdi ahs ke farmaan ke ba-maujeeb ruqsat ko rawa na rakha aaye din shahadat-e-kubra inko naseeb hoti hi rehti thi, Syedna Mehdi ahs apne daire ke fuqra ko aisi shahadat ki bisharat dete aur sahaba ke daire me aisi maut ki raat jalwe ki raat samjhi jaati.

Hajla gaur me samaan e arosi hoga

Laash soyegi muhabbat me suhagan ban kar

**Mulaqat me bhi muqlisana iqwat :-** Kul Sahaba Rz ki adat-e-mubarak thi ke agar kisi bhai (faqeer) ne mulaqat ke liye darwaze par aakar dastak di toh jis halat me hote apne mulaqati ke paas chale jate, kurta pehenne tak apne bhai ko intezaar me rakhna gawara na karte the balke agar qaelula me bhi hote toh neend se uth kar fauran chale jate sar par topi aur kurta haath me, Bandagi Miyan Wali Yusuf musannif insaaf nama tehreer farmate hain ke main ne Bandagi Malik Maroof ke darwaze par dastak di, dastak sunte hi pairhan haath me liye huwe aap baher tashreef laye aur mujh se mile, bhai ko ek lamhe ke liye bhi intezaar me rakhna saqt mayuub samajhte the, adna wo aala har faqeer-e-daira ka aisa hi ehteram kiya jata (Insaaf Nama).

**Qutubuddin !** Afsos ke is zamane ka rang hi badal gaya hai bhai ko muntazir baithane me hi apni izzat wo shaan samajhte hain, aaj kal na iqwat-e-islam ka asar raha hai aur na bahami hamdardi ka, halanke Syedna Mehdi ahs ka yeh fayl sahaba ke pesh-e-nazar rehta aur har waqt is baat ka charcha karte hi rehte the ke ek roz Syedna Mehdi ahs sar me se tail dho rahe the ke ek talib Hazrat ahs ki mulaqat ko aaya, aap ahs ne farmaya agar ijazat ho toh sar dho kar aaun? mulaqati ne arz kiya khundkar sar dhokar tashreef layein, Hazrat Maud ahs ne sar se saara tail nikala bhi nahi tha ke topi sar par rakhli aur



baher tashreef le gaye, mulaqati ne arz kiya khundkar sar me se tail nikal kar tashreef lana tha, Hazrat ahs ne farmaya tum talib-e-khuda ho kar josh wo walwale ke saath aaye ho banda tail nikalne ke liye kaise teher sakta hai (Insaaf Nama).

Jin dinoan Bandagi Miyan Shah-e-Nemat Rz ka दौरा जालरे मे था, Bandagi Miyan Wazir-uddin gujrat se जालरे तशरीफ ले गये, Hazrat ki tashreef awari ki khabar milne par aap yun hi baher tashreef laye us waqt aap ke sar me tili ka tail dala hua tha.

**Bahes me sawal par tang na hote :-** Syedna Mehdi-e-Maud ahs Hazrat Sani-e-Mehdi Rz, Hazrat Miyan Syed Khundmir Rz balke kul Sahaba Rz ka yahi tariq-e-amal raha hai ke agar koi muqalif ya muafiq aap se koi tedha sawal karta toh is par tang na aakar narmi se jawab dete aur agar daire ke faqeroan se isnaye bayan-e-quran sawal karte waqt mafiz-zameer bayaan na kar sakta toh Hazrat Siddiq-e-Vilayat Miyan Syed Khundmir Rz is sawal ko apni zubaan-e-mubarak se sarahatan bayan farma kar kehte ke kya tumhare sawal ka yahi matlab hai? Phir is ko tashfi baqash jawab dete (Insaaf Nama, Naqliyat-e-Miyan Abdul Rasheed).

Mazeed bar aan isi tarah agar muqalif ulma ya mashayaqeen se koi shaqs saboot-e-Mehdi ahs ya deegar masail me be-dhangi behas karta aur saqt kalami se pesh aata toh bhi koi sahabi khafa na hota balke ba-tariq moizz-e-hasna isko samjhane me sayi-e-baleegh farmate, Mehdi ahs ki khidmat me ek mulla aaya aur tedi behas karne laga Syedna Mehdi ahs hasb-e-adat bahut narmi se samjhane lage wo apni baat par musir tha, Miyan Syed Salamulla Rz par yeh amr shaaq guzar raha tha, aap rz ne betab hokar apne hujre se sar nikala aur Syedna Mehdi ahs se arz kiya aap na-haq kyun sar pakate hain, aap ahs ne farmaya bande ko khuda ne kanj baqshi karne waloan ke saath sar phodne ke liye paida kiya hai (Insaaf Nama baab 2, Naqliyat-e-Miyan Abdul Rasheed Rz).

Isi tarah Miyan Shah-e-Nemat Rz se ek shaqs tedi tedi behas karne laga, aap ke ek faqeer ne arz kiya khundkar na-haq kyun sar pakate hain, aap ne wahi jawab diya ke bande ka kaam sar pakana hai, ba-wajud kanj baqshi karne ke aap is par khafa na huwe balke bahut hi narmi se aur tamaaniyat ke saath samjhate rahe sahaba rz ke aise hi lutf ko dekh kar kayi mutalashi tasdeeq-e-Mehdi ahs se musharraf hogaye (Insaaf Nama baab 2, Khatime Sulemani).

**Kaseeb ameroan se la-parwahi :-** Ek din Miyan Syed Khundmir Rz apne yaroan ke saath khade huwe the Malik Fakhruddin aur Malik Abdul Latif aur Malik Sharfuddin waghaira ameer jo rishte me Hazrat ke mamu hote hain ek ke baad ek Aap Rz ke qadambosi huwe Hazrat ne kisi ki taraf bhi kuch iltefaat na kiya jaisa ke aam qaida hai, pehle toh pure qadambos hone nahi dete aur huwe toh haath se utha lete hain bar khilaf uske aap anjaan rahe, bil-akhir thak ke har shaqs ne apna sar Bandagi Miyan ke khadmoan se

utha liya, is qadr ahle-nafs ameeroan se la-parwahi ki jaati (Naqliyat-e-Bandagi Miyan Abdul Rasheed Rz).

**Bayaan ke waqt kasiboan ki nishist** : - Isi tarah kayi martaba dekha gaya ke Bandagi Miyan Syed Khundmir Rz ke qarabatdaar dawat yani bayaan-e-quran ke waqt faqeeran ke peeche baithte, Bandagi Miyan Rz ne sagoan ki riyayat karke ya unki amarat ka khayal karke kabhi ye na farmaya ke aao nazdeek baitho aur bayaan-e-quran suno lekin agar kisi ko dekhte ke yeh samajhdaar hai aur deen ka shauq rakhta hai toh farmate idhar aajao aur faqeeran se farmate jaga do, phir farmate ke Maud ahs ki adat aisi hi thi (Naqliyat-e-Bandagi Miyan Abdul Rasheed Rz).

Zubdatul Mulk Ali sher waali riyasat-e-jalore jaise bade shaqs jab Bandagi Miyan Syed Khundmir Rz aur Khalife Groh Rz ke daire me bayaan-e-quran sunne ko aate toh koi faqeer-e-daira uth kar inko tazeem na deta halaanke kayi faqeeran ne halat-e-kasab me inka namak khaya tha ba-wasf iske ahle nafs se is qadr be parwahi ki jaati (Insaaf Nama baab 6).

Ek roz Nizam-ul-mulk badshah ahmed nagar (i) Bandagi Miyan Shah-e-Dilawar Rz ke daire me aaya faqeeran-e-daira saf par baithe huwe the jaga nahi thi ek faqeer ne uth kar badshah ko jaga di, Hazrat Shah-e-Dilawar Rz ko malum hone par isko dhamka kar daire se nikal diya ke tum ne talib-e-dunya ki riyayat ki.

**Gadiyon me sawar hote waqt sahl inkaari** :- Miyan Syed Khundmir Siddiq-e-Vilayat Rz, Miyan Shah-e-Nemat Rz, Miyan Shah-e-Nizam Rz aur Miyan Shah-e-Dilawar Rz waghaira ashaab-e-Mehdi ahs namaz e Eid ko jaate waqt malik raja bin malik pyaara ibne malik meetha jagirdaar khambel wo mansabdaar do-sad'apsi inki sawari ke liye apni gadiyaan inke raaste me tehrate ba-wajud itni husn-e-aqhidat ke aap sawar hone se la parwahi ke saath inkar karte phir bahut hi minnat samajat aur khuda waaste par khayal karke sawar hote (Insaaf Nama baab 6).

**Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz namaz-e-Juma wo Eidein ko kis shaan se jaate** :- Malik raja, Malik Sharfuddin, Malik Mohammed, Malik Hussain al muqatib ba-sarandaaz khan, Malik abdul lateef al muqateeb ba-sharza khan, Malik fakhruddin al muqateeb ba-khatlu khan, Malik baqhan bin Malik Ahmed waghaira bade bade ameer Bandagi Miyan Syed Khundmir Rz ke Patan namaz-e-juma o eidein ko jaate waqt apni gadiyaan pehle hi se raaste par la khada karke Hazrat ko sawar hone ke liye arz karte aur baaz auqhat garmiyon ke mausam me aap ke sar par chadar ka saya kiya

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(i) Yeh badshah musaddiq-e-Mehdi ahs tha aur nihayat aiteqhad se buzurgoan ko gujrat se bula kar ahmed nagar me basaya tha.

jata dhaal ka aur baaz auqhat amra apne chatoan (yani chatriyoan) ka saya karte (daftar awwal rukn 7).

**Rasoomaat se aiteraaz :-** Shaadi biyaa aur mauta me khilaf-e-shara koi fayl na kiya jaata na rasm wo adat wo biddat hone paati, Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ke daire aaliya me Bandagi Syed Ibrahim farzand e Hazrat Mehdi ahs ki shaadi ke mauqhe par inke khusar jagirdaar dongarpur ke haan se bahut si futuh aane par Aap Rz ne mahez deen-e-Mehdi ki isha'at ki gharz se khoob ghee daal kar deghein pakayi aur izn-e-aam dediya gaya ke koi aao koi khao koi lejao, shehr ahmedabad ke log jauq jauq aaye aur khana khaya aur baaz log rumaal me khana baandh kar apne ghar le gaye ghee iss qadr tha ke kapdoan se nikal nikal padta tha, is dawat-e-aam se shohrat hogayi ke farzand-e-Mehdi ahs ki shaadi hai, yun Syedna Mehdi Maud ahs ka isme mubarak aam hogaya aur izn-e-aam dene se Bandagi Miyan ka maqsood-e-asli yahi tha.

Is dawat-e-walime ke mauqhe par khana bhi khoob khilaya gaya aur shab gasht bhi kiya gaya jisme bil khusoos farzand-e-Mehdi ahs ki shaadi ka izhar pesh-e-nazar tha lekin iss shaadi me khilaf e shara koi fayl na hua, na dulhe ne reshmi zareen libas pehna na dhol bajaya gaya na domniyoan ne dholak bajayee na koi be ja rasm hua, Bandagi Miyan jaisi zaat jo ke taabe taam Mehdi Maud ahs hai aur jinki zaat ki nisbat Syedna Mehdi ahs ne yeh farmaya hai ke bhai Syed Mehmood Rz aur bhai Syed Khundmir Rz deen me koi lagshish na karenge phir farmaya bhai Syed Khundmir Rz tumhara khadam bande ke khadam par hai toh kya aisi mubashir hasti se khilaf-e-shara af'aal sarzard hone ka khwab me bhi khayal aasakta hai (Maaz Allah panah ba-khuda).

**Durre kyun lagaye gaye :-** Khilaf-e-shara af'aal sarzard hone par durre lagaye jaate, yeh fayl har sahabi-e-Mehdi ahs ke daire me alal-umoom raha hai chunanche Bandagi Miyan Shah-e-Nemat Rz ke daire ke ek faqeer ne apni laundi ko had se zyada maara, Bandagi Miyan Shah-e-Nemat Rz ne isko bula kar maarne ki wajah daryaft ki, usne kaha kaam nahi karti, Hazrat ke yeh malum karne par ke had se zyada kaam leta hai isko durre lagane ka hukm diya, shauqhi se jawab dene aur is amr ko zulm par mahmul karne ki wajah durroan par durre lagaye gaye aur bil-akhir daire se nikal diya gaya (Insaaf Nama).

Bandagi Miyan Syed Khundmir Rz ne apne daire ke kayi faqeroan ko sahaba-e-Mehdi ahs ka paas adab na karne par durre lagane ke baad sahabi se maafi mangwayi aur tajdeed-e-nikah ka hukm diya (sarhat ke liye mulaheza ho siraj-e-muneer).

**Baandhi ke badle beti dhoop me :-** Ek roz Bandagi Miyan Syed Khundmir Rz ki zauja bibi Ayesha urf Acchi bibi Saheba Rz ne dhoop me badiyan sukhayein aur apni baandhi bai phuli se kaha ke zara dekhna kawwe kutte na khayein, bai phuli dhoop me baith kar dekhti rahi zyaada arse tak dhoop me rehne se paseena paseena hogayi, Bandagi Miyan

Rz masjid se ghar me tashreef laye, laundi ki yeh kaifiyat dekh kar aap ko ranj hua aap ne bai phuli ko utha kar apni sahebzadi bibi Fathima Rz urf Bua Fataan ko bulakar dhoop me itni der tak baitha diya ke wo bhi laundi ki tarah paseena paseena hogayi aur Hazrat ne Acchi bibi saheba se farmaya ke beti ko toh thande saye me rakhein aur baandhi ko dhoop me baithayein, phuli ka insaaf yahi hai beti ko dhoop me baithane se maa kad-kadayein magar Bandagi Miyan Rz ne kuch iltefaat na kiya kyunki Hazrat Siddiq-e-Vilayat Rz beti aur baandhi ko ek nazar se dekhte the (Inteqhab-Ul-mawalid).

**Tark-e-Dunya karte waqt shuja'ana shauq** :- Malik Mujahid urf Malik Manju dasade ke ameer aur sultan mehmood begada ke musahib the, budhe hojane par aap ne tark-e-dunya ka irada kiya ghar se nikalte waqt kamar me kathar baandhi aur dhal talwar se arasta hokar haath me bhala liya aur daudte huwe apne murshid Bandagi Miyan Bhai Muhajir Rz ki khidmat me aaye logon ne poocha daudte huwe aane ki kya wajah thi? Kaha koi yeh na samjhe ke manjhu ne azkaar-e-rafta hojane ke baad tark kiya hai is waqt bhi bande ke dil me himmat aur badan me quwat aur mazhabi josh maujzan hai (khatime sulemani).

**Qutubuddin !** Wah Malik Mujahid aap ne to sipahiyana shuja'at ka muzahra khoob kiya.

**Khane par se dast kashi** :- Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ke daire aaliya me aaye din faqha kashi raha karti thi, ek din Aap rz khana kha rahethe darwaze par miyan baban aamil-e-saviyat ne dastak di Aap rz ne bai ratni ko bheja ke dekho kya kehte hain, Miyan Baban ne bai ratni se poocha ke khundkar kya kar rahe hain? kaha khana tanawul farma rahe hain, kaha ke mat kahiyo ke daire me faqa hai, bai ratni wapis aayi aur kuch na kaha Hazrat ne pukar kar poocha ke miyan Baban kaho kyun aaye ho, arz kiya khundkar kuch nahi farmaya bolo aur sach kaho arz kiya daire me faqoan ki wajah se bahut izterar hai, Hazrat ne sunte hi farmaya ke banda kya khaak khaye ke bhai toh bhooke hain aur main khata hoon, Hazrat ne yeh farma kar isi waqt khane par se haath kheench liya, aap ki zauja mohtarama Hazrat-e-Bibi Kad banu Rz ne apne gale se zewar utar kar Hazrat ki khidmat me Lilla pesh kiya, Hazrat Rz ne bazaar bhejkar feroqt karwaya aur fuqraye daire me iski saviyat kardi aur muztaroon ke liye futuh ki surat dekh kar khana shuru kiya (khatime sulemani).

**Qutubuddin!** Hazrat ne braderaan-e-daira ke saath hamdardi ka behtareen namuna batlaya ke inke dukh me dukh aur sukh me sukh khuda hum ko bhi Hazrat Rz ka yeh sadqa naseeb kare.

**Aakhir Aap Rz ka hujra bhi kyun gira ?** :- Ek roz barish ke ayaam me tez hawa aur jhadi ke wajah se Hazrat Sani-e-Mehdi Rz ke daire ke kul hujre gir gaye sirf Aap Rz ka hujra baqhi

rah gaya, Aap rz ne Allah Ta'ala se arz kiya khudawand bande ka hujra bhi gir jaye taake sab bhaiyoan ki takleef me banda bhi shamil hojaye.

**Qutubuddin !** Allah Allah ghans phoons ke hujre girjane se faqeeran-e-daira ko kis qadr takleef huwi hogi, kisi se sawal nahi kar sakte kisi ke makan par teher nahi sakte, na badan par poora kapda, nabz-e-pait me faqhe upar se barsaat aur kaleje ko kapkapa dene wali thandi thandi hawa ke sannate batao ke takleef me kya baat baqhi rahi, ba-wajud is ke ishq-e-khuda faizaan-e-vilayat ki bojhad aur murshid ki murabbiyana nazar ne in tamam takleefoan ko unki nazar me heech kardiya tha.

**Shahadat ke waqt bhi sabit khadmi :** - Jin dino Ahmedabad me Mehdaviyon ki takfeer aur khatal wo taaraj par fatwe likh likhkar shaya kiye jarahe the jin me ek fatwe par toh 51 ulmawoan ki mohrein sabat thi, in fatwoan ki bina par musaddiqoan ko tasdeeq-e-Mehdi ahs se inkaar na karne par saqt saqt iizayein dena shuru kardiya gaya tha, lohe ka panja kawwe ke paon ke misal bana kar tasdeeq se na palatne waloan par daagh diye gaye, garam garam rait par letakar inke sinoan par chakki ke paat rakhe gaye ((khatime suleman). Aur gyara (11) musaddiqoan ko na-haq shaheed kardala, in fatwoan me tazalum wo ishtiyaal badhane ki gharz se yeh bhi banaya gaya ke jo "shaqs ek mehdavi ko maare ga isko daantiwade ke dus qazaqoan ko maarne ka jitna sawab hoga, fatwoan aur tazalum aur ta'addi ne ahmedabad me aam shaurish paida kardi, do rangrez Miyan Kabir aur Miyan Ismail ne jin ki umar athara aur chauda saal ki thi kis isteqamat fi-deen ke saath apni jaan-e-aziz naam-e-Mehdi ahs par nisar kardi aur pasmaandoan ke liye behter namuna chod gaye, inki thodi si kaifiyat yahan bayaan ki jaati hai.

**Waqia :-** Jab zalimoan ki jamat in dono ke saamne aayi aur ba-awaz buland kehne lage ke deen-e-Mehdi ahs se palat jao ya apna sar talwar par tasaduq kardo, yeh awaaz sunte hi dono bhai dukaan se niche utar aaye aur himmat wo isteqalaal ke saath kehne lage ke hum musaddiq-e-Mehdi ahs hain hamara jaan wo tan Mehdi ahs par qurbaan hai, hamara maal wo asbaab Mehdi ahs par fida hai, munkiroan ne inko tarah tarah ki iizayein dena shuru kiya ke kisi tarah bhi tasdeeq se palat jayein lekin inki zubaan se yahi nikalta tha ke "Mehdi-e-Maud ahs aaye aur gaye Aamanna o Saddaqana" tum hamare jism ko takleef de sakte ho lekin hamare jaan wo dil ko kya kar sakte ho? kisi ne kaha inki budhiya maa ko bulao aur kaho, ke tere betoan ko samjha ke tasdeeq se baaz ayein aur apni jaan jokhim me na dalein, maa ne apne kaleje ke tukdoan se kaha ke yahi waqt hai naam-e-Mehdi ahs par jaan nisar kardene ka, meri khushi isi me hai ke tumhare sar ke khoon se zameen ki rait surkh dekhun, jao tasadduq hojao aur maa ka dil thanda karo, khuda ki janab me lakh lakh shukr hai ke mera janna aur paalna aur posna cheez hogaya, maa khadi huwi apne betoan ki jaan-nisari dekh rahi thi, bade bhai ne kaha pehle tum mere chote bhai bhai ko khatal kardo, jalladoan ne kaha zindagi bhi kya hi

pyari hoti hai, bade bhai ne kaha aisa nahi hai balke main isliye aisa kehta hoon ke mera chota bhai mere sar ko khaak wo khoon me aluda dekh kar maare mohabbat ke kahin be qarar na hojaye, akhir dono bhai tahe teegh hokar baala'ye falak chale gaye.

**Qutubuddin !** agar koi jaanbaz ameer maidaan-e-jung ka dekha huwa peerzada ya pathan aisi himmat wo isteqalaal ke saath shaheed hojaye toh koi tajjub wo hairat ki baat nahi hai, yeh bechare rangrez bacche talwar toh kya kabhi kathaar na pakde honge dhamkiyoan se darjane wale, kisi ka kata hua sar dekh kar behosh hojane wale aise ghareeb wo kamzor logon ka mahez mazhab ke liye tarah tarah ki aziyat uthana aur in aziyatoan ko sabr wo isteqalaal ke saath bardasht karna aur bil-akhir kamaal-e-shauq se apni jaan Mehdi ahs par nisar kardena qabeel-e-tareef hai, sad-afreen is maa ko aur hazaar afreen hai betoan ko jin ka shahkar is waqt bhi diloan me josh-e-shahadat paida kar deta hai khudawand hum ko bhi in teenoan ke sadqe me rakhe.

**Qaumi hamiyat ka zinda javeed namuna :-** Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz khambel me khana kha rahe the ke ahmedabad ke ek faqeer-e-daira ne aakar qabar di ke ahmedabad ke poore ahmedpur me mehdaviyoan par aisa aisa zulm wo sitam ho raha hai faqeer ne tamam kaifiyat tafseel se bayan ki, aap ne baar-e-digar poocha ke kya sabit qadmi se sar diya? faqeer ne arz kiya haan khundkar! Aap ne isi waqt khane par haath kheench liya aur farmaya yeh do bhai meri shahadat ke imaam hain, ab hum par farz hogaya ke jung ki tayyariyan karein, Aap rz ne usi waqt mulla kabeeruddin ko farsi me qhat likha aur Hazrat Khalife groh Rz ke saath ahmedabad bheja is qhat ke akhri paragraph ka khulasa yeh hai ke pacchees saal se Syed Mohammed Mehdi-e-Maud ahs aur aap ke tabayeen is baat ki faryaad kar rahe hain ke tamam musalmanoan me se jo shaqs hum me se qusoor ya nuqsan dekhe isko chahhiye ke ilmi daleel se humko roke ta'ake khuda ke haan ajar paaye lekin koi shaqs daleel se hamein nahi samjhata magar hamesha hukumat aur ghalba se hum par biddat aur zalalat ka hukm karte hain, is waqt toh is qadr zulm badh gaya hai ke hum me se bazoan ko mara aur bazoan ko qaid kiya aur bazoan ka ikhraj kiya, masjidein jalayein, hujre weeran kardiye aur tarah tarha ki zulm wo taaddi se pesh aaye suna jaata hai ke ahmedabad me mehdaviyoan par saqt zulm ho raha hai aur ab toh inteha ko pahunch gaya hai, aisi surat me hum par lazim hai ke deen-e-khuda ki nusrat ke liye hum apni janien nisar kardein ta'ake khuda bhi hamari madad kare **وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ** ( Surah Hajj Ayat 40) agarche ke hum thode aur zayif hain lekin hamara parwardigar Tawana aur Ghalib hai **إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ** ( Surah Hajj Ayat 40) yaad rahe agar jald istesaal na kiya gaya toh fitna paida hoga aur bahut se log maare jayenge.

**Qutubuddin !** agar Siddiq-e-vilayat Rz ke upar ya Aap Rz ke sagoan par zulm hota aur Bandagi Miyan Rz badla lene tayyar hojate toh koi tajjub ki baat na thi jin mussadiqoan

par zulm hua wo pehle toh padosi, Bandagi Miyan Rz ke sage nahi, ameer nahi, aalim nahi, ghareeb qaum ke ghareeb log wo bhi khambel se chalis kos door pade huwe aise ghareeboan ke saath aap ne mahez khuda waaste qaumi hamiyat wo hamdardi ka jis josh aur jale huwe dil se izhar kiya aur bil-akhir aap aur aap ke rufaqha shaheed hogaye aab-e-zar se likhne ke qabil hai Bandagi Miyan Rz ka shahkar is waqt bhi zinda hai aur tamam qaum-e-mehdavia me qiyamat tak zinda rahega.

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## Chapter-7

### Allah waale aise hote hain, Allah waloan ki Allah par nazar.

**Shah ki chot shakar ki pot** :- Ek din Bandagi Miyan Shah-e-Nizam Rz kahin akele tashreef le ja rahe the, raaste me ek sarkari mulazim ne Aap rz se kaha ke begaar utha lo aap ne bila tamul begaar uthayi, zayif umari ki wajah Aap rz zara ahista ahista chalne lage shokh aur be-dard sipahi ne aap ko do chadiyaan dhardein, Aap rz ne kuch na farmaya aur khamoshi se begaar uthaye chalte rahe, raaste me ya muqam par pahunchne par baaz musaddiqoan ne Aap rz ko dekh sidq-e-aqhidat se qadambosi ki, yeh kaifiyat dekh kar zalim sipahi ko bahut pashemani huwi aur aap se apni is gushtaqhi ki maafi chahi, Hazrat Rz ne isko maaf kardiya, thodi der ke baad kahin se sheerni aayi, Aap rz ne Bandagi Meeran Hazrat Mehdi-e-Maud ahs ki zubaan-e-mubarak se nikla hua yeh kalaam apni zubaan-e-mubarak se dohraya ke “Shah ki chot shakar ki phot” chadiyaan khaate waqt bhi Aap rz ki nazar khuda par thi, ab mithayi milne par bhi khuda hi par nazar rahi, Bandagi Miyan Sheikh Mustafa Gujrati Rh apne maktoob me farmate hain “ har che az dost mi rasad naiko ast “.

**Qutubuddin** ! Allah Allah agar aap ka libas zara shaandar hota toh police ke sipahi ko begaar me lene ki jurrat na hoti, malum hota hai ke jism-e-mubarak par paata purana aur sar par moti soot ki mamuli dastaar hogi aur ajab nahi ke paon me juta bhi na ho, bawajud yeh ke Aap rz shah-e-do-jahan aur dastagir khaas o aam the agar Aap rz chahte toh aap ki ek nazar pur-itaab police ke jawan ko wahin jala kar khaak siya kardalti, lekin Bandagaan-e-khuda hamesha bandagi hi ki shaan me rah kar bandagi hi ke kaam karte hain halaanke batin me jo hain so hain. Unki haqeeqi shaan ko haq ta’ala hi jaanta hai.

Qandhar me shah baig arghwoon ki talbi par Syedna Mehdi ahs ke saath Miyan Shah-e-Dilawar rz bhi gaye, sipahiyoan ne inke sar par lath mara toh bhi saath na choda doosre roz shah baig ne Hazrat Mehdi ahs aur aap ke muhajireen ki dawat karke alwaan-e-nemat bheje, Hazrat Mehdi-e-Maud ahs ne Bandagi Miyan Shah-e-Dilawar Rz se muqateeb hokar farmaya Shah ki chot shakar ki pot.

**Auliya Allah ki tabiyat do qism par** :- Hazrat Mehdi ahs farmate hain baaz Aulia-Allah Rh ki tabiyat saanp bhichhu ke jaisi hoti hai ke inko khalq-e-khuda se aziyat pahunchte hi isko teer laga dete hain aur baaz Aulia-Allah Rh paighambaroan aur Aulia-e-Kamil ke tareeqh par machli ke jaise hote hain ke machli ko iza dete hi door bhagti hai aur inteqham ke dar pe nahi hoti, yun yeh bandagaan-e-khuda iza wo takleef sabr karte balke inke liye baqshish wo maafi chahte hain.



**Usi hakeem ko bulakar daire me ilaaj karao :-** Bandagi Miyan Syed Ashraf bin Bandagi Miyan Syed Meeran Sutoon-e-deen Rz bin Hazrat Khatimul murshid Rz khalife Bandagi Miyan Syed Noor Mohammed Khatimekar Rh ke bayan-e-quran ki taseer aur paskhurda ke asrat aur aqhlaq-e-aaliya ko dekh dekh kar log door door se aate aur tasdeeq se musharraf hone lage (palanpur se patan bees kos (tees mile) hota hai). Wahan ke log bhi aap ke aqhlaq-e-hameeda se mutasir huwe, palanpur aur patan ke mullawoan ne dekha ke sirf Hazrat ke daire me mard aurtein aur bacche mila kar bara tera sau nufus ka majmua-e-kaseer hai, tamtihiyani, bihari, pathan aur sindhiyoan ke saath jalori sab ke sab aap ke muridein hain aur jauq jauq inke mureed ho rahe hain jis ki wajah hamari izzat me bahut ghatao hogaya hai isliye inke diloan me hasad ki aag bhadak uthi aur isi taak me the ke astaghfirullah aap ka khatima kardein, Bandagi Miyan Syed Ashraf Rh ke mizaaj-e-mubarak me hararat thi ya aap ke ishq ki aag bhadakti rehti thi isliye aap ne daire palanpur me kuwein aur apne hujre se muttasil puqta hauz banaya tha, kuwein ke mu par pathar ki kundi se tambe ka nal nasab kardiya tha jis se sharii hauz ba asaani bhar jata tha, zikrullah ke waqt aap aksar paani me baitha karte the.

Ek roz aap bimaar hogaye logon ke arz karne par bil-khusoos nawab mujahid khan haakim-e-palanpur ke israar par patan se hakeem bulwaya gaya, hakeem ne ilaaj shuru kiya chunke palanpur aur patan ke mullawoan ne hakeem ko rishwat di thi ke doodh me zeher de kar Hazrat ko shaheed kardale, hakeem ne joshanda likh diya tha abhi kadhra chulhe hi par tha hakeem ne aap ki baandhi champa ko bulakar ek pudiya de kar hidayat ki ke isko bhi gaade me mila de, hakeem pudiya de kar farar hogaya, Hazrat ne joshanda piya, pite hi khai huwi, kuch tasht me giri aur kuch kapdoan par, beqarari badh gayi aur thodi hi der me aap ki shahadat hogayi, wasil-e-haq hone se thodi der pehle daire ko wasiyat ki ke mujahid khan ko kehlaya main ne hakeem ko khuda waaste maaf kardiya hai isliye giraftar karke iski gardan na udana aur daire ke logon ko yeh hidayat ki ke usi hakeem ko bulakar ilaaj karaya karo.

**Qutubuddin !** Subhan Allah is ka naam toh Allah par nazar, iska naam toh dost dushman barabar, iska naam toh asbaab se nazar uthjana, hakeem ko maaf kardena toh asaan baat hai lekin yeh baat kitni mushkil hai ke apne hi daire ke faqeeron ko jin me aurat bacche aur qarabadaar bhi shameel hain, takeedan yeh hidayat karna ke jis hakeem ne mujhe zeher diya hai usi hakeem ko bulao aur usi ka ilaaj karao, khudawand Hazrat ke sadqe me humko bhi waisi hi nazar ata farma, Aameen.

**Jadu se shaheed hogaye magar kabhi bad-dua na di :-** Jis zamane me Bandagi Miyan Syed Meeran Sutoon-e-Deen Rz bin Hazrat Khatimul murshid Rz bin Hazrat Siddiq-e-Vilayat Rz ka दौरa jalore me tha sarang mahatma ne naya buthkhana banaya, Hazrat Sutoon-e-deen ko yeh amr shaaq guzra aap ne zubdatul mulk nawab ghazni khan

haakim-e-jalore ko dehli khat likha ke tum musalmanoan ki hukumat hote huwe bil khusoos hamari maujudiyat me naya buth-khana tumhari darul riyasat me hindu apne ikhtiyar se banayein, yeh amr khilaf-e-shara hai behtar yeh hai ke iske giradene ka hukm jald nafiz karo warna hamara jalore me rehna muhal hai, ghazni khan ne badi aqhidat aur fidaiyat ke saath Miyan Syed Meeran ko arz likha ke khundkar ko sab tarah ikhtiyar hai jo chaho so karein aur apne bhai malik fairoz khan ko likha ke apne murshid ki khidmat me jao aur Hazrat ke irshad ki tameel karo balke tum khud hi sab ko lekar Hazrat ke saath shareek hojao, Miyan Syed Meeran Rh apne daire ke sab faqeroan ko saath lekar sheher jalore me tashreef legaye, sheher ke qazi aur musalmaan aur fairoz khan Hazrat ke saath shareek hogaye, buthkhana toda, Hazrat daire me tashreef laaye aur mahatma sarang ko rassi se baandh kar kotwaal ke hawale kiya, is waqia se hinduwoan ke dil me hasad ki aag paida hogayi lekin inteqham ke liye koi surat paida nahi huwi thi, akhir mahatma sarang ne ek musalmaan sangtaraash abuji se kaha ke yeh jadoo ka buth hi khufiya taur par aise jagah dafan karo jahan har waqt Hazrat amad wo raft rakhte hain, main tujhe khush kardunga, abuji ne husul-e-zar ke ishq me wo buth kisi waqt masjid ki dehleez ke pathar ke niche dafan kardiya, dafan ke chand roz baad jadoo ka asar shuru hogaya, pehle ankhoan ki binayi kam hote chale gayi, bil-akhir bilkul chale gayi aap rh ke sahebzaade miyan syed ashraf Hazrat ka haath pakad kar masjid me laane lage iske baad shunwayi me farq aane laga bil-akhir wo bhi qatai chale gayi saath hi quat-e-sha'ama bhi aisi gayi ke khushbu badbu kuch bhi tameez na rahi, tamam jism ki kamzori bad gayi aur aaza -e-raeesa bekaar hogaye visaal se chaubees roz pehle seene me saqt dard shuru hua aur zeeq-un-nafs ka yeh haal tha ke upar ka dum upar aur niche ka dum niche sone nahi deta tha. Raat aur din baithe ke baithe rehte, khana toh kya kha sakte patli patli koi cheez rahi toh pee lete, visaal se char panch roz pehle beqarari rahi aur naak se khoon jaari hua, bas is waqt se hazrat ki halat badal gayi ghaib ki cheezein pesh-e-nazar hogayien muamile dekhe, tajalliyat ka virdh hua aur khuda jaane kaise kaise raaz ka izhar hua iski nisbat aap khud hi zuban-e-mubarak se farmate hain.

Sirre ast darein seena ke guftam na tawanaem, durre ast darein bahr ke suftam na tawanaem

Ashkaal darein ast ke ma mushkil khud ra guftam na tawanaem o nahftam na tawanaem  
Hazrat ka visaal 17 moharram 1015 hijri jumeraat ke din hua (Inteqhab ul mawalid).

Magar bad-dua ka ek lafz bhi aap ki zubaan-e-mubarak se na nikla, na mahatma ke liye na abuji ke liye agar che kamil che(6) mahine takleef uthayi lekin aisi takleef me bhi aap ki nazar mahez Allah par thi aur yeh sher aap ki zubaan-e-haal se jaari tha.

Man az bega-nagaan hargiz na ranjam ke barman aanche kard aan ashna-kard

Haqeeqat me tasleem isi ka naam hai Syedna Mehdi ahs ne apne damaad (Bibi Fathima rz ke pehle shauhar) Malik Burhanuddin Rz ke liye farmate hain ke Malik Burhanuddin zaat-e-khudra ba-khuda dada, zaat-e-khuda hasil kard, Bandagi Miyan Syed Meeran ko bhi Bandagi Malik Burhanuddin rz ka sadqa hasil tha, khuda humko bhi hazrat ke sadqe me rakhe.

**Ba-wajud paon me nasoor padh jaane ke Allah par nazar :-** Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ke bayan-e-quran me itteba-e-taam ki barkat se wahi asar tha jo Syedna Mehdi ahs ke murad-ulla bayan me tha, Aap rz ke taseer-e-bayaan ke qayil na sirf sahaba rz wo musaddiqeen Mehdi ahs the balke muqhalifeen me bhi iska khaas charcha tha, chunanche ulmaye ahmedabad khaleel khan al-muqateeb ba sultan muzaffar sani (917-932 Hijri) (1512 – 1526 iswein) muddat-e-hukumat 15 saal bin mehmood begda ko ba-muqaam chapaner shikayati arzi ke taur par likha ke Bandagi Miyan Syed Mehmood khalq ko dawat dete hain yani bayan-e-quran se sadha log jama hogaye hain aur shohrat bhi badh gayi hai aur jaabaja khalife bhej kar tableeqh-e-deen ke liye tehraye gaye hain aur bahut se ameer aur shareef aap ke halqe iraadat me aagaye hain aur musulmanoan ko kafir kehte hain, isliye badshah e islam par lazim hai ke is fitne ko pehle isse ke bahut zor pakad jaye abhi se istehsaal kardiya jaye agar ek zamane tak aisi hi raftar rahi toh bahut log gumrah hojayenge phir isko door karna mushkil hojayega aur baadshahoan par is shar wo fasad ka door karna farz hai, is arzdasht ki wajah sultan muzaffar ke mulazim daire-e-bhelut shareef me aaye aap ke paon me wazandaar bediyaan dalien aur gaadi me bitha kar ahmedabad le gaye aur mehbas ke ek jaalidaar kamre me qaid kardiye gaye taake log aa aakar shahi hukumat ka dabdaba dekhein aur maruob hon. Kamil chalees roz ke baad rihayi huwi lekin bediyoan ki giraani ki wajah se paon me bade bade nasoor padh gaye the, mijaaz pursi karte waqt aap farmate “mujh se mat poocho ke mijaaz kaisa hai agar kahun ke theek hai toh jhoot hota hai aur kahun saqt takleef hai toh malik-e-haqeeqhi ki shikayat hoti hai, akhir isi takleef se Aap rz ka visaal hogaya ( tareeqh 4 ramzan 918 hijri).

Lekin sultan muzaffar ya ulma wo mashayaqeen ki nisbat kabhi koi kalma zubaan-e-mubarak se na nikla na inko bad-dua di, bad-dua wahi deta hai jiski nazar zahir asbaab par rehti hai, Aap Rz ki nazar toh aisi saqt takleef ki halat me bhi Allah hi par thi aur honi hi chahiye ke Aap Mehdi-e-Sani hain.

**Maidaan-e-jung me bhi zaat par nazar :-** Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz par mahez is wajah se ke aap bayan-e-quran se logon ko Allah ki taraf bula rahe hain, chashme-sar aur chashme-dil se ba itteba Mehdi ahs ba-fahwaye ayat

فُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي (Surah Yusuf Ayat 108) dawat-e-deedar-e-haq de rahe hain, sultan muzaffar sani badshah e gujrat ne ek lashkar-e-jarrar ainal mulk

ke zair-e-sardari ba-muqham khambel bheja jahan aap ka दौरا tha, Hazrat Siddique-e-Vilayat Rz ne is jung-e-badr-e-vilayat ke maqsood-e-asli par nazar karke lashkar-e-aada ki nisbat farmaya ke “isko bura mat kaho wo khud nahi aata balke laya jaata hai” (daftar awwal baap 7-9). Phir farmaya hamare aur zalimoan ke darmiyaan sirf khuda waaste ki ladayi hai, beech me koi sabab nahi hai (daftar awwal baab 7).

Subhan Allah Hazrat Siddiq-e-Vilayat Rz ka ek ek lafz is amr ki shahadat de raha hai ke aap ki nazar is jung-e-azeem me bhi mahez mahez khuda hi par thi, ain maidaan-e-jung me jabke dono taraf lashkar muarika aaraa hua tha, Aap rz ne apne khalife khaas Bandagi Malik Ilahdad rz se poocha kuch dekh rahe ho, arz kiya dono taraf haq ka zahur hai ek taraf ko nazar-e-jamal wo maher se mazlum kiya doosri taraf ko apni nazar-e-jalal wo qahr se zalim banaya (Khatime Sulemani).

Subhan Allah masiwa-e-Allah ka pata bhi nahi, Hazrat Khalife Groh rz farmate hain ek been o ek badaa'n.

Syedna Mehdi ahs farmate hain ke

Duyi ra dur kun az-khud ek biin dar teh wo bala, tura gar ein mayassar shud hamein ast  
khaana-e-khaala

**Faqoan se shaheed hogaye magar mare dum tak Allah hi par nazar :-** Imam ul Anam Hazrat Mehdi ahs groh-e-muqaddasa ki char sifatein batayi hain (1) Hijrat (2) Ikhraaj (3) Eeza (4) qitaal, eeza me faqr wo faqha aagaya, Bandagi Miyan Shah-e-Nizam Rz farmate hain momin ko char waqt ataye baari hota hai (1) Faqr wo faqha ke ayyam me (2) Ikhraaj ke waqt (3) zehmat ke waqt (4) sa'at-e-nizah me, Bandagi Miyan Shah-e-Dilawar Rz farmate hain aag teen qism ki hai (1) Aatish-e-shamsheer-e-faqr (2) Aatish-e-shamsheer-e-ahan (3) Aatish-e-dozaq, pas jo shaqs in do aag se na jala iske liye teesri aag aatish-e-dozaq tayyar hai (hashia).

Farmaan Hazrat sarwar-e-kayenaat ﷺ (raja'ana minal jihadil azghari ilal jihadil akbar) faqr wo faqhe se shaheed hojana shahadat e kubra hai, isliye faqr or faqha qaum-e-mehdavia ki maqsoos alamat hogayi thi aur har ashique-e-khuda ko har waqt yahi arzoo rahi ke ayyam-e-faqr wo faqha me sabit khadam rah kar surqarooyi ke saath Allah ke paas chala jaye jo ke iska marja wo mamba hai aur watan-e-asli hai, hadees hai

حب الوطن من الايمان (hubbul watan minal imaan) isi zareen usool ki bina par har tabqe aur har zamane me jamatoan ki jamatein faqr or faqhe se shaheed hogayien aur shahadat-e-kubra ka rutba hasil kiya, chunanche daire-e-jival mulk khandes me Hazrat siddiq-e-Vilayat Rz ke saade char sau (450) faqeer chand hi roz me shaheed hogaye, Khalife groh Rz ke daire me har roz dus dus faqeer Al ju taamullah se shikam sair hokar

sayeer illa Allah hojate the, Hazrat Bandagi Syed Nusrat Rh aur aap ke walid Hazrat Bandagi Miyan Syed Khundmir Rh (Bara bani israel) ki tamam umar faqhe me guzari, Miyan Syed Khundmir Rh (Bara bani israel) ko saal bhar me paanch rupiye Allah ke naam par aaye jis se athanni ushr ki nikal kar apne murshid Hazrat Khatimul Murshid Rz ko jalore bheji, bhala saal bhar me saade char rupiye me kya khaya aur kya khilaya pilaya hoga, Bandagi Miyan Syed Salamulla bin Bandagi Miyan Syed Esa shaheed dantiwada, khalife Khatimekaar Rh tawakkul me fard the, Bandagi Miyan Syed Ahmed(i) bin Bandagi Miyan Syed Noor Mohammed Khatimekaar sutoon-e-deen Rz aur aap ke faqeer farmaan-e-walid se masjid me mutawakkil alallah saf me baithe huwe shaheed hogaye. Syedna Mehdi Maud ahs ki panchwein pusht yani bilkul niche ke tabqe me bhi Bandagi Miyan Shah-e-Qasim Rh ke dhai sau (250) faqeer daire manchippa me wasil-e-haq hogaye magar in faqeeran-e-azimat khadam ne na toh char paise kama kar apni jaan bachane ki fikr ki na shah-gadayi ki taraf mylaan kiya jo ke hasb-e-farmaan Hazrat Mehdi ahs ruqsat hai magar Allah waale mahez Allah hi par nazar rakhte hain.

“ ya abdi kun li akun laka Hadees man kana lillahi kanallahu lahu “

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(i) Bandagi Miyan Syed Ahmed, Khatimekaar Rh ke bade farzand hain jab Hazrat Khatimekaar Rz ne janib-e-gujrat hijrat ki aur dharasiyoan choda, दौरا Miyan Syed Ahmed ke hawaale karke farmaya kisi surat me दौरا na chodna chand roz ke baad is mulk me shadeed qahet pada yahan tak ke log “ murdaar aur kutte billiyan khane lage aur sab ke sab doosri taraf bhaag gaye, mehdavi bhi jo yahan the is muqaam ko chod dena chaha aur hazrat miyan syed ahmed ke paas aakar hijrat karne arz kiya, aap ne farmaya khuda razzaq hai banda pait ke liye yeh muqaam nahi chodega, log majboor hokar chale gaye aap aur aap ke talib wahin rahe siwaye namaz aur zikr ke koi kaam na tha yahan tak ke aap aur aap ki jamaat shiddat-e-faqhe se shaheed hogayi” dharasiyoan ko ab usmanabad kehte hain.

## Chapter - 8

### Kam himmat faqeer, faqeer ki muqtafif shaanein

Insaaf nama aur kutub-e-naqliyat me likha hai ke Syedna Hazrat Mehdi e Maud ahs ke daire aaliya me do qism ke sahabi the, ek wo jinka qadam azimat par tha doosre azimat se gir kar ruqsat me rehne waale lekin ruqsat me rehne waloan me bhi yeh khoobi thi ke girte padhte bhi inse alag nahi hote the. Azimat par rehne waloan ko aali himmat bhi kehte hai, aali himmat ki nisbat Syedna Mehdi ahs farmate hain ke aali himmat wo hai khuda ka bheja hua usi waqt khale aur bacha hua raah-e-khuda me dede aur kam himmat wo hai ke khuda ka bheja hua thoda thoda karke khaye kyunki uska nafs zaeef hai isliye khuda ka raasta hikmat me jaanta hai (hashia).

Azimat yani aaliyat par rehne waloan ko mutawakkil bhi kehte hain aur ruqsat me rehne waloan ko kam himmat aur bilkul giri huwi halat me rehne waloan ko be-hadde faqeer kehte hain, daire-e-Mehdi-e-Maud ahs me aise faqeer bhi the jo tark-e-dunya karte waqt apne hamra bahut sa rupiya laaye the aur daire me baith kar khaate the, aise faqeer ko Aap ahs ne ahle firagh aur ghani farmaya, faqeer me baaz aise bhi the jinhone na hijrat ki na tark-e-alaiiq kiya na sohbat-e-sadiqaan me rah kar faiz-e-vilayat se faiziyaab huwe aise logon ko qhayidein kaha, yani uzre sharaii hote huwe bhi gharaan me baithe rehne waale jaise andhe langde natawan bhudhe waghaira Syedna Mehdi-e-Maud ahs farmate hain “bande ki groh siwaye muhajireen ke nahin hai” pas Farmaan-e-Mehdi Ahs se haqeeqi faqeer sirf muhajir hi hain.

**Char che paise kamane ya shah-gadai ki ijazat :-** Muhajireen me se kisi ne Bandagi Meeran Syed Mohammed Mehdi-e-Maud ahs se arz kiya agar koi shaqs faqoan ki taab na lakar halak ho raha hai aur tawakkul nahi kar sakta toh kya kare? Aap ahs ne farmaya teen din faqoan se betaab hone par ek do chittal ya ek dirham yani quwat-e-la-yamut itna kamaye behtar toh yeh hai ke sha-gadai kare aur khaye isse hirs nahi badhti ghairat wo pashemani paida hoti hai (Insaaf Nama baab 5). agar aaj ek chittal kamaya toh kal do chittal kamane ki khwahish hogi haan hoshiyar raho aur hirs na karo aur zyada talab mat rakho ke khuda-e-ta’ala nahi puchega chunanche Allah Ta’ala farmata hai **فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ** (Surah Al-Baqarah Ayat 173) phir farmaya ek dirham ya ek chittal kamane ya sha gadai karne ki ijazat di gayi hai agar itni hi saudagiri ya kasab ya sha-gadai me satre-aurat quwat la-yamut ibadat ke liye na ho aur hukumat-e-dunyavi maqsood ho aur riyazat aur faqha kashi ka maqsood ghair -e-khuda ho toh ba-wajud tamam riyazon aur bhook par sabr ke iske liye aatish-e-dozaq hai.

**مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ** (Surah Hud Ayat 15) (Insaaf Nama).

Hasb-e-ehkaam Hazrat Mehdi ahs kam himmat jo teen din ke baad bhool ki taab nahi la sakte jungle me jaate lakdiyoan ka ghatta utha laate aur daire me firoq karke guzar ki surat paida kar lete the, baaz faqeeran-e-daira hi me kuch mehnat wo mazdoori kar lete jis se kuch sahara ho jata, agar che ke sha-gadayi ki ijazat hai lekin faqeeran-e-daira ko haya daamangir hoti hai is liye bheek maangne se aar karte aur mehnat wo mazdoori ku bhi bura samajhte aur apni zatoan ko bhi har waqt malammat karte rehte.

**Maangne ki manahi** :- Syedna Mehdi ahs farmate hain jo shaqs sair baajri ka talib ho wo momin nahi (hashia) faqeeran-e-daira azimat sha'ar jungle me jaate aur be-ikhtiyar jhadoan ke patte adap adap kar khaate yani naram konpal ke patte chun chun kar nahin balke jo mutthi me aagaye bila imtiyaz khaate, pattoan ke khane se inke chehre hare, pait bade aur paon patle patle hojate lekin ek do chittal kamana pasand nahi karte doosre pehlu par Hazrat Khatimul Murshid Rz farmate hain tang khao mang mat khao, aadha pait khao magar kisi se mang kar mat khao, phir farmate hain ek waqt ka do waqt karke khao phir farmate hain gehoon ko baajri karke khao kyunki gehoon ki nisbat baajri bahut arzaan rehti hai bil-qusoos gujrat aur marwaad me is farmaan se aap ka mansha yeh tha gehoon ko bech kar bajra khareed kar apna pait bharo lekin kisi se sawal mat karo, Hazrat Khalife Groh Rz farmate hain ke ghans ke tokre daal kar daire me raho lekin daire ke baher jakar ghode par sawaar hone ki hawas mat karo (Khatime sulemani).

**Daire me ek gaadi waqf kyun rehti** :- Sani-e-Amir Bandagi Miyan Syed Khundmir Rz ne ek jodi bail aur gaadi khareed kar daire me isliye waqf kardi thi ke mardoan me kisi faqeer ko apne sagoan se milne aur kisi kaam ke liye doosre daire ko jana ho toh kisi ameer se maangne ki zarurat na pade, ajab nahi ke doosre sahaba rz ke daire me bhi bail gaadi rakhi gayi ho, Hazrat Siddiq-e-Vilayat Rz farmate hain ke is bande ne isliye bail gaadi rakhi hai ke bhaiyyoan ke kaam aaye doosroan se maangne ki mohtaji na rahe, Syedna Mehdi ahs farmate hain jo tujhe chahiye khuda se maang agar namak chahiye ya paani ya lakdi gharz jo kuch chahiye khuda se maang logon ke saamne sawal mat karo, yeh ruqsat hai lekin azimat ye hai ke

Hasht-jannat ger dehendet sar basar, tu masho raazi az aahan dar guzar

Aali himmat bash wo dil ba-haq baband, tu huma-e-khaf qurba ro buland

Ro buland Ro buland Ro buland is tarah teen martaba farmaya, Hazrat Siddiq-e-Vilayat Rz farmate hain agar koi faqeer aaliyat ki jaye chod kar mahez roti ke liye doosre daire me jaye isko deen se kuch bhi hissa nahi milega, Hazrat Mehdi ahs farmate hain ke apni zaat khuda ko saump do aur kisi se taluq mat rakho aur siwaye zaat-e-khuda ke kisi se koi cheez mat maango aur logon par ek zarra barabar bhi apni hajat zahir mat karo (Naqliyat-e-Bandagi Miyan Abdul Rasheed Rz).

**Tark-e-Tadbeer** :- Syedna Mehdi ahs farmate hain ke “tark-e-dunya tark-e-tadbeer hai” (Insaaf Nama baab 9) isliye kheti karna bhed bakri rakhna charkha katna, blona blona (royi pherna) waghaira yeh tamam tadbeer ke tehat hain, isliye shiknandaye faqeer hain isi tarah mewadaar darakht maslan aam ka daraqt, agar khuda waaste aajaye toh is mausam ke aam le sakte hain, daraqt ka malik hojana mane tawakkul hone ki wajah aur aain-e-faqeer ke khilaaf hai isi tarah sawari ke liye bail oont ka rakhna jayez hai lekin gayein ya bakri doodh dahi ki gharz se ya baiza faroshi ya paalne ki gharz se murghi paalna manah hai, isi tarah mirch ke zaman me ek pauda aur pudina bhi aagaya jo chatni ki gharz se boya jaye kyunke isse ek paise ka bachao hota hai aur is tareiqh se paise ko bachana paise ki muhabbat ki alamat hai, isi ka naam dunya ki khwahish aur dunya se wabastagi hai, Syedna Mehdi ahs ne dunya ki khwahish rakhne waale ko farmaan-e-khuda se kafir kaha aur kafir ka thikana siwaye dozaq ke kahin nahi, Bandagi Miyan Khund Malik muhajir-e-Mehdi ahs ke daire me ek faqeer ne apne ghar ke sehan me kharbuze aur anjur boye, murshid ko malum hone par jad se ukhadwaye aur farmaya tum talib-e-khuda ho tum ko rawa nahi (hashia). Syedna Mehdi ahs farmate hain shah ke liye shahi tajammul aur bewa aurat ke liye charkha aur tuta phuta makaan chodna tark-e-dunya me barabar hai, isi tarah shah ko sultanat ki khwahish rakhna aur bewa ku charkha aur shikista jhonpde ki khwahish rakhna talb-e-dunya me barabar hai (hashia).

Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ne apne daire mualla me nida karwayi ke koi sauda khareed ne ke liye bazaar me door na jaye nazdeek hi se le le agar saste ke khayal se ya maal accha milne ke shauq me pehli dukan chod kar aage badha toh yahi talab-e-dunya hai jab talab-e-dunya kufir hai aur talib-e-dunya kafir toh faqeer kahan rahi?

**Tayyun ki kya kya suratein hain** :- Syedna Mehdi ahs farmate hain ke tayyun laeen hai (insaaf nama baab 9).

Bandagi Miyan Wali Yusuf Rh likhte hain ke kisi sahabi se yeh nahi suna gaya ke Aap ahs ne tayyun-e-maratabi farmaya kisi sahabi rz ne khidmat-e-Meeran ahs me arz kiya agar Aap ahs farmayein toh tayyun chod doon, Aap ahs ne farmaya khuda ko hasil karo lekin bayan ke waqt hamesha tayyun ko laeen farmaya aur tayyun khane wale apni zaat par malammat karte, Hazrat Sani-e-Mehdi Rz farmate hain ke kisi ko talqeen karte waqt yeh qaid na lagayein ke ushr mujhe de kisi ko bhi na de yeh fayl najayez hai aur farmaan-e-Mehdi ahs aur rawish e Sahaba Rz ke khilaaf hai (hashia). Syedna Mehdi ahs farmate hain ke mutawwakil faqeeran ka haq nahi khana chahiye kyunke futuh inhi ka haq hai aur faqeeran-e-azimat-e-sha’ar ke siwa kisi ko bhi dena nahi chahiye, haan agar murshid hamsayegi ka haq samajhkar de toh lelein kyunke wo daire me rehte hain (Insaaf Nama baab 7). Tayyun khane wale hamesha apni zaat par malammat karte rehte aur saviyat se



kuch na lete the (Insaaf Nama baab 9) agar kisi faqeer ko kahin se kuch wazifa milta aur Bandagi Miyan Syed Khundmir Rz se arz karta agar ijazat ho to jaon aur wazifa laun, Aap Rz ijazat dete (Insaaf Nama baab 9) tayyun khane wale apni zaaton ko bura kehte aur daire ke bhai inko malammat karte toh ye naraaz na hote the, agar koi kahe Miyan Yusuf Suhret RZ aur Miyan Taj Mohammed Rz tayyun khate the ba-wasf uske Hazrat Meeran ahs ne inko bisharatein dein aur inki ziyafatein qabul farmayi hain aur kayi martaba inke hujre me tashreef le gaye hain, iska jawab yeh hai ke hamein is baare me hujjat nahi karna chahiye Hazrat Mehdi ahs ne jo kuch kiya aur jahan tashreef le gaye hain hukm-e-khuda se kiya aur hukm-e-khuda se tashreef le gaye, is me taweel wo tahveel na karein Miyan Suhret Rz aur Miyan Taj Mohammed Rz jaisi zatein to batao wo bina the (Insaaf Nama baab 9).

Tayyun ki suratein hasb-e-zail hain :-

- 1) Saalhana
- 2) Maahana
- 3) Har saal Lailatul Qadr me futuh lena
- 4) Har jumerat chand raat ko muqarar roti lena
- 5) Teen din se zyada ki dawat qabool karna
- 6) Ghusul-e-mayyat par har mayyat ke kapde aur lungiyaan lena

Namaz-e-janaza par aadati taqseem aur nikaah khwani par haq ul sayi, kapde bunne waloan se kapde ke saal par aur kheti karne waloan se harjuve par, mazdoor aur peshwar se ghans aur lakdi ke ghatte par, biyupaari se dukaan ke munafe par, jamedaar se har ghode par, bachoan se khatam-e-quran par, apne mureedoan ke ghar se aaye huwe ushr zakaat-e-fitr wo sadqe ko apna samajh kar lena gharz har qism ke wazife aur muqarar futuh tayyun ke tahet daqeel hain, in sab ka chodna zaroori hai isi tarah kisi cheez ke aane ki qabr pehle hi se malum hojaye toh nahi leni chahiye kyunke malum hote hi yaqeen hogaya ke ab thodi der me aajayegi aisi surat me tawakkul kahan raha? (Sunnat us Saleheen). Syedna Mehdi ahs farmate hain ke yahan (daire mualla me) har roz ek chittal bhi muqarar hota toh bahut se log aate kyunke nafs tayyun aur qaid par aata hai, mutlaq par nahi aata agar che ke ek lakh tinke hi kyun na hon (hashia).

**Tees tinke kyun wapas kardiye gaye :-** Fateh Khan walad badu haakim-e-radhanpur sultan mehmoode begada ke bhanje ne abdul wahab ke saath ba-muqam bhelut Hazrat Sani-e-Mehdi Rz ki khidmat me tees tinke Lillah guzraane aap ne le liye, ek mahine ke baad phir tees tinke Lillah guzraane aap ne le liye, ek mahine ke baad phir tees tinke Lillah pesh kiye Aap rz ne wo bhi lillah qabool farmaye, phir ek mahine ke baad tees tinke bheje Aap rz ne na liye aur farmaya kya fateh khan ne hamare liye wazife muqarar kardiya hai? daire ke faqeer ab tak mutawakkil-alallah Allah ko yaad karte baithe the ab

yeh naubat aagayi hai ke har chand raat par fateh khan ko yaad karenge ke kab rupiye bheje aur daire me saviyat ho (Insaaf Nama baab 9, Khatime Sulemani).

**Ahle firagh ko daire me rehne ki mashruti ijazat :-** Agar koi shaqs tark-e-dunya aur tark-e-alaiq karke daire me aate waqt apne hamrah rupiyon ki haminiyaan laata toh isko apne paas rakhne aur kharch karne aur daire me rehne ki chand sharayat ke saath ijazat milti, chunanche Malik Baqhan brader Hazrat Khalife groh rz tark-e-dunya karke Mehdi-e-Maud ahs ki khidmat me aate waqt apne humrah bahut sara rupiye laye the isliye har roz umda umda khane aur bahutsa masala pada hua bagara ghost paka paka kar Hazrat Mehdi ahs ke is farmaan ke tahet ke Allah ne diya hai toh khud bhi khao aur doosroan ko bhi khilao, khud bhi khaate aur doosroan ko bhi khilaate, daire ke ek faqeer ke shikayat karne par ke daire ke faqeer murghiyaan khaate hain aur mujhe izterar hai, Hazrat Mehdi ahs ne farmaya “ jao khuda se kaho banda nahi deta khuda deta hai “ phir baaz faqeeroan ke yeh shikayat karne par ke Malik Baqhan ke haan ghost waghaira talte aur bagarte waqt hamare aur hamare ladkoan ke dimagoan me bu aane se khayalat muntashar hojate hain isliye Aap ahs inko alwaan-e-nemat pakane se mana farmaya, Hazrat Mehdi-e-Maud ahs ne farmaya dunya ki daulat kab tak rahegi agar khazane se kuwaan bhara hua hai lekin jab kharchne baithe aur badhaane ki fikr na ki toh sab ka sab khaali hojayega (Insaaf Nama). Phir ek mauqhe par fuqraye mutawakkaleen ki shikayat par Hazrat Mehdi-e-Maud ahs ne farmaya “tumko Allah Ta’ala ne milk-e-tawakkul inayat kiya hai”.

Ek roz ek faqeer-e-daira ne Malik Baqhan ka tanavul dekh kar inko dunyadaar kaha, Syedna Mehdi-e-Maud ahs ne khafa hokar purabi zubaan me farmaya ke “dunyadaar kehta hai tees tayein kafir kahe nahi kehta ji” (Insaaf Nama baab 7).

Phir farmaya inko ahle-firaaq ya ghani kaho, dunyadaar kafir ka mutaradiff hai aur ek hi mani me mustamil hota hai chunanche Mehdi ahs farmate hain “ Talab-e-dunya kufur wo talib-e-dunya kafir” aur Maulana Rum farmate

Ahle duniya kafira’n mutlaq and roz wo shab, dar jaq jaq wo dar baq baq-and

Ahle duniya che kahin wo che mahin, lanat-ul-laahi alaihim ajmayeen.

Isi liye groh-e-muqaddasa me talib-e-dunya aur dunyadaar, in makrooh alfaaz ko chod kar ghair tarik ud dunya ke liye baad me lafz kasib waza kiya gaya hai.

Insaaf nama me kasib aur faqeer dono ke liye ek hi lafz muafiq aaya hai, jo muqalif yani munkir-e-Mehdi ahs ke muqable me barta jaata tha, Bandagi Miyan Syed Noor Mohammed Khatimekaar Rz balke Miyan Syed Alam Rh aur Miyan Shah-e-Qasim Rh ki

tehreerat me bhi lafz kasib mustamil nahi hua, isliye niche ke zamane me yeh lafz waza hua hai.

Ahle firagh faqeer ki kam himmati par Mehdi-e-Maud ahs farmate hain ke Allah ki di huwi nemat thodi thodi karke khaata hai kyunke iska nafs zayif hai isliye khuda ki raah hikmat me jaanta hai (hashia).

Ek roz Hazrat Mehdi-e-Maud ahs ko Malik Baqhan ke haan se dawat aayi Aap Malik barkhurdaar<sup>(i)</sup> ke hujre me is gharz se tashreef le gaye ke inko jaunpur ke tareeqhe ka maundha ghost pakane ki tarkeeb batayein jis me mirch masale, ghee lahsan pyaz, haldi waghaira ek hi waqt me padhne se khushbu baher nikalne nahi paati aur baher na nikle to faqeeran-e-mutawakkil ki shikayat bhi rafa hojayegi, khana pak jane ke baad Aap ne dawat ka khana inhi ke hujre me tanavul farmaya chunke saundha ghost ke alawa dastarkhwan anwaa wo aqsaam ke khanoan se sajaya gaya tha isliye Syedna Mehdi ahs ne daryaft kiya ke bhai baqhan aaj kya hai arz kiya Meeranji aaj khakpa ke walid ka urs hai, aap ne poocha urs kisko kehte hain, malik baqhan rz ne arz kiya ghulam kya jaane khundkar farmayein, Mehdi-e-Maud ahs ne farmaya urs karne ki wajah yahi hai ke is roz khana zyada pakta hai pas agar arwah ko azaab ho raha hai toh jab tak banda-e-khuda khana khata rehta hai azaab mauqhoof ho jata hai, Bandagi Malik Baqhan Rz bol uthe ke zeh naseeb ghulam ke walid (malik mohammed bin malik yaqhoob al-mubashir amrit bayl badiwaal) ke inke urs par Meeranji khana khayein Hazrat Mehdi-e-Maud ahs ne farmaya ke “tumhare walid baqshe gaye”.

**Tark-e-dunya ke baad mulazimat ki ijazat** :- Malik Baqhan Rz patan shareef me tark-e-dunya karke farah mubarak tak Hazrat Mehdi ahs ki sohbat me rahe, ek roz peechli pahr raat ko aap yaad-e-khuda me baithe huwe the aur dil me khatra aaya ke shahi mulazimat aur dunya ka aish wo aaram chodkar faqha kashi aur har cheez ki mohtaji me mubtila hogaya, Aap ahs isi waqt Malik Baqhan ke hujre me tashreef lakar farmane lage “Malik Baqhan kyun fikr karte ho jao tumhari khidmat par koi mamur nahi hain, tumhe jaate hi mulazimat mil jayegi, Bandagi Miyan Malik Baqhan rawana hokar patan aaye malum hua ke jaisa ke Hazrat Mehdi-e-Maud ahs ne farmaya tha mansab khali hai chapaner jaate hi aap fauran wazarat par muqarar hogaye, malik barkhurdar ne sau saal se zyada umar paayi, Khatimul Murshid Rz ke zamane me az sar-e-nau tark-e-dunya kiya aur tareeqh 6 Moharram 954 hijri me wafat paakar patan shariff me madfun huwe, jamee sahaba rz me sab se akhir aapka visaal huwa, Aap Syedna Mehdi-e-Maud ahs ke maqbool aur is bisharat se mubashir hain, Syedna Mehdi-e-Maud ahs farmate hain “Barkhurdaar ein jakhurd aan ja barau” agar koi doosra shaqs Mehdi-e-Maud ahs ki

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(i) Malik Barkhurdaar Malik Baqhan ke ghar ka naam hai.

sohbat chodkar chala jaata to iske liye doosra hi hukm hota lekin Bandagi Malik Barkhurdaar pehle toh Mehdi Maud ahs ke chahite the doosre gaye toh haakim ke hukm aur haakim ki khushnudi se gaye phir bhi Khatim-ul-Aulia ki sohbat se alaiheda hojane par is qadr nuqsan uthaya ke Mehdi-e-Maud ahs farmate hain agar rehte toh teesre sahabi hote iske siwa inka shumaar muhajireen me na raha, qismat ki baat hai.

**Be-hadde faqeer daire se nikal diye jaate:-** Syedna Mehdi-e-Maud ahs ke is farmaan par ke ek kharishdaar oont doosroan ko bhi kharish lagata hai (Insaaf Nama).

Sust aur be hadde faqeer daire se nikal diye jaate ta'ake doosroan ko bhi na bighadein.

**Do aurtein kashida nikalne par daire se nikal di gayien:-** Bandagi Miyan Shah-e-Nemat miqraz-e-biddat Rz ke daire-e-jalore me do sindhi aurtein faqr wo faqhe se bachne ke gharz se kapdoan par kashida nikalkar guzar-e-auqhat karne lagein, Bandagi Miyan Shah-e-Nemat Rz Syedna Mehdi-e-Maud ahs ke is farmaan par ke jo shaqs paye-dar-paye teen din rozi ki talab kare wo talib-e-dunya hai (Insaaf Nama).

Unko daire se nikal diya.

**Maa beti mazdoori ka paani bharne par nikal di gayien :-** Isi tarah Bandagi Miyan Syed Noor Mohammed Khatimekaar akhir-haakim sutoon-e-deen Rz ke daire me meerasan aur iski beti daire me paani bhar bhar kar apni guzar auqhat karne lagien Hazrat Khatimekaar Rz ne Hazrat Mehdi-e-Maud ahs ka farmaan suna kar ke "tark-e-dunya tark-e-tadbeer hai" maa aur beti dono ko daire se nikal diya (Naqliyat-e-Bandagi Miyan Syed Alam Rh).

**Beti ke haath paon me kadbi ka zewar dekhkar maa beti dono nikal di gayien :-** Ek roz Bandagi Miyan Shah-e-Nemat miqraz-e-biddat Rz baithe huwe the ke Aap rz ne ek ladki ko dekha ke iske haath aur paon me kadbi ki chadi ka zewar hai poocha tu kiski ladki hai, ladki ne kaha falaan ki beti hoon Hazrat ne iski maa ko bulaya aur farmaya manhoos tumhare dil me zewar ki mohabbat hai, tum daire me rehne ke layaq nahi yeh farma kar maa beti ko daire se nikal diya (panj fazail). kyunke jo qaid tareek-ud-dunya mardoan ke liye thi wahi ehkaam wahi zawabit tareek-ud-dunya aurtoan keliye bhi the isliye ke dono ka maqsood deedar-e-khuda tha, pas jo cheez shiknanda-e-faqeeri mane zikrullah ya sadd-e-raah-e-ruyat-ullah ho dono ke liye haraam hai.

**Be haddi faqeer se naukri behtar :-** Hazrat Bandagi Miyan Rz be hadde faqeeran ko farmate hain tum naukri chaakri karlo magar duniyadaroan se be gharz raho, aqibat me kuch bhi nuqsan ho toh bande ka daman pakadna (insaaf nama baab 8). matlab ye hai ke maslan madrasi ki mulazimat ikhtiyar ki isko chahiye ke madrasi ki naukri ke baad shaam ko paanch baje sidha ghar aaye tanqwa ya mehrbani hasil karne ki gharz se kisi

ameer ya afsar ke bangle par na jaye, hasb-e-farmaan Mehdi-e-Maud ahs asr se isha tak saf par baitha hua zikrullah karta rahe tahjud ki namaz padhe aur fajr ki azaan sunte hi masjid ko jaakar tulu-e-afat tak yaad-e-ilahi me baitha rahe, din nikalne ke baad bhi dunyadaroan ke ghar na jaye balke tilawat-e-quran likhne padhne ke mushaghil aur naik kamoan me laga rahe, khana khakar madrase ko chala jaye yeh tareeqha raha toh aisi naukri se hasb-e-farmuda Hazrat Siddiq-e-Vilayat Rz isko kuch nuqsan nahi.

**Bandagi Miyan Shah-e-Qasim Rh kya farmate hain?** :- Jo shaqs tark-e-dunya, tark-e-alaiq, sohbat e murshid, uzlat e qalq, zikr-e-kaseer yani hudood-e-daira ki pabandi karta hua khuda ke deedar ki talab rakhe wahi apni talab me saccha aur usiko Syedna Mehdi-e-Maud ahs ne talib-e-sadiq aur momin-e-hukmi farma kar zumraye momineen me شمار kya hai.

من تشبه بقوم فهو منهم tarjuma :- Jis ne jis qaum ki mushabhat ikhtiyar ki wo usi qaum ke saath hai.

Yahan bhi aur akhirat me bhi Syedna Mehdi ahs farmate hain “ talib-e-khuda ke liye dono halatein acchi hain jaldi mara bhi toh accha aur chand roz zinda raha aur amal-e-saleh kiye toh bhi accha, gujri me farmate hain “ dono haath laddu muwwe jiwe momin ke” lekin jo shaqs raat din kamane ke dhun me subah ya shaam ko do ghadi bhi zikrullah me baithne ke liye waqt nahi nikalta aur zubaan se kehta hai ye din dunya kamane ke hain Insha Allah marte waqt dunya tark karke bihishtii ban jayenge aisa shaqs talab me jhuta hai, Bandagi Miyan Shah-e-Qasim Rh ne aise shaqs ko lisani musaddiq kaha aur iska thikana dozaq bataya.

Mominoan ki do qismein hain ek momin wo hai jis ka qadam faqr wo faqhe, ikhraaj wo iiza me hamesha aaliyat (azimat par) rehta hai aise aala himmat momin ko Bandagi Miyan Shah-e-Qasim Rh ne musaddiq farmaya aur ek momin wo hai jis ki nisbat Syedna Mehdi-e-Maud ahs farmate hain, momin kabhi kam himmat hota hai kabhi aali himmat lekin talib-e-dunya nahi hota (Insaaf Nama) jabke faqr wo faqhe se muztar hojaye, uss waqt apas me ek do chittal mazdoori karle lekin saath hi apni zaat par malammat kare aur daire ke baher jalti huwi aag samajh kar paon baher na nikale aur futooh-e-ghaib ka intezar na kare aisi halat me musaddiqoan ke zumre me marjaye to ise ghusal dein namaz-e-janaza padhein aur musht-e-khaak de kar dafan karein is darje ke faqeer ko Miyan Shah-e-Qasim ne muafiq kaha kyunke wo momineen aali himmat ke saath muafiqat karta raha aur past himmati me bhi unki rifaahat na chodi.

**Qutubuddin !** Ab hum dekhein hasb-e-dastoor Miyan Shah-e-Qasim Rh hum musaddiq hain ya muafiq hain ya momin-e-lisani hain agar momim-e-lisani hain toh bahut royeyin aur afsos karein aur apni zaat par laanat wo malammat karein aur tauba nusu karke talib-

e-sadiq banne ki koshish karein ta'ake mushabahat ki wajah se bil akhir momineen me shumar hojaye.

## Chapter - 9

### Futuh

Jo futuh farmaan-e-Mehdi ahs ke muafiq ho le li jaati aur jo futuh aiin-e-faqeeri ke khilaf ho iske lene se inkaar kar diya jata agarche ke faqeeran-e-mutawakkil par faqhoan par faqhe guzarte maslan jo khana ya naqd in alfaaz ke saath ke "Allah Diya" hai pesh na kiya jaata na lete bafahawaye ayat **وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ** (Surah Al-anam Ayat 121) Tarjuma:- Aur jis khane par khuda ka naam na liya jaye isme se mat khao aur aisa khana beshak khuda ki na-farmani hai lekin agar Allah ke naam par aata toh le liya jaata chunanche Allah Ta'ala farmata hai **فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ** (surah Al-Anam Ayat 118) Tarjuma :- Aur jis khaane par Allah ka naam liya jaye isme se khao. Phir farmata hai **وَمَا بِكُمْ مِّنْ نُّعْمَةٍ فَمِنَ اللَّهِ** (Surah Nahl Ayat 53) tarjuma:- jo kuch nematein tum ko milti rehti hain sab Allah hi ki taraf se hain, kyunke jo kuch asmaan aur zameen ke beech me hai Allah hi ka hai **لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ** (surah Al-Baqarah Ayat 284) pas jiski milk aur jiske jaanib se bheji gayi cheez par iska naam liya jata, bhejne wala badshah-e-do-jahan lene wala banda-e-farmaan, lihaza dete waqt mursal haqeeqi ka naam liya jaata aur lene wala bhi min-janib Allah samajhta mursal mijazi ko na dekhta aur dekhta bhi toh khutut-e-risaan ki haisiyat se dekhta.

**Zamana-e-faqha kashi me haath lagane se inkaar :-** Jis zamane me 931 hijri me Bandagi Malik Ilaahdad Khalife Groh Rz ka दौरa jalore shariff me tha kayi faqeer faqoan se shaheed hogaye, zubdatul mulk Ali sher khan waali-e-riyasat jalore ne Hazrat ke daire me musalsal faqoan ki kaifiyat sun kar khazane se fairoziyoan ki kayi thailiyaan mangwayien aur naukroan se kaha ke daire ke har ek hujre me itni itni fairoziyaan rakh aao, naukroan ne aisa hi kiya, chand roz ke baad kisi ne zubdatul mulk se batoan batoan me kaha huzoor daire me kayi roz se musalsal faqhe ho rahe hain aur har roz kayi faqeer shaheed hojate hain, tajjub hai ke huzoor-e-wala ki maujoodiyat me daire me is tarah usrat rahe, Malik Ali sher ne kaha tum ne ghalat suna hai, arz kiya ghareeb parwar jo main keh raha hoon bilkul sahi hai, aap tahqeeq karlein zubdatul mulk ne daire me mamayein bhejein ke dekho kya kaifiyat hai, mamaoan ne aakar arz kiya andaata har ek faqeer ke darwaaze par fairoziyaan jaisi ki waisi padi huwi hain, kisi ne lakdi se hata di hain kisi ne jhadu se ek ghoshe me kardi hai, halaanke daire me faqr wo faqhe se bilanagha mautoan par mautein ho rahi hain, fairoziyaan bekaar padi huwi hai, huzoor e mualla me pesh karne ki gharz se hum ne sab ki sab fairoziyaan uthalein gin kar dekha to

ek bhi fairozi kam nahi huwi hai, na lene ki wajah daryaft karne par malum hua mulazameen ne Allah diya nahi kaha tha.

**Qutubuddin !** Subhan Allah iska naam toh itteqha hai ba-wajud saqt saqt faqha kashi ke ek lamhe ke liye bhi azimat se qadam hatne na paya balke farmaan-e-khuda ki itteba me apni janein jana par nisar karke tohfa-e-shahadat kubra hasil kiya, is qism ki nazrein sahaba rz tabayeen wo tabe tabayeen rh me payi jaati hain.

**Allah diya kehlakar qabool karna :-** Haan agar koi ghair mazhab ka shaqs maslan hindu ya muqalif e Syedna Mehdi ahs ke huzoor me hadya pesh karte waqt be-qabri ki wajah Allah diya na kehta toh Aap ahs isko samjhate aur Allah diya kehne par hadya qubool farmate.

Lekin musaddiq-e-Mehdi ahs ka bacha bacha is talim se waqif hai isliye agar wo kehna bhool jata toh hargiz hargiz na liya jata na isko yaad dilaya jaata.

Syedna Mehdi ahs ki yeh talim **إِلَّا اللَّهُ** toon hai **لَا إِلَهَ** hoon nahi ya **لَا إِلَهَ** hoon nahi **إِلَّا اللَّهُ** toon hai is baat ka masiwa Allah hai hi nahi, Allah hi Allah hai kyunke muatti(dene wala) aur muatta (lene wala) me **إِلَّا اللَّهُ** ki tareef-e-zaat hai aur dono me fil haqeeqat isbaat hi isbaat hai, isi zaat ki shanoan ka zahur hai ghairiyat naam ko nahi hai Bandagi Miyan Syed Khundmir Rz farmate hain

Toon toon toon toon huwa raha na mujh me hoon

Hoon so suhaga jal gaya raha so kanchan toon

**Futuh lene se bhi inkaar :-** Yeh qaid nahi thi ke ushr, zakat, sadqa-e-fitr, qurbani ka ghost nazar niyaz ka khana waghaira mureed apne murshid hi ko de balke baaz auqhat murshidaan-e-azimat shia'ar apne mureedoan ke israr par bhi nahi lete the chunanche aalim ba amal Bandagi Miyan Abdul Malik Shujawandi Rh ne yeh farmakar apne mureed ki futuh lene se inkar kiya "bhai main ne tum ko khuda waaste mureed kiya hai futuh lene ki gharz se nahi kiya, jao kahin bhi bhaiyyon ke daire me le jaakar do " (naqliyat mutafariq) aur baaz faqeer baaz waqt is khayal se na lete ke kahin nafs ka mayl dil me muata'a (dene wala) ki taraf na hojaye, khuda waaste lene me is qadr ehtiyat karte.

**Atiyya se inkar :-**Jab Bandagi Miyan Syed Khundmir Rz Patan shariff Bandagi Malik Maroof Rz muhajir-e-Mehdi ahs ki ayadat ko tashreef laaye toh Aap rz kisi faqeer-e-daira ke ghar khana khane nahin gaye, khana idhar hi aajata isi tarah Aap shehr khambaat aur jalore me ye farma kar kisi ka hadiya qubool na farmaya ke banda yahan mahez khuda waaste aaya hai, rupiya lene nahi (Insaaf Nama baab 8), khambaat me Aap rz masjid me tahre aur khana bhi wahin aajata, khambaat jane ki gharz yeh thi ke Kabir Mohammed aur inke bade bhai Miyan Sheikhji ko apne hamrah khambel layein aur inko talim wo

tarbiyat se behra andoz karein, kyunke yeh dono bhai shaheed jung-badr-e-vilayat hone waale the, jalore shareef me Miyan Syed Fataan ke liye jana hua tha jinhone ne hajamat ka pesh ikhtiyar karke apni siyadat ko chupaya tha lekin Syedna Mehdi-e-Maud ahs ne isko zahir kardiya, fahrist-e-shohda aur ghaziyaan-e-jung badr-e-vilayat murattab karte waqt Bandagi Miyan Rz ne aap ka naam shohda me likha tha, halaanke aap us waqt kasib the.

**Hazrat Sani-e-Mehdi Rz ne farastaada khuda kyun nahi liya :-** Ek roz Bibi Kad Banu Rz ke bhaiyyon ne Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ki khidmat me rupiya bheje, Aap rz ne nahi liya aur farmaya bande ko jo dete ho mahez qarabatdaari ki wajah se dete ho agar khalisan lilla dena hota toh Miyan Khundmir, Miyan Nizam waghaira kayi sahaba rz ke daire hai wahan kyun nahi dete? yeh dekh kar unhone Hazrate Bibi Kad banu Rz ko khufiya taur se de diya, Bibi kharch karne lagein Hazrat Sani-e-Mehdi Rz ko malum hone par Aap Rz ne farmaya bibi apne bhaiyyoan ke ghar jao aur wahan baith kar khao.

**Qaid laga kar dene par lene se inkaar :-** Ek shaqs Syedna Mehdi ahs ki khidmat me kayi sau tinke laya aur arz kiya itne tinke ummul momineen Bibi Malkan Rz ko aur itne tinke ummul-momineen Bibi Buwanji Rz ko itne tinke Bibi Hadayat Ullah ko aur yeh alaiheda faqeeran-e-daire ko khuda waaste deta hoon, Hazrat Imam ahs yeh sun kar khafa huwe aur farmaya yeh ghaiboan (falaan falaan) ko kahan se laya agar khalisan Lillah bila-qaid laye ho toh bismillah warna sab ka sab utha lejao, arz kiya Meeranji main mahez khuda waaste laya hun Aap lilla qabool farmayein aur jis tarah chahein kharch karein, Hazrat Meeran ahs ne yeh sab tinke faqeeran-e-daira me saviyat karadiye(Insaaf Nama Baab 9).

**Qutubuddin !** Isi wajah se kisi shart ya qaid ke saath dena jayez nahi jo kuch diya jaye bila-qaid aur mutlaq ho, qaid laga kar dene me mustaamileen ko badi mushkilein pesh aati hain, maslan ek shaqs ne masjid me roshni ke liye ghanslait (mitti ka tael) ka ek shisha bheja wo tael qandiloan me dala gaya ab kisiko kitab ka mutaliya karne ya kapde ko paiwand lagane ya kisi aur kaam ke liye masjid ke hujre me roshni ki zarurat huwi toh yeh sab kaam khangi hain, masjid se koi taluq nahi rakhte isliye qandilein hote huwe bhi yeh shaqs roshni ka mohtaj hai agar bila shart aur mutlaq diya gaya hota yani sirf yeh kehkar "Allah diya hai" toh musalliyaan le sakte the.

Isi tarah jalore shariff me Bandagi Miyan Shah-e-Nemat shaheed fisabi lillah Rz ki khidmat me Miyan pyaara afghan chand theliyain fairoziyoan ke lekar aaye, har theli me bees fairoziyaan baandhi huwi thi arz ki yeh theli Bibi Khunza sha keliye, yeh potli Bibi Malkan Rz ke liye, yeh theli Bibi Khunza Fatah ke liye, yeh theli Bibi khaas malik ke liye aur yeh theli Miyan Rafi keliye waghaira waghaira lilla pesh karta hoon, Hazrat ne yeh dekh kar Syedna Mehdi ahs ki upar ki naqal sunayi, miyan pyaare ne arz kiya khundkar



khuda waaste laya hoon aapko ikhtiyar hai jis tarah chahein kaam lein yeh sun kar Bandagi Miyan Shah-e-Nemat Rz ne apne dast mubarak se thailiyoan ki girhein kholein aur sab fairoziyan saath mila kar faqeeran-e-daira me saviyat kardi (Insaaf Nama baab 9)

**Muddat ki qaid lagane par lene se inkaar :-** Daire bhelut shariff me Bandagi Meeran Syed Mehmood Sani-e-Mehdi Rz ko Syed Mustafa (Al muqateeb ba ghalib khan) ne do hazar char sau (2400) tinke syed chand pasha kotwaal ke hamrah khuda waaste bheje aur kehlaya ke aadhe tinke abhi saviyat kardein aur aadhe chand roz ke baad taqseem karein kyunke ek hi waqt saviyat kardene se thode hi dinoan me faqoan ki naubat ajayegi, Hazrat Rz ne qubool nahi kiye aur farmaya hum faqeeran-e-mutawakkil ko utha rakhna jayez nahi isi tarah qaid ke saath lena bhi jayez nahi (Insaaf Nama).

**Anaaj ki chitthi lene se inkaar :-** Sani-e-Amir Bandagi Miyan Syed Khundmir Rz ko daire khambel me Malik Hussain bhatti ne teen sau (300) man jawari ki chitthi lilla bhej kar kehlaya ke kisi shaqs ke haath se mangwalein, Aap rz ne chitthi wapas kardi aur farmaya yeh kaam faqeroan ka nahi hai ke anaaj laane ke liye gaon gaon bhatakte phirein, daire me baithe jo kuch be-shaan wo gumaan aagaya wahi le sakte hain (insaaf Nama).

Syedna Mehdi ahs farmate hain jo shaqs futuh ka muntazir ho wo mutawakkil nahi (Insaaf Nama Baab 6) phir farmate hain daire ka faqeer kisi ameer ke ghar jaye aur ameer isko kuch de ya daire me bheje to woh (dehash) futuh nahi hai, nahi khana chahiye aur murshid e daira ko bhi nahi lena chahiye (Insaaf Nama Baab6).

**Dukaan par faqeer bhejne se inkaar :-** Jin dinoan Bandagi Miyan Shah-e-Nemat shaheed fi sabi lillah Rz ka daira ahmednagar me tha nizam-ul-mulk badshah ahmednagar ne apne thanedaar se kaha ke teen sau (300) hun (barah sau rupiya aur do sau khandi) (gujrat ke aath hazaar man) gehun Bandagi Miyan Shah-e-Nemat Rz ki khidmat me bhej do, hasb ul hukm ek muaziz shaqs Hazrat ki khidmat me bheja gaya, usne Hazrat se arz kiya Aap ka aadmi mere saath dein ke sarraf ki dukaan par hun bata kar Hazrat ki khidmat me pesh karun, Hazrat ne farmaya ke hamare paas koi naukar nahi hai, muaziz mulazim ne kaha phir aap ke paas kaun hain, Hazrat ne farmaya ke mere saath bhai rehte hain, sarkari mulazim ne kaha aacha kisi bhai ko mere saath bhejein ta'ake sarraf ki dukaan par hun bata kar khidmat-e-wala me pesh karun, Hazrat ne farmaya bhaiyyon me se koi nahi aasakta, idhar Hazrat ne daire me saqt takeed kardi ke khabardaar koi lene na jaye phir na hun aaye na gehun (Insaaf Nama baab 6).

**Qutubuddin !** Barah sau rupiya (1200) aur aath hazaar man gehun faqeeran-e-faqha kash ke liye koi mamuli futuh nahi thi lekin hudood-e-daira ki pabandi ke muqable me itni badi futuh bhi koi haisiyat nahi rakhti thi, khudawand kareem is khakpaak ko aur is kitab ke padhne waloan ko faqeeran-e-azimat sha'ar ke sadqe me rakhe.

**Rupiyoan ki chitti phaad daali :-** Hazrat Khalife Groh Rz jalore se gujrat tashreef laate huwe mauza saayila me muqam kiya, baloch jamal khan ne Hazrat ki khidmat me chitti bhej kar kehlwaya ke mera bhai yaqhoob khan patan me hai use yeh chitti de kar do sau (200) fairoziyan le lein, Aapko Allah diya hai, Hazrat ne chitti dekhte hi phaad daali aur bahut hi khafa hokar farmaya ke kya Bandagaan-e-khuda ka yeh haal hogaya hai ke chittiyaan le lekar logon se rupiya usool karte phirein (Khatime Sulemani).

**Gaon ko faqeer bhejne se inkaar :-** Ek shaqs Bandagi Malik Ilaahdad Khalife Groh Rz se arz kiya ke maine khuda waaste ushr dene ki niyyat ki hai lekin mere paas koi diyanatdaar naukar nahi hai isliye guzarish hai ke aap taklif gawara farmakar daire ke do faqeer mere gaon ko bhejne ke wo ushr tahseel karke layein, Hazrat ne khafa hokar farmaya ke la'anat hai tujh par aur us faqeer par ke hudood-e-daira ki pabandi tod kar mahez ushr ke liye gaon gaon bhatkaane bheje (Insaaf Nama).

**Faqeer ke saath farastaada maal wapis kardiya gaya :-** Sani-e-Amir Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz daire-e-khambel se miyan suleman ko daire ki gaadi lekar sauda salaf khareed kar laane patan bheja, Malik Fakhruddin al-mutaqateeb ba khatlu khan brader-e-Khalife Groh Rz ne usi gaadi me Bandagi Miyan Rz ko ghee aur anaaj bheja, Hazrat Siddiq-e-Vilayat Rz miyan suleman par bahut hi khafa huwe ke tum ne aiin-e-faqeeri kyun toda? Hazrat ne khambel se usi gaadi me ghee aur anaaj wapas bhej kar khatlu khan ko kehlaya tum ne yeh maal bande ke faqeeron ke saath bheja hai isliye humko nahi lena chahiye, khatlu khan ne phir apni khudki gaadi me aur apne hi naukaron ke saath wahi maal baar-deegar Hazrat ki khidmat me bheja aur bahut hi uzur mazirat ki tab jaakar hazrat ne qubool farmaya (Insaaf Nama baab 9).

**Bhare bharaye gaade wapas kardiye gaye :-** Jin dinoan Bandagi Malik Ilaahdad Khalife Groh Rz ka daire nagor (mulk marwad) me tha wahan ke wazir miyan daulat shah ibne malik yaqhoob al-muqatib ba khatlu khan nagori ne Hazrat ki khidmat me anaaj ki chand gaade bheje, Hazrat ne sirf is baat par qubool na farmaya ke miyan umar shah jalori faqeer-e-daira is par baith kar aaye the, sab ke sab gaade bhare bharaye wapas kardiye gaye (khatime sulemani).

**Qutubuddin !** Miyan umar shah jalori kisi kaam ko shehr me gaye honge dekha ke gaadi daire me jaa rahi hai, aap gaadi par baith gaye, baithna mahez ittefaqi tha anaaj ki nigrahani ke liye nahi baithe the, bawajud iske is fayl ko tawakkul aur tark-e-tadbeer ke khilaaf samajh kar bhare bharaye gaade wapas kardiye, iss qadr ehtiyat ki jaati malum nahi malik fakhruddin urf khatlu khan ki tarah miyan daulat shah ne Hazrat Khalife Groh Rz ki khidmat me baar-e-deegar gaade bheje ya nahi lekin faqeeran-e-azimat qadam ko aisa maal aane na aane ki parwahi kya thi, na aane ki khushi na gaye ka gham.

**Chande ka rupiya lene se inkaar :-** Zubdatul mulk ali sher khan waali-e-riyasat ne hindu rajawoan ke tareeqh par apne har gaon ki haisiyat ke muafiq vera (yani ghair mamuli tax bagharz wo waqtiya zarurat) dala aur mehsaleen ko hidayat ki ke raqam jama karke fuqraye daire ki muawinat ki jaye is tadbeer se tees hazaar (30000) fairoziyaan (22500) rupiya sikka-e-rayij-ul waqt jama hogaye, aap yeh raqam Hazrat Khalife Groh Rz ki khidmat me bhejna chahte hi the ke Hazrat ko is amr ki ittelah hogayi, Aap ne apne daire ki ek baloch bibi Asudi ke saath malik ali sher ko kehlaya jalore me hamare daire itne itne saal se rahe hain lekin tumko ab tak itni bhi khabar nahi hai ke chanda-charaan bhatoan ke liye kya jata hai, daire ke fuqraye mutawakkaleen ke liye chanda ki raqam qata'an haram hai toh kya tum ne faqeeran-e-groh muqaddasa ko bhi charan bhatoan aur bhaand maghniyoan (merasiyon) ke jaisa samjha hai? yeh kehla kar aap ma daire ke rawana hogaye idhar malik ali sher ko Hazrat ke hijrat farmane ki kaifiyat maalum hone par unhone apne masaahiboan se kaha ke tum pehle Hazrat ki khidmat me chale jao aur main baad me aata hoon darogh maslihat aamez ko paak niyyat ke saath pesh e nazar rakh kar khundkar se ye arz karna ke kisi dushman ne malik ali sher par mahez iftiraa kiya hai main bhi arz karunga ke jo chanda ki raqam khidmat e aqdas me bheje jaane ki baat jo aap ne suni hai mahez ghalat hai, kisi dushman ne aap ki nazar-e-aatifat se is nalain bardaar ko girane ki gharz se udayi hai, khuda ke liye aap taheer jayein aur kahin jaane ka qasad na farmayein, aap ke wajud ba wajud se hum aqhidat keshaan balke jameeh musaddiqaan-e-jalore faiziyaab hote hain aur aap hi ke chashm-e-faiz se hamare deen wo daulat ki behbudii hai, yeh keh kar zubdatul mulk ali sher khundkar ki gaadi ke raaste me sogaye, Hazrat Khalife Groh Rz ne unki husn-e-aqheedat aur fidayat dekh kar gaadi paltayi aur daire aaliya me wapas tashreef laaye (khatime sulemanii jild 3).

**Qutubuddin !** Zubdatul mulk ali sher khan bawajud yeh ke haakim-e jalore ek lamhe ke liye bhi apni amarat aur riyasat ka khayal na karke apne murshid ki gaadi ke saamne sogaye jis me unki kamaal-e-aqhhidat fidaiyyat aur nesti tapak rahi hai khuda humko bhi malik ali sher ka dil inayat kare aur hum bhi apne murshid par tasadduq hote rahein.

**Be-qhaida poshida saqhawat ki mumaniyat :-** Aalim-e-ajal Sheikh Sadruddin sindhi ne aadhi raat ko faqeeran ke hujre me baher se haath daal daal kar rotiyaan rakhna shuru kiya is tarah do teen ratein guzar jane par faqeeran ne Hazrat Meeran ahs se faryad ki ke imaan wo tawakkul ki loot hoti hai, aap ahs ne poocha kis tarah? faqeeran ne arz kiya koi shaqs teen ratoan se hamare hujroan me na malum taur se rotiyaan rakh jata hai aur malum nahin hota ke kaun shaqs hai, Aap ahs ne usi waqt daire me munadi karadi ke koi shaqs is tarah khuda waaste na diya kare faqeeran ko is me bada nuqsan hai dil me yahi baat basi rahegi ke aaj raat ko bhi roti mil jayegi halaanke talibaan-e-

khuda aur mutawakkilaa alallah ko malum na hona chahiye ke aaj raat ko rizq kahan se aayega jaisa ke Allah Ta'ala farmata hai.

(Surah At-talaq Ayat 2, 3) وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ (Surah At-talaq Ayat 2, 3) tarjuma :- Jo shaqs Allah se dare toh uske liye Allah nikalne ki jagah paida karega aur ise rizq is tarah ata karega ke wo hisaab wo khayal me na la sake aur jo shaqs Allah par tawakkul kare toh wahi usko kaafi hai.

**Daad wo dahish ke haqdaar mahez fuqraye azeemat sha'ar hain :-** Bandagi Meeran Syed Mehmood Sani-e-Mehdi Rz aur Bandagi Miyani Syed Khundmir Sani-e-Ameer Rz, kasib ameeroan ko hidayat karte hain ke jo faqeer sauda salaf laane bazaar me ayein unko dekh kar apne ghar khane ke liye mat le jao, agar tumhare bin bulaye aajayein toh inko kuch mat do balke maarkar nikal do, tum log unko de dekar kharab karte ho, hasbe farmaan-e-Mehdi ahs jo kuch dena dilana hai bas un faqeeroan ko do jo apna qadam qaid karke daire me mahez mutawakkilan alallah baithe huwe hain, yahi faqeer futuh ke haqdaar hain jaisa ke Allah ta'ala farmata hai لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ (Surah Al-Baqrah Ayat 273) tarjuma :- (ushr zakat fitra sadqa kaffara waghaira) unhi faqeeroan ka haq hai jo raah-e-khuda me muqayad hain (daira chod kar) kahin nahi jaate isi wajah se mulk me kahin chalne phirne ka imkaan nahi rakhte aur unke sawaal se bachne ke sabab na-waqif (shaqs) unko tawangar khayal karta hai albatta tum unko unke tarz se pehchan sakte ho ke faqr wo faqhe se chehre par asar zaroor aajata lekin wo logon se lag-lipat kar nahi maangte aur jo maal kharch karoge Allah Ta'ala usko khoob jaanta hai.

Syedna Mehdi ahs phir farmate hain agar urs par zyaada futuh aajaye toh do do teen teen waqt karke daire ke faqeer khilaye jayein (Insaaf Nama baab 6).

**Qutubuddin !** Syedna Mehdi ahs ke is farmaan se sabit hai ke kasiboan ko khane ki dawat nahi di jaati thi aur doosri baat yeh payi jaati hai jo sidha aata isse saada pakwaan pakaya jaata, agar pur-takalluf pakta toh ek hi waqt me kharch hojata faqeeran-e-mutawakkil ko lazzat se kya kaam, unke nazdeek biryani aur bajre ka khichda dono barabar hain.

**Tavallud-e-farzand ke shukriya shukrana :-** Bandagi Miyani Syed Khundmir Siddiq-e-Vilayat Rz ki aadat-e-mubarak thi jab aap ko farzand paida hota toh kamaal-e-usrat wo faqha kashi ki wajah chirag tak mayassar na hone par kabhi yun hi ektayi ka daman phad kar aur kabhi ghans phuns silga kar bacche ka mu dekhte chunanche Aap Rz ke ghar me Bandagi Miyani Syed Tashreef Ulla paida huwe us roz unki maa ko dus(10) roz ka faqha tha, uss roz ameeroan ku malum hone par ke aaj Hazrat Siddiq-e-Vilayat Rz ko Allah ne aulad di unhone lilla kuch futuh bhejwadi toh baccha paida hone ke shukriye me kabhi shakrana khilate aur kabhi meethe biranj (chawal) (Khatime Sulemani).

**Allah ke naam par aaya ho toh be-ikhtiyari se khao** :- Syedna Mehdi ahs ke ek sahabi rz ko kahin se lillah ghost aagaya aap haldi dhanyaa ki fikr karne lage, Syedna Mehdi ahs ko malum hone par unko bulaya aur farmaya jab ghost Allah ne diya hai toh pakao ya aag par saiklo aur khalo haldi ki talash me mat pado yeh sab nafs ke heele hain, nafs ko chodo aur yaad-e-khuda me lag jao (hashia).

**Dafina ghaibi futuh nahi hai** :- Hazrat Sani-e-Mehdi Rz ne ek jagah दौरा baandhne ko farmaya दौरा baandhte waqt zameen khodte waqt sone se bhara hua bartan nikla Aap Rz ne dekh kar usi waqt dafan karadiya aur दौरा doosri jagah baandha (hashia).

**Bila qaid mazhab wo millat Allah diya kehne par le liya jaata** :- Ek roz Syedna Mehdi ahs ke huzoor munkir-e-Mehdi ahs ke haan se khana aaya Allah diya kehne par Aap ahs ne qubool farmaya, khana laane wale shaqs ke chale jaane ke baad Sahaba Rz ne arz kiya Meeranji yeh khana munkir-e-Mehdi ahs ke chehlum ka hai isne is niyyat se bheja hai ke Aap wali-e-kamil hain, Aap ke khane se mayyat ki rooh ko sawab pahunchega balke ajab nahi aise buzurg ke khane se iski naja'at hojaye, Aap ahs yeh sunkar ek qadeem zarb-ul-misl ko zara badal kar farmaya "murda khwa jannat me jaye khwa dozaq me humko halwa mande se kaam " banda naam e khuda dekhta hai (Insaaf Nama baab 5) asal zarb-ul-misl yun hai " murda khwa jannat me jaye khwa dozaq me qazi ko halwa mande se gharz ".

Phir farmaya tajassus me mat pado upar ke auliya Allah rh ne tajassus me padkar Allah ke rizq ko apni zaatoan par tang kardiya, hum kya janein kisi ka maal zor wo zulm se liya gaya hai ya jaye tareeqh se agar malum hojaye ke haram hai toh mat khao (Insaaf Nama Baab 5).

**Halal aur Halal-e-Tayyab me kya farq hai?** :- Syedna Mehdi ahs ke huzoor Allah ke naam par kuch aaya faqeeron ne kaha halal-e-tayyab hai, Aap ahs ne farmaya halal-e-tayyab nahi hai kyunki do teen roz pehle suna tha ke wo bhejne wala hai (Insaaf Nama).

Faida iske bhejne me yaqeen nahi tha, mahez shuba tha aur shuba yaqeen par ghalib nahi aasakta isliye futuh qubool farmali, yaqeen wo hai ke gaade daire me aarahe hain aur pehle se inke aane ki ittela hogayi is surat me tawakkul na raha, kyunke yaqeen hai ke thodi hi der me gaade aajayeinge, jo cheez bande ke ikhtiyar se shariyat ke muafiq hai wo halal hai aur halal-e-tayyab wo hai ke be ikhtiyar bande ko mile, halal ka hisaab liya jayega aur halal-e-tayyab ka muhasiba na hoga (Insaaf Nama) jaisa ke Allah Ta'ala farmata hai **كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمَزِيمٌ أَنَّىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمَزِيمٌ أَنَّىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ** (Surah Al-Imran Ayat 37).

**Hujra kyun utha diya gaya :-** Syedna Mehdi ahs ne 892 hijri me maandogad (darus sultanat malwa) tashreef laakar qiyaam farmaya, daire ke ek faqeer ne lakdiyaan waghaira laakar Hazrat Imam ahs ke liye hujra khada kiya aur saye ke liye ispar kapda ya borya daal diya, ek shaqs Hazrat ahs ki khidmat me aaya Aap ahs wahin baith gaye isne lillah kuch guzrana diya, uske chale jane ke baad Aap ahs fauran uthe aur farmaya ke is hujre ko yahan se uthao yeh jagah acchi nahi hai kyunke yahan pehle hi dunya ki cheez aayi hai hasbe farmuda Hazrat Imam ahs hujra utha kar doosri jagah qayim kiya gaya (Insaaf Nama baab 9).

**Qutubuddin !** Allah Allah zamane ka rang kya hi badal gaya hai, jis jagah ko hamare aqha-e-do jahan ne manhoos bataya agar usi zameen par zamane hazira ke kisi faqeer ka qiyam ho toh daulat e dunya be-mehnat wo mushaqqat aane-wahid mil jane par kis qadr khushi manayega aur isko kitna mubarak qhitta-e-zameen samjhega?

## Chapter - 10

### Saviyat

Jab daire me futuh aati khwa naqd rupiya ki qism se ho ya anaaj ki qism se ya parcha ya bartan ya paka hua khana toh fauran saviyat kardiya jaata, saviyat ki muqtalif suratein bayan ki jaati hain.

**Saviyat me ehtemam** :- Saviyat ke waqt is qadr ehtemam kiya jaata ke khud Hazrat Mehdi ahs aur Sahaba Ikraam Rz upar baith kar saviyat karwate balke baaz auqhat Sahaba Rz apne haat se rotiyaan waghaira taqseem karte Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ke paon me bediyaan pehnaye jane ke baees nasoor padh jane se Aap ko saqt takleef thi ba-wasf iske Aap dholdi (bahut hi choti char payi) me baithkar saviyatgah me tashreef laate aur apni ankhon ke saamne saviyat karwaate aur mazeed ehtiyat ke liye Miyan Baban sanchuri aur Miyan Qutubuddin aur Miyan Ala-uddin waghaira saviyat karne waaloan par Bandagi Miyan Laadshah Rz ko bithate (Insaaf Nama).

**Auqhat-e-saviyat** :- Kul sahaba rz ka yeh tareeqh-e-amal tha agar khuda waaste aadhi raat ko bhi kuch aajata toh usi waqt saviyat kardiya jaata, subah tak is khayal se amanat nahi rakha jaata ke mubaadaa koi faqeer bhooka pada ho aur iske dil me khatra aajaye (Insaaf Nama baab 9). Chunanche ek waqt Hazrat Sani-e-Mehdi Rz ke daire aaliya me aadhi raat ko futuh aayi, Aap Rz ne isi waqt saviyat karadi agar namaz-e-asr ke baad bayaan-e-quran ke waqt futuh aati toh idhar bayaan ka silsila jaari rehta udhar saviyat hoti rehti chunanche Syedna Mehdi ahs ke huzoor bayaan-e-quran ke waqt gandariyaan aayein, Aap ahs ne saviyat karne ka hukm diya phir thodi der ke baad kuch mewa aaya wo bhi saviyat kardiya gaya aur udhar bayaan ka silsila jaari tha (maulud Mehdi ahs). Ek roz Bandagi Miyan Syed Khundmir Siddiq-e-vilayat Rz ke daire me aiin asr ke waqt Lillah khane ki deghein aayein, Aap Rz ne bayaan mauqhoof rakha aur farmaya ke khao aaj yahi bayan hai.

**Qutubuddin** ! Malum nahi uss roz daire me kitne roz ka faqha hoga jo Bandagi Miyan Rz ne bayaan na farma kar fuqraye mutawakkileen ko khane ka hukm diya.

**Saviyat ki amanat me khayanat** :- Imam ul Anam Syedna Mehdi ahs ki khidmat me kahin se angur agaye the ek muhajir ne ghosha utha kar aap ke kamsin sahebzaade Bandagi Meeran Syed Hameed Rz ko diya, Hazrat Mehdi ahs ne farmaya tum ne faqeroan ka haq kyun diya? arz kiya Meeranji sab maaf kardenge farmaya yeh faqeroan ka haq tha jao sab se maaf karao kyunke Hazrat Rasool Allah ﷺ farmate hain ke hadiye me sab ka hissa hai (Insaaf Nama baab 9).

**Saviyat faqeroan ka haq hai mahez murshid ka nahin :-** Bandagi Miyan Shah-e-Dilawar Rz ke daire me Allah ke naam par ghost aur maande aaye aur saviyat hone lagi, aapke farzand miyan habeeb ulla rh ne chand jode maande aur ghost ke uthaye aamil-e-saviyat ne kaha yeh faqeroan ka haq hai, sahebzaade ne kaha mere baap ka maal hai, Bandagi Miyan Shah-e-Dilawar Rz ko yeh kaifiyat malum hone par Aap Rz sahebzaade par khafa huwe aur yeh farmakar faqeroan ka haq hai tumhare walid ka nahi ghost aur maande ke jode wapas kardiye.

**Naya paajama najayez kyun hogaya :-** Hazrat Sani-e-Mehdi Rz ka pajama gal gal kar phat gaya tha, Miyan Baban saanchori jo aamil-e-saviyat the ek roz naya pajama silwakar Hazrat ki khidmat me laaye, Hazrat ne poocha miyan Baban yeh pajama kahan se laaye ho? Arz kiya ushr ke do kadoan se, khundkar bahut hi khafa huwe aur farmane lage bande ko iska pehanna jayez nahi hai yeh toh muztaroan ka haq hai, banda kisi tarah nahi pehen sakta (Insaaf Nama Baab 9).

**Hatif ne amanat yaad dilayi :-** Ek roz Syed Mustafa urf ghalib khan haakim-e-radhanpur ne sau tinke (75 rupiye) Bandagi Miyan Shah-e-Nizam Rz ki khidmat me bheje, Hazrat ne Bandagi Malik Ilahtad Rz se jinko bade hi amin aur muntazim samajh kar aamil-e-saviyat banaya tha farmaya pachas tinke abhi saviyat kardo aur tinke rehne do, hasbe farmaan-e-murshid Hazrat Malik Ilahtad Rz ne pachas(50) tinke kardiye and pachas(50) tinke hujre ke ek ghoshe me boriye ke niche rakh diye, jab daire me faqoan par faqhe pade toh Aap ko ghaib se awaaz aayi ke aye Ilahtad in pachas tinko ko kyun rakh choda hai? yahi waqt saviyat ka hai zyaada arsa guzar jaane se murshid aur Malik Ilahtad Rz donoan is raqam ko bhool gaye the. Hazrat Khalife Groh Rz uthe aur apne murshid ki khidmat me amanat rakhdi khundkar ne irshad farmaya saviyat kardo rakhwane me yahi maqsood-e-khuda tha ke aise hi izterar ke waqt muztaroan me saviyat ho, phir farmaya suno bhaiyoan aaj bhai dadu ki taraf se mehmani hai (khatime sulamani jild 3).

**Saviyat me sirf muztaroan kar haq :-** Hazrat Sani-e-Mehdi Rz ki aadat-e-mubarak thi agar Aap ke daire aaliya me faqeroan par faqha hone par faqhe ki qabar mil jaati toh Aap khane par se haath kheench lete, ankhon me ansoon bhar aate aur farmate ke bhai toh bhooke hain banda khak khaye (Insaaf Nama baab 9).

Alalumoom bibiyoan ke gale ya kanoan me kuch zewar rehta hai, Bibi Kad Banu apne jism ka zewar utar kar faqha kashon ko lillah bhijwa detein, bhejwane ke baad Hazrat Sani-e-Mehdi Rz khane me haath daalte (Khatime sulemani). Ab faqeroan ka iisar dekhein ke Bibi Kad Banu rz ki bheji huwi cheez bechkar ghalla mangwadiya jaata aur haank kamprawayi (munadi karayi) jaati ke jin faqeroan par faqha guzar raha hai wo jamaat khane me aayein aur apni apni saviyat le jayein yeh sunkar baaz faqeer saviyat lene aate aur baaz faqeer na aate, aamil-e-saviyat daryaft karta ke tum saviyat kyun



nahin lete? jawab dete ke hum is waqt muztar nahi hain, kuch qarz le kar quwat-e-basri karli hai is saviyat ke mustahaq wahi fuqraye mutawakkaleen hain jo faqoan se beqarar ho rahe hain (insaaf nama baab 9).

**Qutubuddin !** murmure lekar do teen phankein khalene se is qadr taskeen hojana aur apneko beqarar na samajh kar apni saviyat bhaiyoan par iisaar kardena in faqeeran-e-azimat sha'ar hi ka kaam hai jinki shaan me Allah Ta'ala apne kalaam-e-paak me farmata hai **اَوْ يُؤْتِرُونَ عَلَىٰ اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ** (Surah Al Hashr Ayat 9) tarjuma : agarche ke inko tangi ho (phir bhi dusroan ki zaruratoan ko pesh-e-nazr rakh kar) apni zatoan par iisaar karte hain (aur khud takleef me rehte hain).

**Saviyat me tamam daire ka iisaar :-** Bandagi Miyan Shah-e-Nemat Rz se aapke faqeroan ne arz kiya ke hum aap me bajuz ek fayl ke sab pairvi Meeran ahs ki dekhte hain aur wo yeh hai ke Hazrat Meeran ahs ne ummul momineen Bibi Malkan Rz ko saviyat me teen hisse inayat farmate the, pas aap bhi itni hi saviyat kyun nahi lete? Bandagi Miyan Shah-e-Nemat Rz ne farmaya ke tamam sahaba rz ne milkar ummul momineen ka hissa is khayal se badhadiya tha ke aap ke haan mehman bahut aate the, faqeroan ne arz kiya khundkar hum bhi apna hissa aapko lillah nazar karte hain, Aap Mehdi ahs ki pairvi ikhtiyar karein, Aap rz ne farmaya Harzat Meeran ahs murshid the banda talib hai, Hazrat Meeran ahs ne mujhe ek saviyat di hai wahi bas hai phir bhi sab faqeroan ne mil kar apni apni saviyat Aap rz ko pesh kardi doosre roz faqeroan ko faqha pada Bandagi Miyan Shah-e-Nemat Rz ne agle roz sab ka sab atiya faqeroan me taqseem kara diya (Insaaf Nama baab 9).

**Saviyat me hisse :-** Syedna Mehdi ahs ne sahaba rz aur sahabiyaat rz ke liye jo hisse muqarar kiye the iske muafiq saviyat hoti, Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz, Ummul momineen Bibi Malkan Rz, Bandagi Miyan Shah-e-Nemat Rz waghaira waghaira sahaba aur sahabiyaat ke liye Hazrat Imam ahs ke muqarar karda hissoan ke muafiq saviyat hoti, in buzurgoan ne Hazrat Imam ahs ke visaal ke baad bhi apni zatoan par wahi saviyat qayim rakhi halaanke ahle irshaad hone ki wajah aaye din mehmanoan ka kharch zyada tha iske alawa saheb-e-aulad hone ki wajah har waqt tangi hi tangi rehti thi. Hazrat Bandagi Miyan Shah-e-Nemat Rz ke asre-mubarak me yeh surat paida hogayi agar kahin se khaas bibiyoan ke liye naamzad ki huwi cheez aati toh daire ki bibiyoan me saviyat kardi jaati aur mardoan ke naam aati toh mardoan me saviyat ki jaati (Insaaf Nama).

Yun bhi marwi hai ke daire me ayi huwi futuh aadhi mardoan aur aadhi aurtoan me saviyat kardi jaati (Insaaf Nama baab 1) kahin se paka pakaya khana aata toh Syedna Mehdi ahs ke huzoor aurtoan mardoan bacchon me barabar taqseem kiya jaata, agar

kahin se Allah ke naam seedha aata toh Mehdi-e-Maud ahs ke zamane mubarak me muftadi aur naqis faqeeran ke liye baajre ka khichda pakta aur upar se tili ka tael daal kar alaiheda dastarkhwan par khilaya jata lekin buzurgaan-e-deen ke urs mubarak par futuh aati toh muftadi aur muntahi sab ke liye bila-imtiyaz ek hi qism ka khana pakaya jaata jab tak Bibi Illahadati Rz zinda thien mujarrid faqeeran ke liye khane pakane ka intezam aap kartien aur baal bachon waale faqeer apni khai pakayi aap karte, Bibi Rz ke inteqhal par Maud ahs ne farmaya aaj tumhari maa margayi apne khane ka intezam aap karlo. Istedaa aur zamane ke saath saath saviyat ki suratein badalte badalte Bandagi Miyan Syed Ashraf bin Bandagi Miyan Syed Meeran bin Bandagi Miyan Syed Mehmood Syedanji Khatimul Murshid Rz ke zamane me saviyat ka yeh tareeqh qayim hua ke murshid ke chaar hisse, khalifoan ke teen hisse, faqeeran ke do hisse, daire ke be-hadde faqeer ko ek hissa diya jaata, bilkul niche ke tabqe tak bhi saviyat ka behtereen tareeqh raha chunanche Bandagi Miyan Syed Meeranji urf Syedu Miyan Saheb ki nisbat likha hai jin dinoan aapke daire me faqhe the sirf jawari ki ek roti ek ghar me se aati aap ke daire me dedh sau (150) faqeer the isliye Miyan Syed Meeranji (i) Roti ke dedh sau tukde khud karke apne hi haath se saviyat farmate, kisi ne arz kiya khundkar zara zara se tukdoan se kya hota hai? aap ne farmaya main khud bhi jaanta hoon kuch nahi hota lekin inko is baat se tasalli hojati hai ke murshid ko hamara khayal hai, apne dast mubarak se dedh sau tukde karke apne hi haath se saviyat karte hain, inki parwarish ke liye itna hi khayal kaafi hai.

Note :- Bibi Illahadati Rz (ii) jis tarah mujarrid faqeeran ke khane ka intezam khud farmatein baad ke zamane me bhi mujarrid faqeeran ke khane ka intezam murshid apne ghar me karte.

**Saviyat badhane se inkaar** : - Hazrat e Bibi Kad Banu Rz zauja mohtaram Bandagi Meeran Syed Mehmood Sani-e-Mehdi Rz ne Bandagi Miyan Shah-e-Dilawar Rz ko kaha ke mehmanan ki kasrat ki wajah ghar me har waqt tangi raha karti hai Aap miyan se

(i) Bandagi Miyan Syed Meeranji bin Bandagi Miyan Syed Salamulla rh bin Bandagi Miyan Syed Esa shaheed dantiwada, aap tarbiyat apne walid-e-mohtaram Miyan Syed Salam ke hain aur ilaqha sohbat apne mamu Bandagi Miyan Shah Nusrat Sultan-e-khabarastan Gulasgaur se hai aur inhi ke khalife hain, insaaf nama ke hashia ki ibarat aap ne insaaf nama se alaiheda karke ek kitab ki surat me likhi hai us waqt se hashia insaaf nama jo dar haqeeqat insaaf nama ka doosra hissa ya izafa hai alaiheda likha jane laga, aqaid hudood-e-daira me aapne ek muqtasar kitaab tasannif farmayi jiska naam risala farayez ba zaadul naaji hai, is kitaab ka tarjuma chap gaya hai aap 1117 hijri tareeq 11 rajab visaal-e-haq huwe umar 104 saal taza mayyat jamud jalgaon laayi gayi aur Bandagi Miyan Syed Tashreefulla Rz ke zer-e-payein dafan huwe.

(ii) Bibi Illahadati Rz viladat dar jaunpur 855 hijri visaal 3 zil-hajj 991 hijri dar chapaner az marz pursuut Syedna Mehdi ahs ne aapko sani-e-khadija kaha qazi-e-vilayat, madar-e-muhajireen waghaira basharatoan se mubashir farmaya, visaal ke baad Bandagi Miyan Syed Salamulla Rz se muqateeb hokar farmaya "bibi qabar me kahan hain jo tum qabar ki alamat batate ho banda ne is haath diya khuda ne us haath liya.

kehkar kuch saviyat badhadein, Bandagi Miyan Shah-e-Dilawar Rz ne Hazrat Sani-e-Mehdi Rz se kaha ke aapke ghar me aksar tangi raha karti hai isliye apni saviyat badhadein, Hazrat ne farmaya aapko kisne kaha? main samajhta hoon aap apni taraf se nahi farmate, Bandagi Miyan Shah-e-Dilawar Rz ne kaha Bibi Kad Banu Rz ne bande ko kehlaya, Hazrat Sani-e-Mehdi Rz bahut roye aur farmane lage afsos banda dunyavi cheez badhaye, Hazrat Meeran ahs ne bande ke liye saviyat me dus hisse muqarrar farmaye hain bus yahi kaafi hain agarche iske baad aap ko aur bhi farzand huwe laundiyaan bhi ayein lekin isi par sabir wo shakeer rahe (Insaaf Nama).

### Ushr

Khuda-e-Ta'ala farmata hai **يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ** (Surah Al Baqrah Ayat 267) Tarjuma :- Aye imaan waloan kharch karo pakeeza maal jo tumne kamaya aur un cheezoan me se bhi jo humne tumhare liye zameen se nikali hain, Syedna Mehdi ahs ne is ayat se ushr farz farmaya hai khwa ziraat se tijarat se ya mulazimat se ya khuda waaste aaya ho gharz maal tayyab wo halal ho aur uski adayi me is qadr takeed ki gayi hai ke khuda dus daane de toh ek dana chunti ko daal do, Syedna Mehdi ahs, Sahaba Rz, tabayeen rh, tabe tabayeen rh ke huzoor bartan kapde ghalla mewa naqd rupiya jo kuch lilla aata, ushr nikaalne ke baad fuqraye दौरa me faqoan ki wajah se iztirar badh jaata toh is waqt saviyat ki jaati thi, chunanche ek roz Bandagi Miyan Shah-e-Nizam Rz ke daire aaliya me lillah futuh aane par Bandagi Malik Ilaahdad Khalife Groh Rz ne jo aamil-e-saviyat the hasb-e-dastur saviyat kardi aur ushr ke paise utha kar boriye ke niche daal diye aur bhool gaye, jab daire mualla me faqr wo faqha zyada hua toh Hazrat Khalife Groh Rz ko ghaib se awaaz aayi "miyan dadu ushr ke paise" Hazrat Khalife Groh Rz ne fauran nikal kar muztaroan me saviyat kardi, ushr ka paisa lene me fuqraye mutawakkileen apni zatoan par is amr ka pura lihaz rakhte ke faqoan se teen roz guzar jaane ke baad bhi agar beqarar na hote toh ushr ki saviyat lene se inkaar kardete ke hum muztar nahi hain, wahi bhai iske haqdaar hain jo faqoan ki wajah se beqarar hain is me shak nahi aise buzurgaan-e-azimat sha'ar is ayat ke misdaq hain

**أَوْ يُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ** (Surah Al Hashr Ayat 9) tarjuma :- In mardaan-e-khuda ko kitni hi zarurat ho aur kaisi hi tangi kyun na ho wo doosroan ki zaruratoan ko muqaddam samajh kar apni zarurat ki cheezoan ko bhi iisaar kar dete hain.

Hazrat Bandagi Miyan Syed Khundmir Rz farmate hain agar hamare paas ek hi pairhain ho to dedein kyunke namaz ke waqt hum apni bibi ya betiyoan se kapda lekar namaz padh sakte hain, unke paas faazil rehta hai (Insaaf Nama baab 15).

Ek din Hazrat Siddiq-e-Vilayat Rz ne kambal odhli aur ghar me jo kuch tha sab ka sab Allah ke naam par dediya aur daur-e-nabuwat me Hazrat Abubakar Siddiq Rz ne bhi aisa hi kiya tha, Syedna Mehdi-e-Maud ahs farmate hain jis ke paas do kapde hon aur ek bhai barhana hai us waqt is shaqs ko na diya toh wo munafiq hai (Insaaf Nama baab 15).

**Ushr ki saviyat kab ki jaati :-** Dekhte ke futuh thodi aayi hai aur daire me izterar zyada hai toh sab ka sab saviyat kardiya jaata agar ushr nikaalne ke baad futuh kaafi samjhi jaati toh ushr alaiheda rakhdiya jaata aur futuh saviyat hojati phir jab dekhte ke daire me faqha kashi zyada hai izterar badha hua hai toh amanat rakhe huwe ushr ki saviyat ki jaati baaz auqhat Syedna Mehdi ahs ushr ka paisa isi jagah muztaroan me saviyat hojane ke baad farmate kuch bacha hai, yeh jawab sunkar ke sab kuch baant diya gaya hai Aap ahs saviyat-gah par se uthte (Insaaf Nama baab 9).

### **iisaar**

Mard toh mard daire ki bibiyon me bhi Syedna Mehdi ahs ke sadqe se iisaar ki taufeeq is darje badh gayi thi ke ek roz Bandagi Miyan Syed Abdul Wahab bin Bandagi Miyan Syed Tashreef Ulla bin Hazrat Siddiq-e-Vilayat Rz ke daire me is qadr faqhe pade ke chote chote bacche bhi bhok se betaab hogaye, daire ke ek faqeer ne ek bacche ke rone ki awaaz sun kar inki maa ko lillah roti ka tukda diya aur kaha bacche ko khilao, bibi ne khayal kiya mera baccha bhok ke maare ro rokar thak gaya hai aur uspar neend ghalib ho rahi hai behtar hai ke apne pados ke bacche ko jo bhok se betaab hokar ro raha hai yeh tukda dedun, bacche ki maa jaldi se uthi aur humsaaye ke bacche ko dene gayi, khudawand-e-kareem ko bibiyon ka yeh iisaar aisa bhala laga ke Bandagi Miyan Syed Abdul Wahab Rh ko bargah-e-khudawandi se basharat huwi ke aaj ke roz tumhare daire ki chand bibiyon ne roti ke tukde me jannat khareed li iska naam to iisaar.

## Chapter - 11

### Dawaat

**Khane ki saviyat bila tafreeq** :- Agar shehr ya gaon me rehne waale kasibon ke haan se dawat ka khana paka pakaya deghoan degcheyoan aur tokroan me aata toh daire ke mardoan aur aurtoan aur bachhoan me barabar taqseem kardiya jaata jaisa ke patan shariff me Syedna Mehdi ahs ke huzoor Hazrat Ruknuddin majzoob rh ki janib se tokroan me rotiyaan aur mauz aaye to allal-saviyat taqseem kardiye gaye (Maulud Mehdi ahs) isi tarah Hazrat Siddiq-e-Vilayat Rz ke daire me ghost aur maandey aaye toh barabar barabar baant diye gaye (khatime sulemani).

**Khane ki dawat me taqsis** :- Lekin agar khana murshid ki janib se hota toh buzurgoan ko alag bulakar gehoon ki roti aur ghee khilaya jaata aur aam faqeroan ke saamne baajre ka khichda aur tili ka tael rakha jata, agar mehmaan zyada hote toh bhi buzurgoan ko kuch accha khila kar mamuli khana faqeroan ko khilaya jaata (Insaaf Nama baab 9).

Yeh sab qudrat par mauqoof tha khane me takalluf na kiya jaata.

**Dawat me teen din ki qaid** :- Mutawatir teen din ki dawat qubool ki jasakti thi, chauthe roz inkaar kardiya jaata, chunanche Mehdi ahs ne darya khan sipha-salaar afwaaj jaam nanda ki dawat teen roz qubool farmayi chauthe roz khana aane par wapas kardiya gaya (Maulud Mehdi ahs).

Isi tarah Bandagi Miyan Syed Khundmir Rz ke daire me kisi deeni amr me ijmaa ki gharz se Sahaba rz tashreef laate toh teen din Bandagi Miyan Rz ke mehmaan rahte, chauthe roz daire me hote huwe Bandagi Miyan rz unke khaane peene ki kuch fikr na karte haan inko bhi daire ke doosre faqeroan ki tarah saviyat di jaati lekin Bandagaan-e-khuda paanch roz se zyada na taherte (Insaaf Nama baab 9).

**Daire ke faqeroan ko khilane me lillahiyat** :- Bandagi Miyan Shah-e-Nemat Rz farmate hain ke jo shaqs bande ko dawat deta hai isme lillahiyat nahi hai kyunke bande ko khilane me iski gharz yahi hai ke banda khush ho lekin jo shaqs faqeroan ko dawat deta hai wo mahez khuda waaste hai kyunke banda ghar me khata hai (Insaaf Nama baab 8).

**Mureed ka paisa mureed ko khilaya** :- Ek naujawan shaqs Bandagi Miyan Shah-e-Nemat Rz ka mureed hone ke liye daire me aaya, subah ka waqt tha fuqra apne apne hujroan me zikrullah me baithe huwe the, naujawan der tak baitha raha lekin kisi insaan ki surat nazar na aayi, akhir ek arse ke baad ek saheb saamne se jaane lage haath me paani ka ghada paiwandaar lungi pehne huwe, sar par chota sa rumaal, badan par patha purana kapda isne poocha Bandagi Miyan Shah-e-Nemat Rz kahan hain? Farmaya yahi banda

hai Hazrat ki yeh halat dekh kar usko saqt hairat huwi, wo toh yeh samjhe huwe tha ke murshid bade shaandar libas me sanad par raunaq afroz honge, arz karne laga main Aap ka mureed hone aaya hoon, Hazrat Rz ne farmaya zara tehro main apne ghar ka paani bharlun aur daire me budhe mard aur devdhii faqeerniyon ke ghar me bhi paani daal de kar aata hoon.

Hazrat apne kaam se farigh hokar acche kapde pahne sar par pagdi peet par dhaal aur kamar me talwaar kaskar masjid me tashreef laaye aur naujwaan ko mureed kiya, usne futuh guzraani, Hazrat ne paise utha liye, usko teen din daire me rakha aur jo paise lillah diye gaye the wo sab usko khiladiye, chauthe roz usko ruqsat kiya.

**Qutubuddin !** Hazrat ki deeni iqwat qaumi hamdardi aur zayifoan ki khidmat guzari ka yeh ehसाas bawajud murshid hone ke qabeel-e-taqlid hai, isi tarah mureed ke paise ki parwa na karna yeh bhi behtereen namuna hai khuda humko Bandagi Miyan Shah-e-Nemat Rz ka sadqa naseeb kare ameen.

**Kasbiyoan ke ghar ki dawat :-** Bandagi Miyan Shah-e-Nemat Rz dholka (kathiyawaad) se daire utha kar ahmedabad tashreef laa rahe the jo wahan se 39 meel hota hai, raaste me do hindu aurtein milein aur arz karne lagi khuda waaste hamari dawat qabool farmayein, aap rz ne farmaya accha, aurtoan ke chale jane ke baad faqeeroan ne arz kiya khundkar yeh kasbiyaan hain zar lekar zaat bechti hain, unke ghar ka khana haram hai, Aap Rz ne farmaya khuda apne bandoan ko luqma-e-haram se bachata hai aane do malum hojayega thodi der ke baad, wo dono aurtein aata, daal, ghee, chawal shakr waghaira lekar aayein aur Allah diya kehkar sab saaman Hazrat ki khidmat me pesh kiya, unse poocha gaya yeh seedha kaise hai, unhone kaha hum ek zamane tak sultan mehmoood begada ki mulazim rahe wo paisa hamari paak kamayi ka tha iske baad humne bad qismati se ghalt pesha ikhtiyar kiya, khuda hamare haal par rahem kare, Hazrat ne farmaya le lo.

**Hindu darogha ke ghar ki pake pakaye khane ki dawat :-** Malik Pyara al-muqateeb ba aetamad-ud dola (daftar awwal k 4 b 4) wazir sultan mehmoood begada aur jagirdaar khambel ke chehlum par Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ne atraaf wo jawanib ke tamam sahaba ko dawat di, tamam sahaba daire khambel shariff tashreef laye, subah naashte me bhaisoan ka doodh aur garam garam khaje khayee dopaher ko khuda ne nematein khilayi aur raat ko mamuli khana khaya, Bandagi Miyan Rz ko pehle hi se malum tha ke aaj mujh par aiteraaz honge isliye Hazrat Siddiq-e-Vilayat Rz apni Bibi se farmaya ke tum chadar aisi odhlo ke meri behen ke paas se aaye huwe zareen kapdoan ke kinare nazar ayein aur zara peet pher kar baitho, Bandagi Miyan Yusuf rz Hazrat Siddiq-e-Vilayat Rz ke ghar tashreef legaye andar toh bibi ka tha'at dekh hi liya tha baher aakar majme sahaba me bolne lage aaj toh Bhai Syed Khundmir ki biwi rani

ban kar baithi hain aur raat ko Bandagi Miyan Shah-e-Nemat Rz ne farmaya bhai Syed Khundmir aaj aapke ghar me dunya ghus gayi hai ke hamein teen baar khana khilaya, Bandagi Miyan rz ne farmaya aisa nahi hai ghar me bibi jo kamkhaab aur toti gote ke kapde pehne the wo malik pyare marhum ki bibi ne bahut arzoo ke saath kehlaya tha meri bhabhi (Hazrat Siddiq-e-Vilayat Rz ki zauja bibi ayesha urf acchi bibi) mere suhag ke kapde thodi der pahenlein phir ikhtiyar hai daire me saviyat kardein chunanche meri behen (musammaat bibi bubu) ki khwahish ke muafiq inhone thodi der apni pasand ke kapde pehne aur daire me saviyat bhi hogaye, ab raha teen teen baar khana, iski nisbat گزارish hai ke subah ka nashta malik pyare ke bawarchi khana ke brahman darogha ki taraf se tha, dopaher ka khana malik pyare ki bibi ki taraf se aur sirf raat ki dawat bande ki taraf se thi, yeh sab sunkar tamam Sahaba rz khamosh hogaye (khatime sulamani).

**Qutubuddin !** Subhan Allah dono Sahaba Rz ke aiteraaz me lillahiyat hi lillahiyat hai, yahi toh ek cheez thi jisne Sahaba Rz ko aqlaaq ke intehayi zeene par pahunchaya. Iss naqal se zahir hai ke sahaba ne ek hindu ke ghar ka paka pakaya khana tanavul farmaya hai, khate waqt Bandagi Miyan Shah-e-Nizam Rz, Bandagi Miyan Shah-e-Dilawar Rz waghaira akabir sahaba rz ki nazar Syedna Mehdi ahs ke is farmaan wo amal par thi ke banda naam-e-khuda dekhta hai agar malum hojaye ke maal haram hai toh mat khao ( Insaaf Nama baab 5). Hazrat Khatimul Murshid Rz farmate hain banda holi deewali nahi dekhta naam-e-khuda dekhta hai.

**Sadawarat lene se inkaar :-** Ek roz Bandagi Malik Peer Mohammed ibne Hazrat Khalife Groh Rz aur Bandagi Miyan Syed Tashreef ullah ibne Hazrat Siddiq-e-Vilayat Rz daire khambel se ek jamaat ke saath nikal kar Bandagi Meeran Shah-e-Yaqhoob ibne Hazrat Sani-e-Mehdi Rz ke daire aaliya me waqii mauzu budhasan ilaqhe kadi me tashreef laye aur Hazrat Hasan-e-Vilayat Rz se mulaqat ki aur kuch der deedar ke baare me batein rahein akhir yeh baat qarar payi ke chalo khambel wahan Chabuji Syedanji kya kehte hain phir wahan se Bandagi Meeran Shah-e-Yaqhoob Rz aur aayi huwi jamaat rawana hokar raat ko mauza tanjana baroda me muqam kiya aur saude ke liye chand faqeroan ko gaon me bheja, dukandaar ne kaha yahan vija muuri ki taraf se sadaa-vart qayeem hai jo musafir aata hai isko aata daal ghee chawal mirch namak waghaira muft diya jaata hai, faqeroan ne kaha hum muft nahi lete dukandaar ne is khayal se paise lene se inkaar kiya ke agar vija muuri ko malum ho toh mujh par bahut khafa hoga, faqeer sauda liye baghair yun hi apne muqam par chale gaye, faqeroan ke chale jane ke baad dukandaar ko is baat ki dehshat huwi ke vija muuri ko agar malum hogaya ke faqeer raat bhar bhooke rahe toh mujhe khidmat se alaiheda kardega isliye jaldi jaldi vija muuri ke paas gaya aur faqeroan ke sadaa-vart na lene ki kaifiyat bayan ki vija muuri ko hairat huwi ke salha saal se meri sadaa-vart jaari hai lekin is waqt tak koi aisa shaqs nahi aaya

jisne muft sauda lene se inkaar kiya ho, dekhein toh sahi yeh kaun log hain aur kis rang me hain.

Vija Muuri ghode par sawar hokar bandagaan-e-khuda ki khidmat me aaya (yeh toh likha nahi hai ke vija muuri ne paise lekar dukaan par sauda dene ko kehlaya ya pakaan-e-khuda bhooke so rahe) der tak mazhabi mubahisa karta raha, asna-e-bahes me Bandagi Miyan Abdul Malik Sujawandi Rh se kehne laga iski kya wajah hai ke aap ke faqeeran ke badan par pathe purane aur mote chote kapde hain aur aap ke jism par umda libas hai yeh kahan ka insaaf hai, Aap ne farmaya faqeer alal-uum daire hi me rehte hain inko kahin jane ki zarurat nahi padhti isliye inke liye aisa waisa libas kaafi hai aur humko ishaa'at-e-mazhab aur saboot-e-Mehdi ahs ke liye ulma aur umra ki majlisoan me jaana padhta hai isliye kapdoan ka ek joda accha rakhte hain **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** (Amaal ka inhisaar niyyat par hai) vija mauri (i) Hazrat ki batoan se bahut khush hua lekin imaan atiyaye ilahi hai har shaqs ko kahan naseeb hota hai.

**Bandagi Miyan Shah-e-Dilawar Rz ko dawat :-** Jin dinoan Bandagi Miyan Shah-e-Dilawar Rz ka दौरa ahmedabad me tha ek roz sultan mehmoode begda ki behen ne aapko dawat di, gujrat ki rasm ke muafiq namaz-e-isha ke baad doodh, khichdi, papad, achar, kufte samose waghaira lillah Hazrat ki khidmat me bheje thodi der ke baad dekha ke pisi huwi misri toh yahi padi hai aur iske iwaz ghalti se namak bhej diya gaya hai fauran sawar ke saath misri bheji gayi aur bahut bahut maafi chahi gayi, uss waqt Hazrat khichdi me doodh aur namak milakar ghut ghut pee rahe the. Sawaar ne akar lillah misri pesh ki aur maafi chahi, Hazrat ne farmaya ke bande ko malum hi nahi hai ke doodh khichdi ke dole me namak hai ya misri.

**Qutubuddin !** Subhan Allah iska naam toh mahviyat hai meethe khare ki mutlaq tameez nahi huwi, yun hi adatan pee liya, aam log yeh samajhte hain ke hamari tarah Hazrat bhi khate peete aur chalte phirte hain **وَيَمْشُونَ فِي الْأَسْوَاقِ** (Suran Al furqan ayat 20)

magar maulana Rome Rh ne iska khoob faisla kiya hai.

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Kaar-e-pakaan raah-e-qiyas az khudigar, garche bashid dar noshtan sher-e-sheer

(i) Vija mauri qaum ka rajput tha, shauq-e-mazhab ne isko sansaar tyag tarik ud dunya kardiya, saqt saqt riyazat aur nafs kashi se isme istedaraaj paida hogaya tha, chunanche asnaye guftagu me Bandagi Miyan Abdul Malik Rh se isne daryaft kiya aap hazraat yahan se kahan jayenge Hazrat ne farmaya hum sab khambel jayenge, vija muuri ne kaha ke aap khambel jaate hain toh meri taraf se Chabuji Syedanji ko salaam kehna wo mahatma aur bade gyaani hain, Hazrat rh ne farmaya tumko kaise malum hua, kaha mujhko chauthe asmaan tak sair hasil hai, sair me Chabuji ko dekhta hun wo bade sura'at ke saath asmanoan ki sair karlete hain aur idhar udhar multafit nahi hote inse yeh bhi arz karna sair ke waqt is nacheez ko apne peeche peeche rakhein, in hazraat ne khambel jaakar Hazrat Shahab-ul-haq Rz ko vija muuri ka paigham pahunchaya Aap Rz ne farmaya fitna-e-khuda hai itna nazdeek hote huwe (pachas mile) yahan aata nahi aur tahqeeq-e-deen karta nahi mahez kashf wo karamat ka shaiyiq aur banda-e-shohrat wo jaa hai.



**Bandagi Miyan Shah-e-Nemat Rz ko daw'at :-** Ek roz Bandagi Miyan shah-e-Nemat Rz ke ek kasib mureed ne aapko dawat di isne badi aqheedat se umda umda aur lazeez khane pakaye aur Allah diya kehkar Hazrat ki khidmat me guzraane, mureed makkhiyaan udaane Hazrat ke saamne baitha paanch saath luqme tanavul farmane ke baad mureed ne dast-basta arz kiya Miyanji khana kaisa paka hai? Mureed ko yaqeen tha ke khundkar khane ki bahut tareef karenge magar muamla iske bar-aks nikla farmaya bhai humko wo lazzat hasil hai ke iski tameez bhi nahi hoti, Hazrat Shahab-ul-Haq Rz jinhone kabhi dus luqmoan se gyarwaan luqma nahi khaya aur naqoon ghee me tar nahi huwe farmate hain humko khare-meethe ki tameez nahi hoti hai.

**Hazrat Khatimul Murshid Rz ko dawat :-** Jis faqeer ke paas be shaan wo gumaan khana aaye wo sab isiki milk hai, khwa khud khayee ya dusroan ko khilaye lekin teen roz tak paidarpai dawat ka khana ya ek roz ki dawat ka khana ghar aaye toh iss khane se isko ko isi qadr haq hai jitna ke wo apne pait me khaa sake doosre ke saath bithaane ya dene ka ikhtiyaar isko mutlaq nahi hai, agar aisa kiya toh isne apni zaat par zulm kiya aur doosre mustahiqeen ki haq talfi ki, chunanche ek roz Bandagi Miyan Syed Mehmood Syedanji Khatimul Murshid Rz aur aapke pote Miyan Syed Abdul Haee (bin Bandagi Miyan Syed Usman Rh) ko kisi ameer ke haan se lillah dawat ka khana aaya, dada potra milkar khane baithe aur aapki che saala sahebzaadi bibi Ayesha urf aaje saheba bibi makkhiyaan udane lagien, makkhiyaan udaate udaate be-hosh hokar gir gayein, Hazrat Khatimul Murshid Rz bol uthe “ kya hua kya hua “ Aap ki zauja Bibi Fathima urf Bibi Bu ne arz kiya ke aapko malum nahi ke bacchi ko teen roz ka faqha hai aur isi wajah se ghash khakar gir gayi, Hazrat ne farmaya agar bande ko ikhtiyar hota toh saloni ka mu khol kar apne haath se luqme daalta lekin majboor hoon, bacha hua khana mezbaan ke haan chala gaya lekin khana laane wali ne apne aqha se kaha aaj aisa aisa hua hai yeh kaifiyat sunkar ameer ka dil bhar aaya aur khane ki jo deghein pak kar tayyar hogayi thi fauran दौरا mualla me bhej di, Hazrat ne pehle hi se farmaya tha ke Allah Ta'ala is saloni ke tufayl me tamam daire ko nematein khilayega, faqeeran-e-faqha kash ke halaq jo sukh gaye the, awwalan patla patla hareera paka kar sab ke halaq tar kiye gaye iske baad nematein khilayi gayein (Khatime Sulemani).

**Dawat ke khane aur be shaan wo gumaan khane me behad farq :-** Jo khana Allah ke naam par be shaan wo gumaan aata iski nisbat Syedna Mehdi ahs farmate hain ke wo halal-e-tayyab hai aur dawat ka khana halal hai, halal-e-tayyab ka hisaab Allah Ta'ala maaf farma diya hai lekin halal ka hisaab zaroor liya jayega (hashia).

**Kitna khayein :-** Hazrat Mehdi ahs farmate hain ke bhook ke teen hisse karo, ek hissa khao, ek hissa paani piyo aur ek hissa khali rakho aur zikrullah karo agar pait bhar khaya

toh neend ghalib hogi aur zikrullah na kar sakoge phir farmate hain tumko bhojan humko piyu, phir farmate hain paitu na deen ka na dunya ka.

## Chapter - 12

### Libaas

Daire ke mardoan aur aurtoan ko libaas ki koi qaid nahi thi, jo kapda Allah ke naam par aata pahen lete mahez satar-poshi maqsood hota tha inki nazar har waqt is ayat par rehti thi

لِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ (surah Araf, ayat 26) tarjuma :- aur parhezgaari ka libaas behtereen libaas hai.

**Sipahiyaana libaas me :-** Jis waqt aalim-e-ajal sheikh Sadruddin sindhi saboot-e-Mehdi ahs me kitaboan ka mutaliya karke poori tayyari ke saath Huzoor-e-Maud ahs me aane lage toh dekha ke Aap ahs ek patthar ki chattan par is haiyyat ke saath khade huwe hain sar par taaj-e-mubarak (topi) badan par aala darje ka kapda, paon me khadawein aur haath me teer wo kamaan poori poori sipahiyaana shaan hai, sheikh Sadruddin ne dil me kaha ke yeh shaan Mehdi ahs ki? Mehdi ahs ka libaas toh mashayoqoan ka hona chahiye La-haul padh kar wapas hogaye, is waqt Syedna Mehdi ahs ne Saadi rh ka yeh sher padha.

Saadi bashavi lohe dil az ghair-e-ishq-e-daulat, ilme ke raah-e-deen na numayad jahalat  
ast

Raaste me daraqt se awaaz aayi ke aye Sadruddin kahan jaate ho palto aur mulaqat karo, dekho toh kiya zahur me aata hai, sheikh ne la-haul padhi aur aage badhe phir pathhar se wahi awaaz aayi, sheikh ne aghwaaye shaitan samajh kar la-haul padhi, aur aage badhe phir teesri martaba ghaib se awaaz aayi ke aye sadruddin yeh awaaz shaitaani nahi hai rehmani hai wapas jao dekho toh sahi kya zahur me aata hai, Sheikh jab Huzoor-e-Mehdi ahs me aaye toh bil-akhar tasdeeq wo tark-e-dunya se musharraf hogaye (shawaheed-e-vilayat).

**Bandagi Miyan ke be-ikhtiyaari libaas me asar :-** Ek roz Bandagi Miyan Syed Ibrahim bin Bandagi Meeran Syed Mohammed Mehdi-e-Maud ahs ke qusr ameer-ul-umra aitemaad khan jagirdaar dongarpur waqii-e-mulk malwa ne nihayat umda zarif ke do chogghe apne damad ko bheje, Aapne ek choggha apne murshid Bandagi Miyan Syed Khundmir Rz ki khidmat me lillah pesh kiya aur arz kiya Aap abhi pehnein, Bandagi Miyan Rz ne shaandar libaas dekhkar pehenne se inkaar kiya, sahebzaade ne israr ke saath arz kiya

agar Aap nahi pehente toh main bhi nahi pehenta, Bandagi Miyan Rz ko apne murshid ke farzand ko khush rakhna manzoor tha fauran pahen liya, ek mulla jo Bandagi Miyan Rz se saboot-e-Mehdi ahs me bahes karne ki gharz se Aap rz ke ghar aaya hua tha, Bandagi Miyan Rz isi libaas me mulla saheb ke paas tashreef laye, mulla saheb Hazrat ke jism e mubarak par yeh libaas dekh kar is qadr mutasir huwe ke be-saqta bol uthe aise hi be nafs Bandagaan-e-khuda ko yeh libaas zaib deta hai inke Mehdi ahs bhi sacche aur raah-e-Mehdi bhi sacchi yeh kehkar tasdeeq se musharraf hogaye.

**Faqeer ke sar par mandiil** :- Ek roz Bandagi Miyan Shah-e-Dilawar Rz ke ek faqeer ko zarrein mandiil Allah ke naam par aayi kapde ki tangi ki wajah se faqeer ne indal-zaroorat wahi baandhli ek mulla ke aiteraaz karne par ke itteba shariyat ka dawa karte huwe Aapke faqeer ne khilaaf-e-sharah mandiil kyun baandh rakhi hai, Hazrat ne farmaya faqeer kapde dhone jaa rahe hain, tum bhi inke peeche peeche aise jao ke inko tumhare saath aane ki khabar na ho, kapde dhote waqt dekho ke zarrein mandiil mamuli kapdoan ki tarah dhorahe hain ya isko badi qeemti samajh kar badi hifazat se dhote hain, mulla ne aakar Bandagi Miyan Shah-e-Dilawar Rz se arz kiya ke Miyanji aisi hi paakaan-e-khuda ke liye zarein libaas jayez hai jinke nazdeek sona aur mitti barabar hai, jinki nazar zaib wo zeenat se bilkul uth gayi hai (khatime sulemani), kya hi accha kaha hai maulana Ruum ne apni masnavi me,

Shara bar ashaab-e-goristaan kuja ast shara bahr zindagaan wo aghniyaan ast

**Sahaba Rz ke sar par rassi** :- Syedna Mehdi ahs ke sindh se rawana hote waqt Aap ahs ke hamrah nau sau (900) saheb-e-khana aur tera sau (1300) mujarrid faqeer the, in sabko zikrullah aur hudood-e-daira ki pabandi ki saqt takeed thi, zara se taghaful aur kahili par zajr wo taubhikh hoti aur har roz inki batini sair me taraqhi hone na hone ki qabargiri ki jaati, aye din faqoan ki shiddat aur zarooriyat ki tangi raha karti thi bawaf iske sahaba is qadr khush wo khurram rehte ke inko koi takleef takleef nahi malum hoti thi, chunanche Bandagi Miyan Yusuf jo barah mubashir me daqheel hain tangi ke wajah se jhadooan ke patte khate the jisse shikam badh gaya tha badan par waram aur paon me qarre padh gaye the aur bajuz ek taeband ke koi kapda na tha, paon se kaanta nikalte waqt Aap ne Syedna Mehdi ahs se arz kiya Meeranji wo zamana kab aayega jo kehte hain ke Mehdi ahs se baiyyat karne waloan ko badi badi mashaqqatein aur tarah tarah ki zehmatein uthani padeingi? Syedna Mehdi ahs ne farmaya Miyan Yusuf wo yahi waqt hai lekin Allah Ta'ala ne tumhare zarf bade banaye hain isliye tumko malum nahi hota (Maulud Mehdi ahs).

**Qutubuddin** ! Allah Allah aise bade Sahaba Rz ka libaas dekhein ke sar par rassi aur badan par lungi Syedna Mehdi ahs ki nazar-e-mubarak ka asar tha jo libaas ki taraf multafit hi nahi hote the warna kis ka maqdoor hai jo in batoan ka mutahamiil ho sake.

**Bandagi Miyan Shah-e-Nemat Rz ke sar pas rassi aur badan par lungi :-** Ek roz Farah Mubarak me jabke saqt jadoan ki wajah se dil kanpta rehta hai, Bandagi Miyan Shah-e-Nemat Rz ne ghusal kiya aur sirf ek lungi pahenli aur sar par rassi ka tukda lapet liya aur zikrullah me baith gaye, jaada aisa saqt aur badan barahna Allah Ta'ala ko Hazrat ki yeh halat pasand aayi aur Syedna Mehdi ahs se farmaya aye Syed Mohammed hamare khaas bande Nemat Rz ko imaan ki basharat se mumtaaz karo aur apne khadmoan se inko nawazo, Syedna Mehdi ahs farmaan-e-khudawandi sunkar Bandagi Miyan Shah-e-Nemat Rz ke paas tashreef le gaye, zikrullah me mahviyat ka aalam is qadr badha hua tha ke aap ko Hazrat Imam ahs ki tashreef ki multaqa khabar na huwi, Hazrat Mehdi e Maud ahs ne kaandhe par haath laga kar hoshyaar kiya aur farmaya tumko Allah Ta'ala ne imaan ki basharat di hai Hazrat Shah-e-Nemat Rz ne arz kiya ke Meeranji khundkar ke sadqe se imaan toh naseeb hai lekin arzoo is baat ki hai khundkar ka imaan naseeb ho, Syedna Mehdi ahs ne tabassum kiya aur farmaya “ Miyan Nabi ﷺ, Mehdi ahs ka imaan kisi ko naseeb nahi ho sakta lekin shahbaash talib ko aisi hi arzoo rakhni chahiye”.

**Shah-e-Khundmir Rz ka libaas uryaanii :-** Ek roz jamaat ki namaz ho rahi thi Syedna Mehdi ahs ne dekha ke Hazrat Siddiq-e-Vilayat Rz maujood nahi hain, Aap khud inke hujre ko tashreef legaye aur masjid me na aane ki wajah daryaft ki, Bandagi Miyan Rz ne arz kiya Meeranji banda qadambos na hone ki maafi chahta hai, satr-e-aurat itna bhi kapda paas na hone ki wajah hazir na hosaka, yeh halat dekh kar Syedna Mehdi ahs ka dil bhar aaya aur ankhoan se ansoon jari hogaye aur yun hi masjid ko tashreef le gaye (daftar Bandagi Miyan Syed Burhanuddin Rh).

**Qutubuddin !** Baaz naqliyat me likha hai ke Hazrat Siddiq-e-Vilayat Rz ne ghar me khadda kiya aur andar baith gaye taake satr mehfooz rahe, nahi malum yeh halat kitne roz rahi.

**Shah-e-Khundmir Rz ke sar par taar taar topi :-** Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ke sar-e-mubarak par taaj (qamr numa topi) tha jo purana hokar iska taar taar alag hogaya tha, malum hota hai ke ghar me pagdi bhi na thi jo sar par lapet lete Allah Allah bawajud teen lakh mureedoan ke peer hone ke Aap ki nazar mashayeqhana libaas par mutlaq na thi (inteqhab- ul-mawalid).

**Juma aur Eidein ka libaas :-** Hazrat Siddiq-e-Vilayat Rz farmate hain ke jamia masjid aur eidgah ko jaate waqt acche libaas aur hatyar se arasta hokar jayein taake muqalifoan par rob bade aur dilon me jalein aur samjhein ke aise bahut se Mehdavi hain aur mominoan se darte rahein (Insaaf Nama baab 8).

**Syedna Mehdi ahs ke libaas ki khwahish :-** Ek roz Syedna Mehdi ahs se kisi ne barkat ke liye jama aur juta maanga, Hazrat ne farmaya lo banda deta hai pehno lekin barkat ke

liye ghar me rakh mat chodo aur bande ka post bhi pehna toh dozaq se hargiz najat na hogi, haan banda jo kehta hai ispar amal karo isi me najat hai.

## Chapter – 13

### Nikah

**Suhaganoan ko apne shauharoan ko chod kar daire me aajane ka ikhtiyar :-** Syedna Mehdi ahs ke is farmaan ki bina par ke har mard wo aurat par khuda ke deedar ki talab farz hai, neez is farmaan ke lihaz se ke khuda ko dekhna zaroori hai dekhna hi chahiye. Jis tarah ashique-ullah mard apni bibiyoan ko ikhtiyar de ke daire me chale aate isi tarah ashique-ullah auratein bhi apne talib-e-dunya shauharoan aur ahle nafs walidain ko chod kar daire me chale aane ki muqtaar thein kyunke jab tak murshid-e-kamil ki sohbat me aakar faiz-e-batini ke saath hudood-e-daire me pabandi yani shariyat ki pairvi aur farayez-e-vilayat ki tameel me sar garam na rahein deedar-e-khuda aur batin ka inkishaaf ghair mumkin hai, chunanche Syedna Mehdi ahs farmate hain ke zikr me koshish karo taake batin khule, phir farmate hain “zikr me koshish karo taake haal paida ho”.

**Daire ki beti se faqeer-e-daire ke nikah karte waqt khaas shart :-** Sahaba-e-Mehdi ahs ka hamesha yeh tareeqh-e-amal raha hai ke koi shaqs tark-e-dunya wo hijrat-e-watan karke sohbat-e-sadiq yani murshid-e-kamil ki qidmat me rehne ki gharz se daire me ajata toh kamil ek saal tak iske aqlaq wo aadat aur shauq-e-zikrullah aur isteqamat dekhi jati agar talib-e-sadiq paate toh daire ki ladki isse biyahi jati aur nikah khwani ke waqt yeh shart lagayi jati ke hudood-e-daira ki pabandiyoan se ghabrakar bil-qusoos faqr-o-faqha ki taab na lakar agar khud daire se nikal jana chahte toh ahle-nafs ke zumre me aap akela chala jaye, apni bibi apne saath dunyadaroan me na le jaye (Insaaf Nama).

**Apni Betiyaan kya dekh kar dein :-** Bandagi Miyan Shah-e-Nemat Rz ke daire ke ek faqeer ne jiske walid ko aap se rishta-nata tha Hazrat Rz ki khidmat me paigham bheja ke Aapki sahebzaadi falaan ke nikah me dein, Hazrat ne jawab me kehlaya ke banda apni beti us shaqs ko dega jiske pajame par ek par ek teen teen paiwand hon.

**Qutubuddin !** Ek zamaana wo tha ke beti dete waqt faqr wo faqha tawakkul aur martaba-e-deedar dekha jaata tha, ek zamana yeh hai ke mard ki tanqwa ohda aur zewar dekha jata hai, Allah Allah zamane ka rang logon ke khayalat, mahol aur maqsood me kitna azeem wo shaan inqalaab hogaya hai, babeen tafawut rah az-kuja ast tabakuja. Bandagi Miyan Shah-e-Nemat Rz ne apni do betiyaan daire ke faqeeroan ko dein, baaz ashaab ne taane ke taur par kaha ke betiyaan uthakar ghair-e-kuf ko dedein, Hazrat ne

farmaya bande ne talib-e-khuda ko dein, bande ne inka nasab nahi dekha inka deen dekha aur is ayat par amal kiya hai **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ** (Surah Al Hazrat Ayat 13) Tarjuma :- Allah ke nazdeek tum me bada wahi hai jo tum me zyada parhezgaar hai.

**Ahle firagh ko beti dene me Shah-e-Nemat Rz ki na-khushi** :- Hazrat Bibi Kad Banu Zauja-e-mohtarama Hazrat Sani-e-Mehdi Rz ne apni beti miyan mehmood shah (apne bhaanje) ko di, Bandagi Miyan Shah-e-Nemat Rz ne farmaya inko mat do wo ahle firagh hain ya to mujhe do ya kisi aur mutawakkil-Allah ko do, Bibi Rz ne Hazrat ki baat na suni aur kaha wo meri ankhoan ki thandak hai, Bandagi Miyan Shah-e-Nemat Rz ne farmaya Allah Ta'ala wo ankhein nahi rakhega iske chand roz baad bibi ki dono ankhein chali gayi (hashia).

**Bandagi Miyan Aalam shah daire se kyun nikal diye gaye** :- Sahaba tabayeen tabe tabayeen ke dairoan me alal-uumum ye tareeqha raha hai ke daire ki beti daire me biyah di jaati kisi ne apni beti daire ke baher apne ahle nafs qarabatdaaroan me di toh wo daire se nikaal diye jaata kyunke isne apni beti ki behtari khane peene aur zar wo zewar se arasta pairasta rehne me dekhi jiski nisbat Syedna Mehdi ahs farmate hain “dunya ki zindagi ka wujud kufr hai aur iska talib kafir hai”.

Iss farmaan ki bina par Hazrat Siddiq-e-Vilayat Rz, Bandagi Miyan Aalam shah ko apni beti ka nikaah kasib sage se kardene par daire se nikaal diya (Insaaf Nama).

**Qutubuddin !** Baad me apne is qasoor par saqt nadim hone ka sunkar Bandagi Miyan ne inko daire me bulaya.

**Miyan Qutubuddin ka mu kyun nahi dekha** :- Isi tarah Miyan Qutubuddin bin Yaqhoob ne apni beti ghair tarik yani dunyadaar rishtedaar ko di jiska Bandagi Miyan Syed Khundmir Rz ko is qadr ranj hua ke kayi roz tak inse baat na ki balke ek arse tak inka mu bhi na dekha (Insaaf Nama baab 8).

**Qayidain ko beti dene ki mumaniyat** :- Syedna Mehdi ahs farmate hain ke muhajiroan ko chahiye ke apni beti qayidain ko na dein (Insaaf Nama).

**Kasiboan ki beti se nikah karne ki ijazat** :- Bandagi Miyan Syed Khundmir Rz farmate hain ke inki (kasiboan) ki betiyaan layein magar dena nahi chahiye kyunke Syedna Mehdi ahs ne talib-e-dunya ko kafir farmaya hai, kasib ki beti sasuraal (daira) me aate hi tarik-ud-dunya hojaati ya nikah khwani se pehle hi dunya tark kar deti hai (Insaaf Nama).

**Baadshah ki beti se shaadi karne me Ummul Momineen Bibi Malkan Rz ka inkaar** :- Sultan burhanuddin nizam shah bin ahmed nizam shah behri badshah ahmednagar, Bandagi Miyan Shah-e-Nemat Rz ka mureed tha isne husne-aqheedat se sahaba-e-Mehdi ahs aur tabayeen ko muqtaleef muqhamat se bulwaya aur apne mulk me daira

baandhne ko kaha, isi par iktefana karke isne kamaal iqlaas aur aqhidat se apni shehzadi Bandagi Miyan Shah-e-Nemat Rz ke qadmoan me Allah diya kehkar daal di, Aap rz ne shehzadi ko godh me leliya aur farmaya ab yeh bacchi bande ki (meri) hai aur iska naam Fathima rakha, be shaan o gumaan yeh taufa aaya hua dekh kar Aap Ummul-Momineen Bibi Malkan ke paas ba-muqaam jivuur-shairff jahan Bandagi Miyan Shah-e-Yaqhoob hasan-e-vilayat Rz ka दौरا tha aaye, Bibi aur Bandagi Miyan Syed Meeranji bin Bandagi Miyan Syed Hameed bin Ummul Momineen Bibi Malkan Rz isi daire me rehte the.

Bandagi Miyan Shah-e-Nemat Rz ne Bibi Rz se kaha banda ek tohfa laya hai, Bibi Rz ne farmaya yeh tohfa na toh khaane me aasakta hai na pehenne ke layaq hai na odhne bichone ke, Bibi Rz ka yeh dil khushkun jawab sunkar Bandagi Miyan Shah-e-Nemat Rz ne arz kiya banda aapke pota Miyan Syed Meeranji ki shaadi burhan nizam shah ki beti se karne aaya hai, Bibi Rz ne farmaya bandi farzand-e-Mehdi ahs ko deeda wo danista aag me daalna nahi chahti, kal Meeran ahs ko kya mu bataungi? Bandagi Miyan Shah-e-Nemat Rz ne kaha banda shaadi kardeta hai, Bibi ne bil-akhar raza mandi zahir ki, Bandagi Miyan Shah-e-Nemat Rz shehzada aur shehzadi ko apne daire waqi ahmednagar le gaye aur wahan shaadi kardi gayi, teen roz dulha dulhan ko apne daire me rakha aur chauthe roz Bandagi Miyan Shah-e-Yaqhoob Rz ke daire me bhej diye gaye (Khatim-e-Sulemani wo Maulud Mehdi ahs).

**Badshah ki shehzadi se shaadi karne se Hazrat Khatimul Murshid Rz ka inkaar :-** Sultan Burhan Nizam shah bin ahmed nizam-ul-mulk mehdavi badshah-e-ahmednagar ne umda umda ghode aur bahut futuh gujrat me Bandagi Malik Ilahtad Khalife Groh Rz ki khidmat me lilla bheji aur ek ariza bhi khidmat me guzraana ke jiska mazmuun ye tha ke Aap Miyan Syed Mehmood Syedanji ko mere paas rawana farmayein, main apni ladki inse biyah dena chahta hoon taake mujhe deen wo dunya ki saadat hasil ho, Bandagi Malik Ilahtad Rz ne arize-sultani mulaheza farmakar Hazrat Khatimul Murshid Rz se farmaya ke jayein shehzaade, shehzaadi se shaadi karlein, Aap rz ne arz kiya shehzaadi se shadi karne me bande ka bada nuqsan yeh hai ke Aapki sohbat ba-barkat se duur padhjaata hun isliye bande ku na toh is rujuh futuh se gharz hai na shaadi se, bande ko toh Aapki sohbat-e-faiz baqsh hi kaafi hai, Hazrat Khatimul Murshid Rz ka yeh jawab sunkar Aap Rz bahut hi khush huwe aur aisi aisi basharatein dein jo hayyaz-e-tehreer me nahin aasaktein (daftar duwam).

**Aalam khan da'azdah hazaari ki beti se Miyan Syed Wali bin Hazrat Shahab-ul-Haq Rz ki shaadi :-** Malik Baqhan multani al-muqateeb ba alam khan da'azdah hazaari jagirdaar dasada wo murabi (mulk kathiyawaad) sultan mehmood begda ke umra se the inko aulad nahi huwi thi isliye inhone yeh niyyat ki ke agar khuda mujhe aulad dega toh Allah ke naam par isko dedunga, Allah ne beti di iska naam raajesun rakha, jab ladki jawan

huwi toh alam khan ne Hazrat Shahab-ul-Haq Rz bin Hazrat Siddiq-e-Vilayat Rz se maruza kehlaya ke meri beti ki mangni Apne sahebzaade se kardein, Hazrat ne jawab me kehlaya tum ameer aur hum faqeer kaise muafiqhat hosakti hai, jab alam khan ne dekha ke Bandagi Miyan Shahab-ul-Haq Waddeen Rz nisbat-e-paigham qabool nahi farmate toh fauran inke zehen me yeh baat aayi ke yeh beti Bandagi Miyan Bhai Muhajir Rz ki godhi me daal di jaye, is waqt Hazrat Rz ka दौरا dasada me tha, alam khan ne raajesun ko Hazrat ke qadmoan me daal diya aur arz kiya yeh beti Aapko Allah diya, Hazrat Shahab-ul-haq Rz aur Hazrat Syedanji Khatimul Murshid Rz dono bhaiyyoan ki aadat thi ke khambel se saal me do martaba Bandagi Miyan Mubarak urf Miyan Bhai Muhajir Rz ki khidmat me aate, ek din Hazrat Miyan Bhai Muhajir ne Hazrat Shahab-ul-Haq Rz se farmaya bande ki (meri) beti raajesun ki mangni Syed Wali se karna chahta hoon qabool karo chunke raajesun ab aalam khan ki beti na rahi thi iske alawa Hazrat ka adab bhi malhuz tha isliye Hazrat ka farmaan sar par utha liya aur Miyan Syed Wali ki nisbat Raajesun se hogayi.

Kuch arse baad khambel se chand mard aur bibiyoan ki baraat aayi Hazrat Shahab-ul-Haq Rz ne Bandagi Miyan Umar al-mubashir ba Koh-e-Rasiq bin Bandagi Miyan Syed Khanji Rz shaheed sudrasan jo bahut fariis aur kaarinda aadmi the ataaliq bana kar bheja ke sahebzaade ke sasural waale daulatmand hain kahin aisa na ho ke koi kaam biddat ka hojaye, khambel se rawana hote waqt Hazrat Shahab-ul-Haq rz ne sahebzaade se yeh farmaya tha ke wahan umda ghode par sawaar na ho, sar me phulel ka tael na dalein aur mardang ka baaja na sunein kyunke iski aawaz se aadmi mast hojata hai, Bandagi Miyan Syed Wali ne apne walid buzurgwaar ki pand wo nasihat par amal kiya aur shaadi ke baad bhi kisi waqt shaandaar ghode par sawaar na huwe balke kahin jaana hota toh bayl gaadi me jaate isi tarah khushbudaar tael bhi nahi lagaya halaanke inke khusur aalam khan hamesha uudka tael istemaal karte the, algharz Hazrat ki shaadi hogayi aur Aap ka दौरا bhi dasada me hua.

**Bandagi Miyan Shah-e-Nizam Rz ke sahebzaade ki shaadi me faqr ki dhoom dham :-** Jin dino Bandagi Miyan Shah-e-Nizam Rz ka दौरا ahmedabad me tha ek roz Aap Rz ne apne sahebzaade Bandagi Miyan Shah Abdul Rahman Rz se farmaya jao boriye ke niche se paise lekar sabun khareedo aur apne kapde lelo aur apne susre ke darwaaze par jaakar dulhan ke kapde bhi maang kar dho-lao taake aaj raat nikah khwani ke waqt kaam ayein, Hazrat apne walid buzurgwaar ka farmaan sar par utha kar apne khusur Bandagi Malik Maroof Rz ke darwaaze par gaye aur chand ghantoan ke baad dulhan hone waali Bibi Musammaat Khunza Bua ke kapde dho-laaye aur dulhan ke ghar jaakar dediye. Raat ko faqeeran-e-dौरa jamaat khana me ghair mamuli chirag dekh kar hairat zada huwe aur



apas me ek doosre se wajah daryaft karne lage, subah ko malum hua ke raat me hamare murshidzaade ka nikah hua.

Ab miyan biwi ki khalwat ki kaifiyat suniye, shehzaade se dulhan ne kaha ke “mujhe teen din ke faqhe hain aur bhook se beqarar hoon” Bandagi Miyan Shah Abdul Rahman Rz ne farmaya bibi aaj panch roz huwe ek daana bhi mere pait me nahi gaya, sahebzaade ko bibi ki betaabi dekh kar bahut ranj hua aur namaz-e-fajr se farigh hone ke baad hi khilaf-e-adat auqhat-e-zikr-ullah ki nishast chodkar jungle ko tashreef le gaye aur raaste me chalte gadiyoan ke nishanaat par gire huwe daane chun chun kar zuha ke waqt (dinke saade aath-nau baje) daire me tashreef laye. Bandagi Miyan Shah-e-Nizam Rz ne poocha salone aaj tum pabandi auqhat todkar kahan gaye the aur iss godh me kya hai, shehzaade ne arz kiya unke faqr wo izterar ki halat dekh kar mujh se na raha gaya isliye subah hi subah unke liye ek ek dana chunkar pasoo bhar utha liya taake ubaal kar phaank lene se zara taskeen hojaye, Bandagi Miyan Shah-e-Nizam Rz ne farmaya “Salone jao jahan se yeh anaaj laye ho wahin chodkar aao, yeh fayl groh-e-Mehdi ahs ke faqeeroan ke liye jayez nahi hai.

Hazrat ka yeh farmaana bilkul sahi hai kiske ke daane? Akhir iska malik zaroor hai, milk e-ghair be-ijazat malik ke kaise uthayi jaye, agar ijazat bhi li toh sawaal hogaya aur sawaal faqeer ke liye haram hai.

Bandagi Miyan Shah Abdul Rahman Rz ulte paon tashreef legaye aur daane chod chaad kar wapas aagaye, idhar Bandagi Miyan Shah-e-Nizam Rz ne pehle hi se farmadiya tha ke khuda is dulhan ke tufael me daire ke tamam faqeeroan ko ta’am-e-walime se shikam sair aur sherein dhan karega, kya aise kamileen ki peshan goyi ghalat hosakti hai? hargiz nahi. Raje Soon aur Raaje muraadi hamshirgaan-e-sultan mehmoood begada ko yeh malum hone par ke aaj shab tumhare murshidzaade ki aqhdkhwani huwi hai unhone khayal kiya ke ta’am-e-walima hamari taraf se zaroori hai lihaza subah hi subah khana pakwakar garam garam deghein gadiyoan me rakh kar apne murshid (Shah-e-Nizam Rz) ke daire me lillah bhijwadien, Hazrat ne shukr-e-khuda baja lakar daire ke tamam mard aurtoan aur bacchoan ko pait bhar khilaya (khatime sulemani).

**Qutubuddin !** Kya yeh mamuli kaam hai dulha qabl-e-nikah dulhan ke kapde maange aur dulhan waale bhi kisi qism ka hijaab dil me na lakar dulhan ke kapde iske badan se utarwakar dulhe ko dhone dein kisi aalim ya kisi musleh-e-qaum (reformer) se yeh kaam hosakega? kya aaj kal ke leaderaan-e-qaum tamtamaate chirag ki dhuundli roshni me apni aqhd-khwani ko pasand karenge? Kya koi shaqs alam-e-hidayat haath me lekar is amr ko gawara karega? Apne sadha mutaliqeen se jo khud ke makan ke atraaf o jawanib pade hue hoon unse mahez is khayal se fayl-e-nikah khwani poshida rakh kar kahin maali imdaad ki fikr me na padh jayein sirf faqeeroan ki majlis me nikah khwaani hojaye,

kya koi hamdard-e-qaum halat-e-faqha kashi me apne liye fayl-e-mazkoor us-sadr pasand karega? Kya saheb-e-qudrat hote huwe mahez mashiyat-e-ilahi ko peshe nazar rakh kar apne kashf wo karamat ko kaam par na lekar aur apne daire ke kul afraad ko apne hi sahebzaade ki shaadi ke roz faqr wo faqhe me rakhna pasand karega? Kya aaj kaal ke kisi taqaddus maab murshid se yeh baat ho sakegi ke apne sahebzaade se kahe jao jahan se ghalla chun chun kar laye ho wahin chodkar chale aao, aur kal parsoon aur tarsoon ki tarah aaj bhi yani aain shaadi ke roz bhi mutawakkilan allallah raho, yeh sab Syedna Mehdi ahs ki aala talim wo tafheem aur aap ki sohbat-e-ba-barkat aur nazr-e-faiz asar ka natija tha, jo Aap ahs ke sahaba rz me paighambari aqlaaq paida hogaye aur tabayeen wo tabe tabayeen balke niche ke jaanashinoan ne bhi hattal imkaan inhi pakaan-e-khuda ke naqshe-pa par chalne ki koshish ki.

**Bibi Fathima-e-Vilayat Rz ka nikah :-** Ek roz Bandagi Miyan Shah-e-Nizam Rz ne dekha ke Syedna Mehdi ahs ke hujre mubarak me khilaf-e-adat chirag jal raha hai, ghair mamuli chirag dekh kar Aap Rz ne baaz sahaba rz ke saamne zikr kiya, sahaba rz ne kaha Bibi Fathima Rz ka nikah hai, Hazrat Khalifatullah jaisi muqaddas hasti ki sahebzaadi ka nikah aisi kamaal saadgi se hona mazhab ki shaan batla raha hai, Bibi Fathima-e-Vilayat Rz ka yeh pehla nikah Bandagi Malik Burhanuddin Rz se hua phir inke visaal 915 hijri ke ek zamane baad Hazrat Siddiq-e-Vilayat Rz se hua.

**Bandagi Miyan Bhai Muhajir Rz ka Nikah :-** Bandagi Miyan Bhai Muhajir Rz ka nikah hua, dulhan aapke ghar lakar Aapke saamne bithayi gayi, kisi ne kaha Hazrat Mehdi ahs yahan tashreef laye hain, Aapne isi waqt apni talwar Bibi ko mahr ke badal di aur farmaya banda Mehdi ahs ki sohbat me jaata hai, bande ne apna ikhtiyaar tumko dediya, yeh farma kar aap rawana hogaye, mutaliqueen ne Bibi se kaha tum doosri shaadi karlo lekin Bibi ne inkaar kiya aur yunhi baithi rahien akhir Bibi tarik-ud-dunya hokar Aapki khidmat me agayein (hashia).

**Sahaba Kuuf kisko kehte hain :-** Jaise ke aaj kal shaadi karte waqt hasab wo nasab zar wo zewar college ki degree ya tijarat me firogh dekhte hain, naa ke mazhabi shauq aur islami aqlaaq wo atwaar par chandaan iltefaat nahi kiya jata lekin Sahaba Rz ke zamane me sirf do batein dekhi jaati thi (1) Zahir tawakkul allallah aur (2) Batinan marateeb-e-ruyiat ullah. Muhajireen e Mehdi ahs ke nazdeek asal jinsiyat yahi thi yani hum-jins isko kehte the jo apne hum-aqheeda, hum-mashrab, hum-irfaan aur saheb-e-deedar ho, isi zareen usool ki bina par Syedna Mehdi ahs ne apni sahebzaadi bibi Fathima Khatoon-e-Vilayat Rz Bandagi Malik Burhanuddin Rz se biyaah di halaanke wo Syed na the, Bandagi Miyan Syed Khundmir Rz ne apni sahebzaadi Bua Fathima urf Bua fattaan ka nikah Bandagi Malikji Mehri Rz se kiya, doosri sahebzaadi Bua Hidayat Ulla Bandagi Malik Ismail bin Bandagi Malik Hammad shaheed sudrasan se aur teesri sahebzaadi Bua

Khunza (khundkarzaadi ka muqaffaf) Bandagi Malik Ismail Kakareji se biyah di gayi halanke yeh teenoan damaad Syed nahi the magar sartapa musalmaan noor ka putla aur binaye khuda ba-darja aala the. Isi tarah Bandagi Miyan Shah-e-Nemat Rz apni donoan sahebzaadiyoan ka nikaah aise faqeeran-e-mutawakkil wo azimat qadam se kar diya jinke pajame par paiwand lage huwe the, yeh damaad bhi sadaat se na the magar ruyiat me saheb-e-kamaal the aur ba-nazar aqlaaq e paighambari ausaaf rakhte the.

## Chapter – 14

### Taweez tuumaar Gande paleete wazife tasbeeh wo nawafeel ki mumaniyat, paskhurde ki ijazat

Taweez tuumaar gande paleete jhada phunki faal dekhna waghaira towahmaat me daqeel hain aur jinki banazar shariyat, azimat toh azimat fayl-e-ruqsat me bhi koi jagah nahi milti hai (doosre alfaaz me farz wajib sunnat mustahab yeh char darje ke amal mazhab me daqil hain). Jhada phunki mustahab bhi nahi hai isliye khareej-e-mazhab hai, Hazrat Rasool-e-Khuda ﷺ aur Aap ﷺ ke Sahaba Rz ne kisi waqt bhi taweez tuumaar gande paleete ka amal nahi kiya, Syedna Mehdi ahs ne bhi is amal se mana farmaya hai, yeh cheezein uzlat-e-khalq aur auqhat-e-zikrullah ki pabandi ku todne ke alawa musabbib-e-haqeeqi se nazar uthakar asbaab-e-towahmaat aur wasait-e-mijazi ki taraf mayil karti hain jiske bayis iska aamil, raza wo tawakkul wo tasleem ke buland zene se gir jata hai isliye bajaye taweez tuumaar ke har qism ki bimaari ke liye paskhurda diya jaata hai jo ke sunnat-e-Rasool Allah ﷺ hai chunanche.

**Ummul Momineen Bibi Bhikya Rz par aaseb ka asar :-** Ummul Momineen Bibi Bhikya Rz kalpi ya chanderi ke raja ki kunwari beti thi, aaseb ke asar ki wajah bilkul barhena aur khamosh raha karti thi, Syedna Mehdi ahs ke paan ka paskhurda peete hi jin badan se nikal gaya, kunwari ne kapde maang kar fauran pahenliye aur bilkul acchi hogayi, raja aur mutaliqueen ne kaha is ladki ne ek musalmaan ka muuk-jhoot (paskhurda) piya hai isliye hamare dharm ki na rahi yeh kehkar Hazrat Meeran ahs ki khidmat me bhejdi gayi (khatime sulemani).

**Qutubuddin !** Syedna Meeran ahs ne na paleete silgaye na rikabiyaan pilayein na taweez bandhwaya, sirf hadees “suaral momineen shifauun” par amal kiya aur yahi azimat hai aur azimat hi deen hai.

**Bhai Kaalu par saamp ka asar :-** Syedna Mehdi ke asna-e-safar me ek kala kutta saath hogaya, isko Syedna Mehdi ahs ne zikr-e-khafi ki talim di thi awaal fajr se pao din chade tak yani nau (9) baje tak qible ki taraf mu karke zikrullah me baitha rehta, is arse me agar koi shaqs iske saamne khana ya paani rakhta toh teerchi nazar se bhi na dekhta, ashaab-e-kahf ke kutte ki tarah isko Aap ne insaan bankar bahisht me jaane ki basharat di hai, kutte ke ausaaf e hameeda dekhkar muhajireen Rz isko bhai kaalu kehkar pukarte.

Ek roz bhai kaalu ki zubaan ko saamp ne kata, kutta bhagta hua Huzoor-e-Mehdi ahs me gaya Aap ahs ne poocha kutte ko kya hua hai? Sahaba Rz ne arz kiya saamp ne kata hai kutte par saamp ke zaher se sakraat ki halat taari hogayi, Aap ahs ne paskhurda karke

apne dast-e-mubarak se iske mu me daala, halaq me pahunchte hi accha hogaya (Insaaf Nama).

**Qutubuddin !** Saamp kaate par bhi Syednda Mehdi ahs ne jhada phunki na ki ittebah-e-shariyat malhuz rakh kar isko paskhurda pilaya.

**Ek ameer ki gardan tedi hogayi :-** Jis zamane me Bandagi Miyan Shah-e-Nemat Rz ka दौरा chapaner me tha ek roz ek ameer namaz-e-zohar ke baad Aap rz ki khidmat me aaya aur arz karne laga meri gardan tedi hogayi hai, Aap kuch padhkar ispar phunkdein, Hazrat Rz ne farmaya banda padhna padhana nahi jaanta tum kisi mulla ke paas jao wo padhkar phunkdega, agar tumhara dil chahe toh paskhurda duun agar khuda ko manzoor hai toh acche hojaoge, ameer ne paskhurda piya aur kuch gardan par bhi lagaya, fauran gardan acchi hogayi.

**Kaan me kankhajura ghus gaya :-** Ek shaqs Bandagi Miyan Shah-e-Nizam Rz ke huzoor me aaya aur arz karne laga mere kaan me kankhajura (gom hazaarpa) ghuus gaya aur badi taklif de raha hai, Aap Rz ne paskhurda diya peete hi nikal gaya.

**Miyan Karam Ulla दौरा se nikaal diye gaye :-** Miyan Sheikh Mohammed dehalvi muhajir-e-Mehdi ahs ko jhada phunki aur aaseb ka ilm yaad tha inhone Miyan Karam Ullah ko is fan ki talim di yeh saheb Bandagi Malik Ilaahdad Khalife Groh Rz ke daire me rehte the, Hazrat Khalife Groh Rz ko malum hone par dhamkaya aur farmaya yeh tareeqha Hazrat Meeran ahs aur Aap ahs ke yaaroan ka nahi hai, inhone kaha khundkar banda mahez khuda waaste karta hai paise lene ki gharz se nahi aur isse logon ko faida bhi hota hai, Aap rz ne farmaya jab Meeran ahs se iski mumaniyat hai toh khwa kisi sabab se karein jaye nahi hai, unhone Hazrat ka kaha na mana aur amal jari rakha, Hazrat Rz ne inko daire se nikaal diya (Khatime Sulemani).

Insaaf Nama ke biswein baab me likha hai ke zyada dhamkaye jaane se daire se nikal gaye.

**Qutubuddin !** Afsos ke aaj kal taweez tuumaar aur jhada phunki ka amal behbudi-e-khalaiq samjha jaata hai aur zyada afsos is baat ka hai ke baaz faqeeran-e-groh Mehdi ahs bhi farmaan-e-Mehdi ahs ke khilaaf iske aamil hain aur baaz ne hikmat ka pesha ikhtiyaar karliya hai.

**Matab :-** Ek hadtak dawa karna sunnat-e-Rasool Allah ﷺ hai lekin dawa ke peeche padhna tawakkul alallah ke khilaaf hai, faqeer ki nazar har amr me Allah par hi rahe aur zahiri asbaab se uthali jaye.

Matab lagane ya yunhi ilaaj mu'aalije karne se auqhat-e-zikrullah ki pabandi qayim nahi rah sakti iske alawa uzlat-e-khalq ke bhi khilaaf hai jo farayez-e-vilayat ka ek farz hai,

hikmat ka pesha ikhtiyar karne se har qism ke logon se mayl jhol badh jaata hai maslan Hazrat subah ko zikrullah me qibla ruqh baithe huwe hain aurat aayi aur kehne lagi mere pait me saqt dard ho raha hai, Hazrat ka mu jo is waqt qible ki janib tha is aurat ki taraf hogaya, musalle par se uth gaye aur aurat ki taraf multafit huwe, sham ko bhi Hazrat yaad-e-ilahi me bhaite huwe the ke ek shaqs aaya aur kehne laga buqhar ki wajah se beqarar hoon Hazrat musalle, masjid aur zikrullah chodkar ghar me gaye aur goliyaan lakar mareez ko dein aur farmaya kal kharura lekar aao, aurat se bhi kaha ke kal aakar khabar de ke ijabat saaf huwi qabz raha hazrat ne ek hafta ilaaj kiya aathwein roz dono margaye, mehnat barbaad gunah lazim zikrullah choota, uzlat-e-khalq tooti, hudood-e-daira ki pabandi gayi aur ulte Mehdi ahs ki na-khushi me aagaye, misaal mashur hai ke lene gayi puut aur kho aayi qasam.

Tark-e-dunya karke daire me aaye the deedar hasil karne aur phans gaye phir dunya me.

Gar baad-e-faqr phir sagg-e-dunya hua faqeer, kambaqt paak hoke palidoan me mil gaya

Bandagi Miyan Syed Noor Mohammed Khatimekaar akhri haakim sutoon-e-deen Rz aise hi be-hadde faqeroan ki nisbat farmate hain “la-deen wa la-dunya”

**Umul-ul-ilaaj paskhurda** :- dard-e-sar, dard-e-shikam, dard-e-zaa, beta hone ki arzoo, aulad ke marne ya musibat ke waqt dil ko safayi aur ataye faiz waghaira ke liye alal-uumum paskhurda diya jaata isi tarah khare kunwein ko meetha karne ke liye kulli daali jaati, Sahaba Rz tabayeen aur tabe tabayeen ke paskhurde me Allah ne wo asar diya tha ke idhar paskhurda piya udhar marz ka izaala hogaya, mawalid-e-Mehdi ahs aur naqliyat groh-muqaddasa ke aurooq paskhurda ke zareen waqiyat se daraqshaan hain lekin yahan sirf ek do misaloan par iktefa kiya jaata hai.

**Hindu raani zaccha jali nahi** :- Syedna Mehdi ahs ke huzoor ek hindu aaya aur arz karne laga falaan aurat dard-e-zah ki takleef se bahut beqarar hai, Aapne paskhurda paan inayat kiya, aurat Hazrat Maud ahs ka paskhurda khaate hi margayi, hindu apne mazhabi aain ke muafiq iski mayyat shamshaan (hinduwoan ka qabarastan) le gaye aur hasbe dastur chita (lakdiyoan) par rakh kar aag roshan ki, lakdiyaan jal gayein lekin mayyat ke ek baal ko bhi aanch na lagi akhir majboor hokar Hazrat ki khidmat-e-aqdas me bhejdi gayi, Aap ahs ne farmaya “wo kaise jal sakti thi isne bande ka paskhurda piya hai” zahe qismat zaccha ke Hazrat Imam ahs ke paskhurde se uska ruwan ruwan aur baal baal musalman hogaya aur Syedna Mehdi ahs ke is farmaan ki amli tasir ke “koi momin dozaq me nahi jaye “ is daare dunya me hinduwoan, aam-musalman aur Sahaba Rz ne apni ankhoan se dekhliya, Hazrat Maud ahs ke hukm se uski tajheez wo takfeem ki gayi aur paskhurdaye paan ki barkat se khasaan-e-khuda me daqeel hogayi

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ m (Surah Al Jumah Ayat 4).

**Sirohi ke raja ki mayyat jalane se nahi jali** :- Syedna Mehdi ahs ke sadqe se aisa hi waqia Hazrat Khalife Groh rz ke tazkire me paya jaata hai chunanche naqal hai shehr sirohi (waqia mulk marwaad) ka raja rao jagmaal Bandagi Miyan Shah-e-Nemat Rz ka mureed tha aur Hazrat Khalife Groh rz se bhi bahut aqheedat rakhta tha, jab kabhi Hazrat ki khidmat me aata paskhurda peekar jata, ek roz apne musahiboan ke saath aaya aur hamesha ki aadat ki muafiq Hazrat ka paskhurda peene laga, ek musaheeb ne gham wo ghusse me aakar kaha maharaj yeh kya karte hain ek musalman ka jhoota peerahe hain, rao ne kaha mujhe inki zaat me saakshaat parmashwar ka darshan ho raha hai isliye inki parsadi (tabarruk) pee raha hoon, gharz rao ka inteqhal hogaya iski mayyat jalane se na jalne par hinduwoan ne kaha agni devi kaise swikaar karsakti thi, rao ka shareer anadi ke mukh (jhoot) se apavitar hogaya tha is liye jala nahi yani aag maata kaise qabool karsakti thi, rao ka jism ghair muhazzib (mijazan musalman) ke paskhurde se na-paak hogaya tha isliye jala nahi, Hazrat ne iski mayyat daire me mangwali, rao bhi Mehdi ahs ke sadqe se jannat me daqeel hogaya.

**Hazrat Khatimul Murshid Rz ka paskhurda is waqt bhi maujud** :- Hazrat Khatimul Murshid Rz ka paskhurda jo Aapne apne visaal ke roz bana kar apne daire ke kul faqeroan ko inayat kiya tha is waqt raakhim auraaq-e-haza (faqeer syed Qutubuddin Khundmiri) ke paas maujood hai isi tarah Aap ki daadh e mubarak jo Aap Rz ne apni sahebzaadi Ummat-ul-Aziz (urf bua) Aaje saheba Bibi (aziz ka bigadhkar aaze hua aur aaze ka aaje) aur damaad Malik Sharfuddin ko tharad jaate waqt zaroorat-e-paskhurda banane ke liye marhamat ki thi, is daadh ki khaksaar ne palanpur me ziyarat ki hai aur iska paskhurd bhi piya hai.

Note :- Yeh daadh dast ba dast kaise muntaqeel hoti rahi aur bil-akhir hasteda se aaj se tees saal qabl maulana maulvi Rehmat miyan saheb ke makaan me kis tarah aayi iski tareeq rehnumaye zayerein gujrat me tafseel se likhi gayi hai magar afsos ke che-saat saal pehle maulvi saheb ke pote ne daadh ki dibiya ko halaat-e-na paaki me haath lagaya isliye sandokh me se ghayab hogayi, daadh ke gum hojane ka maa ko bahut ranj hua aur maare nidamat ke kisi ke saamne aisi mutabarrak cheez ke chale jane ka zikr bhi nahi karti thi lekin yeh baat chup sakti thi? akhir zahir hogayi “kullu shayeen yarjiyu ila asli” bas iska waqt aaya aur wo bhi hamari bad-qismati se chali gayi.

**Wird wazife aur nafiloan ki manahi** :- Wird wazife, panj surah, haft surah padhna, tasbeeh phirana, chilla baithna, nafil roze rakhna, nafil namazein padhna waghaira kisi qism ki qaid ke saath koi mustahab fayl karna mana hai kyunke aise afwaal se hasar paida hota hai jo ke ayat اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ke khilaaf hai aur shaan-e-be-ikhtiyaari se

baiyyid hai, auliya-e-pesheen ki nisbat Syedna Mehdi ahs farmate hain ke “bhaiyyoan ne kis kaam ke liye tamam umar ke roze rakhe aur halal cheezoan ko chod diya aur chille kiye aur kuwein me ulte sar latke aur is qism ke amal jo khuda ne nahi farmaye the ikhtiyaar karke gardish me padhe inhone be-ikhtiyar hokar shariat-e-Mohammadi ﷺ ke muafiq amal kyun nahi kiya? yahi raasta nazdeek tar tha, apne ikhtiyaar se be-ikhtiyar hojana yahi nazdeek ka raasta hai, aqrab-ut-tareeqh ko groh-e-paak me upar-waade ka raaste kehte hain, doosre yeh ke aurad wo wazaif, panj surah padhna, tasbeeh phirana, chilla baithna, nafil roze rakhna, nafil namazein padhna waghaira mustahab afwaal kasrat se karne se bahishti ban jaata hai chunanche,

**Miyan Zerk ko Bandagi Miyan Rz ki basharat :-** Ek roz Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz ke ghulam miyan Zerk ne Bandagi Miyan Rz se arz kiya agar Aap mujhe azad karden toh main khuda ki bahut hi ibadat karun, Bandagi Miyan Rz ne isko isi waqt azad kardiya lekin saath hi farmaya ke miyan zerk zyada ibadat karne se jannat hur wo qasoor mil jayegi, deedar nasib na hoga, yeh toh murshid ki sohbat aur zikrullah se hasil hota hai (daftar Bandagi Miyan syed Burhanuddin Rh) Syedna Mehdi ahs ka aana khuda ka deedar dikhane ki gharz se hua hai jiski talab har mard wo zan par farz hai kyunke har shaqs ki zindagi ka maqsood-e-asli marifat-e-ilahi hai aur marifat-e-ilahi ka samra ruyiat-ullah hai.

Maraa baraye deedan-e-yaar afrida’and, warna wajud-e-ma ba che kaar afrida’and

**Char nafil namazoan ki ijazat :-** Dogana tahiyatul wazu, namaz-e-ishraq, namaz-e-zuha, namaz-e-tahjud waghaira kayi nafl namazoan me se sirf in char nafil namazoan ke padhne ki Aap ahs ne ijazat di hai, namaz-e-tahajjud ki nisbat Syedna Mehdi-e-Maud ahs farmate hain ke “agar vilayat ka faiz hasil karna ho toh tahjud padha karo” faqeer toh faqeer lekin kaunsa aisa kasib bhi hoga jo faiz-e-vilayat ka khwahan na ho, kyunke faiz-e-vilayat ka samra deedar-e-khuda hai, isiliye Bandagi Miyan Syed Burhanuddin Rh apni tasnif shawahid-e-vilayat me namaz-e-tahajjud ko sunnat-e-muakkada batate hain, ek aur namaz hai jisko sunnat-ul-hajaat kehte hain riwayat hai ke Bandagi Miyan Shah-e-Nizam Rz ke arz karne par Hazrat Mehdi ahs ne Aap rz ko is namaz ki ijazat di hai, aulad wo sadqa khwahan Bandagi Miyan Shah-e-Nizam Rz yeh namaz farz-e-isha ke baad padhte hain.

**Panj surah na padhne ki wajah :-** Syedna Mehdi ahs panjsurah ki nisbat farmate hain, agar panjsurah hi padhte rahe toh kalaam ullah ki baqhi suratein padhne waale ke nazdeek bekaar hogayein halaanke Aleef laam meem se Wannas tak Quran-e-paak ka ek hi hukm hai isliye taqsees aur qaid ke saath padhne ki mumaniyat hai.



**Chilla kashi ki mumaniyat :-** Chilla kashi ki nisbat Syedna Mehdi ahs farmate hain ke chalees(40) roz chilla baithe, ektaliswein(41) roz kya karoge? Halaanke uzlat-uz-khalq mare dum tak farz hai.

**Tasbeeh ki Mumaniyat :-** Tasbeeh ki mumaniyat bhi isi wajah se huwi ke awwal toh ginti se hasar paida hota hai khwa lakh martaba hi kyun na ho aur jab hasar paida hua toh amal nazar me aaya jiski nisbat Syedna Mehdi ahs farmata hain ke “jo amal nazar me aaye wo mardood hai “ phir farmate hain ke

Sher

Khuda az arifaan aan ra guzend, ke dar rah-e-khuda khud ra na binaid

Amal nazar me aane se ibadat ka ghumand paida hota hai, ghumand paida hote hi shaitan sar par sawar hoga jiski nisbat Syedna Mehdi ahs farmata hain ke “ harkas firaun samaan baqhi” isi wajah se kisi qism ke tayyun aur qaid ke saath zikrullah karne ki mumaniyat huwi pas zikrullah bila-qaid aur mutlaq kiya jaye, doosra ye ke tasbeeh wo tahleel aur wird wazaif kasrat se padhne se hasb-e-qaul Hazrat Siddiq-e-Vilayat Rz jannat-e-hur wo qasoor nasib hojati hai, jannat-e-deedar toh zikrullah se hi milti hai, Syedna Mehdi ahs maulana Ruum ke yeh ash’aar apni zubaan-e-mubarak se farmate hain.

Hasht e jannat gar dahindat sarbasar, tu masho raazi az aanhan dar guzar

Aali himmat baash wo dil bahaq ba-band, tu huma-e-khaaf-e-qurba ro buland

Ro buland Ro buland Ro buland Aap ahs ne teen baar farmaya isme deedar ke teen bade bade martaboan ki taraf ishaara hai, Syedna Mehdi ahs farmate hain “ tasdeeq-e-banda binayi-e-khuda” har mehdavi ka maqsood-e-asli wo illat numayi binayi-e-khuda hona chahiye, pas jo banda-e-khuda maqsood-e-asli ke hasool se laparwa aur mehroom hai wo andha hai jis ki nisbat Allah Ta’ala farmata hai

(Surah Bani Israel Ayat 72) tarjuma :- وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا  
jo shaqs is dunya me andha hai (yani deedar se be-behra hai) wo akhirat me bhi andha hai aur raah-e-ruyiat-ullah se bahut duur bhatka hua hai pas haqeeqatan musaddiq wahi hai jo binayi-e-khuda hai, binayi-e-khuda ke buland zeene par pahunchne keliye veerd, wazaif aur tasbeeh wo tahleel ki rassiyaan kaam nahi detein inki rasayi sirf jannat hur qasoor tak hai iske liye toh habl-ullah ki khaas zarurat hai, Allah ki rassi talimaat-e-Mehdi ahs aur amal-e-saleh hai jisko mazbut pakadne se talib-e-maula binayi-e-haq ban jaata hai.

## Chapter - 15

### Muamilaat

Muhajireen-e-Mehdi ahs ko jab kabhi saviyat me kuch mil jaata bazaar ko jaate sauda khareedte aur sar par utha kar laate kisi qism ka aar nahi karte the (jaisa ke aaj kal sar par utha kar laana ya haath me badi potli pakadna aib me daqeel hogaya hai) doosre pehlu par faqr wo faqhe ke waqt kuch bartan ya koi aur cheez ghar me hoti toh bechte aur quwat-e-laa-yamuut se sukoot hasil karte.

**Makke me muamila :-** Syedna Mehdi ahs mae fuqraaye muhajireen 900 hijri me haj-e-baitullah ke liye makke muazzama tashreef legaye, us waqt faqeroan par bahut faqha padha, baaz fuqraa munafa lekar cheezein firoqt karna chahe kyunke baaz cheezein hindustan me bahut sasti aur makke me bahut mehengi milti hain, Syedna Mehdi ahs ne farmaya cheezein usi daam se becho jis daam se hindustan me milti hain munafa mat lo kyunke munafa lena tadbeer me daqeel hai, jiski nisbat Syedna Mehdi ahs farmate hain ke “tark-e-dunya tark-e-tadbeer hai” Hazrat Sani-e-Mehdi rz farmate hain ke “nazdeek ki dukaan chodkar saste ke khayal se ya accha milne ke irade se aage badha toh yahi dunya hai “ kyunke sasta khareedne me paise ki bajat payi jaati hai aur accha milne me lazzat ki khwahish aur nafs ka lagao badhta hai isliye tarik-ud-dunya ko yeh dono gharz tark se gira deti hain”

**Do paise ki kathori :-** Syedna Mehdi ahs farmate hain ke agar tumhare paas do paise ki kathori hai usko bech kar na khaya yunhi faqhe karte rahe toh yeh faqha aain-e-dunya hai.

**Paise do paise ke muamile me bhi insaaf :-** Aksar dairoan ke saamne saude ki dukaan ke alawa alal-umuum jungli mewoan maslan khirni, sitaphal, ber, guniyaan, karaunde, gular, sabun gholne ko thumre waghaira ke tokre bhi lagte the, Bandagi Miyan Syed Khundmir Siddique-e-vilayat Rz ke daire aaliya ke faqeer miyan aalam shah jalori ne paise do paise ki khirniyaan khareedi aur apne hujre me lakar kachhi kacchi alag karke baniye ke paas gaye aur kehne lage ke yeh hari hari khirniyan aur inke iwaz peeli peeli paki paki huwi de, baniye ne dene se inkaar kiya kehna laga yeh fayl muamile ke khilaaf hai, faqeer ne khafa hokar baniye ko bura bhala kaha aur kuch mara bhi, baniye ne daire me aakar Hazrat Siddiq-e-Vilayat Rz se faryad ki Hazrat rz ne kaha Miyan Aalam shah tumse yeh harkat abhi tak tum me nafs is qadr ghalib hai? khair baniye se farmaya jin alfaaz me faqeer ne tujhko bura bhala kaha aur jis qadr mara tu bhi inhi alfaaz me usko bura bhala keh aur itna hi maar yeh kar miyan aalam shah ko ghussa aaya aur kehne lage ke is sattye (baniye ko hiqaarat se satya kehte hain) ka kya majaal hai jo mujhe bura bhala kahe aur mujh par haath uthaye, Hazrat rz ne farmaya use durre lagao, durre

lagane par faqeer ne kaha mujh par zulm hua, Hazrat ne farmaya aur bhi durre lagao phir kehne lage ke mujh par zulm hua, Hazrat Rz inko isi waqt daire se nikal diya lekin baad me inko (miyan aalam shah ko) nidamat huwi sidq-e-dil se rujuk kiya aur phir daire me aagaye, yahi miyan Aalam shah aage chal kar Hazrat Siddiq-e-Vilayat Rz ke saath sudrasan me shaheed huwe.

**Qutubuddin !** Subhan Allah iska naam toh insaaf ul-ain bil-ain wo bajaran-hul-qisaas, Hazrat Siddiq-e-Vilayat Rz ne faqeer-e-daira ki ek mushrik ki muqable me bilkul riya'at na ki jo ain insaaf tha.

**Gunah-e-sharayi ki saza :-** Bandagi Meeran Syed Mehmood Sani-e-Mehdi rz ke daire me agar kisi faqeer se gunah sharayi ho jata toh muhajireen ki majlis-e-mashwara me iski tahqeeq hoti, gawah talab kiye jaate aur gunah ke sabit hone par Hazrat Sani-e-Mehdi daryaft karte ke iske liye kya saza hai? majlis me jo saza qarar paati is par amal kiya jata bajuz salah wo mashware ke Aap rz is qism ke kaam khud muqtaari se nahi karte the (hashia).

**Faqeer-e-daira ka faisla :-** Bandagi Miyan Shah-e-Dilawar Rz farmate hain ke agar daire ke kisi faqeer ko kisi faqeer se iqtelaaf hojaye agar isne apne daire hi ke faqeroan se daadkhwahi ki toh wo momin hai agar kasiboan se faisla karaya toh munafiq hai aur agar kacheri me faryaad ki toh wo mushrik hai.

**Hazrat Sani-e-Mehdi rz ka kutta muhafiz-e-dukaan :-** Daire Bhelut shariff ke daire ke baher ek baniye ki dukaan thi, Hazrat Rz ke faqeer isi dukaan se sauda sulaf khareed lete inko shehr radhanpur (bhelut se saade char meel) jaane ki bahut kam zarurat padhti, yeh silsila ek zamane tak jaari raha, ek roz baniye ne Hazrat Sani-e-Mehdi rz ki khidmat me aakar arz kiya khundkar Aap jaante hain ke mera jawan beta jo biyopaar me mera haath bata tha mar gaya, ab mujhe sauda laane ke liye khud radhanpur jana padhta hai aur dukaan par koi nahi hai, iske alawa budhape ke wajah se kaam ho bhi nahi sakta isliye dukaan band kardena chahta hoon, Hazrat Rz ne farmaya sethji tumhari dukaan se faqeroan ko bahut aaram hai aur koi shaqs dukaan par baitne wala nahi toh bhai lal (Aap ke kutte ka naam) ko le jao wo tumhari dukaan sambhalega, baniya khush hua aur Hazrat Rz ke farmaan se bhai lal dukaan ki hifazat karne laga.

**Faqeer ke maal ka waris faqeer :-** Faqeer-e-daira ke inteqhal par agar marhum ke paas kuch paise nikal aaye toh daire hi me saviyat kardiye jaate, iske kasib sagoan ko iske watan hargiz na bheje jaate kyunke wo tark-e-dunya, hijrat-e-watan, sohbat-e-sadiqaan se be behra rehne se waris-e-haqeeqi nahi samjhe jaate the, Syedna Mehdi ahs farmate hain "nahnu muashiral anbiya lanarisu wala nurisu" Tarjuma :- Hum anbiya ki jamat se hain na kisi ke warees hote hain aur na kisi ko apna warees banate hain. Hazrat Meeran

ahs ke is farmaan par Hazrat Sani-e-Mehdi Rz ne aapka warasa na liya balke jo kuch nikal aaya daire me saviyat kardiya gaya, jin dino Bandagi Miyan Shah-e-Nemat ka daira nagore me tha Aap rz ke daire ke faqeer musamma ali dholakiya ka inteqhal hogaya tarke me pacchas fairoziyaan niklein, Aap rz ne farmaya daire ke faqeroan (muhajiroan) me saviyat kardo yeh inhi ka haq hai aur Aap Rz ne yeh ayat padhi **وَالَّذِينَ آمَنُوا وَلَمْ** **يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلَايَتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا** (Surah Al-Anfal Ayat 72) tarjuma :- aur jo log imaan toh laaye aur hijrat nahin ki tumhara inse meraas ka koi taluq nahi hai jab tak ke wo hijrat na karein, halaanke Miyan Ali marhum ka beta beti dholakya (mulk kathiyawaad) me zinda maujud the.

**Qutubuddin !** Groh-e-muqadassa me murshid jo apne faqeer ke janaze par namaz padhata hai aur kasib waris se ijazat nahi leta wo isi usool par mabni hai kyunke faqeer ka warees faqeer aur kasib ka warees kasib, hadvaad bhi isi usool par hoti thi jiska zikr aage chal kar aayega.

**Ghode ki qeemat wapas kardene ko farmaya :-** Miyan Durwesh Mohammed ne Bandagi Miyan Syed Noor Mohammed Khatimekaar Rz ke daire aaliya me Allah ke naam ghoda bheja, Hazrat ne farmaya firoqt kar daalo, ghoda dharasiun (ab usmanabad kehte hain) me firoqt huwa kisine Hazrat Khatimekaar Rz se arz kiya ghoda firoqt hogaya in rupiyoan se ek bachda khareeda gaya, bachda aur baqhi maanda rupiye daire me ajayenge, Hazrat rz ne farmaya rupiye daire me na aane payein jahan se aarahe hain wapas kardo.

**Qutubuddin !** Agar ghode ki khalis qeemat agayi hoti toh Hazrat le lete lekin jo bachda khareeda gaya yeh amal farmaan-e-Mehdi ahs ke khilaaf tha kyunke tark-e-dunya tark-e-tadbeer hai, yeh toh khaas tijarati muamila hogaya, isliye bachda dus pandra rupiye me kharida gaya jawan hone ke baad satt sattar rupiye me firoqt hota iske alawa munafa hasil hone ki gharz se jawan hone tak iski khidmat karna yeh bhi toh dunya hai isliye rupiye aur bachda lene se khata'an inkaar kardiya.

**Baiyl firoqt kardiye gaye :-** Bandagi Miyan Syed Noor Mohammed Khatimekaar Rz ne safar keliye bayl khareede, kisi wajah se safar mauqhoof hogaya Aap ne farmaya jis qeemat par bayl khareede gaye hain isi qeemat par firoqt kardo, kisi ne arz kiya zyada qeemat aati hai farmaya musaddiqoan ko becho ta'ake wo fayda uthayein.

## Chapter – 16

### Farayez-e-Vilayat-e-Mohammadia ﷺ

#### (Tark-e-dunya, tark-e-alaiiq, hijrat e watan waghaira)

Is kitaab ke ibtedayi aurooq me tark-e-dunya ki nisbat mujammil zikr kiya gaya hai lekin baaz na-waqif bhaiyoan ke liye na-kaafi samajh kar yahan aur sarahaat kardi jati hai, raaqim-e-Aasim ki tasnif “shara-e-aqheeda Syed Khundmir” me tark-e-dunya, tark-e-alaiiq ya hijrat-e-watan, sohbat-e-sadiqaan, uzlat-e-khalq, zikr-e-kaseer waghaira kayi unwaan tafseel se bayaan kiye gaye hain, shaayeqeen-e-mazameen sharah aqheeda mulaheza farmayen.

#### 1. Tark-e-dunya

Zail ki barah(12) cheezoan ko chodne ka naam tark-e-dunya hai, (1)tark-e-khudi, (2)tark-e-izzat, (3)tark-e-lazzat, (4)tark-e-shirk-e-qafi wo jali, (5)tark-e-kufr zahiri wo batini, (6)tark-e-nifaaq, (7)tark-e-rasm, (8)tark-e-biddat, (9)tark-e-aadat, (10)tark-e-riya, (11)tark-e-aqlaaq-e-zameema, (12)tark-e-gunah zahiri wo batini.

In panch cheezoan ko chodna tark-e-hayat-e-duniya hai (1) khel (2) tamasha (3) zeenat (4) bahami faqar (5) kasrat-e-aulad wo maal, yeh saath cheezein mata-e-hayat ud dunya me daqil hain (1) Aurtein (2) bete (3) chaandi ke dher (4) sone ke khazane (5) ghode (6) chaupaye (7) kheti (mulaheza ho teesra para daswaan rukuh) aur inka tark karna tark-e-mata-e-hayat-e-dunya hai.

Barah cheezoan, paanch cheezoan aur saath cheezoan (jumla 24 cheezoan) ke chodne ka naam tark-e-dunya hai (i) Syedna Mehdi ahs farmate hain “waraye tark-e-dunya imaan neest” (tark-e-dunya ke siwa imaan nahi) phir farmate hain ke dunya ki talab kufr aur dunya ka taalib kafir” Hazrat Rasool-e-Khuda ﷺ ki hadees “Ad-dunya lakum” Aap ne is tarah bayan farmayi “Ad-dunya lakum ayyuhal kafiroan, wal uqba lakum ayyuhal muminoonan naqisoon, wal maula li walimanit tabani”

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Muallif alai rehma apni kitaab irfaani phooloan ka haar me kehte hain, tark-e-dunya ke pehle aat tark hain.

- (i) 1)Tark-e-shirk 2) Tark-e-kufr 3) Tark-e-nifaaq 4) Tark-e-riya 5) Tark-e-biddat 6) Tark-e-aadat 7) Tark-e-bad aqlaqhi 8)tark-e- gunah kabeera wo saqheera. Aur tark-e-dunya ke baad barah tark hain 1) Tark-e-watan 2) Tark-e-lawahiqaan 3) Tark-e-lazzat 4) Tark-e-izzat 5) Tark-e-shikam puri 6) Tark-e-khwab (che ghante yaksaan musalsal na soyein) 7) Tark-e-khud beeni 8) Tark-e-bad beeni 9) Tark-e-mohabbat maal or zar 10) tark-e-dost wo dushman (no koi dost na koi dushman 11) tark-e-libaas-e-mufeeda (jo kapda Allah ke naam par aaye pahen lein) 12) tark-e-shauq e jannat (yani ibadat shauq-e-jannat me nahi Allah ke liye karein).

Tarjuma :- Aye kafiroan dunya tumhare waaste hai aur aye naqis mominoan akhiraat tumhare liye hai aur khuda mere liye aur us shaqs ke liye jis ne meri pairvi ki, tark-e-duniya ki nisbat Hazrat Mohammed ﷺ farmate hain

“Hubbu-dunya raasu kulli khatiyatin wo tarak-ud-dunya raasu kullu ibadatin”

Tarjuma :- “Dunya ki mohabbat tamam gunahoan ki jhad hai aur tark-e-dunya tamam ibadatoan ka sar hai” taalib-e-dunya ki nisbat farmate hain “Ad-dunya jifatun wo talibuha kilabun”

Tarjuma :- Dunya murdaar hai aur iske talib kutte hain

Phir farmate hain الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

Tarjuma :- dunya mominoan ke liye qaid khana hai aur kafiroan ke liye jannat hai.

Hazrat Syedna Mehdi-e-Maud ahs ne ahmedabad ki shahana raunaq aur zaib wo zeenat (deeni laparwahi) dekh kar iski taareef me farmaya “jannatul himaar” yani gadhoan ki jannat, Allah ta’ala apne kalaam-e-paak me dunyadaroon ki nisbat farmata hai,

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غٰفِلُونَ

أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ (Surah Yunus Ayat 7, 8) Tarjuma :- Jin logon ko hamare deedar ki arzoo nahi hai aur khatr-e-aaqibat se fariq hokar ba-itminaan zindagi basar karte hain aur jo log hamari ayatoan (yani baja awari ehkaam-e-ilahi) se ghafil aur be-parwa hain yahi hain jinke kartoot ka badla yeh hoga ke inka akhri thikana dozaq hai.

**Syedna Mehdi ahs ka mulla ruknuddin patni se mubahisa** :- Jin dino Syedna Mehdi ahs ka दौरا patan shariff me tha, ek mashhoor aalim mulla ruknuddin Bandagi Meeran Syed Mohammed Mehdi-e-Maud ahs ki mulaqhat ko aaya Hazrat Imaam ahs ki aadat-e-mubark thi jab koi aalim mulaqhat ko aata Aap ahs bayan-e-quran shuru karte us waqt bhi hasb-e-aadat mustamirah is ayat ka bayan shuru kiya.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَ بٰطِلٌ مَّا كَانُوا يَعْمَلُونَ (Surah Hud Ayat 15, 16) tarjuma :- Jo log dunya ki zindagi aur iski zeenat ki khwahish rakhte hain hum inke amaloon ka badla yahin dunya me pura pura bhar dete hain aur wo dunya me kisi tarah ghaate me nahi rehte lekin yeh wo log hain jinke liye akhiraat me dozaq ke siwa aur kuch nahi hai aur jo (naik) amal in logon ne dunya me kiye akhiraat me sab gaye guzre hogaye aur unka kiya dhara sab laghu”.

Yani aisi sifatein rakhne waale shaqs ke liye wayid variid hai ayat مَنْ كَانَ (jo koi) yani “jo shaqs” ko Aap ne aam rakha mulla saheb ne kaha mufassiroan ne is مَنْ (man) ko maqsus kafiroan ki shaan me liya hai, Hazrat Meeran ahs ne farmaya Allah Ta’ala ne jo مَنْ (man) farmaya hai kafiroan ke siwa yeh sifat kisi me nahi hosakti pas jis shaqs me yeh sifat payi jaye wo beshak kafir hai, mulla ruknuddin ne kaha ke qazi aur ulma me yeh sifat maujood hai Hazrat Imam ahs ne farmaya Allah Ta’ala ne مَنْ (man) farmaya hai banda bhi مَنْ كَانَ kehta hai kisi ke naam ke saath muqaiyad nahi karta, mulla saheb ne kaha yeh sifat mujh me maujood hai, Hazrat Meeran ahs ne farmaya musalman me yeh sifat kaise hosakti hai? mulla saheb ne doosri martaba yahi kaha ke mujh me yeh sifat maujood hai, Hazrat Meeran ahs ne farmaya tum kalma Rasool Allah ﷺ ka padhte ho, tum me yeh sifat kaise hosakti hai? mulla saheb ne teesri martaba bhi yahi baat dohrayi Hazrat Meeran ahs ne farmaya agar tum me yeh sifat maujood hai aur tum iska iqrar karte ho toh Allah Ta’ala tumko kafir kehta hai (Insaaf Nama).

Gharz dunyadaroan ke liye Quran-e-kareem me kayi jagah wayid-e-dozaq aayi hai aur jab tak dunya ke daldal se ghuvve ki tarah paak wo saaf na nikal jayein wayid-e-dozaq se falaah nahi pa sakte Allah Ta’ala para-e-am me farmata hai فَأَمَّا مَنْ طَغَىٰ وَ آتَرَ الْحَيٰوةَ الدُّنْيَا فَإِنَّ الْجَحِيْمَ هِيَ الْمَأْوٰى وَ آمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوٰى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى ( Surah Naziat Ayat 37 – 41) Tarjuma :- Pas jis shaqs ne khuda aur Rasool ﷺ wo Mehdi ahs ke farmaan se rokashi ki aur dunya ki zindagi ko ikhtiyar kiya toh dozaq hi uska thikana hai aur jo shaqs apne parwadigar ke rubaru khada hone se dara aur apne nafs ko khwahish se roka toh uska maskan jannat hai.

## 2. Tark-e-hayat-e-dunya

Hayat-e-dunya ki nisbat Allah Ta’ala farmata hai

إِعْلَمُوْا اَنَّهَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَ لَهْوٌ وَ زِيْنَةٌ وَ تَفَاخُرٌ بَيْنَكُمْ وَ تَكَاثُرٌ فِى الْاَمْوَالِ وَ الْاَوْلَادِ ( Surah Hadeed Ayat 20) Tarjuma :- logon jane raho dunya ki zindagi (1) khel (2) tamasha (3) zahiri tamtaraaq (4) apas me ek doosre par faqar karna (5) aur ek doosre se badh kar maal wo aulaad ka khwahistagar hona (in panchon cheezoan ka naam hai). Hayat-e-dunya ki misaal barsaat ki si hai zameen par paani barasta hai, isse kheti lehlahane lagti hai aur kashtakaar kheti ko dekh kar khushiyan karne lagte hain, phir pak kar khushk hojati hai toh (aye muqateeb is waqt) tu usko dekhega ke peeli padh gayi hai phir (akhirkaar) raundan me ajaati hai (gharz dunya ki zindagi chand roz raunaq hai) aur

akhirat me ahle dunya ko azaab saqt hai aur mominoan ko khuda ki taraf se gunahoan ki maafi aur khushnudi hai aur dunya ki zindagi tauzii dhoke ki tatti hai.

Hazrat Meeran ahs farmate hain ke dunya ki zindagi ka wujud kufr hai yani jaan ke saath jeena ke jisko hasti aur khudi kehte hain chunke (1) khel (2) tamasha (3) zeenat (4) apas me ek doosre par faqar karna (5) maal wo aulaad ka khwahistagari yeh panch cheezein khudi se paida hoti hain aur khudi se hi inki parvarish hoti hai isliye Syedna Mehdi ahs ne hayat-e-dunya ko haram farmaya aur jis me yeh sifatein payi jayein isko Aap ahs ne dunyadaar aur kafir kaha.

### 3. Tark-e-mata-e-hayat-e-dunya

Mata-e-hayat-e-dunya ki nisbat Syedna Mehdi ahs ne yeh ayat bayan farmayi

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ

(Surah Al-Imran Ayat 14) Tarjuma :- Logon ko marghoob cheezoan yani bibiyoan, betoan aur sone ke khazanoan aur chaandi ke dheroan aur umda umda ghodoan aur maweshiyoan aur kheti ke saath wabastagi bhali malum hoti hai (halaanke) yeh toh dunya ki zindagi ke chand roza fayide hain aur hamesha ka accha thikana toh Allah ke paas hai, in saath cheezoan ke saath baqadr-e-zaroorat taluq rakhna mubah hai, aage haram aur bayis-e-kufr chunanche Bandagi Hazrat Mehdi ahs farmate hain jo shaqs iski (yani mata-e-hayat-dunya ki khwahish rakhe aur isme mashghool rahe wo kafir hai), phir farmate hain aise shaqs se jo in saath cheezoan se wabastagi rakhta ho jo (faqeer-e-daira) sohbat kare ya iske ghar ku jaye ya isse mohabbat kare wo hamara nahi, Mohammed ﷺ ka nahi aur khuda ka bhi nahi hai (Insaaf Nama baab 8).

### 4. Tark-e-Alaiiq wo hijrat-e-watan

Tark-e-alaiiq aur hijrat-e-watan aksar batoan me ek hi mayine liye huwe hain, jab watan choda toh sage az khud chutgaye aur jab sage choote watan kahan raha? Watan haqeeqi manoan me mulk aur shehr aur mohalle ka naam nahi hai balke taluqhat ka naam hai, mohalle me hindu, shia, sunni sab hi log rehte hain lekin humko inke saath kisi qism ka taluq na hone se na inki mayyat me shareek hote hain na shaadi me, har shaqs ko haqeeqatan ginti ke gharoan se taluq hota hai, wahi iski dunya uska watan aur wahi iske ilaqhe hain inhi ilaqhon ko chodna farz hai. Agar murshid usi mohalle me rehta hai aur talib-e-sadiq ilaqe chod kar murshid ki khidmat me agaya toh iske liye hijrat-e-watan



hogayi lekin iske liye shart yeh hai ke wo apne sagoan ke ghar na jaye. chahe inka ghar pacchees qadam ke fasiley par hi kyun na ho, Syedna Mehdi ahs farmate hain daire ki baadh ke baher jalti huwi aag samajh kar kahin na jaye, is zamane me daire murshid ki masjid aur indaz zaroorat murshid ka makaan reh gaya hai.

**Hijrat-e-Watan hijrat-e-batini ka sang-e-buniyaad :-** Syedna Mehdi ahs farmate hain ke hijrat-e-zahiri kiye baghair hijrat-e-batini nasib nahi hoti, ghar baar chode baghair shaaz wo nadir hi hijrat-e-batini hasil hoti hai, jo ke an-naadir kal-maa'duum hai isliye tark-e-dunya ke saath hi tark-e-alaiiq ki farziyat ada karli jaati aur hijrat-e-watan karke murshid ki sohbat me ja rehte.

## 5. Sohbat e Sadiqaan

Qaida kuliya hai ke ilm-e-deen ho ya ilm-e-dunya san'at wo hifrat ho ya tijarat koi kaam baghair sohbat mahir-e-fan ke nahi aata isliye jis qabiliyat ka ustaad ho aur jis paye ke iske shageerd honge kam wo pesh usi hadtak talib-e-khuda taraqqhi kar sakega, yahan lafz e sadiq zara ghaur talab hai, sohbat-e-abidaan ya sobat-e-zahidaan nahin farmaya gaya kyunke in dono se sohbat ka maqsood jo ke deedar-e-khuda hai hasil nahi ho sakta, deedar-e-khuda toh sadiq ki sohbat se hasil hota hai, Allah Ta'ala apne kalaam-e-paak me farmata hai **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ** (Surah Taubah Ayat 119)

Tarjuma :- Aye logon jo imaan laye ho Allah se daro aur sadiqaan ki sohbat me hojao. Sadiq ko doosre alfaaz me murshid-e-kamil ya murshid-e-khuda-been ya khudanuma kehte hain, aise murshid ki jutiyaan seedhi kiye baghair na tarkeeb zikrullah jaan sakte hain na ilm-e-marifat hasil karsakte hain, iske alawa is raaste me hazaroan ghatiyaan hain, kayi muqamat par shaitan ghaat lagaye baitha huwa hai, kayi muqaam par nafs mughalte daalta hai murshid-e-kamil hi talib-e-deedar ko qadam qadam par sambhalta hua manzil-e-maqsood ko pahunchata hai warna ye raasta aisa kathin hai jiski nisbat Syedna Mehdi ahs farmate hain "hazaroan taliboan me ek khuda ko pahunchta hai" isliye murshid rasmi wo mijazi nahi balke aise murshid ki sohbat farz hai jo arif ho aur arif hone ke ilawa hudood-e-daire par qayim ho ta'ake iski sohbat me aaye huwe faqeroan ke dil me farayez-e-vilayat ki azmat paida hokar inki adayi me sargarm rahein, Syedna Mehdi ahs farmate hain ke "hamara groh muhajireen ke siwa nahi hai" pas groh-e-Mehdi ahs wahi hai jiska ek ek fard muhajir hai aur yahi paakaan-e-khuda Mehdi ahs ke daire ki baadh me daqil hain, udhar talibaan-e-khuda ko hukm hota hai **كُونُوا مَعَ الصَّادِقِينَ** idhar murshidaan e khudabeen ko irshad e khudawandi hai

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ( Surah Anfal Ayat 64) tarjuma :- Aye Nabi ﷺ (taba'an ulul-amr yani murshid) tum ko Allah aur momineen jo daire me rahkar tumhari pairvi karte hain kaafi hain. Mandarja bala ayatoan me faqeroan ko apne murshidoan ke saath inki sohbat me hamesha rehne ki aur khidmat karne ki aur murshidoan ko apne daire ke faqeroan ke saath hamesha rehne aur irtibaat-e-zahiri wo batini rakhne ki hidayat ki gayi hai.

## 6. Uzlat-e-khalq yani masiwa Allah se parhez

Zikrullah me yaksuwi paida karne aur lazzat isteghraaq chakne ke liye uzlat-e-khalq nihayat zaruri hai, Allah Ta'ala farmata hai **وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتَلًا** (Surah Muzammil Ayat 8) tarjuma:- Aur apne parwadigaar ka naam lete raho aur sab se toot kar isike ho raho. Syedna Mehdi ahs farmate hain “na kisi se kaam na pait par bojh na koi shumaar wo hisaab me” (Insaaf Nama).

## 7. Hijrat-e-Batini ki ahmiyat

Hijrat-e-zahiri ke saath hijrat-e-batini aur iska tahaffuz nihayat zaruri samjha jata tha, Syedna Mehdi ahs ko bargah-e-khudawandi se hukm hua ke yahan se rawana hojao aur Aap ahs rawana huwe aur faqeroan se farmaya jaldi aao, bazoan ko nikalne zara der huwi Hazrat ahs ne farmaya khana-e-gil wo chaubein se toh nikle khana-e-istekhwan se nahi nikle.

Doosre mauqhe par farmaya koi shaqs gujrat se hijrat karke khurasan jaye lekin iska dil gujrat me apne sagoan me phasaa hua hai toh wo shaqs zalim hai chunanche Allah Ta'ala farmata hai **يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ** (Surah Taubah Ayat 23) Tarjuma :- Aye wo logon jo imaan laye ho agar tumhare baap aur tumhare bhai imaan ke muqable me kufr (yani talab-e-dunya) ku aziz rakhein toh unku yani aise talibaan-e-dunya ku apna rafiq na banao aur jo tum me se aise dunyadaar baap bhaiyyoan ke saath mohabbat wo dosti rakhega toh khuda ke nazdik zalim aur na-farmaan hai. Aye paighambar musalmanoan se kaho agar tumhare (1) baap aur (2) tumhare bete aur (3) tumhare bhai aur (4) tumhari bibiyaan aur (5) tumhare kumbadaar aur (6) maal jo tumne kamaye hain aur (7) saudagari jiske manda padhne ka tumko andesha ho aur (8) makanaat jinme rehne ku tumhara dil chahta hai. (Agar yeh chezein Allah aur uske Rasool ﷺ aur Allah ke raaste me jihad (bil-kuffar) aur jihad bil-nafs karne me aziz ho toh zara sabr karo yahan tak ke jo kuch khuda ko karna hai wo tumhare

saamne la-maujud kare aur Allah un logon ku (jo uske hukm se sartaabi karte hain) hidayat nahi deta hai.

## **8. Tarikaan-e-hijrat ki muhajireen me be-waqati**

Jin logon ne tark-e-dunya toh karli lekin hijrat aur sohbat se baaz rahe toh naqis be-hadde faqeroan ku Syedna Mehdi ahs ne munafiq farmaya (Insaaf Nama baab 7). Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz farmate hain ke jin logon ne tark-e-dunya toh kar liya lekin hijrat aur sohbat se baaz rahe toh unka tark karna aur na-karna dono barabar hain, jab ke qayideen, faqeeran-e-ghair muhajir mujahideen yani faqeeran-e-muhajir se himmat aur ulul-azmi me isteqamat fid-deen aur jihad bil-kuffar aur jihad bil-nafs se aur raah-e-khuda me har qism me jahed-e-baleegh me barabar barabar nahi ho sakte toh aise sust himmat faqeer mashware-e-deeni ke waqt majlis-e-muhajireen se uthadiye jaate ta'ake dusroan ko bhi kahin apne jaise past himmat banakar mushkil mushkil marahil-e-deeni na hatadein.

## **9. Majlis-e-shora**

Ek roz daire-e-nainpura waqii ahmedabad me Bandagi Miyan Shah Abdul Majeed Shaheed barnaam-e-Mehdi ki qabr ke nazdik kisi deeni amr me salah wo mashwara karne ki gharz se ijmaa hua. Ijmaa me muhajireen ke saath faqeeran-e-ghair muhajir yani qayideen aur marduman-e-ghair tarikeen yani ahle nafs (kasib) bhi aakar majlis-e-sahaba me shareek hogaye the, is majlis me Bandagi Miyan Shah-e-Nemat Rz, Bandagi Miyan Shah-e-Nizam Rz, Bandagi Miyan Shah-e-Dilawar Rz, Bandagi Malikji Rz, Bandagi Miyan Laadshah Rz, Bandagi Malik Maroof Rz waghaira bade bade sahaba shareek the, qayideen aur kasib apni taraf kheench rahe the aur muhajireen apni janib par ade huwe the. Bandagi Miyan Syed Khundmir Rz ne dekha ke majlis ka rang badal raha hai, Aap ne buland aawaaz se farmaya ke muhajireen ke siwa sab log iss majlis se uth jayein, yeh sunte hi Bandagi Malik Ilaahdad (Khalife Groh) Rz aur Bandagi Malik Baqhan jo uss waqt kasib the uth khade huwe, Hazrat Sani-e-Mehdi Rz ne doosroan ko toh jaane diya lekin Bandagi Malik Ilaahdad ka daman pakadkar farmaya Bhai Dadu aap toh hum me hain phir farmaya jis chashme se humko faiz milta hai usi chashme se aapko bhi milta hai (Insaaf Nama Baab 8).

**Qutubuddin !** Allah Allah Bandagi Miyan Rz ne ghair muhajir aur ghair tarik (yani qayideen aur kasibeen) dono fareeq ki bilkul murawwat na ki aur unku muhajireen-e-azimat qadam ki majlis se alaiheda kardiya. Hazrat Sani-e-Mehdi Rz, ulul-azm sahaba ne

bhi Bandagi Miyan ki is baat ku pasand farmaya, aur unko chale jane se roka nahi (Insaaf Nama).

### 10. Qayideen ke ghar jane ki mumaniyat

Qayideen yani faqeeran-e-ghair muhajir se yani mardoan aur aurtoan ko unke ghar jaane aur unse dostana irtebaat rakhne ki saqt mumaniyat thi, kyunke Syedna Mehdi ahs farmate hain ke "jin logon ne hijrat nahi ki unse dosti mat rakho aur unke ghar bhi mat jao" (insaaf nama baab ).

### 11. Tawakkul

Talib-e-khuda ne dunya chodi, hayat-e-dunya chodi, mata-e-hayat-e-dunya chodi, nayim-e-dunya me mast sagge chode, ghar choda, watan choda, uzlat wo khilwat ikhtiyar karne se khalq bhi chooti, ab raha toh kya raha? mahez Allah ka sahara, yeh sab kuch isliye kiya gaya ke ashique-e-sadiq imaan-e-majazi ke aam-satah se buland parwazi karke imaan-e-haqiqi ke aywan ko apna hamesha ka aaram-gah banale, chunanche Allah farmata hai **وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ** (Surah Maidah Ayat 23).

Tarjuma :- Aur agar tum momin-e-haqeeqi ho toh Allah hi par tawakkul karo. Phir farmata hai **فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ** (Surah Al Imran Ayat 159).

Tarjuma :- Aur Allah par tawakkul karo (isiko apna karsaaz banao) aur isika asra lo, beshak Allah tawakkal karne waloan ko dost rakhta hai, in dono ayatoan me Allah Ta'ala ne tawakkal ku muqaam-e-mohabbat aur muqaam-e-ruyat batlaya hai jo ke aain maqsood talib-e-sadiq hai, Imam ul Anam Syedna Mehdi ahs tawakkal ke aam mafhum se aage badhkar farmate hain "roti par tawakkal karna tawakkal nahi hai roti ka toh Allah ne wada farmaya hai" **وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا** (Surah Hud Ayat 6) tarjuma :- zameen par koi aisa janwaar nahi hai jiska rizq Allah ne apne par lazim na karliya ho, yeh Allah ka wada hai agar mujhe is wade par yaqeen hai toh momin hai nahin toh kafir hai, Aap ahs tamsil ke taur par farmate hain agar koi kafir tujhe dawat de ke aaj tum mere ghar mehmaan ho toh din bhar iske wade par rahega aur kuch nahi khayega, phir farmate hain tawakkul ghaib par hai al-ghaib huwa-Allah bas raat din isi talab me rahe ke khuda ko kab hasil karun, Hazrat Rasool-e-Khuda ﷺ farmate hain ke "man la yaqeen lahu la deena lahu" tarjuma :- jisko Allah par yaqeen nahi hai isko deen bhi nahi hai, phir farmate hain jo shaqs futuh ka muntazir ho wo mutawakkil nahi hai (hashia).

Phir farmate hain agar koi shaqs apne hujre me baitha hua zikrullah me mashghool hai isne kisi ke paon ki ahat suni is waqt dil me yeh khayal aaya ke shayad mujhe kuch dene ko aata hai toh tawakkul na raha, Sani-e-Amir Bandagi Miyan Syed Khundmir Rz farmate hain talibaan-e-dunya ke saath mayl jhol rakhna yahi roti hai na ke deen, Bandagi Miyan Shah-e-Nemat Rz miqraaz-e-biddat ke huzoor agar koi shaqs khabar laata ke falaan faqeer par faqhe guzar rahe hain toh Aap Rz use dhamkakar farmate yeh kya khabar hai koi baat khwab ya muamile ki sunao (Insaaf Nama baab 6). Hazrat Khalife Groh Rz ayat

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

(Surah At-talaq Ayat 2,3) ke tarjume ke mayine is tarah bayan farmate hain jo shaqs Allah se dare (yani muttaqhi bankar masiwa Allah se parhez kare aur har taraf se mu pherle) toh iske liye Allah (qaid-e-hasti wo khudi se nikalne ki) jagah paida kardega, aur is tarah daulat e deedar ata karega ke wo hisaab me na la sake aur jo shaqs Allah par tawakkul kare aur khud (baccha ban kar) isi ko karsaaz bana le toh wahi zaat e paak visaal ke liye usku kaafi hai. Tawakkul aur be-ikhtiyaari ek hi mayine rakhte hain. Chunanche Syedna Mehdi ahs farmate hain ke

Maraa ikhtiyaar dada'and, ke az ikhtiyaar-e-khud, be-ikhtiyaar shawaim

Phir farmate hain ke:

Be-ikhtiyaar shau ke ikhtiyaar shaum ast

Phir farmate hain:

Banda-e-be-ikhtiyaar baqtiyaar ast

Phir farmate hain do ayatein har waqt padha karo

(Surah Al Qasas Ayat 68) وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

Tarjuma :- Aur tera parwadigar (jis shaan me jis mazhar me jis halat me tujhko rakhna chahta hai wo paida karta aur (pasandagi) ka isiku ikhtiyaar hai, un logon ku (Allah ke iraade aur Allah ke muamile me) kisi qism ka ikhtiyaar nahi hai (shawahid -e -vilayat).

( Surah Al-Mutaffifin Ayat 14) كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ tarjuma :- Aisa nahi balke inke diloan par inhi ke aamal (par) ke zang baith gaye hain.

**Faida** :- Syedna Mehdi ahs farmate hain in dono ayatoan ko apni zaat par sadiq karke kahe mujhe kuch bhi ikhtiyar nahi hai phir kahe mere dil par mere hi kartoot se zang chad gaya hai (tafseeli mazmoon ke liye mulaheza ho shara aqheeda Syed Khundmir Rz).

**Syedna Mehdi ahs ke daire me do bhai :-** Syedna Mehdi ahs ke daire me do jawan bhai bade aali himmat the, ek waqt daire me bahut izterar tha aur bhaiyoan ke paas kapda na tha, Syedna Mehdi ahs ke dil me khayal aaya jab khuda dega pehle inko dunga, khuda ne diya bhi magar saviyat ke waqt bhool gaye, Syedna Mehdi ahs ko farmaan-e-khudawandi hua, Hazrat Imam ahs ne dono ko bulakar yeh kaifiyat sunayi wo bahut khush huwe aur kehne lage hamare liye yahi accha hai phir chand roz ke baad Allah Ta'ala ne kapda diya hukm-e-khudawandi hua in dono ko bulakar do, Hazrat Imam ahs dono ko bulakar dene lage unhone kaha humku mat do, Hazrat Meeran ahs ne farmaya khuda ke hukm ke tasleem hojao, us waqt khuda ku tumhara wo haal pasand aaya aur is waqt baqshish se khush hai, bas iski mashiyat ke ta'abe hojao (hashia) sach hai talib-e-khuda ke liye har halat me be-ikhtiyaari aur tasleemi behtar hai.

**Bandagi Miyan Shah-e-Dilawar Rz tawakkul ke mutalliq kya farmate hain :-** Bandagi Miyan Shah-e-Dilawar Rz farmate hain agar teen din ka khana (maujud) ho toh khud na khayein, biwi-bachoon, mehmanoan aur sawari ko khilayein kyunke wo jaante hi nahi tawakkul kya hai.

## 12. Zikr-e-Kaseer wo Zikr-e-Dawaam

Khuda e Ta'ala farmata hai فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ (Surah Nisa ayat 103)

Tarjuma :- Khade baithe laite har halat me khuda ka zikr karo "Syedna Mehdi ahs farmate hain ke

Har aan ku ghafil Az'ue ek-zamaan ast, daraan dum kafir ast amma nihaan ast

Kase ku ghafil paiwasta bashid, dar-e-islam bar'ue basta-bashid

Zikr-e-kaseer ke mutaluq khuda-e-taala farmata hai يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

(Surah Ahzab Ayat 41,42) tarjuma :- Aye mominoan khuda ka zikr kasrat se karo aur subah wo shaam iski tasbeeh bayan karte raho.

**Zikr-e-dawaam ki nisbat Hazrat Siddiq-e-Vilayat Rz kya farmate hain :-** Bandagi Miyan Syed Khundmir Rz apne risala aqheeda shariff me tahreer farmate hain, zikrullah farz-e-dawaam hai jaisa ke Allah Ta'ala farmata hai فَادْكُرُوا اللَّهَ قِيَمًا وَفَعُودًا وَعَلَىٰ جُنُوبِكُمْ (Surah Nisa Ayat 103) Tarjuma :- Khade baithe aur laite har halat me Allah ki yaad karte raho, zikr-e-dawaam aisa farz hai jo nafas ki paasdaari kiye baghair ada ho hi nahi sakta aur nafas naak se muqaid nahi hai balke wo toh badan ke tamam aza'a me saari wo jaari hai

min-jumla deegar wajuhat ke yeh bhi ek wajah hai ke saliikaan-e-raah-e-haq wo talibaan-e-zaat-e-mutlaq ne zikr-e-khafi ko sab qism ke azkaar se afzal bataya hai kyunke zikr-e-khafi aur paas anfaas ke baghair zakir ka wajud, riya aur khudbini se na toh paak hosakta hai aur na zikr-e-dawaam hasil hosakta hai kyunke agar zikrullah mahez zubaan se kiya jaye toh zakir jab kabhi baat karne aur khaane peene me mashghool ho jaata hai aur jab kisi kaam me mashghol hua toh yaad-e-ilahi nahi kar sakega, pas be-khuda rehne se iska shumaar ghafilan me hogaya halanke ghafilat momin ki sifat nahi hai balke in logon ki sifat hai jinki nisbat Allah Ta'ala quran-e-paak me farmata hai

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا، وَ لَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا  
(Surah Al-Araf Ayat 179) tarjuma :- humne bahut se jinnaat aur admiyoan ko dozaq ke liye paida kiya hai inke dil toh hain lekin kisi haqeeqat ko paa nahi sakte aur inko ankhein hain lekin deedar-e-khuda dekh nahi sakte aur inko kaan hain magar inse (haq baat) sun nahi sakte, yeh log chaupayoan ke jaise hain balke (haiwanoan se bhi zyada) gumrah hain yahi log ghafil aur be-khabar hain.

**Zikr-e-kaseer ke auqhaat** :- Syedna Mehdi ahs ne farmaya ke Allah Ta'ala zikr-e-kaseer ki barkat se zikr-e-dawaam ata farmayega aur zikr-e-kaseer ko Aap ahs ne is tarteeb se bayan farmaya hai ke "awwal fajr se dedh pahr din chade tak (10:30 baje tak) aur zohr se isha tak yaad-e-ilahi me baithe aur shab ko ek pahr (3 ghante) naubat me shareek rahe.

**Madarij e Zakireen** :- Syedna Mehdi ahs ne aat pahr ke zakir ko momin-e-kamil farmaya hai aur panch pahr ke zakir ko momin-e-naqis aur char pahr ke zakir ko mushrik aur teen pahr ke zakir ko munafiq farmaya hai.

### 13 – Talab-e-Deedar-e-Khuda

Khuda e taala farmata hai إِنَّ الدِّينَ لَا يَرْجُونَ لِقَاءَنَا وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطْمَأَنُّوا بِهَا وَ الدِّينَ  
(Surah Yunus Ayat 7, 8) Tarjuma :- :- Jo log hamare deedar ki arzoo nahi karte aur dunya ki zindagi se khush hain aur itminaan se din guzaar rahe hain, yahi log hamari ayatoan se ghafil hain aur inke kartoot ka badla jahannum hai, neez farmata hai

(Surah Kahf Ayat 110) tarjuma :- Jo shaqs apne parwadigaar ke deedar ka arzumand ho isko chahiye ke

amal-e-saleh kare aur khuda ki ibadat me kisiko shareek na kare wo neez khudaye ta'ala farmata hai (Surah Zariyat Ayat 56) **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ**

Tarjuma :- Hum ne jinno aur admiyoan ko apni ibadat ke liye paida kiya hai.

Hazrat Bandagi Miyan Syed Khundmir Rz is ayat ki tafseer me farmate hain ke ayya 'liyarifun' (yani marifat ke liye) kyunke baghair marifat ke ibadat ho hi nahi sakti isme bhi jitni marifat zyada ho ibadat-e-ilahi me iqlaas badha aur kufr wo shirk batini se nikla hua aur jis qadr tauhid wo iqlaas me qadam badha hua hoga itna hi taqarrub-e-ilahi, faizaan-e-vilayat aur deedar e khuda me kamil hoga, pas malum huwa ke namaz, roza, hajj, zakat, tark-e-dunya, tark-e-alaiiq, hijrat-e-watan, sohbat-e-sadiqaan, uzlat-e-khalq, zikr-e-kaseer, tawakkul tasleem wo raza, naubat, saviyat, ijmaa waghaira jameeh ehkaam-e-shariyat aur farayaiz-e-vilayat ki illat-e-gaaiii aur aafriinish insaan me Allah Ta'ala ka maqsad-e-asal yahi hai ke deedar-e-khuda se musharraf hon, khuda-e-ta'ala farmata hai

(Surah Bani Israel Ayat 72) **وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا** tarjuma:- Jo shaqs is dunya me andha hai, deedar-e-khuda se be behra hai wo akhirat me andha hai aur raah-e-ruyiat se bahut bhatka hua hai aur ahle ruyiat ke liye yeh ayat vaarid hai

(Surah Qaf Ayat 22) **عَنكَ غِطَاءٌكَ فَبَصَرَكَ الْيَوْمَ حَدِيدٌ** Pas khol diya hum ne tujh se tera parda isliye teri aankh aaj ke roz bahut tez hai.

Syedna Mehdi ahs ne groh ki shaan me yeh ayat padhi hai

**ثُمَّ أَوْرَثْنَا الْكِنْتِ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ  
(Surah Fatir Ayat 32) وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللّٰهُ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ**

Tarjuma :- Hum ne apne bandoan me se in logon ko is kitaab ka waris tahraya jinko hum ne iski khidmat ke liye muntaqeeb kiya phir toh inme se baaz apne nafs par saqhti karne waale hain.

Ba'afwaye hadees **موتوا قبل ان تموتوا** ke madarij me koshish karne waale aur baaz inme se beech ki chaal chalne waale aur baaz inme se aise hain jo khuda ke hukm se (nekiyoan me) auroan se aage badhe huwe hain, yahi toh khudaka bada fazal hai "insaaf nama baab dawazdaham me likha hai" ke sabiq-ul bil-khairaat muqaam-e-zaat yani muqaam-e-lahut hai aur muqtasid muqaam-e-jabrut hai aur zalim nafs muqaam-e-malkut hai.

**Talib-e-Sadiq ki sifaat** :- Bandagi Miyan Syed Khundmir Rz apni tasnif aqhida sharifa me tahreer farmate hain ke Harzat Meeran ahs ne hukm kiya hai " har mard aur aurat par khuda ke deedar ki talab farz hai " jab tak ke chashm-e-sar se ya chashm-e-dil se ya khwab me khuda ko na dekhe momin na hoga magar talib-e-sadiq jisne (1) apne dil ki



tawajju ghair-e-haq se hatali hai aur (2) apne dil ko khuda ki taraf la liya hai aur (3) hamesha khuda me mashghool hai (4) dunya aur (5) khalq-ullah se alag hogaya hai aur (6) apne se baher nikal jaane ki himmat karta hai (Insaaf Nama Baab 11).

**Ishq kasab se hasil hota hai :-** Ek roz Syedna Mehdi ahs bayan farma rahe the is me ishq ka zikr agaya, mulla darwesh khurasani ne naara maara aur rote huwe apna paerhan phad daala aur kehne lage Meeranji Ishq kahan se laun? Hazrat ne farmaya banda yahi kehta hai kuch bhi kaam karo jiske waaste se tumko ishq hasil ho, ishq sirf paighambaroon ko ata hai baghair kasab ke inko hasil hai doosroon ko kasab se hasil hota hai.

**Tasdeeq-e-Mehdi ahs se kya tabdeeli hoti hai :-** Syedna Mehdi ahs farmate hain ke “bande ki tasdeeq ki alamat yeh hai ke (1) na-mard mard hojaye yani dunya ka talib zaat-e-khuda ka talib hojaye (2) baqeel saqhi hojaye yani jo shaqs khuda waaste ek deenar bhi nahi de sakta tha raah-e-khuda me apni jaan tasleem karde (3) ummi aalim hojaye yani jo shaqs ek harf bhi nahi jaanta tha wo quran ke mayine bayan kare (hashia).

**Tasdeeq-e-haqeeqi hasil karne ki ashad takeed :-** Jab tak koi shaqs tark-e-dunya karke daire me na aata ya Mehdi ahs ke naam par sar na kata deta Bandagi Miyan Syed Khundmir Rz isko balke apne sagge baadi waloan ko bhi musaddiq na kehte, Aap farmata hain (haqeeqi) musaddiq wahi hain jinka qaul wo fayl wo haal ek ho. “Syedna Mehdi ahs farmate hain tasdeeq-e-banda binayi-e-khuda” pas dar haqeeqat musaddiq wahi hai jo ruyyati ho aur ahle ruyyat hi ka qaul wo fayl wo haal ek hota hai, aam log lisani mehdavi hain, lisaani mehdaviyoan ki nisbat Hazrat Bandagi Miyan Shah-e-Qasim Mujtahid-e-groh Rh ne apne risala sohbat-e-sadiqaan me bahut kuch tahreer farmaya hai aur marne ke baad inka muqaam dozaq batlaya hai فَأَعْتَبُوا يَا أُولِي الْأَبْصَارِ pas raat din is amr ki hidayat hoti rehti thi ke dunya-e-fani ki fani lazzatoan ko chodkar murshid-e-kamil ki sohbat me binayi-e-khuda hasil karein ta’ake ayat وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْأَخِرَةِ أَعْمَىٰ وَ أَضَلُّ سَبِيلًا (Surah Bani Israel Ayat 72) tarjuma :- jo shaqs is dunya me andha hai (yani deedar-e-khuda se be behra hai wo akhiraat me bhi andha hai) ke zer-e-ataab na ajayein.

## 14. Jihad Fi Sabilillah

Syedna Mehdi ahs ne yeh ayat apni groh ki shaan me padhi hai

فَالَّذِينَ هَاجَرُوا وَ أَخْرَجُوا مِنْ دِيَارِهِمْ وَ أُوذُوا فِي سَبِيلِي وَ قُتِلُوا وَ قُتِلُوا (Surah Al-Imran Ayat 195) tarjuma :- Jin logon ne hijrat ki aur apne gharoon se nikale gaye aur khuda ke raaste me iizaayein sahein aur maara aur maare gaye.

**Bandagi Miyan Shah-e-Dilawar Rz kya farmate hain :-** Bandagi Miyan Shah-e-Dilawar Rz farmate hain aag teen qism ki hai (1) aatish-e-shamsheer-e-faqr (2) aatish-e-shamsheere-e-aahein (3) aatish-e-dozaq, pas jo shaqs raah-e-khuda me dushmanane zahiri se yani kuffar se aatish-e-shamsheer se ya dushmanane-batini yani nafs wo shaitaan ke saath shamsheer-e-faqr se nahi jala iske liye teesri aag yani aatish-e-dozaq tayyar hai.

**Khuda bande ko kab yaad karta hai :-** Syedna Mehdi ahs farmate hain agar tum ko dushmanoan se iizaa wo takleef pahunche toh samjho ke khuda ne tumko yaad kiya hai aur tum bande ke ho lekin jab logon se bahut si futuh aane lage toh jane raho ke dargah-e-khudawandi se bhule bisre hogaye aur tum bande ke (mere bhi) nahi ho (hashia). Phir farmate hain Mehdi aur Mehdi ki qaum ku koi jagah muqaam wo maskan nahi hai (shawahid-ul-vilayat), phir farmate hain hamare koi jaale buhaarte marein (hashia) hamare koi (log) ad-dadhthe ad-khadte marein (inteqhab-ul-mawalid) Syedna Mehdi ahs ke mandarja baala farmanoan ne asal darweshi wazeh taur se bata diya, ab hum dekhein yeh sifatein hum me payi jaati hain ya nahi aur khud hi apni zaatoan par faisla karein.

## 15. Jihad-e-Batini

**Jihad-e-Batini :-** Hazrat Rasool-e-khuda ﷺ ne jung-e-tabuk se wapsi ke waqt farmaya :-

Hadees “rijana min jihadil azghari ila jihadil akbar” tarjuma :- hum chote jihad se bade jihad ki taraf laut aaye, bada jihad yahi nafs wo shaitaan ke saath jhagde ka naam hai aur khuda ke raaste me hamesha takleef wo iizaa sehnaa.

**Hamesha ka jihad :-** Syedna Mehdi ahs farmate hain ke :

Khevvu netti pakhaal tun, kappad dhoye madhoye

Ujjal howe nachot se, sukh natadra mat soye

Tarjuma :- Roz apne dil ko dhoya kar kapde dho ya mat dho, aye talib-e-khuda jab tak deedar hasil na ho aaram ki neend mat so, phir farmate hain

Tulsi ran me jhonjhna ek ghadi ka kaam, nat uth man se jhonjhna bin kandhe sangram

Tarjuma :- Aye tulsi is maidaan-e-jung me ladna ek ghadi ka kaam hai aur hamesha nafs se jhagadte rehna baghair hathyaar ke jung hai, Syedna Mehdi ahs farmate hain “momin apne nafs ke saath jihad karne wala hota hai” neez Aap ahs ne farmaya ke momin wahi hai jo har halat me subah wo shaam khuda ki taraf mutawajja rahe aur farmaya “jab tak

tum khuda ki yaad me rahoge banda tum me maujood hai “ Bandagi Miyan Shah-e-Qasim Mujhatid-e-Groh Rh ne ek dum ki ghaflat ko bhi kufr-e-khafi kaha hai (anwar-ul-huyyun) aur Hazrat Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz farmate hain jo dum baghair zikrullah ke nikalta hai wo mardood hai (Al-meyaar).

## Chapter – 17

### Tableegh

Groh-e-muqaddasa me Sahaba rz ki zubanoan par bajaye tableegh ke bayan aur dawat yeh do lafz zyaada chadhe huwe the, bayan-e-quran ko dawat bhi kehte the jiska maaghaz ayat **قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ** (Surah Yusuf Ayat 108) hai

Adaab-e-bayan :- Sahaba Rz Quran-e-paak bayan karte waqt dozanu baithte aur haath ki ungliyaan me ungliyaan piro kar god me rakh kar bayan karte (Insaaf Nama Baab 13).

Syedna Mehdi ahs ke zamane me asr se maghrib tak bayan-e-quran hota, Aap ahs ke baad Sahaba Rz ke zamane me zohr ke baad ek ghanta hone laga, har roz alal-uumum ek rukuh ka bayaan hota, juma ke roz maqsoos bibiyoan me quran ka bayaan kiya jata (Maulud Mehdi ahs).

**Bayan-e-Quran ki manvii shaan** :- Bandagi Miyan Syed Khundmir Rz farmate hain bande ne mubaiyyane-e-quran Syedna Mehdi ahs ka bayan aleef laam meem se wannas tak teen martaba suna hai aur teenoan martaba Aap ahs ne bilkul alaiheda mayine bayan kiye, bande ko teenoan bayan-e-murad-ullah yaad hai lekin kahin kahin bhoolta hoon aur aur jahan bhi bhoolta hoon Allah Ta'ala se iske mayine malum hojate hain.

**Syedna Mehdi ahs ke bayaan ki shaan** :- Sani-e-Amir Bandagi Miyan Syed Khundmir Rz farmate hain ke jo bayan Mehdi ahs ne kiya hai agar wo bayan hum karein toh jo log musaddiq-e-Mehdi ahs hain humko sangsaar karein aur ek shehr me ek saal do saal taheer na dein kyunke Meeran ahs ko dawaye mehdaviyat se pehle mahez bayan-e-haq karne par chand muqamaat se ikhraaj karwaya (Insaaf Nama Baab 7), Hazrat Siddiq-e-Vilayat Rz ne yeh baat kayi martaba bayan farmayi, isi tarah Bandagi Miyan Shah-e-Dilawar Rz bhi farmaya karte ke jo batein humne Meeran ahs se suni hain agar baaz muhajiroan ke saamne bayan ki jayein toh wo humku sangsaar karein (Insaaf Nama).

Bandagi Miyan Rz ke daire ke ek faqir ne Bandagi Miyan Rz se kaha ke kya hi accha hota ke main Hazrat Meeran ahs ke zamane me hota, Hazrat Siddiq-e-Vilayat Rz ne farmaya bahut hi accha hua ke tum Hazrat ahs ke zamane me na huwe agar hote “toh tum muhajireen ko deewana kehte aur wo tumko kafir kehte”

**Qutubuddin** ! Bhala Sahaba Rz ke barabar tabayeen kaise ho sakte hain? Bandagi Miyan Shah-e-Dilawar Rz ne jo baaz muhajireen ki nisbat farmaya ke wo humko sangsaar karen isse malum hota hai ke inka shumaar aam sahaba rz me hoga jo hunooz, raaz wo niyaaz, israar ke batoan se poore taur par waqif nahi the aur Bandagi Miyan Syed Khundmir Rz

ne jo musaddiqaan-e-Mehdi ahs ki taraf isharaa kiya inki nisbat toh yahi baat hai ke wo raaz wo niyaaaz ki batoan se kosoan duur honge.

**Bayaan-e-Quran kaun kar sakta hai :-** Syedna Mehdi ahs farmate hain ke wo shaqs bayan-e-quran kar sakta hai jisme ye che sifatein payi jayein, teen zahiri aur teen batini. Zahiri yeh ke (1) Mutawakkil ho (2) Talib-e-dunya ke ghar na jayein (3) Jo khuda de khuda waaste kharch kare, batini ye ke (1) Chashme sar se khuda ko dekhta ho (2) Koi marjaye toh iska haal ki khabar de (3) iske nazdeek zar wo khaak eksaan ho. Pas jisme yeh sifatein na payi jayein wo bayan-e-quran ka ahel nahi hai (hashia). Bandagi Miyan Syed Khundmir Rz farmate hain ke jo shaqs khuda wo Rasool ﷺ wo Mehdi ahs se apni mushkil hal na kar sake wo bayan-e-quran ke layaq nahi hai, agar bayan kiya toh isne apni zaat par zulm kiya khuda ke haan giraftaar hoga. Bandagi Malik Ji Sahabi-e-Mehdi ahs farmate hain bayan-e-quran wo shaqs kare jis me yeh char sifatein payi jayein (1) aankh tama se paak ho (2) dil hiris se paak ho (3) paon logon ke ghar jaane se toote huwe hon (4) batein badha kar na kare, jisme yeh sifatein na payi jayein aur bayan-e-quran kare wo khuda ke nazdeek maakhuuz hoga (hashia).

Hazrat Bandagi Miyan Shahab-ul-Haq Rz ibne Bandagi Miyan Syed Khundmir Rz ke huzoor me ek shaqs tafseer-e-hussaini lekar aaya aur arz karne laga ke Aap is tafseer se bayan karein, Hazrat Rz ne farmaya bhai main tafseer se bayan karun ya mere murshid (Hazrat Khalife Groh Rz) se jo suna hai wo bayan karun? Aap Rz ne murshid ke bayan ko tarjeeh dekar wahi silsila-e-bayan jaari rakha lekin Hazrat Khatimul Murshid Rz ke zamane se tafseeroan se bayan hone laga ta'ake pasmaandaan me ba-nazr-e-tabiyat bayan ka silsila jaari rah sake.

**Bibiyoan me bayan-e-quran :-** Ek roz Bandagi Miyan Rz bibiyoan me bayan-e-quran kar rahe the, bibiyoan ne apne murshid aur zayif ul umar samajh kar parda utha diya, Hazrat Rz ne gardan neeche karke aankhein band karlein aur farmaya jab tak parda na dalogi bayan na karunga kyunke yeh fayl khilaaf-e-sharah hai jab bibiyoan ne parda dala tab Aap Rz ne bayan shuru kiya (hashia).

**Qutubuddin !** shariyat ki pabandi ka kis qadr lihaaz rakha jaata.

**Tableegh-e-deen ki takeed :-** Bandagi Miyan Syed Khundmir Rz farmate hain hamein wahi kehna chahiye jo haq hai agar amal nahi karsakte toh yeh hamara qusoor hai lekin dawat illallah saqt zaroori hai agar ilmi qabiliyat yah quwat-e-bayaniya is qadr nahin hai ke aam majlisoan me bayan karsake toh kam az kam apni bibi aur bachon ko khuda ke ehkaam sunaye ta'ake aayat **بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ** (Surah Al-Maida Ayat 67) ke hukm bardaari me ajaye, is aam takeed ki wajah mard toh mard bibiyaan bhi roz marra ehkaam-e-ilahi aayaat-e-qurani sun sun kar is qadr waqif hogayi thein ke Bandagi Miyan

Shah-e-Nemat Rz jaise jaleel-ul-qadr Sahabi Rz ne ummul-momineen Bibi Malkan Rz se baaz masayil e deeni ke tahqeeq ki aur Bibi ka yeh haal tha ke har amr me ayat hadees aur farmaan-e-Mehdi se istedaal pesh kartein, inhi kamalaat ki wajah se Syedna Mehdi ne Aap Rz ko Ayesha-e-Sani farmaya, isi tarah ummul-momineen Bibi Buwanji Rz ke paas jo aurtein aatein inko ehkaam-e-ilahi aur farameen-e-Mehdi ahs sunayein, Bibi ki zubaan me Allah Ta'ala ne wo taseer di thi ke kayi mukhalif aurtein tasdeeq se musharraf hogayein aur mehdavi kasib aurtoan ko tark ki taufeeq huwi.

Bibiyaan toh bibiyaan daire ki baandhiyaan bhi rozana bayan-e-quran aur har waqt mazhabi charcha sun sun ke inki zuban par bhi kayi ayatein chadh gayi thi aur iske mayine aur matlab khoob samajhne lag gayi thein, chunanche Bandagi Miyan Syed Shahabuddin Shahab ul Haq Rz ibne Hazrat Siddiq-e-Vilayat Rz ke daire ki baandhiyoan ne ek ghod sawaar musafir ke raasta daryaft karne par kaha ke hamare murshid ne humko do hi raastey bataye hain **فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ** (Surah Shura Ayat 7) jhaad ke niche baithi huwi in baandhiyoan ki bahmi guftagu ke fazal-e-khuda se ek waqt bhi tahjud ki namaz bandi se qaza nahi huwi, sawaar sunkar pehle hi mutasir ho chuka tha, ab ye ayat sunkar is qadr mutasir hua ke in laundiyoan ke saath saath daire me aakar musaddiq aur tarik-ud-dunya hogaya, sahaba tabayeen tabe tabayeen balke niche ke tabqoan me bhi tableegh-e-deen me bayan-e-quran khaas ahmiyat rakhta tha, safar aur hazr dono halatoan me bhi bayan ka silsila tootne na paata tha.

Bandagi Miyan Syed Noor Mohammed Khatimekaar Rz ne apne bhatije Bandagi Miyan Syed Ashraf bin Bandagi Miyan Syed Meeran Rz sutoon-e-deen ko gujrat rawana hote waqt farmaya, jaate huwe NusratJi (Shah-e-Nusrat Rz Sultan-e-hazira Gulasgaur) ke daire me shab-baashi karke bayan-e-quran sunkar jaana.

**Hazrat Sani-e-Mehdi Rz ke dil me bayan ki azmat :-** Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ibne Hazrat Mehdi ahs ke dil me bayan-e-quran ki ahmiyat aur azmat is qadr basi hui thi ke ba-wajud yeh ke Aap rz ke paon me nasur padh gaye the aur takleef be-inteha thi phir bhi Aap Rz ko dholi (dhauulrii) me bitha kar ghar se masjid me laate aur asr wo maghrib ke darmiyaan dawat illallah basirat se samayeen ko behreyaab farmate.

**Bandagi Miyan Shah-e-Abdul Majeed Rz ki halaat-e-tableegh me shahadat :-**

Tableegh-e-deen ke farz e aala ko pesh-e-nazar rakh kar Aalim-e-ajal Bandagi Miyan Abdul Majeed Rz ne jamia masjid ahmedabad me mazhab-e-mehdavia ki isha'at shuru ki, logon ne Aap Rz ko aain bayan-e-quran ke waqt is qadr maraa ke Aap Rz zaqmoan se chuur hokar behosh hogaye, Aap Rz ko usi halat-e-behoshi me utha kar ghar laye gaye, chand mahinoan tak Aap Rz char payi me padhe rahe, zaqam acche hojane ke baad phir

tableegh-e-deen-e-khuda ki gharz se Aap Rz usi jamia masjid me tashreef le gaye aur bayan-e-quran shuru kiya, muqalifeen ne shor wo ghogha macha kar ek lafz sunne na diya aur isi par iktifa na karke ab toh is qadr maraa ke Aap rz apne ahem farz ki adayi me wahin shaheed hogaye.

**Bandagi Miyan Syed Ali Rz suboot-e-Mehdi ahs me zinda madfoon :-** Isi tarah Bandagi Miyan Syed Ali ibne Syedna Mehdi ahs deen-e-haq ke jurm me khardaar pinjre me khada karke is qadr zor se hilaye gaye ke Aapke jism ke baal baal se khoon jaari hogaya jis se Aap Rz behosh hogaye aur isi aalam-e-behoshi me ahmedabad ke bhadar ki deewar me zinda chundiye gaye (tafseel ke liye mulaheza ho zamima urs nama muallif auraaq-e-haza) mazhab-e-mehdavia ki tareeqh ke saffe is qism ke sadha shahkaroan se daraqshaan hain, khauf wo tavaalut se isi par iktefaa kiya gaya.

## Chapter – 18

### Tahseel-e-ilm

Allah Ta'ala ne humko mahez apne deedar se musharraf karne ke liye paida kiya hai

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (Surah Zariyat Ayat 56) Tarjuma :- Hum ne jinno aur insaanoan ko mahez apni ibadat ke liye paida kiya hai, ibadat ke baghair marifat-e-mabud nahi ho sakti, idhar Allah Ta'ala humko mahez husool-e-deedar ke liye paida kiya, udhar Syedna Mehdi ahs ka aana mahez khuda-e-ta'ala ko dikhane ke liye hua, isi liye jo jo batein maniye ruyiat-ullah thein inki takmeel ko Aap ahs ne mana farmaya isliye ilm rasmi ki nisbat Aap farmate hain

Kase ke bisiyaar mi khanad bisiyaar khwar mi shawad, wo talab-e-dunya mi kunad uura ujub bisiyaar mi shawad

(lihaza) anche banda mi-goyad hum chunaan mi-kunaed, yani zikr-e-khuda-e-ta'ala kunaed taa binayi-e-khuda-e-ta'ala hasil shawad (insaaf nama baab 10).

Ek roz qazi Qadiin tafseer padh rahe the Aap ahs ne poocha kya padhte ho? arz kiya tafseer farmaya

Kase ke tafseer khanad khudaye ra na-binaed (insaaf nama baab 10)

phir farmate hain

kase ke siyahi bisiyaar mi binad, dil-e-u-siyaah mi-shawad (insaaf nama baab 10)

phir farmate hain

baraye fahem kardan ma'aniy-e-quran noor-e-imaahan bas ast (insaaf nama baab 10)

farah mubarak me Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz tamheed padh rahe the Aap ahs ne farmaya

baguzaraed wo koshish zikr kunaed taa halat-e-pideed ayad (insaaf nama baab 10)

Aap ke ek sahabi israar-e-ilahi ki batein kar rahe the, Aap ne farmaya dekh kar bolte ho ya suni sunayi? phir farmaya

Khaal be haal wabaal wo qayiil gar dar pamaal (insaaf nama baab 10).

Jin dinoan Syedna Mehdi ahs ka दौरا patan shariff me tha Bandagi Miyan Shah-e-Nizam Rz khudawand ke haath me kitaab dekh kar farmaya Miyan Nizam kya padhte ho? arz kiya Meeranji mezaan padh raha hoon, Hazrath Meeran ahs ne farmaya mat padho usi



tarah muqaam nagor me Aap ko kitab padhte huwe dekh kar mana farmaya phir jab khurasan tashreef le gaye is waqt Bandagi Miyan Shah-e-Nizam Rz ne padhne ka irada dil se bilkul nikaal diya chand roz ke baad Syedna Mehdi ahs ne farmaya Miyan Nizam kuch ilm-e-hadees padho kyunke kamiil hone ke baad kuch nuqsaaan nahi hota (insaaf nama baab 10).

Farah Mubarak me Bandagi Miyan Shah Nizam Ghalib Rz aur Bandagi Malik Maroof Rz ke hujre mile huwe the ek roz Bandagi Miyan Nizam Ghalib Rz ne Bandagi Malik Maroof Rz se poocha bhai Maroof Aap kuch ilm jaante ho? farmaya haan kuch jaanta hoon Bandagi Miyan Shah Nizam Ghalib Rz ne farmaya zikrullah se fariq hone ke baad kabhi kabhi padhliya karo, Bandagi Malik Maroof Rz ne farmaya ke Hazrat Meeran ahs farmate hain ke jo kuch karo bande se pooch kar karo isliye behtar hai ke Hazrat Meeran ahs se poochlein, Bandagi Miyan Shah Nizam Ghalib Rz aur Bandagi Malik Maroof Rz dono huzoor-e-Mehdi ahs me jaane lage is waqt Syedna Mehdi ahs khilwat me tashreef farmathe, abhi in dono hazraat ne kuch bhi nahi kaha tha ke Syedna Mehdi ahs ne yeh asha'ar padhe

ilme ba-talab ke baatu maand, ilme ke tura az tu rihanand

Gar ilm-e-fariza ra na-khaani, tahqeeq sifaat-e-haq nadaani

Bandagi Miyan Shah-e-Nemat Rz ne Hazrat Mehdi ahs se arz kiya agar ijazat ho toh ilm padhoon? Aap ahs ne mana kiya aur farmaya agar tumne kuch ilm hasil kiya hota toh is bande ko Mehdi ahs samajhkar na maante, phir farmate hain ke

ilm-e-la budii baayad taa namaz roza waghaira, manind ein af'aal ke dar deen-e-Rasool ﷺ an'd durust shawand (insaaf nama baab 10).

Farah mubarak me ek khurasani huzoor-e-Mehdi ahs me aaya aur kehne laga Aap ahs ke sahaba namaz ke ehkaam nahi jaante, Hazrat Meeran ahs ne farmaya tum ne itni lambi daadiyaan badhayi hain itna bhi nahi jaante apas me ek doosre ko pooch kar waqif hojao, chand roz ke baad phir usi mulla ne kaha Aap ke yaar namaz padhna nahi jaante farmaya inke jaisi namaz tum padho toh sahi?( Insaaf Nama Baab 8).

**Char kitabein padhne ki ijazat :-** Syedna Mehdi ahs farmate hain agar hamare log kuch padhna chahein toh muftadi anees-ul-ghurba (musannif sheikh noor) aur marghoob ul ghulub (musannif khwaja Shams-uddin Tabrezi) padhein aur muntahi zaad-ul-musafireen aur nazhat-ul arwah padhein (yeh dono kitabein sadaat hussaini ki tasnif hain (shawahid ul vilayat).

Tilawat-e-quran-e-majeed ki nisbat farmate hain auqhat-e-zikrullah (yani panch pahr ke) siwa kisi bhi waqt kalaam ullah padho (insaaf nama baab 10) Bandagi Miyan Syed

Khundmir Rz farmate hain ke agar quran **يَتْلُوْنَهُ حَقَّ تِلَاوَتِهِ** (yani husn-e-tartiil ke saath quran-e-majeed padhne ka haq hai agar aisa padhe toh bhi khuda aur bande ke beech me jo noor ke parde hain baqhi rehte hain wo toh zikrullah hi se hattey hain (insaaf nama baab 10).

Syedna Mehdi ahs farmate hain ummi ka taqta saaf hota hai iske lohe dil par kuch bhi likha nahi hota is liye jo sunta hai iske dil par naqsh hojata hai phir farmate hain jo shaqs ummi hota hai isko Allah Ta'ala se ilm-e-ladduni ata hota hai (insaaf nama baab 10) phir farmate hain ummi jaali ho ya ummi asli ho, is farmaan me maqsoos talim aur tarz-e-rawish ki taraf ishaara hai

Baaz yayad fahem wo aqhal be-qiyaas, taa shawad khamosh ek roshnaas (Attar)

Hazrat Ali Karamullah Wajuh farmate hain “jahl ul ilmi ilmun” ilm se be qabar hona hi ilm hai, la ilmi hi ilm-e-haqeeqi hai jo tamam uloom ka sar chashma hai, Hazrat Imam Jafar Sadiq Rh farmate hain ilm dar aalim ghaib basoorat-e-ghaib bod, jab tak talib-e-haq ilm-e-mutaharik se nahi guzra ilm-e-ladduni iske naseeb me nahi hota, Hazrat Khatimain ahs ko ilm-e-sukooti hasil tha chunke ilm-e-sukooti tamam uloom ki jaan hai isliye Sahaba Rz ilm-e-sukooti hasil karne me raat din lage ke lage rehte isi wajah se koi sahabi rz mukhalifeen ke ghar ya mukhalifeen ke madrase ko tahseel-e-uloom mutadavila ke liye nahi gaya aur Syedna Mehdi ahs ki bhi khushi nahi thi ke koi mukhalifeen se ilm hasil kare ya inke majlisoan me jakar waaz sune (insaaf nama baab 4).

Jab tak talib-e-khuda par raaz-e-khuda munkashaf na ho dil me bastagi rehti hai aur sirf iske kaan hi irfaan se ashnaa rehte hain lekin jab fazle khuda se asraar-e-batin is par khul jaate hain toh dil me shaguftagi paida hoti hai aur khaal haal hojata hai is waqt jo kehta hai dekh kar kehta hai aur talim wo tafheem ke waqt mahez sune sunaye alfaaz ya lapetiyoan me padhe huwe nukaat nahi sunata balke haali bayan se talib-e-haq ki tafheem karta hai, is martabe me aakar nabuwat-e-aqheeda aur vilayat-e-muqaiyyada ki haqeeqat se agah hota aur Nabi ﷺ Mehdi ahs ki haqeeqi shaan samajhta hai, jiski nisbat Hazrat Mohammed Mustafa ﷺ farmate hain “tuba liman ra’ani wa amana bi” tarjuma :- khushi usku jisne mujhe haqeeqi shaan me dekha aur mujh par imaan laya phir farmate hain “man ra’ani faqad ra al-haq” tarjuma :- Jisne mujhe dekha isne khuda ko dekha, Hazrat Musa ahs ne isi martabe ki nisbat farmaya agar main Mohammed ko dekhta toh Khuda ko dekhne ki arzoo na karta, Syedna Mehdi ahs farmate hain ke “tasdeeq-e-banda deedar-e-khuda” kamaal e tasdeeq isi martabe me hasil hoti hai aur is martabe me mard-e-khuda martaba-e-fana-fi-Allah se guzar kar baqha-billah ko pahunch jaata hai aur deedar waraye chashm-e-sar aur muu-ba-muu aur waraye muu-ba-muu hasil

karta hai, Hazrat Mehdi ahs ne apne azimat sha'ar sahaba rz ko isi tasdeeq se musharraf kiya.

Hazrat Mehdi ahs ne ilm-e-zaroori yani namaz, roza se waqifiyat jitna ilm hasil karne ke baad doosre doosre uloom padhne se jo ke mustahab hai isi waaste mana farmaya ke wo maney zikrullah hain lekin jab ke zikrullah se haal wo inkashaaf paida hokar deedar-e-khuda nasib hota hai toh phir ahle ruyiat ke liye ilm ka padhna jayez hojata hai, bilqusoos ilm-e-hadees padhne ke liye toh Aap ahs ne Bandagi Miyan Shah-e-Nizam Rz ko ijazat di hai, zindagi ka maqsood-e-asli deedar-e-khuda har waqt pesh e nazar tha isliye Aap ne na daire me koi madrasa qayim kiya na uloom-e-rasmi ki talim di chunke yeh khasan-e-khuda Hazrat Khatim-e-Vilayat ﷺ ki nazar e mubarak se parwarish paa rahe the isliye inko uloom-e-mutadavila jiske nisbat Aap ahs farmate hain “ bande ki ek nazar hazaar saal ki maqbool ibadat se behtar hai” lekin Syedna Mehdi ahs ke visaal ke baad yeh baat na rahi Hazrat Siddiq-e-Vilayat Rz ke huzoor bayan-e-quran ke waqt tafseerein rakhi jatein (insaaf nama baab 13).

Aap ahs farmate dekho tafseeroan me kya likha hai sunkar farmate khoob na guftand aur baaz ki nisbat farmate ke baare chezein guftand, phir aap aankhein band karlete aur phir kuch der ke baad khol kar mushkil mushkil masayil is umdagi se bayan farmate ke tamam braderaan-e-majlis ki mushkiliein hal ho jatein aur bol uthte ke “mayine quran ein ast chunaanche ke Bandagi Miyan mi farmayand” Miyan Malik Suleman urf chabji miyan saheb apni tasnif khatime sulemani me Hazrat Khatimul Murshid Rz ke tazkire me likhte hain ke Hazrat Khatimul Murshid paanch chezein khaas wo aam ke liye jaari rakhein (1) Aap ne tafseer e libaab se quran-e-majeed ka bayan shuru se akhir tak kiya aur farmaya bayan-e-quran tafseer se kiya karo. (2) Quran ki mayine samajhne ke liye kuch ilm hasil karo (3) Allah ke naam par aya hua ek waqt ka do waqt karke khao (4) hujre todkar logon me saf par baithkar yaad-e-khuda me mashghool raho (5) jahan aman dekho wahan daire baandhkar raho. Hazrat Khatim-ul-Murshid Rz ke irshaad se qabal Hazrat Bandagi Miyan Shah Abdul Rahman bin Bandagi Miyan Shah-e-Nizam Rz ne daire hi me ilm hasil kiya aur Maulud Mehdi ahs tasnif farmayi jo mawalid Mehdi ahs me sab se pehli tasnif hai, isi tarah Miyan Syed Aalam Fani Fillah Baqhi Billah Rh muallif naqliyat, Bandagi Meeran Syed Yusuf musannif matla-ul-vilayat, Bandagi Miyan Shah-e-Qasim Mujtahide groh Rh, Bandagi Miyan Syed Burhanuddin rh musannif daftar awwal wo duwam, Bandagi Miyan Syed Fazalullah musannif inteqhab ul mawalid waghaira kayi buzurgoan ne daire hi me ilm hasil kiya.

Ab zamane ka rang badal gaya hai uloom-e-mutadaavila padhkar BA, MA, barrister, doctor ya kisi aur fan me degree hasil karna nihayat zaruri samjha gaya hai, aaj kal ka mazaq aqhibat ki falah ke bajaye dunyavi behbudi uloom-e-rasmi hasil karne aur daulat

badhaane me dekhta hai, mayishat me bhi bada inqhalab hogaya hai bajaye saada zindagi basar karne ke masnuyi aaraam ki taraf melaan badh jane se har shaqs keliye uloom wo funuun ya sana'at wo hirfat ya kisi bhi qism ki kasab wo tijarat se vaafar rupiya kamana lazim hogaya hai aisi surat me bajuz tahseel-e-ilm-e-zahiri ke kya karsate hain phir bhi agar uloom-e-zahiri ka husool ek pehlu par tableegh-e-deen aur nafa rasaani-e-khalq hai toh is hadtak yeh uloom bhi acche hain lekin mushkil yeh hai ke hasb-e-farmaan Hazrat Mehdi ahs in uloom ke hasil karne se dunya ki talab paida hoti hai aur yahi talab bil-akhar ujub me lakar isko lillahiyat se duur daal deti hai.

رَبَّنَا اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

## Chapter – 19

### Namaz-e-Janaza aur Musht-e-khaaq

Groh-e-muqaddasa me jis tarah namaz-e-janaza ahmiyat rakhti hai aise hi musht-e-khaaq bhi ahmiyat rakhti hai aur jis tarah kisi buzurg ka mayyat par namaz padhna iski nijaat ka maujib samjha jata hai, usi tarah kisi kamil ki musht-e-khaaq bhi baqshish ka bayis banjati hai, Hazrat Shahab-ul-Haq Rz farmate hain ke “ hamari musht-e-khaaq se baqshe jaate hain “ pas mayyat par jo ek fayl do fayl ka hukm aaya hai wo isi ahmiyat ki wajah se hai, zail me namaz-e-janaza aur musht-e-khaaq ki nisbat muqtalif suratein bayan ki jaati hai.

**Daire me aane ke teen din ke baad maut :-** Agar mareez yani talib-e-deedar khuda ku iske mutaliqueen char payi me lita kar daire me layein aur usne teen roz zinda rahkar inteqhal kiya toh hasb-e-zabita hudood-e-daira murshid wo kul fuqra uski mayyat par namaz padhte aur sab ke sab musht-e-khaaq dete balke Syedna Mehdi ahs musht-e-khaaq aur fateha khwani ke baad isko kisi ek muqaam ki basharat dete.

**Tark-e-dunya karke ghar me margaya :-** Agar mareez ne inteqhal ke waqt tark-e-dunya ki lekin hijrat e watan aur sohbat e murshid se be behra raha toh daire ki phatak ke baher baadh se muttasila masjid me iski mayyat rakhi jaati jo daira baandhte waqt mahez aise hi mayyatoan ke liye banayi jaati thi kyunke jo shaqs apni hayat me daira me aakar na marta iski mayyat bhi daire me na layi jaati kyunke isne farayez e vilayat me se ek farz yani tark-e-dunya ada kiya isliye daire ke baadh se muttasil mayyat rakhi jaati aur murshid ko ittelah dene par baaz farzandaan-e-Bandagi Miyan Rz aur baaz piisraan-e-Hazrat Khalife Groh Rz ko namaz e janaza padhne keliye irshaad hota, faqeeran-e-daira namaz se fariq hokar daire me aajate, tark-e-alaiiq, hijrat-e-watan, sohbat-e-sadiqaan, uzlat-e-khalq, zikr-e-kaseer waghaira farayez ki tamiil se be behra rehne ke bayis sirf ek fayl kiya jaata.

**Tark-e-dunya wo hijrat-e-watan ke baad inteqhal :-** Agar koi mareez tark-e-dunya wo hijrat e watan karne ke baad daire me aakar ek roz zinda rehkar inteqhal kar jaata ya hijrat ka lafz zubaan se ya ishaare se ada karke raaste me palang uthne ke baad marjaata toh ba-lihaaz e jinsiyat iski mayyat daire me layi jaati aur namaz wo musht e khaaq dono fayl kiye jaate.

**Baghair tark ke inteqhal :-** Agar koi shaqs bila tark-e-dunya marjata toh shehr ya qarya aur daire ke wast me ek masjid me jo daira baandhte waqt banayi jaati thi jisko gujrat ki zubaan me vichlawaasa yani beech ka muqaam (manzil nimraah) kehte hain mayyat rakh kar daire me qabr ki jaati, murshid-e-daira baaz faqeeroan ko namaz-e-janaza ke

liye is hidayat ke saath bheja ke namaz padhkar kar wapis ajayein, musht-e-khaaq ko na jayein ta'ake dunya ki gandagi me mare dum tak pade rehne aur haqeeqhi tauba (baazgasht bahalaat asli ba taraf watan asli) se jo ke tark-e-dunya aur hijrat e watan se hasil hoti hai be-nasib rehne par maujuda wo ayinda naslein Hazrat Mehdi ahs ke farmaan waraye tark-e-dunya imaan neest ko pesh e nazar rakh kar ibrat hasil karein.

**Zubdatul Mulk Malik Khan haakim e jalore ka janaza** :- Zubdatul mulk malik khan braader khurd zubdatul mulk ghazni khan awwal ka inteqhal hogaya, agar alam e jawani aur halat e sohbat me tark-e-dunya ki taufeeq nahi huwi toh der az der inteqhal ke waqt bhi tark-e-dunya ki taufeeq nahi huwi jiski adayi banazar farz-e-vilayat har musaddiq-e-Mehdi ahs ke liye lazim hai lekin afsos Malik Khan ki zubaan se der-az-der sakraat e maut ke qabal bhi tark-e-dunya ka lafz mu se na nikla isliye hasbe zawaabite-e-daira inki mayyat daire aur shehr jalore ke beech me is masjid ke sahen me rakhi gayi jisko vichlawaasa kehte hain (yani manzil wasti) jahan namaz e janaza ke liye sirf ghair tarikeen ki mayyatein rakhi jaati thein, bawajud yeh ke Malik Khan murshideen kamileen Hazrat Shahab-ul-Haq aur Hazrat Khatimul Murshid Rz ke saath husne aghidat rakhte the lekin Hazrat Khatimul Murshid Rz ne hudood-e-daira ko malhuz rakh kar namaz-e-janaza ko khud tashreef na le gaye apne farzandoan aur Hazrat Khalife Groh Rz ke farzandoan aur daire ke chand fuqra ko namaz e janaza padhne ke liye bhej diya, faqeeran-e-daira namaz e janaza ke baad wapis daire me aagaye, ek faqeer bhi musht-e-khaaq ke liye na gaya kyunke bila tark-e-dunya marne par khwa wo haakim jalore hi kyun na ho maujuda nafaos aur aulaad-e-pesheen ki tambeeh aur ibrat ke liye ek hi fayl (khwa namaz ho ya musht-e-khaaq) ka hukm hai.

**Malik khan ke jaanasheen pahad khan ke janaze par koi faqeer na gaya** :- Zubdatul mulk malik khan ne apne farzand pahad khan ki talim ke liye ek mukhalif maulvi ko rakha tha isne asnaye talim me pahad khan ke kaan mazhab e mehdavia ke khilaf bharne shuru kiye aur hikmat e amla se mehdaviyoan ka qutb-e-juma wo eidein apne ghar laakar isme bhi beja tasarruf karne laga, Bandagi Miyan Syed Meeran Sutoon-e-Deen bin Hazrat Khatimul Murshid Rz ko malum hone par Aap ne ek khat zubdatul mulk ghazni khan ko dehli likha, ghazni khan ne hazrat ka farmaan nama padhkar malik khanji ko likha ke maulvi ko fauran nikal do aur hamare mazhab ke qutbe isse le lo, malik khan ne maulvi ko nikal diya magar jo talim pahad khan ko di gayi thi iska asar kaise mit sakta tha, pahad khan jawan hokar buri sohbaton me lag gaya aur sharab khwari ne use tabah kiya aur isse bhi zyada kharabi yeh waqii huwi ke halat-e-nasha me isne apni maa ko maardala, jab uska inteqhal hua is waqt Bandagi Miyan Syed Meeran Sutoon-e-Deen Rz ka daira jalore me tha Aap ne daire ke pathak ko kuful lagwaya aur elaan kardiya ke

koi shaqs jalore se daire me na aaye pahad khan ki mayyat par sirf kasiboan ne namaz padhi aur musht-e-khaaq bhi inhi logon ne di koi faqeer namaz ko na gaya.

**Hadhwaad** :- tarz e mayishat me bayin farq hone ke bayis faqeeeroan ka muqam-e-sakunat daire aur kasiboan ka maskan shehr ya mauza hota isi tarah marne ke baad bhi isi tareeqhe zindagi wo hum khayali wo jinsiyat ko malhuz rakh kar faqeer faqeroon ke hadhwaad yani ahaate me dafan kiye jaate aur kasib ka kasiboan ke hadhwaad me, maslan agar beta faqeer aur baap kasib hai toh dono ke hadhwaad alag hote kyunke hadhwaad ki bina jinsiyat, hum khayali, hum ravish-e-zindagi aur hum mohabbati hai isko haddiyoan ke rishte naate se koi taluq nahi hai isliye buzurgaan-e-deen ke qadeem qabrastanoan me char diwaari ya chabutra chau taraf qhandaq khod kar pehle hi se faqeeeroan aur kasiboan ke hadhwaad me hadd-e-fasil kardi jaati balke faqeeeroan me bhi murshid ke khalife aur khaas khaas mutaliqueen murshid ke mazaar ke qareeb dafan kiye jaate aur aam faqeer murshid ke mazaar se zara fasile par kyunke is aalam-e-ajsaam ka shahi darbaar us aalam-e-misaali ke roohani darbaar ka pura namuna hai jahan har shaqs ko apne apne aamal-e-hasana aur quwat e imaan ke muafiq muqam-e-sakunat ata hota hai, chunanche jalore shariff me Hazrat Khatimul Murshid rz ke roza-e-mualla se daulatabad shariff me Bandagi Miyan Shah-e-Yaqub hasan-e-vilayat Rz ke hazire se musheerabad me Bandagi Miyan Shah-e-Qasim Rh aur gulasgaur me Bandagi Miyan Shah-e-Nusrat Rh ke qabaristanoan se isi tarah palanpur me Bandagi Miyan Syed Ashraf Rh ke hazire se is amr ki tasdeeq wazeh taur par hojati hai.

Qutubuddin ! Jab se tark-e-alaiiq, hijrat-e-watan aur uzlat-e-khalq jaise ahem farayez se rugardaani karli gayi aur kasiboan ke saath rehna sehna aur har tarah ka mayl jhol badh gaya us waqt se hadhwaad apni asli surat se hattey hattey maujuda shakal par agaye jahan kasib aur faqeer ki mutlaq tameez nahi hosakti.

## Chapter – 20

### Muttafarriqhat

Is baab me baaz wo batein bayan ki gayi hain jo guzishta aurooq me mazkur nahi huwi lekin inka janna zaruriyat-e-deen ke lilaz se zaruri samajh kar darj ki gayi hain.

**Pehli tamsiil Syedna Mehdi ahs ki zubaan-e-mubarak se :-** Syedna Mehdi ahs ki farmayi huwi yeh tamsiil har waqt sahaba rz ke pesh-e-nazar raha karti aur is behtereen tamsiil se behtereen sabaq hasil karne me saayi wo sar-garam raha karte the, Hazrat Siddiq-e-Vilayat Rz yeh tamsiil is tarah bayan farmate hain ke khalq aisi hai asmaan par se zameen par laati hai, jab dekhta hai ke falaan banda-e-khuda meri taraf iltefaat nahin karta toh isse milna shuru karta hai, phir isko khaane ki dawat deta hai aur nihayat ajeezi se arz karta hai ke khundkar ghareeb khane par tashreef lakar apne qadmoan ki barkat se niyaazmand ka ghar paak karein, khundkar inkaar karte rehte hain akhir iske behad israar par Hazrat tashreef legaye, chand roz ke baad doosra shaqs aaya aur isne bhi arz ki Hazrat ghulam ke makan par tashreef lakar mere ghar ko izzat baqshein Hazrat ke inkaar karne par arz karta hai ke Aap ne falaan roz falaan shaqs ke ghar qadam ranja farmaya tha toh kya ghulam isse bhi gaya, akhir hazrat iski muravat me aakar iske bhi makan par tashreef legaye phir toh kya tha (jab qaid qadam tuta) toh har shaqs Hazrat ko apne ghar bulane laga ab khundkar ke dil me yeh za'am paida hua ke yeh log mere aise mutii hogaye hain ke mere siwa kuch kaam hi nahi karte (Hazrat Meeran ahs) farmate hain ke wo mutii nahin huwe balke tu inka mutii hogaya hai ke khilwat chodkar ghar ghar bhataкта phirta hai aur dil me yeh dar hai ke mere na jane se kahin unko ranj na ho aur mujhse milna choddein (insaaf nama baab 6).

**Doosri tamsiil hazaar me ek khuda ko pahunchta hai :-** Syedna Mehdi ahs ki zubaan-e-mubarak se farmayi huwi is tamsiil se ibrat hasil karke sahaba tabayeen aur tabe tabayeen waghaira dunya ki zeenatoan aur bahisht ki nematoan se rugardaani karne aur asmaani, sultani ranj wo musibatoan ki azmayishon me sabit qadam rehne ke liye har waqt huzoor e ilahi me dua mangte rehte, Aap farmate hain hazaar(1000) taliboan me ek khuda ko pahunchta hai, yeh tamsiil Aap ahs ne apni zubaan-e-mubarak se is tarah bayan farmayi ke hazaar talibaan-e-khuda ne dunya aur ghar chodkar khuda ka raasta ikhtiyaar kiya, farishtoan ko hukm hua ke dunya ki zeb wo zeenat jaisi hai waisi hi aarasta pairaasta karke inko batao, jab ke dunya apne tamam singhaar ke saath batayi gayi yani log inki taraf rujh huwe aur futuh bhi bahutsi aane lagi toh nau sau (900) talibaan-e-khuda dunya ki taraf jhuuk pade aur isme lag gaye, ab rahe sau (100) talib, hukm hua ke akhirrat jis shaan me hai waisi hi shaan inko batlao nawwe (90) akhirat ka aish wo aaraam dekh kar isi ko ikhtiyaar kar liya, ab rahe dus (10) wo lage kehne ke



humko na dunya se gharz na akhirat se kaam, hum toh talib-e-khuda hain, hukm hua in par takliffein aur musibatein daalo jaisa ke Hazrat Rasool-e-Khuda ﷺ farmate hain ke Allah Ta'ala tum ko maal wo daulat se azmaata hai isi tarah mominoan ko iizaa aur takleefoan se azmaata hai.

Balaye har do aalam jama kardand, pas aan ra ishq baazi naam kardand

Yani faqr wo faqha, khalq-ullah ke haath se takleefein uthana maslan ikhraaj aur khatal waghaira, Nau (9) talib in balawoan ke mutahamil na hokar bhaag gaye ek jaga likha hai ke aath (8) talib khuda se mu modkar ulte paon phir aaye ab rahe do (2), farmaan-e-khuda hua tum kis tarah yahan tak pahunche? ek ne jawab diya kisi ke waaste vasile se nahi khud mehmata karke apni quwat e bazu se aagaya, doosre ne jawab diya is bandaye haqeer ki haisiyat kya thi jo aise muqaddas muqaam tak pahunch sakta tere habeeb Mohammed Mustafa ﷺ ka waasta aur vasila is nacheez ko yahan laya, ek ki nisbat hukm hua isko dozaq me daaldo aur ek ko qurb-e-khuda naseeb hua.

**Tamsiil dhaid musalam hokar phir dhaid hogaya :-** Bandagi Miyan Shah-e-Nemat Miqraz-e-Biddat shaheed fi-sabilillah Rz aksar auqhat yah tamsill bayan farmate ek dhaid musalman hua ek roz usko apne sagoan me jane ka ittefaq hua thodi der inke saath baith kar chalne laga, bradari ke logon ne kaha bhai khana khakar jayein, nau-muslim ne kaha tum jaante ho main musalman hogaya hoon tumhare ghar ka khana kaise kha sakta hoon? bhaiyyon ne kaha hum aata dete hain kumhaar ke ghar se naya tawwa layein aur apne haath se roti pakayein, nau-muslim ne waisa hi kiya, jab khane baitha toh kehne laga kuch salhan wala hai, bhaiyyon ne kaha aapko toh malum hai handi me kya paka hai (yani murdaar janwaar ka ghost) isne kaha sirf shorba do, wo log iske saamne handi uthalaye aur dhakkan dhake huwe sirf shorba dene lage nau-muslim ne kaha handi par se sarposh uthalo aur shorba undalte waqt jo botiyaan sehnak me azkhud girein girne do, yun khwahish-e-nafs ka maraa hua musalman dhedoan me jakar phir dhaid hogaya (Insaaf Nama) yahi haal hai hamari faqeer aur hamare tawakkul ka, aaye din ahle dunya ke ghar jaane aur inse mayl jhol rakhne ke bayis asal faqeer aur tawakkul se kis qadr duur padh gaye hain aur badh rahe hain (insaaf nama baab 6).

Kya hi accha kaha hai zauq ne

Gar baad faqr phir sagge-e-dunya hua faqeer, kambaqt paak hoke paleedoan me mil gaya.

Hindi misl mashhoor hai lene gayi pot aur kho aayi qasm (yani bade miyan tark-e-dunya karke hasil karne gaye deedar-e-rahman aur ulte kho aaye deen wo imaan). Sahaba rz tabayeen, tabe tabayeen waghaira yeh tamsiil pesh-e-nazar rakh kar dekhte ke hamari zahiri faqeer aur batini haal kya hai.

**Syedna Mehdi ahs ke zamaane ka rang** :- Syedna Mehdi ahs ke zubaan-e-mubarak se suni huwi yeh naqal Bandagi Miyan Syed Khundmir Rz is tarah bayan farmate jo log Mehdi ahs ko qubool nahin karte aur Rasool Allah ﷺ ka naam-e-mubarak sunte aur darood bhejte hain agar Rasool-e-Khuda ﷺ is waqt hazir hon aur inko khuda ki wahi pahunchayein toh yeh log agar sangsaar na karein toh banda jhoota hai aur jo kuch kehta hai ghalat hai (Insaaf Nama).

Ek roz Miyan Sher Malik muhajir Rz ne Hazrat Mehdi ahs se arz kiya ke khundkar Aap jo farmate hain sab haq hai phir ulma Aap ahs se kyun muqhalifat karte hain? farmaya yeh log kamzor hain agar inko quwat hasil ho aur ikhtiyaraat mil jaye toh mujhe sangskaar karein kyunke dunya inki mehboob hai, jo shaqs shab wo roz inke mehboob ko bura kahe wo unko kaise bhala lage ga? (Insaaf Nama).

**Sahaba Rz ke zamaane ka rang** :- Bandagi Miyan Shah-e-Nemat Rz farmate hain deen e islam ki halat is zamane me is darja pahunch gayi hai ke ek qasaab zanaardaroan (brahmanoan) ke mohalle me ghost ka tokra utha kar jaye aur pukaar kar kahe ke logon ghost kharido is waqt iska kya haal hoga? Hazrat Meeran ahs ka farmaan aur Sahaba Rz ki ravish aalimoan ki nazar me aisi hogayi hai, Hazrat Siddiq-e-Vilayat Rz bhi yeh misaal aksar bayan farmate.

**Fayl-e-abas ki mumaniyat** :- Ek roz Syedna Mehdi ahs ne dekha ek bhai kaadi ke do tukde kiye, Aap ahs ne farmaya ek lamha toh farishtoan ko fursat do jaise dunyavi baat nuqsaanda hai waise hi fayl-e-abas bhi nuqsaanda hai, Bandagi Miyan Shah-e-Nemat Rz farmate hain jo kaam aur jo baat farmaan-e-khuda ke khilaaf dekhe ispar zajr kare aur rawa na rakhe (hashia).

**Ghaflat ki neend haram** :- Syedna Mehdi ahs farmate hain ke banda khuda ke hukm aur Kitab Ullah ke hukm se zikr-e-dawaam farz kehta hai aur jo kuch bhi iske maa'ney ho wo mamnuuh hai kya ilm padhna, kya kasab karna aur khalq se ikhtilaat rakhna aur kya khaana, kya sona ghaflat haram hai aur maujeeb-e-ghaflat haram hai (khatime sulemani).

Aap ahs ki aadat-e-mubarak thi ke taliboan ke hujre me tashreef le jaate aur jis kisi ko apne hujre me khuda ki yaad me mashghool wo masroof paate toh ispar nihayat lutf wo meherbaani farmate aur agar isko soya hua bhi paate toh zubaan-e-gujri me farmaate "acche ji acche" agar kisi be dhange ko khuda ki yaad me na paate toh iske hujre me tak na taherte Aap ahs farmate hain.

hayyun nethi pakhaal tun kappad dhoye madhoye

ujjal howe nachot se sukh nandra mat soye

Tarjuma :- Roz apne dil ko dhoya kar kapde dho ya mat dho, Jab tak deedar se musharraf na ho jaye aye talib-e-haq aaram ki neend mat so.

**Bibi se sohbat karte waqt bhi zikr-ullah ki takeed** :- Syedna Mehdi ahs farmate hain ke jo shaqs che (6) waqt khuda ko yaad kare khuda-e-ta'ala usse raat din ki bandagi ka ajar zaya na karega.

(1) Awwal fajr se din nikalne tak (2) asr se ishaa tak (3) khate peete waqt (4) peshaab paakhane ke waqt (5) apni bibi se sohbat karte waqt (6) sote waqt.

**Raahe khuda me char hijaab** :- Imaam-ul-Aulia Hazrat Mehdi ahs farmate hain ke talib-e-khuda ko rahe khuda me char hijaab hain yani dunya wo khalq aur nafs wo shaitaan, chunke do iske ikhtiyaar me hain do yani dunya wo khalq isko tark kare aur nafs aur shaitaan iske ikhtiyaar se baher hain aur inko dekh bhi nahi sakta isliye inse khuda ki panah maangta rahe.

**Deen-e-khuda ko nusrat wo haziimat** :- Hazrat Vilayat Maab ahs farmate hain ke deen-e-khuda ko do cheezoan se nusrat hai aur do se haziimat hai.

Ittefaq aur buzli se yani jism se jaan se aur maal se ek doosre ki madad karna nusrat hai aur nifaaq wo buqhal se yani ba'ahmi muqalifat aur ek doosre se har qism ki imdad se kinara kashi karna haziimat hai isliye talibaan-e-khuda ek jagah milkar rahein aur ek doosre ki mudaafaat karein ta'ake yaad-e-khuda asaan hojaye (insaaf nama baab 15).

Bandagi Miyan Shah-e-Nizam Rz ne Syedna Mehdi ahs se arz kiya agar irshad ho toh khilwat ki gharz se daire ke baher rahoon, farmaya isi jagah raho jahan namaz ba-jamaat ho aur deeni charcha rahe khwa tum doosroan ko sunao ya doosre tumko sunayein.

**Hatim Tai aur Nausherwaan ki nisbat Mehdi ahs ka farmaan** :- Hazrat Khalifatullah ahs ke huzoor hatim tai ki saqhawat aur nausherwaan ke adal ki nisbat badi tareef ke saath zikr aane par Aap ahs ne farmaya hatim baqeel tha ke isne apni zaat khuda ko nahi di (hashia) yani apni hasti wo khudi se nikal kar darja-e-fana hasil karna tha ya kuffar se jung karke jaan-e-aziz janaan ke nisaar karna tha aur nausherwaan zalim tha ke isne apni zaat par insaaf na kiya, insaaf yahi ke Hazrat Rasool-uz-Zamaan Eisa ahs ka kalma padhkar inke bataye huwe amr onahi par apni zaat se amal karna tha.

**Momim kisko kehte hain** :- Muhajireen e Hazrat Mehdi ahs ne khud is baat ki tahqeeq Hazrat Mehdi ahs se ki hai ke momin isko kehte hain jo binayi-e-haq ho, khwa chashm-e-sar se ya chashm-e-dil se ya khwab me, jis shaqs me ye sifat na payi jaye lekin iska talib ho isko bhi Aap ahs ne iman ka hukm farmaya yani momin-e-hukmi farmaya (insaaf nama baab 11).

Phir farmaya talib-e-khuda ke liye kya cheez farz hai jiss se wo khuda ko pahunche? khud hi jawaban farmaya ke wo ishq hai, phir khud hi ne sawaal ke taur par farmaya ke ishq kis tarah hasil hota hai? Phir jawaban farmaya ke dil ki tawajju hamesha haq par rahe is hadtak ke dil me kisi baat ka khayal na aane paye is kaam ke liye hamesha khilwat ikhtiyaar kare aur kisi se multafit na ho, na apno se na parayoan se aur khade baithe, laite, khate peete har halat me Allah ki taraf tawajju rakhe, ye hai sift nafs-e-imaan (insaaf nama baab 11).

Phir farmate hain ishq zaat e khuda ast, imaan zaat-e-khuda ast.

Phir farmate hain kuch nahi toh dhundlii binayi toh bhi hasil karo ta'ake musibat ke waqt sabit qadam rah sako (insaaf nama baab 12).

Farmaya haqaiq bayan me nahi aate jo kuch bayan me aata hai wo shariyat hai.

**Hazrat Siddiq-e-Vilayat Rz iizaa wo takleef ki nisbat kya farmate hain :-** Bandagi Miyan Syed Khundmir Siddiq-e-Vilayat Rz apne risala shareef me tahreer farmate hain ke aye azeez jab Allah Ta'ala chahta hai ke apne bande ko apni taraf raah de aur isko apna muqarrib banaye toh isko muradoan aur khwahishon se nikalta aur khalq ko iske peeche laga deta hai aur iska dushman banata hai aur isko khalq-ullah ki taraf se har tarah ki taklifein pahunchata hai ta'ake iska dil is dunya ke taluqhat aur ghair ki mohabbat se aur khalq ki wabastagi se toot jaye aur khalis khuda ki marifat aur uski mohabbat se bhar jaye.

Ya rab zahma khalq mureed khukun, wo az jumla jahaniyaan mura yaksun kun

Ruye dil man sarf kun azhar jahte, dar rah khudam ek jihat dekh raukun

Bargah-e-khudawandi se jawab,

Baher ko tu saazi maidaan ke naya sayi, zer wo zabarat saazam zeraa ke tu az mayii

Dunya ko peeche laga dene me iski hikmat yeh hai ke insaan ki fitrat aisi waqii huwi hai ke wo khalq se rugardaani karne aur hum jinsoan se alaiheda hojane me bahut kuch koshish karta hai lekin phir bhi tabiyat ke taqaze ki wajah apne jaisoan ke saath melaan rah hi jata hai lekin jis shaqs ko Allah Ta'ala apne fazal wo karam se iske mutaliqueen se alaiheda karke apni raza par sabit qadam rakhna chahta hai toh logon ko iske peeche laga deta hai aur inka dushman bana deta hai ta'ake khalq se uska dil bhar jaye aur khaliq ki taraf lag jaye.

**Mominoan ko char waqt ata'aye baari :-** Bandagi Miyan Shah-e-Nizam Rz farmate hain ke momin ko char waqt ata'aye baari hota hai, pehla yeh ke momin ko jab takleef pahunchti hai is waqt ataaye barri hoti hai, doosri jab momin ko ikhraaj hota hai is waqt

ata'aye rabbani hoti hai, teesri jab momin ko faqhe padhte hain is waqt ataaye rabbani hoti hai lekin talib-e-khuda ko lazim hai ke in auqhat me murshid ki sohbat me rahein.

**Sair wo tafreeh ki mumaniyat :-** Kisi ne Bandagi Miyan Shah-e-Dilawar Rz se arz kiya falaan falaan bhai tamashe ke liye daire ke baher jaate hain, Hazrat ne inko jhadka aur farmaya dekho khuda ki sanatein ankh, kaan, zubaan alaiheda alaiheda sanatein rakhti hain, khuda ki in nematoan ko dekho aur khuda ko bahut yaad karo, zikrullah ki barkat se dil khul jayega aur deedar-e-khuda nasib hoga (hashia).

**Dunyavein batein kisko kehte hain :-** Dunyavi batein layani aur la-hasil batoan ko kehte hain, layani batein wo hain jis me deen ka pehlu na ho, lekin jo qaul aur fayl mahez khuda ke liye ho aur khuda ki taraf le jaata ho wo layani nahi hai jaisa ke Allah Ta'ala farmata hai **فُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ** (surah Al-Anaam ayat 162) tarjuma :- beshak meri namaz aur meri ibadatein aur mera jina aur mera marna sab khuda ke liye hai jo tamam jahan ka parwadigaar hai.

Sahaba Rz se agar kuch dunyavi batein zubaan se nikaltein toh bahut afsos karte aur kehte hum Meeran ahs ko kya mu batayenge aur Bandagi Hazrat Meeran ahs aur Bandagi Meeran Syed Mehmood Rz aur Bandagi Miyan Syed Khundmir Rz aur Bandagi Miyan Shah-e-Nemat Rz aur Bandagi Miyan Shah-e-Dilawar Rz balke aksar muhajireen-e-Mehdi ahs ki is baat me khushi nahi thi ke do chaar bhai milkar baithein aur layani batein karein (insaaf nama baab 11). Syedna Mehdi ahs farmate hain ke talibaan-e-khuda ko khuda ki batein bhi nuqsaan karti hain kyunke (aisi batoan se bhi) dil ghafil hota hai, zikrullah me lage raho balke ilm hasil karna aur zikrullah ke auqhat me quran-e-majeed padhna bhi mana hai, jameeh sahaba rz ki aadat thi ke khaate waqt dunya aur dunyadaroan ki batein mu par na laate haan kabhi kabhi naqal-e-Mehdi ahs ya koi aur zaruri baat karlete agar koi shaqs Mehdi ahs ke huzoor dunyavi batein karta toh Aap ahs baat kaat dete aur farmate ke bhool jao aur khuda ki yaad me lag jao aksar sahabi-e-Mehdi ahs se suna gaya hai ke khana zikrullah ke saath khao ghafilat ke saath mat khao aur jo shaqs khate waqt yaad-e-khuda se ghafil rehta hai wo khaana tareeqhat me haram hai. Jaisa ke Allah Ta'ala farmata hai **أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا ظَبَّيْتِ** (Surah Maidah Ayat 87) Tarjuma :- Aye imaan waloan paak cheezein apne liye haram mat karlo, Bandagi Miyan Bhai Muhajir Rz se riwayat hai ke Syedna Mehdi ahs ne do sahaba rz ko dekha ke baithe huwe batein kar rahe hain, Syedna Mehdi ahs ne poocha kya karte ho? arz kiya deeni batein kar rahe hain, farmaya bhaiyyoan khuda ko batoan se hasil nahi karsakte siwaye zikrullah ke (insaaf nama baab 11). Ek roz Syedna Mehdi ahs ne dekha ke ek bhai kaadi ke do tukde kiye Aap ahs ne farmaya ek lamhe keliye toh farishtoan ko fursat do (hashia) jaisi dunyavi baat nuqsaanda hai aise hi fayl-e-abas bhi nuqsaanda hai.

**Saudagiri kisko kehte hain :-** Bandagi Miyan Syed Khundmir Rz farmate hain ke faqhe ki halat me badhanaa ya koi chota mota bartan becha ya khareeda is qism ka muamila talib-e-sadiq ko zikrullah ke maane nahi hai, jaisa ke Allah Ta'ala farmata hai

لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (surah noor ayat 37) tarjuma :- inko khareed wo firoqt zikrullah se ghafil nahi karti, tijarat toh wo hai ke ek shehr se doosre shehr ko maal lekar jaye ya rupiye hasil karne keliye koi kaam kare aur is me raat din pareshaan sar gardaan rahe, kamileen ka toh koi kaam maane zikrullah ho hi nahi sakta chunanche Syedna Mehdi ahs Bandagi Miyan Shah-e-Nizam Rz ki nisbat farmate hain

لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ (surah noor ayat 37) kyunke Aap rz ko zikr-e-dawaam hasil tha, isi tarah Bandagi Meeran Syed Mehmood Sani-e-Mehdi Rz ko chapaner ki mulazimat isi wajah se maane zikrullah nahi thi ke Aap Rz ke haal par ayat تُلْهِهِمْ pehle hi se sadiq achuki thi, mulaheza ho muqaam danapur me Aap rz ka haal jo mulazimat se pandrah saal pehle ka waqia hai is waqt Syedna Mehdi ahs ne Aap ko be-hosh dekhkar farmaya Bhai Syed Mehmood ka baal baal لَا إِلَهَ إِلَّا اللَّهُ hogaya hai, Bandagi Miyan Syed Khundmir Rz farmate hain ke hum ko kuch bhi nuqsan nahi hota jis tarah maa bacche ke liye parhez karti hai isi tarah hum bhi pasmaandoan ke liye ehtiyat karte hain.

**Kalme ke chaar iqsaam :-** Syedna Mehdi ahs farmate hain ke kalme لَا إِلَهَ إِلَّا اللَّهُ chaar qism ka hai (1) pehla لَا إِلَهَ إِلَّا اللَّهُ zubaan se bolna (2) لَا إِلَهَ إِلَّا اللَّهُ dekhna (3) لَا إِلَهَ إِلَّا اللَّهُ chakna (4) لَا إِلَهَ إِلَّا اللَّهُ hojana. Yeh teenoan martabe (doosra, teesra aur chautha) anbiya auliya ke hain, ilm-ul-yaqeen, ain-ul-yaqeen aur haq-ul-yaqeen aur in chaar qismoan me se ek qism jo لَا إِلَهَ إِلَّا اللَّهُ bolna hai wo munafiqoan ki sifat hai jo nafs-e-imaan bhi nahi rakhte aur jo shaqs nafs-e-imaan bhi na rakhe wo azaab se kaise chut sakta hai magar talib-e-sadiq jis ne apne dil ka mu ghair-e-haq se pher liya hai aur apne dil ka mu khuda ki taraf karliya hai aur hamesha khuda ki taraf mashghool hai aur dunya aur khalq se uzlat ikhtiyaar karli hai aur apne se nikal aane ki koshish karta hai aise shaqs ko bhi imaan ka hukm diya yani nafs-e-imaan yeh hai Syedna Mehdi ahs farmate hain gayein ki seengh par dana dalein aur aawaaz ho itni der bhi agar kisi ke dil par لَا إِلَهَ إِلَّا اللَّهُ raha toh iska kaam tamam (pura) hogaya (insaaf nama baab 11).

**Pesh-rau aur pas-rau me kya farq hai :-** Syedna Mehdi ahs farmate hain ke jo shaqs din ke agle hisse me hijrat karke daire me aaya wo murshid hai, us shaqs ka jo isko dekh kar hijrat karke asr ke waqt daire me aaya (agla pesh-rau hai peechla pas-rau) (insaaf nama baab 8).

Naqliyat Bandagi Miyan Abdul Rasheed Rz baab haftam me likha hai agla imam hai pichla muqtadi hai, Hazrat Siddiq-e-Vilayat Rz farmate hain kervay (yani peeche aane waale bhi momin hain lekin agloan ka darja peeche aane walon se bahut badha hua hai

jaisa ke Allah Ta'ala farmata hai لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ (surah hadid ayat 10) tarjuma :- musalmanoan me se jin logon ne fateh makka se pehle (raah-e-khuda me) maal kharch kiya aur dushmanoan se lade wo (doosre musalmanoan ke) barabar nahi hosakte, yeh log darje me un musalmanoan se badhkar hain jinhone fateh makka ke baad maal kharch kiya aur lade (yun toh husn-e-sulook ka wada Allah ne sab se kar rakha hai) aur jaise jaise amaal tum log karte ho Allah ko in sab ki khabar hai (surah hadid rukh 1).

**Ijmaa do qism ka :-** Kisi aqheeda ya amal me farmaan-e-Mehdi ahs ke khilaaf nayi baat paida hone par daire ke sab bhai balke aur bhi dairon ke log jama hokar iska jald istesaal kar daalte ba-nazar ahmiyat aisa ijma, ijmaa-e-khaas aur ijmaa-e-kabir kehlata hai aur behre-aam ke roz aur deegar ghair auqhat me zarurat pesh aane par (jaise hijrat aur ikhraaj ke mauqhe par) ya doosre muqaam par दौरا baandhte waqt ya agar daire ke qareeb nadi ya talab nahi hai toh kuwaan khodne keliye jaisa ke palanpur me Bandagi Miyan Syed Ashraf Rz (khalife walid khud wo Khatimekar Rz) bin Bandagi Miyan Syed Meeran Sutoon-e-Deen bin Hazrat Khatimul Murshid Rz ke faqeroan ne aaj se saadhe teen sau baras pehle kuwaan khoda tha, yeh kuwaan is waqt bhi maujood hai aur meetha hone ki wajah shehr ka pao hissa iska paani peeta hai, aisa ijmaa waqtiya ijmaa aur ijmaa-e-sagheer kehlata.

**Behre-aam ki ibtida :-** Behre-aam ki ibtida is tarah huwi ke Ummul Momineen Bibi Ilahadati Rz ne visaal ke waqt Imam ahs se wasiyat ki ke anche khuda-e-taala muraad ada-ast saviyat kunaed Bibi Rz ke paas dunyavi daulat se damdi bhi na thi jo kuch tha faiz-e-Mehdi ahs tha aur aisi jaleel ul qadr sahabiya ke paas yahi hona chahiye wo Aap ne Bibi Rz ki hasb-e-wasiyat saviyat kardiya.

**Ijmaa :-** Urs ke agle roz ijmaa hota daire ke sab fuqraa haank pukraawayi yani elaan-e-aam ke saath hi jama hojate is waqt jo kaam zaruri hota hathoan haath kardalte ya mutafariq kaam mutafariq faqeroan ke supurd kiye jaate isme qayidain yani fuqraaye ghair muhajir aur kasib bhi shareek rehte baaz log budhe faqeroan aur faqeerniyon ke ghans phuns ke hujroan ki marammat kardete aur baaz bhai bimaar aur kamzoroan keliye jungle se lakdiyaan la dete ya paani bhar dete, baaz hazraat jamaat khana ki durustagi ya azsar-e-nau iski tameer me lag jaate, baaz jawan talaab aur nadi ke kinaare jakar budhe logon aur bimaaroan ke kapde dholaate, baaz bhai gadoan ko band karke aur telon ko tod kar zameen hamwaar kardete, yun daire ke bhaiyyoan ko is tarah mafruza kamoan me masroof dekhkar Hazrat Khalife Groh Rz ne masturaan ke liye khichdi pakayi jaati aur sab bhai milkar khalete (khatime sulemani).

**Nareeza** :- Ek dafa aisa ittefaq hua ke thoda sa ghalla nikla isliye Hazrat Khalife Groh Rz ne khichdi na pakwakar isko ubalwaliya aur zara zara saviyat kardiya, us waqt se gungyaan pakwaane ki yeh surat har behre-aam par jaari hogayi (khatime sulemani).

Ajab nahi ke Hazrat Khalife Rz ke zamane me behre-aam ke roz kahin se Allah diya chand chapatiyaan agayi hon daire mualla me usrat ki wajah se Aap ne in rotiyoan ke chote chote tukde (yani naanreza) apne dast-e-mubarak se karke saviyat kar diye honge, ghalibaan isi wajah se bhi gungiyoon par bhi nareeza ka naam lag gaya aur yahi mutabarrik naam naslan baad nasal har shaqs ki zubaan par chadha hua hai.

**Saviyat ka tareeqha** :- Hazrat Khalife Groh Rz Apne visaal se pehle jab ke daire me faqoan par faqhe the daire ke sab faqeroan ko bulaya aur imaan ki saviyat ki, saviyat ka tareeqh yeh tha ke har ek faqeer huzoor me aakar daman pasaarta aur Hazrat Khalife Groh Rz apne haath ka khali passu iske daman me is tarah uundelte goya koi cheez daal rahe hain ba-zahir haath bhi khaali aur daman bhi khaali nazar aata lekin faiz dene waala hi jaane ke kya diya aur lene waala hi jaanta hai ke kya liya, is tarah faiz-e-Mehdi saviyat karte karte Bandagi Miyan Syed Ashraf bin Bandagi Meeran Syed Yaqhoob Hasan-e-Vilayat bin Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz ki baari aayi toh Aap Rz ne farmaya ke lo shehzaade yeh tumhare walid ka hissa phir doosra passu daalte waqt farmaya ke lo tumhara hissa is waqt Aap ki umar saat saal ki thi aur Aap nanhiyaal hi me raha karte the.

**Tamam mastiyoan me dunya ki masti badtareen masti hai** :- Ek khurasani Hazrat Mehdi ahs ko azmaane sharaab ka shisha aasteen me laya, baaz muhajireen Rz ne Hazrat Meeran ahs se arz kiya agar Hazrat ka irshaad ho toh shisha phod diya jaye, Hazrat ahs ne farmaya ke kya tum nahin jaante sharaab ki masti ek ghadi me utar jaati hai yeh toh kya hai bande ke huzoor mastaan-e-dunya aate hain aur dunya ki masti chodkar chale jaate hain halaanke maulana Rome farmate hain.

Mast me hoshyaar gard wo ta-sahr, mast dunya ta-qiyamat be khabar

Dunya ki masti se zikr-e-khuda faramosh hojata hai jaisa ke Allah Ta'ala farmata hai.

(Surah Hashr Ayat 19) tarjuma :- **وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۗ أُولَٰئِكَ هُمُ الْفَاسِقُونَ** In logon ke jaise na bano jo khuda ko bhool gaye, Allah Ta'ala ne bhi inko bhula diya yahi log badkaar hain aur apni zaat se bhi be-qabar hain aur jo log dunya me mashghool hote hain inko malum nahi rehta ke hum ne kitni rakatein padhi aur namaz me kya padha kyunke inka dil Jaa bajaa bhatakta hi rehta hai halaanke Allah Ta'ala farmata hai

(Surah An-Nisa Ayat 43) Tarjuma :- **لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ** Aye imaan waloan tum namaz ke paas aisi halat me mat jao ke tum nashe me ho phir farmaya **فَوَيْلٌ لِّلْمُصَلِّينَ**



أَلَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (Surah Maun Ayat 4, 5) tarjuma :- afsos hai in namaziyon par jo apni namaz se ghafil hain (paara-e-'am) yeh sab dunya ki masti aur dunya ki mohabbat ke asraat hain.

**Naqal shahbaaz e Ishq :-** Ishq ka bayan karte huwe Syedna Mehdi ahs ne farmaya shahbaaz e ishq la-makaan se uda aur asmanoan par aakar pahuncha wahan apni jagah na dekhi, isko choda phir pahadoan par aaya wahan bhi dekha toh apni jagah na paayi isko bhi choda aur khaak par pahuncha yahan apni jagah dekhi aur baitha aur kehne laga ke main mohabbat hoon, mohabbat aur mehnat me sirf ek nuqte ka farq hai jab ke upar ka nuqta neech hogaya, wahi mehnat mohabbat hojati hai, Allah Ta'ala farmata hai

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ (Surah ahzab ayat 72) tarjuma :- hum ne amanat ko asmanoan aur zameen aur pahadoan par pesh kiya lekin inhone iske uthane se inkaar kiya aur dargaye aur insaan ne isko utha liya (Insaaf Nama).

Ek roz Syedna Mehdi ahs bayan farma rahe the isme ishq ka zikr aagaya, mulla darwesh khurasani ne naraa maraa aur rote huwe apna daman phad daala aur kehne lage Meeranji ishq kahan se laun? Hazrat Meeran ahs ne farmaya banda yahi kehta hai ke kuch bhi kaam karo jiske waaste se tum ko ishq hasil ho, ishq-e-wahabi sirf paighambaroon ko ata hai baghair kasab ke inko hasil hai, doosroan ko kasab se hasil hota hai (insaaf nama baab 11). Ishq ki nisbat Syedna Mehdi ahs farmate hain

baar-e-amanat ishq zaat-e-haq buud haryeke ba-qadr hosla khuwesh amal kard wo ba-likhaye haq ta'ala musharraf shud amma kama haqqahu ein do tan bardashtand yeke Khatim-un-Nabi duwam Khatim-ul-Wali ﷺ (shawahid baab 22).

Aap ahs ki aadat-e-mubarak thi ke jo log Aap ki khidmat-e-aqhdas me talab-e-khuda ki gharz se aate aksar auqhat inse daryaft farmate ke bhai tum me kitna ishq hai? kehte ke jaan wo tan aur zan wo farzand sab ke sab naam-e-khuda par fida hain, Aap ahs farmate mohabbat wo ishq khuda in chizoan se badarjaha afzal hai phir zyada sarahat ki gharz se yeh tamsiil bayan farmate ke ek shaqs ka ladka guum hogaya, iske walidain ke dil me tarah tarah ke gumaan paida ho rahe hain ke nahin malum ke chor le gaye ya kuwein me gir gaya ya janwaar kha gaya is waqt unka kya haal hoga? taalibaan-e-khuda arz karte Meeranji walidain ko apne farzand ki mohabbat me khana paani sab zaher ho jata hai aur neend udhjaati hai aur jab tak bete ki khabar na mile uski talash me sargardaan rehte hain.

Syedna Mehdi ahs us waqt farmate bhaiyyoan khuda ki talab aur uske ishq me un walidain ke jaise hojana hai jo shab wo roz bete ki talab me be-qarar rehte hain, phir farmate bete ka ishq toh bahut bada ishq hai lekin ek suyein guum hojane par uski

talaash me kaise be-qarar hojate hain itna ishq bhi agar khuda ke saath ho toh khuda ko pahunchjaoge (shawahid baab 23). Phir farmate hain ishq ba-zaat e khud paak hai isko kisi halat me na-paaki nahi lagti misaal ke taur par farmate ke murdaarkhwar (dhaid) murdaar janwar ka ghosht chulhe par paka raha hai is chulhe ke neeche se kisi ne aag li aur halal khana pakaya to jayez hai kisi qism ka khauf nahi hai, kyunke aag darasal paak hai agarche ke murdaar gosht ki handi ke niche ho, isko koi na-paaki nahi lag sakti, isi tarah jo ishq khwahishaat-e-nafsaani me aur gunahoan me salha saal sarf kiya hai wahi ishq-e-khuda ki talab me sarf kiya jaye toh maqsood hasil hojayega (aizan) isi matlab ko Hazrat Syed Fazlullah Rh is tarah likhte hain ke Syedna Mehdi ahs is tarah farmate ke tumne kisi se ishq kiya hai bas wahi ishq raah-e-khuda me laga do, visaal-e-khuda se musharraf hojaoge, yeh taareef hai ishq ki aur ishq ke asraat ki.

**Naqal ganduum kaasht** :- Syedna Mehdi ahs farmate hain ke Adam Safiulla ahs ne gehuun boye, Nooh Najiulla ahs ne paani diya, Ibrahim Khaleelulla ahs ne khet saaf karke qas wo khashaak baher daala, Musa Kalimulla ahs ne kataa, Eisa Roohullah ahs ne khalla kiya, Mohammed Ur Rasoolullah ﷺ ne aata kiya aur roti pakayi khud ne khayi aur apne farzand keliye rakhi wo farzand Mehdi ahs hai aur bande ne chakhi aur Miyan Syed Khundmir Rz ko chakhayi aur inhone ne apne khalifoan yani tabayeen ko chakhaya (insaaf nama baab 12).

**Aulaad se taluq kab tak rakha jaye** :- Sani-e-Amir Bandagi Miyan Syed Khundmir Rz ne apni zauja mohtarama Bibi Ayesha urf Acchi Bibi Saheba Rz se farmaya, Bibi tum apne farzandoan ki khidmat jab tak chote hain khuda waaste karo phir jab baligh hojayein toh dekho ke agar khuda ka raasta ikhtiyaar karte hain toh waisi hi khidmat jaari rakho lekin agar taalib-e-ghair yani dunya ki talab rakhein toh unse bezaar hojao aur unku ghar se nikaal do nahin toh inki mohabbat ki wajah khuda ke nazdeek tum giraftaar hogi (inteqhab-ul-mawalid).

**Akhri ghadi par akhirat ka hukm** :- Sani-e-Amir Bandagi Miyan Syed Khundmir Rz farmate hain agar koi shaqs sau (100) saal talab-e-dunya me raha bil-akhar isne khuda ki taraf mu kiya aur taalib-e-khuda hokar ghar se nikla aur daire me aate waqt margaya toh wo momin hai (hashia).

**Qutubuddin** ! Isi wajah se groh-e-muqaddasa me kuch nahin toh marte waqt bhi tark-e-dunya karna nihaayat zaruri balke farz samajhte hain, tark-e-dunya aur hijrat se kamil tauba nasib hoti hai.

**Akhri zamane ke murshidoan ka haal** :- Syedna Mehdi ahs ki zubaan-e-mubarak se bayan ki huwi tamsiiloan aur akabireen ke muamilaat ki tarah zail ka muamila bhi apni zatoan ko ibrat dilaate aur raah-e-rast par rakhne ke liye har waqt faqeeran-e-daira ki

no-e-zubaan par raha hai, Sani-e-Amir Hazrat Shah-e-Khundmir Rz, Hazrat Khalife Groh Rz, Hazrat Shahab-ul-Haq Rz aur Hazrat Khatimul Murshid Rz ne kayii martaba muamile me dekha ke akhir zamane ke murshideen ki buri gat ho rahi hai lekin yahan sirf Hazrat Siddiq-e-Vilayat Rz ka muamila darj kiya jaata hai.

Ek roz Bandagi Miyan Syed Khundmir Rz apne hujre se rote huwe baher tashreef laye faqeroan ne arz kiya is qadr zaar wo qataar rone ki akhir wajah kya hai? farmaya mujhko akhir zamane ke murshid dikhaye gaye ke inki gardanoan me tauq aur paon baandh kar dozaq ki taraf ghasite liye jaa rahe hain yeh mahez isliye ke ye log Hazrat Mohammed Ur Rasool Allah ﷺ aur Hazrat Mehdi Muraad Ullah ahs ki masnad par baithkar asr wo maghrib ke darmiyan bayan-e-quran karte the, yeh af'aal-e-irshaad khuda aur Nabi ﷺ wo Mehdi ahs ke hukm se nahi, na apne murshid ke hukm se balke mahez nafsaaniyat aur apni izzat wo shaan badhaane aur tan-parvarii ki gharz se karte the (qulasatul tawareeqh wo inteqhab ul mawalid).

Bandagi Miyan Shah-e-Nemat Rz ne bhi aisa hi muamila dekha aur farmaya ke akhir zamane ke murshidoan ku saqt azaab ho raha hai.

**Qutubuddin !** Ab zamana aisa nazuk aagaya hai ke qaum bhar me kahin bhi daire ki baadh nahi rahi, daire ne mohalle ki surat ikhtiyaar karli hai, faqeer, kasib, musaddiq, mukhalif, hindu sab hi log har millat wo peshe ke daire me rehte hain. Daire ki kisi bhi masjid me rozana bayana-e-quran nahin hota, naubat aur saviyat ka sirf naam rah gaya hai, hijrat toh dunya se mafkhud hogayi, paanch pahr aur teen pahr ka zikr toh bahut badi baat hai, teen ghante bhi saf par baithe zikrullah me lage rehna faqeeran-e-groh-e-paak me alal-uumum anqaa sifat hogayi hai, mukhalif mashayeqoan ki tarah musaddiq murshidoan me bhi bahut se taluqhat qayeem hogaye hain, rasm aadat aur biddat gharoan me ghuus gayi hai, pas jabke upar ke manduub murshidoan ki tarah koi baat aaj kal ke murshidaan wo muslih-e-qaum me nahi rahi toh aise murshidoan ki nisbat Hazrat Bandagi Miyan Rz kya farmayenge?

Aur hum be-hadde faqeroan ka kal qiyamat me kya haal hoga? فَاعْتَبِرُوا يٰٓأُولِيَ الْأَبْصَارِ (surah hashr ayat 2).

**Syedna Mehdi ahs ke akhri kalimaat :-** Hazrat Vilayat Maab ahs ne apne visaal se pehle ahle bayt aur jameeh sahaba rz ko bulakar اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِينَكُمْ (surah maidah ayat 3) ka bayaan kiya uske doosre roz bhi sab ko jama kiya aur farmaya jo koi adam se wajud me aaya hai isko yahi raah dar pesh hai khwa aulia ho ya anbiya balke Khatim-ur-Rusool ﷺ bhi is dunya me nahin rahe aur Khatimul Vilayat ﷺ bhi nahi rahega lekin banda jo kuch laaya aur jis qadr Allah se aakhiz kiya wo sab tumko pahuncha diya aur jo kuch tumko kaha bande ne apni janiib se nahi balke ba-amrullah kaha, ab jo kuch bande ne kaha

uspar amal karna aur saare farameen yaad rakhna aur iske hudood par nighah rakhna, humne apne sar se tableegh ka bojh utaara aur tumhare sar par rakha, himmat aur isteqalaal se ispar kaarband rehna warna bande ki har har baat qiyamat ke roz tumko gherigi aur adam-e-tameel tumhare daamangiir hogi. Hazrat Imam ahs ki yeh batein sunkar sab par riqqat taari huwi aur bahut hi rone lage aur zubaan se nikalta tha ke afsos hamare andar se Mehdi-e-Maud ahs jaisi zaat uthali jarahi hai, farmaya sach hai jo log bande ke huzoor inteqhal kargaye goya sabqhat le gaye aur jo log peeche rahe in becharoan par padh gayi magar khoob yaad rakho ke zaat-e-Mohammmed Nabi ﷺ aur zaat-e-Mehdi ahs ko fana nahi hai, inko ek ghar se doosre ghar me chale jana hai aur tum logon ki ankhon se parda hojana hai, jab tak tum bande ke farmaan par amal paira hoge banda tumhare andar hazir hai ghayab nahi hai isliye yeh waqt rone ka nahi hai, rone ka waqt toh wo hai jab tum me se bande ke farmanoan par amal karne ka shauq uthjaye aur yaad-e-khuda aur bande ka mudda na rahe iski alamat yeh hai ke jab tak tumhare dil me yaad-e-khuda ka shauq rahe, iiza aur ranj wo mehnat wo mashaqqat me giraftaar raho aur faqr wo faqhe se nafs na-muraad hojaye aur khalq tumhare saath laparwahi kare wahan tak jaanlo ke banda tumhare andar se nahi gaya hai aur jab khalq ki rujuh tumhari taraf badhjaye aur khwahishaat-e-nafsaani ba-khubi mayassar hon aur bande ka mudda tumhare andar na rahe aur yaad-e-khuda tumhare dil par na tahre us waqt jaanlo ke yaqeenan banda tumhare andar nahi hai aur Allah Ta'ala ne tumhari zaatoan ko bhula diya hai, jane raho ke agar banda tum me se uth bhi gaya toh kya banda jo kuch layaa tha wo apne saath nahi lejata hai balke tum me chod jaata hai in ehkaam par amal karna bayis-e-nijaat hai, iske baad sab ko paskhurda pilaya assalamulaikum kehkar kar ruqsat kiya, doosre roz Aap ahs wasil-e-haq hogaye.

**Bibi bachon ko lekar jannat me jao :-** Ek Sahabi Rz ne Hazrat Meeran ahs se arz kiya Meeranji Bibi bachon ki wajah se gad-bad bahut rehti hai aur mera dil zikrullah me lagta nahi hai agar hukm ho toh inko alag kardun? Hazrat ahs ne farmaya unka haath pakadkar bahisht me lejao alaiheda mat karo unki wajah se Allah Ta'ala tumko bahut sawab dega, sabr karo (hashia).

**Zamanaye iztiraar ki ek misaal :-** Syedna Mehdi ahs ke huzoor zamanaye iztiraar aur faqha kashi me Bandagi Miyan Shah-e-Dilawar Rz ke jism par sirf lungi thi aur tamam jism barhaana tha aur Hazrat Siddiq-e-Vilayat Rz ke jism me dagla tha aur sar par nadaa (hashia).

**Bibiyon ki shaan :-** Kisi ne Hazrat Mehdi ahs ke huzoor me kaha ke Bibi Rabi'aa basri rh ne mardoan ke sar par damani daal di hai, Syedna Mehdi ahs ne farmaya khamosh unhone na-mardoan ke sar par daamani udayi hai hamare daire me kayii Rabi'aa aisi hain ke Rabi'aa Basri ko wo shumaar me bhi nahi latein.

**Be-ikhtiyaari se qawali sunne ki ijazat :-** Syedna Mehdi ahs ke huzoor qawal bin bulaye daire aate aur qawali shuru karte toh Aap ahs sun lete, sahaba rz bhi isi tarah be-ikhtiyaari se sunte, qawalon ko bulakar na sunte, us waqt jo hazir hota de dete (hashia).

**Be-ikhtiyaari me behtari :-** Bandagi Miyan Shah-e-Nizam Rz ke daire me ek bhai ne khana chod diya, Bandagi Miyan Shah-e-Nizam Rz ne isko kuch bheja wo bhi na khaya, Hazrat ko malum hone par faqeer ko bulakar farmaya ke tasleem hojao khuda de toh khalo na de toh sabr karo, isi me tumhari khairiyat hai (hashia).

**Khuda hamari zaat maangta hai :-** Syedna Mehdi ahs baithe huwe the ke Bandagi Malik Burhanuddin Rz tashreef laye, Syedna Mehdi ahs ne **لَنْ تَتَّالُوا إِلَيَّْ حَتَّىٰ** ka bayan shuru kiya, Malik Burhanuddin ne talwaar aur ghoda lillah Hazrath ke huzoor me guzraana, Hazrath ahs ne farmaya khuda tumhari zaat maangta hai ghoda aur talwaar nahi maangta, Bandagi Malik Burhanuddin yeh kalaam sunte hi tareek-ud-dunya hogaye.

**Qutubuddin !** talwaar aur ghoda toh zaat ki hifazat ke liye hai jo humko bahut aziz hai aur khuda aziz tareen cheez hi hum se maangta hai.

Ek waqt Hazrat Bandagi Miyan Shah-e-Nizam Rz aur Bandagi Malik Burhanuddin Rz irfaani batein kar rahe the, Bandagi Miyan Shah-e-Nizam Rz ne farmaya khabardaar aage darya hai, Bandagi Malik Burhanuddin Rz ne kaha aise saat darya (darya-e-uluhiyat Imha'atus-sifaat) pee gaya hoon aur labb-e-bala bhi tar nahi hua, yeh kaifiyat Syedna Mehdi ahs ko pahunchi, Aap ahs ne farmaya Malik Burhanuddin sach kehte hain, Malik Burhanuddin ne apni zaat khuda ko de kar khuda ki zaat hasil karli (khatime sulemani).

**Apne nafs par la'anat bhejo :-** Syedna Mehdi ahs se Sahaba Rz ne poocha yazid par la'anat bejhna kaisa hai? farmaya apne nafs par la'anat bhejo usko uske nafs hi ne kharab kiya (hashia).

**Baajre ka khichda aur tili ka tael nemat samjha jata :-** Ek din huzoor-e-Meeran ahs me bradaroan ne arz kiya humne aaj baajre ka khichda aur tili ka tael khoob khaya, Hazrat ahs ne farmaya tael khoob niklega, iske chand roz ke baad faqhe padhne shuru hogaye (hashia).

**Qutubuddin !** Ek zamana wo bhi tha ke baajre ka khichda aur mithe tael ko nemat samajh kar khaate the ek zamana wo hai ke iska luqma bhi halq se niche nahi utarta, hize-nafs is qadr badh gaya hai ke Hazrat ahs ke is farmaan ko ke "izzat wo lazzat raguzaar" amalan faramosh kar gaye hain.

**Jaisa maqsood waisa natija :-** Syedna Mehdi ahs ne daire ke baher jungle ko tashreef le jate huwe dekha ke chand tuti-phuti jhopdiyaan hain aur unme rehne waale badi takleef se guzar kar rahe hain, Hazrat ahs ne farmaya gar maqsood-e-khuda ho toh accha hai

warna zaya hai yani agar maqsad talab-e-dunya hai toh bawajud is qadr mehnat wo mashaqqat ke aur takleef wo ranj ke sab barbaad hai.

**Zubdatul mulk Ali sher haakim-e-jalore ki tauba** :- Jin dino Bandagi Malik Ilaahdad Rz ka दौरा जालरे मे था मलिक अली शेर अपने महल में मरवाद के दस्तूर के मुअफ़ीक़ गुलाल से बसंत बाज़ी करने लगे, Hazrat Khalife Groh Rz को मालूम होने पर आपने दौरा uthaliya aur hijrat ikhtiyaar ki मलिक अली शेर ने देखा के Hazrat तो तशरूफ़ ले ज़ाहे हयन और अपने बेतूँ से कहा के फ़ूरान जाओ और Hazrat की गादी के सामने हो जाओ, मैं भी क़ाबिले के साथ आता हूँ, मलिक अली शेर ने अर्ज़ किया खुंदकार ना ज़येन हम जाने ना देन और अपने फ़रज़ंदूँ को गादी के आगे सुलया और अर्ज़ करने लगे ख़ादम का क़ूसूर क्या है? और है भी तो रूज़ुह लाता हूँ Hazrat Rz ने ख़ाफ़ा होकर फ़रमाया के तुम मुशरूकूँ की ऐद पर मुशरूकूँ की तराह गुलाल के साथ बसंत क़हेले, मलिक अली शेर ने अर्ज़ किया ग़ुलाम को मालूम नही था के ये फ़यल बुरा है मैं ताबा क़arta हूँ आप मुज़हे ता'अज़ीर देन और वापस दारे में तशरूफ़ ले जायेन, Hazrat ने उनकी अज़ेज़ी देक़्कार उनका रूज़ुह क़ाबूल फ़रमाया (hashia).

**Baraa saal tak kharbuza na khane me nuqsaan** :- Kisi ने Hazrat Mehdi ahs से अर्ज़ किया फ़ालान फ़ा़े़र ने बारा'आ साल तक इसीये ख़ारबुज़ा नही ख़या के उसका नफ़्स मांगता था, Hazrat ने फ़रमाया जब ख़ुदा ने बिला-वास्ता दिया और ख़या होता तो ख़ातरे की नफ़ी होज़ती और ख़ालिस दिल से ज़िक़रुल्लाह में लगा रेहता, बारा साल तक ख़ातरे की क़ाैद में क़यून राहा (hashia).

**Qutubuddin** ! yeh ahad karlena ke main baraa saal tak kharbuza na khaunga ikhtiyaari fayl hai jisme anaa ki parwarish hoti hai, hindu faqeer kisi khane peene ki cheez ko chod dene ko bahut behtar samajhte hain lekin yahan toh be-ikhtiyaar hojana hai, be-ikhtiyaari hi behtareen fayl hai. Syedna Mehdi ahs farmate hain

“tasleem kunad zaat ra ba-khuda wo ya hech kas na pardazed”

Jab apni zaat khuda ko tasleem kardi toh ikhtiyaar kahan raha? isliye khuda ke diye huwe acche salan me paani daalkar uski lazzat-e-nafs ko maarne keliye bigaad dena ya khara aur meetha milakar khana farmaan-e-Mehdi ahs के खिलाफ़ है इसके अलावा इसी तर्कबूँ से नफ़्स मरता भी नही, नफ़्स तो इतेबा-ए-नबी ﷺ और Mehdi ahs से मरता है।

**Faqeer ko dulhan se tamsiil** :- Bandagi Miyan Malikji Muhajir-e-Mehdi ahs farmate hain talib-e-khuda ko manja baithi huwi dulhan के ज़ासा मुक़ाैद रेहना चाहीये, मंज़ा बाैथने के बाद इसको नया और साफ़ कपड़ा नही पहनाते, ख़ाना बहुत नही ख़िलाते, बाहर निकलने नही देते, चंद रूज़ परदे में राक़्ते हयन फ़ीर शादी के रूज़ उसको नेहला धुलकर रेश्मी कपड़े पहनाते हयन, ज़ेवार से सैंग्हाते हयन और क़ायी तारेक़्हे से उसके हुसूँ को बड़हाकर दिलरुबा बनाते हयन फ़ीर उसको बाहर लाते हयन और उसकी सरत देक़्ते हयन यून फ़ा़े़र को भी चाहीये दुनया की नेमटूँ और दुनया के लूगूँ से रूक़

pherdae aur ek khuda ka ho rahe (hashia) taa isko visaal nasib ho aur wasil-e-haq hone ke baad log iski surat husool-e-barkat ki niyyat se dekhein.

**Aulia Allah rh ke mazaroan ka adab** :- Syedna Mehdi ahs jab daulatabad ke aulia Allah rh ki ziyarat ko tashreef le gaye toh Hazrat Syed Raju Qattal Rh ke roze se Hazrat Syed Momin (Mohammed) Rh ke roze tak apne paon ke anghatoan ke bal chale, Bandagi Miyan Syed Salaamulla Rz ke wajah daryaft karne par Aap ahs ne farmaya yahan is qadr auliya-e-kamileen asudaa hain agar in me ek wali bhi apna bhed zahir karta toh tamam khalq iski girveda aur muttaqid hojati lekin unhone zahiri shohrat ko pasand nahi kiya aur gumnaami ikhtiyaar ki (saer-e-masood wo waqiyat-e-Mehdi Maud ahs).

**Qutubuddin** ! Groh-e-mubarak me koi hazira aisa na hoga jahan Sultan-e-Qabrastaan ke zer e payein kayi kamileen asudaa na hon isliye haziroan ka adab zaruri hai, yeh adab fil-haqeeqat ahle-qubur ka adab hai aur yahi adab buzurgoan-e-deen ki khushnudi ka bayis hai.

**Ziyarat-e-qubur se faiz hasil hota hai** :- Chunanche Hazrat Rasool-e-Kareem ﷺ farmate hain “ man zara qabri wajabat lahu shafa’ati “ yeh hadees Syedna Mehdi ahs aur taba’an Syedain Rz aur bade bade buzurgoan-e-deen par bhi sadiq aati hai, isi tarah faiz bhi zayer ko hasb-e-liyaqat wo ikhlaas hasil hota hai.

**Buzurgoan ke zer-e-saye dafan hone me husool-e-faiz** :- Kisi buzurg ke zer-e-saye dafan hone ya kisi buzurg ke dafan hone par iske zer-e-saye ajane se faiz hasil hota hai jaise ke Bandagi Meeran Syed Ajmal bin Hazrat Mehdi-e-Maud ahs ke dafan hone par mando gadh (malwa) ka kohna qabrastan saare ka saraa baqshagaya.

**Buzurgoan-e-deen ek doosre ki qadambosi karte** :- Bandagi Miyan Shah-e-Yaqub hasan-e-vilayat Rz Hazrat Shahab-ul-Haq Rz ibne Hazrat Siddiq-e-Vilayat Rz ka batini haal daryaft karne ki gharz se apne daire daulatabad se taqreeban 550 mile ki musaafat tai karke khambel tashreef le gaye aur Shahab-ul-Haq se daryaft kiya Aap ka kya haal hai? Hazrat ne adaban arz kiya “ jab main chadar odh leta hoon us waqt arsh se farsh tak aisa hojata hai jaise hateli me rayii ka daana “ Hazrat hasan-e-vilayat Rz Aap ki yeh kaifiyat sunkar bahut khush huwe aur qadambosi ki, Hazrat Shahab-ul-Haq Rz bhi kamaal-e-ittehad wo mohabbat se Aap ke qadambos huwe (khatime sulemani).

**Buzurgoan ki qidmat bayis-e-husool-e-faiz** :- Buzurgoan ki qidmat bayis-e-husool-e-faiz-e vilayat hai chunanche Syedna Mehdi ahs Ummul Momineen Bibi Illahadati al mubashir ba “khatije-e-vilayat” wo qazi-e-vilayat Rz ki nisbat farmate hain ke jisne Bibi ke bartan (awand) ya khoom se paani piya barguzida hogaya, jisne Bibi ki sehnak chaatii (banda) barguzida hogaya aur jisne Bibi ka ek kaam kardiya (banda) barguziida hogaya (khatime sulemani).

Isi tarah Hazrat Siddiq-e-Vilayat Rz ne Hazrat Khatimul Murshid Rz ki nisbat farmaya ke hama wasiyat banda dareen ek saqun ast, ke Syed Mehmood ra farzand-e-Mehdi ahs danista khidmat kunaed, wo kase ke bar sare ein farzand dast ba muhabbat nihada diljuyi khwahad kard, wo ya ek luqma-e-taam wo kuza-e-ab khanak badahad dastbaari khwahad namud wo ya guftaar mahiyana khwahad kard majur khawahadshud bachnaa jaza ke guftan ra-ast nayayad insha Allah Ta'ala indalla aan jazara khur hum namud (inteqhab ul mawalid).

**Mubtadi ko hujre se baher jane me nuqsaan** :- Hazrat Bandagi Miyan Shah-e-Nemat Rz farmate hain ke mubtadi ko apne hujre se baher jana bahut nuqsaan rakhta hai isliye jis cheez ko dekhega uski arzoo karega aur pareshaan hoga.

**Taalib-e-Khuda ko aisa mutawajja rehna chahiye** :- Syedna Mehdi ahs farmate hain “batoan se khuda nahi milta amal se milta hai amal karo” Hazrat Bandagi Miyan Syed Khundmir Rz farmate hain ke khuda ke taalib ko is qadr mutawajja rehna chahiye ke agar koi dastak de toh isko qabar na ho aur apni tawajju tamam me rahe jaisa ke billi chuhe ka shikaar karne keliye nihaayat tawajju se baithti hai ke iska baal tak nahi hilita, aisi hi tawajju khuda ke taalib ko chahiye.

**Groh-e-Muqaddasa me kashf wo karamat bahut kam kyun hain?** :- Syedna Mehdi ahs farmate hain ke agar Allah Ta'ala kisi banda-e-khuda ko kashf wo karamat ka tassarruf ata kare toh bande ko chahiye ke apni muraad aur apni khwahish ke muafiq tasarruf me laye kyunke is me kamaal-e-nesti hai.

**Qutubuddin !** Kyunke yahan toh nesti aur tasleemi hai, be-ikhtiyaari talim ka asal usool hai isiliye sahaba ikraam Rz se lekar aam sahaba tak kisi ne bhi anal-haq ka dawa nahi kiya aur karamatein bhi indaz-zarurat zahur me ayein. Hazrat Sani-e-Mehdi Rz jaisi muqaddas hasti se umar bhar me sirf ek hi waqt karamaat zahir huwi aur wo bhi khaas zarurat ki wajah se, karamaat ke ma'ane buzurgi ke hain. Asal buzurgi Syedna Mehdi ahs ke is farmaan me hai

“tasleem kunaed zaat-e-khud ra ba-khuda wo ya hech kas na pardazaid”

is martabe me dawaye anal-haq sard hai aur jab dawa hi nahi hai toh karamaat kahan ki? Kashf wo karamaat hayyat se taluq rakhti hain isliye khasaan-e-khuda qudrat ko bahut kam tasarruf me laye.

**Achhi sohbat kiska naam hai** :- Bandagi Miyan Shah-e-Nemat Rz farmate hain jo baat aur jo kaam farmaan-e-khuda ke khilaaf ho iske zajr karne me rawadaari na rakhe (hashia).



**Chaar tarah ka sona :-** Paighambaroon ka sona, Auliya Allah rh ka sona, haakimoon ka sona, shaitaan ka sona. Peet bistar se lagi huwi rakhkar sona paighambaroon ka sona hai. Dil upar ki taraf rakhkar sona Auliya Allah ka sona hai, dil bistar se dabaye huwe rakhkar sona haakimon ka sona hai aur auunde sona shaitaan ka sona hai. Syedna Mehdi ahs ne farmaya seedhe karvat so raho ta'ake ke dil upar rahe, kisi ne arz kiya bayein taraf sone se khana hazam hota hai, farmaya itna khayee kyun jo is tarah sona pade.

**Sab kuch Allah hi ke liye :-** Kisi ne Syedna Mehdi ahs se shikayat ki do bhai hain ek bhai namaz-e-fajr ke baad yaad-e-ilahi me baitha rehta hai aur doosra bhai ghar jakar bachoon se khelta hai, farmaya isko bulao poochne par arz karne laga ke ghar me ek hi kapda hai, namaz ke waqt main pehen kar aata hun, namaz hote hi ghar chala jata hoon aur kapda meri biwi ko deta hoon ke wo namaz padhle phir main bachoon se khelta rehta hoon ta'ake wo namaz itminaan se ada kare, Hazrat ne farmaya sab kuch Allah hi ke liye hai (hashia).

**Jis me yeh teen alamatein hon wo momin hai :-** Hazrat Sani-e-Mehdi Rz farmate hain ke momin-e-kamil ki shinaqt teen chizoan se hai ek malaamat, doosra safar (yani hijrat aur ikhraaj) teesra faqr, agar yeh teen alaamatein na payi jayein toh wo momin-e-kamil nahi hai (hashia).

Hazrat Siddiq-e-Vilayat Rz farmate hain banda galiyoan ka jhaad hai (khulasatul tawariqh).

**Daire me har tarah ki hifazat aur parwarish :-** Baaz sahaba Rz daire ke baher jakar zikrullah me baith gaye, Syedna Mehdi ahs us taraf tashreef legaye dekh kar poocha yahaan kyun aaye ho? arz kiya daire me bachhoan ki gad-bad bahut hoti hai isliye itminaan se zikrullah karne ki gharz se yahan aagaye, Hazrat ahs ne farmaya wapas daire me aajao daire me Allah Ta'ala se nigahbaani aur murshid ke waaste se parwarish hoti hai (hashia) isi wajah se daire ke baher jalti huwi aag samajh kar daire hi me rahkar ibadat karna afzal hai.

**Mard kaun aur namard kaun :-** Syedna Mehdi ahs farmate hain ke khuda-e-taala ne apni kitaab me bihiisht aur huroan ki bahut tareef ki hai, jo log ke mard the unhone isski talab ki aur maqsood hasil kiya jo na-mard the unke dil me jannat aur huroan ki kuch bhi raqbat paida na huwi (hashia).

**Talibaan-e-Haq ki ghiza kya hai :-** Syedna Mehdi ahs ki khidmat me kisi ne aakar arz kiya faqeroan ko bahut izzat hai (faqha hai) khaane kuch bhi nahi hai, Aap ahs ne farmaya faqeeran-e-khuda khudi ko khat-e-hain (hashia).

**Do qism ke faqeer :** - Syedna Mehdi ahs farmate hain “ Baandha hua marta hai phirne wala charta hai” (hashia) yani qaid qadam rakhne wala faqoan se shaheed hojata hai aur ghar ghar bhatakne waale faqeer ko khana khoob milta hai.

**Bandagi Miyan Rz ke daire ki Bibiyaan :-** Hazrat Siddiq-e-Vilayat Rz ke daire me ek Bibi thi unko faqr wo faqha ki bahut zehmat thi, ek baccha us taraf aur ek baccha is taraf lekar beech me Aap sotein, raat ko ek bacche ka inteqhal hogaya, Hazrat ke daire me ek Bibi Saheb-e-kamaal thi inko ghaib se nida aayi ke mujh ko khana do, Bibi ko tajjub hua phir nida aayi main Rabbul Alameen hoon, aaj falaan ko bahut iztiraar hai jao isko khana khilao wo mujhe hi pahunchega, Bibi kuch khana aur chirag lekar gayien dekha ke ek bachha faqoan se inteqhal kar gaya hai aur ek baccha be-taqhat pada hua hai maa ne bacche ko khilaya aur murda ko dafan karaya, Aap ke daire me aisi kayi bibiyaan aur taalibaan-e-khuda aurtein thein (hashia).

**Ashique-e-khuda ki nazar aisi hi buland rahe :-** Farah Mubarak me saqt jadoan ke dinoan me Bandagi Miyan Shah-e-Nemat Rz ne subah hi subah ghusal kiya aur sirf ek purani lungi pehne huwe barhaana badan se zikrullah me baith gaye, khudawand-e-kareem ko Bandagi Miyan Shah-e-Nemat Rz ki yeh halat bahut pasand aayi, Syedna Mehdi ahs ko irshad hua ke jao hamare dost ke paas aur inko imaan ki basharat do, Hazrat Imam ahs Bandagi Miyan Shah-e-Nemat ke paas tashreef le gaye aur kamal-e-isteghraq me dekh kar inko jhinjhod kar hoshiyar kiya, hoshiyar hote hi bole Meeranji “shuma zaat-ullah hastand wo nemat barein mushahide-e-khuda ast “ Syedna Mehdi ahs ne farmaya tumko khudawand e kareem ki janib se imaan ki basharat di jaati hai, Hazrat Shah-e-Nemat Rz ne arz kiya khundkar bande ko imaan nasib hai, apne imaan ki basharat dein, Hazrat Meeran ahs farmate hain Nabi ﷺ aur Mehdi ahs ka imaan kisi ko nasib nahi hosakta lekin taalib ki nazar aisi hi buland rehni chahiye phir Syedna Mehdi ahs ne Hazrat Shah-e-Nemat Rz ke khandhe par kamaal shafqhat se haath maarkar farmaya miyan Nemat mard-e-mardana hastand (khatime sulemani).

**Shah-e-Dilawar Rz ne apni aulad ke liye kya maanga :-** Bandagi Miyan Shah-e-Dilawar Rz ne Allah Ta’ala se arz kiya khudawand meri aulad ko furaaghat mat de, quwat-e-layamuut de Allah Ta’ala ne Hazrat ki dua qabul farmayi (hashia).

**Hazrat Mehdi ahs aur Hazrat Sani-e-Mehdi Rz ke zamane me kya farq hai :-** Bandagi Miyan Syed Mehmood Sani-e-Mehdi Rz farmate hain ke Mehdi ahs ka zamana wo tha ke kisi ne khet me yun hi beej daal diya uspar barsaat ka paani pada aur khet tayyar hogaya, bande ka zamana aisa hai kuwein ke paas dol rassi se paani kheenche, khet ko pilaye tab jakar kheti tayyar hoti hai, banda aur Mehdi ahs ke zamane me itna farq hai (hashia).

**Ummul Momineen Bibi Malkan Rz ka visaal** :- Ummul Momineen Bibi Malkan Rz ke visaal ke waqt Aap ki zubaan-e-mubarak par ye ayat thi **إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا** (Surah Fussilat Ayat 30) tarjuma :- beshak jin logon ne yeh kaha ke Allah hamara parwadigar hai phir isi par qayim hogaye (hashia).

**Qutubuddin** ! sohbat aur roze marraa ke bayan ka asar dekhiye ke bibiyaan bhi quran-e-majeed ke mane samajhne lag gayi thi.

**Faqat**

**Tamat Tamam Shud**

## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Hudood-E-Daira audio recording ke liye visit karein <https://www.theimammehdi.com/>

Hudood-E-Daira par tafseeli bayan ke liye visit kerein - <https://www.teachingsofmehdi.info/>

### Model Question Paper

- 1) Hazrat Mehdi-e-Maud ahs ne dogana tahiyatul wazu na padhne wale ko kya farmaya hai?
  - a) Mushreek
  - b) Baqeel
  - c) Munafiq
  - d) Naqis-Momin
- 2) Hazrat Mohammed-Ur-Rasool Ullah ﷺ ne duniya ke talib ko kya farmaya hai?
  - a) Gadha
  - b) Sher
  - c) Lomdi
  - d) Kutta
- 3) Hazrat Mehdi-e-Maud ahs ne din me paanch pahr yani 15 ghante zikr karne wale ko kya farmaya hai?
  - a) Kamil Momin
  - b) Naqis Momin
  - c) Banda-e-khuda
  - d) Mushreek
- 4) Daira baandte waqt kaunsi do cheezoan ko dekha jata?
  - a) Paani aur Masjid
  - b) Masjid aur rehne ke liye chath
  - c) Paani aur rehne ke liye chath
  - d) Shehr aur bazaar ke qareeb
- 5) Wo kaunsa muqaam tha jahan par Hazrat Imamuna Mehdi-e-Maud ahs ko sataisssvein (27<sup>th</sup>) Ramzan ki raat ko farmaan-e-khudawandi hua ke “ Aye Syed Mohammed yeh raat Lailatul Qadr hai?
  - a) Nasarpur
  - b) Patan
  - c) Ahmedabad
  - d) Farah Mubarak

Dictionary : <https://www.rekhtadictionary.com/>

S/N	Word	Meaning
1	aafriinish	Adam se wajud me aana
2	aamil-e-saviyat	saviyat baatne wala
3	alal-umuum	aam taur par
4	amr	kaam, fayl wo amal, baat
5	ariza	arzii, qhat
6	asbaab-e-isterahat	jo cheez aaram/sukoon de
7	ashad	nihayat zaroori
8	asraar-e-ilahi	Allah waaloan ki raaz ki batein
9	Atiyya	hadiya, pesh kash, tohfa
10	bahami	apas ka, apas ki, ek doosre ki
11	bamaujib	ke mutabiq, muafiq
12	baqeel	kanjus
13	barguzeeda	maqbool, muntaqib hua
14	barhaana	baghair libas ke, nange badan
15	batin	chupa hua, poshida
16	ba-wasf	bawajud, iske baad bhi
17	bihishtii	jannati
18	Daad o dahish	khair-khairaat, saqawat
19	daadkhwahi	insaaf chahna, faryad
20	daamangir	daman pakadne wala
21	Dafina-e-ghaibi	chupa hua qazana/maal
22	Deebacha	ibtedayi hissa, tamheed
23	diyanatdaar	imaandaar
24	eeza	takleef
25	fariis	aqalmand, danishmand
26	Farstaada	qasid, safeer, bheja hua
27	fayl-e-abas	be-faida / fuzool kaam
28	furaaghat	aish wo ishrat, khush haali
29	haakim	badshah
30	Haatif	ghaib se aawaaz
31	hakeem	doctor, tabeeb
32	hasar	hisaab andaaza, shumaar, ginti
33	haziimat	shikast, haar
34	hijrat	watan ko chodkar kahin aur chale jana
35	hirfat	hunar, pasha
36	iisar	doosroan ke mufaad ko apne mufaad par tarji dene ka amal
37	iizayein	taklifein
38	ikhraj	mulk se nikal jane hukm

39	illat numayi	sabab zahir karna
40	illat-e-gaaiii	maqsood-e-asli
41	iltefaat	parwah
42	irtebaat	taluqhat, lagao, rabita
43	isteghnayi	be-niyaaz, jo kisi cheez ka mohtaj na ho
44	isteqalal	mazbooti se maslak par jame rehna
45	istesaal	jad se ukhad dena
46	izteraar	bebasi, majburi
47	jinsiyat	ek qism ke hone ki halat
48	joshaanda	dawa, kadaa
49	kaarinda	kaam ka aadmi
50	kamaal-e-usrat	muflisi, tang-dasti
51	kasab	naukri, tijarat, mulazimat
52	kasib	naukri/tijarat karne waala
53	khaliq	Allah
54	khalq	Maqluq
55	kharishdaar	khujlidaar
56	khilwat	tanhayii
57	laghzish	phisalna, ladkhadana
58	lasaani	khush-bayaani
59	lawaahiqiin	ghar ke log, dost wo ehbaab
60	layani	fuzool, bekaar
61	Maakhuuz	giraftaar
62	mafkhud	rad karna, cancel
63	mafruza	farz kiya hua kaam
64	maghmoom	ghamgheen, ranjida
65	mahviyat	namaz me guum hone ka haal
66	mahzoon	ghamgheen, ranjida
67	majmuyi	groh, ijtema
68	mamnoo	mana kiya hua
69	mandiil	ek khaas qism ki pagdi
70	mandub	aala darje ke
71	mardood	rad kiya gaya, rejected
72	marifat	khuda shanaasii, pehchan
73	masiwa Allah	Allah ke alawa, ghair-ullah
74	mauqhoof	rok diya gaya, tehraya gaya
75	mehsaleen	tax usool karne wale
76	mubaadaa	khuda na kare
77	mubtadi	beginner
78	muhajir	apne watan ko chodkar Mehdi ahs ke saath chale jane waala
79	mukaalma	bahaami guftagu

80	mumaniyat	manahi
81	munadi	elaan
82	munsifaana	insaaf pasand, aadiilaana
83	muqarrib	qareeb rehne waala
84	murabbiyana	sarparastaana
85	murawwat	sharaafat
86	musaddiq	Jo Mehdi ahs ko ma'ane
87	musaeab	musibatein
88	mustahab	aisa amal jis ke karne par sawaab ho aur na karne par azaab na ho
89	mustaamal	istemaal hone waala
90	mustamira	hamesha jaari wo saari
91	mustaqar	muqaam
92	Mutafarriqaat	muqtaarif tehrerein ya amwaar
93	mutalaqeen	ghar ke log, dost wo ehbaab
94	mutasharrah	aalishaan
95	mutawakkaleen	Allah par yaqeen rakhne waale
96	mutlaqan	bilkul, hargiz
97	mutwatir	lagataar
98	muztaroan	be-chain be-qarar hona
99	nashtar	zaqmi hona
100	nidamat	sharminda, afsos
101	nusrat	kaamyabi
102	paiwand	pathe huwe kapde par lagaya hua jod
103	pashemani	sharminda, afsos
104	pasrau	peeche chalne waala
105	Peshrau	aage chalne waala
106	qaelula	dopahar ka sona
107	qarabatdar	qareebi rishtedaar
108	Qayideen	Jinhone tasdeeq ki magar Hz Mehdi ahs ke saath hijrat nahi ki
109	qinaat	thodi cheez par raazi hona
110	qitaal	jung wo jihaad
111	quwat-e-laa-yamuut	itni kam quraq jo jeene ke liye kaafi hai
112	raast rau	seedha chalne waala
113	rabubiyat	parwardigaari, khudayii
114	riyazaton	saqt koshish, roohani riyazat
115	rugardani	muu pher lena, muqhalifat
116	ruqsati	kam darje ka amal
117	ruyat	Allah ko dekhna
118	sa'at-e-nizah	dum nikalne ke waqt
119	Sadawarat	hamesha sauda baatne ka amal

120	sahuwan	ghalti se
121	salaheen	naik aur parhezgaar log
122	saqhawat	darya dili
123	sarahat	bayan, wazahat, tashriih
124	shadomad	josh wo kharosh
125	shikninda	kamzor
126	shujaana	bahaaduraana, dileraana
127	shunwayi	sunne ki quwwat
128	taan o tashneeh	bura bhala kehne ka amal
129	tabayeen	jinhone Mehdi ahs ko dekha ho
130	tabe tabeyeen	jinhone sahaba ko dekha ho
131	tafuliyat	ladakpan
132	tahaffuz	hifazat, mehfuuz karna
133	tahseel	wasool karna
134	Tahseel-e-ilm	ilm hasil karna
135	tajassus	tahqeeq, khoj, justaju
136	Tama	lalach, hiris
137	tamaaniyat	itminaan, tasalli
138	tambiiah	aagahi, qabardaari, nasihat
139	tamsiil	misaal
140	taraaj	loot maar
141	tark	kisi cheez ko chodna
142	Tark-e-Alaiiq	dunyavi taluqhat ko chodna
143	tasadduq	qurbaan, nisaar, sadqe
144	tasarruf	daqal andaazi, qabza
145	tavaalut	lambayii, waqt ki kami
146	Tavallud	paidayish, paida hona
147	tayyun	muqarrar amdaani ya wazifa
148	toumar	lapta hua kaghaz
149	ubudiyat	eta'at, bandagi, farmabardaari
150	ulool-azmi	buland himmati, aala hauslagi
151	uloom-e-mutadavila	wo ilm jo aam taur par riwaaj ho
152	uluhiyat	khudawandi, sifaat-e-ilahi
153	uryani	baghair libas ke, nange badan
154	uzlat	tanhayii, gosha nashini
155	yaganagat	mael-jhol, ittehaad
156	zaqeera	jama karna
157	zarreen	aala darje ke khayalaat

END