

Sa'iqah

Bar Khirman-E-Muftiyan-E- Razwiyyah

Laakh Badh Badh Ke Lagaate Rahe Fatwe
Mufti

Tera Rutba Kisi Haasid Se Ghatae Na Ghata

Dam Madar Beda Par

- : Naashir : -

**Anjuma Tahaffuz-E-Silsila-E-Aaliyah
Madariyah Shaakh Bambai**

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**Aastana-E-Aaliya Hazrat Saiyad Badi'-ud-Deen Qutbul
Madar Madar-ul-Aalamin Zindah Shah Madar
RadyAllahu Ta'ala Anhu Makanpoor Sharif**

-: Milne Ka Pata : -

1 : Maulana Al-Haj Saiyad Dhul Fiquar Ali Qamar, Dar-un-Noor, Makanpoor Sharif, Sajjadah Nashin Aastana-E-Aaliya Madariya, Makanpoor Sharif, Zila' Kanpoor. (U.P)

2 : Shaykhe Tariqat Hassan-ul-Hind Saiyad Mehzar Ali Ja'fri Waqari Madari Makanpoori Sharif

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منظور ہے گزارش احوال واقعی

نحمدہ و نصلی علی رسولہ الکریم و علی الہ الطیبین
الطاہرین و علی مدار العالمین

Biraadaraan-E-Millat-E-Islamiyah Wa
Muhibban-E-Awliya' Allah ! Ridwan-ul-Allahi
Ta'ala Alayhim Ajmaeen..

Chand Roz Pesh Tar Aik Kitabchah Jo Chand
Saf'haat Par Mushtamil Tha.
Ba-Unwan "Faisla-E-Shar'iyyah Darbar-E-
Madaiuyah" Nazar Se Guzara Jis Ka Dibaachah
Iqbal Ahmed Saahab Ne Tehrir Farmaya Hai.
Jo Bajaae Khood Safaahat, Jahaalat, Himaayat

Wa Gumraahi Ka Aik Anbaar Hai.

Yeh Dibaachah Kya Hai Daroogh Goyi Aur Kizb
Bayaani Ka Aik Toomaar Hai.

Silsila-E-Aaliyah Madariyyah Se Soo-E-Zan
Rakhne Waale Aur Naam Nihaad Sunniyyat Ke
Thekedaaron, Khood Saakhtah Maulviyon Aur
Muftiyon Ne Tariqat Wa Tasawwuf Kee
Moatabar Kitaabon Ka Ghalat Mutlab Bayaan
Kar Ke Neez Arabi Ibaaraton Ka Ghalat Tarjuma
Kar Ke Aur Baa'z Alfaaz Ke Haqiqi Maa'na
Muraad Le Kar (Jab Ki Un Ke Haqiqi Maa'na
Muraad Lena Istilaahan Tark Kar Diya Gaya Hai)
Awaam-un-Naas Me Ghalat Fehmi Paida Karne
Kee Jasaarat Bejaa Kee Hai.

Haqiqat Yeh Hai Ki June 1980 Isvi Me Sarkar-E-
Sarkara'n Hazrat Saiyad Badi'-ud-Deen Qutbul

Madar RadiyAllahu Ta'ala Anhu Ke Silsila-E-Aaliyah Madariyyah Ko Razwi Dar-ul-Ifta Saudaagaraan Bareilly Ne Sokht Likh Kar Baz'ame Baatil Sharaarat-E-Nafsi Se Majboor Ho Kar Aik Ishtihaar Shaae' Kiya Jis Se Waabistagaan-E-Silsila-E-Aaliya Madariyyah Ko Sakht Roohaani Taklif Pahunchi.

Anjuman-E-Bostan-E-Madar Baheri Zila' Bareilly Ne Yeh Soch Kar Duniya-E-Sunniyat Me Khalfsaar Na Ho Aur Yeh Bhi Mumkin Hai Ki Yeh Fatwa Kisi Galatfehmi Kee Buniyaad Par Diya Gaya Ho.

“Faizan-E-Saiyaduna Madar-ul-Aalamin” Ke Naam Se Aik Kitaabchah Ba-Gharze Af'haam Wa Taf'him Shaae' Kiya.

Aur Jalson Ka In'iqqad Kar Ke Azmat Wa Martabat Huzoor Saiyaduna Madar-ul-Aalamin

Aur Faizan-E-Aaliyah Madariyah Ko Bayan Kiya.
Silsila-E-Madariyyah Ko Sokht Kehne Waale
Daridah Dahnnon Ko Un Ke Hee Peeran-E-Izaam
Kee Mustanad Kitabon Se Dandaan Shikan
Jawaab Diya.

Saudaagaraan Bareilly Ke Zimmedaraan Ne Jab
Apni Qal'iy Khulte Dekhi To Aik Naya Raag
Alaapna Shuru' Kar Diya Ki Waabistagaan-E-
Silsila-E-Aaliyah Madariyyah Huzoor Saiyaduna
Ghausth-E-Paak RadiyAllahu Ta'ala Anhu Kee
Tauhin Karte Hain.

Ma'azAllah !

Azamat Wa Martabat Sarkar Saiyaduna Madar-
ul-Aalamin RadiyAllahu Ta'ala Anhu Ke Bayaan
Karne Ko Ihaanat-E-Ghauth-E-Paak RadiyAllahu
Ta'ala Anhu Kehna Shuru' Kar Diya.

Ghulaman-E-Qutbul Madar RadiyAllahu Ta'ala Anhu In Matlab Parast Wa Fitna Parast Juhaal Razwiyon Kee Deen Ke Parde Me SharrAngez Siyaasat Ko Samajh Gaye, Natijatan Aik Taweel Ishtihaari Jang Shuru' Ho Gayi.

Aur Jab Ghulaman-E-Qutbul Madar RadiyAllahu Ta'ala Anhu Ne Peeraan-E-Razwiyyah Ke Ghair Islami Wa Ghair Shar'iy Aqa'id Pesh Kiye Aur Naam Nihaad Razwiyon Kee "Imani Kitab" "Saba' Sanabil" Ko Aamm-us-Sahih-ul-Aqidah Sunni Musalmanon Ke Saamne Pesh Kar Diya. (Kyun Ki Yeh Kitab Saba' Sanabil Un Ke Dastoor-E-Asaasi Aur Aa'in Me Saamil Hai Aur Ise Maan'na Hee Sunniyat Kee Dalil Qaraar Diya Gaya Hai) To Yeh Giroh Sharr Pasand Gabhra Gaya Aur Is Ne Silsila-E-Madariyyah Ke Baa'z Afraad Kee Kutub-E-Tasawwuf Me Tehrir Shudah Ibaaraton Ko Ghair Shar'iy Aur Ghair Islami, Kufr-E-Sharih, Dalaalat Wa Gumraahi Ka

Dhandhora Peetna Shuru' Kar Diya.

Sirf Isi Par Iktifa Nahin Kee Balki Silsila-E-Aaliyah Ke Sokht Wa Adam-E-Sokht Par Munazare Ka Challenge Apni Badd-Bakhti Se De Baithey.

Ghulaman-E-Saiyad Qutbul Madar Ne Munazareh Ka Challenge Qubool Kar Ke Elaan Kar Diya Ki Silsila-E-Aaliya Madariyyah Ke Markaz Makanpoor Sharif Ke Zimmedaar Hazaraat Ka Munazarah, Markaz-E-Razwiyah Saudagaran Bareilly Ke Zimmedar Hazaraat Se Hoga Aur Maulaana "Akhtar Raza Khan" Ko Ba-Haishiyat Markazi Zimmedar Munaazarah Karna Hoga.

Is Silsile Me Thaalith Ke Liye Hazrat Allama Zafar Adibi Saahab Ka Naam Tajwiz Kiya Gaya Jis Par Bareilly Hazaraat Ne Na-Manzoor Kar Diya.

Aur “Hazrat Allama Saiyad Muhammad Hashmi Miya’n” Ka Ism-E-Girami Tajwiz Kiya Gaya Jis Ko Waabistagaan-E-Silsila-E-Madariyah Ne Nihaayat Khandah Pешaani Se Be Choon Wa Chara Qubool Kar Liya.

June 1982 Isvi Me Ajmer Sharif Ke Bait-un-Noor Me Saalith “Saiyad Muhammad Hashmi Miya’n” Ke Saath “Hazrat Saiyad Muhammad Madani Miya’n” Saahab Aur “Hazrat Allama Saiyad Tanwir Ashraf” Kee Maujoodagi Me Markaz Silsila-E-Madariyyah Ke Zimmedaar Hazaraat Hazrat Allama Al-Haaj Maulaana Saiyad Ghulam Sibtain Saahab, Hazrat Allama Al-Haaj Saiyad Dhul Fiqaar Ali Qamar Saahab, Hazrat Allama Hakim Saiyad Muhammad Wali Shikoh Saahab, Hazrat Allama Saiyad Muazazz Husain Aur Adib Saahab Waghairahum Aur Markaz-E-Razwiyyah Bareilly Ke Zimmedar, “Maulaana Akhtar Raza Khaan Az’hari”,

Maulana Intekhab Qadiri, Maulana Soofi Iqbal Ahmed, Maulana Mukhtar Ahmed Waghairahum Aur Ba-Kasarat Sunni Musalman Bhi Bait-un-Noor Me Maujood They.

Maulana Akhtar Raza Khaan Ne Markaz-E-Razwiyyah Kee Jaanib Se Maulaana Mukhtar Ahmed Baherwi Ko Apna Munaazir Naamzad Kiya.

Markaz-E-Madariyyah Ke Zimmedar Hazaraat Ne Apna Munaazir Sher Be Shaye Madariyyat Hazrat Allama Dr. Saiyad Shah Muhammad Marghoob Aalam Ja'fari Al-Madari Ko Muntakhab Kiya.

Tey Shudah Shara'it-E-Munazarah Ke Taht Pehle Silsil-E-Madariyyah Ke Sokht Wa Adame Sokht Par Guftagu Shuru' Huwi Markaz-E-Razwiyyah Kee Jaanib Se Chaar-04 Kitaabein Pesh Kee Gayin.

Jis Ke Jawaab Me Markaz-E-Madariyyah Kee Jaanib Se Silsila-E-Madariyyah Ke Ijra' Ke Shuboot Me Awliya'-E-Kiram, Buzurgan-E-Deen Aur Silsila-E-Qadriyah, Chishtiyah, Suharwardiyah, Naqshbandiyah, Qalandariyah Ashrafiyah Wa Barkatiyah Silsile Ke Buzurgon Ko Taqriban Saath-60 Se Zaa'id Kitaabein Pesh Kee Gayin, Jin Ko Kisi Tarah Markaz-E-Razwiyyah Ke Zimmedara Aur Munazir Radd Na Kar Sake.

Aur Unhone Taslim Kar Liya Ki Bila Shubah Silsila-E-Madariyyah Jaari Wa Saari Hai, Is Par Munazarah Ke Thaalith "Hazrat Allama Saiyad Muhammad Hashmi Miya'n Qibla" Ne Khade

Ho Kar Elaan Kar Diya Ki Al-Hamdulillah Yeh Saabit Ho Chuka Hai Ki Silsila-E-Aaliya Madariyyah Jaari Wa Saari Hai, Ab Doosari Nashist Me Baa'd Namaz-E-Zuhar Donon Kee Ghair Shar'iy Ghair Islami Ibaraton Par Guftagu Hongi.

Hasb-E-Elaan Nashist-E-Thaani Me Jab Ghair Shar'iy Wa Ghair Islami Ibaratein Zere Bahes Aayi'n To Sab Se Pehle Allama Dr. Saiyad Muhammad Marghoob Aalam Madari Qibla Ne Farmaya "Markaz-E-Razwiyyah Ke Zimmedar Hazaraat Achchhi Tarah Samajh Le'n Ki "Milad-E-Zindah Shah Madar, Ma'moolat-E-Aboo'l Waquar Aur Dhul Fiqar-E-Badi'" Kee Jin Ibaraton Ko Ghair Islami Wa Ghair Shar'i Bataaya Ja Raha Hai. Yeh Kutub Bilkul Isi Tarah Hain Jis Tarah In

Kitabon Se Pehle Aur Bahut Pehle Shaae'
Shudah Deegar Salaasil-E-Chishtiyah, Qadriyah,
Suharwardiyah, Naqshbandiyah, Qalandariyah,
Ashrafiyah Waghairah Ke Haalaat Me Tariqat
Wa Tasawwuf Ke An-Gint Kitabein Maujood
Hain.

Mazkooah Kutub Tasnif Nahin Taalif Hain Aur
Muallifin Ne In Ibaraton Ke Saath Un Kitabon Ke
Naam Tehrir Kar Deeye Hain Jin Se Yeh
Ibaratein Akhaz Kee Gayi Hain Aur Ba-Haishiyat-
E-Naaqil Apni Zimmedari Poori Kar Dee Hai.

Ab Agar Yeh Ibaratein Ba-Qaul Zimmedaran-E-
Razwiyyah Ghair Shar'i Aur Ghair Islami To Is Ke
Zimmedar Yeh Muallifin Kaise Ho Gaye ?
Is Ke Zimmedar To Qadriyah, Chishtiyah,
Naqshbandiyah Waghairah Salaasil Ke Woh

Buzurg Hai Jinhone Apni-Apni Kutub-E-Tasawwuf Me Yeh Ibaratein Tehrir Kee Hain.

Is Ke Ba-Wajood Hum Ahl-E-Khanqah Hain. Hum Ne Shariat-E-Mutahhrah Ka Ehtaraam Karna Sikha Hai Aur Aaj Bhi Mahaz Is Ehtaraam Kee Khaatir Zimmedaaran-E-Razwiyyah Se Kehte Hain Ki Un Ko Jin Ibaaraton Par Aitaraaz Hai Un Par Aik Istifta' Murattab Kar Le'n Aur Woh Istifta' "Aalim-E-Shariat Wa Tariqat Hazrat Allama Saiyad Muhammad Madani Miya'n Qibla" Ke Hawaale Kar De'n Aur "Hazrat Madani Miya'n Madda Zillahu Un Ka Jawaab Marhamat Farmaein Aur Markaz-E-Razwiyyah Saudaagaran-E- Bareilly Chhod Kar Baaqi Sunni Idaaron Se Is Kee Tasdiq Kar Le'n. Yaha'n Fariqain Kee Mu'tariza Ibaratein Sun Lee Jaaein.

Maulana Akhtar Raza Khaan Ke Munazir Ne Madariya Kutub Kee Ibaratein Padh Kar Sunaain Lekin Jab Huzoor Qibla Dr. Sahab Ne Zimmedaran-E-Razwiyyah Kee Imani Kutub "Saba' Sanabil" (Jo Un Ke Aa'in Wa Dastoor Me Daakhil Hai Aur Jis Ko Maane Baghair Koi Sunni Musalman Ho Hee Nahin Sakta) Kee Ghair Islami Wa Ghair Shar'i Ibaratein Sunaani Shuru' Kee To Pehli Hee Ibarat Par Ke : _

"Hazrat Paighambar Khizar Alayh-is-Salam Qawwaliya'n Sun'ne Waalon Ke Jooton Kee Nigehbaani Karte Hain". Ma'azAllah !

Zimmedaran-E-Razwiyyah Charaaghpa Ho Gaye Aur Chillaane Lage Ki Yeh Hamaare Buzurgon Kee Tauhin Hai.

Bahar Haal Istifta' Tayyar Huwa Aur Hazrat Allama Madani Miya'n Ke Hawaale Kar Diya

Gaya.

In Ibaraton Par Kisi Qism Ka Munazarah Huwa Hee Nahin, Lekin Kitabchah “Faisla-E-Shar’iyyah Darbar-E-Madariyyah” Ke Deebaache Me Likha Ja Raha Hai Ki : _

“Munazarah Huwa Jis Me Woh Apni Kisi Ibarat Ko BeDaaghe Islami Ibarat Na Saabit Kar Sake”.

Duraooagh Goyi Aur Kizb Bayaani Ka Is Se Bada Suboot Aur Kya Hoga Ki Jin Ibaaraton Par Shuru’ Se Munazarah Huwa Hee Nahin Un Par Munazarah Kar Diya Gaya.

Thaalith Maulana Saiyad Hashmi Miya’n Ne Aakhir Me Khade Ho Kar Ba-Qa’idah Elaan Farmaya Ki :_

“Silsila-E-Madariyyah Ke Ijraa’ Wa Faiz Ka Suboot Poori Tarah Mukammal Ho Gaya Aur Bila Shubah Silsila-E-Madariyyah Jaari Wa Saari Hai. Yeh Faisla Tehriri Taur Par Mein Abhi De Sakta Hoo’n. Lekin Fil-Haal Elaan Kar Rahah Hoo’n, Mutanaaza’ Ibaaraton Par Fatwa Aa Jaane Ke Baa’d Is Ka Tehriri Faislah Donon Fariqon Ke Paas Bhej Diya Jaaega.”

Hanooz Woh Faisalaha Kyun Nahin Aaya ?
Is Ka Jawab Sirf Haashmi Miya’n Qibla Hee De Sakte Hain.

Ab Jab Ki Zafar-ud-Deen Ahmed Sahab Ke Naam See Kitabchah “Faisla-E-Shar’iyyah” Manzar-E-Aam Par Aa Gaya Hai To Hamaari Zimmedari Hai Ki Hum Us Kitaabche Kee Haqiqat Aur Is Me Tehrir Kardah Khuraafaat Ka Itlaaq Kis Kis Buzurg Aur Kis Kis Silsile Par Hota Hai.

Waazeh Kar De'n TaaKi Baz'am Baatil Khud
Saakhta Muftiyon Aur Sunniyat Ke Naam
Nihaad Thekedaaron Par Waazeh Ho Jae Ki
Khud Un Ka Aur Un Ke Peeran-E-Izsam Ka
Muqaam Un Ke Khud Saakhta Faisla-E-
Shar'iyyah Se Kya Rah Jaata Hai Aur Tajdid-E-
Imaan Wa Tajdid-E-Nikaah, Tajdid-E-Bait Wa
Khilaafat Kee Zadd Me Koun Koun Aa Raha Hai.
Kufr Saazi Ke Shauq Me Un Khud Saakhta
Muftiyon Ne Waabistagaan-E- Silsila-E-Aaliya
Madariyyah Ke Saath Waabistagan-E-Salaasil-E-
Qadriyah, Chishtiyah, Suharwardiya,
Naqshbandiyah, Qalandariyah, Ashrafiyah,
Mujaddidiyah Wa Barkatiyah Ke Kaise Kaise Ba-
Azamat Aur Saahib-E-Iman Buzurgon Ko
Nishaana-E-Sitam Banaaya Hai.

Afsos To Yeh Hai Ki In Naam Nihaad Muftiyon
Ne Is Dar-ul-Ifta Se Baz'am Baatil Najdiyyat Wa
Vahaabiyyat Kee Pairwi Kee Hai Jo Hayaat-E-
Aala Hazrat Fazil-E-Barelvi Ke Maslak-E-Haque
Ahl-E-Sunnat Wa'l Jama'at Neez Azmat-E-
Awliya' Allah Ka Muhaafiz Ban Kar Najdiyyat Wa
Vahaabiyyat Se Aur Deobandiyyat Se Hamesha
Takraata Raha Jis Ke Baa'is Tamam Ahl-E-
Khanqah Aur Muhibban-E-Awliya' Allah Ne Us
Ko Apna Markaz-E-Aqidat Jaana Lekin Ab Jab
Jab Ki Najdiyyat Wa Vahaabiyyat Kee Pairwi Me
Is Idaare Ke Dar-ul-Ifta' Se Ahl-E-Khaanqah Kee
Ghairat Ko Lalkaara Ja Raha Hai To InshaAllah-
ul-Maula Ta'ala Ba-Tufail Saiyad-ul-Mursalin
SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Wa
Ba-Faizan-E-Saiyaduna Madar-ul-Aalamin
RadiyahAllahu Ta'ala Anhu Hind Wa Paak Hee Kya,
Duniya Ke Kisi Goshe Me Aise Imaan Dar Bughl

Muftiyon Ko Sukoon Aur Chain Nasib Na Hoga
InshaAllah Ta'ala.

Iqtibaasat Kutub-E-Madariyyah Kee Taf'him

Beyja :_

Is Se Pehle Ki "Kehti Hai Tujh Ko Khalq-E-Khuda
Ghaa'ibaana Kiya" Ke Silsile Me Akhtar Raza
Khaan Azhari Aur Un Mufti Sharif-ul-Haque
Amjadi Se Jo Shar'i Muwakkhizah Kiya Gaya Hai
Hum Use Naazirin Ke Saamne Pesh Karen.

Munasib Yeh Hoga Ki Kutub-E-Madariyyah Se
Un Donon Galatfehmiyon Ne Jo Iqtibaasaat Le
Kar Un Kee Taf'him Bejaa Kee Hai Aur Awaam
Ko Gumraah Karne Kee Jo Koshish Kee Hai Us
Kee Qal'iy Kholi Jaaye Aur Haque Pasand Khud
Keh Utthy Ki : _

بریں عقل و دانش ببايد گريست

Naazarin Kiram :

In Donon Fitna Parwar Muftiyon Ne Jab Har Marhale Par Naakaami Ka Munh Dekha To Farzi Istifta' Min Jaanib Araakin-E-Bazm-E-Muhibban-E-Awliay' Bareilly Sharif Murattab Kar Ke Kutub-E-Madariyyah "Dhul Fiqar-E-Badi"" "Ma'moolat-E-Aboo'l Waquar" Aur Bil Khusoos "Milad Zindah Shah Madar" Se Gyaarah-11 Iqtibaasaat Liye, Jin Par Istifta' Ke Jawaabaat Maulana Akhtar Raza Khaan Saahab Aur Mufti Sharif-ul-Haque Amjadi Ne Aik Sochi Samjhi Scheme Ke Tahet Muandaana Saazish Kar Ke Likhe Aur Taqriban Donon Dafli Bajaane Waalon Ke Raag Aik Hee They.

Yeh Aur Baat Hai Ki Haath Alag Alag They Hathkanda Aik Hee Tha.

Hum Zaroori Samajhte Hain Ki Un Gyaarah-11
Iqtibaasaat Kee Alah Alag Jo Taf'him Kee Gayi
Hai Un Ka Asl Maf'hoom Awaam Ke Saamne
Pesh Kar De'n TaaKi Awam-un-Naas Wa
Muhibban-E-Awliya'-E-Kiram Haque Wa Naa
Haque Me Tameez Kar Ke Khud Hee Faisalaha
Kar Lein Aur Haque Ko Haque Aur Baatil Ko
Baatil Samajh Sakein.

Iqtibaas Az Ma'moolat-E-Aboo'l Waquar Safah 07 :_

“Mazar Pak Shah Madar Rahmat-ul-Allahi Ta'ala
Alayh Par Haazir Ho To Yeh Duaa Padhe :

“يا مدار الذى لا بداية لذاته و لا نهاية لملكه يا مدار الدنيا
والآخرة يا مدار السموة والأرض.

Taf'him-E-Azhari :_

الجواب بعون الملك الوهاب

Ibarat-E-Mundarja Sawaal Mulaahizah Huwein,
Sab Se Pehle Ibaarat Me Hazrat Saiyaduna Bad'-
ud-Deen Madar Quddis Sirruh-ul-Aziz Ko
Mausoof Kiya.

Ki لا بداية لذاته و لا نهاية لملكه يا'ni Un Kee Zaat Kee
Koi Ibtida Nahin.

Goya Is Qaa'il Ke Nazdik Hazrat Madar Quddis
Sirruh-ul-Aziz Kee Zaat Hamesha Se Hai Aur
Yeh Kehna Madar Quddis Sirruh-ul-Aziz Ko
Waajib Kehna Hai Jo Khaas Wasf-E-Zaat Baari
Ta'ala Hai To Is Qaa'il Ne Ma'azAllah Saiyaduna
Madar Ko Khuda Thehraaya Aur Yeh Kufr-E-
SarihHai.... Aur Doosara Faqrah Ya'ni لا نهاية
لملكه .

Ya'ni Saiyaduna Madar Kee Hukoomat Kee
Nihaayat(Intiha) Nahin, Is Ka Zaahir Bhi Masla
Zarooriyyah-E-Deeniyyah Ka Inkaar Hai.

Yeh Baat Zarooriyat-E-Deen Se Hai Ki Aalam
Faani Hai Aur Jo Faani Hai Us Ko Nihaayat
Zaroori Hai Aur Yeh Qaa'il Yeh Bak Raha Hai Ki
Mulk-E-Madar RadiyAllahu Ta'ala Anhu
BeNihaayat To Bil Badaayah Ghair Faani Aur
Qaa'il Ke Nazdik Saiyaduna Madar Alayh-ir-
Rahmah Ka Mulk Poori Duniya Wa Aakhirat Hai
Aur Is Ke Ba-Qaul Un Ke Mulk Kee Nihaayat
Nahin To Aap Hee Duniya Ko Be Nihaayat Wa
Ghair Faani Bataaya.

Agar Yahi Ma'ni Muraad Le To BeShak Kufr Ka
I'tiqaad Kiya Aur Imaan Barbaad Kiya.

Tauba Wa Tajdid-E-Iman Bahr Soorat Laazim
Aur Madar-ud-Duniya Wa'l Aakhirah Is Ka
Khaassa Hai Jise Qur'an-E-Azim Ne Rahmat-ul-
Lil Aalamin Bataaya Aur Woh Hamare Nabi
Khatim-ul-Anbiya' Alayh-is-Salam Wa Tahiyath
Wa Thana' Aap SallAllahu Ta'ala Alayhi Wa
Aalihi Wa Sallam Ke Siwa Kisi Aur Ko Jis Tarah

Rahmat-ul-Lil Aalamin Kehna Haram Hai Isi
Tarah Maadar-ud-Duniya Wa'l Aakhirah Madar-
ul-Aalamin Kehna Haram,
WAllahu Ta'ala A'lam..

Naazrin-E-Haque Pasand !
Aap Ne Maulana Azhari Ke Mantaqui Istadalaal,
Un Kee Kaj Fahmi Aur Ilmi Tabahhur Ka
Namoonah Mulahiza Farma Liya Ab Isi Ibarat
Par Mufti Sharif-ul-Haque Amjadi Kee Kaarigari
Ke Namoonah Dekhiye Aur Un Kee Mujrimaana
Saazish Ka Andaazah Lagaiye !

گر ہمیں مکتب و ہمیں ملا
کارِ طفلان تمام خواہد شد

Taf'him-E-Amjadi :_

Al-Jawab :_

Hazrat Saiyaduna Badi'-ud-Deen Makanpoori
Rahmat-ul-Allahi Ta'ala Alayh Kee Wilaayat Wa
Jalaalat-E-Shaan Apni Jagah Musallam Hai, Un
Kee Aisi Mad'h Wa Sataa'ish Karni Jo Waaqe' Ke
Mutaabiq Baa'is-E-Ajr Wa Sawaab Wa Zariya-E-
Nijaat Hai.

Mad'h Wa Sataa'ish Me Had Se Aaage Badhna
Aur Us Hadd Tak Badh Jaana Ki Unhein Sahaba-
E-Kiram Ridwan-ul-Allahi Ta'ala Alayhim
Ajmaeen Se Afzal Bataana Anbiya'-E-Kiram Se
Bartar Kehna Ya Allah Azza Wa Jalla Kee Kisi
Sifat-E-Khaassa Ko Un Ke Liye Saabit Karna
Yahoodiyon Aur Isaaiyon Ka Tariqa Hai.

Qur'an-E-Karim Me Unhein Farmaya واتخذو
Un Logo'n Ne احبارهم و رهبانهم اربابامن دون الله .
Apne Maulviyon Aur Saadhuon Ka Rab Bana
Liya Allah Ke Siwa.

Yeh In Ka Deen Me Ghulu Tha Jis se Inhein

Sakhti Ke Saath Mana' Farmaya Gaya.

Irshaad Hai :

يا اهل الكتاب لا تغلو في دينكم.

Aye Ahl-E-Kitab Apne Deen Me Hadd Se Aage Na Badho.

Yeh Kehna Kufr-E-Sareeh Hai Ki Saraahatan Hazrat Madar Ko Qadim Banaana Hai, Qadim Hona Allah Azza Wa Jalla Kee Sifat-E-Khaassa Hai Allah Azza Wa Jalla Ke Ilaawah Kis Wali To Wali Kisi Nabi Ko Qadim Kehna Aur Maan'na Kufr Hai To Yun Hee Yeh Kehna Bhi Kufr Hai, Qur'an-E-Karim Kee Muta'ddad Aayatin Ka Inkaar Hai.

Hazrat Madar Ke Mulk Kee Nihaayat Na Maan'ne Ke Liye Yeh Laazim Hai Ki Khud Un Kee Bhi Nihaayat Na Ho Aur Woh Ghair Faani Ho'n, Yeh Qur'an Ka Sareeh Inkaar Hai.

Farmaya Gaya : كل من عليها فان ويبقى وجه ربك
ذوالجلال والاکرام.

Yun Hee Un Ke Malak Ko Ghaire Faani Maan'na
Aayat-E-Mazkooah Woh Neez Aayat لمن الملك
Ke Manaafi Hai، الله الواحد القهار.

Is Liye Un Donon Baaton Ka Qaa'il Bila Shubah
Kaafir Wa Murtad Wa Daa'ira-E-Islam Se Khaarij
Hai.

Agar Woh Kisi Peer Ka Mureed Tha To Bay'at
Khatam, Agar Kisi Se Ijaazat Thi To Ijaazat
Baatil, Is Par Farz Hai Ki In Kufriyaat Se Tauba
Kare, Tajdid-E-Iman Kare Biwi Waala Ho To
Tajdid-E-Nikaah Kare Aur Az Roo-E-Tariqat
Tajdid-E-Bay'at Kare, Ab Tak Us Ke Jitne
Mureed They Un Sab Kee Bay'at Faskh Ho Gayi,
In Sab Mureedin Par Az Roo-E-Tariqat Laazim Ki
Kisi Murshid Jaame' Tariqat Se Murid Ho'n, Is
Qaa'il Ke Un Kufriyaat Par Muttala' Ho Kar Jo Is
Ko Peer Maanega Woh Woh Khud Kaafir Ho

Jaaega.

Irshad Hai : انهم اذا مثلهم, Isi Tarah Yeh Kalima Ya Madar-ud-Dniya Wa'l Aakhirah Kehna Bhi Ba-Zaahir Kufr Hai Ki Yeh Mustalazim Hai Is Baat Ko Ki Qaa'il Hazrat Madar Ko Anbiya'-E-Kiram Ka Madar Maan Raha Hai, Yeh Bil Shubah Kufr Hai. Isi Tarah Madar-us-Samawat Wa'l Ard Kehna Bhi Ba-Zaahir Huzoor-E-Aqdas SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ke Saath Baraabari Ka Iddia' Hai Is Liye Ki Is Me Bhi Kufr Ka Pehlu Saaf Zaahir Hai.

Qaa'il Par Is Kalme Kee Wajah Se Bhi Taubah Wa Tajdid-E-Iman Wa Nikaah Wa Bay'at Ka Hukm Hai.

WAllahu Ta'ala A'lam.

Nazirin-E-Kiram !

Aap Ne Mufti Akhtar Raza Khan Sahab Aur

Mufti Sharif-ul-Haque Amjadi Kee Kaarigari
Mulaahiza Farmayi.

Ibaarat Mazkoorah Ko Galat Maa'na Pahna Kar
Aur Muallif-E-Kitab "Ma'moolat-E-Aboo'l
Waquar" Par Kufr, Tauba, Tajdid-E-Nikah Wa
Tajdid-E-Bay'at Ka Jo Rakik Hukm Lagaaya Hai
Woh In Kee Badd Niyyati Kee Khuli Huwi
Nishaandehi Karta Hai.

In Naam Nihaad Muftiyon Kee Baazigari Yeh Hai
Ki Apni Dukaandari Ko Farogh Dene Ke Liye
Silsila-E-Aaliya Madariyyah Aur Mutawassilin-E-
Silsila-E-Madariyah Par Kufr Ka Fatwa Laga Kar
Silsila-E-Aaliya Kee Bay'at Ko Faskh Kar De'n Aur
Apni Taraf Rujoo' Kar Le'n.

Jaisa Ki Un Kee Tehrir Se Zaahir Hai Ki "Ab Tak
Us Ke Jitne Mureedin They Un Sab Kee Bay'at
Faskh Ho Gayi, In Sab Mureedin Par Az Roo-E-
Shariat Laazim Ki Kisi Mursheed-E-Jaame'
Tariqat Se Mureed Ho'n"

Sirf Yahi Nahin Balki Jab Apni Tajwiz Se Mutmaeen Na Ho Sake To Mazid Tukada Laga Diya Ki “Un Kufriyat Par Muttala’ Ho Kar Jo Us Ko Peer Maanega Woh Khud Kaafir Ho Jaaega” Maqsud Yeh Hai Ki Silsila-E-Aaliya Madariyyah Me Bay’at Na Kar Ke Saudagaran-E-Bareilly Ko Az Roo-E-Tariqat Apna Peshwa Banaana Chaahiye.

Magar Huwa Yeh Ki Duniya Talabi Ke Hawas Bhi Poori Na Ho Saki Aur Deen To Bahar Haal Gaya Hee.

Allah Ta’ala Aise Muftiyon Kee Chaalbaaziyon Aur Shararat-E-Nafsi Se Mahfooz Rakhe, Aameen.

Ab Hum Zaroori Samajhte Hain Ki Ibarat Ka Asli Maf'hoom Jis Par Yeh Toomaar-E-Kufr Baandha Gaya Hai Naazirin Ke Saamne Pesh Kar De'n.

Maf'hoom-E-Ibarat :_

Mazar Paak Hazrat Zindah Shah Madar Rahmat-ul-Allahi Ta'ala Alayh Par Hazir Ho To Yeh Duaa Padhe :_

“يا مدار الذى لا بداية لذاته و لا نهاية لملكه يا مدار الدنيا “
”والآخرة يا مدار السموة والأرض.“

(معمولات ابولوقار ص ٨)

Isi Ibarat Ko Kitab “سير المدار” Muallifahu

Maulana Ash-Shah Zahir Ahmed Sahsawaani

Qadri Chishti Alayh-is-Rahmah Ne (Jo 1900 Isvi

Me Matba' Nulkishor Se Taba' Huwi) Tehrir

Farmaya Hai.

Jab Ki Ma'moolat-E-Aboo'l Waquar 1359 Me
Shaae' Huwi Hai.

Is Daur Ke Jin Sharr Pasand Maulviyon Ne
Mundarja Baala Ibaarat Ke Khud Saakhta
Maf'hoom Wa Matlab Nikaal Kar Awaam Sunni
Musalmanon Ko Shaitan Laeen Kee Tarah
Gumrah Karne Ke Liye "Man Mureedane
Shumaara Gumrah Kardem" Kee Ittiba' Me
Tajdid-E-Iman, Tajdid-E-Bay'at Wa Tajdid-E-
Nikah Ka Ghair Shar'iy Hukm Diya Hai Woh
Khud Un Kee Gumrahi Aur Ba-Qaul Un Ke Khud
Kaafir Hone Ke Liye Kaafi Hai.

In Jumla Ibaaraton Me Muallif Kee Zimmedaari
Sirf Sihhate Naql Pesh Karna Hai, Jo Us Ne Ba-
Haysiyat Naaqil Pesh Kar Dee Hai.

Phir Bhi Seedhe-Saadhe, Bhole-Bhaale, Na-
Aashna Fareb Musalmanon Ko Najdi, Vahaabi

Saazishon Se Mahfooz Rakhne Ke Liye
Mazkooah Ibaarat Ka Sahih Maf'hoom
Mulaahiza Farmaaein.

Ibaarat Ka Tarjuma Yeh Hai :_

Aye Us Zaat Ke Madaar Jis Kee Zaat Kee Koi
Intiha Nahin.

Aye Aasmaan Aur Zameen Ke Andar Madaar,
Aur Aye Duniya Wa Aakhirat Ke Madaar.

العالم حجاب الاكبر Ke Misdaq Un Khud Saakhta
Muftiyon Ne Huwa Zamir Ka Marjama' Madar
Ko Be Usool Bayaan Kar Ke Madar Ko Azali Aur
Qadeem Thehraaya Hai, Jab Ki لذاته و ملكه Me
Huwa Zamir Ka Marja' Isme Jalaalat Allah Hai Jo
Muzaaf Ilayh Mahzoof Hai.

Aur Jab Huwwa Zamir Ka Marja' Allah Hai To
Azali, Qadeem Aur Be Nihaayat Hona Allah Ke

Liye Saabit Huwa.

To Phir Jis Buniyad Par Khud Saakhta Muftiyon Ne Kufr Ka Fatwa Diya Hai Woh Buniyad Hee Na Rahi Aur Jab Woh Buniyaad He Na Rahi To Muftiyon Ka Fatwa Baatil Huwa.

Balki Woh Kufr Khud Un Iman Baakhtah Muftiyon Par Waapas Huwa.

Pas Tehqiq Yeh Mufti Wa Maulvi Kaafir Qaraar Paaye Aur In Ke Jumla Mu'taqidin Kaafir Huwe. Lihaaza Tajdid-E-Iman, Tajdid-E-Bay'at Aur Biwi Waale Ho'n To Tajdid-E-Nikaah Bahar Soorat Un Par Laazim Hai.

Ibarat-E-Mazkooarah Ko Ghair Shar'iy Ya Kufriya Ibaarat Kehna Ya Samajhna Khud Kufr-E-Sharih Ka Maujib Hai Aur Sawad-E-Aazam Ahl-E-Sunnat Wa'l-Jama'at Ke Khilaaf Aur Baargah-E-Wilaayat Me Sakht Gustaakhi Aur Najdiyon,

Vahaabiyon, Qadiyaniyon Ke Aqa'id Kee Haamil
Aur Mu'ayyid Hai.

خذلهم الله تعالى الى يوم القيامة.

Ab Tak In Muftiyon Aur Un Ke Mu'ayyidin Ke
Jitne Murideen They, Un Sab Kee Bay'at Faskh,
Mureedeen Par Az Roo-E-Shariat Wa Tariqat
Laazim Hai Ki Tauba Karein Aur Kisi Shaykh-E-
Kaamil Sunni Sahih-ul-Aqidah Jame' Shariat Wa
Tariqat Ke Dast-E-Haque Parast Par Bay'at Ho'n.

Al-Hamdulillah !

Yeh Silsila-E-Aaliya Madariyyah Ka Woh
Roohaani Dars Hai Jo Har Haal Me Imaan Wa
Iyqaan Ko Mahfooz Rakhta Hai.

Mureed Jo Apne Shaykh Silsila Ko Fazilat-E-
Kulliya Ke Saath Apna Haadi Wa Rehbar Maanta
Hai Aur Duniya Wa Aakhirat Me Hazrat Saiyad

Badi'-ud-Deen Qutbul Madar RadiyAllahu Ta'ala Anhu Ko Apna Haajat Rawa Aur Fariyaad Ras Jaanta Hai Woh Un Kee Bargah-E-Aali Martab Me Haazir Ho Kar Elaan Karta Hai Ki Aye Us Zaat Ke Madar Jis Kee Zaat Kee Koi Ibtida' Nahin Aur Jis Ke Mulk Kee Koi Intiha Nahin.

Sub'HanAllah !

Wahdaaniyyat-E-Baari Ta'ala Ka Kitna Buland Ehsaas Mureed-E-Saadique Ke Dil Me Paida Kiya Ja Raha Hai.

In Na-Ahel Muftiyon Ne Hazrat Saiyad Badi'-ud-Deen Qutbul Madar RadiyAllahu Ta'ala Anhu Ke Lafz-E-Madar Ka Jo Istilah-E-Tasawwuf Me Aik Aala Tareen Martaba Aur Darja-E-Wilaayat Ka Naam Hai, Ise Ghalat Maa'na De

Kar مدار السماوت والارض اور مدار الدنيا والأخرة Par Bhi Kufr Ka Fatwa Daagh Diya Hai.

Jab Ki Tafsir Kee Moatabar Kitab **“Tafsir Fat’h-ul-Aziz”** Ke Safah-140 Par Hazrat Shaykh Abd-ul-Aziz Muhaddith Dehlvi Rahmat-ul-Allahi Ta’ala Alayh Tehrir Farmate Hain.

29 We’n Paara Soore Muzammil Sharif Kee Aayat **يوم ترجف الارض والجبال و قانت الجبال كثيبا مهيلا** “Jis Din Kaanpegee Zameen Aur Pahaad, Qutube Madar Aur Abdaal Kee Mout Ke Sabab Se, Jis Kee Barkat Ke Sabab Se Aalam Ka Qiyaam Aur Suboot Tha”.

Hazrat Shaykh Abd-ul-Aziz Muhaddith Dehlvi Alayh-ir-Rahmah Ne Aayat-E-Mazkoorah Kee Roshani Me Aur Apni Moatabar Aur Muhaqqiqanah Tafsir Se Madar-E-Pak Ke **مدار السماوت والارض اور مدار الدنيا والأخرة** Ke Jawaaz Ko Roshan Kar Diya Hai Aur Ayaa’n Farma Diya Hai. Lihaaza Yeh Baat Saabit Ho Gayi Ki Madar-E-Pak

Ke Baare Me Kya Dalil Ho Sakti Hai.

Qur'an-E-Pak Dala'il-E-Shar'iyah Me Qat'i Awwal Aur Muqaddam Hai, Jo Shakhs Kitab-ul-Allah Se Saabit Shudah Hukm Ka Daanista Inkaar Kare Woh Kaafir Hai, Ab Un Muftiyon Ko Laazim Hai Ki Apne Kufri Aqidah Aur Ghalat Fatwon Se Rujoo' Karein Aur Khuda-E-Ta'ala Taufique Ata Farmaein To Tajdid-E-Iman, Tajdid-E-Nikah Aur Tajdid-E-Bay'at Karein.

Muftiyan-E-Mazkoora Ta'assub Aur Hat Dharmi Kee Aynak Utaar Kar Mulaahiza Farmaein Ki Isi Qabil Kee Aik Ibaarat Kitab **“Zikr-E-Ghauth-E-Pak”** Musannif Saiyad Shah Niyaz Ali Qadri Jilani Baghdadi Ka Safah-100 Aur Safah-101 Par Likhte Hain, Mulaahiza Farmaein.

عبدالقادر جيلاني قطب المشرقين و المغربين قطب الارض و السموت قطب العرش والكرسى قطب الفوق و تحت الثري

قطب اللوح المحفوظ والقلم قطب غوث راكيب الملائكة
”صاحب المعراج“

Aur Kitab “Hayat-E-Ghauth-ul-Wara” Muallif
Saiyad Nasir-ud-Deen Hashmi Qadri Barkati Ka
Safah-271 Mulaahiza Farmaein, Likhte Hain ...

“Asma-E-Giraami Abd-ul-Qadir Jilani Ghauth-E-
Pak RadiyAllahu Ta’ala Anhu :_

يا قطب البر والبحر يا قطب المشرق والمغرب يا قطب
السموت والارضين يا قطب العرش والكرسى و اللوح و
القلم

Ab Fataawa Dahindgaan Na-Fahem Irshad
Farmein Ki قطب السموت والارضين Kehna Ya Likhna
Bhi Ba-Zaahir Huzoor-E-Aqdas SallAllahu Ta’ala
Alayhi Wa Aalihi Wa Sallam Ke Saath Baraabari
Ka Iddi’a Hai Ya Nahin ?

Ki Is Me Bhi B-Qaul Aap Ke Kufr Ka Pehlu Saaf
Zaahir Hai.

Aur Aap Khoob Jaante Hain Ki Qutub Aur Madar

Ke Lughwi Maa'na Aik Hee Hain.

Ab Aap Hee Ke Fatwon Se Muallif **“Zikr-E-Ghauth-E-Pak”** Saiyad Niyaz Ali Qadri Baghdadi Aur Muallif **“Hayat-E-Ghauth-ul-Wara”** Saiyad Nasir-ud-Deen Qadri Barkati In Kalimaat Kee Wajah Se Kaafir Huwe Ya Nahin ?

Kya Naam Nihaad Muftiyon Ne Un Muallifin Par Faisla-E-Shar'iyah Farma Kar Tajdid-E-Iman, Tajdid-E-Nikah Wa Tajdid-E-Bay'at Ka Fatwa Diya Ki Nahin..

Alfaaz Ke Mafaahim Badal Dene Waale Muftiyan Chaabukdast Mulaahiza Farmaein :_
“Bashir-ul-Qadri Bi Shrah Sahih-ul-Bukhari”
Muallif Maulana Mufti Saiyad Ghulam Jilani Merthi Alayh-ir-Rahmah Safah-10 Par Tehrir Farmate Hain :_

الحمد لله الذي هو امجد على والذي هو احمد رضا عند كل
”ذكي.“

Muftiyan-E-Da’wedaran Ana Bahr-ul-Uloom
Zara Jaldi Se Apne Hee Andaaz Me Tarjuma
Farmaein,

Tarjuma :

Tamam Ta’rifein Us Allah Ke Liye Hain Jo Allah
Amjad Ali Hai Aur Jo Allah Ahmed Raza Hai Hai.
Har Sahib-E-Faham Ke Najdik.

Kahiye Kya Khayaal Hai .

Agar Aap Hazaraat Me Kuchh Bhi Shaaiba-E-
Haque Pasandi Wa Haque Goyi Hai To Mufti
Saiyd Ghulam Jilani Alayh-ir-Rahmah Par
Fatwon Se Kufr, Tajdid-E-Iman, Tajdid-E-Nikah
Aur Tajdid-E-Bay’at Kee Talwaar Chalaiye,
Warna Kufr Se Islam Me Aa Jaaiyye Aur Apne
Saare Mutabbiyyin Ko Musalman Kar Lijiye Is

Liye Ki Mout Ka Koi Aitibaar Nahin Hai, Khuda Jaane Kab Aa Jaae, Tauba Kar Lijiye Ki Tauba Ka Darwaza Har Waqt Khula Hai.

Ibarat Number 02

Taf'him-E-Azhari :_

Is Riwayat Ka Suboot Dena Madariyyah Ke Zimme Hai.

Un Par Laazim Hai Ki Kutub Mu'tamidah Mustanadah Se Is Ka Suboot Hum Pahunchaein.

Aur Yeh Faqrah **بفحوائے کل شئی يرجع اعلى اصله**

Saaf Yeh Mtlab Deta Hai Ki Saiyaduna Madar Alayh-ir-Rahmah Is Qaail Ke Najdik Asl Me Nabi Hai Aur Yeh Likha Ki Tum Saf-E-Awwal Aur Saf-E-Saani Ke Darmiyan Raho Kyun Ki Martaba-E-Madariya Darmiyan-E-Nubuwwat Aur Wilayat Kee Hai.

Yeh Jumla Saiyaduna Madar Alayh-ir-Rahmah
Kee Tamam Awliya' Par Tafsil Me Sarih Hai Aur
Yeh Muhtaaj-E-Dalil, Balki Apne Itlaaq Se
Tamam Sahaaba Par Khusoosan Saiyaduna
Aboo Bakr Siddique RadiyAllahu Ta'ala Anhu
Par Fazilat Madar Bataana Hai Aur Yeh Inkaar
Fazl-E-Sahaba Wa Fazl-E-Siddique Hai Aur Afzal
Sahaba Ka Inkaar Be-Deeni Hai Aur Yahi Is
Riwayat Ke Be-Asl Hone Ko Qarinah Kafi Hai.
WAllahu A'lam

Taf'him-E-Amjadi :_

Yeh Riwayat SaraasarJhut, Daroogh Aur Bilkul
Ja'l Hai Aur Is Ko Sach Jaan'na Sarasar Gumrahi
Hai Aur **منجر اعلى الكفر** Hai, Is Riwayat Ko Sahih
Maan'ne Ka Matlab Yeh Hai Ki Qaa'il Ise Sahih
Jaan'ne Waala Asl Me Hazrat Madar Quddis
Sirruh-ul-Aziz Nabi Maan Raha Hai Aur Yeh Bila

Shubah Kufr Hai Neez Yeh Ki Hazrat Quddis Sirruh-ul-Aziz Ko Sahaba-E-Kiram Se Afzal Bata Raha Hai , Yeh Bhi Kufr Yeh Kehna Ki Martaba-E-Madariyat Martaba Wilaayat Wa Nubuwwat Ke Darmiyan Hai, Be-Asl Aur Zaroor Bil-Zaroor Gumrahi Hai Ki Is Ka Zaahir Yeh Hai Ki Martaba-E-Madariyyat Is Qaa'il Ke Najdik "Sahabiyyat" Se Bhi Bartar Hai Aur Yeh Zaroor Kufr Hai. Is Riwayat Ko Sahih Maan'ne Waale Par Bhi Tauba Wa Tajdid-E-Nikah Wa Bay'at Laazim Hai. WALLahu Ta'ala A'lam

Asl Ibaarat Number 02 Aur Is Ka Maf'hoom Ma' Dala'il :_

Roz-E-Azal Ko Jab Mala'ika Ne Ba-Hukm Rabb-E-Jalil Teen Safein Roohon Kee Murattab Kee To Saf-E-Awwal Me Arwah-E-Anbiya Alayhim-us-Salam Aur Saf-E-Duwum Me Arwah-E-Awliya'-E-

Izaam Aur Saf-E-Siwum Me Kul Makhlooq Kee
Roohein Daakhil Kee'n To **بفحوائے کل شئی یرجع**
اعلیٰ اصلہ Saiyad-ul-Abrar Hazrat Zindah Shah
Madar Kee Rooh-E-Paak Doosari Saf Se Nikal
Kar Saf-E-Awwali Me Daakhil Hone Lagi.
To Hukm Huwa Ki Tum Saf-E-Awwal Aur Saf-E-
Saani Ke Darmiyan Raho Kyun Ki Martaba-E-
Madariyyah Darmiyan-E-Nubuwwat Aur
Wilayat Ke Hai.”

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[Milad-E-Zinadah Shah Madar, Safah-27.]

Yeh Riwayat Muallif Kitab “**Milad-E-Zinadah
Shah Madar**” Ne Apni Taraf Se Gadh Kar Nahin
Likhi Hai Jaisa Ki Ghulu Pasand Qadriyyah
Musannifin Ka Dastoor Hai, Balki Haqiqatan
Haqu-E-Taalif Ada Kiya Hai.
Yaa'ni Riwaayat Ke Saath Un Mo'tabar

Raawiyon Kee Kitaabon Ke Naam Bhi Likh Diye Hain Jin Se Riwayat Naqal Kee Gayi Hai.

Hazrat Zahir-ud-Deen Ilyas Rahmat-ul-Allahi Ta'ala Alayh Ne Apne **Risala-E-Ilyas** Me Likha Hai "المدار محل بين النبوة والولاية"

[Milad-E-Zindah Shah Madar, Safah-270.]

Muallif-E- Milad-E-Zindah Shah Madar Rahmat-ul-Allahi Ta'ala Alayh Ne Yeh Ibaarat "**Sirr-ul-Madar**" Hissa Awwal Musannif Maulana Shah Zahir Ahmed Qadri Chishti Alayh-ir-Rahmah Ke Safah-69 Se Akhaz Kee Hai.

المدار محل بين النبوة والولاية Madariyat Ka Maqaam Darmiyaan-E-Nubuwwat Aur Wilaayat Ke Hai.

Aur Maulana Zahir Ahmed Qadri Isi Jagah Tehrir Farmate Hain Ki :_

“Awliya Wa Atqiya Kee Jaae Baaz Gast Qutb-ul-Madar Hai Jaisa Ki Paighambaron Ko Buzurgi Aik Doosare Par Hai, Awliya’ Ke Darmiyan Me Bhi Aisa Hee Hai, Is Maqam Ke Do Martabe Hain Aik Nunuwat Doosara Wilaayat, Magar Awliya’ Ko Martaba-E-Wilayat Haasil Hai, Aur Madariyyat Ka Maqaam-E-Nubuwat Aur Wilaayat Ke Darmiyan Hai.”

Muftiyan-E-Sadah Loh !

Aap Maulana Zahir Ahmed Qadri Aur Aboo’l Abbas Zahir-ud-Deen Ilyas Rahmat-ul-Allahi Ta’ala Alayh Se Ma’loom Kijiye Ki Martaba-E-Madariyyah Darmiyan-E-Nubuwat Aur Wilayat Ke Kaise Hai, Aap Ne Fazl-E-Sahabah Aur Fazl-E-Siddique Ka Inkaar Hai Kaise Kiya ?

Aur Sun Lijiye Ki كل شئى يرجع الى اصله Se Muraad Sarkaar Madar-E-Pak Ke Jadd-E-Karim Sarwar-E-Ka'inat SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Hain.

Kyun Kee Woh Aap Rahmat-ul-Allahi Ta'ala Alayh Kee Asl Aur Aap Rahmat-ul-Allahi Ta'ala Alayh Ke Jadd-E-Amjad Hain.

Is Liye Sarkar Qutb-ul-Madar Kee Rooh-E-Pak Saf-E-Duwum Se Nikal Kar Saf-E-Awwal Kee Taraf Qadam Bosi Ke Liye Rujoo' Hone Lagi, Lekin Bargah-E-Risalat SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Se Hukm Paa Kar Saf-E-Awwal Aur Saf-E-Saani Ke Darmiyan Qaraar Paa Gayi.

Bila Shubah Darja-E-Qutbul Madar Muntaha-E-Wilayat Hai Aur Bi Hamdilillah Wabistagan Silsila-E-Aaliyah Madariyyah Hazrat Zindah Shah

Madar Rahmat-ul-Allahi Ta'ala Alayh Ko Fazilat-E-Kaliyyah Ke Saath Wilayat Ke Aakhari Martabe Qutbul Madar Par Faaiz Maante Hain Lekin Imaan Rakhte Hain Ki Afzal-ul-Bashar Baa'd Al-Anbiya' Hazrat Saiyaduna Aboo Bakr Siddique RadiyAllahu Ta'ala Anhu Hain Aur Un Ke Darja Aur Maqam Tak Koi Nahin Pahunch Sakta.

Sahaba-E-Kiram Ridwan-ul-Allahi Ta'ala Alayhim Ajmaeen Ke Darjaat Aur Maraatib Musallam Hain.

Woh Wali Bhi Hain Lekin Sahabiyyat Buland Paaya-E-Martabe Par Faaiz Wali Hain Jin Tak Koi Ghair Sahabi Pahunch Hee Nahin Sakta.

Ab Aap Bataaein Ki Hazrat Madar-E-Pak Ke Darja-E-Qutbul Madar Par Faaiz Hone Se Fazilat-E-Sahaba Kis Tarah Kaha'n Mutassir Hoti

Hai.

Hazrat Qutbul Madar Shahenshah-E-Wilayat
Aur Sultan-ul-Awliya' Hain.

Ba-Qaul Aap Ke Woh Sahaba Se Afzal Hain Jab
Ki Aisa Hargiz Nahin Hai Isi Tarah Kee Ibaaratein
Qadariyyah Silsile Kee Muta'ddad Kitaabon Me
Maujood Hain.

Mulaahiza Farmaiyye :_

“Karamat-E-Ghauthiya” Musannif Maulana
Saiyad Muqaddas Ali Siri Badayuni Safah-30 Aur
“Masalik-us-Salikin” Musannif Maulana Abd-ul-
Sattar Baig Sehrami Safah-238 :_

**“Lata'if Me Hai Ki Jab Roz-E-Mishaaq Sufoof
Arwah-E-Kiram Awliya'-E-Izaam Aur Jami'
Khaas Wa Aam Teen Safon Me Is Tarah
Mufrattab Huein Ki Saf-E-Awwal Me Anbiya
Wa Mursalin Saf-E-Duwum Me Awliya'-E-**

Kamilin Aur Saf-E-Siwum Me Aam Makhlooqin Us Waqt Rooh Par Futooh Hazrat Ghauth-us-Samdani Mahboob-E-Sub'hani Kee Ba-Muqtaza-E-Sarafat-E-Abadi Wa Najabat-E-Saramadi Aur Buland Hausala Kar Ke Saf-E-Duwum Se Muntaqil Ho Kar Bar Bar Saf-E-Awwal Me Jaa Khadi Huwi Bhi Aur Kaarkunaan Qaza Wa Qadr Saf-E-Awwal Se Laa Kar Saf-E-Duwum Me Khadi Karte They, Magar Woh Is Saf Me Qaraar Na Pakadti Thi, Aakhir-ul-Amr Mala'iqah Ne Is Kaifiyat Ko Huzoor Me Janab-E-Risalat Ma'ab Sallallahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ke Arz Kiya.

Aap Ne Tabassum Farma Kar Us Rooh-E-Mutahharah Ko Saf-E-Duwum Me Darmiyan Siddiqin Wa Mehboobin Ke Daakhil Kiya Aur Farmaya, Aye Lakht-E-Jigar Noor-E-Basar ! Aaj Teri Ja-Bahkum-E-Khuda Saf-E-Awliya' Me Muqarrar Hai, Kal Qayamat Ke Din Teri Jagah

Maqam-E-Mahmood Me Khaas Mere Pehlu Hogi.”

Muftiyaan Daroogh Bar Lab Wa Kizb Bayan !
Farmaein, Yeh Riwayat Kiya Sarasar Jhoot,
Daroogh Be-Faroogh Aur Bilkul Ja’l Hai ?
Kya Is Ko Sach Jaanta Saraasar Gumraahi Aur
Manjar Alal Kufr Hai.?

Muhaqqiq Asar Hazrat Maulana Abd-ul-Haque
Muhaddith Dehlvi Rahmat-ul-Allahi Ta’ala Alayh
Ne **“Akhbar-ul-Akhyar”** Sharif Ke Safah-14 Par
Aur **“Zubdat-ul-Aathaar”** Safah-23 Par Sarkae
Saiyaduna Ghauth-E-Pak RadiyAllahu Ta’ala
Anhu Ko Imam-ul-Siddiquin Siddiqon Ke Imam
Tehrir Farmaya Hai.

Isi Tarah Shaykh-ul-Hadith Hazrat Maulana Abd-
ul-Mustafa Aazami Ne Apni Kitab **“Qur’ani**

Taqreerein” Me Hazrat Ghausth-E-Pak Ko Imam-ul-Siddiquin Tehrir Farmaya Hai.

Hazrat Mujaddid-E-Alf-E-Thaani Shaykh Ahmed Farooqui Sarhindi Alayh-ir-Rahmah Wa Ar-Ridwan, Apne Maqtoobaat Me Tehrir Farmate Hain Ki :_

“Nubuwwat Aur Wilaayat Ke Darmiyan Aik Martabah Imamat Ka Hai Aur Us Martabe Par Hazrat A’imma They Aur Apne Waqt Ke Qutbul Madar They.”

Ab Daryaft Kijiye Muhaqqiq-E-Asr Hazrat Abdul-Haque Muhaddith Dehlvi Se Ma’loom Kijiye, Shaykh-ul-Hadith Maulana Abd-ul-Mustafa Aazami Se Ke Fazilat-E-Siddiqu-E-Akbar RadiyAllahu Ta’ala Anhu Aur Martaba-E-Sahabiyyat, Hazrat Ghauth-E-Pak Ko Imam-ul-Siddiquin Likhne Ke Baa’d Qaa’im Raha Ya Gaya

?

Aur Yeh Inkar Fazl-E-Sahaba Hai Jo Deeni Hai Ya Deen ?

Imam-ul-Siddiquin Likh Kar Hazrat Ghauth-E-Pak Ko Sahaba-E-Kiram Ridwan-ul-Allahi Ta'ala Alayhim Ajmaeen Se Afzal Bataaya Ja Raha Hai Ya Nahin ?

Puchhiye Hazrat Mujaddid-E-Alf-E-Thaani Alayh-ir-Rahmah Se Ki Nubuwwat Aur Wilaayat Ke Darmiyan Jo Martaba Imamat Ka Hai Aur Jis Par Faa'iz Hazarat Qutub Madar Bhi They, To Kya Un Ke Nazdik Sahabiyyat Se Bhi Afzal Wa Bartar Hai Aur Ba-Qaul Aap Ke Kufr Hai, Farmaiyye Ki Tauba Wa Tajdid-E-Iman Wa Tajdid-E-Nikha Wa Bay'at Ka KhudSaakhta Shar'iy Hukm Kab Amal Me Laa Rahe Hain ?

Maulana Mufti Akhtar Raza Khan Azhari Aur Maulana Sharif-ul-Haque Amjadi Me Agar Zara Bhi Ghairat-E-Imani Aur Hausala-E-Haque Goyi Ho To Hazrat Abd-ul-Haque Muhaddith Dehlvi Rahmat-ul-Allahi Ta'ala Alayh, Shaykh-ul-Hadith Maulana Abd-ul-Mustafa Aazami Aur Hazrat Mujaddid-E-Alf-E-Thaani Alayh-ir-Rahmah Wa Ar-Ridwan Ke Khilaaf Kaafir Hone, Tauba Tajdid-E-Imaan, Tajdid-E-Nikaah Wa Tajdid-E-Bait Ke Fataawe Saadir Farmaaein.

Ya Aap Ke Tarkash Me Saare Kufri Teer Sirf Waabistagan-E- Silsila-E-Aaliyah Madariyyah Hee Ke Liye Makhsoos Hain...

Muatarzah Sawal Number 03 Kee Ibaarate Mazkoorah :_

“Jab Hazrat Qutbul Madar RadiyAllahu Ta'ala

**Anhu Ke Chehra-E-Anwar Se Aik Naqaab Uth
Jaata Tha To Makhlooq-E-Khuda Sajde Me
Geerne Lagti Thi Kyun Ki Jis Tarah Hazrat
Adam Alayh-is-Salam Masjood-E-Mala'ka
Gujare Usi Tarah Hazrat Qutbul Madar
Masjood-E-Khala'iq Guzare.”**

**[Milad-E-Zindah Shah Madar, Safah-43, Dhul
Fiqar-E-Badi', Safah-106.]**

Taf'him-E-Azhari :_

“Saiyaduna Madar Alayh-ir-Rahmah Ke Hawaale
Me Shaykh Abd-ul-Haque Muhaddith Dehlvi
Alayh-ir-Rahmah Ne Bhi Yeh Likha Hai Ki “Jis
Kee Nazar Aap Ke Jamaal Par Padti Be-Ikhtiyar
Sajda Karta” Akhbar-ul-Akhyar Sharif Me Hai Ki
“Har Ke Nazar Bar Jamaal Aur Uftaad Se Be-
Ikhtiyaar Sujood Kare” Magar Saiyaduna Adam

Ala Nabiyyina Alayh-is-Salato Was Salam Se
Tashbeeh Dena Be-Adabi Hai Jis Se Tauba
Laazim Aur Tajdid-E-Imaan Bhi Aur Biwi Waala
Ho To Tajdid-E-Nikaah Bhi Kare Ki Aadam Alayh-
is-Salam Ko Masjood-E-Mala'iqah Aur Shah
Madar Ko Masjood-E-Khala'iq Kehna
Saraahatan Madar Sahab Rahmat-ul-Allahi
Ta'ala Alayh Ko Aadam Alayh-is-Salam Se Afzal
Bataana Hai Aur Yeh Kufr Hai.
WAllahu Ta'ala A'lam

Taf'him-E-Amjadi :_

Yeh Kehna Ki Jis Tarah Aadam Masjood-E-
Mala'ik Guzare Isi Tarah Hazrat Madar
Masjood-E-Khala'iq Guzare, Hazrat Madar Kee
Hazrat Aadam Ayah-is-Salato Wat-Taslim Par
Fauqiyyat Wa Bartari Bataati Hai Yeh Bhi Kufr
Hai.

Is Liye Qaa'il Par Bhi Tauba Wa Tajdid-E-Imaan
Wa Nikaah Bay'at Laazim.

WAllahu Ta'ala A'lam

Hazrat Shaykh Abd-ul-Haque Muhaddith Dehlvi
Quddis Sirruh-ul-Aziz Ne Akhbar-ul-Akhyar
Sahrif Me Bhi Jo Nakal Farmaya Hai Use Yun
Naqal Farmaya "Goyand" Log Kehte Hain.

Is Se Yeh Zaahir Nahin Hai Ki Hazrat Shaykh Is
Baat Ko Sahih Maante Hain.

Balki Ba-Nazar-E-Daqqique Zo'f Ke Taraf Isharah
Hai, Balki Hazrat Shaykh Ne Isi Akhbar-ul-
Akhyar Sharif Me Farmaya :_

”بعضے اوضاع ایشان برخلاف ظاہر احکام شریعت بود“

**“Un Ke Baa'z Tariqa-E-Zaahir Shariat Ke Khilaf
They.”**

Safah-170

Asl Ibarat Number 03 :_

“Aa’ina-E-Tasawwuf Me Hai Ki Hazrat Ghauth-E-Pak Aur Hazrat Khwaja Mueen-ud-Deen Chishti Sanjari Rahmat-ul-Allahi Ta’ala Alayh Ne Irshad Farmaya Hai Ki ;

“Billah Summa Billah Mein Ne Aksar Dekha Ki Aik Ya Do Naqaab Jab Zindah Shaah Madar Ke Chehre Se Uth Jaate They To Makhlooq-E-Khuda Sajde Me Geerne Lagti Thi, Lihaaza Jis Tarah Adam Alayh-is-Salam Masjood-E-Mala’ika Guzare Usi Tarah Hazrat Zindah Shah Madar Rahmat-ul-Allahi Ta’ala Alayh Masjood-ul-Khala’iq Guzare”.

Intaha..

[Milad-E-Zindah Shah Madar, Safah-43, Dhul Fiqar-E-Badi’, Safah-106.]

Ibaaratein Mazkooraah Baala, Muallif Milad-E-Zindah Shah Madar Aur Muallif Dhul Fiqar-E-Badi' Ne Tawarikhe Aa'ina-E-Tasawwuf Musannif Maulana Maulvi Muhammad Hasan Chishti Rampoori Alayh-ir-Rahmah Se Naqal Farmayi Hai.

Faisla-E-Shar'iyah Me Is Ibaarat Ko Siyyaq Wa Sibaaq Ko Chhod Kar Likha Gaya Hai.

Asl Ibaarat **“Tawaarikh-E-Aa'inan-Tasawwuf”**

Musannif Maulana Muhammad Hasan Chishti Rampoori Safah-154 Par Tehrir Farmate Hain :_

“Hazrat Qutb-E-Rabbani Ghauth-E-Samdaani Shaykh Abd-ul-Qadir Jilaani Mahboob-E-

Sub'hani Ne Apne Maktoob “نظاب كبرة الواحدة”

Aur Hazrat Khwaja Moeen-ud-Deen Chishti

Sanjari Shahenshah-E-Hind-ul-Wali Ne Apne

Maktoob “نظاب احديته المعارف” Me Likha Hai Ki

Billah Summa Billah Hum Ne Dekha Hai Ki

**Hazrat Shah Badi'-ud-Deen Ke Naqab
Ahyaanan Aik Ya Do Uth Jaate They To Khalaq-
ul-Allah Sajde Me Geerne Lagti Thi, Kyun Ki Jis
Tarah Hazrat Badi'-ud-Deen Masjood-E-
Khala'iq They Aur Yeh Sharaf In Ko Sirf Dast-E-
Aqdas Hazrat Sarwar-E-Kounain Saiyad-E-
Aalam SallAllahu Ta'ala Alayhi Wa Aalihi Wa
Sallam Ke Chehre Par Mass Karne Se Huwa
Tha.**

**Magar Aap Hijaabaat Dabeez Me Apna Chehra
Mastoor Rakhte They Taa Ki Shariat Se Baahar
Qadam Na Nikle.”**

Aap Ne Dekha Ki Us Kee Zimmedari Naaqileen
Par Nahin Hai Is Tehrir Kee Zimmedari To
Shariat Aur Tariqat Ke Un Majma'-ul-Bahrain
Par Hai Jin Ke Aage Ahl-E-Shariat Wa Tariqat

Sare Taslim-E-Kham Karna Apni Sa'aadat Aur
Ayn-E-Imaan Samajhte Hain.

Mufti Saahiban!

Faisla-E-Shar'iyyah Dene Se Pehle Kaash Maulvi
Muhammad Hasan Chishti Rampoori Se Poochh
Lete Ki Unhone Huzoor Saiyaduna Ghauth-E-
Pak Aur Huzoor Saiyaduna Gharib Nawaz Ke
"نظاب احديثه المعارف" Aur "نظاب كبرة الواحدة"
Hawaalon Se Huzoor Saiyad Qubul Madar Ko
Masjood-E-Khala'iq Likh Kar Kya Ghazab Kar
Diya.

Muftiyan-E-Na-Ahal !

Ab Aap Baghdad Sharif Aur Ajmer-E-Mualla Ja
Kar Saiyaduna Ghauth-E-Aazam Aur Saiyad
Khwaaja-E-Khwajagaan Se Ahkam-E-Shariyyah
Ma'loom Kar Le'n To Behtar Hai Kyun Ki Masla

Huzoor Saiyaduna Qutbul Madar Ke Masjood-E-Khala'iq Hone Ka Hai.

Khud Saakhta Shariat Ke Thekedaaron !

Dekho "برکات امداد لاهل الاستمداد" Muallif-E-Fazil-E-Barellvi Hazrat Maulana Maulvi Mufti Ahmad Raza Khan Qadri Safah-30 Par Tehrir Farmate Hain :_

"Shah Abd-ul-Aziz Tafsir-E-Azizi Me Huzoor-E-Aqdas SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Kee Mahboobiyyat Bayan Kar Ke

Farmate Hain Ki " آنان مراتب است هیچ کس از بشر نداده مگر بطفیل این محبوب برخ از اولیاء است اور اشمه محبوبیت آن نصیب شده و مسجود خلائق و محبوب و لها گشته اند مثل حضرت غوث العظم و سلطان المشائخ نظام "الدين اولیاء قدس سرهما

Kitab "درالمنظم فى مناقب غوث العظم" Muallif
Maulana Hafiz Shah Muhammad Ali Anwar
Qadri Qalandari Rahmat-ul-Allahi Ta'ala Alayh
Safah-271 Par Tehrir Farmate Hain :_

**"Hazrat Maulana Abd-ul-Aziz Muhaddith
Dehlvi Tafsir-E-Soorah Alam Nashrah Ke Bayan
Sharhe Sadar Ke Baarhwin Nashiman Me
Likhte Hain Ki Aik Mahboob Nazmin Mehjabin
Balki Aik Ka'ba-E-Imsal Hai Ki Jis Ke Jism Kee
Tajalli Jamaale Ilaahi Ne Apna Aashiyana
Bana Liya Aur Aik Toore Timshaal Hai Ki Jis Par
Anwaar-E-Husn-E-Azali Chamke Aur Shaan-E-
Mehboob Us Me Jalwahgar Huwi, Woh Apni
Jaaziba Muhabbat Se Dilon Ka Shikaar Karta
Hai Aur Hazaar Do Hazaarr Aashik Husn-E-
Azali Diwana Waar Bila Tawaqqo' Kisi
Manafa'at Aur Istifadah-E-Kamal Is Ke
Kamande Jaazibah Ko Haath Me Lene Ke Liye
Daude Aate Hain Aur Is Ke Aashiyane Par**

**Sajda Kar Ke Us Ke Jamal Ke Mushtaq Hote
Hain Aur Yeh Martaba Un Maraatib Se Hai Jo
Kisi Bashar Ko Nahin Mila.**

**Magar Ba-Tufail Us Mahboob Maqbool Ki,
Albatta Baa'z Awliya' Ummat Ko Karishma-E-
Mahboobat Se Hissa Mila Aur Woh Masjood-E-
Khala'iq Aur Mahboob-E-Dulha Huwe Jaise
Hazrat Ghauth-ul-Aazam Aur Sultan-ul-
Masa'ikh Nizam-ud-Deen Awliya' Quddis
Sirruhuma."**

Mufti Sahiban !

Zara Faisla-E-Shar'iyya Uthaiyye Aur Bargah-E-
Razwiyyah Pahunchaiyye Aur Hukm Dijiye Aala
Hazrat Fazil-E-Barellvi Alayh-ir-Rahmah, Aap Par
Tauba Laazim Hai, Tajdid-E-Iman Kijiye Aur Aap
Ne Barkat-ul-Imdad Me Hazrat Ghauth-E-Pak
Aur Hazrat Nizam-ud-Deen Awliya' Ko Masjood-

E-Khala'iq Kyun Likh Diya Jab Hazrat Aadam Alayh-is-Salam Sirf Masjood-E-Mala'ik They To Aap Ne Un Par Fauqiyyat Wa Bushara Sarkar Ghauth-E-Pak Aur Hazrat Nizam-ud-Deen Awliya' Ko Masjood-E-Khala'iq Likh Kar Kyun Ata Farmayi, Yeh Kufr Hai Aur Aap Is Ke Qaa'il.

Mulaahiza Farmaiyye Kitab "**Hayat-E-Ghauth-ul-Wara**" Muallif Sufi Saiyad Nasir-ud-Deen Haashmi Qadri, Barkati Safah-76 Par Tahrir Farmate Hain :_

"Moosa Alayh-is-Salam Jis Tajalli Kee Aik Chamak Se Be-Hosh Ho Gaye They Aur Koh-E-Toor Reyzah Reyzah Ho Gaya Tha, Har Lamha Aur Aankh Jhapakte Me Aisi Sattar Hazar Tajalliyat Un (Ghauth-E-Aazam) Par Waarid Hoti Hain Aur Woh Dam Nahin Maarte Balki

Hal Min Mazidin Kehte Hain, Woh Sultan-ul-Fuqara' Aur Saiyad-ul-Kawnain Hain."

Aur Isi Kitab **"Hayat-E-Ghauth-ul-Wara"** Ke Safah-123 Par Tehrir Hai :_

"Mein (Ghauth-E-Pak) Ya'qoob Ke Saath Tha Jab Ki Un Kee Aankh Band Ho Gayi Nahin Lautayyi Un Kee Aankhein Magar Mere Luaab-E-Dahan Se."

Faisla-E-Shar'iyah Dene Waale Mufti Sahiban ! Maulvi Muhammad Husain Chishti Rampoori Ka Yeh Kehna Ki Jis Tarah Aadam Alayh-is-Salam Par Fauqiyyat Wa Bartari Zaahir Karta Hai Aur Ba-Qaul Aap Ke Yeh Kufr Hai, Ab Bataiyye Ki Hazrat Saiyaduna Moosa Alayh-is-Salam Jis Tajalli Kee Aik Chamak Se Be-Hosh Ho Gaye They.

Wohi Tajalliyyaat-E-Zaati Har Lamha Sattar Hazar

Baar Huzoor Ghauth-E-Pak RadiyAllahu Ta'ala Anhu Par Waarid Huwi Thi'n Aur Woh Dam Nahin Maarte They.

Is Se Hazrat Ghauth-E-Pak Kee Hazrat Moosa Alayh-is-Salam Par Fazilat Wa Bartari Saabit Hoti Hai Ya Nahin ?

Saiyaduna Moosa Alayh-is-Salam Se Tashbeeh Dena Be-Adabi Aur Gustaakhi Hai Ya Ihtiraam ? Huzoor Saiyaduna Ghauth-ul-Aazm Ka Ba-Qaul Musannif Hayat-E-Ghauth-ul-Wara Hazrat Ya'qoob Alayh-is-Salam Kee Aankh Me Apna Looab-E-Dahan Laga Kar Aankhein Wapas Laana Ihtiraam-E-Nubuwwat Hai Ya Azmat-E-Wilayat ? Aur Ba-Qaul Aap Ke Faisla-E-Shar'iyah Ke Yeh Kufr Wa Irtarad Hai Ya Deen Wa Imaan ?

Ibarat Number 04 :_

“Thehqiq Jab Allah Ta’ala Aasmaanon Ko Chheh Roz Me Paida Farma Chuka Aur Arsh-E-Mualla Par Jalwah Numa Huwa To Isi Qutbul Madar Ke Doshon Se Guzar Ke Apne Anwar Se Musharraf Farma Kar Jami’ Awliya’ Wa Atqiya’ Ghausth Wa Qutub Par Us Ko Iftikhar Bakhsh Kar Arsh-E-Bari Par Ronak Afroz Huwa.

Aur Aawaaz Aayi Ki Jin Ke Qadam Tamam Awliya’ Allah Kee Gardan Par, Sun !

Us Kee Gardan Par Tera Qadam Hai, Jaisa Ki Maulana Muazzam, Waaqife Raaze Hafi Wa Jali Soofi Saiyad Jur’at Ali Nawwar-ul-Allah Marqadahu, Bahawaalah Kitab-E-Haqiqat-ul-Wasilin Apni Tasnif Me Tahrir Farmate Hain.”

[Milad-E-Zindah Shah Madar, Safah-09.]

Taf'him-E-Azhari :_

“Riwayat-E-Mundarja Ka Suboot Kutub-E-Mu'tamidah Se Madariyyah Ke Zimma Hai Aur Allah Ta'ala Ke Liye Jo Madar Alayh-ir-Rahmah Ke Doshon Se Guzarna Zikr Kiya.

Musalmanon Ke Aqide Ke Khilaaf Hai Ki Allah Ta'ala Jism Nahin Aur Guzarna Sifat-E-Jism Hai Jis Se Do Munazzah Hai, Isi Se Is Riwayat Kee Be-Aitabari Aya'n Hai.

WAllahu Ta'ala A'lam

Taf'him-E-Amjadi :_

Yeh Qaul Bhi Kufriyaat, Dalaalat, Khabaasaat Ka Majmooa Hai.

“Allah Ta'ala Qutbul Madar Ke Doshon Se Guzar

Kar Arsh Par Jalwah Numa Huwa.”

Guzarna Jism Kee Sifat-E-Khassa Hai To Laazim Ki Qaa'il Ne Allah Azza Wa Jalla Ke Liye Jism Maana Aur Allah Azza Wa Jalla Ke Jism Manna Kufr-E-Sareeh.

Har Jism Murakkab Hai Murakkab Haadith Hai, Murakkab Muhtaaj Ilal-Ajjza', Har Muhtaaj Haadith Wa Mun.

تعلى الله عن ذلك علوا كبيرا

Har Jism Ke Liye Makaan Hona Laazim, Aur Har Dhi Makaan Muhaat Yeh Bhi Kufr Hai Ya Kam Az Kam Ziy Chiz Hona Laazim Aur Har Ziy Chiz Qaabil-E-Ishaarah Hisyah Yeh Bhi Kufr, Phir Guzarne Ke Liye انتقال من مكان الى مكان Laazim Isi Tarah Allah Azza Wa Jalla Ke Ithbaat Makaan, Neez Laazim Ke Woh Muhit Kullo Ghair-E-Mutanaahi Na Ho, Yeh Bhi Kufrm Is Qaul Ko Laazim Ko Ba-Qaul Is Qaa'il Ke Hazrat Qutbul Madar Ke Rosh Par Guzarne Se Pehle Arsh Par

Ronaq Afza Na Tha.

Yeh Bhi Kufr, Is Se Zaahir Mutabaadir Yeh Ki Qutbul Madar Ke Doshon Se Guzar Kar Arsh-E-Mualla Par Jalwa Numa Huwa.

To Arsh Ke Maawara Shahid Na Raha Yeh Bhi Kufr.

Is Qaa'il Par Bhi Is Qaul Kee Bina' Par Muta'ddad WujooH Se Tauba Wa Tajdidi-E-Iman Wa Nikaah Laazim Aur Az-Roo-E-Tariqat Bay'at Bhi.

Phir Is Qaa'il Ka Yeh Kehna Ki Allah Azza Wa Jalla Ne Farmaya Ki "Jin Ke Qadam Tamam Awliya' Allah Kee Gardan Par Hain Un Kee Gardan Par Tera Qadam"

Allah Azza Wa Jalla Par Jhuth Bandhta Hai Aur Apna Thikaana Jahannum Banaata Hai.

Aur Irshad Hai "من اظلم ممن افترى على الله كذبا" Isi

Se Ziyaadah Badh Kar Koun Zaalim Jo Allah Par Jhut Baandhe .

Huzoor Aqdas SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ne Farmaya “ من كذب على متعمدا فليتبوا ”

”مقعدہ فی النار“ Jo Mujh Par Qasdan Jhut Baandhe

Woh Apna Thikaana Jahannum Banaaye, Jab

Huzoor Aqdas SallAllahu Ta'ala Alayhi Wa Aalihi

Wa Sallam Par Jhut Baandhne Waala Ka

Thikaana Jahannum Hai To Allah Azza Wa Jalla

Par Jhut Baandhne Waaala Ka Thikaana Ba-

Darja-E-Awla Zaroor Bil-Zaroor Jahannum Hai.

Is Qaa'il Ne Yeh To Maan Liya Ki Ba-Hukm-E-

Ilaahi Aik Hasti Aisi Hai Jis Ka Qadam-E-Pak Har

Wali Kee Gardan Par Hai.

Yeh Is Hasti Ka Tasarruf-E-Baatini Hai Ki Apne

Dushmanon Se Apni Fazilat Ka Iqraar Kara Liya .

Is Hasti Se Adaawat Kee Saza Yeh Hai Ki Yeh

Kufriyat-E-Sarih Kee Phoonkein Udaate Hain.

Unhone Farmaya Sach Farmaya :_

“تکذیبی سم قاتل” Mujhe Jhutlanaa Tumhaare Deen Ke Liye Zahr-E-Qaatil Hai”.

Aur Yeh Qaul Is Baat Kee Daleel Hain Ki Hazrat Siraj-ud-Deen Sokhta Quddis Sirruh-ul-Aziz Ne Jo Huzoor Madar Quddis Sirruh-ul-Aziz Se Farmaya Tha.

“Mein Ne Tumhare Mureedon Ko Gumrah Kar Diya”.

Is Ka Zahoor Hai Ki Hazrat Madar Quddis Sirruh-ul-Aziz Ke Mureed Hone Ka Iddia’ Karne Waale Kis Tarah Gumraah Hai.

WAllahu Ta’ala A’lam

Muftiyan-E-Roobah Saaz-o-Dardeedah Dahan!
Aap To Woh Hain Jin Par Khuda-E-Ta’ala Ne

Fitnon Ke Darwaze Khol Diye Hain Aur Iilm-o-Fazl Wa Kamaal Ke Tamam Dareeche Band Kar Diye Hain.

Is Liye Aap Me Salaahiyat-E-Taf'him Kaha'n Se Aaye, Aap To Aik Mauhoom Se Nuqte Par Ehram Ma'koos Banaane Ke Qaa'il Hain.

Aaiyye Mein Aap Ko Ibaarat-E-Mutazakkirah Bala Ke Mafaahim Se Roshanaas Karwaaun.

Shayad Allah Ta'ala Aap Ko Taf'him-E-Imani Ata Farmaye Aur Aap Kaafirgiri Se Baa'z Aa Kar Khud Ko Kufr Ke Dal-Dal Se Nikalne Kee Koshish Karein Aur Taubah Wa Tajdid-E-Iman Neez Tajdid-E-Nikah Wa Tajdid-E-Bay'at Se Bach Sakein, Hala'n Ki Aap Kee Fataanat Se Yeh Tawaqqo'at Na Hone Ke Baraabar Hain Phir Bhi.

**Mera Paigham Muhabbat Hai Jaha'n Tak
Pahucnhe**

Ibarat Ka Asl Maf'hoom :_

Muftiyan-E-Hila Jo Aap Ke Bayaan Se Kisi Tarah Yeh Saabit Nahin Hota Ki Khud-E-Ta'ala Hazrat Shah Madar Rahmat-ul-Allahi Ta'ala Alayh Ke Kaandhe Se Ho Kar Arsh-E-Aazam Par Gaya.

Zaahir Hai Ki Sawaari Ke Liye Jism Ka Hona Zaroori Hai Aur Har Musalman Iman Rakhta Hai Ki Baari Tabarak Wa Ta'ala Jism Wa Jismaniyat Se Mubarra Hai, Doshon Se Guzarne Ke Maa'na Yeh Lo Nahin Huwe Ki Kaandhe Par Chadh Kar Arsh Par Gaya.

Har Musalman Ka Yeh Iman Hai.

Takhliq-E-Aalam Se Qabl Bajuz Zaate Baari Ta'ala Ke Kisi Ka Wujood Na Tha Aur Yeh Kaainat Wa Ma-Wara-E-Kaainat Koi Shai Jalwa-E-Bari Ta'ala Se Khaali Nahin Hai.

To Phir Yeh Kehna Bhi Be-Maa'na Ho Jaata Hai Ki Is Dauraan Woh Kaha'n Raha ?

Jab Allah Ta'ala Ne Aalam-E-Khalq Ko Paida

Farmaya Aur Arsh Ko Apni Tajalliyaat-E-Uloohiyyat Se Munawwar Farmaya To Wohi Tajalliyat Roshan Madar Par Bhi Saate' Huwin.

Mufti Sahiban !

Yeh Aap Ka Kounsa Qaaida Aur Kaha'n Se Bayaan Kiya Ki Har Guzarne Waali Chiz Jism Hai. Roshni, Hawa Aur Ashya-E-Latifa Yeh Sab Guzarne Waali Hain To Kya Aap Inhein Jsim Taslim Kareng ?

Agar Aap Taslim Karte Hain To Maan'na Padega Ki Hawa Inqisaam Qubool Kare, Roshni Intiqaam Qubool Kare, Aur Aisa Nahin Hai Masalan Rooh, Yeh Bhi Shai-E-Latif Hai Jo Inqisaam Ko Qubool Nahin Karti, Agar Ba-Qaul Aap Ke Har Guzarne Waali Chiz Jism Hai To Rooh Ko Jism Maanna Padega Aur Jab Rooh Ko Jis Maan Liya To Phir Jism Ko Kya Maanege ?

Saabit Huwa Ki Har Guzarne Waali Chiz Jism Nahin.

Khuda-E-Ta'ala Ke Liye Bhi Mahaz Guzarne Se Jism Sabit Nahin Huwa.

To Phir Mazkooah Ibaarat Kufr Nahin Balki Is Ka Matlab Wa Maf'hoom To Yeh Hai Ki Aalam-E-Arwaah Me Rooh-E-Madar-E-Pak Par Rab Tabarak Wa Ta'ala Ne Apna Fazl Farmaya.

Aur Gonagon Faza'il-E-Wilayat Se Musharraf Farmaya.

Bilkhusoos Partaw Samadiyyat Doshe Madar-ul-Aalamin Par Arza'n Farma Kar Darja-E-Samadiyyat Wa Mahboobiyyat Se Nawaza.

Aur Maqam-E-Muntaha-E-Wilaayat Par Sarfarazi Bakhshi, Aza'n Baa'd Surooshe Ghaibi Ne Elaan Kiya Ki Jis Ke Qadam Awliya' Kee Gardan Par Hain Sun !

Us Kee Gardan Par Tera Paun Hai.

Maqsood Darja-E-Qutbul Madar Kee Bartari Ka Izhaar Tha.

“Sun” Kee Tahdid Is Baat Kee Mazhir Hai Ki Aalam-E-Roohaniyat Me Adaliyyah Ko Intizamiyyah Par Fauqiyyat Haasil Hai.

ذالك فضل الله يؤتیه من يشیاء.

Kitab **“Hayat-E-Ghauth-ul-Wara”** Me Saiyad Nasir-ud-Deen Qadri Barkati Tahrir Farmate Hain Ki :

“Jab Huzoor SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Ko Maqam-E-Qaaba Qausain Me Qurb-E-Khaas Haasil Huwa Tha To Waha’n Huzoor Ghuth RadiyAallahu Ta’ala Anhu Kee Rooh Mubaraka Bhi Thi Jo Huzoor SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Kee Sawaari Kee Haishiyat Se Tashrif Laayi Thi.

Is Waaqia Kee Taraf Ishaarah Hai Ya’ni Rab Tabarak Wa Ta’ala Huzoor Nabi Karim SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam

Aur Sarkar Ghauth-E-Pak Qaaba Qausain Par
Milaap Huwa.”

Mufti Saahiban !

Aap Farmaein Ki Soorah “Wa’l-Najm” Me “فكان
قاب قوسين او ادنى” Kee Tafseer Me Kisi Mufassir
Ka Koi Qaul Hai Jis Ko “Hayat-E-Ghauth-ul-
Wara” Ke Muallif Ne Bayan Kiya Hai ?

Ya Mahaz Ja’l Hai.

Waaqea-E-Me’raj-un-Nabi SallAllahu Ta’ala
Alayhi Wa Aalihi Wa Sallam Me Jis Qadar Bhi
Ahadith-E-Sahih Waarid Huwi Hain Kya Un Me
Kahin Is Baat Ka Zikr Hai Ki Maqam-E-Qaaba
Qausain Me Nabi Karim SallAllahu Ta’ala Alayhi
Wa Aalihi Wa Sallam Ke Saath Hazrat Ghauth-E-
Aazam Ya Un Kee Rooh Maujood Thi ?

Ya Yeh Mahaz Laghw Aur Bilkul Be-Buniyaad
Baat Hai.

Martaba-E-Ghauth-ul-Wara Aur Azmat-E-Ghauth-E-Pak Musallam, Lekin Aap Jaise Naam Nihaad Maulviyon Na Jaane Kis Za'm Baatil Me Aisi Be-Buniyaad Aur Be Saropa Baatein Likh Daali Hain Jis se Tehrif-E-Qur'ani Tak Laazim Aati Hai Aur Yeh Kufr-E-Sarih Hai.

Aala Hazrat Fazil-E-Barelvi Rahmat-ul-Allahi Ta'ala Alayh Ne Is Soorah Kee Tafsir Me Tehrir Farmaya Hai.

“فكان قاب قوسين” Tarjuma :_

To Us Jalwah Aur Us Mahboob Me Do Haath Ka Faasla Raha.

Balki Is Se Bhi Kam.

Tafsir :_

Is Me Bhi Chand Qaul Hain, Aik To Yeh Ki Nazdik Hone Se Huzoor SallAllahu Ta'ala

Alayhi Wa Aalihi Wa Sallam Ka Urooj Wa Wusool Muraad Hai Aur Utar Aane Se Nuzool Wa Rujoo, To Haasil Maa'ni Yeh Hai Ki Haque Ta'ala Ke Qurb Me Baaryaab Aur Wisaal Kee Ne'maton Se Faizyaab Ho Kar Khalq Kee Taraf Mutawajje Huwe, Doosara Qaul Yeh Hai Ki Hazrat Rabb-ul-Izzat Apne Lutf Wa Rehmat Ke Saath Apne Habib SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Se Qarib Huwa.

Aur Us Qurb Me Ziyaadati Farmaayi.

Teesara Qaul Yeh Hai Ki Saiyad-E-Aalam SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ne Muqarrab-E-Bargah-E-Raboobiyyat Ho Kar Sajda-E-Ta'at Ada Kiya."

Faazil Barelvi Ke Muhaqqique Wa Mustanad Tarjuma Wa Tafsir, Kanz-ul-Iman Kee Ibaarat Me Rooh-E-Ghauth-E-Paak Ka Kahin Bhi Zikr

Nahin Hai.

Ki Maqam-E-Qurb-E-Baari Ta'ala Me Jab
Mustafa SallAllahu Ta'ala Alayhi Wa Aalihi Wa
Sallam Pahunche To Rooh-E-Ghauth-E-Pak Bhi
Thi.

Kya Kanz-ul-Iman Ne Jo Tafsir Pesh Ke Hai Woh
Ghalat Hai ?

Agar Fazil-E-Barelvi Kee Pesh Kardah Tafsir
Jamhoor Mufassirin Ke Khilaaf Hai To Mufti
Saahiban Ko Da'wat Deta Hoo'n Ki Kisi Mufassir
Ka Qaul Is Ke Khilaaf Apne Da'we Ke Suboot Me
Pesh Karen.

Mera Da'wa Hai Ki Aap Aur Aap Ke Mu'ayyidin
Hargiz Na Pesh Kar Sakenge.

Aap Ko Allah Ta'ala Ka Madar-E-Pak Ke
Kaandhon Se Guzarna To Nazar Aa Gaya.
Magar Ghauth-E-Pak Ka Bheyd, Ilm-E-Ilahi Me

Nubuwwat Se Pehle Hona Nazar Nahin Aaya.
Ghauth-E-Pak Ka Me'raj Me Nabi Karim
SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ke
Saath Maqam-E-Qaaba Qausain Me Hona Na
Dikhaayi Diya.

Jab Ki Maqam-E-Qaaba Qausain Nabi Karim
SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ke
Liye Khaas Hai.

Wali To Wali Deegar Ambiya-E-Kiram Ko Bhi
Maqam-E-Qaaba Qausain Haasil Nahin.

Isi Se Nabi Karim SallAllahu Ta'ala Alayhi Wa
Aalihi Wa Sallam Kee Ihaanat Hoti Hai Aur
Tehrif-E-Qur'n Laazim Aati Hai.

Aur Yeh Deen Me Apni Taraf Se Bid'at-E-Qabiha
Wa Mazmooma Ka Ijaad Wa Ikhtira' Hai Jo
Sarasar Gumrahi Hai Deeni Khusaraan Aur
Azaab-E-Jahannum Ka Baais Hai.

Muftiyan-E-Be-Basar!

Dekhiye Hayat-E-Ghauth-ul-Wara Muallif Saiyad
Nasir-ud-Deen Hashmi Qadri Safah-161 Par
Tahrir Farmate Hain :_

**“Phir Mujh Se Allah Ta’ala Ne Farmaya Ki Aye
Ghauth-E-Azam !**

**Mein Ne Insaan Ko Apne Sawaari Aur Saare
Akwaan Ko Insaan Kee Sawaari Banaaya”.**

Is Ke Zaahiri Maa’ni Ba-Qaul Aap Ke Yeh Huwe
Ki Allah Ta’ala Suwaar Hai Aur Insaan Us Kee
Suwaari Hai.

Yeh Musallama Hai Ki Suwaari Kee Suwaari Kee
Haajat Us Waqt Padti Hai Jab Ki Us Ko Apni
Manzil Tak Pahunchne Me Dooswari Ho.

To Woh Insaan Kee Suwaari Karne Ka Mohtaaj
Hai Aur Mohtaaj Hona Allah Ta’ala Ke Liye
Muhaal Hai.

Kyun Ki Mohtaaj Hona Makhlooq Kee Sifat Hai
To Laaziman Yeh Baat Samajh Me Aayi Ki

Makhlooq Kee Sifat Aap Ne Khaaliq Ke Liye Saabit Kee Hai Aur Makhlooq Kee Koi Bhi Sifat Khaliq Ke Liye Man'na Muhaal Hai Is Liye Ki Makhlooq Kee Sifat Khud Makhlooq Aur Haadith Hai To Saabt Huwa Aap Ne Khuda Ko Aik Maan Kar Haadith Wa Makhlooq Saabit Kar Diya.

Aur Yeh Kufr-E-Sarih Hai.

Mufti Sahiban Farmaiyye Ki Is Qaul Se Kya Huwe ?

Aap Ko Kuchh Hosh Bhi Hai.

Ya Mad'hoshi Me Sab Kuchh Bake Ja Rahe Hain, Hosh Me Aaiyye Aur Apne Imaan Kee Khabar Lijiye.

Baat Yahi Tak Nahin Hai Balki Aur Aage Yeh Hai Ki Allah Jab Insaan Par Suwaar Ho Kar Safar Karega To Us Ka **انتقال من مكان الى مكان لازم** Is

Tarah Allah Azza Wa Jalla Ka Isbaate Makaan
Neez Laazim Aur Yeh Bhi Kufr Hai.

Lijiye Mulaahiza Farmaiyye Isi Safah-161 Par
Hayat-E-Ghauth-ul-Wara Kee Doosari Ibarat :_

**“Phir Mein (Ghuath-E-Aazam) Ne Suwaal Kiya
Aye Rab Tera Koi Makaan Hai ?**

Farmaya Aye Ghuth-ul-Aazam !

**Mein Makaanon Ka Paida Karne Waala Hoo’n
Aur Insaanon Ke Siwa Mera Kahin Makaan
Nahin”.**

Famaiyye Mufti Sahab!

Kya Ghauth-E-Pak RadiyAllahu Ta’ala Anhu Ko
Qaul Ka Mansha’ Wa Muraad Hee Wohi Hai Jo
Apa Ne Faisla-E-Shar’iyya” Me Muallif Milad-E-

Zindah Shah Madar Par Zaahiri Maa'ni Muraad
Le Kar Kufr Ka Raag Alaapa Hai ?

Ab Ghauth-E-Pak Aap Ke Gumrah Kun Aur Ghair
Shar'iy Faisle Se Kya Huwe ?

Yeh Ihaanat-E-Qutbul Madar RadiyAllahu Ta'ala
Anhu Ka Shamrah Hee Hai Ki Darbar-E-Ghauth-
ul-Wara RadiyAllahu Ta'ala Anhu Me Bhi
Ma'toob Wa Maqhoor Huwe.

Aur Bargah-E-Ghauthiyat Ke Shadid Gustaakh
Qaraar Paaye.

Al-Iyazu Billah.

Kya Insan Ko Khuda Ka Makaan Kehna Aur
Likhna Apne Zaahiri Aitebaar Se Duroost Hai ?
Yaa'ni Khuda Ke Liye Makaan Taslim Karna Is
Baat Ka Iddia' Hai Ki Goya Khuda Makaan Me
Aa Sakta Hai.

Yeh Kufr Hai Aur Jab Khuda Makaan Me Aa Sakta

Hai To Har Makaan Ke Liye Zamaan Hai Aur Har Makaan Ke Liye Jihaat Hain To Phir Yeh Hoga Ki Khuda Woh Hai Jo Zamaan Wa Makaan Wa Jahaan Me Aa Sakta Hai.

Aisa Aqida Rakhna Kufre Sarih Hai, Farmaiyye Aisa Aqida Apa Ke Nazdik Mustahsan Hai Ya Kufr Wa Irtidaad ?

Lijiye Mufti Sahibaan !

“Hayat-E-Ghauth-ul-Wara” Safah-167 Kee Aik Aur Ibarat Mulaahiza Farmaye.

Aur Apni Badd-Aqli, Gandi Zaheniyyat Aur Awliya’-E-Dushmani Ka Junoon Dikhaaye :_

“Phir Mujh Se Farmaya Ki Aye Ghauth-E-Aazam Too Mere Paas So Jaa” Al-Akhir.

Qurb Is Baat Ka Mudd’iy Hai Ki Is Se Pehle Baa’d Taslim Kiya Jaaye Kyun Ki Har Qurb Ko Baa’d Mustalazim Hai Ki Is Ke Liye Masaafat Hai Aur

Masaafat Ke Liye Laazim Hai Ki Is Ke Liye Ibtida' Wa Intiha Ho.

Saabit Huwa Ki Allah Ta'ala Ke Is Qaul Me Ibtida Wa Intiha Ka Aqida Hai, Kya Mufti Sahiban Aap Khuda-E-Ta'ala Ke Liye Ibtida Wa Intiha Maan Kar Aqida-E-Kufriya Ke Qaail Hain ?

Aur Agar Aap Ka Aisa Aqida Hai To Phir Az Rooe Faisla Shar'iyyah Aap Kya Huwe Aur Aap Ke Mu'ayyidin Kya Huwe ?

Kuchh Arz Karun Ya Phir Aap Par Chhod Du'n,
Al-Iyazu Billah

Mufti Sahiban !

Ba-Qaul Aap Ke Aur Aap Kee Imaani Kitaab
"Saba' Sanabil" Ke Hazrat Siraj-ud-Deen Sokhta

Quddis Sirruh-ul-Aziz Ne Jo Hazrat Qutbul
Madar RadiyAllahu Ta'ala Anhu Se Farmaya Tha
Ki

**“Mein Ne Tumhaare Mureedon Ko Gumraha
Kiya”**

Is Ka Shaitaani Zuhoor Huwa.

Khub Yaad Rakhiye Ki Gumraah Karna **شیطان علیہ**

اللعن Ka Kaam Hai Aur Aap Kee Shaitaani Kitaab

“Saba’ Sanabil” Ne Hazrat Siraj Sokhta Jaise

Wali-E-Kamil Ke Munh Se

“من مریدان شمار اگمراه کردیم”

Kahelwa Kar Bargahe Wilaayat Me Apni

Gumrahi, Shadid Gustakhi Aur Be-Adabi Ka Jo

Muzaahirah Kiya Hai Yeh Bhi Hazrat Qutbul

Madar RadiyAllahu Ta'ala Anhu Se Inaad Wa

Adaawat Kee Saza Hai Jis Ne Aap Ke Deen Wa

Duniya Donon Ko Tabaah Wa Barbaad Kar Diya

Hai.

Asl Ibaarat Number 05 :_

“Hazrat Khatim-un-Nabiyyin Alayh-it-Tahiyyata Wat-Taslim Zamana-E-Nubuwwat Se Pahle Darja-E-Qutbul Madar Par They Wohi Martaba Hazrat Zindah Shah Madar Ko Aap Ne Inaayat Farmaya”.

[Madare Aazam Wa Milade Zindah Shah Madae, Safah-27.]

Khud Saakhta Maulviyon, Muftiyon Kee Samajh Me Yeh Baat Kyun Nahin Aati Ki Wali Ka Darjah Aur Us Ke Ikhtiyarat Rakhne Waala Nubuwwat Aur Risalat Ke Azim Martabe Par Na Faaiz Ho Sakta Hai Aur Na Us Ke Ikhtiyaaraat Rakhne Ka

Daa'wa Kar Sakta Hai Lekin Nabi Ko Tamam Darjaat Ke Ikhtiyarat Hasil Hote Hain.

Mufti-E-Aazam Hind Maulana Mustafa Raza Khan Qadri Alayh-ir-Rahmah Ne Hazrat Fazile Barellvi Rahmat-ul-Allahi Ta'ala Alayh Ke **“Malfoozat”** Hissa Suwum Ke Safah-262 Par Tahrir Farmate Hain :_

“Arz :_

Huzoor !

Yeh Mash'hoor Hai Ki *الولاية افضل من النبوة*.

Irshad :_

**Yun Nahin, Balki Yun Hai, *ولاية النبي افضل من النبوة*
Nabi Kee Wilaayat Afzal Hai Us Kee Nubuwwat
Se Ki Wilaayat Kee Tawajjoh Ilallah Hai Aur
Nubuwwat Kee Tawajjoh Ilal-Khalq”.**

Hafiz Ali Anwar Qalandari Alayh-ir-Rahmah
“**Durr-ul-Munazzam Fi Manaqibi Ghuth-ul-Aazam**” Ke Safah-50 Par Tahrir Farmate Hain :_
“Aa’n Hazrat SallAllahu Ta’ala Alayhi Wa Aalihi
Wa Sallam Ke Teen Martabe Hain,
Pehla Wilaayat Ka, Doosara Nubuwwat Ka,
Teesara Risalat Ka”.

“**Lata’ife Ashrafi**” Me Jo Malfoozat Hain Hazrat
Ghauth-ul-Aalam Makhdoom Ashraf Jahangir
Simnani Kichhouchhwi Alayh-ir-Rahmah Wa Ar-
Ridwan Ke Aur Jis Ko Maulana Nizam-ud-Deen
Yamani Alayh-ir-Rahmah Ne Murattab Farmaya
Hai, Safah-119 Par Likhte Hain :_

حضرت قیدوة الكبرى فرمودند کے حضرت ابن القائد را
حضرت غوث الثقلین مفریده، آن حضرت می گفت محمد ابن
القائد من المفردوں. صاحب فتوحات می گویند کے مفردوں
جماعتے اند. خارج از دائره قطب و خضر علیه السلام

ایشان است درصوب علیہ السلام پیش از بعثت نبوت ایشان
بود۔

“Anwar-ul-Aarifin” Me Haafiz Muhammad
Hasan Chishti Alayh-ir-Rahmah Ne Safah-104
Par Tahrif Farmaya Hai :_

در لطائف اشرفی از صاحب فتوحات مکی نقل می کند کہ
حضرت رسالت پناہ پیش از نبوت در افراد بود و خضر علیہ
السلام نیز در افراد است

Aala Hazrat Fazile Barelvi Alayh-ir-Rahmah Ke
“Malfoozat” Hissa Awwal Me Mufti-E-Aazame
Hind Maulana Mustafa Raza Khan Qadri Alayh-
ir-Rahmah Ne Safah-101 Par Tehrir Farmaya Hai
Ki :_

**“Ghauth-E-Akbar Wa Ghauth Har Ghauth
Huzoore Saiyad-E-Aalam SallAllahu Ta’ala
Alayhi Wa Aalihi Wa Sallam Hain”**.

“Usool-ul-Maqsood” Me Hazrat Maulana Turaab Ali Qadri Qalandari Quddis Sirruh-ul-Aziz Safah-297 Par Raqam Taraaz Hain :_

حضرت صلی اللہ علیہ و سلم در وقت ہود قطب الارشاد
بودند و قطب الابدال در آن وقت اویس قرنی بود رضی اللہ
انہ .

“Dur-ul-Munazzam Fi Manaqibi Ghauth-ul-Azam” Ke Safah-40, 41 Par Maulana Shah Ali Anwar Qadri Alayh-ir-Rahmah Ne Tehrir Farmate Hain :_

“Aa’n Hazrat SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Apne Waqt Me Qutbul Irshad They Aur Hazrat Uwais Qarni RadiyAllahu Ta’ala Anhu Qutbul Abdal” .

Kitab **“Safinat-ul-Awliya”** Taalif Shahzada-E-Daarah Shiqoh Qadri Ke Urdu Tarjume Me Maulana Muhammad Waaris Kaamil Safah-76 Par Tehrir Farmate Hain :_

“Saahib-E-Futoohat Raqamtar Az Hain Ki Mafroodun Aisa Giroh Hai Jo Da’ira-E-Qutub Se Baahar Hai Aur Khizar Alayh-is-Salam Ka Shumaar Isi Giroh Me Hai Aa’n Hazrat SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Ka Ta’lluq Be’sat Se Qabl Isi Giroh Se Tha”.

“Madar-E-Aazam” Muallif Maulana Hakim Farid Ahmed Naqshbandi Mujaddidi Alayh-ir-Rahmah Safah-53 Par Tehrir Farmate Hain Ki :_

“Huzoor Sarwar-E-Aalam SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Ko Murataba-E-Madariyyat Parwardigar-E-Aalam Ne Ata Farmaya Hai”.

“Lata’if-E-Ashrafi” Urdu Hissa Awwal Mutarjim Maulana Bashir Ahmed Qadri Kaakorwi Safah-208 Par Tehrir Farmate Hain Ki :_

“Mufridin Qatub Kee Nazar Se Khaarij Rehte Hain, Un Ko Umoor-E-Aalam Me Aik Doosare Se Sulaah Karne Ya Ghauth Se Mashwarah Karne Kee Ijaazat Nahin Hoti”.

“Sahib-E-Futoohaat” Likhte Hain Ki :_

“Khizar Alayh-is-Salam Isi Giroh Se Hain Aur Hazrat RasoolAllah SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Be’sat Se Pehle Isi Jama’at Se They”.

Mufti Sahiban !

Kahiye Yeh Bhi Jhoot, Darooghe Be-Faroogh Hai ?

Kitne Qadri, Chishti Musannifin Aur Kaise Kaise Uloo-ul-Azm Awliya'-E-Kiram Ne Ba-Qaul Aap Ke Hadith-E-Pak Ka Inkaar Kiya Hai Aur Aap Ke Ghair Shar'i Faisla-E-Shar'iyya Ka Shikaar Kaisi Kaisi Maaya-E-Naaz Hastiya'n Huwi Han.

Puchhiye Mufti-E-Aazame Hind Hazrat Maulana Mustafa Raza Khan Qadri Se, Ma'loom Kijiye Aala Hazrat Fazile Barelvi Se, Suwaal Kijiye Ghauth-ul-Aalam Makhdoom-E-Ashrfa Jahangir Simnanin Kichhauchhwi Se, Jawaab Lijiye Shaykh Muhy-ud-Deen Akbar Se, Daryaaft Kijiye Daara Shikoh Qadri Se Ki **كنت نبيا و آدم بين الماء و** Ahadith-E-Muhabarika Ka Inkaar Kar Ke Nabiyy-E-Karim SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ko Darja-E-Qutbul Madar Ya Qutbul Irshad Ya Ghauth-E-Akbar Ya Fard-ul-Faraad Par Kaise

Faaiz Dikhaaya Aur Woh Bhi Pesh Az
Nubuwwat.

Ba-Qaul Aap Ke Yeh Qaul Baatil Munkir Wa
Bid'at Mazhabe Ahl-E-Sunnat Ke Mukhalif Hai.
Aur Aap Jaise Khudsaakhta Muftiyon Ke Qalam
Se Mundarja-E-Baala Musannifin, Jin Me
Shaykh Muhiy-ud-Deen Akbar, Makhdoom-E-
Ashraf Jahangir Simnani, Maulana Muhammad
Husain Muradabad, Shah Turab Ali Qadri,
Shehzada-E-Daara Shikoh Qadri, Aala Hazrat
Fazile Barelvi, Muftie Aazame Hind Jin Ke Aage
Duniya-E-Sunniyat Sar-E-Aqidat Kham Kiye
Huwe Hai Al-Iyaazu Billah Summa Ma'azAllah.
Bid'ati Gumrah, Maslak-E-Ahl-E-Sunnat Se
Khaarij, Na In Ka Silsila-E-Tarikat Baaqi Raha.
Aur Na In Ke Salaasil Me Mureed Hona Jaaiz
Raha.

Mufti Saahibna !

Yeh Ibarat Milad-E-Zindah Shah Madar Kee Hai.
Faisla-E-Shar'iyya Aur Sakht Hona Chhahiye
Chunki Muamla Waabistagan-E-Silsila-E-Aaliya
Madariyyah Ka Hai Is Liye Jo Bhi "Qayamat"
Barpa Kar Sakte Hain Kijiye Taa Ki Aap Ke Har
Ada Se Ihaanat-E-Awliya' Allah Aur Tauhin
Maslak-E-Ahl-E-Sunnat Farogh Paaye Aur
Najdiyyat Aur Vahaabiyyat Aap Ke Haathon
Parwaan Chadh Kar Maslak-E-Ahl-E-Sunnat Kee
Int Se Int Baja Sake Aur Is Maslak-E-Haque Kee
Tabaahi Aur Barbaadi Ka Sehra Aap Ke Sar
Baandh Sake.

Mufti Sahibaan !

Nubuwwat Par Faa'iz Rehna Kuchh Aur Hai Aur
Elan-E-Nubuwwat Kuchh Aur, Zaahir Hai Ki Jab

Har Nabi Wali Bhi Hai Aur Nubuwwat Wa
Wilaayat Me Koi Ta'aruz Nahin Hai Lekin Ba-
Qaul Aala Hazrat Fazile Barelvi Alayh-ir-Rahmah
Nabi Kee Nubuwwat Se Us Kee Wilaayat Afzal
Hoti Hai To Phir Bataaiye Ki Fazile Barelvi
Maulana Ahmed Raza Khan Alayh-ir-Rahmah
Kis Maqam Me Wilaayat Ko Nubuwwat Se Afzal
Taslim Kar Rahe Hain ?

Kya Aap Ke Faisla-E-Shar'iyya Ne Apne Takfiri
Lab-o-Lehze Se Aala Hazrat Fazile Barelvi Ko
Mahfooz Rakha ?

Aur Muftie Aazame Hind Kee Azmat Salamat
Rahi ?

Neez Digar Akaabir-E-Ahl-E-Sunnat Aur Awliya'-
E-Kiram Apa Ke Takfiri Fatwon Se Mahfooz Rah
Sake..

Kahiye Mufti Saahiban !

Aap Ka Woh Koun Sa Waqt Hoga Jab Aap
Tajdid-E-Iman Wa Tajid-E-Nikaah Aur Tajdid-E-
Bay'at Karengé ?

Ya Kafir Rah Kar Be-Imaan Hee Duniya Se Chale
Jaaege ?

Mulaahiza Farmaiyye, **“Hayat-E-Ghauth-ul-
Wara”** Muallif Saiyed Nasir-ud-Deen Hashmi
Qadri Safah-121 :_

“وسرى فى العليا بنور محمد فكنا بسر الله قبل النبوة”

**“Aur Mera Bheyd Bulandi Me Muhammad
SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam
Noor Ke Saath Pas Hum Allah Ke Bheyd Me
Nubuwwat Se Pehle They”.**

Puchhiye Mufti Saahiban !

Sarkar Saiyaduna Ghauth-ul-Wara RadiyAllahu
Ta’ala Anhu Se Ki Mazkooah Ahadith

Mubaraka Ke Mutabiq Saiyad-ul-Mursalin
SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam To
Hamessa Se Nabi They, Roze Meeshaaq Se Qabl
Bhi Nabi They, Phir Aap Ne Ma'azAllah Inkare
Ahadithe Mubaraka Farma Kar Kaise Farma
Diya Ki Hum Allah Ke Bheyd Me Nubuwwat Se
Pehle They, Faisla-E-Shar'iyya Uthaiye Aur
Kahiye Ki Yeh Jhoot Aur Darooghe Be-Farough
Hai.

Asl Ibarat Number 06 :_

“Jo Darjaat Wa Madarij-E-Ulya Ki Jami' Anbiya-
E-Sabiqin Ko Ata Farmaye Gaye They, Woh Balki
Is Se Aala Aala Afzal Janab Nabiyye Karim Alayhi
Tahiyyahto Wat-Taslim Ko Ata Kar Ke Hazrat Ke
Sar-E-Mubarak Par Taaj Shafa'at Ka Rakh Kar

Rahmat-ul-Lil-Aalamin Farmaya, Ala Haaza Al-Qayas Hazrat Saiyad Badi'-ud-Deen Qutbul Madar RadiyAllahu Ta'ala Anhu Ko Tamam Giroh-E-Awliya' Wa Atqiya' Me Akhaz Kar Ke Parwardigare Aalam Ne Jumla Kaarobaar Wa Intizaamaate Baatini Ka Mukhtaar Bana Kar Madar-ul-Aalamin Farmaya".

[Dhul-Fiquar-E-Badi', Safah-26.]

Muftiyane Daridah Dahan !

Kya Aap Ko Saiyad-E-Kaunain SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ke Madarije Ulya Aur Taaje Shafa'at Bhi Gawaara Nahin Hai ? Hazrat Madar-ul-Aalamin RadiyAllahu Ta'ala Anhu Kee Azmat Wa Martabat Aur Darjaate Aaliya Ke Liye Kutube Tasawwuf Ka Mutaala' Kare To Saare Mafaahim Roze Roshan Kee Tarah Ayaa'n Ho Jaaenge.

Dikhiye “**Durr-ul-Ma’arif**”, Musannif Shah
Ghulam Naqshbandi Mujaddidi Alayh-ir-
Rahmah Safah-117 :_

روزے در مجلس شریف مذکور اقطاب آمد، حضرت ایشان“
فرمودند کہ حق سبحانہ اجرائے کارخانہ ہستی قطب المدار
اعطا فرماید و ہدائیت و ارشاد و رہنمائی گمراہان بدست
قطب الارشاد می سپارد، بعد ازاں فرمودند کہ حضرت شیخ
بدیع الدین شاہ مدار قدس سرہ قطب مدار بودند و شان
عظیم دارند، ایشان دعائے کردہ بودند کہ الہی مرا گرسنگی
نہ شود و لباس من کهنہ نہ گشت ہمچنان شد بعد ازاں
دعایہ تمام عمر طعامے نہ خوردن و لباس ایشان کهنہ نہ
”گشت ہموں یک لباس تابہ ممت کفایت کرد

“**Maktoobat-E-Imam Rabbani**” Me Mujaddide
Alfe Thaani Shaykh Ahmed Farooqui SarHindi
Alayh-ir-Rahmah Wa Ar-Ridwan Safah-118 Par
Tehrir Farmate Hain :_

“Qutbul Aqtaab Ya’ni Qutbul Madar Kar Sar Aa’n Hazrat SallAllahu Ta’ala Alayhi Wa Aalihi Wa Sallam Ke Qadam Ke Neeche Hai. Qutbul Madar Inhin Kee Himaayat Wa Riaayat Se Apne Zaroori Umoor Ko SarAnjaam Karta Aur Madariyyat Se Ohdah BarAam Hota Hai”.

Dhul-Fiquar-E-Badi’ Ke Muallif Ne Madar-ul-Aalamin Likha To Aap Charaag Paa Ho Gaye Aur Joshe Baghaawat-E-Awliya’ Me Aap Ne Martaba-E-Madar-ul-Aalamin Ko Haram Qaraar De Diya.

Aur Fauran Tauba Wa Tajdid-E-Iman, Tajdid-E-Nikaah Wa Tajdid-E-Bay’at Ka Ghair Shar’i Faisla Saadir Farma Diya.

Ab Dekhiye Ki Aap Ke Faisla-E-Shar’iyya Ne Aap Ke Aaqoon Ka Kya Hashr Kiya Hai, Hamein

Yaqeen Hai Ki Joshe Baghaawate Silsila-E-Madariyya Me Aap Maslak-E-Ahl-E-Sunnat Wa'l-Jama'at Ke Un Muhtaram Afraad Se Taubah Wa Tajdid-E-Iman Wa Nikaah Aur Tajdid-E-Bay'at Zaroor Karaaenge.

Jaame' Azhar Ka Parwardah Najdiyyat Wa Wahabiyyat Kee Sohbaton Ka Dil Daadah, Sunni Kee Jagah Rehzani Tehrir Kare Waala Yaqeenan Azmat-E-Namoos-E-Awliya'-E-Kiram Kee Dhajjiya'n Bikherne Waala Aur Maslak-E-Aala Hazrat Ko Tabaah Wa Barbaad Karne Waala Hee Hoga.

چوکفر از کعبہ پر خیزد کجا ماند مسلمان

Mulahiza Farmaiyye Kitab "**Masa'il-E-Sima**"
Murtabae Maulvi Irfaan Ali Razwi BaisalPoori
Safah-29 Par Tehrir Farmate Hain :_

حضرت قطب فلق ہدایت مرکز دائرہ ولایت سند المحققین
"سید علماء العالمین میر عبد الواحد بلگرامی"

Kitab “**Sharab-E-Ma’rifat**” Me Hazrat Abd-ul-Allah Shah Khalifa-E-Arshad Hazrat Shaah Khaamoosh Quddis Sirruh-ul-Aziz Safah-111, Ba-Hawala-E-“**Iqtibas-ul-Anwaar**” Tehrir Farmate Hain :_

“ حضرت مخدوم العالمين قطب العارفين مخدوم علاء الدين ”
” احمد صابر رحمة الله عليه ”.

Kitab “**Usool-ul-Maqsood**” Me Safah-116 Wa Safah-147 Par Hazrat Shah Turab Ali Qalandari Qadri Alayh-ir-Rahmah Ne Shaah-ul-Huda Ahmed Qalandari Ko Khalifa-E-Rashid Qutbul Aarifin Ghauth-ul-Aalamin Tehrir Farmaya Hai.
Kitab “**Masalik-us-Salikin**” Me Janab Maulvi Mirza Abd-ul-Sattar Beg Alayh-ir-Rahmah Ne

Safah-378 Par Imam-E-Rabbani Mujaddid-E-Alfe
Thani Alayh-ir-Rahmah Ko Sultan-E-Tariqat,
Burhan-E-Haqiqat Ghauth-ul-Aalamin Aur
Qutbul Aalamin Likha Hai.

Kitab “**Mardan-E-Khuda**” Me Maulvi Ziya’ Ali
Ashrafi Chishti Ne Safah-418, 417 Par Tehrir
Farmaya Hai :_

“Saiyad Badi’-ud-Deen Naam Tha.

**Aur Aboo Turab Kunniyat , Qutbul Madar Ka
Buland Wa Baala Maqaam Baari Ta’ala Ne
Wadi’at Farmaya Tha.**

**Madar-ul-Aalamin Ka Khitaab Bargah-E-
Nabawi SallAllahu Ta’ala Alayhi Wa Aalihi Wa
Sallam Se Ata Huwa Tha”.**

Kitab **“Anis-ul-Abrar Fi Hayat-E-Qutbul Madar”**
Ke Safah-31 Par Maulvi Muhammad Riyasat Ali
Qidwaiy Mujaddidi Ne Tehrir Kiya Hai :_

**“Huzoor SallAllahu Ta’ala Alayhi Wa Aalihi Wa
Sallam Ne Imam-ul-Awliya’, Saiyaduna Sher-E-
Khuda Ali Murtaza KarramAllahu Ta’ala
Waj’hah-ul-Karim Se Irshaad Farmaya Jo Aap
Kee Khidmat Me Maujood They.**

**Yeh Jawaan Saaleh Tumhaari Awlaad Se Hai
Yeh Saeed Azali Hai, Aur Maqbool-E-Bargah-E-
Iyzadi Hoga.**

**Allah Ta’ala Ne Roz-E-Mishaaq Hee Se Is Ko
Maqam-E-Samadiyyat Aur Mahboobiyyat Ata
Farma Kar Madar-ul-Aalamin Kiya Hai”.**

Kitab **“Siyar-ul-Madar”** Ke Safah-41 Par
Maulana Maulvi Zahir-ud-Deen Ahmed Qadri

Chishti Badayuni Alayh-ir-Rahmah Ne Bhi Isi Qaul Ko Tehrir Farmaya Hai Ki :_

“Allah Ta’ala Ne Roz-E-Mishaaq Se Is Ki Maqam-E-Samadiyyat Wa Mahboobiyyat Ata Farma Kar Madar-ul-Aalamin Kiya Hai”.

Saiyad-ul-Ulama’ Hazrat Maulana Mufti Saiyad Shah Aal-E-Mustafa Qadri Barkati Rahmat-ul-Allahi Ta’ala Alayh Sadar All India Sunni Jamiat-ul-Ulama’ Marehrah Sharif Ne Apne Maktoob Ke Safah-05 Par Tehrir Farmaya Hai :_

“Saiyaduna Aal-E-Ahmed Achchhe Miya’n Quddis Sirruh-ul-Aziz Ne Apne Ahade Mubarak Me Sarkar-E-Madar-ul-Aalamin Ke Naame Naami Se Mela Qaaim Karaaya Jo 09 Jamadi-ul-Oola Ko Baraabar Hota Hai”.

Kitab **“Saiyad-ul-Awliya”** Urdu Muallif Maulana Saiyad Muhammad Mubarak Al-Alwi-ul-Kirmani Rahmat-ul-Allahi Ta’ala Alayh Safah-587 Par Tehrir Farmate Hain Ki :_

“Is Amr Ke Izhaar Kee Chandaa’n Zarrorat Nahin Ki Saiyad-ul-Awliya’ Kounsa Mutabarrak Nuskhah Hai Kyun Ki Ahle Aalam Waaqif Hain Ki Yeh Sahifah Manifah Aur Nuskhah Sharif Siraj-ul-Aashiqin Rahmat-ul-Aalamin, Sultan-ul-Masha’ikh, Khwaja-E-Khwajagan Sultan Nizam-ud-Deen Awliya’ Zarrin Naqad Bakhsh Quddis Sirruh-ul-Aziz Ka Woh Jaame’ Malfooz Mubarak Hai”.

Kitab **“Hayat-E-Ghauth-ul-Wara”** Me Saiyad Nasir-ud-Deen Hashmi Qadir Barkati Safah-96 Par Tahrir Farmate Hain :_

دستگیر یکساں وچارہ بے چارگان
شیخ عبدالقادر آن است رحمة للعالمین

**Ya'ni Be-Kason Ke Dastagir Be-Chaaron Ke
Chaarahgar Shaykh Abd-ul-Qadir Hain Jo Saare
Aalamin Ke Liye Rahmat Hain”.**

Kahiye Hazaraat Muftiyane Kiram !

Ab Aap Ka In Sab Qadriyah, Chishtiyyah,
Barkatiyyah, Naqshbandiyyah, Masha'ikhin Kiram
Aur Akabirin-E-Ahl-E-Sunnat Wa'l-Jama'at Ke
Baare Me Kya Khaayal Hai ?

Un Par Tauba Wa Tajdid-E-Iman, Tajdid-E-
Nikah Aur Tajdid-E-Bay'at Ke Faisla-E-Shar'iyya
Ka Nifaaz Kab Kar Rahe Hain ?

Ba-Qaul Aap Ke Madar-ul-Aalamin Kehna To
Haram Hai, Magar Shah-ul-Aalamin, Ghauth-ul-
Aalamin Aur Rahmatul Lil-Aalamin Awliaya'-E-

Kiram Ko Likhne Waalon Ke Baare Me Aap Ka Faisla-E-Haram Kya Hai ?

Naam Nihaad Mufti Saahiban !

Ba-Qaul Aap Ke Madar-ul-Aalamin Kehna Ba-Zaahir Anbiya'-E-Kiram Par Fazilat Dena Hai Aur Qa'il Par Tauba Wa Tajdid-E-Iman Wa Tajdid-E-Nikah Wa Bay'at Az Roo-E-Tariqat Laazim, To Uthiye !

Aur Chaliye Marehrah Mutahhrah, Badayun Sharif, Sahsaram, Kaakori Sharif, Pili Bhit Sharif, Dehli, Aue Phir Faisla-E-Shar'iyya Ka Elaan Kijiye Ki Saiyad-ul-Ulama Jaage Aur Tauba Wa Tajdid-E-Iman Wa Tajdid-E-Nikah Kijiye, Tajdid-E-Bay'at Farmaiyye, Hum Faisla-E-Shar'iyya Le Kar Aaye Hain.

Aap Ne Madar-ul-Aalamin Likhne Kee Jasaarat

Kaise Kee Aur Kee Hai To Hum Aap Ko
Chhodenge Nahin.

Ba-Qalame Khud Mufti Sahiban !
Dehli Chale Aur Puchhiye Hazrat Nizam-ud-
Deen Awliya' Se Ki Aap Ke Mureed Amire Khurd
Ne Aap Ko Rahmatul LilAalamin Kaise Likh Diya.

Chaliye Baghdade Mualla Aur Puchhiye Huzoor
Saiyaduna Ghauth-ul-Wara Se Ki Aap Ko Hazrat
Zakariya Multani Ne Rahmatul LilAalamin Kaise
Likh Diya.

Jab Ki Ba-Qaul Aap Ke Yeh Ghair Nabi Ke Liye
Haram Qat'iy Aur Kufr Hai Yeh Haram, Haram
Sad Haram.

Awliya'-E-Kiram To Zindah Hain Aur Apni Qbare
Anwar Me Aaraam Farma Rahe Hain Faisla-E-
Shar'iyya Ba-Huzoor Sarkar-E-Ghauth-ul-Wara

Aur Nizam-ud-Deen Pesh Karne Kee Jasaarat
Beja Bhi Kar Daaliye.

Asl Ibarat Number 07 :-

در القاب و آداب حضرت بدیع الدین مدار رحمتہ اللہ علیہ “
”خاتم ولایت کبریٰ، عیسیٰ زمان مدار دو جہاں وغیرہ

[Milad-E-Zindad Shah Madar, Safah-17, 32.]

Mufti Sahiban !

Aap Ka Maslak Ihanate Awliya' Allah Itna Josh
Par Hai Ki Aap Maslak-E-Ahl-E-Sunnat Wa'l-
Jama'at Kee Aad Me Tamaam Sunni Qadron Ko
Raund Rahe Hain.

Mulaahiza Farmaiyye Kitab **“Siyar-ul-Madar”**
Muallif Maulana Zahir Ahmed Farooqi Chishti

Alayh-ir-Rahmah Safah-88 Par Hazrat Saiyad Badi'-ud-Deen Qutbul Madar Ko Isvi-ul-Masrab Ya'ni Murdon Ko Zindah Karte They.

Tehrir Farmaya Hai Aur Isi Kitab Ke Safah-08 Par Apne Tarji'e Band Me Tehrir Farmate Hain :_

اے مدار دو جہاں کعبہ ایمان مددے
نو نہال چمن شاہ شہیدان مددے

Ghauth-ul-Aalam Hazrat Makhdoom Saiyad Ashraf Jahangir Simnani Alayh-ir-Rahmah Wa Ar-Ridwan Ke Malfooz "Lata'if-E-Ashrafi" Ke Safah-90 Par Tehrir Hai :_

امداد القطب هو الواحد الذي موضع نظر الله تعالى من الفاظ
في كل زمان و جميع آوان هو اعلى قلب اسرافيل عليه
السلام و القطب الكبرى هي ، مرتبت قطب الاقطاب وهو باطن
نبوته صلى الله عليه و سلم فلا يكون الولايته لاختصاصه
عليه السلام بالا كملينه فلا يكون ختم الولايه قطب الاقطاب
"العلی باطن خاتم النبوه

Mulahiza Farmaiyye **“Maktoobat-E-Imam-E-Rabbani”** Mujaddid-E-Alfe Thani Safah-157 :_

“Qutub Irshad Jo Kamalate Faridah Ka Bhi Jaame’ Hota Hai, Bahut Aziz-ul-Wujood Aur Naayaab Hai Aur Bahut Se Qarnon Aur Be-Shumaar Zamaanon Ke Baa’d Is Qism Ka Gauhar Zuhoor Me Aata Hai Aur Aalame Taarik Is Ke Noore Zuhoor Se Noorani Hota Hai Aur Is Kee Hidaayat Aur Irshaad Ka Noore Muhiyt Arsh Se Markze Farsh Tak Tamam Jahanon Ko Shaamil Hota Hai Aur Jis Kisi Ko Rushd Wahdaaniyyat Aur Imaan Wa Ma’rifat Haasil Hota Hai Isi Ke Zariye Se Haasil Hota Hai Aur Us Ke Wasile Ke Baghair Koi Shakhs Is Daulat Ko Nahin Paata”.

Muftiyane Chaabukdast !

Ise Aap Ka Tajaahile Aarifana Kahun Ya

Tajaahile Jaahilana, Aap Ka Yeh Irshade Girami

Ki “Isaa” Zamaa’n Aur Aijaaz Masihaai Kehna Sooratan Iddi’ae Nubuwwat Ka Pehlu Rakhta Hai”.

Is KorChashmi Aur Bad Baatini Par Jitna Maatam Kiya Jaaye Kam Hai.

Hadith-E-Pak علماء أمّتي كاتبياء بني اسرائيل Kee Roshni Me Aap Jaise Ba-Qalam Khud Maulvi Wa Mufti Kahin Khud Ko Isaa Zama’n Aur Moosa Daura’n Na Samajhne Lagein.

علماء أمّتي كاتبياء بني اسرائيل Me Kaaf Harfe Tashbih, Shaarihine Hadith Ke Nazdik Musallima Aur Majma’ Alayh Hai Aur Is Hadithe Pak Kee Roshni Me Anbiya’-E-Bani Isra’il Masalan Hazrat Isa Alayh-is-Salam Wa Hazrat Moosa Alayh-is-Salam Waghairahum Ke Mo’jizaat Wa Kamalat Ba-Shakle Karamat

Ummate Muhammad RasoolAllah SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Ko Haasil Huwe.

Is Buniyaad Par Buzurgaan-E-Deen Ko Isaa Zama'n Aur Moosa Daura'n Neez Aijaaz Masihaayi Jaise AlQaab Se Yaad Karna Jaaiz Wa Mustahan Hee Nahin Balki Un Ke Kamalate Wilayat Ka Aitiraaf Wa Elaan Hai Aur Yeh Shiaar Hum Ahl-E-Sunnat Wa'l-Jama'at Me Aam Wa Taam Hai.

Mulaahiza Farmaiyye **“Hayat-E-Ghauth-ul-Wara”** Safah-123 Par Tahrir Hai :_

“Mein (Ghauth-ul-Aazam) Moosa Ke Saath Tha Jab Ki Woh Apne Rab Se Munaajaat Karte They Aur Moosa Ka Asaa Mere Istimdaad Ke Asaaon Me Se Aik Asaa Tha Mein Aiyub Ke Saath Tha Jab Ki Woh Aazmaaish Me Mubtila They Aur

Un Kee Bala Durr Na Huwi Magar Meri Duaa Se”.

Farmaiyye Muftiyane Iman DarBaghal !
Huzoot Saiyaduna Moosa Alayh-is-Salam Ke Asa
Ko Aik Wali Ka Apne Istimdad Ka Asa Kehna Aur
Hazrat Aiyub Alayh-is-Salam Ka Ba-Waqte
Aazmaish Wali Kee Duaa Se Bala Ka Durr Hona,
Sooratan Iddi’ae Nubuwwat Ka Pehlu Rakhta
Hai Ki Nahin ?
Is se Kufr Laazim Aata Hai Ki Nahin ?
Aur Tauba Wa Tajdid-E-Iman Wa Nikaah Wa
Bay’at Ke Baare Me Aap Ka Kya Khayaal Hai ?

Asl Ibarat Number 08

Manqabat Dar Shaane Shah Badi'-ud-Deen

Madar RadiyAllahu Ta'ala Anhu

زینت حق زین لمعه محمد نجم الله
مظہر احمد مجمع الله
لااله الا الله

پیدا ہوئے فتح الله فخر ولایت صفت الله
مرشد عالم مرید
الله لااله الا الله

مخزن حق بدیع الله نور محمد ظہیر الله
آئینہ دل مظہر
الله لااله الا الله

کیجئے عنایت ظہر الله بہر خدا مظہر الله
اے عقدہ
کشاندیر الله لااله الا الله

شمع حق منیرا الله مہدی دین مدار الله
ضیغم دشت رسول الله لااله الا الله

[Milad-E-Zinadh Shah Madar, Safah-18.]

Muftiyane Barkhude Ghalt !

Ash'ar Kee Soorat Me Yeh Asma'-E-Mubaraka
Hazrat Saiyad Badi'-ud-Deen Qutbul Madar
RadiyahAllahu Ta'ala Anhu Ke Hain.

Jin Ko Aap Ne Apni Khabaasate Baatini Aur
Awliya' Dushmani Ke Tahat Najdiyon Aur
Vahaabiyon Kee Ghalat Ma'na Pehna Kar
Sunniyon Ko Gumrah Karne Ke Liye Faisala-E-
Shar'iyya Ka Sahaara Le Kar Asl Maa'ni Se Hat
Kar Maa'nie Kufri Nikaalne Kee Be-Usoole
Shar'iy, Khilaafe Maslak-E-Ahl-E-Sunnat Sa'iyeh
Laa Haasil Kee Hai Aur Is Baat Ka Suboot
Faraaham Kiya Hai Ki Duniya-E-Tariqat Wa
Tasawwuf Aur Maslak-E-Awliya' Allah Kee
Abjado Hawwaz Se Bhi Aap Hunooz Waaqif
Nahin Hain.

BazAme Khud A'lamu Banne Waale Muftiyane
Kiram !

Kya Aap Ke Saamne Yeh Usool-E-Fiqah Nahin
Hai Ki Agar Kisi Lafz Ke Haqiqi Maa'na Muraad
Lena Chhod Diya Gaya Ho To Ab Is Lafz Ke
Istilaahi Maa'na Muraad Le Kar Hume Shar'a
Lagaeinge Na Ki Us Lafz Ke Maa'na Haqiqi
Aur Lughwi Muraad Lenge ?

Madar-E-Pak Ke Jis Qadar Asma' Hain Woh Sab
Ke Sab Istilaahe Soofiya' Hain Jin Maa'non Me
Istimaal Kiye Gaye Hain Wohi Maa'na Muraad
Le Kar Aap Ko Shar'i Hukm Lagaane Ka Haque
Hoga.

In Sab Asma'-E-Mubarak Ka Istimaal Az Roo-E-
Istilaahe Tasawwuf Jaaiz Aur Mustahsan Hai.

Usoole Maf'hoome Asma' :_

Yun To Manqabat-E-Qutbul Madar Rahmat-ul-
Allahi Ta'ala Alayh Me Jin Asma'-E-Mubarak Ka
Zikr Kiya Gaya Hai Unhein Agar Alag Alag
Unwaan Bana Diya Jaaye To Kitaabein Likhi Jaa
Sakti Hain Magar Aap Ke Zarfe Faham Ke
Mutaabiq Istilaahaate Soofiya' Me In Asma'-E-
Girami Ke Ijmaali Mafaahim Pesh Kiye Jaa Rahe
Hain.

Shaayad Aap Me Zarfe Qubool Paida Ho Kar
Aap Kee Nijaate Ukhrawi Ka Zaamin Ban Jaaye.
Haala'n Ki Aap ختم الله على قلوبهم Ke Misdaq
Hain.

Magar Phir Bhi لا تقنطوا من رحمة الله تعالى Aap Ke
Dilon Se Ahel Laala Se Sooe Zani Ka Jazbah
Khatam Farmaye.

Aameen.

زَيْنَ اللَّهِ: _

Ba-Maa'na Allah Kee Taraf Se Muzayyan-o-Aarasta.

Izaafat Masdar Ilal Faa'il Hai.

Aur Masdar Khud Ba-Maa'na Maf'ool.

Jaise Khalq Ba-Maa'na Makhlooq Nahw Ka Yeh Aam Qaanun Hai.

Zayn-ul-Allah Apne Mahal Isti'maal Me Kisi Bhi Faasid Maa'na Ka Ihtimaal Nahin Rakhta Hai.

ظَهْرَ اللَّهِ: _

Zahr-ul-Allah Me Zahr Muzaaf Aur Ism-E-Jalaalat Allah Muzaaf Ilayh Aur Aap Jaante Hain

Ki Muzaaf Aur Muzaaf Ilayh Me Muzaaf Hee

Maqsood Hota Hai Yaha'n Zahr Ba-Maa'na

Maf'ool Yaa'ni Mazhar, Zaahir Kiya Huwa, Aur

Lafz-E-Zahr Kee Izzafat Allah Kee Taraf Nisbat

Ke Taur Par Hai Lihaaza Zahr-ul-Allah Ke Maa'na

Allah Ke Zaahir Kiye Huwe Madar.

Aur Yeh Maa'na Madare Paak Ke Liye Muraad Lena Az Rooe Shariat Wa Tariqat Qat'an Sahih Durust Aur Jaaiz Hai.

Agar Zahr Ke Maa'ni Ba-Qaul Aap Ke Peeth Muraad Liya Jaaye To Woh Baatil Hai To Phir Aap Bataaiye Ki **يد الله فوق ايديهم** Qur'an Karim Kee Is Aayate Mubaraka Me **يد الله** Kee Nahwi Tarkib Karne Ke Baa'd Aap Apne Qalam Se Ma'azAllah Khuda Ke Liye Haath Hona Likhege. Ya **يد الله** Ke Wohi Maa'na Muraad Lene Jo Jumla Mufassirin Ne Muraad Liye Hain.

Yaa'ni **يد الله** Se Muraad Allah Kee Nusrat Aur Jab **يد** Ke Haqiqi Maa'ni Haath Hain Aur Allah Ke Liye Us Ke Haqiqi Maa'ni Muraad Lena Muqtazaae Aayat Ke Khilaaf Hai Thik Isi Tarah **ظهر الله** Se Muraad Allah Ta'ala Kee Nusrat

Diye Huwe Saabit Huwa Ki Zahr Ke Koi Aise
Maa'ni Nahin Hain Jo Faasid Wa Baatil Ho'n.

Mufti Saahib!

Aap Ne Yeh Kaise Likh Diya Ki Zahur Yaa Zayn Ka
Itlaaq Zaat-E-Baari Ta'ala Par Hai Arabi Zabaan
Ka Ibtidaayi Usool Hai Ki Muzaaf Muzaaf Ilayh
Kee Tarkib Me Muzaaf Par Hukm Lagaaya Jaata
Hai Aur Yaha'n Zahr Ya Zayn Par Aap Ka Hukm
Hona Chaahiye.

Aur Zahr Wa Zayn Se Muraad, Hazrat Madar-E-
Paak Rahmat-ul-Allah Ta'ala Alayh Kee Taraf
Ishaarah Hai Na Ki Zaat-E-Baari Ta'ala, Isi Tarah
Tod Marod Kar Kisi Shar'iy Faisla Ke Naam Par
Apni Badd Baatini Aur Ghair Dayanat Daari Ka
Aap Ne Waazeh Saboot Diya Hai.

Imaan Ko Kufr Likhna Ya Saabit Karna, Khud
Kufr Ka Mutaraadif Hai.

Aur Yahi Aap Ke Imaan Kee Tabaahi Aur Barbaad Kee Daleel Hai.

Mufti Jee!

Jis Tarah Aap Ne **ظهر الله** Aur **بديع الله**، **زين الله** Ke Maa'na Nikaal Kar Yaa'ni Ghair Urfi Ko Maujibe Kufr Bataaya Hai, Is Tarah To Aap Ka Naam **شريف الحق** Hai Is Se Bhi Kufr Laazim, Ki Sharif Ke Maa'ni Sharf Dene Waala, Aur Sharf Dene Waala Haque Ta'ala Hai.

To Ba-Qaul Aap Ke Maa'na Huwe Allah Ko Sharf Dene Waala Aur Aap Kee Is Tarkib Se To **رسول الله**، **حبيب الله**، **عبد الله** Waghairah Sab Ghair Shar'iy Aur Kufr, Ma'azAllah Summa Ma'azAllah..

مدار الله : _

Madar Saiyad Badi'-ud-Deen Ka Martaba Hai Is Liye Is Ke Maa'ni Urfi Hee Muraad Liye Jaaenge.

Yaa'ni Allah Ke Wali Madar, Allah Ke Mahboob Madar, Badi' Apne Maa'ni Istalaah Ke Aitebaar Se Mabdoos' Ke Maa'na Me Hai, Is Ke Maa'ni Huwe :_

Allah Ke Naadir Tariq Par Paida Kiye Huwe Madar,

Mufti Sahiban !

Aap Ne Farmaya Hai Ki :_

“Insaanon Me Be-Misl Insaan Huzoor Muhammad RasoolAllah SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Hain, Lihaaza Kisi Farde Bashar Ko Mutlaqan Be-Qarinah Tehqiqe Maqaali Ya Haali Be-Misaal Kehna Huzoor SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Kee Khusoosiyat Use Dena Hai Aur Yeh Kufr Hai”.

Bila Shubah Insaanon Me Be-Misl Wa Be-Nazir
Insaan Sirf Saiyad-ul-Mursalin SallAllahu Ta'ala
Alayhi Wa Aalihi Wa Sallam Hain.

Mulaahiza Farmaiye “**Masalik-us-Salikin**”

Safah-1342 Aur Faisla-E-Shar'iyya Lagaae.

“Manaqib-E-Ghauthiyah Me Hai Ki Aap Ke Jism
Mubaaraka Par Misle Jism Muqaddase Aa'n
Hazrat Sarwar-E-Aalam SallAllahu Ta'ala Alayhi
Wa Aalihi Wa Sallam Ke Kabhi Makkhi Na Baithi
Aur Aap Ke Arq Me Misle Arqe Mubarak Hazrat
Khwaja-E-Aalam SallAllahu Ta'ala Alayhi Wa
Aalihi Wa Sallam Ke Khushbu Aati Thi Aur Aap
Ke Bol Wa Baraaz Ko Bhi Misle Bool Wa Baraaz
Aa'n Hazrat SallAllahu Ta'ala Alayhi Wa Aalihi
Wa Sallam Ke Zameen Khaa Jaati Thi Aik Din
Logo'n Ne Arz Kiya Ki Ya Hazrat !
Yeh Sab Baatein To Makhsoos Zaate Paak

Hazrat Sarwar-E-Kaainaat SallAllahu Ta'ala
Alayhi Wa Aalihi Wa Sallam Thi'n Huzoor Me Jo
Paayi Jaati Hain Is Ka Sabab Kya Hai" ?

Farmaya Ki Qasam Hai Khudawand Jallo Ula Kee
Yeh Wujood Abd-ul-Qadir Ka Nahin Hai Balki
Wujood Baa-Saood Jadde Amjad SallAllahu
Ta'ala Alayhi Wa Aalihi Wa Sallam Ka Hai".

Kahiye Mufti Saahiban !

Ab Aap Ka Kya Irshaad Hai ?

Faisla-E-Shar'iyya Uthaiye Aur Hukm Lagaaiye

Ab Aakhir Me Lijiye Mufti Sahiban !

Huzoor Saiyaduna Ghauth-e-Pak Aur Huzoor

Saiyaduna Khwaja Gharib Nawaz RadiyAllahu

Ta'ala Anhuma Ke Asma'-E-Girami Jo Kitab

"Zikr-E-Ghauth-E-Pak" Muallif Saiyad Niyaz Ali

Baghdadi Safah-99_103, Aur Kitab **“Tarikh-E-Ajmer Shairf”** Muallif Maulvi Wazir Husian Safah-69_70, Aur Deegar Kitabon Me Marqoom Hain.

Aap Kee Khidmat Me Haazir Hain.

Aap Apni Isi Tarkib Se In Asma' Ka Bhi Tarjuma Kar Daaliye Aur Apni Duniya Wa Aakhirat Tabaah Kijiye.

Asma'-E-Ghauth-E-Pak RadiyAllahu

Ta'ala Anhu :_

امر الله، برهان الله، بيت الله، شاهد الله، قدرت الله، عرش الله، فرمان الله، امان الله، فضل الله، نور الله، قطب الله، سيف الله.

Asma'-E-Khwajah Gharib Nawaz

RadiyAllahu Ta'ala Anhu :_

نجم الله، ميراث الله، سيف الله، قدس الله، سحيم الله، امير الله، محيط الله، عنقاء الله، شرفاء الله، جعوز الله، اتقياء الله، عنايت الله.

Asl Ibaarat Number 09

“Naqsha-E-Murshid Tha RasoolAllah Se Milta
Huwa
Haque To Yun Hai Khaas Tha Allah Se Milta
Huwa”

Adabe Naashnaas Mufti Sahibaan !!

Har Lafz Ke Maa'na Aik Hee Nahin Hote.

Maa'na Wa Maf'hoom Mukhtalif Bhi Huwe
Hain.

Saahibe Zabaan Aik Hee Lafz Ko Muta'addad
Istilaahaat Me Isti'maal Karte Hain Na Ki Phir
Istilaahaate Tariqat Wa Tasawwuf.

Mureed Kee Nazar Me Murshid Ke Maa'na
Mutaabiqat Sarkaar-E-Kaainaat Fakhr-E-
Maujoodaat SallAllahu Ta'ala Alayhi Wa Aalihi

Wa Sallam Hai Aur Aa'n Hazrat SallAllahu Ta'ala
Alayhi Wa Aalihi Wa Sallam Kee Itaa'at Hee
Khaaliq-E-Kaainat Kee Ita'at Hai, Aur
Murshi اطيعو الله و اطيعو الرسول Ka Mazhar Hai.
Is Ita'at-E-Mustafa SallAllahu Ta'ala Alayhi Wa
Aalihi Wa Sallam Ke Natije Me Woh Sifaat-E-
Baari Ta'ala Ka Mazhare Kaamil Hai, Jo Arsh Ke
Maa'na Se Saaf Zaahir Hai.

Jab Mureed Ita'at-E-Murshid Me Kamal Haasil
Karta Hai To Us Ko Istilaah-E-Tasawwuf Me
“**Fana Fi'l-Murshid**” Kehte Hain.

Is Maqam Par Mureed Apne Wujood Hain
Ita'at-E-Risaalat Wa Ita'at-E-Ilahiyya Kee
Tajalliyaat Ka Mushaahidah Karta Hai, Jis Me
Khud Kee Nafi Aur Allah Ke Isbaat Ka Izhaar
Hota Hai.

Hadith Sharif Me Hai :_

ان الله خلق آدم الى صورة Yaa'ni Allah Ta'ala Ne
Adam Ko Apni Soorat Par Paida Farmaya Hai.

Kahiye, Is Hadith Sharif Me Soorat Ke Maa'na
Kya Naqshe, Chehre Muhre Aur Shaki Wa
Shabaahat Ke Hain, Aur Kya Soorat Se Muraad
Allah Ta'ala Kee Zaahiri Soorat Hai ?

Jab Ki Allah Ta'ala Shaki Wa Soorat, Naak,
Naqshe, Chehre Muhre Se Munazzah Hai Aur
Mishl Se Paak Hai.

To Kya Aap Ka Is Hadith-E-Pak Par Imaan Hai Ki
Nahin Aur Aap Is Hadith-E-Pak Kee Taawil
Kareinge Ya Nahin ?

Khud Shakhta Mufti Sahiban !

Mulahiza Farmiaye Muftie Aazame Hind

Mualana Mustafa Raza Khan Qadri Alayh-ir-Rahmah Ka Mundarja Zail She'r :_

Tera Zikr Lab Par Khuda Dil Ke Andar Yun Hee Zindagaani Guzaara Karun Mein

Farmaiyye Muftiyan-E-Kiram !

Allah Ta'ala BeShak Shakl Wa Shabaahat, Naak Naqshe Se Munazzah Hai Lekin Khuda Dil Ke Andar Is Se Aap Kee Taf'him Ke Mutabiq Khuda Kisi Makaan Me Mahsoor Hona Saabit Hota Hai Ki Nahin Aur Yeh Kufr Hai Ki Nahin ?

Nabaaligh Zahan Rakhne Waale Mufti Khwaah Azhari Ho'n Ya Amjadi Jab Tak Hum Ahl-E-Khanqah Ke Saamne Zaanoo-E-Adab Tehh Na Karengre In Kee Khabaasate Nafs Tahet-ush-Shuoor Se Aise Hee Kufri Ma'na Shuoor Me Laati Rahegi.

Baat Yeh Bhi Sahih Hai Ki Jo Haandi Me Hoga

Wohi To Tashtari Me Aayega.

Agar Koi Tabib Roohaani Aap Ke Muta'afin
Dimaagh Ka Opration Kare To Kabhi Kufr Wa
Shirk BarAamad Honge Kabhi Tauba Wa Tajdid-
E-Iman Aur Kabhi Tajdid-E-Nikaah Wa Tajdid-E-
Bay'at Ke Rang Khurdah Aalat.

Aap Agar Na-Waqif Mahz Hain To Aap Kee
Waaqifiyyat Ke Liye Yeh Bataana Zaroori Hai Ki
Banda-E-Momin Jab Mujaahidah Wa Riyaazat,
Taqwa Wa Tahaarat Kee Manzilon Se Taraqqi
Karta Hai To Sifaat Wa Akhlaaq-E-Ilaahiyyah Se
Muttasaf Ho Jaata Hai Aur Is Manzil Me Woh
Malaaiika Ko Bhi Pichhe Chhod Jaata Hai Aur
Takhalluqu Akhlaaq Ke Numaayan Shaan Is Me
Paida Ho Jaati Hai.

Yaha'n Is She'r Ka Bhi Yahi Maf'hoom Huwa Ki

Peer Wa Murshid Apne Har Qaul Wa Fe'l Se Sifaat-E-Baari Ta'ala Ka Mazhar Hai.

Na Ki Aap Ne Jo Maa'na Kufr Muraad Le Kar Apne Kufr Ka Suboot Faraaham Kiya Hai.

Asl Ibaarat Number 10 :_

“Jo Fuyoozaat Wa Ahekaamat Darbaar-E-Nabawi Se Saadir Hote Hain Us Kee Ittila' Bila Waasta Ghaire Hazrat Qutbul Madar Ko Hoti Hai Aur Aap Apne Maa Tahton Ko Darja Ba-Darja Pahunchaate Hain Aur Woh Hazaraat Jo Umoor-E-Qaabil Itttila' Hote Hain Woh Hazrat Mausooof Kee Khidmat Me Pesh Karte Hain Aur Aap Darbar-E-Nabawi Me Pesh Karte Hain”.

Mufti Ji !

Aap Ne Yeh Qaul Be-Daleel Hai Keh Kar Bil-Aakhir Apni Jahaalat Aur Be-Maaigie Ilm Aur Faizan-E-Awliya' Allah Se Mehrromi Ka Aitaraaf Apne Qalam Se Kar Hee Liya.

Yeh Hamare Aaqa Sarkar Saiyaduna Madar-ur-Aalamin RadiyAllahu Ta'ala Anhu Ka Tasarruf Hai Ki Jo BazAm Khud Maulvi Mufti Ban Kar Aap Ke Martaba-E-Ulya Aur Manaasib-E-Jalila Par Jarah-o-Qadah Karne Ke Liye Badi Dileri Se Aage Badha Tha.

Woh Khuda Dushmani Ka Khud Aalae Kaar Ban Kar Ma'toob-o-Maqhoor Ho Gaya.

“Yeh Qaul Bila Dalil Hai” Aap Ne Kahan Se Kaha ?

Is Kee Kya Dalil Aap Ke Pas Hai Agar Aap Ke Paas Koi Dalil Hoti To Apne Da'we Ke Suboot

Me Zaroor Pesh Karte.

Lijiyye Mehroome Basirat Wa Basaaarate Dil
Kee Aankhein Khole Aur Moatabar Kutube
Tasawwuf Mulaahiza Farmaiyye :_

Maktoob Imame Rabbani Mujaddide Alfe Thani
Daftare Awwal Hissa Duwum Safah-157 :_

**“Qutub Irshad Jo Kamalate Faridah Ka Bhi
Jaame’ Hota Hai, Bahut Aziz-ul-Wujood Aur
Naayaab Hai Aur Bahut Se Qarnon Aur Be-
Shumaar Zamaanon Ke Baa’d Is Qism Ka
Gauhar Zuhoor Me Aata Hai Aur Aalame
Taarik Is Ke Noore Zuhoor Se Noorani Hota Hai
Aur Is Kee Hidaayat Aur Irshaad Ka Noore
Muhiyt Arsh Se Markze Farsh Tak Tamam
Jahaan Ko Shaamil Hota Hai Aur Jis Kisi Ko
Rushd Wahdaaniyyat Aur Imaan Wa Ma’rifat
Haasil Hona Hota Hai Is Ke Zariye Se Haasil**

Hota Hai.

Us Ke Wasile Ke Baghair Koi Shakhs Is Daulat Ko Nahin Paata, Maslan Us Ke Hidaayat Ke Noor Ne Dariya-E-Muhiyt Kee Tarah Tamam Jahaan Ko Ghera Huwa Hai Aur Woh Dariya Goya Munjamid Hai Aur Buzurg Jo Harkat Nahin Karta Aur Woh Shakhs Jo Us Buzurg Kee Taraf Mutawajjeh Hai Aur Us Ke Saath Ikhlaas Rakhta Hai Ya Yeh Ki Woh Buzurg Talib Ke Haal Kee Taraf Mutawajjeh Hai Aur Tawajjohe Waqt Goya Taalib Ke Dil Me Aik Rawzan Khil Jaata Hai Aur Is Kee Raah Se Tawajjoh Aur Ikhlaas Ke Muwafiq Is Darya Se Sairaab Hota Hai, Aise Hee Woh Shakhs Jo Zikr-E-Ilaahi Kee Taraf Mutawajjeh Hai Aur Us Aziz Kee Taraf Bilkul Mutawajjeh Nahin Hai Balki Us Ko Pahechanta Nahin Hai Is Ko Bhi Ifaad Ho Jaata Hai Lekin Pehli Soorat Me Doosari Soorat Kee Nisbat Ifaadah Bahar Aur Badh Kar Hai Lekin

Woh Shsakhs Jo Us Buzurgh Ka Munkir Ya Woh Buzurg Us Se Aazurdah Hai Agarche Woh Zikr-E-Ilahi Me Mashghool Hai Lekin Woh Rushd-o-Hidayat Kee Haqiqat Se Mahroom Hai Yahi Inkaar Wa Aazaad Us Ke Faiz Ko Maane' Ho Haata Hai".

Kitab **"Durr-ul-Muazzam Fi Manaqibi Ghauth-ul-Aazam"** Ke Safah 58 Par Hazrat Maulana Hafiz Shah Ali Anwar Qadri Alayh-ir-Rahmah Tehrir Farmate Hain :_

"Qutbul Irshad, Qutbul Aqtaab Aur Qutbul Aalam Aur Saahib-E-Zama'n Aur Qutbul Madar, Aik Hee Shakhs Ke Naam Hain Jo Be Asaalat-E-Irfaan Kee Kunji Hai Aur Aqtaab Ke Dar Aqtaab Ki Dar Asal Mausil IlalAllah Hain Woh Nayaaaabat Me Qutbul Aqtaab Ke Rahtein Hain Aur Qutbul Aalam Ko Haque

Ta'ala Se Be-Waasta Faiz Pahunchta Hai Aur Isi Ko Qutb-E-Akbar, Qutb-E-Irshaad, Qutbul Aqtab Aur Qutbul Madar Bhi Kehtien Hain”.

Kitab “**Madar-E-Aazam**” Ke Safah 54 Par Hazrat Maulana Hakim Farid Ahmad Naqshbandi Rahmat-ul-Allahi Ta'ala Alayh Tehrir Farmate Hain :_

“**قطب المدار زیر قلب حضور پر نور احمد مجتبیٰ محمد**
“**مصطفیٰ صلی اللہ علیہ و سلم می باشد**”

Qutbul Madar Tamam Ghauth Wa Aqtaab Ka Sardaar Hota Hai Aur Tamam Ashya' Kee Asl Hota Hai Sab Us Ke Taabe' Farman Hote Hain Yahi Fard-ul-Afraad Ke Naam Se Pukaara Jaata Hai Aur Sarwar-E-Aalam SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Se Bila Waastah Faiz Haasil Karta Hai Aur Jo Ahkaamaat Is Aalam Ke Intizaamaat Ke Liye Darbar-E-

Nabawi SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Se Saadir Hote Hain Un Ko Apne Maa-Tahet Aghwaath Wa Aqtaab Nujaba', Nuqba' Awtaad Wa Abdaal Ko Darjah Ba-Darjah Pahunchta Hai Aur Yeh Hazaraat Darjah Ba-Darjah Jo Waaqiaat Hote Hain, Qutb-E-Madar Ke Samne Pesh Karte Hain Aur Qutb-E-Madar Darbaar-E-Nabawi SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Me Pahunchta Hai, Saiyad Badi'-ud-Deen RadiyAllahu Ta'ala Anhu Ko Darbar-E-Khuda Wandi Se Bhi Martaba-E-Qutbul Madar Ka Haasil Huwa Tha".

Kitab "**Durr-ul-Ma'arif**" Ke Safah-117 Par Shah Ghulam Ali Naqshbandi Alayh-ir-Rahmah Tehrir Farmate Hain :_

روزے دار مجلس شریف مذکورہ اقطاب آمد، حضرت “ فرمودند، حق سبحانہ تعالیٰ اجزائے کارخانہ ہستی و توابع ہستی قطب مدار اعظامی فرمودند وحدانیت و ارشاد و رہنمائی گمراہان بدست قطب ارشادی سپارد، بعد ازاں می فرمودند کہ حضرت شیخ بدیع الدین شاہ مدار قدس سرہ ”قطب مدار بودند و شان عظیم دارند“.

Mufti Ji Ka Irshaade Girami Hai Ki :_

“Afraat Wa Ghuloo To Us Taa’if Ka Ma’mool Hai”.

Yeh Mufti Kufr Saaz Kee Apni Raay Hai Aur Yeh Silsila-E-Aaliya Madariya Par Ghalat Aur Be-Buniyad Ilzaam Hai.

Muftiyane BeBasar Mulaahiza Farmaein :_
Hazrat Mujaddide Alfe Thani Shaykh Ahmad Al-Farooqui Sarhandi Alayh-ir-Rahmah Wa Ar-Ridwan Ne Qadriyon Ke BeJa Afraad Wa Ghulu Ke Baare Me Jo Faisla **“Maktoobat Imame Rabbani Mujaddide Alfe Thanai”** Je Safah-210 Par Tahrir Kiya Hai :_

“Hazrat Shaykh Abd-ul-Qadir Jilani Rahmat-ul-Allahi Ta’ala Alayh Ke Aksar Mureed Shaykh Ke Haque Me Bahut Ghulu Karte Hain Aur Muhabbat Kee Jaanib Me Ifraat Se Kaam Lete Hain”.

Sultan-ul-Aarifin, Ghauth-ul-Aalamin Hazrat Mujaddide Alfe Thani Alayh-ir-Rahmah Wa Ar-Ridwan Ne Aap Jaise Naam Nihaad Qadriyon Ke Jis Ifraat wa-o-Ghulu Ka Elaan Farmaya Hai Is Aaine Me Apni Apni Makrooh Soortein Dekhiye

Aur Batlaaiye Ki Ifraat-o-Ghulu Kis Taa'ife Ka
Ma'mool Hai.

Saraapa Jahl Murakkab Muftiyane Badd Akhtar
Wa Ghair Sharif !

Aap Kee Imaani Kitab "**Saba' Sanabil**" Ke Ghair
Shar'iy, Ghair Isalmi Aur Kufriyah Ibaarat Ke
Khilaaf Hamaare Paas Saikadon Ulama Wa
Masaikh, Sajjadgan Aur Muftiyaane Shura' Ke
Fatwe Maujood Hain Jinn Ko InshaAllah Ta'ala
Hum Aaaindah Saae Kareenge.

Chand Ibaaratein, Mushte Namoonah
Azkhurwaare, Ke Taur Par Jaari Hain.
Mulaahiza Farmaiye Is Ke Liye Ki Yeh Kitab

“Saba’ Sanabil” Aap Ke Dastoore Asaasi Me Daakhil Hai Aur Aa’in Me Daakhil Hai Aur Yeh Shart Hai Ki Jo Is Kitab Ko Na Maanega Woh Sunni Musalman Na Hoga :_

Ibaarat Number 01 :_

“Aik Din Us Ne Us Darwesh Se Kaha Ki Mujh Ko Khizar Paighambar Alayh-is-Salam Se Mulaaqaat Kee Bahut Tamanna Hai Agar Aap Kee Inaayat Mayassar Aa Jaaye To Nihaayat Karam Wa Maherbani Hogi Us Darwesh Ne Kaha Ki Jis Din Dargah-E-Sultan-ul-Masa’ikh Me Suroor-o-Sima’ Kee Mehfil Barpa Hoti Hai Us Din Khizar Alayh-is-Salam Us Jagah Haazir Hote Hain Aur Logo’n Kee Jootiyon Kee Nigehbani Karte Hain”.

-

[Saba’ Sanabil, 61, Sumbulah Duwum]

Ibaarat Number 02 :_

“Hazrat Makhdoom Kee Umr Jab Aakhir Huwi To Un Aakhri Ayyam Me Kabhi Kabhi Farmate They Ki Meri Aarzu Yeh Hai Ki Meri Mout Ke Waqt Koi Khush Ilhaan Is Aayat Ko Pardagori Jeet Me Padhe Yahan Tak Ki Kalama-E- **توفنى** **مسلماً و الحقتى بالصالحين** Par Jaan De Doo’n”.

-

[Saba’ Sanabil, Safah-201, Sumbulah Haftum]

Ibaarat Number 03 :_

“Aik Shakhs Bay’at Ke Iraade Se Aaya. Khwaajah Ke Qadmon Par Apna Sar Rakha Aur Arz Kiya Ki Bay’at Ke Liye Haazir Huwa Hoo’n,

Farmaya Ki Agar Tum Kaho Ki لا اله الا الله چشتى
رسول الله To Mein Tumehin Mureed Kar Loo'n
Choonki Woh Shakhs Dhoon Ka Pakka Tha Aur
Sachcha Tha Us Ne Fauran Iqraar Kar Liya.
Khwajah Ne Bay'at Ke Liye Use Apna Haath Diya
Use Bay'at Kar Liya".

Qarein Kiram !

Khud Faisla Farmaiyye Ki Ghair Shar'i Wa Ghair
Islami Aur Kufriya Ibaaratein Koun See Hain Aur
Iman Wa Aqidah Kis Ka Barbaad Ho Gaya Hai.

Tajdid-E-Bay'at, Tajdid-E-Iman Wa Tajdid-E-
Nikah Kis Ko Karna Chaahiye Aur Kufr-o-Irtiraad
Ka Ittela' Kis Par Ho Raha Hai.

Maulvi Akhtar Raza Barelvi Par Shar'iy Muaakhizah

Kitabcha “**Faisla-E-Shar’iyyah**” Me Mufti Akhtar Raza Khan Aur Mufti Sharif-ul-Haque Ne Jis Daridah Dehni ka Suboot Faraaham Kiya Hai Aur Jis Tarah Kufr Kufr Kee Rat Lagayi Hai Is Ke Iwaz Un Donon Ko Min Jaanib-il-Allah Jo Saza Mili Hai Woh Ba-Soorat Matbooa Ishtihar “**Shar’iy Muaakhizah**” Aammah-ul-Muslimin Ke Saamne Maujood Hai, Yaha’n Aam Sunnii Musalmanon Kee Ma’loomaat Me Izaafah Ke Liye Unhein Tehrir Kiya Ja Raha Hai Taa Ki Duniya Dekh Sake Ki Aik Wali-E-Kaamil Kee Dushmani Kis Tarah Iman Lewa Saabit Hoti Hai. Daana-E-Asraar-E-Shariat, Waaqif-E-Ramooz-E-Tariqat, Munazir-E-Aazam-E-Hind Hazrat Allama

Maulana Hafiz Mufti Muhammad Intikhab
Qadiri Sahab Naeemi Qadiri Asharafi Damat
Barkatahum-ul-Qudsiya Khalifa-E-Huzoor
Saiyadi Sarkar Ashraf-ul-Masa'ikh Sahib-E-
Sajjadah Aaliya Ashrafiya Kichhauchha
Muqaddasa Madda Zillah-ul-Noorani.

السلام عليكم ورحمة الله وبركاته

Hamare Shahar Pili Bhit Sharif Me Maulvi
Akhtar Raza Khan Barelvi Aik Jalse Me Aaye To
Maulana Nasim Ahmad Sahab Noori Reyhani
Stage Se Uth Aaye Aur Unhone Na To Maulvi
Akhtar Raza Se Musaafa Kiya Aur Na Un Ke
Salam Ka Jawab Diya.

Aur Na Hee Un Ke Saath Ijlaas Me Sharik Rahe
To Maulana Nasim Ahmed Noori Ne Bataya Ki
"Mere Peer-o-Murshid Nabira-E-Aala Hazrat

Khalifa-E-Huzoor Mufti-E-Aazame Hind Reyhan-E-Millat-E-Walidain Hazrat Allama Maulana Al-Haj Mufti Reyhan Raza Khan Sahab Rehmani Miya'n Qibla Saabiq Sajjadah Nashin Aastana-E-Aaliya Razwiya Bareli Sharif RadiyAllahu Ta'ala Anhu Ka Maulvi Akhtar Raza Par Kufr Ka Fatwa Hai Aur Farmaya Maulvi Akhtar Raza Momin Nahin Kaafir Hai Aur Us Kee Apni Bay'at Wa Khilaafat Bhi Faskh Aur Un Se Bay'at Na-Jaaiz Wa Haraam Hai Magar Aaj Tak Na To Maulvi Akhtar Raza Ne Tauba Kee Aur Na Tajdid-E-Iman Aur Na Tajdid-E-Bay'at Wa Nikah, Aur Ba-Dastoor Mureed Karte Phir Rahe Hain. Yeh Khud Bhi Gumrah Hai Aur Doosaron Ko Bhi Gumrah Kar Rahe Hain”.

“ChunKi Mere Peer-o-Murshid Huzoor Rehmani Miya'n RadiyAllahu Ta'ala Anhu Ne Maulvi

Akhtar Raza Par Kufr Ka Fatwa Diya Hai Ab Jab Tak Yeh Tauba Tajdid-E-Iman Wa Tajdid-E-Bay'at Wa Nikah Na Karengi Tab Tak Shar'i Hukam Yahi Hai Ki Maulvi Akhtar Raza Ko Na To Salam Kiya Jaaye Aur Na Un Ke Salam Ka Jawab Diya Jaaye Na Un Kee Ta'zim Kee Jaaye Aur Na Un Ke Pichhe Namaz Padhi Jaaye Aur na Un Se Mureed Hona Jaaiz Hai”.

Mere Peer-o-Murshid Janab Rehmani Miya'n RadiyAllahu Ta'ala Anhu Ne Apne Shehzada-E-Zishaan Se Pitwa Kar Raza Masjid Bareilly Sahrif Se Baahar Nikalwa Diya Tha Aur Yeh Masjid-E-Raza Me Imamat Bhi Nahin Kar Sakte Hain. Aur Ab Shehzada-E-Rehmani Miya'n Hazrat Sub'hani Miya'n Sahab Se Sajjada Nashin Aastana-E-Razwiyyah Bareilly Sharif Ne Urs-E-Razwi Bareilly Sharif Kee Mahafila Mubarak Me

Maulvi Akhtar Raza Kee Shirkat Par Paabandi
Laga Dee Hai.

Chunanche Guzishta Urs-E-Razwi Me Maulvi
Akhtar Raza Qul Sharif Kee Mehfil Me Shirkat Se
Mehroom Rahe Haalan Ki Bareilly Sharif Me
Apne Ghar Me Biraajmaan Rahe.

Daryaافت Talab-E-Amr Yeh Hai Ki Hazrat
Maulana Nasim Ahmed Saahab Noori Reyhaani
Ka Amal Az Roo-E-Shr'a Sharif Kaisa Hai ?
Aap Se Istid'aa Hai Ki Hukme Shar'iy Bayan
Farma Kar Mamnoon Farmaein.

Saa'il :_

Habib-ul-Allah Khan Razwi

Muhalla Sher Khan, Pili Bhit Sharif

25 Sawwal-ul-Mukarram Sinn Hijri 1408

Al-Jawab

بعون الملك و الهاب برحمة حبيبه الانتخاب عليه
الصلوة انهم الى يوم الحساب

٧٨٦ / ٩٢

Soorate Mas'oola Me Hazrat Nasim Ahmad

Sahab Noori Reyhani Ka Amal Durust Hai Faqat

والله تعالى و رسوله الاعلم جل مجده و صلى الله عليه و سلم

كتبه: _

Muhammad Intekhab Qadiri Naeemi
Baani Wa Muhtamam Jaamia Qadiriya
Naeemiya, Mutawalli Takhat Waali Masjid
Kisrol, Muradabad Sharif
28 Sawwal-ul-Mukarram Sinn Hijri 1408

Hamari Guzaarish :_

Maulvi Akhtar Raza Sahab Ab Phir Se Musalman
Ho'n Aur Kisi Maujoodah Buzurg Se Bay'at Wa
Khilaafat Haasil Karein Aur Phir Peeri Aur
Mureedi Ka Kaarobaar Karein Aur Khud Ko Aur
Na-Waqif Mureedin Ko Jahannum Ke Sho'lon Se
Bachaaein.

Ba-Soorat Deegar Tamam Un Seedhe Saade
Musalmanon Se Apeal Hai Ki Jo La-Ilmi Kee

Buniyad Par Ya Phir JaNashin Muftie Aazame Hind Ya Nabira-E-Aala Hazrat Ke KhoobSoorat Title Par Maulvi Akhtar Raza Ke Dast-E-Na-Haque Par Phans Gaye Hain Woh Jald Az Jald Tauba Karein Aur Kisi Doosare Sunni Buzurg Ke Dast-E-Haqur Parast Par Bay'at Karein Aur Us Sooraje Makkhi Rangat Par Nooraniyyat Ka Fareb Na Khaaein Balki Apne Deen Wa Imaan Ko Bachaaein.

Ajib Attifaque Hai Ki Jis Ne Bhi Mas'ala-e Allahoo Miya'n Me Sharaarat Waala Kirdaar Ada Kiya Us Par Khud Ba-Kbud Kufr Kee Laa'nat Musallat Ho Jaati Hai.

Chunanche Is Mas'ale Me Pehla Sharaarat Kunnadah Maulvi Tayyab Daanapoori Tha.

Jo Haalat-E-Kufr Me Duniya Se Gaya.

Jis Par Huzoor Burhan-ul-Millat Huzoor Sadr-ul-

Ulama' Merthi, Huzoor Hafiz-E-Millat
RadiyahAllahu Anhum Ne Kufr Ka Fatwa Diya.
Doosare Sharaarat Kunnadah Maulvi Sharif-ul-
Haque Amjadi Hain Jinhone Qaari Tayyab
Saabiq Muhtamam Madarsa-E-Deoband Ko
Apni Kitab "**Tehqiqaat**" Ke Safah-14 Wa 25 Par
"**Qibla Qaari Sahab**" Hazrat Qibla Qaari Ji Likh
Kar Apne Aap Ko Mustahiq-E-Naar Bana Liya.
Teesare Sharaarat Kunnadah Maulvi Akhtar
Raza Barelvi Hain Jinhone Guzishta Saal Aik
Fatwa Likh Kar Aur Chhaap Kar Us Mas'ale
Allahoo Miya'n Me Apni Fitri Sharaarat Ka
Muzaahira Kiya.
Aur Ahl-E-Sunnat Me Hiyjaan Barpa Kiya.
Lihaaza Un Par Bhi Yeh Laa'nat Musallat Huwi Ki
Un Ke Sage Bhaai Hazrat Maulana Reyhaan
Raza Khan Sahab Ne Un Par Kufr Ka Fatwa Diya.
Aur Aaj Tak Tauba Nadaarad, Unhein Bhi Isi
Tarah Haalat Kufr Me Duniya Se Jaana Hai.

Ab Dekhiye Maulvi Akhtar Raza Bareilvi Tauba
Wa Tajdid-E-Iman, Tajdid-E-Bay'at, Tajdid-E-
Nikaah, Tajdid-E-Khilaafat Kar Ke Apne Aap Ko
Jahannum Ke Sho'lon Se Bachaate Hain Ki
Nahin.

Baaqi Aaindah

Shaae KundGaan :_

Anjuman-E-Tahaffuz-E-Maslak-E-Aala Hazrat,
Shaher Kohna Bareilly

Maulvi Sharif-ul-Haque Amjadi Par Shar'iy Mwaakhizah

۷۸۶/۹۲

Kya Farmate Hain Ulama-E-Deen Wa Muftiyan-E-Shar'a Mateen Us Baare Me Ki Aik Taraf To Zaid Apne Aap Ko Zaahir Karat Hai.

Aur Maslak-E-Aala Hazrat Bareilly Ka Thekedaar Bhi Banta Hai Magar Doosari Taraf Qaari Tayyab Anjahaani Muhtamime Madarsa-E-Deoband Ko Apni Kitab Me In Alfaaz Wa Aadaab Ke Saath Zikr Karta Hai :_

“Qibla Qaari Saahab, Aur Hazrat Qibla Qaari Ji”.

Daryaافت Tarafe Amr Yeh Hai Ki Zayd Ne Aise Khule Wahabi Ko Hazrat Qibla Jaise Ta'zimi

Kalimaat Likhe Hain.

Zayd Ke Liye Shar'iy Hukm Kya Hai ?

Agar Woh Kisi Silsile Ka Khalifa Hai To Us Kee
Khilaafar Ka Hashr Kya Huwa ?

Agar Woh Muqarrir Hai To Us Ke Ijlaas Me
Shirkat Kaisi Hai ?

Agar Musannif Hai To Us Kee Kitabon Ka
Padhna Aur Us Ke Ishaat Karna Kaisa Hai ?

Neez Agar Zayd Yeh Kahe Ki Mein Ne Istihza'
Likha Hai To Is Soorat Me Shar'iy Hukm Kya Hai
?

Jawaab Bissawaab Se Saadir Farmaein.

Faqat

Sharif Ahmad Noori

Shahre Kohna, Bareilly Sharif

25 Shawaal-ul-Mukarram Sinn Hijri 1408

Al-Jawaab

بعون الملك الوهاب و برحمته حبيبه الانتخاب عليه
الصلوة و السالم الى يوم الحساب

٩٢/٧٨٦

Fi Al-Waaqe' Vahabi Par Mazkooah Alfaaaz
(Hazrat, Qibla) Ka Itlaaq Aisa Hai Jaise Un Ka
Imaan Maan Lena, Agarche Jis Par Itlaaq Kiya
Use Momin Na Jaana.

BaharHaal “**Hazrat Aur Qibla**” Ka Itlaaq Vahaabi
Par Na-Jaaiz Wa Haraam Kufr Anjaam Hai, Jaise
Vahaabi Ko Momin Jaan Kar Hazrat Qibla Kehna
Kufr Hai, Aise Hee In Alfaaz Ka Itlaaq Vahaabi
Par Na-Jaaiz Wa Haraam Kufr Anjaam Hai, Zayd
Ka Yeh Kehna Ki Istihza' Kaha Gaya Hai, Gunaah

BaddTar Az Gunaah, Meynh Se Bhaagne Waale Parnaale Ke Niche Khade Ho Jaane Waale Ke Maanind Hai.

Is Tarah Deen Se Imaan Utha Jaaega Har Shakhs Aboo Jahal Saahab Qibla Aur Shaitaan Saahab Qibla Likhne Lagega Aur Jab Giraft Kee Jaaye To Kahe Ki Mein Ne Istihza' Likha Tha.

Na Haqiqatan Durust Na Majazan Wa Istihza' Jab Tak Zayd Tauba Tajdid-E-Iman Waghairah Na Kare Us Se Fatwa Lena Us Se Mureed Hona Balki Agar Mureed Ho Chuka Hai To Bay'at Bhi Faskh, Is Kee Tasnifaat Kee Ishaat Na-Jaaiz Wa Haraam, Is Ke Jalse Me Shirkat Bhi Na-Jaiz Wa Haram Aur Khalifa Hai To Khilafat Bhi Faskh Ho Gayi.

Musalmanan-E-Ahl-E-Sunnat Ko Aise Dost Numa Dushmanon Se Ihtiraz Laazmi Wa Zaroori Hai.

Faqat WALLahu Ta'ala Wa Rasooluh A'la A'alam
Jalla Majdahu Wa SallAllahu Alayhi Wa Sallam

کتبہ : _

Muhammad Intekhab Qadiri Naeemi Ashrafi
Baani Wa Muhtamam Jaamia Qadiriya
Naeemiya, Mutawalli Takhat Waali Masjid
Kisrol, Shaher Muradabad Sharif
29 Sawwal-ul-Mukarram Sinn Hijri 1408

Hamaari Guzaarish :_

Maulvi Sharif-ul-Haque Amjadi Ne Apni Kitab
“**Tehqiqat**” Ke Safah-14 Wa 25 Par Mazkoorah
Alfaaz Qaari Tayyib Saahib R.A Saabiq
Muhtamime Madarsae Deoband Ke Liye Likhe
Hain.

Aashiqan-E-Mustafa Aur Diwangan-E-Imam
Ahmed Raza Is Ko Kaise Bardasht Kar Sakte Hain
Ki Jin Be-Imanon Ne Bargah-E-Risaalat Me
Gustakhiya'n Kee Aur Gande Dharm Kee
Aabyaari Kee Us Vahaabi Dharapaal Ko Hazrat
Qibla Likha Jaaye Aur Phir Maslak-E-Aala Hazrat
Par Thekedaari Bhi Jamaayi Rakkhi Jaaye.

Tamam Musalmanon Se Apeal Hai Ki
Vahaabiyon Se Taal Meyl Rakhne Waalon Aur
Un Ko Alqaab Wa Aadaab Se Nawaazne Waalon
Ko Aik Lamha Bhi Bardaasht Na Karein.

Aur Aalam-E-Ahl-E-Sunnat Un Ka Bayocat
Karein.

Dekhan Yeh Hai Ki Maulvi Sharif-ul-Haque
Amjadi Tauba Karte Hain Ki Nahin.

Ya Yeh Bhi Maulvi Tayyab Khaa'n Danapoori
Kee Tarah Aise Hee Duniya Se Jaaenge.

Chunki Maulvi Tayyab Danapuri Par Burhan-ul-Millat Huzoor Sadr-ul-Ulama Merthi, Huzoor Hafize Millat Waghairahum Ka Kufr Ka Fatwa Hai.

Saiyaduna Taaj-ul-Urafa' Hazrat Allama Saiyad Muhammad Abd-ul-Basir Miya'n Sahab Pili Bhati RadiyAllahu Ta'ala Anhu Ke Khilaaf Sab Se Pehle Sharaarat Usi Ne Kee Thi, Wali Kee Dushmani Iman Lewa Saabit Huwi Aur Kufr Me Giriftaar Ho Kar Duniya Se Chal Base.

Phir Maulvi Sharif-ul-Haque Amjadi Ne Sharaarat Ka Darwaaza Kholi.

To Yeh Bhi Vahaabi Ke Liye Azmat Wa Iman Zaahir Ksarne Waale Kalimaat Ko Likh Kar Apni Aakhirat Ko Kaala Kar Baithey.

Ab Aakhir Me Maulvi Akhtar Raza Khan Barelvi
Ne Is Sharaarat Me Apne Masnooiy Mansab Ka
Isti'maal Kiya Aur Huzoor Munazir-E-Hind Qibla
Ke Khilaaf Mas'ala-e Allahoo Miya'n Ko Aad
Bana Kar Un Par Kufr Ka Fatwa Diya.
Aur Tauba To Aaj Ke Un Bareilly Ke Thekedaaron
Ne Sikhi Hee Nahin.

Lihaaza Maujoodah Thekedaar Maulvi Akhtar
Raza Barelvi Ko Taufique Tauba Nahin.
Ummid Yeh Hai Ki Yeh Bhi Duniya Se Baghair
Tauba Kiye Baghair Be-Imaan Hee Jaaenge.

Baaqi Aaindah

شائع کنندگان: _

Anjuman-E-Tahaffuz-E-Maslak-E-Aala Hazrat,
Shaher Kohna Bareilly Sharif

دروغ گورا حافظ نہ باشد

Qarein-E-Kiram !

Tamam Ulama-E-Haqqe Aur Akabiran-E-Awliya Allah Ne “Madar-ul-Alamin” Kehna Sirf Jaaiz Wa Durust Samjha Hai Balki Apni Apni Kutub-E-Tasawwuf Me Sarkar Saiyad Badi'-ud-Deen Qutbul Madar Ko “Madar-ul-Aalamin” Tehrir Farmaya Hai.

Neez Madar-ul-Aalamin Ke Ikhtiyaarat Wa Tasarrufat Par Muakammal Roshni Daali Hai. Jise In Awraaq Me Tafsil Ke Saath Pesh Kiya Jaa Chuka Hai.

Isi Madar-ul-Aalamin Kehne Par Mufti Akhtar Raza Khan Barelvi Ne Jo Fatwa Diya Hai Woh

“Faisla-E-Shar’iyya Darbar-E-Madariyya” Me
Safah-31 Par Darj Hai.

Yeh Fatwa Darul Ifta’ Manzar-E-Islam
Saudagaran Bareilly Se Muarikkha 28 Sha’baan
Sinn Hijri 1400 Ko Jaari Kiya Gaya.

Fatwe Kee Ibaarat Darje Zail Hai :_

Number 05_06

“Madariya Par Is Riwayat Ka Bhi Suboot Laazim
Hai Aur “Madar-ul-Aalamin” Kehne Ka Hukum
Ma’loom Huwa Ki Haram Hai Balki Zaahir Is Ka
Ma’na Kufri Rakhta Hai Ki Madar-ul-Aalamin
Kehne Se Jumla Anbiya’ Par Fazilat-E-Madar
Laazim Aur Yeh Kufr Hai”.

WAllahu Ta’ala A’lam

Number 07

“Madar-E-Do Jaha’n” Khaas Yeh Huzoor Alayh-is-Salam Hai Kisi Aur Par Is Ka Itqaal Na-Jaaiz Wa Haraam Hai”.

WAllahu Ta’ala A’lam.

Aur Isaae Zama’n Kehna Bhi Madar Alayh-ir-Rehmah Ke Sooratan Iddi’ae Nubuwwat Ka Pehlu Rakhta Hai Is Se Bhi Ihtiraaz Laazim Aur Tauba Wa Tajdid-E-Iman”.

WAllahu Ta’ala A’lam

Aap Ne Mulahiza Farmaya Ki Kis Daridah Dahni Se Madar-ul-Aalamin Kahna Kufr Bataaya Gaya Aur Ba-Qaaidah Kitabi Soorat Me Is Ko Shaae Kiya Gaya Aur Isi Fatwe Par Mufti Sharif-ul-Haque Amjadi Ne Saadir Kar Diya Hai.

من چه می سرایم و تنبوره من چه می سراید

Ma'loom Nahin Donon Me Tanboorae Kufr Dar Baghl Koun Hai Aur Kufr Saraaiy Koun Kar Raha Hai.

Masal Mash'hoor Hai Ki Jhoote Ko Kuchh Yaad Nahin Rehta.

Maze Kee Baat Yeh Hai Ki Janab Tahir Husain Qadri, Maqam Munkiri Palaamoon, Bihaar, Se Aik Istifta' Azhari Miya'n Kee Khidmat Me Bheja Gaya Jis Me Mudallal Moatabar Kutub-E-Tasawwuf Ke Hawaalon Se Saabit Kiya Hai Ki Madar-ul-Aalamin Kehna Jaaiz Hai Aur Wazaahat Chaahi Hai Ki Un Shawaahid Kee Maujoodagi Me Azhari Saahab Qibla Ne Kufr Ka Fatwa Diya Hai Aur Agar Diya Bhi Hai To Kya Dena Durust Hai Jab Is Ke Khilaaf Saare Dalaalil Maujood Hain ?

Aap Farmaein Ki Madar-ul-Aalamin Kehna
Durust Hai Ki Nahin ?

Agar Nahin To In Dalaail-E-Saadiqa Ka Kya
Jawab Hai ?

Aur Agar Hai To Is Ke Qaailin Par Kufr Ka Fatwa
Dene Waale Ka Anjaam Kya Huwa ?

Us Par Shariat Ka Kya Hukm Hai ?

Agar Woh Peer Hai To Kya Us Kee Bay'at Durust
Hai ?

Kya Us Kee Iqtida' Me Namaz Durust Hai ?

Kya Us Ko Apna Peshwa Banana Durust Hai ?

Is Mudallal Aur Taweel Istifta' Par Mufti Akhtar
Raza Khan Azhari Ne Jo Jawaab Tehrir Farmaya
Hai Donon Ko Lafzan Lafzan Pesh Kiya Ja Raha
Hai, Jis Se Muftie Mazkooor Kee Mujrimana Fitna
Saazi BaHilaae Nisyaan Ka Pardah Faash Hota
Hai Aur Khabaasate Baatini Kee Kariyha Soorat

Saamne Aati Hai, Fatwa Aur Jawab-E-Fatwa
Mulahiza Farmaein :_

٧٨٦/٩٢

محترم مفتی صاحب قبلہ زید مجد کم الکریم !
السلام علیکم ورحمة الله و بركاته

Hamare Ilaaqa "Pulamoon" Me Chand Roz Se
Aik Ajib Mas'ala Zere Bahes Hai.

Chunki Hum Ahl-E-Sunnat Ka Markaza Aaba-o-
Ajdaad Se Aaj Tak Ba-Fazl-E-Rabbil Aala Bareilly
Sharif Raha Hai.

Is Liye Kisi Pechidah Muamle Ka Hal Bhi Wahi Se
Karaate Hain Taaki Woh Hamaare Liye Mustand
Ho.

Is Liye Mutanaaza' Fiyh Bahes Bhi Is Yaqin Par
Pesh Hai Ki Huzoore Waala Tasalli Bakhsh

Jaanib Daari Se Qata' Nazar Jawaab De Kar
Mashkooor Farmaeinge.

Zila' Kanpoor Me Aik Maqaam "Makanpoor
Sharif" Jaha'n Par Hazrat Saiyaduna Badi'-ud-
Deen Qutbul Madar Alayh-ir-Rahmah Ka Mazar-
E-Muqaddas Hai, m Zayd Jo Aik "Aalim" Hai Jo
Saal Guzishtah Hee Jaame Manzare Islam
Bareilly Sharif Se Fazilat Kee Sanad Haasil Kar
Chuka Hai, Apni Taqrir Ke Dauraan Hazrat
Qutbul Madar Alayh-ir-Rahmah Ke Zikr-E-Jamil
Ke Waqt Unhein "Madar-ul-Aalamin" Ke Laqab
Se Yaad Karta Hai.

Bakar Bhi Aik Farigh-ut-Tehsil Aalim Hai Us Ka
Kehna Hai Ki Unhein "Madar-ul-Aalamin" Kehna
Sarih Kufr Hai.

Aur Kehne Waala Kaafir Hai, Zayd Kee Zaid Kee
Dalil Yeh Hai Ki "Aalamin" Yeh Aalam Kee Jama'

Hai.

Teen Aur Us Se Zaa'id Aalam Par Aalamin Ka
Itlaaq Durust Hai.

Aur "Durr-ul-Munazzam Fi Manaqibi Ghauth-ul-
Aazam"

Safah-58 Par Muallif Jame' Faza'ile Ghauthiyat,
Qadri-ul-Tariqat, Qalandari Al-Mashrab
Saiyaduna Hafiz Shah Muhammad Ali Anwar
Qalandar Rooh-ul-Allah Wa Roohah-ul-At'har
Tehrir Farmate Hain Ki :_

"Saiyadi Shaykh Abd-ul-Qadir Jilani

RadiyAllahu Ta'ala Anhu Farmate Hain Ki

Aqtaab Ke Solaah Aalam Hai Aur Har Aalam Un

Me Se Itna Bada Hai Ki Jo Is Aalam Ke Duniya

Wa Aakhirat Donon Ko Muhiyt Hai Magar Is

Amr Ko Siwaae Qutub Ke Aur Koi Nahin

Jaanta".

Aur Yeh Baat Bilkul Zaahir Hai Ki Aik Qutb,
Qutbul Madar Ke Maa-Tahet Hota Hai Jaisa Ki
Aam Kutub-E-Tasawwuf Me Mazkoo Hai,
Chunanache “**Bahr-ul-Ma’ni**” Safah-87 Par
Muallif Hazrat Saiyad Ja’far Makki Khalifa-E-
Saiyaduna Nasir-ud-Deen Charaagh Dehlvi
Alayhuma Ar-Rehmah Farmate Hain :_

مراتب اقطاب آنست کہ ایشان اگر بخواهند ولی راز ولایت “
معزول کنند و بجائے اودیگر رانصب کنند و مرتبہ قطب
المدار یعنی آفتاب عالم آنست کہ او اگر بخواهد اقطاب راز
مقام قطبیت معزول کند واللہ تتعالی فرشته راکار فرموده
باشد بگفت قطب مدار از آن کارفرشته رامعزول کند وگفت
قطب مدار حضرت جلت قدرته، احکام لوح محفوظ
رامحوگرداند، وزنده کردند موتی وانتقالات عرش وکرسی
”این جمعی تصرفات قطب مدار باشد

In Ibaaraat Se Yeh Haqiqat Waazeh Ho Gayi Ki
Qutb-E-Madar Ke Tasarrufaat Aik Qutub Se

Kahin Zaid Hain.

To Jab Aik Qutub Ke Liye Solaah Aalam Hote Hain.

To Aik Qutb-E-Madar Ke Liye Kahin Zyaadah Hoge.

Neez BarSabile Inkaar Agar Qutb-E-Madar Ke Liye Bhi Solah Hee Taslim Kar Liye Jaaein Phir Bhi Solah Aalamon Par “Aalamin” Ka Itlaaq Durust Hai To Phir Unhein “Madar-ul-Aalamin” Kehna Kyun Kar Durust Na Hoga.

Aur Yeh Baat Bhi Kitabon Se Waazeh Hai Ki Hazrat Saiyaduna Badi'-ud-Deen Zindah Shah Madar Rahmat-ul-Allahi Ta'ala Alayh Mansab-E-Madariyyat Par Faaiz They, Chunanche Malfoozat Imam-ul-Muttaqin Mahboob-E-Ilahi Hazrat Saiyaduna Shah Ghulam Ali Sahab

Quddis Sirruh-ul-Aziz Musamma Bih “Durr-ul-Ma’ruif” Safah-243 Par Manqool Hai :_

روزے در مجلس شریف مذکور اقطاب آمد حضرت ایشان “ فرمودند کہ حق سبحانہ اجرائے کارخانہ ہستی و توابع ہستی قطب المدار را عظامی فرمائد و ہدایت و ارشاد و رہنمائی گمراہان بدست قطب ارشاد می سپارد بعد ازاں فرمودند حضرت بدیع الدین شاہ مدار قدس سرہ قطب مدار ”بودند“.

Neez “مطلع العلوم و مجمع الفنون” Safah-124_144 Par Muallif Saiyaduna Ali Saahab Alayh-ir-Rahmah Irshad Farmate Hain :_

حضرت شاہ بدیع الدین قطب المدار کمالاتش در مملکت “ ہندوستان شہرت تمام دارد و تسرفات آن جناب در حیات و ”مہمت برابر است“.

In Tehriraat Se Saabit Ho Gaya Ki Hazrat Zindah Shah Madar Alyah-ir-Rehman Qutbul Madar They, Neez Yeh Bhi Waazeh Ho Gaya Ki Qutbul Madar Ke Faza'il Wa Tasarrufaat Aik Qutub Se Zaa'id Hain.

Lihaaza Yeh Bhi Saabit Ho Gaya Ki Unhein Madar-ul-Aalamin Kehna Durust Hai.

Zayd Kee Us Muhaqqiqana Gustagu Aur Shawahid Se Yahan Ke Muazzazin Wa Uqalaa' Zee Ilm Behad Muta'assir Huwe Aur Unhein Bahar Soorat Taslim Karna Pada Ki Unhein Madar-ul-Aalamin Kehna Durust Hai.

Aur Bakar Ke Is Napak Qaul Se Arbaab Shuoor BeHadd Mutanaffir Aur Kinarah Kash Ho Gaye Ki Aap Ne Un Jali-ul-Qadr Buzurgan-E-Deen Kee Kutub Mubarakah Me Un Tehriraate Jalila Ke Hote Huwe Gumraah Kun Baatein Kehne Kee

Kaise Jur'aat Kar Lee Jab Ki Aap Ahl-E-Sunnat Ke Aik Jaamia Ke Faarigh-ut-Tehsil Mustanad Aalim-E-Deen Hain.....?

Chunanche Bakar Ne Dekha Ki Jumal Muazzazin Mujh Se Mutanaffir Ho Jaaenge Fauran Us Ne Qasam Khaate Huwe Kaha Ki Yeh Mein Ne Apni Jaanib Se Baat Nahin Kahi Hai Balki Hum Sabhon Ke Murshid-E-Aala Hazrat Azhari Miya'n Ne Madar-ul-Aalamin Ke Qaailin Par Kufir Ka Fatwa Diya Hai.

Aur Apni Taqrir Me Qaailin Par Takfir Ka Hukm Saadir Farmaya Hai.

Bakar Kee Yeh Baat Sun Kar Azhari Miya Ke Mu'taqidin Kee Poori Jama'at Bhadak Utthi Ki Aap Ne Aisi GumraahKun Baat Ka Intisaab Hamaare Murshid-E-Aazam Wa Rehnuma-E-Haque Kee Taraf Kaise Kar Diya.

Yeh Kaise Ho Sakta Hai Ki Bareilly Sharif Jaha'n Par Subah-o-Masaa' Awliay'-E-Kiram Kee Azmat Ke Taraane Gaaye Jaate Ho'n Wahin Par Aik Qutb-ul-Madar Ke Khilaaf Zahar Afshaaniya'n Kee Jaati Ho'n.

Aur Hamaare Hazrat Aisi Baat Kah De'n ?

Zayd Ne Kaha Ki Awwalan To Hum Yeh Taslim Karne Ke Liye Tayyar Nahin Ki Hazrat Ne Un Par Kufr Ka Fatwa Diya Ho Aur Agar Diya Bhi Ho To Hamaare Paas Buzurgaan-E-Kiram Kee Kutub Maujood Hain Jo In Ke Qaul Kee Tardeed Kar Rahi Hain Aur Hum Kisi Fatwe Ke Us Waqt Tak Paband Nahin Jab Tak Ki Woh Islami Shariat Kee Roshni Me I'tidaal Ka Paband Ho.

Warna Fatwa Jo Islami Shariat Kee Roshni Se Tajaawuz Kar Ke Kisi Mufti Kee Qalam Se Nikalta Hai.

To Aashiqan-E-Mustafa Alayhi Tahaytah Wa Thana' Aise Fatwe Ko Kabhi Bhi Qaabil-E-Taslim

Nahin Thehra Sakte.

Che Jaaeki Namoonaa-E-Amal Bataaein.

Kyun Ki Aam Kutub Kee Tehriraat Wa Ibaaraat Nahin Ki Jaa'n Badaari Me Jazbaat Ka Drama Samjha Jaaye Balki Aisi Zawaat-E-Karima Kee Hain Jin Kee Haque Goyi Aur Azmat Daari Par Tamam Arbaab Hal Wa Aqdkhiraaj Aqidat Hee Pesh Karte Hain.

Bahar Haal Huzoore Waala Se Arz Hai Ki Aao Waazeh Farma Kar Bataaein Ki Fariqain Me Se Koun Kaha'n Tak Haque Par Hai, Neez Madar-ul-Aalamin Ke Qaailin Par Kya Takfir Ka Hukm Durust Hai ?

Neez Kya Yeh Haque Hai Ki Un Shawaahid Kee Maujoodgi Me Bhi Azhari Sahab Qibla Ne Kufra Ka Fatwa Diya Hai ?

Aur Agar Diya Bhi Hai To Kya Dena Durust Hai

Jab Ki Is ke Khilaaf Bahut Saare Dalaail
Maudood Hain.

Neez Hazrat Saiyaduna Aboo'l Hasnain Aal-E-
Mustafa Alayh-ir-Rahmah Barkati Marehrahvi
Ne Silsila-E-Madariyah Ke Muta'lliq Aik Istifta'
Ke Jawab me Tehrir Farmaya Hai Jis Me Yeh Bhi
Ibarat Hai :_

**“Marehrah Mutahhrah Me Bi-Fazl-E-Ta'ala
Madari Gaddi Sadiyon Se Qaaim Hai Aur
Buzurgaane Kiram Hamesha Se Is Kee Khidmat
Karte Chale Aaye Hain, Mere Jadd-E-Karim
Huzoor Saida-E-Millat Wad-Deen Saiyaduna
Aal-E-Ahmed Achchhe Miya'n Quddis Sirruh-
ul-Aziz Ne Apne Ahad-E-Mubarak Me “Sarkar
Madar-ul-Aalamin” Ke Naame Naami Se
Mansoob Meyla Qaaim Karaaya Jo 09 Jamadi-
ul-Awwal Ko Baraabar Hota Hai”.**

Neez Zahir-ush-Shuara Al-Ma'roof Ba Maulana
Shah Zahir Ahmed Sahab Zahirwi Sahsawani
DamNabil-ul-Amaan, Ne "سیر المدار معروف بہ ظہیر"
"الابرار" Ke Tamhide Kitab Safah-14 Par
Saiyaduna Badi'-ud-Deen Alayh-ir-Rahmah Ko
"Madar-ul-Aalamin" Se Yaad Farmaya Hai.

Bahar Haal Arz Hai Ki Unhein Madar-ul-Aalamin
Kehna Durust Hai Ki Nahin Hai ?

Agar Nahin To Un Dalaail-E-Saadiqa Ka Kya
Jawaab Hai ?

Aur Agar Hai To Is Ke Qaailin Par Kufr Ka Fatwa
Dene Waale Ka Anjaam Kya Huwa Is Par Shariat
Ka Kya Hukm Hai ?

Agar Woh Peer Hai To Kya Us Kee Bay'at Durust
Hai ?

Kya Us Kee Iqitida' Me Namaz Durust Hai ?

Kya Us Ko Apna Peshwa Maanna Durust Hai ?
Faqat Was-Salam

Note :_

Naqal Kardah Istifta' Maujood Hai, Neez Jitni
Kitabon Ke Hawalajaat Hain Ma' Sahf'haat Ke
Hum Logo'n Ne Ziyaarat Kee Hai_12

المستفتى :_
طاہر حسین قادری
منکری. پلاموں. بہار

۸۲۲۱۱۳

Al-Jawab

**“Mujhe Madar-ul-Aalamin Par Hukm-E-Kufr
Dena Yaad Nahin Aata.**

**Agar Is Silesile Me Mera Koi Fatwa Kisi Ke Paas
Hai To Pesh Kare, Al-Batta Bina Bari Ki Madar-
ul-Aalamin Huzoor Poor Noor Rahmatul
LilAalamin SallAllahu Ta’ala Alayhi Wa Aalihi
Wa Sallam Hee Ke Liye Shaayaa’n Hai,
Rahmat-E-Ma’aab SallAllahu Ta’ala Alayhi Wa
Aalihi Wa Sallam Ke Siwa Is Lafz Ke Itlaaq Ko
Kisi Aur Par Mana’ Zaroor Kiya Hoga.**

**Jis Tarah Rahmatul Lilaalamin Ka Itlaaq Ghaire
Huzoor Alayh-is-Salam Par Mana’ Hai Hala’n Ki
Awliya’ Huzoor Alayuhi-is-Salam Ke Tufail Me
Rahmat-E-Aalam Ka Sabab Hain Isi Tarah
Madar-ul-Aalmin Ka Itlaaq Sarkar Abd-E-**

**Qaraar Alayh-is-Salatu Was-Salam Hee Par
Chaahiye WAllahu Ta'ala A'lam Faqat".**

**(Faqir Muhmmad Akhtar Raza Khan Azhari, 07
Ramdan Sinn Hijri 1410)**

Muhar :_

Markazi Darul Ifta' Muhalla Saudagaran Bareilly

Muhar :_

Faqir Muhammad Akhtar Raza Khan Qadri
Azhari

Qaarein-E-Haque Pasand !

Mufti Akhtar Raza Khan Bareilvi Ka Yeh Tajaahul-E-Aarifana Mulahiza Farmaein Ki 28 Sha'baan 1400 Sinn Hijri Ka Kufri Fatwa Jo Kitabcha "Faisla-E-Shar'iyya Darbar-E-Madariyyah" Me Aap Hee Kee Iymaa' Se Chhapa Gaya.

Is Ke Baa'd Bhi Muta'addad Maqaamaat Par Taqriron Me Aap Ne Madar-ul-Aalamin Kehne Waalon Par Kufri Ke Fatwe Lagaaye Aur Jab Ba-Soorat Isitifta' Aap Se Daryaaft Kiya Gaya Ki Un Dala'il-E-Sadiqah Ka Kya Jawab Hai Jis Roo Se Madar-ul-Aalamin Kehna Jaaiz Durust Hai.

To 07 Ramdan 1410 Sinn Hijri Me Aap Par Nisyaan Ka Hamla Ho Gaya Aur Yeh Bhi Yaad Na Raha Ki Mera Matbooa-E-Fatwa Aaj Bhi Logo'n Ke Paas Maujood Hai, BaharHaal Unhein Isi Hiyla Jooi Ka Sahaara Lena Pada Jo Un Ka

Pooraana Dastoor Raha Hai, Yaa'ni Saaf Inkaar
Kar Diya Gaya Ki

**“Mujhe “Madar-ul-Aalamin” Par Hukm-E-Kufr
Dena Yaad Nahin Aata.**

**Agar Is Silsile Me Koi Fatwa Kisi Ke Paas Hai To
Pesh Kare”.**

Phir Farmate Hain :_

**“Madar-ul-Aalamin Huzoor Poor Noor
Rahmatul LilAalamin SallAllahu Ta'ala Aalyhi
Wa Aalihi Wa Sallam Hee Ke Liye Shayaa'n
Hai”.**

Lafz Kee Baat Yeh Hai Ki Nisyaan Zadah Mufti
Ko Yeh Bhi Yaad Na Raha Ki Saaz Sharifi Se
Naghma-E-Akhtari Phoot Kar BaBaang-E-Duhal
Pehle To Yeh Elaan Kar Chuka Hai Ki Sarkar Abd-

E-Qaraaar SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Darja-E-Madariyyat Par Faaiz Hee Nahin They Balki Woh Hamesha Se Nabi They Aur Ab Fatwa De Kar Yeh Hukm Laga Raha Hai Ki :_

“Madar-ul-Aalamin Huzoor Poor Noor Rahmatul LilAalamin SallAllahu Ta'ala Aalyhi Wa Aalihi Wa Sallam Hee Ke Liye Shayaa'n Hai”.

To Jab Huzoor SallAllahu Ta'ala Alayhi Wa Aalihi Wa Sallam Darja-E-Madariyyat Par Faaiz Na They To Nauzubillah Unhein Madar-ul-Aalamin Kehna Aap Ne Kyun Zaroori Samjh Liya ? Magar Is Jazabe Ka Kya Kiya Jaaye Ki :_

Mustanad Hai Mera Farmaya Huwa

Magar Haqiqat Yeh Hai Ki :_

**Laakh Badh Badh Ke Lagaate Rahe
Fatwe Mufti**

Tera Rutba Kisi Haasid Se Ghtaae Na Ghata

Aammat-ul-Muslimin Aur Aashiqan-E-Awliya'-E-Kiram Ko Aise Haasid Aur Drama Baaz Muftiyon Ke Fatwon Par Yaqeen Kar Ke Apni Aakhirat Ko Tabaah Nahin Karna Chaahiye, Balki Hazrat Maulana Intekhab Qadiri Naeemi Ke Fatwe Ke Tahet Jo Unhone Maahe Shawwal Sinn Hijri 1408 Me Jaari Kiya Tha.

“Jab Tak Yeh Tauba Wa Tajdid-E-Iman Na Kare Us Waqt Tak Us Se Fatwa Lena Us Se Mureed Hona Balki Agar Mureed Ho Chuka Hai To Bay'at Bhi Faskh, Us Kee Tasnifaat Kee Ishaat Naajaaiz Wa Haraam, Us Ke Jalse Me Shirkat Bhi Naajaaiz Wa Haraam Aur Woh Khalifa Hai To Khilaafat Bhi Faskh Ho Gayi, Musalman-E-

Ahl-E-Sunnat Ko Aise Dost Numa Dushmanon Se Ihtiraaz Laazmi Aur Zaroori Hai”.

Hazrat Rehmani Miya’n Alayh-ir-Rahmah Ne Bhi Mufti Akhtar Raza Khan Par Kufr Ka Fatwa Lagaya Hai.

Jab Tak Yeh Tauba Wa Tajdid-E-Iman, Tajdid-E-Nikaah Wa Tajdid-E-Bay’at Na Karen Us Waqt Tak Un Se Kisi Qism Ka Rabt Rakhna Na-Jaaiz Wa Haraam Hai”.

Aap Ne Mulaahiza Farmaya Ki Sarkar Saiyaduna Madar-ul-Aalamin Se Bughz Wa Inaad Rakhne Waale Ka Anjaam Kya Hota Hai.

Aur Abhi Kya Hai...

Aage Aage Dekhiye Hota Hai Kya

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Iltimas-E-Duaa... . .