

أَلَا يَذْكُرُ الصَّالِحِينَ تَنْزِيلُ الْبَرَكَاتِ
(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ
(اور تقرب حاصل کرو اس کی بارگاہ میں وسیلہ سے) (القرآن)

AULIA ALLAH اولیاء اللہ

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Concept of Aulia Allah (اولياء الله)

1-Preface

All praise is only for Allah, the Lord of the universe. And benediction (Durood) and salutation for our beloved Prophet ﷺ, his descendants, and companions

We are glad to present Islam in its pure form especially concerning "Aulia Allah" in English which is spoken and understood widely in different societies throughout the world for the benefit of our esteemed readers. The aim of Islam has never been to preach at the point of the sword as alleged by the orientalis. It was the charm of its sublime teaching which attracted so many nations and millions of people who have accepted it as their way of life within a short period. Islamic culture became more cherished to them than their traditions and customs.

Q1- Exemplify the few worth-knowing aspects concerning Aulia Allah and their benefits?

Ans- Few worth-knowing aspects concerning Aulia Allah; Almighty Allah says in the Holy Quran Surah

Younus verse- 62 "أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ"

خبردار! بیشک اولیاء اللہ پر نہ کوئی خوف ہے اور نہ وہ رنجیدہ و غمگین ہوں گے

(Beware! Verily, the friends of Allah will not have any fear, nor will they grieve.)

1. The Prophets (انبیاء), used to get benefited from the world of spirituality (عالم ارواح). Thus, through them, the scholars (علماء), the Shaikhs (مشائخ) and Allah's friends (اولیا اللہ) turn out to be the benefactors of their favor (فیض) and the entire world remains needy (حاجتمند) of them.
2. As the people of the world need the rain and the sun, they also need Ulma and Aulia Allah. Rasoolullah ﷺ says, "Ulma-e-Deen is like the 'rain' and the Prophet-hood (نبوت) is a pond (تالاب)." He ﷺ also said, "أَلَا لِلَّهِ الْمُعْطَىٰ وَ أَنَا قَاسِمٌ" [Allah gives (blessings) and I distribute them]. This way, Allah is the giver of benedictions (رحمتیں) and the beloved Prophet Muhammad ﷺ (حبيب الله) is the distributor of it, and the source of this distribution is the Ulma (scholars) and Aulia Allah (Allah's friends).
3. It is mentioned in a Hadith that there are 40 Abdaal (a higher order of Saints) (ابدال) in Syria (شام) and due to the blessing (برکت) of them, people get rainfall, attain victory (فتح یابی) and there shall be no chastisement (عذاب) in Syria. (مشکوٰۃ) .
4. Look, the access to Allah ﷻ shall be through the Prophet ﷺ and Access to Rasoolullah ﷺ through Ulma and Aulia (r.a). The chests of Aulia Allah act such a transparent mirror by which the strained light (نور چھن کر) illuminates the universe.
5. Thus, the pledging of the oath of allegiance (بیعت) is carried to stay before any such mirror so that we wouldn't remain lightless (بے نور).
6. After Rasoolullah ﷺ, this task was entrusted to two groups.
a- external reforms (ظاہری اصلاح) to Ulma-e-Deen,
b- internal purification (باطنی صفائی) to Aulia Allah.
7. Therefore, conviction is attained through the Ulma-e-Deen but the safety of faith is achieved by the blessings of Aulia Allah. Therefore, Ulma pledges the oath of allegiance (بیعت) to Aulia Allah. These two groups are the two arms of conviction and deeds.

May Allah, and His Rasoolullah ﷺ, accept this Humble effort of mine for the benefit of our lovely brothers and sisters of our community. Ameen.

By Khadim

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2-Preamble

Absolute existence (وجود مطلق)

(Compare the following couplets of Hadhrat Khaled wajoodi r.a with the Ans of Q)!

Q2- Illustrate the reality of Absolute existence (Almighty Allah)?

تمہاری چشم کی گردش سے یاں چلتے ہیں پیمانے ++ تمہارے ہی دو عالم کو بنا بیٹھے ہیں میخانے
عجب انداز ہیں انکے کوئی کیا انکو پہچانے ++ خودی کو اپنی کھو کر بن گئے ہیں کیا خدا جانے
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

Ans- the reality of Absolute existence (Almighty Allah); O, Seeker of Almighty Allah! Be aware that the Absolute Being (وجود مطلق), Almighty Allah ﷻ started to exist as an existing shadow (وجود ظلی) He was a hidden entity and there was no mark nor trace of Him (نشان). At the same time, He was also the mark or trace of Absolute Existence (بے نشان کا). Then based on His purpose to be loved (اقتضاے محبت), the Absolute Being (وجود) due to His divine rank (مراتب الہی), appeared as a lover (عاشق) in every T'ayun (تعین) meaning His creatures, with the restraint (قید) of that T'ayun (تعین) and according to Bila-T'ayun (بلا تعین) or divine absorption, manifested (جلوہ گریہوا) as a Beloved (معشوق).

تماری چشم میگوں سے کیا کرتے ہیں مئے نوشی ++ تمہارا ہوش ریبتا ہے نہیں ریبتا کوئی باقی
نہیں آتی کبھی ادراک میں انکی جو ہے مستی ++ اڑاتے خُم پہ خُم ہیں لغزش پا تک نہیں ہوتی
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

Now the excellence (کمال) of T'ayun (تعین) or a person would be to turn again towards absolute being (اس) and be absorbed into His colorless being (بے رنگی) from which he came here. Our point here is to only highlight that supreme T'ayun (تعین اعلیٰ) (the Prophet Muhammad ﷺ) arrived as a comprehensive manifestation (مظہر جامع) of the divine unity and attributes (ذات و صفات الہی) and is distinct among all T'ayunat (creatures) as a bearer of the burden of trust. Thus, the excellence (کمال) of the human being is to arrive within the scope of union with the Lord (فنا فی اللہ) and remain with survival sustained by the Lord (بقا باللہ).

Q3- Elucidate briefly the grades of saintliness and its stages?

تعین سے بھی بالاتر ہے انکا جو بھی ہے جلوہ ++ تحدد میں نہیں آسکتا انکا جو بھی ہے نقشہ
تحص سے جدا ہے انکی ایسی شان ہے اعلیٰ ++ سمجھ میں آ نہیں سکتا کچھ ایسا حال ہے انکا
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

Ans- Grades of saintliness (درجات ولایت); There are various grades of saintliness and numerous stages (مراتب).

1. Some persons lose their intellect and wisdom (عقل و دانیش) in the pleasure (نشہ) of divine love (عشق حقیقی). They are called 'Majzoob' (one who is lost in divine meditation) and for whom the Rules of Sharia cannot be enforced concerning their precepts and practices (اقوال و افعال). For instance!
 - a. Hadhrat Mansoor r.a said, "أَنَا الْحَقُّ (I am the Lord)." And he remained still a believer (مومن) because he had annihilated his pride onto divinity.
 - b. But when Firoun (فرعون) said, "أَنَا رَبُّكُمْ الْاَعْلَى (I am your great Lord), remaining an Atheist (کافر), because he called himself a God, blinded by his ego (انانیت).

2. Latifah (excuse)!

کمال حسن اکتائے زمانہ بن کے آئے ہیں ++ جمال دو جہاں کا ذرہ ذرہ بن کے آئے ہیں
سراپائے دو عالم کا سراپا بن کے آئے ہیں ++ خدا معلوم یہ تھے کون اور کیا بن کے آئے ہیں
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

- a. Sufi- Hadhraat (People of the mystic) can say 'Ana-Allah' (أَنَا اللّٰهُ). In a state of 'Jazb' (absorption) due to annihilating into Allah (فنا فی اللّٰہ). This is the station of 'Naaz/ناز' (Amorous/Passion).
- b. But, nobody can say 'Ana-Muhammad' annihilating into Rasool (فنا فی الرسول). this is the station of 'Niyaz/نیاز' (Humility).
- c. Similarly, there is a Persian saying! "Ba Khuda Diiwanah, Ba Mustafa hushaar bash" [Meaning; One can be an unwise (دیوانہ) with the Lord but be cautious (ہوشیار) with Mustafa ﷺ].

3. some people on one side are united (واصل) with Allah ﷻ and on the other side remain occupied (شاغل) with worldly affairs, and despite attaining a dignified (اعلیٰ) state of Saintliness (ولایت), they wouldn't lose their intellect and wisdom (عقل و دانیش). They are called "Salik" (Devotees).
4. Remember! The Apostles/Prophets (انبیاء) are the manifestations (مظاہر) of the attributes of Allah ﷻ and the Aulia Allah are the manifestations (مظاہر) of the attributes of the Apostles/Prophets (انبیاء). As the attributes of Allah ﷻ are different, so are the states of Prophets (انبیاء) different. Thus, the splendors (شانیں) of Sufia Karam would also be different. For instance!

کبھی دنیا کو آئینہ تمہارا یہ بنا بیٹھے ++ کبھی حیرت زدہ ہو کر تم ہی کو تم ہی میں پا بیٹھے
 کبھی گم ہو گئے ایسے کہ ہو کر لاپتہ بیٹھے ++ کبھی جلوت میں آنکے کبھی خلوت میں جا بیٹھے
 تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

- a. Sufia having **Christi saintliness** (ولایت عیسوی), would be passing his life in recluse (تارک دنیا).
 - b. Sufia having **Solomoni saintliness** (ولایت سلیمانی), would have the throne and royal power (تخت و تاج).
 - c. Sufia having **Noohi saintliness** (ولایت نوحی), are the manifestation (مظہر) of awe-inspiring (جلال).
 - d. Sufia having **Abrahami saintliness** (ولایت ابراہیمی), are the manifestation (مظہر) of grace (جمال).
 - e. Sufia having **Mustafawi saintliness** (ولایت مصطفوی) have comprehensive qualities (جامع صفات). Huzur Ghous-e-Pak ﷺ is the example of Mustafawi saintliness (ولایت مصطفوی).
5. Yet at times, some Aulia Allah used to express their stage (مراتب) of saintliness. This is due to their unwilling (غیراختیاری) voice of passion (جوش), For example!
- a. "إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ" (I am a human like you) is a similar stage of the voice of passion.
 - b. "أَهْكُمْ مِثْلِي" (you are not like me), this is a kind of splendid appearance (جلوہ گری) of Shariah (شریعت).

نرالی شان والے ہیں بتاؤ انکا کیا کہنا ++ انوکھی آن والے ہیں بتاؤ انکا کیا کہنا
 عجب امکان والے ہیں بتاؤ انکا کیا کہنا ++ خدا کی شان والے ہیں بتاؤ انکا کیا کہنا
 تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

6. Look! The ladies when bringing the water, despite carrying one water-pot over their heads and two water-pots in both their sides (بغلوں میں), keep on walking fearlessly speaking to their girlfriends and at the same time following the route correctly.
7. In the same way, a perfect saint (ولی) is he!
 - a. who observes outward Islamic law that is carries the burden of the Shariah (شریعت) over his head,
 - b. Tariqa/ طریقت (the inward mystic way of life) into his arm's pits and worldly bindings (دنیاوی تعلق) in front of him holding them carefully, and keep on walking over the way of Allah.
 - c. Be praying (نمازی) in the mosque or a Qadhi/ قاضی (judge) in the court of law (کچہری) and a pure worldly person (پکا دنیا دار) at home fulfilling the rights of relatives, etc.

Q4- Quote a few signs and forms of Aulia Allah as mentioned in the Quran and Hadiths?

Ans- Few signs of Aulia Allah; Following are the few signs of Aulia Allah mentioned in the Quran and Hadiths. For instance!

1. Syedna Abdullah ibn Abbas ؓ says, "Wali is he, who when you look at, Allah ﷻ is remembered." Syedna Ali ؓ says, "Wali is he, whose face is yellow, eyes are wet and stomach is hungry." This means such qualities of conviction (ایمان) and abstinence (پرہیزگاری) are a must for a Wali-Allah.
2. Therefore, faithless (بد مذہب), Hindu (ہندو), Christian (عیسائی), Qadiyani (قادیانی), Rafdhi (رافضی), Dewbandi (دیوبندی), Wahabi (وہابی), etc. cannot become Wali, not on any account (ہرگز نہیں), no matter whatsoever worship they perform because they lack pure convection and have no faith at all. Similarly, an evil person (بد عمل), a transgressor (فاسق), a wicked (فاجر) wouldn't be a Wali even if he flies in the air.
3. Remember, as long as you remain conscious, following the Shariah is mandatory (واجب), which is a touchstone (کسوٹی) for the Tariqat (the mystic way of life), This means if the 'Tariqat' is an ocean, Shariah (شریعت) is a sailing boat.

4. Remember! a companion of the Prophet ﷺ is indeed blessed with the specific acceptance (مقبولیت) and grace (فضل) by Allah ﷻ. Therefore, any Ghouse (غوٹ) or Qutub (قطب) holding whatsoever rank of Aulia, can never attain the rank/status equal to a Sahabi (companion).

Forms of Saintliness of Aulia (ولایت اولیاء); there are three forms (صورتیں) of the saintliness of Awliya!

1. Fitri (Natural), 2. Wahbi (Inherent), 3. Kasabi (Acquired)

- 1. Fitri (Natural);** One who is born wali, is at Saintliness-e-Fitri. For instance! Hadhrat Ghous-e-Pak ﷺ, Hadhrat Mujddat Alfasani ﷺ, Prophet Isa ﷺ who immediately after his birth, gave the evidence of chastity (عصمت) for his blessed mother Maryam (Marry) ﷺ and also prophethood for himself.
- 2. Wahbi (Inherited);** is that which is attained through wali Allah's blessing sight. This is Saintliness-e-Wahbi. For instance! Hadhrat Ghous-e-Pak ﷺ made the thief a Qutub through his blessing look. Those sorcerers (جادوگر) who came against Moses (موسی) ﷺ were involved in infidelity and sinfulness. instantly they became believers, Sahabi and patient- Martyr (صابر شهید) through the exclusive eyesight of Moses ﷺ. In a way, the apostle-hood (نبوت) of Haroon ﷺ is also Wahbi as it was blessed by the praying of Moses ﷺ too.
- 3. Kasabi (Acquired);** The Saintliness acquired through somebody's efforts/religious practice like Conviction (ایمان), Abstinence (تقویٰ), mystic knowledge (عرفان), nearness and acceptance (قرب و مقبولیت), extinction (فنا) based on exclusive grace by Allah.

Note; As against Kasbi saintliness, Wahbi and Fitri are superior.

خرد سے سب کے برتر ہے کہ انکی شان جو کچھ ہے ++ عقل بھی یاں ششدر ہے کہ انکی شان جو کچھ ہے

تعجب خیز منظر ہے کہ انکی شان جو کچھ ہے ++ تم ہی جانو تو بہتر ہے کہ انکی شان جو کچھ ہے

تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

Q5- Exemplify briefly the ranks and offices of Aulia Allah ﷺ and their service to Ummat-e-Muslima?

Ans- The ranks and offices of Aulia Allah ﷺ; It is mentioned in Mishkat Sharif (مشکوٰۃ شریف) under the topic of "al-Yaman and Sham (Syria) that!

- Rasoolullah ﷺ said, "There would always be 40 Abdal (ابدال) in Syria by whose bounty (برکت), the people of the earth will be getting rainfall. And in its Sharah Muraqqah (شرح مرقاة) the interpretation is elucidated that Rasoolullah ﷺ said," My Ummah always comprises of 300 Aulia Allah who would be on the footprint (نقش قدم) of Adam ﷺ, 500 are those whose hearts would be like Gabriel ﷺ, 300 on the heart of Mikayil ﷺ and one on the heart of Israfeel ﷺ.
- When somebody passes away, anyone from three would take his place. Like this,
 - the dearth (scarcity) of three (3) due to demise would be replaced by those five (5),
 - the dearth of five (5) from those seven (7),
 - the dearth of seven (7) from those forty (40),
 - and dearth of forty (40) would be replaced from those three hundred (300),
 - the dearth of three hundred (300) would be completed by general Muslims.
- Hadhrat Shaikh Mohi Uddin ibn Arabi ﷺ said, "the center of the world (عالم) is standing firm by a Qutub-e- 'Aalam (Highest cadre in the spiritual pivot), who has two minsters (وزیر), right and left. The Right-minister (دایبنا وزیر) safeguards the Spiritual-world (عالم ارواح) and the left minister (بایان وزیر) looks after the physical world (عالم اجسام). They have four (4) Awtaar (اوتار) who are the guards (محافظ) of the East, West, South, and North of the world. There would be seven (7) Abdaal who are the guards of Aqaalim-Saba (Seven Zones).
- Saheb-e-Roohul Bayan (مفسر القرآن) says, "After the demise of Qutub-e-Aalam, his Right-minister takes over his place and Left-minister will take the place of Right and anyone from the bottom will be promoted to take over Left-minister place. In this series, the Right is better than the Left while the Left is awe-inspiring (جلالی) being from people of extinction (اہل فنا) and the Right is graceful (جمالی) being from people of survival (اہل بقا). This is the strength of those Aulia Allah who is the service providers (اہل خدمت). They are called Takviini Aulia and are responsible for the management of world

affairs. Other Aulia is out and not included in this strength. However, Syedna Abdullah ibn Abbas ؓ says, "Where 40 pious (متقی) Muslims gathered, there will be essentially a Wali (ولی) amongst them who is called Tashri'ai (تشریعی ولی) and most of them would be unaware of their saintliness (ولایت).

Q6- How would you justify that the Aulia Allah have diverse recognition due to their faith and abstinence?

Ans- Justification concerning Aulia Allah ؓ; During the day of resurrection (قیامت), our parents, relatives would be thinking about themselves. But our guardian (ولی) and guard of Ummah (امت کے رکھوالے) Sarkar Muhammad ؓ, on whom the parents of the entire world are sacrificed, is concerned about the Ummah. Aulia Allah ؓ became free from anxiety after taking the sinners (گنہگاروں) to the court (بارگاہ) of Sarkar Nabi Kareem ؓ. Therefore, it is stated in the Holy Quran Surah Yunus verse- 62

”أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ“

(Beware! Verily, the friends of Allah will not have any fear, nor will they grieve).

In this verse, two signs of Aulia are described. 1. They are true Momins (believers) 2. And are also pious (متقی).

1. Remember! conviction (ایمان) and Abstinence (تقویٰ). The meaning of Abstinence (تقویٰ) is fearing (ڈرنا) or refraining (بجنا). There are three stages (درجے) of Abstinence:

1. General Abstinence (تقویٰ عوام) means, refraining from an illegal act. This is the general Abstinence
2. Special Abstinence (تقویٰ خواص), means desisting from suspicious activity. This is Special Abstinence.
3. Most Special Abstinence (تقویٰ اخص الخواص) means, abstain from matters but for Allah. This is the Most Special Abstinence.

2. Therefore, there are three stages of saintliness (ولایت) too.

1. Wilayet-e-Awaam (General),
2. Wilayet-e-Khawaas (special),
3. Akhsal khaas (Most Special).

This way, the reality of conviction is to believe in Rasoolullah ؓ and recognize him deep-heartedly. Then all the matters are covered in it. One who recognized Huzoor ؓ means he recognized Allah, the Quran, the day of judgment, paradise, Hell, and all the things.

3. There are three stages of belief (یقین);

بلا کر جام وحدت بے ضرر کر دیتے ہیں ب سے ++ بنا کر مست اپنا بے اثر کر دیتے ہیں سب سے
نہیں دکھتا کوئی بے نظر کر دیتے ہیں سب سے ++ کہ کر کے غرق ہستی بے خبر کر دیتے ہیں سب سے

تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

a) Ilm ul yaqeen (علم الیقین), b) 'Ayi nul Yaqeen (عین الیقین), c) Haqq ul Yaqeen (حق الیقین).

a. Ilm ul yaqeen (علم الیقین); Belief by hearing is called Ilm ul yaqeen (علم الیقین).

b. 'Ain ul Yaqeen (عین الیقین); Belief by seeing is called Ain ul Yaqeen (عین الیقین).

c. Haqq ul Yaqeen (حق الیقین); Belief by annihilating it, is called Haqq ul Yaqeen (حق الیقین).

Look at this example!

1ST person believed by hearing that the fire is hot, never seeing it. His belief is 'Ilm ul Yaqeen (علم الیقین). This is the first stage of the belief that every Muslim has.

2nd person sits near the fire looking at it and feeling its heat. His belief is 'Ain ul Yaqeen (عین الیقین).

This is the second stage of the belief that special persons have. For E.g. Hadhrat Ibrahim ؑ said in the court of Allah, "رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ" (O Lord! I would like to see how will a dead be made alive.) This belief is 'Ain ul Yaqeen (عین الیقین).

3rd person puts himself into the fire and feels its heat, by getting annihilated into the fire, this belief is Haqq ul Yaqeen (حق الیقین). The third belief is attained by persons annihilating into Allah (فنا فی اللہ) and annihilating into Rasool (فنا فی الرسول).

4 In Mishkat Sharif (مشکوٰۃ شریف) a Hadith-e-Qudsi is mentioned, under the topic 'Babuz Zikr' stating that Allah ؓ Says, "I become the hand of my Wali (the friend of Allah), by which he touches, I become his eye and tongue, by which he sees and speaks." Attaining such a state, a few Aulia used to say, "أَنَا " (I am the Lord)." And some say, "سُبْحَانِي مَا عَظَمَ شَانِي" (I am Subhan, splendid is my dignity).

Similarly, during the battle of Badr Rasoolullah ﷺ threw a handful of the grail (کنکریاں) over the disbelievers, then Almighty Allah said, “وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ” [though you threw (the grail) when thrown, Allah did throw].

جو چاہیں اُلٹ سکتے ہیں دو عالم کے تختے کو ++ نظام دو جہاں کر سکتے برہم ذرا سوچو
اشاروں میں بھی اُنکے کیسا بے اثر سمجھو ++ عوالم کو ابھی کر سکتے ہیں زیر و زبر دیکھو
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

3-EXCELLENCE OF AULIA ALLAH

(فضائل اولیاء اللہ)

تڑپ کر لوٹ کر قدموں پہ اپنی جان دیتے ہیں ++ جو کرتے پیش کش ہیں تو نذر ایمان دیتے ہیں

سمجھ کر تم ہی عمر جاودان دیتے ہیں ++ نہیں ڈرتے سر اپنا دار پر شادان دیتے ہیں

تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

Q7- Innumerate the excellences of Aulia Allah and their extreme exigence for the ummah?

Ans. The Excellence of Aulia Allah and their exigencies; there are numerous excellences of Aulia Allah, for instance!

1. As the standing and elegance of the sky depends on the moon & the stars, in the same way, the existence (قیام) and beauty of the earth is dependent on Aulia Allah
2. The extrinsic (ظاہری) illumination of the world is due to the moon & Sun, and the intrinsic (باطنی) illumination of the living being is on account of Aulia Allah.
3. Many excellences of Aulia Allah are mentioned in the Holy Quran like not to say dead to those who are martyred in the way of Allah and it also says to not imagine them as dead because they are alive with their lord and they are even nourished (رزق دے جاتے). Further, it is said that they have no fear nor will they grieve.
4. As a boat can't run without the sailor, similarly it is very difficult for the boat of a human being's life to arrive at the intended destination without the Aulia Allah
5. Like the connection of parts of the body is established through the nerves, in the same way, the relevance between Prophet & Ummah is established by the Aulia Allah
6. Aulia Allah is the live miracles of the prophet Muhammad ﷺ since their excellences bear the reflection of the Mustafawi excellences
7. Like the electricity is generated in the electric powerhouse but it will reach up to the town and villages through electric poles for illuminating the different electrical appliances, similarly, Medina Munawwara is the powerhouse of conviction and faith where the electricity of conviction is generated. The four series namely Chisty, Quadri, Nakshbandi & Sohrwardi e.t.c.. are its connecting spiritual wires and the sheiks (مشائخ) serve as spiritual poles, while the Aulia Allah as different modes of spiritual appliances, therefore there is only one spiritual electric flow which illuminates in Chisty's, Quadri's, Nakshbandi's & Sohrwardi's, (سحروردی نقشبندی چشتی قادری).

تمہارے فیض ہی سے فیض سب پاتے ہوئے دیکھے ++ تمہارے عشق میں عشاق کھوجاتے ہوئے دیکھے
تمہارے فضل سے گم تم میں ہو جاتے ہوئے دیکھے ++ تمہارے صدقے میں خالد کو بن جاتے ہوئے دیکھے
تمہارے مست دیوانے تمہارے مست دیوانے (خالد وجودی)

4-Great Martyrs

(شہدا کرام)

Preamble

Q8- What do you know about the martyr and martyrdom and its significance?

Ans- Martyr and martyrdom and its significance; A Saint (ولی) is a type of Martyr (شہید). Therefore, the excellences Of a Martyr (شہید) may be, the excellences of Aulia. As far as a martyr is concerned, he is “One who has been assassinated tyrannically (ظلماً) and termed as a martyr (شہید)”. There are a few causes for this statement. For instance!

1. During the day of judgment, the entire Ummah of Muhammad Mustafa ﷺ would give evidence (گواہی) for the previous Prophets (انبیاء کرام). Witness (گواہ) is of two types. a. Suggested by Plaintiff (مدعی) b. Official witness (سرکاری گواہ). Maybe, Common Muslims would give a witness for the Prophets: Some give witness by their statement (قول): e.g. Reciting the Islamic Creed is termed as evidence of monotheism (توحید) the statement. Some give witness by their action (فعل): e.g. Performing Salah, observing fast, etc. is termed as a witness by action. But great martyrs (شہدائے عظام) would give evidence of monotheism by their blood. So, their evidence is highly valuable compared to all other evidence and this is a perfect witness too. Therefore, martyrs are buried along with blood-stained clothing. Maybe departing them with the witness (evidence).
2. During the day of judgment, nobody can enter Paradise (جنت) for the sake of reward (جزاء). However, for a pious dead person, a window from heaven would be opened in his grave (قبر) through which a cool breeze comes. The dead person sees it but cannot enter there. But, for the martyrs (شہداء) their souls (روحیں) go to paradise in the form of green birds nourishing food. Therefore, they are called martyrs in the Quran and Hadith means dweller of paradise before doomsday arose.
3. During the day of judgment, the martyr is made present in the court of Allah ﷻ and asked to say whether he has any desires. He requests that he be sent back to the world again for martyrdom (شہادت) so that he might taste the hot gravel, injury, and murder. He is instructed, “Here with us, you wouldn’t be examined again after examining.” Therefore, he is called martyr (شہید) meaning present in the court of the Lord.

Q9- Summarise the categories of martyrdom (شہادت) and define enforcement of prescribed rules?

Ans- the categories of martyrdom (شہادت); There are two categories of martyrdom (شہادت):

1. **Factual** martyrdom (شہادت حقیقی) 2. **Infallible** martyrdom (شہادت حکمی)
1. **Factual** martyrdom (شہادت حقیقی); One who has been assassinated tyrannically (ظلماً) and the diyat/دیت (is money which is reived from a murderer) is not-binding on murder.
2. **Infallible** martyrdom (شہادت حکمی); One who hasn’t been assassinated tyrannically (ظلماً), but Almighty Allah decided to raise him in the category of martyrs (شہداء) like the one who died by burning in fire or by drowning in water or many more are martyrs.
3. **Factual** martyrdom (شہادت حقیقی); (شہادت حقیقی) has two types:
 - a. Martyrdom-e-Fiqhi/فقہی (under the rules of Islamic law); A wise (عاقل) and matured (بالغ) Muslim be assassinated tyrannically (ظلماً) in such a way that despite being injured, he couldn’t opt for worldly benefits nor could get treated medically and nourished himself or be alive with sense and understanding (ہوش و ہواس) till his end. The Islamic rule for such martyrs is to be buried along with blood-stained clothing without bathing (غسل) and a shroud (کفن).
 - b. Martyrdom-e-Gair-Fiqhi/غیرفقہی (not under the rules of Islamic law); This is also martyrdom (شہادت), but the rule of Islamic law wouldn’t be enforced.
 - c. Look! At Shuhadaa-e-Karbala, all of them are martyrs (شہداء), but there is a difference between the martyrdoms (شہادتوں) of Hadhrat Ali Azgar ؑ, Hadhrat Ali Akbar ؑ, and Hadhrat

Imam Hussain عليه السلام. The way, Syed ash, Shuhadaa (سيد الشهداء) has suffered, no one from Hadhrat Adam عليه السلام to now has suffered.

Imam Hussain عليه السلام was also a hero (غازي) in the field of Karbala, Also a traveler (مسافر), and also an immigrant (مهاجر). An observer of continuous fasts and also the spender (لثاثة والي) of household (گھریار) and performer of Salah (نماز) as he عليه السلام was martyred in the field of Karbala while prostrating (سجده) to Almighty Allah on knees and forehead.

5-Excellences of Martyrs (فضائل شہداء)

Q10- - Innumerate the excellences of martyrs and their extreme exigence for the ummah?

Ans- The Excellence of martyrs and their exigencies; there are numerous excellences of Aulia Allah for instance!

1. People generally spend their time or money and other things for the service of Deen-e-Islam. But a martyr (شہید) does the service of Deen-e-Islam with his blood. Therefore, his sacrifice is great, and this is the reason a martyr is considered the best servant of Deen-e-Islam.
2. The martyr (شہید) to the Prophet and martyrdom (شہادت) to Prophethood (نبوت) bears great similarity and vicinity altogether. For instance!
 - a. There is an issue (مسئلہ) that sleeping (نیند) breaks the ablution (وضو) and demise (موت) breaks bathing (غسل), Salah (نماز) is not permissible without ablution (وضو) and the dead body cannot be buried without bathing (غسل). But the sleeping (نیند) of a Prophet doesn't break the ablution (وضو) and the demise (موت) of a martyr (شہید) doesn't break bathing (غسل). The Prophet after awaking from asleep can perform Salah without ablution (وضو) and a martyr (شہید) can be buried without bathing (غسل) and be shrouded (کفن) along with blood-stained clothing.
 - b. The Prophet's excrements (فضلات), urine, and stools (پیشاب پٹخانہ), etc. are chaste (پاک) for the Ummah (امت) and if the blood-stained cloth (خون آلود کپڑا) of a martyr (شہید) is fallen in a well (کنواں), the water of well doesn't become unchaste (ناپاک).
 - c. A forgiven servant (مغفور بندہ) after his death doesn't desire to come back into the world and undergo troubles except for the martyr (شہید) who requests in the court of Allah ﷻ, "O Lord, let there be the same field of fighting (میدان جہاد), the same hot sand, the same wound, and killing." - (حدیث) - (قرض) - (میشکوہ/ Mishkuwat). Martyrdom (شہادت) erases all sins except the loan (قرض).
 - d. Rasoolullah ﷺ says, "The martyr (شہید) has six distinctive features (خصوصیات). 1. He has first-hand deliverance (مغفرت). 2. He will be shown his heavenly place. 3. He doesn't have the chastisement of the grave (قبر کا عذاب). 4. He will be protected against embarrassment during doomsday (قیامت). 5. He will be crowned for his honor on his head. 6. He would do intercession (شفاعت) of 70 relatives

(Timizi, Ibn Majah)

6-Zikr and Fikr

(ذکر و فکر)

Preamble

It is imperative for a Seeker of divine connection, that he should adopt such activities (اشغال) that it must attract him towards Zikr and Fikr by itself because no other deed is better than Zikr and Fikr. So, The Salik (mystic devotee) might turn his entire courage towards the Islamic creed of monotheism (کلمہ توحید) and Zikr and Fikr after being free from performing obligatory, Sunnan Muakkida acts. Then be stable in the station of amity (انس). Also, he should spare some time for doing essential Nafl acts, recitation of the Quran, and invocation (تسبیح و دعا). And be trying day and night to annihilate (فنا کرے) your fancied being (مویہوم ہستی). Yet he can hope that eternal favor (عنایت ازلی) would take him to the limits of extinction (فنا) and Survival (بقا) and then up to Survival (بقا) and utmost survival (ار البقا).

Q11- Elucidate the kinds of Zikr and Fikr concerning their importance and benefits to a Seeker?

Ans- kinds of Zikr and Fikr and their importance and benefits; It is imperative for a Seeker of divine connection, should adopt such activities (اشغال) that it must attract him towards Zikr and Fikr by itself because no other deed is better than Zikr and Fikr. But there are some kinds of Zikr and some of Fikr. For instance!

1. The reflection or thoughtfulness (تفكر) of a Salik (mystic devotee) is manifest by thinking of sinning (گناه) and enmity (مخالفت) and denial of the rights of Almighty Allah.
2. The reflection or thoughtfulness (تفكر) of a Salik (mystic devotee) in connection with that of not being thankful for the obligation (احسان) and favor and grace (لطف وكرم) of Almighty Allah, and even being thankful, considering it is inadequate compared to that obligation, besides being worthless (ناقص).
3. The reflection or thoughtfulness (تفكر) of that matter which has been running in eternity (ازل) and now is to be manifested. **be good fortune (سعادت) or misfortune (شقاوت).**
4. The reflection or thoughtfulness (تفكر) of a Salik (mystic devotee) in marvelous (عجيب و غريب) industry (صنعت) of the manifested world (مخلوقات دنيا) and the spiritual world (عالم ارواح), by which the impression of the great Allah's (حق تعالی) enormity (كبريائی) becomes fresh (تازہ) in the heart of the Salik. And then the promise and evasion of the promise (وعدہ و وعيد) are remembered by him.
5. Hadhrat Abu Abdur Rahman Aslmi r.a says, "You must know that the companion (جليس) of concerned over thoughtfulness (متفكر) is soul/self (نفس) and the companion (جليس) of Zikr is the great-Lord (حق تعالی)". This is the reason that A'imma (ائمہ) gives preference to Zikr over Fikr.
6. One more piece of evidence is that Zikr is the divine attribute and Fikr is not so. Therefore, being a divine attribute, it would be perfect (کامل) and the one which is not His attribute will be worthless (ناقص). Moreover, Zikr is returning (راجع) towards Almighty Allah, because, the Zikr is the outcome of mystic knowledge (معرفت) and love.
7. Conclusion: Zikr is subordinated to Fikr and Fikr is subordinated to Zikr. But Zikr is perfect and superior to Fikr because Fikr is the preamble (مقدمہ) of penitence (توبہ) and the Zikr is of Almighty Allah's realization (وصول). Allah ﷻ says, "فَأَذْكُرِيْ اَذْكُرْكُمْ (You do my Zikr, I shall do your Zikr). Here Allah ﷻ said of Himself as a Zakir (Recitalist of Zikr), but not a Mutafakkir (concerned over thoughtfulness) (متفكر).

Q12- Exemplify briefly the kinds of Zikr and their comprehensive features?

Ans- kinds of Zikr and their comprehensive features; Hadhrat Abu Abdur Rahman Aslami r.a says that there are few kinds of Zikr. For instance!

1. Zikr-e-tongue (ذکر زبان یا لسان). This is outward Zikr (ذکر ظاہر).
 - a. Zikr with a loud voice is called Zikr-e-Jeher (ذکر جہر).
 - b. Zikr with a silent voice is called Zikr-e-Khafi (ذکر خفی).
2. Zikr-e-heart (ذکر قلب). This is inward Zikr (ذکر باطن).
 - a. Zikr-e-heart (ذکر قلب) is Zikr-e-Khafi (ذکر خفی) only, which purifies the heart from carnal notions (شیطانی خطرات and devil's notion and نفسانی خطرات), so that should there be concertation in Zikr-e-Allah.
 - b. Aarif Rabbani Hadhrat Abdul Kareem Jili wa Zaidi r.a. says, "whoever attained Zikr-e-Qalb, its sign is that the Zakir listens at all times or sometimes to the Zikr of divine unity (ذات الہی) offered by all things or some things according to his ability".
3. Zikr-e-Soul or spirit (ذکر روح). Zakir by doing Zikr-e-Soul was annihilated from his attributes. When the Zakir would know that Almighty Allah also does his Zikr, then his Zikr no longer remains, neither his situation (حال) nor his attribute (صفت). Further, whoever attained Zikr-e-Rooh his sign is, that he begins to listen to all things their specific Glorification of Lord (تسبیح مخصوصہ) and he never considers anybody as the real performer (فاعل) except Allah ﷻ. In the Zikr-e-Rooh, the presence of Haq or God (حضور خلق) is prevalent over the presence of the manifest being (حضور حق).
4. Zikr-e-mystery (ذکر سر): it will fill the inside (باطن) in such a manner that if some notion (خطرہ) intends to enter into the heart, it can never do so. So, it is obvious that Zikr-e-mystery (ذکر سر) is the upshot of Zikr-e-heart (ذکر قلب) and Zikr-e-mystery (ذکر سر) is a subtlety (لطیفہ) over the heart. Eternal

presence (حضور دائمى) is demanding of the mystery (سِر). The Zakir of Zikr-e-mystery (ذکر سِر), shouldn't have others' presence (حضور غير) except divine presence (حضور حق).

5. Zikr-e-concealed (ذکر خفى): is hidden in the existence of the soul (روح) as Zikr-e-secrecy (ذکر خفاء) is hidden in the mystery (سِر).

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه وعلى اله الطاهرين واصحابه الراشدين والحمد لله رب العالمين