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Lessons of the Naqshbandi Mujaddidi Tariqah

Posted on [May 4, 2011](#) by [Talib Ghaffari](#)

Following is a list of the lessons and spiritual stages of the Naqshbandi Mujaddidi tariqah, as taught by the masters of the Mujaddidi tariqah.

It is important to know that these lessons are learned from a perfected master of the Naqshbandi tariqah and doing them without proper guidance may not benefit. However, my shaykh [Hazrat Khwaja Muhammad Tahir Abbasi Naqshbandi](#) generally allows everyone to do the first Zikr, which is the Zikr of Latifa Qalb. But it is always

recommended to get permission for it from a shaykh, which may be received even without making Ba'yah.

Part 1: Zikr

The exalted Naqshbandi tariqah starts from ten Latāif (pl of Latīfā), which translates to subtlety. According to Imam Rabbani, a human is composed of ten subtleties, five of which belong to the Command-World (Ālam al-Amr) and five to the Creation-World (Ālam al-Khalq). The five from the Command-World are: Qalb, Rūh, Sirr, Khafī and Akhfā; and the five from the Creation-World are: Nafs, and the four elements (fire, air, water and earth).

The Command-World is so named because it came into being instantaneously with the command “Kun”. The Creation-World was created in steps. The Circle of Possibility (Dāerā-i Imkān) combines these two worlds. The Arsh is at the center of the Circle of Possibility. The Command-World is the higher half (above the Arsh) and the Creation World is the lower half (below the Arsh).

Lesson 1: Zikr in Latīfā Qalb (the Heart subtlety)

The Qalb (heart) is located two finger-widths below the left breast in the chest, somewhat oriented towards the side. When the shaykh teaches this lesson to a new seeker, he places his right index finger on this place and says “Allah Allah Allah”, while exerting his spiritual Tawajjuh on his heart (this method is only for men, women are taught verbally).

The method of Zikr is like this: the disciple, after being taught this lesson by the master, starts proclaiming the Personal Name of God, Allah Allah Allah, in his heart by way of meditation. The tongue is not used in this method, rather it is recommended to touch it to the upper side of mouth to keep it silent. The disciple should clear the mind of all

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unnecessary thoughts and should keep busy in this Zikr at all times, even during the work.

Initially, it might be hard to do this Zikr at all times due to external distractions. But slowly, by practice and by the Shaykh's blessings, the heart becomes used to this Zikr so much that no further effort is required to do the Zikr. It becomes automatic like breath.

The Nūr (light) of the heart is shining yellow, as described by the masters of this tariqah. However, viewing this color is not required, neither is the physical sound of heart's Zikr required in this path. The real sign of completion of this lesson is that the heart is cleared from the lust and love of the worldly desires, and attraction to the real Beloved and keenness of following the Sunnah and Shariah is achieved. It becomes easier to control the appetite.

Daily Murāqibāh is necessary in this sacred Path. The seeker should meditate for at least 15 minutes every day, possibly in early morning or whenever suitable. The muraqibah is done alone and in quite. The seeker should close the eyes, clear the mind of all thoughts and pray to Allah subhānuhū to take away the useless thoughts. Then he should imagine the noble face of the shaykh ([Hazrat Khwājā Muhammad Tāhir Naqshbandī](#)), or the one from whom Zikr was learned, at the place of the heart. It is recommended to cover oneself with a cloth (a shawl, etc). The seeker then concentrates on the place of Qalb (mentioned above), and imagines that the heart is proclaiming Allah Allah Allah Allah. This is called “Wuqūf-i Qalbī” and is the most important part of this noble Path. It means to keep one's concentration towards the Qalb, and to keep the Qalb's concentration to the Being whose name is “Allah”.

Lesson 2: Zikr in Latīfā Rūh (the Soul subtlety)

The Latīfā of Rūh (soul subtlety) is located two finger-widths below the right breast in the

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chest, somewhat oriented towards the side. The seeker should do the Zikr of Allah Allah Allah at this location by way of meditation and thought.

The Nūr of this Latifa is glittering red. The sign of completion of this lesson is that the seeker develops patience and control over his anger.

Lesson 3: Zikr in Latīfā Sīrr (the Secret subtlety)

The Latīfā of Sīrr is located at a distance of two finger-widths from the left breast towards the center of the chest. Automatic Zikr is achieved in this Latifa by remembering the name of Allah at this location.

The Nūr of this Latifa is milky white. The sign of completion is that greed is diminished and it is easier to spend in good causes for the sake of Allah.

Lesson 4: Zikr in Latīfā Khafī (the Hidden subtlety)

The Latīfā named Khafī is located at a distance of two finger-widths from the right breast towards the center of the chest. This also attains automatic Zikr with practice and Shaykh's blessings.

The Nūr of this Latifa is pure black. The sign of its completion is that bad qualities of jealousy and stinginess are diminished.

Lesson 5: Zikr in Latīfā Akhfā (the Hidden-most subtlety)

This is located in the center of the chest. Its Nūr is green and the sign of its completion is that bad qualities such as arrogance and pride are diminished.

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[Jama't Islah-ul-Muslimeen](#) is an organization to promote the true teachings of Islam and to reform the Muslims and raise them to best moral and spiritual values, by following the true way of Sufis and practicing the Naqshbandi tariqa. [Urdu section](#)

Lesson 6: Zikr in Latīfā Nafs (the Carnal-soul subtlety)

Nafs, according to some shaykhs, is located two finger-widths below the navel. But according to the great Mujaddid Hazrat Imam Rabbani, may his soul be sanctified, it is located in the center of the forehead. The meditation of Zikr is done at this location and the arrogance and defiance of Nafs is removed.

Lesson 7: Zikr in Latīfā Qālib (the physical body)

This Latīfā, which actually represents the four elements of the human body (fire, air, water and earth), is represented by the whole body. But usually the masters teach this lesson at the center of the top of head. This lesson is also called Sultān al-Azkār. The sign of its completion is that every single part of the body is lost in the Zikr of Allah. The flesh, the blood and the bones all remember their Creator with His Personal Name Allah.

Lesson 8: Zikr of Nafī Asbāt (negation-affirmation)

Nafī Asbāt is the recitation of *Lā Ilāha Illa-Allāh* (لا اله الا الله) silently and without breath, as taught by the masters of this noble Path. Nafī means negation and refers to the first part (Lā Ilāha: there is no god), and Asbāt means affirmation and refers to the second part (Illallāh: except Allah).

The seeker should hold his breath below the navel, and should take the word “Lā” from there to the forehead. From there, he should take the word “Ilāha” to the right shoulder, and from there he should hit the Qalb with the words “Illallāhu” so hard that its effect reaches the other Latāif in the chest. During one breath, this should be repeated three times. Then while releasing the breath, the seeker should recite with imagination “*Muhammad-ur-Rasoolullāh*”.

This Zikr is done silently and without any body movements. It is necessary to focus on the meaning of these noble words, such that while saying Lā Ilāha, one should imagine that nothing exists, and while saying Illallāhu, one should direct the attention to Allah subhanuhū.

In the beginning, this Zikr is done three times in one breath. After sufficient practice, this is increased to five, then seven, up to twenty one times in a single breath. The odd number for this lesson is called Wuqūf-i Adadī. This is highly recommended but is not a requirement. Also, the holding of the breath is not a strict requirement, and can be relaxed if it feels too difficult. After every few times, the seeker should remind himself that his ultimate goal is the pleasure of his lord and nothing else. He should recite this prayer: “O God! My goal is only You and Your pleasure. Grant me your love and your Ma’rifah”.

Persian: “خداوندا مقصود من توئی و رضای تو، محبت و معرفت خود مرا بده”.

Lesson 9: Zikr of Tahleel Lisānī (negation-affirmation with tongue)

This is the recitation of “Lā Ilāha Illallāhu” in the same way as previous lesson, but with the tongue and without holding the breath. The daily minimum is 1100 and recommended number is 5000.

Please note that the above lessons are properly learned from a perfected master of this exalted tariqāh and should not be done without their permission. However, the first lesson of Qalb (heart) can be started immediately and can later be learned more properly from a Shaykh.

The following lessons relate to higher spiritual advancements and can only be properly

explained by a shaykh who has progressed through all these high spiritual stages. No one should indulge in them without a guiding master.

Part 2: Murāqibah

Lesson 10: Murāqibah Ahadiyyat (meditation of oneness)

Intention: Fayz is coming to my Qalb from the Being that is comprehensive of all Attributes and Perfections, and is free from all defects and deficiencies, and is named by the holy name “Allāh”.

Lesson 11: Murāqibah Latīfā Qalb (meditation of the Heart subtlety)

Intention: Ya Allah! The Fayz (emanation) of the Action-Theophanies [tajalliyāt-i afāliyā] that you have manifested from Latīfā Qalb (the heart subtlety) of Prophet Muhammad (sall-Allāhu alaihi wa sallam) on the Qalb of the prophet Ādam (alaih is-salām), manifest that (Fayz) to my Qalb also by the sanctity of my grand masters.

Lesson 12: Murāqibah Latīfā Rūh (meditation of the Soul subtlety)

Intention: Ya Allah! the Fayz (emanation) of the Theophanies of Subsistent Attributes [tajalliyāt-i sifāt-i thubūtiyā] that you have manifested from the Latīfā Rūh (the Soul subtlety) of Prophet Muhammad (sall-Allāhu alaihi wa sallam) on the Rūh (soul) of Prophet Nūh and Prophet Ibrāhīm (alaihim as-salām), manifest that (Fayz) to my Rūh also by the sanctity of my grand masters.

Lesson 13: Murāqibah Latīfā Sirr (meditation of the Secret subtlety)

Intention: Ya Allah! the Fayz (emanation) of the Theophanies of the Essential Splendours [tajalliyāt-i shuyūn-i zātiya] that you have manifested from the Latīfā Sirr (the Secret subtlety) of Prophet Muhammad (sall-Allāhu alaihi wa sallam) on the Sirr (secret) of Prophet Mūsā (alaih is-salām), manifest that (Fayz) to my Sirr also by the sanctity of my grand masters.

Lesson 14: Murāqibah Latīfā Khafī (meditation of the Hidden subtlety)

Intention: Ya Allah! the Fayz (emanation) of the Theophanies of the Privative Attributes [tajalliyāt-i sifāt-i salbiya] that you have manifested from the Latīfā Khafī (the Hidden subtlety) of Prophet Muhammad (sall-Allāhu alaihi wa sallam) on the Latīfā Khafī of Prophet Īsā (alaih is-salām), manifest that (Fayz) to my Latīfā Khafī also by the sanctity of my grand masters.

Lesson 15: Murāqibah Latīfā Akhfā (meditation of the Hidden-Most subtlety)

Intention: Ya Allah! the Fayz (emanation) of the Theophanies of the Comprehensive Splendour [tajalliyāt-i shān-i jāmi'a] that you have manifested on the Latīfā Akhfā (the Hidden-most subtlety) of Prophet Muhammad (sall-Allāhu alaihi wa sallam), manifest that (Fayz) to my Latīfā Akhfā, by the sanctity of my grand masters.

Part 3: Wilāyat Sughrā (the smaller sainthood)

Lesson 16: Murāqibah Ma'yyat (meditation of co-presence)

Meditation on the meaning of the āyah: “He is with you, wherever you are”. [Al-Hadeed, 4]

Part 4: Wilāyat Kubrā (the greater sainthood)

Lesson 17: Dāerā Oolā (the first circle)

Meditation on the meaning of the āyah: “And We are nearer to him than his jugular vein”.

[Qāf, 16]

و نحن اقرب اليه من حبل الوريد (ق، 16)

Lesson 18: Dāerā Sāniyā (the second circle)

Meditation on the meaning of the āyah: “He loves them and they love him”. [Al-Māidā, 54]

يحبهم و يحبونه (المائدة 54)

Lesson 19: Dāerā Sālisā (the third circle)

Meditation on the meaning of the above āyah with a different intention.

Lesson 20: Qaos (the arc)

Meditation on the meaning of the above āyah with a different intention.

Part 5

Lesson 21: Murāqibah of the Name az-Zāhir (the apparent)

Intention: The Fayz is coming to my Nafs (carnal-soul) and also on the five Latāif of Ālam al-Amr (subtleties of the Command-World, i.e., Qalb, Rūh, Sirr, Khafī and Akhfā) from the Being who is named by the Name *Az-Zāhir* (the apparent).

Lesson 22: Murāqibah of the Name al-Bātin (the innermost)

Intention: The Fayz is arriving on the three elements of my body, air, water and fire, from the Being who is named by the Name al-Bātin (the innermost). The source of the Fayz is the Circle of Higher-Sainthood (dā'irā-i wilāyat-i ulyā), which is the sainthood of the Higher-Order angels.

Lesson 23: Murāqibah Kamālāt-e Nabuwwat (meditation of the perfections of Prophethood)

Lesson 24: Murāqibah Kamālāt-e Risālat (meditation of the perfections of Messengerhood)

Lesson 25: Murāqibah Kamālāt Ulul-Azm (meditation of the perfections of the Ulu al-Azm)

Lesson 26: Murāqibah Haqīqat Ka'bah (meditation of the reality of Ka'ba)

Lesson 27: Murāqibah Haqīqat Qur'ān (meditation of the reality of Quran)

Lesson 28: Murāqibah Haqīqat Salāh (meditation of the reality of Salah)

Lesson 29: Murāqibah Ma'būdiyyat Sarfā

Lesson 30: Murāqibah Haqīqat Ibrāhīmī (meditation of the Abrahamic reality)

Lesson 31: Murāqibah Haqīqat Mūsavī (meditation of the Mosaic reality)

Lesson 32: Murāqibah Haqīqat Muhammadī (meditation of the Muhammadan reality)

Lesson 33: Murāqibah Haqīqat Ahmadī (meditation of the Ahmadan reality)

Lesson 34: Murāqibah Hubb-e Sarf (meditation of the pure love)

Lesson 35: Murāqibah Lā-Ta'ayyun (meditation of the non-determination)

Sources

1. [Hidāyat-ut-Tālibeen](#), by Shāh Abū Saeed Mujaddidī
2. [Arba' Anhār](#), by Shāh Ahmad Saeed Mujaddidī
3. [Jalwā Gāh-e-Dost \(Urdu\)](#) by Khwāja Muhammad Tāhir Bakhshī Naqshbandī (alias Sajjan Sāeen)



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17 Responses to *Lessons of the Naqshbandi Mujaddidi Tariqah*



zulkifli says:

May 16, 2011 at 4:20 am

Cleansing of the hearts is through remembrance of Allah (dikr). Subhanallah.

[Reply](#)



mohammed zuber says:

May 19, 2011 at 5:46 pm

i have problem in heart my heart is week can i do thz muraqba

[Reply](#)



abdur rauf says:

December 27, 2012 at 12:26 pm

no dear you could not doing muraqba first. bcz first of all you were made a base wd initial lesson latefa qalb. after seven lesson you did then you did the nafi asbaq then you have to do muraqba.

[Reply](#)



muhammad khairi bin mahyddin says:

December 9, 2011 at 2:09 pm

This information very valuable to me. I also had been initiated in the Naqbandi Mujaddi order taught by Malay cholkar who got lesson from mekka. he is Wan

Sulaiman wan Siddik, s reputbel Syaigkh islam Kedah got initiation from Muhamd Andakhawi al-Bukhari in Jabal marwa mekka who got from Muhammad Umar later from Ahmad Saeed. I am appreatiet if I can get Ahmad saee books writren in Arabic as I am Phd 's student who now ariting about Mujaddi in the maly land

[Reply](#)



[Talib Ghaffari](#) *says:*

December 9, 2011 at 2:28 pm

Hazrat Shah Ahmad Saeed Mujaddidi (d. 1860) has written very few books. One of his books is available in Arabic:

<http://www.maktabah.org/islam/90-wahhabism/788-asbat-al-mawlid-wal-qayam-by-shah-ahmed-saeed-mujaddidi-faruqi.html>

Browse downwards and you will find the link to the Arabic version of the book. It contains few pages in Urdu, but the main text is in Arabic, in the original handwriting of Shah Ahmad Saeed quddis sirrah.

By Muhammad Umar, do you mean Muhammad Umar Mujaddidi who was the son of Shah Ahmad Saeed?

[Reply](#)



muhammad khairi bin mahyddin *says:*

December 13, 2011 at 1:53 pm

yes, Muhammad Umar al Mujaddidi, as far as concerned I had observed his history, he ever travel to Mecca, Sheikh Muhammad andkahwi al-Bukhari recive initioon from him in Mecca then wan Sulaiman Wan Sidik , a malay scholar (b1872-d 1935)receive

initiation from him in Jabal Marwar mecca. Then Wan Sulaiman ,
syekh islam in Kedah, apart of Malay land teach the order to local
malays.he much influence with Imam Rabbani (ahmad Sirhindi)
teaching in his writing. It can be considered , wan Suaiman ,s first
malay scholar reveal Ahmad Sirhindi idea in malays land
particular in the 20th century in Malay land

[Reply](#)



Kamarul Baharin bin Omar says:

September 21, 2013 at 7:57 am

Assalamualaikum brother Muhammad Khairi, how are you? Alhamdulillah
I'm also from Msia tapi now living in Perth Australia. Saya nak Tanya
Kalau tuan dah tulis tentang naqsyabandiah mujaddidi di Msia. If you have
I would like a copy of the book, so where can I obtain it.

Jazakallah

[Reply](#)



Sajjad Hussain says:

June 29, 2012 at 10:24 am

Great Work done. May Allah subhan wa taala give us the power and will to act
upon.

[Reply](#)



shuaib yousaf says:

AOA

Who is the head of Nasbandi Mujadadi in these days in Pakistan? Can any one reply?

[Reply](#)



[Talib Ghaffari](#) says:

July 25, 2012 at 10:58 am

The leader of the great Naqshbandi Mujaddidi tariqah today in Pakistan is Hazrat Shaykh-ul-Mashaikh Khwaja Muhammad Tāhir Abbāsi Bakhshi Naqshbandi Mujaddidi, alias Mahboob Sajjan Sāeen. He is a great Islamic scholar and the leader of the largest Naqshbandi organization in Pakistan Jamā't Islāh-ul-Muslimeen. He lives at dargah Allahabad sharif, near Kandiaro, Sindh, Pakistan. You can learn more about him and his tariqah here: <http://www.zikar.com>, and in Urdu here: islahumuslimeen.org/urdu.

[Reply](#)



Asghar Hussain says:

August 23, 2012 at 3:49 pm

I wish take Bayath but i dont know if there is any one here in oman. can any one guide me.

jazak Allah

[Reply](#)



[Talib Ghaffari](#) says:

August 24, 2012 at 4:39 am

Dear Asghar, you can make Bayat with Hazrat Sajjan Saeen when you go to Pakistan. For now, you can try to listen to his speeches and learn about his tariqah. Bayat is not a ritual or Rasam, it is a spiritual contact with the Murshid. You can also make spiritual contact by doing Zikr-e-Qalbi and Muraqbah.

For learning more about how to do Zikr-e-Qalbi and daily Muraqbah, visit <http://www.zikar.com> ([Urdu website here](#)).

Also read the short book about Tasawwuf written by Hazrat Sajjan Saeen. It is called Jalwa Gah-e-Dost. You can read it [online here](#).

[Reply](#)



Abu Zainab Abd ar-Rashid says:

October 3, 2012 at 2:44 pm

Salaam alaikum wa rahmatullahi wa barakatuhu respected elders,

My name is Abd ar-Rashid, I converted to Islam 12 years ago at the age of 16 al hamdulillah. Since then I have studied basic fiqh and aqaaid al hamdulillah. I follow the Hanafi mathaab and the Ashari school. I live in Eastern Canada. I was blessed to be married 5 years ago and to have a daughter of 3 1/2 years. We are now expecting our second child, please make du'a for us.

I am very much in need, and I feel I am going crazy everyday. I was a member of a Chisti Tariqa affiliated with the Deobandi maslak for 5 years, and I left it about 2 years ago because my heart just could not settle at all because of the issues between the two schools (Deobandi and Barelwi). It was too negative, and I could not continue with the suhba. But I have nothing but respect and love for both sides. This is just a side issue.

Since departing from the suhba, I have felt a real burning feeling to go forward and begin sulook in a traditional way. I am extremely drawn towards the Naqshbandiyya Tariqa, the uniformed system of the 35 lessons really appeals to my way of thinking. I try to be structured which is good and bad I suppose.

I know there are high things in this list, and I fully except that perhaps in my life I will go no further than lesson one. I listened to a dars by the late Shaikh of the Naqshbandi Tariqa in Dagestan, Shaikh Said Affandi Chirkawi (who was recently murdered by a suicide attack by radical Salafis), and in the dars he said that one of the elder Shaikh in the silsila did the first lesson of zikr alaa latifatil qalb for 30 years before advancing. So I except that this is a long path and I may not live to reach the end but I have an eagerness to set out. I want my want to be only Allah. My concern is only to be concerned with Allah. This is all I want in this life, and I am willing to work and to strive.

My whole purpose is that I want to live remembering Allah, following the Prophet salallahu alaihi wa aalih wa salim, and to die with a living and sincere heart. I have waves of emotion that come over me sometimes inwhich I think to myself, soon I am going to die, Israeel (alaihi salaam) will soon be coming to me, and look at my state. The journey is so long, so many stations, and I have not taken a footstep. Please just look at me and have mercy, please guide me in this. I will strive my

best to fulfill what you tell me to do. I am coming to you with nothing but sins and desperation, please help me.

[Reply](#)



[Aasam hussain](#) says:

November 30, 2012 at 11:14 pm

Salaam brother Abd ar-Rashid, follow what your heart says, the naqshbandi tariqah is very easy, why?

One receives spritual blessings from first moment he starts doing Allah Allah. Dhikr on his lataif/receivers/charkas, there is a naqshbandi shaykh in the UK, speaks English and has practice in silsilah over 25yrs, Go to website <http://www.almarkaz.org.UK> for more information , hope hear from you; may Allah make you and your family safe and strengthens your imaan. Ameen

[Reply](#)



muhammad khairi bin mahyddin says:

October 23, 2012 at 10:49 am

Dear brother Abdul Rashid,

Your intention is very good. Naqshabandi Mujaddidi trains its disciple by regular suhba with shaykh. Suhba companionship will directly teach disciple to Allah like the companion suhba with the Prophet. In fact, suhba is the fastest and easiest way to Allah without difficulty in hard training in dhikr. This because by suhba is independent practice that can drive one to Allah by mean of shaykh's spiritual blessing. You can read about the role of suhba in many Naqshabandi treatises. In

order to get shaykh in Naqshabandi, I think you can establish istikharah prayer asking Allah may He guides you to find another living Naqshabandi Shaykh in your local state. I believe there are many living Naqshabandi Shaykh there whether we know or not. May Allah strengthens your Iman and pious deed.

[Reply](#)



khaleequzzaman *says:*

March 10, 2013 at 5:17 pm

Assallamu allaikum,

I am khaleequzzaman from chennai, India. I have been listening to bayans of Peer Zulfiqar Ali naqshbandi for past two & half years (shaykh visited Visharam, a small town in South India). Question is please let me know if I can start Zikr-e qalb on my own. Zikr can be done at masjid or alone at room. other basics required. time of the day , night ? . Also pl let me know if Shaikhs representative are in India. Jazakallah

[Reply](#)



mohd abdul aziz *says:*

May 22, 2013 at 12:54 pm

i belonged to silsila naqshbandi mujjadiddi khadri u pls kindly tell me do i can perform muraqeba of which kind.

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