

Preliminary and Perpetual Practices

for Mutavassilīn of

Ḥaẓrat Muftī

Sayyid Mukhtāruddīn Shāh مدظلہ

Khalīfa Majāz

Ḥaẓrat Quṭbul-Aqtāb, Barkatul-ʿAsr, Shaikhul-Ḥadīth

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Translator's Note

All praise be to Allāh ﷻ who enabled me to revise and improve the earlier edition of this translation. For this purpose, necessary changes were made to the text to achieve brevity and clarity. Also, the following conventions were applied:

(a) ALA-AC Scheme by Library of Congress (available online) was used for transliteration.

(b) For transliteration of expressions used commonly in Arabic and Urdu, the pronunciation of Urdu was preferred, which, in turn, was based on Oxford Urdu-English Dictionary.

(c) The footnotes and meanings of terms added by the translator have been enclosed in braces.

May Allāh ﷻ accept this endeavour and grant its reward to the translator, his esteemed Mashāyikh, and all Muslims. Amen!



الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى عِبَادِهِ الَّذِينَ الصُّطْفَى

For the sake of convenience, earlier I had written a booklet titled *Ibtidā'ī Ma'mulāt*, which I distributed for a few years. Although the booklet contained everything which had been written in the one given by Ḥaẓrat Shaikh رحمته الله (i.e. Ḥaẓrat Shaikhul-Ḥadīth Maulānā Muḥammad Zakariyyā رحمته الله), I realised and thought that the booklet which Ḥaẓrat Shaikh رحمته الله had granted to me after *bai'at* [pledge] should be reorganised so that those who belong to his chain may be benefitted from his blessed words.

In the present work, continuous dots....mean the words of Ḥaẓrat Shaikh رحمته الله which were relevant during his lifetime but are no more required; and, the words enclosed in

parentheses () have been added by me for need or convenience.

Servant of Allāh ﷺ

Mukhtāruddīn

Karboghā Sharīf



حَامِدًا وَ مُصَلِّيًا وَ مُسَلِّمًا

It had always been my routine to tell preliminary practices verbally to those friends of mine who repented at my hands, but, in this way, more often than not, the enquirer would overlook. Therefore, for some years, it had been my practice to give them after having them written. To write or get them written again and again, however, would involve difficulties; also, sometimes certain things would be left out. Therefore, a need was felt to publish them for convenience and recall. It would be appropriate for those who are given this booklet to read it once in my presence to understand, if something is unintelligible....

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ❁

1. Most importantly, abstain from acts which have generally and particularly been repented of and repent anew immediately if some violation takes place (i.e. disbelief, polytheism, innovation, showing off, and failing to offer prayers). Also, strictly refrain from fornication, all acts of immodesty, casting evil glance, murder, interest, betting, gambling, theft, black marketing, adulteration, fakery, fraud, weighing out less than due, bribery, suppressing others' rights, insulting others, ridiculing others, backbiting, falsehood, slander, gossip, mistrust, bad language, swearing, holding others in contempt or vilifying them, and using all types of drugs and intoxicants like alcohol, heroin, marijuana, cannabis, opium, snuff, cigarettes etc.

2. A. Be mindful of either paying others' rights—whether personal or property rights—or getting them waived off as the case of people's rights is more serious than that of Allāh's rights. There is

no choice in the hereafter but to pay the others' rights—in whatever manner Allāh ﷻ may choose. Personal rights consist of affronting another Muslim, humiliating religious scholars, insulting others, and gossiping etc. whereas in property rights are included denying others' rights, failing to pay others' rights under the cover of pretexts provided by the worldly education, bribery, interest etc. With regard to paying these rights, there is no difference between Muslims and zimmī [non-Muslim subjects]; rather, the case of zimmī is more serious than that of the Muslim subjects. The Holy Prophet ﷺ said, “Whoever wrongs a zimmī, or humiliates him, or makes a demand on him beyond his capacity, or takes anything from him without his consent, I shall complain on his behalf on the Day of Judgment”¹. Imagine how strong the case would be when the one who intercedes becomes a pleader! Those

¹ [Sunnan-i Abī Dāwūd Ḥadīṣ No. 3052]

who live in Islamic countries should specially take notice of it as, after all, the non-Muslims living there are *zimmī*. In this context, it should also be taken care of to follow the injunctions of *sharīʿat* in worldly affairs. Some people take care of devotions but ignore *sharīʿat* in transactions, whereas *sharīʿat* provides injunctions pertaining to transactions as well as it does for devotions. Those who are educated should read books containing Islamic injunctions while the uneducated should consult religious scholars....

2. B. In the same way, Allāh's rights should also be paid with due care and attention, which include making up for the missed prayers and missed fasting, atonement, *zakāt* [the alms tax], and pilgrimage etc. It is wrong to think that all these are forgiven by mere repentance. Although the sin of delay in the performance of these acts is forgiven by repentance, the actual rights still remain outstanding. Failure to pay these rights

ruins both the worldly life and religion, as mentioned in detail in *Faḡāyil-i-Namāz*, *Faḡāyil-i-Ṣadqāt*, *Faḡāyil-i-Ramaḡān*, and *Faḡāyil-i-Ḥajj*. Read these books with care and attention.

3. Take utmost care to follow the *sunnat* of the Holy Prophet ﷺ. Try to explore what was the routine of the Holy Prophet ﷺ in devotion, conduct and practices. Even in eating and drinking, try to follow the Holy Prophet ﷺ by finding out what were his favourite items. However, it is essential not to follow such acts which cannot be borne due to weakness, e.g. excessive fasting; but try to love and make them your favourite. In this context, *Shamāyil-i-Tirmizī* and its translation *Khaṣāyil-i-Nabavī* will be of special help.

4. Hold in respect, esteem and honour—according to their respective ranks—the persons and ways wherefrom we received the treasure of Islam, and the things associated with the

name of Allāh ﷻ—for example, the Prophets ﷺ, the Companions ﷺ, spiritual leaders, religious scholars, mosques, the *Glorious Qur’ān* etc.—and, remember that wilful disrespect for the Prophets ﷺ is faithlessness. Avoid the contempt of *ahlullāh* [the people of Allāh], as it leads to the danger of being afflicted by extreme faithlessness. They include the Companions ﷺ, *auliya* [the friends of Allāh], the *ayimma mujtahiddīn* [leaders in Islamic jurisprudence], *muḥaddiṣīn* [“hadith collectors; traditionists”²], and *‘ulamāy-i-ḥaq* [true religious scholars]. Especially, if one cannot join *Tablīghī Jamā’at* for some genuine reasons, one should not raise objections against them as well. It is not essential that every member of them should be followed. ‘Not

² [“Muhaddithin.” In *The Oxford Dictionary of Islam*. Ed. John L. Esposito. *Oxford Islamic Studies Online*. 15-Jul-2016.<http://www.oxfordislamicstudies.com/article/opr/t125/e1575>].

following' is different from 'holding in contempt'. All these individuals should be sincerely respected. In this regard, especially, my treatise titled *I'tidāl*, better known as *Islāmī Siyāsat*, should be read.

5. Those who have learned the *Holy Qur'ān* by heart should recite three parts of it a day in such a manner that most of these are recited during *navāfil* [voluntary prayers]. Those who are not skilled in memorising the *Holy Qur'ān* should revise one part twice or half a part five times before reciting it once in *navāfil*. Those who have not memorised the *Holy Qur'ān* should recite one part (or, at least, one-fourth part) a day. And, the ones who have not read the *Holy Qur'ān* at all must spend one hour a day—in one or two sittings—to read the *Holy Qur'ān*. For this purpose, they should take brief lessons on daily basis from a teacher of a nearby religious school who has

memorised the *Holy Qur'ān* or the scholar who leads prayers in a close by mosque.

6. Daily read *sūrat yāsīn sharīf*³ after morning prayers and convey its reward to all the *mashāyikh* [spiritual teachers] in the chain. Always read (*āyatul-kursī*⁴ after every prayer), *sūratul-mulk*⁵ "تَبَارَكَ الَّذِي" after 'ishā prayers, and *sūratul-kahf*⁶ on every Friday. Before going to sleep, read *āyatul-kursī* and the four *qul*⁷ (i.e. the four Chapters starting with قُلْ يَا أَيُّهَا الْكَافِرُونَ^١; قُلْ أَعُوذُ بِرَبِّ النَّاسِ^٢; قُلْ أَعُوذُ بِرَبِّ الْفَاقِقِ^٣; قُلْ هُوَ اللَّهُ أَحَدٌ^٤ respectively) and blow them on yourself. As far as possible, remember the *mashāyikh* of the chain for conveying them the reward of physical

³ [Chapter 36 of the *Holy Qur'ān*]

⁴ [Verse No 255 of Chapter 2 of the *Holy Qur'ān*]

⁵ [Chapter No 67 of the *Holy Qur'ān*]

⁶ [Chapter No 18 of the *Holy Qur'ān*]

⁷ [Chapters No 109, and 112 to 114 of the *Holy Qur'ān*]

and financial deeds as, in this way, it is strongly hoped to benefit from their blessings. In the days of sacrifice, perform sacrifice, as much as can be afforded, on their behalf in general and on behalf of the Holy Prophet ﷺ in particular. (The reward of a single part of voluntary sacrifice can be conveyed to many persons whether they are alive or have passed away.)

7. Offer four *rak'āt* of *ishrāq* prayers; eight (or four) of *cāsht*; six of *avvābīn* after *maghrib* prayers; twelve (or eight or, at least, four) of *taḥajjud* prayers; (and, offer *ṣalātut-tasbīh* once in a week). Make an intention to offer all these prayers and perform whichever can easily be offered. (However, pay due importance to *taḥajjud* and always perform prayers with external and internal etiquette. Also take care to offer the five prayers in mosque in congregation and with *takbīr-i-ūlā* [the first glorification].

8. Take special care to fast on the 9th and 10th of *Muḥarramul-Ḥarām* and the first nine days of *Zil Ḥajjāh*—especially the 9th day—and the 15th of Sha'bān-ul-Mu'azzam. If possible, it is better to fast on *ayyām-i-bīḏ* [the white days], i.e. the 13th, 14th and 15th of every lunar month, besides each Monday and Thursday of a week. However, those who are busy in important religious occupations like education or proselytising etc. should take care that such voluntary fasting does not restrain them from these significant religious services. Nevertheless, worldly occupations, without any genuine reason, should not be a hindrance.

9. Read one part of the book of prayers *Al-Ḥizbul A'zam* (or *Munājātul Faqīr*). Scholars should read it by paying attention to the meanings in such a manner as if they beg these prayers from Allāh ﷻ. Besides, try to memorise the supplications for special occasions reported from

the Holy Prophet ﷺ, e.g. before eating, drinking, or sleeping etc. and put them into practice.

10. Take care to say *tasbīḥāt-i-Fāṭimah*⁸ after the five daily prayers and before sleeping; and, in the morning and evening, 300 times each *istighfār*, *durūd sharīf*⁹, *kalma-i-ṭayyibah*¹⁰ and *kalma-i-tamjīd*¹¹. Those who are busy in some religious

⁸ That is, 33 times سُبْحَانَ اللَّهِ; 33 times الْحَمْدُ لِلَّهِ; and 34 times اللَّهُ أَكْبَرُ

⁹ One should offer whichever *istighfār* and *durūd sharīf* one has memorized or read the *durūd sharīf* offered in prayers; and, ask (a scholar) for the words of *istighfār* and memorise them. (For example, اَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ or اَسْتَغْفِرُ اللَّهَ تَعَالَى رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ)

¹⁰ That is, لَا إِلَهَ إِلَّا اللَّهُ

¹¹ That is, سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

occupation, education and proselytising should read these 100 times each (rather, for students, even 33 times each is sufficient) since these religious jobs themselves are extremely significant. These four *kalimāt* [words] are highly valuable; besides religious advantages, they yield worldly benefits in abundance. A brief description thereof can be found in my treatise titled *Barakāt-i-Zikr* (and *Faṣāyil-i-Durūd Sharīf*). (Without any genuine reason, their frequencies should not be reduced for worldly occupations.)

11. Always give a reading to any of my treatises and, if possible, a loud reading before a group of friends as it is better in many ways than mere self-reading. When one treatise is done, start another one. In this manner, this practice should continue as it is a substitute to meetings with me. Among these treatises, some have special importance in relation to the conditions of particular persons, which can be told verbally

after the condition is disclosed. Besides, it is beneficial to keep reading the treatises titled *Ta'limutṭālib*, *Ḥayātul-Muslimīn*, and *Ta'limuddīn* of Ḥaẓrat Maulānā Ashraf 'Alī Thānvī رحمۃ اللہ علیہ and biographies of trustworthy elders, especially the elders in our own chain. It is very essential (i.e. important and beneficial) for *ẓakirīn* [those who remember Allāh ﷻ], especially the ones whom I have granted permission for *bai'at*, to read *Ikmālush-Shiyam*, *Irshādul-Mulūk*, *Makātīb-i-Rashīdiyyah* and *Akābir Kā Sulūk-o-Ehsān*.

12. Keep me posted on your conditions after every three months. Also mention which of the instruction(s) given in this booklet is/are being followed. There is no need to send the booklet along; only indicate the condition with reference to the serial number(s) of the instruction(s).

13. After carefully following these practices, *ẓikr* and *shughl* can be asked provided one is interested and has mental capacity and leisure

time. There is no harm to take a late start, but it is harmful to give up or ignore *zīkr* once it has been started.

14. Those who do not correspond with me frequently should write their postal addresses on each letter. Many a friend sends stamps or plain postcards and writes their names only instead of their complete addresses, whereas I do not remember their addresses. Such letters are kept for a few days awaiting next ones with complete addresses; however, once no further correspondence is made, the letters are shredded and the stamps are included in *luqṭah* [lost property]. Moreover, if a letter has a return postcard or envelope attached to it, its reply is given in all cases—whether or not its contents ask for a reply—but the one without a return postcard or envelope is not generally replied unless I feel a need to do so. Nevertheless, I do not find time to write letters during *Ramaṣān*ul-

Mubārak; therefore, my reply should not be awaited in this month; rather, as far as possible, no letter should be sent to me. However, send return envelopes with your addresses legibly written over them and do not send mere stamps as not only they are lost but the addresses are mistaken too.

15. However longer the worldly life may be, finally it has to come to an end whereas the life hereafter shall never come to an end. Therefore, as compared to this mundane life, there is a need to think many times more seriously about the life to come. So, frequently remember death: for this purpose, the study of *Faḡāyil-i-Sadqāt* Part-II (and *Maut Kī Yād*) is very beneficial. Spend your leisure time in remembrance of Allāh ﷻ—as this is the only support in the hereafter, a means of blessing in this world, and a source of peace for hearts—especially, during the blessed moments like the Friday night and day, the night of

'*arfah*¹², *shab-i-barāat*¹³, the nights of the two Eids¹⁴, and *lailatul-qadr*, i.e. the odd nights among the final ten nights of *Ramaḡānul-Mubārak*—rather, each moment of *Ramaḡānul-Mubārak* is extremely valuable as mentioned briefly in my treatise *Faḡāyil-i-Ramaḡān*. Before this month begins, start reading this treatise with due attention (and the treatise titled *Akābir Kā Ramaḡān*); read it yourself as well before others over and over again and try not to waste even a single minute of this blessed month.

May Allāh ﷻ grant me as well the power and strength to follow these instructions!

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِم

Zakariyyā

Friday, *Safarul-Muḡaffar* 03, 1372 A.H.

¹² [The night of the 9th *Ẓil Ḥajjāh*]

¹³ [The night of the 15th *Sha'bān*ul-Mu'aḡḡam]

¹⁴ [The nights of the 1st *Shavvāl*ul-Muḡarram and the 10th of *Ẓil Ḥajjāh*]

Additions

1. Recognise that Allāh ﷻ alone is the Master of profit and loss, honour and dishonour, satisfaction and dissatisfaction, and success and failure; and, believe that profit, respect, satisfaction and success lie in leading one's life according to the laws and injunctions decreed by Allāh ﷻ whereas loss and disadvantage lie in a life led against the Commands of Allāh ﷻ and the *sunnat* of His Prophet ﷺ.

2. Be completely truthful about trade transactions; avoid falsehood and dishonesty; and, do not speak in a roundabout way. Rather, keep your transactions perfectly clear and pure; perform all the jobs assigned to you with full responsibility, punctuality and honesty; and, consider any indolence or wilful failure in this regard as dishonesty. Besides, fulfil your

lawful promises, commitments, agreements and contracts.

3. Treat all creatures of Allāh ﷻ with kindness and tenderness; interact with people politely and with good manners; try to participate in service to humanity with zeal and zest; and, consider an opportunity to serve others as a big prize and be grateful for it. Treat with sympathy and kindness your parents, all relatives, all neighbours—whether they are relatives, strangers or next-door neighbours—orphans, the poor, the destitute, and all human beings according to their status. Reassure them in case a calamity befalls them; join their funerals if they pass away; and, extend them all lawful help and services commensurate with their status and ranks. Pay others over and above the rights that they have over you; ask others gently and affectionately for the rights that you have over them; and, overlook and

ignore your rights as far as you can forgive. Meet others cheerfully and agreeably.

4. In addition to *zakāt*, set aside a suitable amount from the wealth that Allāh ﷻ has bestowed on you for religious activities, the poor, the destitute and the helpless. You must do it. No matter how meagre your income may be, you must take care to take out some amount, according to your income, for such financial assistance.

5. Be careful from going astray by contempt of Prophets ﷺ, the Companions رَضِىَ اللّٰهُ عَنْهُمْ, and *auliyāuṣṣāliḥīn*, i.e. the pious Friends of Allāh ﷻ, in the name of *tauḥīd* [monotheism]. Be careful from going astray by becoming conceited and self-opinionated in religion in the name of research and *ijtihād* [interpretative judgment]. Be careful from going astray by presenting one branch or one act of religion in comparison with others. That is, do not present one branch or one

act of religion in such a comparison with others that the other branch(es) or act(s) become small and valueless in the eyes of people—this is straying away. Be careful from it and save others from it as well.

6. Continue your reformation and think of improving all your deeds, manners and conduct. Make yourself more and more beneficial to others.

May Allāh ﷻ grant all of us the power to follow the aforesaid instructions!

Mukhtāruddīn

Karboghah Sharīf

Monday

Muḥarramul-Ḥarām 08, 1432 A.H.

December 13, 2010

The Noble Chain of *Cishtiyah Sābriyah Imdādiyah Khalīliyah*

(The servant of Allāh ﷺ, **Mukhtāruddīn**, was granted permission to extend *bai'at*, i.e. to take pledge from disciples, by Quṭbul-Aqtāb Shaikhul-Ḥadīth Ḥaẓrat Maulanā **Muḥammad Zakariyyā** رحمۃ اللہ علیہ in Madrasah Ulūm-i-Sharī'at, Madīnāh Munavvarah—which was then located across the road exactly opposite to Bābunnisā of the Prophet's Mosque ﷺ—in the presence of a group that included Ḥaẓrat Maulanā Muḥammad Yahya Madani رحمۃ اللہ علیہ, Ḥaẓrat Şūfī Muḥammad Iqbāl Sāhib رحمۃ اللہ علیہ, and Maulanā Ḥabībullāh Sāhib رحمۃ اللہ علیہ, on Thursday *Zil Ḥajjāh* 19, 1397 A.H., i.e. December 01, 1977. Shaikhul-Ḥadīth Sāhib has written:)

I was permitted by Ḥaẓrat Alḥāj Maulanā **Khalīl Aḥmad Muhājir Madanī** رحمۃ اللہ علیہ from Al-Muḥaddiṣ Al-Kabīr Ḥaẓrat Maulanā Alḥāj **Rashīd Aḥmad Gangohi** رحمۃ اللہ علیہ from Ḥaẓrat Alḥāj **Imdādullah Muhājir Makkī** رحمۃ اللہ علیہ from Ḥaẓrat

Mianjī Nūr Muḥammad Jhanjhānvī رحمۃ اللہ علیہ from
 Ḥaẓrat Alḥāj ‘Abdurrahīm Vilāyatī **Shahīd** رحمۃ اللہ علیہ
 from Ḥaẓrat Shaikh ‘Abdul **Bārī** رحمۃ اللہ علیہ from Ḥaẓrat
 Shaikh ‘Abdul **Hādī** رحمۃ اللہ علیہ from Ḥaẓrat Shaikh
Aẓdudīn رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Muḥammad**
Makkī Valī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Muḥammadī** رحمۃ اللہ علیہ
 from Ḥaẓrat Shaikh **Muḥibullāh** رحمۃ اللہ علیہ from Ḥaẓrat
 Shaikh **Abī Sa’īd Gangohī** رحمۃ اللہ علیہ from Ḥaẓrat Shaikh
Nizāmuddīn Balkhī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Jalāluddīn**
Thānesarī رحمۃ اللہ علیہ from Ḥaẓrat Qutbul-‘Alam Shāh
 ‘Abdul **Qudūs Gangohī** رحمۃ اللہ علیہ from Ḥaẓrat Shaikh
Muḥammad Fārūqī رحمۃ اللہ علیہ from Ḥaẓrat Makhdūm
 Shaikh ‘**Ārif Fārūqī** رحمۃ اللہ علیہ from Ḥaẓrat Shaikh ‘Abdul
Ḥaq Rudaulvī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Jalāluddīn Pānī**
Patī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Shamsuddīn**
Turkī رحمۃ اللہ علیہ from Ḥaẓrat Makhdūm ‘**Ālāuddīn Sābrī** رحمۃ اللہ علیہ
 from Ḥaẓrat Shaikh **Farīduddīn Mas’ūd Shakar**
Ganj رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Qutbuddīn Bakhtyār**
Kākī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Khvājāh Mu’īnuddīn**
Sanjarī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Khvājāh Usmān**

Hārūnī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Khvājāh Quṭbuddīn**
Maudūd رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Nasīruddīn Abī**
Yūsuf رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Abī Muḥammad Cishtī** رحمۃ اللہ علیہ
from Ḥaẓrat Shaikh **Abī Aḥmad Cishtī** رحمۃ اللہ علیہ from Ḥaẓrat
Shaikh **Abī Ishāq Shāmī** رحمۃ اللہ علیہ from Ḥaẓrat Shaikh
Mamshād Dinūrī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Hubairah**
Baṣrī رحمۃ اللہ علیہ from Ḥaẓrat Shaikh **Ḥuẓaifa Baṣrī** رحمۃ اللہ علیہ from
Ḥaẓrat Shaikh **Ibrāhīm bin Adham Balkhī** رحمۃ اللہ علیہ from
Ḥaẓrat Shaikh **Fuẓail bin ‘Iyāz Makkī** رحمۃ اللہ علیہ from Ḥaẓrat
Shaikh **‘Abdul Wāhid bin Zaid Baṣrī** رحمۃ اللہ علیہ from Ḥaẓrat
Shaikh Faqīhul-Ummat **Ḥasan Baṣrī** رحمۃ اللہ علیہ from Ḥaẓrat
Marja‘il-Mashāyikh Babuddār-il-Ḥikmah **‘Alī bin**
Abī Tālib رضی اللہ عنہ from Sayyidul-Kaunain Fakhrul-
‘Alamīn **Khatmul-Ambiyā-Val-Mursalīn** Va Sayyidina
Muḥammad صلی اللہ علیہ وسلم .

Biographical sketches of all the *auliyā* mentioned in this noble lineage are given in Persian at the end of the treatise *T’alī mud-Dīn* by Ḥaẓrat Maulanā Ashraf ‘Alī Thānvī رحمۃ اللہ علیہ (and their detailed biographies are available in

the book titled *Tārīkh-i-Mashāyikh-i-Cisht* by Ḥaẓrat Shaikhul-Hadīth (رحمۃ اللہ علیہ).

(Note:) Read this booklet twice a year so that you are reminded of your repentance and pledges.

Servant of Allāh (ﷺ)

Mukhtāruddīn

Karboghah Sharīf

Monday

Muḥarramul-Ḥarām 08, 1432 A.H.

December 13, 2010

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