

Nazariya

Rang o Noor

KHWAJA SHAMSUDDIN AZEEMI



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Nazariya

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Roman

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K S A R S



Intesaab

Zaman o makaan (time & space) ek lamhe ki taqseem dar taqseem he aur lamhe ki taqseem, ittila he; jo har aan lehron ke zariye insani dimagh par warid hoti he. Agar hum un ittilaat ka mukhzan (source of information) maloom karna chahein toh is ka zariya roohani uloom he, aur roohani uloom ke liye danishwaron ko beharaal Quran mein tafakkur karna padega.



Zameen Hamari He

Jab hum apni zameen, chaand, sooraj, kehkashani nizaam aur kainat ki saakht par ghor karte hein toh yeh baat samnay aati he ke yeh sara nizaam ek qaiday, zaabtay aur kanoon ke tehat kaam kar raha he aur yeh kanoon aur zabita aisa mazboot aur mustahkam he ke, kainat mein maujood koi shey zabita aur qaiday se ek inch ke hazaron hissay mein bhi apna rishta munqita nahi kar sakti. Zameen apni makhsoos raftaar se mehwari aur tolani gardish kar rahi he. Is ko apne madaar par harkat karne ke liye bhi ek makhsoos raftaar aur gardish ki zaroorat he, aur is mein zarra barabar farq nahi hota. Pani ka behna, bukharat ban kar udna, shadeed takrao se is ke molecules ka tootna, bijli ka pedha hona aur mahol ko munawar karna, yeh sab ek muqarara kaiday aur zaabtay ke tehat he. Isi tarhan hewanat, nabataat ki pedaish aur afzaish bhi ek lagey bandhe kanoon ki pairwi kar rahi he. Insani duniya mein bhi pedaish aur nashonuma ka nizaam ek hi chala aa raha he. Woh pedha ho kar baadha he, ladakpan aur jawani ke zamaanon se guzar kar budapay ke daur mein daakhil ho jatha he. Ghor talab baat yeh he ke, koi nahi chahtha ke mein booda ho jaoonga, lekin har shakhs booda honay par majboor he. Koi shakhs pasand nahi karta ke is ke oopar mout warid ho; lekin duniya mein ek misaal bhi aisi maujood nahi he ke, aadmi ne mout se nijaat haasil kar li ho. Un baton par gehray ghor o khoz ke baad yahi nateeja samnay aata he ke, is kadar munazzam o marboot nizaam ko chalanay wali koi hasti zaroor maujood he.

Koi is hasti ko “Bhaghwan” kehta he, koi is la zawaal hasti ka naam “God” rakhta he. Kisi saheefay mein usay “Nirwan” ke naam se puraka gaya he. Aasmani kitabon mein is ka naam “Allah” he. Naam kuch bhi rakkha jaye, beharaal, hum yeh maan-ne aur yakeen karne par majboor hein ke, ek takatwar aur la-mutnahi hasti hamein sambhale hue he aur saari kainat par is ki hukmarani he. Woh log jo is Azeem Hasti ka iqraar nahi karte, woh zindagi ki shikast o reekht ka zimmedaar nature ko qarar dete hein. Dar haqeeqat unke inkaar mein bhi iqraar ka pehlu numaya he; is liye ke jab taq koyi cheez maujood nahi hoti is ka inkaar aur iqraar zair e behes nahi aatha. Koi bandha jab apni danist mein is hasti ko samajhnay ki koshish karta he, aur is ki samajh mein kuch nahi aatha toh is ka zehan, inkaar ki taraf mael ho jatha he.

Har shey kisi nah kisi program ke saath takhleeq hui he. Bulaa maqsad ya khel ke tor par koyi cheez wajood mein nahi aayi. Aam tor par insaan ki tamam dilchaspian gosht posh ke jism par markooz rehti hein jabkay gosht posh ka jism asal nahi he. Asal insaan woh he, jo is jism ko mutharrak rakhta he aur is ki hifazat karta he.

Hum apne maadi jism ki hifazat ke liye libaas banatay hein. Libaas khuwa kisi material ka ho jab taq gosht posh ke jism par maujood he, is mein harkat he. Libaas ki harkat jism ke tabay he. Libaas mein apni zaati koi harkat waqay nahi hoti. Isi tarah jab aadmi mar jaatha he toh libaas ki tarah iske andar bhi koi zaati harkat ya qouvat mudafat maujood nahi rehti. Hum gosht posh ke jis jism ko insaan kehte hein, woh insaan nahi he, balkay asal insaan ka libaas he.

Nazriya rang o noor aur aqal o shaoor hamein is baat ki dawat dete hein ke hum talaash karein ke insaan ki asal kya he? Woh kahan se aakar apne liye jismani libaas tayyar karta he, aur phir is libaas ko utaar kar kahan chala jaatha he? Qudrat ne insaan ko asal insaan se muta-arif karanay ke liye bohat ahem aur mukhtasir formule banaye hein taake no-insani khud aagahi haasil karke apni asal se waqif ho jaye.

Har makhlooq bashaor aur ba hawaz he aur apni khudadad salahiyaton se kayam, zindah aur mutharrak he. Nabataat, jamadat aapas mein guftagu karte hein. Nabataat, jamadat aur zameen par maujood doosri makhlooq ki aapas mein guftagu hamein is taraf mutwajjah karti hein ke, zameen aur zameen ke andar ke tamam zarraat shaoor rakhtay hein. Zameen, ek maa ki tarah takhleeqi quwaton ki haamil he. Jis tarah ek maa apne bachche ko janam deti he, isi tarah zameen takhleeqi awamil se guzar kar aisay aisay rang bikherti he, jo aqal o danai ke liye lamha fikarya he. Dhoop ek he, hawa ek he, chandni ek he aur fiza mein bhikri hui gases ek hein, magar jab pani zameen ki koh mein jazz ho jaatha he toh itni takhliyat zahuur pazeer hoti hein jinka shumaar insaan ke bas se bahar he. Zameen ke peit mein karoron sanche hein. Jis sanche mein pani thehr jaatha he, pani dye ke mutabiq naya roop ikhtiyar kar lethा he. Yahi pani kabhi kela ban jaatha he, kabhi seb ban jaatha he, kabhi angoor ban jaatha he, aur kabhi phoolon ke naqsh o nigaar bankar samnay ajaatha he. Bargad ka ek beej jo kash kaash ke danay se bhi chhota hotha he, jab zameen ke peit mein daal diya jaatha he toh zameen is beej ko parwarish karke tanawar darakth bana deti he. Aisa tanawar darakth, jiske saaye mein senkdon aadmi kayam karte hein. Zameen par maujood pheli hui maadi kainat neh insaan ko is baat ka shaoor bakhsha he ke, insaan apni aqal o shaoor ko istemaal kare aur yeh sochey ke insaan hewanat, nabataat aur jamadat se kis tarah mumtaz he?

Sciencи duniya neh jo ilmi aur inqalabi ayjadat ki hein, un ayjadat mein physics aur psychology sey agay parapsychology (roohaniyat) ka ilm he. Roohaniyat darasal tafkkur, feham aur irtkaz ke formulon ki dastaweez he. Is dastaweez ka mutalea karne ka behtareen zariya muraqaba (meditation) he.



Muraqba kya he?

Muraqabe ko samajhne ke liye hamein roohaniyat ke is kanoon ko samjhna hogा jo kanoon maadi dimagh se hatt kar nigah ya vision ke usool o zawabit par mushtamil he. Hum jab kisi cheez ko dekhte hein toh, dekhnay ki tarz yeh he ke, koi cheez hamaray samnay he aur hum usay dekh rahe hein. Is ke bar aks roohaniyat hamein batati he ke, pehlay hamaray andar shey ka aks banta he phir hum shey ko dekhte hein. Hum barah e raast kisi cheez ko nahi dekhte balkay dimagh se dekhnay ko zehan ki screen par dekhte hein. Roohaniyat ek aisa mechaniki nizaam he jis ki kerarian lehron ke oopar chal rahi hein. Roohaniyat ka taalib ilm jab apni zehni tavajja ek nuqte par markooz kar deta he toh, is ke andar maujood ghaib ki duniya mein daakhil honay ki salahiyat bedar aur mutharrak ho jati hein. Bazahir nazar aata he ke, roohaniyat ka taalib ilm, ankhein band kar ke khamosh betha he, magar woh zahiri hawaas ke saath baatini hawaas mein bhi safar karta he aur is safar mein ghaib ki duniya is ke samnay hoti he.



Energy

Takhleeq karne walon mein behtareen Khaaliq Allah, aisa Khaaliq he jis ki takhleeq mein wasail ki pabandi nahi he. Is ke iraday mein jo cheez jis tarah aur jis khadd-o-khaal mein maujood he, jab woh is cheez ko wajood bakhshnay ka iradah karta he toh hukum de deta he, aur takhleeq apne pooray wasail ke saath wajood mein ajati he.

Sab se behtar Khaaliq honay se morad yeh he ke, Allah ke ilawa aur bhi takhleeq karne walay hein. Allah ki takhleeq ke ilawa doosri har takhleeq wasail ki paband aur mohtaaaj he. Science daano ne bijli se doosri zeli takhliqat ko wajood mein lana chaha toh arbon, kharbon cheez wajood mein aagayeen.

Allah ka wasf yeh he ke, Allah ne ek lafz "Kun" keh kar bijli ko wajood baksh diya. Aadam zaath ne ikhtiyaari tor par jab bijli ke ilm mein tafakkur kiya toh is bijli se hazaron cheezein wajood mein aagayeen. Bijli se jo cheezein wajood mein ayeen, woh insaan ki takhleeq hein. Roohani nuqte nazar se Allah ki is takhleeq mein se doosri takhliqat ka mazhar ban-na darasal no-insani ka bijli ke andar tasarruf he. Yeh wohi ilm he jo Allah ne aadam ko sikha diya tha. Allah ne aadam ko aisa ilm sikha diya he jo barah e raast takhleeqi formulon se murakkab he. Jab insaan is ilm ko haasil karta he aur is ilm ke zariye tasarruf karta he toh, nayi nayi cheezein wajood mein aa jati hein.

Kya aap jantay hein kainat kya he?

Kainat ek ilm he. Aisa ilm jis ki buniyaad aur haqeeqat se Allah ne no-insani ko waaqif kar diya he. Is waqoof ko haasil karne ke liye zaroori qarar diya gaya he ke rooh ke andar tafakkur kiya jaye.

Allah ne Quran pak mein farmaya he:

"Humne loha nazil kiya aur is ke andar insanon ke liye beshumar faiday mehfooz kar diye hein."

Jin logon ne lohe ki sifaat mein tafakkur kiya, unke samnay lohe ki laa-mehdood salahiyyatein aagayein aur jab un salahiyyaton ko istemaal kar ke lohe ke ajzaye tarkeebi ko mutharrak kar diya gaya toh, loha ayjadat ka zariya bangaya. Maujooda science ki har taraqqi kisi nah kisi tarah lohe se wabasta he. Jis tarah loha ek wajood he, isi tarah roshni bhi ek wajood he.

Wasail ki hudood se guzar kar, ya wasail ke uloom se agay badh kar jab koi bandha roshiniyon ka ilm haasil kar lethा he, woh bohat saari takhliqat wajood mein le aata he. Allah apni takhleeq mein kisi ka mohtaaaj nahi he. Jab woh koi cheez takhleeq karta he toh, takhleeq ke liye jitne wasail maujood hona zaroori hein, woh khud wajood mein aajaathay hein. Bande ka tasarruf yeh he ke, woh Allah ki banayi hui takhleeq mein tasarruf karta he. Is tasarruf ke doh tareeqay hein, ek tareeqa wasail mein mehdood



rehkar wasail ko mujtma kar ke koi nayi cheez banana; aur doosra tareeqa roshiniyon mein tasarruf karke kisi cheez ko wajood mein lana he. Yani, koyi cheez jin roshiniyon par qayam he un roshiniyon ko mutharrak kar ke kisi cheez ko takhleeq karna. Roohani duniya mein un roshiniyon ka naam, "Nasma" he. Scienci duniya mein un roshiniyon ko "Aura" kaha ja raha he. Jab koi bandha roshiniyon ke is ilm ko jaan lethा he, toh, is ke oopar takhleeqi formule zahir honay lagtay hein. Insaan ek aisi takhleeq he jo, Allah ki takhleeq mein tasarruf karne ki qudrat rakhti he aur yeh ilm usay Allah ki taraf se mutaqil hue hein. Allah yeh baat jantay hein ke, insaan se zeli takhliqat wajood mein aati raheingi is liye Allah ne apne liye kaha he:

"Mein takhleeq karne walon mein behtareen Khaaliq hoon."

Insani zindagi teen dairon mein taqseem he; maadi, zehni aur marwaye zehni. Maadi zindagi ka tabeyaat se talluq he. Zehni dairay ka nafsiyat se aur marwaye zehni dairay ka talluq maabaad ul nafsiyat se he.

Nazriya rang o noor ke mutabiq, maabaad ul nafsiyat baad al nafsiyat mein, tabeyaat aur nafsiyat se hatt kar un agencio ka tazkara kiya jaatha he jo, kainat ki mushtarik satah mein amal pera hein aur kainat ke qawaneen amal ka ihata karti hein. Nazriya rang o noor is amar ki wazahat karta he ke, insaan kainat ki takhleeq mein kaam karne walay formulon se kahan taq waaqif he? Yeh formule is ki dustarus mein hein ya nahi, aur hein toh kis hadd taq hein? Insaan ke liye unki ifadiyat kya he? Aur un se aagahi haasil karkay woh kis tarah zindagi ko khushgawar aur kamyaab bana saktha he?

Is haqeeqat se koi inkaar nahi kar saktha ke, insaan ki zindagi mein khusi aur gham ka talluq barah e raast khayalat aur tasawurat se qayam he. Koi khayal hamaray liye musarrat agey hota he aur koi khayal intahi karbnak.

Nazriya rang o noor ke mutabiq har cheez ke doh rukh hotay hein. Dimagh ke bhi doh rukh hein. Ek rukh woh jo, sir ke seedhi taraf he aur doosra rukh woh jo sir ke bayen taraf he. Dono hissay ya dono dimagh har waqt kaam karte rehtay hein. Farq yeh he ke, ek hissay ki karkardagi bedaari ke hawaas banati he aur doosray hissa ki karkardagi se raat ke hawaas bantay hein.

Seedhi taraf ka dimagh shaoor he, aur ulti taraf ka dimagh lashahoor he. Jab taq koi baat ya koi amal sirf shaoor ke dairaykaar mein rehta he woh cheez ziyada der mehfooz nahi rehti aur bhol ke khanaay mein ja padthi he. Agar koi kaam koi amal shaoor ki satah se guzar kar lashahoor mein daakhil ho jaatha he, toh yeh kaam feham o firasat ke saath hafza ke oopar naqsh ho jaatha he.

Jab hum koi kitaab, course ka koi mazmoon zaathi tor par padhte hein, is mein sabaq ka ratna bhi shaamil he, toh shaoor ki satah se woh agay nahi badtha. Lekin agar hum yahi sabaq aur yahi mazmoon ghor o fikr aur samajh boojh ke saath padhte hein, toh woh lashahoor ki hudood mein chala jaatha he aur is ka mafhuum yaad rehta he. Allah ne aadam ko zameen mein apna naib muqarrar kiya he. Aadam ko niabat is waqt mutaqil hui, jab Allah ne aadam ko "Ilm al asma" sikhaye. Allah ki taraf se is intizami umoor ko samjhna aur Allah ke diye hue "Ilm al asma" ki roshni mein un intizami

umoor ko chalana niabat ke dairay mein aata he. Insaan ko ba-hasiyat khalifa Allah “Ilm al asma” ki hikmat, takveen ke asaraar o ramooz is liye sikhaye gaye ke woh nayi nayi takhliqat wajood mein lata rahe. Allah ne har cheez ki takhleeq ke formule banaye hein aur har formula moueen mikdaron ke tehat kaam kar raha he, Allah ki kitaab mein he,

“Hum ne har cheez ko moueen mikdaron se takhleeq kiya he.”

Hum yeh batha chuke hein ke, asal insaan rooh he. Zahir he rooh iztiraab, kashakash, ehsas, mehroomi aur bimarion se mawrah he. Rooh apne aur jism ke darmiyan ek medium banati he. Is medium ko hum jism e insani aur rooh ke darmain nazar nah anay wala jism keh sakthe hein. Yeh gher mayari insaan bhi bekhtiar he. Is ko yeh ikhtiyar he ke rooh ki faraham kardah itlaat ko apni marzi se mayine pehna de. Jis tarah moueen formule kaam karte hein, isi tarah rooh aur jism ke darmiyan nazar na anay wala jism bhi formulon ke tehat mutharrak aur baamal he. Is mein arbon, kharbon formule kaam karte hein jin ko hum chaar anwanat mein taqseem karte hein.

Water energy

Electric energy

Heat energy

Wind energy

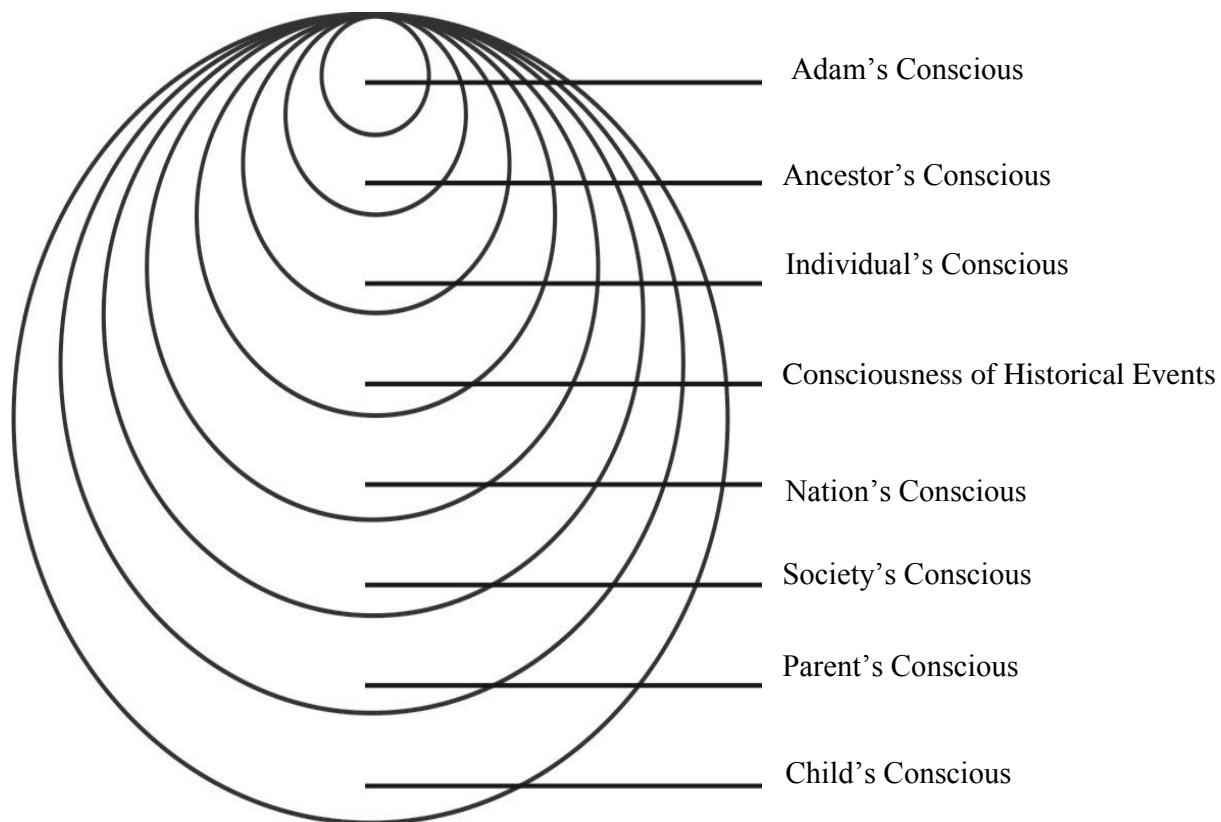
Roohaniyat ka taalib ilm, is ilm par jitni dustarus haasil kar lethा he itna hi sukoon mil jaatha he.

Khauf o gham ki jagah itminan qalb, mehroomi ki jagah kamyabiyan aur shaoor ki mehdoood darjaa bandi se nikal kar mawarai duniya ke shab o roz is ke samnay aajaathay hein.



Tarz e Fikr

Insaan ka zehan aur tarz e fikr mahol se banta he. Jis kisam ka mahol hota he, isi tarz ke nuqoosh kam o besh zehan mein naqsh ho jaathay hein. Jis hadd taq yeh nuqoosh gehray ya halkay hotay hein, isi munasbat se insani zindagi mein tarz e fikr ki tashkeel hoti he. Agar koi bachcha aisay mahol mein parwarish paata he jahan walidain aur is ke ird gird mahol ke log zehni paicheedgi, baddyanti aur tamam aisay aamaal ke aadi hon, jo doosaron ke liye na qabil qubool aur napasandeedah hein, toh bachcha laazmi tor par wohi tarz e fikr qubool kar lethay he. Isi tarah agar kisi bachche ka mahol pakeeza he, toh woh pakeeza nafs hogay. Aam mushahida yeh he ke, bachcha wohi zubaan seektha he jo maa baap boltay hein, wohi aadaat o atwaar ikhtiyar karta he jo is ke walidain se virse mein usay mutaqil hotay hein. Bachche ka zehan aadha walidain ka virsa hota he, aur aadha mahol ke zair asar banta he. Yeh misaal sirf bachchon ke liye makhsoos nahi; afraad aur qomon par bhi yahi kanoon nafiz he. Ibtidaye afrinshn se taa ein dam jo kuch ho chuka he, ho raha he, ya aindah hogay, woh sab ka sab no-insani ka virsa he aur yahi virsa qomon mein, aur afraad mein mutaqil ho raha he aur hota rahega.



Kanoon:

Jab bachcha pedha hota he toh shaoori tor se kora kaghaz hota he; lekin is ke andar shaoor ki daagh bail padchuki hoti he. Shaoor ki yeh daagh bail maa baap ke shaoor se banti he. Yani maa ka shaoor aur baap ka shaoor milkar bachche ka shaoor banta he. Yahi shaoor batadreej zindagi ke taqazon aur halaat ke radd o badal ke saath zarb hota rehta he.

1. Bachche ka shaoor + walidain ka shaoor + mahol ka shaoor = fard ka shaoor

2. Islaaf ka shaoor + qoum ka shaoor = aadam ka shaoor

Hamaray shaoor mein aadam ka shaoor shaamil he aur yeh jama dar jama ho kar irtiqai shakal o soorat ikhtiyar kar raha he. Kanoon yeh he ke jab doh cheezein ek doosray mein baahum mil kar jazb hoti hein, toh nateejay mein teesri cheez wajood mein aajati he.

Pani mein sharbat milaane se sharbat ban jaatha he. Pani mein itni hararat shaamil kar di jaye jo aag ke qareeb tareen ho toh, pani ki wohi sifaat ho jayengi jo aag ki hoti hein, aur agar pani mein itni sardi shaamil kar di jaye jo barf ki he, toh pani ki wohi khususiyaat ho jayengi jo barf ki hoti hein. Isi tarah jab maa aur baap ka shaoor jazb hota he toh nateeje mein teesra shaoor wajood mein aata he jis ko hum bachcha kehte hein.

Insani irtiqa musalsal aur mutawatar shaoor ki montaqili ka naam he.

Ek zamana tha ke log garoon mein rehtay they. Phir log pathar ke zamane mein aagaye aur is ke baad pathar ke wohi hathyaar ya zarooriyat zindagi ka samaan doosri dhaton mein montaqil hota raha.

Ali haza al-qayas no-insani isi virsa mein chal rahi he jo is ko aadam se montaqil hua he. Aadam ney nafarmani ki, aulaad ko nafarmani ka virsa montaqil ho gaya. Aadam ney ijaz o inkisar ke saath afoo o dar guzar ki darkhwast ki, yeh tarz e fikr bhi aadam ki aulaad mein montaqil ho gayi.

Nazriya rang o noor ke mutabiq dekhnay ki tarzain doh hein, ek dekhna barah e raast hota he aur ek dekhna bil wasita. Barah e raast dekhnay se mansha yeh he ke, jo cheez dekhi jarahi he woh kisi medium ke bagher dekhi ja rahi he. Bil wasita dekhnay ka matlab he ke jo cheez hamaray samnay he woh hum kisi wastay se dekh rahe hein.

Kainat mein jo kuch he, jo kuch tha, jo kuch ho raha he, ya aindah honay wala he, woh sab ka sab record he. Is ka matlab yeh hua ke, tamam hawaas darasal record hein. Agar bhook pyaas ke hawaas record nah hon toh, bhook pyaas ka wajood hi nahi hogा. Bhook pyaas ka taqaza ek ittila he. Jab is ittila mein mayine shaamil kar liye jaathay hein, toh yeh bil wasita tarz e fikr ban jati he. Is ki misaal bohat asaan he. Ek aadmi aankhon par chashma nahi lagaata, woh jo kuch dekhta he barah e raast dekhta he. Doosra aadmi aankhon par chashma lagaata he, woh jo kuch dekh raha he is ke dekhnay mein glass vaastaa he. Is misaal ko aur ziyada gherai mein samjha jaye toh is tarah kaha jaye ga ke, aeinak mein agar surkh rang ka glass he toh, har cheez surkh



nazar aati he. Neela glass he toh, har cheez neeli nazar aati he. Halaanke shey, na neeli he aur nah surkh he. Jab hum, kisi rangeen sheeshe ko dekhnay ke liye vaastaa banayen ge toh nazar wohi dekhegi jo hamein sheesha dikhaaye ga.

Tarz e fikr aur nazar ka kanoon ek hi baat he. Ek tarz e fikr aisi he jo, bil wasita kaam karti he, aur ek tarz e fikr yeh he ke barah e raast kaam karti he. Koi aadmi agar kisi aisay shakhs ki tarz e fikr ko apne liye vaastaa banata he jis ki tarz e fikr barah e raast kaam kar rahi he, toh is shakhs ke andar wohi tarz e fikr mutaqil ho jati he.

Barah e raast tarz e fikr, taalib e ilm ke andar mutaqil karne ka ek musalsal amal he. Jitne paighambar tashreef laaye, un sab ki tarz e fikr hi thi ke hamara rishta mawarai hasti ke saath barah e raast kayam he aur yahi rishta kainat ki jaan he. Duniya mein jitne haadi aaye unki taalimaat bhi yahi rahi ke, bande ke zehan mein yeh baat naqsh ho jaye ke bandah ek mawarai hasti ke rishte mein bandha hua he. Tamam anbiya isi tarz e fikr ko mustahkam karne ke liye no-insani ko achche aur burai ka tasawwur ataa kiya he. Agar achhe aur burai ka tasawwur ataa nahi kiya, aur agar achhe aur buraiee ka tasawwur nah ho toh, neki aur buraiee dono amal na qabil tazkara ho jayenge.

Shetan ko bhi Allah ne pedha kiya he. Shetan ko hum Allah ki takhleeq ke ilawa kuch nahi keh sakthe. Lekin shetan zindagi ka ek aisa wasf he jo Allah ke liye napasandeedah he, aur shetaniyat ke bar aks, Allah ke ehkamaat ki baja aawri Allah ke liye pasandeeda amal he.

Ek taalib e ilm jo bashaor he, aur doosray ilm mein aala mahaarat rakhta he, jab roohaniyat ka ilm haasil karna chahega toh is ke andar bachche ki iftaad tabiyat ka hona zaroori he; kyunke roohaniyat mein is ki hesiyat ek bachche se ziyada nahi he.

Imam Ghazali ka bada mashhoor waqea he, Aap apne zamane ke yakatai rozgaar aalam aur danishwer they. Baday baday jayyad ulama unke uloom se istifada karte they. Baitey baitey unko khayal aaya ke, khanqahi nizaam (Roohani darsgah) ko bhi dekhna chahiye. Unhone door daraaz ka safar kiya magar kuch haasil nahi hua. Kisi ne poocha, “Aap Abu Baker Shibli se bhi miley hein?” Imam Ghazali farmaye ke, “Meine ab taq roohani maktaba fikr ka koi mashhoor aadmi nahi choda jis se mulaqaat nah ki ho. Is nateejay par pahuncha hoon ke yeh sab kahaniyan hein jo logone apne barey mein mashhoor kar rakhi hein.” Phir inhein khud hi khayal aaya ke, “Ek mashhoor aadmi reh gaya he, is se bhi kyun nah mulaqaat kar li jaye?”

Qissa kotah, woh mulaqaat ke liye Azim safar hue aur Hazrat Shibli se mulaqaat ki. Hazrat Abu Baker Shibli is waqt masjid ke sehan mein baitey kadri see rahe they. Imam Ghazali, Hazrat Abu Baker Shibli ki pusht ki janib khaday hogaye. Hazrat Abu Baker Shibli peeche mud kar dekhe bagher farmaye, “Ghazali aa gaya tu? Bohath waqt zaya kar diya he! Ilm seekhnay ke liye, pehlay amal kiya jaatha he, phir ilm aata he. Agar tu is baat par qayam reh saktha he toh mere paas qayam kar, warna wapas chala ja.” Imam Ghazali ne ek minute tawaqif kiya aur kaha, “Mein aaphi ke paas qayam karoonga.” Yeh sun kar Hazrat Abu Baker Shibli farmaye ke, “Samnay masjid ke konay mein ja kar khada ho ja.” Imam Ghazali ne hukum ki tameel ki. Kuch der ke baad



bulaya. Dua salam ke baad apne saath ghar legaye. Bohat khatir madarat ki. Imam Ghazali bohat khush hue ke mujhe bohat accha roohani ustaad mil gaya he, jisne mere oopar araam o asayish ke darwazay khol diye hein. Chand roz baad Hazrat Shibli ne Imam Ghazali se farmaya, “Bhai ab kaam shuru ho jana chahiye aur kaam ki ibtida yeh he ke, ek bori khajoor le kar shehar ke bazaar mein bait jao aur bori khol kar yeh elaan karo ke, jo aadmi mere sir par ek chapat raseed kare ga usay ek khajoor miley gi.” Imam Ghazali teen saal taq bazaar mein khajoor ki muft dukaan lagaye baitey rahe aur un teen saal taq is ke sir par chapat lagtay rahe. Teen saal ki muddat poori ho gayi toh Hazrat Abu Baker Shibli ne Imam Ghazali ko woh ilm muntaqil kar diya jis ki talaash mein woh solha saal se sargardan they. Imam Ghazali jab Baghdad wapas puhanche toh soorat e haal yeh thi ke, mamooli kapday zaib tan they, haath mein ek dhol tha, dhol mein rassi bandhi hui thi. Shehar walon ko jab ilm hua ke Imam Ghazali wapas tashreef laa rahe hein, toh unke istaqbaal ke liye poora shehar umadd aaya. Logon ne jab inhein aam libaas mein dekha toh heran o pareshan hue aur kaha, “Yeh aap ne kya soorat bana rakhhi he?” Imam Ghazali ne farmaya, “Allah ki kasam! Agar mere oopar yeh waqt na aata toh meri zindagi zaya ho jaathi.” Imam Ghazali ke alfaaz bohat fikr talab hein. Apne zamane ke yaktaa aalam fazil, danishwer, yeh keh raha he ke, rooh ka suraagh na miltha toh zindagi zaya ho jati.

Imam Ghazali khajoor ki taqseem par ilmi manazra shuru kar dete toh inhein yeh ilm haasil nahi ho saktha tha. Yahi soorat e haal aasmani uloom ki he. Taalib e ilm ke andar jab taq apni anaa ka ilm maujood he, woh aasmani uloom nahi seekh saktha. Musalman jab kalma tayyiba padthe hein toh Allah ki nafi karte hein, phir Allah ka iqraar karte hein. “Laa alh” - koi mabood nahi. “Ila Allah” - magar Allah. Is ki aam tafseer toh yeh he ke, huzoor akrm aleh e salat o valslam ki bassat ke zamane mein buthon ki pooja hoti thi, log buthon ko khudha mantay they. Laa Ilah ka mafhum yeh hua ke buth mabood nahi, magar Allah mabood he. Bareek bain nazar aur gehray tafakkur aur barah e raast, tarz e fikr se ghor kiya jaye toh is ki tashreeh yeh hogi ke, “Laa Ilah” hamaray shaoori uloom ke ihata mein Allah ke jan-nay ki jo tarz he hum is ki nafi karte hein, aur Allah ko is tarah tasleem karte hein, jis tarah Allah khud ko Allah kehta he. Mohammad aleh asaltoh valslam Allah ke peghaambar hein. Mohammed Al Rasool Allah aleh asaltoh valslam Allah ko jis tarah jana aur jis tarah bataya hum isi tarah Allah ko tasleem karte hein. Nateejah yeh murratab hua ke, pehlay humne apne ilm ki nafi ki, phir ilm ka asbat kiya. Ilm ki nafi ki toh apni nafi ki, aur jab apni nafi ki, toh Allah ke siwa kuch baqi na bachcha.



Mumtaz Muashra

Nazriya rang o noor hamaray oopar munkashif karta he ke, roohaniyat par ab taq jitni kitaaben likhi gayi hein un mein mawarai uloom ka tazkara toh kiya gaya he lekin, is ilm ko ek jama kiya "Doh aur doh jama doh" chaar ki tarah aam nahi kiya gaya. Bohat se ramooz o nakaat bayan kiye gaye hein, lekin be shumaar asaraar parday mein hein.

Mahireen kehte hein ke, mawarai uloom chunkay muntaqil hotay hein, is liye, unko mehfooz rehna chahiye aur unki hifazat karni chahiye. Roohani uloom haasil honay ke baad unke nataij (mafooq alfitrat baton) ko chhupa lena chahiye. Aisa kyun hua? Ek hi baat samajh mein aati he ke, insanon ke andar sochnay samajh aur ilm haasil karne ki salahiyat itni maujood na thi jitni aaj maujood he. Science ke is taraqqi yafta daur se pehlay daur, daraaz awazon ka pohanchna karamat samjhi jati thi. Lekin ab science daano aawaz ka tole mouj daryuft kar liya he. Khayalat ka ek jagah se doosri jagah muntaqil hona bhi karamat (mafooq alfitrat) bayan kiya jaatha tha. Aaj ki duniya mein hazaron meel ke faasle par poori poori tasweerein muntaqil ho jati hein. Ziyada arsa nahi, sirf pachaas saal pehlay logon se yeh kaha jaatha tha ke aadmi roshiniyon ka bana hua he toh log mazaq udatay they. Aaj science ne yeh saabit kar diya he ke, aadmi lehron ka murakkab he. Nah sirf yeh ke unhon ne yeh baat bata di ke aadmi lehron se murakkab he, balkay ab yeh mumkin ho gaya he ke kisi jagah se guzar jaane ke baad tasweer li ja sakti he.

Pehlay zamane mein dadi aur nani bachchon ko udan khatolhon ke kissay sunaya karti theen ke ek udan khatolh tha is par ek shehzadi aur shehzada baitey aur udgaye. Nani aur dadi ke udan khatolh (hawai jahaaz) aaj hamari aankhon ke samnay maujood he. Hum is mein bait kar apni marzi aur mansha ke mutabiq safar bhi karte hein.

Un misalon se yeh batana maqsood he ke science ki taraqqi se pehlay no-insani ki salahiyat itni nahi thi ke mawarai ramooz o nakaat is ki samajh mein aajaathay. Yahi wajah he ke roohani science ke mahireen pehlay chand logon ka intikhab karte they aur unko uloom muntaqil kar dete they; lekin is daur mein insaan ki dimaghi salahiyat aur tafakkur itna ziyada he ke, jo cheez pehlay kashaf o karamaat samjhi jati theen ab woh batein insaan ki aam zindagi mein daakhil ho gayi hein. Jaisay jaisay uloom ke zariye insaan ki sakth badhti gayi, shaoor takatwar hota gaya. Zahamat mein izafah hua. Gehri baton ko samajh aur jan-nay ki sakth badi. Science ki taraqqi se yeh nuqsaan bhi hua ke, jaisay jaisay shaoor ki taaqat badhi isi munasbat se aadmi ke andar yaqeen ki taaqat kamzor hoti chali gayi.

Yaqeen ki taaqat kamzor honay ka matlab yeh he ke, aadmi Mawrah Hasti se door hota chala gaya. Is ki bunyadi wajah yeh he ke, science ki taraqqi ka matma nazar ziyada tar duniyawi asayish o araam ka husool bangaya he. Duniya chunkay be yakeeni ka symbol aur fiction he aur mafrooza hawaas ke ilawa koi hesiyat nahi rakhti, is liye yeh



taraqqi bhi no-insaani ke liye azaab bangayi. Agar is taraqqi ki buniyaad zahiri asbaab ke saath mawarai salahiyat ki talaash hoti toh, yaqeen kamzor honay ke bajaye takatwar hota. Is ke bawajood scienci uloom ke phelao se itna faida zaroor hua ke, no-insani ke andar mawarai uloom haasil karne ka zouq pedha hua he.

Pachaas ya so saal pehlay jo salahiyat pachaas pachaas, so so saal ki riyazat ke baad haasil hoti thi, ab woh salahiyat iradhe ke andar yaqeen mustahkam honay se chand mahino mein bedar aur mutharrak ho jati he.

Mawarai zindagi mein daakhil honay ka matlab yeh nahi ke, aadmi khana na khaye, pani na piye, kapday na pehnay, is ke dost ahbaab na hon, yeh sab is liye hona zaroori he ke duniya ko wajood bakhshnay wali mawarai hasti is duniya mein ronakein dekhna chahti he. Is duniya ko kayam rakhna chahti he. Is duniya ko khoobsoorat dekhna chahti he. Asbaab o wasail jab taq duniya mein maujood hein, duniya maujood rahegi. Jo wasail maujood hein, woh pedha hotay rahenge aur unse duniya mein rehne walon ko faida pohonchta rahe ga.

Nazriya rang o noor is baat ka dars deta he ke, duniya mein rehtay hue duniya ke saaray kaam pooray kiye jayen. Accha khana khayein, behtareen libaas pehne, chatni ke saath murgh bhi khayein. Lekin har kaam aur har amal ka rukh is zaat mutlaq ki taraf mode dijiye jis ne yeh duniya banayi. Khana is liye khayein ke Allah chahta he ke bandha khana khaye, bandhe khana nahi khayenge toh duniya veeraan ho jayegi. Pani is liye piyein ke Allah chahta he bandha pani piye taa ke Allah ka lagaya hua baagh (duniya) sirsabaz o shadaab rahe. Aap biwi bachchon se mohabbat karein lekin yeh mohabbat is liye karein ke Allah chahta ke biwi bachchon se mohabbat ki jaye taake unki sahi tarbiyat ho, aur woh hewanat se mumtaz ho kar zindagi guzarein. Mawrah Hasti chahti he ke hum apne bachchon ki tarbiyat is tarah karein ke insani iqdaar aam hon aur bhed bakriyon se mumtaz ek muashra kayam ho.

Roz marrah zindagi mein jo cheez sab se ziyada ahem he woh rozi aur rizaq ka haasil karna he, is liye ke, rizaq haasil kiye bagher zindagi ek kadam bhi agay nahi badh sakti. Hamari zindagi mukhtalif marahil aur zamanon se muzayyan he. Zindagi ke kayam ka pehla zamana ya marhala aisi bandh khotri he jis mein bazahir na hua ka kuzaar he aur nah hi is khotri mein insaan ke apne iraday aur ikhtiyar se kahney peenay ki cheezein muheya hoti hein, aur nah hi is khotri mein rehtay hue woh apni rozi haasil karne ke liye mehnat o mushaqqaat karta he. Lekin usay rizaq milta he, is ki nashonuma hoti he. Is nashonuma ka daur nau (9) mahinay ki zindagi par mushtamil he. Maa ke pait mein bachcha batadreej aur tawazun ke saath badtha rehta he aur is ki saari ghizai zarooriyat poori hoti rehti hein. Nau (9) mahinay ke baad mukammal aadmi ki shakal o soorat ikhtiyar karke bachcha is band khotri se bahar aajaatha he. Ab bhi woh is kabil nahi he ke, apni zarooriyat khud poori kar sakay. Is ki zindagi ko nashonuma dainay ke liye Mawrah Hasti ne maa ke dil mein mohabbat daal di aur saath hi maa ke seenay ko is bachche ke liye doodh ka chashma bana diya. Bachcha bagher kisi jad-o-jehad ke, ghiza haasil karta rehta he aur is ki parwarish hoti rehti he. Bachpan se guzar kar ladakpan ke zamane mein bhi is ki tamam zarooriyat ka kafeel Mawrah Hasti ne is

bachche ke maa baap ko bana diya he. Shaoor ki duniya mein daakhil honay ke baad yeh inqilab barpaa hota ke woh sochta he ke mujhe rizaq haasil karne ke liye kuch karna hoga woh is tukdon mein apni pichli saari zindagi ko faramosh kar deta he. Mawrah Hasti ne jis tarah maa ke dil ko mohabbat se maamoor kar diya he, isi tarah zameen ke dil mein bhi apni makhlooq ki mohabbat daal di aur usay paband kar diya ke woh zameen par abad makhlooq ki khidmat kare. Is tarah chaand aur sooraj ko bhi khidmat guzari ke liye paband kar diya he. Zameen agar apna iradah aur ikhtiyar istemaal karke ghehoon na ugaye, sooraj apni roshni aur dhoop se gandum ya chawal ko na pakaye toh ghizai zarooriyat poori nahi hongi. Jab zameen par koi cheez pedha nahi hogi toh no-insaan aur doosri noyein zindah nahi raheingi.

Roohani tarz e fikr ko apnane ke liye yeh zaroori he ke pehlay Mawrah Hasti ki makhsoos tarz e fikr ko qubool kiya jaye phir tarz e fikr wali hasti se talluq kayam kar liya jaye. Yeh talluq usih waqt kayam ho saktha he jab tarz e fikr haasil karne wala is hasti ke aadaat o atwaar ko apni aadaat o atwaar apnale aur jiski tarz e fikr haasil karna maqsood ho woh bhi doosray aadmi ko apna qurb ataa kar de aur is ko apni jaan ka ek hissa samjhe.

Hamaray andar jab koi taqaza pedha hota he toh is ki ittila warid hoti he ke jism apni anrji aur taaqat bahaal rakhnay ke liye kisi cheez ka mutalba kar raha he. Hamein yeh ittila milti he ke, jism ko garam o sard wasail ya khurd o nosh ki zaroorat he. Is nuqtay par un tamam cheezon ke nuqoosh ban jaathay hein aur yeh nuqoosh hi jismani nashonuma ki buniyaad bantay hein. Isi soorat mein khaney peenay aur istemaal ki doosri cheezon ke andar kaam karne wali lehrein insaan ko apne andar khenchnay lagi hein.

Kanoon:

Hum kehte hein ke, hum roti khatay hein, sahibh baat yeh he ke gandum ke andar ki roshni ya energy hame apni taraf khinchti he aur jab hum is ki taraf poori tarah mutwajjah ho jaathay hein toh, hamaray andar ki bhook gandum ke andar jazb ho jati he. Mafhuum yeh he ke, hum chawal ya gandum nahi khatay balkay chawal ya gandum hamein kha jaathay hein. Gandum ke andar kashish saqal maujood he, kashish saqal hamein kheanch lete hein, hum kashish saqal ko nahi khenchte. Jab hamaray andar yeh taqaza poori gehraion ke saath sargaram amal ho jaatha he toh hamein bhook ka ehsas hota he. Ehsas se morad yeh he ke, ab hum bagher khana khaye nahi reh sakthe. Yahi woh nuqta he, jahan khana mazhar ban jaatha he.

Roz marrah ki zindagi, rehan sehan aur muashray mein raaij ikhlaqi qawaneen o zawabit (tabbeeyat) se har shakhs apne ilm ki hudood mein waqfiyat rakhta he. Tabbeeyat ke baad, doosra ilm jo aam zehan se oopar ke darjay ka ilm he. Ahal danish ne is ka naam nafsiat rakhha he. Nafsiat mein woh baatein zair e behas aati hein, jin par tabbeeyat ya shaoor ki bunyadi kayam hein.



Har no mein bachche apni makhsoos no ke naqsh o nigaar par pedha hotay hein. Ek billi admion se kitni hi ziyada manoos ho, is ki nasal billi hi hoti he. Kabhi yeh nahi dekha gaya ke bakri se gaaye pedha hoti ho ya gaaye se kabootar pedha hua ho.

Shikam madar mein ek taraf noi tasawurat bachche ko mutaqil hotay hein aur doosri taraf maa aur baap ke tasawurat bachche ko mutaqil hotay hein. Un tasawurat mein mutayyan mikdareinkaam karti hein.

“Buland martaba he woh zaat jis ne takhleeq kiya aur makdaroon ke saath hidaayat bakshi.” (Quran)

Yeh mikdareinhi no ko alag alag karti hein. Takhleeqi formulon mein jab yeh mikdareinbakri ke rang o roop mein tabdeel hoti hein toh, bakri ban jati hein; aur jab yahi mikdareinaadam ke naqsh o nigaar mein tabdeel hoti hein, toh aadmi ban jaatha he.



Adam Zaad Karoron Duniyaon Mein Abad He

Kisi ilm ya fun ko seekhnay ke liye hamein ustaad ki zaroorat padthi he, jo kadam kadam pur hamari rahnumayi kar ke hamein is fun se muta-arif karata he, jo hum seekhna chahtay hein. Koi musawir apne shagird ki rahnumayi na kare toh shagird musawari ke fun mein kamaal haasil nahi kar sakra. Ustaad ki rahnumayi mein shagird apne andar chhupi hui tasweer bananay ki salahiyat ko bedar kar lethा he. Roohani ustaad apne shagird ke andar pehlay roohani salahiyaton ko bedar karta he, phir usay taleem deta he. Zaroori he ke roohani ustaad talaash karne ke liye shagird, roohani insaan ki sohbat ikhtiyar kare. Is ke shab o roz ka baghore mutalea kare aur dekhe, ke is shakhs ki apni rooh se wabastagi kis hadd taq he? Is ke oopar duniya ka ghalba he, ya usay istagni haasil he? Roohani ustaad woh jis ki qurbat mein aadmi ka zehan mawarai duniya ki taraf mutwajjah ho jaye aur jitni der aadmi is ke paas baitey is ke oopar gham, khauf, azmhlal aur pareshani ka saya na pade. Yaqeen ke bujhte diye roshan ho jayen. Roohani ustاد ki pehchan yeh he ke, woh, kisi se na tawaqqa rakhta he, aur na iske andar hasad aur lalach hota he. Roohani ustاد ki majlis mein bait kar dimagh, bhara mehsoos hota he. Zehan kainati nizaam mein is tarah gum ho jaatha he ke, dimagh mein tafakkur ka pattern mathark ho jaatha he. Is ke oopar ghebi duniya ke uloom warid honay lagtay hein.

Insaan ke andar din aur raat mein jo takazey kaam karte hein, unki tadaad taqreeban gayarah hazaar he. Aur un gayarah hazaar kefiyat par ek ism hamesha ghalib rehta he.

Kainat mein har zee rooh ke a nadar doh hawaas kaam karte hein.

1. Woh hawaas jo gheb se kareeb karte hein.
2. Woh hawaas jo bande aur gheb ke darmain deewar ban jaathay hein.

Kanoon yeh he ke maadi mazahir mein insaan zaman o makaan mein qaid he, aur gheb ki duniya mein zamaniyaat aur makaniyaat insaan ke iraday ke tehat amal karti he.

Yeh saari kainat roshni ke heavile mein safar kar rahi he. Jis roshni ke zariye hamari aankh dekhti he, aur is roshni ke doh sathayen hein. Ek satah ke hawaas mein saqal aur abaad dono shaamil hein, lekin doosri nikhaton mein sirf abaad hein. Roshni hamein jo oopri satah ki ittila deti he hawaas inhein barah e raast dekhte aur suntay hein. Jo itlaat hamein nichli satah se pahunchti hein, unki vasuli ke rastay mein koi muzahmat zaroor hoti he. Yahi wajah he ke, hawaas un itlaat ki poori girift nahi karte. Jo itlaat hamein oopri satah se masool hoti hein, yahi itlaat, nichli satah se masool honay wali itlaat ke rastay mein muzahmat ban jati hein. Goya ke ek tarah ki deewar khadi ho jati he, yeh deewar itni sakht hoti he ke, hamaray hawaas koshish ke bawajood usay paar nahi kar sakthe. Oopri satah ki itlaat doh qisam ki hein.



1. Woh itlaat, jo aghraaz par mabni hon, unke saath hamara rawayya janbdaranha hota he.
2. Woh itlaat, jo infiradi mafaad se wabsta nahi hotein unke haq mein hamara rawayya gher janbdaranha hota he.

Itlaatki un dono tarzoon ko samnay rakh kar ghor kiya jaye toh yeh haqeeqat munkashif ho jati he ke, insaan ke paas idraak ke doh zawiye hein. Ek woh zavia jo infiradiat taq mehdood he. Doosra woh zavia jo infiradiat ki hudoode se bahar he. Jab hum infiradiat ke andar dekhte hein toh kainat shareek nahi hoti he. Yahi woh maqam he jahan se aadmi tabeeyat ke farzi dairon mein khud ko gum kar deta he. Koi Zee hosh aadmi jab un farzi dairon ka tajzia karta he, toh woh ek roshan rastay par gamzan ho jaatha he. Is roshan raste par chalne wala musafir kainati tafakkur ki rahnumayi mein ek manzil ka taayun karta he aur is manzil par pounchnay ke liye ilm ma baad al nafsiyat is ke liye mashal ban jaatha he.

Kainati baradri ka ek fard (aadam zaad) jab tabeeyat ke dairon mein khud ko qaid kar lethा he toh kainati system mein khala waqay honay lagta he aur yeh khala adbar bankar aadam zaad baradri ko sukoon se mahroom kar deta he. Yahi woh marhala he jab kisi aisay shakhs ki zaroorat padthi he jo itlaat ke asal ilm se waaqif ho. Yahi azad zehan shakhs apne shagirdon ko zaati aghraaz se nikaal kar mawarai uloom ke rastay par gamzan kar deta he. Jaisay jaisay is raste par kadam agay uthte hein, shagird ki tarz e fikr azad ho jati he. Yeh azad tarz e fikr shaoori duniya ko la shaoori dairay mein daakhil kar deti he.

Har insaan ke andar back waqt doh duniyayein abad hein, ek shaoori duniya aur doosri la shaoori duniya. Shaoori duniya mehdood he aur lashaoori duniya laa-mehdood he. Laa-mehdood duniya mein lakhon kehkashen aur kehkshaon mein karoron duniyayen abad hein. Mahireen apna mushahida bayan karte hein ke, har duniya mein aadam zaad baradri maujood he. Zamaniyat ki darja bandi ki wajah se is insani baradri ke khadd-o-khaal mein toh koi tabdeeli waqay nahi hoti, albatta takhleeqi formulay mein yeh farq ho jaatha he ke, kisi duniya ki makhlooq transparent he, kisi duniya ki makhlooq sunehri he, aur kisi duniya ki makhlooq mercury he. Lekin har duniya mein doosri makhlooqaat ke ilawa aadam zaad ya insaan yakeeni tor par maujood he.



Roshni Kya He

Kaha jaatha he ke, zameen se qous o quzah ka faasla taqreeban nau crore meel ke faasle par waqay he. Yani hamari nazar mein itni wusat he ke, hum nau crore meel dur dekh sakthe hein.

March 1978 hamza mein shea shuda kitaab “Rang aur roshni se ilaaaj” mein darj he ke, rang o noor ki jo kirnein sooraj se hum taq muntaqil hoti rehti hein, unka chhotey se chhota jazo photon kehlatey he. Foton ka ek wasf yeh he ke, is mein space nahi hota. Is mein lambai, chodaai, motai nahi he. Is liye jab yeh kirnon ki shakal mein pheltay hein toh, ek doosray se takrate nahi, nah ek doosray ki jagah letay hein. Baalfaz deegar yeh jagah nahi roktay. Is waqt taq jab taq doosray rang se nah takrayen. Aap kya samjhe roshni aur rang (makaniyaat) kya he?

Fiza mein jis kadar anasir maujood hein, un mein se kisi ansar se foton ka takrao hi usay makaniyaat banata he. Hamein yeh toh ilm he ke, hamaray kehkashani nizaam mein bohat se sooraj hein. Woh kahin nah kahin se roshni laatay hein. Unka darmiyani faasla kam se kam paanch noori saal bataya jaatha he. Jahan un ki roshniyan takrata hein. Woh roshniyan mikdaron aur qasmon par mushtamil hein. Woh roshniyan chunkay qasmon aur mikdaron par mushtamil hein, is liye halqay bana deti hein. Jaisay hamari zameen aur sayyaray. Is ka matlab yeh hua ke, sooraj se ya kisi aur star sey jis ki tadaad hamaray kehkashani nizaam mein do kharab batayi jati he, unki roshniyan arbon, kharbon, sankhon par mushtamil hein. Jahan unka takrao hota he wahin ek halqa ban jaatha he jisay sayyarah kehte hein.

Space ke chhotey se chhotey zarray ko electron ketay hein. Jahan electron aur foton dono takrate hein, wahin se nigah rang ya roshni dekhna shuru kar deti he. Rang jab roshni mein mazhar bana toh, tabeeyat ka falsafah wajood mein aaya. Tabeyat mein dilchaspi lainay walon aksar nazriya izafiyat ke baray mein padha hoga o rasna hoga. Aam tor par is ko mushkil nazriya samjha jaatha he. Is ko samajhne mein jo mushkil darpash hoti he, woh nazriya izafiyat ki wusat he. Nazriya izafiyat ka khulasa yeh he.

1. *Kainat mein waqt aur faasle ki mutlaq koi hesiyat nahi he.*
2. *Kainat laa-mehdood nahi he.*
3. *Kainat tedhi he jis tarah zameen tedhi he.*
4. *Sooraj ki shuayen jis waqt kisi sayyaray ke paas se guzarti hein, toh kashish saqal ke baais tedhi ho kar is sayyaray ki taraf mael ho jati hein.*

Taalib ilm jab tabyaati nazriya izafiyat se guzar kar nazriya rang o noor ki izafiyat ki taraf mutwajjah hota he toh, wahan usay arbon kharbon duniyaon par mushtamil kainati nazar aati hein.



Azeem roohani science daan Qalandar Baba Aulia apni kitaab, "Loh o Qalam" mein likhte hein ke:

"Kainat ki doh sthin hein. Agar hum ek satah ko kal zaat kahein toh doosri satah ko yak zaat kahein ge. Kal zaat chhotey se chhotey aur baday se baday zarraat (chaand, sooraj, mareekh, waghera) ka bast (base line) he, yani chhotey se chhota zarra baday se bada kurrah jin roshiniyon ka majmoa he, woh saari roshniyan kal zaat ke ajzaa hein. Agar hum, un roshiniyon ko dekh saken toh yeh tasawurat ki soorat mein nazar ayengi. Yahi tasawurat kal zaat internal self sey yak zaat personal ego mein mutaqil hotay hein. Unka mutaqil hona kal zaat par munhasir he. Kal zaat jin tasawurat ko yak zaat ke supurd kar de, yak zaat inhein qubool karne par majboor he. Ghulaab ko kal zaat se wohi tasawurat mutaqil hotay hein jo ghulaab ki shakal o soorat mein takhleeq paate hein. Is tarah insaan ko bhi kal zaat se wohi tasawurat mutaqil hotay hein jo insani shakal o soorat ka mazhar hein. Kal zaat insaan ka lashoor he aur lashoor hi khud apne jism ki takhleeq karta he. Aam zabaan mein jis ko matter kaha jaatha he, woh lashoor ki machine ka bana hua he. Samjha yeh jaatha he ke, kharij se jo ghiza insaan ko milti he, is se khoon aur jism banta he. Yeh qiyas ghalat he. Darasal insaan ka lashoor tasawurat ko roshni se madday ki soorat mein badal dalta he. Yahi madah jismani khadd-o-khaal aur shakal o soorat mein muta-arif hota he. Jab lashoor (kal zaat) kisi wajah se tasawurat ko madday mein mutaqil karne ka ihtimaam nahi karta toh mout waqay ho jati he."

Yak zaat aur kal zaat ke darmain, roshni ek parda he. Is roshni ke zariye kal zaat ke tasawurat yak zaat ko wusool hotay hein. Kal zaat jo itlaat yak zaat ko deti he, un itlaat ko, roshni rang o roop aur abbadat kar, yak zaat taq pohanchati he.

Zaman o makaan do cheez nahi hein. Roshni se milnay wali itlaat ki jo satah nazar se ojhal he, is ka naam zaman (time) he, aur jo satah nazar ke samnay he, is ka naam makaan (space) he.

Agarche kainat ki banawat bohat ziyada paicheeda nahi magar fikr insani namanos honay ki wajah se is ko paicheeda samjhti he.

La tanhaeyat ke aalam se tamam kehkashani nizamon ko idraak taqseem hota he. Yeh idraak la shamr lamhaat se guzarta he. Yahi lamhaat kehkashani nizamon ki shakal o soorat ikhtiyar kar letay hein. Jab hum nazriya izafiyat mein zamaniyat aur makaniyat ka tazkara karte hein toh darasal unhi lamhaat ka tazkara karte hein. Yeh lamha kya he? Yeh lamha ek nuqta he aur is nuqte mein hi saari kainat band he. Nuqte ka khulna ya nuqta ki harkat idraak he. Idraak hi hamein zamaniyat aur makaniyat se azad kar deta he, aur idraak hi makaniyat aur zamaniyat mein band karta he. Kainat ke idraak mein harkat hoti he. Khud la tanhaeyat mein harkat nahi hoti yeh harkat ek unit he. Is unit ki doh sthin hein. Ek ka naam zaman he aur doosri ka naam makaan he. Zaman, kainat ki base aur makaan kainat ke khadd-o-khaal hein.

Jo qoumain, nizaam kainat mein taffakur karti hein, unke oopar taraqqi ki rahein khul jati hein. Maujooda daur mein science is kadar taraqqi kar chuki he ke, agar taraqqi



pazeer qoum science danon ki saf mein shaamil ho kar scienci eejadat karna chahe toh, science daan secdon saal aur agay badh jayen ge.

Zaman o makaan ki pabandion se azad honay ke liye, mann his alqom taraqqi pazeer aqwam ko anbia ki tarz e fikr ki taraf rujoo karna hogta.

Tamam aasmani kitabon mein kainat se mutaliq scienci uloom maujood hein. Agar hum ilhaami kitabon par tafakkur karein toh bohat kam arse mein maujooda science daano par sabqat haasil kar sakthe hein. Is waqt science ke samnay sab se ahem masla yeh he ke, zamaan ki nafi kar ke ziyada se ziyada raftaar par control haasil kar liya jaye. Ilhaami kitabon mein zaman ki nafi timelessness ka formula maujood he. Taffakur ke saath jab hum aakhri ilhaami kitaab ka mutalea karte hein toh, hum dekh letay hein ke yeh saari kainat roshni he. Maujooda daur ka science daan is maqam taq pohonch gaya he. Isne maloom kar liya he ke, zameen par har cheez roshni ke ghilaaf mein band he. Insaan ke oopar bhi roshni ka ek ghilaaf he jis ko scienci istilaah mein aura kaha ja raha he. Kirlian photography key zariye science daan aura ke shadow ka photo lainay mein kamyaab hogaye hein. Agar taraqqi pazeer aqwam aakhri ilhaami kitaab mein malka Saba ke qisse par ghor karein aur ilm al-kitab seekh lein toh zaman o makaan ko apni marzi ke mutabiq istemaal karne par qudrat haasil kar sakti hein.

Kanoon:

Kainat ko doh tarzon se dekha jaatha he. Ek sirf dekhna aur doosray marhalay mein yeh baat maloom karna, ke kainat kin formulon se murakkab he. Kainat ko dekhna ya mazahir ko dekhna shaoori dairecar mein aata he. Kainat ke batin ko dekhna lashaoor mein dekhna he. Insaan ka lashaoor is baat ko achchi tarah jaanta he ke, kainat ke har zarray ki shakal o soorat harkaat aur baatini hesiyat kya hein. Shaoor mein yeh ilm is liye nahi aata ke, insaan ko apne lashaoor ka mutalea karna nahi aata. Agar hamaray andar lashaoor ko mutalea karne ki salahiyaten bedar ho jayen toh kainat ke har zarra ki shakal o soorat harkaat aur baatini hesiyat ka mutalea karna asaan ho jaatha he.

Azal se abadd taq jo kuch jis tarah aur jis tarteeb ke saath wuqoo mein aana tha wuqoo mein aagaya. Yeh baat aakhri ilhaami kitaab Quran mein balosahaat bayan hui he ke, mawarai hasti Allah ne, “Kun” kaha toh azal se abadd taq jo kuch jis tarteeb ke saath wuqoo mein aana tha woh zahir ho gaya he. Khaaliq ke zehan mein kainat se mutaliq jo program tha is program se mutaliq jo formule they, jo ajzaye tarkeebi they, un ajzaye tarkeebi mein maazi, haal aur mustaqbil jis tarah bhi maujood tha, “Kun” kehte hi sab wajood mein aagaya. Kun kehnay ke baad kisi zamane mein bhi lakhon saal pehlay ya lakhon saal baad jo cheez bhi muzahirey mein aayegi woh is ka mazhar hogi jo kun ke baad mazhar ho chuka he. Kharbon duniyaon mein koi aisi cheez maujood nahi he jo, pehlay se apna wajood nah rakhti ho.

Kisi baat ko sahih tor par samajhne ke liye insaan ka gher janabdaar hona zaroori he. Agar gher janabdaar zehan nahi hogta toh mainey pehnayan mein maslhatin shaamil ho jayen gi. Har shakhs ko tarz e fikr ke doh zawiye haasil hein. Ek zavia yeh he ke, aadmi apni zaat se alag ho kar sochta he aur doosra zavia yeh he ke aadmi apni zaat



ko samnay rakh kar ghor o fikr karta he. Jo bandah apni zaat ko samnay rakh kar tajassus karta he, iske oopar haqayiq munkashif nahi hotay aur jo bandah gher janabdaar ho kar gehray tafakkur ke saath ghor o fikr karta he is ke oopar haqayiq munkashif ho jaathay hein.



Hiss

Mushahidati baat yeh he ke, gosht post ka lothrah jab insani shakal o soorat ikhtiyar kar lethा he aur is ke andar aankh, kaan, naak aur dimagh ban jaatha he toh woh sunta bhi he, bolta bhi he, dekhta bhi he aur mehsoos bhi karta he. Pedha honay ke baad ek zabita aur ek kanoon ke saath is ki nashonuma hoti he aur yeh nashonuma usay is maqam par pouncha deti he jahan fard ko, bashaoor aur baakal kaha jaatha he.

No-insani ka tajurbah he ke, duniya mein har fard apna alag idraak rakhta he. Yeh infiradi idraak hi ek doosray ki shanakht aur pehchan ka zariya he.

Pehchan ke do tariqay hein. Ek tareeqa yeh he ke hum apne ilawa kisi doosray aadmi ko dekhte hein. Pehlay khud ko jismani khadd-o-khaal ke saath feham o idraak ke saath pehchante hein. Saath hi apne samnay doosray shakhs ya doosri makhlooq ko pehchante hein. Yeh jaan na zahiri duniya mein jaan na he. Doosri tarz ya batin mein pehchanana is tarah he ke, baatini rukh mein Allah ke hukum ki tamam tasweerein mehfooz hein. Jab koi shakal o soorat hamaray samnay aati he toh hum usay baatini wajood ki maarfat pehchan letay hein. Kanoon yeh he ke, har zahiri rukh batin ka aks he. Jab taq koi shey, baatini rukh ke saath maujood nahi hoti zahiri shakal o soorat mein nazar nahi aati.

Afraad kainat ki shanakht ka kanoon yeh he ke, poori kainat yakjai tor par loh e mehfooz par naqsh he, aur loh e mehfooz par yakjai program naqsh honay ka matlab yeh he ke, kainat ka har fard doosray fard se baatini shanakht ka idraak rakhta he.

Har insaan apne zehan ko aaina tasawwur kare toh dekhnay ki barah e raast tarz yeh hogi ke koi bhi soorat ya shey, pehlay hamaray zehan ne dekhi. Phir hum ne dekha. Hum jo kuch bhi dekh rahe hein, apne zehan ke dekhnay ko dekh rahe hein. Koi khyaal, koi tasawwur, koi shey is waqt taq nigah ke liye qabil qubool nahi he jab taq is ki tasweer insani zehan ki screen par pehlay se munakis nah ho.

Hamaray samnay ek glass rakha hua he. Is mein pani bhara hua he. Nazriya rang o noor ki tarzon mein yeh dekhana fiction aur gher haqeeqi he. Haqeeqi soorat e haal yeh he ke hamaray zehan ki screen par nigah aur ilm ke zariye glass ka aks aur pani ki mahiat jaisay hi mutaqil hoti he aankh is naqsh ko mehfooz kar leti he.

Nazriya rang o noor ke nuqte nazar se bahar dekhana, dekhana nahi he. Dekhana yeh he ke hum apni rooh ke dekhnay ko dekh rahe hein. Yahi wajah he ke, jab insaan mar jaatha he bawajood kay is ki aankh ka ttela, aankh ki patli, aankh ka tall sab kuch maujood he lekin usay kuch nazar nahi aata. Kyun nazar nahi aata? Is liye nazar nahi aata ke, jo cheez aks qubool kar rahi thi is ne jism se apna rishta munqita kar liya he. Yeh soorat e haal mout ke ilawa aam zindagi mein bhi paish aati he. Maslan ek aadmi andha ho gaya is ke samnay bohat saari cheez rakhi hui hein lekin usay kuch nazar



nahi aa raha. Is liye nazar nahi aa raha ke jo cheez dekhnay ka zariya thi woh maujood nahi he. Yani aankh ne dekh kar kisi cheez ka aks zehan par muntaqil nahi kiya. Baaz martaba aisa bhi hota he ke ankhein sahih hein. Jismani hesiyat bhi barqarar he, lekin dimagh ke cells bekaar ho jaathay hein. Woh sale jo insaan ke andar hesiyat pedha karte hein, ya woh sale jo dekhnay ka zariya ban kar tasweerein khadd-o-khaal ko zahir karte hein to hatt jaathay hein ya moattal ho jaathay hein. Aisi soorat mein insaan nah dekh saktha he nah mehsoos kar saktha he. Ek aadmi ko choonti kaat thi he is ne choonti ko dekha nahi lekin woh choonti ke kaatnay ki takleef mehsoos karta he. Woh hiss jo aadmi ke andar kisi bhi tareeqay se ilm banti he is ne insani lashaoor ko yeh bata diya he k,e kisi cheez ne kaata he. Insaan ko sab se pehlay jis cheez ka ilm haasil hota he khuwa woh lams ke zariye ho, Shamah ke zariye ho, samaat ke zariye ho, ya basarat ke zariye ho, darasal ehsas ka pehla darja hota he.

Kisi cheez ko sunna, sun-nay ke baad mafhuum akhaz karna yeh ehsas ki doosri darja bandi he. Insaan ko jab kisi cheez ka pehli martaba aalam haasil hota he toh, yeh ehsas ka pehla darja he. Dekhanaa ehsas ka doosra darja he, sunna ehsas ka teesra darja he, cheez ko sungh kar is ki khusbhoo ya badboo mehsoos karna ehsas ka choutha darja he, choona ehsas ka panchawan darja he. Amar haqeeqat yeh he ke, insaan fi al waqeaa ek ilm he aur ilm mukhtalif darjon mein ehsas banta he.

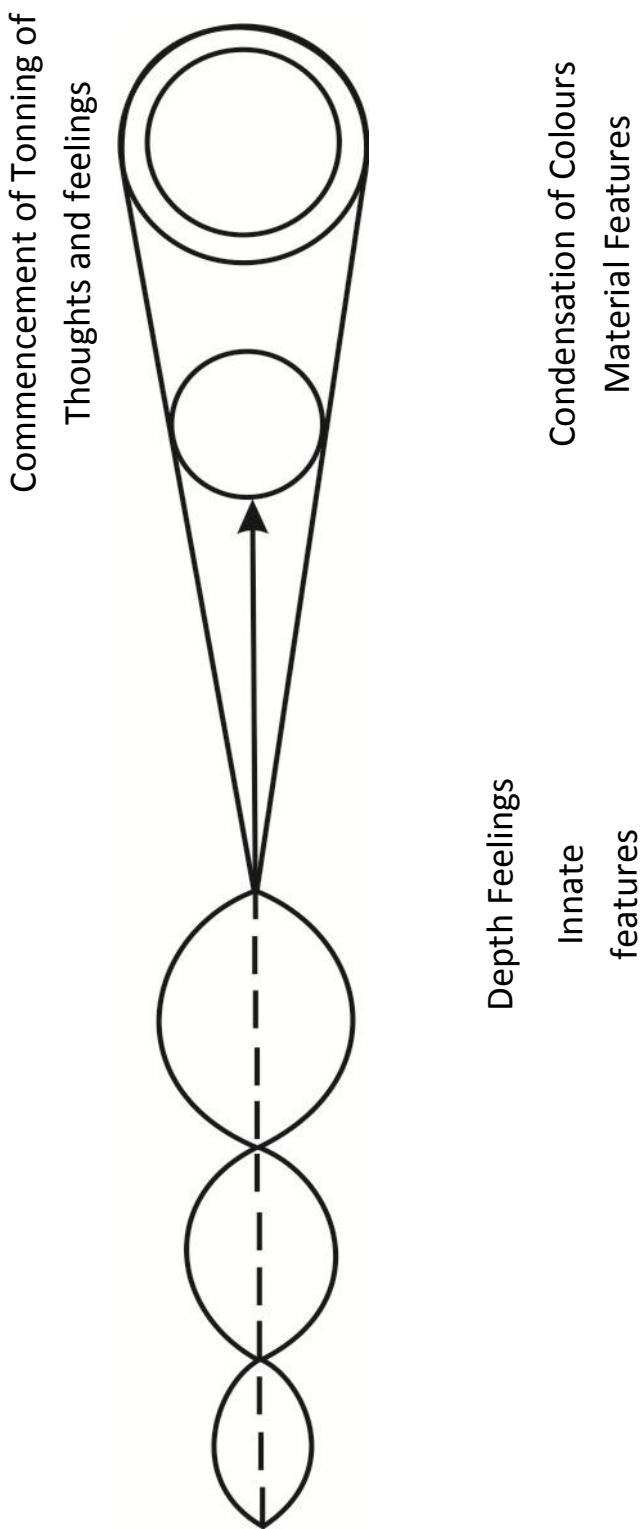


Wahdat Al Wajood Wahdat Al shuhood

Jab nigah bil wasita dekhti he toh khud ko makaniyaat aur zamaniyaat ke andar muqeed mehsoos karti he aur jaisay jaisay bil wasita dekhnay ki tarzain gehri hoti jati hein, isi munasbat se kasrat dar kasrat darjay takhleeq hotay chalay jaathay hein. Wahdat al-wajood aur wahdat alsh_hod ya wahdat ki eslehaath, insani zehan ki apni ikhtira he. Insaan apni mehdood feham ke mutabiq ya apni mehdood fikri salahiyat ke mutabiq jo kuch bayan karta he, woh insaan ki apni fikr ke andar mehdood hota he. Yeh kehna ke wahdat al-wajood wahdat baari taala he hargiz sahih nahi he. Is liye Allah ki wahdat ko ya Allah ke kisi wasf ko insani shaoor bayan karne se qatee kotah aur qassar he. Yeh mumkin hi nahi he ke, kisi lafz ke zariya Allah ki sifaat ka mukammal izhaar ho sakay.



Manifestation of Existence by the Descent of Knowledge



Insaan ki mehdood fikr ke andar Allah taala ki sifaat jis hadd taq samaye is ne is ko la mahdoodiat ka naam de diya toh is ka matlab yeh hua, jab hum Allah ki wahdat ka tazkara karte hein toh fil haqeeqat apni wahdat ka zikar karte hein. Yani hum yeh kehna chahtay hein, ke hum ne Allah ki sifaat ko is hadd taq samjha he.

Allah ka ilm jab nuzool karta he toh, is nuzool ki pehli haalat ka naam idraak he. Allah ka yeh ilm jab idraak ban kar ek nuqta par kuch der kayam karta he aur es ke baad andar geherai pedha hoti he toh, nigah ban jati he. Idraak mein jab taq geherai pedha nahi hoti he, khyaal ki kefiyat warid nahi hoti. Idraak agar gehra he aur khyaal ki soorat mein maujood he toh koi cheez ya soorat samnay nahi aati sirf ehsas hota he. Yani idraak jab khyaal ki hudood mein daakhil hota he toh, kisi cheez ka halka sa aks padtha he aur jis cheez ka aks padtha he, is cheez ka ehsas pedha ho jaatha he. Khyaal ki hudood mein ehsas toh kaam karta he lekin is ki hesiyat sirf fikr ki hoti he. Jab ehsas ek hi nuqta par chand lamhon ke liye markooz ho jaatha he toh is nuqta mein khadd-o-khaal aur shakal o soorat pedha ho jati he. Yeh khadd-o-khaal aur shakal o soorat androoni nigah ke samnay aajate hein. Nigah ke samnay anay walay maware khadd-o-khaal ya zahiri khadd-o-khaal jab ek nuqta par chand lamhe aur markooz rehtay hein toh, shey goya ho jati he aur qowat goyai agar zara der aur is nuqta ya is ek fard ki taraf mutwajjah rahe toh fikr aur ehsas mein rangeeni pedha ho jati he aur nuqta apne ird gird nirngi ka ek hajoom mehsoos karta he. Jab is hajoom par rooh ki markaziat kuch der ke liye kayam ho jati he toh shaoor mein kashish ki roshan lehrein pedha ho jati hein. Yeh lehreinjisay dekhti hein, mehsoos karti hein, inhein choo deti hein. Lehron ke is amal ka naam "lams" he.

Koi bhi makhlooq ya aadam zaad oopar se neeché seedi bah seedi utar kar pedha hota he aur is ki rooh apne izhaar aur apni jalva namai ke liye gosht post ka ek jism takhleeq kerti he. Is ke baad fikr insani tunazul yafta shakal se saood ki taraf mutwajjah hoti he, aur hamari hiss pedha honay wali hiss se ya pehlay hawaas se door honay lagti he. Doori se morad yeh he ke, pedha honay wala ek din ka bachcha jab doosray din mein daakhil hota he toh, pehla din zindagi ke nuzool ka radd amal he. Yahi radd amal makaniyaat aur zamaniyaat ka ehsas dilaata he. Bachcha pedha hua, is ki tamam sifaat, is ke tamam aaza, is ke tamam hawaas, ek lamhe ke baad doosray lamhe mein tabdeel ho jaathay hein. Yahi tabdeeli darasal zamaniyaat aur makaniyaat ka phelao he.

Bachcha shaoori aur lashaoori tor par is baat ko samajh raha he ya gher ikhtiyaari tor par yeh baat is ke shaoor mein record ho rahi he ke, is ek lamhe se guzar kar doosray lamhe mein daakhil ho gaya hoon. Ek ghanta, ek din, ek mah aur ek saal se doosray saal mein daakhil ho gaya hoon. Shaoori kefiyat mein darjah bah darjah seedi bah seedi hawaas ka safar karna hi zamaniyaat o makaniyaat he. Pedha honay walay bachche ke minute, ghantay, haftay, mahinay aur saal guzarnay ka matlab yeh he ke, woh nuqta jis ki hesiyat ilm aur aleem ki he, ilm nazooli se door ho jaatha he. Yahan taq ke mout warid ho jati he. Mout ke baad rooh ek aur ilm jadeed sikhti he. Jo ilm



makaniyaat aur zamaniyaat mein band ho kar samnay nahi aata. Is ilm jadeed mein insaan gosht post ke jism se azad ho jaatha he.

Kainat ki saakht par ghor karne se yeh uqda khulta he ke saari kainat, is mein insaan bhi shaamil he, roshni ke ilawa kuch nahi he aur yeh roshni mustaqil teen dairon mein oopar neeche ghoom rahi he. Pehlay dairay mein kainat se mutaliq gheb ki tamam maloomat naqsh hein aur woh ramooz hein jin ke tehat kainat takhleeq ki gayi he. Insaan ke andar pehlay dairay mein woh ilm naqsh he jo maslehton aur asaraar ka ilm he. Mawarai ilm seekhnay wala koi shagird jab is maqam taq pohonch jaatha he ke is ke samnay pehla daira aajaatha he toh woh tajalliyat ka mushahida kar letha he. Jab tajalliyat insaan ke mushahiday mein ajati hein toh kainat ke gheb se mutaliq record bhi isi ki nazron ke samnay aajaatha he.

Doosra daira noor ka daira he. Is dairay mein woh ekhanaat naqsh hotay hein jo ilm ke baad zindagi aur zindagi ka kirdaar bantay hein.

Takhleeq se mutaliq teesra daira roshiniyon ka daira he. Is dairay mein zindagi ka har amal record hota he. Jahan taq zindagi ke amal ke record honay ka talluq he yeh sirf insaan aur jinnaat ke liye makhsoos nahi he balkay kainat mein maujood tamam makhlooq ke amal ka record he. Hum jab dairon ka tazkara karte hein toh, yeh tasawwur ubharta he ke dairay koi alag alag cheez hein. Pehla, doosra aur teesra daira. Lekin aisa nahi he. Yeh mehez samajh ke liye ya alfaaz ki kami ki majaboori ke baais he. Hum duniya mein maujood alfaaz mein record zindagi ki poori tashreeh nahi kar sakthe. Yeh teenon dairay teen ourak ke do do safhaat ki tarah ek doosray mein payvasat nazar atay hein.

Teen dairon mein pehla daira energy banata he. Doosra daira is energy ko istemaal karke zindagi ki tarzain mutayyan karta he aur teesra daira, tamam kirdaron ko yakja karkay mazahir ki soorat mein paish karta he.



Tahaqeeq Aur Talaash

Kisi ilm ki quna taq pounchnay ke liye geherai taq jana zaroori he. Saathi soch se kisi ilm ki quna taq pohanchna mumkin nahi he. Duniya ka koi bhi ilm aisa nahi he jis mein tahaqeeq, tajassus, talaash aur geherai maujood nah ho. Jaisay jaisay hum kisi ilm ke andar tafakkurkarte hein, isi munasbat se is ilm mein hamein naye naye nuqtay nazar atay hein aur jab hum un nakaat par aur ziyada gehri nazar se tafakkurkarte hein toh ilm ki be shumaar shaakhein ban jati hein. Jis ilm ke baare mein jitne ziyada log tafakkurkarne walay maujood hotay hein, ya kisi ek ilm ki research mein jitne ziyada bahosh dimagh shaamil ho jaathay hein, woh ilm isi munasbat se taraqqi karta rehta he aur mabsoot ilm ban jaatha he. Aisa ilm jis ka apna ek nazriya, ek falsafah aur apna ek tarz istadlaal hota he.

Maujooda daur mein scienci uloom mein bhi yahi amal karfarma he. Ek science daan ne ilm ke kisi ek shoba par tafakkurkiya aur tafakkurkarte karte woh kisi misbet nateejay par pouncha aur mar gaya. Doosray science daan ne is ilm ko agay badhaya aur nateejay mein kuch roshan pehlu aur numaya ho gay. Isi tarah ziyada se ziyada aali dimagh is tahaqeeq mein shareek hotay rahe aur ilm ki ek hesiyat kayam ho gayi. Ek theory ban gayi. Phir yeh ilm aur agay badha aur is mein mazeed ba himmat, bazoq dimagh shareek hue aur is theory ko practical ki soorat de di gayi. Nataejay mein ek aisa ilm tashkeel pa gaya jis se koi aqal ka andha bhi inkaar nahi kar sakta. Har naye ilm ko ilmi hesiyat dainay aur awam al naas se muta-arif karne ke liye is ilm ki mukhtalif tarzon mein, mukhtalif baraon mein, misalon se aur nayi nayi targhibat aur tashbihaat se tashreeh ki jati he. Jaisay jaisay yeh tashrihat dimagh ke oopar warid hoti hein, shaoor un se aashna hota rehta he. Nataejay mein shaoor geherai mein safar karne lagta he. Taalib ilm jab shaoor ki geherai mein daakhil hojaatha he toh, is ke samnay lashaoor ka darwaaza khul jaatha he. Jab koi roohani musafir, ilm Ellahi ke rastay par safar karta rehta he aur shaoor ki geherai se guzar kar lashaoor ki geherai mein daakhil ho jaatha he toh, is ke oopar varaye lashaoor ka darwaaza khul jaatha he. Varaye shaoor aisa ilm he ke, jahan insaan jaan lethा he ke kainat kis ne banai he, kis tarah bani. Kainat ki takhleeq mein kon kon si maslhatin karfarma hein.

Agar insaan ke andar tafakkur ki rahein maujood hon toh theory se guzar kar practical mein daakhil hona, kainat aur kainat bananay walay ko jaan lena, is se humkalam hona aasaan amal ban jaatha he.



Na Qabil Tazkara Shey

Jis hasti ne yeh kainat banai is ka irshad he:

“Insaan na qabil tazkara shey tha. Hum ne is ke andar apni rooh phoonk di.”

Yahi baat is hasti ne Hazrat Eesa aleh salam se kahi:

“Aur jab tu banata matti se janwar ki soorat mere hukum se. Meri marzi aur mere diye hue uloom se. Phir is mein phoonk maarta tu ho jaatha janwar.”

Hazrat Eesa aleh salam matti ke janwar mein phoonk maartay they toh woh udh jaatha tha. Pedhaishi andhe aur korhi ke oopar dam karte they woh bhala changa ho jaatha tha.

Yeh raaz hamaray oopar munkashif ho chuka he ke, “Kun” ke baad ijtimai aur infiradi tor par tamam maujoodaat yakjai tor par takhleeq hui hein. Is ke ilawa ke “Mein hoon” makhlooq ko koi idraak nahi tha. Ek herat ka aalam tha. Khaaliq e kainat ne jab is mehviyat aur is herat ko khatam karna chaha toh maujoodaat ko barah e raast mukhatib kiya aur kaha:

“Pehchan lau, mein tumhara rab hoon.”

Jaisay hi roohon ke kaanon se Khaaliq ki aawaz takrayi, sunne ke idraak ke saath mutwajjah honay ki salahiyat pedha ho gayi. Roohein jab is aawaz ki taraf mutwajjah huien toh nazar wajood mein aagayi aur nazar ne kainat ke Khaaliq ko dekh liya. Khaaliq ko dekhte hi roohon ne jawabun arz kiya:

“Jee haan! Aap hamaray rab hein.”

Allah taala ne makhlooq ko jo uloom muntaqil kiye hein, unke teen darjay hein. Teenon uloom aur Allah ki teenon sifaat makhlooq mein hama waqt, har aan aur har lamha jari o saari hein. Lekin un sifaat ka ilm mklf makhlooq ko diya gaya he. Yeh wohi ilm he jis ko Khaaliq e kainat ne apni “Amanat” kaha he. Jis nou ko yeh ilm haasil he woh mklf he aur jis nou ko yeh ilm haasil nahi he woh gher mklf he. Jahan taq shaoor ka talluq he kainat maujood har shey ko shaoor haasil he. Shaoor se morad samajh aur aqal he. Khaaliq e kainat ne jahan apni amanat ko dainay ka tazkara kiya he wahan is baat ka bhi elaan kar diya he ke, kainat mein maujood koi shey, koi makhlooq aur kainat ka koi ek zarra bhi aqal o shaoor se khaali nahi he. Khaaliq e kainat ne samawaat o arz aur pahoron ko apni amanat paish ki toh sab ne yeh keh kar apni be bazayati aur apni natwani ka aitraaf kiya ke, “Hum is amanat ke muthammil nahi ho sakthe.” Inkaar bajaye khud is baat ka iqraar he ke, jo shey ya jo hasti inkaar kar rahi



he is ke andar samajh aur aqal maujood he. Agar samajh aur aqal maujood nah hoti toh inkaar ya iqraar dono zair e behas nahi atay. Aakhri kitaab Quran mein is amanat ka tazkara is tarah kiya gaya he:

“Aur hum ne apni amanat arz o samawaat aur jabaal (pahodon) ko paish ki. Sab ne yeh keh kar inkaar kar diya ke hum yeh baar nahi utha sakthe. Agar hum ne aap ki amanat apne kandhon par uthaye toh hum rezah rezah ho jayen ge, aur insaan ne is amanat ko qubool kar ke is ko haasil kar liya. Be shak yeh zalim aur jaahil he.”

“Be shak yeh zalim aur jaahil he.” Yeh nuqta bohat ziyada ghor talab he ke jis amanat ke haasil honay ke baad insaan kainat ki tamam makhlooq mein mumtaz hua aur ashraf al makhluqat qrar paaya is ke baray mein yeh kehna “be shak yeh zalim aur jaahil he” Khaaliq e kainat ne arz o samawaat aur jabaal ko yeh nahi kaha ke woh jaahil aur zalim he. Ghor o fikr is taraf nishandahi karta he ke, samawaat zameen aur pahad insaan se ziyada dana, aqalmand aur bashoor hein.

Khaaliq e kainat ki di hui is amanat yani asma ki sifaat se waaqif nahi he toh is ki hisiyat kainat ki doosri tamam makhluqat se kamtar he. Jahan aadam ko ilm al asma ataa karne ka tazkara he wahan pehli baat yeh batayi gayi he ke ilm al asma ka ilm aadam ko is liye ataa kiya gaya ke Khaaliq aadam ko apna naib banana chahta he. Naib woh hota he jo apne sarparast ke ikhtiyarat ya apne sarbarah ke ikhtiyarat ko istemaal kar sakay. Ikhtiyarat ka istemaal is waqt mumkin he jab ikhtiyarat se mutaliq qawaneen se waqfiyat haasil ho. Takhleeqi umoor ko jab hum wazahat se bayan karte hein toh is mein zindagi aur mout dono shobay aajaathay hein. Jab kisi fard par mout warid hoti he toh darasal woh ek zone sey nikal kar doosray zone mein pedha hota he. Maslan ek aadmi jab aalam e nasoot mein marta he toh aalam e araaf mein pedha ho jaatha he. Ali haza al-qayas azal se abadd taq mout o zeist ka yeh silsila jari o saari he.

Note: Khaaliq e kainat ke diye hue ikhtiyarat ke tehat jo bhi takhleeq wajood mein aati he woh darasal zeli takhleeq hoti he. Yani koi bhi nayi takhleeq behar haal Khaaliq e kainat ke banaye hue takhleeqi ajzaa ya takhleeqi sifaat se wajood mein aati he.

Nazriya rang o noor par muheet shoba roohaniyat mein “Laa” ke muraqba ki badi ahmiyat he. “Laa” ka muraqba yeh he ke, aadmi apni zaat ki nafi kar de. Zaat ki nafi se morad yeh he ke, ek shakhs infiradi tor par apne baray mein, mahol ke baray mein, kainat ke baray mein, kainat ki juzziyat ke baray mein jo kuch jaanta he is ki nafi kar de.

Sawal yeh he ke ilm ki nafi kyun ki jaye?



Ilm ki nafi is liye ki jaye ke, aalam e nasoot mein rehtay hue hamara ilm aur hamaray jan-nay, pehchan-ney aur shanakht karne ki tarzain mafroza aur fiction hawaas par kayam hein. Jab taq mafroza aur fiction hawaas ki tarzain manfi darja haasil nahi kar lengi is waqt taq gher fiction aur haqeeqat par mabni hawaas se hum waaqif nahi ho sakthe. Fiction aur haqeeqat mein bonyadi farq yeh he ke, haqeeqat mein tagayyur o tabdal nahi hota. Fiction aur mafroza hawaas har aan aur har lamha tagayyur pazeer hein. Hawaas ki hesiyat fiction ho ya haqeeqi, dono hawaas aur dono tarah ki tarz zindagi ka dar-o-madar ilm ke oopar he. Ek bachcha jab pedha hota he agar usay jungle mein chod diya jaye aur wahan is ki nashonuma ho, toh is ki tamam tar zindagi un janwaron ki tarah hogi jin janwaron mein is ne parwarish payi he. Isi tarah agar hamein kisi cheez ke mutaliq koi ilm nahi he ya hamaray samnay is ka kabhi tazkara nahi hua he toh woh cheez hamaray liye aur hamari nigah ke liye madoom ki hesiyat rakhti he.

Gungay, behray logon ki misaal hamaray samnay he ke, woh nah sun sakthe hein, nah bol sakthe hein. Nigah ki hesiyat mein jis kadar maloomat unko faraham hoti he isi munasbat se unki salahiyaten bedar ho jati hein. Woh jo kuch dekhte hein is ko mehsoos karte hein lekin is ki tashreeh nahi kar sakthe. Ghor talab baat yeh he ke, gungay, behray bachche har cheez ko dekh rahe hein. Mahol se aashna bhi hein, lekin chunkay unki Ilmi satah mehdood he is liye unka ilm bhi mehdood reh jaatha he. Kanoon yeh bana ke nigah ho, sunna ho, ya choona, woh sab ilm ki ek shaakh he aur dekhnay, sunne, choone aur mehsoos karne mein ilm hi rahnumayi karta he. Agar kisi aadmi ne zindagi mein kabhi patthar nah dekha ho aur is ke ilm mein laaye bagher patthar is ke samnay rakh diya jaye aur is se kaha jaye ke woh bataye ke yeh kya cheez he? Woh kuch bhi nahi bata sakta. Is liye ke pathar ke mutaliq is ka ilm nafi ka darja rakhta he. Lekin agar pathar ke baray mein is ko ilm he toh usay pathar ko choone ki zaroorat paish nahi aaye gi. Woh sirf dekhnay ke baad hi pathar ke baray mein apni maloomat ka izhaar kar de ga. Agar pehlay se kisi cheez ka ilm nahi he is ko nah dekhna mumkin he, nah sunna mumkin he aur nah choona mumkin he yani kisi cheez ke baray mein ilm hi is ka wajood he. Yeh baat kanoon ban gayi ke har cheez ka wajood is ka ilm he, toh phir nigah bhi ilm he aur samaat bhi ilm he. Baat karna bhi ilm he. Choona bhi ilm he aur insani zindagi ke tamam kirdaar bulaa takhsees ilm hein. Maujoodaat ki hesiyat ilm ke ilawa kuch bhi nahi he. Ilm haqeeqat he, ilm hi maujood he, la ilmi la majood he.

Kainat mein maujood tamam makhlooqaat aur tamam makhlooqaat ki heyat o zeist ka program sab ka sab ilm he. Kainat ke baray mein Khaaliq e kainat ne apni marzi se ek program banaya he. Jab Is ne program par amal daraamad ka iradah kiya aur jab is program ko mutharrak karna chaha toh switch on kar diya aur program nashar honay laga.

No-insani ke kisi ek fard ka ya tamam afraad ka bakri ke saath agar koi makhfi rishta nah ho toh insaan bakri ko nahi pehchan saktha aur bakri insaan ko nahi pehchan sakay gi. Mawarai duniya ka musafir is baat par laziman tafakkur karta he ke, mein bakri ko kyun pehchanta hoon aur bakri mujhe kis tarah pehchanti he? Sher insaan ko jaanta he aur insaan sher ko jaanta he. Jab koi insaan aasman ki taraf nazar uthata he toh woh bermila pukaar uttha he ke “Yeh chaand he.” “Yeh sooraj he.” “Yeh sitara he.” Sirf pukaarta hi nahi he balkay apne hawaas mein ilmi aur masoosati tor par chaand, sooraj aur sitare ko jaanta he. Koi aadmi jab taffakur ko apna shoar bana lethा he toh, is ke andar tajalli ka ilm mutiharrak ho jaatha he. Woh kainat mein tamam aasmani ajraam aur ajraam mein basnay walay har zee rooh aur gher zee rooh afraad ko ek makhfi rishte mein bandha hua dekh lethा he. Roohani musafir ko jab makhfi rishte ka ilm ho jaatha he toh, lakhon saal pehlay ki duniya ya lakhon saal baad ki duniya ka record is ke samnay aa jaatha he.



Graph

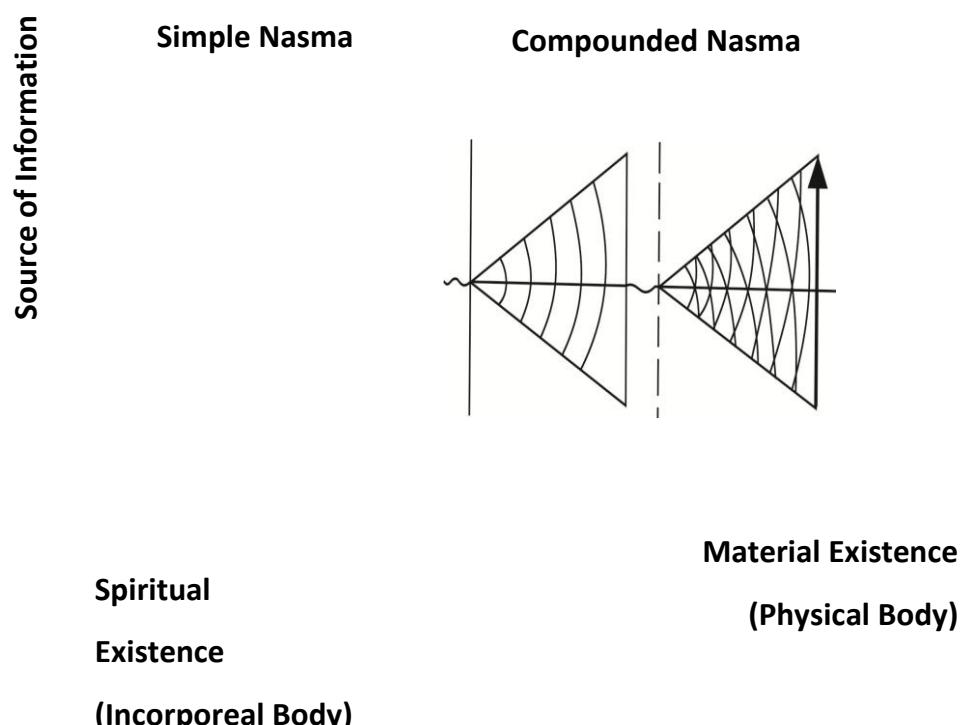
Kainat mein jitni bhi maujoodaat hein khuwa woh mayari hon ya gher mayari hon un mein ek rukh thos hota he aur is ke saath hi ek gher maadi rukh pyost hota he. Yeh rukh bhi bilkul isi tarah he, jis tarah gosht post ka aadmi he. Roshiniyon ka yeh aadmi gher mayari he aur thos aadmi mayari he. Jis tarah mayari rukh ke do rukh hein yani thos jism aur doosra roshiniyon ka jism, isi tarah gher mayari jism ke bhi do rukh hein. Ek rukh roshiniyon se bana hua jism aur doosra rukh noor ka bana hua jism. Kainat mein jo bhi shey maujood he, is ke do rukh hotay hein. Yeh dono rukh mil kar hi darasal mahiat ya feal bantay hein. Un dono rukhon ke miley bagher koi qalib mukammal nahi hota.

Takhleeqi formule ke tehat kainat mein koi bhi cheez woh gher mayari ho ya mayari ho, bagher shakal o soorat ke nahi hoti. Yeh alag baat he ke, is shakal o soorat ya is wajood ko jismani aankh nah dekh saki lekin rooh ki aankh is wajood ko isi tarah dekhti he jis tarah jismani aankh kisi maadi qalb ko dekhti aur mehsoos karti he. Mayari aur gher mayari wajood ke zism mein yeh kanoon zehan nasheen rehna chahiye ke jis tarah mayari jism mein khadd-o-khaal hotay hein, isi tarah gher mayari jism mein bhi khadd-o-khaal hotay hein. Kisi cheez ki maujoodgi pehlay ek heavily ki shakal mein maujood he aur is ke baad jismani khado khaal mein apna mazahir karti he. Jab taq shakal o soorat heavily ke andar maujood he, is waqt taq woh aakhri lehar he ya gher mayari wajood he; aur jab gher mayari wajood maadi jism mein apna muzahira karta he toh is mein harkat dohri ho jati he aur woh do lehron se murakkab ho jaatha he. Jab taq koi rukh ek simt se doosri simt mein aakhri harkat mein jari rehta he aur is aakhri lehar mein khado khaal he, toh is harkat se takhleeq honay wali makhlooq ka naam, 'jinaat ki duniya' he aur jab harkat do lehron par safar karti he aur is mein naqsh o nigaar bantay hein, is takhleeq ka naam 'no aadam' he. Yani aakhri lehar jinaat ki duniya he aur murakkab ya dohri lehar insaan ki duniya he.

Insaan aur insaan ki duniya, jinaat aur jinaat ki duniya aur sara kainati dhancha aur sara mawarai nizaam, lehron ke tane banay par kayam he. Is ki maadi misaal hum qaleen se de sakthe hein. Qaleen ke oopar sher bana hua he. Sher ke tamam aaza qaleen par is tarah banay hue hein ke, qaleen ko dekh kar aadmi tane banay se banay hue naqsh o nigaar ko sher ke ilawa aur koi naam nahi de sakta. Kainati nizaam bhi isi formule par kayam he.



Two folds of movements



سازمان اسناد و کتابخانه ملی

Nasma, mufrad ho ya murakkab, maadi aankh se nazar nahi aata.

Nasma, mufrad se takhleeq honay wala wajood bhi maadi aankh nahi dekh sakti.

Nasma, murakkab se takhleeq honay wala maadi wajood jismani aankh dekh leti he.

Aakhri harkat, nasma mufrad kehlati he.

Dohri harkat, nasma murakkab kehlati he.

Harkat aakhri ho ya dohri, kisi source of information se wabsta hoti he.

Maadi wajood mein muzahira karne ke liye harkat pehlay aakhri hoti he phir dohri ho jati he. Dohri harkat khadd-o-khaal ka roop dhaar kar madiyat mein zahir ho jati he.

Insaan ke andar ya insani takhleeq mein is tarah lehrein kaam kar rahi hein jis tarah kapday mein do taar hotay hein. Ek taar seedha (tole) hota he aur doosra taar (arz) mein hota he.

Har taar ko doosra taar choota hua dono taron ko kanoon ki shakal mein yak jaan kar deta he. Dono dhaagay ek saath doosray dhagon ke saath is tarah paivist hein ke un mein koi faasla nazar nahi aata lekin saath saath alag bhi hein. Doosri soorat yeh he ke tane aur banay ke tarmaal kar ek murabba ki shakal mein khanaay banatay hein, jis ko urf aam mein graph kaha jaatha he. Is ka matlab yeh hua ke insaan ki duniya tole o arz mein roshiniyon ke taron ya, roshiniyon ki lehron se bani hui he aur zindagi ki tamam harkaat o saknaat aur hesiyat inhi taron ke oopar kayam hein. Doosri baat bohat ziyada fikr talab yeh he ke, un taron ki ya un lehron ki tawalat yani taweel hona seedha hona jis tarah moueen he, isi tarah har taar ki sifaat bhi moueen aur makhsoos hein aur har makhsoos sift kisi nah kisi saakht ko aur kisi nah kisi naqsh o nigaar ko zahir karti he. Maslan, jab hum graph mein insani chehray ke khutoot banatay hein toh hum yeh dekhte hein ke tolani lehron aur arzi lehron par jaisay jaisay pencil chalti he ya graph mein banay hue khanaay jis tarah pencil ke nishaan se ktte hein isi munasbat se naqsh o nigaar bantay rehtay hein.

Graph ke andar jitni lehrein maujood hein, woh arzi hon ya tolani naqsh o nigaar ki soorat mein har lehar apna ek mutayyan aur makhsoos amal rakhti he. Ali haza al-qayas kainat mein jitni cheez maujood hein, jitne rang o roop hein, jitni salahiyaten hein, jitni noain hein, aur har nou ke jitne afraad hein, har ek ke liye ek makhsoos tole harkat mutayyan he. Inhi harkaat ki makhsoos ameezash kisi nou ke fard ki shakal o soorat mein zahir hoti he. Agar lehrein murakkab hein, yani lehrein tane banay ki shakal mein mutharrak hein toh, un murakkab lehron ke graph ke oopar naqsh o nigaar insaan aur insaan ki duniya he.

Mufrad lehron ke oopar agar tasweer kashi ki jaye ya koi tasweer bani hui he toh is par naqsh o nigaar se bani hui duniya jinaat aur farishton ki duniya he. Aakhri kitaab Quran mein he,



“Hum ne har cheez ko do do qisam ka banaya taake un masnoaat se Khaaliq e kainat ki raboobiyat ko aur Khaaliq e kainat ki kalikeet ko samajh saku.”

Harkat mehez ek hiss he aur is ke bhi do rukh hein. Ek rukh kharji simt mein kaam karta he aur doosra rukh dakhli simt mein safar karta he. Yun samjhiye ke roshni ke tane banay se bani hui ek chadar he, is ke oopar naqsh o nigaar ke saath ek tasweer bani hui he. Is tasweer ke do rukh hein. Ek rukh khud tasweer he aur doosra rukh woh bisaat he jis par tasweer bani hui he. Ek rukh ka apna zaati ehsas he ke mein hoon; aur doosra is bisaat ka ehsas he jis par tasweer bani hui he. Yeh hiss ke do rukh hue, ek yeh ke aadmi mehsoos kar raha he ke mein maujood hoon, doosra yeh ke aadmi yeh bhi jaanta he ke meri koi asal he. Zamaniyat aur makaniyat ka raaz jan-nay ke liye hamein bajaye is ke, ke hum neeche se oopar safar karein ya nazooli harkaat o saknaat se saodi harkaat o saknaat mein daakhil hon, yeh ziyada aasan he ke saodi harkaat o saknaat se nazooli harkaat o saknaat ko samjha jaye.

Nazriya rang o noor ke mutabiq andar ki aankh dekhti he ke aalam e arwah mein kainat ki maujoodgi is tarah he ke, wahan nah ehsas ki darja bandi he, nah nigah he, aur nah aapas mein taaruf ka koi zariya he. Kainat ko khud aagahi ke liye Khaaliq e kainat ne pehlay samaat phir basarat aur phir qowat goyai ki hiss mutaqil kar di.

Is kanoon ki roshni mein kainat ki takhleeq ki equation bani ke kainat ki har cheez do rukhon se murakkab he. Yeh dono rukh bazahir ek doosray se mutazaad nazar atay hein, lekin dono ek doosray se mut-tasil hein.

Afraad kainat ko jab taq abaad (dimension) mutaqil nahi hue they is waqt taq zaman o makaan nahi they. Aalam e arwah mein sirf shey ka wajood he. Is ke andar harkat nahi he. Jab kainat mein dimension bangaye ya samaat aur basarat ke nuqoosh mutaqil ho gaye toh kainat mein harkat pedha ho gayi. Harkat hi se zaman o makaan wajood mein atay hein.

Baatini ulama kehte hein ke kainat ka pehla shoba is tarah wajood mein aaya ke kainat ki maujoodgi mein wasail ka kahin dhakal nahi he. Doosra shoba yeh he ke aalam e maujoodaat mein shakal o soorat, harkat o sukoon ki tarzain numaya huien aur zindagi marhala waar shuru hui.

Insaan kainat mein wahid fard he jo ba-hasiat naib ke Allah ki banai hui kainat ko aur kainat mein maujood intizami umoor ko apne ikhtiyarat se chalata he. Allah ne insaan ko kainat ki hakmiyat ataa kar di he. Hakmiyat ka wasf hi darasal niabat, khilafat ke takaze pooray karna he. Jis tarah duniyawi administration mein be shumaar log apne apne shobo ko chalaatthe hein, isi tarah kainat mein bhi mukhtalif shobo ke sarbarah hotay hein unki sarbarahi mein yeh kainati shobay mutharrak aur fa-aal hein.



Ulmaye batin apne mushadati tajzia ki bana par batatay hein ke kainat musalsal takhleeq pazeer he. Har aan har lamha naye naye sayyaray bantay hein aur puranay sayyaray toot kar bikhar jaathay hein. Jab Khaaliq e kainat koi nayi takhleeq karna chahta he toh apne naibeen se kehta he, “Mein chahta hoon ke is qisam ki makhlooq aur is qisam ke sayyaray bana diye jayen.”

Naibeen un maujoodaat ki zindagi ke asbaab aur wasail, shakal o soorat, harkat o sukoon ki tarzain mutayyan karke Khaaliq e kainat ke huzoor paish kar dete hein. Un tajaweez ko qubool kar liya jaatha he. Jab nayi takhleeq wajood mein aajati he toh intizami umoor chalanay walay doosray be shumaar afraad is nizaam par amal daraamad karte hein. Is pooray nizaam aur is nizaam mein mutaliqa tamam shobo ko kainati administration kaha jaatha he.



Mawarai Lehar

Nazriya rang o noor ka sarah arz karta he ke, kainat aur kainat ke andar maujood rankinae is liye pedha ki gayi hein ke aadam zaad un se istifada kare. Yeh nahi hona chahiye ke duniya ki lazzaton se faraar ikhtiyar karke kisi biyabaan ya kisi gosha mein bait jaye. Mawarai uloom ke baarey mein aisay sawalaat hamesha utthey rehtay hein.

Khaaliq e kainat se no-insani aur no ajna ka talluq do tareeqon par kayam he ek tareeqa yeh he ke Allah kisi bande ko apni taraf mutwajjah kar le aur is bande ki tarz e fikr mein is ki zaat aur sifaat mustahkam ho jayen. Jab woh koi kaam kare, iradah ya gher iraadi tor par is ka zehan Allah ki taraf mutwajjah ho jaye. Ek tarz yeh he ke insaan Allah ki maujoodgi ke baarey mein ilmi tor par yaqeen rakhta ho.

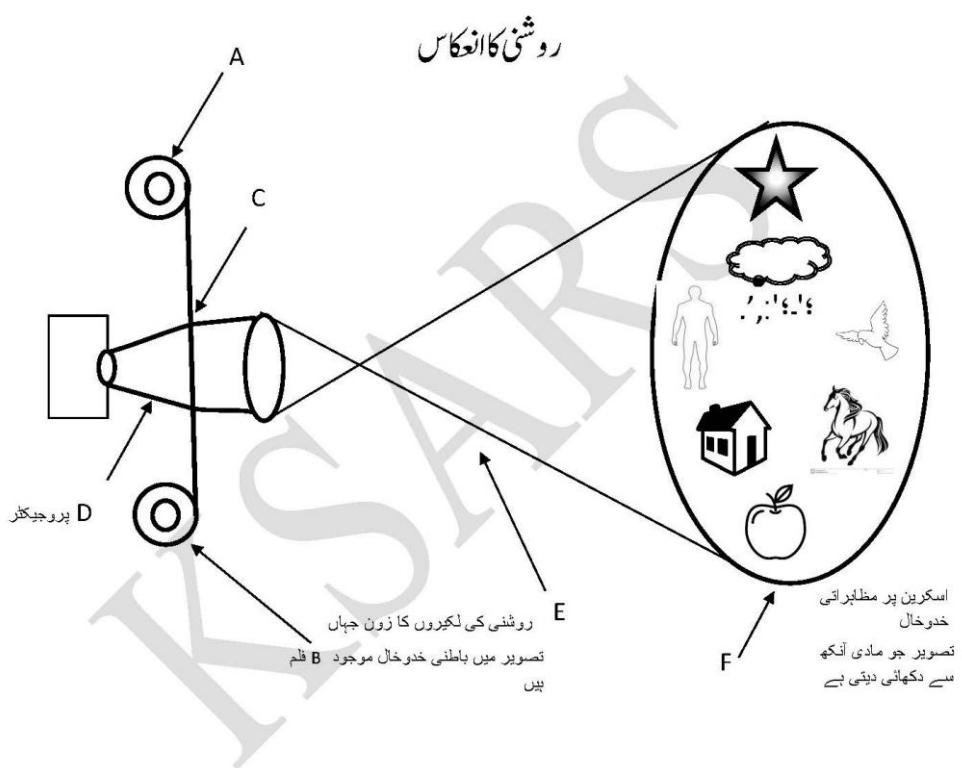
Jis kainat ko maadi aankh dekhti aur pehchanti he is ki buniyaad roshni he. Aisi roshni jis ke andar bahao he. Maujooda daur ki science is ko gases key naam se janti he. Roshniyon ke bahao se morad yeh he ke, gases key ijtimi se shakalain wajood mein aati rehti hein. Is ki misaal yeh he ke ek glass pani bhar kar deewar par zor se phenka jaye. Pani behnay ke baad jab deewar par poori tarah phel jaye toh ghour se dekhnay se deewar ke oopar mukhtalif shakalain nazar aati hein. Jis tarah pani deewar ke oopar mukhtalif shabeein bana letha he isi tarah nuzool karne wali roshniyon ka bahao jab zameen (kainat ki ek screen) par nuzool karta he toh roshniyan phelnay aur bikharne se afraad kainat ki shakalain ban jati hein. Bahao ya zameen ki screen se takaraane ke baad shabih ke andar jo buniyaadi masala banta he. Woh mercury hota he.

Roshniyon ke bahao ke baad paaray ki roshniyon se mil kar aur ek doosray ke and rassay jazb ho kar ajsaam bantay hein. Unhi ajsaam ko hewanat, nabataat aur jamadat kaha jaatha he. Gasson mein jo ibtidayi gas nikalti he, is gas ki ibtidayi shakal ka naam jism e misali he. Jism e misali un bunyadi lehron ya un bunyadi shuaon ka naam he jo wajood ki ibtida karti hein. Nuzool karne wali lehron ko lakiron se tashbih di ja sakti he.

Misaal:

Jis aadmi ne bhi cinema mein film dekhi he, woh yeh jaanta he ke, projector se ek makhsoos roshandan ke zariye lehron ka bahao hota he. Roshniyon aur lehron ka yeh bahao screen par nuzool karta he aur screen se takra kar mukhtalif shaklon aur sooraton ka muzahira karta he. Jab hum gardan utha kar projector se nikalne wali filmi roshniyon ya shu-aon ko dekhte hein toh hamein musalsal aur mutawatar chalti hui lehron ya lakiron ka ehsas hota he. Yeh lakirein nah ek doosray se faasle par hoti hein aur nah ek doosray mein pyost hoti hein. Har lakeer apni jagah tasweer ka koi nah koi khadd-o-khaal hoti he. Jis tarah projector se nikalne wali roshni screen se takkar hokar tasweerein banti hein, isi tarah khala mein se guzar kar lehrein ya lateef lakirein, maadi

ajsaam banti hein. Yahi wajah he ke mawarai lakirein maadi ajsaam mein ek bunyadi vaastaa hein. Projector se nikalne wali shu-aon ko maadi aankh dekh sakti he. Mawarai lakiron ko sirf shuhod ki woh aankh dekh sakti he jo roohon ki nigah he. Aisi koi bhi ijaad abhi taq wajood mein nahi aayi ke jis ke zariye mawarai lehron ko dekha ja sakay. Albata un lakiron ke tasrat ko scienci ayjadat ke zariye madiyat ke mazhar mein dekha ja saktha he. Aaj kal mawarai lehron par bohat kaam ho raha he. Mawarai lehron ke aks (reflection) ko camera ke zariye dekh liya gaya he. Yeh dekhna lehren lakiron ki shakal mein nahi he, balkay lehren aur lakiron ki roshniyon ka inikaas he.



1. A mamzil he akhfi ke.
2. B film tape ka woh hissa jo roshni ke samnay se guzarta he mumasil he loh e mehfooz.
3. Harkat muhori gardish ke mumasil he jo makaan ko takhleeq karti he.
4. E roshani ki lakiron ka zone jahan tasweerein baatini khadd-o-khaal mein maujood hein jo ke mumasil he nasma ke.
5. Screen par mazaarti khadd-o-khaal jo ke mumasil he zameen ke.

* * * * *

Inikaas chunkay madiyat ke mazhar ki soorat ikhtiyar kar lethा he, is liye nazar aajaatha he. Jin shu-aon ya alkirou se jismani khadd-o-khaal wajood mein atay hein, yeh do tarah ki hoti hein. Mufrad lehrein. Murakkab lehrein. Lehrein mufrad hon ya murakkab khala is tarah phely hui hein ke woh nah ek doosray se faasle par hein aur nah hi ek doosray mein pyost hein. Yeh lakirein mufrad hon ya murakkab hon maadi ajsaam mein khadd-o-khaal bhi banti hein aur khadd-o-khaal har doosray fard par munakis bhi karti hein. Un lehron ya un lakiron ke tasrat hi haseen banti hein. Yeh lakirein aur lehrein insani dimagh ke oopar jab nuzool karti hein toh nuzool ke baad dimagh ke oopar halka sa dabao parta he. Itna halka ke hawaas ke daira car mein nahi aata. Yeh halka sa dabao kisi baat se mutaliq, kisi amal se mutaliq ya kisi zindagi se mutaliq hota he. Is zindagi ka talluq maazi, haal aur mustaqbil se bhi ho saktha he is dabao ka naam wahima he. Jab yeh dabao zara ziyada hota he toh hawaas mein halka sa irtiaash pedha hota he aur is ke halkay irtiaash mein zehan ke oopar lehron se bani hui tasweer ka bohat halka sa khaka hawaas ke andar daakhil ho jaatha he. Is kefiyat ka naam khyaal he. Roshiniyon ka nuzool jab gehra hota he toh dimagh ke oopar naqsh o nigaar wazeh ho jaathay hein. Kisi cheez ka khaka jab numaya hota he toh zehan is ki taraf mutaqil honay lagta he aur zehan mein yeh baat anay lagti he ke falah cheez ke baray mein khyaal aaraha he. Is kefiyat ka naam tasawwur he aur phir jab tasawwur mein geherai ho jati he toh ehsas ban jaatha he. Ehsas ke andar jab rangeeni waqay ho jati he toh woh kefiyat jis ko hum ne wahima, khyaal, tasawwur aur ehsas kaha he, apne pooray khadd-o-khaal ke saath mazhar ban kar hamari maadi aankhon ke samnay aajaatha he.

Duniyawi uloom ki tarzon mein hum mawarai lehron ya lakiron ko drawing se tashbih de sakthe hein.

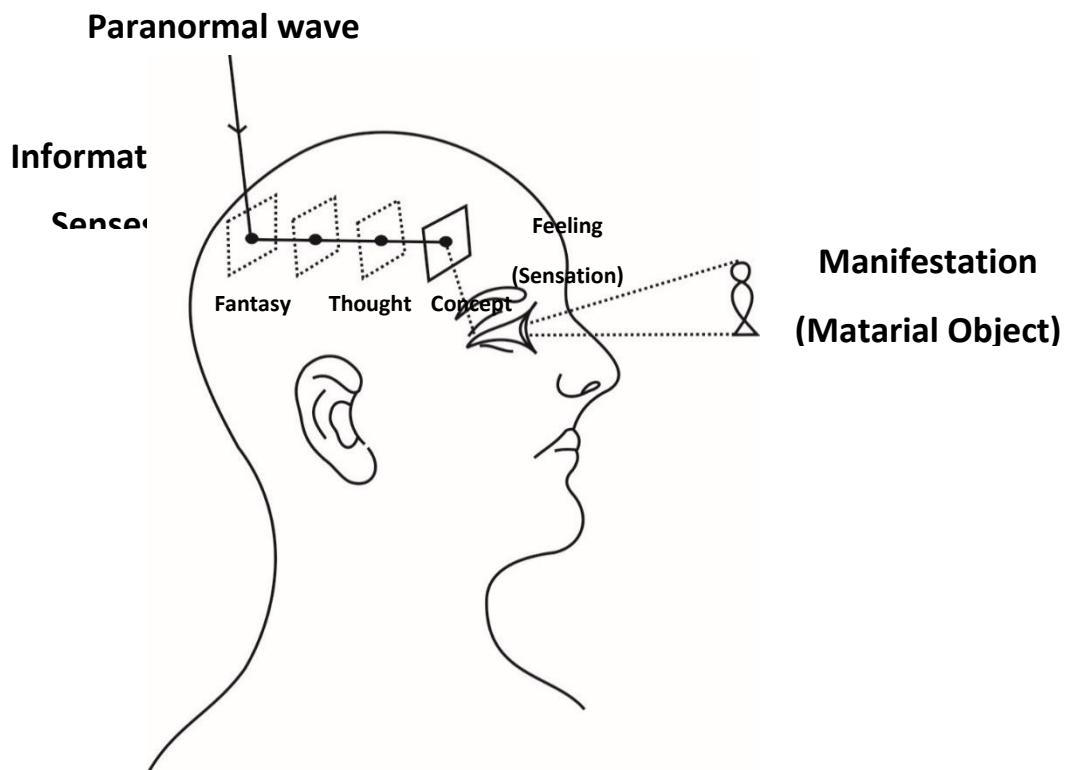
Misaal:

Ek kaghaz he jis mein seedhi seedhi lakirein bani hui hein. Un seedhi lakiron mein koi tasweer ubhri hui he. Doosri soorat yeh he ke kaghaz mein graph bana hua he. Seedhi

lakiron ko doosri lakeer kaat rahi he. Un dono lakiron ke amal se kaghaz ke oopar chhotey chhotey chokor khanaay ban jaathay hein. Hum un chokor kanoon se ek tasweer banatay hein. Tasweer banatay waqt un kanoon ko moueen tadaad ke saath tasweer ki buniyaad banatay hein. Hum un kanoon ke naap aur un kanoon ki tadaad se mukhtalif aaza ki saakht ka tanasub kayam karte hein. Aakhri lakeer ya dohri lakeerein bhi tasweer ki asal hein. Un hi lakiron ki zarb taqseem se noain banti hein aur noain ke khadd-o-khaal wajood mein atay hein.



Formatio of Senses



1. *Ittila ke nuzool se dimagh ke oopar honay wala halka sa dabao wahima kehlata he. Shaoor is ki girift nahi kar sakta.*
2. *Dabao mein geherai se hawaas mein halka sa irtiaash pedha hota he aur zehen par lehron se bani tasweer ka halka sa khaka ban jaatha he, is ko khyaal kehte hein.*
3. *Roshiniyon ke nuzool mein mazeed geherai se naqsh o nigaar numaya honay lagtay hein aur zehen is ki taraf mutwajjah honay lagta he, is kefiyat ko tasawwur kehte hein.*
4. *Tasawwur mein geherai pedha honay se ehsas (hawaas) pedha ho jaathay hein.*
5. *Ehsas ke andar rangeen shey ko khadd-o-khaal ke saath mazhar banakar samnay le aati he.*

Ehsas mein rangeeni pedha honay ke baad khadd-o-khaal mazhar bantay hein. Lekin jab taq ehsas ke andar geherai aur rangeeni pedha nahi hoti he, is waqt taq hum lehron, lakiron ya shu-aon ko kisi rang ka naam nahi de sakthe.

Mawarai lakirain ya be rang shuayen hi kainat aur afraad kainat ki chote badi harkaat hein. Un lehron, lakiron ya be rang shu-aon ka jitna ijtimaa hota he, aur dimaghi screen par jis munasbat se bikharta he, ya zehen insani par lehron ke musalsal nuzool ke baad zarb taqseem hoti he, isi munasbat se hawaas tarteeb paatey hein. Unhi lakiron ki zarb taqseem kashish (gravity) ban jati he. Unhi lehron aur mawarai lakiron ki harkaat aur gardishein waqfa ban jati hein.

Lehron ki ijtimaiyat ek taraf hamein makaniyat se aashna karti he aur doosri taraf zamaniyat ka ehsas dilaati he. Lehrein apni zaroorat aur tabee takaza ke tehat mumkin ki shakal o soorat ikhtiyar kar lethe hein. Nazriya rang o noor mein lafz mumkin is cheez ke liye istemaal hota he jis cheez ko aakhri daraja mein maadi aankh dekh le.



Chatti Hiss

Insaan ka asal wasf ya insaan ka asal sharf yeh he ke, Allah ne usay apni niabat ataa ki he. Aadam ba-hasiat khalifaat Allah, Allah ki banai hui kainat ka haakim he. Allah ke diye hue ikhtiyarat se woh kainat ki harakaat o saknaat ko ek tarreeb, tawazun aur moueen mikdaron ke saath kayam rakhta he.

Aadam ba-hasiat khalifaat Allah jo ehkamaat sadir karta he is ka talluq roohani uloom se he. Roohani uloom ilm al asma ke shobay hein. Jab koi insaan ilm al asma ke ilm se door ho jaatha he toh is ke andar shetani waswason ki ibtida hoti he. Woh shukook aur shubhat aur waswason mein mutbala ho kar Allah ki sift rabaniyaat ko bholnay lagta he aur apni asal se guraiz karta rehta he.

Takhleeq darasal ilm shey he. Jab taq kisi shey ka ilm nahi hogा shey wajood mein nahi aeye gi. Kainat darasal Allah ka apna zaati ilm he. Kainat aur kainat ke tamam ajzaa tarkeebi pehlay se Allah ke zehen mein maujood the. Allah ke zehen mein kainat ki maujoodgi hi Allah ka ilm he. Kulia yeh bana ke kainat se pehlay ilm he, phir shey he. Ilm shey chunkay barah e raast Allah ka zaati ilm he is liye Allah ki tarah is ilm ko bhi baqaye Dwam haasil he. Shey (maadi wajood) chunkay ilm ke baad ki mazhari shakal o soorat he is liye is ko baqa nahi he. Shey ka jab hum mutalea karte hein toh hum dekhte hein ke, har shey kisi ek nuqta ya markaz ke saath wabasta he. Shey ki takhleeq mein yeh baat makhfi he ke shey har aan ghat thi he aur har aan badhti he. Ghatne aur bherne ka yeh amal bil akhir fanaa he.

Koi roohani aadmi kisi shey mein apne ikhtiyar aur iraday se tasarruf kar saktha he. Tasarruf se kisi shey ke khadd-o-khaal mein tabdeel waqay ho sakti he. Tasarruf se insani khayalat mein bhi tabdeeli ki ja sakti he. Tasarruf ilm shey mein hota he, shey mein nahi hota.

Mawarai duniya mein har lafz shakal rakhta he khuwa woh vahm hi kyun nah ho. Kanoon yeh he ke har shey ki shakal o soorat hoti he. Shakal o soorat ke saath saath is ke andar thos pan hota he. Woh cheez zahir aankhon se nazar aaye nah aaye is ke andar khadd-o-khaal maujood hotay hein.

Har aadmi dekhta he ke vahm ka mareez taqreeban zindagi se kat jaatha he. Vahm ki taaqat se is ka dimagh toot kar bikhar jaatha he. Zindagi ek nuqtay par ruk jati he. Aahista aahista woh muashray mein ek uzoo moattal ban kar zindagi guzarta he. Vahm mein agar shakal o soorat, wazan aur taaqat nah ho toh, koi aadmi vahm mein mutbala ho kar mareez nahi ban sakta. Hawa ek shey he jo aankhon se nazar nahi aati lekin jab hawa ke jhakar chaltay hein toh is ki taaqat ka muzahira hota he. Agar hawa ki koi shakal o soorat nahi he, hawa mein khadd-o-khaal nahi hein, hawa mein taaqat nahi he toh toofani hawaon se badi badi bastiyan naist o nabood kis tarah ho jati hein? Is mushahiday se har fir daal guzarta he ke, jab hawa taiz chalti he toh insaan ke jism par hawa ke asraat barah e raast muratab hotay hein. Yeh ehsas hota he ke koi cheez jism



se takkar kar guzar rahi he. Agar insaan koshish kare, ya aisay halaat is ke saath paish aajayen ke jin halaat ki binaa par yaksu ho jaye toh is ke andar chatti hiss bedar ho jati he. Nazriya rang o noor ke mutabiq har insaan ke andar paanch hawaas ke ilawa be shumaar hawaas kaam karte hein. Is baat ko is tarah kaha jaye ga ke paanch huwason mein se har hawaas be shumaar haso se murakkab he. Agar un hawaas ki tadaad ka andaza lagaya jaye toh insaan ki maadi aur roohani zindagi ke andar jitni hawasein kaam karti hein un ki tadaad taqreeban gayarah hazaar he.



Takhreeb O Taamer

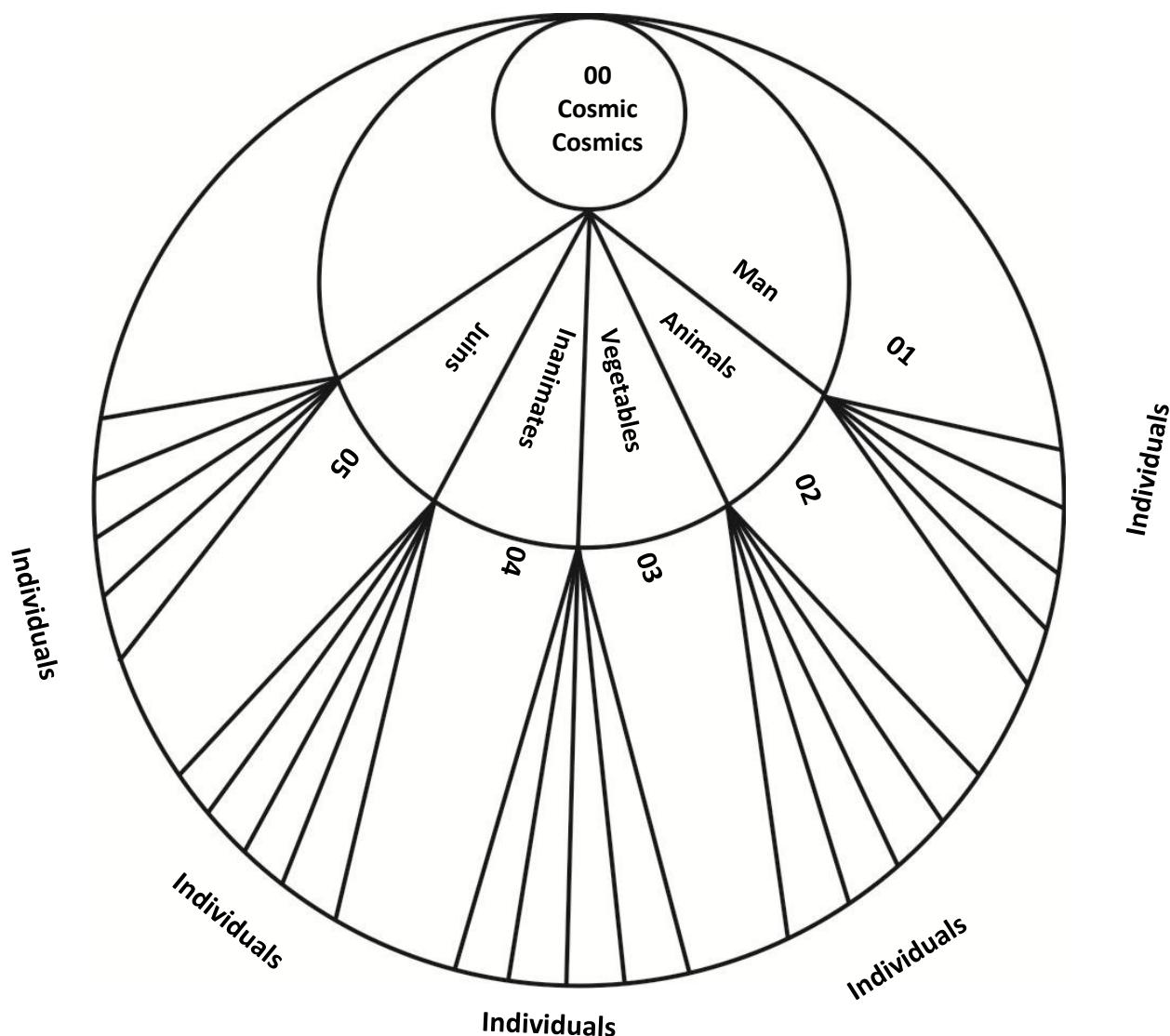
Kainat ki base tajalli he. Kainat ki shuruvaat tajalli se hoti he. Kainat ke har zarray mein yeh tajalli mstqlan gasht karti rehti he aur is tarah gasht karti he ke shey ke mehdoood tareen markaz se bhi guzarti rehti he shey ke mehdoood tareen markaz ya khoal se morad yeh he ke kainat mein jitne zarraat heinhar zarray mein tajalli gasht kar rahi he. Tajalli kainat ke ajzaye tarkeebi aur kainat ke har zarray ki mustaqil aur mutawatar harkat he. Agar is harkat ko kainat ke zarraat mein se guzarte waqt koi napasandeedah amal paish aajaye toh is ke andar ek toofani kefiyat pedha ho jati he. Harkat mein Adam tawazun pedha ho jaatha he. Adam tawazun peed ahwani se moueen mikdaron mein tagayyur pedha ho jaatha he chunkay Allah ke banaye hue ek mukammal system mein tagayyur waqay ho raha he is liye Adam tawazun pedha ho jaatha he. Jis ke nateejay mein koi nah koi takhribi asar muratab ho jaatha he. Aam halaat mein dekha jaatha he ke, insani jism ke andar khoon daud karta rehta he. Yeh baat saabith ho chuki he ke, insani fikr o khayalat ka asar barah e raast khoon aur jism par padta he. Khayalat agar paragandah hein aur khayalat mein agar kasafat he, bezari he, toh khoon ke oopar is ka achcha asar muratab nahi hota. Maslan ek aadmi sadi hui khazaei istemaal karta he ya ek aadmi aisay khayalat mein zindagi guzarta he jo khayalat khud is ke zameer ke liye malamat ka daraja rakhtay hein toh aisi zindagi se is ka jismani nizaam aur shaoori waardaat o kefiyat mutasir hoti hein.

Phoday, phinsiyan, daad aur namaloom qisam ki bimariyan zahir honay lagti hein. Insani iraday mein agar takhreeb shaamil ho jaye toh, is ki quwaten kher ke bar aks kaam karne lagti hein. Tajalli chunkay kher he aur takhreeb ko napasand karti he, is liye be rukhi ikhtiyar kar lethe hein aur tajalli ki is be rukhi se kher ki taseer moattal ho jati he.

Har mazhab mein ibadat ke liye ghusal ya wudu ka ihtimaam kiya jaatha he. Ghor talab baat yeh he ke, ibadat ka talluq, jismani aaza se nahi he. Ibadat ka talluq zehan se he, aur zehni tor par markaziyat kayam karne se he toh phir ghusal ya wudu kyun zaroori he? Ibadat karne se pehlay jab hum ghusal ya wudu ka ihtimaam karte hein toh is ihtimaam se hamari tarz e fikr mein pakizgee aur tabiyat mein shaguftagi pedha ho jati he. Tabiyat ki yeh shaguftagi ibadat mein inhimak pedha karne ka zariya ban jati he.



Specific Quantities



Miqdaar sifar 0: Kainati shaor ko zahir karti he ke, kainat ke tamam afraad mein taqazoon ki mikdareinmushtarak hein. Maslan bhook pyaas baqaye nasal ka taqaza waghera.

Miqdaar number 01 se 05: noi shaor ko zahir karti he. Maslan miqdaar number 01 no-insani he. Number 02 no hewan aur is tarah number 05, 04, 03 no nabataat, jamadat aur jinaat hein. Yeh jibilli taqazoon ka daira he jis mein har no apni jibilli taqazoon par amal karti he.

Afraad ki takhleeq:

Har no se is ke afraad ki mutawatar takhleeq hoti rehti he aur yeh infiradi shaor he. Har no moueen mikdaron ke saath pedha hoti he, moueen mikdaron ke saath zindah rehti he aur moueen mikdaron ke saath fanaa ho jati he. Hum jab noi aitbaar se no ke afraad ki zindagi ka mutalea karte hein aur noi zindagi mein taqazoon ka tajzia karte hein toh yeh baat munkashif hoti he ke, har no mein jazbaat mushtarak hein. Zindagi ke aamaal aur jismani takazey mushtarak hein. Lekin shakal o soorat aur jibilli taqazon ke zala se har no aur har no ke afraad alag alag zindagi guzaar rahe hein. Har janwar ki shakal o soorat bhi alag he. Saath hi saath hum yeh dekhte hein ke jis tarah insaan ko pyaas lagti he aur pani pi kar woh apni pyaas bujhata he isi tarah sher, bhed, bakri ko bhi pyaas lagti he aur woh bhi insaan ki tarah pani se sairaab hotay hein. Hum yeh bhi dekhte hein ke sher ke tabee takazey bakri ke tabee taqazoon se mukhtalif hein. Yeh baat bhi mushahida mein he ke bhook, pyaas, ghez o gazabb aur jinsi takazey har no ke tamam afraad mein yaksaa tor par maujood hein. Taqazoon mein yaksaniyat is baat ka saboot he ke saari kainat kisi ek nuqtay mein band he. Is ek nuqtay se kainat ki tamam noain aur no ke tamam afraad munsalik hein. Shakal o soorat aur tabiyat ke lehaaz se no aur no ke afraad ka alag alag hona is baat ki alamat he ke, noi takazey taqreeban ek hein. Is ke bawajood har fard apni khaas aadat, khaas salahiyat ka haamil he. Noi aitbaar se jab moueen mikdareinkaam karti hein toh har no ke afraad ek doosray se qurbat mehsoos karte hein. Ek doosray ko pehchante hein. Ek doosray ka dukh dard bantthe hein. Lekin jab no ke kisi fard ko pyaas lagti he toh amal yaksaa ho jaatha he, is liye ke kainat mein maujood jitni noain hein, un sab ko pyaas lagti he aur woh sab apni pyaas pani se bhujati hein. Sher ho, bhed ho, bakri ho, parindah ho, jin ho ya koi aur no ho. No ke har fard mein yeh jaan-na mushtarak he ke pani peenay se pyaas rafa ho jati he.



Yaqeen

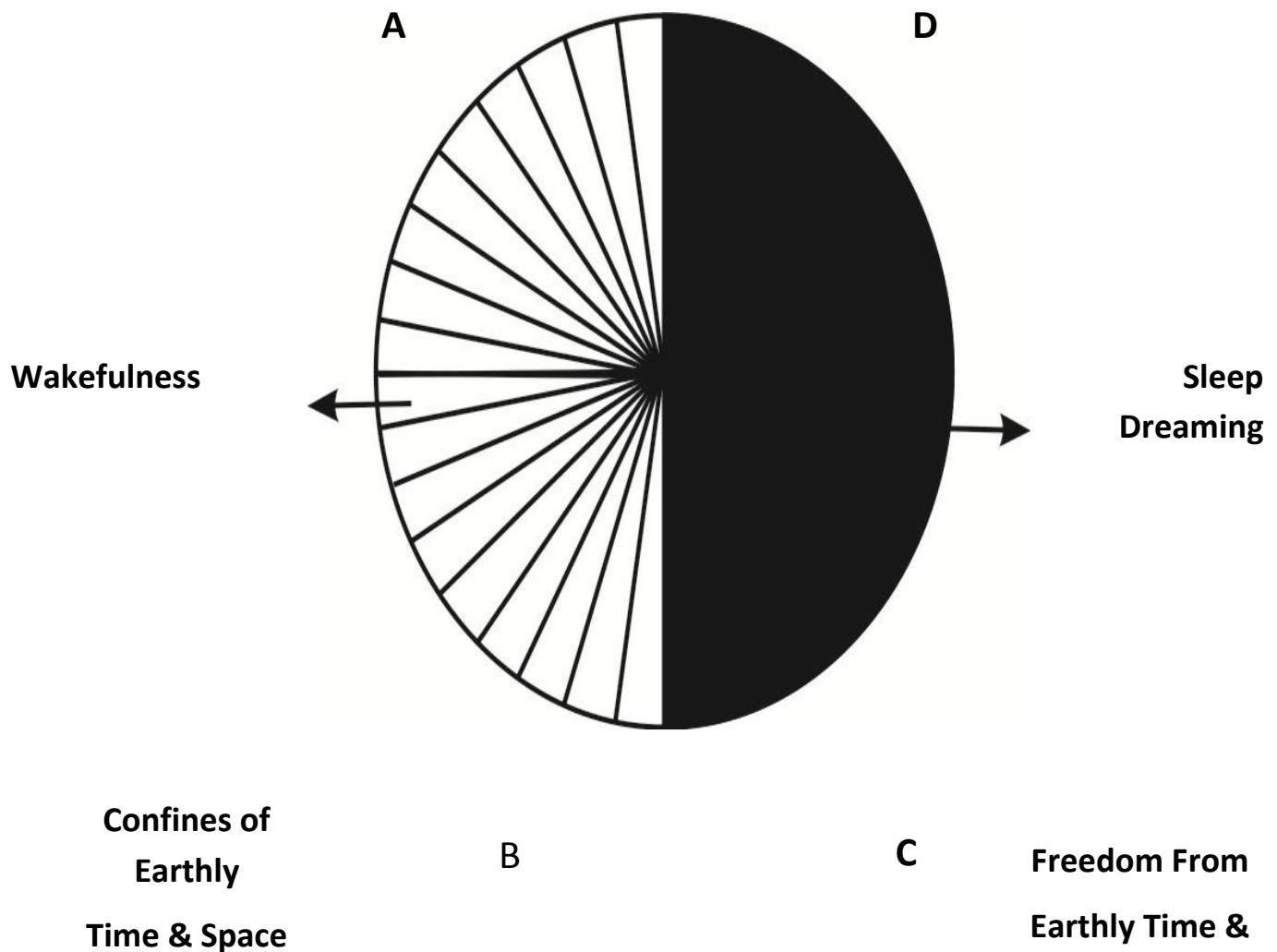
Allah taala ne Quran pak mein Hazrat Ibrahim aleh salam ka zikar kar ke yeh farmaya ke Allah taala ko jan-nay, pehchan-ne aur Allah taala taq pounchnay ke liye gher Rab ki nafi karna zaroori he. Gher Rab ki nafi ke saath saath Hazrat Ibrahim aleh salam ke waqea mein yeh mazkoor he ke unhon ne shaoori hawaas se hatt kar lashaoori hawaas mein daakhil ho kar ghor o fikr kiya.

“Ab raat ki tarike chaa gayi toh, unhon ne ek sitara dekha, sitare ki chamak damak dekh kar kaha ke yeh mera Rab he; aur jab sitara ghuroob hua toh aap ne farmaya ke ghuroob hojane wala, chup jaaney wala, ghatt jaaney wala mabood nahi ho saktha. Is ke baad sitare se ziyada roshan aur chamakdar chaand ko dekha, chaand ko dekhte hi dekhte yeh sorat e haal samnay aayi ke chaand ghat wali cheez he aur woh bhi ghuroob ho gaya is ke baad chaand se ziyada roshan sooraj ko dekha aur yeh socha ke ab taq dekhi jaani wali chamakdar cheezon mein sooraj sab se ziyada roshan he. Bil akhir sooraj bhi ghuroob ho gaya toh aap ne farmaya ghuroob honay wala Khuda nahi ho saktha aur mein is Khuda ki taraf apna rukh karta hoon jis ne asmano aur zameen ko pedha kiya.”

Is aayat ka mafhuum yeh he ke, koi ghatne wali cheez woh kitni hi takatwar ho, kitni hi roshan ho, aur kitni hi badi ho, qabil parastish nahi he; kyun ke is ke peeche koi badi taaqat maujood he jo is ko aankhon se ojhal kar rahi he aur phir zahir kar deti he. Hazrat Ibrahim aleh salam ke is tafakkur se yeh baat poori tarah wazeh ho jati he ke insaan ke andar aisi salahiyat maujood he jo insaan ko Rab aur gher Rab mein imtiaz karna sikhati he. Isi salahiyat ko Paighambar Islam Huzoor aleh asaltoh valslam ne nafs aur Khaaliq e kainat Allah ne Quran pak mein Habal al wareed (rigg jaan) kaha he.



Time & Space



Bedaari ke hawaas mein harkat kadi dar kadi marhala waarr hoti he. Yani ek lamha phir doosra lamha phir teesra lamha.

Neend ke hawaas mein marhala waarr harkat se bandah azad hota he.

Yani ek ke baad yakdam daswaan, beeswan lamha aajaatha he.

Bedaari ke aalam mein A makaam se B makaam taq koi fard is waqt taq nahi pohonch saktha jab taq darmain ke doosray maqamat tey nah kar le.

Jab ke raat ke hawaas mein C makam se D makam taq pouchnay ke liye darmiyani muqadmaat se guzarna zaroori nahi he.

Agar kisi insaan mein nafs ko pehchan ne wali salahiyat khatam ho jaye toh aisa bandah rab se muta-arif nahi ho saktha. Insaan aur insani zindagi ka jab hum tajzia karte hein toh, wasail zair e behas aajaathay hein. Hum dekhte hein ke zindagi kisi lamha teherthi nahi he. Har lamha, har aan, har minute zindagi ki tajdeed ho rahi he. Is tajdeed ko kayam rakhnay ke liye Allah ne maadi wasail pedha kiye hein. Maadi wasail gisin, (safha 96 taswer) roshni, hawa, pani aur ghiza waghera hein. Insaan ke oopar ek aisa waqt bhi aata he ke is ki jismani saakht mein koi tabdeeli waqay nahi hoti. Is ke bawajood hawa, pani aur ghiza se zindagi ki tajdeed nahi hoti. Maadi duniya mein is haalat ka naam mout he. Jab insaan mar jaatha he toh is ke jismani aaza naak, muh, aankh aur kaan maujood rehtay hein. Un cheezon ko barqarar rakhnay walay wasail bhi maujood hein. Lekin hawa, pani kisi tarah ki ghiza aadmi ki zindagi ko bahaal nahi karti. Zindagi ka dar-o-madar hawa, pani aur ghiza par hota toh murda jism ko un cheezon ke zariye zinda karna mumkin ho jaatha. Hum is haqeeqat taq pohonch gaye hein ke, maadi wasail se zindagi ki tajdeed nahi ho rahi he. Jab zindagi ka dar-o-madar sirf hawa, pani aur ghiza par nahi he toh koi nah koi hasti aisi maujood he jis ke oopar inhisaar karna hamari majaboori he. Yeh woh hasti he jis ne insaan ke liye doosray tamam wasail pedha kiye hein.

“Pak he woh Zaat jis ne sab cheezon ko do do qasmon par pedha kiya.” (Quran)

un do qasmon ko samajh ne ke liye hamein insaan ke andar kaam karne walay shaoori aur lashaoori hawaas ko samjhna pade ga. Shaoori asbaab zair e behas atay hein toh hamara vaastaa har har kadam par gher Rab se padta he aur hum zindagi guzaarnay ke liye Rab ke ilawa doosri bohat saari cheezon se apna rishta kayam kar lete hein. Zindagi ka tajzia hamaray oopar munkashif karta he ke insani zindagi aadhi shaoori aur aadhi lashaoori hawaas mein guzarti he. Bermila yun kaha ja saktha he ke, umar ka ziyada hissa lashaoori hawaas mein guzarta he.

Misaal:

Insaan pedha hota he das saal ki umar taq lashaoori zindagi guzarta he, lekin shaoori zindagi mein fi al waqea afham o tafheem nahi hoti. Daal seen baara saal ya aat nou

saal ki shaoori zindagi mein agar neend ka waqfa shumaar kar liya jaye toh lashaoori zindagi, shaoori zindagi se ziyada arsa par muheet he. Agar insaan shaoori zindagi mein rehtay hue la shaoori zindagi mein ziyada hissa guzaray toh usay roohani bedaari muyassar aajati he.

Zindagi ka ek waqfa yeh he ke, insaan shaoori hawaas mein kaam karta he. Is waqfa ko bedaari kaha jaatha he. Shaoori hawaas ya bedari mein hamaray oopar zaman o makaan (time and space) ka ghalba rehta he. Yani hum khud ko har har kadam par muqeet aur paband mehsoos karte hein. Zindagi ke doosray marhalay aur doosray waqfay neend ki haalat mein hamaray oopar se arzi zaman o makaan ki pabandi toot jati he aur jab arzi zaman o makaan ki pabandi toot jati he toh, hum is duniya mein daakhil ho jaathay hein jis duniya mein arzi zaman o makaan nahi hein.

Shaoori tor par gher Rab ki nafi karne se insaan ke oopar se zaman o makaan ki girift toot jati he aur woh roohani zindagi haasil karke gheb ki duniya mein daakhil ho jaatha he. Jab hum roohaniyat ke uloom se behas karte hein toh laziman hamein ilhaami kitabon ka sahara lena padta he. Aakhri ilhaami kitaab Quran, insaan ke liye ek taraf roohani virsa he. Doosri taraf mawarai uloom ki dastavez he. Aisi dastavez jis mein choti se choti aur badi se badi har baat ko wazahat ke saath bayan kar diya gaya he. Surah baqra ki pehli aayat mein Allah ne is kanoon ko is tarah bayan kiya he:

“Yeh Kitaab! Nahi he shak is mein. Yeh Kitaab un logon ko hidaayat deti he jo muttaqi hein aur muttaqi woh log hein, jo gheb par yaqeen rakhtay hein.”

Batin roshan ulama Quran ke un alfaaz ki tashreeh is tarah karte hein ke agar bande ke andar shak aur waswasa he, toh yeh Kitaab is bande ki rahnumayi nahi karti. Yeh Kitaab sirf un logon par hidaayat ke rastay kholti he jo munafiq nahi hein. Aakhri Kitaab Quran ke irshad ke mutabiq muttaqi logon ki nishani aur sift yeh he ke, woh gheb ke oopar yaqeen rakhtay hein. Gheb se morad woh tamam cheez, woh tamam awamil, woh tamam halaat aur woh tamam duniyayen hein jo zahiri aankh se nazar nahi aati. Kanoon yeh bana ke, gheb ki duniya se muta-arif honay ke liye gheb ki duniya par yaqeen rakhna zaroori he. Yeh baat amar musalmah he ke un dekhi cheezon par yaqeen ki takmeel nahi hoti. Yeh kanoon sirf gheb ki duniya mein hi nafiz nahi he, hamari roz marrah zindagi mein bhi yeh kanoon nafiz aur jari o saari he. No-insani ki zindagi ka har shoba is kanoon ka paband he. Is kanoon ki hudood mein rehtay hue jab hum zindagi ka tajzia karte hein, ya apne af-aal o kirdaar ka muhasba karte hein toh, hum jaan letay hein ke jab taq hum kisi cheez ki taraf yaqeen ke saath mutwajjah nahi hotay hum usay nah dekh sakthe hein nah samajh sakthe hein.

Misaal:

Ek aadmi kisi darakth ke neeche khada hua he. Ankhein band hein ya ankhein khuli hui hein lekin darakth ki taraf mutwajjah nahi he. Aisi soorat mein ke darakth maujood he is ki aankhon ke samnay nah toh darakth ki saakht aati he aur nah hi is ki nazron ke

samnay phool pattian aur rang atay hein. Is ke bar aks agar woh darakth ko dekhta he toh darakth ki saakht, darakth ke phool, darakth ki pattian, darakth ke rang, darakth ki oonche, darakth ka phelao sab nazron ke samnay aajaatha he. Darakth dekhnay se pehlay hamein is baat ka yaqeen kar lena padta he ke, hamari aankhon ke samnay darakth he. Hum yeh baat jantay hein ke darakth maujood he. Hamaray idraak mein yeh baat maujood he ke duniya mein hazaar ha darakth maujood hein, lekin agar kanoon ki shart poori nah kar ke darakth ko ek haqeeqat tasleem karne ke baad darakth ka mushahida nah kiya jaye toh hum darakth ko nahi dekh sakthe. Darakth dekhnay ke liye pehlay darakth ki maujoodgi ka tasawwur zehan mein maujood hona zaroori he aur darakth se muta-arif honay ke liye idraak se ek kadam bahar aakar darakth ka mushahida karna zaroori he. Yahi soorat gheb ki duniya ki he.

Misaal:

Hum ek sheher se doosray sheher ki taraf safar karte hein. Safar hum is liye karte hein ke hamein sheher ki maujoodgi ka yaqeen he. Jab hum safar karke yaqeen ke saharay agay badhte hein toh hum sheher ko dekh letay hein. Sheher ki maujoodgi ka yaqeen ek sheher se doosray sheher jaake yaqeen is buniyaad par kayam he ke hum ne koi nah koi sheher pehlay se dekha hua he. Hum yeh jantay hein ke sheher mein sadkain hoti hein, makanaat hotay hein. Makanaat mein insaan baste hein. Sheher mein darakth hotay hein. Yahi haal gheb ki duniya ka he. Jis tarah duniya mein hazaar ha sheher hein, isi tarah khala se is paar gheb ki lakhon duniyayen abad hein. Jin ki tadaad arbon kharbon bhi ho sakti he. Agar hamaray andar gheb ki kisi duniya ka mushahida maujood nah ho toh hum kisi bhi gheb ki duniya mein daakhil nahi ho sakthe aur is hasti taq nahi pohonch sakthe jo gheb al gheb se mawra hasti he. Yahi woh kanoon he jo hamari maadi aur roohani duniya mein nafzalamal he.

Misaal:

Har bachcha maa baap ki batayi hui baat ko haqeeqat tasleem karke is se istifada karta he. No-insani mein jitne bhi bachche hein, un ki tarbiyat ka dar-o-madar is baat par he ke, bachche maa baap ke kehnay par maa baap ki batlai hui baton par yaqeen rakhtay hein.

Mawarai duniya ka har musafir yeh jaanta he ke, zindagi yaqeen ke oopar rawan dawaan he. Kainat mein intizami umoor ka kanoon maadi duniya aur mawarai duniya dono mein nafiz he. Hamara tajurbah yeh he, har bachche ke andar ghizai zaroorat poori karne ki salahiyat maujood hoti he. Woh ghizai zaroorat poora karne ke liye ro kar izhaar karta he. Is ke baad bachche ke andar yeh shaoori salahiyat pedha hoti he ke woh mahol mein maujood sab se qareebi hasti ko pehchanta he. Bachche ke andar pehchan ka ek bada zariya qowat shamah he, yani woh maa ko maa ki khusbhoo se pehchanta he. Jaisay jaisay umar badhti he bachche ke shaoor mein izafah hota rehta he. Shaoor mein musalsal izafay se jo kefiyat shaoor mein daakhil honay ke baad mustahkam hoti he is kefiyat ka naam yaqeen he. Maa baap agar pani ko pani kehte



hein toh bachcha bhi pani kehta he. Ali haza al-qayas jitni cheezein mahol mein maujood hein, un sab ka naam aur ashya ki khasiatein bachcha mann o an isi tarah qubool karta he, jis tarah walidain ke zehan mein maujood he. Bachcha jab shaoor ke is daur mein daakhil hota he jahan ilm seekhnay ka waqt aata he wahan bhi hamein yaqeen ki karfarmayi nazar aati he. Ustaad ek lambi lakeer ko “Alif” kehta he. Bachcha is yaqeen ke saath jo usay mahol se mutaqil hua he, ustaad ke kehnay par alif kehta he aur yaqeen is ki zindagi par muheet ho jaatha he. Kabhi kisi ne nahi dekha ke kisi bachche ne boode ho kar is baat ki tardeed ki ho ke seedhi lakeer alif nahi he. Kanoon yeh bana ke jis tarah shaoori duniya mein daakhil honay ke liye yaqeen ka hona zaroori he, isi tarah lashaoori duniya se waqfiyat haasil karne ke liye yaqeen bunyadi hesiyat ka haamil he.

Yaqeen kahan hota he?

Jahan bhi hota he usay anaa, zaat e insani (Internal ego) kehtay hein. Anaa ya zaat ki asal Khaaliq e kainat ki sifaat hein jin ke zariye kainat ke tamam afraad aur kainat ke tamam afraad ke hawaas ek rishte mein bandhe hue hein.

Misaal:

Ek talaab he. Is talaab mein ek choti si kankari pheink di jaye toh talaab mein dairay bantay hein. Yeh dairay beech se shuru ho kar zalaab ke charon kinaroon par ghoom jaathay hein. Yeh dairay itnay ziyada hotay hein ke unko shumaar nahi kiya ja sakta.

Talaab mein har lehar kisi ek no ki shakal o soorat ka naam he. Is shakal o soorat ka naam ek taraf no he aur doosri taraf fard he. Jab hum ne talaab mein kanker phenka toh talaab ke andar beshumar lehrein dairoon ki shakal mein mutharrak ho gayeen. Yani lehron ka wajood talaab ke andar maujood tha. Yeh wajood lehron ki shakal mein satah taq pouchna. Talaab ke andar se nikal kar talaab ki satah par lehar ban-na fard ka shaoor he. Jab taq lehar talaab ke pani ke andar he woh fard ka lashaoor he. Jab hum ne yeh baat tasleem karli ke talaab ki satah par ubharnay wali tamam lehrein kainat ke afraad hein toh, yeh baat laziman man-ni padegi ke saari kainat ek makhfi rishte mein bandhi hui he aur woh makhfi rishta talaab ka pani he.

Misaal:

Jab aadmi sooraj ko dekhta he toh woh mehsoos karta he ke, mein sooraj ko jaanta hoon. Zehan mein yeh baat bhi aati he ke, sooraj bhi meri tarah is kainat ka ek fard ya ek rukan he. Bazahir sooraj ke saath insaan ka koi rishta nazar nahi aata, lekin jab ek insaan sooraj ko dekhta he toh sooraj se apne andar qurbat ka ehsas mehsoos karta he. Yeh baat zehan mein nahi aati ke sooraj se mera koi rishta nahi he. Yahi rishta ya aapas mein rabt woh makhfi ehsas he jo talaab ki teh mein har no ke har fard ko haasil he. Isi rabt ki wajah se kainat ka har zarra ek doosray se muta-arif he.



Nasal kashi ke silsilay par ghor kiya jaye toh, kainat mein darakth aur tamam hewanat, jamadat aur nabataat is sift mein insaan ke saathi he. Un mashahdat aur tajarbaat ke paish e nazar yeh maan-na hamari majaboori he ke, koi aisi hasti he jo har cheez par muheet he aur jis tarah woh hasti chahti he isi tarah kainat ke afraad zindah aur mutharrak rehtay hein. Chunkay insaan ki asal aur insaan ki buniyaad roshni ke samandar ki teh par he, is liye woh apni asal se waaqif ho kar kainat ko dekh lethा he. Jab talaab ki teh mein ya gheb ke samandar mein harkat hoti he toh fard ko is ka is liye ilm hota he ke fard ki asal samandar ya talaab ki teh he.



Aankh

Fard ki ek harkat jismani khadd-o-khaal ke saath waqay hoti he. Jismani khadd-o-khaal ke saath waqay honay wali harkat ko hum munfarid ya ikhtiyaari harkat nahi keh sakthe. Yeh harkat beharhaal kisi nah kisi harkat ke tabay he. Jismani khadd-o-khaal ke saath jo harkaat sadir hoti hein, woh tamam shaoori harkaat hein, jinko kharji zindagi kaha jaatha he. Is ke bar aks jis makhfî ehsas ke oopar jismani wajood harkat karta he, woh dakhli zindagi ya fard ka lashoor he. Kharji aur dakhli zindagi ki misaal yeh he ke, pani ek zaroorat ya tashnagi he. Pyaas shey ka ek rukh he aur pani doosra rukh he. Pyaas rooh ki shakal o soorat aur pani jism ki shakal o soorat he. Jab hum pyaas ka tazkara karte hein toh hamaray zehan mein do rukh atay hein. Ek rukh rooh aur doosra jism. Yeh dono rukh kabhi ek doosray se judda nahi hotay. Agar duniya se pyaas ka ehsas khatam ho jaye toh pani bhi fana ho jaye ga. Pani is liye maujood heke pani ki rooh maujood he. Zindagi ka taaruf khadd-o-khaal aur naqsh o nigaur ke bagher mumkin nahi he. Zay nadki ka ek hissa khadd-o-khaal aur naqsh o nigaur par mushtamil he aur doosra hissa raftaar ke oopar kayam he.

Ek bachcha jab peda hota he, makhsoos khadd-o-khaal aur naqsh o nigaur ke saath duniya mein aata he. Unhi makhsoos khadd-o-khaal ke saath saath sattar saal zindah rehta he, naqsh o nigaur aur khadd-o-khaal mein jaisay jaisay tabdeeli waqay hoti he, jaisay jaisay kado qaamat mein izafah hota jaatha he, tabdeeli nazar aati he. Pedaish se saath sattar saal ka waqfa zahiri aankh se nazar nahi aata. Zindagi jis waqt par rawan dawaan he, jis ko shaoor din aur mah o saal mein record karta he, is ko hamari zahiri aankh nahi dekh sakti. Zindagi ka ek rukh aankhon ke samnay rehta he, aur doosra rukh aankhon se ojhal rehta he. Woh rukh jo aankhon ke samnay he aur jis mein hum naqsh o nigaur aur khadd-o-khaal ka badna ghatna dekhte hein, sab ka sab makaan (space) he aur jis khala mein yeh khadd-o-khaal ghat rahe hein aur bud rahe hein, aur jo aankhon se ojhal he, woh zaman (time) he. Insaan jahan se aaya he anay ke baad is ka bachpan, ladakpan, jawani, budhapa ya marnay ke baad jahan chala gaya woh time he aur insaan jis tarah bachpan, jawani aur budhapay ko khadd-o-khaal ke saath mehsoos kiya woh space he. Jab hum zaman ka tazkara karte hein toh nazriya rang o noor ke mutabiq saari kainat zamaniyat mein ek doosray ke saath hum rishta he, aur jab hum makaniyat ka tazkara karte hein toh, kainat noi aitbaar se aur infiradi aitbaar se alag alag he. Hum bhed, bakri, bandar, chooha, kutta aur insaan ki zindagi ka tazkara karte hein toh, zindagi aur energy sab mein mushtarak he. Jab hum noi aitbaar se kainat ka tazkara karte hein, ya space kay hudood ka tazkara karte hein, toh chooha, bandar aur haathi alag alag khadd-o-khaal mein nazar atay hein.

Takhleeqi formula yeh bana ke zindagi do rukhon par kayam he. Ek rukh zaman he aur doosra rukh makaan he. Jo ek taraf ghattha he doosri taraf badtha he aur record ho jaatha he.

Zindagi jis rukh par kayam he, sab ka sab time he. Zindagi jis rukh par ghatt rahi he, bud rahi he, ya fanaa ho rahi he sab ka sab space he.

Zamaniyat ya time mein kainat ka har fard ek doosray ko pehchanta he aur ek doosray se muta-arif he. Sooraj ki misaal hamaray samnay he. Sooraj jis tarah hamari khidmat guzari mein masroof he isi tarah zameen par maujood har makhlooq ki khidmat guzari mein masroof he. Nau crore teis laakh mile ke faasle par jab hum zameen se sooraj ko dekhte hein toh, hamari nigah cover chashmi mehsoos nahi karti. Is ka mafhuum yeh he ke, jab hum apna rishta zamaniyat se kayam kar letay hein, toh hamaray liye faasle madoom ho jaathay hein. Hamari aankh jo chund so foot se agay nahi dekh sakti nau crore tees laakh mile door dekh leti he.

Kainat mein ya afraad kainat mein taaruf ke liye jo roshni zariya ban rahi he woh azal se ek hi tarz par kayam he. Kainat ke tamam afraad ki rooh ek he; lekin jismani khadd-o-khaal alag alag hein. Jahan rooh ek he wahan har shey mein ishtiraaq he, maslan bhook bakri ko bhi lagti he, bhook insaan ko bhi lagti he, kabootar ko bhi lagti he, bhook ka lagna zamaniyat he. Lekin infiradi tor par jab khadd-o-khaal makaniyat bantay hein toh ghiza alag alag ho jati he. Bhook lagna zamaniyat par kayam he aur bhook ko mukhtalif cheezon se rafa karna space ya makaniyat he.



Saans

Roshni khala he aur khala ek wajood he. Khala musalsal harkat he, aur har harkat nuzool o saood mein safar kar hi he. Nuzool o saood ke mukhtalif dairay hein. Harkat ke pehlay dairay ka naam Aalam e malakoot he. Aalam e malakoot mein maadi anasir maujood nahi hotay. Yahi wajah he ke aalam e malakoot maadi aankh se nazar nahi aata.

Roshni = khala = wajood = harkat

Roshni harkat bankar aakhri aur dohri simton mein behti he. Aakhri harkat zaman he. Khala ke andar faasla aur harkat ek jagah jama ho jayen toh is dohri harkat ka naam makaan he. Dohri harkat ko moyaldi salasa (nabataat, jamadat aur hewanat) bhi kaha jaatha he. Insaan ki zaat mein jo roshniyan kaam kar rahi hein, woh harkat par kayam hein. Ek harkat kashish he yani insaan apni bisaat ki taraf kheench raha he. Doosri harkat yeh he ke insaan zindah rehne ke liye roshniyan apne andar jazb kar raha he. Woh harkat jo is hasti ki taraf kheench rahi he jis hasti ke hukum se kainat wajood mein aati he “malkoti sift” kehlati he aur woh roshni jo guraiz ki shakal mein insaan ko door kar rahi he “sift bashri” he. Un Dono sifaat mein har sift ek usool ki paband he. Duniya mein rehtay hue koi aadmi kharji duniya mein jitna ziyada mutaghraq ho jaatha he isi munasbat se woh kashish ki roshniyon se door ho jaatha he. Jo aadmi kashish ki roshniyon se door hota he, is ki zaat ke andar roshniyan ya anwaar zaya hotay rehtay hein. Aadmi jitna guraiz (makaniyat) mein daakhil hota he isi munasbat se is ke andar se “Malkoti sift” kam hoti rehti he. Nateej mein woh aalam e malakoot se door ho jaatha he aur itna door ho jaatha he ke, is ke ilm mein yeh baat hi nahi rehti ke insaan ke andar “Sift malakootiyat” kaam karti he. Jo fi al waqea is ki apni asal ya bisaat he. Ek waqt aisa bhi aata he ke, aqeday ke aitbaar se itna door ho jaatha he ke, is ki tamam dilchaspian makaniyat mein mujtma ho jati hein aur woh sift malakootiyat se inkaar kar bait tha he. Yeh wohi soorat e haal he jis ke baarey mein aakhri kitaab Quran mein Khaaliq e kainat Allah ne kaha he:

“Hum ne unke dilon par mohar kar di aur kaanon par mohar laga di aur unki aankhon par parday daal diye aur unke liye azaab alim he.” (Quran)

Azaab alim se morad yeh he ke, yeh sift malakootiyat se mahroom kar diye gaye. Aalam e malakoot aur aalam e nasoot ke takhleeqi formulon ki mazeed wazahat yeh he ke, malkoti sift aur bashri sift mein imtiazi khat khenchnay wali roshni ki ek miqdaar moueen he. Roshni ki miqdaar mein tawazun bashri takazay pedha karta he aur jab bashri takazay ziyada ho jaathay hein toh, kharji duniya (makaniyat) mein insaan ka istaghraaq bud jaatha he aur aisa honay se insaan asfal mein chala jaatha he. Insaan

jitna ziyada asfal ki taraf badhta he, isi munasbat se is ke andar kasafat aur gravity mein izafah hota rehta he.

Khaaliq e kainat Allah ne Adam aleh salam se kaha tha ke, “Tu aur teri biwi jannat mein raho aur jahan se dil chahe khush ho kar khao piyo aur is darakth ke qareeb nah jana warna tumhara shumaar zaalimon mein ho ga.” Khush nah hona aalam e asfal (Makaniyat) he. Nafarmani, aur na khushi bajaye khud is baat ki daleel he ke, aadam ka Allah se earzi tor par rishta munqita ho gaya. Jaisay hi rishta munqita hua, isi munasbat se roshniyon ka tawazun kum ho kar earzi tor par toot gaya aur aadam bashri khoal mein band ho gaya aur is maqam par aadam ne khud ko nanga mehsoos kiya. Nanga mehsoos karne ka matlab yeh he ke aadam ke oopar kasafaton ka hajoom ho gaya. Jaisay hi aadam ke oopar kasafaton ka hujoom hua, aadam ne khud ko jannat ki fiza se koi alag cheez samjha. Jab aadam ki dilchaspian roshniyon se door huien toh kasafaton ne aadam ko khench liya. Kasafaton aur saqal ki kashish ne jab aadam ko apni taraf khincha toh aadam asfal mein qaid ho gaya aur jannat ki fiza ne aadam ko radd kardiya.

Adam jab taq kashish saqal mein daakhil nahi hua woh zamaniyat mein raha. Aadam ko nafarmani ke ehsas ne makaniyat mein qaid kar diya. Aadam ne kashish se guraiz kar ke, apne oopar malukotiyat ke darwazay band kar liye. Jab koi aadamzad guraiz se kashish mein daakhil ho jaatha he toh, is par aalam e malukoot ke darwazay dobarah khul jaathay hein.

Mawarai duniya mein daakhil hona is waqt taq mumkin nahi he jab taq insaan makaan ki qaid se azad nah ho. Azad honay se morad yeh he ke, insaan jismani taqazoon ko sanwi hesiyat de dein aur jahan se takazey roshni ki shakal mein nuzool kar rahe hein, un ki taraf mutwajjah ho jaye. Roshni ki taraf mutwajjah honay ke liye zehni yaksuyi ke saath muraqba behtareen amal he. Is ka aassan tareeqa yeh he ke,

1. Aadmi kisi tareek gooshe mein jahan garmi, sardi mamool se ziyada nah ho bait jaye.
2. Haath, pair aur jism ko dheela choddhe aur apne oopar aisi kefiyat taari kar le jis kefiyat mein zehan jism ki taraf se hatt jaye.
3. Saans geherai mein liya jaye. Geherai mein saans lainay se saans ki raftaar mein tehrao pedha ho jaatha he.
4. Ankhein bandh kar li jayen aur apne andar jhankne ki koshish ki jaye.
5. Khayalat pakeeza hon.
6. Amal ki pakizgee yeh he ke, aadmi kisi ko bura nah samjhe. Kisi ki taraf se bughz o inaad nah rakhe. Agar kisi se takleef pahunchti he toh maaf kar dE, inteqam nah le.
7. Zarooriyat zindagi aur muaash ke husool mein aaza ka wazifa poora kar ke jad-o-jehad mein kotahi nah kare, lekin nateeje ke oopar nazar nah rakhe. Nateeja Allah par chod de.

8. Apne kisi amal se yeh mehsoos ho jaye ke mujh se zayadti ho gayi he, toh bulaa takhsees, woh naatvaan ho, kamzor ho, chota ho, is se maafi maang li jaye.

9. Jo kuch apne liye pasand karta he, doosaron ke liye bhi pasand kare.

10. Zehan ke andar maal o mataa aur asbaab ki mohabbat nah ho. Allah ke diye hue wasail ko khush ho kar istemaal kare. Lekin wasail ko maqsad qarar nah de.

11. Allah ki makhlooq ki khidmat karne ka jazba dil mein maujood ho. Jis tarah mumkin ho Allah ki makhlooq ki khidmat kare.

Jis shakhs ke andar pakeeza khayalat, pakeeza awsaf maujood hotay hein, is ki zaat mein jala pedha ho jati he. Shaoor ka aaina saiqa aur shafaaf ho jaatha he. Muraqba ek aisa amal he jis amal mein roohani ustad ke hukum ki tameel zaroori he. Shagird ke andar agar choo chura he, aur tameel nahi he, toh muraqbe ka amal poora nahi hota. Kamyabi ke liye khud supurdagi zaroori he.

Jism ka talluq saans se he. Saans ki aamad o shud khatam ho jaye toh jism be jaan ho jaatha he. Roohaniyat seekhnay ke liye saans se qata talluq karna zaroori nahi he. Sirf saans ka bohat aahista hona zaroori he. Jab insaan apna talluq gosht ke jism se saans ki hadd taq kayam rakhta he toh, jism gher mehsoos ho jaatha he. Is ki misaal khwab dekhna he. Aadmi khwab mein saans lethा rehta he, khwab ya sonay ki haalat mein saans ke andar geherai pedha ho jati he aur saans halka aur lateef ho jaatha he. Saans mein latafat aajaane se jism misali tajalli ki taraf saood karna shuru kar deta he. Hum dekhte hein ke, jab hum so jaathay hein toh hamara jismani nizaam barqarar rehta he, lekin hamara zehni talluq gosht post ke jism se earzi tor par munqita ho jaatha he. Gosht post ke jism se yeh earzi latalqi bedaari mein mutaqil kar di jaye toh insaan mawarai ya gheb ki duniya mein mutaqil ho jaatha he. Gheb ki duniya lateef duniya he. Jis tarah insaan is duniya mein kaam karta he, khata peeta he, isi tarah gheb ki lateef aur noorani duniya mein bhi chalta phirta aur khata peetha he.

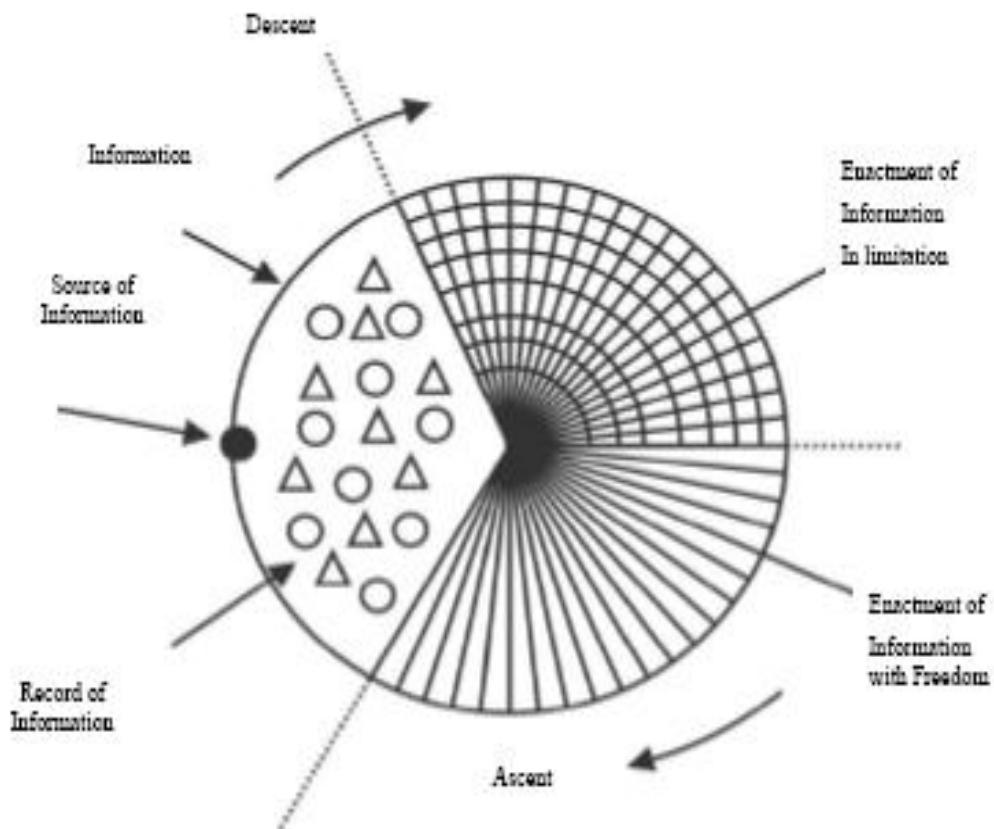


Zameer

Muraqba ek aisa amal he jis mein insaan aalam e zahir ki tarah apne andar maujood mutharrak aur musalsal amal karne wali makhfi duniya se roshnaas hota he. Jis tarah hum khwab ki haalat mein jism ke taqazoon se azad ho kar is duniya mein safar karte hein, jis duniya ko bedaari ki aankh nahi dekh sakti. Isi tarah muraqbe mein hum is duniya ko dekhte hein jis duniya ko zahiri aankh nahi dekh sakti. Hum jab bedar hotay hein, marhala waar yeh duniya hamaray liye ek tajribati duniya ban jati he. Isi tarah jab roohaniyat ke taalib ilm ki fikr apne baatini wajood (inner) mein khulti he toh aalam e gheb mein basnay wali duniyaon ke tajarbaat shuru ho jaathay hein. Jaisay jaisay gheb ki duniya mein ihmak hota he gheb mein basnay walay afraad se taaruf hota rehta he aur gheb ki duniya ke shab o roz se poori waqfiyat ho jati he. Gheb ki duniya ho ya mazahrati duniya, dono tajarbaat ke madaar par ghoom rahi hein. Jis tarah pedaish ke baad rafta rafta shaoor haasil hota he isi tarah gheb ki duniya mein bhi taraqqi pazeer shaoor karfarma he. Mazahrati duniya mein hamara mushahida he ke bachcha peda hone ke baad pehlay maa ki khusbhoo ka ehsas karta he. Phir woh maa ko pehchanta he. Is ke baad mahol mein qareeb rehne walay afraad, maa, baap, bhai, behan, dadi, nani aur dada, nana ko pehchanta he. Is ke baad qareebi rishtedaaron se manoos hota he. Phir shaoor mein itni wusat pedha ho jati he ke, duniyawi uloom haasil kar ke apna ek maqam bana letha he aur duniya mein apni infiradi hesiyat mein zindah rehta he. Isi tarah roohaniyat ka taalib ilm jab apne andar maujood gheb ki duniya se muta-arif ho jaatha he toh is ki nigah mein itni wusat pedha ho jati he ke woh zaman ke dono kinaroon ka ihata kar letha he. Gheb ki duniya mein jo kuch he usay choo letha he. Zameen se bahar afraad kainat se mulaqaat karna, uthna baitna, sona jagna, khana peena, sitaron mein ghoomna, aflaaq ki sair karna is ke liye shaoori zindagi ban jaatha he. Roohaniyat mein jo gheb mushahida ban jaatha he woh gheb nahi rehta shaoor ban jaatha he. Aflaaq ke beshumar nizamon mein farishton ki makhlooq aur is makhlooq ki karkardagi se waaqif hokar, farishton se hum kalaam hona aasaan kaam ban jaatha he. Woh dekh letha he ke, kainat ki saakht mein kis qisam ki roshniyan barsar amal hein. Un roshniyon ka source kya he? Yeh roshniyan kahan se aur kis tarah takhleeq ho rahi hein aur yeh roshniyan afrad kainat mein kis tarah taqseem ho rahi hein?



Source of Information



Zindagi ka har taqaza ek ittila he.

Ittila ka koi source he jahan se itlaat ek tasalsul ke saath zehan mein warid hoti rehti hein.

Gosht post ke jism ke saath paband ho kar amal karna ittila ki nazooli harkat he.

Gosht post ke jism se azad ho kar amal daraamad karna zaoodi harkat he. Aur yeh kefiyat raat ke hawaas se talluq rakhti he. Ittila par amal daraamad record ho raha he.

Taqazoon ke nuzool o saood se zindagi taamer hoti he.

Nuzool o saood ka yeh amal har aan aur har lamha jari o saari he.

Hein aur roshiniyon ki mikdaron ke radd o badal se kainat ke nuqoosh kis tarah ban rahe hein.

Tajalli nuzool kar ke noor kaisay bani aur noor nuzool kar ke roshni kis tarah bana. Aur roshni kin qaidon aur kin zabton par kayam he.

Zindagi ki woh harkat jis mein gosht post ki harkat shaamil he, nazooli kefiyat par mushtamil he, aur woh harkat jo jismani khadd-o-khaal aur gosht post se mubara hokar mutharrak he, zaoodi harkat ya zaoodi zindagi he. Jab hum zindagi ka aur zindagi mein kaam karne walay un taqazoon ka tajzia karte hein jo gosht ke jism ke tabay hein, hamein la mahala is taraf mutwajjah hona padtha he ke, zindagi ka koi taqaza aisa nahi he jo khyaal ke bagher poora hota ho. Khayaal aur takazay ka talluq ittila se he aur woh ittila kahin se aati he aur dimagh ke oopar warid hoti rehti he. Dimagh usay mehsoos kar ke mainey pehnata he aur jab is ittila ki takmeel ho jati he toh yahi takmeel jazba ya taqaza ban jati he. La mahala yeh baat tasleem karna pade gi ke zindagi kahin se aa rahi he. Jo zindagi kahin se aa rahi he woh zindagi kahin ja bhi rahi he, aur zindagi ka yeh tasalsul isi tarah kayam he ke ek hi jazba baar baar bedar hota he aur baar baar woh jazba kahin gayab ho jaatha he. Phir woh jazba ubharta he aur jazbay ki takmeel honay ke baad record ho jaatha he.



Musafir Shaoor Aur Rasta Lashaoor He

Tamam makhlooq zahuur mein anay se pehlay Allah ke iraday mein jis tarah mehfooz thi ab bhi isi tarah mehfooz he. Jahan yeh mehfooz he is ko “Loh e mehfooz” kaha jaatha he. Ab hum yun kahenge ke, duniya mein jo kuch ho raha he woh sab darasal loh e mehfooz ka aks he. Yani loh e mehfooz asal he aur is asal ka aks saari kainat he. Yahi wajah he ke, kisi no ki shakal o soorat hamesha se he aur hamesha kayam rahe gi. Arbon kharbon saal guzarnay ke baad bakri bakri, bandar bandar, sher sher he, insaan insaan he, kabhi aisa nahi sunha ke zamane ke inqilab ke saath ya halaat ki tabdeeli ki bina par insaan bakri ban jaye aur bakri insaan ka roop dhar ley. Bakri hamesha bakri rehti he. Insaan hamesha insaan rehta he. Bakri darasal loh e mehfooz mein maujood bakri ka aks he. Isi tarah jinaat, insaan, farishtay sab cheez apni apni aslon par kayam hein aur har no apni asal ka aks he.

Misaal:

Hum ek film banatay hein. Ek film se ek hazaar filmein tayyar ho jati hein. Jab hum ek hazaar filmon ko alag alag projectoron par dekhte hein toh phir film mein ek hi tarah ki soorten nazar aati hein. Halaanke har film alag he. Filmein ek hazaar hon ya ek laakh, chunkay unki asal ek he, aur asal mein tagayyur nahi hota is liye har film ke manazair ek jaisay nazar atay hein. Lekin agar film ki asal mein naak lambi ho jaye, kaan baday ho jayen toh hazaron filmon mein bhi naak lambi aur kaan baday nazar atay hein.

Kanoon:

Kisi cheez ko jan-nay pehchan ne ka zariya is ka heola aur muzahirati khadd-o-khaal hotay hein is muzahirati khadd-o-khaal ka koi nah koi naam hota he. Jaisay chaand, sooraj, sitare, zameen, aasman mein basnay wali makhlooqaat farishtay, zameen ke oopar basnay wali makhlooq hewanat, nabataat, jamadat, jinaat, zameen ke andar basnay wali makhlooq hashrat al arz, waghera.

Naam darasal kisi shey ka jismani muzahira he. Jab hum chaand kehte hein toh chaand ka naam zehan mein aatthe hi hamaray samnay chaand ki shakal o soorat aa jati he. Hum kisi insaan ka naam zaid, baker ya Mahmood rakhtay hein. Jab hum Zaid kehte hein toh darasal hum un jismani khadd-o-khaal ka tazkara karte hein jo hamari zahiri aankhon ke samnay he lekin jab hum baat ko geherai mein samajh ki koshish karte hein toh yeh haqeeqat munkashif hoti he ke, naam ya alamat ke oopar fanaa waqay ho jaye ya gosht post ka jism duniya se makhfi ho jaye toh zindagi barqarar nahi rehti. Baalfaz deegar hum kisi cheez ka naam letay hein toh hamari morad is shey ka jism hota he. Is shey ki zindagi ya rooh nahi hoti. Naam ya jism mafroza he. Is mafroza jism mein daur karne wali zindagi haqeeqat he. Jab hum qalam kehte hein toh hamari morad



qalam ki alamaat nahi hotein. Qalam darasal is haqeeqat par kayam he jo qalam ke mafhum se hamaray zehan ko mutala karti he. Maslan jab hum qalam kehte hein toh hamaray zehan mein qalam ka wasf aata he. Qalam ka wasf yeh he ke qalam likhnay ke kaam aata he. Khayalat ko shakal o soorat dainay aur mafhoom ko tehreeri shakal mein kaghaz par mutaqil karne wali cheez ka naam qalam he. Qalam ek jism he. Lekin qalam ka wasf is ki zindagi he. Isi tarah maujoodaat ke andar jis kadar nauain hein, un nauon mein jis kadar afraad hein, un mein se har fard ka koi nah koi naam he.

Kainat ki tamam nauon ko yakja karne aur nauon ke afraad ko samajh ke liye har fard ka naam hum zarra rakh len toh yeh zarra harkat he. Harkat ka ek rukh rangeen aur roshan he. Rangeen aur roshan rukh mazhar ya jism he. Harkat ka doosra rukh be rang roshni he jo darasal zindagi, fitrat, kirdaar aur haqeeqat he. Fitrat ka ek rukh zaman he aur doosra rukh makaan he. Makaan mazhar, mafroza ya jism he aur saman haqeeqat he.

Harkat ka woh rukh jo zaman he is mein tagayyur nahi hota aur harkat ka woh rukh jo makaan he is mein tagayyur hota rehta he. Jis rukh mein kisi qisam ka tagayyur o tabdal nahi he woh Khaaliq se hum rishta he aur jis rukh mein tagayyur o tabdal waqay hota he woh makhlooq he.

Parah teis mein surah ikhlaas takhleeqi qadron ki tafseer he. Nazriya rang o noor ki tashrihat zahir karti hein ke makhlooq ki qadron mein radd o badal aur toot phoot waqay hoti rehti he. Is ke bar aks khalqiyat tagayyur o tabdal aur toot phoot se mawrah he.

Misaal:

Ek rasta chalne wala musafir apne andar kitna hi inhimak rakhta ho taa hum woh rastay ke bagher apni hasti kayam nahi rakh sakta. Woh kitna hi be niaz ho jaye, kitna hi be khabar ho jaye woh apni zaat se kitna hi ghaafil ho jaye, yeh namumkin he ke koi musafir rastay se lataluq ho jaye. Musafir is waqt musafir he jab woh rastay par chal raha ho. Jab hum musafir ka naam letay hein toh hamein la mahala yeh maan-na padta he ke, musafir aur rastay mein kam tareen faasla bhi nahi hota. Musafir ki tamam harkaat o saknaat, sara kirdaar, zindagi ki tarzain aur fikrein kisi bhi tarah rastay ki hudood se bahar nahi ho sakteen. Is liye rastay mein tagayyur nahi he is ke bar aks musafir ke liye har kadam ke baad doosray kadam mein tagayyur he.

Nazriya rang o noor ke usool o zawabit insaan ki rahnumayi karte hein ke insani zindagi mein rasta lashaoor aur musafir shaoor he. Shaoor mein inhimak jitna ziyada ho jaatha he isi munasbat se aadmi lashaoor se door ho jaatha he. Musafir shaoor aur rasta lashaoor he ke mutabiq, jitna ziyada waqt lashaoor ko diya jaatha he aur zindagi isi munasbat se lashaoori amal ke rastay tey karti he aur jab fikr insani shaoor qadron se hatt kar lashaoori duniya mein daakhil ho jati he toh, shaoor maghloob aur lashaoor ghalib ho jaatha he. Bilkul isi tarah jaisay maadi duniya mein shaoor ghalib aur lashaoor maghloob he.



Roohani digest Karachi (Pakistan) aur Roohani digest international (Bartania) mein nazriya rang o noor par mazameen shea hue toh janab Taher Jallel sahib (Gujranwala) nay likha:

“Colum nazriya rang o noor mein aapne likha ke rooh ke saath ek jism misali yani roshiniyon ka jism hota he aur is ki harkat hi se ashya (insanon, hewanon waghera) mein harkat hoti he. Maujooda science mein “kirlian photography” se bhi yeh baat saabit hui he ke insanon, hewanat aur nabataat ke jism ke oopar roshiniyon ka haala hota he. Aap se iltamas he ke aap roohani tashreeh ke saath is takhleeqi process pur roshni dalain ke kis tarah Allah ki zaat se noor, rooh banta he, aur rooh se jism misali banta he, aur kis tarah jism misali se aalam e nasoot ki ashya wajood mein aati he.”

Jawab: Allah chupa hua khazana tha is ne chaha ke Mein pehchana jaoon, is chahat ko poora karne ke liye Allah ne mohabbat ke saath takhleeq ka ek program banaya. Kainat se mutaliq jo kuch Allah ke zehen mein naqsh o nigaar maujood the unko wajood bakhshay ke liye Allah ne farmaya, “Kun.”

Allah ke iraday mein jo kuch tha woh “Kun” kehnay se takhleeq ho gaya aur roohein wajood mein aagayein. Kainat ke tamam ajzaa aur zarraat ko shakal o soorat mil gayi. Is ke baad Allah ne maujoodaat ko mukhatib kiya.

“Alstubirabbekum?” “Kya mein tumhara Rab nahi hoon?”

Roohon nay kaha “Kaalubala.” “Jee haan aap hamaray rab hein.”

Is ka matlab yeh hua ke samaat aur Basarat ki muntaqili ke baad roohon ko apna idraak hua aur unhon ne khud ko khadd-o-khaal mein dekha aur mehsoos kiya. Rooh takhleeqi process ke tehat aalam e loh e mehfooz aur aalam e barzakh se nuzool karti hui aalam e nasoot mein aagayi.

Baatini nigah jab takhleeqi process ko dekhti he toh, wajood che ghilafon mein band nazar aata he. Un mein teen ghilaaf roshiniyon ke hein, aur teen ghilaaf noor ke hein.

Unke naam yeh hein:

1. Roshni murakkab
2. Roshni mufrad
3. Roshni Mutlaq
4. Noor murakkab
5. Noor mufrad
6. Noor Mutlaq

Har cheez Allah ki taraf se aati he aur is ki taraf lout jati he. Jab kuch nah tha toh Allah tha. Jab Allah ko khyaal aaya ke mein pehchana jaoon toh Allah ne kainat ki takhleeq o tashkeel ka ek program banaya. Chunancha bashkaal kainat Allah ke zehen mein jo kuch maujood tha is ne pehli karvat li aur harkat shuru ho gayi.



Yeh baat zehen nasheen kar leni chahiye ke kainat mein koi aisi cheez maujood nahi he (qayamat taq aur qayamat ke baad abad al abaad taq) jo pehlay se wajood nah rakhti hon. Jannat dozakh qaron e oola, qaron e wasti aur qaron e aakhri bhi pehlay se maujood hein. Khaaliq e kainat Allah kehta hein ke:

“Mein loh e mehfooz ka maalik hoon jis hukum ko chahoон barqarar rakhun aur jis hukum ko chahoон mansookh kar dun.” (har wada he likha hua. Mitatha he Allah jo chahe aur rakhta he is ke paas he asal kitaab). (Surah Raad)

Loh e mehfooz ke nuqoosh aalam takleth ki hudood mein daakhil ho kar anzareeyat ka libaas qubool kar letay hein. Anzareeyat ka libaas ko qubool karte hi, makaniyat ki buniyaad par jati he. Makaniyat ka kayam zamaniyat par he.



Ism e Zaat

Kehkashani nizamon aur hamaray darmain bada mustahkam rishta he. Pey dur pey jo khayalat zehan mein atay hein, woh doosray nizamon aur aabadiyon se hamein masool hotay rehtay hein. Noor ki yeh lehrein ek lamhe mein roshni ka roop dhaar lethe hein. Roshni ki yeh choti badi lehrein hum taq be shumaar tasweer khanaay lekar aati hein. Hum unhi tasweer kanoon ka naam wahima, khyaal, tasawwur aur tafakkur rakh dete hein. Allah ka irshad he,

“Logon! Mujhe pukaro mein sunoon ga. Mujh se maango mein doonga.”

Allah ka har ism ek chupa hua khazana he. Jo log un khazanon se waaqif hein, jab woh Allah ka naam vird zabaan karte hein toh unke oopar rehmaton aur barkaton ki barish barasti he. Aam tor par Allah ke ninyanave naam mashoor hein. Is besh baha khazanay se faida uthane ke liye, har naam ki taseer aur padhnay ka tareeqa alag alag he. Kisi ism ki baar baar takraar se dimagh ism ki nooraniyat se maamoor ho jaatha he aur jaisay jaisay Allah ke ism ke Anwaar dimagh mein zakheera hotay hein, isi munasbat se bigade hue kaam bantay chalay jaathay hein aur hasb dalkuha nataij muratab hotay rehtay hein, lekin jis tarah asraat muratab hotay hein, isi tarah gunaaho ki tareqi insaan ke andar roshni ko dhundla deti he. Kotahyon aur khataon se aadmi kasafaton, andheron aur taffun se kareeb ho jaatha he aur Allah ke noor se door ho jaatha he.

Ism zaat ke ilawa Allah ka har ism Allah ki sift he, aur Allah ki har sift fa-aal aur mutharrak he. Har sift apne andar taaqat aur zindagi rakhti he. Jab hum kisi ism ka vird karte hein toh ism ki taaqat aur taseer ka zahir hona zaroori he. Agar matlooba fawaid haasil nah hon toh, yeh insaan ki apni kotahi aur badkhta tarz e amal ka nateejahota he.

Kanoon:

Jab hum kisi shey ka mushahida karte hein toh pehlay woh shey hamaray mushahiday mein aati he. Phir shey ke andar shaoor aur feham ubharta he jo shey ke taaruf ka zariya bantaa he. Jab taq shey mushahiday mein daakhil nah ho, ya shey ki feham ki ittila rooh se shaoor ko mutaqil nah ho, hum kisi shey ke barey mein koi maani mutayyan nahi kar sakthe.

Hum jab kisi cheez ka naam letay hein, toh woh sunne walay ki rooh mein pehlay warid hoti he. Maslan jab sooraj kaha jaatha he toh sunne wala apne inner mein sooraj ko mehsoos karta he is ke baad shaoori tor par sooraj ke maani aur mafhuum mutayyan hotay hein. Hum rozana zahiri aankh se sooraj ko dekhte hein, woh sooraj daakhil ke andar maujood sooraj se mukhtalif he. Nah sirf yeh ke mukhtalif he balkay, jis tarah hum sooraj ko dekhte hein roohani aankh se jo sooraj nazar aata he woh is sooraj ke bar aks he jo hum din mein sooraj dekhte hein. Maadi aankh ke zariye dekhnay se yeh taassur kayam hota he ke sooraj ke andar hararat aur garmi he. sooraj ki hararat, garmi, rang aur shuaon ke zariye zameen ko hararat aur garmi pohonch rahi he.



Roohani aankh se nazar aata he ke sooraj bohat ziyada chamakdar siyah taway ki tarah he. Roohani aankh se jo sooraj nazar aata he is mein roshni aur rang nahi he. Isi tarah jab hum apne sayyara ko dekhte hein toh sayyare ke oopar ya sayyare mein maujood fiza mein jo roshniyan hein un roshniyon ko sooraj ki roshniyan qarar dete hein, jab ke roohani aankh yeh dekhti he ke har sayyara bazat khud ek roshni he. Sooraj ke andar zahiri aankh se jo taizi nazar aati he woh darasal zameen ya kisi sayyare ka aks (reflection) he. Roohani aankh jis tarah sooraj ko dekhti he woh aisi haqeeqat he jis mein tagayyur nahi he.

Allah ko kisi ne nahi dekha, lekin jab koi bandah Allah ka naam suntha he tawa seen ke daakhil mein ek haqeeqat warid hoti he. Aisi haqeeqat jis ko nazar andaaz nahi kiya ja saktha, maslan ek aadmi Allah ke wajood se inkaar karta he lekin sawal yeh pedha hota he ke, inkaar kis cheez ka kiya ja raha he? Mafhuum yeh hua ke ek haqeeqat sabta he jo insaan ke andar daakhil hoti he aur shaoor is haqeeqat ka dabao bhi mehsoos karta he. Is haqeeqat ke maani aur mafhuum agar zehan ya shaoor ke oopar poori tarah wazeh nahi hota toh woh Allah ka inkaar kar deta he. Darasal woh kehna yeh chahta he ke jis Allah ka tazkara kiya ja raha he is Allah ko shaoori feham tasleem nahi karti. Roohaniyat ke mahireen nigah ki teen tarzain kayam ki hein. Yaqeen ka ilm hona, yaqeen ko dekh lena aur yaqeen ki haqeeqat se waqif hona.

Aayine ki misaal samnay rakh kar tafakkur kiya jaye toh yeh haqeeqat munkashif hoti he ke, ek shakhs aayine mein apna aks dekh raha he magar aayine ki sifaat ya khususiyaat is ke samnay nahi hein. Woh sirf itna jaanta he ke, mujh jaissa ek insaan mere samnay khada he. Is yaqeen ki buniyaad par woh aayine mein khud ko dekh raha he. Is haalat ka naam yaqeen ka ilm he. Yani is mein yeh ilm daakhil ho gaya he ke, woh aayina dekh raha he. Agar dekhnay walay ko yeh ilm he ke, mein aayine mein apna aks dekh raha hoon aur woh aayina aur aks ki haqeeqat se nawaqif he toh yeh ilm, yaqeen ko dekh lena he. Is ke bar aks agar dekhnay wala apni aur aayina ki haqeeqat jaanta he. Yani woh aayine ke dekhnay ko dekh raha he toh is haalat ka naam yaqeen ki haqeeqat se waaqif hona he.

Kanoon:

Har cheez apne andar doosri cheez ko jazb kar rahi he aur jazb kar ke doosray ko dikha rahi he. Kainat mein woh afrad jo apni zaat mein dekhte hein, unka mushahida he ke, har cheez khud kuch nahi dekh rahi balkay kisi ke dekhnay ko dekh rahi he. Saari kainat ek aaina he aur yeh aaina roshni he. Ek roshni he jo mukhtalif roop badal kar mukhtalif sooraton mein zahir ho rahi he aur har soorat mein roshni kisi doosri soorat ko dekh lethe hein. Yahi wajah he ke insaan ke oopar jab mout warid ho jati he is ke bavajood ke jism ke tamam hissay ankhein, dimagh doosray aaza mein koi tabdeeli nahi hoti lekin woh kuch nahi dekh sakta. Wajah yahi he ke jo roshni aayine ka kaam de rahi thi is naay maadi jism se rishta munqita kar liya he.

Yat ka lafz jab zabaan se ada hota he toh is ke mainey yeh hotay hein ke hum kisi aisi tarz e fikr ka tazkara kar rahe hein jo tarz e fikr duniya mein raaij tamam maadi uloom

se alag he. Un uloom ka talluq tabeeyat se ho, nafsiyat se ho, ya maabaad ul nafsiyat se ho. Har ilm hamein ek roshni deta he. Shaoori tor par jab hum kuch dekhte hein, yeh samajte hein ke hum jo kuch dekh rahe hein, maadi aankh se dekh rahe hein aur jab hum roohani aankh se dekhnay ka tazkara karte hein toh kehte hein hamari aankh vaastaa ban rahi he aur hum kisi cheez ke dekhnay ko dekh rahe hein. Jab hum pani ko dekhte hein toh fi al waqea hum pani ko nahi dekhte balkay pani ke dekhnay ko dekhte hein. Yani pani hamein dekhta he aur pani apne dekhnay ke amal ko hamein mutaqil kar deta he aur hum pani ke dekhnay ko dekh letay hein. Barah e raast dekhnay ki nazar kainati shaoor he. Kainati shaoor ya kainati nazar jis maqam aur jis nuqta par jalva gir hoti he woh ek hi tarz rakhti he. Yeh baat har shakhs jaanta he jis tarah ek insaan pani ko pani dekhta he isi tarah insaan ke ilawa makhlooqaat jarandi, parinday aur darendey aur makhlooq ka har fard pani ko dekhta he. Aisa kabhi nahi hua ke insaan ne pani ko pani dekha ho aur sher ne pani ko doodh dekha ho. Jis tarah insaan lohe ko sakht mehsoos karta he isi tarah choonti se hathi tak ki makhlooq ka har fard lohe ko sakht mehsoos karta he. Kainat mein phelay hue tamam manazair isi kanoon ke paband hein. Aadmi chaand ki taraf nazar utha kar chaand ko jis shakal o soorat mein dekhta he, chakore bhi chaand ko is soorat mein dekhta he. Jis tarah ek aadmi pani pi kar anton ki sirabi karta he isi tarah gaaye, bhens, bhed bakriyan aur doosray janwar pi kar apni jismani nashonuma karte hein. Darakth ki jaddain bhi pani ko pani samajh kar peeti hein. Jis tarah insaan aur doosray janwar pani se nashonuma paate hein, isi tarah phool bhi pani se apni nashonuma karte hein. Jis tarah ek saamp doodh ko doodh samajh kar peeta he isi tarah bakri bhi doodh ko doodh samajh kar peeti he. Yeh ek mushtarik nigah he jo saari kainat aur kainat ke tamam afraad mein yaksaa tor par kaam kar rahi he. Un tamam misalon se yahi nateeja nikalta he ke, kainat ke andar jitni noeen hein aur makhlooqaat mein, nauon ke afraad hein, un sab mein nazar ka ek hi kanoon karfarma he.

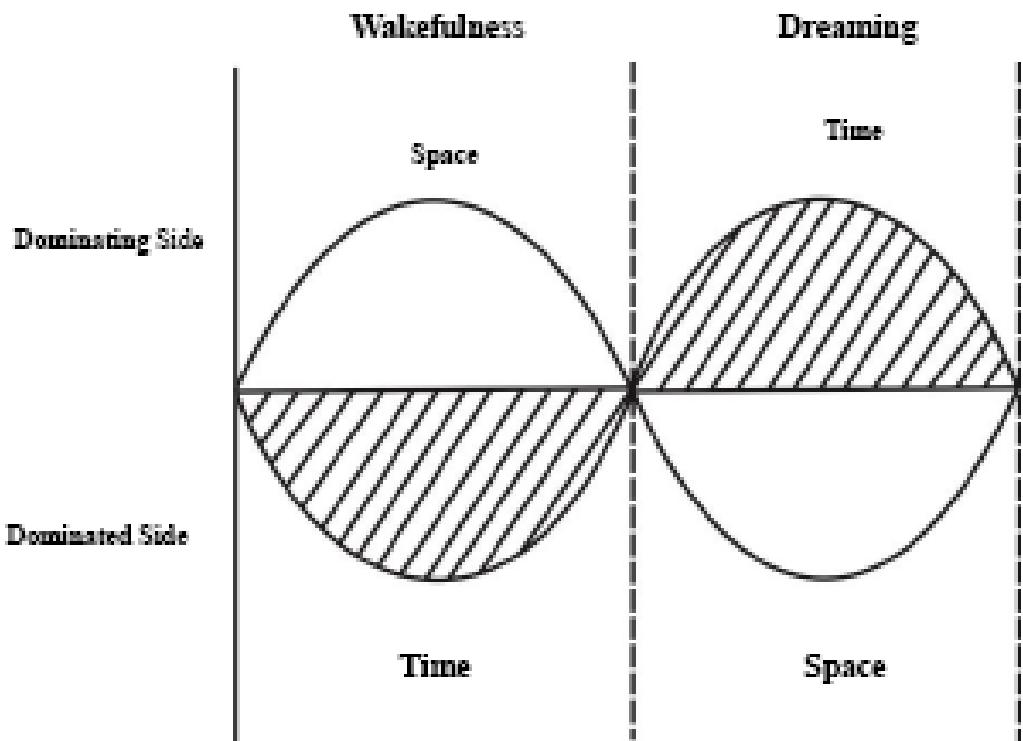


Kainat ek kunba he

Alameen ke teen rukh hein. Ek rukh noorani aalam he. Doosra rukh roshni ka aalam he. Teesra rukh takhleet ya aalam e nasoot ka aalam he. Noor ki duniya mein daakhil honay ke baad hamaray oopar musheet ka inkishaaf hota he. Musheet mein daakhil ho kar Allah ki zaat ka inkishaaf hota he.

Aalam e nasoot mein rooh e hewani ka arif warood, khanood ya muraqbe mein yeh dekh lethा he ke rooh e hewani, makaniyat mein band ek rukh he aur insaan paband hawaas mein qaid he. Rooh e hewani se nikal kar jab insaan rooh e insani mein daakhil hota he toh yeh dekh lethा he, sun lethा he, aur mehsoos kar lethा he ke, insaan ke andar ek aisi salahiyat maujood he, jis ko istemaal kar ke woh makaniyat se azad ho saktha he. Woh yeh bhi jaan lethा he ke, insaan mehez makaniyat ke khadd-o-khaal par kayam nahi he balkay un khadd-o-khaal par roshiniyon ka ek ghilaaf chada hua he jo rajsmati wajood roshni ke tane banay par bana hua he. Usay yeh bhi ilm ho jaatha he ke insaan ki raftaar safar aur raftaar parwaaz roshni ki raftaar ke barabar he.





Dono rukh alag alag honay ke bawajood ek doosray se juda nahi hein.

Waraq ke do safhaat ki tarah aapas mein miley hue hein.

Makaniyaat, zamaniyaat ki bisaat par kayam he.

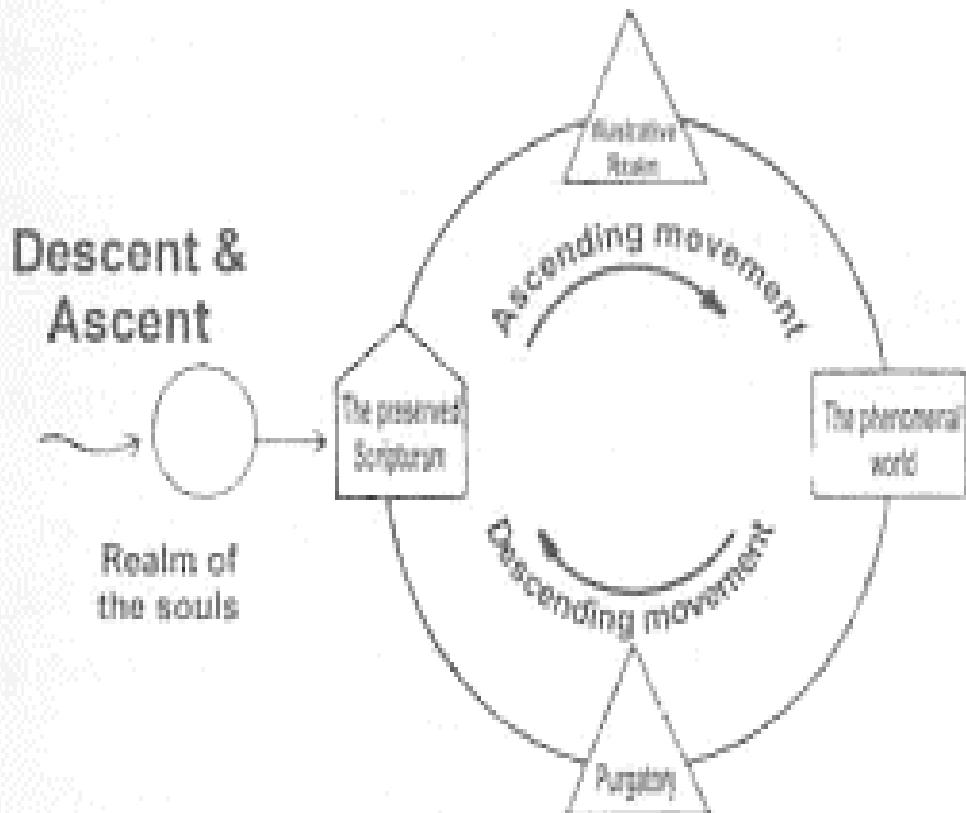
Aalam e bedaari mein zamaniyaat pas parda hoti he; jab ke makaniyaat ghalib hoti he.

Aalam e khwab mein makaniyaat, zamaniyaat mein paivest aur maghloob ho jati he.

Kainati formulon ko samajhne ke liye yeh baat zehan nasheen hona zaroori he ke, jab kainat mein khadd-o-khaal zahir hotay hein toh zaman parday mein chala jaatha he aur jab kainat ke andar maujoodaat ki tasweerein khadd-o-khaal se mawrah ho jati hein toh makaan, zaman mein paivest ho jaatha he. Kainat makaniyaat mein zahir hoti he toh usay nazooli harkat kaha jaatha he aur jab makaniyaat pas manzar mein chali jati he toh usay saodi harkat kaha jaatha he. Nuzool o saood ka poora silsila loh e mehfooz par naqsh he. Loh e mehfooz aur aalam e nasoot ke darmain ek parda he. Nazooli harkat mein aalam e nasoot aur loh e mehfooz ke darmain jo parda (screen) waake he, is ko barzakh kaha jaatha he. Loh e mehfooz se chalne wali tasweerein jab aalam e nasoot mein khadd-o-khaal ke saath mazhar banti hein aur mazhar bankar loh e mehfooz ki taraf saood karti hein, tab bhi loh e mehfooz aur aalam e nasoot ke darmain ek parda (screen) he. Jisay aaraf ke naam se jana jaatha he.

Allah aseer he, khebar he, aleem he, mohabbat karne wala he, Allah ka zehan bhi he. Khaaliq e kainat ke zehan mein yeh baat aayi ke apne taaruf ke liye aisi takhleeq amal mein laaye jis takhleeq mein hafza bhi ho, fikr bhi ho, baseerat bhi ho, uloom seekhnay ki tamam tar salahiyaten bhi maujood hon. Taake makhlooq apne Khaaliq ko pehchan le. Tamseelan hum is baat ko is tarah bayan karte hein, Allah ek zaat he is ke zehan mein baitey baitey khyaal aaya ke aisi kainat banani chahiye jo mukammal ho aur is kainat ke afraad mein aisay muntakhib afraad hon jo mujhe pehchan saken aur un afraad ka mere saath talluq bhi kayam ho. Jab Allah ne irada kiya toh Allah ke zehan mein jo kuch jis tarah maujood tha, amal mein aagaya. Program ka pehla marhala aalam e arwah amal mein aaya. Aalam e arwah ke baad doosra aalam "loh e mehfooz" wajood mein aaya. Loh e mehfooz par kainat ki har harkat, kainat ka har har lamha, aur kainat ke andar jitni nauon hein is no ke har fard ki ijtimai film ban gayi. Phir is program ko harkat ke saath mazahrati shakal o soorat de di gayi. Jis aalam mein kainat ne noi aitbar se mazahrati khadd-o-khaal ikhtiyar kiye yani film ka yakjai program noi aitbaar se alag alag hua, is aalam ko aalam e misaal ya barzakh kehte hein. Aalam e misaal ki film jab infiradi soorat mein zahir hui aur jahan noi program infiradi soorat mein nashar ho raha he, yeh aalam "aalam e nasoot" he.





Iradah Allha "Kun" se Khaaliq e kainat ke zehen mein jo kuch jis tarah maujood tha wajood mein aagaya. Aalam e arwah kainat mein harkat ki yeh tarz mutayyan hui ke anwaa aur har no ke afraad ki ijtimai film bangayi

Loh e mehfooz.

Aglay marhalay mein yakjai program

Harkat ke aglay marhala mein yakjai program noi aitbaar se alag alag ho gaya. Aalam e misaal

Aalam e barzakh.

Aalam e misaal ki film infiradi soorat mein zameen ki screen par nashar ho rahi he. Aalam e nasoot shaoori duniya he. Jab ke is se pehlay ke alameen lashaoori duniya se talluq rakhtay hein. Aalam e nasoot, nazooli harkat ki intehaa he. Yahan se nazooli harkat saoodi harkat mein badal jati he

Aalam e araaf.

Tashreeh:

Har shey agar ek taraf nuzool kar rahi he toh doosri taraf saood kar rahi he, iska matlab yeh hua ke, kainat ki har shey la mahdudiaat mein aakar is baat ka taaruf karati he ke, Allah ki zaat gher mehdood he. La mahdudiaat Allah ki zaat he aur mahdudiat makhlooq he. Makhlooq ya mahdudiat hi darasal kainat he. Kainat teen dairon par mushtamil he.

Kainat ka pehla daira, "Madiyat" he.

Kainat ka doosra daira, "Hewaniyat" he.

Kainat ka teesra daira, "Insaaniyat" he.

Kharji duniya aur kharji duniya mein jitni bhi cheez hein, unki harkaat o saknaat ek makaniki amal ke tehat jari o saari hein, aur is mechanism ki buniyaad madiyat he. Madiyat jis mechanism par jari he, is mechanism ke nateejay mein jamadat, nabataat bantay hein. Doosray mehdood dairay se hewanat, bashmole insaan ki taamer ka aaghaz hota he. Kainat ke teen dairay nuzool se saood aur saood se nuzool mein radd o badal ho rahe hein. Har daira tahleel hokar doosra daira ban raha he.

Banda jab Allah se muta-arif hota he toh muta-arif honay ki do tarzain kayam hein. Ek tarz yeh he ke, woh Allah ki sifaat se muta-arif hota he. Doosri tarz yeh he ke, woh zaat se muta-arif hota he. Jab koi banda sifaat se muta-arif hota he toh woh Allah ko Allah ki sifaat mein dekhta he. Is ke bar aks jab koi banda Allah ko Allah ki zaat mein dekhta he toh darasal woh mehez apni fikr wajdani se Allah ki qurbat ko mehsoos karta he.

Kainat ki saakht aur is saakht mein mukhtalif mikdarein aur un mikdaron se tarteeb pa kar mukhtalif noyein har no mein makhsus khadd-o-khaal, makhsus sifaat aur phir ek no se doosri no ka Ilmi aur sifaati ishtiraaq har no ke alag alag afraad aur afraad



ke aapas mein rishta, ek no ke aftrad ka doosri no ke afraad se bahami rishta har zee aqal aur zee feham aadmi ko is taraf mutwajjah karta he ke, kainat ek kunba he aur is kunba ka koi sarparast aala he woh kainat mein koi bhi no ho ya kisi bhi no ka koi bhi fard ho woh poori kainat se apna rishta munqita nahi kar sakta. Woh kainat mein maujood noen ya ajraam samawi ke uloom se waqfiyat rakhta ho ya nah rakhta ho, lekin bahami aur makhfi rishta har haal mein kayam he.



Khala

Kainat ke kisi fard ki takhleeq par ghor kiya jaye, aur takhleeqi formule samajhne ki koshish ki jaye, toh kainat aur afraad kainat ki chaar sathayen mutayyan hoti hein. Kainat ki pehli satah varaye lashaoor he. Yeh satah kainat ya afraad kainat ke andar bohat geherai mein waqay he. Is satah mein itni ziyada geherai he ke, is ke barey mein, is satah ke awsaf ki tashreeh ke barey mein, ilm haasil karna taqreeban namumkin he. Lekin roohani logon mein aisay log maujood hotay hein (unki tadaad kam hi sahi) ke is satah ki geherai mein awsaf unke samnay aajaathay hein. Wohi log is satah ki sifaat ko jaan letay hein jo barah e raast mashiyat ke tabay hotay hein.

Pehli satah ke baad doosri satah aati he. Pehli satah jab nuzool ke saath ubharti he toh nazooli harkat naye awsaf ka majmoa ban jati he. Is majmoe ka naam lashaoor he. Is satah ke awsaf ki tashkees bhi mushkil he lekin pehli satah ke awsaf ki tashkees ke muqablay mein aasaan he. Lashaoor mein jab harkat waqay hoti he toh fard ka shaoor is ka ihata kar lethा he aur us ihatay ka naam tasawwur he aur jab tasawwur apni satah se ubhar kar fard ke samnay aata he toh, is ko hum fard ka shaoor kehte hein aur fard ka shaoor apni bil-muqabil cheezon ka aks qubool karne lagta he. Yahi haalat shey ko wajood bakhshti he aur kisi wajood ko mukhtalif naam de diye jaathay hein. Mukhtasir yeh ke kainat ke har fard ko chaar sathaon se guzarna padta he. Jab taq koi fard ya koi shey un chaar sathaon se nah guzray is waqt taq is shey ki maujoodgi zair e behas nahi aati.

Pehlay teen marhalon mein shey ka taana baana tayyar hota he aur chouthe marhalay mein shey khadd-o-khaal ke saath maujood ka darjah haasil kar lethe hein. Shey ki harkat ya kainat ki harkat do tarah waqay hoti he. Ek harkat ko tolani harkat kaha jaatha he aur doosri harkat mehwari harkat he. Tolani harkat hoyā mehwari harkat, dono mein ek waqfa hota he, lekin tolani harkat bajaye khud ek waqfa he. Mazkoorah chaar shaoor jab tolani simt mein daur karte hein is daur ka naam waqfa, time ya zaman he, lekin jab charon shaoor mehwari safar mein apne markaz ki taraf daur karte hein toh is daur ko makaan se tabeer kiya jaatha he.

Kanoon:

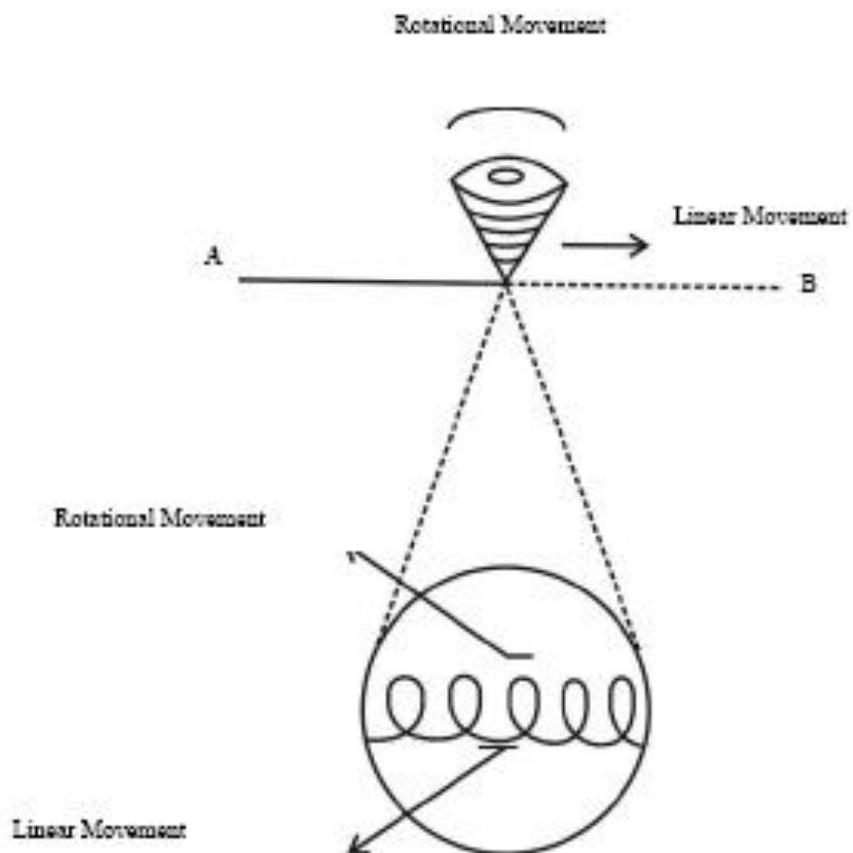
Tolani harkat, mehwari harkat, makaan wasmaan ki dono halatain tolani simt mein aur mehwari simt mein ek saath gardish karti hein. Yeh dono gardishein mil kar shaoor ke andar musalsal takhleeq karti rehti hein. Lattu ka ghoomna zamani aur makani dono tarah hota he. Lattu mehwari gardish mein ghoomta he. Tolani gardish mein agay badta he. Agay badna zamaniyat he aur mehwari gardish mein apne markaz mein dairoon mein ghoomna makaniyat he. Is ka matlab yeh hua ke, tolani aur mehwari gardish dono mil kar zamaniyat aur makaniyat ki takhleeq karti hein. Hum tolani

gardish ko apne hawaas mein second, minute, ghantay, din, mah o saal aur sadiyon ki shakal mein jantay hein aur shumaar karte hein, lekin saath hi tolani gardish ko apne hawaas mein minute ya makaniyaat ka waqfa shumaar karte hein. Maslan, jab hamari nazar aasman par utthi he toh, hamaray hawaas mein second, minute ke waqfay toot jaathay hein. Jabkay hamara shaoori tajurba he ke, hum chand so kadam se agay nahi dekh sakthe. Aasman ki taraf nazar uthatay hein, lakhon meel hamaray samnay hotay hein. Chaand, sooraj, sitaron aur ajraam falki ko dekhna is liye mumkin he ke, hum tolani gardish ke saath mehwari gardish mein bhi safar kar rahe hein.

Wahima, khyaal, tasawwur yeh teeno halatain tolani gardish ki ek hi simt waqay hoti hein aur mahsoosati haalat mehwari gardish mein waqay he.



Linear & Rotational Revolution



Tolani aur mehwari gardish dono mil kar zamaniyaat aur makaniyaat ki takhleeq karti hein.

Nuqta A se nuqta B ek faasla (makaniyaat) he.

Lattu, ab faasla tolani gardish mein agay badatay hue tey karta he.

Tolani gardish mein agay badne ke saath saath lattu dairoon ki shakal mein mehwari gardish karta he jo makaniyaat he.

Mehsoosaat mein zamani makani dono tagayyur ek hi nuqte mein waqay hotay hein. Isi nuqte ka naam waqfa he. Waqfay ka silsila azal se abadd taq jari o saari he. Mazkoorah baala chaar sathaon ya chaar shaooron ki markasyati alag alag chaar zindaganian rakhti hein.

1. Waraye be rang

2. Be rang

3. Yak rang

4. Kul rang

Chaar shaooron ki alehra alehra markaziyat ek mukammal zindagi ya mukammal harkat he. Shaor ka ek kirdaar gher mutagheyar he. Yeh kirdaar apni hado mein ek hi tarz par dekhta, sochta, samjhta aur mehsoos karta he. Is kirdaar mein kisi kainati zarra ya fard ke liye koi imtiaz nahi paaya jaatha. Yeh shaor har zarre mein ek hi zavia rakhta he. Is mein la makani shaor se doosra shaor takhleeq paata he. La makani shaor ki raftaar khyaal se karoron guna ziyada hoti he. La makani shaor ki doosri harkat takhleeq he. Lashaoor aur la makani shaor ki teesri harkat shaor ki satah par warid hoti he toh is ki raftaar bohat kam ho jati he, lekin yeh raftaar bhi roshni ki raftaar se lakhon guna ziyada he. Roshni ki raftaar ek laakh cheyasi hazaar do so byasi mile fi second batayi jati he. Roshni ki raftaar se mutharrak la makani shaor ki teesri harkat jab nuzool kar ke shaor ke andar daakhil hoti he toh, "Aalam e nasoot" ban jaatha he. Aalam e nasoot mein daakhil honay ke baad roshni mein anasir ki ameezash hoti he. Anasir ki takhleeq aur ameezash darasal fard ka choutha shaor he. Is shaor ka idraak saathi hota he is liye is ka thehrat aur thospan bohat kum waqfay par mushtamil he. Chunkay thospan bohat kum waqfay par mushtamil he, is liye yeh shaor sab se ziyada naaqis he. Naaqis honay ki wajah se is mein peham aur musalsal khala waqay hota rehta he.

Kanoon:

Jo cheez jitni thos hogi, isi munasbat se is mein khala hogta. Roohani aankh se agar deewar ko dekha jaye toh har eent ke andar baday baday sorakh nazar atay hein. Pahodon ko agar baatini aankh se dekha jaye toh baday baday ghaar nazar atay hein.

Lagta he baadalon ki tarah koi cheez aasman mein tair rahi he. Khalaon ko pur karne ke liye un hawaas mein aisay takazey bhi maujood hein jin ko hum ikhtiyaari hawaas keh sakthe hein. Yani, aisay hawaas jo hamein zindagi ke tameeri rukh par kayam rehne ki talqueen karte hein. Un khalaon mein jo rukh taamer ki taraf mutwajjah karta he, is ka naam zameer he.



Insaan Hewan Se Kyun Mumtaz He

Duniya mein hazaron insaan baste hein. Har insaan doosray ki zindagi se nawaqif he. Har insaan ki zindagi ek aisa raaz he jis ko doosray nahi jantay. Is raaz ki badolat har insaan apni ghalton ko chupaye hue khud ko behtar paish karne ki koshish karta rehta he aur khud ko misali bana kar doosaron par zahir karna chahta he. Agar is ki ghalatiyan logon ke samnay hote toh phir woh khud ko behtar zahir karne ki koshish nah karta aur zindagi ka irtiqa bhi amal mein nahi aata. Insani saakht ki yahi khasusiyat usay janwaron se mumtaz karti he. Har ek hewan ke aamaal mutayyan hein. Hewan ke mutayyan aamaal ko har hewan ka shaoor poori tarah jaanta he chunkay janwaron mein infiradi tor par ek doosray ke darmain parda haail nahi he, aur har hewan doosray hewan ki zindagi se poori tarah waaqif he is liye koi hewan khud ko doosray hewan ke samnay misali bana kar paish nahi karta.

Kanoon:

Khud ko chhupana aur ghaltion par parda daalnay ka jazba hi insaan ko doosron se mumtaz karta he. Insani saakht ka shaoori imtiaz hi tamam uloom o fanoon ka mukhzan he. Insaan ki yeh koshish ke woh khud ko doosron ke samnay misali bana kar paish karna chahta he, is ko naye naye raston ki talaash ki taraf mael karti he. Naye naye raston ki talaash aur nayi nayi ayjadat ki koshish hi darasal insani irtiqa ka raaz he. Yahi shaoor insaan ko kainat ki doosri tamam makhlooqaat se mumtaz karti he. Yeh aisi koshish aur jad-o-jehad he jis jad-o-jehad aur koshish se woh uloom hasooli se guzar kar mawarai aalmeen mein daakhil ho jaatha he. Yahi koshish aur justojoo he jo, naye naye raston ko talaash karti he, naye naye uloom ki daagh bail daalti he. Naye naye falsafon ko kayam karti he aur naye naye falsafon se beshumar uloom ki shaakhein muratab karti he. Yeh sab irtiqai amal hein. Irtiqai amal hi ilm e hasoli ka zariya he. Lekin ilm e hasoli ke tehat jitni bhi aikthiyaraat hoti hein, woh mafrozat aur falsafon par mabni hein. Sadhu kabeer daas kehte hein:

Rangi Ko Kahan Narangi, Tinat Maal Ko Khoya.

Chalti Ko Kahan Gaadi, Dekh Kabeera Roya.

Narangi phal ka chilka, phaank, phaank ke andar goda, goday ke andar beej, beej ke andar giri, har cheez ka rang mukhtalif he. Lekin duniya walay usay narangi se mosoom karte hein. Doodh se haasil shuda johar ko khoya yani “kho diya” kaha jaatha he. Bhagat kabeer kehte hein, yeh kaisi andher nagri he jahan har cheez ko woh naam de diya gaya he jo woh nahi he.

Jab hum insani zindagi ki sakht aur irtiqa ke baarey mein soch bichaar karte hein aur kainati nizaam mein zindagi ka mutalea karte hein toh, hum yeh jaan letay hein ke har insaan doosray insaan ki zindagi se nawaqif he. Har insaan jaanta he ke, meri zindagi ke baarey mein mere ilawa doosra koi shakhs nahi jaanta. Insani zindagi ka yahi



chhupa hua rukh insaan ko hewanat se mumtaz karta he. Yani insaan hewanat se is liye mumtaz he ke, hewanat mein akhfa nahi he. Is poori wazahat se yeh nateejा muratab hua ke, insaan ki khasusiyat yeh he ke, woh apni ghaltion ko chupata aur achhayiyon ko bayan karta he. Insani saakht ka yeh shaoori imtiaz hi darasal isko uloom o fanoon ki taraf mutwajjah karta he.



Kainat Ki Raftaar

Roohani talbat aur talba yeh kanoon jantay hein ke, kainat aur yeh saari duniya hawaas ke oopar kayam he. Hawaas mein do rukh hotay hein.

1. *Woh hawaas, jin mein tagayyur hota rehta he. Jaisay jaisay tagayyur waqay hota he isi munasbat se rang pedha hotay hein.*
2. *Woh hawaas jin mein tagayyur waqay nahi hota. Jahan tagayyur nahi hota wahan be rangi hoti he.*

Hawaas mein tagayyur varaye be rang se hota he. Varaye be rang mein tagayyur se ek aisi rangeeni pedha hoti he jo be rangi kehlati he. Be rangi mein tagayyur pedha hota he toh hawaas mein ek ek rang pedha ho jaatha he aur yeh bohat saare rang jama ho kar kainat ban jaathay hein.

Wahima se tagayyur ki shuruvaat hoti hein. Yeh tagayyur khyaal aur tasawwur ki rahein tey karke mehsoos ban jaatha he. Khyaal, tasawwur aur mehsoosaat ek dairay mein safar karte hein. Jis tarah khayalat aur tasawurat mehsoosaat ban-nay ke liye safar karte hein, isi tarah yeh dobarah palat the hein. Khyaal, tasawwur aur ehsas jin marahil se guzar kar kisi maqam par theherthe hein, is maqam ko samajh aur is maqam ka mushahida karne ke liye hamein teen shawaron se guzarna padta he aur teen shawaron se guzar kar jis maqam par gher mutagheyar maqam aata he nazriya rang o noor ke peirokaar is maqam ko lashaor ka naam dete hein.

Hum jab mazhab ki taraf rujoo karte hein aur ilm nabuwat mein ghor o fikr karte hein toh aasmani kitaaben hamari rahnomai karti hein ke un shawaron ke ilawa shaoor awwal aur shaoor doyam bhi hein. Alfaaz ki kami ke baais hum un dono shawaron ko lashaori shumaar kaheinge. Yani ek woh shaoor jo awam se muta-arif he, ek woh shaoor jo kisi hadd taq mufakreen aur science danon se muta-arif he aur woh shaoor jo sirf ilm nabuwat se haasil ho sakthe hein. Hum jab kainat ki saakht mein tafakur karte hein toh hum dekhte hein ke, kainat ki saakht mein ek shaoor aur teen lashaor paye jaathay hein. Is ki equation is tarah he.

Pehla Shaoor.. Shaoor Awwal

Doosra Shaoor.. Shaoor Doyam

Teesra Shaoor.. Shaoor Soyam

Choutha Shaoor.. Shaoor Chaharum

In chaaron shaooron mein se shaoor awwal ki hesiyat la makan ki he, aur baqi teen shaoor makaan hein. Yeh teeno shaoor is liye makaan hein ke un mein tagayyur paaya jaatha he aur pehla ek shaoor chunkay tagayyur se azad he, is liye yeh la makan he.

Makaniyat, lamakaniyat ka safar karne ke liye sab se pehlay hamein kainat ke andar maujood mehwari gardish ko samjhna padega. Is ke baad tolani gardish ko.

Misaal:

Hum glass dekhite hein ya glass par nazar padthi he toh, glass ki pehchan ke liye hamein nuzool o saood ke che dairon se guzarna padta he. Pehlay hamaray andar glass ka

- 1. Wahima pedha hota he. Wahima mein jab geherai pedha hoti he toh,*
- 2. Khyaal ban jaatha he. Yani hum jab glass dekhte hein toh pehlay glass ka ek heavily hamaray zehan mein warid hota he. Is heavily mein naqsh o nigaar nahi hotay lekin naqsh o nigaar ka aks zehan par padta he. Aisa aks jis ko dekh kar glass ko mehsoos kar sakthe hein, lekin dekh nahi sakthe. Phir yahi khyaal aur gehra hota he toh,*
- 3. Tasawwur ki shakal ikhtiyar kar lethा he aur jaisay hi tasawwur ki shakal ikhtiyar karta he,*
- 4. Ehsas ka darja haasil kar lethा he. Foran hi ehsas,*
- 5. Tasawwur mein, aur tasawwur*
- 6. Khyaal mein mutaqil ho jaatha he.*

Yahi wajah he ke hum ek waqt glass ko dekhte hein; doosray waqt glass nahi hota. Yani hum ne jab glass ko dekha pehlay hamaray zehan par wahima warid sun-huwa. Aisa wahima jis ko hum alfaaz mein bayan nahi kar sakthe. Khyaal mein ek shakal o soorat aayi. Is shakal o soorat ne jab geherai ikhtiyar ki toh, tasawwur ban gaya. Haqeeqat yeh he ke, hum maadi glass ke na honay ke bawajood glass ko dekh rahe hein, aur jab yeh tasawwur ghera ho jaatha he toh, hamaray andar glass ko dekhna ka ehsas pedha ho jaatha he aur hum glass ko dekh letay hein aur choo letay hein.

Yeh baat bohat ghor talab he ke, is kainat mein jo kuch bhi he woh mehwari aur tolani gardish mein safar kar raha he. Mehwari gardish ka matlab yeh he ke, harkat ka ek nuqta se shuru ho kar isi nuqta par khatam hona, mehwari gardish ka yeh kanoon hi darasal poori kainat ko mutharrak kiye hue hein. Nuzool o saood ka yeh amal ek second ke hazaron hissay mein waqay hota he aur ek second ke hazaron hissay mein do baar yeh palat jaatha he aur baar baar is ka iada hota rehta he. Baar baar is ka iada jis raftaar se hota he woh raftaar itni taiz hoti he ke hum har ek cheez ko apne samnay sakit mehsoos karte hein. Halaanke kainat mein koi shey sakit nahi he. Kainat mein agar koi shey sakit ho jaye toh poori kainat fanaa ho jaye gi. Baat sirf itni he ke kainat ki raftaar itni taiz he ke hum usay sakit mehsoos karte hein.

Insaan do shaooron se murakkab he. Ek shaor se aamatul naas waaqif hein aur doosray shaor se aamatul naas waaqif nahi hein. Jo log ghor o fikr karte hein, woh waaqif hein. Waaqif karon neh do shaooron ko alag alag karne ke liye ek shaor ka naam lashaoor rakh diya he yani aisa shaor jo aamatul naas ke shaor se mawrah he. Is shaor aur lashaoor mein woh tamam uloom aajaathay hein, jin par ayjadat ho rahi hein. Aaj ka science daan insaan ke andar maujood doosray shaor yani lashaoor se

waaqif ho gaya he. Jab is ne lashaoor ke andar rehtay hue tahaqeeq o justojoo ki, aur kisi shey ki quna taq pounchnay ki koshish ki, toh nateejay mein ayjadat ka silsila shuru ho gaya. Ab hum aam duniya se hatt kar aasmani uloom ki taraf mutwajjah hotay hein.

Jab hum aasmani kitabon ka mutalea karte hein aur is mein tafakkur karte hein toh, tareekhi shawahid batataj hein ke, is duniya mein aisay log bhi pedha hue hein, jinhone ilm iktisabi seekha hi nahi. Arz yeh karna he ke, unhone aamtu naas ke shaoor mein rehtay hue koi ilm nahi seekha, koi ustaaad nahi banaya, lekin is ke bawajood woh no insaan ke liye uloom ka samandar chod gaye.

Ilmi taraqqi aur nayi nayi ayjadat mein tafakkur talab baat yeh he ke, koi bhi taraqqi koi bhi ijaad duniya mein maujood wasail se bahar nahi he. Wasail honge toh ijaad hogi. Wasail nahi honge toh ijaad aur taraqqi nahi hogi. Koi bhi ijaad wasail ki mohtaaaj he. Yani doosra shaoor (lashaoor) kadam kadam par wasail ka mohtaaaj he. Teisray lashaoor mein hamaray samnay anbia ki zaat aati he, un ayjadat mein wasail zair e behas nahi atay. Maslan Hazrat Eesa aleh salam andhon ko benaye ataa kar dete they. Ganjon ke sir par baal aajaathay they aur haath phernay se korkh khatam ho jaatha tha. Yeh aisa ilm he jisay ijaad ya taraqqi ka naam nahi diya ja sakta. Is ilm ko moujza kehte hein. Taraqqi mein wasail zair e behas atay hein. Moajezae mein wasail zair e behas nahi atay.



Siyah Takhta

Zindagi ka kanoon aur zindagi jin qawaид o zawabit par chal rahi he unko jan-nay ke liye hamein yeh ilм haasil he ke, kainat mein maujood har takhleeq, do lehron par kayam he. Jab yeh do lehrein back waqt kaam karti hein toh, unse aalam e nasoot aur insani duniya ki takhleeq hoti he, aur jab mufrad lehar kaam karti he toh, is se jinaat ki duniya aur mawarai duniyayen takhleeq hoti hein.

Nazriya rang o noor ke mutabiq koi cheez mujarad ho, maadi ho, mayari ho, ya gher mayari ho, behar haal do lehron se takhleeq ho rahi he. Kainat mein maujood kisi shey ka kayam do lehron ke ilawa mumkin nahi he. Hum jab mayari ashya dekhte hein toh hamein khadd-o-khaal nazar atay hein. Lekin saath saath hamein is baat ka bhi ilм hota he ke, khadd-o-khaal se muratab is shey ko koi nadeedah shey sambhale hue he. Dono lehrein is nadeedah shey ke saath milkar zindagi ban rahi he aur zindagi ehsas ya hiss ke naam se jani jati he.

Do lehrein darasal ek harkat hein. Aisi harkat jo, tawatar ke saath bagher kisi waqfay ke lamha bah lamha ho rahi he. Hamari tamam harkaat ka talluq moueen mikdaron se he. Yeh mikdarein harkat ban rahi hein. Makaniyat darasal lamhaat hein. Aisay lamhaat jin mein aisi tarteeb payi jati he jis tarteeb ke oopar makaniyat ki taamer hoti he. Har lamha ek makaan he. Tamam makaniyat lamhaat ki qaid mein band he. Lamhaat ki harkat ka jahan taq talluq he yeh saaray ke saaray Allah ke ilм mein haazir hein. Makaniyat par Allah ki poori girift he. Aisa koi lamha, jo lamha bah lamha zanjeer bankar kainat mein makaniyat ki takhleeq karta he, Allah ke ilм se bahar nahi he.

Ek lamhaat ka batin he, aur lamhaat ka doosra rukh zahir he. Lamhaat ka batin ya shaoor yak rang he aur doosri taraf lamhaat ka doosra rukh zahir ya kul rang he. Jo cheez nazar aa rahi he woh lamhaat ka zahiri rukh "Kul rang" he, aur jo rukh nazron se ojhal he woh lamhaat ka baatini shaoor "Yak rang" he. Ek taraf lamhaat ki girift mein saari kainat he, doosri taraf lamhaat ki girift mein kainat mein maujood tamam afraad hein. Kainat ka lamhaat ki girift mein hona, ya afraad ka lamhaat ki girift mein hona yeh zahir karta he ke, lamhaat back waqt harkat karte hein. Ek harkat kainat ki har shey mein alag alag waqay hoti he. Yeh harkat is shaoor ki taamer karti he jo shey ko is ki mufrad hasti ke dairay mein maujood rakhe hue he. Doosri harkat kainat ki tamam harkaton mein jari o saari he. Yeh harkat is shaoor ki taamer karti he jo kainat ki har shey ko ek dairay mein haazir rakhti he.

Lamhaat ke ek rukh mein kainati afraad alag alag maujood hein. Afraad shakal o soorat ke aitbaar se yaksaa honay ke bawajood shaoori dairay mein alag alag hein. Doosri taraf lamhaat mein tamam afraad ka shaoor ek nuqtay par markooz he. Ek infiradi shaoor aur doosra ijtmai shaoor he. Har fard ba-hasiat fard ke ek no he aur har no ba-hasiat no ke ek fard he. Jab no fard he toh shaoor he, aur jab no ijtmai



hesiyat mein he toh no fard ka lashaoor he. Har fard do rukhon mein harkat karta he. Jab woh apni no ke andar harkat karta he toh woh lashaoor he. Jab noi aitbaar se infiradi harkat karta he toh woh shaoor he. Jis tarah ek fard ki misaal di gayi he isi tarah hum poori kainat ko fard maan lein aur kainat ke andar maujood ashya ko is ke ajzaa farz kar lein toh, kainati shaoor ko “Markazi shaoor” kahenge.

Misaal:

Har fard ke shaoor mein is ke apne makhsoos mahol ke mutabiq ashya ki maujoodgi hoti he maslan hur fard apne shaoor ke mutabiq kisi cheez ko pasand ya radd karta he aur kisi cheez se manoos hota he. Har fard apne shaoor ke dairay mein apne makhsoos mahol, makhsoos jazbaat o kefiyat ke aitbaar se cheezon ko muntakhib ya radd karta he. Lamhaat ek khaas waqt mein fard ke shaoor ki taamer karte hein. Hum kisi cheez ko radd karte hein, ya pasand karte hein toh, yeh radd karna ya pasand karna is baat ki daleel he ke, jis cheez ko qubool kiya jaatha he woh kahin maujood he. Is maujood se mutaliq hum apne infiradi shaoor ki buniyaad par radd ya qubool kar letay hein.

Hum jab fard ki hesiyat mein zindagi ke mutaliq itlaat par ghor karte hein toh la mahala yeh baat tasleem karni padthi he ke, zindagi ke tamam jazbaat se mutaliq jo itlaat milti hein hum unko do tarah se qubool karte hein, ya do tarah se ma-ani pehnate hein. Ek ma-ani pehnana infiradi tor par ma-ani pehnana he, aur doosri tarah mein ijtimai tor par ma-ani pehnana he.



Makaniyat Aur Zamaniyat Kya He

Kainat jin hawaas par, ya kainat jin bunyadi formulon par kayam he aur chal rahi he unko baar baar misalein de kar samjhaya ja raha he.

Insaan ya no-insani aur no-insani ki tarah doosri tamam nauon, un nauon mein jinaat, farishtay, ajraam falki aur tamam kehkashani nizaam shaamil hein. Shaoor ke andar unki ibtida hoti he aur shaoor ke radd o badal hi se ibtida jab intahaa ko pahunchti he toh, is ke mukhtalif naam rakh diye jaathay hein. Maslan agar hum ibtida ko pedaish ka marhala qarar den toh, intahaa ko mout ka marhala kahenge. Lekin jab shaoori hawaas mein rehtay hue mout ke marhalay par tafakkur karte hein toh mout ka marhala bhi heyat ka ek kadam he. Ek aisi heyat ka kadam jis kadam ke baad doosra kadam heyat he. Insaan aur saari kainat jin hawaas aur jin shaoor mein heyat ke marahil tey kar rahi he, woh charon shaoor darasal mukhtalif kefiyat ke radd o badal ka naam he. Shaoor ki kefiyat yeh he ke, hum itnay kamzor, naatvaan aur kam aqal hein ke, jab kisi cheez ko samjhna chahtay hein toh is cheez ki mehdudiat hamaray oopar musallat ho jati he. Yani shaoor is kadar mehdood ho jaatha he ke, agar nazar ke samnay bareek tareen parda bhi aa jaye toh basarat kaam karna chod deti he. Jab hum mehdood kefiyat se nikal kar laa-mehdood kefiyat mein daakhil hotay hein toh, shaoor mein tawanai daakhil ho jati he. Is tawanai se jo kuch shaoor mein rehtay hue dekhte hein, idraak kar letay hein, hum bayan kar chuke hein ke fard ka shaoor, no ka shaoor, kainat ka shaoor aur marwaye kainat ka shaoor hi zindagi ke marahil ka taayun karta he. Insaan ko Allah taala ne jo ilm ataa kiya he woh yeh he ke, yeh saari kainat chaar shaooron se murakkab he. Un charon shaooron ko azeem science daan Qalandar Baba Aulia ne nasma murakkab, nasma mufrad, noor murakkab aur noor mufrad ka naam diya he. Yeh charon shaoor darasal kainat ki woh haqeeqat hein, jis haqeeqat par saaray kainati umoor mutharrak hein. Chaar shaooron ki taqseem is liye he ke, hum kainat ko alag alag ajzaa ke saath takhleeqi formulon ko samajh saken. Asal baat yeh he ke, shaoor ek hi he aur ek hi shaoor kainat ki har shey mein alag alag daur kar raha he. Jaisay jaisay shaoor mein harkat waqay ho rahi he isi munasbat se shaoor mein darjah bandi waqay ho rahi he.

Anbia allahum salam ki tarz taleem mein yeh baat nazar aati he ke, unhon ne Khaaliq e kainat ke hukum ka taaruf karaya he. Anbia karaam ne apni taleem mein zor diya he ke is zaat ko samajhne ki koshish ki jaye jis ke amar se kainat wajud mein aayi. Is liye ke, jab taq Zaat mutlaq ko nahi samjha jaye ga, Zaat mutlaq ke amar ya hukum ko samjhna mumkin nahi he. Kuch log is baat par muatriz hein. Unka kehna yeh he ke, amar ko samjhna ya Khaaliq e kainat ki Zaat mutlaq ke iraday ko samjhna kis tarah mumkin he? Is liye ke amar jab taq khud kisi insaan ka idraak nah banay amar ka samjhna mumkin nahi he. Azeem science daan Qalandar Baba Aulia kehte hein ke, “Yeh baat sahih he is liye ke jab taq amar khud apni haqeeqat ko samajhne ki koshish nahi kare ga is Zaat mutlaq ke taaruf se mahroom rahe ga, jis se amar wabsta he.”

Amar ko samajhne ke liye insaan ko apni is quna se waqoof haasil karna hoga jo darasal insaan ki soorat mein khud amar he. Maqsad yeh he ke, insaan pehlay Khaaliq e kainat ke amar ka taaruf haasil karta he jo insaan khud he, yani seen ki hesiyat amar ki he. Jab woh khud se muta-arif ho jaatha he aur apne andar hukum Aliha se muta-arif ho jaatha he toh woh Zaat mutlaq ka taaruf haasil kar saktha he. Jab taq koi roohani aadmi amar ko nahi jaanta, nah khud apni zaat se waaqif ho saktha he aur nah Khaaliq e kainat ka taaruf haasil kar saktha he.

Jab Moosa aleh salam ne koh tor par roshni dekh kar sawal kiya “Kaun?”

Khaaliq e kainat ne jawabun kaha, “Mein hoon, tera Rab.”

Moosa aleh salam ne jo roshni dekhi woh roshni amar e rab thi. Woh roshni kiski thi? Woh roshni Zaat mutlaq ki thi. Is waqeye se Zaat mutlaq aur zaat amar ki hudood ka taayun ho jaatha he. Moosa aleh salam zaat amar he. Khaaliq e kainat Zaat mutlaq he. Hazrat Moosa aleh salam ne zaat amar honay ke bawajood amar ko roshni mein mushahida kar ke yeh sawal kiya ke “Kaun?” yani amar ne is baat ki ehtiaaj mehsoos ki ke woh Zaat mutlaq ko pehchane. Moosa aleh salam ne roshni dekh kar yeh jaan liya ke, yeh mera Rab he. Moosa aleh salam ko is baat ki ehtiaaj hui ke roshni amar se apna taaruf karaye. Ab yahan chaar batain zair e behas aati he.

Ek zaat mutlaq. Zaat mutlaq ki sift rabatiat aur doosray Moosa aleh salam ke takhleeq honay ka wasf.

Ek taraf Zaat mutlaq aur is ki sifaat doosri taraf zaat amar aur isi ki ehtiaaj.

Ek taraf ba-hasiat Zaat mutlaq doosri taraf Moosa aleh salam ya bandah ba-hasiat bandah.

Teesri taraf Zaat mutlaq aur is ki sifaat. Woh tamam sifaat jo rabatiat ka ihata karti hein.

Chauthi taraf Moosa aleh salam ba-hasiat zaat amar aur zee ehtiaaj.

Amar zaat mutlaq ka mohtaaj he aur Zaat mutlaq kisi cheez ki mohtaaj nahi he. Yahi woh chaar batain hein jin par uloom nabuwat ka dar-o-madar he. Baaz logon ne Zaat mutlaq ko haqeeqat mutalqa kaha he aur amar mutlaq ko kainat kaha he. Yeh tarz bayan hukmaye Rabbani ka he. Hukmaye Rabbani se morad woh log hein jin ke andar tafakkur he. Jin ke andar talaash he. Jo log apni shaoor ki satah se nikal kar lashaoor mein daakhil honay ke baad kainat ko samajhne ki koshish karte hein. Hukmaye Rabbani ke ilawa anbia karaam ki apni ek tarz e fikr he. Hukama aur anbia mein farq yeh he ke anbia ilm e huzoori se kisi cheez ki quna taq pouchnay ki koshish karte hein aur hukmaye Rabbani ki tarz talaash yeh he ke, woh pehlay zahir ko dekhte hein aur zahir jis batin par kayam he is ko talaash karte hein aur talaash se kisi nateejे par pahunchte hein. Lekin hum dekhte hein kainat mein beshumar laamehdood cheez aisi hein jo zahir nahi hein. Aaj ke scienci daur mein aisi cheezon ka inkishaaf hua aur ho raha he jo cheez aankh nahi dekh sakti. Hukmaye Rabbani jin cheezon ki alamtain kharij mein nahi dekhte unko nazar andaaz kar dete hein. Unke is amal se kainat ke



andar makhfi kafaek ziyada tar anjanay reh jaathay hein. Hukmaye Rabbani ke bar aks anbia ka rawayya haqeeqat par mabni he. Anbia ke rawayya mein yeh nuqs nahi he. Is liye ke woh zahir se batin ko talaash nahi karte balkay batin se zahir ko talaash karte hein. Woh zaat mutlaq ke zariye amar mutlaq ko talaash karte hein. Is tarah unki fikr aisay ajzaa ko baleeti he jo mazahir ke paband nahi hein. Anbia mazahir ko nazar andaaz nahi karte taa hum woh mazahir ko asal qarar de kar sirf mazahir ki roshni mein gum nahi ho jaathay. Woh mazahir ko bhi itni ahmiyat dete hein jitni mazahir ki aslon ko. Anbia ki tarz e fikr yeh he ke, woh mazahir ko asal qarar nahi dete, batin ko asal qarar dete hein. Anbia ki fikr mein zaat mutlaq hi heyat he. Is liye woh heyat ko abdi qarar dete hein. Woh kainat ko sanwi darjah dete hein. Anbia kehte hein, "Pehlay heyat he phir kainat he." Aisa kyun nahi he ke pehlay kainat ho phir heyat ho? Heyat he toh kainat he. Is ke barkhilaf mazahir ko awliyat dainay walay hukama is liye heyat ki pinhayion aur gehraion taq nahi pohonch sakthe ke woh pehlay kainat ko ahmiyat dete hein phir heyat ko ahmiyat dete hein. Anbia ne yeh baat apni tarz e fikr se takhleeq ki he ke, fikr e insani mein aisi roshni maujood he jo kisi zahir ke batin ka, kisi huzoor ke gheb ka mushahida kar sakti he. Baalfaz deegar insani zehan par yeh baat munkashif ho jati he ke, heyat ki ibtida kahan se hoti he aur intahaa kahan taq he. Jab hum ibtida ka tazkara karte hein toh hamaray samnay ek baat aati he. Phir ibtida, intahaa taq pounchnay ke liye fanaa ka rasta kayam kiye hue he. Yahi wajah he ke, anbia karaam mout ke baad ki zindagi ko samajh par zor dete hein.

Aakhri nabi Mohammad Rasool Allah aleh asaltoh valslem ka farma noon he:

"Mar jao marnay se pehlay."

Zahir zindagi mein is batin zindagi ko talaash karo jo zindagi ki asal he aur jis zindagi mein is baat par zor diya ja raha he ke fanaa dur fanaa, fanaa dur fanaa ke marahil se guzar kar insaan ek aisay nuqtay par pohonch raha he jis nuqta ko fanaa nahi he. Yahi woh nuqta he jo Zaat mutlaq he.



Qawaneen Fitrat

Hawaas ki do tarzain hein. Hawaas ki ek tarz yeh he jis ko hum zahiri zindagi mein mehsoos kar ke koi kulia kayam karte hein. Hawaas ki doosri tarz yeh he ke, jahan hawaas ki asal se ya hawaas ki quna se behas ki jati he. Zahir hawaas wala koi bandah zahir wajood ko awliyat de kar wajood ke batin ko samajhne ki koshish karta he. Baatini hawaas wala banda hawaas ko wahan talaash karta he jahan se hawaas bantay aur takhleeq hotay hein. Yeh hawaas taqseem ho kar kainat bantay hein aur kuch hawaas gher munqasim rehtay hein. Gher munqasim hawaas woh hein jo abhi taq taqseem ho kar mazhariyat khadd-o-khaal mein mutaqil nahi hue. Munqasim hawaas hi khud ko azal se abadd taq roop de kar kainat ki shakal o soorat mein paish karte hein. Munqasim hawaas mein shakal o soorat ka hona zaroori he, shakal o soorat ki do tarzain hein. Shakal o soorat ki ek tarz, maadi he doosri tarz noorani he. Maadi shakal o soorat se rooh ka suraagh milna mumkin nahi he. Rooh se maadi shakal o soorat ki quna taq pohonch jana yakeeni he. Jab taq rooh madiyat ko sambhale rehti he, madiyat kayam rehti he aur jab rooh madiyat se dastbardar ho jati he madiyat fanaa ho jati he.

Kainat mein haal aur mustaqbil mehez mafroza he, saari kainat maazi he.



Aadam Khalaa Rooh

Maujooda science daan roshni ki raftaar ek laakh cheyasi hazaar do so bayasi mile fi second batatay hein. Yani ek second ke andar jo kuch af-aal o aamaal sarzad hue ya ek second ki makaniyaat mein jo hawadis runuma hue, unki raftaar safar ek laakh cheyasi hazaar do so bayasi mile he. Ek laakh cheyasi hazaar do so bayasi mile jis makaniyaat par mushtamil hein, iski makaniyaat mein jitne hawadis runuma hue woh ek second ke andar waqay hue aur ek second ke andar hi ek second ki makaniyaat ke tamam af-aal sarzad hue. Agar kisi tarah un af-aal ka shumaar mumkin ho jaye toh yeh maloom kiya ja saktha he ke, ek second kitna taweel he aur second ki makaniyaat mein kitni wusat he. Yeh baat ghour talab he ke, jab hum ek second ki makaniyaat ek laakh cheyasi hazaar do so bayasi mile tasleem karte hein toh, ek second mein runuma honay wali kainati hawadis ya kainati af-aal o aamaal tehreer mein lana mumkin nahi he.

Kainat mein teen zamane muta-arif hein.

1. Zaman haqeeqi
2. Zaman mutawatar
3. Zaman gher mutawatar

Kainat jo kadam uthati he woh ek lamhe ka paband he. Saari kainat lamhaat mein bandh he.

Ek lamha ho ya doosra lamha ho, dono lamhaat is baat ke paband hein ke woh lamhe ke andar maujood rahein. Lamhaat mein hi unka zahur he. Kainat mein kisi waqt thehrao nahi he. Kainat ka har lamha mutharrak he. Kainat ka safar ek nuqtay se doosray nuqtay ke baad teesray nuqtay mein tagayyur pazeer he. Kainat mein har lamha ek tagayyur he. Doosra lamha doosra tagayyur he. Har lamha alag alag wajood rakhta he. Har lamha ke hawadis juda hein. Chunkay har lamha ke hawadis juda he, is liye lamhaat zamane ki judaghana wahdateen hein aur har wahdat ke darmain faasla he.

Khaaliq e kainat ka irshad he,

“Mein ne aadam ke putlaay mein apni rooh phoonki. Usay ilm ashya ataa kiya. Aadam ko khala se banaya aur is khala mein apni rooh phoonki.”

Rooh phoonknay ke baad aadam ko ilm shey ataa kiya. Ek rooh Ellahi aur doosra ilm shey. Ilm ashya haasil honay ke baad yeh ilm hua ke ashya kya hein? Ashya ki mahiat aur hesiyat kya he? Khud ilm ashya kya he?

Equation

Rooh e Ellahi. Aalam e Ashya. Aalam e Fitrat (Zaman Mutawatar)

Rooh e Ellahi. Rooh Ke Andar Ilm Ashya (Takveen Kainat) = Aadam

Rooh + Ilm Ashya = Aadam

Tashreeh Equation

Aadam barti matti (khala) he. Is khala ko pur karne ke liye rooh phoonki gayi. Jab rooh phoonki toh, rooh ko ilm ashya ataa sun-huwa. Ilm ashya ataa honay ke baad aadam ko zindagi guzaarne aur takveen kainat se mutaliq jo uloom haasil hue un uloom se qawaneen fitrat ko talaash karna aalam e fitrat he. Insaan ki fitrat yeh he ke, woh khala se nikal kar rooh mein daakhil ho, aur is rooh maarfat ilm ashya haasil kare aur ilm ashya haasil karne ke baad gheb ka khoj lagaye.

Equation

Aadam khala he. Khala mein rooh he. Rooh mein ilm ashya he. Ilm ashya mein aalam e fitrat (Zaman mutawatar) he.

Zaman mutawatar. Zaman gher mutawatar par kayam he. Zaman gher mutawatar hi aalam e gheb he.



Teen Zamane

Isse pehlay hum shaoor aur lashaoor ke zimn mein kaafi tafseeli behas kar chuke hein aur shaoor aur lashaoor ke zimn mein yeh baat bataaye ja chuki he ke, insaan noor aur nasma se murakkab he. Yani noor aur nasma se insani hasti bani hui he aur yeh noor aur nasma zehen ke gher shaoori aur shaoori pemanay hein.

Shaoori duniya mein gheb se aashna hona mumkin nahi he. Shaoori duniya ya zaman mutawatar se nikal kar bandha la shaoori duniya ya zaman gher mutawatar mein daakhil ho jaatha he toh, is pur gheb munkashif ho jaatha he, aur farishton ki duniya samnay aa jati he. Do agencian aisi hein jo shaoor ke bil-muqabil maujood hein. Ek agency ka naam gheb al gheb he. Doosri agency ka naam gheb he. Gheb al gheb noor mufrad he aur gheb noor murakkab he. Gheb al gheb (noor mufrad) aur gheb (noor murakkab) ki tashreeh samjhna zaroori he.

Insani zehen ki teen satah hein aur har satah ke do do rukhon ke alag alag naam murakkab roshni, mufrad roshni, mutlaq roshni, noor murakkab, noor mufrad aur noor mutlaq hein. Murakkab roshni shaoori duniya he. Mufrad roshni la shaoori duniya he, aur jinaat ki duniya he. Mutlaq roshni farishton ki duniya he. Noor murakkab samawaat aur muleka samawi ki duniya he. Noor mufrad mala aala ki duniya he, jis mein arsh, kursi, betal maamoor shaamil hein. Noor mutlaq betal maamoor ke oopar ke hijabat aur zaman haqeeqi he.

Zaman gher mutawatar se nikal kar insaan zaman haqeeqi mein daakhil ho jaatha he. Insani zehen ke baqi paanch rukh, yani shaoori duniya, shaoori tajaraat, shaoori waardaat o kefiyat, paanch rukhon par kayam hein. Pehla rukh vahm, doosra rukh khyaal, teesra rukh tasawwur, choutha rukh ehsas aur panchwan rukh mushahida he. Un paanch rukhon ke bil-muqabil aalam e fitrat waqay he, aalam e fitrat se morad yeh he ke, woh itlaat jo ba-hesiat makhlooq ke har makhlooq ke liye ek ittila he lekin har makhlooq is ittila ko apni hudood mein reh kar qubool karti he aur apni taraf se is mein koi tasarruf nahi kar sakti.

Tashreeh:

Kainat mein teen zamane hein.

1. Zaman haqeeqi (timelessness or real time)
2. Zaman gher mutawatar (non-serial time)
3. Zaman mutawatar (serial time)

Zaman Haqeeqi:

Zaman haqeeqi mein kisi qisam ke khadd-o-khaal nahi paye jaathay, mehez ehsas ya idraak paaya jaatha he.

Zaman Gher Mutawatar:

Woh zamana jis mein no sirf no he aur no apni no jaisi hasti ke ilm se aagah he.

Zaman mutawatar:

Tamam duniyayen jo zameen (arz) par aabad hein, jo time ki girift mein hein, woh duniyayen jin ka talluq afraad no se he.



Waqt Kya He

Jab insani shaoor vahm, khyaal aur tasawwur ki taraf mutwajjah hota he toh, is ka rukh mufrad roshni ki taraf hota he aur jab vahm, khyaal, tasawwur se nikal kar mehsoosaat ki hudoood mein daakhil hota he toh, shaoor murakkab roshni se muta-arif hota he. Ab hum is tarah kahenge ke, shaoor ke tagayyur se waaqif honay ka amal hi shaoor ki hasti he.

Rooh noor ke lamhaat mein safar karti he. Insani zehan roshni ke lamhaat mein safar karta he.

Misaal:

Zaid ek fard he. Sawal kiya jaye ke Zaid kon he? Toh yeh kaha jayega ke Zaid falan ka beta he. Falan ka bhai he. Zaid aalam he. Zaid ki umar pachees saal he. Zaid khush ikhlaq he. Zaid aqalmand he. Nojawan he. Wajeeh he. Burdbar he. Un tamam baton ka matlab yeh hua ke, hum Zaid ki sifaat ka tazkara kar rahe hein. Yani, Zaid bohat saari sifaat ka majmoa he aur yeh tamam sifaat Zaid ke ausaf hein. Hum gosht post aur haddion se banay hue Zaid ka tazkara nahi karte balkay Zaid ki sifaat ka tazkara karte hein.

Agar hum Zaid ki zindagi ka tajzia karein toh kahenge ke, Zaid un sifaat ki film he. Zaid ki yeh sifaat, ya Zaid ki yeh zindagi darasal is ki ek film he. Agar Zaid se mutaliq iske ausaf ki film aur film ke andar aasaar o ahwaal o hawadis ko lapet diya jaye toh yeh Zaid ki zindagi ka ek lamha bana.

Yani beshumar lamhaat ka majmoi naam Zaid he. Yeh wohi Zaid he jis ko hawaas dekhte hein, chutay aur jantay hein. Zaid beshumar lamhaat ki lapeti hui sar basta film he.

Hum jab kisi shey ko dekhte hein, toh gher mutawatar lamha darmiyani faasle ko hamari la ilmi mein is tarah naap lethा he ke, nah toh shey ki roshni zehan se hawa bhar alag rehti he aur nah zehan ki satah mein daakhil hoti he. Yahi wajah he ke, hum shey ko dekh sakthe hein. Zehan shey se hawa bhar alag rahe ya hawa bhar shey mein daakhil ho jaye usay hum nahi dekh sakthe.

Aaj ke baad purson ka din us waqt taq nahi aasaktha jab taq kal ka din nah guzar jaye. Is tarah January aur September ke mahinay us waqt taq nahi ayenge jab taq darmiyani mahinay nah guzar jayen. Hum jab zeenay se utartay hein toh zeenay ki seediyon ka naap jo pehlay se record he, hamaray kadmon ki sahih rahnumayi karta he. Isi liye zeenay utarne mein shaoori tor par sochna nahi padta. Kabhi kabhi aisa hota he ke, kadam dagmaga jaatha he ya hum gir padte hein, is waqt kisi wajah se hamara zehan record (Zaman gher mutawatar) se hatt jaatha he. Woh rahnumayi jo zaman gher mutawatar kar raha he, zaman mutawatar ke hathon mein aajati he. Jiske sabab kadam



ghalti kar jaathay hein aur aadmi gir jaatha he. Zeenay ka naap zaman mutawatar mein record nahi hota. Gher mutawatar zaman mein record hota he.

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Azeem Roohani Science Daan

Azeem roohani science daan Qalandar Baba Aulia batate hein ke fikr insani ki teen tarzain hein. Fikr insani ki pehli tarz yeh he ke, woh no-insani ki hesiyat se infiradi tor par insaan ke andar pedha honay walay taqazoon ko sahih tor par istemaal karta he. Jab no-insani ka koi fard sahih tarzon mein taqazoon ko istemaal karta he toh is ki har tarz no-insani ke liye ikhlaas ka jazba hoti he. Jab kisi fard ke andar no-insani ke liye khuloos ka jazba karfarma hota he, toh woh aisay maqam taq pohonch jaatha he, jahan is ki fikr infiradi taqazoon se hatt kar pooray noi taqazoon ko samajhne aur mehsoos karne lagti he. No-insani ka fard infiradi hesiyat se nikal kar ijtimai hesiyat mein daakhil ho jaatha he. Is ki soch aur is ke andar pedha honay walay takazey sirf apni zaat taq mehdood nahi rehtay. Soch aur pooray takazey poori no ko muheet ho jaathay hein. Infiradi soch noi soch ban jati he. Jab kisi fard ke andar no-insani ke majmoi taqazoon ko samajhne aur mehsoos karne ki salahiyat bedar ho jati he toh fikr aisi vusaton mein daakhil ho jati he jahan noi taqazoon se guzar kar kainat ke majmoi takazey is par munkashif ho jaathay hein.

Teen Tarzain:

Pehli fikr: Infiradi soch ya, infiradi tarz e fikr

Doosri fikr: Noi soch ya, noi tarz e fikr

Teesri fikr: Kainati soch ya, kainati tarz e fikr

No-insani ka ek fard jis par infiradiat muheet he jab noi taqazoon ke liye apne infiradi taqazoon ko maghloob kar deta he toh is ke oopar kainat ke ramooz aur kainat ke majmoi takazey munkashif ho jaathay hein.

Woh kainati taqazoon se waaqif ho jaatha he. Jab koi fard un teeno tarzon se guzar jaatha he toh insani fikr, mawrah fikr ban jati he aur yeh mawrah fikar, mawrah kainat ki haqeeqat se aagah kar deti he. Pehli tarz e fikr se guzar kar doosri tarz mein daakhil hona noi tarz e fikr ban jati he aur jab insaan noi tarz e fikr se guzar kar kainati tarz mein daakhil hota he toh kainati fikr ban jati he.

Misaal:

Hamaray samnay gulaab he. Is lamhe gulaab ke ilawa koi aur cheez nahi he. Zehan mein gulaab hona aur nah hona he. Jab hum gulaab ka tazkara karte hein toh, samnay mehez gulaab ki hasti ka asbat he. Hamari fikr ka markaz gulaab ke ilawa doosri shey nahi hoti. Gulaab ki hasti ka tazkara karte waqt, gulaab ko asbat mein bayan karte hein. Is khaas lamhe ko, saari kainat ko, ek unit shumaar karte hein. Yeh unit woh he jis ka naam gulaab he. Jab taq is unit ka tazkara nah kar dein jo lamha gulaab ka lamha he, is waqt taq doosray unit se rabta kayam nahi kar sakthe. Fikr e insani mein jo kuch he, aur woh lamha waarr he. Yeh alag baat he ke, lamha kitna he aur lamhe ka waqfa kitna he. Lamha ka waqfa karoron ya is se bhi kam ho saktha he. Lekin zehan ek waqt



mein ek lamha mein kisi ek cheez ka idraak kar saktha he. Aitraaz ho saktha he ke, ek lamhe mein bohat saari cheez dekh rahe hein aur mehsoos kar rahe hein. Lamhe ko alag alag tasawwur nahi kar sakthe. Lamha itna kam he aur lamhe ki kasar itni kam tareen he ke, hum usay lamha bhi nahi keh sakthe balkay karoron hissa qarar dete hein. Nazriya rang o noor yeh he ke, ek waqt mein kisi shey ke liye ek lamha zehan ke liye markaz banta he. Lekin bohat ziyada honay se kam tareen kasar ko alag nahi kar sakthe. Is khaas fard ke ilawa kainat ke afraad jab taq sakit nah ho jayen hum ek fard ka ehsas nahi kar sakthe. Bazahir hum agay, peeche, oopar, neeche dekhte hein. Agay, peeche dekhna is waqt taq mumkin nahi he, jab taq hamara zehan is simt mein markooz nah ho jaye.

Hum che simton mein safar karte hein, ya che simtao se waqfiyat rakhtay hein. Oopar, neeche, daayen, baayen, agay, peeche. Roohani nuqte nazar se che simtein mehez qiyaas ki pedhawar hein. Fil haqeeqat simt wohi he jis simt mein hamaray zehni takazey safar kar rahe hein. Samjha yeh jaatha he ke, zamana guzarta rehta he halaanke aisa nahi he, balkay zamana record hota he. Aaj jo fard tees saal ka he woh bachpan se tees saal taq safar karta raha he. Zindagi ke record honay ko hi Quran pak mein kitaab al markoum kaha gaya he. Yahi kitaab al markoum ya record zamana, ilm al asma he. Allah taala aadam ko ilm al asma sikhaya. Jo kuch Allah ne sikhaya woh record ho gaya. Wohi record aadam se le kar aadam ki nasal ko muntaqil ho raha he.

Kainat ek nuqta he jisay apne zehan mein farz karna padta he. Yahi kainat ki maujoodgi ka raaz he. Rayazi daano ki istilaah mein nuqta nah lambai rakhta he, nah chorai rakhta he aur nah geherai rakhta he. Woh sirf shaoor ki takhleeq he. Yahi nuqta shaoor se musafirat kar ke, idraak balhawaz bantaa he. Is ke idraak balhawaz bannay ka tareeqa bohat saada he. Pehlay yeh samjhna bohat zaroori he ke, shaoor fi nafsa kya cheez he? Woh khud ko kayam rakhta he aur apni yaad dehani mein masroof rehta he. Shaoor jis record par kayam he is record ko dohrata rehta he. Aaj jo bachcha pedha hota he jab budhapay mein daakhil hota he toh, darasal yeh shaoor ke record ka dohrana he. Agar shaoor apne record ko nah dohraye aur shaoori yaad dehani mein masroof nah rahe toh bachcha jawani mein daakhil nahi ho sakta. Jawani darasal bachpan se jawani taq shaoori record ki yaad dehani he.

Bachpan mein jab hosh o hawaas ka daur shuru hota he toh, bachcha chaand, sooraj se waaqif hota he. Bachche ko shaoori tor par yeh bataya jaatha he ke, yeh qalam he, yeh kitaab he. Yeh shaoori record ho gaya. Yahi record woh budapay se mout taq istemaal karta rehta he. Aisa kabhi nahi hota ke bachcha kisi kitaab ko darakth kahe ya darakth ko kitaab ka naam de. Jo kuch shaoor mein record ho gaya wohi shaoor he. Shaoor apne record ko yaryakad mein maujood nuquoosh ko ya record mein maujood tasweeron ko mukhtalif tareeqon mein istemaal karta he. Tareeqay bohat se hein.

Un mein ek tareeqa jo tamam nauon mein mushtarak he, nigah he. Shaoor apne record ko nigah ke zariye dekhta, istemaal karta aur dohrata he. Nigah hamaray andar kaam karti he. Woh do markazon ko dekhti he. Nigah ki ek markaziyat mein dekhna shaoor aur doosri markaziyat mein dekhna gheb he. Nigah ka dekhna shaoor mein ho ya gheb



mein ho, nigah ka dekhna infiradi ho, nigah ka dekhna ijtimai ho, dar haqeeqat dono markazon mein ek nigah kaam kar rahi he. Mushahida he ke, agar hamari aankhon ke samnay badam ka ek darakth ho toh, hum yeh kehte hein ke yeh badam ka darakth he. Phir hum no-insani ke doosray fard se puchthe hein toh woh bhi yahi kehta he ke yeh badam ka darakth he. Ek aadmi ke ilawa hum hazaron afraad se yahi sawal karte hein toh har aadmi yahi kehta he ke yeh badam ka darakth he. Yeh baat is ki shahid he ke dekhnay wali nigah ek he. Agar nigah mein do hotin toh har nigah ka zavia mukhtalif hota. Jab hum do kehte hein toh darasal ek se do hona mukhtalif he. Ek nigah kuch dekhti aur doosri nigah kuch aur dekhti is liye laziman yeh tasleem karna padega ke shaoor ki ek satah ijtimai he jis mein kainat mushtarik he.



Kainat Ek Nuqta He

Kainat ek nuqta he. Jab yeh nuqta khud ko dohrata he toh dohranay ke amal se is nuqtay ke do nuqtay ho jaathay hein. Phir yeh nuqta khud ko dohrata he toh is nuqtay ke mazeed do nuqtay ban jaathay hein. Azal se isi tarah ho raha he. Shaoor ki takraar se beshumaar nuqtay ban rahe hein aur beshumaar nuqtay ek dairay ki shakal ikhtiyar kar lete hein. Tamam dairay milkar bada daira banatay hein. Yahi bada daira kainat he.

Jab hum dairay ka tazkara karte hein toh, dairay ke saath saath la mahala masalas ka bhi tazkara aata he. Nuqta jab khud ko dohrata he toh, daira banta he aur ek dairay se doosra phir teesra daira bankar bada daira banta he. Yeh bada daira (saari kainat) darasal afraad ke oopar kayam he. Yeh afraad ek taraf daira hein toh doosri taraf masalas hein.

Insaan ke idraak mein jo kuch he, woh do hisson mein taqseem he. Ek hissa woh he jiska talluq raat ke hawaas se he aur doosra hissa woh he jiska talluq din ke hawaas se he. Ek ka naam lail he aur doosray ka naam nehar he. Ek dairay ka naam khwab he aur doosray ka naam bedaari he. No-insani mein raat ke hawaas ko tareqi, ghunodghi ya neend keh kar gher haqeeqi tasawwur kiya jaatha he. Jab ke aisa nahi he. Kainat mein koi gher haqeeqi tasawwur nahi he. Agar hum ghor o fikr karein toh yeh baat samnay ajati he ke, din ke hawaas ko ijtimai shahadat haasil he aur raat ke hawaas ko infiradi. Lekin kisi bhi tarah yeh haqeeqat nazar andaaz nahi ki ja sakti ke ijtimai shahadat mein bohat si ghalatiyan hoti hein.

Jab ek fard doosray se muta-arif hota he chunkay zaman mein dono afraad maujood hein aur rishta mushtarak he, is liye zaat ek nuqta par thehr jati he. Yeh thehr aar darasal dekhna he.

Insani shaoor jab Allah ki di hui samaat ya di hui basarat ko istemaal karta he toh is basarat ya samaat ko khud se mansoob karne lagta he. Woh kehta he ke, meine dekha, meine suna, jab ke waqea yeh he ke insaan-ne Allah ki samaat se suna aur Allah ki basarat se dekha. Jab koi insaan Allah ki samaat o basarat ko khud se mansoob karta he toh, yahan se ghaltion ka la-mutnahi silsila shuru ho jaatha he. Woh jo kuch dekhta he is ke ma-ani mein ghalatiyan karne lagta he.

“Wohi he jis neh tum ko banaya ek nafs se.” (Quran)

Tamam no-insani makhfi scheme ke tehat banayi gayi he. Woh makhfi scheme paband hawaas mein nazar nahi aati. Is liye makhfi scheme mazahir ke peeche kaam kar rahi he.

Quran pak mein Allah taala ne irshad farmaya he ke:

“Hum ne Maryam par wahi ki.”



Maryam par wahi karne se yeh baat samnay aati he ke, awaam par bhi alqa ya wahi ki jati he. Is liye ke, Hazrat Maryam rasool ya nabi nahi theen. Wahi ya alqa ka talluq Khaaliq e kainat ki di hui samaat aur basarat se he. Khaaliq e kainat ki di hui samaat aur basarat hi awam ki nigah o samaat he. Har insaan ko yeh sift haasil he aur insaan is sift ko zameer ke naam se pehchanta he. Woh zameer ki aawaz sunta he. Is aawaz ki rahnumayi mein nateeja akhaz karta he. Zameer ki aawaz fil waqiya Khaaliq ki aawaz hoti he aur Khaaliq ka bakhsha hua nateeja hoti he. Jab zameer rahnumayi karta he toh, nafs ki tanqeed shuru ho jati he. Yeh tanqeed insaan ki niyat ko ghalat ya sahib rakhti he.



Mazhab

Jab hum kainat aur kainat mein maujood nouon ka aur nouon ke afraad ka tazkara karte hein toh hamein is tazkeray ko mukammal karne ke liye teen maqamat se guzarna padta he. Aur yeh teen maqamat hi darasal kainat ki takhleeq ka woh amal hein, jis amal per kainat maujood he aur kainat mein zindagi ke aasaar o ahwaal paye jaathay hein. Yeh baat achchi tarah zehan nasheen kar leni chahiye ke insaan jab infiradi tor par zindagi guzaarna chahta he, ya zindagi ko infiradi dairay mein reh kar samjhna chahta he toh, is ki soch mehdood hoti he. Is ke andar ikhlaas nahi hota. Kisi fard ke andar ikhlaas ke maani yeh hein ke woh infiradi soch se balatar ho kar noi soch ko apnale. Jab koi bandha infiradi tor par azad hokar noi soch ko apna lethा he toh, is ke andar ikhlaas ka chashma ubal padta he. Is ki feham o firasat infiradiat se nikal kar ijtimai ban jati he. Phir yahi fard jab apni no se nikal kar kainat ke andar tamam nauon ke barey mein tafakkur karta he toh ikhlaas ka yeh chashma bohat bada chashma ban jaatha he aur poori nauon par muheet ho jaatha he. Is soorat mein insaan ki feham o firasat noi darja bandiyon se guzar kar kainati ban jati he. Jab kisi insaan ke andar is ki soch kainat ko ihata kar lethe hein toh, kainat se is ka rishta mustahkam ho jaatha he aur woh kainat mein ek mumtaz maqam haasil kar lethा he.

Hum insani jism ko maadi jism kehte hein. Is maadi jism se mutaliq yeh samjha jaatha he ke, yeh lashaor ne banaya he aur yeh samjha jaatha he ke, jo ghiza insaan ko kharij se milti he is se khoon aur jism banta he. Lekin sawal yeh he ke, yahi jism ek khaas waqt mein rezah rezah ho jaatha he aur yahi jism bawajood kay intahi zaeef aur kamzor ho jaatha he lekin jism rezah rezah nahi hota. Yeh samjhna ghalat he ke, kharij se milnay wali ghiza se khoon aur jism takhleeq hota he. Asal baat yeh he ke, roshni madah ki shakal mein tabdeel ho jati he. Azeem roohani science daan is baat ko misaal de kar bayan farmatay hein. Insaan ko apni zindagi mein ek se ziyada martaba sakht tareen bimarion se sabiq padta he. Bimari ke zamane mein ghiza kam se kam reh jati he, ya mafqood ho jati he. Ghiza kam honay ya mafqood hojane se mout waqay nahi hoti. Is ke maine yeh hue ke jismani machine zindagi ko chalanay ki zimmedaar nahi he. Un mashahdat se yeh baat tahaqeeq ho jati he ke, kharij se insani jism ko jo kuch milta he woh zindagi ka mojab nahi he. Zindagi ka mojab sirf lashaor ki karfarmayi he aur kal zaat se roshni ki muntaqili he. Insaan pedha hota he. Phir woh chand mah ka hojaatha he. Phir saatt sattar isi aur nabbeysaal ka ho jaatha he. Is ke khayalat mein is ke ilm o amal mein har lamha tagayyur hota he. Intahaa yeh he ke, is ke jism ka har zarra badal jaatha he. Lekin woh shakhs nahi badalta. Woh jo kuch chand mah ki umar mein tha wohi nabbeysaal ki umar mein hota he. Agar is ka naam Zaid he, woh hamesha Zaid ke naam se yaad kiya jaatha he. Is se yeh baat saabit hoti he ke, kal Zaat se jo tasawwur insani shaor ko muntaqil kar diya jaye woh hi tasawwur kayam rehta he. Chahe jism ka ek ek zarra tabdeel ho jaye.



Zaid kya he? Fil waqiya hum jab Zaid ki buniyaad base line ka tazkara karte hein toh hum is ke ilawa kuch nahi keh sakthe ke Zaid kal zaat he. Radobadal kal zaat mein nahi, yak zaat mein ho raha he.

Surah Hadid mein bayan hua he:

“Wohi he jo har shey ko muheet he.”

Kainat ka ilm yak zaat ko haasil nahi he. Sawal yeh he ke jab Zaid kal zaat he toh usay kainat ka ilm kyun haasil nahi he? Iski wajah yeh he ke, Zaid apni zaat ke andar gum rehta he, aur woh kal zaat se lataluq rehta he. Zaid apni zaat se bahar nahi niklana chahta. Kanoon yeh he ke, agar koi fard apni hadood mein reh kar apni zaat ke barey mein sochta he toh, is ki soch mehdood he. Mehez zaat ki hudoood mein sochnay se is ke andar mehdoodiyat pedha honay ki binaa par ikhlaas pedha nahi hota. Mehdood infiradi soch, mehdood hawaas hein aur noi soch la-mehdood hawaas hein. Jab fikr mein geherai pedha hoti he toh la-mehdood hawaas kal zaat ki roshni ban jaathay hein. Agar ek shakhs ki tamam dilchaspiyan apne khandan taq mehdood hein is ki soch khandan ki hudoood mein sochti he. Jitni feham mehdood hogi, mushahidat isi munasbat se mehdood honge. Is ka matlab yeh hua ke, kisi ek shakhs ne apni tamam dilchaspiyan mehez khandan taq mehdood rakh kar apni feham ko mehdood karliya he. Feham khandan taq mehdood honay ki binaa par woh khandan se bahar dekhnay se qassar he. Yeh kanoon he ke, insaan ki aankh, kaan apni feham ki hudoood mein dekhte aur suntay hein. Woh feham ki hudoood se bahar nah dekh sakthe hein aur nah sun sakthe hein.

Woh insaan jis ki soch sirf apni zaat taq mehdood he kabhi mawarai duniyaon ke raastoon par kadam nahi bada sakta. Mawarai duniyaon ke rastay par chalne ke liye zaroori he ke, bandha infiradi soch se azad ho jaye, aur is ke andar infiradi soch ki jagah ijtimai soch mutharrak ho jaye. Insani zindagi mein mazhab is liye zaroori he ke, har mazhab afraad ko is baat ki targheeb deta he ke infiradi soch se nikal kar ijtimai soch ko apni tarz zindagi bana liya jaye. Har mazhab bhai chaaray ka hukum deta he. Har mazhab mohabbat karna sikatha he. Har mazhab ki talimaat yeh hein ke tafarruqa na daalo. Muttahid ho kar raho. Har mazhab taleem deta he ke, jo kuch apne liye chaho doosaron ke liye bhi chaho. Yahi wajah he ke, mazhab insaan ke liye lazmi heyat he. Jab taq koi aadmi mazhabi iqdaar ko nahi apnayega, is ke andar kainat se mutaliq ikhlaas pedha nahi hoga. Aur jab taq kisi qoum ke andar imaan aur yaqeen nahi hoga, kainat ka ikhlaas nahi hoga.

Infiradi soch rakhnay wali qoum kainati qadron ka mushahida nahi kar sakti. Is waza ki qoumain hazaron saal ki umar panay ke bawajood paalne ka bachcha rehti hein.

Yeh roshni jis ko hamari ankhein dekhti hein, yak zaat aur kal zaat ke darmain ek pardha he. Is roshni ke zariye kal zaat ke tasawurat yak zaat ko muntaqil hotay hein. Doosray alfaaz mein hum yun kahenge ke, kal zaat jo itlaat yak zaat ko deti he, un itlaat ko yeh roshni, rang aur roshni, abaad (dimension) de kar yak zaat ko pohanchati he. Is ki misaal television se di ja sakti he. TV ki satah par woh saari cheez nazar aati hein aur



aawazein aati hein jo station se arsaal ki jati hein. Jis waqt yeh tarseel munqita ho jati he toh nah tasweer dikhai deti he aur nah aawaz sunai deti he.

Yahi haal kal zaat se anay wali itlaat ka he. No-insani ke afraad ko roshni ke zariye itlaat milti rehti hein. Jis tarah ittila milti he, insani afraad isi tarah dekhte aur jantay hein. Jis roshni mein hamari ankhein dekhti hein, woh yak zaat aur kal zaat ke darmain parda he.



Qarar Makeen

Quran pak mein he:

“Hum ne har cheez ko moueen mikdaron mein pedha kiya he.”

Taffakur kiya jaye toh, saari kainat mein yahi kanoon jari o saari he. Har cheez har no apni makhsoos moueen mikdaron ke saath kayam he, aur usay barqarar bhi rakhti he aur nasal dur nasal unhi moueen mikdaron ko mutaqil karti rehti he. Maslan billi ki nasal kutta nahi hoti, bakri ke batan se sher pedha nahi hota aur no-insani se insaan ke ilawa doosri koi no takhleeq nahi hoti.

Kanoon yeh bana ke, har no apni moueen mikdaron ki wajah se apna alag tashkees rakhti he aur unhi moueen mikdaron ki nasal dur nasal mutaqili se har no ka alag alag tashkees kayam rehta he.

Moueen mikdarein kya hein?

Moueen mikdarein darasal roshniyan hein, jo ek khaas tanasub se radd o badal ho kar kisi no ki takhleeq karti hein. Un takhleeq karne wali roshniyon ko azeem roohani science daan Qalandar Baba Aulia ne nasma murakkab ka naam diya he.

Quran is haqeeqat ko in alfaaz mein bayan karta he,

“Allah roshni he asmanon aur zameen ki.”

Hazrat Eesa aleh salam nE farmaya he:

God said light and there was light

“Allah ne kaha roshni! Aur roshni maujood ho gayi.”

Kerlen photography ke zariye nasma ke roshan aks ki tasweer ko science daan kerlen ne aura ka naam diya he.

Parapsychology ki lamehdood nazar hamein batati he ke, yeh moueen mikdarein kis tarah display karti hein. Roshniyon ki yeh moueen mikdarein kahin electron, proton aur neutron ki soorat mein apna muzahira kar rahi hein, toh kahin chromosome ki moueen tadaad mein faaal aur mutharrak hein. Is baat ko samajhne ke liye kayi misalein hamaray samnay hein.

Kisi bhi ansar ko agar dekha jaye toh har ansar ka atom ka number aur atom ka weight hota he.

Yeh atom ka number kya he?

Yeh kisi ansar mein maujood electron ya proton ki tadaad ko zahir karta he yani har ansar ek makhsoos tadaad mein maujood electron ya proton ka muzahira he. Agar kisi tareeqay se is ansar mein maujood proton ki tadaad ko tabdeel kar diya jaye toh yeh ansar iski tabdeeli ke mutabiq doosre ansar ki heyat ikhtiyar karega.



Nazriya rang o noor ka shaor hamein batata he ke, jandaroon mein roshiniyon ki yeh moueen mikdarein chromosome ki shakal mein apna muzahira karti hein.

Mahireen jiyaat is haqeeqat se poori tarah waaqif hein ke har no ke liye chromosome ki alehda aur makhsoos tadaad he. Billi ke liye alehda, bakri ke liye alehda, sher ke liye alehda aur insanon ke liye alehda chromosome ki tadaad muqarrar he.

No-insani mein chromosome ke 22 jodey (kal 29 chromosome) hotay hein. Roshiniyon ka makhsoos tanasub ya moueen mikdarein darasal kisi no ka takhleeqi formula he. Yahi noi formula nasal dur nasal mutaqil hota rehta he. Jis ki wajah se kisi makhsoos no ka apna alag tashkees barqarar rehta he.

Noi formule ki moueen tadaad nasal dur nasal kaisay barqarar rehti he? Is ko samajhne ke liye hamein takhleeqi amal ka jaiza lena hogta. Insani jism mein har waqt khalion ki toot phoot aur taqseem jari rehti he. Is taqseem se naye naye khaliye taamer hotay rehtay hein. Naye bannay walay tamam khalion mein chromosome ki tadaad wohi rehti he jo ke puranay khalion mein thi. Yani puranay khalion mein 49 chromosome hein toh naye bannay walay khaliyaat mein bhi 49 chromosome honge. Lekin toleedi nizaam mein jahan takhleeqi khaliye yani sperms (mard mein) aur ova (aurat mein) bantay hein, khalwi tahkeef is tarah hoti he ke, khalion mein chromosome ki tadaad aadhi reh jati he.

Quran pak mein takhleeqi amal ko baday aasaan piraye mein bayan kiya gaya he.

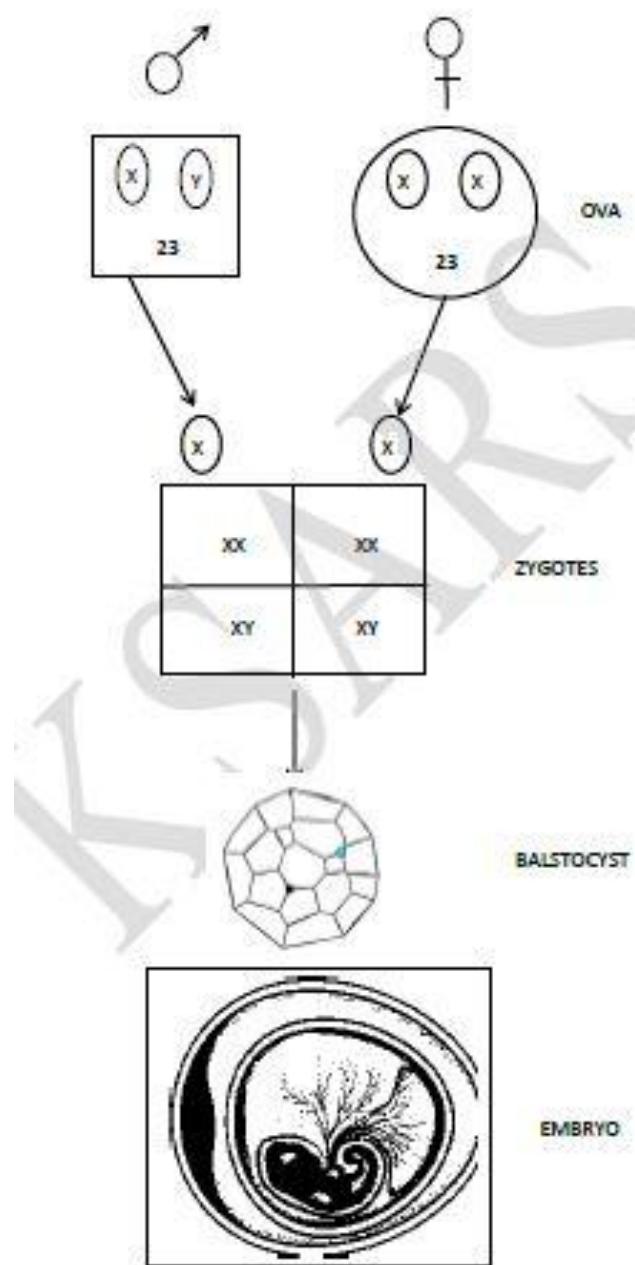
“Aur Hum ne banaya admi ko bajri matti se. Phir Hum ne rakKha is nutfa ko qarar makeen (reham madar) mein phir banaya nutfa se alqa, phir banaya is alqa se mazgha, phir banaya mazgha se asma, aur phir chadhaya asma par lahma, phir utha kar khada kiya is ko ek nayi soorat mein. So badi barkat Allah ki jo sab se behtar bananay wala he.”

Sperm yani nutfa aur ovaabis mein miley aur milaap ke nateejay mein jo cheez bani is ko Quran hakeem alqa (zygote) ka naam deta he. Alqa taqseem dur taqseem ho kar mazgha (blastocyst) ki shakal ikhtiyar kar lethा he.

Alqa bannay ke saat ya aath din baad qarar makeen yani reham madar mein apni jagah bana lethा he. Mazgha jahan par apni jagah bana lethा he, wahan par iski aur maa ki sharianon aur wareedon ki chote chote jallain ban jati hein jo ke aapas mein bohat qareeb hoti hein. Isi rabita ke zariye bachche ko khuraak milti he. Ab mazgha se asma bana, aur isi asma par gosht chada yani ibtidaiy shakal mein bachcha (embryo) wajood mein aagaya. Phir usay mukammal bachcha bangaya. Yeh sara takhleeqi amal reham madar mein hota he.

Bachcha ladka ya ladki hota he, agar nasma murakkab mein kaam karne wali roshiniyon ka rang lateef he, ya roshiniyon ki density kam he, toh ladki pedha hogi aur agar roshiniyon ki density ziyada he, toh ladka pedha hogta. Is baat ko wazeh tor par samajhne ke liye hum phir chromosome ki taraf atay hein.





No-insani mein maujood chromosome ke 23 jodon mein woh jora sex chromosomes kehlata he aur yeh muzakar aur monas mein mukhtalif hota he. Muzakar mein yeh xy ki shakal mein hota he aur monas mein yeh xx ki shakal mein hota he.

Agar moueen mikdaron ke makhsoos process se takhleeqi amal mein roshiniyon ki density ziyada hojaye toh x aur y chromosome aapas mein mil jaathay hein. Is amal se muzakar jins ki takhleeq hoti he (y chromosome mein kaam karne wali roshiniyon ki density ziyada hoti he). Agar roshiniyon ki density kam he yani roshiniyon mein latafat ziyada he toh x aur y chromosome ke milnay se monas jins ki takhleeq amal mein aati he.

Takhleeqi lehaaz se aurton mein neela rang ghalib hota he aur mardon mein gulaabi rang ghalib hota he. Chromosome ki saakht par agar ghor kiya jaye toh yeh baat samnay ajati he ke, yeh jodon ki shakal mein hotay hein. Un mein se har jodey ka ek baazu maa ki taraf se aur doosra baap ki taraf se hota he. Chromosome protein aur DNA sey milkar bana he. DNA ki ikai ko gene kaha jaatha he. Gene hi ke zariye maa baap ka shaoor aur aadaat o atwaar bachche ko muntaqil hotay hein. Mahol se bachcha jo kuch seekhta he woh bhi isi gene mein store hota he. Vrasti bemariyan, khayalat o tasawurat, salahiyaten, shakal o shabahat, blood group, rang o roop, khandani iqdaar sab kuch gene mein record ki soorat mein maujood he. Maadi tor par dekha jaye toh gene darasal noi record he.

Bachche ka aadha shaoor walidain se banta he aur aadha shaoor mahol se banta he. Nasma pehlay khyaal qubool karta he phir yeh khyaal gene taq pohanchatha he aur yahi gene khaliya ko hidayat deta he aur khyaal ko amla jamea pehna deta he. Saari zindagi unhi hidayat par amal daraamad hota rehta he.

Douran hamal kis tarah maa ke tasawurat bachche par asar andaaz hotay hein is ki bohat si misalein maujood hein. Maslan douran hamal agar maa pareshan he, be sukoon he, toh bachcha dimaghi tor par kamzor hota he.

Misaal:

Ek angraiz maa ke batan se ek aisa bachcha pedha hua jis ke naqsh o nigaar aur rang habshi nazaad bachchon ki tarah the. Mota naak naqsha, ghongriyalay baal, siyah rang, chaura chukla seenah aur mazboot asaab, bachcha ki pedaish ke baad baap ne is haqeeqat ko tasleem nahi kiya ke bachcha is ka he. Jab maamla bohat ziyada ulajh gaya aur tahaqeq o tafteesh apni intahaa ko pohanchi toh yeh raaz khula ke maa hamal ke zamane mein jis kamray mein rehti thi, wahan deewar par ek habshi bachche ka photo awezan tha. Baday baday nafsiat daan, danishvaron aur doctoron ka board betha aur bahami salah o mashwaray aur afham o tafheem se yeh baat tey payi ke is kamray mein ek habshi bachche ka photo laga hua tha aur aurat hamal ke zamane mein bachche se fitri aur tabee tor par qareeb rahi aur baar baar habshi bachche ko dekhti rahthi thi. Dekhnay mein itni geherai pedha ho gayi ke is ki feeling (feeling) peit mein maujood bachche mein muntaqil ho gayi.



Doosra tajurbah yeh kiya gaya ke, doosri baar jab woh umeed se hui toh wahan ek khubsoorat angraiz bachche ka photo awezan kiya gaya aur tajribati tor par maa ko hidayat ki gayi ke is photo ko ziyada se ziyada dekha jaye. Is ka nateejा yeh nikla ke pedha honay walay bachche ke nuqoosh taqreeban wohi they jo deewar par lagey hue photo ke they.



Insaan, Farishta Aur Jinaat

Nazriya rang o noor ke peirokaar hazraat aulia karaam kis tarah sochte hein aur un ki feham o firasat mein noor kis hadd taq kaam karta he is ke baray mein Hazrat Qalandar Baba Aulia farmatay hein,

Mere Nana Taaj Aldeen Nagpuri khusoosi masail hi mein nahi balkay aam halaat mein bhi apni guftagu ke andar aisay markazi nuqtay bayan kar jaathay they jo barah e raast kanoon qudrat ki gehrayion se hum rishta hein. Kabhi kabhi aisa maloom hota ke, unke zehan se tasalsul ke saath sun-ne walon ke zehan mein roshni ki lehrein muntaqil ho rahi hein aur aisa bhi hota ke, woh bilkul khamosh baitey hein aur hazreen mann o an har woh baat apne zehan mein samajte aur mehsoos karte hein jo Nana ke zehan mein hoti thi. Yeh baat bilkul aam thi ke, chand admiyon ke zehan mein koi baat aayi aur yakayak Nana ne is ka jawab de diya.

Maratha Raja, Raghu Rao unse gher mamooli aqeedat rakhta tha. Mahraja makhfi uloom se misbhi rakhta tha aur is ke andar faizan haasil karne ki salahiyat maujood thi. Ek martaba mahraja ne sawal kiya, "Baba sahib! Aisi makhlooq jo nazar nahi aati maslan farishta ya jinnat, khabar mutawatar ki hesiyat rakhti he. Jitni aasmani kitaaben hein un mein is qisam ki makhlooq ke tazkeray milte hein. Har mazhab mein bad roohon ke baray mein bhi kuch nah kuch kaha gaya he lekin aqli aur amli tojihat nah honay se, zee feham insanon ko sochna padta he. Woh yeh kehte hue ruktay hein ke, 'hum samajh gaye.' tajarbaat jo kuch zabaan zad hein, woh infiradi hein, ijtimai nahi. Aap is masla par kuch irshad farmaayen"

Jis waqt yeh sawal kiya gaya, Taaj Aldeen letey hue they. Unki nigah oopar thi. Farmane lagey, "Miyan Raghu Rao! Hum sab jab se pedha hue hein, sitaron ki majlis ko dekhte rehtay hein. Shayad hi koi raat aisi hogi jub hamari nigah mein aasman ki taraf nah uthti hon. Baday mazay ki baat he, kehnay mein bhi yahi aata he ke, sitare hamaray samnay hein, sitaron ko hum dekh rahe hein, hum aasmani duniya se roshnaas hein, lekin hum kya dekh rahe hein aur mah wanjam ki kon si duniya se roshnaas hein? Is ki tashreeh hamaray bas ki baat nahi. Jo kuch kehte hein, qiyaas aarai se ziyada nahi hota. Phir bhi samajte yahi hein ke hum jantay hein. Ziyada hairatnak amar yeh he ke, jab hum daawa karte hein ke insaan kuch nah kuch jaanta he toh yeh qattan nahi sochte ke, is daawe ke andar haqeeqat he, ya nahi."

Farmaya, "Jo kuch mein ne kaha usay samjho, phir batao ke insaan ka ilm kis hadd taq maflooj he?"

Insaan kuch nah jan-nay ke bawajood is ka yaqeen rakhta he ke, mein bohat kuch jaanta hoon. Yeh cheez door paray ki hein. Jo cheez har waqt insaan ke tajrabay mein hein, un par bhi nazar daaltay jao. Din tulu hota he. Din ka tulu hona kya shey he? Hamein nahi maloom tulu honay ka matlab kya he. Hum nahi jantay din raat kya hein.

Is ke jawab mein itni baat keh di jati he ke, yeh din he. Is ke baad raat aati he. No-insani ka yahi tajurbah he.

Miyan Raghu Rao! Zara socho kya sanjeeda tabiyat insaan is jawab par mutmaen ho jaye ga? Din raat, farishtay nahi hein. Jinaat nahi hein. Phir bhi woh mazahir hein, jin se ek fard wahid bhi inkaar nahi kar sakta. Tum itna keh sakthe ho ke, din raat ko nigah dekhti he, is liye qabil yaqeen he. Lekin yeh samjhna bhi zaroori he ke, nigah ke saath fikr bhi kaam karti he. Agar nigah ke saath fikr kaam nah kare toh, zabaan nigah ke baray mein kuch nahi bata sakti. Darasal nigah aur fikr sare ke sare amal tafakkur he. Nigah mehez ek goonga heavily he. Fikr hi ke zariye tajarbaat amal mein atay hein. Tum nigah ko tamam hawaas par qiyaas karlo. Sab ke sab gungay, behray aur andhe hein. Tafakkur hi hawaas ko samaat aur basarat deta he. Samjha yeh jaatha he ke, hawaas tafakkur se alag koi cheez he halaanke tafakkur se alag unka koi wajood nahi he. Insaan mehez tafakkur he. Farishta mehez tafakkur he. Jin mehez tafakkur he. Ali haza al-qayas har zee hosh tafakkur he.

Farmaya ke, "Is guftagu mein ek aisa maqam aajaatha he jahan kainat ke kayi raaz munkashif ho jaathay hein. Ghor se suno! Hamaray tafakkur mein bohat si cheez ubharti rehti hein. Darasal woh bahar se aati hein. Insaan ke ilawa kainat mein jitne tafakkur hein, jin ka tazkara abhi kiya gaya he, farishtay aur jinaat; unse insaan ka tafakkur isi tarah mutasir hota rehta he jis tarah insaan khud apne tafakkur se mutasir hota he. Qudrat ka chalan yeh he ke, woh la-mutnahi tafakkur se tanhe tafakkur ko faizan pohanchati rehti he. Poori kainat mein agar qudrat ka yeh faizan jari nah ho toh, kainat ke afraad ka yeh darmiyani rishta kat jaye. Ek tafakkur ka doosray tafakkur ko mutasir karna bhi qudrat ke is tarz e amal ka ek jazo he. Insaan pa ba gil he. Jinaat pa ba gil hayoola hein, farishtay pa ba gil noor. Yeh tafakkur teen qisam ke hein aur teeno kainat hein. Agar yeh teeno marboot nah rahein aur ek tafakkur ki lehrein doosray tafakkur ko nah milein toh rabt toot jayega aur kainat munhadim ho jaye gi.

Saboot yeh he ke, hamara tafakkur heavily aur heavily qisam ke tamaam jismon se fikri tor par roshnaas he. Saath hi hamara tafakkur noor aur noor ki har qisam se bhi fikri tor par roshnaas he. Halaanke, hamaray apne tafakkur ke tajarbaat pa ba gil hein. Ab yeh baat wazeh ho gayi ke heavily aur noor ke tajarbaat ajnabi tafakkur se miley hein.

Aam zabaan mein tafakkur ko anaa ka naam diya jaatha he aur anaa ya tafakkur aisi kefiyat ka majmoa hota he jin ko majmoi tor par fard kehte hein. Is tarah ki takhleeq sitare bhi hein aur zarray bhi. Hamaray shaoor mein yeh baat ya toh bilkul nahi aati ya bohat kam aati he ke, tafakkur ke zariye sitaron, zarron aur tamam makhlooq se hamara tabadlah khyaal hota rehta he. Unki Anaa yani tafakkur ki lehrein hamein bohat kuch deti hein aur jism se bohat kuch lethe hein. Tamam kainat is qisam ke tabadlah khyaal ka ek khandan he. Makhlooq mein farishtay aur jinaat hamaray liye ziyada ahmiyat rakhtay hein. Tafakkur ke aitbaar se hamaray ziyada qareeb hein aur tabadlah khyaal ke lehaaz se hum se ziyada manoos hein."

Nana Tajuddin R.A is waqt sitaron ki taraf dekh rahe they. Kehnay lagey, "Kehkashani nizamon aur hamaray darmain bada mustahkam rishta he. Pay dur pay jo khayalat

hamaray zehan mein atay hein, woh doosray nizamon aur unki aabadiyon se hamein wusool hotay rehtay hein. Yeh khayalat roshni ke zariye hum taq pahunchte hein. Roshni ki choti badi shuayen khayalat ke lashumar tasweer khanaay le kar aati hein. Unhi tasweer kanoon ko hum apni zabaan mein tawaham, khyaal, tasawwur aur tafakkur waghera ka naam dete hein. Samjha yeh jaatha he ke, yeh hamari apni ikhthiyaraat hein. Lekin aisa nahi he, balkay tamaam makhlooq ki sochnay ki tarzain ek nuqta mushtarak rakhti hein. Wohi nuqta mushtarak tasweer kanoon ko jama karke un ka ilm deta he. Yeh ilm no aur fard ke shaoor par munhasir he. Shaoor jo usloob apni anaa ki iqdaar ke mutabiq kayam karta he tasweer khanaay is hi usloob ke sanche mein dhal jaathay hein.

Is mauqe par yeh bata dena zaroori he ke, teen nauon ke tarz amal mein ziyada ishtiraaq he. Un hi ka tazkara aasmani kitabon aur Quran pak mein insaan, farishta aur jinaat ke naam se kiya gaya he. Yeh nauon kainat ke andar saaray kehkashani nizamon mein payi jati hein. Qudrat ne kuch aisa nizaam kayam kiya he jis mein yeh teen nauon takhleeq ka rukan bangayi hein. Un hi ke zehan se takhleeq ki lehrein kharij ho kar kainat mein muntashir hoti hein aur jab yeh lehrein moueen masafat tey kar ke moueen nuqta par pahunchti hein toh kainati mazahir ki soorat ikhtiyar kar lethe hein.

Mein yeh keh chuka hoon ke tafakkur, anaa aur shakhs ek hi cheez he. Alfaaz ki wajah se un mein ma-ani ka farq nahi kar sakthe. Sawal yeh pedha hota he ke, aakhir yeh ana, tafakkur aur shakhs hein kya? Yeh woh hasti hein jo la suhmar kefiyat ki shaklon aur saraapaa se bani hein. Maslan, basarat, samaat, takalum, mohabbat, reham, eesaar, raftaar, parwaaz waghera. Un mein har ek kefiyat ek shakal aur saraapaa rakhti he. Qudrat ne aisay be hisaab saraapaa lekar ek jagah is tarah jama kar diye hein ke, alag alag parat honay ke bawajood ek jaan hogaye hein. Ek insaan ke hazaron jism hotay hein. Ala hazal kiyas jinaat aur farishton ki bhi yahi saakht he. Yeh teeno saakht is liye makhsoos hein ke un mein kefiyat ke parat doosray anwaa se ziyada hein. Kainat ki saakht mein ek parat bhi he, aur kaseer tadaad parat bhi hein. Taham har no ke afraad mein masawi parat hein.

Insaan la shumar sayyaron mein abad hein aur unki kasmain kitni hein is ka andaza qiyaas se bahar he. Yahi baat farishton aur jinaat ke baray mein keh sakthe hein. Insaan hon, jinaat hon ya farishtay, unke saraapaa ka har fard ek paindah kefiyat he. Kisi parat ki zindagi jali hoti he ya khafi. Jab parat ki harkat jali hoti he toh shaoor mein aajati he. Khafi hoti he toh lashaoor mein rehti he. Jali harkat ke nataij ko insaan ikhtira o ijaad kehta he lekin khafi harkat ke nataij shaoor mein nahi atay. Halaanke woh ziyada azeem al shan aur musalsal hotay hein. Yahan yeh raaz ghor talab he ke, saari kainat khafi harkat ke nateejay mein runuma honay walay mazahir se bhari padi he. Albatta yeh mazahir makhfi insani lashaoor ki pedhawar nahi hein. Insaan ka khafi kainat ke door daraaz goshon se musalsal rabt kayam nahi rakh saka. Is kamzoree ki wajah se, no insaan ke apne khasayel hein. Is ne apne tafakkur ko kis maqsad ke liye bapakel kiya he yeh baat ab taq no-insani ke shaoor se mawrah he. Kainat mein jo



tafakkur kaam kar raha he, is ka taqaza koi aisi makhlooq poora nahi kar saki jo zamani, makani faaslon ki girift mein be dast o pa ho.

Is shakal mein aisi takhleeq ki zaroorat thi jo is ke khaali goshon ko mukammal karne ki taaqat rakhti ho. Chunancha kainat tafakkur se jinaat aur farishton ki takhleeq amal mein aayi taake khala pur ho jaye. Fil waqiya insani tafakkur se woh tamam mazahir runuma nahi ho sakay jinse kainat ki takmeel ho jati.

Kainat zamani makani faaslon ka naam he. Yeh faasle ana ki choti badi makhloot lehron se bantay hein. Un lehron ka chota bada hona hi tagayyur kehlata he. Darasal zaman aur makaan dono isi tagayyur ki soortein hein. Dukhan jiske baray mein duniya kam janti he, is makhloot ka nateejा aur mazahir ki asal he. Yahan dukhan se morad dhuwan nahi he. Dhuwan nazar aata he aur dukhan aisa dhuwan he jo nazar nahi aata. Insaan misbet dukhan ki aur jinaat manfi ki pedhawar hein. Raha farishta, un dono ke mukhlis se bana he. Alameen ke yeh teen ajzaye tarkeebi gheb o shahood ke baani hein. Unke bagher kainat ke gooshe imkani tamooj se khaali rehtay hein. Nateejе mein hamara shaoor aur lashaoor heyat se door, nabood mein gum ho jaatha he. Un teen nauon ke darmain ajeeb o ghareeb karishma barsar amal he. Misbet dukhan ki ek kefiyat ka naam mithaas he. Is kefiyat ki kaseer miqdaar insani khoon mein gardish karti rehti he. Dukhan ki manfi kefiyat namkeen he. Is kefiyat ki kaseer miqdaar jinaat mein payi jati he. Unhi dono kefiyat se farishtay banay hein. Agar ek insaan mein misbet kefiyat kum ho jaye aur manfi bad jaye toh insaan mein jinaat ki tamam salahiyaten bedar ho jati hein aur woh jinaat ki tarah amal karne lagta he. Agar kisi jin mein misbet kefiyat bad jaye aur manfi kefiyat kum ho jaye toh is mein saqal wazan pedha ho jaatha he. Farishte par bhi yahi kanoon nafiz he. Agar misbet aur manfi kefiyat moueen satah se oopar ajayeen toh misbet ke zor par woh insani salahiyat pedha kar saktha he aur manfi ke zor par jinaat ki. Bilkul isi tarah agar insaan mein misbet aur manfi kefiyat moueen satah se kum ho jayen toh is se farishta ke aamaal sadir honay lagenge.

Tareeq e kaar bohat aasaan he. Mithaas aur namak ki moueen mikdarein, kum karke farishton ki tarah zamani o makani faaslon se waqt tor par azad ho sakthe hein. Mehez mithaas ki miqdaar kum kar ke, jinaat ki tarah zamani o makani faasle kum kar sakthe hein, lekin un tadbiyon par amal pera honay ke liye kisi roohani insaan ki rahnumayi ashad zaroori he.

Kanoon:

Yeh kanoon bohat fikr se zehan nasheen karna chahiye ke jis kadar khayalat hamaray zehan mein daur karte rehtay hein, un mein bohat ziyada hamaray mamlaat se gher mutaliq hotay hein. Unka talluq qareeb aur door ki aisi makhlooq se hota he jo kainat mein kahin nah kahin maujood ho. Is makhlooq ke tasawurat lehron ke zariye hum taq pahunchte hein. Jab hum un tasawurat ka jorh apni zindagi se milana chahtay hein toh hazaron koshishon ke bawajood nakaam reh jaathay hein. Ana ki jin lehron ka bhi tazkara ho chuka he unke baray mein bhi chand baatein fikr talab hein. Science daan

roshni ko ziyada se ziyada taiz raftaar qarar dete hein, lekin woh itni taiz raftaar nahi he ke, zamani o makani faaslon ko munqita kar de. Albata ana ki lehrein la tanahet mein back waqt har jagah maujood hein. Zamani makani faasle unki girift mein rehtay hein. Ba alfaz e deegar yun keh sakthe hein ke, un lehron ke liye zamani makani faasle maujood hi nahi hein. Roshni ki lehrein jin faaslon ko kum karti hein, ana ki lehrein unhi faaslon ko bajaye khud maujood nahi janteen.

Insanon ke darmain ibtidaye afrinash se baat karne ka tareeqa raaij he. Aawaz ki lehrein jin ke mainey mouneen kar liye jaathay hein, sun-ne walon ko mutala karti hein. Yeh tareeqa is hi tabadlahe ki naqal he jo, ana ki lehron ke darmain hota he. Dekha gaya he ke goonga aadmi apne honton ki khafeef junbish se sab kuch keh deta he aur samajh ke ahal sab kuch samajh jaathay hein. Yeh tareeqa bhi pehlay tareeqa ka aks he. Janwar aawaz ke bagher ek doosray ko apne haal se mutala kar dete hein. Yahan bhi ana ki lehrein kaam karti hein. Darakth aapas mein guftagu karte hein. Yeh guftagu sirf aamnay samnay ke darakthon mein hi nahi hoti, balkay door daraaz aisay darakthon mein bhi hoti he jo hazaron mile ke faasle par waqay hein. Yahi kanoon jamadat mein bhi raaij he. Kankron, patharon, matti ke zarron mein mann o an isi tarah tabadlah khyaal hota he.

Anbia aur roohani taaqat rakhnay walay insanon ke kitne hi waqiyat is ke shahid hein. Saari kainat mein ek hi lashaoor karfarma he. Is ke zariye gheb o shahood ki har lehar doosri lehar ke mainey samjhti he, chahe yeh dono lehrein kainat ke do kinaroon par waqay hon. Gheb o shahood ki firasat o manviat kainat ki rigg jaan he. Hum is rigg jaan mein jo khud hamari apni rigg jaan bhi he, tafakkur aur tavajja kar ke apne sayyaray aur doosray sayyaron ke aasaar o ahwaal ka inkishaaf kar sakthe hein. Insanon aur hewanon ke tasawurat, jinaat aur farishton ki harkaat o saknaat, nabataat o jamadat ki androoni tahrikaat maloom kar sakthe hein.

