

NAQSHBANDI TEACHINGS

LATAIF &
MURAQABAT



ABUL FIDA ISLAMIC RESEARCH CENTRE

HYDERABAD – TELANGANA- INDIA

91-9885775719 – 91- 7416387879

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



NAQSHBANDI TEACHINGS

LATAIF & MURAQABAT

On the eve of 6th URS-e- Shareef of

Hadhrat Maulana Prof. Dr. Mohammad
Abdus Sattar Khan Naqshbandi Qadri

(May Allah have mercy on him)

Caliph of Hadhrat Muhaddith-e-Deccan Hadhrat Maulana Abul
Hasanat Syed Abdullah Shah Naqshbandi Mujaddidi Qadri (May
Allah have mercy on him) & Head Dept. of Arabic, O. U. Hyd.

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Mohammad Abdus Sattar Khan
Naqshbandi (رحمة الله عليه)

NOTE: *If there is any error or mistake in this book, the centre may be informed so that it will be rectified in next edition.*





Sufism in light of Qur'an and Sunnah:

Sufism has been taught and understood for the first time in Islamic history as an Islamic education from the period of Ummayyad like; Qur'anic exegesis (*Tafseer*), *Hadeeth*, Qur'an recital (*Tajweed*), tenets of faith (*Ilm al-Tawhid*) or any other, each of which preserved some particular aspect of the *Deen* or religion of Islam.

The word *Tasawwuf* is not found in the Holy Qur'an and Hadeeth, however, the words {تزكية نفس} purification the soul or heart and {علم لدني} (“Literally meaning: knowledge from my side”- the divine- inspired knowledge by Allah (ﷻ) and (احسان و محسن) doing any kind of worship completely, sincerely, nicely and in a tasteful manner, are mentioned in the holy Qur'an and Hadeeth.

The famous Hadeeth that is also known as '*Hadeeth -e- Jibreel*' which occurred some 86 days before the death of the Messenger of Allah (ﷺ), it defines all the pillars of Islam like,

Islam, Iman, Ihsan (Tasawwuf) and the signs of the Day of Resurrection.

عن عمر (رضي الله عنه) قال: بينما نحن جلوس عند رسول الله ذات يوم إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي فأسند مركبته إلى مركبته ووضع كفيه على فخذيه، وقال: يا محمد أخبرني عن الإسلام - فقال رسول الله: الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلاً - قال: صدقت، فعبجنا له، يسأله ويصدقته؟ قال: فأخبرني عن الإيمان، قال: أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره، قال: صدقت. قال: فأخبرني عن الإحسان، قال: أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك، قال: فأخبرني عن الساعة، قال: لما المسؤول عنها بأعلم من السائل قال: فأخبرني عن أمراتها، قال: أن تلد الأمة من ربتها، وأن ترى الحفاة العراة العالة مرعاء الشاء يتطاولون في البنيان ثم انطلق، فلبثت ملياً، ثم قال: يا عمر أتدري من السائل؟



قلت: الله ورسوله أعلم. قال: فإنه جبريل، أتاكم يعلمكم دينكم

(1) –

Umar bin Al-Khattab (رضي الله عنه) narrated that: “One day while we were sitting with the Messenger of Allah (ﷺ) there appeared before us a man whose clothes were exceedingly white and whose hair was extremely black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (ﷺ). Resting his knees against the knees of the Prophet (ﷺ) and placing the palms of his hands on his thighs, he said:

“O Muhammad (ﷺ), tell me about Islam.” The Messenger of Allah (ﷺ) said: “Islam is that you testify that there is no god but Allah and Muhammed (ﷺ) is the Messenger of Allah, perform the prayers, pay the *Zakat*, to fast in the month of *Ramadhan*, and perform Hajj (pilgrimage) to the House if you are able to do so.”

1 This Hadeeth is narrated by many companions of the Prophet (ﷺ) and collected by many Muhadditheen in their books.



The man said: “You have spoken rightly,” and we were astonished at him asking him and saying that he had spoken rightly. Then he went on to say: “Tell me about *Iman* (faith).” The Prophet (ﷺ) said:

“It is that you believe in Allah, His angels, His books, His messengers, and the Last Day, and in divine destiny, both the good and the evil thereof.” The man said: “You have spoken truly.” Then the stranger asked about *Ihsan*.” The Prophet (ﷺ) answered:

“To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you” The man said: “Then tell me about the Hour.” The Prophet (ﷺ) said:

“The answerer has no better knowledge than the questioner.”

The man said: “Well, inform me about the signs thereof (i.e. of its coming)” The Prophet (ﷺ) said:

They are that the slave-girl will give birth to her mistress and that you will see the

←—————→
 barefooted ones, the naked, the destitute, the herdsman of the sheep (competing with each other) in constructing lofty buildings.”

Thereupon the man went off and I (Umar رضي الله عنه) stayed for a time and then the Prophet (ﷺ) said:

O Umar, do you know who that questioner was? I said: “Allah and His messenger know best.” He (ﷺ) said: that was Jibreel (Gabriel), who came to you to teach you your religion.)

(Saheeh Muslim: Book: I, Hadeeth: I)

In the above Hadeeth, Prophet (ﷺ) explained Islam and Iman in detail, when Angel Jibreel (عليه السلام) asked the Prophet (ﷺ) to tell him about *Ihsan*, the Prophet (ﷺ) replied by explaining this particular aspect of *Islam*, which is to worship Allah (ﷻ) as if you see Him or if you cannot do that, to at least be aware that He sees you.

Ihsan is a very comprehensive term that can be translated as ‘perfection or goodness’, and implies doing something with

sincerity or perfection. In the Hadeeth, the focus is not on what *Ihsan* is, the awareness that Allah (ﷻ) is watching one's actions, and seeking to please Him.

There are numerous verses in the Holy Qur'an and *Ahadeeth* in which Allah (ﷻ) and his Prophet (ﷺ) emphasis the believers to purify their hearts and souls of evil and bad while promoting good qualities in themselves, that is called '*Tazkiah*.' Some of them are given below:-

Tazkiah or Tasawwuf in Qur'an:

1. Surah Ash-Shams, verse: 9-10.

<p><i>He has succeeded who purifies it (soul)</i></p> <p><i>And he has failed who instills it [with corruption]</i></p>	<p>قَدْ أَفْلَحَ مَنْ زَكَّاهَا -</p> <p>وَقَدْ خَابَ مَنْ دَسَّاهَا</p>
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2. Surah Al-A'laa, verse: 14-15.

<p><i>Surely he will succeed who grows in goodness.</i></p> <p><i>By remembering the name of his Lord and observing</i></p>	<p>قَدْ أَفْلَحَ مَنْ تَرَكَّى -</p> <p>وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى</p>
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<i>the contact prayers (Salat).</i>	
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3. Surah Ash-Shuara, verse: 88-89.

<p><i>The Day when neither wealth nor sons will profit.</i></p> <p><i>Except him who comes before Allah with a submissive heart.</i></p>	<p>يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ -</p> <p>إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ</p>
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4. Surah Al-Kahaf, verse: 65.

<p><i>And they found one of Our slaves to whom We had given from Our Mercy, and to whom We had taught knowledge of Ours.</i></p>	<p>فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ مَرْحَمَةً</p> <p>مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا</p>
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5. Surah Al-Fath, verse: 10.

<p><i>Those who swear allegiance to you swear allegiance to Allah. The Hand of Allah is above their hands. So, he who breaks his word only</i></p>	<p>إِنَّ الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ بِدُ</p> <p>اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ</p> <p>فَأِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ</p>
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<p><i>breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.</i></p>	<p>أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِثْلُ بَعْضِهِ أَجْرًا عَظِيمًا-</p>
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Tazkiah or Tasawwuf in Ahadeeth:

1.

<p>Abu Sa'eed Al-Khudri (رضي الله عنه) reported: The Messenger of Allah (ﷺ) said: "Beware of the intuition of the believer. Verily, he sees with the light of Allah." Then the Prophet recited the verse, "Indeed in that are signs for those who discern." (15:75)</p>	<p>عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ قَرَأَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ - سنن الترمذي كتاب تفسير القرآن باب ومن سورة الحجر - 3127</p>
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2.

<p>On the authority of Abu Hurairah (رضي الله عنه), who said: Allah's Messenger (ﷺ)</p>	<p>عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ</p>
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said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ قَالَ:
مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُ بِالْحَرْبِ،
وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ
إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَرَالُ
عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّى
أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمِعَهُ
الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يَبْصُرُ
بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي
يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَكِنْ
اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ
شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدْتُ عَنْ نَفْسِ
الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ
مَسَاءَتَهُ"

رواه البخاري، كتاب الرقاق،
باب التواضع: 6502، مسلم:
كتاب القسامة و المحاربين و

<p><i>hates death, and I hate to disappoint him."</i></p>	<p>القصاص و الديات ، باب القسامة : - 1669</p>
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3.

<p><i>Narrated by An-Nu'man bin Bashir (رضي الله عنه): I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the</i></p>	<p>عَنْ عَامِرٍ، قَالَ سَمِعْتُ التَّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْحَالِالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا مُشْبِهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الْمُشْبِهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرَضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَعَ يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَؤَاقِعَهُ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَامِرُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ." .</p>
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<p><i>earth is His illegal (forbidden) things.</i> <i>Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.</i></p>	<p>مرواه البخاري، 52، ومسلم:</p> <p style="text-align: right;">– 1599</p>
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In the above Qur'anic verses and Ahadeeth all the words, *Tazkiyah*, *Qalb-e-Saleem*, *Tasfiyah*, light of Allah, mentioned are same, and that is also called {*Tasawwuf*} or *Tariqat*.

Tasawwuf is a knowledge through which a *Salik* (disciple) knows the states of the human soul, praiseworthy or blameworthy, how he can purifies it from the blameworthy and dignifies it by acquiring the praiseworthy [qualities], and he can make a journey to Allah (ﷻ) by taking a spiritual path – that is called *Tareeq*.

Tasawwuf and *Ihsan* is nothing but good manners, sincerity and the way of life.



NEED OF A SHAIKH (Guide):-

It has always been the divine scheme of things that perfection cannot be attained without a guide, teacher or an expert instructor. In the similar way, a man can never swim by reading the books unless the expert in that field may not teach him how to swim so to a *Salik*, he needs a *Shaikh* in *Tasawwuf*.

The companionship of a pious person will include *Taqwa* (piety) in you. Similarly, the friendship of a wicked person will induce evil in you. If a man wants to get the nearest rank to Allah, he has to have a *Shaikh*, who has reached that level as well. A short while spent in the companionship of the pious is more superior to a century of ordinary obedience.

The Prophet (ﷺ) was the teacher and *Shaikh* of his companions. He diagnosed the spiritual diseases of the companions and created the quality of *Ihsan* in their lives. They reached the highest level in all aspects of their lives. The famous quote about the guide and *Murshid* is: - أول رفيق ثم الطريق



(First get the guide or companion then find the way)

Bay'at :-

The meaning of *Bay'at* comes from the word *Bay'* which means to sell. In this case a person sells himself to the *Shaikh*. The concept of *Bay'at* is proved through Hadeeth as well.

In a Hadeeth, Auf bin Malik Ashja'ee (رضي الله عنه) says:

“We were with the Prophet (ﷺ). There were seven, eight or nine (of us), when he said, “*Will you not make bay'at to the Prophet of Allah?*” He then said, “*That you make the ibaadat of Allah, and that you associate no partners to him: that you perform the five Salaat and that you hear and obey.*”

(Muslim, Abu Dawood, Nasai)

There are a lot many benefits of having a perfect *Shaikh* in *Tasawwuf*, some of them are:

- ✓ The noble attributes and lofty qualities of the sincere *Shaikh* slowly transfer to the true *Salik* or *Mureed*.



- ✓ The *Salik* (seeker) follows the *Shaikh* and translates *Shaikh's* good habits into his life.
- ✓ Increase in the desire to practice good deeds.
- ✓ Love for Allah increases.





In order to acquire, preserve and distribute Allah's blessings, an organized effort was initiated by four schools of Sufism: The Qadriah, (1) the Chishtiah (2), the Naqshbandiah (3) and the Suharwardiah (4).

These schools were also named after their organizers and came to be known as Sufi orders. All these orders main aim at purifying the hearts of sincere Muslims with Prophetic

1. The Qadri order is one of the oldest Sufi orders. It derives its name from Shaykh Al-Sayyid Muhiyudin Abu Muhammad Abdal Qadir Al-Jilani Al-Hasani Wal-Hussaini, May Allah have mercy on him, (1078-1166 CE. 470-561 A.H.)
2. The Chishti order is known for its emphasis on love, tolerance, and openness, Shaikh Khwaja Moin Uddin Chishti (May Allah have mercy on him) (1142-1236 CE. 536 - 633 A.H.) introduced this order in Lahore and Ajmer (Rajasthan),
3. The Naqshbandi tariqah takes its name from Khwaja Baha'uddin Naqshband Bukhari, May Allah have mercy on him, (1318- 1389 CE.)
4. This way of Sufism is founded by Shaikh Dhiya Uddin Abu an-Najeeb as-Suharwardi (1097 – 1168 C.E.) and Shaikh Shahab Uddin Abu Hafs Umar Suharwardi (1145 – 1234 C. E.) expanded and revived the Suharwardiyah.

lights. These Sufi orders also grew into many branches with the passage of time and are known by other names as well.

NAQSHBANDIA ORDER

Hadhrat Shaikh Abul Hasanat Syed Abdullah Shah Naqshbandi (I) quoted a Hadeeth in his book, that is in *Tasawwuf* named (***Sulook-e- Mujaddidiyyah***) about the *Lataif* of Naqshbandi order.

﴿إِنَّ فِي جَسَدِ بَنِي آدَمَ مِضْغَةً وَفِي الْمِضْغَةِ قَلْبٌ، وَفِي الْقَلْبِ فُؤَادٌ، وَفِي الْفُؤَادِ سِرٌّ، وَفِي السِّرِّ خَفِيٌّ، وَفِي الْخَفِيِّ أَخْفَى وَفِي الْأَخْفَى أَنَا﴾

“There is a piece of flesh (embryo) in the body of a human being; there is a Qalb in Mudhghah,

1. Hadhrat Abdullah Shah Naqshbandi (1292-1384 AH) was popularly known as Hadhrat Muhaddith-e-Deccan, he was one of the celebrated scholars of Islam and spiritual reformer, A prolific writer of Islamic Sciences, he wrote extensively on Hanafi Fiqh (Islamic Jurisprudence) and compiled his best-known work *Zujajat al-Masabih* in five-volumes. It is an unique and comprehensive collection of Ahadees pertaining to the Hanafi School of Law.



*and Fuwad in Qalb, in Fuwad there is a Sir,
Khafi in Sir, Akhfah in Khafi and I am in Akhfah.*“

(Sulook-e-Mujaddidiyyah, p: 59)

The above Hadeeth is the cornerstone of Naqshbandi order, and all *Lataif* are mentioned in the Holy Qur'an.

※ Latifah-e-Qalb: لطيفة القلب

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (سورة الشعراء ،

(89-88)

※ Latifah-e-Rooh: لطيفة الروح

قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي (سورة الإسراء ، 85)

※ Latifah-e-Sirr and Akhfah: لطيفة السر و

الأخفاء

فَإِنَّهُ يُعَلِّمُ السِّرَّ وَأَخْفَى (سوره طه، 7)

※ Latifah-e-Khafi: لطيفة الخفي

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (سورة

الأعراف، 55)

← →

※ Latifah-e-Nafs: لطيفة النفس

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (سورة البلد ، 27)

※ Aafaq and Anfus: آفاق و أنفس

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمُ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (سورة فصلت ، 53)

※ Rabetah: رابطة

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (سورة آل عمران، 200)

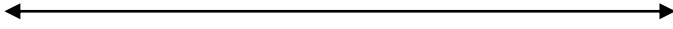
※ Latifah-e-Fuwad: لطيفة الفؤاد

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (سورة النحل ، 78)

ABUL FIDA ISLAMIC RESEARCH CENTRE
Hadhrat Muhaddith-e-Deccan Syed Abdullah
Shah Naqshbandi stated that there are two
Aalam (universes):

(i) Aalam-e- Khalq (the world of creation):
there are five *Lataif* of *Aalam-e-Khalq*, they
are:

- 1) *Nafs* (self) (2) *Bad* (air) (3) *Naar* (fire) (4)
Ma'(water) (5) *Khaak* (earth)



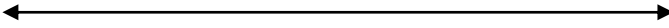
(ii) **Aalam-e-Amr** (the world of command): The Naqshbandi – Mujaddidi order places the five centres of *Aalam-e-Amr* in the chest:

(1) **Qalb (The Heart)**: It is in the left side of the body, two inches below the left nipple. The colour or light associated with *Qalb* is Yellow. *Qalb* is said to be under the feet of Hadhrat Adam (ﷺ).

(2) **Ruh (The Spirit)**: *Ruh* is in the corresponding position on the right side of the chest. The colour or light connected with *Ruh* is Red with a hint of gold and it is under the feet of Hadhrat Ibraheem (ﷺ).

(3) **Sirr (The Secret)**: This *Latifah* is located on the same side as the heart but little bit above the heart associated with pure white colour under the feet of Hadhrat Moosa (ﷺ).

(4) **Khafi (The Hidden)**: The black colour of this *Latifah* is under the feet of Hadhrat 'Eesaa (ﷺ) located on the right side above the breast.



(5) **Akhfa (The Most Hidden)**: It is situated at the centre of the chest (between the heart and spirit), this is under the feet of the Master of Universe, the last of all the Prophets, Prophet Mohammad (ﷺ) and its colour is green.

Following table lists the five *Latif* of the Command-World:

	Name	Meaning	Colour	Prophet	Cures	Element
1	Qalb	Heart	yellow	Hadhrat Adam <small>عليه السلام</small>	Appetite	Self
2	Ruh	Soul	Red	Hadhrat Ibraheem <small>عليه السلام</small> Hadhrat Nooh <small>عليه السلام</small>	Anger	Air
3	Sirr	Secret	white	Hadhrat Moosa <small>عليه السلام</small>	Greed	Water
4	Khafi	Hidden	black	Hadhrat 'Eesaa <small>عليه السلام</small>	jealousy	Fire
5	Akhfa	hidden-most	green	Hadhrat Mohammad <small>ﷺ</small>	arrogance	Earth





أشغال النقشبندية Ashghal-e-Naqshbandia

There are main three principles of Naqshbandi order:

1. **Dhikr (Remembrance of Allah)**
 2. **Muraqabah (Meditation)**
 3. **Rabitah (Association with Shaikh)**
1. **Dhikr (Remembrance of Allah)**: there are a number of verses of the Holy Qur'an, numerous Ahadeeth in this regard which cannot merely be ignored. Actually all these supplements the excellences and virtues of Remembrance of Allah and show its importance. However, a few verses of the Holy Qur'an are being quoted in this connection:

وَكَذِكْرِ اللَّهِ أَكْبَرُ * - "And certainly the

remembrance of Allah is the greatest."

(Surah Al-'Ankaboot, 28)

فَاذْكُرُونِي أَذْكَرُكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ *

“So remember Me, I will remember you.
Give thanks to Me and do not be
ungrateful towards Me.”

(Surah Al- Baqarah, I52)

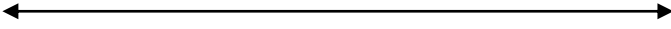
Dhikr is the essential command of Allah.
All the schools of Sufism advice the *Salik* to
remember Allah as much as he can do.

According to Naqshbandi way the
minimum course of *Dikhr-e-Khafi* (silent) for a
seeker of Tariqat is 2000 times and at least 200
times Durood-e- Shareef or Dalael ul Khairat.

The Master of all the Prophets (ﷺ) had
encouraged the believers to remember Allah
(ﷻ) night and by day, in secret and in public
and loudly or silent.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: (أَكْثِرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا: مَجْنُونٌ) *

Abu Sa'eed al Khudri (رضي الله عنه) narrates that
the Prophet (ﷺ) said: “Remember Allah



(ﷺ) *so much that people start calling you Majnoon (mad or crazy)."*

Collected by Imam Ahmed in his Musnad (3/67)

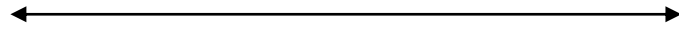
The masters of this ways of Sufism teach their students the two types of *Dhikr*:

- i. Dikhr-e- Ism –e- Dhaat (ذکر اسم ذات)
- ii. Dikhr-e- Nafi wo Ithbaat (ذکر نفي وإثبات)

Dikhr-e- Ism –e- Dhaat (ذکر اسم ذات):-

الله is called Dhikr -e- Isme Dhaat, in Naqshbandi and Mujaddidi way, a student may recite (الله) minimum 2000 times not from his tongue but form his heart that is called Muraqabah, the suitable time for Muraqabah is after the Fajr prayer either with his Shaikh or visualize the Shaikh's face (Tasawwur-e-Shaikh) and imagine that the Faiz (grace) and Barakah (blessing) is flowing from the Prophet (ﷺ) into the Murshid's heart and then flowing into his own heart.

The main object of all the teachings of *Tasawwuf* is to purify the hearts and souls of the *Saliks*.



Dikhr-e- Nafi wo Ithbaat (ذکر نفی و اثبات):-

Dhikr –e- Nafi wo Ithbaat is the recitation of LA ILAHA ILLALLAH (لا اله الا الله) silently and without breathing, as taught by the masters of this noble way. The word *Nafi* means negation and denial, it refers to the first part of *Shahadah* (*La Ilaha*: there is no god), and *Ithbaat* means affirmation and refers to its second part (*Illallah*: but Allah).

The *Salik* should hold his breath below the navel, and should take the word “La” from there to the forehead. From there, he should take the word “*ilaha*” to the right shoulder, and from there he should hit the *Qalb* with the words “*Illallahu*” so hard that its effect reaches the other *Lataif* in the chest. During one breath, this should be repeated three times or in odd number. Then while releasing the breath, the seeker should recite with imagination “*Muhammad-ur-Rasoolullah*”.

This *Dhikr* is done silently and without any body movements. It is necessary to focus on the meaning of these noble words, such that while saying *La Ilaha*, one should imagine



(لَا مَقْصُودَ إِلَّا اللَّهُ) that nothing exists, and while saying *Illallahu*, one should direct the attention to Allah (ﷻ).

In the beginning, this *Dhikr* is done three times in one breath. After sufficient practice, this is increased to five, then seven, up to twenty one times in a breath. The odd number for this lesson is called *Wuqoof-e Adadi*. Holding of the breath is not compulsory, and can be relaxed if it feels too difficult.

This is also reported that the above *Dhikr* is taught by *Hadhrat Khidhr* (عليه السلام) to *Hadhrat Khwaja Abdul Khaleq Ghujdwani* (رحمة الله عليه) (435 – 575 A.H.), this *Dhikr* is also known as *Tahleel-e-Lisaani* (negation-affirmation with tongue).

2 - Method of Muraqabah (Meditation):-

Muraqabah is the second method of Naqshbandi order, which purifies and reforms the subtleties of the command-world.

It improves the body physically and soul spiritually and heals the diseases of the body. This is the practical interpretation of the word



فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ
*“So ask the People
of the Reminder (experts) if you do not
know.” (21:6-7)*

On another place, Allah (ﷻ) orders the believers to be accompanied with the righteous and virtuous.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*“O believers! Fear Allah, and be with the
truthful.” (9: 119)*

If we see the history of Islam, the companions of the Prophet (ﷺ) who were in the company of the Prophet (ﷺ) all the times, they were called *Sahabi* because they had spent their lives with the Prophet (ﷺ). That shows the importance of *Shaikh* in the life of a *Salik*.

Rabihah brings the *Salik* closer to the *Shaikh*, such that even if one is in the east and the other is in the west, by means of that connection the *Shaikh* transmits to the perfect seekers. The living seekers receive the transmission from those passed away from

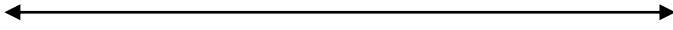


this worldly life, for they have the power of dispensation (*Mutasarrifeen*). It brings the one receiving the transmission under the dispensation of the governance of the spirituality of the one who is transmitting, and with that dispensation of his affairs, the Divine perfections and the lordly manifestations will overflow within him, causing him to approach the Divine Presence, whether the one who is transmitting is living or passed on, or whether he knew about it or he didn't know.

(The Naqshbandi Sufi Tradition, p: 175)

Hadhrat Abul Fida Dr. Mohammad Abdus Sattar Khan (رحمة الله عليه) frequently used to say the following quote of Imam Azam Numan Bin Thabit (رحمة الله عليه) in his speeches emphasizing the companionship of a perfect Shaikh. لولا السنن لهلك النعمان Imam Abdur Rahman al-Sharqawi (رحمة الله عليه) records in his book (Aama al-Feqh al- Tesa) on page number 222.

لزم الإمام جعفر الصادق سنتين تعلم فيهما الكثير وإن اختلفا
من بعد حتى قال ابو حنيفة النعمان لولا السنن لهلك
النعمان



He (Imam Abu Hanifah) sat in the company of Imam Jaffr al-Sadiq (رحمة الله عليه) for two years and learned a great deal from him, despite their disagreement after that time Abu Hanifa used to say: ‘Without those two years, Numan would have perished’

Likewise Imam Shafai (رحمة الله عليه) was in the company of Hadhrat Imam Shaybani (رحمة الله عليه) and Imam Ahmed Bin Hanbal (رحمة الله عليه) was associated with Imam Bishr al-Hafi (رحمة الله عليه).

It is very important for a disciple that he may find a *Shaikh* (guide) in the spiritual journey. Without him he cannot achieve the goal. We can find among the quotes of *Sufiya* that: “if one has no *Shaikh*, the *Shaitan* (devil) is his *Shaikh*.”

Muraqabat (Meditations)

The Naqshbandi prominent scholar Hadhrat Abul Fida Dr. Mohammad Abdus Sattar Khan Naqshbandi has explained the following (26) *Muraqabat* in detail to his students in *Tariqat*, here we would like to mention only the names of those *Muraqabat*,



the details of them will be added in another book:-

1. Muraqabah – e - Ahadiyyah.
2. Muraqabah – e – Maiyyat (Vilayat-e-Sughra)
3. Muraqabah – e –Latifah –e- Qalbi.
4. Muraqabah – e –Latifah –e- Ruhi.
5. Muraqabah – e – Latifah –e- Sirri.
6. Muraqabah – e – Latifah –e- Khafi.
7. Muraqabah – e – Latifa –e- Akhfa.
8. Muraqabah – e – Aqrabiyyat.
9. Muraqabah – e – Mahabbat I.
10. Muraqabah – e – Mahabbat II.
11. Muraqabah – e – Mahabbat III.

(*Muraqabah – e – Mahabbat I, II, III = Dairah-e- Qousi*)
12. Muraqabah – e – Ism –e- Zahir.
13. Muraqabah – e – Ism –e- Batin.



Kamalat –e- Thalathah (Three Perfections)

14. Kamalat – e – Nubuwwat.

15. Kamalat – e – Risalat.

16. Kamalat – e – Ulu al-Azm.

Haqaeq –e- Ilahiyyah (Divine Realities)

17. Muraqabah –e- Haqiqat –e- Ka’bah.

18. Muraqabah –e- Haqiqat –e- Qur’an.

19. Muraqabah –e- Haqiqat –e- Salat.

20. Muraqabah –e- Ma’budiyyat –e- Sarfa.

Haqaiq –e- Anbiya’ (Realities of Prophets)

21. Muraqabah – e- Haqiqat-e- Ibrahim.

22. Muraqabah – e- Haqiqat-e- Moosavi.

23. Muraqabah–e- _____ Haqiqat-e-
Mohammadi.

24. Muraqabah – e- Haqiqat-e- Ahmadi.

25. Muraqabah – e- Hubb -e- Sarfa.

26. Muraqabah – e- La Ta’ayyun.



Eleven Principles of Naqshbandi Sufi Path

The starting eight principles of the following are the principles of Hadhrat Khwaja Abdul Khaliq Ghujdwani (رحمة الله عليه) and the remaining three are of Hadhrat Shah –e- Naqshband Khwaja Bahauddin (رحمة الله عليه).

1. **Hosh Dar Dam.**
2. **Nazar Bar Qadam.**
3. **Safar Dar Watan.**
4. **Khalwat Dar Anjuman.**
5. **Yaad Kard.**
6. **Baaz Gasht.**
7. **Nigah Dasht.**
8. **Yaad Dasht.**
9. **Wuqoof –e- Adadi.**
10. **Wuqoof –e- Zamani.**
11. **Wuqoof –e- Qalbi.**



يا فتاح
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 اِنَّ الَّذِیْنَ یُؤْمِنُوْنَ اِنَّمَا یُعِیْنُ اللّٰهُ طَیْدُ اللّٰهِ فَوْقَ اَیْدِهِمْ (القرآن)
 مِنْ صَافِحِیْ وَمِنْ صَافِحِ مَنْ صَافِحِیْ اِلٰی یَوْمِ
 الْقِیَامَةِ دَخَلَ الْجَنَّةِ (الحديث)

SHAJARAH:

The Spiritual Link of the
 Naqshbandia order through Hadhrat
 Abul Fida Prof. Mohammad Abdus
 Sattar Khan Naqshbandi (مرحمة الله عليه)

S. NO	NAME	PLACE OF GRAVE
1.	Hadhrat Rahmatul - Lil Aalamin, Syyidul Anbiyai wal Mursaleen Syyiduna Muhammad (ﷺ)	Madinah Munawwarah
2.	Sayyedina Hadhrat Abu Bakr Siddiq (رضي الله عنه)	Madinah Munawwarah
3.	Hadhrat Salman Farsi (رضي الله عنه)	Madinah Munawwarah

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



4.	Hadhrat Qasim bin Muhammad bin Abi Bakr (ﷺ)	Madinah Munawwarah
5.	Hadhrat Imam Jafar Sadiq (ﷺ)	Madinah Munawwarah
6.	Hadhrat Khuwaja Bayazeed Bustami قدس الله سره	Bastam, Iran
7.	Hadhrat Khuwaja Abul Hasan Kharkani قدس الله سره	Kharqan, Iran
8.	Hadhrat Khuwaja Abul Qasim Gorgani قدس الله سره	Gorgan, Iran
9.	Hadhrat Khuwaja Abu Ali Farmadi قدس الله سره	Mashad, Iran
10.	Hadhrat Khuwaja Abu Yusuf Hamdani قدس الله سره	Turkistan
11.	Hadhrat Khuwaja Abdul Khaliq Ghujdwani قدس الله سره	Bukhara
12.	Hadhrat Khuwaja Muhammad Arif Riogri قدس الله سره	Tajakistan
13.	Hadhrat Khuwaja Mehmood Anjir	Bukhara

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



	Faghnavi قدس الله سره	
14.	Hadhrat Khuwaja Azizane Ali Raamitni قدس الله سره	Bukhara
15.	Hadhrat Khuwaja Muhammad Baba Samasi قدس الله سره	Bukhara
16.	Hadhrat Khuwaja Sayyed Ameer Kulal قدس الله سره	Bukhara
17.	Hadhrat Imam –e- Tariqat Khuwaja Khuwajagan Baha'uddin Naqshband Bukhari قدس الله سره	Bukhara
18.	Hadhrat Khuwaja Ala'uddin Attar قدس الله سره	Uzbekistan
19.	Hadhrat Khuwaja Mohammed Yaqoob Charkhi قدس الله سره	Dushanbe, Tajikistan
20.	Hadhrat Khuwaja Ubaidullah Ahrar قدس الله سره	Samarqand
21.	Hadhrat Khuwaja Muhammad Sharfuddin Zahid قدس الله سره	Tajikistan
22.	Hadhrat Khuwaja Darvish	Sher Sabz

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



	Muhammad قدس الله سره	
23.	Hadhrat Khuwaja Muhammad Amkangi قدس الله سره	Bukhara
24.	Hadhrat Khuwajah –e- Khwajagan Muhammad Baqibillah قدس الله سره	Delhi, India
25.	Hadhrat Mahboob-e- Samdani Imam –e- Rabbani Ahmad Farooqi Mujaddid Alf-Thani قدس الله سره	Sirhind, India
26.	Hadhrat Urwatul Wuthqa Muhammad Masoom قدس الله سره	Sirhind, India
27.	Hadhrat Saifuddin قدس الله سره	Sirhind, India
28.	Hadhrat Hafiz Muhammad Muhsin قدس الله سره	Delhi, India
29.	Hadhrat Syyidus Sadat Sayed Nur Muhammad Badayooni قدس الله سره	Delhi, India
30.	Hadhrat Qayyum –e- Jahan Mirza Mazhar Janejana Shaheed قدس الله سره	Delhi, India

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



31.	Hadhrat Qutbul Aqtab Shah Ghulam Ali Shah Alavi Dehlavi قدس الله سره	Delhi, India
32.	Hadhrat Arif Billah Murshid-e- Kamil Shah Saadullah قدس الله سره	Hyderabad, India
33.	Hadhrat Arif Billah Syed Mohammad Padsha Bukhari قدس الله سره	Hyderabad, India
34.	Hadhrat Arif Billah Abul Hasanaat Syed Abdullah Shah قدس الله سره	Hyderabad, India
35.	Hadhrat Abul Fida Shah Mohammad Abdus Sattar Khan قدس الله سره	Hyderabad, India

Oh Allah, for the sake of all the saints of
 Naqshbandia and your pious and beloved
 servants, bestow your special grace, include
 this humble servant Abu Raja' Syed Shah
 Hussain Shaheedullah Basheer and all disciples
 of Hadhrat Abul Fida among your pious and
 beloved servants and be pleased with us.



يا فتاح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(القرآن) اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ طَيِّدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

مَنْ صَافَحَنِيْ وَمِنْ صَافِحٍ مِّنْ صَافِحِيْ اِلَى يَوْمِ

الْقِيَامَةِ دَخَلَ الْجَنَّةَ (الحديث)

SHAJARAH:

The Spiritual Link of the Qadriah
order through Hadhrat Abul Fida Prof.
Mohammad Abdus Sattar Khan
Naqshbandi (مرحمة الله عليه)

S. NO	NAME	PLACE OF GRAVE
1.	Hadhrat Abul Fida Mohammad Abdus Sattar Khan قدس الله سره	India
2.	Hadhrat Arif Billah Abul Hasanat Syed Abdullah Shah قدس الله سره	India
3.	Hadhrat Arif Billah Syed Mohammad Padsha Bukhari قدس الله سره	India

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



4.	Hadhrat Sayyid Khwajah Ahmad Bukhari قدس الله سره	India
5.	Hadhrat Sayyid Hussain Bukhari قدس الله سره	India
6.	Hadhrat Sayyid Mohi Uddin Badshah Bukhari قدس الله سره	India
7.	Hadhrat Sayyid Ali Bukhari قدس الله سره	India
8.	Hadhrat Sayyid Farid Uddin Bukhari قدس الله سره	India
9.	Hadhrat Sayyid Ali Sufi Bukhari قدس الله سره	India
10.	Hadhrat Sayyid Shaikh Farid Uddin Sufi قدس الله سره	Adoni, India
11.	Hadhrat Shaikh-ul-Shyookh Shaikh Ali Sufi قدس الله سره	Kurnool, India
12.	Hadhrat Sultan ul A'arifeen Qutb ul Aashiqeen Sayyid Shah Abdul Lateef Laubali قدس الله سره	Kurnool, India
13.	Hadhrat Shaikh Ahmad bin Shaikh	Hamah, Syria

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



	Muhammad Al Hamawi قدس الله سره	
14.	Hadhrat Shaikh Muhammad bin Shaikh Qasim قدس الله سره	-
15.	Hadhrat Shaikh Qasim bin Shaikh Abdul Basith قدس الله سره	-
16.	Hadhrat Shaikh Abdul Basith bin Shaikh Shahab Uddin Abul Abbas Ahmad قدس الله سره	-
17.	Hadhrat Shaikh Shahab Uddin Abul Abbas Ahmad bin Shaikh Badr-Uddin Hasan قدس الله سره	-
18.	Hadhrat Shaikh Badr-Uddin bin Shaikh Ala-Uddin Ali قدس الله سره	Hamah, Syria
19.	Hadhrat Shaikh Ala-Uddin Ali bin Shaikh Shams-Uddin Muhammad قدس الله سره	Hamah, Syria
20.	Hadhrat Shaikh Shams-Uddin Muhammad bin Shaikh Sharf Uddin Yahya قدس الله سره	Baghdad, Iraq
21.	Hadhrat Shaikh Sharf Uddin Yahya	Hama, Syria

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	bin Shaikh Shahab Uddin Ahmad قدس الله سره	
22.	Hadhrat Shaikh Shahab Uddin Ahmad bin Shaikh Imad uddin Abu-Saleh Nasr قدس الله سره	-
23.	Hadhrat Shaikh Imad-Uddin Abu-Saleh Nasr bin Shaikh Taj-Uddin Abubakr Abdul-Razzaq قدس الله سره	Baghdad, Iraq
24.	Hadhrat Shaikh Taj-Uddin Abubakr Abdul-Razzaq bin Shaikh Abdul-Qadir Jilani قدس الله سره	Baghdad, Iraq
25.	Hadhrat Mahboob –e– Subhani, Ghouth-e-Samadani Syyiduna Shaikh Abdul Qadir Al-Jilani قدس الله سره	Baghdad, Iraq
26.	Hadhrat Shaikh Abu Sa'eed Al-Mubarak Al- Makhzoomi قدس الله سره	Baghdad, Iraq
27.	Hadhrat Shaikh Abul-Hasan Ali bin Muhammad bin Yousuf Al-Qarshi Al-Hankari قدس الله سره	Baghdad, Iraq
28.	Hadhrat Shaikh Abul Farah Tartusi	Tartus, Syria

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



	قدس الله سره	
29.	Hadhrat Shaikh Abul Fadhl Abdul-Wahid bin Abdul Aziz Al-Tamimi قدس الله سره	Baghdad, Iraq
30.	Hadhrat Shaikh Abubakr Abdullah Shibli قدس الله سره	Baghdad, Iraq
31.	Hadhrat Shaikh Sayyid-ut-Taifah Abul Qasim Junayd Al-Baghdadi قدس الله سره	Baghdad, Iraq
32.	Hadhrat Shaikh Abdullah Sirri As-Saqati قدس الله سره	Baghdad, Iraq
33.	Hadhrat Shaikh Ma'roof Al-Karkhi قدس الله سره	Baghdad, Iraq
34.	Hadhrat Shaikh Dawood Taiee قدس الله سره	-
35.	Hadhrat Shaikh Habeeb Al-A'jami قدس الله سره	Baghdad, Iraq
36.	Hadhrat Shaikh-e- Ajal, Murshid-e-Akmal Shaikh Hasan Al-Basri قدس الله سره	Basrah, Iraq



37.	Hadhrat Ameer-ul-Momineen Imam-ul Mashariqi Wal-Magharib Asad-ullah Al-Ghalib Syyiduna Ali Ibn-e-Abi Talib كرم الله وجهه الكرميم	Kufa, Iraq
38.	Hadhrat Shaikh Sayyid ul Awwaleen Wal-Aakhireen Afdhal-ul-Anbiya wal-Mursaleen Khatim – un -Nabiyyeen Shafi -ul- Mudhnibeen Rahmatu -ul-lil A'alameen Muhammad Mustafa صلي الله عليه وآله وسلم	Madinah Munawwarah, Kingdom of Saudi Arabia



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KHATAM KHWAJAGAAN

NAQSHBANDIYAH MUJADDIDIYAH

Fatiha Khuwajagaan –e- Naqshbandiyah

1.	Surah al-Fatiha(Chapter # 1) with Bismillah ar- Rahman ar-Raheem.	7 Times.
2.	Salaat upon the Prophet (Darood-e-Shareef)	101 Times.
3.	Surah Alam Nashrah (Chapter #94) with Bismillah ar- Rahman ar-Raheem.	79 Times.
4.	Surah Ikhlaas(Chapter #112) with Bismillah ar- Rahman ar-Raheem.	1001 Times.
5.	Surah al-Fatiha(Chapter # 1) with Bismillah ar- Rahman ar-Raheem.	7 Times.



6.	Salaat upon the Prophet ﷺ (Darood-e-Shareef)	101 Times.
7.	YA QADIAL HAJAAT يَا قَاضِي الْحَاجَاتِ (Fulfiller of needs)	101 Times.
8.	YA KAFIAL MOHIMMAAT يَا كَافِيَ الْمُهْمَاتِ (Solver of all difficult matters)	101 Times.
9.	YA DAFEAL BALIAAT يَا دَافِعِ الْبَلِيَّاتِ (O Averter of calamities)	101 Times.
10.	YA RAFEAD DARAJAAT يَا رَافِعِ الدَّرَجَاتِ (Exalter of position)	101 Times.
11.	YA SHAFEAL AMRAADH يَا شَافِيَ الْأَمْرَاضِ (O Bestower of cures for illness)	101 Times.
12.	YA HALLAL MUSHKILAAT يَا حَلَّ الْمُشْكِلَاتِ (Solver of difficulties)	101 Times.
13.	YA GIASAL MUSTAGISIN يَا غِيَاثَ الْمُسْتَغِيثِينَ (Helper of those who seeks	101 Times.



	help)	
14.	YA MUJIBAD DAWAAT يَا مُجِيبَ الدَّعَوَاتِ (O Responder to supplications)	101 Times.
15.	YA ARHAMAR RAHIMEEN يَا أَرْحَمَ الرَّاحِمِينَ (O Most Compassionate for all & Merciful for the believers)	101 Times.
16.	Salaat upon the Prophet ﷺ (Darood-e-Shareef)	101 Times.
17.	LAHAULA WALA QUWATA ILLAH BILLAH HIL ALI-IL AZIM لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ (There is no power and no fear other than Allah, the highest and greatest)	500 Times
18.	Salaat upon the Prophet (Darood-e-Shareef)	101 Times

**Fatiha Khuwajagaan –e-
Naqshbandiyah**



NOTE:

Khatam-e-Khwajagan in the chain of *Naqshbandiyyah Mujaddidiyyah* path of Sufism is very effective *Wazifah* that is helpful to fulfill any permissible worldly or religious needs. If it is possible to recite it daily that is very potent, or read it in the night in between Thursday and Friday, if it is not possible then recite it whenever you are in any difficulty. The odd number people should recite it. In sha Allah within a few days your need or supplications will be fulfilled.

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محَب الفقراء

Abu Raja' Syed Shah Hussain Shaheedullah
Basheer Bukhari Naqshbandi Mujaddidi
Qadri

(Caliph of Hadhrat Abul Fida Prof. Mohammad
Abdus Sattar Khan Naqshbandi & Founder AFIRC)



Sources

✳	Quran –e- Majeed
✳	Shihah –e- Sittah
✳	Rooh –ul- Ma’arif
✳	Jahan –e- Imam –e- Rabbani
✳	Tazkirah –ul- Auliya
✳	Sulook –e- Mujaddidiyah
✳	Maqamat –e- Khair
✳	Gulzar –e- Auliya
✳	Qasr –e- Arifan
✳	Ma’mulat –e- Abul Fida
✳	Naqshbandi Sufi Way
✳	Turning Towards the Heart
✳	Seven Sufi Saints of Naqshbandi Order
✳	La’ali Mandhomah
✳	Shajarah -e- Mubarakah



**A GLANCE AT THE LIFE OF PROF. DR.
MOHAMMAD ABDUS SATTAR KHAN
NAQSHBANDI QADRI
(May Allah have mercy on him)**

Name	Mohammed Abdus Sattar Khan
Father's Name	Hadhrat Mohammed Ismaeel Khan
Mother's Name	Hadhrat Ruqayyah Begum
Birth	28 – October 1924 C. E.= Rabi Al-Awwal 1343 A.H. Maisram, (18 miles away from Hyderabad)
Qualification	M. A. Ph. D (Osmania University)
Literary works- Publication:	<ol style="list-style-type: none"> 1. Al-Mohammadoon min Ash-Shu'ara (his Ph.d Thesis, later that was published) 2. Shuara' –ud- Daulatul Asifiyah (Three Arabic Poets of Asifjahi Dynasty) (Arabic) 3. Kitab ul Hajj waz Ziyarah (Urdu) 4. Tazkirah -e- Muhaddith-e-Deccan, 2 Vols (Urdu). 5. Noor –ul- Masbeeh 8 vols 6. Tasawwuf & Tariqat (Urdu) 7. Awa'il al-Khairaat (Translation) 8. Anwar –e- Nubuwwut ke Nuqoosh-e- Taban (Urdu)

NAQSHBANDI TEACHINGS – LATAIF & MURAQABAT



Posts Held	<p>** Caliph of Hadhrat Syed Abdullah Shah Naqshbandi, the Muhaddith-e- Deccan.</p> <p>** Head. Dept. of Arabic, O.U. Hyderabad.</p> <p>** Chairman Board of Studies, Arabic Dept. O.U.</p> <p>** Chaif Editor, Dairatul Ma'arif Osmania.</p> <p>** Chief Patron, Madarsah Huffadh Anjuman-e-Ihya-e- Deen. Hyderabad.</p> <p>** Chief Patron, Idara-e- Quran Fahmi.</p>
Conferred with Honour	<p>He was conferred the President Awad by Mr. Gyani Zeel Sing (Sevent President of India) for his magnificent servises in promotion of Arabic Language & its Literature – 1986</p>
Death	<p>7th Dhul Hijjah, 1433 A.H. = 23th October, 2012 C.E. at Chicago, U.S.A, his last rites were performed at his birth village, Maisram, in Hyderabad.</p>





Selected Publications of AFIRC

1.	Dalael ul Khairat –(5 Editions)
2.	Tazkerah-e- Muhaddith-e-Deccan (2 Editions)
3.	Anwar-e-Nuqoosh –e- Taban
4.	Quran Fahmi
5.	Darbar –e- Nubuwwat ki Hazri
6.	Al-Arbaeen Fi Manaqib-i- Syyidil Mursaleen
7.	Tasawwuf aur Tariqat
8.	Adab-ul-Masajid
9.	Maqamat-e-Abul Fida
10.	Makateeb
11.	Ma'molat-e-Abul Fida
12.	Tahseen –ul- Quran
13.	Hayat-e-Shaeed fi Zikr-i- Zaman Khan Shaheed
14.	Allamah Ibn-e-Taimiyyah aur Unke Ham Asr Ulama
15.	A Brief Sketch of Hadhrat Shaikul Islam (Founder Jamia Nizamia)
16.	Salamun 'Ala Ibraheem
17.	Ishq –e- Rasool
18.	Asatizah-e-Hadhrt Abul Fida
19.	Qasr-e- Arifah
20.	Minan Nubuwwah Ilal Bi'thah
21.	Al- Nikah u min Sunnati
22.	Qasidah-e- Burdah

يَنْفَعُ فَاكِ لَا يَنْفَعُ الْكَاْمِرُ
إِلَّا اللَّهُ بِقَلْبٍ سَلِيمٍ

ابوالفداء اسلامك ريسرچ سينٲر



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*The Day when neither wealth
nor children will benefit. Except
for Him who comes to Allah
(ﷻ) with a submissive heart.
(Surah As - Shua'ra: 88-89)*