

HAQIQAT-E ZIKR

MOLLAFA

*AL~HAAJ HAZRAT SYED MEERANJI ABID
KHUNDMIRI QIBLA*

SHA'YE KARDA

Idaratul Ilm-e Mehdavia Islamic Library

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Pesh lafz

Ye kitab “HAQIQAT-E ZIKR” ko English alphabets mein likhe gaye urdu Jumle se (jis ko aam taur se Roman English kaha jata hai) naql ki gayi hai jis ka asl maqsad un Musaddiqeen o musaddiqaat ko jo urdu tahreer se na-wafeq hain aur angrezi se bhi zyada ta’rruf nahin rakhte istifaday ke liye saloohat faraham karna hai.

Chand zaruri baate.n

Is kitab mein jahan kaheen Urdu ke mushkil alfaz aaye hain wahan brackets de kar aam fahem Urdu mein likhne ki koshish ki gayi hai. Jahan “Noon-e gunna” aur “Noon” mein tameez ki zarurat ZYADA mahsoos ki gayi wahan lafz ke khatm hone par “.n” likha gaya hai masalan “Jahaa.n, Kahaa.n, Nematei.n waghairah..”, Jahan zarurat ho wahan brackets de kar mushkil alfaz ke ma’nay sahel Urdu mein ya phir English mein hi de diye gaye hain, (Jaisa ke oopar kaha gaya hai ke is ka asl maqsad aam logau.n ko sahalat faraham karna hai).

Qare’een se khaas Gurazish

Agar qare’een (parhne waloun) ko is tarz-e tahreer (Yani Roman English) mein is kitab ka ada karna pasand aaya ho toh Meherbani farma kar is banda-e aasi ke walid-e Majid Marhoom ke haq mein Dua-e Maghferat aur Deedar-e Ilahi ki khaas guzarish hai.

Mamnoon o mashkoor,

Faqt,

Kamtareen Bhai....

HURF-E AGHAAZ

Allah ka shukr hai ke hamari kitab Haqiqat-e Tark-e Duniya ko Ilmi halqo.n ne pasand kiya aur awam ne bhi is ko hatho.n hath liya. Is par baaz ilm dost aur haqiqat pasand hazraat ka taqaza hua ke jumla faraez-e Vilayath ki haqiqat sipurd-e qalam ho. Chuna.n che isi silsile ki ye dusri kadi hai jo “Haqiqat-e Zikr” ke naam se aapke samne hai. Ekhtesar se kaam liya gaya hai [yani brief description kiya gaya hai] aur zaruri bato.n ko pesh kiya gaya hai. Tafseelaat apne Murshid-e Kiraam se maloom ki ja sakti hain.

Siddiqiya Academy Dhaboi, isha’ati eqdam ke liye qabil-e mubarakbad hai. Khuda se dua hai ke hame zikr-e Haqiqi ki tawfiq ho.

Faqt,

Al-Muftaqir Ilallah S. M. Abid Khundmiri, Maulwi kamil.

JAZBAAT-E TASHAKKUR

Main Hazrat Maulana Abid Khundmiri sahab ka Siddiqiya Academy Dhaboi ki janib se shukriya ada karta hun ke aap ne apni gira.n qadr taleef ba-garz isha'at hamari darkhwast par hamare hawale farmayi. Umeed hai ke biradraan-e millat isse mustafeed honge.

Faqt,

Qari Abdur Raheem Arif.

BISMILLAHIR RAHMANIR RAHEEM

ARZ-E NASHER

Alhamdulillah Idaratul IIm-e Mehdavia ki janib se silsila-e Isha'at ko jari rakhte hue peer O Murshid Hazrat. Meeranji Abid Khundmiri sahab ki mollafa "Haqiqat-e zikr" ko dobara sha'ye kiya ja raha hai. Is se qabl Hazrat Qibla ki hi mollafa kitab "Haqiqat-e Tark-e Duniya zewar-e taba'at se aarasta ki gayi thi.

Ye aik haqiqat hai ke daur-e hazir mein madda parasti [Yani tan-asani/Physical comforts] aam hai. Aam Musalman sirf zaheri ibadat par hi iktefa karna [kafi samajhna] chahta hai wo bhi hasb-e sahulat. Ibadat ke muamlay mein wo riyazat, mehnat o mashaqqat ko zaruri nahin samjhta, is mein na inko koi dilchaspi hai na sunne aur samajhne ke liye waqt. Laho la'ab [sair o tamasha] se fursat nahin. Zohd o Taqwa in ki nazar mein be-manay hai, aisay mahol mein Faraez-e vilayath ki aam fahem andaz mein tashreeh o tafheem nihayat zaruri hai. Farayez-e Vilayath na sirf Ibadaat-e zaheri mein ekhlaas o halawat [dilchaspi aur muhabbat] paida karte hain balke taqarrub ilAllah ka aik ahem zariya hain. Zikr-e dawam in mein aik ahem farz hai, jis ke zariye tazkiya-e nafs o tashaffi-e qalb hasil hota hai. [Yani Nafs paak hota hai dil ko sukun milta hai]

Qabil-e Mubarkbad hain Peer O Murshid Hazrat Al-Haaj Maulana Abid Khundmiri sahab qibla jinhou.n ne daur-e hazir ki zarurat ko madd-e nazar rakh kar faraez-e Vilayat ki aam fahem aur jadeed andaz mein tashreeh ka silsila shuru kiya hai. Zer-e nazr kitab "Haqiqat-e zikr" mein mausoof ne Qur'an-e hakim, Ahadees-e Nabavi, Auliya-Allah aur Ulema-e Kiram ke aqwaal ki roshni mein zikrullah ki fazilat, ahmiyat o ifadiyat [adai ka tareeqay] par roshni daalte hue zikr aur tareeq-e zikr ke aqşam, zikr-e jali [sirf zaheri zaban se zikr karna] ki mumaniyat aur zikr-e khafi ki ahmiyat ko aam fahem andaz mein samjhaya hai. Siddiqia academey dhaboi ne is kitab ko pahli baar shay'a kiya tha ab is ki ifadiyat ki pesh nazar Idaratul-IIm-e Mehdavia ne isay dobara zewar-e taba'at se araasta kiya hai, Umeed ke ye kitab taleban-e Haq ke liye shama-e Hidayth sabit hogi. Janab Syed Ibrahim sahab [Engineer] ne apne walid-e Mohtaram Hazrat Syed Mahmood sahab Marhoom aur Walida-e Mohtarma Hazrata Fatima Mahmood saheba marhoom ke eisal-e sawab ke liye is kitab ki isha'at ki zimmedari qubul ki jis ke liye hum inke shukr-guzar hain.

Idara.

HAQIQAT-E ZIKR

Zikr ke ma'na yaad karne ke hain, aur ye lafz faramoshi [bhool] ki zid [opposite] hai, chuna.n'chey "az'zikh ziddan'nisyaan" kaha jata hai. [Yani Zikr bhool ka opposite hai] Kisi cheez ke yaad karne ko zikr kahte hain laikin Zikr ko "Zikr-e Khuda" ke sath kuch aisi nisbat hasil ho gayi hai ke agar Khuda ka lafz na bhi kaha jay toh isse Zikr-e Khuda hi murad hota hai. Jaisa ke kaha jata hai ke fulaan ko Zikr-e dawam hasil hai. Har shaqs par zikr-e kaseer farz hai.

Zikr karne wale ko zakir kahte hain, jaise ke farmaan-e Imamuna A.S mein hai ke "Aath [8] paher ka zakir momin-e kamil hai aur jis ka zikr kiya jata hai usay mazkur kahte hain.

ZIKR AUR QUR'AN: Qur'an-e majeed mein Allah ko yaad karne ka hukm aik se zayed maqamaat par milta hai jin mein se chand darj-e zail hain

1. Ya ayyuhal-lazeena amanuz'kurullaha zikran kaseera wa sabbihuhu bukrataw.n' wa aseela. TARJUMA: Ay Eman walo Allah ko bahot yaad karo aur uski tasbeeh subah o sham karo. (33:41-42)
2. Wazkurullaha kaseeral'la'allakum tuflihoon. TARJUMA: Aur Allah ko ziyada yaad karo ta ke falah pao. (8:45)
3. Wazkur'Rabbaka fi nafsika tazarru'ou.n wa kheefa. TARJUMA: Aur yaad karo apne Rab ko apne dil mein zaari aur khauf ke sath. (7:205)
4. Ud'oo Rabbakum tazarru'ou.n wa khufyatan, Innahu la yuhibbul mu'tadeen. TARJUMA: Pukaro apne parwardigaar ko aajizi aur poshidgi ke sath. Allah hadh se badhne walo.n ko pasand nahin karta. (7:55)
5. Fazkuruni azkurkum, washkuruli wala takfuroon. TARJUMA: Pas, yaad karo tum mujh ko main tumhe yaad karunga aur shukr karo mera aur kufraan-e ne'mat mat karo. (2:152)
6. Yazkuroonallaha qiyamaw'waqu'oodaw'wa ala junoobihim. TARJUMA: Yaad karte hain Allah ko khade hue baithe hue aur apne pahloo ke bal lete hue. (3:191)
7. Fazkurullaha qiyamaw'wa qu'oodaw'wa ala junoobikum. TARJUMA: Pas yaad karo Allah ko khade hue baithe hue aur lete hue. (4:103)
8. Wala zikrullahi Akbar. TARJUMA: Aur Albatta Allah ki yaad badi cheez hai. (29:45)
9. Wazkurisma Rabbika. TARJUMA: Aur apne parwardigar ka naam yaad kar. (73:8; 76:25)

Upar likhi hui ayato.n se itna toh saaf maloom hota hai ke Allah ne kitne muqamaat par kis kis andaz se khud ko yaad karne ka hukm diya hai. In ayaat mein zikr ka hukm momino.n ko bhi hai aur Aa.n Hazrath SWS [yani Sahib-e Qur'an] ko bhi hai.

Yahan ye nukta samajhne ke qabil hai ke Qu'ran mein takraar nahin honi chahiye thi [takraar yani ek hi baat ko baar-baar kahna] is liye ke takraar toh fasahat o balaghat ke khilaf hai aur fusha aur bulagha [yani alim log] apni taqreero.n aur tahreero.n mein takraar se bachte aur takraar ko mo'jjib-e aib samajhte hain. Jab Makhlooq ke kalam mein ye baat hai toh phir khaleq ke kalam-e ghair makhlooq mein ye cheez ba-darja-e oola honi chahiye. Laikin hum dekhte hain ke baaz kalimaat balke baaz ayatou.n aur baaz ahkaam ki takraar Qu'ran mein milti hai. Takraar [ek baat ko baar baar kahne ko takraar kahte hain] waqai mo'jjib-e aib [nuqs] aur bezaargi ka ba'as hai, laikin kalamullah mein jahan jahan takraar ki qism ki cheez nazar aati hai wahan jab baseerat ki ankh se dekha jata hai toh maloom hota hai ke dar-haqiqat wahan "badi takraar" nahin hai, balke aisi takraar hai jis ke alfaz ya siyaaq o sibaaq [silsila-e kalam] mein lafz "ma'anay", "dalalatan" zor-e kalam ke aitbar se husn-e ma'anay ke aitbar se hukm ke andaz noyi'at aur nateejay ke aitbar se adaai ke sharayet, asbab aur maqamaat ke aitbar se nihayat darje wazeh farq paya jata hai, [yani jahan jahan Qur'an mein ek hi baat ko repeat kiya gaya hai wahan har baar us ke samjhane ka dhang alag paya gaya hai] pas is ko takraar kis tarah kaha ja sakta hai? Takraar toh is waqt kahenge jab ke be-maqsad o ma'anay poora aik jumla ya aik hukm jo pahle bayan kiya gaya tha dobara ya baar baar dohraya jay. Qur'an mein "Aqeeemu-salah wa aatuz-zakah farmaya gaya hai, laikin har maqam par gour karo toh pata chalega ke ye badi takrar nahin hai, balke har maqam par is ka aik naya rang hai. Aur agarchey ba-zaher zaat [baat] aik hi hai laikin is ke jalwe har muqam par juda juda hain.

Hum ne zikr ke ta'lluq se jo ayate.n upar naql ki hain in par bhi ghaur karne se maloom hota hai ke in tamam ki noyi'at aik si nahin hai. Hai toh hukm zikr-e Khuda karne ka hi, laikin har maqam par is hukm ki aik nayi shaan aur aik judagana jalwa nazar ata hai jis ko koyi saheb-e aql takraar ke naam se yaad nahin kar sakta, zail mein iski mukhtasar tashreeh ki jati hai ta ke hamare is daway ka suboot bhi mil jay, aur zikr ke ta'lluq se hukm-e Khuda ke mukhtalif jalwe bhi nazar aa jayen- Chunan.chey:

1. Pahli ayat mein Khuda ka zikr karne ka jis tarah hukm diya gaya hai is se teen baaten maloom hoti hain (1) Zikr karne ka hukm ba-seegha-e amr [yani amal karne ka hukm] diya gaya hai jo qareene se khali hone ki surat mein farz o wojoob ka faida deta hai, isse ye maloom hota hai ke zikr farz hai. (2) phir "zikran" masdar [yani asal lafz] is ki takeed ki gayi hai (3) "Zikran" ke sath "kaseeran" ki sifat la kar is ki mazeed takeed farmadi hai.
2. Dusri ayat mein bhi agarchey "Zikrullahi kaseeran" kah kar zikr-e kaseer ka hukm diya gaya hai laikin is ke baad is ki illat [yani is ka sabab] batayi ja rahi hai. "La'allakum tuflihun " Ta ke tum falah paao" [kah kar]. Yahan itna izafa hua hai ke

zikh-e kaseer par falah [yani neki / bhalai] ka inhesar rakh kar zikhullah ka hukm diya gaya hai.

3. Teesri ayat mein zikh ka hukm diya gaya hai laikin yahan is ka tareeqa bayan kiya ja raha hai ke zikh kis tarah karna chahiye chunan'che hukm diya gaya ke zikh dil hi dil mein tazarro, o zaari o khawf ke sath karo.
4. Chowthi ayat mein khuda ko pukarne ka sahi dhang bataya ja raha hai ke khuda ko zaari o poshidgi ke sath pukarna chahiye, aur is muamle mein hadh se aagay nahin badhna chahiye, kyun ke Allah hadh se aagay badhne waloun ko pasand nahin farmata.
5. Panchwee.n ayath mein zikh ka hukm hai magar yahan is ka samra [phal] bayan kiya ja raha hai ke agar tum mujh ko yaad karogey toh main is ke jawab mein tum ko yaad karunga.
6. Chhati aur...
7. Saatwee.n ayath mein zikh ke hukm ko dawam ka rang de kar ye kaha ja raha hai ke Allah ko khade hue baithe hue aur lete hue har halath mein yaad karo ba-alfaz-e deegar zikh-e kaseer se aagay zikh-e dawam ka hukm sunaya ja raha hai.
8. Aathwee.n ayath mein namaz aur zikh dono ka zikh karte hue namaz ki ahmiyat bayan farmane ke baad zikh ka maqam bayan kiya ja raha hai ke yaad rakho ke Allah ka zikh bhi badi cheez hai. Aur baaz mufassirou.n ne yahan tak kaha hai ke zikh namaz se afzal hai.
9. Nawwee.n ayath mein [ALLAH] ism-e zaat ka zikh karne ka hukm diya ja raha hai taa ke sifaat ki pech dar pech pag-dandiyou.n se bach kar kam se kam waqt mein zaat tak rasaai [pahunch] hasil ho.

Note: Jo log zikh se ghaflat barat-te hain in ka anjam kya hai? Is bare mein Qur'an ki ayatou.n ka zikh ainda safhaat par kiya jayega.

Is mukhtasar tashreeh se ye baat toh maloom ho gayi ke Allah ta'la apni yaad, bandou.n ke dil mein qayam karne ke liye kitni ahmiyat, kitna ehtemam, aur kis ajeeb andaz se ahkam diye hain. Is zimn mein do batei.n qabil-e tawajjah hain. (1) zikh-e kaseer, (2) zikh-e dawam. Zail mein in par mukhtasar bahes ki jati hai.

ZIKR-E KASEER: Yani kasrat se Allah ko yaad karna, is ki kayi suratei.n bayan ki gayi hain, laikin in tamam suratoun ka qadr-e mushtarik YE hai [common baat] ke banda kisi waqt par bhi Khuda ko na bhoole balke awqaat mein se har waqt, ahwaal mein se har haal, aur halaat mein se har halat mein Khuda ko yaad kare

Chuna.n-chey Mujahid [aik Mufassir hain] ka zikh kaseer ki tareef mein ye qaul manqool hai ke zikh-e kaseer ye hai ke tu Khuda ko kabhi na bhoole aur aik tabqa ka ye khayal hai ke is se murad Allah apne bandou.n ko ye hukm deta hai ke tum apne dilo.n mein apni zabano.n se aur deegar tamam a'zaa se Allah ko kasrat ke sath yaad karo aur kisi halath mei bhi tumhare badan is ki yaad se khali na rahen.

Tafseer Husaini ne zikr-e kaseer ke zail mein likha hai “Dar muja’ma’e ahwal ba-zikr au ishta’al kunaid” yani Tamam ahwal [har haal] mein is ki yaad mein mashghul raho. Aik shayer ne kya khoob kaha hai.

Dar Zikr-e Khuda ma-baash yak dam ghafil.

Kaz-zikr bood khair do Alam hasil.

Zaker asth ke ahl-e shouq ra hama waqt.

Asayesh-e jaa.n bashad wa aarayesh dil.

Yani zikr-e Khuda se aik dam bhi ghafil mat ho. Kyun ke zikr se do alam ki bhalai hasil hoti hai. Zikr hi hamesha Ahl-e shouq ki baat ki asaayesh aur dil ka araam hota hai.

Aslimi quddus-sirrah ne farmaya ke zikr-e kaseer se murad dil ka zikr hai. Is liye ke zikr-e dawam dil se hi mumkin hai, zaban se nahin ho sakta.

Latayef-e qureshi mein bayan kiya hai ke zikr-e kaseer se Allah ka ishara Allah se muhabbat karne ki taraf hai. Ba-alfaz-e deegar ye kaha ja raha hai Allah se muhabbat karo is liye ke nishan-e dosti faradaan muqarrar o musallam hai. Dosti mein zaban is ke zikr se gaafil ya dil is ki fikr se khali nahin hota. Shayer ne isi matlab ko yun bayan kiya hai

Dar hech makan neem ze-fikrat khali

Dar hech zaba.n neem ze-zikrat hasil.

Ibn Al-salah se pucha gaya ke zikr ki wo miqdar kya hai jis se banday ka shumar az-zakereenullahu kaseeran mein ho jaay toh aap ne farmaya “Zikr par subah sham mukhtalif awqaat mein jab banda mudawamat [hameshgi] karta hai toh wo zakir kaseer ho jata hai, laikin is bayan mein aik ijmaal [tafseel ka opposite ijmaal hai] hai jo tafseel chahta hai aik ibham hai jo wazahat [explanation] chahta hai aur wo tafseel o tawzeeh hum ko Mahdi maud Alaihis’salam ke farman se milti hai. Naql hai ke Hazrat Mahdi A.S ne panch paher ke zikr ko zikr-e kaseer farmaya hai aur zikr-e kaseer is tarbiyat se farmaya hai ke awwal subah se dedh paher tak aur zohar ke baad se Isha ke waqt tak Khuda ke zikr mein rahen. Isi tarah Hazrat Meeran Syed Mehmood sani-e Mahdi RZ ne zikr-e kaseer ke bare mein Imamuna [A.S] ki tarbiyat poochne par sahaba kiram [rizwanAllahalaih] ne jo jawab diya hai wo darj-e zail hai. Naql hai ke Hazrat Mahdi Maud Alaihis’salam ne farmaya ke Zikr-e kaseer karo. Meeran Syed Mehmood RZ ne farmaya hai ke Hazrat Mahdi A.S ne zikr-e kaseer kis tarteef se farmaya, tamam sahaba [RZ] ne arz kiya ke is tarteef se ke awwal subah se dedh paher tak hujre [kamre] mein raho aur do shakhs aik jaga mat baitho, zohar ke baad se asr tak zikr mein mashgool raho, Asr ke baad se maghrib tak Qur’an-e shareef ka bayan suno, Maghrib ki namaz se Isha tak zikr karo. Is ke bad Meeran Syed Mehmood RZ ne farmaya “agar koi shakhs dedh paher ke darmiyan hujre se bahar aaye toh is ke hujre ko todh do aur hath pakad kar daire ke bahar kar do, agar’che ye banda [bhi] ho toh aisa hi karo”. Tamam sahaba [RZ] ne qubul

farmaya [Hashiya, safha 73]. Laikin is silsile mein kam az kam amal ki kya surat ho sakti hai, is ka bayan zail ki Naql mein kiya gaya hai.

Naql hai ke aik buzurgwar ne farmaya ke jo shakhs in che [6] awqaat mein Khuda-e ta'la ka zikr karta hai toh Khuda-e ta'la is ki har din aur raat ki bandagi ko za'eh nahin karta. Pahla waqt fajr ki namaz se tulu-e aftar tak, dusra waqt Asr se Isha tak, teesra khane ke waqt aur chautha aurat ke paas jane ke waqt, panchwan qaza-e hajat [toilet] ke waqt aur chhata sote waqt.

Mundarja bala tahqeeq se Zikr kaseer ke bare mein parhne waloun ko aik hadh tak maloomat hasil ho chuke honge. Ab zikr-e dawam ke bare mein mukhtasar likha jata hai, is liye ke zikr-e kaseer ki tarah Zikr-e dawam ka hukm bhi Qur'an-e shareef se hi makhuz [liya gaya] hai ke "Fazkurullaha qiyamaw-waqu'oodaw'wa alaa junubikum" yani "Pas yaad karo Allah ko khade hue baithe hue aur lete hue" se murad aksar mufasssireen ke paas Zikr-e dawam hi hai, is liye ke is ayat mein insan ki teen halate.n bayan ki ja kar in mein zikr-e Khuda karne ka hukm diya gaya hai aur insan ki har harkat ka ta'lluq in teen halatou.n mein se kisi aik halat ke sath bil-zuroor hota hai. Goya ye hukm ho raha hai ke tum Allah ko hamesha yaad karo. Nez yahan ye bhi maloom hota hai ke agar insan ke liye in teen halatou.n ke alawa chauthi halat hoti toh wo bhi mazkur hoti aur is mein bhi Allah ta'la ko yaad karne ka hukm diya jata. Pas is se maloom hua ke Zikr-e dawam hi Allah ka maqsood hai, chahe insan ki halath kuch hi kyun na ho, yani khade hue lete hue aur baithe hue, aur isi tarah safar ho ke hazar, tandrusti ho ke bimari, Maaldari ho ke faqr, har halat mein Khuda ko yaad karo. Nez Allah ko yaad karne ke ta'lluq se "Bil Ghuduwwi wal aasali" ke alfaz bhi Qur'an mein aaye hain. Is se murad bhi subah o sham ke mukhtalif awqat hi hain, aur ma'anan ye kahna hai ke Allah ko har waqt yaad karo, goya waqt ke aitbar se koi qaid ya koi hadh nahin hai balke din ho ke raat hamesha Allah ko yaad karo.

Ulema-e mutakallimeen ne is ayat shareefa se do istedlal kiye hain [daleel hasil kiye hain].

- (1) Dusre farzou.n ki tarah Zikr-e Khuda bhi farz hai, is liye hukm amr ke segay se diya gaya hai [yani amal karne ka hukm diya gaya hai].
- (2) Zikr dayami [har ghadee ka zikr] farz hai na ke mauquti [yani is ke liye koi khas waqt nahin hai]. Is liye ke dusre farayez ke liye waqt muqarrar hai in awqaat mein hi in farayez ki adaai ho sakti hai, is ke baad qaza ka hukm lagta hai laikin zikr aisa farz hai jo farz hi hai. Ba-har halat, ba-har waqt aur ba-har jaga, dusre farayez ka muamla aisa nahin hai.

Isi tarah Qur'an mein "Bukrataw'wa aseela bil ashi'yyi wal ibkar" ke alfaz aaye hain, jin se murad dawam aur hameshgi hi hai. Isi tarah "wazkurisma Rabbika" ki tafseer bhi "Aur hamesha Allah ki yaad mein rah" se ki gayi hai

Nez Qur'an mein zikr ka hukm dene ke baad tambihi hukm [yani warning ke taur se] "Wala takum'minal ghaafileen" bhi hai, Yani "Tu ghaafiloun mein se mat ho ja". Ye koi mamuli baat nahin hai, is se bachne ki wahed surat yahi hai ke aik lamhe ke liye bhi Khuda ki yaad se ghaflat na ki jaay, warna aik lamhe ki ghaflat par bhi "ghaflat" ka hukm sadir aata hai jis se manaa kiya gaya hai. Goya "Aur tu ghafiloun mein se mat ho ja" ke ma'nay dusre alfaz mein yun hain. "Aur tu hamesha Allah ko yaad kar".

Is liye Huzur Mehdi Al-Maud Alaihis salam ne bhi aath [8] paher ke zakir [zikr-e dawam ki pabandi karne wale] ko momin-e kamil farmaya hai. Chuna.n che farman-e Mahdi [A.S] hai jis ne teen paher Allah ka zikr kiya munafiq hai, Jis ne char paher Allah ka zikr kiya wo mushrik hai, aur jis ne panch paher zikr kiya wo momin-e naqis hai, aur jis ne aath paher zikr kiya wo momin-e kamil hai [Hashiya safha 4].

Munasib maloom hota hai ke yahan is Naql ki bhi halki sharah kar den ta ke kisi qism ki khalish na rahe. Din raat ke kul aath paher hain panch har nisf [adhe] se zayed hote hain, aur char paher nisf [adha] hota hain, teen paher nisf se bhi kam hote hain, pas jo shakhs teen paher Allah ko yaad karta hai wo nisf se bhi kam awqat mein Allah ko yaad karta hai aur panch paher yani zyada [waqt] ghairullah ko yaad karne wala hua. Is ko zikr-e qaleel bhi kahte hain. Aur qu'ran se khaas taur par zikr-e qaleel ko munafiq ki sifat qaraar diya hai. Chuna.n'che irshad-e Ba'ari hai "Wala yazkuroonAllaha illa qaleela" Yani "Nahin yaad karte munafiqeen Allah ko magar thoda [nisf / aadhe se bhi kam]. Ab jo shakhs char paher Allah ko yaad karta hai goya is ne dusre char paher ghairullah ko yaad kiya, Yani is ke dil mein Allah aur ghairullah ki muhabbat barabar hi hai. Isi ko mushrik kahte hain jo Khuda ke sath ghairullah ko bhi shareek-e ibadat karta ya mabood samajhta hai. Chuna.n'che Qur'an mein aya hai "Aur baaz log wo hain jo ghairullah ko shareek tahrate hain aur ghairullah se aisi muhabbat rakhte hain jaisi ke Allah se rakhni chahiye, Pas ye sifat mushrikeen ki hai. Aur jo log panch paher Allah ko yaad karte hain toh is ka matlab ye hua ke zyada waqt Allah ko yaad karne wala hai, aur Allah ki muhabbat ba-nisbat ghairullah ke is ke dil mein zyada hai [agar-che ke ghairullah ki muhabbat ki nafi nahin hai]. Pas is ko momin-e naqis qarar diya gaya hai, is liye ke is mein panch paher zikr ki waja se Eman hai laikin teen paher ghaflat ki waja se nuqsan hai, laikin jo aath paher ka zakir hai wo momin-e kamil hai, is liye ke zikr-e dawam ke ta'lluq se hukm-e Khudawandi ki पूरी तमील हो रही है और "Wala takum'minal ghaafileen" [yani Aur ghaafiloun mein se mat ho jana] par poora amal ho kar Eman-e kamil naseeb ho raha hai. Is moqay par aik sawal ye hota hai ke zikr-e dawam ho ke zikr-e kaseer aik insan se kis tarah mumkin hai? Jab ke usay zindagi ke bahot se taqazay bhi rahte hain aur dusre fitri umoor [kaam kaaj] mein is ki mashghuliyat bhi zaruri

hai. Ye toh is surat mein mumkin hai jab ke admi duniya ka koi kaam na kare, koi zimmedari qubul na kare, pas musallay par baith kar Allah-Allah karte rahe. Laikin is ki himmat karne wale kitne nufoos honge? Aur baqi log jo apne apne karobaar mein honge in ka kya hoga? aur in ko kis naam se pukara jayega? Is ka jawab ye hai ke Qur'an ka hukm Eman waloun ke liye aam hai, Majmooi khitab ka matlab toh ye hai ke is hukm par sab amal kar sakte hain bila istesna [without any exception] laikin jo ghalati ho rahi hai wo hukm ki quwwat aur uski noyi'at na samajhne ki waja se ho rahi hai.

Jo log is ka ye matlab lete hain ke musallay par baith kar aur chadar odh kar hi zikr kiya ja sakta hai is ke baghair nahin toh zaher hai na toh Qur'ani hukm ka ye matlab hai aur ye kaam har kis o nakis [har kisi] se mumkin hai, Qur'an ka mutaleba toh ye hai ke bas Allah ko yaad karo, chahe tum kaisi hi halath mein kyun na ho is se maqsad kisi kaam se rokna ya aik hi halath mein Khuda ko yaad karne ka hukm dena nahin hai, balke maqsad ye hai ke tum jo chaho karo magar mujhe yaad karo, yani kaam karte hue mujhe bhool na jao balke ain kaam ki halat mein bhi mujhe yaad karo. Sab se badi ghalat-kari toh YE hai ke insan "kaar" ke waqt "yaar" ko bhool jata hai. Hala.n ke hona ye chahiye ke "yaar" ke liye "kaar" ko bhool jayen ya phir "Dast ba-kaar dil ba-yaar" [yani hath kaam mein aur dil Khuda ki taraf] par amal Karen.

Is mein koi shak nahin ke hamatan tawajjah ki khatir sab se kat kar Allah se judh jana, musallay par baith kar muraqeba o mushaheda karte hue Zikrullah mein munhamik o mashghul ho jana bade kamaal ki baat hai laikin sab is ki himmat nahin kar sakte aur wahi kar sakte hain jin ko koi aur zimmedari nahin, laikin tijarat, zira'at, mulazimat, san'at o hirfat waghairah zindagi ke deegar shobou.n se ta'lluq rakhne wale wo bhala kyun'kar is tareeqay kaar ko apna sakte hain aur phir wo kis tarah zikr ke paband ho sakte hain, is ka jawab ye hai ke zikr se murad Zikr-e lisani [zabani zikr] toh hai nahin ke admi is mein mashghul ho kar dusre tamam kamo.n se ruk jaay. Hukm hai toh dil mein yaad karne ka aur poshida taur par yaad karne ka hai jis ki waja se kisi kaam mein rukawat nahin ho sakti. Tijarat karte-karte, hal chalate-chalate, Machine ghumate-ghumate, kapda bunte-bunte, lakdi kaat'te-kaat'te, marz ki tashkhees karte aur nuskhay dawa tajweez karte, mo'kkil se kaifiyat sunte aur nazayer ki talash karte-karte, garz ke har kaam ke waqt par Insan chahe toh zikr-e Khuda kar sakta hai. Zikr ya toh in alfaz o tasawwuraat ke sath kare jin ki talqeen apne apne murshidou.n se hoti hai ya dusra tareeqa ye bhi hai ke har kaam ke waqt "Amr o nahi" [yani jayez o na-jayez kaam] par nazar rakhe, kaam karne ka hukm hai toh kare warna ruk jaay. Kaam jis tareeq par karne ka hukm hai isi tareeq par kare aur ghalat tareeqo.n ko chorh de. Ye sab zikr hi toh hai, isi waja se Imam Ghazali [RA] ne kimiya-e sa'adat mein badi achi baat likhi hai. "Zikr haqeeqi ye hai

ke amr o nahi ke waqt Haq ta'la ki yaad ki jaay aur burai se daman ko bacha liya jaay, aur neki ke kaam mein dast o qadam ko agay badhaya jaay [safha-116].

Imam Ghazali [RA] ne Qur'an ki ayat hi se ye baat sabit ki hai ke koi kaam insan ko zikrullah se baaz nahin rakh sakta, chuna.n-che ayat-e shareefa "Ya ayyuhal-lazeena aamanu iza laqee'tum fee'atu fasbutu wazkurullahi kaseeral-la'allakum tuflihoon". [surah Anfal] ke zail mein likhte hain "Is ayat mein is baat par tambiyah hai ke koi kaam banday ko zikrullah se baaz na rakhe". [kimiya-e sa'adat safha 202]. Masarrat ya kamyabi ke mauqay hon ke hasrat o nakaami ke, Rahmato.n ke nuzool ka waqt ho ke Zahmato.n ke wurood ka, tandrusti ki kaifiyath ho ke marz ki, jawani ka alam ho ke budhapay ka, Aish ka hangama ho ke taish ka garz ke har haal mein Khuda ka zikr kiya ja sakta hai, Khush haali ki surat mein shukr ke zariye aur bad haali ke daur mein sabr ke zariye, ba-qaul shayer...

Tu ba-har jaay ke bashi roz o shab

Yek nafs ghafil ma'baash az-zikr-e Rab

Dar khushi-e zikr tu shukr-e ne'mat ast

Dar balaha ilteja ba Hazrat ast

Wazeh ho ke Zikr-e dawam ka maqsad ye toh nahin ho sakta ke admi zaban se toh zikr karta rahe aur deegar azaa o jawareh [yani hath pair waghairah] barabar Khuda ki na khushi o na farmani ke kaam anjam dete rahen ya phir is zikr ko hi logoun ko dhoka dene ka zariya bana len. Ye toh sarasar duniya sazi hi nahin balke duniya dari hai.

Zikr ka asl maqsad ye hai ke har kaam marzi-e Maula ke tahet ho aur har azu Khuda ki yaad mein rahe, kisi bhi azu se aisa koi kaam sarzad na ho jis mein hukm-e Khuda ki khilaf warzi lazim aati ho. Is liye munasib maloom hota hai ke Insan ke har azu ka zikr bhi judagana bayan kar diya jaay. Zikr-e azaa ki saat [7] qisme.n hain.

1. Zikr bil-yadain: Hathoun ka zikr zaeefo.n ki madad karna. Zalim aur mazloom bhai ki e'aanat karna [madad karna]. Mazloom ki e'aanat toh maloom hai magar zalim ki madad is tarah ki ja sakti hai ke us ko zulm karne se baaz rakha jaay
2. Zikr bir-rijlain: paio.n ka zikr, Ulema-e Rabbaneen, Fuqra-e saleheen, aur Murshideen-e kamileen ki taraf jana ta ke in ki sohbat aur khidmat se roohani faiz hasil kiya jaay. Sulf aur saleheen aur Auliya-e kiraam ki ziyarat-e quboor ke liye safar karna bhi zikr bir-rijlain hai.
3. Zikr bil-ainain: Yani Ankh ka zirk, apne gunaho.n par nadamat karna aur sharmindagi se girya o zari karna [rona aur ansu bahana] aur Khuda ke deed ki talab mein lage rahna.
4. Zikr bil-uznain: Yani kano.n ka zikr, kalamAllah aur us ke asraar o rumooz [raaz o isharay] par mushtamil [depend] bayan ulema-e saleheen o Murshideen-e sadeqeen se sunna.

5. Zikr bil-lisan: [Yani zaban ka zikr] Tilawat-e Qur'an fahem-e ma'nay ke sath karna.
6. Zikr bil Qalb: [Yani dil ka zikr] Duniya se jo ke daar ul-fana hai qata ta'lluq karte hue Daar ul-Baqa yani akhirat ki taraf ruju karna.
7. Zikr bir-Rooh: [Yani Rooh ka zikr] Zakir ka apne mazkooor ke deedar ka hamesha mushtaq rahna.

Aza'a o Jawarah ka mundarja bala zikr ki pabandi kar lena bhi zikr-e dawam hi ki surat hai, Qabl az Imamuna A.S, As'haab-e tareeqat ke paas zikr ki kayi qismein thi.n jaise (1) Zikr-e lisani (2) Zikr-e nafsi (3) Zikr-e Qalbi (4) Zikr-e roohi (5) Zikr-e sirri (6) Zikr-e khafee. Aur Hazrat Sheikh Abdul Qadar jeelani [RA] ke silsile mein zikr-e akhfa bhi hai, Deegar khanwadon aur silsila'hai tareeqat mein zikr ki ibteda zikr-e lisani jahri se hoti hai aur is ki inteha zikr-e khafee par. Magar Mahdavia ke paas zikr-e ibteda Zikr-e khafee se hoti hai aur is ki inteha beenai hai [Deedar-e Khuda] is liye ke Mahdi A.S ne farmaya "Wo chakkar ke raste se aaye, [aur] banda upar-wade ka rasta le kar aaya hai" Mahdavia ke paas zikr-e lisani waghairah hain na in ki taleem hoti hai. Imamuna A.S ne Syedain ko jo taleem di wo zikr-e roohi, sirri waghairah ki nahin balke taleem-e vilayat-e muqayyidah, taleem-e Nabu'at-e muqayyidah, taleem bila wasta taleem-e tasdeeq "La hu illa hu", taleem faiz-e muqayyid, Irfan-e Muhammed {SWS} waghairah se taleem bilawasta tak ki thi, yaad rahe ke zikr-e jali chand asbaab ki bina par mahdavia ke paas mamnu' hai

1. Qur'an ka hukm hai "Aur yaad kar apne Rab ko apne dil mein tazarrah o zaari o khauf ke sath. Zikr-e jali mein is ki khilaf-warzi hoti hai
2. Qur'an ka hukm "Aur pukaro apne Rab ko tazarrah o zari aur poshidgi ke sath Allah hadh se badhne walo.n ko pasand nahin karta.
In dono ayatou.n mein Allah ko yaad karne ke bare mein jo hudood bayan kiye gaye hain in mein se aik toh tazarrah o zaari hai aur dusri poshidgi aur is ke baad jo farman hai wo tahdeedi takhvifi aur tashbeehi hai [Yani warning, darane wala andaz waghairah]. Yani ye kaha ja raha hai ke jo shakhs zikr aur dua ke silsile mein in hudood se badhne ki koshish karega wo achi tarah sun le ke Allah hadh se badhne walon ko pasand nahin karta... Allahu Akbar..!! Khuda ki na-pasandidgi se badh kar aur kya saza ho sakti hai.
3. Aur zikr-e Khafee mein in dono batoun ki pabandi ho jati hai. Tazarrah bhi hai aur poshidgi bhi (2) Ayat-e Qur'ani "Ay wo logo jo eman laaye ho apni awaaz ko Nabi ki awaaz se oonchi mat karo aur Nabi ke sath is tarah zor zor se baat mat karo jis tarah ke tum apas mein karte ho [warna] tumhare amaal ikarat jayenge.

Ghaur talab baat ye hai ke jab RasoolAllah SWS ke sath ba-awaaz-e buland guftgu mana hai amaal ke habt (zaya/waste) ho jane ka ba'as ban jati hai toh Khuda ke sath niyaz ki halat mein apni awaaz ko kis qadar pasth aur tareeq-e adab ko kis

hadh tak malhoos rakhna zaruri hai. Pas sabit hua ke zikr-e jali laziman mamnoo aur zikr-e khafee hi mamoor hai.

4. Baaz log Zikr-e bahri karte hain aur zikr ke sath gardan modh kar Qalb par zarb (mar/chot) lagate hain aur is ka ye falsafa bayan karte hain ke is se makhsoos dil ki sakhti ko narmi mein badalna hai, is ka jawab ye hai ke dil ki sakhti ghaflat se paida hoti hai, pas isko dur karne ka tareeqa buland awaaz se zikr karna aur dil par zarb lagana nahi hai. Balke dil ka Haq ki taraf sab se kat kar kaamil mutawajja ho jana aur dil mein khusho wa khuzo o khauf o khashee'at paida hona hai aur dil mein ye sifaat zikr-e khafee se paida hote hain na ke zikr-e jahri se [yani badi awaaz se]
5. Aik ghazway se wapasi ke mauqay par Aa.n Hazrat [SWS] ne as'haab-e kiram [RZ] ko ba-awaaz-e buland zikr karte suna toh aap ka chehra jalal ke sabab surkh ho gaya aur farmaya apne dil mein zikr karo, is liye ke tum na toh kisi bahre ko pukaar rahe ho aur na gayeb ko [balke] tum toh is ko pukaar rahe ho jo qareeb hai, sunne wala hai balke tumhare sath hi hai. Is hadees se maloom hua ke Zikr-e jahri se mana farma kar zikr ka sahi tareeqa batya gaya hai yani apne dil mein Khuda ko yaad karna

Mundarja bala dalayel se usool ke taur par itni toh baat samajh mein aa sakti hai ke Khuda aur Us ke Rasool ke paas zikr-e jahri, jali aur lisani mamnoo aur na-pasandeeda hain, pas laziman ye natija niklata hai ke zikr is tareeqay par hona chahiye jis mein khusho khuzo aur poshidgi ho is liye ke yahi tareeqa mahboob-e Khuda aur Rasool-e Khuda hai aur ye baat bhi zaaher ho gayi ke is se murad Zikr-e khafi hai khusoosan jab ke Aa.n Hazrat SWS ne "Khairuz zikri al-khafi" [yani behtar zikr zikr-e khafi hai] farmaya hai.

Zikr aur us ke muta'lleqat: Zikr ke bare mein Qur'ani ayaat se istedlal ke baad zail mein ahadees-e Rasool SWS ke zariye zikr aur uske muta'lleqat par roshni daali jati hai. Is liye ke ahadees-e RasoolAllah SWS ke zariye farameen-e Khuda [kalamullah] ki tashreeh hoti hai.

Zikrullah aur ahadees:

- (1) Aa.n Hazrat SWS se pucha gaya tamam amaal mein behtreen amal konsa hai Aa.n Hazrat SWS ne farmaya "Tujhe aise waqt mein maut aaye jab ke teri zaban Khuda ki yaad mein tar ho.
- (2) Aa.N Hazrat SWS ne farmaya ke main tum ko aisa amal na bata'oon jo tumhare amaal mein sab se behtar, Khuda ke paas zyada pasandeeda aur ba-etbaar-e darjaat ke sab se buland, sona, chandi, sadqa dene aur Khuda ki raah mein dushmanan-e Khuda se jung karne se [agarche tum unhe maaro ya tum unki

gardane.n mare.n] behter hai. Logoun ne kaha “Kya cheez hai RasoolAllah [SWS], Aap ne farmay “Zikrullah”.

- (3) Aa.n Hazrat SWS ne farmaya “Allah farmata hai ke “Jis shakhs ko mera zikr mujh se dua karne aur mangne ka mauqa na de main usko maangne wale se kaheen zyada deta hun”.
- (4) Aa.n Hazrat SWS ne farmaya “Allah ko yaad karne wala gaafilon ke darmiyaan aisa hi hai jaisa zinda murdou.n ke darmiyaan ya sar-sabz darakht khushk ghaas mein ya wo ghazi jo jung mein ladta hai bhagne walon mein”.
- (5) Aa.n Hazrat SWS ne farmaya “Jo Allah ko zyada yaad karta hai Allah usko dost bana leta hai.
- (6) Aa.n Hazrat SWS ne farmaya “Meraj ki shab main ne aik shakhs ko arsh ke noor mein gum dekha main ne pucha ye kaun hai, Kya ye farishta hai? Jawab mila nahin. Phir pucha ke Nabi hai? Kaha gaya nahin. Main ne pucha ke phir kaun hai? Jawab mila ye wo shakhs hai jo duniya mein is tarah rahta tha ke is ki zaban Khuda ki yaad mein tar rahti thi aur is ka dil masjidoun se muta’lleq.
- (7) Jo shakhs Jannat ke chamano.n ka tamashaai banna chahta hai toh usay chahiye ke Zikr-e kaseer kare.
- (8) Aa.n Hazrat SWS ne farmaya “Jab tum Jannat ke chamano.n par se guzro toh khub lutf andoz ho”. Pucha gaya Jannat ke chaman konse hain? Farmaya “Zikr ke halqay”.
- (9) Riwayat hai ke aik banda Zikr ki majliso.n mein pahad jaise gunah le kar ata hai. Phir wahan se jab uth-ta hai toh in gunaho.n mein se is ke paas kuch nahin rahta.
- (10) Riwayat hai ke Aa.n Hazrat SWS ne farmaya “Allah ka zikr Eman ka jhanda, nifaq [yani munafiqat, zaher kuch aur batin kuch] se bar’at [chorhna] Shaitan se muqablay ke liye qalb aur dozaq se bachao ka zariya hai
- (11) Hazrath Abul awda [RZ] se riwayat hai aur Aa.Hazrath SWS se riwayat karte hain Allah ta’la qayamat ke din aisi qaumo.n ko uthayega jin ke chehro.n par noor hoga aur wo motiyo.n ke mambaro.n par honge, log in par rashk karenge hala.n ke wo Ambiya honge na shuhda, pas aik ayrabi ne apne ghutno.n par khade ho kar poocha ke Ay Allah ke Rasool aap in ka wasf [sifat] hamare liye bayan kar dijiye, Aap ne farmaya wo log Allah se Muhabbat karne wale [ya Allah wasatay ki muhabbat karne wale] mukhtalif qabayel aur mut’addud dayar o amsaar [alag alag culture ke aur alag alag shahro.n ke] honge, laikin Allah ka zikr karne ke liye sab aik jaga jama ho jayenge. Riwayat ki ahmiyat ke pesh nazar is par halki si roshni daali jati hai. Is riwayat mein aik qaum ke muta’lleq basharat di gayi hai jin ke chehro.n ke noor aur motiyo.n ke mimbaro.n par in ki baithak ke pesh-e nazar log in par rashk karte honge “Rashk ki waja ghalebani hogi ke ye na to Ambiya hain na shuhda hain is ke bawajud Khuda ke paas in ka is qadar

ayzaaz o ikraam kyun, phir isi majlis mein aik ayrabi ne himmat kar ke puch liya zara hum ko in ke ausaaf toh bayan farma de.n ke wo kaun log honge. Jawab mein Aa.n Hazrat SWS ne farmaya ye log Allah se muhabbat karne wale, Apas mein aik dusre se bhi Allah ke liye muhabbat karne wale mukhtalif qabeelo.n aur khandano.n par mushtamil honge jo mukhtalif shahro.n aur maqamaat se aye honge yani aik dusre se Nasl, Nasab, Zaban, Mulk, Watan, Qabeela khandan waghairah ke aitbar se ye sarb ajnabi honge laikin is ke bawajud jo cheez in ko jaga karne wali honggi wo Allah ka Zikr hogi. Aik jaga baith kar wo sab mil kar

Allah ko yaad karenge aur inhe koi jambiyat o ghairiyat ka ehsas tak na hoga. Hadees ke alfaz par sarsari nazar daalne se maloom hota hai ke ye riwayat aur is mein darj qaum ki basharat Hazrath Mehdi Maud AS ki qaum se muta'lleq hai (1) Aap ki taleem ishq o muhabbat ki thi jis ki waja se aap ke as'haab mahez Allah se muhabbat karne wale aur Allah hi ke liye apas mein muhabbat karne wale the. (2) Chehro.n par noor hona tahajjud ki pabandi, aur zikr-e Ilahi ka samra hai jo bila shak sha'ar-e Mehdavia hai. (3) Ambiya o Shuhda na hone ke bawajood bargaah-e Khudawandi mein ghair mamuli azmat o tawqeer ka sabab bhi ye hai ke ye jama'at Allah ke Khalifay Mehdi Al-maud [A.S] ki jama'at hai, jis ke dekhne aur milne ki tamanna Khud Aa.n Hazrat ne Hz. Abu zar gaffari [RZ] se "Mujhe mere bhaiyo.n se milne ka shouq hai" ke alfaz se kahi thi. (4) Mukhtalif qabayel aur mukhtalif amsaar o dayaar ke hona bhi Mehdavia ke hasb-e haal hai. Is liye ke Hazrat Mehdi Alaihis-salam ki puri zindagi tableeghi safar mein hui. Har maqam par beshumar log aap ki khidmat mein hazir hote aur sab kuch chorh chaarh kar aap ke sath hi hijrat kar jate the, Riwayat ka ye hissa toh Mehdi Alais salam ke sahaba ke is qadr hasb-e haal hai ke shayed hi kisi Nabi aur is ki ummat ke haq mein is quwwat ke sath ye sabit ho sakta hai is liye ke Hazrath Imamuna A.S ne jaunpur se hijrat karne ke baad Hindustan jaise wasee o areez mulk ke aksar o beshtar ilaqay'jaat, Pakistan Iran o Afghanistan aur Arab waghairah ke mukhtalif maqamaat ka tableeghi दौरा فرمانہ کے بعد با'ومر 63 سال [ماقام-عہ فاریہ] افغانستان میں وسیل-عہ ہاق ہونے ہائے۔ اس 23 سالہ مودد-عہ سفار میں اندازہ لگایا جا سکتا ہے کہ کتنے شہرو.ن کتنے قاریو.ن اور کتنے دایار و افسار کے لوگ کس قدر قابیلو.ن و کھاندانو.ن کے لوگ آپ کے پاس جما ہونے ہائے بے کھاف-عہ تاردد اس حقیقت کو آلامی ریکورڈ کہا جا سکتا ہے، نا اس کے پائلے اسی تاردد اس قوودت سے ہئی اور نا اس کے بعد کوئی امکان ہے۔ سرف ایک جگہ کی ریویات اس کے سوبوت میں لکھی جاتی ہے جو ایتفاق سے ہماری قومی ریویاتو.ن کے سارمے میں آا گئی ہے۔

Naql hai ke Hazrath Mehdi Maud Alaihis salam aik jaga gumbad mein thaire hue the, satra [17] sahaba bhi aik gumbad mein the, aik ka naam aik nahin janta tha is tarah khuda ki yaad mein mashghul the dusra kuch khayal na tha magar Khuda-e Ta'la ki yaad thi [Hashiya safha-111]

Is riwayat se maloom hua ke aik gumbad mein 17 sahaba ka ijtema tha, is halath mein ke aik ka naam aik nahin janta tha yani aik dusre se qata'an ajnabi, zaher hai ke

khandan o qabeelay bhi mukhtalif honge aur dayar o amsar bhi judagana hi, aur sab ka ijtema aik jaga par Zikr-e Khuda ke liye hi hua tha. Hadees mein bhi Ye baat bayan hoti hai. Naql ka akhri hissa bhi qabil-e ghaur hai, “dusra kuch khayal na tha, magar Khuda-e Ta’la ki yaad thi”. Matlab ye ke agar chahte toh aik disre se waqafiyat paida karne ke mauqay the, aik dusre ka naam nishan, khandan o qabila watan gaau.n waghairah ke bare mein malumaat ka tabadila ho sakta tha magar in logoun ko itni fursat hi kahan thi jo is kaam ki ijazat deti. Pehchan o shinakht thi toh bas itni ke sab mein marefat-e Khudawandi ka diya roshan hai, sab US ki yaad mein mahu o mustgaraq hain.

ZIKRULLAH AUR AQWAAL-E AHL-ULLAH: Hazrath Ali karamullah wajho ne farmaya “Allah tajalli farmata hai zakereen ke liye zikr aur tilawat-e Qur’an ke waqt. Ye riwayat bhi apne mafhoom ke aitbaar se badi ahem hai is liye ke is mein zakir ke liye ba-waqt-e Zikr Beenayi-e Khuda hone ki Khabar di ja rahi hai is ke sath sath tilawat-e Qur’an bhi zikr hai jahan tak zakir ko tajalli-e Khuda hone ka ta’luq hai Hazrat Imamuna A.S ki riwayat is ki tayeed karti hai, chuna.nche Naql shareef hai “Banda jo kuch kahta hai waisa karo yani Khuda-e Ta’la ka zikr karo ta ke Khuda-e Ta’la ki beenai hasil ho [Hashiya safha 72].

Farman-e Imamuna A.S se is baat ka subut milta hai ke Zikr se beenai naseeb hoti hai.

Hazrat Bandagi Myan Syed Khundmir Siddiq-e Vilayat RZ se bhi jo Naql aati hai is mein bhi ye baat bayan ki gayi hai, Chuna.n Chey aik martaba aap ne farmaya ke Quran ko jis tarah parhne ka haq hai is tarah hi parhe.n tab bhi bande aur Khuda ke darmiyaan Noor ka pardah hayel rahta hai aur Zikr-e Khuda se wo pardah bhi jal jata hai [yani be-hijab Deedar hota hai]

Hazrat Ma’az bin Jabal RZ farmate hain ke bihisht mein Ahl-e bihisht kisi cheez par afsos o hasrat nahin karengey magar is sa’at par jo duniya mein in par guzri thi jis mein inho.n ne Khuda ko yaad na kiya tha. Baaz Buzurgo.n ne kaha hai ke har aik Nabi ko is ki ibadat o ita’at ke aitbar se aik maqam ataa hua hai, chuna.n-Chey Adam A.S ko maqam-e tauba, Dawood A.S ko maqam-e hizn [gham], Hazrat Yahya A.S ko maqam-e khauf, Hz Moosa A.S ko maqam-e anabat [ruju] o tasleem aur Aa.n Hz. Muhammad Mustafa SWS Khatem-e Nubu’at ko maqam-e Zikr, SallAllahu alaihi wa sallam qaul muhaqqaq Allah ka zikr halal hai jis mein haram ka shayba nahin aur Allah ke ghair ka zikr haram hai jis mein kuch halal nahin aur zikr ki haqiqat ye hai ke ba-waqt-e zikr mazkur [yani Allah] ke sivay sab ko bhul jaay. Hz Sheikh Abdul qadar jeelani RA Nuzhatul khaqatir mein farmate hain “Ay murda dil logo, apne Rab ka hamesha zikr karo. Aur Allah ki kitab ki tilawat is ke Rasool ki sifat aur zikr ki majliso.n mein haazri ki hamesha pabandi karo, is se tumhare dil zinda hote hain, jis tarah ke murdah zameen barish parhne ki waja se sar-sabz ho jati hai, zikr ke dawaam se duniya o akhiraat mein bhalai bhi dawami [hamesha ki] milti hai. Jab dil sahi hota hai toh zikr qayam ho jata hai pas is ki aankhen soti hain aur is ka dil parwardigar ke zikr mein laga rahta hai.

Abu Ali daqqan farmate hain zikr manshur-e vilayat hai [yani parwana-e vilayat hai]. Yani Allah ki janib se jis ko Zikr ki tawfeeq hojati hai wo bil-zuroor saheb-e vilayat ho jata hai.

Hz Jibreel A.S ne farmaya Khuda ne aap ki ummat ko aisi cheez di hai jo kisi ummat ko nahin di, Aa.n Hazrat SWS ne poocha ke “wo kya hai?”, kaha ke “Fazkuruni azkurkum” [yani tum mujhe yaad karo, main tumhe yaad karta hun].

Fazayel-e Zikr: Agarche Qu’ran o ahadees mein zikr ke baare mein jo kuch likha gaya hai is se bhi aik hadh tak zikr ke fazayel ke baare mein maloomat mil sakte hain laikin alahda unwan ke tahet chand ahem aur khaas fazayel ka zikr bhi mubnasib maloom hota hai.

1. Hazrat Imam A.S ne farmaya ke zikr se hi beenai naseeb hoti hai chuna.nChey hashiya mein aap se jo Naql aayi hai wo is tarah hai “Jo kuch banda kahta hai waisa hi karo yani Khuda-e Ta’la ka zikr karo ta ke Khuda-e Ta’la ki beenai hasil kare”. [safha 72].
2. Hazrat Abu sayeed Aa.n-Hazaaz RA ka qaul hai ke jab Allah kisi banday ko apna dost banana chahta hai toh is par zikr ka darwaza khol deta hai. Jab wo zikr se lazzatyaab hota hai toh is par “qurb [apne qareeb karne ka] ka darwaza khol deta hai phir is ko US ki majliso.n tak utha leta hai phir “Tawheed” ki kursi par bitha deta hai, phir isse “pardo.n” ko hata deta hai phir is ko fardaniyat [yani aane wale waqayat] ke ghar mein dakhil karta hai aur azmat o jalal ko zaher farmata hai.
3. Hazrat Moosa A.S ne pucha ke Ay Allah tu qareeb hai ke main sargoshi [kaan mein baat] karoon ya dur hai ke main tujh ko pukaroon, toh Allah ne wahi ke zariye maloom farmaya ke “Ay Moosa, main, mujhe yaad karne wale ka hum-nasheen hun ”Phir aap A.S ne farmaya Ay Rab hum baaz awqaat aisi halath [janabat] mein rahte hain ke tujhe is mein yaad karne ko teri bandagi ke khilaf samajhte hain, toh Allah ne jawab diya “Har haal mein mujh ko yaad karo”. Imamuna A.S ka farmaan-e mubarak har haal Rab-e Subhani Khalifatullahi shan ka mazhar hai [Yani Allah ke khalifon ki shan mein se hai].
4. Is ke alawa ghaur karne se maloom hota hai ke jumla ibadato.n ka maqsad hi Zikr hai, agarche ibadat ka maqsad aqza-e irfan-e Haq aur liqa-e Rab hai [yani Apne Rab ko pahchanna aur us ka deedar hasil karna hai] laikin irfan aur liqa ki bunyad zikrullah ka qiyam-e dawam hai [yani hamesha zikr qayam karna hai]. Jab tak dawami Zikr-e Khuda qayam o hasil na ho jaay wo ibadat marefat-e Khuda wandi ka khazana nahin dila sakti. Ibadat marefat [marefat yani kisi ko pahchanna] ki kunji zarur hai laikin zikr-e dawam is ke dandanay [yani chabi ke kinare hain jis ke baghair qul nahin khulta], jis se liqa-e Rab ki mata-e azeez hath aati hai [yani deedar hasil hota hai]

Islam ki bina panch cheezo.n par hai, ghaur karne se maloom hota hai ke in pancho ki jaan bhi zikr-e Khudawandi hai, Chuna.n Chey Kalima toh asl zikr hai aur Namaz Islam ka sutoon hai, jaisa ke Aa.n Hazrat SWS ne farmaya “As’salatu Emad’uddin” Laikin namaz ka maqsad bhi to Khuda ko yaad karna hai “Aqemus’salati li-zikri” Yani tu namaz ko qayam kar meri yaad ke liye phir ye baat bhi musallam hai ke zikr ke baghair jo namaz hoti hai is par harkatoun ka to itlaq ho jayega [yani harkaten to ho jayengi] laikin namaz ka itlaq to is par kisi tarah ho hi nahin sakta is liye ke namaz parwardigar se munajaat hai. Jab yaad hi na ho to munajat ka sawal kahan paida ho sakta hai [isi tarah Qu’ran parhna fazil-tar ibadat hai is aitbar se ke Allah ke kalam ki tilawat mutakallim ko yaad dilane wali hai. Is mein jo kuch mazkur hai isse “ISKI” yaad taza ho jati hai. Roza ka maqsood kasr-e shahwat hai [yani khwaheshat par control karna hai] laikin jab tak dil shahwat ki kudurat se paak o saf nahin hota dil qarargaah-e zikr nahin hota, aur jab tak dil shahwat ki gandagi se aaludah rahega zikr-e Haq Ta’la is se namumkin hi rahega aur agar ho bhi jaay to is ka asar kuch na hoga. Zakat ka maqsad maal ki muhabbat dil se nikal kar dil mein Haq ki yaad qayam karna hai. Jab tak dil mein maal ki muhabbat rahti hai us waqt tak Allah ki muhabbat dil mein jaga nahin pa sakti aur admi hamesha isi ko yaad karta hai jis ki muhabbat is ke dil mein rahti hai, isi liye dil se maal ki muhabbat ko nikal kar wo bhi Allah hi ke naam se Allah ki muhabbat aur us ki yadoun mein qayam ki jati hai

Haj ka maqsood-e zaheri tawaf-e Baitullah hai is ki asl muharrik [arkaan ke liye chalna phirna aur mushkikilen uthana] bhi zikr-e Khuda-wand-e khana hai [yaani Allah ki yaad hai] baye.n taur par ke is ke deedar aur is ke milne ki aarzu o tamanna hi thi jo is ko sab kuch chorh chaadh kar har qism ki muhabbaton ulfatoun aur dilchaspiyon ko tark karte hue aik taweel sabr aazma aur kathin safar par aamada [razi] kar sakti hai, isi tarah farayez-e vilayat ka maqsad bhi yek-sooyi aur dil jamaai ke sath Khuda ko yaad karne ka mauqa dena hai ta ke zikr ke zariye “Fana o Baqa” ki manzilen is par asaan ho jayen, Tark-e duniya ka maqsad Ye hai ke sab ko chorhna ta ke Allah ki yaad mein asani ho. Uzlat [yani sab se alag akele mein] ka maqsad bhi makhlooq se duri hai ta ke Haq ki qurbat ba-zariye-e zikr ho sake. Sohbat-e sadeqeen ka mansha zikr-e dawam mein sahulat hai, pas sabit hua ke tamam ibadaton ka lubb-e lubab [nichodh] aur jumla sa’adaton ka darwaza zikr hai.

5. Balke Asl musalmani kalmia “LA ILAHA ILLALLAH” hai aur ye ain zikr hai aur tamam ibadaten isi zikr ki tayeed karti hain
6. Baaz Ahlullah ne to hayat ki tafseer zikr se aur maut ki tafseer ghafalat se ki hai aur ye mahez mubalegha nahin hai balke Aa.n Hazrat SWS se marwi ye qaul isi ki tayeed karta hai “Kullu nafisy’yakhruj min ghairi zikrullah fa-hua Mayyit” Yani jo saans baghair zikrullah ke kharij hoti hai wo murda hai.
7. Allah hi itminaan-e qalb ke husool ka wahid zariya hai jaisa ke Allah ne farmaya hai “Ala bi-zikrillahi tatma’innal quloob” Yani Agah ho jao ke Allah ke zikr se hi

dilon ko itminaan milta hai, is ayat-e shareerfa mein Allah ne pahle to “ALA” laya hai jis ke mane agah ho jao / khabar-daar ho jao ke hain aur aik ahem aur chawka dene wali baat kahni ho toh is qism ka andaz-e baya.n ekhtiyar kiya jata hai, phir dusra ye ke muta’lleq fayl ko [yani kaam ko] fayl se muqaddam [yani kaam se pahle] la kar zikrullah ki lafzi aur manwi ahmiyat ka izhar farmaya hai. Allah ne jahan zikr ko farz qarar diya hai wahin ye baat bhi lazim aa jati hai ke faramoshi aur ghaflat haram hai, is ke bawajood Allah ne Qu’ran mein ghaflat aur ghaflat sha’aro.n [ghaflat baratne walon ki] shadeed mazammat ki hai.. misal ke taur par chand ayaat-e Qu’rani darj kiye jate hain. (1) Yaad karo mujh ko main tum ko yad karun, mera shukr karo aur kufr mat karo [Suratul Baqarah] is ayat ko shukr ko zikr ke maqam par bayan karte hue kufr na karne ka hukm diya gaya hai jis ka matlab ghaflat se bachna hai. (2) Khule alfaz mein subah o sham Zikr karne ka hukm dene ke baad farmaya “Aur tu ghafilon mein se mat ho jana” [Suratul-A’araf] Jis tarah Amr ke saygay se [hukm ki ayat se] farz o wujoob sabit hota hai isi tarah nahi ke saygay se hurmat sabit hoti hai, pas “Walatakum’minal ghaafileen” se sabit hota hai ke ghaflat haram hai. Wazeh ho ke jis tarah mutlaq zikr se zikr-e Khuda hi murad hai isi tarah Mutlaq ghaflat se ghaflat az-Khuda hi murad hai. (3) Zikr se ghafil afrad ki ita’at na karne ka sareeh hukm Allah ne Aa.n Hazrat aur aap ke zariye har fard ko yaad hai, Chuna.n-Chey irshad-e Bari hai “Aur mat ita’at qubool karo inki jin ke dil ko hum ne apni yaad se ghaafil kar diya [Surah Aal-Imran] (4) Jo shakhs apne parwardigar ke zikr se chashm poshi kare is ko sakht azaab mein dakhil karega [Surahtul Jinn]. (5) Pas bad-bakhti hai un logoun ke liye jin ke dil khuda ki yaad se ghaflat ki waja sakht ho gaye hain. Ye log khuli gumraahi mein hain. (6) Jo shakhs mere zikr se rugardani kare [la-parwahi ya ghaflat kare] to is ke liye tang zindagi hai aur hum qayamat ke din usay andha uthayengey. (7). Ay Eman walo tumhara maal aur tumhari aulad tum ko Khuda ke zikr se ghafil na kar de, jo log aisa karenge wahi ghate mein hain. (8). Jo shakhs Allah ke zikr se ghafil hota hai to is par hum shaitan ko mutayyun kar dete hain jo is ke sath rahta hai. (9) Hazrat Mehdi A.S ne “La taqarrabus’salah wa antum sukara” [Yani Namaz ke qareeb mat jaao jab ke tum nashe mein ho] ki ayat se sukara se duniya ki masti [bhi] murad li hai aur jin ashkhaas ne Khuda ki yaad ko faramosh kar diya shaitan ne in ke muh mein lagam di hai. Allah ta’la farmata hai Albatta lagam daal dunga main is ki aulad ko sivay thodo.n ke. [Hashiya page 74]. (10) Naql hai ek Auliya Allah sheikh Shibli ki mulaqat ke liye aaye billi ne [to ghar ki billi ne] awaz di “Sheikh Shibli mar gaya” Is Auliya Allah ke dil mein khayal aaya ke jab aaya hun to kam az kam taziyat kar ke wapas jaoun. Jab wo aaye to sheikh ko salamat paya, mulaqat ki aur kaha ke billi ne to is tarah awaz di, Sheikh ne kaha ke banda is waqt Khuda ki yaad ko bhool gaya tha, is sabab se billi ne sach kaha [Hashiya]

Mundarja bala qur’ani ayaat is haqeeqat ka ba-baang-e dahl elan [alal elan] kar rahi hai ke Allah ki yaad se ghaflat karne wale kafir hain, saqt-dil aur is duniya mein tang zindagi ke malik aur qayamat ke din ke andhe hain, nuqsan uthaane wale hain, aur in par shaitan musallat hai jo in ke hamesha sath rahta hai “Naoozubillahi min ghaflati, Rabbana atina tawfiqa zikrik” [Panah chahta hun Allah ki ghaflat se, Ya Rab mujhe tawfeeq ata farma ke tera zikr karun] Ameen.

ZIKR-E KHAFI. Qur’an ke jo hawale upar diye ja chuke hain in se itna to maloom ho chuka hai ke ghaflat haram hai aur mamnoo hai. Zikr-e Khuda farz hai aur wo bhi poshida, jis ko istelaah mein zikr-e khafi khate hain. Ahadees mein bhi zikr-e Khafi ki ahmiyat bayan ki gayi hai, Chuna.n Chey aik martaba Aa.n Hz SWS ne farmaya Afzal uz-zikr [Az-zikr] Al-khafi yani behtreen zikr zikr-e khafi hai. Phir aap SWS farmate hain “Azkurullaha zikran hamed” Yani Zikr-e hamed karo, Jab pucha gaya ke Zikr-e hamed kya hai? Aap ne jawab diya ke “Zikr-e khafi”. Isi tarah hashiya mein is ki hum ma’ney hadees is tarah aati hai ke kaha gaya ke pasandeeda zikr kaunsa hai? Aa.n Hazrat SWS ne farmaya ke “Zikr-e khafi” Alk qaul hai ke zikr-e khafi ko farishta bhi nahin uthata is liye ke wo isse agaah nahin hota, pas zikr to bande aur Khuda ke darmiyan hai [page 149].

Naql ke alawa aql ka faisla bhi zikr-e Khafi ke afzal hone par hi hota hai, is liye ke zikr-e Khafi ka aa’la dil hai. Jab tak Haq ki yaad ko dil mein qarar [jaga] na ho zakir sifaat-e aqliyat se bahar aa nahin sakta aur dil mein yaad-e Haq ke qayam o qarar ke liye paas anfas [yani Zikr aur sans ka lehaz] zaruri hai, baghair paas anfas ke qalb-e khawatir, hawahis [senses] awhaam [wahem ki jama] aur waswaas [waswasaou.n] se paak nahin ho sakta. Sahebaan-e baseerat [yani sahebaan-e deedar-e Khuda] se ye baat poshida nahin hai ke jis tarah hadees “La salaatu ila bit-tahoor” [yani taharat ke baghair namaz nahin] aayi hai, isi tarah aik hadees “La salatu illa bi huzuril qalb” [yani dil ki haazri ke baghair namaz nahin] aayi hai jis ka mansha ye hai ke jab tak dil mein khusho khuzo na ho wo namaz namaz hi nahin hoti. Yani ba-halat-e namaz namazi ke dil ka khayalat-e nafsani aur khatraat-e shaitani se paak hona az hadh zaruri hai, aur is maqsad ki takmeel ka zariya zikr-e khafi hi hai, warna namaz mein deegar aaza aik jaga par rahte hain aur zaban masroof-e tilawat tasbeeh o sana rahti hai. Phir bhi ye kahna ke ye sab cheezen is waqt kaar-amad aur baar-awar honge jab ke dil bhi hazir ho, ye zaher karta hai ke namaz ko namaz banana wali cheez dil se Khuda ki yaad hai, is ka tareeqa ye hai ke dam warid aur dam sader [yani sans ke aane jane ka] ka khayal rahe aur har aane jane wali sans mein nafi [apni zaat ka inkar] aur isbaat [iqrar karna] ke tareeqay par Khuda ka zikr kare. Mehdavia isi maqsad ke liye “Lailaha illallah” ka istemal karte hain, albatta hasb-e irshad o talqeen Imamuna A.S “La-ilaha” ke sath “Hun nahin” [yani main nahin, meri zaat nahin] aur “Illallah” ke sath “Too.n hai” [yani Ya Allah sirf tu hai] ka izafa karte hain aur ye zikr baghair awaz o hurf ke hota hai. Is ka falsafa ye hai ke “La-ilaaha” ke zariye shirk-e jali [Khulay shirk] ki nafi [inkar] ho kar tawheed-e shara’i

hasil hoti hai laikin zaheri butoun ke alawa batini buth bhi hote hain jin mein sab se bada buth khud insan ki khudi aur uski ananiyat hai jab tak is ki nafi nahin ki jati is waqt tak na to shirk-e khafi ka khatema ho sakta hai aur na tawheed-e haqeeqi hasil ho sakti hai, is liye La ilaha ke sath “Hun nahin” yani “Main nahin” ka tasawwur kiya jata hai taa ke Khuda ke muqable mein apne zaheri, wahmi aur izafi ujoon ki bhi nafi ho warna apna ujoon khud ek gunah hai, aik shayer kahta hai ke tera ujoon itna bada gunah hai ke is ke muqable mein dusra gunah qiyaas [tasawwur] nahin kiya ja sakta, pas jab is wahmi “Hone” ki nafi [inkar] kar di jati hai to tawheed-e haqeeqi [asl tawheed / wahdaniyat] ke muqaam tak rasaai [bulandi] hoti hai aur jo upar “too.n” hai aur “hun nahin” ke alfaz likhe gaye hain baaz logoun ko bilkul naye maloom hote hain. Khusoosan zikr ke mauqay par in alfaz ka istemal zaheno.n mein alamat-e sawal ban kar rah jati hai laikin ghaur karne se maanawi aitbar se bhi in ki ahmiyat itni hai ke ba-halat-e munajaat ye alfaz Khud risalat ma’ab Khatmi martabat Huzur pur noor Sallallahu alaihi wa sallam ki zaban se bhi nikle hain chuna.nche hashiya shareef safa 233 par hai [kalam-e qudsi hai ke [kalam-e Qudsi yani jo Allah ka hukm aur baat ho laikin Qur’an mein is ka zikr karne ka hukm Allah ne nahin diya ho aisi baat ko jab RasoolALLah SWS ki zaban-e Mubarak se akhz kiya jata hai to Hadees-e Qudsi kahlati hai] “Ay Muhammed MAIN hun aur tu hai aur tere siva jo kuch hai main ne tere liye paida kiya hai, RasoolAllah SWS ne kaha “Ya Allah main nahin hun aur jo kuch tere siva hai wo sab main ne teri waja se chorh diya hai. Aur ye zikr-e khafi wo hi hai jis ko kiraman katebeen [farishtay] bhi nahin sun sakte jaisa ke kanzul ummal mein hadees marwi hai wo zikr jis ko kiraman katebeen bhi nahin sun sakte is zikr se jis ko kiraman katebeen sun sakte hain 70 darje afzal hai. Khulasa ye hai ke zikrullah ke bare mein Allah ne ba-sayga-e Amr hukm diya hai jis ka mansha farz o ujoon hai. Qur’an mein kayi jaga is hukm ki takraar [kisi baat ke baar baar anaay ko takrar kahte hain] hai aur kayi maqamaat par is ki takeed hai is se ghafat karne walon ki sakht mazammah ki jaa kar sakht wayeedon [warnings] ka mustaheq bataya gaya hai, aur zikr se murad zikr-e khafi hone aur kalima-e tayyiba ke sath “Hun nahin” aur “too.n hai” ka izafa hone ke baare mein kalaam-e qudsi daal hai [yani daleel hai]. Is ka maqsad Ye hai ke insan har waqt har jaga aur har haal mein Khuda ko yaad kare aur ye kaam paas anfas [sans ka khayal o lehaz] ke baghair nahin ho sakta. Hazrat bandagi Myan RZ risala shareefa mein farmate hain “Jab ke farman-e Khuda se Hazrat Muhammed Mustafa SWS aur deegar paighamber [SWS] zikr-e khafi par mamoor the to is se saaf zaher hai ke zikr-e khafi tamam qism ke zakar se afzal hai [Sharah-e aqeedah page No. 174], isi waja se Mahdi A.S ne har kaseb o faqeer ko zikr-e khafi ki hi talqeen farmaayi hai, Is liye ke aap [A.S] ko bhi Aa.n Hzarat SWS ne Khwaja Khizar A.S ke zariye jo amanate.n mili.n thi.n in mein aik zikr-e Khafi bhi tha, jis ki talqeen Aap ne khud Khwaja Khizar A.S ko farmayi, us ke baad Sheikh Daniyal RA bhi isi zikr se mulaqqin hue. Aik maqam par Hz Mahdi A.S ne farmaya “Zikr-e Khafi Eman asth” [Sharah-e aqeedah page No. 174].

Is maqam par munasib maloom hota hai ke is se qabl darj hadees “Har saans jo baghair zikrullah ke nikalti hai wo murda hai” ki mukhtasar sharah ki jaay, is farmaan mein hikmat ye hai ke Saans dil mein aur tamam azaa mein pahunchta rahta hai, pas jab saans zikrullah ke sath tamam azaa mein sarahat karta hai to zikr ka amal is se tamam azaa mein paida hota hai aur zaker ke dil mein Eman ka darakht ugata hai Jaisa ke Aa.n Hzarath SWS ne farmaya “La ilaha yunbitul Eman lima yunbitul ma’a” Yani pani jis tarah sabzi ugata hai isi tarah La-ilaha Illallah [zikr] Eman [ka darakht] ugata hai. Maqsad Ye hai ke dam ke zariye Zikrullah jism ke andar aata jata rahe, khwah muh ke zariye ya naak ke zariye hamare paas sirf naak zariya-e zikr nahin hai kyun ke dam mutlaq hai [yani muh se lo ya naak se]. [Baaz aghyaar ka kahna hai ke Mehdaviyo.n mein naak ke zariye Hi Allah tak pahunchne ka zariya mana jata hai]

Scientific tajweeha: Insan ki zindagi ke liye dono saans zaruri hain, aik andar jane wala saans aur dusra bahar aane wala, in mein se aik bhi na rahe toh aadmi mar jata hai, aur saans se hota ye hai ke insan ke jism ke andar maujud khoon ki galazat ko andar jane wali paak hawa hi khud jazb kar ke is ko paak karti hai, hota ye hai ke aik taraf dil mein khoon jama hota hai, is liye dil ke pump ke zariye hi khoon jism ke mukhtalif aaza tak pahunchta hai aur idhar jab admi saans leta hai to bahar ki paak hawa jis mein oxygen zyada miqdar mein rahti hai jism ke andar phepd.o.n mein jati hai, pas dil mein maujood galeez khoon aur phepd.o.n mein maujood paak hawa ka apas mein tabadila hota hai yani khoon ki ghalazat ko hawa jazb kar leti hai aur hawa ki paaki ko khoon le leta hai. Is tarah har martaba saans lene se qudrati taur par khoon ki galazat khatm ho ja kar khoon paak aur sehat-mand hota rahta hai, isi liye bahar nikalne wali hawa ghaleez kahlati hai. Isi liye Aa.n Hazrat SWS ne hukm diya hai ke jis bartan se kuch peete ho is mein phunk mat maro [saans mat choro]. Jis tarah jismani aitbar se insan ke badan ke khoon ko paak karne ke liye saans ko istemal kiya gaya, isi tarah Mehdi A.S ne ba-hukm-e Khuda wa ba-hukm-e kalam-e Khuda zikr ki adaai ke liye hi saans ko roohani aitbar se inke jumla ganday khayalat aur shaytani aur nafsani waswas.o.n ko khatm karne ka zariya banaya aur aur tawajah dil par hi markooz rakhi jis tarah ke khoon waheen se paak hota hai isi tarah khayalat o khwaheshaat ka mamba [zaqeerah] bhi wahi hai jab wo lothda [dil] paak ho jata hai toh sara badan paak ho jata hai aur jab ye lothda kharab ho jata hai toh sara badan kharab ho jata hai, saans ke zariye oxygen andar ja kar khoon ko paak karta hai toh Mehdi A.S ne farmaya ke isi saans ke zariye agar Allah ka naam andar liya jaay toh ghairullah ka asar [jo ke hamare andar nafs ki shakl mein chupa baitha hai] khatm ho jayega aur paak khoon ke zariye jis tarah oxygen har azoo ke rag o reshay mein pahunch raha hai isi tarah Allah ka naam bhi poore jism mein sarayet kar jata hai yani “rawaa.n rawaa.n” se sirf Allah ki awaaz aati hai, **na apni khabar na zikr na apne ghair ki bas, mazkur hi mazkur [yani Allah hi Allah]** hai. Jaisa ke irshad-e bari-e Ta’la hai “Aur is hadh tak apne parwardigar ko yaad kar ke tu uske ghair ko bhool jaay ab uski ghair ki nafi ke liye “La-ilaha” ki shamsheer ki zarurat hai jaisa ke kaha gaya hai, ke “LA” tujh ko tujh se rehaai dilata hai

aur Khuda se teri dosti karata hai, jab “LA” ki talwar khudi/duniya/ balke ma’siva Allah ke [Allah ke sivay] ila [buth] par chal jata hai toh illallah [sirf Allah] ka asbaat [sabit hona] ba jamee-al-ujoooh [har wajah se] ho jata hai aur Ye zikr-e haqeeqi hai. Chand zaruri baate.n ba-taur usool ke likh di gayi hain ta ke muftadi hazraat [yani nau-seech log] fayda hasil Karen. Jin hazrat ko mazeed maloomat ka shauq hai wo apne murshideen kiram se rujuh hon.

Akhir mein Khuda-e Rabbul alameen ki baargaah-e aqdas mein dua hai ke Allah hum sab ko zikr-e haqeeqi o dawami ki tawfeeq ata farmay aur khatema Eman par ho.

Faqt Khadimul Ilm wo Ulema,

Al-Muftaqir Ilallah S M Abid Khundmiri, Maulwi kamil, Abid Masjid, Chanpatan.