



Insaaf Nama (Matan Shareef)

(Abridged Transliteration)

Preface

7. Neez wazeh ho k ye kaminah chand mah Bandagi Miyan Abdul Majeed (Noor Nosh) RZ ki suhbat mein raha. Aur Neez Bandagi Miyan Syed Mahmood Sani-e-Mahdi RZ k qadamoun k paas ek saal say ziyada arsay tak raha aur bad azaan char saal Bandagi Miyan Shah Nizam RZ k qadamoun k paas raha. Is k bad Bandagi Miyan Syed Khundmeer RZ k qadamoun k paas dus saal raha aur phir Mahdi AS k tamam khulafa ki suhbat mein raha aur un ki ravish ko dekha aur Mahdi AS k bayan k Nuqul ko unki zaban say bahut suna aur baze un nuqul say chand nuqul mukhtasaran likh kar is risalay k naam "**Insaaf Nama**" rakha hoon takey har ek dekhney aur padhney wala insaaf karey aur jo Musaddiqaan-e-Mahdi AS hain wo lekin unko Mahdi AS wa Muhajirin Mahdi AS ki suhbat naseeb na hui agar unko Mahdi AS ki pairwi ki arzoo hai tou (un ko chahiye k) in Nuqul ko (Deen ki Aankh say) muta'ala karen aur insaaf karen.

8. Chunche Mahdi AS nay farmaya k Deen sarapa Insaaf hai, yani tum insaaf karo Khuda tum par raham karey.

Rejection of Mahdi (AS) is Kufr

1. Inkar-e-Mahdi AS kufr hai. Chunache Mahdi AS k zikr mein **Tabqat-ul-Fuqaha** mein kaha hai k Rasool-e-Kareem SAS nay farmaya jis nay Mahdi AS k inkar kiya kafir hogaya. Aur neez isnaad k saath **Fasl-ul-Khitab** mein mazkur hai k jis nay Mahdi AS k khurooj ka inkar kiya pas tahqeeq k wo kafir hua is cheez say jo nazil hui Muhammad SAS par. Pas jis zaat k khuruj ka inkar kufr hai tou is k zuhoor k bad batareeq-e-ula kufr hoga. Aur jis nay Nuzul-e-Isa AS ka inkar kiya pas tahqeeq k wo kafir hua. Aur jis nay imaan nahi laya Qadr Khair wa Shar min Allah honay par tou kafir hogaya. Chunache Aan-Hazrat SAS nay farmaya k tahqeeq Jibrael nay mujhe khabar di k Allah ta'ala farmata hai jis nay imaan nahi laya Qadr Khair wa Shar min Allah par tou chahiye k mere ghair ko apna rabb bana le aur hadees sharif **Fasl-ul-Khitab** mein isnaad k saath mazkur hai aur **Hazrat Jabir bin Abdullah RZ** say **Fawaid-ul-Akhbaar** mein marwi hai k kaha farmaya RAsoolullah SAS nay jis nay Dajjal k wujud ko jhutlaya tou kafir hogaya aur jis nay Mahdi AS ko jhutlaya tou kafir hogaya aur **Sharah Maqasid** mein mazkur hai Mahdi AS aur Isa AS dono Alamaat-e-Qiyamat say hain aur Alamaat-e-Qiyamat ka inkar kufr hai. Aur

Neez **Mazmuraat** mein mazkur hai k jis nay inkar kiya Khabar Wahid say ya qiyas say aur kaha k wo hujjat nahi hai tou beshak kafir hota hai aur tafseeroun aur (Salf-us-Saliheen) ki kitaboun mein mazkur hai k Alim Billah aur Wali-e-Mutlaq ka inkar kufr hai.

3. Aur Neez Naql hai k Meeran Syed Muhammad Mahdi AS nay farmaya k jo hukm mein bayan karta hoon Khuda say (Malumat Huzur-e-Khuda say), Hukm-e-Khuda say bayan karta hoon. Jo shaqs k in ahkaam say ek harf ka (bhi) munkir ho wo Allah Ta'ala k paas makhuz hoga.

11. Aur Neez Naql hai k Mahdi AS nay farmaya k Mahdi AS ka inkar Muhammad SAS ka inkar hai aur Muhammad SAS ka inkar Quran ka inkar hai aur Quran ka inkar Khuda ka inkar hai.

Joining Prayers Led by Non-Believers Prohibited

1. Hazrat Meeran Syed Muhammad Mahdi AS nay apnay munkiroun k peechnay namaz padhnay say mana farmaya hai aur farmaya hai k agar (Sahwan) namaz padh liye ho tou lauta kar padho.

4. Aur Neez Naql hai k Hazrat Mahdi AS nay farmaya k kis liye wahan jatey ho k (jahan) munkiraan-e-Mahdi AS k peechnay namaz padhnay ki haajat ho?

9. Jo Nuqool k is teesray baab mein mazkur hain agar koi shaqs unko qubool na karey ya taveel wa tahveel karey tou Mahdi AS k bayan ka mukhalif aur Mahdavi na hoga. Is majlis mein mein ye Naqil hazir tha. In Nuqool k hukm maqabl ki nuquloun k hukm k muwafiq hai.

Visits to Non-Believers' Houses Disliked

3. Aur Neez Mukhalifoun aur Mullaoun k gharoun ko un say ilm padhnay aur un ka wa'az sunnay k liye janey mein Mahdi AS aur Ashaab-e-Mahdi AS ki khushnoodi na thi.

Seeker of Worldly Life is Kafir

7. Miyan Mustafa RZ say manqul hai k jab Hazrat Mahdi AS shahr Mando tashrif le gaye tou chand roz wahan iqamat ki aur hujray tayyaar karwaye. Ek hujray k liye chand lakdiyan nasb ki gayien aur is par saya (ka bandobast) kiya gaya. Ek shaqs Hazrat Mahdi AS ki mulaqat k liye hazir hua Hazrat Mahdi AS is hujray k saya mein tashrif rakhte thay Hazrat Mahdi AS ki khidmat mein koi cheez pesh kiya is k bad Hazrat Mahdi AS khaday hokar farmaya k is hujray ko is zamin say uthalo is hujray mein Awwal Dunya ki cheez Khuda-e-Ta'ala nay bheji hai. Is k mutaliq Hazrat Mahdi AS nay aisa farmaya aur hum is zamaney mein kahtey hain k hujra mubarak hai!

18. Phir mullaoun nay sawal kiya k aap kasab ko Haram kahtey ho Hazrat Mahdi AS nay farmaya k Mumin k liye kasab Halal hai Mumin chahiye aur Qur'an mein ghaur karna chahiye k mumin kis ko kahte hain?

24. Phir jaan k Jahannum k saat darjay hain sab darjay ghiray huwe hain shahwatoun say aur farmaya Nabi AS nay ghiri hui hai jannat sakhtiyaon say aur ghiri hui hai dozakh shahwatoun say aur shahwatoun k saath darjay hain har darja k liye ek shahwat hai. Jis darja ki shahwat ka admi hoga us darjay ki dozakh mein dal diya jayega aur saat shahwatein wo hain jo is ayat mein khuda nay muqarar kiya hai ishara kartey huwe un shahwatoun mein say ek ek shahwat ki taraf un shahwatoun k munjumla aurtoun ki shahwat yani farj ki shahwat hai aur bachchon ki shahwat yani shahwat tabiyat haiwani ki jo mayel hoti hai bachchon ki taraf aur sonay chandi k dheroun ki shahwat aur yeh shahwat maal jama karnay ki hirs ka naam hai aur chandi ki shahwat yeh shahwat zewaroun say aarasta honay aur sonay chandi k bartan bananay ki hoti hai aur nishandar ghodoun ki shahwat aur ye shahwat jah martabay ki hoti hai jo un par sawar honay say haasil hoti hai aur char payaon ki shahwat ye shahwat fakhr ki aur un say maal paida karnay k khayal aur kheti karnay ki hoti hai aur ye shahwat riaya par hukm karnay aur amr wa nahi karnay ki hoti hai. Pas ye saat shahwatein dozakh k saat darjoun ko gheray huwe hain yahi hai dunya ki zindagi ki ponji yani dunyadaron k faida ki cheezein yahi hain jo dunya ko kha jatay hain aur faida uthatay hain is say aur dozakh un ka thikana hai aur ye **Bahr-ul-Haqaiq** say makhuz hai.

Trust in Allah

36. Yani is zamanay mein rizq ki (talab ki) haalat aisi hogayi hai (hum ye khayal kartey hain) k kaun say waqt falan jagah say (rizq) ayega, wo jagah hamesha muqayyad hogi. yani jo admi apni taqatoun aur quwwataon ko chord kar khuda par bharosa karey aur khuda k siwaye kisi cheez par bharosa na karey tou paida karega is k liye koi sabeel aisi jagah say jis ko wo dushwar samajhta hoga aur is ko aafatoun aur mawane'aat yani talash-e-rizq say bacha lega aur is ko aisi jagah say rizq pahunchayega jis ka is ko guman na hoga aur wahan rizq aaney ka is ko ilm na hoga aur farman-e-bari hai k jo bharosa karey khuda par tou wo kaafi hai is ko (65: 3), yani jis nay Allah par etemad kiya aur saunp diya apni haalatoun ko raha aqida aman ka rizq ka aman hai. pas jaan k Allah ta'ala nay paida kiya makhluq ko aur zamin hua un k rizq ka nass-e-kitab say chnache farman-e-bari hai k Allah wahi hai jis nay tum ko paida kiya phir tum ko rizq diya phir tum ko marega phir tum ko zinda karega (30: 40). Khuda-e-Ta'ala nay char cheezein bayan ki jis mein say tou teen ki tasdeeq kartey hain aur ek mein tasdeeq nahi kartey kyon k log is ki tasdeeq kartey hain k wahi hai jis nay paida kiya aur tasdeeq kartey hain k wahi hai jo marega aur tasdeeq kartey hain k wahi tum ko marnay k bad jilayega aur tasdeeq nahi kartey is ki rizq k ma'ameley mein.

40. Aur neez naql hai k ek murdarkhwar Musalman ho gaya tha ek roz murdarkhwaroun k ghar gaya aur ek ghanta un k saath baitha aur phir khada ho gaya inhonay kaha humaray ghar say kuch kha kar jao us nay kaha mein Musalman hoon tumharay ghar mein kis tarah khalun? Unhonay kaha Aata ley aur kumhar say naya bartan khareed aur khud paka us nay kaha kyon nahi aur us nay roti apnay haath say pakai aur jab khanay baitha tou kaha tumharay ghar mein kuch salan hai? Unhonay kaha hum jo kuch rakjhtey hain tou janta hai kaha thoda shorba lao unhonay haandi layi dhakkan haandi par rakh kar shorba sahnak mein dalnay lagey tou kaha k dhakkan nikal do jo kuch khud ba khud girta hai girnay do.

41. Hum is zamanay mein dunyadaroun k gharoun ko jatey hain aur un ka saath Aashnaee kartey hain, pas humara tawakkul aisa hi hai jaisa k murdarkhor murdarkhwaroun k ghar gaya aur un k saath Aashnaee ki. Is zamany mein hum jo kuch khatay hain isi k muwafiq hai, isi ka naam hum nay Tawakkul rakha hai.

59. Anhazrat SAS nay farmaya jo admi subah karye aur is ka qasad ghair-ullah ka ho tou wo Allah ka nahi hai yahan tak k touba karey is gunah say jis say log towajje nahi kartey aur wo dunya ki muhabbat hai kyon k is ki bimari tamam bimariyon say nirali hai aur is ki dawa tamam dawaon say mushkil hai. Baat asl ye hai k is bimari k tabeeb bhi gum hain. Is bimari ka tabeeb tou Alim ba Amal hota hai aur is zamanay mein ulama bimar hain un ko apna elaj aap karna mushkil hogaya hai kyon k muhlak bimari jo **hubb-e-dunya hai wo tamam kabira gunahon say ziyada bada gunah hai** ulama par ghalib hogayi hai pas wo dunya mein giraftar hogaye hain tou makhluq ko dunya say kis tarah bacha sakein gein? Agar wo aisa karney jayein tou un ki ruswai hoti hai k khud fazihat degaraan ra nasihat is wastey (Sulah k naam say) maslehat (dunyawi) par amal karney lagey **jab k wo tark-e-Dunya aur tark-e-jazbat dunyawii aur tark-e-kazb wa iftera ka waaz kar k khud amal na kiya** aur apni bad amaliyon say fazihat ho gaye is sabab say bimari tou aam hai aur dawa anqa hai aur tabeeb fun-e-aghwa k mashghaley mein masroof hain kaash jab wo nekokar na thay tou sulah kartey aur fasad na phailatey ya kaash wo khamoosh rah jatey aur na boltey balke har ek aisa hota goya wo waadi k muh mein ek phattar hai na peeta hai aur na chordta haik is ko koi dusra shaqs pee sakey aur jaaney raho jo admi ye guman karey k dunya is k badan ki had tak rahegi aur dil par is ka koi asar na hoga tou maghroor hai jis tarah jo admi shahad mein doob jaye aur guman karey k makhi is par nahi baithegi.

61. Farmaya Nabi AS nay tum murdon k hum-nashein mat bano. Kaha gaya Aye Rasoolullah murday kaun hain? tou farmaya meri ummat k tawangar, yaron nay pucha k ummat k tawangar kaun log hain? Rasoolullah SAS nay farmaya k jis kisi mein ye teen sifat maujud hoon yani acchay khanay aur acchay pahannay ki raghbat rakhtey hoon aur laiyni cheezon mein mashghul hoon.

62. Imam Ghazali RH nay farmaya k jis mein ye teen sifatein maujud hoon agar wo salaam karey tou is k salam ka jawab na diya jaye aur agar mar jaye tou is ki maghfirat na chahaye.

Commands and Interdictions

130. Aur Neez Naql hai k Bhai Miyan Somar jalor say Gujarat mein apnay susral k ghar do teen bar aye thay shayad musaddiqon k wahan bhi gaye hon. Un k qabilay k log dairay mein rahtey thay ye khabar Bandagi Miyan Nemeth RZ nay suni k Miyan Somar atey hain, ek biradar ko dedh kos dauda kar sharah ki duhai di k faqiron k dairay mein na aayein is k bad Miyan Mazkur nay teen talaq ki qasam kha-ee k is k bad baghair hukum k dairay k bahar nahi jaounga aur tahqeeq k saath jano k Hazrat Mahdi AS, Khulafa-e-Mahdi AS aur Taliban-e-Haq ki yahi ravish thi aur jo ravish k is k siwaye hai bid'at hai. Agar is baab mein nuqool likhe jayein tou bada risala ban jaye.

144. Chunache Naql hai k Hazrat Mahdi AS nay baaz muhajiroun ko farmaya k jo faqir futuh ka muntazir rahe wo Mutawakkil nahi.

149. Hazrat Mahdi AS hamesha yahi (Hidayat) farmate thay k apni zaat ko Khuda k hawale kardo kisi shaqs k saath batoun mein mashghool mat ho aur koi cheez mat chaho Khuda-e-Ta'ala k siwaye. Makhluq say ek zarrah ki ihtiyaj mat rakho. Nabi SAS k groh jo Ashaab-e-Suffah k naam say mashhur hai un sifaat (mazkurah) say mawsoof hai is liye ki wo Khaleel salawat alaih ki itteba k liye mamoor hain chunache Allah ta'ala farmata hai - aur is say behtar kis ka deen ho sakta hai jis nay jhuka diya apna muh Allah k liye aur wo neki mein laga hua hai aur chal raha hai Ibrahim k mazhab par jo ek Allah k ho rahe thay yani har haal mein Khuda ka ho rahe.

150. Hazrat Miyan Syed Khundmeer RZ jab dawat ki liye baith-tay thay tou bayan mein aksar ye abiyaat padhte

Abiyaat:

Khuda abidoun way un ko qubool karta hai
jo Khuda ki rah mein khud ko nahi dekhte
khak ban khak takey phool ugay
kyon k sab k zahoor ki jagah khak k siwa dusri cheez nahi
Haqiqat k jungle ka sher tu hargiz nahi banega
jab tak k bazaari kuttey ki tarah zaleel-o-khwar na phiray

155. Farmaya Allah Ta'ala nay Aye Muhammad! Agar tu Imaan ki halawat pana chahta hai tou apnay nafs ko bhuka rakh aur apni zaban k liye khamooshi ko lazim

kar lay aur apnay nafs k liye khauf ko hamesha lazim kar lay aur takleef ko lazim kar lay kabhi Aaram na lay. Agar tu aisa karega tou shayad tu Salamat rahey aur agar aisa na karey tou tu halikeen say hai.

170. Sulook aur riyazat k qayam karnay k barey mein aap ka (Hazrat Ali RZ) ka ek qaul ye bhi hai k dunya aur tawangaroun aur badshahoun ki sohbat aur khwahish-e-nafsani ko chodna chahiye.

171. Aur Hasan Basari RH say riwayat Ameer-ul-Mumineen Ali ibn Talib RZ marwi hai kaha jab tu kisi aadmi ko dekhey k be-zaroorat logoun say milta hai aur dunya ka talabgar hai aur phir Mowla ki talab ka dawa bhi karta hai tou jano k wo zindiq hai aur mardood hai aur deen ka chor hai aur rah zan hai.

172. Abu Yazid say marwi hai ki is nay kaha Talib-e-Dunya Talib-e-Mowla nahi hota aur Ahl-e-Dunya say meil jol rakhna Rah-e-Talab-e-Mowla k chalnay walon k liye shirk hai.

185. Baab-e-Nahi ka riwayat say Anas bin Malik RZ kay k Rasoolullah SAS nay Farmaya mein nay Shab-e-Meraj mein dekha chand aadmiyon ko jin k lab aag ki qainchiyon say kaatey jaa rahe hain. Mein nay kaha kaun hai Aye Jibraeel? tou kaha k ye log aap ki ummat kay waizeen hain jo kahtey hain aur khud nahi kartey.

Group Enforcing Good and Forbidding Evil

187. Aur Neez Bandagi Miyan Syed Khundmeer Syed-ush-Shuhda RZ aksar farmatay thay k jo kuch Haq hai kahunga agarche k us par amal na kar sakun is liye k (amal na karna) ye humari taqseer aur burayee hai wa lakin Haq baat ka chupana kufr hai pas hum nay Meeran Syed Muhammad Mahdi AS say jo kuch suna hai wahi kahengay aur kisi ko na kah sakein tou apni aurat say hi kahengay takey is ayat ki tahat mein na aayein. Manind qaul Allah Ta'ala k: Aur tum gawahi mat chupao aur jo chipayega tou pas tahqeeq is ka dil gunahgar hoga aur Allah ko tumharay Amal ka ilm hai.

188. Aur Hadees mein hai jis nay Ilm ko is k Ahl say chupaya tou Qiyamat k din Aag ki lagam lagaya jayega. Pas Khuda-e-Ta'ala nay bahut jagah Alimoun ko wayeed ki aur haram khoroun aur daroghoyon ko nahi ki hai yani jo admi kuch seekhay tou chahiye k dusray ko bhi sikhaye.

189. Farmaya Allah nay Tu un mein say aksar ko dekhta hai k wo gunah aur zulm aur haram khanay par daudtay hain kaisay buray kaam hain jo wo kartey hain (5: 65). Zahak RH nay farmaya tamam ayatoun say ziyada daranay wali ayat mere paas yahi hai.

Four Veils

2. Aur Neez wazeh ho k Bandagi Miyan Syed Khundmeer RZ Gujarat say Jalor Tashreef le gaye thay wahan Miyan Khwaja Mahmood nay arz kiya agar Khundkar ki raza ho tou ye banda jamat khana (masjid) ki tayyari k liye bar biradari ka intezam karta hai takey ghaas aur lakdi layein. Bandagi Miyan Syed Khundmeer RZ nay farmaya k zaroorat nahi bad khwaja Mahmood nay kaha k mausam-e-baraan agaya hai biradaroun ko pareshani na hogi Miyan RZ nay farmaya k koi pareshani na hogi har ek biradar apnay apnay ghar mein namaz ada kar lega. Khwaja Mahmood nay bahut kuch arz kiya lekin Miyan RZ nay yahi jawab diya k zaroorat nahi. Is k bad Miyan RZ ghar ki taraf rawana huwe aur ye banda wali (Ibn) Yusuf aur Miyan Yusuf Ma'zoor Miyan RZ k peechay peechay gaye Miyan RZ apnay ghar k darwaze par khade huwe aur hum dono say Miyan RZ farmaya k Ahl-e-Nafs say farmaish nahi karni chachiye k fauran munqata aur shikastah (bad iteqad) hojata hai. Aur tamam bhaiyon k malum hai k Khwaja Mahmood pakka Musaddiq tha chand saal bad miyan mazkoor Khuda ki rah mein hijrat kar k Malik Allahdad RZ k dairay mein kamal kar pahunch kar inteqal kiye.

4. Aur Miran Syed Mahmood RZ aur Miyan Syed Khundmir RZ aur Miyan Nemat RZ ki ravish ye thi k agar koi Talib-e-Mawla musaddiqoun k ghar say dahi lata tou dairay mein is bartan ko tudwa detey.

6. Nabi AS nay farmaya k tum logon say jahan tak ho sakey be-niyaz ho jao agar miswak suyee hi kyon na ho. Yani logon say be parwa aur be gharaz ho jao agarche k miswak suyee ki zaroorat kyon na ho is qadar bhi khalq k mohtaj mat ho aur un say madad talab karnay say parhez karo aur har kaam mein Khaliq say panah lo takay Haq Ta'ala ka taqarrub hasil ho.

12. Aur Neez Naql hai k Hazrat Mahdi AS nay farmaya Khuda say siwaye Khuda k dusri cheez mat talab karo aur agar talab karta hai tou Khuda hi say talab kar - Agar namak chahta hai tou Khuda say chah agar paani chahta hai tou Khuda say chah aur agar lakdi chahta hai tou bhi Khuda say chah aur jo kuch chahta hai Khuda say chah logon say sawal mat kar agar sawal karta hai tou Khuda-e-Ta'ala say kar. Is qadr rukhsat di hai wa lekin Aaliyat wo hai k:

Bait:

**Agar tujh ko aath jannat bhi dedein tou
Tu raazi mat ho un say, aagay badh jaa**

Trust in Allah II

16. Aur Neez Miyan Fareed Muhajir RZ say manqul hai Hazrat Mahdi AS nay farmaya k agar koi shakhs (Talib-e-Moula) apnay hujray mein baitha hai aur is nay kisi k nalayain ki awaz suni aur dil mein khayal kiya k shayad koi shakhs futuh ki cheez lata hai tou ye tawakkul na hoga.

17. Aur Neez Naql hai k Malik Ahmad Ishaq RZ nay Bandagi Miyan Syed Khundmeer RZ say suna hai k jis waqt Hazrat Mahdi AS shahr Budh gaye wahan ek saudagar muwafiq tha, Miyan Syed Salaamullah RZ kisi kaam k liye shahr gaye thay us saudagar k darwaze k samnay say be-ikhtiyar aap ka guzar huwa us saudagar nay Miyan mazkur k haath say assi hazar tinkay Mahdi AS ko bheja. Hazrat Mahdi AS nay qubul nahi farmaya is k bad Miyan Syed Salaamullah RZ nay kaha Meeanjeo Khuda-e-Ta'ala bheja aur pahunchaya hai. Hazrat Mahdi AS nay farmaya k tum kis liye laye? is ko Khuda ka bheja huwa nahi kahtey, is ko halal kahtey hain wa lekin halal-e-tayyib nahi kahtey.

18. Aur Neez Bandagi Miyan Syed Khundmeer RZ say manqul hai k Hazrat Mahdi AS nay farmaya k ek Halal hai aur ek Halal-e-Tayyib jo kuch Sharah mein Halal rakhe hain wo Halal hai aur Halal-e-Tayyib wo hai jo yeka ek be-guman aur be-ikhteyar pahunchay us waqt nazar Khuda-e-Ta'ala par padti hai aur Halal-e-Tayyib k liye hisab nahi Chunache farmaya Khuda-e-Paak nay jab kabhi aata Maryam k paas Zakariyya Hujray mein tou maujud pata tha Maryam k paas kuch rizq. Zakariyya nay kaha aye Maryam ye rizq tere liye kahan say aaya tou bolein ye Allah k haan say beshak Allah rizq deta hai jis ko chahta hai behisab.

19. Aur Neez naql hai k Hazrat Mahdi AS nay Taiyun ko laiye farmaya hai aur farmay k Khuda ka rizq ye hai k apnay kalam mein khabar di hai: aurjo aadmi Allah say darega tou Allah is k liye koi sabeel be-khudi ki paida kardega aur is ko aisi jagah say rizq pahunchayega jis ka is ko shan wa guman na ho (65:2, 3)

20. Bandagi Malik Ilhadad RZ nay is ayat (65:2-3) ka mani is tarah farmaya: Jo shakhs k Khuda say darey aur taqdeer say (is qaid say k falan jagah say rizq ayega) guzar jaye aur (dunya say) muh pher ley tou zahir kardega is k liye mahal khuruj k khudi say khud ko bilkul bahar karde aur rozi dega is ko aisi jagah say k is ko guman na ho. Aur jo shakhs k Khuda-e-Ta'ala par tawakkul karey pas wo kaafi hai aur wahi shakhs Khuda-e-Ta'ala ki dosti ko pahuncha hai.

21. Hazrat Mahdi AS nay farmaya k rizq k liye jo tawakkul kiya jaye wo tawakkul nahi kyon k rizq k mutaliq tou Khuda-e-Ta'ala wada farma chuka hai k: Aur nahi hai koi jaandar zamin mein magar Allah par hai rizq is ka (11:6) - ye wada Khuda ka hai agar is waday par imaan rakhta hai tou momin hai warna kafir hai kyon k agar kafir tujh say wada karey k aaj mein tujh ko mehman rakhunga tou tu is k waday

par tamam roz bhuka rahta hai aur kuch nahi khata pas wadaKhuda-e-Ta'ala ka hai k Sadiq-ul-Wa'ad hai.

22. Aur (Mahdi AS nay) farmaya k tawakkul wo hai k Khuda-e-Ta'ala ki zaat par bharosa karey aur raat din is talab mein rahey k mein kis waqt Khuda ko paounga pas rizq k liye tawangaroun say tama aur un ki tawaze nahi karni chahiye aur un k gharoun ko nahi jana chahiye aur un k saath dosti nahi karni chahiye.

36. Aur Neez ba tahqeeq jano k Imam Mahdi (AS) Bandagi Miyan Syed Mahmood RZ ibn Hazrat Meeran Syed Muhammad Mahdi-e-Maud AS, Bandagi Miyan Syed Khundmeer RZ, Bandagi Miyan Nemet RZ, Bandagi Miyan Nizam RZ, Bandagi Miyan Dilawar RZ ki khushnudi muwafiqoun ya mukhalifoun k ghar khanay k liye ya dunyawii kaam k liye jaaney mein na thi aur jo log un k gharoun k jaatey thay unko bahut dhamki dete balke baaz logon ko dairay say bahar kar diye thay.

37. Agar Mujh say puchein tou aisi bahut si naqlein bayan karoun balke aksar (buzurgoun nay) muwafiqoun k ghar jaaney say bhi parhez kiya hai.

Shirkers and Squatters as Hypocrites

1. Aur Neez naql hai k Hazrat Mahdi AS nay Nafs k haq mein is tarah farmaya k jis waqt Ahdiyati ki shama chamke is siyah ruh ko chahiye k khud ko parwanay ki tarah shama mein daal de jaisa k farman-e-Khuda hai k aye "nafs-e-Mutmainna tu apnay Rabb k pas razi marzi say chaley ja" (89:27-28)

10. Aur hum is zamanay mein munafiqoun aur talibaan-e-dunya aur qaidaan-e-hijrat k saath meil jol rakhtey aur un k gharoun ko jo muwafiqat ka dawa kartey hain jaatey hain. Pas hum un k muwafiq hogaye hain aur ye log deen-e-Mahdi AS say koi muwafiqat nahi rakhtey **na hijrat na tawakkul na zikr na tark-e-dunya na ushr aur na zakat** aur is tarah balke chand jaaye Sharah Muhammadi SAS aur Mahdi AS k khilaf (kaam) kartey hain pas hum apnay nafa k khatir un k muwafiq hogaye hain aur un k gharoun ko jatey hain aur pas ye log humaray dost kyon na hoon agar un ko jo baat hai kahein tou unko khush nahi aata hai aur hum dartey hain k aisa na ho k log hum say bad iteqad hojayein aur humaray saath muwafiqat na karein pas deen mein aisi ghurbaat hogayi hai k muwafiqaan sangsar kartey hain pas ye dard hum kis say kahein pas kahnay wala muwafiqon k darmiyan gharib hai k koi shakhs Mahdi AS ki naqloun ko baawar nahi karta jaisa k farmaya Alayhis Salaam nay "Tahqeeq k deen Shuru huwa dar halaanke gharib tha aur qareeb mein ho jayega deen jaisa k shuru huwa tha pas khush khabri (jannat) hai ghariboun ko".

15. Aur neez naql hai Hazrat Mahdi AS nay farmaya jab tak zahiri ghar say awwal hijrat na ki jaye batini hijrat naseeb na hogi wa lekin batini hijrat (ka hasil hona) baghair zahiri hijrat k nadiraat say hai chunache nadir ma'doom k manind hai.

16. Aur Neez Bandagi Miyan Syed Khundmeer RZ say manqul hai k agar koi shakhs roti ki gharaz say aaliyat ki jagah chord kar dusray dairay mein jaye tou is ko deen say koi bahra nahi milayga aur ye (jana) Khuda k liye na hoga.

18. Chunache Meeran Syed Mahmood RZ hafta ya do haftay k bad ijma' kar k Mahzar kartey aur farmatay thay k agar Mahdi AS k khilaf humari zaat mein koi baat dekho tou humara haath pakad kar dairay k bahar kardo.

19. Aur Neez Bandagi Miyan Syed Khundmeer RZ aur Bandagi Miyan Shah Nemat RZ farmatay k agar koi shakhs Mahdi AS k khilaf hum mein koi baat dekhay aur humara daman na pakaday wa kal Qiyamat k din hum is ka daman pakadeingay - Subhan Allah!

20. Is waqt bazey mutaqaddin aisay hogaye hain k agar koi shakhs Syed Mahmood RZ ya Syed Khundmeer RZ ya muhajiroun say suni huwi naql un k Murshidon say bayan karey tou ye log us ko mana kartey balke is par tamaskhur kartey aur fazihat kartey hain aur kahtey hain k tu kaun shakhs hai k humaray murshidon ko kahta hai? kya ye haraat Hazrat Mahdi AS say nahi sunay jo tu un k samnay kuch kahta hai?

21. Aur Neez wazey ho k ek roz ye Naqil aur Bandagi Miyan Syed Khundmir (RZ) baithey huwe thay (Hazrat RZ nay) mera daman pakad kar farmaya k agar tum Mahdi AS k khilaf (koi baat) dekho aur mera daman na pakado tou mein Qiamat k din tumhara daman pakadounga.

22. Aur neez waze ho k zahiri hijrat mein bahut imtehanaat hain chunache farmaya Allah Ta'ala nay "Kya tumhara guman hai k tum chhoot jaogay haalanke abhi Allah nay nahi mutamaiyiz kiya un logoun ko jo tum mein say jihad kartey hain aur nahi banatay Allah aur us k Rasool aur muminow k siwaye kisi ko dili dost aur Allah ko sab khabar hai jo tum kar rahe ho" (9: 16)

23. Aur neez naql hai Hazrat Mahdi AS nay farmaya k agar tu kisi waqt ek haandi ya ek pyala paisay do paisay mein kharidta hai tou is ko baar baar maarta hai agar achchi aawaz de aur phota toota na ho tou kharid leta hai wagarna wapis kardeta hai. Pas tu Khuda ki talab ka dawa karta hai tou tera imtehaan kiye baghair kaisay chodein? abhi jo ayat mazkur hui is k mumasil aur ek ayat nazil hui hai.

Hypocrisy of Non-Migrants

25. Aur neez Bandagi Miyan Syed Khundmeer RZ say manuql hai (Hazrat RZ) nay apnay Risalay Aquida Sharifa mein likha hai jo shakhs k Mahdi AS ko qubul kiya aur hijrat aur sohbat say Aap ki (Mahdi AS) baaz raha is ko Hazrat Mahdi AS nay is ayat ki ru say munafiqi ka hukum farmaya, Farman-e-Khuda hai k "Jin Muminoun ko mazuri nahi aur wo baith rahe un logon k barabar nahi jo apnay maal wa jaan say Khud ki rah mein jihad karnewale hain. Allah nay maal wa jaan say jihad karnay walon ko baith rahnay wale (mazuroun) par darja k itebar say fazilat di hai. Aur Khuda ka wada-e-nek tou sab hi say hai aur Khuda nay sawab-e-Azeem k itebar say jihad karnay walon ko baith rahnay walon (ghair mazuron) par badi bartari di hai. Madarij hain Khuda k haan say aur is ki bakhshish aur mehr hai aur bakhshish nay wala mehrbaan hai" (4: 95-96)

Non-Disabled Squatters as Hypocrites

29. Aur neez Naql hai k Bandagi Miyan Syed Khundmeer RZ nay is ayat say "magar jo be-bas hain mardoun aurtoun aur bachchoun say, tadbir nahi kar saktay hain aur raah nahi jantay hain (4:98)" farmaya k na-baligh bachchoun aur aurtoun par (jo ghair mazur hain) hijrat farz hai.

31. Aur Mishkwat mein hai farmaya Nabi SAS nay hijrat nahi munqata hogi jab tak toubah na munqata ho, aur toubah nahi munqata hogi jab tak aaftaab maghrib say tulu na ho.

32. Pas jaan Aye Aziz k Qiyamat tak Quran mansookh nahi aur Quran ki pairwi Qiyamat tak farz aur 'ayn farz hai. Jab tak ye aayatein mansookh na honghi hijrat baqi rahegi aur apni taraf say ye kahna rawa nahi k Mustafa SAS k bad Quran ki baaz aayatein mansookh ho jayengi aur baaz log kahtey hain k Rasool AS k waqt hijrat farz thi aur Mahdi AS k waqt farz nahi hai.

34. Aur neez Bandagi Miyan Syed Khundmir^{RZ} nay kai baar farmaya k Hazrat Mahdi^{AS} nay Quran mein kisi ayat ko mansookh nahi rakha. Farman-e-Khuda hai k "Mansookh jo kartey hain Hum kisi ayat (k amal) ko ya bhula dete hain tou nazil kardete hain is say bahtar ya is jaisi (2:106)"

35. Aur neez Naql hai k Hazrat Mahdi^{AS} nay Quran mein jumla muteraza aur mustanifa, istisna, munqata aur hazaf ko rawa nahi rakha aur kisi ki taveel (zaat say) kar k bayan nahi kiya balke Khuda k hukum say bayan kiya jaisa k farman-e-Khuda hai k "Phir tahqeeq Hum par hai bayan is ka (Quran ka)(75:19)" Pas jo shakhs k taveel kare Mahdi^{AS} k bayan ka mukhalif hai aur neez Bandagi Miyan Syed KhundmirRZ nay bhi aisa hi kiya agar Quran mein koi mushkil pesh aayi aur Mahdi^{AS} say koi baat yaad nahi rahti tou bayan nahi kiya agarche aap k dil mein mani samajh mein aajate aur kahte k aagey badho kyon k diyanat nahi hai k mein az khud koi cheez kahon.

36. Aur neez Bandagi Miyan Syed Khundmir^{RZ} say manqul hai Aap nay kai baar farmaya k Hazrat Mahdi^{AS} nay Quran mein koi ayat mansookh nahi rakha.

Friendship with Non-Migrants Forbidden

1. Hazrat Mahdi^{AS} say manqul hai k agar koi shakhs hijrat kar k Gujarat say Khurasan ko jaye aur is k qarabatdar Gujarat mein hon aur us ki dili tawajjoh qarabatdaroun ki taraf ho tou wo shakhs zalimoun say hai aur is naql ki rawi ek jamat hai aur Hazrat Mahdi AS nay un k haq mein ye aayatein padhin:

- Momino! apnay aaba wa ajda aur bhaiyon ko apnay dost mat banao agar wo imaan par kufr ko dost rakhtey hain aur jo un ko apna dost tum mein say banayeingay tou wahi zalim hain (S. 9:23)
- Aur farman-e-Khuda hai k jinhonay imaan laya aur hijrat nahi ki tou tumharay liye un ki vilayat nahi hai kisi cheez mein bhi hatta k wo hijrat karein (S. 8:72)
- Aur neez qaula ta'ala tou tum un mein say kisi ko dost mat banao jab tak wo Allah ki rah mein hijrat na karein (S. 4:89)

2. Naql hai Hazrat Mahdi^{AS} nay farmaya k Khuda-e-Ta'ala k **hazar taliboun** nay tark-e-dunya kar k Khuda-e-Ta'ala ki rah ikhtiyar ki. Farishtoun ko (Khuda ka) farman hua k dunya jaisi kuch hai aarasta kar k dikhlao jab dikhlaye yani futuh aur ruju un ko bahut honay lagi tou hazar mein nau sauw dunya ki taraf mutawajje huwe aur palat gaye pas Khuda-e-Ta'ala ki rah par sau talib rahe. Phir farman (Khuda) hua k un ko aakhirat jaisi kuch hai dikhlao jab dikhlaye tou nawwad taliboun nay aakhirat ko pasand kiya, dus ashkhas Khuda-e-Ta'ala par rahe. Inhonay kaha k hum ko dunya aur aakhirat say kaam nahi hum Khuda k talib hain. Farman hua k un par balayein muqarrar karo chunache farmaya Alahis Salaam nay tahqeeq Allah Ta'ala aazmata hai mominow ko bala nazil kar k jaisa k tum mein say koi shakhs sonay ko aag mein parakh kar khotay ya kharay ko parakhta hai.

*(Aashiqoun nay awwalan) dono Aalam ki balaoun ko qarz kar liya
is k bad is ka naam Ishq bazi rakha*

Jab un par balayein muqarrar ki gayein nau ashkhas bala say bhag gaye pas **hazar taliboun mein say ek** shakhs Khuda-e-Ta'ala par raha.

13. Aur neez naql hai k Hazrat Mahdi AS nay farmaya k banday ki ek nazar hazar saal ki maqboola ibadat say betar hai.

*Jo Log matti ko ek nazar mein kimiya banadete hain
kya aisa bhi hoga k ek nazar hum par bhi dalein?*

15. Farmaya k jo shakhs subah mein hijrat kar k Khuda-e-Ta'ala ki rah mein Aaya hai wo shakhs is ka Murshid hai jo sham mein hijrat kar k Khuda-e-Ta'ala ki rah mein Aaya yani Asr k waqt hijrat kar k aaya is liye k jo shakhs aakhir mein aaya hai pahlay shakhs ko dekh kar aaya pas nachaar pahla Murshid aakhir ka hai.

22. Farman hua k qayidon say mashwara mat karo aur muhajireen aur sadiqeen say maswara karo. Chunache Farman-e-Khuda hai k: Aye Muminou daro Allah say aur ho jao tum **sadiqeen** k saath (9: 119)

23. Aur **Sadiq** yahi log hain k jin k mutaliq Khuda-e-Ta'ala nay farmaya hai k:**muhajir faqiroun** k liye hai jo nikalay gaye un k gharoun say aur un k amwaal say, chahte hain wo fazl ko Allah k aur razamandi aur maddad kartey hain Allah ki aur us k Rasool SAS ki, wahi log **saadiq hain**. (59:8)

25. Aur neez Bandagi Miyan Syed Khundmir RZ nay farmaya k chahiye k **Jame Masjid aur Eidgah** ko (ba-Gharaz-e-Tabligh) musta'ad ho k accha libas pahnay huwey **ba-hatyar jamiat** k saath jayein takey **mukhalifeen ghussay ki aag mein jalein** aur kahen k ye log itnay bahut hain aur Muminoun say darein. Pas Mahdaviyon ko aisa hi karna chahiye k Jame Masjid aur Eidgah ko aisa hi jana chahiye **aur koi kaifiyat na karein** jaisa k farman-e-Khuda hai k:

Munasib na tha ahl-e-Madinah aur un k gird wa nawah k ganwaroun ko k peechay rah jayein Rasoolallah SAS ki humrahi say aur na ye k apni jaanou ko ziyada chahein Rasool AS ki jaan say diloun ko Nahi pahunchti pyas aur na ranj aur na bhook Allah ki rah mein aur na chalte hain aisay maqam par jo ghussay wale kafiron ko aur na hasil kartey hain dushman say koi cheez magar k un k liye likha jata hai har kaam k badle beshak Allah nahi zaya karta ajar neik kaam karnay walon ka aur na kharach kartey hain koi kharch chota aur na bada aur na taiy kartey hain koi maidan magar k ye sab un k naam likh liya jata hai takey un ko Allah badla de behtar say behtar un k aamal ka (S. 9: 120-121 SAL).

Pas Khuda-e-Ta'ala nay muminou ki jo sifatein is ayat mein bayan ki hain un tamam par amal kare jab un tamam par amal kiya jaye us waqt amal-e-saleh kamil wa mukammil hota hai na sirf zikr aur namaz rozay say mukammil hota hai.

28. Aur hijrat tark karne walon ko Hazrat Mahdi AS nay Munafiq farmaya pas jin logon k haq mein munafiq farmaya hai un ki taraf raghbat nahi karni chahiye aur un k ghar nahi jana chahiye.

29. Aur neez qa'eedin say sabeqa karne mein Miran Syed Mahmood^{RZ}, Miyan Syed Khundmir^{RZ} aur Miyan Ni'mat^{RZ} ki khushnudi na thi aur tawangaroun aur maldaroun k beta beti say aqd karne ko mana farmaya.

30. Aur neez naql hai k Mahdi AS k dairay mein yaraan-e-Mahdi AS ki ravish ye thi k agar koi naya talib-e-Moula aata jab tak ek saal dairay mein na rahta dairay ki ladki say aqd nahi karte awwal is ka tareeq dekhte thay agar talib sadiq aur Khuda-e-ta'ala ki yaad mein mashghul aur dairay mein sabit qadam rahta tou us waqt dairay ki ladki say aqd kar dete aur aqd k waqt (is say) ye shart karte thay k dairay ki ladki dairay say bahar na le jaye aur taliban-e-dunya k pas na jaye.

31. Aur waze ho k Bandagi Miyan Nemet RZ ki ek ladki thi dairay ka ek shaqs k is ka baap qarabatdar tha Bandagi Miyan Nemet RZ ko kahla bheja k aap apni ladki ko falan k saath nikah kardo tou Bandagi Miyan Nemet RZ nay jawab diya k mein apni ladki aisay shaqs ko dunga jis k paijama par ek par ek teen paiwand hoon. Khuda-e-Ta'ala k talib aisay hotay hain.

32. Aur neez Hazrat Mahdi^{AS} nay Malik Burhanuddin Muhajir RZ ko apni ladki ka aqd kardiya aur Bandagi Miyan Syed Khundmir RZ nay apni ladki ko Miyan Malik Jeo ibn Khwaja Taha Muhajir RZ say Nikah kardiya haalanke Miyan mazkur **Syed na thay wa** lekin ashraf thay aur dusri ladki ko malik Ismael say nikah kardiya aur teesri ladki ko malik Ismael ibn Malik Hammad say nikah kardiya ye **teeno (hazraat) Syed na thay** magar Khuda k talib aur Tarik-e-Dunya thay aur neez Bandagi Miyan Shah Ni'mat RZ nay farmaya banda taliban-e-khuda ko dekh kar diya hai aur is ayat par amal kiya hai farman-e-Khuda hai k:

Tahqeeq ziyada shareef tum mein wo hai nazdeek Allah k jo tum mein ka sab say ziyada Khuda say darnay wala hai (49: 13)

Aur Neez Miyan Syed Atan ki ladki Malik Miyan Badiwal say nikah karnay mein Bandagi Miyan RZ ki khushnudi na thi bawajud ye k is ladki ko is ki naani nay un k saamnay chohtay-pan say le kar apni ladki bana liya tha. Aur neez Bandagi Miyan RZ miyan Adil shah par bahut malammat ki balke dairay say chala diya kyon ke inhonay apni ladki duniyadar azizoun ko di thi aur neez Miyan Qutubuddin Yaqoob ko bahut dhamkaya balke chand mah Miyan Qutubuddin say Miyan RZ nay baat mauqoof kardi aur un ka muh nahi dekha is liye k un ki aurat nay apni ladki taliban-e-dunya mein di thi aur neez un ki ladkiyon ko nikah kar k dairay mein latey thay wa lekin khushnudi is mein na thi k dairay ki ladki taliban-e-dunya k saath biyahi jaye aur Bandagi Miyan Syed Khundmir RZ ki khushnudi is waje say na thi k Hazrat Mahdi AS nay farmaya k jo shaqs hayat-e-dunya k wujud ko talab karay wo kafir hai - aur ye naql mashur hai.

Feasting with Conformists

33. Muwafiqon k gharoun ko khana khanay k liye jaane k bayan mein: aksar nahi gaye.

36. Naql hai Bandagi Miyan Shah Ni'matRZ nay farmaya k jo shaqs k is banday ko mehman karta hai wo Khuda k kliye nahi hai is ka maqsad ye hai k banda

khushnood ho aur jo shaqs k faqiron ki dawat karta hai wo Khuda k liye hai is liye k ye banda ghar mein khata hai.

37. Naql hai k agar Khuda-e-Ta'ala kisi talib ko himmat bakashta aur koi cheez Hazrat Mahdi^{AS} ko la deta tou baz ki cheez ko qubul farmaya aur baz ko farmaya k tum khao aur dairay mein raho aur quwwat pakado aur jab Khuda-e-Ta'ala par rahnay ki quwwat paida ho tou us waqt do.

50. Hazrat Mahdi^{AS}, Bandagi Miran Syed Mahmood^{RZ}, Bandagi Miyan Syed Khundmir^{RZ}, Miyan Ni'mat^{RZ}, Miyan Nizam^{RZ} and Miyan Dilawar^{RZ} say manqul hai k (dairay k bahar) kisi k ghar na mehman gaye aur na eyadat wa ma'zerat k liye gaye wa magar dairay mein jatey thay.

59. Naql hai k koi shakhs Hazrat Mahdi AS say libas pa-pash talab karta tou Mahdi AS farmatey k lo banday ka jama pahano aur barkat k liye ghar mein mat rakho agar banday ka post pahanogay (tou bhi) jo kuch banda kahta hai (us par) jab tak amal na karogay najat na paogay.

62. Neez Hazrat Mahdi AS nay farmaya k Khuda-e-Ta'ala is tarah na puchega k tou Ahmad SAS ka beta hai ya Mahdi AS ka, Haq Ta'ala Amal ba-Muhabbat puchega. Pas aye biradar farman ko dekh aur **takiya mat kar k hum** dairay k andar hain aur hum **ko Mahdi AS k sadqay say najat hogi.**

66. Naql hai k Miyan Malikjeo Muhajir^{RZ} k pas kai sau Khuda k talib dunya chodkar rah gaye thay Bandagi Miran Syed Mahmood^{RZ} nay farmaya k Miyan mazkur ko chahiye k Muhajiron k pas rahein. Bawajud ye k Miyan Malikjeo Muhajir^{RZ} say hum nay aksar ye suna hai k jo shakhs har roz nai khabar Khuda-e-Ta'ala say malum na karey wo Khuda ka nahi hai, pas aisi zaat ko Miran Syed Mahmood^{RZ} nay aisa farmaya **tou dusra shakhs kaun hai k दौरا banaye aur is dairay ka naam दौरا-e-Mahdi's^{AS} rahke?**

Fixed Income as Cursed

1. Aur neez tahqeeq k saath jano k mein nay Muhajireen RZ mein say kisi Muhajir RZ say nahi suna k Hazrat Mahdi^{AS} nay tayyun ko layin muratabi farmaya hai aur ye banday nay sahaba-e-kiram RZ say bhi kisi ko ye hukum kartey nahi suna k tum tayyun khao (kyon k tayyun khanay wala) layin hai.

4. Naql hai k mauze Bhilot mein ek Mulla nay tees tinkay kuhnah Miran Syed Mahmood^{RZ} ki khidmat mein pesh kiye qubul farmaya aur bad azan isi shakhs nay ek mah bad tees tinkay laye phir qubul farmaya phir teesray bar ek mah k bad laya Hazrat Miran Syed Mahmood^{RZ} nay qubul nahi kiya aur farmaya shayed Fateh Khan humaray liye Tayyun muqarrar karta hai.

5. Aur neez aksar Fuqara nay tayyun ko tark farmaya aur jin ko tayyun na tha ikhtiyar nahi kiye agarche ek do shakhs baz nuqul pesh kartey hain k ikhtiyar kiya hai - Nadir ma'doom k muwafiq hai - Tamam fuqara nay tayyun ko shirk farmaya hai.

Miscellaneous Narrations

7. Naql hai k Bibi Ilaahdati^{RZ} nay wafat payee tou Bibi^{RZ} ki ghattri say ek sonay ka tinka nikla Hazrat Mahdi^{AS} ko ittela kiye Mahdi^{AS} nay farmaya k aag mein garam karo aur Bibi^{RZ} ko daagh do Syed Salamullah^{RZ} qabar tayyar karwanay gaye thay joon hi Aap RZ nay ye khabar suni wahan say Hazrat Mahdi^{AS} k huzur mein mein fauran hazir hokar arz kiya k Bandy ko tahqeeq k saath malum hai k ye sonay ka tinka Bibi Fatima^{RZ} ka hai Bibi Ilaahdati^{RZ} ki milk say nahi hai is k bad Mahdi^{AS} nay farmaya k jis kisi ki milk say ho is ko do Bibi Fatima^{RZ} k hawale kiye.

9. Naql hai k mauza Bhirot mein Bandagi Miran Syed Mahmood^{RZ} ka pyjama para para ho gaya tha aur Miyan Baban^{RZ} (muhajir) sawiyat kartey thay aur ushr bhi Miyan Baban^{RZ} k tafweez tha ek roz naya pyjama Miran Syed Mahmood^{RZ} ki khidmat mein laye. Miran Syed Mahmood^{RZ} nay pucha k kahan say laye Miyan mazkur nay kaha ushr k paisaon mein kapda khareed kar pyjama banwaya hoon Miran Syed Mahmood^{RZ} bahut khafa huwe aur farmaya k ye pahanna jayez nahi mein nahi pahanunga kyon k (ye) Haq Muztarroun ka (jis k pas satr aurat k liye jama na ho is ka) hai.

18. Naql hai k Khuda-e-Ta'ala nay Hazrat Mahdi AS Ko angoor bheja tha, aur Miyan Syed Salamullah RZ nay ek khosha Miran Syed Hameed RZ k haath mein diya Hazrat Mahdi AS nay farmaya k faqiron ka haq kis liye diye biradaroun nay kaha k Miranjeo maaf farmayien Hazrat Mahdi AS nay farmaya k faqiron ka haq hai sab fuqara k pas maaf karao.

25. Miyan Mustafa^{RZ} say manqul hai k Hazrat Mahdi^{AS} shahr mando mein chand roz rahey aur wahan hujray tayyar kiye. Ek biradar nay hujray k liye chand lakdiyan khaday kar k un par kapda ya boriya saya k liye dala tha ek shakhs Mahdi^{AS} ki mulaqat k liye aaya aur us sayae k neechay mulaqat kar k baitha aur kuch futuh ki us k uthnay k bad Hazrat Mahdi^{AS} nay farmaya k is hujray ko yahan say uthalo acchi jagah nahi hai kyon k is jagah awwal dunya ki cheez aayi wahan say utha liye aur dusri jagah qayam kiye.

26. Aur neez naql hai k Mahdi^{AS} ko kisi nay chand tinkay guzran kar kaha k chand tinkay Syed Hameed^{RZ} ko, aur chand tinkay Bibi Malkan^{RZ} ko, aur chand Bibi Bowan^{RZ} ko aur chand Bibi Hadanji^{RZ} ko aur chand alhaida faqiron ko (Sahaba RZ ko) Mahdi^{AS} say azr kiye. Hazrat Mahdi^{AS} khafa huwe aur farmaya k falan ghayab logon ko kahan say laya hai agar koi cheez Khuda k liye laya hai tou lao wagarna

sab wapis le jaa is k bad lanay wale nay kaha Meeranji Khuda k liye laya hoon jo aap ki khushi ho kijiye. Is k bad Hazrat Mahdi^{AS} nay sab sawiyat kardi.

30. Naql hai k Khanbel mein teen sau mann jawari Bandagi Miyan Syed Khundmir^{RZ} ko dene k liye Malik Hussain Bhatti nay qasba k naam chitti likh kar (Hazrat ki khidmat mein) bheja aur kahla bheja k kisi ko ye jawar lanay k liye rawana kijiye Bandagi Miyan^{RZ} ne chitti wapas bhejdi aur farmaya k bandagan-e-Khuda ghalla k liye gaon gaon nahi jatey jo kuch qismat ka likha hai be-wasta pahunch jaye tou wahi lete hain.

40. Naql hai k baze masturat Miyan Ni'mat^{RZ} ki masturat say milnay aayein aur koi cheez poshida guzranein Miyan Ni'mat^{RZ} nay sunnay k bad farmaya k tum banday say poshida mat rakho jo kuch masturat ko Khuda-e-Ta'ala nay bheja tha Bandagi Miyan Ni'mat^{RZ} say arz kein pas Miyan Ni'mat^{RZ} nay nisf un masturat ko diya aur nisf sawiyat kardi is k bad masturat ka tareeq yahi raha k jo kuch Khuda-e-Ta'ala maqsoos un ko bheja nisf us ka biradaran-e-daira ko sawiyat kardetay thay.

Learning without Zikr Prohibited

1. Bandagi Miyan Ni'mat^{RZ} say manqul hai k Aap RZ nay Hazrat Mahdi^{AS} k huzur mein arz kiya k agar hukum ho tou kuch padhoon Hazrat Mahdi^{AS} nay mana kiya aur farmaya agar tum ilm padhay hotay is banday ki Mahdiat ko qubul na kartey.

3. Naql hai k Khambel mein Bandagi Miyan Syed Khundmir^{RZ} Say Malik Bakhkhan^{RZ} nay pucha k falan shakhs Quran bahut padhta hai tou kya padhnay say kuch faidah hoga? Is k bad Bandagi Miyan^{RZ} nay farmaya agar Quran ko padhnay k taur par padha jaye tou bhi banday aur Khuda k darmiyan noor ka pardah paida hota hai aur Khuda k Zikr say noor ka pardah bhi phat jata hai.

6. Aur neez Miyan Larh Shah^{RZ} say manqul hai k Mahdi^{AS} nay bhi farmaya hai k labadi ilm chahiye ta k namaz roza aur manind is k af'al Deen-e-Rasool AS mein durust hoon.

7. Aur neez Hazrat Mahdi^{AS} nay farmaya k jis waqt Bayan kiya jata hai Qur'an ka, Mani samajh nay k liye Noor-e-Imaan kafi hai.

8. Naql hai k ek roz Miran Syed Mahmood^{RZ} Tamheed padhte thay Hazrat Mahdi^{AS} nay pucha k kya padhte ho? Miran Syed Mahmood^{RZ} nay arz kiya k Tamheed padhta hoon Hazrat Mahdi^{AS} nay farmaya k chord do aur Zikr ki koshish karo takey aisi halat paida ho k us ko (Tamheed ko) samajh sako.

10. Aur neez Miyan Abdul Fatah^{RZ} say manqul hai k Shahar Naharvala mein Bandagi Miyan Nizam^{RZ} k haath mein Meezan ki kitab Hazrat Mahdi^{AS} nay dekh kar daryaft

kiya k Miyan Nizam tum kya padhte ho? Miyan mazkur nay kaha k Meeranjeo Meezan padhta hoon. Hazrat Mahdi^{AS} nay kitab haath say ley li aur mana kiya k mat padho chand roz k bad jo Nagaur gaye phir Miyan Nizam^{RZ} nay kitab haath mein li Hazrat Mahdi^{AS} nay phir mana kiya jab Hazrat Mahdi^{AS} nay Khurasan ka qasad farmaya Miyan Nizam^{RZ} nay padhnay ki sari hawas dil say munqata kardi bahut dinoun k bad Hazrat Mahdi^{AS} nay Miyan Nizam^{RZ} say farmaya k kuch ilm-e-hadees padho. Yani chunke kamil ho chuke padhna nuqsan nahi deta.

15. Naql hai Hazrat Mahdi^{AS} nay farmaya k ghair-ummi ko Haq Ta'ala ki janib say ilm-e-batin ata nahi hota ya ummi asli hota hai ya ummi ja'li kardiya jata hai is ilm ko faramosh kar diya jata hai. Us waqt Haq Ta'ala ki janib say ilm-e-batin ata hota hai. Chunache Haq subhana wa Ta'ala nay farmaya k:

Bas Allah say is k bandon mein Alim hi dartey hain (35: 28)

Chunache Allah pak nay farmaya:

Pas jo zarra barabar nek amal kare tou Khuda is ko dekhta hai aur jo zarra barabar burayi kare tou bhi Khuda is ko dekhta hai (99: 7-8)

20. Nabi AS nay farmaya mujhe mere Rabb nay adab sikhaya aur meri talim acchi ki. Aur is ilm ki kitab ka bhed. Rahman nay, talim di Quran ki, Insan ko paida kiya, is ko bayan sikhaya (55: 1-4). Aur Insan say murad Mahdi AS ki zaat hai jo kuch k Mahdi AS nay Allah k hukum say bayan farmaya hai (wahi is ilm ki kitab ka bhed hai) yani Mahdi AS ki zaban say (ye bhed zahir hua hai).

21. Aur Naql hai k Hazrat Mahdi AS nay farmaya k jo koi Ummi hai is k dil ka takhta saaf hai is dil par kuch likha hua nahi hai wo jo kuch sunta hai dil par baith jata hai.

22. Aur Neez Hazrat Mahdi AS nay farmaya k jo shakhs bahut siyahi dekhta hai is ka dil siyah ho jata hai chunache Haq Subhana Ta'ala nay farmaya k:

Wahi hai jis nay bheja unpadh logon mein ek Rasool un hi mein say wo un par padhta hai is ki Aayatein aur un ko paak saaf banata hai aur un ko sikhata hai kitab aur aql mandi aur is say pahlay tou ye log sareeh gumrahi mein pade huwe thay aur bheja aakhireen mein Rasool ko inhi mein say jo nahi milay umiyeen say aur wahi zabardast hikmat wala hai ye Allah ka fazal hai jis ko chahta hai deta hai aur Allah bade fazal wala hai (65: 2-4).

24. Aur neez Hazrat Mahdi^{AS} nay farmaya k jo shakhs bahut padhta hai bahut zaleel hota hai aur dunya talab karta hai aur jo dunya talab nahi karta is ko ghurur bahut hota hai is k bad say Hazrat Mahdi^{AS} nay farmaya k jo kuch banda kahta hai waisa hi karo yani Khuda-e-Ta'ala ka zikr karo takay Khuda-e-Ta'ala ki binayee hasil ho.

25. Farmaya Nabi^{AS} nay meri akhri zamanay ki ummat ki aulad par un k maa baap ki taraf say wayail hai. Arz kiya gaya ya Rasoolullah SAS kya un k Mushrik maa

baap ki taraf say halakat hogi? Tou Aap SAS nay farmaya nahi balke un k mumin maa baap ki taraf say kyon k wo ilm seekheingey aur jab un ki aulad ilm seekhegi tou us ko ilm-e-deen seekhne say mana karengay aur wo apni aulad say asbaab-e-dunya k siwa kisi aur cheez say razi na hongey aur jab un ki dunya durust ho jayegi tou apni aulad ki aakhirat bigadnay ki parwa na kareingay. Wo log mujh say juda hain aur mein un say bezaar hoon magar ye k tauba karlein.

26. Aur Hadees mein aaya hai k Alim ki fazilat Abid par aisi hai jaisi k meri fazilat meri ummat par hai. Ishara is ilm mein ilm-e-baye' wa Shira wa Nikah wa Talaq wa etaq ki taraf nahi hai is ilm ka ishara ilm billah aur quwwat yaqini ki taraf hai kabhi banda Alim billah Sahib-e-Yaqin kamil hota hai aur is ko farz-e-kifaya ka ilm nahi hota. Rasoolullah SAS k ashaab RZ Deen k Haqaiq aur Marifat k daqayeq mein ulama tabayeen say ziyada Alim thay chunache Sheikh Hameed-ud-deen Nagauri Sufi nay ye Rubai farmayi hai:

Rubai

*Tu ilm sarf wa Nahw aur ilm lughat mein mashghul mat ho
Ja Khuda ka ilm seekh k un uloom sarf wa Nahw wa lughat say kuch hasil
nahi
kal tujh say ilm-e-marifat talab karengay tou tu kya jawab dega?
Ab chahe tou gumrah ban ja ya sar garden hoja (Humne tou jo achhi bat
kahne ki thi kahdi)*

*Qalam tod day waraq jaladay aur sihahi phenk day dam rok lay Aye Hameed!
ye ishq ka qissa hai daftar mein nahi sama sakta
Nahw aur sarf ki tehsil mein tere baal barf ki misaal safaid hogaye
jo ilm k Rabbani hai tou iska ek harf bhi nahi jaan saka
Aye nadan alim tu kitni kitabein padhega
jo harf k tere mufeed hai mein janta hoon k tou nahi janta*

*Aye nadan alim tu apnay ilm mein maghroor hai
tu Haq k nazdeek nahi hai sach tou ye hai k tu Haq say door hai*

*Dil k goshe mein tu jab tak touheed ki ulfat paida na karega is kanz wa
Quduri say Haq ko nahi pehchan sakega*

*Jab tera ilm amal say door hai
Islam tere shahr mein nadir hai
ilm wa amal say maghroor mat ho
apni har cheez ko paraganda ghubar samajh
tera tamam ilm rukhsat aur heela hai
ye heela teri bedi ban jayega*

27. Aur neez Qazi Qadan^{RZ} say manqul hai k ek roz wo kuch tafsir padhte thay Hazrat Mahdi^{AS} eka ek unke paas aaye aur puche k kya padhte ho? Unhonay arz kiya k tafsir padhta hoon, Hazrat Mahdi^{AS} nay farmaya jo shakhs k tafsir padhta hai Khuda ko nahi dekhta.

Rubai

*Tu kahta hai k ilm aur aql k zariye talash karounga
Tu nadeedah aadmi hai mein tujhe kya kahun?
Jahan k un batoun ki gunjaish aagahi hai
Tou ye dono (ilm aur aql) bada parda ho gaye hain*

28. Muhaqiqeen nay kaha hai k ilm (banday aur Khuda k darmiyan) bada parda hai. Aur kafi mein hai k ilm bura hai aur jahl accha hai yani ilm riya wa mubahasa bura hai jo shakhs ilm padhne mein mashghul huwa aur Khuda ka zikr na kare tou ye bidat aur gumrahi hai.

29. Aur neez naql hai k jab talib-e-Moula likhna aur padhna shuru karta tou baze yaran-e-Mahdi^{AS} nay farmaya k munafiq hai dairay say bhagne k liye tosha tayyar karta hai.

Remembrance of Allah

1. Aksar Muhajirin-e-Mahdi^{AS} nay Mauze Khambel mein ijma kiya tha aur mahzar likha tha - mein shuru karta hoon Allah k naam say jo Rahman aur Raheem hai. Aye humaray Rabb Tu humaray diloun ko tedhe na kar bad is k Tu nay hum ko hidayat ki aur Tu hum ko apnay paas say rahmat ata farma beshak Tu hi bakashne wala hai. Syed Muhammad Mahdi^{AS} k baz yaraoun nay Mahdi^{AS} say tahqeeq ki hai k Momin is ko kahte hain jo sar ki aankh say, ya dil ki aankh say, aur ya khwab mein Khuda ko dekhta ho aur dusra wo shakhs jo ye sifat na rakhta ho magar is sifat ki talab rakhta ho tou is par bhi Imaan ka hukum kiya hai aur neez farmaya k talib k liye kiya cheez farz hai k is say Khuda ko pahunche aur phir farmaya k wo cheez ishq hai aur neez farmaya k ishq kyon kar hasil hota hai phir farmaya k hamesha dil Khuda-e-Ta'ala ki taraf mutawajjeh rakhe is tarah k dil mein koi cheez na aaye aur is baat k liye hamesha khilwat ikhtiyar kare aur kisi k saath mashghool na ho na saath yaar k aur na saath aghyaar k, har halat mein Haq ka mulahaza kare khade huwe latey huwe aur khanay peenay k waqt har halat mein Haq ka mulahaza kare.

Zikr: Excerpts from Risala Makkiah

2. Farmaya Allah Ta'ala nay Tu apnay Ji mein apnay Rabb ko ajizi say aur poshida taur par baghair pukar kar kahnay k Subah Sham yaad kar aur ghafiloun say mat ho jao. (7:205)

Zikr k sharayet ye hain:

1. Zakir wuzu aur ghusul aur taharat badani aur kapdoun ki taharat aur maqam-e-zikr ki taharat acchi tarah kare.
2. Char zanou hokar ru qibla apnay dono haathoun ko apnay dono zanou par rakhe huwe baithe ya apni seedhi hateli aur seedhe anghothey k batini hissa say bayein haath ki peet ko pakde jaisa k namaz mein Nabi AS ka amal tha. Hanbali RH nay apni kitab mein iska zikr kiya hai aur huzur qalb say apni awaz ki hifazat kartey huwe dono aankhoun ko band kiye huwe **La ilaha ilallah** kahta jaye aur **La Ilaha** ko sakht quwwat k saath khalis dil say apnay dil k kul taluqat ko qata kar k maqam acche bure wardaat qalbi ki nafi karte huwe nikale aur **Ilal Lah** ko sakht quwwat say dili tawajjeh ko Khuda ki taraf qayam kar k apnay dil mein dakhil kare takay mani-e-zikr ka mahasil ye ho k wajud mein Allah k siwaye koi aur nahi

*Mein chahta hoon aghyaar ki sohbat ki beekh kuni kardun
Dil k baagh mein nihal dost k siwaye koi pauda na lagaoun
(Mujh ko chahiye k) dunya aur aakhirat k gham ko dil say door kardoun
(is liye k) ye tou khana(-e-dil) asbab-e-dunya ka kotha banega ya wisal-e-dost
ka maskan*

3. Dili muraqabah karte huwe zikr par mudawamat aur mawazebat karey. Aur zikr k adaab ye hain k apnay tamam auqat mein Zikr-e-Habiib mein is tarah mustaghraq ho k zaban wa dil zikr aur mani-e-zikr say khali na rahey hatta k jowhar-e-zaat qalb say jowhar-e-zaat zikr k saath zikr karey aur zakir mazkur mein fana hokar mushahida-e-Mazkur k mane jo parday hain wo uth jayein.

Zikr Obligatory on Muslims

4. Allah Ta'ala nay farmaya *Bhala wo shaks jis ka seena khol diya Allah nay Islam k liye pas wo apnay parwardigar ki janib say Noor par hai (Kahin sakht dil barabar ho sakta hai?) Tou halakat hai un k liye jin k dil sakht ho gaye hain Allah k zikr ko chodkar (39: 22)* Aur is mein ishara hai is baat ki taraf k banda quwwat shadeeda say zikr karey kyon k Allah Ta'ala nay dil ko sakhti ki sifat say zikr farmaya hai aur sakhti phattar ki sifat hai. Farmaya Allah Ta'ala nay *Phir is k bad tumharay dil sakht ho gaye aur wo manind phattar k ho gaye balke us say bhi ziyada sakht (2: 74)* aur phattar jab sakht ho tou sakht maar say hi phota hai aur wo maar bhi kisi sakht ghun ki hi honi chahiye. Farmaya Allah Ta'ala nay *jo admi zikr-e-Khuda say ghafil hokar zindagi karey tou Hum is k liye Shaitan muqarrar kardete hain aur wo is k saath rahta hai. (43: 36)* Farmaya Nabi AS nay Shaitan insaan k dil par apna seena rakha hua hota hai pas jab wo Allah Ta'ala ka zikr karta hai tou peechay hat jata hai aur munh pher leta hai aur jab is ka dil zikr say ghafil hota hai tou is mein is ki arzuon ko paida kar deta hai.

Four Requirements

5. Tasdiq k awail zamane mein "*La ilaha ilallah*" ka qayel char cheezoun ka mohtaj hota hai - Tasdiq, Tazeem, Halawat aur Hurmat.

6. Jis ko Tasdiq hasil hoti hai tou wo "*La ilaha ilallah*" kahne mein saccha hota hai aur sacche mein khud pasandi ka maddah nahi hota (jaisa k is zamane k baz tarikin wa kasibin k haal say waze hai) pas qayel ko chahiye k "*La ilaha*" kahne k waqt apne wujud ki nafi kare takey apnay qaul mein saccha ho aur salikin k mazhab mein "*La ilaha ilallah*" k mani maujudat mein say koi wujud nahi hai k hain kul ashiya ka talauq qayel k wujud say hota hai jab qayel apnay wujud ki nafi kare tou kisi shayi ka asar baqi nahi rahega aur is ko tasdiq kahte hain.

7. Sani Tazeem hai Qayel par wajib hai k jab maujudat say koi wujud nahi hai kahe tou Haq ko sabit kare takey is ki Tazeem ho jaisa k Allah Ta'ala nay apnay Qaul kullu shay-in ḥalīkun illā wajhahu (28:88) mein apni Tazeem ka izhar farmaya hai kyon k kul ko fani samajhne k bad Haq ko sabit kare tou is ko wajib hai k yaqeen kare k is say wahi mutakallim hota hai.

8. Salis Halawat hai chunache Qayel jab masiwa Allah nafi kare aur Haq ko sabit kare tou is ko wajib hai k yaqeen kare k is say wahi mutakallim hota hai. Ye bhi kaha gaya hai k Mazkur mein jab zakir apni nafi karde tou bajaye zakir k Mazkur hi rah jayega aur jab ye halat hasil ho tou Qayel ko halawat milegi jaisa k chahiye.

9. Rabe' Hurmat hai. Qayel ko chahiye k ba yaqeen tamam is amr ko jane k Haq k siwa koi saame' nahi hai kyon k zikr qadeem hai jo haadis sama'at say suna nahi jata chunache kalam qudsi mein hai hamesha banda nafal ibadat say Mere nazdeek hota hai yahan nafal ibadat k mani' khalis bandagi k hain hatta k Mein is k kaan is ki aankh is ki zaban is ka haath paun ban jata hoon jis ko ye baat haasil hojaye tou wo hurmat ki hifazat karsakta hai aur jis ko tasdeeq na ho wo munafiq hai kyon k wo sirf zaban say qayel hai is k dil mein kuch bhi nahi hai, aur ayat: Aur baaz log aisay bhi hain jo kahte hain k hum Allah par aur qiyamat k din par imaan laye aur dar asal wo momin nahi hain (2:8) is amr par dalalat karti hai k wo dil mein Allah aur Akhirat par imaan laney ki takzeeb karte hain.

11. Aur Jano k ta'at maslannamaz, zakat, aur hajj waghera kabhi un say bhi riya mil jati hai aur sadaqe mein shubahat aajate hain lekin kalma "*La ilaha ilallah*" ka zikr momin khulus-e-dil hi say karta hai aur is mein ikhlas maujud rahta hai lehaza zakir k liye ikhlas wajib hai agar baghair ikhlas k kahega tou momin na rahega aur na akhirat k azab say najat payega. Farmaya Nabi AS nay k jo shakhs "*La ilaha ilallah*" yaqeen khalis say kahega tou jannat mein baghair hisab wa azab k dakhil hoga.

13. Aur neez naql hai k Hazrat Mahdi AS nay farmaya k kalma k char qismein hain - Awwal "La ilaha illa Llah" guftani, duwwam "La ilaha illa Llah" danistani hai, suwwam "La ilaha illa Llah" chashidani hai, Chahrum "La ilaha illa Llah" shudani hai. Ye teeno martabe tamaam Anbiya AS aur Awliya RH rakhte hain baze Ilm-ul-Yaqeen, Ain-ul-Yaqeen, aur Haq-ul-Yaqeen. Un charo aqsaam mein say ek qisam "La ilaha illa Llah" guftani hai wo Munafiqon ki sifat hai jo nifs imaan bhi nahi rakhte aur jo shakhs nifs imaan bhi nahi rakhta hai Khuda k azab say kyon kar najat payega magar talib-e-sadiq jo apnay dil k rukh ko ghair-e-Haq say pheyr liya hai aur apnay dil k rukh ko Khuda ki taraf laliya hai aur hamesha Khuda k saath mashgool rahta hai dunya aur khalq say uzlat ikhtiyar kiy hai aur khud say bahar aanay ki himmat karta hai aisay shakhs par bhi imaan ka hukum kiye hain - imaan ye hai.

14. Aye bhai momin ko chahiye k "La ilaha illa Llah" kahne k maqam mein "La ilaha illa Llah" k mani ka dhiyan rakhe yani jaisa k "La ilaha illa Llah" ka qayel huwa hai (isi tarah) "La ilaha illa Llah" ka dana hojaye aur jab "La ilaha illa Llah" ka dana huwa hai tou jaiz hai k "La ilaha illa Llah" ka beena ho jaye jo shakhs k "La ilaha illa Llah" ka beena hota hai hairat wa tabahi mein padta hai kahne samajhne aur janne say baaz rahta hai pas na ilm rahta hai na Husn na shauq rahta hai na uns.

17. Aye Aziz agar tu nafs kalma say iske mani k bhed ko pahunch jaye tou jaiz hai k tu La-Hu illa Hu k israr say maqam kashf ko pahunch jaye.

18. Aur neez naql hai k Hazrat Mahdi^{AS} nay farmaya k La ilaha illa Llah kisi k dil par itni miqdar taher jaye (jis tarah) koi shakhs moong ka dana gaye ki seengh par dale aur awaz kare is ka kaam tamam ho jaye.

19. Aur neez naql hai Hazrat Mahdi AS nay farmaya agar La ilaha ilallah momin k dil par is qadar tahar jaye jaisa k ek ghar ruyi say bahra huwa ho wahan ek chingari dal di jaye aur usi waqt nikal li jaye tou jis jagah k wo chingari dali jati hai wo jagah jal jati hai wa lekin La ilaha ilallah ki sifat aisi hai k ghairullah ki sari muhabbatoun ko jala deti hai. Hum par afsoos hai k humari tamam umr mein ek bar bhi aisa na huwa k humaray dil par La ilaha ilallah itni miqdar tahar jaye. Farman-e-Khuda hai k: Aur jab namaz ada kardi jaye tou zameen par (masjid) mein pahyel jao aur Allah k fazl ko chaho (Allah ki binai ko chaho) aur Allah ka zikr kaseer karo shayed tum kamiyab ho sako aur jab wo kisi tijarat ya lahu ko dekhte hain wo us par toot padte hain ya tujhe khada ka khada chod dete hain kahde k Allah k paas lahi aur tijarat koi umdah cheez nahi aur Allah sab say bahat rizq dene wala hai (62: 10-11)

20. Aur Bandagi Miyan Syed Khundmir RZ nay farmaya k Khuda-e-Ta'ala Qur'an mein tijarat ko lahw farmaya hai.

22. Manind Qaul ullah Ta'ala k nahi nahi balke zang jama diya un k diloun par un k aamaal nay jo wo kiya kartey thay nahi nahi beshak wo apnay parwardigar say is roz mahjub hongay phir ye log zaroor dozakh mein dakhil hongay (83:14-16)

Agar tu mard aarif hai tou anfas ki hifazat kar
(takey) dono jahan ka Malik teri ek saans ki milk bane
Har ek dam jo umr say jata hai wo ek aisa gohar hai
K uski qimat dono jahan ka mahsul hai
Pasand na kar k ye khazana tu barbad karde
Us waqt tu khali haath aur baghair toshe k khak mein jayega
Jo dil k Mowla ki yaad say khush nahi
Aisa na ho k wo kisi waqt gham say khali rahe
Kaun ye kar sakta hai k apnay yaar say dil hata le
Magar wahi shakhs jo pathar say ziyada sakht dil rakhta hai
Jab tak k tu **La** ki jhadu say rasta saaf na karey
Ilallah k mahal mein kyonkar pahunche?

30. Khuda k kalam aur farman-e-Rasool AS say malum huwa k agar ek dam ghafilat mein (baghair zikr-e-Khuda) jaye tou wo shakhs murda hai aur (us ko) ghafil kah sakte hain manind Qaulullah Ta'ala k: Tu apnay Rabb ko apnay ji mein ajizi say aur poshida baghair pukar kar kahne k subah wa sham yad kar aur ghafiloun say mat ho (7:205)

32. Aur neez naql hai k Hazrat Mahdi AS nay farmaya ek waqt Sultan-ul-Lail hai aur ek waqt Sultan-un-Nahar hai. Aur Hazrat Mahdi AS ka kalaam hai k jo shakhs k un dono waqtoun ko zaya kare wo Deen-e-Khuda ka faqir nahi. Pas kalaam-e-Khuda wa Rasool AS aur Mahdi AS say malum huwa k Zikr kaseer k baghair dozakh say najat nahi manind Qaulullah Ta'ala k Tum Allah ka bahut zikr karo shayad tum kamiyaab ho (62:10). Pas jo shakhs k har ek namaz say farigh honay k bad paraganda ho aur Khuda-e-Ta'ala ki zameen mein Fazl na dhoonde yani beenayee (talab na kare) aur Zikr-e-kaseer na kare tahqeeq k wo Khuda k azab say najat na paye. Aur ye do ashkhaas ka har namaz k bad baithna aur layeeni hikayatein bayan karna Khuda-e-Ta'ala k kalaam aur Rasool wa Mahdi Alayhimus Salaam k khilaaf hai.

34. Aur Zikr qaleel ko munafiqoun ki sifat farmaya (chunache) Allah Ta'ala nay farmaya k Tahqeeq Munafiqeen Allah say dagha baazi karte hain aur Allah bhi un ko dagha dega aur jab namaz padhne uthtey hain tou sust wa kahil hokar khade hotay hain logon ko dikhanay ki namaz padhte hain aur Allah ko bahut kam yaad karte hain (4:142)

35. Aur Hazrat Mahdi AS nay teen pahar k zikr ko zikr-e-qaleel farmaya aur char pahar k zikr ko mushrikan farmaya yani char pahar Khuda ki yaad aur char pahar ghair-e-Khuda ki yaad mein mashghool rahte hain yani Haq ki aur Shaitan ki dosti ko masawi karte hain. Manind Qaulullah Ta'ala k aur logon mein say baaz wo log hain jo ghairullah ko shareek tahrate hain aur ghairullah say aisi muhabbat rakhte hain jaisi k Allah say rakhna chahiye aur mominoun ko sab say ziyada muhabbat Khuda hi say hoti hai (2: 165). Pas jis kisi k saath dosti bahut hoti hai us ka zikr bhi ziyada tar hota hai.

41. Pas Hazrat Mahdi AS ki hamesha ye koshish thi k raat din Haq Ta'ala ki yaad mein rahein aur do shakhs ek jagah baithein aur dunya k qisoun balke Quran padhne say muftadi ko mana kiya aur farmaya k dil ghafil hota hai.

42. Aur janna chahiye k bekar batein behad buri hain. Wo cheez k jis mein deen ka maqsad aur tere deen k maleja ki niyyat na rakhti ho wo sab fuzool hai aur jo qaul wa fael k Khuda k liye hai aur Khuda k raste par hai wo fuzool nahi hai manind qaul Allah Ta'ala k kahde k meri namaz aur sab ibadatein aur mera jeena aur marna sab Allah k liye jo sare jahan ka parwardigar hai koi is ka shareek nahi aur isi touheed ka mujh ko hukum huwa hai aur mein sab say pehla musalman hoon (6: 162-163)

44. Farmaya Nabi AS nay jis nay farz-e-daimi ko ada nahi kiya tou is ka farz-e-muwaqqat bhi qubul na huwa. Allah ka zikr hamesha ka farz hai aur kisi halat mein saqit na hoga is liye k kisi shart say mashroot nahi pas is jahat say bhi malum hota hai k zikrullah tamaam faraiz mein aham matloob hai chunache farmaya Allah ta'ala nay Tujh par jo kitab nazil hui Tu us ko padh de aur namaz ko qayam kar tahqeeq namaz buri aur fahash batoun say baaz rakhti hai aur Allah ka zikr bahut bada hai aur Allah jaanta hai jo kuch tum karte ho (29: 45)

45. Fahsha say yani bure akhlaq say jo jism say taluq rakhte hain wal-munkar yani bure akhlaq yani jo batin say taluq rakhte hain aur albatta Allah ka zikr taseer aur tazkiya-e-nafs k itebar say ziyada buzurg hai is namaz say jo maqsoos hai pas jaan aye aziz k zikr-e-dawam k baghair tazkiya-e-nafs tajreed aur tafreed haasil na hongay aur dil say tafreqa door na hoga aur jamiat muyassar na hogi aur shaitani waswaas aur nafsani muradat wa matloobat say bahar nahi ayega. Pas chahiye k Haq ki yaad mein itni mudawamat kare k har waqt auqat mein aur har haal halaat mein Haq ki yaad say khali na rahe khwa aana jaana ho aur khwa khana sona aur khwa sunna aur kahna ho balke saans say aagha rahe k ghaflet mein na jaye aur Talib-e-Mowla (ka farz hai k) ek sa'at Haq ki yaad say khali na rahe chunache farmaya Nabi AS nay jo saans baghair zikrullah k nikalti hai wo murda hai aur farmaya Nabi AS nay jis nay Khuda ki muhabbat ka dawa kiya aur is k zikr ko bhul gaya ek chashm zadan k arsa barabar bhi tou wo jhoota hai Allah par bohtan lene wala hai pas jo shakhs k Khuda par iftera kare wo kafir hai.

False Gods

49. Bandagi Syed-ush-Shuhda RZ nay apnay Risalay mein likha hai k Talib-e-Haq ko chahiye k masiwa Allah ko peet peechay dal de aur Khuda k siwa kisi cheez mein mashghool na ho is liye k Quwwat wa Hayat wa Aaram wa Qarar is muhibb ka Mahboob ki zaat say hai.

Solitude, Remembrance and Vision

56. Aur neez Miyan Bhai Muhajir RZ say manqul hai k Hazrat Mahdi^{AS} nay do teen bar aa kar dekha k do teen biradar ek jagah baithey huwe hain dekh kar farmaya k tum kyon baithey ho? Biradaroun nay arz kiya k Meeranjeo kuch deen ki hikayat kar rahe hain. Hazrat Mahdi^{AS} nay farmaya aye bhaiyo Zikr-e-Khuda k baghair Khuda ko deeni hikayat karne say na paogay chunache farman-e-Khuda hai k aye paighambaro tayyib khanay khao aur amal-e-saleh karo tahqeeq mein tumhare amal ko janne wala hoon (23:51). Sani ye k Allah nay wahi rasta muqarar kar diya tumhare liye deen ka jis ka hukum farmaya tha Nooh ko aur Hum nay wahi bheji teri taraf aur wo k jis ka hum nay hukum diya tha Ibrahim aur Musa aur Isa ko k qayam rakho deen ko aur is mein tafriqa na dalo shaaq guzarta hai mushrikeen par wo (deen) jis ki taraf tu un ko bulata hai Allah kheench leta hai apni taraf jis ko chahta hai aur rah deta hai apni taraf is shakhs ko jo ruju lata hai (42:13)

57. Aur neez Miyan Syed Khundmir^{RZ} nay farmaya k Khuda-e-Ta'ala nay apnay kalaam mein shariat (k mutaliq) is tarah farmaya (jo upar mazkur hua) baze logon nay jaisa k zira'at aur zamin aur ijarat aur muzarabat aur tijarat ko shariat samajh liya hai (sahih nahi hai chunache) farman-e-Khuda hai k wo zahiri hayat ko jante hain aur wo aakhirat say ghafil hain (30:7)

Tu is k ism (Allah) mein apnay jism ko is tarah chipaday
K jis tarah bism mein alif chipa huwa hai

66. Chunache Allah Ta'ala nay farmaya k tu apnay Rabb to yaad kar jab bhul jaye (18:25) yani jab tu apnay nafs ko ghair-ullah k liye bhul jaye

69. Aur neez naql hai k Miyan Syed Khundmir^{RZ} aur Miyan Makhdoom^{RZ} ka hujra mutassil tha. Miyan Syed Khundmir^{RZ} nay Miyan Makhdoom^{RZ} say pucha k Hazrat Mahdi^{AS} nay is ayat ka bayan kya farmaya yani "Bil Ghuduwwi wal Aasaal" (Subah wa Shaam) (7:205). Is k bad Miyan Syed Khundmir^{RZ} nay afsoos kiya k humne kis qadar waqt zaya kiya jo bad maghrib laini guftagu ki aur pucha pas jo shakhs maghrib k bad zikr k siwaye laini guftagu karta hai ye Mahdi^{AS} k khilaf hai.

77. Aur neez naql hai k Hazrat Mahdi^{AS} nay Ishq ka bayan is ibarat mein farmaya k Ishq ka Shahbaaz La Makaan say uda aasmaan par pahuncha apni jagah na dekha aage badh gaya aur pahadoun par pahuncha apni jagah na dekha aage badh gaya

aur khak par pahuncha apni jagah paya aur baitha aur kaha mein Muhabbat hoon. Muhabbat aur Mehnat mein farq nahi hai magar nuqte ka jab niche ka nuqta upar hojaye tou wahi muhabbat mehnat hojati hai.

79. Aur neez naql hai k Hazrat Mahdi^{AS} nay ek roz bayan k mauqe mein Ishq ki baat farmayi Mulla Darvesh Khorasani^{RZ} nay nara mara aur apnay giraybaan ko chaak kiya aur kaha k Ishq kahan say layein? Is k bad Hazrat Mahdi^{AS} nay farmaya k banda kasabi Ishq kahta hai kaam karo aur Amal mein koshish karo kuch kaam karo takey is k waste say Ishq paida ho Anbiya ka Ishq atayi hai jo baghair kasab k hasil hua hai aur dusroun ko kasab karna chahiye. Chunache Nabi AS nay farmaya tu bhuka rahega tou mujhe dekhega tu dunya say tajarrud ikhtiyar kar tou wisal hasil karega. Tum apnay shikamoun ko bhuke rakho aur apnay jigaroun ko pyasay rakho aur riyayat rakho apnay ajdas ki shayad tum Allah ko dunya mein ayan dekho.

Prophethood of Muhammad^{SLM}

100. Aur neez Hazrat Mahdi^{AS} nay farmaya k Mahdi ko qubool karna ye hai k (Mahdi ki) itteba karey wagarna baghair amal k qubool karna Mardood hai.

101. Aur neez Salf(-us-Saleheen ki ye rawish thi k) jab ek dusre say milte tou dunya ki kaifiyat na puchte balke deen ki khairiyat puchte.

104. Nabi AS nay farmaya ziyada batein na karo baghair Zikr-e-Khuda k kyon k baghair Zikr-e-Khuda k ziyada batein karna dil ki sakhti hai aur Allah say sab say ziyada door wo admi hota hai jis ka dil sakht hota hai manind qaul Allah Ta'ala k kya waqt nahi aya mominoun k liye is baat ka k un k dil ajizi karein Allah k zikr k waqt aur is cheez k zikr k waqt jo nazil hua amr-e-Haq aur un logon ki tarah na ho jin ko kitab ata hui thi is say pahle phir un par daraz hogayi muddat tou un k dil sakht hogaye aur behtaray un mein fasiq hain (57:16)

105. Aur neez waze ho k baaz Talibaan aisay thay k namaz-e-fajr k bad hujray mein jatey thay aur zuhr k waqt bahar aatey thay is waqt humara haal aisa hogaya hai k ek pahar tou kya ek ghanta bhi hujray mein nahi tahar sakte humari haalat par afsos hai.

Vision of Allah

1. Syed Muhammad Mahdi AS k baaz yaroun nay Aap AS ki zaat (mubarak) say tahqeeq ki hai k momin is ko kahte hain k Khuda ko dekhta ho ya sar ki aankh say ya Dil ki aankh say aur ya khwab mein aur deegar ye k jo shakhs ye sifat (mazkura) na rakhta ho wa lekin is sifat ki talab rakhta ho tou us par bhi imaan ka hukum farmaya hai aur neez farmaya k Talib-e-Khuda par kya cheez farz hai k is say Khuda ko pahunche is k bad farmaya k wo cheez Ishq hai. Aur neez farmaya k

Ishq kyon kar haasil hota hai. Phir farmaya k dil ki tawajje hamesha Khuda ki taraf rakhe is tarah k dil mein koi cheez mayel na ho aur is mani k liye hamesha khilwat ikhtiyar kare aur kisi k saath mashghul na hoon na dost k saath na aghyar k saath har haalat mein baaze khade rahne baithne letne khane aur peenay (ki haalat) mein (Khuda ki yaad mein rahe) aur har haalat mein Khuda ki taraf mutawajje rahe.

2. Nabi AS nay farmaya jo banda Zikr-e-Dawam karta hai Allah is par (marifat k) darwaze khol deta hai aur is k dil ko apnay anwar wa israr ki tajalliyon say munawwar kardeta hai aur Allah k aur iske darmiyani parde uth jatey hain hatta k Khuda ko dunya mein ayan dekhta hai.

3. Allah say hikayat kartey huwe Nabi AS nay farmaya jab Mere banday par Mera Zikr wa Shughal ghalib ho jata hai tou Mein is ko apnay Zikr hi mein lazzat ata karta hoon jab is ko Mere Zikr mein lazzat milti hai tou Mera ashig ho jata hai aur Mein is ka ashig ho jata hoon aur Mere aur iske darmiyani parde utha deta hoon.

6. Aur neez Mahdi^{AS} nay farmaya k Khuda ko sar ki aankh say dekhna hai dekhna chahiye aur aap nay bhi Allah k hukum aur Mustafa SAS ki taraf say Haq Ta'ala ki ruiyat ki gawahi di.

7. Aur neez hukum kiya k har ek mard aur aurat k liye Khuda k deedar ki talab farz hai jab tak k sar ki aankh ya dil ki aankh say ya khwab mein Khuda ko na dekhe momin na hoga magar Talib-e-Sadiq, k apnay dil k munh ko ghair-e-Haq say pheir diya hai aur apnay dil k munh ko Moula ki taraf kar diya hai aur hamesha Khuda ki yaad mein mashghool rahta aur dunya aur khalq say uzlat ikhtiyar kiya hai aur apnay say bahar honay ki himmat karta hai aisay shakhs par bhi imaan ka hukum kiya hai.

8. Aur Neez farmaya k Imaan Khuda ki zaat hai.

Apni Zaat say koi shakhs Is ko (Khuda ko) nahi pahchan sakta
Is ki Zaat ko Isi ki Zaat say jaan sakta
Nafs aur Aql aur Hawas ki khwahishaat k saath
Tu kyon kar Khuda shinas ho sakta hai?

Qata'a

Khuda ko dekhne mein Khuda ki qasam koi shak nahi
Lekin (Khuda ko) dekhne k liye do teen char shartein hain
Marney say pahlay marja aur tujh ko qabar mein dal dein (mann bad)
zinda karein aur phir mahshar mein ley jayein

9. Is k bad tera hisab liya jayega aur tere aamaal toley jayeingay is k bad phir tujhe pul sirat par say guzarna hoga is k bad tu jannat mein aayega aur Khuda ko aashkar dekhega.

Haan agar is **Baseer** ka (Khuda ka) fazl madadd farmaye tou Khuda ki qasam tu Khuda ko dekhega tu is baat ko haq jaan kisi k liye Khuda ka dekhna mushkil nahi
Tu Khuda ko chahta hai tou apni khudi ko chordey
ek subah ko khulus k saath **Mere** darwaze par aa
agar tera kaam na niklay tou us waqt gila kar

Tu apnay nafs par ek qadam rakh aur dusra dost k koche mein
Jo k kuch dekhta hai dost ko dekh een waan say tujhe kaam nahi
Tu is k raste par nahi gaya is liye **Wo** tujh ko nazar nahi aaya
warna kaun aisa shakhs hai jo is darwaze ko maara aur is par darwaza nahi khula?

10. Aur neez Imam AS nay farmaya k Hum ko Haq Ta'ala nay makhsoos is liye bheja hai k jo ahkam aur bayan k Vilayat-e-Muhammadi SAS say taluq rakhte hain **Mahdi AS k waste say Zahir hon.**

13. Aur Kashf-ul-Haqaiq mein hai ahl-e-sulook aur ahl-e-haqaiq nay kaha hai har do Muhammadoun ki zuban say Quran ka bayan hoga aur wo dono Nabi aur Mahdi hain Salallahu Alahi wa Sallam. Allah ta'ala Nabi ki zuban say Imaan Islaam aur marifat Sifati ki aksariyat muhabbat-e-ismiya ki qillat zaati marifat ishq haqiqat-e-abdi unsat aur itehadi fusool ka bayan farmayega kyon k jab ubudiyat mein isteqamat hasil karlega tou phir wusool uluhiyat ki taraf ruju kar sakega aur agar ubudiyat mein mustaqim na hoga tou kis tarah wusool uluhiyat ki taraf ruju ho sakega? kyon k aksar log mayishat aur dunya ki taraf mayel rahte hain aur Allah k zikr ko bhul jate hain.

19. Aur jaan k nasuti kya cheez hai wo Allah ko bhulna hai aur Allah ko bhulna nafs-e-ammarah hai. Aur jo log k sifat (nasuti) say mausoof hain aur shab wa roz un sab ki (malakuti, jabarooti, lahuti ki) talab nahi rakhte tou ye log Mahdi AS say nahi hain aur jhota dawa karne wale hain, na Mahdi AS say hain aur na yaraan-e-Mahdi AS say.

20. Aur neez naql hai k Hazrat Meeran Syed Muhammad Mahdi^{AS} nay farmaya k kalima "La ilaha illa Llah" ki char qismein hain. Awwal "La ilaha illa Llah" guftani, duwam "La ilaha illa Llah" danistani, suwam "La ilaha illa Llah" chashidani, chahrum "La ilaha illa Llah"shudni. Aur teeno martabe Anbiya aur Awliya k hain aur ek qisam "La ilaha illa Llah" guftani ki jo baqi hai wo munafiqoun ki sifat hai jo nafs-e-Imaan

bhi nahi rakhte. Afsoos hazar afsoos hum jaison par k tamaam umr zaya hui aur ek baar bhi in sifatoun mein say koi sifat hum mein zahir na hui.

25. Aur neez Naql hai k Hazrat Mahdi AS nay ashaab-e-Rasool SAS ki buzurgi aisi bayan ki k ye deen k sardaar aur Rasool Allah SAS k Musahibeen thay aur koi shakhs un k barabar na hoga agarche wo akmal ho wo lekin Khuda ki binayee k maratabe mein aisay na thay jaisay k Khatim-ul-Awliya thay is liye k baar-e-amaanat kamil taur par do tan ada kiye ek Khatim-un-Nabi SAS dusray Khatim-ul-Awliya AS. Pas jo shakhs k Muhammad SAS aur Mahdi AS say hai raat din is sifat say Khuda ko dekhe ya talib-e-sadiq rahe aur agar Khuda ko nahi dekha hai aur talib bhi nahi hai tou wo aan-e-Mahdi AS say na hoga Muddai aur bada kazib hoga. Pas is say kahde k khaak sar par dale aur ye Ayat raat din padha karey: *Jo koi is dunya mein andha raha wo aakhirat mein bhi andha raha aur rah say door bhatka hua hai* (17:72)

28. Aur neez Naql hai k mullaoun nay kaha k Syed Muhammad Haqaiq bayan karte hain (ye baat) badshah par giraan hai. Is k bad Hazrat Mahdi AS nay farmaya k agar banda Haqaiq bayan kare tou tum jal jaogey banda Muhammad SAS ki shariat bayan karta hai, Haqaiq bayan mein nahi aatey chunache Nabi AS nay farmaya Rububiyat ka raaz faash karna kufr hai.

37. Aur neez Naql hai k Hazrat Mahdi AS say ek mulla nay Haq ki binayi k mutaliq bahas ki aur kaha k dunya mein Allah ki ruiyat jayez nahi is k bad Hazrat Mahdi AS nay farmaya k kisi nay jayez bhi rakha hai? Is k bad mulla nay kaha k haan, is k bad Hazrat Mahdi AS nay farmaya k hum nay baseeroun ka mazhab ikhtiyar kiya hai tum andhoun ka mazhab ikhtiyar karo.

39. Aur neez Naql hai k Hazrat Mahdi AS nay Tark-e-Wujood ko Amal-e-Saleh farmaya.

42. Nabi AS nay farmaya mujhe Allah k saath ek waqt hai jis mein koi muqarrib farishta sama sakta hai na Nabi Mursal k Nabi ki Vilayat Nabi ki Nubuvat par fazilat rakhti hai aur yahan ek raaz hai k Vilayat mein, yani "Vilayat Li ma' Allah" mein, Nubuvat na hogi is mein Vilayat hi rahegi az Risala Jaam-e-Jahan.

43. Aye aziz nubuvat ki sifat zahir thi waza surat karti thi aur surat zahir karti thi ye kai hazar paighambar jo aaye un sabhoun nay waza surat ki aur waza surat tamaam ho chuki. Ab Vilayat hai, jo Haqaiq ko zahir karti hai (is Vilayat k Khatim ko) Sahib-e-Zaman kaha gaya hai wahi Wali hai (wahi Khatim-ul-Wali hai). Jab mabuoos ho tou Vilayat zahir hogi aur Haqaiq aashkara hongay aur surat (nubuvat) pinha hogi.

Enforcing Shariat

4. Farmaya k hijrat Khanma say (ghar aur asbaab chordna) farz-e-ayn hai aur tawakkul aur tasleem (ikhtiyar karey) aur khalq say be tama rahey tayyun ko tark karey aur nafa aur nuqsan ko Khuda ki taraf say dekhe aur khalq say uzlat karey aur hamesha khilwat zikr fikr tawajje aur muraqaba mein rahey Ishq tajreed wa tafreed tazkiya takhliya tasfiya sharah sadr talab muhabbat fana qurb aur wisal-e-zaat haasil karey aur agar ye mazkura sifat nahi rakhta hai tou wo Dai'ee (ilallah) na hoga (aur iska waaz) soodh mand na hoga.

5. Neez naql hai k Miyan Nizam RZ nay Hazrat Mahdi AS k huzoor mein arz kiya k agar ijazat ho tou banda khilwat ki jagah rahta hai Hazrat Mahdi AS nay farmaya k wahan rahna chahiye k kisi say koi baat suno ya khud dusroun ko sunao.

9. Nabi SAS nay farmaya kya tum jannat ko bakriyon ki doddi samajhe ho? Allah ki qasam tum jannat mein hargiz dakhil na hogay hatta k ho jao tum manind olay k jo asmaan say girta hai aur zameen tak pahunch nahi sakta aur is zamanay mein har ek shakhs murshidi aur dairay ki hawas karta hai, nahi karni chahiye. Nabi SAS nay farmaya tu mahkoom ban ja haakim mat ban. Ab taalibi mushkil hai aur murshidi asaan hai.

Narrations of Imam Mahdi^{AS}

18. Baaz log in nuqool ki tatbeeq aur taweel mein padte hain ye (baat) Mahdi^{AS} k khilaf hai.

19. Aur neez waze ho k jo shakhs is waqt Mahdi AS aur yaraan-e-Mahdi AS k Nuqool aur Mahdi^{AS} aur yaraan-e-Mahdi AS ki ravish bayan karey tou is ko maskhargi k taur par "Naqliya" aur "Manqulia" kahte hain aur agar is waqt Ahadees-e-Rasoolullah SAS ko jama karney wala maujood hota tou nahi malum is ka naam kya rakhte haalanke Khuda-e-Ta'ala nay apnay kalaam mein mana kiya hai aur ek dusray ko buray laqab say mat pukaro imaan laney k bad fasiq bad-naami hai aur jo koi tawba na karey pas wahi zalim hai.

20. aur in nuqooloun par itebar nahi kartey aur kahte hain k motebar nahi isliye k (ye nuqool) humaray haal aur humaray zamanay k muwafiq nahi haalanke (Mahdi AS nay) un nuqool aur Quran ki aayatoun ko Allah k hukum say bayan farmaya hai.

21. Chunache Hazrat Mahdi^{AS} nay Dunya k talib ko Kafir farmaya hai

22. Aur Hijrat k tarik ko munafiq

23. Farmaya aur tarikaan-e-Hijrat say dosti rakhne say mana kiya

24. aur Zikr-e-Qaleel ko munafiqoun ki sifat farmayi aur teen pahar k Zikr ko Zikr-e-Qaleel farmaya hai

Non-Performer as Out-Cast

1. Neez Naql hai k Hazrat Mahdi^{AS} k huzoor mein (aap ki) jotiyen aur libas barkat k liye talab kiye tou Mahdi^{AS} nay farmaya lo aur pahno aur barkat k liye ghar mein mat rakho agar is banday ka post pahnogay hargiz dozakh say najat na paogay jo kuch banda kahta hai agar amal na karogay.

Helping and Hindering Religion

6. Aur Mahdi^{AS} nay farmaya k ek dusray bhai ek jagah mil kar rahein ek dusray ki madad karein takey Khuda-e-Ta'ala k Zikr aur Khuda ki rah mein aasani ho.

Helping Allah's Religion

10. Hazrat Shah Muhammad Mahdi^{AS} Akhir-uz-Zaman k waqt mein Mahdaviyon par paanch cheezein zahir thein
Jaan aur tan ko nisar karna ghar bar chordna
bhook aur zillat ka pesha ikhtiyar karna sabr qayam rakhna
Jo shakhs k Mahdi^{AS} par imaan lata hai aur aap ka farman khatir nasheen karta hai
Tou aisa shakhs yaqinan Deedar-e-Khuda be-hijab haasil karta hai.

Manind qaul Allah Ta'ala k tum hargiz neki (Khuda ko) na paogay hatta k apni pyari cheez (jaan ko Allah ki rah mein) kharch karo (3:92) aur aisi bahut si aayatein hain aur muhajireen RZ aur Auliya RH ki ita'at farz hai (Allah Ta'ala farmata hai) aur jo jagah pakad rahe hain is ghar (madina) mein aur imaan mein muhajireen RZ k pahlay say, is say muhabbat rakhte hain jo hijrat karta hai un ki taraf, aur nahi paatay apnay seenou mein koi gharz is shayyi ki taraf say jo muhajireen RZ ko dedi jawe aur unko muqaddam rakhte hain apni jaan say go apnay upar tangi hi ho aur jo shakhs mahfooz rakha jaye apnay hirs-e-nafsani say tou wahi log murad panay wale hain (59:9)

Mahdavis to Meet Esa^{AS}

5. Aur waze ho k Bandagi Miyan Syed Khundmir RZ nay Aquida Sharifah mein likha hai k jis shakhs nay Hazrat Mahdi^{AS} k huzoor mein hujjat k liye ahadees pesh kein tou Hazrat Mahdi^{AS} nay farmaya k ahadees mein bahut ikhtelaf hai is ka sahih hona mushkil hai (lehaza) jo hadees Khuda ki kitab aur is banday k haal k muwafiz ho wo saheeh hai.

***** The End of Abridged Transliteration of the Book Insaaf Nama *****