

Ahsaan O Tasawwuf

(Roman)

KHWAJA SHAMS-UD-DIN AZEEMI



AHSaan O TASAWWUF

KHAWAJA SHAMSUDDIN AZEEMI

INTISAAB

KAAINAAT MAIN PEHLE

SUFI

HAZRAT AADAM ALEH ASSLAAM

KE NAAM

KHULAASAH

Har Shaks Ki Zindigi Rooh Ke Taabe Hai
Aur Rooh Azal Main Allah Ko Dekh Chuki Hai
Jo Bandah Apni Rooh Se Waaqif Ho Jaata Hai
Who Is Duniya Main Allah Ko Dekh Leta Hai

TAARUF

Bism Allah al-rehman alraheem

Tasawuf ki haqeeqat, sufia karaam aur aulia Azaam ki sawanah, un ki taleemaat aur masharti kirdaar ke hawalay se bohat kuch likha gaya aur naqideen ke giroh ne tasawuf ko bzam khud aik uljha huamaamla saabit karne ki koshish ki lekin is ke bawajood tasawuf ke misbet asraat har jagah mehsoos kiye gaye. Aaj muslim amh ki haalat par nazar dorhayin to pata chalta hai ke hamari umomi sorat e haal Zaboon haali ka shikaar hai. Guzashta sadi mein aqwam maghrib ne jis terhan science aur technology mein Awj kamaal haasil kya sab ko maloom hai ab chahiye to yeh tha ke musalman mumalik bhi roshan khyali aur jiddat ki raah apna kar apne liye maqam peda karte aur is ke sath sath Shariat o tareqat ki roshni mein apni maadi taraqqi ko ikhlaqi qawaneen ka paband bana kar saari duniya ke samnay aik namona paish karte aik aisa namona jis mein fard ko nah sirf muashi aasoudgi haasil ho balkay woh sukoon ki doulat se bhi behra war ho magar afsos aisa nahi ho saka. Inteshaar o tafreeq ke baais musalmanoon ne khud hi tahaqeq o tdbir ke darwazay apne oopar band kar liye aur mehez fiqa o hadees ki murawaja taleem aur chand aik maslay masail ki samajh boojh ko kaafi samajh liya. Yahi wajah hai ke aaj ikeeswen sadi ke muslim maashron mein be sukooni aur be cheeni ke asraat wazeh tor par mehsoos kiye jatay hain halaank quran o sunnat aur Shariat o tareqat ke sarmadi usoolon ne musalmanoon ko jis tarz fikar aur muashrat ka almbrdar banaya hai, is mein be cheeni, tension aur deprivation naam ki koi gunjaish nahi.

Khwaja Shams udeen Azeemi sahib ki tasneef^f ahsaan o tasawuf^f ka musevida mujhe kunwar am tarek, incharge muraqba hall Multan naay mutalea ke liye diya aur mein naay usay tareekh ke aik talib e ilm ki hesiyat se parha. Khwaja Shams udeen Azeemi sahib ka naam mauzo ke hawala se baais ehtram hai. Noo insani ke andar be cheeni aur be sukooni khatam karne, inhen sukoon aur tahhaamul ki doulat se bhewar karne aur Rohani qadron ke farogh aur tarweej ke liye un ki kavshin na qabil faramosh hain. Aik duniya hai jisay aap naay raah e kkhuda ka musafir bana diya. Woh sukoon ki doulat ghar ghar baantane ka azm kiye hue hain. Mein yaqeen se keh sakta hon ke zair nazar kitaab tasawuf par likhi gayi kitabon mein aik munfarid mustand kitaab hai. Jis khobsorat aur aam feham andaaz mein tasawuf ki tareef ki gayi hai aur alameen aur Zaman o makaan ke sar basta razon se parda hataya gaya hai. Yeh sirf azimi sahib hi ka munfarid andaaz aur judaghana usloob bayan hai. Azimi sahib naay mojooda daur ke shaori irtiqa ko samnay rakhtay tasawuf ko jadeed scientific andaaz mein bayan kya hai. Musannif naay koshish ki hai ke ebadaat maslan namaz, roza aur hajj ka tasawuf se talluq, zahiri aur baatini aloom mein farq, zikar o fikar ki ahmiyat, insani dimagh ki wusat aur aalam airaaf ka idraak jaisay hamaa geer aur par asaraar mozuaat ko saada usloob mein aur baray dilnasheen piraye mein bayan kya jaye taa ke qaari ke zehan par baar nah ho aur is koshish mein woh kamyaab bhi rahay.mere liye yeh amar baais itminan hai ke yeh kitaab Baha Udeen zikria university Multan ke shoba aloom islamia ke tavassut se shaya ho rahi hai. Mein azimi sahib ki is kawish ko srahta hon ke unhon naay talba ki hadaayat aur rahnmayi aur Ilmi tashnagi ko bujhanay ke liye yeh kitaab tehreer farmai. Mein azimi sahib ko mubarakbaad deta hon aur dua karta hon ke kkhuda kere yeh kitaab aamt_h almslmin aur aala taleem ke husool ke khawahish

mand afraad sab ke liye yaksaa mufeed saabit ho, muashra mein tasawwuf ka sahih aks ujagar ho aur Ellahi talemaat ko apna kar hum sab duniya aur akhirat mein surkhuru ho saken. (ameen)

Professor dr ghulam mustafa choudhri
Wise chancellor
Baha Udeen zikria university Multan

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Qatra Barish

Rohaniyat aur tasawwuf ke barey mein logon nay bohat kuch likha hai, aik giroh ka khayaal hai ke aksar sufia chunkay oon ka libaas pehantay they is liye log inhen sufi kehte they. Oon ko arabi mein sof kehte hain. Woh log yeh libaas is liye pehantay they ke sof ka libaas pehnana aksar nabiyo, walyoon aur bargzida hstyon ka mamool raha hai. Baaz hazraat ke khayaal mein ashaab sufah ke sath nisbat rakhnay ki wajah se yeh log sufi kehlate hain jabkay aik tabqa ka khayaal hai ke sufi Safa se mushtaq hai lekin un saari tshrihat se dil mutmaen nahi hota.

Tasawwuf ke istilahi ma-ani darasal' ' nafs ka tazkia' ' hai. Tasawwuf is jazba ikhlaas ka naam hai jo zameer se mutaliq hai aur zameer noor batin hai. Sufi Allah ki Maarfat sochta hai. Is ki guftagu ka mehwarr Allah hota hai. Woh Allah ke sath jeeta hai aur Allah ke naam ke sath marta hai, isi ka kalma parhta hai, isi ke gun gaata hai aur isi ke ishhq mein dooba rehta hai. Allah ko dekhnay aur Allah se Malaqaat ke shoq mein apna sab kuch qurbaan kar deta hai.

Mazahir fitrat, samandar ki tughyani aur sukoon mein, apne agay peechnay oopar neechay... Sufi ko har taraf Allah nazar aata hai.

Har daur mein falsafi moshgafyan karte rahay, jo falsafi Allah ki hasti ke qaail hain, woh Allah ko sirf kaayenaat ka snatkar qarar dete hain lekin sath yeh bhi kehte hain ke makhlooq ka Allah se rabita qaim nahi hota. Allah kisi ensaan se hum kalaam nahi hota.

Tafakkar kya jaye to sainda aur flasfh ke bayan mein koi numaya farq nahi hai. Science daan kehta hai ke Allah is liye nazar nahi aata ke is ki mojoodgi Daleel ki mohtaaaj hai aur ensaan ke paas aisi koi Daleel nahi hai jis se Allah ko dekna tasleem kar liya jaye.

Science ka aqeedah hai ke kaayenaat hadsati muzahira hai. Halaank science daan electran ko takhleeq ki ikai maanta hai. Jo nazar nahi aati aur kabhi nazar nahi aayi. Science aur falsafah ki bunyaad aqal par hai jabkay lakoohn saal mein aqal ki koi hatmi tareef nahi ho saki. Science aur falsafah ke bar aks mazhab kehta hai ke sahih aqeedah ki bunyaad wahi aur ilham hai aur aqal ka wahi aur ilham mein koi dakhla nahi hai

Tasawwuf ke maienay hain sufi hona aur sufi ka matlab hai: zahir se ziyada batin ka khayaal rakhnay wala. Sufi woh hai jo khud ko tanha kar ke Allah se mutaliq rahay. Is mein aala darja ka khuloos aur haqayiq ke idraak ki istedad ho. Sufi ka yaqeen hai ke Allah khud apna kalaam kisi bande par nazil karta hai aur ensaan is se rabita mein hai.

Quran pak mein Allah taala farmatay hain :

1) kisi bashar ki qudrat nahi ke woh Allah se humkalam ho. Magar wahi ke zareya ya parda ke peechnay se. Ya kisi qasid ke zareya. Ya Allah jis terhan chahay.

(surah shoora aayat : 51)

2) Agar tum poukaro ge to mein jawab dun ga.

- 3) Tum mujh se mango mein tumhe dun ga.
- 4) Mein tumhari rgঃ jaan se ziyada qareeb hon.
- 5) Mein tumahray andar hon, tum dekhte kyun nahi ?
- 6) Agar tum meri itaat karo ge to mein is ki jaza dun ga aur agar meri nafarmani karo ge to saza ke mustahiq ho ge.
- 7) Agar tum mujh se mohabbat karo ge to mein tum se mohabbat karoong ga aur is mohabbat se tumhari shakhsiyat mein meri sifaat ka aks numaya ho jaye ga. Aur mere qurb se tum mera deedar kar sakuu ge.

Jin logon par aqal ka ghalba tha unhon ny itaat ko kaafi samgha aur jannat ko apna maqsad bana liya. Lekin jin logon par ishhq ka ghalba tha unhon ny itaat ke ilawa Allah ke sath talluq aur mohabbat ko zurori samgha aur Allah ke deedar ko apni zindagi ka maqsad bana liya.

Rohaniyat ya' ' tasawuf' rooh insani se wasil honay ka jazba hai. Tasawuf apni anaa ka khoj laganay ka ilm hai.

Tasawuf mann ki duniya mein doob kar suraagh zindagi pa jaane ka naam hai. Ilm rohaniyat yeh haqeeqat aashkaar karta hai ke azal mein rooh Allah ko dekh chuki hai, roohein Allah ki aawaz suneney ke baad' 'Qaloo balla' keh kar is ki rbabit ka iqraar kar chuki hain. Sufi kehta hai agar meri rooh Allah ko nah jaan sakti to Allah mujhe apni zaat se mohabbat ka hukum nah deta. Sufi par asaraar o Ramooz ka inkishaaf hota hai. Sufi ke oopar yeh wazeh ho jata hai ke rooh aik aisi hasti se mohabbat karna chahti hai jo is ka khaaliq hai aur woh kaayenaat mein Hussain tareen hasti hai. Sufi ke yaqeen mein yeh baat Rasikh hoti hai ke Allah mujh se mohabbat karta hai. Meri rooh bhi is se mohabbat karti hai.

Rohani bandah Allah ki talaash mein artkaz tavajja (concentration) se istaghraaq haasil kar ke haqeeqat al haqeeqat se waaqif ho jata hai.

Danishwer puchte hain ke ghair sufi ko woh mshahdat kyun nahi hotay jin ka sufi elaan karta hai is ki wajah yeh hai ke ensaan rooh se wasil nahi hona chahta. Aur jab apni anaa yani rooh se waaqif nahi hona chahta to rooh ki haqeeqat is ke liye parda ban jati hai.

Ensaan maadi aur dunyawi aloom ke liye apni saari tawanai aur maal o doulat kharch karta hai. Aadmi metric paas honay ke liye 35600 ghatay aur kaseer sarmaya kharch karta hai lekin rooh ka Urfan haasil karne ke liye din, raat mein 20 minute bhi yaksu nahi hota. Allah ke paas jaane ke khayaal se hi duniya daaar ke oopar murdani chhaa jati hai jabkay Allah ki har Nemat usay achi lagti hai.

Har fard bashar jaanta hai ke mout ka aik waqt muqarrar hai. Aam logon ke bar aks Allah ke deedar ke liye sufi is waqt ka shoq se intzaar karta hai.

Ahsaan o tasawuf kitaab likhnay ka maqsad yeh hai ke bilkhushoos ummat Musalmah aur bil umoom noo insani, apni paidairesh, hayaat o mamat aur mnsbঃ khilafat fi al arz ki haqeeqat se waaqif ho jaye aur yeh baat is ke ilm mein aa jaye ke kaayenaat mein har makhlooq bashaour hai lekin ensaan wahid bashaour makhlooq hai jo yeh jaan

layte hai ke is ko kis ny peda kya hai, kyun peda sun-hwa, marnay ke baad kis duniya mein chala jata hai aur is duniya ke shab o roz kya hain ?

Tasawuf par hazaron kitaaben likhi gayi hain. Har kitaab tasweer ka aik naya rukh paish karti hai. Logon ny tasawuf ke oopar be panah aatrazat kiye hain aur tasawuf ki fazeelat mein Qasida khawani bhi ki gayi hai. Tanqeed o tareef ke ambaar mein tasawuf ko aik uljha huamasla samgha jaane laga. Koi kehta hai ke tasawuf duniya bezaar aur kaahil al-wajood logon ka maslak hai. Kisi ny kaha. Gaddi nasheen hazraat ka mehboob mashgala hai aur mridin se khidmat lainay ka behtareen zareya hai. Kisi ny bataya ke yeh masmarezam, hygnatazm aur Amel mamool ka khail hai. Yeh bhi suneney mein aaya hai ke' ' nazriya tasawuf ' ganay bajanay aur dhamaal daalnay ka aaccha tareeqa hai.

Sahib qalb o nazar afraad ny purwaqar, par aetmaad aur sachai ki Azmat ke sath bayan kya hai ke qalbi mshahdat aur Rohani kaifiyat ka naam tasawuf hai. Sufi ke dil ki har dharkan Allah ke sath wabsta hoti hai. Hazrat khwaja ghareeb nawaz kehte hain ke :

" yaar dam badam o baar baar ?Me aayd" '

Ahal aqal o Danish ny falsifiyana istadlaal, mantaq aur aqli tojihat se tasawuf ko is qader uljha diya hai ke tasawuf aik ilm chistaan ban gaya hai.

Unhon ny is ilm ko yahodi, isaai, wedanat aur budh azm ka libaas pehna diya hai.

Qoum ke hamdard aur mukhlis hazraat o khawateen ny tasawuf ke aala zouq ko ikhtiyar kar ke tawakkal, Qanaat aur istigna ki roshan misalein qaim ki hain. Unhon ny amlan is baat ka muzahira kiya ke tasawuf aik aisa rasta hai jis par chal kar ensaan duniya aur deen ki bhalai haasil kar laita hai.

Tasawuf ke peirokaar Rahib nahi hotay, woh mehnat mazdoori kar ke, haqooq alabad poooray karte hain aur shab beedar ho kar Allah ke huzoor haazir hotay hain.

Meri Danist mein tasawuf ki tareef yeh hai ke :

Tasawuf aik aisa school of thought hey jis mein ensaan ko anbia allahum salam ki tarz fikar ke mutabiq taleem di jati hai... Ensaan taleem mukammal kar ke jab is school se nikalta hai to woh aadam se mumtaz ho kar ensaan ban jata hai. Aur is ke andar Khatim al nabeein sale Allah aleh o aala o slim ki tarz fikar nazar aati hai. Woh zindagi ke har lamha mein Allah ko pukaarta hai aur Allah ko dekhnay aur is se qareeb tar honay ki arzoo karta hai.

Irshad baari taala ke mutabiq ensaan ki takhleeq ka maqsad khud ko pehchan kar Allah ka Urfan haasil karta hai.

Allah taala hamein apni asal yani rooh se waaqif honay ki tofeq day. (ameen)

Aayye !

Jad-o-jehad karen ke hamein Allah ka qurb naseeb ho jaye aur hum sab is terhan Allah se qareeb ho jayen jis terhan Allah chahta hai.

Khwaja Shamsuddin Azeemi
Khanwadah Silsila Azeemia
12 Rabi Awwal 1424
Markazi Muraqba Hall Thisishypenhere Surjani Town, Karachi.

TASAWWUF KI TA'REEF

Baatini Mushahidaat:

Sufi Riyazat o Mujahidah ke baad mehboob ka deedaar kana chahata oy. Dhiyaan awr muraaqbo ke Zariya as ke andar io yaqeen raasakh ho jata hai ke zndagi ka maqsad sirf aur sirf ALLAH ka Irfan hai.

Tasawwuf aik aisa Ilm hai jo rooh main baalidgi paida karta hai aur makhlooq ka khaaliq kainaat se qareeb karta hai. Ruhaaniyat ya tasawwuf ke raaste ka musafir baatini kefiyat aur mushahidaat se ALLAH ko dekh leta hai aur isay ALLAH sy humklaami ka sharf naseeb ho jata hai.

Ibdaal Haq Hazoor Qalandar baba Oliya (R.A) ny jismaani wazaif ke sath rooh ke Irfan ke amaal o ashgaal ko tasawwuf kaha hai. Islam main shariyat aur tariqat ka tasawaur bhi yahi hai ke ansaan ibaadat main jismani pakeezgi aur amaal ke saath Zehni tafikar ke zariye apni zaat se waqfiyat haasil kare ta ko as ke mushahidey main yeh baat aa jaaye ke ansaani zaat (Rooh) darasal kisi ansaan ke andar mawiraai dunaiyaon main daakhil hone ka naam hai, choon ke rooh Allah ka aik hissa hai. Yani kul ka juz hai. Jab juz ka mushahidah hota hai to (haqeeqat mutlaqah) saamne aa jaati hai.

Allah tala farmate hain:

“ Pas jo shakhs apne rab se Malaqaat ka aarzumand ho, asy lazim hai ke amaal saalehah kare aur apne rab ki ataa’t o farma’n bardaari main ksi ko shareek na kare.”

(Surah Kehf.Ayiat:110)

Muhabbat (Allah ki tajjali) , toheed, taqwa aur tasawwuf ki buniyaad hai. Quran Paak ki taleemaat ka khulasa yeh hai ke Allah wahada la shareek hai aur Allah apni makhlooq se mohabbat karta hai. Quran paak ka nazool as waqt hua jab duniya shirk, kufar aur bt parasti ke andheron main gum ho chuki thi.

Insaan khud parasti, kubar o nakhuwat aur zar parasti main mubtila ho gaya tha. Fitri aqdaar ke munaafi khawishaat ko pura karny ky luy 360 button ko ma’bood bana liya gaya tha.

Is pur'aashoob....be yaqeen fsaad sy bharpur aur waswason ke daur main quran ne elaan kia:

“Bas wohi har shey ka awwal hai.... Aur wohi har shey ka aakhir hai....aur wohi har shey ka zaahir hai... aur wohi har shey ki knah ko janne wala hai.”

Tasawwuf, taqwa par amal karne ki ta’keed karta hai. Quran kehta hai key yeh kitaab mataqi logon ke liye hadayat hai.

“Be’shak Allah in logon ke saath hai jo mataqi hain aur mohsin hain.”

(Surah nehal.Ayat:128)

Tasawwuf, ishq o muhabbat ka sumandar hai aur muhabbat Hasool e maqsood ka zariya hai. Momin ko eqaan haasil hota hai. Yaqeen mushahida se mashroot hai. Yeh kitaab is main koi shak nahin hai. Aur yeh kitaab hadayat deti hai in logon ko jo mataqi hain aur mataqi woh log hain jo geb par yaqeen rakhte hain aur salaat qaim karte hain aur jo kuch kharch karte hain in ky yaqeen main yeh baat hoti hai keh yeh sab Allah ka diya hua hai.

“Aur woh log jo emaan laaye is par jo kuch naazil hua teri tarf aur is par jo kuch naazil hua tujh se pehle Aur aakhrat par yaqeen rakhte hain wohi log hain hadayat par apny RAB ki tarf se aur wohi hain muraad ko pohnchne wale.”

(Surah Baqra-Ayat:4-5)

RUHAANI TASHREEH:

Is Kitaab main kisi qisam ka shak aur shuba nahin. Aur yeh kitaab hadayat deti hai. Mat'taqi logo ko... aur mat'taqi log woh khawateen o hazraat hain jo geb par emaan rakhte hain. Emaan, yaqeen se mashroot hai. Yaqeen ka matlab hai kisi cheez ko is tarah dekh liya jay eke is main ib'haam baaqi na rahe. Aur qaim karte salaat yani logon ka Allah ke saath raabtah rehta hai. Syedna Hazoor Al'leh Asalaath ke irshaad ke mutaabiq momin dekhta hai ke woh Allah ko dekh raha hai ya wo dekhta hai ke Allah issey dekh raha hai. Momin yaqeeni tor par is baat ka idraak rakhta hai ke bandah jo kuch kharch karta hai woh Allah ka diya hua hai. Allah paida karta hai to woh is duniya main aata hai. Allah wasaail fraham karta hai to woh wasail istemaal karta hai. Momin apni marzi se na jeeta

Hai aur na apni marzi se marta hai.

Mushahidah karne wale log oi Allah se waal'haanah mohabbat karte hain.

“Aur jo log momin hain woh sab se ziyadah mohabbat Allah hi se karte hain.”

(Surah Baqrah-Ayat:125)

(Ae Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam) musalmaano se kehe dijiye ke agar tumhain apne baap dada aur bete aur bhai aur biwiyan aur rishtedaar aur woh amwaal jo tum ne kamaye hain aur tijarat jis ky nuqsaan se tum darte ho aur woh makanat jin ko tum bohat aziz rakhte ho. Agar in main se koi cheez bhi tumhain Allah se aur is ke Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se aur is ki raah main jihaad se ziyadah piyari ya ziyadah mehboob hai to phir intizaar karo yehan tak ke Allah ka faislah saadar ho jaaye aur yaad rakho ke Allah faasqon ko hadayat nahin deta.”

(Surah Tobah-Ayat:24)

Sufi qurb ilahi ka sheedaai aur Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki ziyarat se musharaf hone ke liye be qaraar rehta hai. Ruhaani aadimi Allah ki tarf raagib rehta hai. Allah Ta'lah farmate hain:

"Ae Rasool! Sajdah karte raho aur qurb e haq haasil karte raho."

Ilm E Shariyat:

Shariyat hamein btati hai ke duniya ki har takhleeq Allah ke hukam se wajood main aai hai. Allah qadir e matlaq hai jo chahe jab chahe jis tarah chahe as kea mar se ho jata hai. Shariyat par amal karne se insaan ke shaoor main geb ko samjhne ki silaahiyat bedaar hoti hai. Is ke dimaag main geb beeni ke khaliye (Cells) charge ho jate hain. Sahib e shariyat bande main ALLAH ki nishaaniyon par tafikar karne aur tazkiah nafs ka rujaan barh jata hai.

Tasawwuf ya ruhaani aloom seekhne ke baad insaani shaoor geb ki duniya ko dekh leta hai. Ansaan ko emaan yani yaqeen haasil ho jata hai ke duniya ki ibtda, intiha, awwal o aakhir, zaahir o baatin sab Allah ke a'haate main hai. Shariyat par karband banda namaz parhta hai aur sahib e tariqat sufi namaz main Allah ka deedaar karta hai. Aik aadimi baadshah ke ahkamaat par aur is ke banaye hue qawaneen par amal karta hai dusra aadimi bhi acha shehri hai qawaneen ka ahtraam karta hai lekin isse baadshah ki qurbat bhi haasil hai. Dono ache shehri hain. Lekin jise qurbat haasil hai, is ka darjah bara hai.

Saahib E shariyat banda ALLAH ki baadshahi main ALLAH ke farma'nbardaar kitaraah aehkamaat ki ta'meel karta hai buraiyon se bachta hai, Galtyion aur kotahiyon ki muaafi maangta hai. Naik amal karne ki koshish karta hai. Yehi sab kaam sufi bhi karta hai lekin woh ALLAH ke qurb ka matmani hota hai. ALLAH ko jaanta hai. ALLAH ko dekhta hai. Har shey par ALLAH ke muheet hone ka mushahidah karta hai aur Allah Rag e jaan se ziyadah qareeb hai is Ayat ke musaadiq khud ko Allah se qareeb mehsoos karta hai.

Surah baqrah ki ayat 1 se 4 tak main taqarab e ilallah aur haq ul yaqeen ka pura nisaab biyaan hua hai. Shariyat mutehraham hamain rehnumaai atta karti hai ke emaan bilgeb(Haq ul yaqeen)

Haasil karne ke liye is tarah amal kiya jay eke ham jo kuch karte hain is main hamara zehn kaamil yaksoi ke saath Allah se wabastah ho jaye. Ilm e shariyat aur Ilm hazoori seekhne ke baad insaan ke shaoor main geb par yaqeen karne aur geb ki duniya ke makeeno ko dekhne ki silahiyat paida ho jati hai.

Nafs Ka Irfaan:

Tasawwuf kea loom ya Ilm hazoori haasil hone ke baad insaan aalam e duniya se nikal kar aalam arwaah main aalam e malakoot o jabroot main ponch jata hai.

Sadaq e maqaal, akal e halaal kamaane wala banda aur seerat e tayyaba Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam par amal karne wala umati apne nafs aur apni rooh se waaqfiyat haasil kar leta hai aur Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke Akhlaaq husna aur Irshadaat par dil o jaa'n se amal kar ke Allah ko pehchaan leta hai.

“Pas Ae Rasool jab Aap faraaiz mansabi se farag hoon to ebaadat main mehnat Karen aur apne Rab ki tarf raagib rahein.”

(Surah Alam Nashrah – Ayat: 7-8)

“Aur woh tumhare saath hai jahan bhi tum ho.”

(Surah Alhadeed – Ayat : 4)

“Be'shak Allah saath hai in logon ke jo mataqi hain aur mohsin bhi hain.”

(Surah Nehal – Ayat : 128)

Tazkiya E Nafs:

Ruhaaniyat ya tasawwuf ke dastoor ul amal “ tazkiya e nafs” ke baare main Allah Ta’lah ka irshad hai:

“Allah hi woh zaat paak hai jis ne umiyon main aik azeem ul martabat Rasool ma'boos farmaya, jo unhain is ki ayaat parh kar sonata hai, aur in ken afoos ka tazkiya karta hai aur unhain kitaab aur hikmat sikhata hai.”

(Surah Jummah – Ayat:2)

Surah muzamil ki ibtadaai Aayaat “tazkiya e nafs” ke rehnuma asool

Batati hain jis se waazeh hota hai ke sufiaa Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke har pasandeedah amal ki itbaa karte hain aur tam'maam ger pasandeedah amaal se ijtinaab karte hain.

Ahl e Allah Khawateen o Hazraat ne tasawwuf ya ruhaaniyat ke asool unhi Aayaat ki roshini main muratab kiyie hain.

“Ae kapron main liptane wale, raat ko khare raha karo. Magar thori si raat yani nisaf raat ya nisaf se kisi qadar kam kar do.. Ya nisaf se kuch barha do.. Aur Quran ko khoob saaf saaf parho. Ham tum par aik bhaari kalaam Daalne ko hain. Be'shak raat ko uthane main dil aur zuban ka khoob mel hota hai. Aur baat khoob theek nikalti hai. Be'shak tum ko din main kaam rehta hai aur apne Rab ka naam yaad karte raho.. Aur sab se qata ta'luj kar ke isi ki taraf mutawajo raho. Woh mashriq o magrib ka maalik hai. Is ke siwa koi qaabil e ebaadat nahin. To apne saare kaam is oi ke supard kar do.

Aur yeh log jo baatein kehte hain in par sabar karo aur khooburti ke saath in se alag ho jao. Aur in juthlaane walo naaz o nehmat main rehne walo ko chhor do. Aur in logo ko thore dino ki aur muhlat de do.

(Surah Muzamil – Ayat : 1-11)

Tasawwuf main jitney amaal o ashgaal , saalik ko talqueen kiye jaate hain woh sab Allah aur us ke Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke ehkamaat ke mutaabiq hote hain.

Amaal O Ashgaal:

Zikar Azkaar Hamd o Tasbeeh karna

Concentration, Talaash, Jadojehad, Tafakkur

Salaat Main Allah Se Ta'luj Qaaim Karna

Allah Se Qareeb hone Ke Liye Roze rakhna

Tazkiya e Nafs Ke Baad Taqwa Ikhtiyaar Karna

Musalmaan Hone Ke Baad—Geb ki duniya ka mushahidah karna

Har taraf se zehn hata kar yaqsoi ke saath apne andar ka khoj lgana yani muraqbah karna

Gussa par control haasil kar ke apne andar affu wa darguzar ki sifaat paida karna

Allah ta'lah bager garz ke apni makhlooq ki khidmat karte hain, sufi bhi is sifat ke hasool ke liye khaalitan Allah ki makhlooq ki khidmat karta hai.

Sufi samawaat par barooj ki zeenat ko aankhon se dekh leta hai.

Sufi ke andar khof aur gham nahin hota. Jo Allah ke doston ki pehchan hai.

Sufi nafs ki zalmat ko door kar ke apne Rab ko pehchanta hai.

Sufi Aasamaano, zameen aur taskheer kinaat ke formulon se waqif hota hai. Allah Ta'lah isse nasoti duniya main hi janat dikha dete hain aur dozakh ke azaab se woh khud ko bachane ki har lamha koshish karta hai.

Sufi Allah ki har nemat par shukar ada karta hai aur jo haasil nahin is ka shikwa nahin karta.

Sufi mua'malah feham hota hai. Woh kisi ki haq talfi nahin karta.

Sufi bilakhof mazhab o milat , har shkas ka ehtaraam karta hai aur in ke kaam aana apna farz samajhta hai.

Sufi jhoot ko pasand nahin karta aur jhoot nahin bolta.

Sufi salaam main pehal karta hai.

Sufi sakhi hota hai. Mehmaan nawazi sufia ki riwayat hai.

Sufi koi lam ul yaqeen, en ul yaqeen aur haq ul yaqeen haasil hota hai.

Murshad ke faiz, Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki nisbat aur Allah ke fazal o karam se Sufi raaskhoon fililm ke gro main shamil ho jata hai.

TASAWWUF KI TA'REEKH

Aadam o hawa jab zameen par aaye to in main shaorr bohat kam tha, woh nahin jaante the ke wasail ko kis tarah astemaal kia jaaye. Qanoon e qudrat ke tehat Aadam ki nasal do se chaar, chaar se aath aur isi tarah jab hazaaron se tajawuz kar gayi to shaoor bhi laakhon guna ho gaya. Aadam o hawa ke bachon ne jarei'n , napukhtah phal aur kacha gosht khaane main kirhayat mehsoos ki in ke shaoor ne rehnumai ki ke kacha gosht no khaya jaye. Gihon ke daane chabaane ke bajaye gandum pees kar aate ki roti pakani chahiye. (Ta'reekh Tasawwuf)

Zameen Par Insaan Ka Pehla Din:

Q'anoon yeh hai ke shaoor aik ho ya hazaar hoon jab kisi nuqte par markooz ho jate hain to is ka muzahira ho jata hai. Laakhon aadmiyon main se kisi aik aadmi ne ger ikhtiyaari tor par do pathar uthaaye in ko aapas main takaraya, takraane se hararat peda hui to pathron main se chingaari nikli.

Chingaari ki chamak ne ibn e aadam ko is taraf mutawajo kia ke chingaari sookhi ghas ko jala Dale gi aur dekhte dekhte Aag bharak uthi.

Zameen par insaan kay eh pehla din tha jab insaan hewanaat se mumtaaz hua aur is ne is ejaad se apne liye khana banana shuru kar diya. Hiwanaat se mumtaaz hone ke baad insaan ke zehn main naye naye khayalaat aate rahe aur phr ejaad ka silsila jaari ho gaya.

Aadam aur hawa ke aane se pehle zameen mojood thi aur zameen par jinaat abaad the. Zameen ke waaris jinaat aur aadam hain.

Jinaat ne jab zameen par khoon kharabah kia aur zameen ki kokh ujaarne ki har tadbeer par amal kia to qudrat ne zameen ko fasaad zadah qaraar de diya aur jinaat se zameen ki sardaari chheen kar aadam ko de di. Lekin sitam zarifi yeh hui ke ibn e aadam ne bhi wohi kiya jo jinaat karte chale aa rahe the. Bhai ne bhai ka qatal kar diya aur yeh silsila daraaz hota chala gaya.

Muasharti Qawaneen:

Hazrat Aadam Aleh Aslaam ne insaani muashrah ke liye jo qawaneen waza kiye in ki olaad ne in par puri tarah amal nahin kiya. Taweel arse ke baad Hazrat Nooh Aleh Asalaam peda hue. Hazrat Nooh Aleh Asalaam 950 baras tak toheed ki tableeg karte rahe. Hazrat Nooh aleh Aslaam paani ky har ghoont aur har luqme par Alhamdulillah kehte the. 950 barson tak tableeg karne par 80 mard aur auratein emaan laaye baaqi qom ne in ki nasihaton par amal nahin kiya. Is padaash main qom par azaab naazil hua. Zameen ko fasaad se paak karne ke liye Aasmaan se itna paani barsa ke zameen sumandar ban gai. Gaaon, goth, qasbe, shehar doob gaye. Puri qom Garaq e Aab ho gayi. Hazrat Nooh aleh Asalaam ka beta bhi hilaak ho gaya. 80 mard aur auratein jo emaan laaye the azaab e ilahi se bach gaye. Zameen 6 mahine tak paani main doobi rahi tufaan khatam hone par kashti "JODI"

Pahaari par tehri. (Muhammad Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam-Jilad 3)

Emaan lane wale salaamti ke saath kashti se utre lekin in ki nasal no chal saki. Nooh aleh Asalaam ke teen (3) bete " Haam,Saam,Yaafs" jo kashti main sawaar the in se Aadam ki nasal ka dobara Agaaz hua. Haam chhote bete the. Saam manjhale aur Yaafs bare bete the. Aaj ki duniya main jahan bhi jis rang ki bhi nasal Abaad hai woh in hi teen bhahiyon ki olaad hai.

ALLAH TA'LAH ne apni makhlooq ki hadayat ke liye zameen ke chape chape par haadi aur peghambar bheje jin ki ta'daad kam o besh aik laakh chobees hazaar batayi jaati hai. Aik laakh chobees hazaar peghambron ki hayaat tayyabah par gor kiya jaye to tam'maam peghambron ne Aadam zaad ko apni rooh se waqif hone ki hadayat di hai. Yani maadi wajood ko sahara dene aur maadi wajood ko qaaim rakhne wali rooh ko pehchaano. Pegambron ne bataya hai ke rooh Allah ka amar hai. Insaan ko Allah ke ammar kai lam diya gaya hai magar thora Ilm diya gaya hai. Lekin yeh thora Ilm lamehhood Ilm ka qleel Ilm hai.

Sumandar ke paani ka aik qatrah yani sumandar ke qaleel ka taziya kiya jaye to is qatrah main poore sumandar ki sifaat nazar aati hain. Peepal ke darakht ka beej khishkhaash ke daane se chhotra hai. Agar peepal ke itne chhote beej ko microscope film main dekha jaye to is nanhe se beej main peepal ka poora darakht nazar aata hai.

Jismaani Rukh ----- Ruhaani Rukh:

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam aur anbia e karaam aleh asalaam ki ta'leemata hamein is taraf mutawajo karti hain ke har insaan do rukhon se murakab hai.

Insaan ka aik rukh jismaani rukh hai aur dusra rukh ruhaani jisam hai. Maadi jisam ki ta'reef yeh hai ke is main har lamha toot phoot hoti rehti hai. Matti ka jisam ka jisam fana ho kar matti main tabdeel ho jata hai. Ruhaani jisam Allah ka ammar hai. Har Maadi wajood ki harkat ruhaani wajood ke taabe hai. Maadi wajood ruhaani wajood ke taabe ho kar harkat karta hai. Rooh agar jismaani wajood se rishta mutaqah kar le to maadi wajood main kisi bhi tarah ki harkat nahin hoti. Khaana peena, chalna phirna, ghum aur khushi se mutaasir hona, shaadi biyaah is waqt hi

Mumkin hai jab rooh jism ko sahara de. Duniya hazaaro'n saal se majood hai. Hazaaron saal ki ta'reekh main aik bhi misaal nahin hai ke kisi murdah jism ne koi ejaad ki ho. Ya murdah ajsaam se koi aur insaani ammal sarzad hua ho.

Aik Aur Duniya:

Aasmaani kitaabo'n aur Quran Hakeem main is baat ko wazahat se biyaan kiya gaya hai key eh duniya aarzi duniya hai. Is duniya ke baad aik aur duniya jis main ja kar hamein amaal ki saza ya jaza ke mutaabiq zindagi guzaarni hai. Jis tarah is tarah duniya ke baad dusri duniya aalam aakhrat hai. Isi tarah is duniya main aane se pehle bhi aik duniya hai. Jahan se ham aaye hain. Is duniya ka naam aalam arwaah hai. Allah ke fartadah har nabi mukaram Aleh Aslaam ne is ammar ki tableeg ki hai ke insaan ka

sahi warsa woh Ilm hai jo Allah Ta'lah ne abu ul bashar Hazrat aadam aleh asalaam ko khud parhayay aur sikhaya hai.

Abu ul bashar Hazrat aadam aleh asalaam ki fazilat ka sabab bhi yehi Ilm hai. Jo jinaat ko aur farishto'n ko atta nahin kiya gaya.

Noo E Insaani Ka Pehla Sufi:

Aik Ilm zaahiri hai. Dusra baatni Ilm hai. Zaahiri Ilm ma;shiyat o muaasharat kai lam hai aur baatini Ilm tasawwuf hai. Tasawwuf ka aagaaz is waqt hua jab Allah ta'lah ne farishto'n se kaha " Main zameen par apna naaib banaane wala hoon." Aadam aleh salaam koi lam ul asma sikhaana.

Baatini aloom ke zumrah main aata hai. Baatini aur aasmaani aloom bani noo e aadam ke liye Hazrat aadam aleh asalaam ka wrsa hai. Is ka matlab yeh hua ke tasawwuf ki ibtida Hazrat aadam aleh salaam se hui aur is tarah noo e insaani main Hazrat aadam aleh salaam pehle sufi hain.

Paigambro'n ki ta'leemaat rehnumaa karti hain ke har aigambar ne noo e insaani ko achhaai aur buraa ke tasawur se aagaah kia hai aur khud is par ammal kar ke ba'maqsd Zindagi guzaarne ka daras diya hai.

Paigambaro'n ki ta'leemaat ke mutaabiq waahid zaat Allah ki parastish na ho to woh hargiz tasawwuf nahin hai.

"Anbiyaa Aleh Aslaam batate hain ke aik Allah Wahadah La'Shareek ki eebaadat karo. Allah Ta'lah apni makhlooq main bhai chaarah chahate hain. Apni makhlooq ko khush dekhna chahate hain. Makhlooq ka be'sakoon rehna Allah ko pasand nahin hai.

Allah makhlooq ko khush dekhne ke liye makhlooq ki zaruriyat ki kafaalat karte hain. Allah ta'lah apne paighambro'n ke raaste par chalne ko apna raastah qaraar dete hain. Paghamro'n ki zindagi par tafakur kiya jaaye to in main siraat e mustaqeem par qaaim rehene aur siraat e mustaqeem par da'wat dene ka bhar poor azum hota hai. Paighambar afu o darguzar se kaam lete hain, haq talfi no karne ki talqueen karte hain.

Har paigambar ki ta'leemaat ka maqsad toheed parasti hai. Yehi sab baatein paighambaraan e Aleh salaam ki ta'leemat par ammal karne wala sufi batata hai aur is par ammal bhi karta hai.

Quran fermata hai:

"Aur ham ne Aasmaan ko barooj se zeenat bakhshi dekhne walo'n ke liye aur chhupa liya ham ne is khubsurat aaraaish aur zeenat ko shaitaan mardood se."

(Surah Al-Hajar : 16-17)

Tasawwuf ka sheedaai sufi is ki tafseer is tarah biyaan karta hai jo log aasmaan par barooj ki zeenat ko nahin dekhte ya dekhne ki koshish nahin karte woh insaan kehlaane ke mustehq nahin. Allah ta'lah ne har insaan ko ruhaani silaahiyato'n se behrahwari

kiya hai. Har insaan is silaahiyat ko be'daar kar ke aasmaan par barooj ko dekh sakta hai.

Namaaz Main Hazoori:

Quran paak main hai :

“ Pas kharabi in namaziyo'n ke liye jo apni namaazo'n se bekhabar hain.”
(Surah Ma'oон- Ayat : 6)

Ya'ni namaaz to woh parhte hain lekin inhain namaaz main martabah ahesaan haasil nahin hota. Sufi kehta hai jis ko namaaz main martabah ahesaan ya'ni hazoor e qalbi no ho is ki namaaz, namaaz nahin

Hai bal'ke is ke liye kharabi hai. Sufi ka aqeedah hai ke agar insaan khashoo wa khzoo ke saath Allah ko sadaq e dil ke saath haazir o naazir jaan kar salaat qaaim kare to isse hazoori qalab naseeb ho jaati hai.

Da'wat E Haq:

Allah Ta'lah farmaate hain kiya in logo ne aasmaan aur zameen ke nizaam par kabhi gor nahin kiya aur kisi cheez ko bhi jo Khuda ne paida ki hai aankhain khol kar nahin dekha. (Aankhain khol kar dekhne se muraad baatini nazar se dekhna hai jo rooh ki aankh hai) aur kiya yeh bhi unhon ne nahin socha ke shayid zindah rehne ki jo muhalat di gayi hai is ke poore hone ka wqt qareeb aa gaya hai. Hazrat nooh aleh salaam ka qissah hamin hadayat deta hai ko Allah qaadir mutaliq hai woh jisse chahe izzat aur sharaf se nawaaz de aur jisse chaahe zaleel o khuwaar kar de. Allah ajzo inkisaari ko pasand fermata hai.

Takabur aur garoor Allah ke liye napasandeedah amaal hain. Napsandeedah amaal jab had se tajawuz kar jaate hain to qudrat nafarmaano'n ko nest o nabood kar deti hai. Har insaan apne ammal ka khud jawab deh hai is liye baap ki buzurgi bete ki nafarmaani ka mudawa nahin ban sakti aur na bete ki sa'dat baap ki sarkashi ka badal ho sakti hai.

Hazrat Aad Aleh Aslaam ke qisse main biyaan hua hai:

“ Kiya tum ne nahin dekha ke tumhare Rabb ne oonchi amaarato'n waale aad e irum se kia salook kiya?”

(Surah Hajar: Ayat: 6-7)

Aur Aad Aleh Aslaam ki tarf bheja in ka bhaai Hod Aleh Asalaam bola:

“ Ae Qo bandage karo Allah ki, koi nahin tumhara sahara is ke siwa, kiya tum ko darr nahin?”

(Surah a'raaf: Ayat-65)

Gumrah qom ne ta'jub se poocha tum hamare paas siraf is liye aaye ho ke ham sirf aik hi Allah ki ebaadat Karen aur unhain chhor den jin ki ebaadat hamare baap dada karte the. Hazrat Hod aleh Aslaam ny kaha, kiyun jhagarte ho mujh se naamo'n par rakh liye hain tum ne aur tumhare

Baap dada ne nahin utaari Allah ne in ki koi sanad—Qom e Hod Aleh

Aslaam ne Aad aleh Aslaam ki ta'leemat se be'zaari ka iz'haar kiya aur bole:

“ham ko brabar hai to nasihat kare ya na kare.”

(Surat Ash'shara: Ayat 136).

Hazrat Hod aleh Aslaam ne in se kaha:

“Yaad karo is zaat ko jis ne tumhain woh kuch diya hai jo tum chahte ho. Tumhain jaanwar diye, olaadein den, bag o shajar diye aur tumhara yeh haal hai ke tum Allah ke saath inhain shareek karte ho jo tumhain nafa o nuqsaan nahin pohncha sakte. Azmat o Khush'haali ka muzaahirah karne ke liye tum ne kai kai manzilah aalishaan amaratain banai hain, dolat aur sarwat hone ke bawajood tumhain itminaan e qalab nahin hai. Is liye tum ne maadi duniya hi ko sab samajh liya hai.”

(Surat Ash'shara : Ayat 132-135)

Yom E Azzal Ka Wa'dah:

Hazrat Sualeh Aleh Aslaam ne apni Qom ko mukhatib kar e farmaya:

“ Tum log apne wade se phir gaye ho(jo wadah tumhari rooho'n ne yom e azzal main Allah se kiya tha aur tum ne qaalu bala kehe kar Allah ki rabubiyat ka iqraar kiya tha) Gussa aur intiqam ke jazbe ne tumhain andha kar diya hai tum logo ne Allah ke hukam ki Sareeh khilaaf warzi ki hai”.

(Surah Ae'raaf: Ayat: 76-77)

Hazrat Ibrahim aleh Aslaam jab apne baap bu'tt taraash aur bu'tt parast qom se be'zaar hue unhain khuda ko jaanne pehchaanne aur Irfan haasil karne ki aarzu hui. Aik roz Hazrat Ibraahim aleh Aslaam ne apni maa'n se pooch “ ae maa'n! Tera khuda kon hai? Beta mera khuda tera baap hai jo meri zruriyat ka kufail hai.

Hazrat Ibrahim aleh Aslaam ne poocha. “ Amaa'n Jee! Mere baap ka khuda kon hai?” Maa'n ne bataya ke Assamaan par chamakne wale sitaare tere baap ke khuda hain”. Hazrat Ibrahim aleh Aslaam is jawaab se mut'ma'een na hue. In ke andar ke noor ne khuda ki talaash ke liye unhain

Be'qraar kar diya.

Raat Andheri ho gayi to unhon ne aik sitarah dekha aur kaha yeh mera rab hai, so jab woh garoob ho gaya to aap ne kaha main garoob ho jaane walo'n se mohabbat

nahin rakhta. Phir jab chaand ko chamakta hua dekha to farmaya! Yeh mera rab hai. To jab woh garoob ho gaya to farmaya! Agar mujh ko mera rab hadayat na karta rahe to main gumrah logo'n main shamil ho jata aur phir Aftaab ko chamakta hua dekha to farmaya yeh mera rab hai! Yeh sab se bara hai to jab woh garoob ho gaya to aap ne farmaya. Ae qom! Be'shak main tumhare shirk se be'zaar hoon. Apna rukh is ki tarf karta hoon jis ne aasmaano'n aur zameen ko paida kiya. Aur main shirk karne walo'n main se nahin hoon.

Allah Ta'lah ne mazaahir fitrat main Hazrat Ibrahim Aleh Aslaam ke is ammal ko apni jaanib mansoob kiya hai.

Allah Ta'lah farmate hain:

“Phir ham ne Ibrahim ko Aasmaano'n aur zameen ki sultanat main ajaibaat dkhaaye ta'keh wo yaqeen karne waalo'n main se ho jaye.”

(Surah Inaa'm: Ayat – 75)

Quran Paak main mazkor hai:

“ aur yaad karo kitaab main Isma'il ka zikar tha. Woh wadah ka sachा, aur tha Rasool aur Nabi aur Hukam karta tha apne ahl ko salaat ka aur tha woh apne parwardigaar ke nazdeek pasandeedah.”

(Surah Maryyam : Ayat 84-85)

Allah Ke Numaainde:

Hazrat Moosa Aleh Aslaam ke wa'qiat main se aik aham waqiah is Malaqaat ka hai jo in ke aur Saahib e baatin mard khuda (Sufi) ke darmiyan hui. Allah Ta'lah ne farmaya Ae Moosa ale Aslaam! Jahan do sumnadar milte hain wahan hamara aik bandah hai. Hazrat Moosa aleh Aslaam ne arz kiya! Parwardigaar is bande tak pohnchne ka kiya tareeqah hai? Allah ta'lah ne farmaya.. Machhli apne tosha daan main rakh lo. Jis maqam par machhli gum ho jaye isi jagah woh shakhs mile ga. Hazrat Moosa aleh Aslaam jab is maqam par pohnch gaye jahan woh shakhs tha.

Hazrat Moosa Aleh Aslaam ne salaam kiya aur bataya keh mera naam Moosa hai. Is shakhs ne poocha Moosa bani israa'il?

Hazrat Moosa Aleh Aslaam ne kaha, Haan. Moosa Aleh Aslaam ne kaha.. Main aap se woh Ilm haasil karne aaya hoon jo Allah ne aap ko sikhaya hai. Iss shakhs ne kaha. Ae Moosa! Tum mere saath rahe kar in mua'mlaat main sabar nahin kar sako ge. Hazrat Moosa Aleh Aslaam ne kaha! In Sha ALLAH mujh ko Aap saabir paa'ein ge. Is shakhs ne kaha to phr shart hai keh jab tak aap mere saath rahan kisi muaam'le main mujh se sawaal na Karen ge.

Dono kashti main beth gaye.

Iss shakhs ne (jisse ahle baatin sufia Khizar aleh Aslaam kehete hain) kashti main sooraakh kar diya. Hazrat Moosa Aleh Aslaam ne kaha.

Yeh aap ne kesi ajeeb baat ki hai keh kashti walo'n ne ham se karaya bhi nahin liya aur aap ne kashti main sooraakh kar diya. Hazrat Khizar aleh Aslaam ne kaha keh maine aap se kaha tha keh aap sabar nahin kar saken ge.

Kashti kinaare lagi to dono utar kar aik maidaan main ponche. Maidaan main bache khel rahe the. Hazrat Khizar aleh Aslaam ne aik bache ko qatal kar diya.

Hazrat Moosa Aleh Aslaam ne kaha yeh to bohat bura hua keh aap ne na'haq aik ma'soom ko qatal kar diya. Hazrat Khizar aleh salaam ne kaha keh main ne aap se shuru main kahe diya tha keh aap mere saath sabar o zabit se kaam nahin lein ge. Hazrat Moosa Aleh Aslaam ne kaha keh as martabah aur nazar andaz kar dijiye iss ke baad koi uzar nahin rahe ga aur aap mujh se alehdah ho jain ge.

Chalte chalet aik aisi basti main pohnch gaye. Aik makaan ki deewaar girne lagi thi. Hazrat Khizar Aleh Aslaam ne isse durust kar diya.

Hazrat Moosa Aleh Aslaam ne kaha. Basti walo'n ne na hamari mehmaan daari kin a hamein tehrne ki jagah di. Aap ne bager ujrat ke deewaar bana di. (Fasoos ul Hukam)

Surah kehaaf main yeh waa'qia is tarah biyaan hua hai:

“Pas ab mujh main aur tum main judaai ka waqt aa gaya hai haan jin baato'n main tum se sabar na ho saka. In ki haqeeqat tum ko batlaa doon ga.”

(Surah kehaaf: Ayat : 78)

Allah Ki Baad'shaahi Ka Rukan:

Hazrat Moosa aleh Aslaam aur Hazrat Khizar aleh Aslaam ke wa'qia main yeh inkishaaf hai keh Allah ke nizaam main aise log bhi kaam karte hain jo nabi nahin hain lekin yeh sab log toheed parast hote hain. Allah whadah la shareek ki parastish karte hain aur in ki rooho'n ko Allah ka arfaan haasil hota hai. Yehi sahib e arfaan log Allah ki baad'shaai main Allah ke numa'inde ya khalifah hote hain.

Hazrat Maryyam Aleh Aslaam inhin Jaleel ul qadar bando'n main se hain. Jab farishto'n ne kaha “ Ae Maryyam Aleh Aslaam! Bila shuba Allah ne tujh ko buzurg di aur paak kiya aur duniya ki aurto'n par tujh ko bargazidah kiya. Ae Maryyam Aleh Aslaam apne parwardigaar ke saamne jhuk ja aur sajdah rez ho ja aur namaaz qaaim karne walo'n ke saath namaaz ada kar.”

Basharat:

Quran Hakeem main hai jab farishto'n ne Maryyam aleh Aslaam se kaha :

“Ae Maryyam! Allah Ta'lah tujh ko apne hukam ki basharat deta hai aur is ka nam maseeh ibn e Maryyam Aleh Aslaam hogा. Woh duniya o aakhrat main sahib e wajahat aur hamare muqrabeen main hogा.”

(Surah Al'Imran: Ayat: 45)

“Woh Maa’n ki god main logo’n se kalaam kare ga aur nekokaaro’n main se hoga.”

(Surah Al’Imran: Ayat: 46)

Maryyam Aleh Aslaam ne kaha keh:

“Mere larka kese ho sakta hai? Jab keh kisi mard ne mujhe haath tak nahin lagaya.”

Farishte ne kaha:

“Allah Ta’lah jo chahta hai isi tarah peda kar deta hai. Jab woh kisi she ke liye hukam karta hai to bas kahe deta hai keh ho ja aur woh ho jata hai.”

(Surah Al’Imran: Ayat: 47)

Hazrat Maryyam Aleh Aslaam bache ko god main le kar jab shehar pohnchein to logo’n ne unhain chaaro’n tarf se gher liya aur kahene lage

“Maryyam aleh Aslaam yeh tu ne kesi tohmat ka kaam kar liya hai. Ae Haroon ki behan na to tera baap bura aadimi tha aur na oi teri maa’n badchalan thi phir yeh kiya kar bethi hai?”

(Surah Al’Imran: Ayat: 27-28).

Maryyam Aleh Aslaam ne Allah ke hukam ki ta’meele karte hue larke ki tarf ishaarah kiya jo kuch poochna hai iss se pooch lo main to aaj roze se hoon.

Hazrat Maryyam aleh Aslaam ke is waqiah se yeh baat puri tarah wwaazeh ho jati hai keh khawateen ko bhi Allah ta’lah ne mardo’n ki tarah ruhaani silaahiyatain atta ki hain.

Quran Aur Tasawwuf:

Surah Rehman main Allah Ta’lah ne irshaad faramaya hai !

“Ae groh jinaat aur groh insaan! Tum aasmaan aur zameen ke kinaro’n se nikal kar dikhao, tum nahin nikal sakte magar sultan se.”

(Surah Rehman: Ayat: 33)

Tasawwuf main sultan ka matlab chhe (6) shaooro’n par gal’bah haasil karna hai. Koi insaan zameeni shaor main rehte hue chhe (6) shaooro’n par gal’bah haasil kar le to woh zameeni shaor se baahir nikal sakta hai.

Har insaan aik shaor hai aasmaani duniya ko pehchaan’ne ke liye in shaooro’n par gal’nbah haasil karne ke liye aasmaani duniya se waaqfiyat hona zaruri hai. Jab insaan saat shaooro’n ka Idraak haasil kar leta hai to is main arsh mualah ko dekhne ki silaahiyat peda ho jati hai.

Ghari Ki Sui'yaan:

Board ke oopar ghari bani hui hai. Ghari main sui ke aik saath aik se barah tak hindse likhe hue hain. Hindse jis jagah likhe hue hain woh space hai aur sui ka ghoomna time hai, agar sui ko itni raftaar se ghuma'ya jaaye keh woh palak jhapakne se pehle 12 se 6 ke hindse par pohnch jaye to shaoor parde main chala jaye ga aur jo shaoor aik, do, teen ke waqfo'n main se guzar kar chh (6) tak pohnchta hai woh hzaf ho jaye ga. Ya'ni Zehn ki raftaar itni tez ho jaye gi keh space ke wafe nazar andaaz ho jaein ge aur jab sui ko is tarah ghuma diya jaye keh woh palak jhapakne se pehle barah

Par pohnch jaaye to zehn ki raftaar itni ziyyadah ho jaye gi keh aik se barah tak waqfo'n ko nazar philaang jaye gi. (Ruhaani Digest)

Pedaishi Shaoor:

Reverse main barah se giarah se das aur isi tarah guzar kar aik par aa jaye to isse woh shaoor haasil ho jaye ga jo pedaish ke wqt tha.

Agar sui barah ke hindse se reverse ho kar bek waqt ds par aa jaye to insaan ko woh shoor haasil ho jata hai jo isse khuawb dikhata hai. Agar sui se uchhal kar no par aa jaye to isse muraqbah ka shaoor haasil ho jata hai. Agar sui aath par aa jaye to isse woh shaoor haasil ho jata hai jis ko wahi kehete hain. Aur yeh wohi wahi hai jis ke baare main Allah Ta'lah ne farmaya hai keh ham ne sehad ki makhi par wahi ki.

Agar barah ke hindse par qaaim sui tezi ke sath harkat kar ke aik dam saat par aa jaye to insaan ke oopar kashaf ki kefiyat taari ho jaati hai aur agar sui chhe (6) par aa jaye to insaan ke andar woh silahiyat peda ho jati hai jis ko Quran ne sultan kaha hai. Ya'ni ab insaan zameen ke kinaaro'n se bahir nikal sakta hai.

Pehele Aasmaan Ka Shaoor:

Zameen ke kinaaro'n se baahir dekhne ki silahiyat ke haamil saalik ke andar pehle aasmaan ka shaoor peda ho jata hai. Ala haz ulqiyas is tarah saat aasmaano'n ko woh dekh leta hai aur saath aasmaano'n main woh daakhil bhi ho jata hai.

Allah kareem ne farmaya!

“ Ham ne aasmaan aur zameen ko the dar the banaya hai.”

“Allah woh hai jis ne saat aasmaan banaye aur zameen ki qisam bhi unhi ki manind hai.”

“Aur tumhare oopar ham ne sat raaste banaaye takhleeq ke kaam ham achi tarah waqif hain.”

(Surah Al-Mominoon: Ayat-17)

The dar the se muraad dar'asal woh shaoori silahiyatein hain jo Allah ne insaan ko wadiyat ki hain. Saat teho'n wale aasmaano'n ya zameen se muraad yeh hai keh har the aik mukmal nizaam hai aur har nizaam aik mukmal zaab'tah hayaat hai. Aisa zaab'tah hayaat jis ka aik dusre se tasadam nahin hota. In sab ka rishta khaaliq e kinaat ke saath qaaim hai.

Tam'maam cheezein aur makhlooqaat is baat ka Ilm rakhti hain keh hamara khaaliq Allah hai aur is Ilm par yaqeen rakhte hue Allah ki Hamd o sana biyaan karti hain aur shukar ada karti hain.

Arba'o'n kharbo'n se ziyadah in cheezo'n ya makhlooqaat main se koi aik makhlooq bhi Allah ki khaalqiyat se inheraaf kare to nizaam e zindagi main khalal waqeh ho jata hai.

Yehi baat Allah Ta'lah ne biyaan farmaai hai keh tam'maam cheezein jo aasmaano'n main aur zameen main hain Allah ki hamd biyaan karti hain ya'ni Allah ki khaalqiyat se inheraaf nahin kartin.

TASAWWUF AUR REHBA'NIYAT

Yeh etraaz keh tasawwuf rehba'niyat ki taraf amaadah karta hai aur sufi kahil ul wajood hote hain. Nihayat mazkha'khez baat hai.

Sufi ke ilawa jo log kaam nahin karte had haram hote hain. Bacho'n ke haqooq poore nahin karte, biwiya'n dn bhar kaam karti hain, shohar ghar main beth kar waqt zaa'ya karte hain. Kiya yeh sab bhi sufi hain?

Tark E Duniya:

Sufi ruhani silahiyat aur baatni istedaad ko muteharak karne ke liye jab khanqah main daakhil hota hai. Chand saal tak khaanqah ke haastil main rehta hai. To isse mukhaalfeen raahib aur taarak ul duniya kehete hain. Aur jab koi taalib Ilm duniyawi Ilm haasil karne ke liye kaarpentar ka kaam seekhne ke liye , Malaazim hukamraan ki itaa't ke liye , mazdoor mazdoori ke liye, ajeer factory main kaam karne ke liye jab saalha saal ghar aur watan se door rehta hai to koi nahin kehta yeh taarak ul duniya hai. Kisi ne yeh nahin kaha keh raahib hai.

Saalik khaanqah main reh kar apni baatini kefiyaat ka mushahidah karta hai. Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki ziyarat se musharaf hota hai. Allah ka Irfan haasil karta hai. Bila silah o sataaish Allah ki makhlooq ki khidmat karne ke liye khud ko ahel banata hai. Allah ka dost ban kar khof aur gham se nijaat haasil kar leta hai. To isse raahib aur duniya be'zaar ke alqaab se nawaza jata hai.

Tasawwuf mazhab ki rooh hai aur islam ke asoolo'n par is ki

Tadween hui hai. Islam main rehba'niyat nahin hai. Doosre aloom ki tarah ruhaani taalib Ilm shab o roz mehnat kar ke , waqt laga kar yeh Ilm seekhta hai aur jab Ilm ki takmeel ho jati hai to gosha nasheeni ya hostal ki rehaaish tark kar deta hai aur duniya ke saare kaam pure karta hai. Saalkeen ke oopar yeh ilzaam hai keh wo taarak ul duniya hote hain. Kiya ham Lahore main maeem Hazrat data ganj bakhsh (R.A) aur multan main majood Hazrat bahoulddin zikriya (R.A) ko taarak ul duniya kahe sakte hain.

Daata Saahib (R.A) ka mazaar marja khalaaiq hai jahan hazaaro'n insaan rozanah khana khaate hain. Kiya ham is da'wat e aam ko tarak e duniya ka naam de sakte hain.

Mazaahib e Aalam Aur Tasawwuf:

Tasawwuf ki ibtda kis tarah hui aur tasawwuf ki shuru'aat kahan se hui. Is ke baare main ta'reekh main jo kuch biyaan hua hai woh aik mumah hai.

Bataya jaata hai keh tasawwuf sab se pehle faars main namudaar hua. Jab zar tashi aqaaid duniya main phel gaye aur sham aur misar se yunaan main aur wahan se

chain aur Hindustan main daakhil hue to in aaqaaid ke saath saath jo rawayaat awaam tak ponchein in ko tasawwuf ka naam de diya gaya.

(Islamic Encyclopedia)

Yu'naani Tasawwuf:

Yu'naan main sufiyana tasawwuf ka aagaaz aik diyo malaai shakhs "Armenus" se hua. Is waqt magarbi asia main samami ifkaar aur zartashi aqaid phele hue the. Jinho'n ne raftah raftah

Amoomoi rasumaat ki surat ikhtiyaar kar li. Falsafiyana afkaar ne aqilat pasand zehno'n ko in rasumaat se bad'guman kar diya.

Unho'n ne aik taraf to kher o shar ki paaidaari ki talaash shuru kar di aur doosri taraf shar se mehfooz rehne ke tareeqo'n ko talaash kiya. Is ma'hol main Armenus ke baatini nazariya ne janam liya. Is ne "zehad o atqa" ko buniyaad qaraar de kar zaati tajurba aur in ki fikri tojhaar ki ashaa't shuru kar di. Ta'reekh main pehli baar Armenus ne khanqaahiein ta'meer ken. Is ne yeh aqeedah pesh kiya. Agar rooh jisam ki bandisho'n aur maadi hadood se aa'zaad ho jaye to is ki quwato'n main be'had azaafah hoga. Maadi jisam ki bandisho'n se azzadi ke liye jo tareeqe wazah kiye gaye.

Iss main duniya se door ho kar riya'zat o mujahidey shaamil the. Is tsawur se rehba'niyat ka aagaaz hua. Lekin is ka ki musbat natijah muratab nahin hua.

Yu'naan ke baad iskandariya main fisa gorsi falsafah qaaim hua. Jis main bataya gaya keh "Khuda, rooh aur jisam" teen mukhtalif cheezain hain. Khuda ne rooh ko jo kher mutaliq thi, jisam main muqaid kar diya hai. Chuna'che jismaani jazbaat aur khuawishaat par qaabu paana hi rooh ki me'raaj hai aur is me'raaj ke hasool ke liye makhsoos rasumaat ka riwaaj diya gaya.

Feesa Goras ke baa'd yu'naan ka bara falsafi falatiyunas tha. Is ke nazdeek khuda har shey se buland aur ma'wara hai. Woh kehta hai aalam do hain. Aik mehsoosaat ka aalam aur dusra ma'qulaat ka aalam. Rooh mehsoosaat ke aalam se ta'luj rakhti hai. (Islamic Encyclopedia)

Ya'hoodi Tasawwuf:

Ya'hoodiyo'n ke yehan zaahiri rasoom ki pabandi par zor diya gaya hai. Yu'naani asraat ke tehat ya'hoodi mazab main jis tasawwuf ne janam liya. Is ka behtareen numaindah hakeem felu hai. Hakeem felu ne mazhab aur falsafah main tatbeeq peda karne ki koshish ki.

Ya'hoodi tasawwuf main khuda ke do wajood milte hain. Aik khudaye khaaliq aur dusra khudaaye mathlaq. In ke nazdeek turaat ka khuda, khudaye khaaliq hai. Lekin

haqeeqi khuda aik alehdah hasti hai jo insaano'n ki aqal se ma'wara hai. Khudaye khaaliq ko unho'n ne haqeeqi khuda ke mushahidey ka waseelah qaraar diya hai. (Islamic Encyclopedia)

Eysaai Tasawwuf:

Eysaai tasawwuf ki buniyaadein baabali aur misri ki peda'kardah hain. Sufiaa ke nazdeek kainaat ke tam'maam wa'qi'aat na to qawaaneen fitrat aur insaani iradah se zaahir hote hain. Bal'keh tam'maam wa'qi'aat diyo'taa'o'n ke feslah ka natijah hain. Yeh diyo malaai faisle baatini asraar samjhe jaate hain.

Hindumat Aur Tasawwuf:

Wed ke ashlok aur bhagot geeta ki ebaraten parh kar ger janibadaar aadimi is natijah par pohnchta hai keh wedanat toheedi aqeedah par qaaim hai. Jis tarah dusrey peghambro'n ne toheed o rasaalat ka parchaar kiya hai. Isi tarah in dono kitaabo'n main bhi wazeh tor par toheed ka peghaam mojood hai. Kirashan ji ne jo kuch faramaya is ka mafhoom bhi yeh hai keh zameen par

Se shar aur fasaad ko khatam kiya jaye aur kher ko phela diya jaye. Insaan ka khaaliq se aik rishta hai aur woh rishta yeh hai keh

Insaan majboor hai. Allah ta'lah ki kifalat main rehne ke liye. Khaaliq aur makhlooq ki sifaat judagaanah hain.

Rooh se doori shar aur fasaad ko janam deti hai. Aur rooh se qurbat insaan ki quwat main aise izaafe karti hai jis se insaan aalam baala ki ser karta hai aur riyazat o mushaqat ke natijah main khaaliq arz o sama se muta'rif ho jata hai.

Har Insaan kam o besh jismaani silahiyato'n se waqif hai lekin woh yeh nahin jaanta keh insaani silaahiyat rooh ke taa'be hai. Jab tak koi insaan rooh ki fazaliyat se waqif nahin hota is waqt tak woh faani aur saraand ke jism main muqaid rehta hai.

Dusre mazahab ki tarah hindu mazhab ke daanish'waro'n ne bhi apni apni maslihato'n ke teht mazhab ki tashreeh ki aur mazhab main aisi rasumaat daakhil kar din. Jin ka ta'luq ruhaani wazaif se nahin hai. In maslihato'n main aik maslihat Aawagon ki bhi hai. Isi Aawagon ki wajah se haloool o Irtehaad ki istilahaat wajood main aayin. Hindu mazhab ke sahi bujaari aur sache raaste par qaaim rehne waale buzurgo'n ne mazhabi daanish'waro'n ki bohat saari maslihato'n ke saamne deewaren khari kin lekin awaam ke azhaan in ka saath nahin de sake. Natijah main hindu mazhab main bu'tt parasti ka ansar gaalib aa gaya. Bu'tt parasti ke arooj ki aik bari wajah diyo malaai kahaniya'n bhi hain. Jo diyo diyotaa'o'n se mansoob kar ke awaam ke zehno'n main raasakh ki gayi hain. Lekin ab bhi hindu mazhab ke sache peer o kaar mohad hain aur toheed pa emaan rakhte hain. Hindu mohad Hazraat o Khawateen Hazrat Nooh aleh Aslaam ki ta'leemaat par kaar'band hain.

Tasawwuf Aur Science:

Roies aik jagah likhta hai. Sab se ziayadah behtareen insaan jo tajurbah ki buniyaad par safar karta hai woh sufi hai. Woh apne tajurbaat aur waardaat ko har qisam ke khaarji miyaar par parakhta hai. Is ki intihai koshish yeh hoti hai woh khaalis haqeeqat tak pohnch jaye. Aur is haqeeqat ko aam Ilmi zuban main biyaan kar sake. Ya'ni isse biyaan karne main istdalaal aur mushahidey ki quwat haasil ho. Science bhi yehi kehti hai keh koi baat is waqt qaabil e qabool hai jab tak is ke peechey daleel ho aur woh baat mushahidey main aa jaaye. Is ka matlab yeh hua keh falsafa, tasawwuf aur science ka tareeqah istidlaal aik hai. Ab science kay eh farz hai keh woh sufianyah waardaat ka khoj lagaaye. Aur in tam'maam mushahidaat ko sceincy daleel ke sath pesh kare. Jo Aaj tak shakhshi aur zaati mushahidey mein mehdood samjhi jati hai.

Willium Jems ke nazdeek har matsofaanah waardaat aur tajurbah na'qaabil e biyaan hota hai. Is tajurbah main sufi jin waardaat se guzarta hai woh asse mehsoos to karta hai aur alfaaz main biyaan karne ki koshish bhi karta hai lekin choon'keh is ka ta'luk mehsoosaati dunya se nahin hota is liye woh isse maadi libaas nahin pehna sakta. Gor karne se Ilm haasil hota hai keh sirf matsoofanah waardaat hi nahin har jazbaati tajurbah bhi zaati hota hai. Chuna'cheh har jazbaati tajurbah dusrey tak muntaqal nahin ho sakta maslan mohabbat ke jazbaat ke barey main kisi dusrey ko samjhana muhaal hai.

Ishq kisi istdalaal ka muhtaaj nahin hai aur ba'tor e ta'jurbaat aur waardaat aik zaati kefiyat hai jis main koi dusra shamil nahin hota.

TASAWWUF AUR MU'ATARIZEEN

Aik tab'qah ait'raaz karta hai keh tasawwuf kai slam main koi "kirdaar" nahin hai issey islam main zabardasti daakhil kar diya gaya hai. Aik aur tab'qah yeh kehta hai keh tasawwuf ya ruhaani mak'tabah e fikar "Afifyoon" hai. In aloom ko seekh kar aadimi maflooj ho jata hai. Sufi duniyaawi ne'mato'n se is liye faraar haasil karta hai keh duniya main mojood talkh haqeeqato'n ka muqabilah karne ki is main himmat nahin hoti kam him'mati, susti, ka'hili aur buzdili ki wajah se woh goshah'nasheen ho jata hai.

Yeh bahas hazaaro'n saal se jaari hai. Kuch log kehete hain keh tasawwuf budhmat se ma'khoz hai. In logo ka duniya se qatah ta'luj dar'haqeeqat go'tam budh ki taq'leed hai, budha sahib ne takht o taaj chhor kar faqar o faaqah ki zindagi ikhtiyaar kar li thi. Isi tarah musalmaan sufiyaa ne bhi duniyawi lazato'n, Asaaisho'n aur rahat o aaraam tarak kar ke janglo'n aur gaaro'n ko apna maskan bana liya.

Kuch log kehte hain keh sufi hazraat be'amali ki sunehri zanjeero'n main khud ko girafa'taar kar lete hain kiyun keh in ke andar halaat ka muqabilah karne ki him'mat nahin hoti is liye Alaam o masaahib se darr kar faraar haasil kar lete hain.

Kehene walo'n ne bohat kuch kaha aur sunne walo'n ne mutarizeen ke uthaaye hue swalaat ke jawabaat bhi diye aur is tarah tasawwuf ko aik uljha hua maslah bana diya gaya. Lekin ta'reekh is baat ki gawaah hai keh ahl e tasawwuf har zamaane main mojood rahe aur unho'n ne ruhaani aloom ki na sirf hifazat ki bal'keh apne shagirdo'n main yeh aloom tehreeer ke zariye, maktubaat ke zariyah kitaabo'n ke zariyah aur Ilm seenah ke

Zariyah muntaqil karte rahe.

Ae'tarazaat:

Ham ne ta'reekh ka jis had tak mu'ta'le'ah kiya hai. Hamein tasawwuf ke baare main koi ae'traaz nahin mila jo qaabil e tawajo ho. Jitne ae'trazaat hain sab faro'ii aur mantaqi hain. Kaha jata hai keh:

Jin ulma'a ne ashraqeen ki per'wi ki aur islami aehkamaat ko ashraaqi asoolo'n par tarteeb diya. Tasawwuf isi ka samrah hai. (alfqar fakhari)

Ilm asool ke ma'hi'reen ke nazaraiyaat ko tasawwuf kehete hain. (Alfaqar fakahari)

Teesri aur chothi sad hijri main adiyan o mazahab se apne mufeed matlab, amaal o aqaaid ko a'kha'z kar ke aik ajeeb o gareeb majmuah tayyar kiya gaya aur is ka nam tasawwuf rakh diya gaya. (alfqar fakhari)

Chhati aur saatvin (6th & 7th) sadī hijri main jab tasawwuf ne humahger azmat haasil kar li to is main dhiyan o giyaan ke qadeem asool daakil kar diye gaye. (Alfaqar fakahari)

Dasvin sadī hijri main aur is ke baad tasawwuf ko aik talsam hu sharba bana diya gaya. (Alfaqar fakahari)

Tasawwuf, rehbaniyat ka daras deta hai. Is main duniya bezaar log shaamil hote hain.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki hayaat e tayyabah main ashaab safah ke siwa tasawwuf ki mazeed tashreeh nahin milti.

Yeh aise ae'tarazaat hain jo sahib e feham aur aqal o shaoor rakhne wale fard ke liye qaabil e qabool nahin hain.

Qayaasi Aloom:

Quran hakeem aur ahadees se saabit hai keh Allah Ta'lah ne makhlooq ko peda kiya aur makhlooq ko khuda se mutarif karane ke liye makhlooq ke saamne apni ronumaai ki. Yeh wa'qiah azal main rooho'n ke sath hua. Rooh ne jab maadi jism ko apna maskan banaya aur maadi jism ne duniyawi dilchaspio'n ko maqsad e hayaat bana liya to do aloom saamne aaye.

- 1) Qayaasi Aloom 2) Haqeeqi Aloom

Qayaasi Ilm ki ta'reef yeh hai keh is main yaqeeni koi baat na ho. Ilm ki har shiq qayaas par ya fiction par qaaim ho.

Haqeeqi Ilm ki ta'reef yeh hai keh is main insaani qayaas shaamil na ho. Ilm ke har sho'bah par haqeeqat waaradah ka ghalbah ho.

Ilm ke baare main musshar'queen ki behas ho, Ilm asool ke nazariyat hoon, adiyaan mazaahab se apne mufeed matlab amaal o aqaaid ki tashreeh ho, sab qayasaat par mabni hai.

Har Insaan dono aloom seekh sakta hai. Aik Ilm qayaasi hai aur dusra Ilm ger qayaasi ya'ni haqeeqi hai. Ger qayaasi aloom baatini aloom hain. In baatini aloom ko tasawwuf kehete hain. Yeh behas keh tasawwuf Soof se ma'khooz hai. Soof ooni kaprey ko kehete hain. Choon'keh ooni kaprey ka libaas anbiya karaam ne, in ke shagirdo'n aur fuqraa ne ziyadah pehena hai is liye unhain sufi pukara jata hai. Yeh tasawwuf ki sahi ta'reef nahin hai.

Mu'na'fiqaanah Tarz E Amal:

Yeh kehena keh Ashaab safah ka aik girwaah tha aur unho'n ne duniya tarak kar ke sirf islam ki tableeg ke liye khud ko waqf kar diya tha is liye jo bandah tarak duniya kar ke tab'leeg ke liye khud ko waqf kar de woh sufi hai.

Yeh baat haqeeqat ke munaafi hai. Is liye keh ashaab safah jab shaadi kar lete they to Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam deen ka kaam in ke supard is tarah farmaate the keh woh apne bivi bacho'n, khaandaan, muaa'shre aur parosi ke haqooq pure kar ke deen ka fareezah anjaam den.

Yeh aet'raaz keh islam main rehbaniyat nahin hai aur ahl e tasawwuf rehbaniyat ikhtiyaar kar lete hain. Tasawwuf ke khilaaf munafiqanah tarz e amal aur saazish hai. Jin logo ne ba'za'm khud apne aap ko numaiyaan karne ya ana ke khol main band ho kar apni paziraai ko aam karne ke liye lafz "sufi" aur tasawwuf ke madah e ashitiyaaq main toh lagaaai hai in ke paas bhi koi daleel aisi nahin hai jis se yeh maslah hal ho jaye. Sufi ka lafz na arbi hai na islami hai. Bal'keh yeh aik yu'naani lafz hai. Jis ka madah "sof" hai. Yu'nani zuban main sof ke ma'in "Hikmat" hai.

Ta'rak Ul Duniya:

Dusri sadri hijri main jab yu'nani kitabo'n ke arbi main tarjume hue ta ashraaqi hukma ne sof ka tarjumah "hakeem" kar diya. Raftah raftah yeh lafz sofi se "Sufi" ho gaya.

Yeh riwayat bhi hai keh gos bin mur ne khud ko khanah ka'bah ke liye waqf kar diya tha. Is ka mashoor naam "Sufah" tha. Jin logo'n ne khud ko gos bin mur se mansoob kiya woh sufiaa kehlaaye. Gos bin murk o sufah is liye kehte the keh is ki maa'n ki koi olaad zindah nahin rehti thi. Syfah ki maa'n ne manat maani thi keh agar is ki olaad zindah rahi to woh is ke sar par oon laga kar ka'bah shareef Ke liye waqf kar de gi. Choona'cheh is ne manat puri ki aur gos bin murk a mashoor naam sufah zuban zad aam ho gaya.

Kuch logo ka khayaal hai keh yeh lafz "Sufiyanah" se mushtaq hai jo keh aik qisam ki ghaas hoti hai. Choon'keh sufi log seh'ra ki ghaas paat kha kar guzara karte the. Is liye woh sufah ke naam se mashoor ho gaye. Baa'z logo'n ne to lafz sufi ki tashreeh main ghazab hi kar diya. Woh kehete hain keh yeh naam "Saint sufiah" girja ke rehene wale ra'hibo'n ki wajah se hai aur jo apne aap ko taarak ul duniya kehete hain aur yeh naam wahan se nikal kar musalmaan darwesho'n main raa'iz ho gaya.

Garz yeh keh jitney moonh utni baatein. Magar afsos hai keh kisi ne is ka mafhoom yeh nahin samjha ke lafz sufi ka ta'luq zaahiri aur baatini sifaai se bhi ho sakta hai. Ya woh log jo kadurat, bugaz o anaad, nafrat aur fasaad se paak saaf ho jaate hain in ko sufi kaha jata hai.

Alhamdulillah! Yeh baat qaabil e shukar hai keh is ke bawajood mukhaalifeen ne bhi tasawwuf aur sufi ka koi ta'reek pehlu pesh nahin kiya.

Thayya Sofi:

Yu'nani lafz tayya sofi ka tarjuma "Hikamt khuda" hai. Is nuqtah e nigah se sufi ka itlaaq is shakhs par kiya jaye jo Allah Ta'lah ki hikmat ka talabgaar ho.

Yu'naani lafz ke mutaabiq sofiya darasal woh buzurg the jin hon ne dusre mashagal tarak kar ke apni zindagi Research main aur kai'naat main, khaaliq kai'naat ki hikmat ki talaash karne main sarf kar di.

Aur aisi baat nahin jis main tarak duniya ka pehlu numaiya'n hota ho. Is liye keh jab koi sciencedaan research karta hai to woh bhi duniya ke dusre mashagal se yaksu ho jata hai.

Islam Main Ta'fur'qey:

Tawaaf ul maloki ke zamaane main iran ke zaheen tabqah ne hikmat khuda ki tarf rajoo kiya. In buzurgo'n ne nafs insaani ka khoj lagaane ki jado jehad ki. Zamaane main raai'j na'insaafi aur istemaar ke khilaaf adam ta'wun kiya. Iss ke ilawah unho'n ne insaani haqooq ki pa'mали ke khilaaf aeh'tijaaj kiya. Jis ka natijah yeh nikla keh jaah pasand aur duniya parast logo'n ne sufiya ko hamesha zaleel karne ki koshish ki. Magar sufiya e karaam ne Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam

Ke mission ki pesh e rafat main kisi mukhaalif, mukhaasmat aur tashadud ki parwa nahin ki. Unhain daanish'waro'n ke ilawah salaateen ke tashadud aur be'rukhi ka bhi saamna karna para---

In Sha Allah Sufiyaa ki yeh jamaat Allah aur Allah ke Rasool ke toheed mission ko phelaane main ta qayamat az'zum aur hosilah ke sath khidmat deen main masroof rahe gi.

Hamain is baat ka armaan hai keh..... kaash hamare ulma islam main na'qaabil e feham tafsirko'n par bhi tawajo den ta keh Allah ke hukam ki sareeh khilaaf warzi khatam ho jaye.

"Aur Allah ki rassi ko maz'booti ke sath mutehad ho kar pakro aur aapas main ta'firqah nah daalo." Ke palate farm par ummat musalimah jama ho jaaye. Ummat musalimah ki ijtimaa'iyat se hi.... Mubalageen puri no'insaani ko aqeedah toheed par qaaim rehne ki dawat de sakte hain.

Haqooq Allah :

Aet'raaz kiya jaata hai keh sufi ka lafz Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke zamaane main raa'iz nahin tha is liye qaabil e qabool nahin hai. Ham sawaal karne main haq ba'jaanib hain keh sahaabah karaam ke zamanah main ahl e hadees, ahl e Quran, diyo bandi, barelwii, wahaabi, shiha, sunni wagerah ke alfaaz bhi raaiz nahin the. Hakeem ul Aamat, Allama, molaana, molvi ke alfaaz ka bhi zikar nahin milta. Kisi ne molaaiyat ya moloiyat ke alfaaz ka ishtiqaaq kiyon talaash nahin kiya. Kiya sahaabah karaam (Razi Allah Ta'lah Anho) ke zamaane main koi buzurg molvi abu hareerah (Razi Allah Ta'lah Anho), molana maa'z bin jabal (Razi Allah Ta'lah Anho) ya ibn e Masood ya allama ibn e abbas, hakeem ul aamat ibn e umar, molana abu bakar, mufti usman ghani ke naam mashoor the? (Alfaqar Fakhri)

Behas o mubaasah ka saara zor lafz "Sufi" kiyon hai? Is liye keh sufi yeh keheta hai keh qaal ke saath haal zaruri hai. Zaahir ke saath baatin zaruri hai. Zaahir ke saath agar baatin nahin hogा to ebaadat ko qabuliyat ka musdah nahin mile ga.

Agar islam ke saath emaan nahin hogा to islam ki takmeel nahin hogi. Namaaz main agar hazoor nahin hogा to namaaz me'raaj ul mominee nahin bane gi. Haqooq Allah pure nahin kiye jayin ge to shirk se nijaat nahin mile gi. Allah wahadah la shareek ko dekh kar is ka Irfan haasil nahin kiya jaye ga to takhleeq ka maqsad pura nahin hogा.

Sufi ka peghaam yeh hai keh:

"Har shakhs ki zindagi rooh ke ta'beh hai,
Aur rooh azal main Allah ko dekh chuki hai,
Jo bandah apni rooh se waqif ho jata hai,
Woh is duniya main Allah ko dekh leta hai."

TASAWWUF KI AHMIYAT O HAQEEQAT

Hazrat Umar ibn e khataab Razi Allah Ta'lah Anho se rawayat hai keh:

Aik roz achanak jibrail Aleh Aslaam bah Surat insaan Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki khidmat main haazir hue aur do zaanu mo'dab beth kar chand sawaal kiye.

Ae Muhammad Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam bataiye keh islam kiya hai?

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya:

Islam yeh hai keh tum is baat ki gawaahi do keh Allah ke siwa koi ma;bood nahin aur yeh keh Muhammad Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam Allah ka Rasool hai aur qaim karo salaat aura da karo zakat aur ramzaan ke roze rakho aur bet'allah ka hajj karo. Agar safar kharch ki istiaat ho.

Jibraail Aleh Aslaam ne kaha,

Sahi farmaya Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne.

Hazrat Jibraail Aleh Aslaam ne kaha: Ya Rasoll Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ! Emaan kiya hai?

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam Ne Faramaya keh : Emaan laao Allah par aur is ke farishton par aur is ki kitabo'n par aur is ke rasoolo'n par aur qayamat ke din aur emaan laao is ki taqdeer par bhali ho ya buri.

Jibraail Aleh Aslaam ne farmaya: Sach farmaya Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne.

Hazrat Jibraail aleh Aslaam ne poocha : Ahsaan kiya hai?

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya: Ahsaan yeh hai keh tu Allah ki ebaadat is tarah kar ke goya Allah ko dekh raha hai aur agar aisa na kar sake to is tarah ebadat kar ke goya Allah tujhey dekh raha hai.

Jibraail aleh Asslaam ne kaha:

Sach farmaya Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne

(Ta'leem Gosiyah)

Hazrat Jibraail aleh Asslaam ke is istisfaar main teen teen ba'tor e khaas fikar talab hain.

Islam kiya hai?

Emaan kisse kahete hain?

Aur ahsaan kiya hai?

Islam:

Allah Wahadah Lashareek ko aik maan lena aur isi ko bar'haq ma'bood samjhna islam hai. Shariyat murehrah par bila chhon wa chara'n amal karna, yehi aman aur salaamti ka raastah hai.

Emaan:

Emaan yeh hai keh amaal o ashgaal ke natieejay main aisa yaqeen haasil ho jaye jis main shak o shaibah na rahe. Emaan yaqeen hai aur yaqeen mushahidah e mashroot hai. Koi adaalat eni shahadat ke bager gawaahi qabool nahin karti.

Ahsaan:

Ahsaan ka matlab yeh hai keh bandah Allah ko dekh kar ebadat kare ya bandah is kefiyat main ho keh Allah use dekh raha hai. Yaqeen ke is darjay ko tasawwuf main martabah ahsaan kahete hain. Agar aadimi islaam qabool nahin kare ga to musalmaan nahin hogा aur agar musalmaan ki dolat se maala maal nahin hogा to momin nahin hogा aur momin ki shaan yeh hai keh woh Allah ko dekhta hai ya woh is bat ka mushahidah karta hai ke Allah use dekh raha hai.

Ulma is hadees shareef ki tashreeh is tarah karte hain :

Islam yeh hai keh shariyat ke aadaab o ahkamaat kai lam ho aur is par amal kiya jaye. Emaan yeh hai keh allah par aet'qaad rakha jaaye keh is ki zaat o sifaat aur is ke farishte Allah ke farman ke mutabiq bar'haq hain.

Farishte Allah ke farman bardaar hain aur ham is ki kitabo'n par emaan laate hain keh yeh is ka kalaam qadeem hai jo is ne apne rasoolo'n par naazil farmaya aur rasoolo'n ko Allah ne makhlooq ki hadayat ke liye bheja hai. Woh ma'soom o gunaho'n se paak hain aur ham emaan laate hain qayamat, behshat dozakh ke azaab o sawaab par.

Ahl e tasawwuf is hadees shareef ki tashreeh yeh karte hain:

Islam qabool kar ke , ahkaam shariyat par puri tarah amal kar ke geb ki duniya main farishto'n ko dekhna aur Allah Rabb ul izzat ke saamne hazoor e qalb se haazir hona hai.

Jaanna chahiye keh yeh maqam shaood o mushahidah hai aur yeh keh Allah mujhey dekh raha hai. Yeh maqam muraqbah hai is muraqbah main bandah Ilm ilaahi se aagaahi haasil karta hai.

(Mushahidah Haq)

An'nafs O Afaaq:

Allah Ta'lah farmaate hain:

“An'qareeb ham unhain apni nishaniyan aafaaq main aur khud in ken afoos main dikhlaein ge.”

Hazrat Rabia Basri (R.A)

Hazrat Rabia Basri (R.A) ne baargah e illahi main arz kiya. Ae Allah! Agar main teri ebadat dozakh ke khof se karti hoon to mujhe is main jhonk de aur agar main tere hazoor Jannat ki lalach main sajdah karti hoon to mujhe is Jannat se mehroom kar de aura gr main sirf teri zaat ke liye teri ebadat karti hoon to, tu mujhe apne deedaar se nawaaz de.

(Aik Sau aik Oliya Allah Khawateen)

Zahid o aabid dozakh se nijaat aur jannat ki abdi ne'matein haasil karne ke liye ebadatein karte hain sufiya ke oopar bhi ebaadat farz hai lekin woh ebadat main humah waqt Allah ki tarf mutawajo rehete hain, wo sirf is liye Allah ke sath wabastah rehte hain keh in ki zindagi ka maqsad Allah ke ilawa dusra nahin hota. Woh Allah se Allah ko maangte hain.

Falaasfah Aur Tasawwuf:

Insaan ki aqal aur ruhaani zindagi main tasawwuf ki ahmiyat ka andazah mashoor falsafi Bartarendarsal ki is tehreer se hota hai:

“ Duniya main jis qadar azeem fasafi guzre hain sab ne falsafh ke sath sath tasawwuf ki zarurat ka aet'raaf kiya hai. Unhon ne kaha keh duniyaye afkaar main intihaai buland maqam sirf science aur tasawwuf ke itihad se ho sakta hai aur behtareen insaani khubiyo'n ka izhaar tasawwuf ke zariyah hi mumkin hai.”

Bartarendarsal ne Hasb e zel falaafah ke naam bator misaal ke pesh kiye hain, Rakilitos, Parmenides, Plato, Spinoza, Bruno, Hegel, Bergson aur Whitebeds wagerah. Falaasfah ne tasawwuf ki ahmiyat par maqaale likhe hain. Tasawwuf kiya hai, tasawwuf

Khaaliq aur makhlooq ke ta'ruf ka zariyah hai.

Tasawwuf saalik ke oopar yeh haqeeqat puri tarah waazeh kar deta hai keh insaan ka maadi jism aur maadi jism ke tam'maam taqaze rooh ke ta'beh hain.

Rooh ke bager maadi jism Dead Body hai.

Maz'hab O Tasawwuf:

Tasawwuf maz'hab ki rooh hai.

Maz'hab kiya hai?..... Maz'hab apne peer o kaaro'n main yaqeen peda karta hai keh mujhe Allah dekh raha hai.

Maz'hab sha'oor atta karta hai keh rizq Allah deta hai, main jo kuch kharch karta hoon , woh Allah ka diya hua hai.

Maz'hab..... Insaan ko siraat e mustaqeem par qaaim rakhta hai.

Jab koi insaan maz'habi arkaan pure karta hai to woh rooh ki haqeeqat se ba'khabar ho jata hai aur yuminoon bil'geb ke zone main daakhil ho jata hai.

.....Maz'hab masawaat ka dasas hai aur apne peer o kaaro'n main yaqeen peda karta hai keh Allah har waqt har jagah haazir wa naazir hai.

.....Sacha aadimi kisi ki haq talfi nahin karta.

.....Allah ki rassi ko mutehad ho kar maz'booti se pakarne aur tafirqe se bachne ke liye maz'hab aik plate farm hai.

Maz'habi daanish'war kehta hai Ae musalmaan allah se darr.

Sufi keheta hai! Ae musalman khaali zuban se Allah ka naam na le... munafaqat ka khel na khel, dil ke raaste yaqeen ki duniya main utar ja. Allah se mohabbat kar... aur Allah ko khush karne ke liye gunaho'n se ijtinaab kar.

Har Insaan kisi na kisi aqeedah par qaaim rehta hai. Is liye keh an dekhe mustaqbil ki hifazat ke liye kisi aik zaat par yaqeen hona zaruri hai.

Baro'n ka qol hai. Chiraag se Chiraag jalta hai. Yeh chiraag woh toheed parast saahib e dil hazraat o khawateen hain jo tazkiya aur taqwa ke sath Allah ka qurb haasil karte hain.

Saahib e dil insaan! Tam'maam insaano'n se mohabbat karta hai aloom o fanoon ka ahtraam karta hai. Allah aur is ke Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke ahkamaat par khush ho kar amal karta hai. Khud bhi khush rehta hai aur dusro'n ko bhi khush rakhta hai. Tma'maam rzaail akhlaaq se paak ho jata hai.. Agar aisa nahin hai to woh sufi nahin hai.

Amal ke bager Irfan haasil nahin hota. Pas jo shakhs ba'amal nahin woh sufi nahin hai. Isse ham falsafi ya mutakalam kahe sakte hain.

Sufi apne baatin se waaqif hota hai. Allah ki sifaat ka mushahidah karta hai. Is ke oopar geb ki duniya roshan hoti hai woh sirf tazkiya nafs ki talqueen nahin karta. Apne shagirdo'n ko batata hai keh insaan ke andar puri kaainaat basi hui hai, kainaat baahir nahin hai hamare andar hai. Allah ne apne bando'n se wadah kiya hai keh jo log arfaan e illahi ke liye jado jihad karte hain Allah Ta'lah in bando'n ke oopar hadayat ke raaste khol deta hai.

Ta'luk khaatir ke saath yaqeen o istehkaam ke saath dil ki gehraaiyo'n ke saath koshish karo ge to tum Allah ko dekh lo ge.

Mohabbat:

Tasawwuf maz'hab ki rooh hai aur rooh baatin ki gehraayio'n main mushahidah ka zariyah hai. Momin o kaaifr , hindu musalmaan kaale gore apne paraaye har shakhs se sufi is liye mohabbat karta hai keh sab Allah ki makhlooq hain. Woh kisi par jabar nahin karta. Is ke akhlaaq o kirdaar se mutaasir ho kar log islaam qabool kar letे hain.

Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka irshaad hai:

“Makhlooq allah ka kunbah hai.”

Wali allah bhi khud ko Allah ka kunbah ka fard samajhte hain. In ka yaqeen hai keh har shey ke zaahir o baatin main Allah ka noor jalwah gar hai, har shey main isi ka za'hoor hai. Saari kainaat par isi ki hukmiraani hai. Wohi peda karta hai, wohi zindah rakhta hai aur wohi mot deta hai. Peda hone, zindah rehene aur kabhi na marne par kisi ko koi ikhtiyaar nahin hai.

Ma'waraai Sha'oor:

Rabb ul aalimeen insaan par ye haqeeqat munakashaf karte hain keh aalam aik nahin hai. Shuma'riyat se ziyadah aalimeen hain aur hamari duniya ki tarah karoro'n duniyaaein aur hain aur tam'maam duniyao'n ko allah Ta'lah ne wasaail atta karta hai.

In ke khaane peene, libaas, ghar, rozgaar aur naslao'n ke liye tawazun, tuwatar aur tasalsal ke sath rizq peda karta hai aur Syedna Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam in wasaail ko rehmat ke sath taqseem farmate hain.

Aik aalam ya aik duniya ke ilawah lashumar duniyao'n ko dekhna. Samajhna aur in dhuniyao'n ke shab o roz se waaqif hona. Na'soti sha'oor se mumkn nahin hai. Har insaan ke andar na'soti sha'oor ke saath , ma'waraai sha'oor bhi hai. Is main ma'waraai sha'oor se waaqfiyat haasil karne ka Ilm tasawwuf

Hai. Jis ne apne nafs(ma'waraai sha'oor) ko pehchana, is ne apne Rabb ko pehchana.

Nauo'n main Afzal bande Hazrat Muhammad Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ko Allah ne apne paas bulaya aur khud se itna qareeb kar liya keh do kamaano'n ka faasilah rahe gaya ya is se kam.

"Ham ne apne mehboob bande se raaaz o niyaaz ki baatein ken aur hamare bande ne jo dekha jhoot nahin dekha."

(Surah Najam:Ayat:10-11)

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne niha'yat mushaqat, masaaib aur pareshaani bardaasht kar ke apni ummat ko toheed par qaaim rehene ka program atta kiya hai. Hazoor Paak Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka Irshaad:

Jo tum apne liye chaho wohi apne behan bhai ke liye chaho.

Illam haasil karna har musalmaan mard aur har musalman aurat par farz hai.

Jahan tum chaar ho wahan paanchwa'n allah hai.

Allah tumhar rag e jaa'n se ziyadah qareeb hai.

Allah har shey par muheet hai.

Dusre mazaa'hab ke ulmaa ka ahtraam karo, unhain buran a kaho agar tum bura kaho ge to woh tumhare ulma ko bura kahen ge.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam burai ka badlah buraai se nahin dete the balk eh muaaf aur darguzar farma dete the.

Allah ki kitaab Quran Hakeem main bari wazahat ke saath biyan hua hai:

"Pas Aapas main tafirqah na daalo." (Surah Al'Imran: Ayat 103)

TASAWWUF AUR MAKARAM E AKHLAAQ

Sufi Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki seerat e tayyabah ka namunah hota hai is ke andar seerat e motehrah ki jhalak nazar aati hai. Woh gussa nahin karta, affu wa darguzar se kaam leta hai. Is ke dil main har chhote bare ka ahtraam hota hai. Dusro'n ke kaam aata hai, e'faaye ahead main pur uzam aur pukhta hota hai. Har Akhlaaq buraa se khud ko mehfooz rakhne ki koshish karta hai aur har achi baat par dil jamai se ammal karta hai aur dusro'n ko ammal karne ki talqueen karta hai. Kisi par ta'n o tashna nahin karta aur na kisi ko bad'dua deta hai. Harkas wa na'kas ke sath khush ho kar milta hai. Akhlaaq , murawat is ki shanakht ban jaati hai.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka irshaad hai: " Khush akhlaaqi Allah Ta'lah ka Khulaq azeem hai."

Akhlaaq Husna:

Akhlaaq wohi acha hai jis main sifaat rabaani ka aks ho. Kuch sifaat aisi hain jin main insaan barbari nahin kar sakta maslan Allah waahad hai aur makhlooq kasrat hai, Allah khaaliq hai makhlooq, makhlooq hai. Kubariyaai aur baraai sirf Allah ke liye makhsoos hai, Bande ka kamaal yeh hai keh is main kubariyaai ke muqqable main khaaksaari aur tuwaaza ho. Qaadir matlaq Allah ki sifaat main banda farotani mehsoos kare. Khush Akhlaaq ho kiyun keh islaam ne insaan ki ruhaani takmeel ka zariya akhlaaq ko qaraar diya hai. Sifaat ilahiya ke anwaar se bandah bashar jis had tak qareeb hota hai is ki ruhaani taraqi hoti rehti hai.

(Seerat ul nabi 6)

Duniya main akhlaaq ke bare bare mu'a'lam peda hue hain aur sab ne akhlaqiyaat par amal karne ki da'wat di hai.

Tam'maam mazaa'hab ki buniyad bhi akhlaq husna par rakhi gayi hai. Duniya main aik laakh chobees hazaar peghambar tashreef laaye sab ne is baat ka aa'dah kiya keh sach bolna acha amal hai. Aur jhoot bolna buraa hai. Insaaf bhalaai hai aur zulam baddi hai, kheraat neki hai aur chori jurm hai. Dusre ke kaam aana aisi aadat hai jo Allah ke liye pasandeedah hai aur haq talfi karna Allah ke nazdeek napasandeedah amal hai.

Faza'il Akhlaaq:

Nabuwat ka silsilah Hazrat Aadam Aleh Aslaam se shuru hua aur Rasalat nabuwat ka iktitaam Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam par ho gaya. Aasmaani kitabo'n aur sahaaif main is baat ko musalsal duh'raya jata raha hai keh aik kher ul bashar aaye ga aur aasmaani aloom ke mutaabiq takmeel deen ka aelaan kare ga. Hazrat Esa aleh Aslaam ke baad Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam tashreef laaye. Muhammad Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ,

Allah ke farastadah Aakhari nabi hain. Rasool allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke oopar deen ki takmeel hui aur Allah Ta'lah ne khush ho kar apni ne'matein puri farma den.

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya:

“Main Husn e akhlaaq ki takmeel ke liye bheja gaya hoon”

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne yeh bhi farmaya keh:

“Main is liye bheja gaya hoon keh akhlaaq husna ki takmeel ho jaaye.”

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne basat nabwi se pehle hi is farz ko anjaam dena shuru kar diya tha.

Abu Zar Razi Allah Ta'lah Anho ne apne bhai ko Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke halaat aur ta'leemaat ki tehqeeq ke liye makah bheja tha. Unho'n ne wapas aa kar apne bhai ko bataya:

“Main ne dekha keh Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam logo'n ko akhlaaq husna ki ta'leem dete hain.”

Najashi ne jab musalmano'n ko bola kar islam ke baare main tehqeeq ki to Hazrat Ja'far Tayyar Razi Allah Ta'lah Anho ne kaha:

“Ae baadsha! Ham log aik jaahil qom the buto'n ko pooj'te the, murdaar khaate the, bad'kaariyaan karte the, parosiyo'n ko tan wa pareshan karte the aur bhai bhai par zulam karta tha, zabardast zer dasto'n ko gulaam bana lete the, in halaat main aik shkahs ham main peda hua..... Is ne hamein sikhaya keh ham path'ro'n ki parastish chhor den, sach bolen, khoonreziyo'n se baaz aa jaayin , yateemo'n ka maal na khayin.Hamsaiyo'n se acha salook Karen, za'eef aurto'n par badnaami ka daag na lagaayin.”

Isi tarah qesar room ke darbaar main abu sufyan ne jo abhi musalmaan nahin hue the Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki islaahi da'wat ka jo mukhtasar khaakah biyaan kiya aur is main yeh tasleem kiya keh Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam khuda ki toheed aur ebadat ke sath logo'n ke sikhaate hain keh paak daamini ikhtiyara Karen. Sach bolen aur qaraabat daaro'n ka haq ada Karen.

Allah Ta'lah ne Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki ta'reef main kaha:

“Yeh peghambar jaahil aur an'parh logo'n ko paak o saaf karta hai aur in ko hikmat sikhata hai”

Is Ayat main do lafz bohat ziyadah tafakur talab hain:

Tazkiyah 2) Hikmat

Tazkiya ke lafzi ma'ini hain.....paak saaf karna, nikhaarna...!

Quran paak key eh alfaaz batate hain keh nafs insaani ko har qisam ki jijasato'n aur aaloodgiyo'n se paak kar ke saaf suthra kiya jaye.

Allah Ta'lah farmate hain:

"Bilashuba jis ne apne nafs ko saaf suthra banaya woh kaamiyaab hua jis ne isse matti main milaya woh nakaam raha. (Surah Shams: Ayat: 9 ta 10)

"Woh jeeta jis ne apne aap ko paak saaf kiya aur namaaz parhi." (Surat aa'la: Ayat: 14 ta 15)

"Peghambar (Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam) ne tiyuri chirhaai aur moonh mora, keh is ke paas andha aaye.... Aur tujhe kiya khabar hai shayad woh sanwar jata to tera samjhana is ke kaam aata."

(Surat Abas: Ayat 1 ta 4)

In Ayaat main tazkiya ka mafhoom waazeh hai jise peghambar islam Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki khsusiyat qaraar diya hai. Yeh mafhoom bhi nikalta hai keh Muhammad Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki nabuwat o rasalt ka sab se bara mansab yeh tha keh woh insaani nafoos ko buraaio'n , nijasato'n aur aaloodgiyo'n se paak kare aur in ke akhlaaq o am'maal ko durust aur saaf suthra banaye.

Hikmat ka lafz noor ki surat main nabi Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ko wadiyat kiya gaya hai. Jis ke aasaar o mazaahir Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki zuban se sunan o ahkaam ki surat main zaahir hue hain.

Allah Ta'lah farmate hain:

"Aur ham ne luqmaan ko hikmat ki baatein batayin keh khuda ka shukar ada Karen." (Surat Luqman: Ayat :12)

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki shariyat main akhlaaq ke martabe ko hikmat ke lafz se ta'beer kiya gaya hai. Islam main ebadaat aur dusre ahkam ko jo hesiyat haasil hai, akhlaaq ko bhi itni ahmiyat haasil hai.

Allah Ta'lah farmate hain:

Ae emaan walo! Rakoo karo, sajdah karo apne Rabb ko poojo aur neki karo ta keh tum falah pao."

(Surat ul Hajj : Ayat 10)

Ebadaat Ka Kirdaar:

"Haqooq ul ebaad insaano'n main bah'hami mua'milaat aur ta'lugaat ka naam hai. Allah Ta'lah Reh'man o Raheem hai. Is ki rehmat ka darwazah kisi nek o bad bande par band nahin hota. Shirk o kufar ke siwa har gunah qaabil e muaafi hai. Magar

haqooq ul ebaad , akhlaaq faraaiz ki kohtaa aur taqseer ki muaafi Allah Ta'lah ne in bando'n ke haath main rakhi hai jin ke saath yeh zulam hua hai.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya:

"Jis bhai ne kisi dusre bhai par zulam kiya to zaalim bhai ko chahiye keh woh is duniya main zulam ko muaaf kaa le warnah yom e hisaab main ta'waan ada karne ke liye kisi ke paas koi darham o deenaar nahin hoga. Sirf amaal hoon ge , zaalim ki nekiyan mazloom ko mil jayin gi aur mazloom ke amaal main likh di jayin gi."

Chaar Satoon:

Be samajh waa'zon aur ibn ul waqt mazhabi daanish'waro'n ki ghalat biyaani se yeh ghalat fehmi peda ho gayi keh islam ki buniyaad sirf toheed, namaaz, rozah, hajj aur zakat par qaim hai. Is baat se yeh taa'sir milta hai keh paanch satoono'n par khari hui islaam ki is emaarat main akhlaaq husna ki koi jagah nahin hai. Ha'laan keh namaaz , roza hajj aur zakat ke faraaiz aur ebaadaat se akhlaaq husna ki hi takmeel hoti hai.

Quran hakeem batata hai keh namaaz ka faidah yeh hai keh woh buri baato'n se rokti hai. Rozah taqwah ki ta'leem deta hai. Zakat sar ta pa insaani hamdad=rdi aur gham khawaari ka dasr hais. Aur hajj mukhtalif tareeqo'n se hamari akhlaaqi islaah aur taraqi ka zariyah hai. Islaam ke in chaar arkan ke naam alag alag hain magar in ka buniyadi maqsad akhlaaqi ta'leem hai. Agar in ebadaat se ruhaani aur akhlaaqi samar haasil na ho to samajh lena chahiye ke ahkaam ilahi ki haqeeqi ta'meel nahin hui.

Yeh ebadaat aisa darakht hain jis main phal nahin aata, aise phool hain jis main khushbu nahin hai, yeh amaal aise qaalib hain jis main rooh nahin hai.

Ahya ul aloom main imam ghazali (R.A) likhte hain:

"Aur Allah fermata hai mere liye namaaz qaaim main karo. Bhoolne walo'n main na ho jao. Nashah ki haalat main is waqt tak namaz na parho jab tak tum yeh na samjho keh tum kiya kahe rahe ho."

Sawaal yeh hai keh kitne hi namazi aise hain keh jo sharaab nahin peete magar jab woh namaaz parhte hain to nahin jaante keh woh kiya parh rahe hain. In ke saamne muaani aur mafhoom nahin hote. In ka dil namaaz main nahin hota. Waswaso'n ka iak tufaan unhein ghore rehta hai.

Aasmaani kitaabo'n main Allah Ta'lah farmate hain:

"keh main har aadimi ki namaaz qabool nahin karta. Main is ki namaaz qabool karta hoon jo meri baraai karta hai aur bando'n par apni baraai nahin jatata aur bhooke muhtaj ko mere liye khana khilata hai."

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka irshaad hai:

"Ji ski namaaz is ko burai aur badi se na roke aisi namaaz is ko Allah se door kar deti hai."

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya:

“Rozah rakh kar jo shakhs jhoot aur fareb ko na chore Allah ko is ki zarurat nahin hai.”

In Ta'leemaat e munakashaf hota hai keh ebadaat ka aik ahm maqsad akhlaaq ka tazkiya bhi hai.

Allah Ta'lah farmate hain:

“Bilashubah woh emaan wale kaamiyah hote hain jo apni namaaz main khashu wa khazu karte hain aur jo layani baat par dhiyaan nahin karte aur jo zakat diya karte hain.”

(Surat monimnoon: Ayat 1 ta 4)

“Aur jo apni amanato'n main khayanat nahin karte.”

(Surat monimnoon: Ayat 8)

Jab Sufi in alfaaz ki ahmiyat par gor karta hai to is par yeh baat munakashaf hoti hai keh Raasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne ta'qurb ilahi aur dua ki qabuliyat ke behtareen moqah par bhi Allah Ta'lah se husn akhlaaq ke liye darkhuwast ki hai.

Sufi yeh baat janta hai keh emaan main akhlaaq ki bari ahmiyat hai.

Hadees Shareef main hai:

“Musalm'an main kaamil emaan is ka hai jis ka akhlaaq sab se acha hai.”

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya keh:

:husn akhlaaq se insaan woh darjah pa leta hai jo din bhar ke rozah rakhne aur raat ko shab bedaar rehne se haasil hota hai.”

Seerat E Tayyabah Aur Sufiaa Karaam:

Khankaahi nizaam main saalik ko pehla sabq yeh diya jata hai:

“BA'ADAB BA'NASEEB, BE'ADAB BENASEEB”

Saalkeen ko seerat e tayyabah ka har pehlu parhaya jata hai aur in par amal karne ki targeeb di jaati hai in ke zehn nasheen karaya jata hai keh:

Agar tumhain kisi se takleef pohnche to tum isse muaaf kar do ha'l'an keh tum ilaahi qanoon ke tehat badlah le sakte ho lekin muaaf karne se Allah khush hota hai.

Agar tum se kisi ko takleef pohnch jaaye. Woh ala zaat ho ya chhoti zaat main shumaar kiya jata ho, kamzor ho ya taqatwar ho tum is se muaafi maang lo.

Deen aur duniya ke muamlaat main tundhi ke sath puri koshish karo lekin natijah Allah par chhor do.

Qayaam ul salaat ka matlab hai Allah ke saath raabtah main rehna ya'ni Allah ko dekh kar ya Allah ko mehsoos kar ke is ki ebadat karna.

Jahan bhi raho Ilm deen ke saath Ilm duniya bhi seekho. Ta keh sha'oori istdaad main izafah ho aur is Ilmi istdaad se Allah ki makhlooq ko faidah pohnchaa.

Allah ki pasandeedah aadat makhlooq ki khidmat karna hai. Saalik ko chahiye keh bager garaz ke Allah ki makhlooq ki khidmat kare. Jab koi bandah makhlooq ki mukhlisaanah khidmat karta hai to isse Allah ki dosti ka sharaf haasil ho jata hai aur Allah ke dosto'n ko khof aur gham nahin hota.

Quran in logo'n ki rehnumaai karta hai jo mat'taqqi hain aur mat'taqqi woh log hain jo geb par emaan rakhte hain aur emaan mushaidah se mashroot hai.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam Allah ke mehboob hain. Allah Ta'lah apne mehboob se mohabbat karte hain. Jo log Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se mohabbat karte hain Allah Ta'lah in ke darjaat buland karta hai. Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke farastadah bande aur Rasool hain. Is zaat Mubarak Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se mohabat karna har insaan par farz hai.

Oliya Allah Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki nisbat se Allah ke dost hain. Jab koi bandah allah ke dost se dosti nibhata hai aur in ki qadar o manzalat karta hai to aise bando'n par rehmat ki barish barasti hai.

Ma'ba'd Ul Ta'baee Asaas:

Insaan jis jismani wajood se is duniya main chalta, phirta, khata, peeta hai aur doosre mashagal main masroof rehta hai woh faani hai. Har insaan ki asal is ki rooh hai.

Rooh ka idraak hone se insaan apni asal se waqif ho jata hai aur apni asal se waaqfiyat hi Irfan e ilahi ka waseelah hai.

Irshaad e baari ta'lah hai:

Neki yeh nahin keh tum namaz main apna moonh mashriq (Bet ul muqadas) maghrib (Khana kabah) ki tarf karo balkeh asal neki yeh hai keh Allah par, Qayamat par, Farishto'n par aur peghambaro'n par emaan laaye aur khuawish ke bawajood Allah ki mohabbat main apna maal, rishte daaro'n, yateemo'n, gareebo'n, musaafiro'n maangne waalo'n aur gulaamo'n ko aazaad karaane main kharch kare, namaaz ada

karta rahe, zakat deta rahe aur jo wadah kare apne wade ko pura karta rahe aur jo museebat , takleef aur pareshaani main saabat qadam rehte hain yehi woh log hain jo raasat baaz hain aur yehi taqwa hai.”

(Surat Al-baqrah: Ayat-177)

Ayat ki tafheem yeh hai keh raasatbaazi aur taqwa ka pehla natijah jis tarah emaan hai is hi tarah dusra laazimi natijah behtareen osaaf, fayaazi, efaaye ehad aur sabar o sabaat wgerah hain.

Allah Ta’lah farmate hain:

“Aur Reham wale Allah ke bande woh hain jo zameen par dabbe paao’n chalet hain aur jab na’samajh log in se baat Karen to woh salaam kahen aur jo apne parwardigaar ki ebadat ki khaatir qayaam aur sajde main raat guzaarte hain aur jo kehete hain keh hamara parwardigaar ham se jahanum ka azaab door kar keh is ka azaab bara tawaan hai aur jahanum bura thikanah aur maqam hai aur jo kharach karte hain woh fazool na kharch Karen aur na tangi Karen balkeh in dono ke darmiyaan aur jo Allah ke sath kisi aur ko nahin pukarte aur jo kisi jaan ka be gunah khoon nahin karte, jis ko Allah ne mana kiya hai aur na badkaari karte hain aur jo aisa kare ga woh gunah se pewast hoga.”

(Surat furqaan: Ayat- 62 ta 63)

Momin Ke Akhlaaqi Osaaf:

Allah Ta’lah Rasool Allah Sal’lallaho Al’lehi Wa’Aalehi Wa’sal’lam ki zubani ahel e emaan (Ya’ni sahib e mushahidah khawateen o hazraat) ke akhlaaqi osaf is tarah biyan karte hain:

Aur woh parwardigaar par bharosah rakhte hain aur bare bare gunaho’n aur behayaai ke kaamo’n se parhaiz karte hain aur jo gusse ki haalat main muaaf karte hain aur apne parwardigaar ki pukaar ka jawab dete hain (ya’ni Allah in se ham’kalaam hota hai) namaaz qaaim karte hain (ya’ni in ka Allah se rabtah hota hai) aur in ke kaam ba’ham mashwarah se hote hain aur ham ne in ko jo diya hai is main se kuch khuda ki raah main dete hain aur jo in par charaai ho to woh badlah lete hain aur buraai ka badlah wese hi buraai hai to jo koi muaaf kare aur neki kare to is ka darjah Allah ke zimah hai, woh zulam karne walo’n ko piyaar nahin karta. Agar mazloom ho kar badlah le to is par koi malamat nahin, malamat to in par hai jo logo’n par az khud zulam karte hain aur zameen main na’haq fasaad karte hain in ke liye bara dardnaak azaab hai, bilashubah jo mazloom hone par bhi zaalim ko muaaf kar de aur sakhti she le to yeh himmat ke kaam hain.”

(Surat Al’shora: ayat 36 ta 43)

“Jannat in parhezgaaro’n ke liye tayyar ki gayi jo khushi aur takleef dono haalato’n main allah ke liye kharch karte hain aur jo gusse ko dabate hain aur logo’n ko muaaf kar dete hain. Allah acha kaam karne walo’n ko piyaar karta hai.”

(Surat Al'Imran – Ayat: 14)

“Yeh woh hain jin ko duhra ajar mile ga, is liye keh unho'n ne sabar kiya aur woh burai ko bhalaai se door karte hain aur jo ham ne diya hai is main se khuda ki raah main kharch karte hain aur jab koi behodah baat sunte hain, is se kinarah kasha ikhtiyaar kar lete hain, kehe dete hain keh hamare liye hamara amal aur tumhare liye tumhara amal hai, tum salamat raho ham na samjho'n ko nahin chahte.”

(Surat Al'qasas : Ayat 54 ta 56)

“Aur khaane ki khud zarurat hote hue maskeen, yateem aur qedi ko khila dete hain.” (Surat Dahr : Ayat 8)

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam namaaz main jo dua maangte the is main yeh jumlah bhi hota tha:

“Ae mere Allah! Mujh ko behter se behter akhlaaq ki rehnumaai kar, tere siwa koi behter se behter akhlaaq ki raah nahin dikha sakta aur bure akhlaaq ko mujh se phira de aur in ko nahin pher sakta lekin tu.”

KHIDMAT E KHALAQ

Surat Fatihah ki pehli ayat main Allah Ta'lah ne apni ta'reef biyaan ki hai.

"Alhamdulillah E Rabbul'Aala'meen"

Sab ta'reefen Allah ke liye hain jo aalmeen ka Rabb hai, be'had meherbaan, nihayat reham wala hai, buland se buland, awwal se aakhir, aakhir se awwal, zaahir o baatin, maazi wa haal, haal o mustaqbil, raat aur din, Samawaat aur zameen main jo kuch hai in sab se ziyyadah Allah ki ta'reef hai.

Makhlooq Ki Duty:

Allah Ta'lah ne makhlooqaat ko peda kiya hai. Peda karne se pehle zindigi ke liye zaroori wasaail kiye aur kainaati nizaam ko is tarah tarteeb diya keh kainaat ka har fard aur har zarah aik dusre ke kaam aa raha hai.

Sab Ta'reefen Allah ke liye makhsoos hain jis ne suraj banaya, suraj ko itna matee, farmaa'n bardaar aur esaar karne wala banaya keh woh nahin dekhta keh meri dhoop se kon faidah uthata hai. Dhoop tapte medaan par parti hai. Dhoop buland o baala barf posh pahaariyo'n ko hararat bakhshiti hai. Dhoop mehlaat ke kamro'n aur phons ki jhonpariyo'n ko bhi roshan karti hai. Dhoop kheton par bhi phelti hai aur dhoop keechar main rehne wale keere makoro'n ko bhi zindigi atta karti hai.

Allah ne chaand banaya. Chaand ki Ro ki pehle kirnen margazaro'n ko husan atta karti hain. Phalo'n ko mithaas muttaqal karti hain. Paani main hulchul peda karti hain. Chaand ki munawar kirne'n jab sumanadr ke seene ko cheer kar is ke dil main utar jaati hain to sumandar main irtiaash peda hota hai. Pursakoon paani main iztiraabi kefiyat main bhonchaal ki surat

Main zaahir hoti hai aur sakoon aamez lehre'n bees, tees fit oopar uchhali hain.

Aasmaan ko Allah ne sitaaro'n se sajaya. Ghup andhere main sitaare musaafiro'n ko raastah dikhaate hain aur pedal chalne waale qaafile'n, oonto'n ya kashtiyo'n main bethe hue musaafir sitaaro'n se rehnumaai haasil karte hain.

Zameen jis ko Allah Ta'lah ne itna sakht nahin banaya keh log thokaren kha kar girne lagen aur itna narm nahin banaya

Keh zameen ke baasi daldal main dhans jaein. Allah Ta'lah ne zameen ko makhlooqaat ke liye bichhona bana diya.

Giyaarah Hazaar Noo'ein:

Zameen main mojood saarhe giaoarah hazaar makhlooqaat ki zindigi ka daa o madaar paani par hai. Paani Allah Ta'lah ke hukam se khidmat guzaari main masroof hai. Woh nahin sochta nahin dekhta keh kon sarkash hai, kon zaalim hai, kon

gunehgaar hai yak on hai jo Allah Ta'lah ki farma'n bardaari main Allah ko haazir o naazir jaan kar is ki ta'reef biyaan karta hai. Sab ki zindigi ban raha hai.

"Alhamdulillah Rabb ul Aalameen"

Sab Ta'reefe'n is wa'hidah la shareek Allah ke liye makhsoos hain jo Aalmeen ko peda kar ke wasaail atta karta hai. Jo Rehmaan aur Raheem hai.

Sab Ta'reefe'n Allah ke liye hain jo saare jahaano'n ka paalne wala hai. Behad Rehmaan aur nihayat Reham wala hai.

Allah ke sifaati naam taqreeban giaarah hazaar hain aur har naam Allah ki aik sifat hai. Sab naamo'n par Allah Ta'lah ka isam Raheem muheet hai. Noo'o'n ki ta'daad bhi giyaraah hazaar paanch so batayi jaati hai.

Har Makhlooq Dusri Makhlooq Ke Saath Bandhi Hui Hai:

Har makhlooq ka har fard jis tarah zameen ko dekhta hai is tarah aasmaan ko bhi dekhta hai. Zameen par dekhta hai to isse pahaar nazar aate hain.

Zameen ke andar dekhta hai to madniyat ka suraag milta hai. Zehan paani main utar jaata hai to paani ki makhlooq ka idraak hota hai. Koi sahib feham insaan paani ki makhlooq ke baare main ta'fakkur karta hai to is ke oopar ajaaibaat ki duniya khul jaati hai. Chhoti machhli aik inch se bhi kam aur bari waheel machhli, ghoonghe, marjaan seep ke pet main moti, Sea Food wagerah sumandar ki makhlooq hain.

Jab Insaan kin azar zameen ke gird o nawaah se nikal kar aasmaan ko dekhti hai. Aasmaan main das hazaar sitaaro'n par parti hai to insaan sitaare ke bushra ko dekhta hai. Sitaare is ko nahin rokte keh mujhe na dekh, chaand bhi man'aa nahin karta keh mujhe na dekho. Tasawwuf ki duniya main is ka matlab yeh liya jata hai ke kaainaat main har makhlooq dusri makhlooq se makhfi rishtah main bandhi hui hai. Agar makloonaat ke darmiyaan chahe woh makhlooq zameeni ho, chahe woh makhlooq paani ki ho, chahe woh makhlooq hawa ki ho, chahe woh makhlooq aasmaano'n ki duniya ki makhlooq ho. Agar makhfi rishtah main juri hui na hoti to har aasmaani nazaarah dekhne main koi na koi rukawat zaroor peda karta.

Yehi makhfi rishtah kaainaat ke chhote se chhote zarrah aur bare se bare karah ko aik dusre ke sath munsalik kiye hue hai. Is Ilm se sufi ke oopar yeh haqeeqat munakshaf hoti hai keh tam'maam kaainaat aik hi hasti ki malakiyat hai. Agar kaainaat ke mukhtalif ijsaam zameen, chaand, suraj, sitaare, farishte, jinaat mukhtalif hastiyo'n ki malakiyat hote to yaqeenan aik dusre ki

Roshnaasi main tasaadam peda ho jata. Aik hasti ki malakiyat dusri hasti ki malakiyat se muta'raf hona na pasand karti.

Quran Paak ne aisi maalik hasti ka Ta'ruf Allah ke naam se karwaya hai.

"Alhamdulillah Rabb ul Aalmeen"

Sab ta'reefe'n kaainaat ki maalik aik hasti ke liye makhsoos hain. Is hasti ka naam Allah hai. Allah ki ta'reef yeh hai keh woh makhlooq ko peda karta hai aur ba'hesiyat Rabb ke makhlooqaat ki zaruriyat ki kafalat karta hai.

Kaainaat Ka Har Zarrah Ta'meel Ka Paband Hai:

Allah isam zaat hai. Isam zaat maalkaanah haqooq rakhne waali hasti ka naam hai. Ya'ni Allah maalik hai aur saath saath qaadir matlaq bhi hai.

Allah apni malkiyat main jis tarah chahe tasaraf kar sakta hai. Jis tarah chahe takhleeq ki nizaam main tabdeeli kar sakta hai aur jis tarah chahe kaainaati nizaam ko chalaane main aik dusre ki duty laga sakta hai. Maklooq ka koi fard is ke nizaam main dakhal nahin de sakta.

Alhamdulillah Rabb ul Alamaeen. Al'Rehmaan ur Raheem.

In dono Aayaat main Allah Ta'lah kid ono sifaat malkiyat aur rehmat o qudrat ka tazkirah hai. Isam zaat Allah maalkaanah haqooq ka haamil hai. Aur rehmaan o Raheem qaadiranah haqooq ka maalik hai. Qaadiranah siffat ko tasawwuf ki zubaan main rehmat kehete hain. Allah ke saarrhe giaraah hazaar asmaa main raheemanah aur qaadranah osaaf har isam main mojood hain. Yehi osaaf makhlooqaat ke darmiyaan makhfi rishtah ki hesiyat rakhte hain.

Suraj ki roshni ehl e zameen ki khidmat guzaari se is liye inkaar nahin kar sakti keh ehl e zameen aur suraj aik hi hasti ki malkiyat hain. Woh hasti maalkaanah haqooq main haakimaanah qadro'n ki maalik hai aur is ki rehmat o qudrat kisi waqt bhi is baat ko gawarah nahin karti keh is ki malkiyatein aik dusre ke waqoof aur khidmat guzaari se munkar ho jaayein.

Ruhaani ustaad apne shagird, saalik ko yeh raaz mutaqil karta hai keh mojudaat ki zindigi aur zindigi ke tam'maam ajza kaainaat ke wajood main aane se pehle Allah Ta'lah ke Ilm main the. Allah Ta'lah ne jab in ajzaa ko harkat main laana chah to "KUNN" farma diya. Is Ilm se yeh munakshaf hua keh kaainaat, kaainaat main har fard ba'shamol insaan aik harkat hai aur yeh harkat Allah Ta'lah ke hukam se shuru hoti hai. Is harkat ke hazaar'o'n ajzaa hain aur in ajza aur in ajza main se har cheez aik harkat hai goya insaan ki zaat lashumaar harkato'n ka maj'muaa hai. Bilkul isi tarah har makhlooq aik harkat hai aur har harkat ke hazaar'o'n ajza hain aur in ajza main se har cheez aik harkat hai. Har harkat dusri harkat ke sath Malahaq hai.

Har harkat Allah se shuru hoti hai aur Allah ki taraf lot rahi hai. Choon keh har makhlooq harkat ki belt par mutaharak hai is liye har makhlooq ka dusri makhlooq se rishtah qaaim hai.

"Ham ne tumhare liye jo kuch aasmaano main hai aur jo zameen main hai sab ka sab tumhare tabe kar diya hai ya'ni unhain tumhari khidmat guzaari main masroof kar diya hai.

Suraj bhi khidmat main masroof hai, chaand bhi khidmat main masroof hai, zameen bhi khidmat main masroof hai, nibataat aur jamadaat bhi khidmat main

masroof hai aur insaan bhi makhlooqaat ki khidmat main masroof hai. Yeh aisi khidmat hai, khidmat guzaar ko jis kai lam nahin hai. Allah Ta'lah ne insaan ko fazaliyat bakhshi keh insaan yeh Ilm seekh leta hai.

Haqooq e Insaani Aur Degar Makhlooq Ke Haqooq:

Aik mureed ne muraad se poocha:

Allah se dosti kis tarah ki jaye?

Muraad ne mureed se poocha:

Tum kisi se dosti karna chaho to kiya karo ge?

Mureed ne arz kiya:

Is ke sath husan e akhlaaq ka bartao Karen ge is ki khaatir madaarat Karen ge, is ka khayal rakhein ge.

Muraad ne kaha:

Agar yeh baatein nahin karo ge ya tumhain is ke muwaqehe nahin milen ge phir kiya hogा?

Mureed ne arz kiya:

Ho sakta hai keh dosti khatam ho jaye.

Muraad ne farmaya:

Dosti is waqt pukhtah hoti hai jab aadimi dost ki dilchaspion ko qabool kar le. Agar tum namazi ke pakke dost banna chahte ho to is ke sath namaaz parhna shuru kar do. Jua khelne wale ka dost juwaari hota hai. Aur nashah karne wale ka dost gar is ke sath nashah nahin karta to aapas main dosti nahin hoti.

Muraad ne mureed se sawal kiya keh:

Allah Ta'lah kiya karte hain?

Mureed ne apni zehni istaat ke mutaabiq idhar udhar ki bohat saari baatein ken.

Muraad ne qatah kalaam kar ke farmaya keh:

Mukhtasar baat yeh hai keh Allah apni makhlooq ki khidmat karta hai. Allah se agar dosti karni hai to makhlooq ki khidmat karo.

Muraad ne mazeed tashreeh farmaai:

Kiya tumne bakri dekhi hai?

Mureed ne arz kiya:

Jee haan! Dekhi hai

Poocha: bakri kiya karti hai?

Mureed ne arz kiya:

Bakri doodh deti hai. Log is ka gosht khate hain. Is ki khaal insaano'n ke kaam aati hai.

Muraad ne farmaya: is ka matlab yeh hua keh bakri insaan ki khidmat main masroof hai.

Muraad ne phir poocha:

Zameen kiya duty hai?

Mureed ne arz kiya:

Zameen par khetiya'a'n lehlahti hain. Zameen daraht ugaati hai. Darakhto'n par phal lagte hain. Zameen insaan ko khush karne ke liye phoolo'n main rang aamezi karti hai.

Muraad ne sawal kiya:

Bakri aur zameen ka kiya rishta hai?

Mureed ne arz kiya:

Bakri zameen par ghaas charti hai darakhto'n ke patte khaati hai.

Muraad ne irshad farmaya keh:

Kaainaati system yeh hai keh har she dusre ki khidmat karne main masroof hai jab ger asharaf makhlooq Allah ki khidmat kar rahi hai to insaan ka bhi farz hai keh makhlooqaat ki khidmat kare.

Jan Saalik is ramz ko samajh leta hai aur Allah ki makhlooq ki khidmat ko apni zindigi ka maqsad banal eta hai to isse apne baap Aadam Aleh Assalaam ka warsah mutaqil ho jata hai.

Hazrat Aadam Aleh Assalaam pehle sufi hain jinhain Allah Ta'lah ne baatini aloom sikhaaye hain. Baatini aloom ka dusra naam tasawwuf hai aur yehi Ilm Hazrat Aadam Aleh Aslaam ka warsah hai.

Aadam aleh Assalam sab ke baap hain. Baap olaad ki khidmat karta hai. Olaad ko paalta posta hai. Aadam ka har beta bhi Aadam ki olaad ka baap hai. Baap ka yeh farz hai keh olaad ki khidmat kare. Aadam zaad ko bila tkhsees makhlooq ki khidmat is liye karni chahiye keh dusri makhlooqaat bhi aadam ki khidmat main masroof hain.

BAIT

Duniyaawi aloom ki tarah salasal taraqeeyat aur khankaahi nizaam main bait (Shagradi ikhtiyaar karna) buniyaadi amal hai. Bait farz nahin hai lekin duniya main bohat saare kaam aise hain jo farz nahin hain. Maslan kahin nahin likha hai keh engineer banna farz hai, barhi ka kaam seekhna farz hai, doctor banna lazam hai. Lekin behrhaal ta'leem haasil karna mua'shre ki buniyaadi zarurat hai. Quran hakeem main Allah Ta'lah ne bait ke fawaaid biyaan kiye hain.

Quran Kareem Aur Bait:

Allah Ta'lah farmate hain:

“Ae pegambar! Jo log aap ke saath bait karte hain, Allah ke sath bait karte hain, in ke haathon par Allah ka haath hota hai.”

(Surat Fateh – Ayat: 10)

“Tehqeeq khareed li Allah ne musalmaano se in ki jaane'n aur in ke maal aur is ke badle main in ke liye Jannat hai:

(Surat Tauba - Ayat:111)

“Ae emaan walo! Allah se daro aur is tak pohnchne ke liye waseelah talaash karo”

(Surat Mai'dah - Ayat:35)

Zarurat e Sheikh

Mufsareen, muqtadeen aur akabaren ke nazdeek waseelah se muraad “MURSHAD” ka waseelah hai. Ya'ni ustaad shaagird ka rishta hai. Shah Abdurraheem (R.A), Shah Abdul Aziz Muhdas Dehlwi (R.A) ne waseelah se yehi ma'ni muraad liye hain. Oliya karaam ka faislah bhi yehi hai keh waseelah se muraad sheikh

Taraqiyat ke ilawah aur kuch nahin ho sakta, lekin munkareen taraqiyat kehete hain keh waseelah se muraad “nek amaal” hain.

Shah Abdul Aziz Muhdas Dehlwi farmate hai:

Agar nek amal waseelah hai to sheik taraqiyat bhi mureed ke liye nek amaal karaane kay a siraat e mustaqeem par chalaane ka aur irfaan zaat ke baad irfaan illahi haasil karne ka waseelah hai.

Allamah Zamhashri (R.A), Shah Abdurraheem (R.A), Ba'yazeed Bistaami (R.A) Junaid Baghdaadi (R.A), Moinuddin Chishti (R.A) Nizaamuddin Oliya (R.A) aur tam'maam Oliya Karaam, Qaadriya, Chishtiya Aur Naqashbandiya Salasal aur majdad Alif Saani (R.A) Molana Room (R.A), Fareeduddin Attaar (R.A), Allama Iqbal (R.A) Aur Qalandar Baba Oliya (R.A) Lafz "Waseelah" se muraad "Sheikh" hi lete hain.

Jab Ham insaani jablat aur fitrat par gor karte hain to aik baat ke ilawah dusri Kisi baat par zehan nahin rukta keh koi bhi Ilm seekhne ke liye ustaad ki zarurat hoti hai.

Log etraaz karte hain keh kitaab Allah ki mojoodigi main sheikh ki kiya zarurat hai?

Is etraaz ke jawaab main kuch hazraat yeh kehete hain keh jab Allah ki kitaab mojood hai to mu'allem kitaab ki zarurat sawaaliya nishaan ban jaye gi. Yeh baat amar musalimah hai keh duniya main koi fann aisa nahin hai keh jis main ma'hireen mu'allem aur ustaad ki zarurat na ho.

Deen aik mukamal Ilm hai aur deen main shariyat bhi aik Ilm hai Aur shariyat mehtarah ke saath tariqat bhi aik Ilm hai. Deen toheed parast logo'n ke liye aik markaz hai.

Shariyat is markaz ke saath wabastah rehne ke qawaaid o zawabat aur rehnuma asool hain. Tariqat is markaz par muheet anwaar o tajaliyat ke hasool ka zariyah hai.

Jab koi bandah shirk o butt parasti se nikal kar Allah parast hota hai to wahan bhi isse ustaad ki zarurat pesh aati hai. Musalmaan hone ke baad shariyat seekhne ke liye bhi ustaad ki zarurat hai. Shariyat main arkaan namaz, oqaat namaz, rozah ke aadaab, hajj ke aadaab, muasharti qawaneen, parosiyon ke haqooq, Allah ke haqooq aur man hes ulqom musalmano'n ke islami aqaaid ke mutaabiq farz ki aagahi kai lam haasil karne ke liye bhi ustaad ki zarurat hai.

Quran kareem Allah ki aakhiri kitaab hai jo aakhiri nabi syedna Hazoor Aleh As'salaat o Assalaam par naazil hui. Is ko samajhne ke liye bhi ustaad ki zarurat hai. Isi tarah tasawwuf ya ruhaaniyat seekhne ke liye bhi ustaad ki zarurat hai.

Ham jab koi Ilm seekhna chahte hain to is baat ka itiminaan kar lete hain keh Ilm sikhaane wala sahib e Ilm hai. Agar hamein yeh baat ma'loom ho jaye keh Ilm sikhaane wala woh Ilm nahin jaanta jo ham seekhna chahte hain to ham is ki shaagardi ikhtiyaar nahin karte.

Shaoori Istidaad:

Ruhaani aloom seekhne ke liye zaruri hai keh insaan jis shakhs ko murshad banaye is ke baare main tasadeeq kar li jaaye keh ustaad ruhaani aloom jaanta hai ya nahin?

Ta'leem o tarbiyat ke bager shaoor ki daag bel nahin parti aur na la'shaoor ki darjah bandi hoti hai. Shaoor aur la'shaoor dono se muraad ta'leem o tarbiyat ka hasool hai.

Duniya main jab koi cheez peda hoti hai to isse apni zaat ke ahsaas ke ilawah dusri baato'n kai lam nahin hota.

Insaan ki pedaaish ke baad Allah Ta'lah ne farmaya:

"Aur insaan ko woh Ilm sikhaya jo woh nahin jaanta tha"

Aur Allah Ta'lah ne yeh bhi farmaya hai keh:

"Aur ham ne Aadam koi lam Al'Asma sikhaya hai"

Is ka matlab yeh hua keh insaan ke andar pehla shaoor is ka Ilm hai.

Misaal: aik shakhs ka naam zed hai lekin zed ka naam zed ki pedaaish ke baad rakha gaya hai. Pedaais se pehle is ka koi naam mua'shre main mu'ta'rif nahin tha. Peda hone ke baad zed main jo pehla shaoor bana woh maa'n ki qurbat hai ya'ni maa'n ki qurbat bhi Ilm hai.

Bacha maa'n ki qurbat ke Ilm ke baad maa'n ka doodh peeta rehta hai aur maah wa saal guzarne ki munasbat se shaoor main izafah hota rehta hai aur shaoori sikat ke mutaabiq maa'n baap aur khaandaan ke afraad zindigi ki zaruriyat se muta'liq bache ke andar aloom mutaqil karte rehte hain.

Bail'aakhir bacha walden, khaandaan aur bradari ke shaoori naqoosh ko qabool kar ke is qaabil ho jata hai keh is ke shaoor main wusat peda ho jati hai aur phr shaoori wusat ke lehaaz se qom aur aqwaam aalam ka shaoor bacha ke saath zarab dar zarab ho kar aik shaoor laakho'n shaoor ke brabar ho jata hai.

Qanoon yeh hai keh : jis shakhs main jitni ziyadah istdaad zakheerah ho jati hai isi munasbat se woh aalam faazal aur Genious hota hai.

Lekin yeh baat apni jagah attal haqeeqat hai keh agar pehle din peda hone wale bache main shaoor na ho aur shaoori istadaad qabool karne ki silaahiyat na ho to bacha aalam faazal nahin hoga is ki misaal Handicapped bache hain.

Asaatizah Ka Kirdaar:

Yeh baat bhi dhoop ki tarah roshan hai keh agar maahol main asaatizah ka kirdaar na ho tab bhi bacha aalam faazal aur daanishwar nahin ho sakta.

Ma'hol main asaatizah ke kirdaar ka matlab yeh hai keh ta'leem o tarbiyat ke liye school, college aur niversitiyaa'n

Mojood hoon. Jis tarah duniyawi aloom seekhne ke liye school, college aur universitiyo'n ka hona zaruri hai, isi tarah Ilm taraqiyat, tasawwuf ya ruhaani aloom seekhne ke liye darasgahain (Khaankai Nizaam) zaruri hai.

Jab se khaankai nizaam par qadgan lagai gayi hai. Isi waqt se insaan be sakoon, be chain, pareshan , aids aur cancer jaise mozi marz ka shikaar ban gaya hai. Is liye keh insaan ka maadi wajood saraand aur ta'fan ke ilawa kuch nahin hai. Saraand aur ta;fn main imraaz hi peda ho sakte hain.

Duniyawi aloom ke saath saath Quran Paak aur ahdees ki ta'leem ke mutabiq jismaani wajood ko zindah rakhne wali, saharah dene wali, rooh ka idraak zaruri hai aur rooh ke idraak ke liye bait ya'ni ruhaani ustaad ki shgardi zaruri hai. Tasawwuf ka asal asool yeh hai keh rooh (insaanki asal) noor aur roshiniyo'n se bani hui hai. Jab tak roshiniyo'n ka insaan maadi jism ko apna ma'mool banaye rakhta hai insaan zindah rehta hai aur jab roshiniyo'n ka insaan maadi anaasar se bane hue jism ko chhor deta hai to aadimi mar jata hai.

Ruhaani ustaad, urf aam main jisse murshad kaha jata hai is qanoon se waqif hota hai aur yeh Ilm isse apne murshad aur syedna Hazoor aleh Al'Salaat o Assalaam se muntaqil hota hai.

Ruhaani shaagird ya mureed jab murshad ke halqh main aa jata hai to mureed ke andar Positive aur Negative roshiniyo'n ka nizaam ba'haal ho jata hai. Mureed ki roshiniyo'n main muraad lo roshiniyyaa'n shaamil ho jaati hain. Is amal se batdareej ta'fan kam hota rehta hai. Jis munasbat se ta'fan kam hota hai isi munasbat se lateef roshniyo'n ka zakheerah hota rehta hai.

Mureed hone se pehle zaruri hai keh sheikh ki zindigi ke ahwaal o amaal se mureeed mut'maeen hua agar mureed aur muraad main zehni ham aahngi na ho to mureed karna ya mureed hona dono aqal o shaoor ke khilaaf hain.

Mukhtasaran is ka matlab yeh hai keh jab tak muraad aur mureed dono ke mizaaj main, aadaat o khasaail main, nishat o barkhaast main, wazah daarri main, tareeqat o shareeyat main puri tarah mutab'qat nahin hogi bait ka faidah nahin hogा.

Bait Ka Qa'noon:

Aik jagah bait hone ke baad murshad ki ijazat ke bager mureed kisi dusri jagah bait nahin hosakta. Murshad ke wisaal ke baad bhi bait khatam nahin ki ja sakti. Albatah kisi sahib e ruhaaniyat ki sha'girdi ikhitiyaar ki ja sakti hai. Wisaal ke baad bait ko is liye khatam nahin kiya ja sakta keh wisaal ke baad bhi ruhaani fez jaari rehta hai.

Ruhaani Ilm dar'asal warsah hota hai. Ruhaani Ilm darasal warsah hota hai. Jis tarah sulbi baap olaad ki behtareen tarbiyat karna apna maqsad e zindigi samajhta hai isi tarah murshad bhi shab o roz ruhaani olaad ki tarbiyat main mashgol rehta hai. Bari aziyate'n takleefe'n aur pareshaniya'n bardaasht kar ke apne shagird ke andar ruhaani tarz e fikar muntaqil karta rehta hai. Shagird ki kota'hiyo'n par sabar karta hai. Is ki ghalatiyo'n ko muaaf karta hai. Murshad apne shagird ke liye mukamal esaar hota hai.

Nizaam E Tarbiyat:

Tarbiyat ke do tareeqe hain:

Aik tareeqah yeh hai ke daant dipat kar tarbiyat ki jaye, gussah kar ke kisi kaam se roka jaaye. Is tarz e amal se tarbiyat to ho jati hai lekin bande ko jab bhi moqa milta

hai aur khof daaman e ger nahin hota woh is kaam ko zaroor karta hai jis se mana kiya gaya tha.

Tarbiyat ka dusra tareeqah yeh hai keh kotahiyo'n par sabar kiya jaye aur ghalatiyo'n ko muaaf kiya jaaye. Is qadar muaaf kiya jaaye keh bandah sharmindah ho kar in kotahiyo'n aur ghalatiyo'n ko chhor de. Aisa shakhs ghalatiyo'n ko nahin dohraata bal'keh tarbiyat karne wale ustaad se mohabat karta hai.

Jaa'n nissaari ki aakhiri had tak is ka saath deta hai.

Ruhaani Ustaad Ki Khasusiyaat:

Oliya Allah ne ruhaani ustaad ki jo khasusiyaat biyaan ki hain woh darj e zel hai:

Haqooq ul ebaad poore karta ho.

Aakhrat ki zindgi par yaqeen rakhta ho.

Allah Ta'lah ke deedaar ka mushtaaq ho.

Kamaal ka dawa na karta ho.

Karamat dikhaane ka shoqeen na ho.

Isse Oliya Allah ki qurbat haasil ho.

Seerat e tayyabah par is ka amal ho aur seerat e tayyabah ke mutabiq apne shagirdo'n ki tarbiyat kare.

Har haal o qaal main is ka mant'haaye nazar Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka akhlaaq husnab ho.

Raaskhoon fil'ilm ho.

Har baat ko man'jaanib Allah samajhta ho.

Is ki majlis main bethne se duniya ki mohabbat main kami aur Allah Ta'lah ki mohabbat main yaksoi mehsoos hoti ho.

Jo kuch murideen se chahata ho khud bhi is par amal kare kiyon keh amal ke bager ta'leem ka asar nahin hota.

Su'aaleh aur mu'alam ho.

Zarurat mando'n ki darkhawst ko gor se sun kar is ka tadraak kare.

Allah ki makhlooq ki khidmat karne se khush ho.

Murshad jo kuch Allah ne diya hai is par dil ki gehraiyo'n se shukar kare aur jo kuch haasil nahin hai is ka shikhwah na karta ho.

Ilm tareeqat haasil karne ke liye ishq be had zaruri hai. Allah aur is ke Rasool Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se ishq ke bager koi musalmaan momin nahin hota.

Allah Ta'lah farmate hain:

"Momineen shid'dat ke sath Allah se mohabbat karte hain."

"Ae nabi (Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam) kehe dijiye keh agar tum Allah se mohabbat karte ho to mera itabaa karo Allah tum se mohabbat kare ga."

(Surat Al-Imran – Ayat: 31)

Jis se Allah mohabbat karta hai woh Allah ka mehboob hai. Is se zaahir hua keh Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki itaa't se bande ko maqam mehboobiyat atta ho jata hai.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ka irshaad hai keh:

"jis main mohabat nahin is main emaan nahin."

Hadees qudsi hai:

Main chhupa hua khazanah tha, main ne mohabbat ke sath makhlooq ko peda kiya ta'keh makhlooq mujhe pehchaane.

Bait karne se pehle murshad ke intikhaab main agar diqat pesh aaye to tasawur karna chahiye keh is ki qurbat se dil main asar peda hota hai ya nahin ya'ni dil main Allah ki mohabbat mehsoos hoti ho aur gunaho'n se bezaari.

Hadees shareef main Oliya allah ki yeh alamat biyaan ki gayi hain:

NISBAT

Nisbat Almiah:

Sahabah karaam ked or main aur qaroon ola main logo'n ko martabah ahsaan haasil tha. In ke lataaif hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki mohabbat se rangeen the. In ki tawajo ziyyadah tar Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke mutaliq gor o fikar main sarf hoti thi. Yehi wajah hai keh unho'n ne ruhaani qadro'n ke jaaize ziyyadah nahin liye choon keh in ki ruhaani tashnigi Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke aqwaal par tawajo sarf karne main puri ho jati thi. In aahdees main bohat ziyyadah shgaf tha. Is inhemaak ki bari wajah yeh bhi thi keh logo'n ke zehan main ahdees ki sahi adbiyat theek theek mafhoom aur puri gehraayio'n mojood theen. Sahabah karaam aur sahabiyaat aur ahdees parhne ke baad aur ahdees sunne ke baad hadeeso'n ke anwaar se pura istifadah karte the. Is tarah unhain alfaaz ke noori tamsilaat ki talaash ki zarurat nahin parti thi woh alfaaz ke noori tamsilaat se roshnaas the.

Sahabiyaat aur sahabah karaam ki roohein Quran Paak ke anwaar...noor qadas aur noor nabuwat se labareez theen. Is daor main ruhaani qadro'n ka zikar na hona gaaliban is hi wajah se tha kiyon keh Sahabah Karaam ko lataaif ke rangeen karne main alag se jadojehad nahin karna parti thi. Albat'ta taba tabeen ke baad logo'n ke dilo'n se Quran aur Paak aur Ahadees ke anwaar jab madoom hone lage to is daor ke logo'n ne tishnagi mehsoos kar ke wasool ila Allah ke zara'ae dariyaافت kiye choona'cheh sheikh najam ul ddin kubra aur in ke shagir maslan shahaab ul ddin sehrwardi (R.A), sheik Abdul Qadir Jeelani (R.A), Khawajah moinuddin Chishti (R.A) aur in ke rafqa aise log the jinho'n ne qurb nawafil ke zariye ala Allah ki tarzo'n main la shumaar ikhtira'at ken aur tarah tarah ke Azkaar ashgaal ki ibtida ki. Yeh tarzen sheikh hassan basri ke daor main nahi milten.

Ba'zoq wa ba'muraad in qudsi nafs logo'n ne Allah Ta'lah ki sifaat jaanne main inhimaak haasil kiya aur phir zaat ko samajhne ki qadre'n qaaim ken isi rabat ka naam sufi hazraat nisbat Ilmia rakhte hain kiyon keh is rabat ya zabat ke ajza ziyyadah tar jaanne par mushtamil hain.

Jab Allah Ta'lah ki sifaat ko samajhne ke liye koi sufi fikar ka ahtamaam karta hai is waqt woh ma'rfat ki in raaho'n par hota hai jo zikar ke sath fikar ke ahtmaam se labareez hoti hai. Is raaste ko qurb nawaafil kehete hain.

Nisbat Sakeenah:

Yeh nisbat awal jazab phr ishq aur phr sakeenah ke nisbato'n ke majmu'ae par mushtamil hai. Sakeenah woh nisbat hai jo aksar sahabiyaat aur sahabah karaam ko

haasil thi. Yeh nisbat Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki mohabat ke zariye noor nabuwat ke hasool se peda hoti hai.

Nisbat Ishq:

Jab qalb insaani main Allah Ta'lah ki nemato'n aur ahesaan ka hajoom hota hai aur insaan qudrat ke atiyaat main fikar karta hai to is waqt Allah ke noor ke tamsilaat baar baar insaani tabiyat main mojzan hote hain. Yehan se is rabat ya nisbat ishq ki daag bel par jaati hai. Raftah raftah is nisbat ke

Baatini inhemaak ki kefiyatein ronma hone lagti hain phir in latifon par rang chharne lagta hai ya'ni latifo'n main anwaar e ilahiaah pe dar pe pewast hote rehte hain. Is tarah nisbat ishq ki Jaren mustehkam ho jati hain.

Nisbat Jazab:

Yeh woh nisbat hai jis ko taba ta'beeyan ke baad sab se pehle Hazrat bhaao Uddin naqashband (R.A) ne nishan be nishani ka naam diya hai. Is hi ko Naqshbandi jamaat iad'daasht ka naam deti hai. Jab Aarif ka zehan is simat main rajoo karta hai jis simat azal ke anwaar chhaye hue hain aur azal se pehle ke naqoosh mojood hain. Yehi naqoosh aarif ke qalb par baar baar daor karte hain aur sirf "Wahdat" aarif ki fikar aur soch ka ahahaatah kar leti hai aur har tarah hoyiat ka tasalat ho jata hai. Is nisbat ki shua'en rooh par nazool karti hain aur jab aarif in main ghir jata hai aur kisi tarf nikalne ki raah nahin paata to aqal o shaor se dastardaar ho kar khud ko is nisbat ki roshiniyon ke reham o karam par chhor deta hai.

Nisbat ki bohat si qismain hain ham ne nisbat se agaahi aur nisbat ke mafhoom se ba'khabar hone ke liye chand nisbato'n ka zikar kiya hai.

Nisbat se muraad yeh hai keh jis buzurg se aap ka ruhaani ta'luq qaaim ho jaaye. Aap ki tarz e fikar is ki tarz e fikar ke mutabiq ho jaaye.

Allah waalo'n ki ta'reef yeh hai keh in ka har amal aur har kaam Allah ke liye hota hai ya'ni woh Allah ki maarfat sochte hain. Allah ke liye sote hain. Allah ke liye jaagte hain. Aise

Alwal'azam bando'n ki zindigi Allah ke liye waqf hoti hai woh kehete hain keh:

"Hamara yaqeen hai har amar Allah ki tarf se hai"

Qurb E Nawafil, Qurb E Faraiz:

Ruhaani aloom seekhne aur ruhaaniyat main daakhil hone ke liye do tareeqe hain aik tareeqe ka naam qurb e nawafil hai aur dusre tareeqe ka naam qurb e faraiz hai. Qurb e nawafil ho ya qurb e faraiz dono aloom murshad kareem ya kisi wali Allah se muttaqil hote hain. Barah e raast oliyaa Allah ki arwaah se muttaqil hone wale ruhaani aloom nisbat awaisiya ke tehat muttaqil hote hain.

MAKHLOOQAAT

Makhlooqaat Ka Huliya:

Kainaat main teen makhlooqaat markazi hesiyat rakhti hain.....Farishte, jinaat aur insaan

Do makhlooq mukalaf hain aur aik makhlooq ger mukalaf hai.

Har makhlooq ke afraad libaas pehnete hain. Har makhlooq ke azaa haath aur per sab hain lekin khadokhaal aur naqoosh main farq hai.

Aik makhlooq ki aankh makhruti hai , naak chipti aur khari hai, chehray kitaabi ya gol hai.

Dusri makhlooq ki aankhein badaam ki hain. Aankh ki putli main gehre rang ked ore hain, sutwaan naak kin ok gaayib hai, cheheray bewazi aur sar kashkol ki tarah hai.

Teesri makhlooq ki aankh mashroom ki tarah gol hai, naak guldastah ki tarah hai. Cheheray poore chaand ki tarah gol hai aur is makhlooq ka sar saanp ke sar se mushabah hai.

Aik makhlooq qad main barah se solah fit daraaz ya is se bhi ziyadah lambi hai.

Dusri makhlooq afwaan shabaab ki umar main nazar aati hai. Qad mutwaazan hai.

Teesri makhlooq paanch se chhe fit ko taah ya daraaz hai aur jism roshiniyon ka muraqah hai.

Aik makhlooq ke jism main double barqi ro dorti hai.

Dusri makhlooq ke jism main akhari barqi ro dorti hai.

Teesri makhlooq aisi roshini se murakab hai jise roshini nahin kaha ja sakta.

Aik makhlooq ke hawaas mehdood

Dusri makhlooq ke hawaas mehdoodiyat main la'mehdood.

Teesri makhlooq ke hawaas la'mehdood.

Aik makhlooq aik ghante main teen meel pedal musafat te karti hai.

Dusri makhloooq aik ghante main pedal sataayis meel chalti hai.

Teesri makhloooq ki parwaaz aik so assi hazaar (180) meel hai.

Pehli makhlooq anaasir (maadiyat) ke khol main band hai.

Dusri makhlooq roshini ke khol main band hai.

Teesri makhlooq (aik laakh chhiaaysi hazaar do so biaasi meel fi second – (186282)) roshini ki raftaar main muqeed hai.

Aik makhlooq ki bisaat zameen, dusri makhloooq ki bisaat khal'la, teesri makhlooq ki bisaat samawaat aur bet ul mamoor hai.

Aik makhlooq ko khane aur peene ki ishtiha ko pura karne ke liye araba anasir ki zarurat hai.

Dusri makhlooq ki ishtiha puri hone main phosphorus ka amal dakhla hai.

Teesri makhlooq main ishtiha ka taqazaah be rang roshiniyo'n se pura hota hai.

Khal'la :

Khal'la aik taana baana hai is taane bane main makhlooq naqsh hai. Jese kapre par embriodery ya qaaleen par sher buna hua hai hota hai. Khal'la ka dusra rukh mehz taana hai is par bhi makhlooq ke khado'khaal naqsh hain. Khal'la ka teesra rukh aisi lehro'n se murakab hai jis main taana baana nazar nahin aata.

Teeno makhlooqaat main lamas ka ahsaas hai, khush hone aur na'khush hone ke jazbaat hain lekin yeh ahsaas kahein bhaari aur kahein lateef hai, jahan bhaari aur bohat bhaari hai,

Wahan kashish saqal hai. Jahan halka hai wahan kashish saqal to hai lekin kashish saqal khal'la ka safar karne main mazaham nahin hoti, jahan lataafat hai wahan kashish saqal (Gravity) Khatam ho jati hai.

Teeno'n makhlooqaat main har makhlooq ke andar lateef his majood hai sirf darjah bandi ka farq hai.

Aik makhlooq ke oopar kasaafat ka pardah ziyadah hai.

Dusri makhlooq par kasaafat ka pardah kam hai.

Teesri makhlooq par kasaafat ka pardah nahin hai.

Daano makhlooqaat teesri makhlooq ki tarah kasaafat ke parde aur ta'reeki ke khol se khud ko aazaad kar den to woh apne andar Allah ka noor dekh leti hain.

Quran hakeem main hai:

“Allah Assamaano'n aur zameen ka noor hai is noor ki misaal aisi hai jaise taaq main main chiraag, chiraag sheeshe ki qandeel main hai. Qandeel goya keh moti ki tarah chamakta hua sitarah hai. Zatoon k embark drakht se roshan kiya jata hai. Na shaqi hai na garbi, qareeb hai keh roshan ho jaye agarcheh aag ne isse na chhuwa ho, noor ala noor hai. Allah jise chahta hai apne noor ko dikha deta hai aur Allah logo'n ke liye misaale'n biayaan karta hai aur Allah har cheez ko jaanne wala hai.”

(Surat Noor – Ayat : 35)

Roohani musaafir (Saalik) jab rastah ke nasheebof faraaz se guzarta hai to is ky shaoor main aik jhamaka hota hai aur is ki baatini aankh khl jati hai.

Tasawwuf rehnumaai karta hai keh Allah se dosti ki shart yeh hai keh bandah woh kaam kare jo Allah ko pasand hai. Acha insaan wohi kaam kar ke khush hota hai jis se Allah khush hota hai.

Bees Hazaar Farishte:

Har aadimi ke saath hazaar farishte huma waqt kaam karte hain. Is ki misaal yeh hai keh har aadimi Allah Ta'lah ka Computer hai jis mian bees hazaar chips hain. Aik chip bhi kaam na kare to pure nizaam main khalal par jata hai.

Do Kharab Cells:

Insaani dimaag main do kharab cells hain har cell kisi na kisi his (Sense) kisi na kisi az'zu, kisi na kisi Tissue, kisi na kisi shariyaan aur rag patho'n se mutaliq hai. Do kharab main aik cell bhi mutaasir ho jata hai to insaani jism par is ke manfi asraat muratab hote hain.

Saans Aur Hawa:

Hawa naak ya moonh ke zariye jism main jaati hai aur mukhtakif naaliyo'n se guzarti hui pure jism main daakhil hoti hai jaise jaise hawa aage barhti hai haw aka dabao ziyadah hota rehta hai aur in naaliyo'n ka qat batdareej chhota ho jata hai aur phepharo'n main mojood teen million theliyo'n main hawa ponch jati hai. Ham kaano'n

se sunte hain, aawaaz ki lehren kaan main daakhil hoti hain. Kaan ke pardah par baalo'n ki zarb se peda hone waali goonj main ham mayni pehnaate hain.

Khoon Ki Raftaar:

Allah Ta'lah ki sanaai main insaan jis tarf bhi mutawajo hota aur Allah ki nishaaniyo'n main tafa'kur karta hai is ke ooper ajaaibaat ki duniya roshan ho jaati hai. Jism ke andar wareedo'n aur shariyaano'n main dorne wala khoon chobees ghante main pichhatar hazaar meel safar karta hai. Aadimi aik ghante main teen meel chalta hai. Agar woh musalsal bager waqfe ke 26 hazaar 380 ghante chalta rahe. Tab 75 hazaar meel ka safar poora hogा.

Allah ne insaan ke iradah wa ikhtiyaar ke bager jism ko mutehrak rakhne ke liye dil ki duty laga di hai keh phelne aur sukarne ki silahiyat se saare jism ko aur jism ke aik aik azzu ko khoon faraham karta rahe.

Sab ta'reefe'n Allah Rabb ul Aalmeen ke hain.

Jo aalmeen ki khidmat karta hai.

Jo aalmeen ko rizq deta hai.

Jo aalmeen main aabaad makhlooq ko zindah rakhne ke liye aur marne ke baa'd ki zindgi ke liye wasaail faraham karta hai.

Allah Ki Aadat:

Tasawwuf ke taalib Ilm ko murshad batata hai keh jab bandah ka Allah se ta'lue qaim ho jaata hai to is ke andar Allah ki sifaat muntaqil ho jati hain. Khalaq khuda ki khidmat Allah ka zaati wasaf hai jo bandah makhlooq ki khidmat karta hai filhaqeeqat is ne woh kaam shuru kar diya hai jo allah kar roa hai. Jitna ziyadah makhlooq ki khidmat main inhimaak barhta hai is hi munaasbat se bandah Allah se qareeb ho jaata hai. Koi nabi, koi sufi ya wali aisa nahin hai jis ne nihayat khush dilli ke saath Allah

Ki makhlooq ki khidmat na ki ho.

Sufi apne shaagirdo'n ko batata hai.

Makhlooq ki khidmat Allah ki pasandeedah aadat hai.

Sufi bila imtiaaz mazhab o milat se mohabat karta hai.

Jo bandah makhlooq se nafrat karta hai aur ta'firqah daalta hai woh Allah ka dost nahin hai.

Allah ka dost khudgarz nahin hota.

Allah ka dost khush rehta hai aur woh sab ko khush dekhna chahata hai. Sufi talqueen karta hai keh aisi baato'n se Allah khush hota hai jin baato'n main khaloos niyat ho, akhwat ho, hamdardi ho. Eesaar ho.

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya hai:

“Momin ki farasat se daro keh woh Allah ke noor se dekhta hai”

Momin main aisi farasat kaam karti hai jo noor ki duniya ka mushahidah karti hai.

Jarri botiya'n, phal, phool aur pode bhi makhlooq hain. Jis tarah insaan ki pedaish marhalah waarr prosis se hoti hai is tarha nabataat, jamadaat ki hayaat o mumaat bhi marhalah waarr prosis par qaaim hai. Allah ne kainaat main har she ko jore jore banaya hai.

Ya'ni har she ke do rukh hain... aur har rukh miqdaaro'n (khaliyo'n) se murakab hai. Har khaliya ki berooni deewar main Oxigen, hydrogen aur carbon ka amal dakhla hai.

Har Shae Ki Buniyaad Paani Hai:

Har shae ki buniyaad paani hai, paani ke oopar hi takhleeq ka daar o madaar hai, paani na ho to zameen be aab o giyaah banjar ban jaati hai. Insaan, jinaat, podo'n, darakhto'n aur dusri tamaam makhlooqaat ki nasho numa ke liye nami, hawa aur garmi ka hona zaruri hai. Phosphorus, potassium aur naytrogan na ho tab bhi nasho numa nahin hogi aur yeh sab cheeze'n qudrat ne paani main jama kar di hain.

Darakhto'n main agar patte na hoon to darakhto'n ki zindigi makhdoosh ho jaati hai. Har patte main gas hoti hai, masamaat hote hain, in masamaat main carbon khoon ki tarah dorta hai aur yehi masamaat Oxgen ko bahir nikaalte hain.

Darakhto'n Ki Duniya:

Patto'n ki aik puri duniya hai. Patte darakht ko zindah rakhte hain aur yehi patte agar beemaar ho jaain to darakht m beemaar ho jaata hai. Yehi patte jab zameen par girte hain to zameen ke oopar nabataat ke liye khaad ka kaam dete hain. Insaan ke paas aisi koi taaqat nahin hai keh wo itni bari zameen par khaad daal sake, bearish barasti hai, bijili karakti hai, bijili ki karak se bearish ki boondon se kheton ko besh baha naytrogen muhaya hoti hai. Allah Ta'lah farmate hain keh:

“Aur tamaam jaandaar cheeze'n ham ne paani se banae'n. Phir yeh log eemaan kiyun nahin laate.”

(Surat Anbiya – Ayat : 30)

“ Aur woh aisa hai jis ne aasmaan se paani barsaya, phir ham ne is ke zariyah se har qisam ke nabataat ko nikaala. Phir ham ne is se sabz shaakh nikaali keh is se ham oopar tale daane charhe hue nikaalte hain aur khajoor ke darakhto'n se ya'ni in ke guchhe main se khoshe hain jo bojh se neeche ko latake huwe hain aur is hi paani se ham ne

angoor ke bag aur zatoon aur anaar ke darakht peda kiye hain jo aik dusre se milte julte hain aur aik dusre se milte julte nahin hain. Har aik ke phal ko to dekho jab woh phalta hai aur phir is ke pakne ko dekho... in main nishaaniya'n hain un logo'n ke liye jo yaqeen rakhte hain."

(surat inaam – Ayat : 99)

"Aur wohi hai jis ne tumhare waste aasmaan se paami barsaya. Jis ko tum peete ho aur is darakht se seeraab hote hain. Aur is paani se tumhare liye kheti aur zatoon aur khajoor aur angoor aur har qisam ke phal peda karta hai. Beshak is main tafakkur krne ke liye daleel hai."

(Surat nehal – Ayat : 10-11)

"Aur woh Rab aisa hai js ne tum logo'n ke liye zameen ko farsh banaya aur is main tumhare waste raaste banaye aur aasmaan se paani barsaaya phir ham ne is hi paani ke zariyah se mukhtalif aqsaam ke nabataat peda kiye ta ke tum khud bhi khaao aur apne jaanwaro'n ko bhi khilao. In cheezon main aqal waalo'n ke liye nishaaniya'n hain."

(Surat Taha – Ayat : 53-54)

"Aur ham ne insaan ko matti ke johar se peda kia phir isse nutfah bana kar mehfooz jagah main qaraar de diya. Phir nutfah

(paani ki phatki) ko ham ne jamme hue khoon ke lothre ko gosht ka tukra kar diya."

(Surat Mominoon – Ayat : 13-14)

"Phir is ki nasal haqueer paani ke nichor se peda ki."

(Surat Al'Sajdah – Ayat :8)

"Kiya ham ne tum ko haqueer paani ken ichor se peda nahin kiya."

(Surat Al'mursalaat – Ayat : 20)

"Woh uchalte hue paani se peda hua."

(Surat Al'Tariq – Ayat : 6)

Baarish Barsaane Ka formala:

Allah Ta'lah farmaate hain:

"Aur yeh jo bohat si rang birangi cheeze'n is ne tumhare liye peda kar rakhi hain in main nishaani hai in logo'n ke liye jo samajh boojh se kaam lete hain."

(Surat Al'nahl – Ayat : 13)

Tasawwuf kai lam hamari rehnumaa karta hai keh duniya main har cheez rangeen hai. Aur aik dusre ke liye lazam wa malzoom hai, har cheez dusri cheez ke liye esaar kar rahi hai, phoolo'n main rang wa boo, bhanware aur makhiyo'n ko apni tarf khenchti hai. Anjeer ke andar aik zojeen chhota sa gunchah hota hai, aik khaas qisam ki bhar guncho'n main andde de jaati hai, jab bache nikalte hain to nar anjeer maadah anjeer main chale jaate hain.

Baa'z bele'n barahraast zameen se giza haasil nahin kartin balkeh dusre darakhto'n k eras par palti hain aur yeh darakht raftah khushk ho jate hain, darakhto'n ki jarre'n kiyun keh paani jazab kar leti hain is liye zameen par daldal nahin banti, fiza jab darakhto'n ke saans se bhar jaati hai to baadal wazni ho kar barasne lagte hain.

Registaan main agar be shumaar baans khare kar diye jaae'n aur in baanso'n ko mukhtalif rango'n se rang diya jaaye to qanoon yeh hai keh registaan main bearish barse gi aur jab tak

Yeh baans lage rahan ge bearish barasti rahe gi ta aankeh registaan nakhlistaan aur jangal main tabdeel ho jaaye.

Heewanaat ki zindigi ka daar o madaar Oxgen par hai aur nabataat ki zindgi ka inhisaar carbon par hai. Agar oxgen kam ho jaye to heewanaat hilaak ho jayein ge aur carbon ka zakheerah na rahe to nabataat fana ho jayein ge. Yeh Allah ka banaya hua nizaam hai. Aur aik aisa Ilm hai jisse insaan ko wadiyat kar diya gaya hai. Puri kinaat Allah Ta'lah ka kunba hai aur is kunba ka har fard dusre fard se ham rishtah hai, har shey dusri shey ke kaam aa rahi hai. Har shey khoraak ban kar dusri shey ke liye esaar kar rahi hai.

Fitrat Ke Qawaneen:

Zameen ke oopar mojood makhlooqaat ki yeh bohat mukhtasar roidaad is liye likhi gayi hai keh hamare andar tafakur peda ho, ham yeh dekh sakein aur samajh saken aur is baat par yaqeen Karen keh nizaam kaainaat main yeh qadar mushtarak hai keh har cheez dusri cheez se aik makhfi rishte main bandhi hui hai aur yeh makhfi rishta aisa mazboot rishta hai keh makhlooq main se koi aik fard bhi is rishte se inkaar nahin kar sakta aur na is rishte ko tor sakta ai, jab tak koi shey dusri shey ke kaam aa rahi hai is ka wajood hai warnah wo shey mit jaati hai. Yeh pura nizaam hai jo zameen main, paani ki duniya main, fiza main, khala main , aasmaano'n main, insaano'n main aur tam'maam makhlooqaat main jaari hai.

Kaainaati System:

Qudrat yeh bhi chahti hai keh zameen ka koi khitta koi hissah qudrat ke fez se mehroom na rahe. Insaan darakhto'n ki

Khidmat karta hai aur darakht insaano'n ki khidmat par maamoor hain. Insaan heewanaat ki hifaazat karta hai aur heewanat insaano'n ke kaam aate hain.

Hawa beejo'n ko apne dosh par utha kar door daraaz maqamaat tak pohnchaati hai. Dariya, nadiya'a'n, naale beejo'n aur jarro'n ko zameen ke har khitte tak pohnchaate hain. Yehi qanoon qomo'n ke arooj o zawaal main bhi naafaz hain. Jab koi qom is system se tajawaz karti hai aur eesaar se kaam nahin leti to qudrat isse fana kar deti hai.

Quran hakeem main irshaad hai:

“Agar tum ne kainaati system se moonh pher liya to yeh zameen kisi aur ke qabzah main de di jaye gi.”

Zameen par sirf wohi qome'n baaqi rehti hain jo mazaahir fitrat ke jaari wa saari qanoon se waqif hain aur herat angez takhleeq aur nizaam aafareenash ka mutaleah karti hain, sab se bara zulam aur jahalat yeh hai keh kisi qom ko yeh ma'loom na ho keh aasmaani duniya ka mushaidah kiye bager koi qom kainaati system se waqif nahin hoti.

Zameen ke khazaano'n ko istemaal kiye bager qom zindah nahin rehti, zameen ke khazaano'n ke istemaal ka amal aur tareeqah quran main tafakkur (Concertration aur muraqbah) karna hai.

Hazrat Ibrahim aleh Assalaam ne kainaat main tafakkur aur Allah whdah la shareek ki paratish ko apni olaad aur ummat ke liye farz qaraar diya hai.

Allah Ta'lah farmaate hain:

“Main tujhe banana wala hoon insaano'n ke liye imam.”

“Teri olaad main se zaalim log mehroom ho jayin ge.”

(Surat Al'Baqrah – Ayat : 124)

Seeraat E Mustaqueem:

Aaj ka dor khud garzi, maslihat koshi aur afratafri ka dor hai. Bila'shubah deen ko qom ke liye bhool bhaliyaa'n banana wale log zaalim aur sarkash hain. Seedhi si baat yeh hai keh khaaliq ne makhlooq ko peda kiya hai. Khaaliq ne zindah rehne ke liye wasaail atta kiye hain. Marne ke ba'd ki zindigi par bhi allah ki haakmiyat hai.

Jis bande ka dili ta'luq Allah se qaaim ho jata hai. Woh siraat e mustaqueem par gaamzan hai aur siraat e mustaqueem par gaamzan khawateen o hazraat allah ke dost hain. Jinhain na khof hota hai aur na gham.

Allah ki kitaab jo Allah ke mehboob Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam par naazil hui. Jis main la'reb, shak nahin. Jo kitaab roshan daleelo'n ke saath hadayat hai mataqi logo'n ke liye jis kitaab ka har har lafz noor hai, yeh noor insaan aur khaaliq ke darmiyan ta'luq qaaim karta hai. Yehi noor zameen o aasmaan ki kunah hai jab koi insaan quran o hadees ki roshni main tasawwuf ke tareeqah par is noor ko talaash karta hai to Allah is noor ki hadayat deta hai jisse chahe.

INSAAN

Ahsan ul khaalqeen Allah Ta'lah jab kisi cheez wajood main lane ka iradah karte hain. Isse hukam dete hain keh ho ja aur woh ho jaati hai. Takhleeq hone main wasaail zer e behs nahin aate. Allah Ta'lah jo kahe dete hain woh ho jaata hai.

Khaalqeen ka lafz hamein is tarf mutawajo karta hai keh Allah Ta'lah ke elawah makhlooq bhi Allah ke diye hue wasaail se takhleeq kar sakti hai. Aaj ked or main be shumaar misaalon main se aik misaal bijili hai, jab makhlooqaat main se aik bande ne bijili ke baare main socha aur tehqeeq o talaah main inhemaak peda hua to bijili ka muzaahirah ho gaya, jab bijili wajood main aa gayi to bijili se laakhon cheezen ban gayin. Lekin yeh haqeeqat apni jagah muslimah hai keh bijili wajood main aane se pehle bisaat aalam main mojood thi.

Allah Ta'lah ka wasaf yeh hai keh jab Allah Ta'lah ne kunn kaha to krwro'n cheezo'n ke saath bijili bhi peda ho gayi aur jab Aadam zaad ne apna ikhtiyaar istemaal kar ke bijili ke Ilm ke andar tafakkar kiya to yehi bijili adam se aalam zaahir main aa gayi.

Is ka matlab yeh hua keh tawanaai aur current khaalis Allah ki takhleeq hai. Current ke bhaao ko taaro'n par se guzaarna aur is bhaao ko bulb, tubelight, pankho'n airconditionors ya chhoti se chhoti aur bari se bari diyo hekal machine main flow karna insaan ki takhleeq hai.

Jis dhaat se taar bane hain woh Allah ki takhleeq hai lekin dhaat ko daaiyo'n main dhaalna aur daaiya'n banana insaan ki

Takhleeq hai.

Aik Takhleeq Se Hazaaron Takhleeqaat:

Allah ki aik takhleeq se hazaaro'n zeli takhleeqaat ka muzaahirah aadam zaad ki silahiyato'n ka tasarat hai aur yeh tasarat is ke Ilm ke zariye hota hai jis ko Allah Ta'lah ne Ilm alasmaa kaha hai. Ilm alasma se muraad yeh hai keh aisa Ilm jo Allah Ta'lah ne insaan ko sikhaya hai. Jab aadam is Ilm ki gehraai main taffakar karta hai to tafakkar ke natije main nai nai takhleeqaat aur eejaadaat hamaare saamne aati rehti hain.

Quran hakeem main irshaad hai:

“Ham ne loha (dhaat) naazil kiya aur is ke andar insaan ke liye beshumaar faide hain.”

(Surat Al'Hadeed – Ayat : 25)

Laakho'n saal par muheet guzre hue adwaar main ejadaat aur taraqi par gor kiya jaye to har taraqi main kisi na kisi dhaat ya Allah Ta'lah ky peda kiye hue wasaail ka amal dakhla hai.

Zameen Aur Aasmaan Ki Roshini:

Quran hakeem main irshaad hai:

"Allah Aasmaano'n aur zameen ki roshini hai."

Ya'ni samawaat aur zameen ki takhleeq main roshini waseelah ban rahi hai. Is ayat par tafakkar ke natije main inkishaaf hota hai keh roshini bhi aik wajood hai. Aadam zaad jab roshiniyo'n kai lam haasil kar leta hai to is ke liye nai nai ijadaat karna aasaan amal ban jaata hai. Lohe ki tarah gold bhi aik dhaat hai. Gold ke zarraat ikathe kar ke ham sone ki dalli bana lete hain aur lohe ke zarraat ko iktha kar ke Casted Metal bana lete hain.

Bhatti main steel ko pighla kar sariya, gaadar aur mukhtalif cheezen bana li jaati hain.

Lekin yeh sab is waqt hota hai jab aadam zaad Allah ki di hui silahiyato'n ko istemaal kar ke wasaail main tafakkar karta hai. Allah Ta'lah takhleeq karne main kisi ke muhtaaj nahin hain jab woh koi cheez peda karna chahate hain to iraadah kar letे hain. Takhleeq main jitney wasaail ka hona zaruri hai woh khud ba khud mojood ho jaate hain.

Bande ki takleeq yeh hai keh woh pehle se mojood wasaail main gor o fikar karta hai aur in sab ko iktha kar ke koi cheez banata hai jaise paani ko Dam main iktha kiya jaata hai aur khaas process ke tehat is se bijili haasil ki jaati hai aur dhaato'n ko iktha kar ke in dhaato'n se koi mukhtalif cheezen bana li jaati hain.

Isi tarah zameen se gandum haasil kar ke chaki main pees kar aaata goondh kar roti pakaai jaati hai. Yeh zeli takhleeq wasaail main mehdood rahe kar wasaail ko jama kar ke hoti hai.

Roshiniyo'n Ka Safar:

Takhleeq ka dusra tareeqah roshiniyo'n main tasarf karna hai. Roshiniyo'n main tasarf karne ke liye zaruri hai keh hamein roshiniyo'n kai lam haasil ho. Jab koi insaan roshiniyo'n kai lam haasil kar leta hai to woh in lehron ka idraak kar leta hai jin lehro'n par roshiniya'n safar karti hain. Allah Ta'lah geb ul geb ke aalam ul geb hain. Kaainaat ke zarrah zarrah ki harkaat o saknaat ko jaante hain in ke Ilm main hai keh insaan se zeli takhleeqaat wajood main aati rahen gi. Is hi liye Allah 'Ta'lah ne apne aap ko ahsan ul khaalqeen kaha hai.

Khaaliq kaainaat Allah ne insaan ko apni soorat par peda kiya hai. Ya'ni insaan ko Allah Ta'lah ki sifaat aur tarz e fikkar kai lam atta kiya gaya hai. Tarz e fikkar

roshinyo'n ka zakheerah hai jin se hawaas takhleeq hote hain aur hawaas main shaoor daakhil Hota hai.

Jaise jaise tarz e fikar ki roshiniyo'n ka zakheerah hota hai isi munasbat se hawaas ki raftaar tez ho jaati hai aur shaoor main itni sikat peda ho jaati hai keh wo lashaoori tehreeqaat ko ziyadah se ziyadah qabool kar leta hai.

Aloom Seekhne Ke Taqaaze:

Tasawwuf kea loom seekhne waali taalibaat o tulba ko yeh baat zehn main rakhni chahiye keh duniyaawi aloom ki jahan inteha hoti hai wahan se ruhaani aloom shuru hote hain.

Roohani aloom la'shaoori silahiyat ke taabe hai jis tarah duniaawi aloom seekhne ke liye ustaad, shaagird , school aur waqt ki zarurat hai isi tarah roohani aloom seekhne ke bhi taqaaze hain. Insaan jaise jaise agli class main jaata hai isi munaasbat se is ki shaoori sikat barhti rehati hai. Teen saal ka bacha ABCD parhna nahin jaanta. A,B,C,D parhne se bacha ke shaoor par wazan parta hai aur phir Aahistah Aahistah yehi bacha apni umar ki munaasbat se parhte parhte Phd ho jaata hai. Agar qaaidah parhne waale taalibilm se yeh tawaqo rakhi jaaye keh woh paanchwin class ka parcha hal kar le ga to yeh baat tajurbe aur aqal ke khilaaf hai.

Insaani Zaat Ke Teen Parat:

Insaani zindigi teen daairo'n main taqseem hai. Tabiyaat, nafsiyat, ma'baad ul nafsiyat, tabiyaat aur nafsiyat ka Ilm hamain ma'baad ul nafsiyat se milta hai. Ma'baad ul nafsiyat main takhleeq kaainaat ke formulo'n ka inkishaaf hota hai.

Tasawwuf ke tulba ko is baat kai lam haasil ho jaata hai keh kaainaati aloom is ki dastaras main kis had tak hain. Ma'baad ul nafsiyat ya persyology is amar ka inkishaaf karta hai keh duniya main kisi amal ki takmeel ka khayaal aaye bager nahin hoti. Woh amal khushi se mutaliq ho ya gham se mutaliq ho. Tasawwuf hamain batata hai keh insaan teen parat ka majmuaa hai:

1. Sifaat
2. Zaat
3. Zaat aur sifaat ko muta'ruf karaane wala fard is parat ko maadi jism ya Aadimi kaha jaata hai.

Har parat ke mehsoosaat alag alag hain. Zaat ka parat weham aur khayaal ko tasawur bana kar shoor main mutaqil karta hai aur shaoor tasawuraat ko khushi ya gham main rad o badal karta hai.

Lateef Anwaar-Kaseef Jazbaat:

Shaoor main do qisam ke naqoosh hote hain. Aik naqsh main lateef anwaar ka zakheerah hota hai aur dusri qisam ke naqoosh main khud garzi, tang nazri aur kaseef jazbaat ka zakheerah reheat hai.

Allah Ta'lah ne har shey ko mueyan miqdaaro'n se takhleeq kiya hai. Mueyan miqdaare' ahkaam illahi ke taabe hain. Jab insaan Allah ke ahkaam ki ta'meel karta hai to insaan khush rehta hai aur agar Allah ke ahkamaat ke khilaaf amal karta hai to is ki zindigi main khof aur gham shaamil ho jaata hai.

Quran hakeem main irshaad hai:

“ Main ne aadam ko zameen par apna naaib aur khaleefah muqrar kiya hai.”

Aadam ki nayabat o khilafat Ilm ul asmaa se mashroot hai. Agar insaan Ilm ul asmaa kai lam nahin jaanta to nayabat aur khilaaf zer e behs nahin aati is liye keh Allah Ta'lah ne jab kaha keh main zameen par apna naaib banaane wala hoon to farishto'n ne arz kiya keh aadam zameen main fasaad kare ga. Allah Ta'lah ne Ilm ul asmaa sikha kar aadam ko hukam diya keh biyaan kar jo ham ne tujhe sikhaaya hai. Aadam ne jab Allah

Ta;lal ka atta kardah Ilm biyaan kiya to farishto'n ne etraaf kiya keh ham itna hi jaante hain jitna Ilm Aap ne hamain sikha diya hai.

Mafhoom waaze hai keh aadam ki fazaliyat is Ilm ki wajah se hai jo Ilm farishte aur jinaat nahin jaante. Yeh Ilm Allah Ta'lah ne aadam ki rooh ko muntaqil kiya.. Is Ilm ko jaanne ke liye zaruri hai keh insaan apni rooh ko jaanta ho. Rooh ko jaanne ke liye Matter aur Roshini.... Roshini aur noor kai lam haasil karna zaruri hai.

JINAAT

Hazrat Abdullah Bin Umar Ul Aas (Razi Allah Ta'lah Anho) Farmate hain keh Allah Ta'lah ne jinaat ko Hazrat Aadam Aleh Asslaam se kai hazaar saal qabal peda kiya hai. Hazrat Abdullah Ibn e abbas se marwi hai keh:

Jinaat zameen par rehte they aur farishte Aasmaan par aur zameen o Aasmaan in hi se aabaad they aur har aasmaan kea lag farishte hain har aasmaan walo'n ki alag alag tasbeeh hai aur oopar wale aasmaan ke farishte neechey wale aasmaan walo'n se ziyyadah zikar o tasbeeh karte hain.

Abu Ul Jin Taarah Noos:

"Jis tarah aaj insaan apni nasal ka shajrah Hazrat abu ul bashar Aadam Aleh Asslaam se milaate hain bilkul yehi kefiyat qom ijjnah ki hai in ka silsilah tuwaalid o tanaasil abu ul jin taarah noos se milta hai aur jis tarah aurat o mard insaano'n main peda hote hain isi tarah qom ijjnah main bhi peda hote hain."

Jinnaat Ki Duniya:

Hazrat Ibn E Abbaas se marwi hai keh:

"Allah Ta'lah ne jinnaat ki tarf apne rasool ma'boos kiye peghambaro'n ne Allah Ta'lah ki ebaadat ka hukam diya aur shirk se baaz rehne ki ta'leem di aur aapas main khoon rezi se mana kiya. Jinaat ne khuda ki na'farmaani ki aur is ke saath shareek tehraaya aur khoon rezi shuru kar di to azaab e illah ne unhain hilaak kar diya.

Allah Ta'lah ne jab Aadam aleh Asslaam ki pedaaish ka tazkirah kiya to farishto'n ne aadam ko jinnaat par qayaas karte hue kaha keh yeh bhi khoon rezi karega."

Hazrat Abdullah Ibn E Zubair Razi Allah Ta'lah Anho ne aik shaks ko dekha jo sirf do baalisht ka tha. Aap ne is se poocha tu kon hai?

Is ne jawaab diya. Main izib hoon. Aap ne poocha. Izzib kon? Is ne kaha. Main jinn hoon. Aap Razi Allah Ta'lah Anho ne is ke sar par dnada maara aur woh bhaag gaya.

Mushrik Jinnaat:

Baa'z logo'n ne mukhtalif surto'n main jinnat dekhne ke wa'qiat biyaan kiye hain. Tabdeeli surat ki noiyat chahe jo ho magar yeh saabat hai keh malaijah aur jinnaat apni suratain tabdeel kar sakte hain.

Hazrat bilal Razi allah Ta'lah Anho Ibn E Haaris farmaate hain keh:

Ham Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke saath safar main they ham ne aik jagah paraao kiya.....

Hazoor Paak Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam wahan se kuch door tashreef le gaye. Maine shor suna mujhe laga keh log jhagar rahe hain. Maine Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se poocha. Yeh shor kesa hai?.

Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya muslim o mushrik jinnaat makanaat ke baare main jhagra kar rahe they. Maine muslim jinnat ko bastiyo'n main aur pahaaro'n ki chotiyo'n main rehne ke liye kahe diya aur mushrik jinnaat ko waadiyo'n aur jazeero'n main rehene ke liye hukam diya hai.

Jinnaat Ki Gizaat:

Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam se logo'n ne jinnaat ki gizaa ke baare main dariyaft kiya to Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaaya keh jinnaat gosht ke bajaaye haddi shoq se khaate hain. In ke liye haddi gosht ke qaaim maqam hai aur jaanwaro'n ka fazzlah leedh aur meengi wagerah jinnaat ke jaanwaro'n ka chaara hai. In ke liye fazzlah sabz ghaas ban jaati hai.

Aik martabah jinnaat ka qqasad jinnaat ka qaasad Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke paas aaya aur Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ko Quran sunaaya. Phir unho'n ne khaane ke baare main poocha. Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaaya. Zebah haddi tumhaare liye purgosht kar di jaaye gi.

Musalmaan Jinnaat:

Jinnaat ne Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki zubaani Quran suna aur emaan laaye aur kufar o shirk se tobah ki. Jinnaat ahkamaat shariya ke mukal'laf hain bohat si aayaat main in ke mukal'laf hone ka zikar hai.

Jinnaat ke baare main quran hakeem main irshaad hai:

"aur jab keh ham jinnaat ki aik jamaat ko Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki tarf laaye jo Quran sunne lage they garz keh jab woh log in ke paas aa pohnche to khethene lage khaamosh raho phir jab Quran parha ja chukka to who log apni qom ke paas khabar pohnchaane gaye aur kaha ae bhaiyo'n ham aik kitaab sun

kar aaye hain jo Musa aleh Assalam ke baad naazil ki gayi hai jo pehle naazil hone waali kitaabo'n ki tasadeeq karti hai haq aur raah e raasat ki tarf raah numaai karti hai. Ae bhaaiyo'n! Allah ki tarf bulaane walae ka kaha maano aur is par emaan le aao. Allah Ta'lah tumhaare gunah muaaf kar de ga aur tum ko dard naak azaab se mehfooz rakhe ga aur jo shaks allah Ta'lah ki tarf bulaane waale ka kehna na mane ga who zameen par khush aur mutamain nahin rahe sakta aur khuda ke siwa koi is ka haami nahin hoga aise log sareeh gumraahi main hain."

(Surah Ahqaaf – Ayat : 29 – 32)

Jab yeh waaqia pesh aaya to manjaanib Allah Aap ko hukam mila keh isse logo'n ko suna den. Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam

Ne yeh surat parh kar sunaai ta keh log jaan saken keh Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam jin o inss sab ke liye maboos kiye gaye hain. Tam'maam jinnaat par farz hai keh Allah par emaan laayin aur Allah is ke Rasool ki it'taat Karen aur Allah ke saath kisi ko shareek na tehrauin. Jab Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam taaif se makah wapis aa rahe they to Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne khajoor ke bag ke paas qayaam farmaaya. Tehjud ki naflo'n main quran Paak ki tilaawat kar rahe they keh jinnaat ne quran Hakeem suna aur Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam par emaan le aaye.

Darakht Ki Gawaahi:

Makah main aik martabah Hazoor aleh Asalaat O Wasalaam ne sahaabah karaam Razi allah Ta'lah ano se farmaya keh tum mian se jo shaks jinnaat se Malaqaat karna chahta hai who Aaj raat mere paas aa jaaye. Ibn E Masood Razi allah Ta'lah anho ke siwa koi nahin aaya. Aa'n'Hazrat Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam Unhain saath le kar makah ki aik oonchi pahaari par pohnche. Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne hisaar khench kar farmaya keh tum hisaar se baahir na aana. Hazoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne aik jagah khare ho kar Quran parhna shuru kar diya. Kuch der baad aik jamaat ne aap ko is tarah gher liya keh Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam in ke beech main chhup gaye. Jinnaat ke groh ne kaha keh tumhare pegambar hone ki kon gawaahi deta hai. Hazoor aleh Asalawaat O Assalaam ne farmaya keh yeh darakht gawaahi de ga. Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne is darakht se poocha. Main kon hoon? Darakhat ne gawahi di keh aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam peghambar hain. Allah ke firistaadah bande aur aakhiri nabi hain. Yeh dekh kar saare jinnaat emaan le aaye.

Mufrad Lehre'n – Murakab Lehre'n

Har jismaani wajood ke oopar aik aur jism hai. Is jism ko sufiaa hewala kehete hain. Roohani aankh is jism ke tol o araz aur jism main tam'maam khado khaal haath, per, aankh, naak, dimaagh ka bhi mushaidah karti hai. Nah sirf mushaidah karti hai balkeh in ke andar roshiniyo'n k ethos pan ko bhi mehsoos karti hai.

Takhleeq ka qanoon hamein batata hai keh pehle roshinyon se bana hua jism takhleeq hota hai. Phir maadi wajood ki takhleeq amal main aati hai. Lekin dono main thos pan mojood hai. Mufrad leher aisi harkaat ka majmuwaa hai jo aik simat se dusri

simat main jaari o saari hai. Aik simat se dusri simat mufard lehre'n aik dusre main pewast ho jayin aur is ke oopr naqsh o nigaar ban jayin to is ka naam jin aur jinnaat ki duniya hai. Lekin agar murakab lehre'n aik dusre main pewast ho jaayin is tarha ke pewast bhi rhen aur faasilah bhi khatam nah ho aur is bisaat par naqsh o nigaar ban jaayin to is ka naam insaan aur insaan ki duniya hai. Matlab yeh hua keh mufarad lehero'n ke oopar naqsh o nigaar ya'ni aankh, naak,k aan, haath per wagerah jinnaat ki duniya hai aur murakab lehero'n par naqsh o nigaar ya'ni haath per aur dusre aa'zaa agar naqsh hoon to insaano'n ki duniya hai.

Shaagird Jinnaat:

Duniya main jis tarah insaan ke ilawah beshumaar makhlooqaat hain. Isi tarah jinnaat ki duniya main bhi zameen, aasmaan, chaand, suraj, sitaare aur tam'maam makhlooqaat mojood hain. Farq yeh hai keh insaan murakab lehron ki takhleeq hai. Jabkeh jinnaat mufarad lehero'n sy bane hue hain. Jis tarah murakab lehere'n ki takhleeq main paanch hisse'n kaam karti hain. Isi tarah mufarad lehero'n ki makhlooq main bhi paanch hisse'n kaam karti hain. Jinnaat bolte bhi hain, jinnaat sunte bhi hain, jinnaat ki duniya main kheti baari bhi hoti hai aur jinnaat ki duniya main saainsi ejadaat bhi hoti rehti hain. Jinnaat ki duniya main school , college aur universatiyan bhi hain.

Das Laakh Chhapan Hazaar Fit:

Jinnaat ki duniya hamaari zameen ke globe ki hadood main hai aur zameen se taqreeban das laakh chhapan hazaar fit oopar kha'la main hai is ki misaal yeh hai keh bohat bari zameen ke raqbbe par so manzilah amaraat par chat daal di jaaye aur chat is tarah banai jaaye keh is ke oopar khti baari ki jaaye. Koi makaan ta'meer kar diya jaaye, phool phuwaari lga di jaaye aur wahan makhlooq aabaad ho. Chat par mojood makhlooq ko nah to zameen se insaan dekh sake aur na hi chat par se jinnaat insaan ko dekh sakein.

Jinnaat Ki Umare'n:

Insaani duniya main maa'n ke batan se bachah nau maah main peda hota hai aur jinnaat ki duniya main maa'n ke batan se insaani adaad o shumaar ke mutaabiq nau saal main peda hota hai. Is hi andazah ke mutaabiq jinnaat ki umar'en hoti hain.

Jinnaat aur insaan dono muakalaf makhlooq hain. Dono duniyaawi aloom ki tarah roohaani aloom seekh sakte hain. Allah Ta'lah ne quran Paak main do mukalaf makhlooq ka tazkirah kiya hai.

“Ae groh jinnaat aur groh insaan! Tum zameen aur aasmaan ke kinaaro'n se nikal kar dikhaao, tum nahin nikal sakte magar sultan se.”

(Surah Al'Rehman – Ayat : 33)

Sultan ka matlab roohaani silahiyate'n hain. Agar koi insaan ya jinn roohani silahiyat ko bedaar aur mutahrak kar le to aasmaan aur zameen ke kinaaro'n se nikal kar geb ki duniya ka mushahidah kar sakta hai.

Sultan:

Jitney bhi anbiyaa tashreef laaye in sab ki ta'leemaat ka haasil yeh hai keh insaan maadi wajood main rehte hue Allah Ta'lah ka Irfan haasil kare aur Allah ka Irfan haasil karne ke liye geb ki duniya main daakhil hona zaruri hai jo sultan (Rooh) ke Zariah mumkin hai. Yeh is liye mumkin hai keh rooh azal main Allah ki aawaaz sun chuki hai. Allah ko dekh chuki hai aur pure hosh o hawaas ke saath Allah ko dekh kar Allah ki rabubiyat ka iqraar kar chuki hai.

Jinn Musalmaano'n Ki Ta'daad:

Jinnaat ki duniya main arbo'n ki ta'daad main musalmaan jinnaat hain. Jis tarah musalmaan namaz, rozah, hajj, zakat ada karta hai. Isi tarah jinnaat ki duniya main bhi musalmaan khawateen o hazraat namaz, roza, hajj, zakat ke faraaiz pure karte hain.

Koi shaks yeh etraaz kar sakta hai keh jinnaat nazar kiyun nahin aate to ham yeh sawaal karne ki juraat karte hain kej insaan ko virus kiiyun nazar aata? Becteria kiyun nazar nahin aata? Lekin agar koi Sensitive Device bana li jaaye to is se becteria ya virus ka idraak ho jaata hai. Is tarah agar insaan mufarad lehro'n kai lam haasil kar le to who jinnaat ki duniya ko dekh sakta hai.

Quran Hakeem main irshaad hai:

“Kaafir aur mushrik jinnaat jahanm ka eendhan hain.”

(Surat Jinn – Ayat :15)

“Mat'taqqi logo'n ke liye Jannat qareeb kar di gayi hai.”

(Surat Jin – Ayat : 14)

Rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne surah Rehman Sahabah Razi Allah Ta'lah anho ke saamne tilaawat farmaai. Sahabah karaam Razi allah Ta'lah anho Khamosh Rahe To Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ne farmaya keh tum se acha jawaab jinnaat ne diya tha jab yeh aayatein tilaawat ki thee'n.

“Ae jinn o ins! Tum apne rabb ki kon kon si nemato'n ke mankar ho ge.”

(Surah Rehman – Ayat : 16)

To kahete they keh:

“Ae Rabb tam'maam ta'reefe'n tere liye hain ham teri kisi nemat ki na'shukri nahin karte.”

Hooro'n ke baare Quran hakeem main irshaad hota hai:

“ aur in logo'n se pehele in par nah to kisi aadimi ne tas'raf kiya hoga aur nah kisi jnn ne.”

(Surah Rehman – Ayat : 56)

Makhlooqaat Ke Chaar Groh:

Ibn E abbaas Razi allah Ta'lah Anho farmate hain keh makhlooq chaar hain aik makhlooq puri janati hai aur aik makhlooq puri jahanmi hai aur do makhlooq janati wa jahanmi hain.

Hazrat Aysha Razi Allah Ta'lah Anho Farmati hain keh Hazrat Umar Razi Allah Ta'lah Anho ke Shaheed hone se teen din qabal jinnaat ne ro ro kar yeh ash'aar kahe they:

“ Allah Ta'lah imam aadil ko barkat de aur bhalaai ka badlah de. Aap ne kuch amoor te kiye they jin ki kaliyaa'n abhi khil nahin paai thee'n keh in par museebate'n aa pare'n jo aadimi sawaar ho kar dekhna chahe dekh

Le in ka har wadah pura mile ga. Mujh ko in ke aik khabees aur bad surat aadimi ke haathon se qatal hone ka andeshah nahin hai. Andeshah yeh hai keh ab duniya ke andar taareeki chhaa jaye gi. Aap apne Rabb se Jannat main ja mile aur Aap ko aisa libaas pehnnaa diya gaya jo kabhi boseedah nah hoga.”

Hazrat Sulemaan Aleh Assalaam Ka Lashkar:

Hazrat Sulemaan Aleh Assalaam ke Lashkar main jinaat, chirand, pirand sab kea lag alag daste they. Har jaandaar shey shajrah hujjar Aap ke taabe they. Samnadro'n ki the se moti aur monga jinaat nikaalte they, Azeem ul shaan amaarte'n banaane par jinnaat ki duty lagi hui thi.

Jinnaat taanbe ke be misaal zaroof banaate they. Hazrat Sulemaan Aleh Assalaam ko yeh ikhtiyaar haasil tha keh in se jis tarah chahe kaam lete they.

Aik Khubsurat Roohani Tamseel:

Ibdaal Haq Qalandar Baba Oliya Rehmatullah Aleh ne jinnaat ki duniya se mutaliq haqqaaiq o inkishaaf par aik roidaad likhi hai:

“Shah Abdul Aziz muhadas dehlwi Rehmatullah Aleh ke madarse main jis tarah insaano'n ke larke parhte they isi tarah jinnaat ke larke bhi ta'leem haasil karte they. Yeh dusri baat hai keh who ta'daad main bohat kam they. Shah Sahib Rehmatullah

aleh ke madrasse main ta'leem paane waale jinnaat ke larkon ko sakht hadayat thi keh who hargiz koi aisi harkat nah Karen jis se insaanoo'n ke larke khofzadah hoon.

In main ziyadah ta'daad jinnaat ke in larko'n kit hi delhi main kale pahaar ki talhiti main aabaad they. Jahan is waqt barf ka kaarkhana hai. Yeh kaala pahaar is se thorey faasley par waqea hai.

Is tarf is zamaane main logo'n ki aamd o rafat ya to thi hi nahin ya bohat kam thi. Aksar yeh hota tha keh agar koi bhola bhtaka musaafir idhar ja nikalta to shararat pasand jinnaat ki harkato'n se khaaif ho kar phir kabhi idhar ka rukh na karta balkeh dusro'n ko bhi idhar jaane se rok deta tha.

Mitti Aur Aag Ki Takhleeq:

Allah Ta'lah ne jinnat ka Quran Hakeem main is tarah tazkirah farmaya hai:

“ Main ne insaan ko mitti se banaya hai aur jinnaat ko aag se”

(Surah Rehman – Ayat : 14-15)

Bohat se aise maqamaat hain jahan jinnaat ki bastiyan aabaad hain. Jo ziyadah tar weeraane main hote hain. Aise weeraano'n se guzarne waale logo'n ne mutadad baar in ki majaalis dekhi hain. Dehli ke irdgird bhi aisi kai bastiya'n hain. Unhi main aik basti yeh bhi thi jis ka ham tazkirah kar rahe they.

Aap ne dekha hogा raat ko halwaaiyo'n ki dukaane'n der tak khuli reheti hain. Din bhar jitni mithaiyan'n sajji hui Aap dekhte hain wo saari ki saari mithaaiya'n sirf insaan hi nahin khaate balkeh raat ko aakhiri oqaat main aksar jinnaat in mithaaiyo'n ko khareed kar le jaate hain. In ke ilawah jinnaat ki khoraak phosphorus Acid bhi hai. Jo ziayadah tar koilo'n main milta hai aur jinnaat isse koiley se haasil karte hain.

Jinnaat Ke Barah Tabqey:

Jinnaat ke barah tabqey hain aur who tabqey hain jo hamaari zameen par aabaad hain. Har tabqey ke jinnaat alag alag pehchaane jaate hain. Yeh zarurat nahin hai keh kisi aik hi tabqah aabaad ho. Kai jaghein aisi milti hain jahan jinnaat ke kai tabqey aabaad hain. Har tabqey ki shakal o surat main farq hota hai.

Beher'kef biyaan yeh karna tha keh kale pahaar ki talhati main bhi kai tabqo'n ke jinnaat rehte they. In ki aadaat bhi mukhtalif hain aur shakal o surat main bhi numaiya'n faraq hai. Ab bhi who basti wahan majood hai jis tarah Shah Abdul Aziz mehdas dehlwi Rehmatullah Aleh ke zamaane main aabaad thi.

Chunaachah aksar jinnaat tohfey tahaafif le kar is garz se Shah Sahib Rehmatullah aleh ki khidmat main haazir hote they keh Aap (R.A) in ke bachon ko madrase main daakhil kar lein. Shah Saahib R.A ki chand shartein theen agar jinnaat ko who shartein manzoor hotin to

Shah Sahib R.A un bachon ko madrase main daakhil kar lete they aur is tarah who bache asbaaq main shareek ho jaate. Asbaaq ke ilawah in ke bachon ke supard degar khidmaat bhi hoti theen keh wazu ke liye lote bhare'n, saqaawe main paani ka intzaam kare'n aur baqaaiddah namaaz ba jamaat parhen.

An'holi Baat:

Aik roz raat ke waqt Shah Sahib R.A apne hujre main istraahat farma rahe they. Chand larke jin main insaano'n ke saath jinnaat ke larke bhi they. Shah Sahib (R.A) ki khidmat main masroof they. Koi sar daba raha tha, koi haath daba raha tha, chand larke per daba rahe they kaafi waqt ho chukka tha. Yeh zikar esha ki namaz ke baad ka hai.

Shah Sahib (R.A) ne kisi larke se farmaya "charaag gul kar do. Tel zaaya ho raha hai. Aur tum log apni jagah araam karo.

Shah Sahib (R.A) ka hujrah kaifi bara tha. Aur jahan who lete they charag is jagah se kam az kam chhey gaz ke faasley par aik kone main rakha hua tha. Aik jinn larke ne wahin se haath barha kar charag gul kar diya.

Insaano'n ke larko'n ne yeh anholi baat dekhi to darr ke maare cheekhney lagey kyon keh who soch bhi nahin sakte they keh koi haath itna lamba ho sakta hai.

Shah Sahib (R.A) ne uth kar unhain tasali di aur is jinn larke ko bohat daanta.

Is roz larko'n par yeh baat munakashaf ho gayi keh hamaare saath jinnaat ke larke bhi arhte hain.

Shah Sahib (R.A) ke makaan ki pasht par aik sodagar rehta tha. Yeh larka jis se yeh harkat sarzad hui who is sodagar ki larki se mohabat karne laga. Lekin is ne is baat ko ab tak chhupa rakha tha aur raat d nisi udhair bun main masroof rehta tha keh kisi tarah ustaad muhtaram ki taaeed haasil kar le. In ke zariye who larki aur is ke maa'n baap ko apne ghar par mad'oo karna chahata tha ta keh is tarah aamad o rafat peda kar ke arz e mada pesh karne ki gunjaish nikal aaye. Magar who kisi tarah bhi Shah Sahib (R.A) se darkhwaast karne ka tareeqah talaash nah kar saka.

Bil akhir is ke zehan mein aik baat aayi aur woh yeh ke is ke maa baap ayen aur Shah sahib aur is sodagar ke ghar ke tamam afraad ko Shah sahib ki hamsaigi ke nate madoo karen.

Sirf is baat ke liye woh hafton sochta raha. Mahino ghhor karta raha. Isi ghhor o fikar mein kayi saal guzar gaye lekin woh apne maa baap se nahi keh saka.

Jab ittafaq se larkoon par yeh inkishaaf ho gaya ke hamaray sath jaanat bhi parhte hain to Shah sahib ne daant dapat ke baad is se poocha ke to ne aisa kyun kya to jin larke ne jurrat kar ke kaha.

" Yeh sab mein ney danista kya hai taa ke chand larke is amar se waaqif ho jayen neez aaj mein aap se darkhwast karta hon ke kisi din mere ghar mein Hazrat tanawal

farmaayen. Aap mere ustaad hain mera aap par haq hai is liye mein ney yeh jasaarat ki hai' '.

Awwal to Shah sahib ko bohat gussa aaya magar woh bohat naram mizaaj they is liye khamosh ho gay jin larka dawat par bazid raha.

Jinn Aur Insaan Main Ishq:

Kaafi arsa guzarnay ke baad is jin larke naay apne maa baap se kaha.' ' mein har qeemat par Shah sahib ki dawat karna chahta hon aap mere sath chal kar inhen madoo karen.'

Is naay barray khushamdana lehjey mein ro ro kar yeh bhi kaha' ' mujhe sodagar ki larki se walehana mohabbat hai mein is ke baghair zindah nahi reh sakta. Lehaza aap Shah sahib se darkhwast karen ke woh sodagar ke ghar walon ko bhi sath layn' '.

Larke ki is baat par is ke maa baap bohat barham hue usay maar pait kar tanbeeh ki magar woh apni zid par qaim raha. Aur is ne khana piinaa tark kar diya. Yahan taq ke dekhte hi dekhte woh intahi naheef aur lagar ho gaya aur is ke bachney ki koi umeed baqi nah rahi. Is ke bawajood larke ke maa baap kisi tor par amaada nahi hotay they ke woh sodagar ke gharane ko bhi dawat den. Larke ka dam aakhir honay laga to maa ke dil ka qarar khatam ho gaya aur woh be hosh ho kar gir pari. Baap ke dil par bhi chout lagi aur is ne apne lakht jigar se kaha.

" beta! Hum sochen ge ke kya tarkeeb ho sakti hai aur hum kis terhan Shah sahib ki khidmat mein is noiyat ki darkhwast karen. To zid chore day khana piinaa mamool ke mutabiq shuru kar day taa ke hum kuch sochnay ke Laiq ho saken. Tujuh kya khabar ke hum teri wajah se kis qader pareshan hain to hi to hamara aklotaa beta hai."

Larke ney jab yeh Musda suna to is par se nazaa ka aalam tal gaya aur is ney aik aalam sir khusi mein baap ko jawab diya.

" aap kisi terhan ke taraddud mein mubtala nah hon chahay mujhe kuch bhi karna parre mein is qisam ki soorat e haal peda kar dun ga ke aap ko baat karne mein koi dushwari paish nah aeye gi' '.

Aur phir aik din is larke ney sodagar ki larki ke samnay khud ko zahir kar diya aur woh bhi is terhan ke larki ke ilawa usay aur koi nah dekh sakay. Larki yakbaa khaufzadah ho kar sehem gayi. Is ney cheekh kar ghar walon ko aawaz di aur bataya ke dekho yeh kon hai ?

Ghar walon naay kaha. Hamein to kuch nazar nahi aata tujhay kya nazar aata hai ?

Larki naay jawab diya. Aik khobsonrat larka mere samnay khara hai aur mujhe apne paas bulaa raha hai.' '

Sodagar naay kaha. Yeh tera vahm hai yahan to kuch bhi nahi hai. Kis jagah hai? Kahan hai? Aakhir hamein woh kyun nazar nahi aata ?

Larki nay baa-mushkil tamam apne hosh o hawaas ko bahaal kar ke bataya.

" dekho yeh samnay kamray mein khara hai' '.

Maa nay beti ki bulayen le kar mamta bharay dil se kaha. Shayad to jagtay mein koi khawab dekh rahi hai. Kya to nay is se pehlay koi is qisam ka khawab dekha hai ?

Sodagar ki beti nay rohansi ho kar maa se iltija ki.' ' tum meri baat ka yaqeen karo maa! Yeh hargiz khawab nahi hai. Yeh larka mere samnay khara hai kya tumhe vaqatan yeh larka nazar nahi aata ?'

Sodagar pareshan lehjey mein bola.' ' agar hamein nazar aata to hum tujhey kyun jutlatay ?'

Larki ny jhungula kar kaha : ' jhutlanay ki wajah yeh hai ke aap log chahtay hain ke mein vahm mein mutbala ho jaoon aur yeh samajhon ke mera vahm yeh soorat bana kar mere samnay le aaya jo sara sar ghalat aur be bunyaad hai. Mein hargiz aap ki un baton par yaqeen karne ke liye tayyar nahi hon, mein jo kuch keh rahi hon aur jo dekh rahi hon is mein shak o shuba ki koi gunjaish nahi hai. Dekho! Woh larka ab bhi mere samnay hai.'

Sodagar ny pehlay to is zamane ke tabeb hazq se mahswara kya aur apni larki ko hakeem Hamid Khan ke paas le gaya. Hakeem sahib ny nabz dekhi. Is ki aankhon ki putlioun ka muaina kya phir yeh dekha ke is ke balon mein koi irtiaash to nahi hai. Tangon ko baghore dekha aur jo bhi woh samjhna chahtay they usay jancha lekin koi nishaan aisa mojood nahi tha. Jis se is larki ka kisi terhan ghair mutawazan hona, pagal hona ya vehmy hona zahir hota ho.

Ab sab kuch dekh chuke to hakeem sahib ney larki se sawalaat shuru kiye. Unhon ney poocha. Yeh kis din ka waqea hai ?

Larki ney bataya. Falan din aur falan waqt yeh waqea paish aaya.

Hakeem sahib ney sawal kya. Is din tum kahan theen ?

Mein apne ghar mein thi. Larki ney jawab diya.

Hakeem sahib ney poocha. Is din ke baad bhi is jaisi sorat e haal peda hui ?

Baarha aisa huahai jab mein apne kamray mein hoti hon to achanak woh soorat namodaar ho jati hai. Larki ney bataya.

Hukum sahib ney mazeed jarah karte hue istafsaar kya :

"tum ney kya dekha hai aur jo kuch bhi dekhatii ho is ki tafseel poooray wusooq se bayan karo"

Wahima Aur Haqeeqat :

"Jis terhan aap samnay baithy hain. Yeh aik haqeeqat hai is mein kisi wahima ko koi dakhla nahi hai. Bilkul itnay hi yaqeen aur aetmaad ke sath mein kehti hon ke mujhe aik bohat khobsorat larka nazar aata hai. Kabhi kisi libaas mein hota hai aur kabhi kisi aur libaas mein. Apni waza qata ke lehaaz se koi Raees zaadah maloom hota hai."

Larki ny bataya.

Hakeem sahib kkhuda ke liye aap mere sath chlye. Yeh sab ke sab mujhe jhoota samajte hain. Shayad aap usay dekh saken.

Nisbat nama Shah Abdul aziz :

Shah Abdul aziz, Shah walii Allah ke sab se barray sahibzaday they, Shah Abdul Rahim , Shah Abdul aziz ke dada they. Jo hasb o nasb mein Farooqi they

Asar ka waqt tha. Dehli ki masjid fatah poori mein asar ki jamaat khari ho gayi thi. Jaisay hi imam nay niyat baandhi masjid ke bahar aik shore buland sun-hwa. Log cheekh rahay they aur keh rahay they.' ' is shakhs ko maro' '. Bohat se namazion nay niyat toar di aur yeh dekhnay ke liye bahar nikal aeye ke kya ho raha hai aur yeh log kon hain.

Bohat se log lathyan ghuma rahay they. Kuch logon ke paas khanjar they. Kuch ke paas chonkey theen, kuch log nehattay bhi they aur sab naaray laga rahay they.

" maar do..... Qatal kar do..... Tukre ura do.' '

Shah walii allah jo un logon ka hadaf they. Itminan se namaz ada kar rahay they. Aap ne poori namaz blakhof o khatar parhnay ke baad charon taraf dekha.

Aap ke matqdin barabar yeh keh rahay they ke :

" nikal chlye, yeh log dushman hain. Kkhuda nah kere kya kar jayen. Aap chhootay darwazay se nikal jayye' '.

Shah walii allah ne apne sathiyon se kaha :

" kya yeh log kkhuda ke ghar ko maqtal banana chahtay hain. Agar hamara waqt nahi aaya hai to koi hamara baal beka nahi kar sakta aur agar waqt aa gaya hai to har shakhs ko jana hai.

" kal nafs zayega ulmaut '

Shore buland hua !

" pakar lau, jaaney nah paye, bach kar nah jaye, is ne hamaray deen ko kharab kya hai, is ne deen mein pyondkari ki hai, is ke saathi bhi saza ke mustahiq hain..... Yeh kafir hain..... Murtid hain..... Inhen qatal kar do..... Jahannum wasil kar do.''

Naaron ke is shore mein kuch log agay barhay aur masjid ke sehan mein ghis aeye. Un ke tevare bigre hue they. Shah walii allah ne un se poocha.

" kya tum hamein qatal karne ke liye yahan aeye ho ?' '

Un mein se aik shoridaa sir ne kaha :

" haan! Hum aap ko qatal karne ke liye aeye hain. Aap is qabil nahi hain ke aap ko zindah chorra jaye.''

Shah sahib ne poocha.' hamara jurm kya hai ?' '

1 shakhs ne nihayat hiqarat aur tanz se bharpoor lehjey mein jawab diya

" aap ko apna jurm maloom nahi hai? Kya waqai aap apne jurm se la ilm hain, o kafir! Ab mein thuje aap ki bajaye to se mukhatib karoon ga, kya to ney kalaam pak ka farsi mein tarjuma nahi kya, kya yeh kitaab Allah ki tauheen nahi hai, to ney logon ko gumraah kar diya hai, teri saza phansi ya qatal hai, hum teri gardan ura den ge.''

Is jawab par Shah sahib ko gussa aa gaya.

Un ke haath mein aik patli si chhari thi. Unhon ney chhari uthai aur' ' Allah ho' ' ka naara mastana buland kya.

Kya asar tha is naaray mein, Shah sahib aur un ke saathi bhi yakke baad deegray masjid se nikal gaye. Majmaa kai ki terhan phatt gaya.

Ab Shah sahib khaari baoli taq pahonch gaye they kisi ney zor se puraka

" yeh behrupiya bhagnay nah paye.' '

Lekin yeh naara be asar saabit sun-hwa. Log buut banay kharray they jaisay pathar ke mujasmay hon.

Shah sahib ghar puhanche to Shah Abdul aziz Muhaddas DEHALVI apne larakpan ki binaa par Shah walii allah se lapat gay aur ronay lagey kyunkay is' ' hao ho' ' ki ittila poori dili mein phail chuki thi aur ghar walon ko bhi is ki khabar mil gayi thi.

Shah walii allah ne kaha.' betay! Tujhaye maloom nahi ke yeh duniya walay mere aur tairay nabi sale Allah aleh o slim ko kya kya azeeyaten day chuke hain. Betay! Ansoo ponch lau. Hum anqareeb jaanay walay hain, hamari meeras ilm hai, tum usay sambhaal lau.' '

Hazrat Shah Abdul aziz Muhaddas DEHALVI ne jo is waqt larakpan ke daur se guzar rahay they, apni gardan jhuka li aur arz kya.

" jo Allah ki mashiyat, agar Allah hum se yeh khidmat lena chahta hai to hum apni zindagi ka aik aik lamha is Ilmi aur Ilmi khidmaat mein kharch kar den ge.' '

Sun 1177 hijri mein Shah walii allah ne visale farmaya. Visale ke waqt Shah Abdul aziz ki Umar athaara baras thi.

Wazeh rahay ke bar e sagheer mein mohadisin ka jo silsila hai woh ya to Shah Abdul aziz se barah e raast pouncha hai ya un ke kisi buzurag ke wastay se. Shah walii allah ke waalid Shah Abdul Rahim bhi Fatawa alamgeeri likhnay mein shareek they.

Shah Abdul aziz sun 1159 hijri mein peda hue un ka tareekhi naam ghulam Aleem tha. Is naam ke adaad 1159 bantay hain.

Tees pshton ke baad un ka nasb nama Hazrat Umar Farooq se ja milta hai. Un ke dada Shah Abdul Rahim nay Dehli mein' ' madrassa raheemiyah qaim kya tha. Shah Abdul Rahim alamgir ke daur mein jallel al-qadar ulama mein shumaar hotay they. Aap ko Shah walii allah ke peda honay ki basharat khwaja qutub Udeen Bukhtiar Kaki nay di thi.

Shah Abdul Rahim farmatay hain :

" aik martaba khwaja qutub Udeen Bukhtiar Kaki ke mazaar par ziyarat ke liye gaya. Mein aik onche jagah khara tha. Dafatan nazar uthi aur dekha khwaja qutub Udeen ki rooh zahir hui aur farmaya,' ' tairay haan aik larka peda ho ga. Is ka naam mere naam par rakhna yani qutub Udeen ''.

Khwaja qutub Udeen Bukhtiar Kaki ka yeh irshad sun kar mein heran reh gaya aur socha meri biwi to is Umar ko poanch chuki hai jahan aulaad nahi hoti.

Kuch arsay baad mere dil mein dosray nikah ki khwahish peda hui aur is biwi se jo larka peda huamein ny is ka naam walii Allah rakh diya..... Khwaja qutub Udeen Bukhtiar Kaki ka irshad mere zehan mein nahi raha aur mein bilkul bhool gaya lekin chand saal baad jab mujhe yeh waqea yaad aaya to mein ny walii Allah ka naam qutub Udeen Ahmed rakh diya.'

Almkhtsr Shah walii allah ki paidaiyah is pas manzar mein waqay hui. Shah walii allah choti si Umar mein nihayat zaheen al taba they. Aap ko Allah taala ny aisa jadeed zehan ataa kya tha jis ke nateejah mein aap ny' ' Hujjata Allah Albaligha' aur doosri kitaaben likhain.

Jab jawani ko puhanche to un ke andar aik khaas tarz fikar aur makhsoos firasat mojood thi. Rafta rafta woh barhti gayi. Agar Shah walii allah ki tamam zindagi ka mutalea kya jaye to' ' alif se y' ' taq aik siyasi aur Rohani nizaam samnay aa jaye ga. Yeh un ki zindagi ke baray mein aik mukhtasir pas manzar tha.

Un ki sab se barri aulaad Shah Abdul aziz DEHALVI se aisay kamalaat zahir hue jo Shah walii allah se reh gaye they. Maslan un ka junoo ke larkoon ko taleem dena. Aisay inkishafaat jo Sahiban khidmat se mutaliq unhon ney kiye. B_hrkif yahan un ka jaanat se jo talluq tha is ko bayan karna maqsood hai.

Hakeem sahib, larki ke kehnay ke mutabiq sodagar ke ghar gaye aur is kamray mein kaafi der taq baithy rahay aur is larki se puchhte rahay.

Larki ishaaron se batati rahi ke woh mere samnay khara hai. Ab woh mere qareeb aa raha hai. Ab woh deewar se laga huameri taraf dekh raha hai.

Taveez Gunday Se Ilaaj :

Lekin hakeem sahib ko kuch nazar nahi aaya. Aakhir hakeem sahib naay yeh faisla diya ke larki ko dora isi kamray mein parta hai kisi aur kamray mein nahi. Is bemari ki ibtida isi kamray se hui hai. Jis terhan bhi mumkin huamein is ka ilaaj karoon ga. Unhon nay tadbeerien pilain aur is ke baad mashal diye. Baar baar aisa kya lekin larki ke dimagh se woh baat nah nikalnee thi aur nah niklee. Pareshan ho kar hakeem sahib naay aisa qeemti nuskha likha jo dimagh ko taqwiyat p_hnchaye. Is ko bhi poori terhan istemaal karne ke baad haalat wohi rahi. Dora ki haalat mein kisi qisam ki tabdeeli nahi hui. Aakhir hakeem sahib naay yeh keh kar inkaar kar diya ke is ka ilaaj mumkin hai koi taveez gunday wala kar day. Mein to aajiz aa gaya hon. Ab mere paas is ke liye koi dawa nahi hai.

Mohalla ke chand admion naay sodagar ko mahswara diya ke tum Shah Abdul aziz ke paas jao. Dekho woh kya kehte hain. Shah Abdul aziz paros mein hi rehtay they.

Shah sahib naay yeh to munasib nahi samgha ke woh larki madrassa mein aeye Albata woh waqt nikaal kar sodagar ke yahan tashreef le gaye. Larki ko dekha. Is se bateen kee aur is ka naam poocha.

Lutaf ki baat yeh hai ke jab Shah Abdul aziz is ke ghar aur is kamray mein they larki bilkul theek aur hosh o hawaas mein rahi. Is naay larke ke mutaliq kuch nahi bataya. Is naay kaha.

" aisa kisi kisi waqt hota hai lekin is waqt woh larka mere samnay nahi hai. "

Shah sahib naay is ke baap se farmaya ke tumhari larki bilkul bhali changi hai. Batao ab mein kya karoon. Is ko apne kamray mein kuch nazar nahi aata. Apni larki se kaho ke woh is larke ko aawaz day taa ke woh larka samnay aeye. Mein usay dekhna chahta hon.

Larki naay jin larke ko aawazian den. Is ka naam le kar bhi puraka lekin koi waqea zahuur nahi hua.

Shah sahib wapas aa gaye woh barabar sochte rahay ke kya tarkeeb ki jaye. Agar koi jin is larki par aata hai to kis terhan maloom kya jaye. Woh apni jagah baith kar is muamlay ko geherai taq sochte rahay aur barabar ghhor o fikar karte rahay ke aisa kyun hota hai ?

Is ke baad larki gayab hona shuru ho gayi. Woh kayi kayi din taq gayab rehti aur phir ya to chhat par se utarti nazar aati ya log dekhte ke kisi kamray mein se bahar aa rahi hai.

Ab logon naay larki se poocha. Baar baar gayab honay ka matlab kya hai? To itnay din kahan gayab rehti hai ?

Is larki naay saaf saaf bta diya ke mujhe jaanat le jatay hain aur wahan meri bohat tawaza karte hain mujhe un se koi shikayat nahi hai.

Aksar mein dekhatii hon ke jab mera dil ghbrata hai to woh mujhe yahan chore jatay hain. Mein wahan khud ko aik baagh mein dekhatii hon. Yeh baagh bohat dilariba aur khobsorat hai. Is baagh mein jagah jagah ghulaab ke takhtay aur be shumaar rang baranghay phool hain. Baagh ke darmain mein aik hoz hai aur hoz ke kinare sang mar mar ka aik khobsorat mehal hai. Meri khidmat ke liye wahan kayi kayi aurtain hain. Jab mein aa jati hon is waqt hi mere paas se hti hain aur jis waqt mein wahan neend se beedar hoti hon aik aurat pani ka aftaba aur salfachi mere samnay latee hai aur mujhe wudu karati hai. Wudu ke baad mein namaz ada karti hon. Thori der mein nashtay ka waqt ho jata hai. Nashtay se farigh ho kar kayi larkiyan jo meri hum Umar hain, qareeb gharon se mere paas aa jati hain. Agarchay mein ziyada tar khamosh rehti hon lekin un larkiyon ki mayt mein mera dil nahi ghbrata aur nah mujhe tanhai mehsoos hoti hai. Baaz auqaat mein yeh mehsoos karti hon ke yeh larkiyan jaanat mein se hain aur mein ensaan hon phir bhi koi ghirit mere dil mein nahi aati. Bilkul aisa maloom hota hai ke hum sab aik hi nasal aur aik hi quom hain. Hamari guftagu bhi isi terhan hoti hai.

Khush Ikhlaq Jaanat :

Herat angaiz baat yeh hai ke mein ne is larke ko aaj taq wahan nahi dekha. Jo jaanat mujhe wahan le jatay hain woh aur hotay hain aur jo wahan se mujhe laatay hain woh aur hotay hain. Mein un mein se chand jaanat ko p_hchanti hon.

Lekin woh sab ke sab khush ikhlaq hain. Nihayat izzat ke sath mujhe wapas pouncha dete hain. Aisa kabhi nahi huake mein nay kisi cheez ki farmaaish ki ho aur woh poori nah hui ho.

Shah sahib nay jab unhi dinon is jin larke ko apne madrasay mein nah dekha aur chairag Gul karne ka waqea un ke zehan mein aaya aur is jin larke ka yeh kehna ke yeh kaam mein nay danista kya hai aur is ka madrassa chore dena, yeh sab chizen Shah sahib ke zehan mein takrata theen lekin un tamam halaat mein koi cheez aik dosray se wabasta nazar nahi aati thi aur aap kisi nateeja par nahi pahonch paate they.

Larki ke gayab honay ki khabrain barabar Shah sahib ke paas aati rahan. Shah sahib is ke sad-e-baab ke liye ghor o fikar karte rahay. Sochte sochte un ke zehan mein aik aisa jin aaya jo baagh ki deewar ke neechay kutta ban ke para rehta tha magar yeh kutta kharish zada tha. Is kuttay ke baray mein Shah sahib ko bil'tehqeeq bohat si batian maloom theen. Lekin un baton mein koi baat aisi nahi thi jis ki binaa par woh is kuttay se shanasaaai peda karen. Aik arsay taq woh sochte rahay aakhir Shah sahib

nay sodagar ko blwaya aur is se istafsaar kya ke is ke paas kuch qabil aetmaad aadmi hain ya nahi.

Sodagar nay jawab diya aik to mera bohat purana Malazim hai is ke ilawa aik mera hum Umar dost hai. Yeh dono mere liye mooatbar hain agar un ko koi raaz bta diya jaye to is ko woh apne seenay mein hi mehfooz rakhen ge.

Shah sahib nay farmaya mein yahi chahta hon ab tum un dono mein se aik ko mere paas le ao.

Sath hi yeh farmaya ke do rotian khalis mash ki daal pees kar inhen aik taraf se pakaya jaye aur kachi simt mein ghee chprh diya jaye.

Shah sahib ne aik parcha likh diya jis ki kayi tahein kee aur perchy mein itni barri dorie baandhi jo kuttay ki gardan mein aa sakay.

Sodagar jab rotian aur apne wafadar Malazim ko le kar haazir khidmat huato Shah sahib ne rotian dekhen aur woh parcha un ko day kar farmaya.

Baagh ki deewar ke paas aik kharish zada kutta para huahai. Tum seedhay is ke paas jao darny ki zaroorat nahi. Woh kutta tumhe dekhte hi bhonkey ga aur kaatnay ke liye doray ga. Isi lamhay aik rootti is ke agay daal dena aur kamaal hoshayari se jab woh rootti khanay mein masroof ho yeh parcha is ki gardan mein bandh dena aur jab woh yeh rootti kha chuke to doosri rootti bhi is ke agay daal dena jab woh kutta baagh ki deewar se chalay to is ke pеechay ho lena woh jis terhan jaye chaltay rehna jahan kahin woh thehr jaye tum bhi thehr jana aur phir itna intzaar karna ke woh wahan se chal parre phir is ke sath chaltay rehna aur woh rastay mein bhi ghuraaye ga lekin tum is ka khayaal nah karna. Aakhir chaltay chaltay woh kutta kalay pahar ke pеechay maidan mein aik maqam par baith jaye ga. Wahan tum dono bhi ruk jana aur is baat ka intzaar karna ke is perchy ka kya jawab milta hai.

Kyunkay is kuttay ke baithtay hi parcha is ke gilaay se gayab ho jaye ga aur ab yeh tumhari himmat hai aur is himmat ki laazmi tor se zaroorat bhi hai. Koi zalzala aeye, kisi qisam ka tofaan aeye, hawaun ke jhakar aur aandhiyan chalein tum apni jagah jamay rehna. Khaufzadah honay ki qatan zaroorat nahi hai.

Shah sahib ke irshad ke mutabiq sodagar aur is ke Malazim ney kharish zada kuttay ko rotian khilain aur woh parcha is ke gilaay mein bandh diya.

Woh kutta wahan se chal para aur ultay seedhay raastoon se guzarta raha aur yeh dono bhi nihayat hoshayari aur himmat ke sath is ka pеechha kartey rahay. Bil akhir kalay pahar ke pеechay walay maidan mein ja kar woh kutta baith gaya aur chasham zdn mein Shah sahib ka likha huawoh parcha is ke gilaay se gha yb ho gya-

Thori der taq sodagar aur is ka Malazim sukoon se baithy rahay aur kutta bhi sakit o jaamad raha. Lekin abhi inhen baithy hue chand lamhay bhi nah guzray thay ke aasman o zameen zalzalay ki terhan leraztay hue mehsoos hue aur khofnaak aawazian anay lagen.

Dono pareshan ho kar charon taraf dekhnay lagey lekin inhen kuch nazar nahi aaya. Abhi woh un khofnaak awazon ki simt mutayyan nah kar paye thay ke aandhi ke sath aik bagola utha jo gird o paish ko lapait mein le kar tamam mahol ko tareek kar gaya.

Yeh dono ankhene phaar phaar kar dekhna lagey. Lekin tareqi aisi gehri thi ke haath ko haath sujhai nah deta tha. Is ke bawajood unhon ney kuttay ko talaash karne ki koshish ki lekin be sood.

Thori der baad aandhi aur zalgula aur tufaan khatam ho gaya aur charon taraf ki fiza saaf ho gayi. Kya dekhte hain ke nah woh pahar hai nah woh maidan hai balkay ab inhen aik khobsorat shehar dikhayi diya. Jo bohat barri abadi par mushtamil tha.

Baray baray makanaat they, kushadah sarkain theen aur aam tor se jaisay baray shehron mein muhallay hotay hain bilkul isi terhan yeh shehar bhi mehloon mein taqseem tha.

Kch_hryan bhi theen, jahan muqadmay paish kiye ja rahay they aur adalat un ke faisly suna rahi thi. Un dono ko aik Aadmi talaash karta huaaya aur un se kaha :

" tumahray muqadmay ki paishi hai. Chalo adalat mein faisla ho ga. "

Pehlay to yeh daray phir inhen Shah sahib ka qoul yaad aa gaya. Unhon ne socha ab jo kuch bhi ho muqadmay mein to paish hona hi hai. Phir unhon ne Shah sahib ka likha huaparcha is Aadmi ke haath mein dekh liya to inhen kuch itminan sun-hwa. Yeh dono is shakhs ke sath ho liye.

Adalat nay parcha parh kar hukum jari kya ke is jin ko paish kya jaye jis ke khilaaf yeh shikayati parcha Shah sahib nay likha hai.

Inspector nay parcha ulat palat kar dekha aur kaha :

" huzoor hamein is shakhs ko talaash karna parre ga is liye hamein mohlat di jaye' .

Adalat nay kaha :

" Shah sahib to is muqadmay ka faisla foran chahtay hain aur yeh bhi chahtay hain ke jis jin se yeh harkat sarzad hui hai usay un ke samnay paish kya jaye. "

Pishkar nay jawab diya :

Jinaat Ki CID:

" hamary yahan aisa koi qanoon nahi hai ke kisi jin ko pakar kar insanon ke hawalay kar diya jaye. Jaanat ka maamla to hum hi tey kar satke hain. Awwal to is jin ko talaash karne ke liye hamein mohlat milni chahiye is ke liye kam se kam aik mah darkaar hai. Zahir hai ke jis jin ny yeh harkat ki hai woh khud ko zaroor chupaye ga, zahir nahi kere ga aur junoo ki si aayi d ke taawun ke baghair is ka pata chalana mumkin hi nahi hai lehaza adalat se darkhwast hai ke si aayi d Afsar majaz se daryaft kya jaye ke is jin ko talaash karne ke liye kitni mohlat darkaar hai. Yeh aik mah to mein ny apni taraf se farz kar liya hai. Hum Shah sahib se barah e raast guft o shaneed nahi kar satke kyunkay hamein is ka haq nahi pohanchana. Is liye ke woh aik aisay ensaan hain jo

hamaray liye wajib al tazeem aur qabil ehtram hain. Behtar yahi hai ke Muaziz adalat is jin ke zariye jo kharish zada kuttay ke roop mein baagh ki deewar ke neechay para rehta hai aur jis ny Shah sahib ke qasid ke faraiz injam diye hain munasib jawab likh beje.

Taa ke Shah sahib kisi had tak mutmaen ho jayen ke un ka muqadma adalat mein poanch chuka hai aur zair tafteesh hai. Zabita ki karwai aur jin ki talaash aur baazyabi mein kuch arsa lagey ga taa ke woh bad dil nah hon aur narazgi ka izhaar nah farmaayen. Hum Shah sahib ko aik aisi party mante hain jinhein khafa karna nahi chahtay. Perchy mein itnay halaat zaroor honay chahiye jis se Shah sahib kam o besh poori roidaad aur hamari majboriyon ko kama haqa jaan jayen aur inhen is baat ki umeed ho jaye ke is maamla ka jald ya Badeer kisi nah kisi terhan faisla ho jaye ga.

Aur inhen shadeed intzaar nahi karna parre ga.

Chunancha paish car ny adalat ki taraf se aik ruqaa likha.

Is ruq'qey mein mukhtasir tareeqay par har baat likhi gayi aur is ko isi terhan lapait kar jis terhan Shah sahib naay lapeta tha is jin ko day diya gaya jo is ruq'qey ko laya tha.

Phir Shah sahib ke is perchy ki kayi naqlen tayyar ki gayeen. Jo junoo ki si aayi d ko day di gayeen. Aur yeh takeed kar di gayi ke jald az jald is jin ka pata chalayein jis naay yeh harkat ki hai.

Jaanat Ka Civil Court :

Chand din ke baad sodagar aur is Malazim ko adalat mein paish kya gaya. Aur adalat ke paish car naay Shah sahib ka likha huaparcha parh kar sunaya. Is mein yeh tehreer tha :

" mera hamsaaya yeh sodagar aur is ka aik saathi jinhein aap ki khidmat mein paish hona hai un dono se aap mufasil roidaad sun satke hain.

Jo is muqadma ke silsilay mein zurori hai. Awwal to yeh hai ke insanon mein ya jaanat mein aapas mein koi rishta nahi hota is ke bawajood sodagar ki larki ko aghwaa kya gaya hai. Woh larki pehlay to kabhi kabhi apne baap ke ghar wapas aa jati thi aur is ne kisi qisam ki aziat ki koi shikayat nahi ki lekin ab woh aana jana bhi khatam ho gaya hai. Lehaza mein is ke baap ko aap ki khidmat mein bhaij raha hon taa ke aap ko tafseelaat ka ilm ho jaye. Jitni tafseelaat mein jaanta hon mein ne aap ko paish kar di hain. Doosri aik baat aur zair ghhor hai aur mere nazdeek is ka samnay rakhna zurori hai aur woh yeh ke jis din se larki gayab hui ya gayab honay ka silsila shuru huai mera aik jin shagird bhi la patah hai. Woh bhi madrasay nahi aaya ke mein is se hi kuch maloom kar sakta. Bzahir un dono kudiyon ka talluq aik dosray se yakeeni hai. Meri darkhwast hai ke uss jin ka pata chalayein jo madrasay mein parhta tha aur

parhte parhte yakayak gayab ho gaya. Mumkin hai mera khayaal sahih ho aur ho sakta hai ke bilkul sahih nah ho balkay taqreeban sahih ho yeh gayab honay walay jin ne khud kya hai ya dosray jaanat ko is jurm mein shaamil kar ke yeh waardaat ki ho.''

Khat parha ja chuka to adalat sodagar aur is ke saathi se mukhatib hui aur un se sawal kya :

" yeh bayan to Shah sahib ka tha jo aap Sahiban ko parh kar sunaya gaya. Ab aap hazraat apna apna bayan qalamband karayen.''

Is par sodagar ny kaha.' meri larki parda daaR hai. Be parda kisi ke samnay nahi aati. Nah hi usay shehar se bahar jaaney ka kabhi ittafaq sun-hwa. Baazaar mein phirna bhi is ki aadat nahi hai. Agar zaroorat parre to woh apne maa baap ke sath jati hai aur woh bhi ziyada se ziyada bazaar taq. Aik to is binaa par kisi ensaan par aghwaa ka shuba nahi kiya ja sakta. Doosri baat yeh hai ke hamaray ghar mein sirf woh aa'zaa atay hain jin se koi parda nahi hai aur un ke samnay larki choti se jawan hui hai woh sab ke sab larki se mohabbat karte hain aur larki ke gayab ho jaaney se bohat pareshan hain. Koi din aisa nahi jata ke larki ki do aik sahilyan aur hamaray chand aik rishta daaR is ko poochnay nah atay hon. Aur inhen is ke mutaliq tashweesh nah ho. Jab hum yeh maamla Shah sahib ke samnay le gay to unhon ny bohat der taq anken band kar ke muraqba kya lekin is qisam ka koi shuba zahir nahi kya ke larki ko aghwaa karne walay ensaan hain. Hum log Shah sahib ko apna rehnuma aur buzurag kaamil samajte hain is liye hamein is baat ka kalie yaqeen hai ke yeh kaam bajuz ajnaa kisi aur ny nahi kya.''

Yeh kahe kar sodagar khaamosh ho gaya aur peshkaar ne aaindah peshi ki ta'reekh de di.

FARISHTAY

Firshton ki kayi kasmain hain :

Malaika noorani, Mala aala, Malaika samawi, Malaika unsari, Mala rizwan, zamniya, farishtay karaman kaatbeen.

Shakhs Akbar :

Kaayenaat mein mumtaz makhlooq farishtay aur jaanat hain aur un sab mein mumtaz makhlooq ensaan hai. Farishtay ki takhleeq noor se jaanat ki takhleeq naar se aur ensaan ki takhleeq matti, khala aur gas se hui hai. Kaayenaat ki markazi qouvat jahan se eventszaahir hotay hain aur jahan har cheez lout kar jati hai woh tajali Azam ka dosra darja hai jo arsh par qaim hai. Tamam makhloqaat par arsh muheet hai yani arsh ka koi hissa aur koi cheez tajallii se bahar nahi hai. Is mumtaz jagah se zameen ki taraf noor ki lehrian nuzool kar rahi hain. Arsh ke neechay poori insaaniyat ka aik hewalah hai jis ko shakhs akbar ya ensaan akbar kaha jata hai. Yeh istilaah sufiya ki qaim kardah hai. Noo insani ka shakhs akbar ke sath aisa talluq hai ke woh shakhs akbar ke baghair qaim nahi reh sakti..... Noo insani ki tamam zindagi shakhs akbar se mutharrak hai.

Hewanat ki har noo ka 1 shakhs akbar bhi wahan mojood hai aur har noo ke har fard ka apne apne shakhs akbar se talluq hai. Yeh talluq firshton ke inspiration key zariye qaim hai. Jis terhan zameen ka har zarra kashish saqal mein bandha hwa hai.

Rizwan Jannat Ke Muntazmeen Farishtay

:

Allah taala farmatay hain woh farishtay jo arsh ko thaamay hue hain aur woh farishtay jo is ke ird gird hain woh sab Allah ki hamd o tasbeeh karte hain aur Allah ka hukum maan-ne ke liye apne aap ko har dam tayyar rakhtay hain aur imaan walay logon ke liye dua mangte hain.

" ae hamaray parvar-digaar teri rehmat aur tera ilm har aik cheez par haawi hai un logon ko jo teri taraf mutwajjah hue aur tairay rastay par chalay, un ki ghalatiyan bakhsh day aur inhen dozakh ke azaab se mehfooz kar day. Ae hamaray parvar-digaar

inhen un baghoon mein daakhil kar jin mein woh hamesha rahan jin ka to ne un se wada farmaya hai. Aur un ke sath un ke baap dada ko, biwion ko aur bachon ko bhi hameshgi ke baghoon mein daakhil kar to bohat izzat dainay wala aur danai bakhsnay wala hai. Kam az kam yeh ke inhen takleef se bacha. Waqai is roz jo takleef se bach gaya is par teri barri rehmat hai aur poori kamyabi hai.''

(surah momin : aayat : 7 - 9)

Hukum Haakim Aala :

Rasool Allah sale Allah aleh wasallam ne farmaya ke :

" jab Allah taala aasman mein koi hukum dete hain to farishtay apne par phadphadatey hain paron ke pharpharaney se aisi aawaz peda hoti hai jaisay pathar pay zanjeer khenchnay se hoti hai phir neechay ke farishtay oopar walay barray firshton se puchhte hain ke Allah ki taraf se kya hukum mila hai, oopar walay farishtay kehte hain jo hukum bhi diya gaya hai woh sach hai Allah taala bohat buland aur bara hai aur is ke baad woh tafseel bta dete hain.

Jab Allah taala koi naya hukum dete hain to woh farishtay jo arsh ko thaamay hue hain subhan Allah kehte hain yahan taq ke zameen ke qareeb aasman taq tasbeeh poanch jati hai is ke baad haamleen arsh ke qareeb rehne walay farishtay haamleen arsh se puchhte hain ke Allah taala ne kya farmaya hai to woh inhen Allah ke hukum se aagah kar dete hain is terhan neechay ke aasman walay oopar ke aasman walon se puchhte hain yahan taq ke aasman duniya taq yeh hukum poanch jata hai.

Allah Ka Haath Rasool Allah(s.a.w) Ki Pusht Par :

Rasool Allah sale Allah aleh o slim ne farmaya :

Aik roz kuch raat guzri thi ke mein utha wudu kya aur jis qader mujhe waqt tuyassar aaya mein ne salaat qaim ki. Salaat mein hi mujhe ongh aa gayi mein ne dekha mera parvar-digaar nihayat achi shakal mein mere samnay hai mujh se farmaya. Ae Mohammad sale Allah aleh o slim. Mein ne arz kya ae parvar-digaar mein haazir hon.

Poocha Mala aala kis baat prbhs kar rahay hain ?

Mein ne arz kya! Mein nahi jaanta. Allah taala ne yeh baat teen dafaa farmai aur mein ne tenun dafaa yahi jawab diya. Phir mein ne dekha Allah taala ne apni hatheli mere dono shaanon ke darmain rakh di yahan taq ke unglio ki thandak mere seenay mein mehsoos hui, ab mujh par sab cheeze roshan ho gayeen. Aur mein sab kuch samajh gaya. Phir Allah taala ne mujhe puraka.

Ae Mohammad sale Allah aleh o slim. Mein ne arz kya. Lbik, mein haazir hon. Allah taala ne poocha. Mala aala kis baat par behas kar rahay hain ?

Mein neh arz kya! Kafaraat par behas ho rahi hai.

Poocha! Kafaraat kya cheez hain ?

Mein neh arz kya! Jamaat ki taraf paidal chal jana, namaz ke baad masjid mein baithna aur takleef ke bawajood wudu karna. Allah taala neh farmaya aur kis baat par behas ho rahi hai ?

Mein neh arz kya! Darjay haasil karne wali cheezon par.

Farmaya! Woh kya hain ?

Mein neh arz kya !

Bulaa shart khana khilana. (yani maskeen aur mohtaj honay ki shart nah ho) balkay har aik ko khanay ki aam ijazat ho. Is liye ke baaz ghairat walay log mohtajon ke zamray mein aana pasand nahi karte aur har aik insaan se naram baat karna aur raton ko aisay waqton mein salaat qaim karna jab log soye hue hon.

Allah Jab Pyar Karta Hai :

Rasool Allah sale Allah aleh o slim ney farmaya. Allah taala jab kisi bande se pyar karta hai to jibrail aleh salam ko bulaa kar is se kehta hai ke mein falan shakhs se pyar karta hon to bhi is se pyar kar.

Chunancha jibrail aleh salam is se pyar karte hain phir asmano mein munaadi ho jati hai ke falan shakhs se Allah pyar karta hai tum sab bhi is se mohabbat karo. Chunancha tamam aasman walay is se mohabbat karte hain phir zameen par usay maqbool aam bana diya jata hai.

Aisay hi jab Allah taala kisi shakhs ko napasand karta hai to jibrail aleh salam ko bulaa kar farmata hai ke mein falan shakhs ko pasand nahi karta chunancha jibrail aleh salam usay pasand nahi karte phir asmano mein munaadi kara di jati hai ke Allah taala falan shakhs ko pasand nahi karta phir woh sab farishtay usay napasand karte hain.

Is ke baad zameen par mojood makhlooq bhi usay napasand karti hai aur woh duniya mein napasandeedah shakhs ban jata hai.

Rasool Allah sale Allah aleh o slim ney farmaya. Har roz ensaan jab subah ke waqt uthte hain to do farishtay aasman se utartay hain. Aik kehta hai ya Allah ! Achi jagah kharch karne walon ko aur naematain ataa kar day.

Dosra farishta kehta hai! Ae Allah doulat ko zakheera karne walon ko halaak kar day. Maqarrab farishtay Allah ke huzoor haazir rehtay hain woh har achay aadmi ke liye dua karte hain aur muashrav mein bigaar karne walay logon par laanat karte hain.

Farishtay Allah aur is ke bundon ke darmain pegham pohanchanay ka kaam bhi karte hain aur bande jo kaam karte hain is ki report Allah taq pohanchate hain. Yeh farishtay dilon mein naik kaam karne ka khayaal inspire kartey hain. Jab farishtay insanon ki taraf mutwajjah hotay hain to tabiyat mein achay kaam karne ke rujhanaat peda hotay hain. Farishtay tkrhyon ki shakal mein jama hotay hain aur tkrhyon ki shakal mein urrtay phirtay hain. Aapas mein guftagu bhi karte hain. Firshton ki tkrhyon mein naik insanon ki roohein bhi shaamil hoti hain.

Allah taala farmatay hain. Ae itminan wali rooh to raazi aur khush ho kar apne rab ki taraf mutwajjah ho phir mere bundon mein daakhil ho ja aur meri bahisht mein daakhil ho ja.

Mala aala ka maqam woh jagah hai jahan Allah taala ka hukum nazil hota hai.

Malaika Ki Qismain :

Noorani Farishtay :

Un ki nisbat Allah taala ke ilm mein muqarrar hai. Kaayenaat ke majmoi taqazoon ke mutabiq nizaam chalana un ki duty hai.

Mala Aala :

Yeh farishtay pehli qisam ke firshton se ziyada qareeb hain.

Insani Roohein :

Yeh woh roohein hain jo Mala aala se ilm sikhti hain aur yeh log aisay aamaal karte hain jin se un ka zehen o qalb masfa ho jata hai. Pakizgee aur noor ke zakheeray ki wajah se woh Mala aala ki baat samajhnay ke qabil ho jatay hain. Marnay ke baad un firshton ki jamaat mein shaamil ho jatay hain jahan naik roohon aur firshton ka ijtimaiota hota hai is maqam ka naam hazeerah al quds hai.

Hazeerah Al Quds :

Hazeerah al quds mein jama honay walay farishtay aur roohein insanon ko tabahi aur museebat se bachanay ke tareeqon par soch bichaar karte hain aur sab mutfiq ho kar yeh tareeqay insanon taq pohanchise hain. Is kaam ke liye woh ensaan muntakhib kya jata hai jo sab insanon mein sab se ziyada pakeeza ho. Pakeeza shakhs ke liye logon ko inspire kiya jata hai ke is Aadmi ki pairwi karen.

Phir aik jamaat ban jati hai jo insaaniyat ki khidmat karti hai jin baton mein qoum ki bhalai aur behtari ho. Is pakeeza bande ki rooh mein wahi ke zareya khawab mein aur kabhi ghaib ki haalat mein woh batiyaa daakhil kar di jati hain. Is pakeeza rooh ensaan se Mala aala ro baroo baat karte hain.

Malaika Asfal :

Asfal ke farishtay Mala aala se dosray darjay mein hotay hain lekin yeh noorani firshton ke martabay ke barabar nahi hotay. Yeh farishtay apni taraf se kuch nahi sochthay. Oopar se hukum anay ka intzaar karte rehtay hain. Woh itni hi baat jantay hain jitni baat oopar ke farishtay inhen samgha den. Farishtay machine ki terhan kaam karte hain un ke samnay zaati naffa o nuqsaan nahi hota. Sirf wohi amal karte hain jis ka inhen oopar ke firshton ki taraf se ilham hota hai. Yeh farishtay harkat tabdeel karne mein bhi apna asr daaltay hain.

Malaika Samawi :

Allah taala ka hukum sab se pehlay hazeerah al quds mein aata hai wahan Mala aala is hukum ko sun kar apne neechay darjay ke firshton ko pohanchise hain. Neechay ke farishtay sun kar apne neechay ke firshton ko Allah taala ka hukum sunaate hain. Yeh farishtay Malaika samawi hain. Malaika samawi Allah taala ka hukum sun kar Malaika unsari ko pohanchise hain.

Malaika Unsari :

Malaika unsari Allah taala ka hukum sun kar makhlooq ko inspire kartey hain. Agar do jamaaton mein larai ho jati hai to yeh farishtay wahan poanch kar halaat ke mutabiq aik jamaat ke dilon mein bahaduri, saabit qadmi aur fatah karne ka jazba peda karte hain, un ki madad bhi karte hain aur doosri jamaat ke dilon mein kamzoree buzdali ke khayalat inspire kartey hain taa ke Allah ke chahanay ke mutabiq nateeja niklay aur woh jamaat ghalib aa jaye jis ka ghalba Allah chahta hai un firshton ka naam Malaika asfal hai.

Karaaman Kaatbeen :

Firshton ki aik qisam karaman kaatbeen hai jin ki har ensaan ke sath duty hai. Aik farishta har naik kaam ki video film banata hai aur dosra har buray kaam ki video film banata hai.

Beet Ul Mamoor :

Sidra almantaha ke neechay beeet al'ma'moor hai. Beeet al'ma'moor Hazrat ibrahim khalil Allah ka maqam hai is hi maqam mein malaa e aala rehtay hain. Un ke oopar jo farishtay hain un ka naam Malaika noori hai. Malaika noori ke neechay Mala aala, Mala aala ke neechay Malaika samawi aur Malaika samawi ke neechay Malaika unsari hain

Firshton Ke Giroh :

Giroh Jibrael ? Giroh mikael? Giroh izrael? Giroh Israfeel ?

Har giroh ki allag allag salahiyaten hain aur un salahiyaton ka allag allag istemaal hai.

Hazrat Jibraiel aleh salam Allah ke qasid hain. Wahi pahunchana aur ilham karna un ka Wasf hai.

Hazrat mikaeel aleh salam ke faraiz mein barish ke saaray mamlaat hain.

Hazrat izraeel aleh salam ke zimma mout se mutaliq mamlaat hain.

Hazrat Israfeel aleh salam ki duty mein qayamat se mutaliq mamlaat hain.

Firshton Ki Salahiyyaten :

Saat aasman mein har aasman aik zone hai.

Har zone ke farishtay allag allag hain lekin saton asmanon mein mojood firshton ko malaika samawi kaha jata hai. Allah taala ki taraf se firshton ko jo salahiyyaten ataa hui hain woh firshton ke paron se zahir hoti hain. Firshton ke par salahiyyaton aur sifaat ke mutabiq chhootay baray hotay hain. Paron ki tadaad mein bhi farq hota hai. Jis terhan more ke par hotay hain aur paron par khobsoorat naqsh o nighaar hotay hain isi terhan firshton ke paron par bhi la'shumaar nuquoosh hotay hain. Har naqsh aik salahiyyat hai. Firshton ke paron mein se noor ke jhamaakey hotay hain.

Doosri qisam ke firshton ke paron mein sabz roshiniyon ka inikaas hota hai.

Kainati Nizaam :

Jibraiel , mikaeel, Israfeel , izraeel, karaman kaatbeen, munkir nakeer, malaika rizwan, malaika zamaniya waghera. Firshton ke kayi tabqay hain. Saaray farishtay kainati nizaam mein duty injam dete hain. Farishtay Allah ki makhlooq hain aur Allah ke hukum ki tameel mein zarra barabar farq nahi karte.

Firshton ki tadaad ka kisi bhi terhan andaza nahi lagaya ja sakta. Jaissa ke hum arz kar chuke hain ke takhleeqi nizaam mein har ensaan ke sath 20 hazaar firshton ki duty lagi hui hai.

Is waqt hamari duniya ki abadi chay arab hai jabkay hamari duniya ki terhan karorron dnyayin aur bhi mojood hain.

Doosri dnyaon ke muqaabla mein hamari zameen sab se chhota kurrah hai. Sair ke douran sufi ko hamari zameen aisi nazar aati hai jaisay baray gunbad par soi ki noke se nishaan laga diya jaye.

Allah taala farmatay hain duniya ke saaray darakht qalam ban jayen aur samandar roshnaye ban jaye aur yeh sab khatam ho jayen ge lekin Allah ki baatai baqi rahan gi.

Aamaal Naama :

Aadmi jab mar jata hai to jo kuch is ne duniya mein kya hai woh record ho jata hai. Chahay woh zarra barabar neki ho. Chahay zarra barabar burailee ho. Har amal aur har qoul ki karaman kaatbeen video film banatay rehtay hain. Ensaan marnay ke baad yahi film daikhta rehta hai.

Maslan aik Aadmi ne chor ki iradah kya. Neki likhnay walay farishtay ne is ke dil mein khayaal dala ke yeh bura kaam hai usay nahi karna chahiye. Allah is amal se nakhush hota hai lekin chor ne is baat ko qubool nahi kya aur woh chor ki liye ghar se nikal gaya. Kisi ghar mein naqb lagai aur samaan chor ki apne ghar le aaya. Mazhab ki aitbaar se is ke zehn mein yeh baat hai ke chor ki saza haath ktua hai.

Marnay ke baad is chor ko yeh poori film dikhayi jaye gi. Aur chor ki nateejaa mein film mein is ka haath bhi kaat diya jaye ga. Chor jab apni zaat se mutaliq film daikhta hai to woh yeh bhool jata hai ke mein film dekh raha hon.

Jab is ka haath ktta hai to woh film mein apna haath kata huadaikhta hai aur usay shadeed takleef hoti hai.

Aik naik Aadmi namaz ke liye masjid gaya. Namaz ada karne ke baad Allah ke ghar mein aaraam se baith gaya. Allah se talluq ki binaa par masjid mein usay sukoon mila. Allah ke zikar ki noorani lehron ne usay raahat bakhsh aur woh Allah ki maizbani se khush ho gaya. Yeh film ghar se niklny ke waqt se masjid mein bethnay aur noorani lehron se sairaab honay ke waqt taq banti rehti hai. Jab yeh bandah duniya se rukhsat ho jaye ga to usay neki ke amal aur neki ki film dikhayi jaye gi. Yeh film dekh kar usay khoshi aur sakoon miley ga.

Munkir nakeer marnay ke baad pehli Malaqaat mein sawalaat kar ke yeh bta dete hain ke neki aur burailee mein bandah ki kya hesiyat hai. Agar woh naik hai to jannat ke nazaron se mstfiz hota hai, burailee ka paiker hai to dozakh ka azaab nazron ke samnay aata rehta hai.

LATLATAAIF

Har mazhab mein ibadat ke liye ghusal ya wudu ka ihtimaam kya jata hai halaank ibadat ka talluq zehan se hai sirf jism se nahi hai. Ghusal aur wudu ka Mansha tabiyat ko shagufata kar ke ihmak peda karna hai.

Hamein sochna chahiye ke.....

Hamaray ashgaal o aamaal jo jismani aaza ke zariye sadir hotay hain... Kahan takhleeq paate hain ?... Aur... Un ki takhleeq kis terhan hoti hai ?

Sufia hazraat batatay hain ke :

Kisi shyे ki maahiyat ki taraf rujoo kya jaye to hum kitni hi anwaa o makhloqaat ko pehchan satke hain. Sher, shaheen, chaand aur Sooraj , zameen o aasman, jin o ans, sun-hwa, pani, farishtay, pahar, samandar aur hashrat al arz yeh sab makhlooq hain. Un ka muzahira aik hi tarz par hota hai. Jaisay sher aik shakal o soorat aur aik khaas tabiyat rakhta hai, is ki aawaz bhi makhsoos hai. Yeh cheeze is ki poori noo par mushtamil hain. Bilkul isi terhan ensaan bhi khaas shakal o soorat, khaas adaten aur khaas salahiyaten rakhta hai. Lekin yeh dono apni maaheeton mein aik dosray se bilkul judda hain. Albata dono mein yaksaa takazay paye jatay hain. Yeh ishtiraaq noo ki mahiat mein nahi balkay maahiyat ki' ' asal' ' mein hai.

Rooh Azam :

Is qanoon se hamein rooh ke do hisson ki maloomat haasil hoti hain. Aik har noo ki judaghana mahiat dosray tamam anwaa ki wahid maahiyat. Yahi wahid maahiyat rooh Azam aur shakhs akbar hai. Aur har noo ki judaghana maahiyat shakhs asghar hai aur isi shakhs asghar ke Mazahir fard kehlate hain maslan tamam insaan shakhs asghar ki hudood mein aik hi maahiyat hain.

Aik sher dosray sher ko ba-hasiat sher ke shakhs asghar ki salahiyat se shanakht karta hai magar yahi sher kisi aadmi ko ya darya ke pani ko ya apne rehne ki zameen ko ya sardi garmi ko shakhs akbar ki salahiyat se shanakht karta hai. Asghar maahiyat ki salahiyat aik sher ko dosray sher ke qareeb le aati hai. Lekin sher ko jab pyaas lagti hai aur woh pani ki taraf mael hota hai to is ki tabiyat mein yeh tehreek akbar maahiyat ki taraf se hoti hai aur woh sirf akbar maahiyat ki badolat yani shakhs akbar ki wajah se yeh baat samjhta hai ke pani peenay se pyaas rafa ho jati hai.

Kashish Baeed. Kashish Qareeb :

Chunancha Zee rooh ya ghair Zee rooh har fard ke andar akbar salahiyat hi ijtimai zindagi ki feham rakhti hai. Aik bakri Sooraj ki hararat ko is liye mehsoos karti hai ke

woh aur Sooraj shakhs akbar ki hudood mein aik dosray se ilhaaq rakhtay hain. Agar koi ensaan shakhs akbar ki hudood mein feham o firasat nah rakhta ho to woh kisi doosri noo ke afraad ko nahi pehchan sakta nah is ka masraf jaan sakta hai. Jab aadmi ki aankhh sitaron ko aik martaba dekh layte hai to is ka Hafza sitaron ki noo ko hamesha hamesha ke liye apne andar mehfooz kar laita hai. Hafza ko yeh salahiyat shakhs akbar se haasil hoti hai lekin jab koi ensaan apni noo ke ensaan ko daikhta hai to is ki taraf aik kashish mehsoos karta hai. Yeh kashish shakhs asghar ka khaasa hai. Yahan se asghar maahiyat aur akbar maahiyat ki takhsees ho jati hai. Akbar maahiyat kashish baeed ka naam hai aur asghar maahiyat kashish qareeb ka naam hai.

Rohani duniya mein ghair iraadi harkat ka naam kashish aur iraadi harkat ka naam amal hai. Ghair iraadi tamam harkaat shakhs akbar ke iraday se waqay hoti hai. Lekin fard ki tamam harkaat fard ke apne iraday se amal mein aati hain.

Chaar Noorani Nhrin :

Neher Tasweed , neher tajdeed aur neher tasheed ki hudood mein jab koi Kharique aadat paish aati hai to karamat kehlati hai. Jab neher tazheer ki hudood mein koi Kharique aadat paish aati hai to istiraaj kehlati hai.

Quran pak mein Allah taalaNEY farmaya hai. Allah samawaat aur arz ki roshni hai. Is ki tashreeh yeh hai ke tamam mojoodaat aik hi asal se takhleeq hui hain, khuwa woh mojoodaat bulandi ki hon ya pasti ki hon.

Misaal :

Sheeshay ka aik glob hai. Is glob ke andar dosra glob hai. Is dosray glob ke andar aik teesra glob hai. Is teesray glob mein harkat ka muzahira hota hai aur yeh harkat shakal o soorat, jism o madiyat ke zariye zahuur mein aati hai. Pehla glob tasawuf ki zabaan mein neher Tasweed ya tajallii kehlata hai. Yeh tajallii mojoodaat ke har zarra se lamha bah lamha guzarti rehti hai taa ke is ki asal sairaab hoti rahay.

Dosra glob neher tajreed ya noor kehlata hai yeh bhi tajallii ki terhan lamha bah lamha kaayenaat ke har zarra se gujarta rehta hai. Teesra glob neher tasheed ya roshni hai, is ka kirdaar zindagi ko barqarar rakhta hai. Choutha glob nasmah ka hai jo gasson ka majmoa hai is hi nasmah ke hajhoom se maadi shakal o soorat aur muzaahiraat bantay hain. Is ko neher tazheer kehte hain.

Jis kkhuda naay duniya aur is ki sab cheezon ko peda kya woh aasmaanon aur zameen ka maalik ho kar haath ke banaye hue mandaroon mein nahi rehta.

(injel. Aamaal, baab number 1724 ayat)

Is aayat mein neher Tasweed aur neher tajreed ka bayan hai. Awwal Allah taala ki qowat khaaliqaiyat poori kaayenaat ke zarra zarra par muheet hai. Is hi qowat ke tasallut ko tasawwuf mein neher tajreed ya noor kehte hain (duniya aur is ki sab cheezon ko peda kya... Neher Tasweed , aasmaanon aur zameen ka maalik ho kar... Neher tajreed) nah kisi cheez ka mohtaaaj ho kar admion ke hathon se khidmat laita hai kyunkay woh to khud hi sab ko zindagi, saans aur sab kuch deta hai.

(injel. Aamaal, baab number 17. Aayat number 25)

(Zindagi... Neher tasheed, sab kuch... Neher tazheer ya nasmah)

Neher tasheed ya roshni jisay injel ki zabaan mein zindagi kaha gaya hai is ki ataa ka silsila azal se abadd taq jari hai.

Tazheer ki ro jis ka dosra naam nasmah hai kaayenaat ke maadi ajsaam ko mehfooz aur mutharrak rakhti hain.

Lataaif Satah :

Har takhleeq noor aur roshni se zindah hai. Noor aur roshni zakheera honay ke liye. Har makhlooq mein aisay roshan nuqtay ya marakaz hain. Jo noor aur roshni ka zakheera karte hain. Tasawwuf mein un roshan nuqton ko lataaif kaha jata hai.

Jism mein tawanai ke marakaz har jagah mojood nahi hain lekin tawanai sir se paiir taq daur karti rehti hai aur jism se kharij hoti rehti hai. Jis terhan kisi khehkashaani nizaam mein setaaray roshni kharij karte hain isi terhan insani jism se bhi roshni kharij hoti rehti hai.

Zahiri jism ki terhan ensaan ke oopar roshiniyon ka bana huaaik jism hai aur is jism ko jism misali kaha jata hai. Jism misali un bonyadi lehron ya bonyadi shu-aon ka naam hai jo ibtida karti hain. Jism misali (roshiniyon ka bana huajism) maadi wujood ke sath taqreeban chipka huahai lekin jism misali ki roshiniyon ka inikaas gosht post ke jism par no inch taq phela huahai.

Ensaan ke andar chay lataaif kaam karte hain :

Lateetfa akhfa

Lateefa khfi

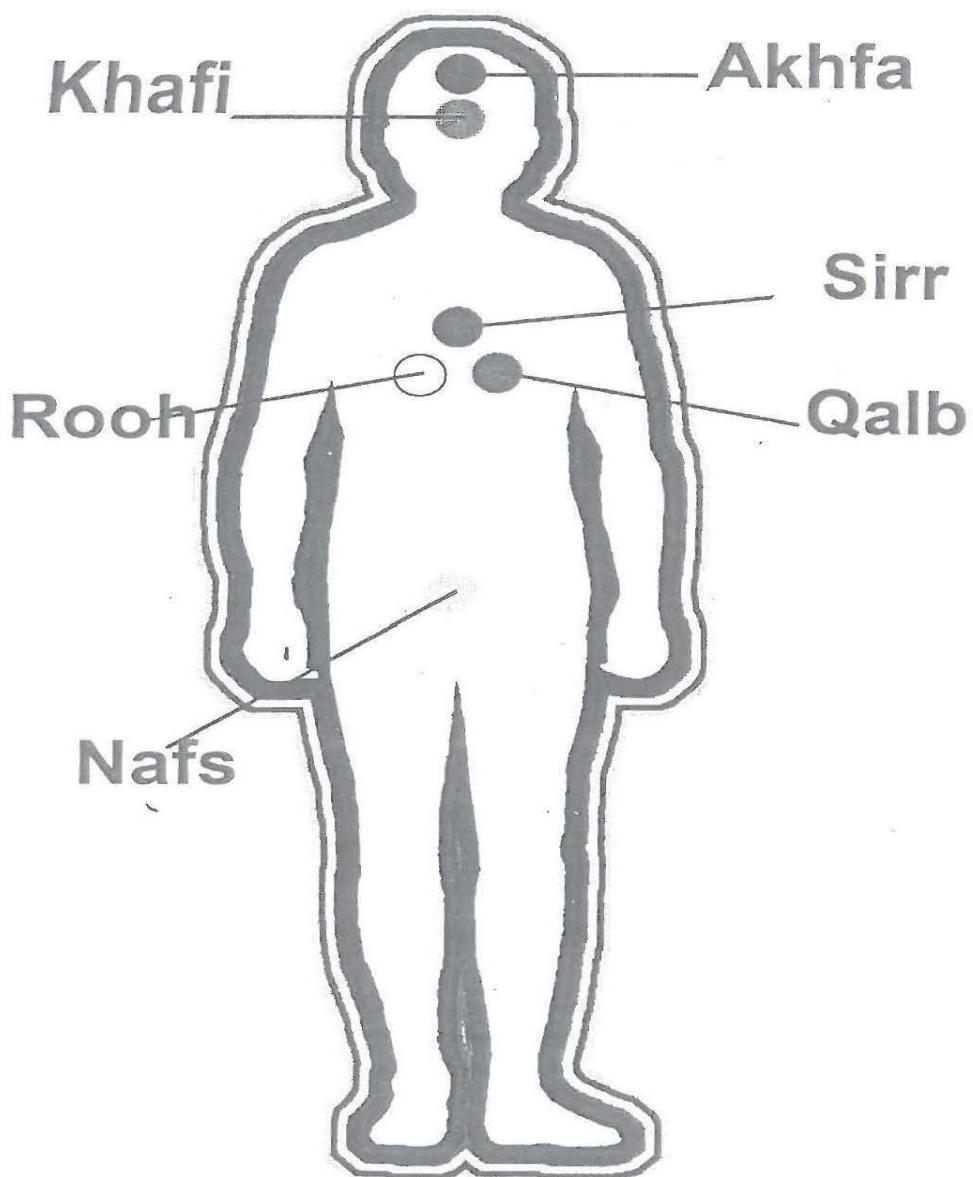
Lateefa sri

Lateefa wahi

Lateefa qalbi

Lateefa nafsi

JISM E MISALI



Har makhlooq mein takhleeqi umoor ke aitbaar se allag allag lataaif hain.

Jaanat ke andar paanch (5) ltife kaam karte hain.

Malaika ke andar chaar (4) ltife kaam karte hain.

Ajraam samawi ke andar teen (3) ltife kaam karte hain.

Hewanat ke andar do (2) ltife kaam karte hain.

Jamadat o nabataat ke andar aik (1) lateefa kaam karta hai.

Aadmi ke andar (6) ltife kaam karte hain.

Farishtay : chaar lataaif ki makhlooq hain.

1. Rooh 2. Sir 3. Qalb 4. Nafsi

Jaanat : paanch lataaif ki makhlooq hain :

1. Rooh 2. Sir 3. Qalb 4. Khfi 5. Nafsi

Insaan : chay lataaif ki makhlooq hai :

1. Rooh 2. Sir 3. Qalb 4. Akhfa 5. Khfi ?. Nafsi

Ajraam samawi : teen lataaif ki makhlooq hain :

Nafs 2. Qalb 3. Shar

Hewanat : do lataaif ki makhlooq hain :

1.rooh 2. Nafsi

Jamadat o nabataat : aik lateefa ki makhlooq hain :

1. Nafsi

Noorani Lehron Ka Nuzool :

Chay lataaif ko chaar nehrein sairaab karti hain :

1) neher Tasweed 2) neher tajreed

3) neher tash'heed 4 neher tazheer

1. Neher Tasweed ka nuzool lateefa akhfa mein hota hai.

2. Neher tajreed ka nuzool lateefa sri mein hota hai.

3. Neher tash'heed ka nuzool lateefa qalbi mein hota hai.
4. Neher tazheer ka nuzool lateefa nafsi mein hota hai.

Moujza' Karamat' Istdraaj :

Tajallii tunazul kar ke noor banti hai aur noor tunazul kar ke roshni ya Mazhar ban jata hai. Bah alfaaz deegar tajallii tunazul kar ke noor bani aur noor tunazul kar ke shy'e ya Mazhar bana. Har Mazhar tajallii aur noor se takhleeq sun-hwa, phir noor aur tajallii hi mein fanaa ho gaya aur agar Allah taala chahay ga to is namoood ko phir mojood kar day ga. Sufi ilm shy'e mein hi tasarruf karta hai jis ka asr shy'e par barah e raast parta hai.

Tasarruf ki teen kasmain hain :

- 1) moujza
- 2) karamat
- 3) istidaraaj

Yahan tenun ka farq samjhna zورori hai. Istadraaj woh ilm hai jo airaaf ki buri roohon ya shetan parast jaanat ke zair saya kisi aadmi mein khaas wajoh ki binaa par parwarish pa jata hai. Sahib istadraaj ko Allah ki Maarfat haasil nahi ho sakti, ilm istadraaj aur ilm nabuwat mein yahi arq hai ke istadraaj ka ilm ghaib beeni taq mehdood rehta hai aur ilm nabuwat ensaan ko ghaib beeni ki hadoodo'n se guzaar kar Allah ki Maarfat taq pouncha deta hai. Ilm nabuwat ke zair asr koi Kharique aadat bani se sadir hoti hai to is ko moujza kehte hain, khatam nabuwat o risalat ke baad yeh waarsat aulia Allah ko mustaqil hui aur aulia Allah se sadir honay wali Kharique aadaat karamat kehlai. Lekin yeh bhi ilm nabuwat ke zair asr hoti hai, moujza aur karamat ka tasarruf mustaqil hota hai, mustaqil se morad yeh hai ke jab taq sahib tasarruf is cheez ko khud nah htaye woh nahi hattay gi. Istadraaj ke zair asr jo kuch hota hai woh mustaqil nahi hota aur is ka asr fizaa ke tasrat badalny se khud bakhud zaya ho jata hai, istadraaj ke zair asr jo kuch hota hai is ko jadou kehte hain. Is ki aik misaal huzoor alaihi as'salaat valslem ke daur mein bhi paish aayi hai.

Is daur mein saaf Ibn sayyad naam ka aik larka madeeney ke qareeb kisi baagh mein rehta tha. Mauqa pa kar shetan ke shagrdon ney usay uchak liya aur is ki chhutti hiss ko beedar kar diya. Woh chadar ourh kar ankhen band kar laita aur Malaika ki sar garmion ko daikhta aur santa rehta. Woh sargarmia awam mein bayan kar deta.

Jab huzoor alaihi as'salaat valslem ney is ki shohrat suni to aik roz Hazrat Umar Farooq razi Allah taala anho se farmaya :

" Aao! Zara Ibn sayyad ko dekhen. ''

Is waqt woh madeeney ke qareeb aik surkh teele par khail raha tha. Huzoor alaihi as'salaat valslem ne is se sawal kya.

' Bta! Mein kon hon ? ' '

Woh ruka aur sochnay laga. Phir bola.

" Aap amiyon ke rasool hain lekin aap kehte hain ke mein kkhuda ka rasool hon. ''

Huzoor aleh as'salaat valslem ne farmaya.

" Tera ilm naaqis hai, to shak mein par gaya. Acha bta !... Mere dil mein kya hai ?

Is ne kaha hai. '' (imaan nah laane wala) yani Aap Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam mere mutaliq yeh samajte hain ke mein imaan nah laauun ga.

Huzoor aleh as'salaat valslem ne farmaya.

" Phir tera ilm mehdood hai. To taraqqi nahi kar sakta. To is baat ko bhi nahi jaanta ke aisa kyun hai. ''

Hazrat umar ne farmaya.

" Ya rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam! Agar aap ijazat den to mein is ki gardan maar doun. ''

Huzoor aleh as'salaat valslem ne jawab diya.

" Ae Umar ! Agar yeh Dajjal hai to is par tum qaboo nahi pa sakuu ge aur agar Dajjal nahi hai to is ka qatal zayed hai. Is ko chore do. ''

Ibn sayyad ki terhan kisi bhi sahib istdraaj ko Allah taala ki Maafat haasil nahi ho sakti. Ilm istdraaj aur ilm nabuwat mein yahi farq hai ke istdraaj ka ilm ghaib beeni taq mehdood rehta hai aur ilm nabuwat ensaan ko ghaib beeni ki hado se guzaar kar Allah taala ki Maafat taq pouncha deta hai. Nabi mukaram sale Allah aleh o slim ke dast mubarak mein kankariyo'n ne tasbeeh parhi. Aur un kankariyon ki aawaz Hazrat abubaker seddiq, Hazrat umar aur Hazrat usmaan ghanni ne bhi suni. Aaj ke scienci daur mein is moujza ki scienci tashreeh paish karna hamaray paish e nazar hai.

Sangrezo'n Ne Kalma Parha :

Aik dopehar Hazrat usmaan ghanni, syedna aleh As'salaat valslem ki khidmat mein haazir hue. Is waqt Hazrat abbu baker seddiq aur Hazrat Umar Farooq bhi wahan mojood they.

Huzoor sale Allah aleh o slim ne un se daryaft farmaya, tjhe kya cheez yahan layi? Unhon ne arz kya? ' Allah aur rasool ki mohabbat'. Is se qabal Hazrat abubaker seddiq aur Hazrat amrfarooq bhi syedna huzoor alehi as'salaat valslem ke istafsaar par yahi

jawab day chuke they. Is ke baad huzoor aleh as'salaat valslem ne saat ya no kankariyan haath mein len to un kankariyon ne huzoor sale Allah aleh o slim ke dast e mubarak mein tasbeeh parhi jis ki aawaz shehad ki makhion ki bhanbhanahat ki terhan thi.

Huzoor sale Allah aleh o slim ne yeh kankariyan alehda alehda Hazrat abubaker seddiq, Hazrat umar aur Hazrat Usmaan ke hathon mein den to kankariyon ne sab ke hathon mein tasbeeh parhi.

Aawaz Ki Frecuency :

Aawazian hamari zindagi ka hissa hain. Aawaz aapas mein rabita ka zareya aur maloomat ke tabadlay ka aik tareeqa hai. Aawaz ki badolat hum bohat si cheezon ko jantay hain aur bohat si baton se lutaf andoz hotay hain lekin bohat si aawazian aisi hain jo hamein sunai nahi deti. Yeh aawazian hamari samaat se Mawrah hain. Paicheeda amraaz ki tashkhees o ilaaj, sanat o hirfat, tahaqeeq o talaash ke liye ultra sound waves ka istemaal ab aam ho gaya hai. Sadaye baaz gasht ke usool aur aawaz ke irtiaash ki bunyaad par yeh laharen kaam karti hain. Yeh laharen maday ki mukhtalif halaton ke darmain imtiaz kar sakti hain.

Ensaan ki samaat ka daira bees hurts (20 hertz) se bees hazaar hurts frikoynsi taq mehdood hai. Jabkay vraye soot moajoon ki frikoynsi bees hazaar hurts (hertz) se do crore hurts (hertz) taq ho sakti hai. Is liye hamaray kaan un awazon ko nahi sun satke.

Moajoon ki do barri aqsam hain. Aik woh jin mein zarraat skrhte hain aur phailtay hue agay barhatay hain aur dosray woh jo agay barhatay hue oopar neechay harkat karte hain, moajoon ki aqsam ki taqseem frikoynsi aur tole mouj ki bunyaad par ki gayi hai.

Mouj makhsoos faasla ko oopar neechay harkat karte hue tey karti hai. Yeh is ka tole mouj kehlata hai. Tole mouj mein aik harkat oopar ki taraf hoti hai aur aik harkat neechay ki janib hoti hai. Aik martaba oopar aur aik martaba neechay dono harkatein mil kar aik chakkar (cycle) poora karti hain aur aik second mein kisi mouj ke jitne cycle guzar jatay hain woh mouj ki frikoynsi kehlati hai.

Tole mouj ziyada ho to frikoynsi kam hoti hai. Jabkay tole mouj kam honay ki soorat mein frikoynsi ziyada hoti hai.

Rediyai Aur Maqnateesi Lehrian :

Rediyai lehrian kam frikoynsi ki barq-e maqnateesi lehrian hoti hain aur TV nashriyat ziyada frikoynsi ki barq-e maqnateesi lehrian hoti hain. Barq-e maqnateesi lehron ko aawaz ki moajoon ki terhan safar karne ke liye kisi wastay ki zaroorat nahi padtee. Yeh pani aur huake baghair bhi agay barhti rehti hain aur khala mein agay bherne mein inhen diqat paish nahi aati.

Frikoynsi agar bohat barh jaye to moajain shu'ayen ban jati hain jo seedhi chalti hain. Kam tole mouj aur ziyada frikoynsi honay ki wajah se un lehron ki kisi cheez mein se guzar jaany ki salahiyat barh jati hai.

Quran kareem mein kayi jagah Allah taala ney farmaya hai ke har cheez hamari hamd o sana bayan karti hai. Yani kaayenaat mein mojood har shye bolti, sunthee aur aik dosray ko p_hchanti hai.

" saton aasman aur zameen aur woh saari cheeze Allah ki Azmat bayan kar rahi hain jo aasman o zameen mein hain. Koi cheez aisi nahi hai jo is ki hamd ke sath is ki tasbeeh nah karti ho. Magar tum un ki tasbeeh ko samajte nahi ho. ''

(surah bani Israel. Aayat: 44)

Kehkashaani Nizamon Ka Computer :

Kaayenaat mein har fard qudrat ka bana huacomputer hai aur is computer mein khekheshaani nizamon se mutaliq tamam it-tila-aat fid hain aur computer disk ki terhan yeh it-tila-aat har computer mein zakheera hain. Khekheshaani nizamon mein jari o saari yeh it-tila-aat, lehron ke dosh par har lamha safar karti rehti hain. Har mojood shye ka doosri mojood shye se lehron ke zareya it-tila-aat ka tabadallah hota rehta hai. Science daan roshni ki raftaar ko ziyada se ziyada taiz raftaar qarar dete hain lekin woh itni taiz raftaar nahi hai ke Zamani makani fasloon ko munqita kar day. Zamani aur makani faaslay lehron ki girift mein rehtay hain. Agar kisi fard ke zehan mein jaanat, firshton, asmano aur zameen se mutaliq it-tila-aat ka tabadallah nah ho to ensaan firshton, jaanat, darakht, pahar, Sooraj aur chaand ka tazkara nahi kar sakta. Kheheshani nizaam aur kaayenaat mein jitni bhi nooein aur noo'on ke afraad ke khayalat ki laharen hamein muntaqil hoti rehti hain. Isi terhan hamari zindagi se mutaliq tamam khayalat lehron ke zareya har makhlooq ko muntaqil hotay rehtay hain. Yeh allag baat hai ke ensaan ke ilawa doosri makhloqaat is qanoon se waaqif nah hon.

Khayalat ki muntaqili hi darasal kisi makhlooq ki pehchan ka zareya banti hai. Hum kisi Aadmi ya kisi makhlooq ke fard se is liye mutasir hotay hain ke makhlooq ke fard ki lehrian hamaray andar daur karne wali lehron mein jazb ho rahi hain. Ensaan ka lashavr kaayenaat ke daur daraaz gooshon se musalsal rabita rakhta hai. Is rabita ke zareya ensaan apna pegham kaayenaat ke har zarra taq pouncha sakta hai aur dosaron ke khayalat se aagah ho sakta hai. Baat sirf itni hai ke ensaan is qanoon se waaqif ho jaye ke kaayenaat ki tamam makhlooq ka khayalat ki lehron ke zareya aik dosray se rabita aur talluq hai. Khayaal is ittila ka naam hai jo har aan aur har lamha zindagi se qareeb karti hai ya dunyawi zindagi se daur kar deti hai.

TASAWUF' SAHABA KARAAM AUR SAHABIYAAT

Islam mein Rohani zindagi ka aaghaz huzoor akarma Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke zamane mein huahuzoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam aur un ke sahaba har baat aur har amal ko Allah ki taraf mansoob karte they aur Allah hi ki janib mutwajjah rehtay they, un ka jeena marna sab Allah ke liye tha. Bilashuba Hazrat Muhammad Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ke un tarbiyat Yafta hazraat ke seenay rohaniyat aur ilm huzoori se labraiz they. Aik giroh tabsarah karta hai ke rohaniyat aur tasawuf ke hawalay se aulia Allah ki karamaat aur kashaf ka tazkara barri shud o mad se kya jata hai lekin sahaba karaam ki karamaat, kashaf aur Kharique aadaat ka kitabon mein tazkara nahi hai. Awam al naas ke zehnon se yeh ghalat fehmi daur karne ke liye islam ki mustand kitabon mein se sahaba karaam aur sahabiyat ki karamaat darj ki ja rahi hain.

Syedna Abubaker Siddique :

Hazrat Seddiq Akbar ne janab Aisha ko bees wasaq taqreeban paanch mann khjorin hiba ki theen aur apni wafaat se pehlay farmaya :

" ae meri beti Aisha! Maal o doulat ke baab mein mujhe tum se ziyada koi pyara nahi. Laraib bees wasaq khjorin mein ne tumhe hiba kee theen. Agar tum ne inhen toar kar akhatta kar liya hota to woh tumhari mamloka ho jatein lekin ab woh tamam varson ka maal hai. Jis mein tumahray do bhai aur do bahene shareek hain. Is ko quran kareem ke ehkaam ke mawafiq taqseem karna. Hazrat Aisha ne kaha. Abba jaan! Agar bohat ziyada bhi hoten tab bhi is hiba se dast bardaar ho jati lekin yeh to frmayye ke meri behan to sirf asma hai. Yeh doosri behan kon hai? Hazrat abubaker seddiq ne jawab diya ke Bint kharja ke pait mein mujhe larki dikhayi day rahi hai. ''

Bil akhir umm kulsoom peda huien.

Syedna Farooq Azam Umar Bin Khitaab :

Hazrat umar aik din khutba parh rahay they ke achanak farmaya! Ae saria pahar ki taraf hatt ja. Aap naay teen dafaa isi terhan farmaya kyunkay pahar ki taraf hatt jaaney se musalmanoon ke ghalib ho jaaney ki umeed thi. Thori dinon ke baad shab nihawand se fouj ka qasid aaya to is se larai ka haal poocha. Qasid naay arz kya !

Ae Ameer al-momineen! Aik din shikast honay ko thi ke hamein aik aawaz sunai di jaisay koi pukaar kar keh raha ho ke ae saria pahar ki taraf hatt ja. Is aawaz ko hum

naay teen martaba suna aur hum naay pahar ki taraf se hatt kar sahara liya aur Allah taala naay hamein mushriqeen par fatah di.

Syedna Usmaan Zulnoorain :

Hazrat usmaan zulnoorain ke azad kardah ghulam mohjan kehte hain ke aik din mein Aap ke sath Aap ki aik zameen par gaya jahan aik aurat naay jo kisi takleef mein mutbala thi Aap ke paas aa kar arz kya. Ae Ameer al-momineen! Mujh se zina ka irtikaab ho gaya hai. Is par Aap naay mujhe hukum diya ke is aurat ko bahar nikaal do. Chunancha mein naay is ko bhaga diya. Thori der baad is aurat naay aa kar phir is ghalti ka aitraaf kya. Unhon naay farmaya. Usay bahar nikaal do. Teesri martaba is aurat naay phir aa kar kaha. Ae khalifa waqt mein naay bila shak o shuba gunah kbirh kya hai mere oopar Had zina jari farma den.

Hazrat Usmaan naay irshad farmaya. Ae! Mohajan Is aurat par museebat aa pari hai aur woh museebat aur takleef hamesha fasaad ka sabab hoti hai. Is ko pait bhar kar rootti aur tan bhar kapra day, is dewaani ko mein apne sath le gaya. Mein naay usay aaraam se rakha. Thoray dinon baad is ke hosh o hawaas durust hue to woh mutmaen ho gayi. Hazrat Usmaan naay farmaya ke ahcha ab usay khajoor, aatta aur kishmish day day. Mein naay samaan gadhay par laad kar usay day diya. Mein naay is se poocha. Ab bhi to hi kehti hai jo Ameer al-momineen ke samnay keh rahi thi is naay kaha nahi mein naay jo kuch kaha tha tklifon aur musibaton ke pahar phatt parney ki wajah se kaha tha. Taa ke had laga di jaye aur mujhe musibaton se nijaat mil jaye.

Syedna Ali Ibn Abi Taalib :

Hazrat abbu rifie kehte hain sarkar do aalam sale Allah aleh o slim ney jab Hazrat Ali ko jhanda day kar Khyber ki taraf rawana kya aur woh Khyber ke qilay ke paas puhanche to Khyber walay Aap par toot parre. Barri khonrizi hui. Aik yahodi ney waar kar ke Aap ke haath se dhaal

Gira di. Hazrat Ali agay barhay aur qilay ka aik darwaaza utha kar apni dhaal bana liya. Bil akhir dushmanon par fatah haasil ho jaany ke baad is darwazay ko pheink diya. Is safar mein mere sath saat aadmi aur bhi they aur hum aath aadmi mil kar is darwazay ko ulat dainay ki koshish karte rahay. Lekin woh darwaaza jis ko tan tanha Hazrat Ali ney aik haath mein utha liya tha hum aath aadmi is ko nahi palat sakay.

Umm Al-Momineen Hazrat Khadija Alkabri :

Aik baar syedna huzoor sale Allah alaihi o slim nay farmaya ke Jibreel ? Nay mujh se aa kar kaha ya rasool Allah sale Allah alaihi o slim! Aap ke paas bi bi Khadija aa rahi hain aur un ke haath mein jo bartan hai is mein khana aur pani hai. Jab woh aap sale Allah alaihi o slim ke paas aa jayen to un se mera salaam keh dijiye aur Allah taala nay aap ko salam kaha hai aur keh dijiye ke Aap khush ho jayye. Aap ke liye jannat mein aisa makaan hai jo motiyon ka bana huahai jahan shore o ghul aur takleef nahi hai.

Umm al-momineen Hazrat Aisha :

Aik martaba madinah Munawwara mein sakht qeht para, un qeht zada logon nay Hazrat Aisha se ja kar kaha ke is qeht se hum log bohat pareshan ho gaye hain. Hazrat Aisha nay farmaya! Rasool Allah sale Allah alaihi o slim ke mazaar mubarak ki taraf aur gunband Khizra mein aasman ki taraf ko aik are paar sorakh kar do. Un logon nay aisa hi kya to khoob barish hui. Hazrat Aisha ka bayan hai ke rasool Allah sale Allah alaihi o slim nay aik din farmaya. Ae Aisha! Jibreel ? Tum ko salaam keh rahay hain. Mein nay jawaban kaha un par Allah ki salamti rahmaten aur barketain hon.

Hazrat Bi Bi Fatimah Alzhra :

Hazrat uuummeeee salma ney bayan kya ke Hazrat Fatima bemaar theen aur mein teemaardaar thi. Aik din subah saweray inhen afaqa mehsoos sun-hwa. Hazrat Ali kisi kaam se bahar gaye hue they. Hazrat Fatima ney kaha. Ae amma mein nahana chahti hon. Mein ney pani tayyar kar diya aur jis terhan woh tandrusti mein nahati theen waisay hi khoob nahaien. Phir unhon ney naye kapray mangay. Mein ney kapray bhi day diye. Unhon ney khud pehan kar kaha ammi ab zara aap mere liye ghar ke bichon beech bichona bichaa dijiye. Mein ney yeh bhi kar diya. Bas woh bistar par ja letein aur qble ki taraf ki mun kar ke apna aik haath apne gaal ke neechay rakh kar kaha. Amma! Ab mein Allah taala se milnay ja rahi hon aur bilkul pak hon. Ab koi bulaa zaroorat mujhe khole nahi. Is ke baad un ki rooh parwaaz kar gayi.

Hazrat Ans :

Hazrat ans bin maalik ke bhateejay Hazrat ans nazar fformatay hain ke un ki phophi ney kisi larki ka agla daant toar diya tha. Hamaray khandan ke logon ney larki ke rishta daaron se maffi mangi. Unhon ney inkaar kar diya. Phir un se kaha gaya ke tum log dit yani daant ke badlay daant lainay ke bajaye kuch raqam le lau seen par bhi un logon ney inkaar kya aur rasool Allah sale Allah aleh o slim ki khidmat mein haazir ho kar maffi dainay aur dit qubool karne par inkaar karte hue qisaas talabb kya.

Chunancha suoor do aalam sale Allah aleh o slim ney qisaas ka hukum sadir farmaya. Is par Hazrat ans bin nuzair ney kaha. Ya rasool Allah sale Allah aleh o slim kya meri phophi ka daant toar diya jaye ga? Suroor do aalam sale Allah aleh o slim ney farmaya. Ae ans Allah ki kitaab qisaas ka hukum deti hai. Yeh sun kar log khush ho gaye aur daant ka badla maaf kar diya.

Hazrat Saad Bin Abi Waqas :

Imam bukhari aik taweel qissay mein bayan karte hain ke Hazrat Saad **binabi** waqas ne farmaya Allah ki qisam mein is shakhs ke liye bud-dua karta hon jis ne meri teen jhooti shikaytein ki theen. Ae Allah ! Yeh tera jhootha bandah jo makkari se shikaytein sunanay ke liye khara huahai is ki Umar daraaz kar day. Hazrat saad ki is dua ke baad log jab is ki kheriyat daryافت karte they to woh kehta tha ke mein bilkul budha ho gaya hon, meri aqal maari gayi hai. Aur saad ki bud-dua lag gayi hai. Abdul malk kehte hain ke mein ne is budhay ko is haal mein dekha ke burhapay ki wajah se is ki aankhon ko is ki dono bhawao'n ne bilkul chhupa liya tha aur woh rasta chalti laundioun ko rokta tha aur be hiyai ki bateey karta tha. Iflaas o gurbat ki wajah se intahi tang dast tha.

Hazrat Abdullah Bin Masood :

Hazrat Ibn masood se rivayet hai ke unhon ne farmaya hum kayi sahabi khana kha rahay they hum ne suna ke woh ghiza Allah ki tasbeeh bayan kar rahi hai.

Woh khana subhan Allah , subhan Allah parh raha tha.

Hazrat Asayed Bin Hazeer Ibad :

Hazrat ans se rivayet hai ke sarkar do aalam sale Allah aleh o slim ki khidmat mein Asayed Ibad ne chand marozat paish kee. Raat bohat tareek thi chunancha woh isi andheray mein apne gharon ko lautay un ke hathon mein lathyan theen. Un mein se aik laathi roshan ho gayi aur shama ka kaam daimay lagi jab aik ka rasta khatam ho gaya aur dosray ko agay jana tha to dosray shakhs ki laathi roshan ho gayi. Aur dosra bhi apne ghar poanch gaya.

Hazrat Jaabir :

Hazrat jabir rivayet karte hain ke jung ahad ke waqt aik raat mujhe mere waalid ne talabb kar ke farmaya. Kal ashaab rasool sale Allah alaihi o slim ki shahadat mein sab se pehlay mein shaheed hon ga. Rasool Allah sale Allah alaihi o slim ke ilawa tum mujhe sab se ziyada Aziz ho. Mujh par aik aadmi ka qarza hai aur woh ada kar dena aur mein tumhe wasiyat karta hon ke apni behnoon ke sath bhalai karna. Mein ne dekha ke maidan ahad mein sab se pehlay mere waalid ne jaam shahadat nosh farmaya.

Hazrat Safena :

Ibn munkadar se rivayet hai ke Hazrat Safena jo rasool Allah sale Allah alaihi o slim ke ghulam thay aik martaba sarzamen room mein rasta bhol gay. Woh rasta talaash kar rahay thay ke dshmnan islam ne inhen girftar kar liya.

Woh qaid se faraar ho gay. Rasta mein inhen aik sher nazar aaya. Unhon ne is sher ko kuniat se pukaar kar kaha. Ae abu-ul-haaris! Mein rasool Allah sale Allah alaihi o slim ka ghulam hon aur mein rasta bhol gaya hon. Sher ne yeh sun kar un ke samnay dam hilai. Aur un ke barabar chalne laga. Usay jab koi aawaz sunai deti to foran idhar ka rukh kar lata aur kaan kharray kar ke idher udhar daikhta. Jab khatray ka ehsas khatam ho jata to phir Aap ke sath chalne lagta. Jab Hazrat Safena islami lashkar mein pahonch gay to sher wapas lout gaya.

Hazrat Abu-Hurera :

Hazrat abu-hurera kehte hain rasool Allah sale Allah aleh o slim ne mujh se poocha. Tumahray qaidi ka kya haal hai ?

Mein ne arz kya. Huzoor is ka iradah hai ke mujhe aisi baaten sikhayiye jin se mujhe faida ho. Aap sale Allah aleh o slim ne irshad farmaya. Yaad rakho jo kuch is ne kaha woh theek hai. Lekin teen raton se tum jis se baaten kar rahay ho jantay ho woh kon hain? Mein ne arz kya. Huzoor sale Allah aleh o slim mein nahi jaanta. Huzoor sale Allah aleh o slim ne farmaya woh shetan hai.

Hazrat Rabiey Bin Haraash :

Hazrat Rabiey **bin** haraash kehte hain ke hum chaar bhai they. Hamaray baray bhai Hazrat rabiey pakkay namazi aur rozay daar they. Sardiyoon garmiyon mein bhi woh naflein parhte aur rozay rakhtay they. Jab un ka intqaal huato hum sab un ke paas jama they aur hum aik aadmi ko un ke liye kafan ka kapra lainay bhaj chuke they ke yakayak

unhon ne apne mun se kapra hata kar kaha. Ae baradran salam alaikum! Logon ne jawab diya. Walekum salam. Aur poocha ke tum mout ke baad bhi baat karte ho ?

Hazrat rabiey ne jawab diya. Haan tum se judda ho kar jab parvar-digaar aalam se mila to mein ne usay gazabb naak nahi dekha. Is ne mujh par rehmaton ke baadal barsa kar jannat ki khushboain, jannat ki rozi, jannat ke libaas marhamat farmaiye.

Suno! Hazrat abu alqasim rasool Allah sale Allah aleh o slim meri namaz parhnay ke muntazir hain. Bas ab der mat lagao aur jaldi karo. Yeh qissa jab Hazrat Aisha ko sunaya gaya to Aap ne farmaya ke mujhe yaad hai aik dafaa rasool Allah sale Allah aleh o slim ne farmaya tha ke meri ummat mein aisay aadmi hain jo marnay ke baad bhi guftagu karte hain.

Hazrat Ulaa Bin Hazrami :

Sehem bin majanib bayan karte hain ke hum Ulaa bin hazrami ke sath jehaad ke liye rawana ho kar maqam Darain puhanche. Hindustani mushk aur kastoori ki bahrain mein bohat barri manndi hai aur samandar ke sahil par waqay hai. Chunancha Hazrat Ulaa bin hazrami ne samandar ke kinare kharray ho kar kaha. Ae Allah to jan-nay wala hai, to qouvat wala hai, to bohat bara hai. Hum tairay mamooli bande hain, yahan kharray hain aur islam ka dushman samandar ke is suray par hai. Allah un ko shikast dainay ke liye un ko raah raast par laane ke liye aur un ko islam ka kalma parhanay ke liye hum ko un taq pouncha day.

Is dua ke baad unhon ne hum sab ko samandar mein utaar diya. Samandar ka pani hamaray ghoron ke seenon taq bhi nahi pouncha tha ke hum samandar paar ho gaye.

Hazrat Osama Bin Zaid :

Hazrat osama se rivayet hai ke unhon ney rasool Allah sale Allah aleh o slim ke sath Hazrat Jibreel ? Ko dekha.

Hazrat Salman :

Hazrat SALMAN aur Hazrat abu darda baithy hue they aur dono ke samnay aik pyalaa rakha huatha jo subhan Allah parh raha tha.

Mandarja waqeat o karamaat bohat hi ikhtisaar ke sath likhe gaye hain. Warna har sahabi ki zindagi mein be shumaar Kharique aadaat mojood hain.

Syedna huzoor sale Allah aleh o slim ke sahabi aur sahabiyat ki karamaat aur Kharique aadaat islami tareekh mein record hain.

Yeh aitraaz bhi ke sahaba karaam aur sahabiyat ney mraqbe nahi kiye mehez ghalat fehmi hai. Muraqba ka matlab hai soch, bichaar, tafakur, talaash, zehni yaksoi ke sath kisi baat par ghhor karna, concentration. Jab hum kisi bhi baat ki fazeelat aur quna ko talaash karte hain to is ka matlab bhi muraqba hai. Sahaba karaam aur sahabiyat ki poori zindagi rasool Allah sale Allah alaihi o slim ke aqval aur qurani ayaat par ghhor o fikar karne mein guzri hai. Ghhor o fikar mein jitna waqt guzarta tha. Woh sab muraqba ki tareef mein aata hai.

Muraqba darasal zehni yaksoi ke sath apni Rohani salahiyaton aur ghaib bain nazar ko beedar aur mutharrak karne ke liye aik tareeqa hai.

Muraqba se morad martaba ahsaan hai.

Noor nabuwat ke zariye sahaba karaam aur sahabiyat ko martaba ahsaan haasil tha aur martaba ahsaan ka haasil hona bilashuba rohaniyat ya tasawwuf hai.

Sahaba karaam aur sahabiyat ke Rohani ajsaam noor nabuwat se roshan aur Munawar they. Jab woh rasool Allah sale Allah aleh o slim ke aqval aur seerat tayyiba par ghhor karte they to un ke andar Anwaar ka zakheera un ki rahnumai karta tha. Qurani ayaat par tafakur kar ke woh khud ko Allah se qareeb mehsoos karte they.

NAMAZ AUR TASAWWUF

Salaat zehni yaksoi haasil karne ka aik aisa tareeqa hai jo anbia karaam allahum salam aur syedna huzoor aleh as'salaat valslam ny ikhtiyar farmaya hai. Is tareeqa mein barri ahmiyat tafakar ko hai. Salaat mein Allah ke sath bande ka talluq qaim ho jata hai jab bandah is tafakar ke sath Allah ke samnay haazir hota hai ke mujhe Allah dekh raha hai to Allah ki sifaat mein zehan markooz ho jata hai. Rohani kaifiyat mein tafakar barri ahmiyat ka haamil hai. Rasool Allah sale Allah aleh o slim ny aik taweel muddat tak ghaar Hara mein Allah ki nshanyon par tafakar farmaya hai. Tafakar ka mafhoom yeh hai ke har taraf se zehan hata kar Allah ki nshanyon par ghhor kya jaye. Arkaan islam ki takmeel ke baad bandah ka Allah ke sath rabita qaim rehta hai.

Salaat Ki Ahmiyat :

Salaat is ibadat ka naam hai jis mein Allah ki barayi, tazeem aur is ki rabobiyat o hakmiyat ko tasleem kya jata hai, namaz har paighambar aur is ki ummat par farz hai. Namaz qaim kar ke bandah Allah se qareeb ho jata hai. Namaz fawahishaat aur sinkraat se rokti hai. Salaat darasal Allah se talluq qaim karne ka yakeeni zareya hai. Musalsal gehrayon ke zareya salk ko zehni markaziat qaim karne ki mashq ho jati hai is liye muraqba karne walay hazraat o khawateen jab namaz ada karte hain to aasani se un ka dili talluq Allah ke sath qaim ho jata hai.

Hazrat ibrahim alaihi salam ne apne betay Hazrat ismael alaihi salam ko mecca ki be aabb o gaya zameen par abad kya to is ki gharz yeh bayan ki :

" Ae hamaray parvar-digaar! Taa ke woh salaat (aap ke sath talluq aur rabita (qaim karen.' '

(surah ibrahim. Aayat :37)

Hazrat Ibrahim Aleh Salam Ney Apni Nasal Ke Liye Yeh Dua Ki :

" Ae mere parvar-digaar! Mujh ko aur meri nasal mein se logon ko salaat (rabita) qaim karne wala bana.' '

(surah ibrahim. Aayat : 40)

" Hazrat asmayl aleh salam apne ahal o Ayal ko salaat qaim karne ka hukum dete they.' '

(surah maryam. Aayat :55)

Hazrat Loot aleh salam, Hazrat ashq aleh salam, Hazrat Yaqoob aleh salam aur un ki nasal ke payghambaroon ke baray mein quran kehta hai :

" aur hum ney un ko naik kamon ke karne aur salaat qaim karne ki wahi ki.' '

(surah anbiya – Aayat : 73)

Hazrat Luqman Aleh Salam Ne apne Betay Ko Nasiyaat Ki :

" Ae mere betay salaat qaim kar.' '(surah luqman. Aayat : 17)

Allah ne Hazrat moose aleh salam se kaha.

" Aur meri yaad ke liye salaat qaim kar (yani meri taraf zehni yaksoi ke sath mutwajjah reh)' '.

(surah th_h. Aayat : 14)

Hazrat moose aleh salam aur Hazrat Haroon aleh salam ko aur un ke sath bani Israel ko Allah ne hukum diya.

" Aur Allah ne salaat ka hukum diya hai.' '(surah Younis. Aayat : 87)

Arab mein yahood aur isaai qaim as'slaat they.

" ahal kitaab mein kuch log aisay bhi hain jo raton ko kharray ho kar Allah ki ayatain parhte hain aur woh sajda (Allah ke sath supurdagi) karte hain. ''

" aur woh log jo hukum pakarte hain kitaab (Allah ke banaye programme aur aasmani qanoon) ko aur qaim rakhtay hain salaat hum zaya nahi karte ajar neki karne walon ke. ''

(surah airaaf. Aayat :170)

Ghaib Ki Duniya :

Bandah jab Allah se apna talluq qaim kar laita hai to is ke dimagh mein aik darwaaza khil jata hai jis se guzar kar woh ghaib ki duniya mein daakhil ho jata hai.

Salaat zehni markaziat (concentration) ko bahaal kar deti hai. Insaan zehni yaksoi ke sath shaori kaifiyat se nikal kar la shaori kaifiyat mein daakhil ho jata hai.

Allah ki taraf mutwajjah honay ka matlab yeh hai ke bandah har taraf se zehen hata kar shaori duniya se nikal kar la shaori duniya yani ghaib ki duniya se aashna ho jaye.

Namaz Mein Khayalat Ka Hajhoom :

Namaz mein khayalat se bachney ka tareeqa yeh hai ke :

" salaat qaim karne se pehlay aaraam da nashist mein qibla rukh baith kar teen martaba durood shareef, teen baar kalma shahadat padhan aur ankhon band kar ke aik se teen minute taq yeh tasawwur qaim karen ke :

" mein arsh ke neechay hon aur Allah taala mere samnay hain aur mein Allah ko sajda kar raha hon' '.

Quran hakeem Allah ka kalaam hai aur un haqayiq o Muarif ka bayan hai jo Allah taala neh ba waseela Hazrat jibrail aleh salam Aan hazrat sale Allah aleh o slim ke qalb Ather par nazil farmaiye. Quran Majeed ka har lafz Anwaar o tjlyat ka zakheera hai.

Bzahir mazameen ghaib arabi alfaaz mein hain lekin un alfaaz ke peechay noori mani ki wasee dunia mojood hai. Tasawwuf ke asatzh is baat ki koshish karte hain ke un ke shagird alfaaz mein mojood makhfi noor ko dekh len taa ke quran hakeem apni poori jamiyat aur manoyt ke sath un par roshan ho jaye.

Allah Ka Irfan :

Rohani usaatzaa batatay hain ke jab bhi quran Majeed ki tilawat ki jaye, chahay namaz mein, tahajud ke nawafil mein ya sirf tilawat ke waqt, namazi yeh tasawwur kere ke Allah taala is kalaam ke zariye mujh se mukhatib hain aur mein isi ki Maarfat is kalaam ko sun raha hon. Tilawat ke waqt yeh khayaal rakha jaye ke alfaaz ke noori tamsilaat hamaray oopar munkashif ho rahay hain.

Bandah jab zehni tavajja ke sath kalaam Allah ki talawat karta hai to usay inhimak naseeb ho jata hai. Qurani ayaat ko baar baar parhnay se mala e aala se aik rabt peda ho jata hai. Chunancha jis qader qalb ka aaina saaf hota hai isi munasbat se maffi mufaheem ki noorani duniya is ke oopar zahir honay lagti hai.

Allah ki dosti haasil karne ke liye quran hakeem naay jis programme ka tazkara kya hai is mein do bateen bohat ahem aur zurori hain.

" qaim karo salaat aur ada karo zkoh' '

(surah baqra. Aayat : 43)

Qurani programme ke yeh dono ajzaa namaz aur zkoh, rooh aur jism ka wazifa hain. Wazifa se morad woh harkat hai jo zindagi ki harkat ko qaim rakhnay ke liye zurori hai. Huzoor aleh As'salaat valslam ka irshad hai :

" jab tum namaz mein mashgool ho to yeh mehsoos karo ke hum Allah taala ko dekh rahay hain ya yeh mehsoos karo ke Allah taala hamein dekh raha hai.' '

Rooh Ka Wazifa :

Namaz mein wazifa aaza ki harkat ke sath Allah taala ki taraf rujoo rehne ki aadat honi chahiye. Zehen ka Allah taala ki taraf rujoo hona rooh ka wazifa hai. Aur aaza ka harkat mein rehna jism ka wazifa hai. Qiyam salaat ke zariye koi bandah is baat ka aadi ho jata hai ke woh zindagi ke har shobay mein Allah ki taraf mutwajjah rehta hai.

Allah Ko Dekhna :

Jis had taq huzoor sale Allah aleh o slim ke Us wah husna par kisi ummati ka amal hota hai, isi munasbat se usay huzoori naseeb ho jati hai. Qalb mein jala peda karne ke liye hamein khud ko un cheezon se daur karna ho ga jo hamein pakizgee, safai aur nooraniyat se daur karti hain. Is dimagh ko radd karna ho ga jo hamaray andar nafarmani ka dimagh hai. Is dimagh se ashanie haasil karna ho gi jo jannat ka dimagh hai aur jis dimagh par tjlyat ka nuzool hota hai.

Namaz aisa wazifa aaza aur Rohani amal hai jis mein tamam jismani harkaat aur Rohani kaifiyat shaamil hain.

Namazi Allah ki taraf rujoo honay ki niyat karta hai. Phir wudu kar ke pak saaf hota hai. Pak jagah ka intikhab karta hai. Qibla rukh kharray ho kar dono haath kaanon taq uthata hai. Phir haath bandh leta hai. Quran hakeem ki talawat karta hai yani Allah se humkalam hota hai. Allah ki hamd padhta hai aur Allah ki sifaat bayan karta hai. Phir jhuk jata hai. Tasbeeh padhta hai mera rab pak aur azeem hai. Phir khara ho jata hai aur kehta hai ae hamaray rab hum teri tareef karte hain. Phir sjday mein chala jata hai. Jabeen niaz zameen par rakh kar elaan karta hai ae hamaray rab to hi sab se aala aur buland martaba hai. Allah ke rasool sale Allah aleh wasalam par duroood o salaam bhaij kar salaam arz karta hai. Namaz mein haath dhona, kalie karna, naak mein pani daalna, mun dhona, sir ka maseh karna waghera sab jismani wazifa hai. Namaz mein kharray hona, jhukna, sajda karna, dozanon baithna aur idhar udher daikhna yeh bhi jismani wazifa hai. Sab aamaal ka maqsad yeh hai ke jism ke har amal mein zehan Allah ke sath wabsta rahay. Salaat aik aisa amal aur aisa shugal hai ke jis ko poora karne se bande ka zehan is baat ka aadi ho jata hai ke woh apne har amal mein Allah ko daikhta hai. Namaz bandah aur Allah ke darmain aik rasta hai. Namaz mein mashgool ho kar bandah ghair kkhuda se daur ho kar kkhuda se qareeb ho jata hai. Bandah ke andar jab yeh kefiyat mustahkam ho jati hai to usay martaba ahsaan haasil ho jata hai. Namaz martaba ahsaan par amal karne ka mukammal programme hai.

SOM AUR TASAWUF

" mah ramadaan jis mein nazil huaquran jis mein Hadayat hai logon ke wastay aur raah panay ki khuli nishanain hain. "

(surah baqra. Aayat number 185)

Sawal yeh hai ke nuzool quran ke silsilay mein ramadaan ka tazkara kyun kya gaya hai? Jabkay wahi ramadaan ke ilawa bhi aati rahi hai. Yeh talaash karna bhi zurori hai ke ramadaan al mubarak aur aam dinon mein kya farq hai aur mah ramadaan mein insani tasawurat aur ehsasat mein kya tabdeeli runuma ho jati hai? Ramadaan al mubarak se mutaliq Allah taala ka irshad hai :

" aur jab tujh se poucheen bande mere mujh ko to mein nazdeek hon, pohanchana hon pukarte ki pukaar ko jis waqt mujh ko pukaarta hai. "

(surah baqra. Aayat number 184)

Aayat krimh batati hai ke bandah aur Allah ke darmain kisi qisam ka koi faasla haail nahi hai.

Roza Ka Maqsad :

Zindagi taqazoon ka naam hai. Yeh takazey hi hamaray andar hawaas banatay hain. Bhook, pyaas, jins, aik dosray se baat karne ki khwahish, aapas ka mil jol aur hazaron qisam ki dlchspyan yeh sab takazey hain aur un taqazoon ka dar-o-madar hawaas par hai. Hawaas agar takazey qubool kar letay hain to yeh takazey hawaas ke andar jazb ho kar hamein muzahiraati khadd-o-khaal ka ilm bkhshte hain.

Ramadaan ke ilawa aam dinon mein hamari dlchspyan Mazahir ke sath ziyada rehti hain. Husool muaash mein jad-o-jehad karna aur dunyawi dosray mashaghil mein hum ghar y rehtay hain.

Is ke bar aks roza hamein aisay nuqtay par le aata hai jahan se Mazahir ki nafi shuru hoti hai. Maslan waqt muayana taq zahiri hawaas se tavajja hata kar zehen ko is baat par amaada karna ke zahiri hawaas ke ilawa aur bhi hawaas hamaray andar mojood hain jo hamein azad duniya (ghaib ki duniya) se roshnaas karte hain. Roza zindagi mein kaam karne walay zahiri hawaas par zarb laga kar un ko moattal kar deta hai. Bhook pyaas par control, guftagu mein ahthyat, neend mein kami aur chobees ghantay kisi nah kisi terhan yeh koshish ki jati hai ke Mazahir ki girift se nikal kar ghaib mein safar kya jaye. Yeh tasawwur ghalib rehta hai ke hum Allah ke liye bhukay piyasay hain.

Hadees Qudsi :

Hadees qudse mein Allah taala ka irshad hai :

" rozay ki jaza mein khoo daal hon. "

Yani rozay daur ke andar woh hawaas kaam karne lagtay hain jin hawaas se ensaan Allah taala ki tajallii ka deedar kar laita hai.

Allah taala se daur karne walay hawaas sab ke sab Mazahir hain aur Allah taala se qareeb karne walay hawaas sab ke sab ghaib hain. Mazahir mein ensaan Zaman o makaan mein qaid hai aur ghaib mein zamaniyat aur makaniyat ensaan ki paband hai. Jo hawaas hamein ghaib se roshnaas aur muta-arif karate hain quran pak ki zabaan mein un ka naam '' Lail '' yani raat hai.

Irshad hai ke :

" hum daakhil karte hain raat ko din mein aur daakhil karte hain din ko raat mein. "

(surah all Imran. Aayat number 84)

Doosri jagah irshad hai :

" hum udhair letay hain raat par se din ko. "

Yani hawaas aik hi hain. Un mein sirf darja bandi hoti hai. Din ke hawaas mein nah Zaman aur makaan ki pabandi hai lekin raat ke hawaas mein makaniyat aur zamaniyat ki pabandi nahi hai. Raat ke yahi hawaas ghaib mein safar karne ka zareya bantay hain aur unhi hawaas se ensaan barzakh, airaaf, malaika aur Mala aala ka Urfan haasil karta hai.

Hazrat moose aleh salam ke tazkara mein Allah taala farmatay hain :

" aur wada kya hum naay moose se tees (30) raat ka aur poora kya un ko das se tab poori hui muddat tairay rab ki chalees (40) raat.''

(surah airaaf. Aayat : 142)

Allah taala farma rahay hain ke hum ne Hazrat moose aleh salam ko chalees raat mein torat (ghaibi inkishafaat) ataa farmai. Allah taala ne yeh nahi farmaya ke hum ne chalees (40) din mein wada poora kya, sirf raat ka tazkara farmaya hai.

Hazrat moose aleh salam ne chalees (40) din aur chalees (40) raat koh tor par qiyam farmaya to is ka matlab yeh huake chalees din aur chalees raat Hazrat moose aleh salam par raat ke hawaas ghalib rahay.

Syedna huzoor aleh As'salaat valslam ki mairaaj ke baarey mein Allah taala ka irshad hai :

" pak zaat hai jo le gaya apne bande ko raat hi raat adab wali masjid (masjid alhram) se parli masjid (masjid alaqsi) taq jis mein hum ne khoobiyani rakhi hain ke deikhein is ko apni qudrat ke namoonay wohi hai suntaa daikhta.''

(surah bani Israel. Aayat : 1)

Raat ke hawaas (sonay ki haalat) mein hum nah khatay hain, nah baat karte hain, aur nah hi aradtan zehan ko dunyawi mamlaat mein istemaal karte hain. Is ke sath sath hum muzahiraati pabandi se bhi azad ho jatay hain.

Rozay ka programme hamein yahi amal ikhtiyar karne ka hukum deta hai. Rozay mein taqreeban woh tamam hawaas hamaray oopar ghalib ho jatay hain jin ka naam raat hai.

Roza Tark Ka Nizaam Hai :

" roza mere liye hai aur roza ki jaza mein hon." (hadees quds)

Darasal roza woh nizaam hai jo 'tark' se talluq ustuwart karta hai.

Roza daaar apna ziyada se ziyada waqt ibadat mein guzarta hai. Roza daaar sirf aur sirf Allah taala ki khushnodi ke liye saaf suthree zindagi, sahih nizaam al uqaat mein guzarta hai to Allah khud rahnumai karta hai. Allah khud sath hota hai. Allah qareeb hota hai.

Kuch logon ka khayaal hai ke is qisam ke programme jis se ghaib ki duniya ka inkishaaf ho khaas hazraat ke liye makhsoos hai. Agar is qisam ke programme makhsoos logon ke liye hotay to kitabon mein itnay ziyada kamyaab khawateen o hazraat ke naam nah likhay jatay. Sufia karaam ke biwi, bachay hotay hain. Sufia khawateen ke shohar hotay hain woh duniya ke saaray kaam karte hain. Aur isi terhan zindagi guzartay hain jis terhan aam Aadmi zindagi guzarta hai. Farq sirf yeh hai ke yeh hazraat Allah ke liye 'tark' ki lazzat se waaqif hotay hain aur hum tark ki lazzat se na aashna hain.

Syedna huzoor aleh as'salaat valsalam ke har ammi ke liye tark mumkin hai. Jo bandah subah se shaam taq mehez Allah ke liye bhooka piyasa rehta hai woh tark ki lazzat se aashna ho jata hai. Yahi wajah hai ke agar roza chhuut jaye to saaray din yeh mehsoos hota hai ke koi qeemti cheez hamaray haath se nikal gayi. Sakht garmi aur chichilati dhoop mein Allah ke liye pani nah piinaa aur tamam halal cheezon ko apne oopar haraam kar lena, bilashuba Allah ke liye tark hai. Aur is ki lazzat se har roza daar waaqif hai.

Lilt_H Al-Qadar :

Ramadaan al mubarak ke bees (20) rozon mein zahiri amal aur zahiri hawaas ke tark se salk is qouvat raftaar ke qareeb ho jata hai jis se ghaib ka mushahida hota hai.

" hum neh is ko utaara Lailat-ul-Qadar mein aur to neh kya samjha ke kya hai Lailat-ul-Qadar. Lailat-ul-Qadar behtar hai hazaar mahinay se. Utartay hain farishtay aur rooh is mein apne rab ke hukum se har kaam par. Amaan hai woh raat subah ke tulu honay taq. "

(surah al-qadar)

Quran aik dastoor al amal hai jo noo insani ki rahnumai karta hai. Lailat-ul-Qadar aik hazaar mahino se afzl hai aur Lailat-ul-Qadar ramadaan mein aati hai. Aik hazaar mahino mein tees 30 hazaar din aur tees hazaar raatain hoti hain. Ramadaan ke rozay rakhnay ke baad Lailat-ul-Qadar ki raat anay taq roza daar ke zehen ki raftaar saath hazaar gina ho jati hai. Saath hazaar gina raftaar se ensaan Hazrat Jibreel aleh salam aur firshton ko Allah ke hukum se dekh laita hai. Hadees shareef mein hai. Hazrat Jibreel aleh salam aisay shakhs se musafah karte hain.

HAJJ AUR TASAWUF

Jab beeet Allah shareef ki taamer ho gayi to Allah taala ki taraf se hukum hua:

Ae ibrahim! Logon mein hajj ka elaan kar do. Hazrat ibrahim aleh salam ney arz kya ' ya Allah meri aawaz kis terhan puhanche gi yahan hum teen admion ke ilawa koi nazar nahi aata'. Allah taala ney farmaya. ' ae ibrahim! Aawaz pahunchana hamaray zimma hai. ' Hazrat ibrahim aleh salam ney hajj ka elaan kar diya. Is aawaz ko asmanon aur zameen mein aur is ke darmain jitni bhi makhlooq hai sab ney suna. Hajj

ka yahi woh elaan hai jis ke jawab mein haji hazraat hajj ke douran labaik allahumma labaik kehte hain.

Rasool Allah sale Allah aleh o slim ka irshad hai :

" jis shakhs ney khuwa woh peda ho chuka tha ya abhi aalam arwah mein tha Hazrat ibrahim aleh salam ki aawaz sun kar labaik kaha who hajj zaroor karta hai.' '

Quran Kareem Aur Hajj :

Surah bqr main irshad hey :

" hajj ke chand mahinay hain jo maloom hain pas jo shakhs un ayyaam mein apne oopar hajj muqarrar kere to phir nah koi fehash baat jaaiz hai aur nah hukum aduli durust hai aur nah kisi qisam ka jhagra zaiba hai aur jo naik kaam karo ge Allah taala is ko jantay hain.' '

(surah baqra. Aayat number 195)

Huzoor sale Allah aleh o slim ka irshad hai :

" jo shakhs Allah ke liye hajj kere is terhan ke is mein fehash baat aur hukum aduli nah ho to woh aisa hai jaissa maa ke pait se peda huatha.' '

(muskwaath)

Rasool Allah sale Allah aleh o slim ka irshad hai :

" jab kisi haji se Malaqaat ho to is ko salaam karo, is se musafah karo aur is se pehlay ke woh apne ghar mein daakhil ho is se apni mughfirat ke liye dua karao.' '

Arkaan Hajj Ki Hikmat :

Hazrat ibrahim alaihi salam ney khawab mein dekha ke inhen chaheetey betay Hazrat ismael alaihi salam ki qurbani ka hukum diya gaya hai.

Hazrat ibrahim alaihi salam tajassus, tehqeeq aur mushahidaati amal se is nateejा par poanch gay thay ke' ' Allah tulu aur ghuroob honay wali hasti nahi hai. Hazrat ibrahim alaihi salam se yeh yaqeen un ke betay Hazrat ismael alaihi salam ko muntaqil huaaur jab aap ney Hazrat ismael alaihi salam ko khawab sunaya to Hazrat ismael alaihi salam ney kaha' ' aap ko jo hukum diya gaya hai usay poora karen Insha Allah aap mujhe sabir payen ge' '.

Hazrat ibrahim alaihi salam, Hazrat ismael alaihi salam ko le kar money ke maqam par aaye aur aik jagah inhen luta diya. Hazrat ismael alaihi salam se farmaya.

Ankhen band kar lau aur khud bhi apni ankhen band kar len.

Hazrat ibrahim alaihi salam ney Allah ka naam le kar Hazrat ismael alaihi salam ke gilaay par churee phair di. Jab woh apni Danist mein pyare betay ko zibah kar chuke to aawaz aayi. Ibrahim! Ankh khol day. Dekha ke aik tandrost dunba zibah kya huasannay para hai.

Allah Ta'lah Ne Puraka :

" ae ibrahim! Be shak sach kar diya to ne apne khawab ko tahaqeeq isi terhan hum jaza dete hain ahsaan karne walon ko. ''

(surah Al safat : aayat number 104- 105)

Hajj ke arkaan mein qurbani aur har saal baqra eid mein qurbani Hazrat ibrahim aleh salam ki be misaal qurbani aur eesaar ka musalsal tawatar hai. Jo Allah taala ne ahal istetat par wajib kar diya hai.

Is waqea ke kuch arsa baad Hazrat Jibreel aleh salam, Hazrat ibrahim aleh salam ke paas aeye aur kaha :

" Allah taala ne aap par salaam bheja hai aur farmaya hai ke is sarzamen par Allah ka ghar taamer karo taa ke log ayen aur apne rab ke ghar ka tawaf karen. ''

Aap naay apne betay Hazrat ismael aleh salam ke sath mil kar khanah kaaba ki taamer ki. Jis maqam par shetan naay aap dono ko behkaana chaha tha aur aap dono naay is par kankariyan maari theen. Hajj ke rukan ki soorat mein aaj bhi jari hai. Allah ke har hukum mein bohat saari hikmate chhupi hui hain.

Kankariyan Maarny Ki Hikmat :

Hajj ka aik rukan shetan ko kankariyan maarna hai. Is ka pas manzar yeh hai ke jab Allah taala ke hukum par Hazrat ibrahim aleh salam apne betay Hazrat ismael aleh salam ko qurbani ke liye le kar chalay to money ke maqam par shetan naay inhen apne iraday se baz rakhnay ki koshish ki.

Aap naay shetan ko kankariyan maar kar bhaga diya. Yeh wohi maqam hai jahan hajj ke douran shetan ko kankariyan maari jati hain. Kankariyan maarny ki hikmat yeh hai ke agar Allah ke hukum ki tameel mein koi rukawat aaye to is ki muzahmat ki jaye. Zehni muzahmat ke sath jismani taaqat bhi istemaal ki jaye. Yahan taq ke Allah ka hukum poora ho jaye aur shetan apne waswason mein mayoos aur namuraad ho jaye.

Shak Ka Jaal :

Amal ki takmeel is waqt hoti hai jab amal karne ka waqt aur jagah ka taayun kar liya jaye. Kisi kaam ka khayaal dimagh mein aata hai to is khayaal ki koi nah koi soorat hoti hai. Maslan shak ki soorat aik ulje hue jaal jaisi hoti hai. Aadmi agar jaal mein phas jaye to niklney ka koi rasta nahi milta. Aadmi jitna jaal se niklana chahtha hai jaal mazeed ulajh jata hai.

Allah taala ka hukum lateef Anwaar ka zakheera hai. Jabkay nasoti kaseef roshniyan aqli rastay mein rukawat banti hain. Shetan khula dushman honay ki wajah se aadmi ke nafs ko kasafat se bhar deta hai. "nafs'" (matti ke anasir ka murakkab) mein shak, waswasa, ghuroor o taqqabur, hasad, nafarmani aur ghair ikhlaqi batiyaa aati rehti hain.

" Nafs' ' do raastoon par safar karta hai. Aik nasoti. Dosra ghaibi duniya ka rasta. Nasoti duniya mein shetan was wasay dalta hai aur shetan ki inspiration hukum Ellahi aur insani aqal ke darmain shak bin jata hai. Hazrat ibrahim aleh salam ka shetan ko kankariyan maarna shaytani inspiration ko radd karna hai.

Sae Ki Hikmat :

Safa aur marwah ke darmain saat phairay laganay ko sae kehte hain. Yeh phairay Hazrat bi bi Hajra ne apne betay Hazrat ismael aleh salam ke liye pani ki talaash mein lagaye they. Bi bi Hajra ki is sae ke nateejay mein aabb zam zam ka chashma ubal aaya. Hazrat bi bi Hajra ka yeh amal mamta ki la zawaal misaal hai. Maamta Allah ki sift hai. Allah apni makhlooq se sattar maaon se ziyada mohabbat karta hai. Makhlooq ko mohabbat ke sath palta hai aur un ke taqazoon ki takmeel ke liye wasail muhayya karta hai. Har maa zeli takhleeq ki zimma daarr hai jo darasal Allah ki sifaat ka muzahira hai. Maa apne bachay se be panah mohabbat karti hai aur apne bachay ki parwarish aur kifalat ke liye intahaa taq koshish karti hai.

Aab e Zam Zam :

Hazrat bi bi Hajra ne apne lakht jigar Hazrat ismael aleh salam ki zindagi ke liye bonyadi waseela pani ki farahmi ke liye talaash ka fareeza ada kya. Aur is farz mein itni markaziyat qaim ho gayi ke qudrat ne aabb zam zam ka chashma jari kar diya. Bi bi Hajra ki sae ke nateejay mein namodaar honay wala aabb zam zam Hazrat ismael aleh salam aur toheed parast logon ke liye hayaat bin gaya. Allah pak ki naematain laa-

mehdood o la zawaal hain. Hazrat bi bi Hajra ki sae ke nateejay mein haasil honay wala zam zam bhi laa-mehdood o la zawaal hai. Har saal hajj mein 25 laakh afraad aur pootoray saal mazeed lakhon aazmeen omra yeh pani istemaal karte hain.

Tawaf Ki Hikmat :

Tawaf aik aisi ibadat hai jo beeet Allah shareef mein ki jati hai. Khanah kaaba Allah taala ki markaziat ka symbol hey. Har shye Allah taala ki janib se aa rahi hai aur Allah taala ki janib lout jati hai. Allah taala ki janib se anay wali har shye ki sift kaayenaat ka shaoor hai aur kaayenaat ka ilm lashavr hai. Allah taala ki zaat Aleem hai aur ilm ka source Allah hai. Ilm Aliha ke Anwaar o tijyat ka muzahiraati satah par nuzool karna kaayenaat ki nazooli harkat hai. Nazooli harkat mein ilm ki tajallii apne aloom ka muzahira karti hai.

Beeet Allah shareef ke tawaf mein yeh niyat hoti hai ke hum Allah ke ghar ka tawaf kar rahay hain. Tuwaf saudi aur nazooli dono kaifiyat par mushtamil hai. Saudi harkat yeh hai ke bandah apne rab ki janib mutwajjah hota hai aur nazooli harkat yeh hai ke bandah muqaddas zameen par jismi tor par Allah ke ghar ke ird gird ghoomta hai. Hijr Aswed ke samnay thori der qiyam karna, hujra Aswed ko bosa dena ya haath utha kar ishara karna aur khanah kaaba ke gird chakkar lagana tawaf hai.

Mushahida Haq :

Tawaf kaaba mein shaoor o lashavr mein roshniyon ka hajhoom hota hai. Roshniyon aur noor ka zakheera ho janay ki wajah se rooh haq ke mushahida mein masroof ho jati hai. Tawaf karne walay par be khudi taari ho jati hai. Beeet Allah shareef par har lamha aur har aan Anwaar o tijyat ka nuzool hota rehta hai. Farishtay hama waqt tawaf karte rehtay hain. Anbia aur aulia Allah ki arwah Tayyabah tawaf mein mashgool rehti hain. Firshton aur anbia allahum salam ke Anwaar aur aulia karaam ki firasat ki roshniyan aisa mahol bana deti hain ke tawaf mein haji ke oopar Anwaar ki barish barasti hai. Noor ki barish aur tajallii ki Latafat kaseer tadaad mein log mehsoos karte hain aur is se poori terhan fizyab aur mutasir hotay hain.

Halaq Karanay Ki Hikmat :

Halaq karanay ka matlab hai baal katwana. Aadmi ke tamam aamaal o af-aal ki bunyaad khayalat ke tane banay par qaim hai. Dimagh khayalat ko qubool karta hai khayalat

aalam ghaib se atay hain. Aalam ghaib lateef roshiniyon ka aalam hai. Aalam ghaib se anay wali har information roshni ki Moueen miqdaar hai.

Barqi Antenna :

Sir ke baal antenna ka kaam karte hain. Baal nihayat bareek nalkion ki terhan hain. Barqi qowat un nalkion ke andar daur karti hai. Kanghi karte waqt balon ki barqi qowat (current) ka mushahida kya ja sakta hai. Balon mein kanghi ya kangha phair kar chhootey chhootey kaghaz ke tukron ke qareeb kya jaye to kaghaz knghey par urr kar chipak jatay hain.

Ghaib se anay wali it-tila-aat barqi ro ke dosh par balon ko guzar gaah banati hui jaroon mein utar jati hai aur barqi ro energy bin jati hai aur yeh barqi tawanai halaq karanay se jism misali mein jazb ho jati hai.

Misbet khayalat ka source aalam baala hai jabkay manfi khayalat ka source aalam asfal hai. Nasoti roshniyan kaseef honay ki wajah se barqi ro mein rukawat banti hain aur yahi rukawat manfi khayalat bin jatay hain.

Sae ke baad halaq karaya jata hai ya thoray se baal katay jatay hain. To is se kasafat daur hoti hai aur roshni ka bahao taiz ho jata hai Khayalat pakeeza aur lateef ho jatay hain. Jab bandah Allah pak ke hukum par apne baal katwaata hai to zahir se milnay wali it-tila-aat se talluq munqita ho jata hai aur aalam baala se anay wali it-tila-aat se rabita qaim ho jata hai.

Ahram Bandhnay Ki Hikmat :

Jis tanzeem mein yonifarm hoti hai is tanzeem mein nazam o zabt ka miyaar aala hota hai jaisay fouj, police. Is ke ilawa awaami satah par nrsin, dr waghera is ki misaal hain. Wardi pehan kar aadmi chust ho jata hai ahram bhi aik yonifarm ki terhan hai.

Hajj aik aisa programme hai jis mein bandah ka dheyaan tamam waqt Allah taala ki janib lagaye rakhnay ka ihtimaam kya jata hai. Libaas sab se ziyada zehen ko mutwajjah rakhta hai agar allag allag rang ke libaas hon to har shakhs ka zehen dosray ke libaas ki taraash kharaash dekhnay mein masroof ho sakta hai. Safaid rang pakizgee ki alamat hai pakizgee Allah taala ki sift subhan hai.

Maqnateesi Tawanai :

Khanah kaaba ke ghilaaf ka rang siyah hai aur zaireen safaid kapray ka ahraam bandhte hain. Rangon se murakkab roshni aik barqi maqnateesi tawanai hai. Roshni har shye

mein se guzar jati hai kisi shye mein se guzarnay ke liye usay kisi waselay ki zaroorat nahi padtee hai. Rang darasal roshni ki woh khasiyat hai jo andheray (siyah) se mil kar banti hai.

Kala rang hamein is liye nazar aata hai ke woh roshni ki tamam lehron ko jazb kar laita hai. Safaid rang hamein is liye nazar aata hai. Yeh rang roshni ki tamam lehron ko munakis karta hai.

Khanah kaaba ke oopar har waqt Anwaar o tjlyat ka nuzool hota rehta hai. Khanah kaaba ka siyah rang parda un ko apne andar zakheera karta rehta hai aur ahraam ka safaid rang Hajjaj ke oopar Anwaar ki lehron ko munakis karta hai jis ki wajah se zaireen ka jism misali roshni aur noor se muzayyan ho jata hai. Safaid rang libaas pakizgee ka ehsas peda karta hai.

Arkaan hajj aur tawaf kaaba taqarab eli Allah ka zareya hain. Zahir o batin, rooh aur rooh ke libaas, jism ke liye jab Allah taala markaz bin jatay hain to andar ki aankhh chasham Beena bin jati hai aur haaji aur zaireen dekh letay hain ke Allah taala hamari rag o jaan se ziyada qareeb hai.

SUFIY'A KA HAJJ

Hazrat Molana Khalil Ahmed Sharanpoori :

Rasool Allah sale Allah aleh o slim ny farmaya hajj mein kharch karna Allah ke rastay mein kharch karna hai. Sheikh al-hadith molana Mohammad Zikria sahib farmatay hain ke mujhe apne murshid Hazrat Aqdas molana khalil Ahmed sharnpori sahib ki hamrakaabi mein do martaba hajj karne ki Saadat naseeb hui.

Mein ny hamesha Hazrat ka yeh mamool dekha ke hindostan ke log jab koi Hadia paish karte to awwal to Hazrat baray israar se is ko yeh keh kar wapas kar dete they ke yahan ke log ziyada mustahiq hain. Un ki khidmat mein paish kar diya jaye. Makhsoos logon ka pata bhi bta dete they. Farmaya karte they, yahan bazaar mein se cheeze khareeda karo, taa ke yahan ke logon ki khidmat ho jaye.

Molana zikria sahib farmatay hain ke mein ny apne Sheikh ko bohat kam shair parhte suna hai. Magar jab masjid alhram mein haazir hotay they to walehana andaaz mein yeh shair parhte they :

Kahan hum aur kahan yeh nikhat Gul

Naseem subah teri meharbani

Aik budu ney khawab mein dekha rasool Allah sale Allah aleh o slim taiz qadmon se tashreef le ja rahay hain. Budu ney un se poocha : ' ya rasool Allah sale Allah aleh o slim aap kahan tashreef le ja rahay hain ? '

Huzoor sale Allah aleh o slim ney farmaya : ' khalil Ahmed hindi ka intqaal ho gaya hai. Is ki namaz e janaza mein ja raha hon. '

Yeh budu madinah Munawwara mein Hazrat molana khalil Ahmed sharnpori ki namaz e janaza mein shareek sun-hwa. Aur is ney wahan mojood logon ko apna khawab sunaya.

Sheikh Akbar Ibn Arabi :

Sheikh akbar kehte hain ke' ' mein jummay ki namaz ke baad tawaf kar raha tha. Dekha! Ke 1 shakhs tawaf kar raha hai lekin woh kisi se tkrata nahi hai. Mein ney

samajh liya yeh rooh hai. Jab woh shakhs qareeb aaya to mein ney usay salaam kya. Is ney salam ka jawab diya. Hum ney aapas mein chand battain kee.' ' yeh shakhs Sheikh Ahmed seeyoti ki rooh thi.' '

Hazrat Ba'yazeed :

Hazrat bayazeed farmatay hain ke mein ney pehli martaba hajj ke waqt ghar dekha. Doosri martaba ghar ko bhi dekha aur ghar walay ko bhi dekha. Teesri martaba jab hajj ke liye gaya to ghar ko nahi dekha sirf ghar walay ko dekha.

Hazrat Abdullah Bin Mubarak :

Hazrat abdullah bin mubarak ka mamool tha ke woh aik saal hajj kya karte they aur aik saal jehaad karte they.

Kehte hain ke mein paanch so ashrafiaan le kar hajj ke iraday se chala aur koofa mein jahan oont farokht hotay hain, pouncha taa ke oont khareed lon. Wahan mein ne dekha ke korray par aik batakh meri pari hai. Aur aik aurat is ke par noch rahi hai. Mein is aurat ke paas gaya aur is se poocha. Kya kar rahi ho? Is ne jawab diya. Jis kaam se tumhe vaastaa nahi is ki tahaqeq kyun karte ho? Mein ne israar kya to is ne bataya mein aik bewa aurat hon. Mere chaar bachay hain. Aaj choutha din hai. Hum ne kuch nahi khaya. Aisi haalat mein murdaar halal hai. Yeh baat sun kar mujhe sharam aa gayi. Mein ne paanch so ashrafiaan is ki goad mein daal den aur hajj ka iradah multawi kar diya.

Jab log hajj kar ke aaye to hajion ne bataya ke falan falan jagah tum se Malaqaat hui thi. Mein herat mein tha ke yeh sab kya keh rahay hin- raat ko huzoor sale Allah aleh o slim ki ziyarat hui. Huzoor sale Allah aleh o slim ne farmaya. Abdullah taajjub nah kar to ne aik museebat zada ki madad ki hai. Mein ne Allah taala se dua ki thi ke teri taraf se aik farishta muqarrar kar day jo teri taraf se hajj kere.

Sheikh Hazrat Yaqoob Basri :

Sheikh Hazrat Yaqoob Basri farmatay hain ke mein aik dafaa haram shareef mein kayi din taq bhooka raha, zam zam peeta raha. Jab zeaf ziyada ho gaya to mein bahar nikla aik sara huashaljam mein ne utha liya. Khayaal aaya ke kayi din taq bhooka raha aur sara huashaljam mila. Mein ne pheink diya aur masjid alhram mein aa kar baith gaya.

Itnay mein 1 shakhs aaya is ney bataya ke hum das din taq samandar mein mout o zeist mein mubtala rahay hain. Hamari kashti doobnay lagi thi. To hum mein se har shakhs ney allag allag minnat maani. Mein ney yeh Nazar ki thi ke agar mein zindah salamat poanch jaoon to yeh theli is shakhs ko doonga. Masjid alhram mein jis shakhs par meri pehli nazar parre gi. Mein ney theli le kar kholi to is mein safaid Misri, khushk rootti, chalay hue badam aur shukar paaray they. Mein ney har aik mein se aik aik muthi le li baqi is shakhs ko wapas kar di.

Hazrat Abul Hasan Siraj :

Hazrat Abulhsn siraj kehte hain ke mein tawaf kar raha tha ke meri nazar aik Hussain aurat par pari. Jis ka chehra chaand ki terhan tha. Mein ne kaha. Subhan Allah aisi Hussain aurat mein ne pehlay kabhi nahi dekhi. Maloom hota hai is ko koi gham nahi hai. Is ne meri baat sun kar kaha. Wallah! Guman mein jakri hui hon. Mera dil fikron aur afsoon mein hai. Koi mera hamdard nahi hai.

Mere khawand ne qurbani mein aik bakri zibah ki. Mere do bachay khail rahay they aur aik doodh peeta bacha meri goad mein tha. Mein gosht pakanay ke liye uthi to un dono larkoon mein se aik ne dosray se kaha. Mein tumhe batau ke abba ne bakri kaisay zibah ki thi? Is ne dosray bhai ko bakri ki terhan zibah kar diya phir dar kar bhaag gaya aur aik pahar par charh gaya. Wahan aik bhirhiye ne usay kha liya.

Baap is ki talaash mein nikla aur dhoondtay dhoondtay pyas ki shiddat se mar gaya. Mein doodh peetay bachay ko chore kar darwazay taq gayi ke shayad khawand ka kuch pata mil jaye. To woh bacha cholhe ke paas chala gaya. Cholhe par handi pick rahi thi. Bachay ne handi par haath mara. Is ka poora jism jal gaya. Meri barri larki jo khawand ke ghar thi is ko jab is saaray qissay ki khabar mili to woh be hosh ho kar zameen par giri aur mar gayi. Muqaddar ne mujhe akela chore diya.

Mein ne poocha itni ziyada musibatoon ke baad tujhay sabr kaisay aaya? Is khobsorat khatoon ne teen shair parhay.

Mein ne sabr kya kyunkay sabr behtareen aetmaad hai is liye be sabri se mujhe koi faida nahi poanch sakta tha. Mein ne aisi musibatoon par sabr kya ke agar woh pahoron par gireen to pahar rezah rezah ho jaye. Mein ne apne aansoo-on ko pi liya aur meri ankhen khushk ho gayeen. Ab ansoo mere dil par girtay hain. Sabr ke un aansoo-on ne mere dil ko majla kar diya hai aur ab Allah mere sath hai is ne mujhe khauf aur gham se azad kar diya hai.

Hazrat Abdullah Bin Saleh :

Hazrat abdullah bin saleh logon se bhaag kar aik shehar se dosray shehar mein phirtay rehtay they magar mecca mkrmh mein kaafi arsa taq qiyam kya. Sohail bin abdullah ne poocha is shehar mein aap ne kaafi arsay qiyam kya hai. Unhon ne kaha mein ne aisa koi shehar nahi dekha jis mein is shehar se ziyada barkaten aur rahmaten nazil hoti hon. Is shehar mein subah o shaam farishtay utartay hain.

Farishtay mukhtalif sooraton mein beeet Allah ka tawaf karte hain. Mein ne arz kya. Tumhe kkhuda ki qisam kuch dekhe hue ajaebaat aur sunaaoo. Farmaya, koi walii kaamil aisa nahi hai jo har jummay ki shab yahan nah aata ho.

Hazrat Junaid Bughdadi :

Hazrat junaid bughdadi farmatay hain ke mein aik martaba tanha hajj ke liye gaya. Mecca mkrmh mein qiyam ke douran mera mamool tha ke jab raat ziyada ho jati to tawaf karta tha. Aik martaba aik nojawan larki ko dekha. Woh tawaf kar rahi thi aur ashaar parh rahi thi.

" mein ne ishhq ko bohat chupaya magar woh nahi choup saka. Ab to khullam khula mere paas deera daal diya hai. Jab shoq barhta hai to is ke zikar se dil be chain ho jata hai aur agar mein apne mehboob se qareeb hona chahti hon to woh mujh se qareeb ho jata hai. Aur woh zahir hota hai to mein is mein fanaa ho jati hon aur phir isi ke liye zindah ho jati hon. Aur woh mujhe kamyaab karta hai hatta ke mein mast o be khud ho jati hon.''

Mein ne is se kaha to aisi babarkat jagah aisay shair padti hai. Woh larki meri taraf mutwajjah hui aur boli junaid! Is ke ishhq mein bhagee phir rahi hon aur isi ki mohabbat ne mujhe heran aur pareshan kar rakha hai. Is ke baad larki ne poocha. Junaid! Tum Allah ka tawaf karte ho ya beeet Allah ka? Mein ne jawab diya. Mein to beeet Allah ka tawaf karta hon.

Aasman ki taraf mun kar ke is ney kaha. Subhan Allah aap ki bhi kya shaan hai. Pathar ki manind be shaoor makhlooq patharon ka tawaf karti hai aur shaoor walay ghar walay ka tawaf karte hain. Agar yeh log apne ishhq o mohabbat mein sachey hotay to un ki apni sifaat gayab ho jatein. Aur Allah ki sifaat un mein beedar ho jatein. Hazrat Junaid farmatay hain ke fart gham se mein ghash kha kar gir gaya aur jab hosh aaya to woh khatoon ja chuki thi.

Hazrat Khwaja Moueen Udeen Chishti :

Khwaja Moueen Udeen chishti farmatay hain ke haji jism ke sath khanah kaaba ka tawaf karte hain lekin sufi (arif) jab tawaf karta hai to is ka dil aur rooh bhi tawaf karti hai.

Farmaya. Aik muddat taq mein khanah kaaba ke gird tawaf karta raha aur ab khanah kaaba ki tjlyat se behra mand hota hon.

Hazrat Ibrahim Khawaas :

Hazrat ibrahim farmatay hain ke mein aik safar mein pyaas se is qader be chain huake chaltay chaltay pyaas ki shiddat se be hosh ho kar gir para. Kisi ney mere mun par pani dala. Mein ney ankhon kholi to dekha aik nihayat khobsorat aadmi ghoray par sawaar hai. Is ney mujhe pani pilaya aur kaha ke mere sath ghoray par sawaar ho jao.

Thori der chalay they is ney mujh se poocha. Yeh kon si abadi hai? Mein ney kaha yeh madinah Munawwara aa gaya hai. Kehnay laga, utar jao aur roza Aqes par haazir ho to yeh arz kar dena ke aap sale Allah aleh o slim ke bhai khizar ney salam kaha hai.

Hazrat Sheikh Abulkhair Iqtaa :

Sheikh Abulkhair iqtaa farmatay hain ke aik martaba madinah tayyiba haazir huaaur paanch din aisay guzar gaye ke khanay ko kuch nah mila. Koi cheez chakhnay ki nobat nah aayi. Qabar Ather par haazir huaaur huzoor Aqes sale Allah aleh o slim aur hazraat shaikain par salam arz kar ke minbar shareef ke peechay ja kar so gaya. Mein ney khawab dekha huzoor sale Allah aleh o slim tashreef farma hain. Dayen janib Hazrat abubaker seddiq, baen janib Hazrat Umar Farooq hain aur Hazrat Ali samnay hain. Hazrat Ali ney farmaya. Dekh huzoor Aqes sale Allah aleh o slim tashreef laaye hain. Mein utha to aap sale Allah aleh o slim ney mujhe aik rootti marhamat farmai. Mein ney Aadhi khayi aur jab meri aankh khuli to Aadhi rootti mere haath mein thi.

Hazrat Ahmed Raza Khan Barelwi :

Ahmed Raza Khan briloy douran hajj medina Munawwara haazir hue is waqt dil mein yeh tamanna ubhri ke kash mujhe baydaari mein mehboob rab alaalmi Hazrat Mohammad sale Allah aleh o slim ki ziyarat naseeb ho jaye.

Mowajah shareef mein kharray ho kar der taq durood parhte rahay lekin morad Bar nah aayi to aik ghazal likhi jis ka mutala yeh hai :

Woh soye Lala zaar phirtay hain

Tairay din ae bahhar phirtay hain

Yeh ghazal mowajah shareef mein parh kar ankhon band kar ke ba adab intzaar mein kharray ho gay qismat jaag uthi aur rasool Allah sale Allah aleh o slim ki ziyarat se Musharraf hue.

SALASIL KI DAINEE JAD-O-JEHAD AUR NIZAM TARBIYAT

Allah taala ka irshad hai ke :

" meri sunnat mein tabdeeli hoti hai aur nah ta-attul waqay hota hai. "

Apni mashiyat ke tehat Allah taala nay achhai, buraiye ka tasawwur qaim karne aur neki aur badi mein imtiaz karne ke liye payghambaroon ke zariye ehkamaat sadir farmaiye. Sab payghambaroon nay Allah taala ke ehkamaat ki pairwi kar ke noo insani ko bataya hai ke Allah ke hukum ki tameel hi nijaat ka rasta hai. Chunkay rasool Allah sale Allah aleh o slim aakhri nabi hain. Aur deen ki takmeel ho chuki hai. Is liye Allah ki sunnat jari rakhnay ke liye rasool Allah sale Allah aleh wasallam ke wisa aulia Allah ki jamaat nay is baat ka ihtimaam kya ke Allah aur is ke rasool sale Allah aleh o slim ki taleemat aur ehkamaat ka tasalsul qaim rahay. Har zamane mein aulia Allah khawateen o hazraat nay is farz ko poora kya aur qayamat taq yeh silsila qaim rahay ga.

Hindu Pakistan , barma, malaysia, Indonesia , Africa , Iran , Iraq , arab, chain aur har malik mein aulia Allah ne tableegh ki, Allah ki makhlooq ki khidmat ki, zamane ke taqazoon ke mutabiq toheed ki dawat di.

Tareekh ke ourak gawah hain, agar Sheikh Mohi Udeen Abdul Qadar jelani, khwaja husn Basri, Hazrat dataa ganj bakhsh, Sheikh Moueen Udeen Chishti ajmiri, Hazrat bahao Udeen Zikria, baho-ul-haq, Laal Shahbaz qalandar, Shah Abdul tif bhittai, Qalandar Baba Aulia aur dosray muqtadir ahal batin sufia islam ki abyari nah karte to aaj duniya mein musalman itni barri tadaad mein nah hotay. Sufia karaam ne rasool Allah sale Allah aleh o slim ki niabat o waarsat ka haq poora karne ke liye apna tan, mann, dhun sab qurbaan kar diya. Allah taala ne un muki khidmaat ko Sharf qabuliat ataa farmaya aur inhen Kamraan o kamyaab kya.

Sufia karaam yakeeni tor par yeh baat jantay hain ke Allah ke siwa koi kuch nahi kar sakta. Bandah agar kuch karta hai to Allah ke diye hue ikhtiyarat o ehkamaat ke tehat karta hai.

Allah taala farmatay hain ke :

" mera bandah qurb nawafil ke zariye mujh se qareeb ho jata hai, woh mujhe daikhta hai, mujh se santa hai aur mujh se boltaa hai. "

Yani aisay bande ke af'aal o aamaal Allah ke tabay ho jatay hain.

Do So Salasil :

Duniya mein taqreeban do so salasil hain. Jo Shariat o tareqat ke daira car mein rehtay hue Urfan zaat, taskheer kaeenat ke farmolon aur peghambrana tarz fikar ki taleem dete hain.

Un silsiloon ki qaim kardah Rohani drsgahon mein salk ki tarbiyat is terhan ki jati hai ke woh apne oopar Allah ko muheet dekh le, salk Allah se mohabbat karta hai, Allah ke pasandeeda kaam dar kar aur khaufzadah ho kar nahi balkay Allah ki mohabbat mein is liye karta hai ke Allah mujh se khush ho jaye. Allah ke napasandeedah aamaal se is liye ijtinab karta hai ke Allah mera kafeel hai, mera Muhibb hai aur mera khaaliq hai.

Qiyam salaat, ebadaat aur muraqbon ke zareya Allah ko apne andar dhoondta hai. Salk ki zindagi ka maqsad Allah ka deedar aur Allah se ham'kalaami hai. Silsila ke asbaq par mudawmat kar ke aur murshid kareem ki nisbat o mohabbat se yeh amal is ka yaqeen bin jata hai ke mein Allah ke paas se aaya hon aur mujhe Allah ke paas jana hai. Khidmat Khalq aur Afoo o drgzs is ki zindagi ka nasb alain bin jatay hain.

Bar e sagheer mein jo salasil mashhoor hain un ke ilawa aur bhi kayi silsilay hain jo saari duniya mein Rashd o hadaayat aur marwai aloom ki taleem dete hain. Maslan

* Silsila Qadrih * Silsila Jnidih * Silsila Kibroiya

* Silsila Firdosiyah * Silsila Chishtia * Silsila Shatariyah

* Silsila Sehwardiyah * Silsila Nakshbandiya * Silsila Azeemia

Salsil Ki Maloom Tadaad Do So Batayi Jati Hai

Silsila Qadriah :

Imam silsila qadrih peraan paair syed Abdul Qadar jelani ko Hazrat Ali murteza aur syedna huzoor aleh as'salaat valslem se barah e raast Faiz mila. 470 hjri ko qasba gilan mein peda hue. Ism graami Abdul Qadar aur Mohi Udeen laqab hai.

Silsila qadrih aap ke naam Abdul Qadar se mansoob hai. Aap ka shajrah nasb syedna imam Hussain bin Ameer al-momineen Ali Ibn abi taalib se milta hai.

Hazrat Sheikh Abdul Qadar jelani ka Rohani shajrah Sheikh Hamad ilyas aur abu saeed al mubarak se Hazrat husn Basri, Hazrat Ali aur rehmat allaalmin syedna huzoor aleh as'salaat valslem tak pohanchana hai.

Riyazat o ibadat aur mushkil o kathin marahil se guzarnay ke sath yeh bhi huake Sheikh abbu Saeed mubarak subah ke waqt aik kothey mein band kar dete they aur aglay roz asar ke waqt kamra se bahar nikaltay they. Kuch arsa taq Hazrat Abdul Qadar jelani kamra se anay ke baad ehtijaj karte gussa karte aur kehte mujhe kyun qaid kya huahai. Lekin jab murshid farmatay Abdul Qadar kamra mein chalo bahar rehne ka waqt poora ho gaya to khamoshi ke sath kothey mein chalay jatay they. Muzahmat nahi karte they. Yeh riyazat musalsal teen saal taq jari rahi.

Is hi terhan ke waqeat Hazrat abubaker shibli aur imam ghazali ki riyazat o ebadaat ke hain.

Abu Bakar Shiblee :

Sufia ke Sarkhil Hazrat junaid bughdadi se jab baghdad ke governor abubaker Shibli ne ahal tasawuf ke giroh mein daakhil honay ki darkhwast ki to Hazrat junaid ne farmaya ke aap tasawuf ke taqazoon ko poora kar saken ge. Abubaker Shibli ne kaha mein is ke liye tayyar hon. Hazrat junaid bughdadi ne farmaya kyunkay tum baghdad ke governor reh chuke ho aur is gornri ka taqqabur tumahray andar mojood hai. Jab taq yeh taqqabur nahi nikal jata tum tasawuf ke aloom nahi seekh satke. Aur is taqqabur ko khatam karne ka pehla sabaq yeh hai ke tumhe baghdad ki galiyo mein bheek maangna parre gi aur phir ahal baghdad ne dekha ke Shibli ne baghdad ki galiyo mein bheek mangi.

Imam Ghazali :

Imam ghazali apne zamane ke yaktaye rozgaar they. Baray baray Jayyad ulama un ke aloom se istifada karte they. Baithy baithy un ko khayaal aaya ke khanqahi nizaam dekhna chahiye ke yeh log kya parhatay hain. Phir woh is talaash o justojoo mein saat saal taq masroof rahay. Is silsila mein unhon ne daur daraaz ka safar bhi kya. Bil akhir mayoos ho kar baith gay. Kisi ne poocha.' ' aap abubaker se bhi miley hain ?' '

Imam ghazali ne farmaya ke : mein is nateejay par pouncha hon ke yeh sab khayaali bateen hain. Jo fukra ne apne baarey mein mashhoor kar rakhi hain. Lekin phir woh Hazrat abubaker Shibli se Malaqaat ke liye Azim safar ho gay jis waqt woh safar ke liye rawana hue. Is waqt un ka libaas aur sawari mein ghoray aur zain ki qeemat hazaar ashrafi theen. Shahana zindagi busr karne walay imam Ghazali manzilain tey kar ke abubaker Shibli ki khidmat mein haazir hue to aap aik masjid mein baithy hue gadri si rahay they. Imam Ghazali Hazrat abu bakar shabli ki pusht ki janib kharray ho gay. Hazrat abu bakar shabli ne peechnay murr kar dekhe baghair farmaya ke :

" Ghazali to aa gaya..... To naay bohat waqt zaya kar diya. Meri baat ghhor se sun! Shariat mein ilm pehlay aur amal baad mein hai. Tareqat mein amal pehlay aur ilm baad mein hai. Agar too qaim ho sakta hai to mere paas qiyam kar warna wapas chala ja.' '

Imam ghazali naay aik minute tawaqf kya aur kaha mein aap ke paas qiyam karoonga. Hazrat abbu baker shibli naay farmaya ke samnay konay mein ja kar kharray ho jao. Imam Ghazali masjid ke konay mein ja kar kharray ho gaye kuch der baad abubaker Shibli naay bulaya aur dua salaam ke baad apne ghar le gaye.

Teen saal ki sakht riyazat ke baad imam ghazali jab bghdad wapas puhanche to un ke istaqbaal ke liye poora shehar umand aaya. Logon naay jab un ko saaf suthray aam libaas mein dekha to pareshan ho gaye. Unhon naay kaha : ' imam! Shaan o Shaukat chore kar tum ko kya mila hai ? '

Imam ghazali naay farmaya ke :

" Allah ki qisam! Agar mere oopar yeh waqt nah aata aur mere andar se bohat bara alam honay ka zeam khatam nah hota to meri zindagi barbaad ho jati."

Silsila qadrih mein duroood shareef ziyada se ziyada parhnay ki Talqueen ki jati hai. Zikar khfi aur zikar jali dono ashgaal kassrat se kiye jatay hain. Hazrat Sheikh Mohi Udeen Abdul Qadar jelani ny aafaqi qawaneen ke raaz haae sar basta ka inkishaaf farmaya hai. Qudrat ke qawaneen ke istemaal ka aisa tareeqa paish kya hai aur un qawaneen ko samajhney ki aisi raah mutayyan farmai jahan science abhi taq nahi poanch saki.

Sheikh Abdul Qadar jelani ny bataya ke zameen o aasman ka wujood is roshni par qaim hai jis ko Allah taala ka noor fid karta hai. Agar noo insani ka zehen maday se hatt kar is roshni par markooz ho jaye to ensaan yeh samajhney ke qabil ho jaye ga ke is ke andar azeem al shan marwai salahiyaten zakheera kar di gayi hain. Jin ko istemaal kar ke nah sirf yeh ke woh zameen par phaily hui ashya ko apna Mutee o farmanbardar bana sakta hai balkay un ke andar kaam karne wali quwatoon aur lehron ko hasb Mansha istemaal kar sakta hai. Poori kaayenaat is ke samnay aik nuqta ban kar aa jati hai is maqam par ensaan maadi wasail ka mohtaj nahi rehta. Wasail is ke samnay sir bsjod ho jatay hain. Syedna Sheikh Abdul Qadar jelani nizaam Takveen mein mumsal ke darjay par Faiz hain aur nizamat ke umoor mein syedna huzoor alaihi as'salaat valsalam ke wazeer huzoori hain.

Rajal –ul–geb aur takweni umoor mein khawateen o hazraat ka barray paiir sahib se har waqt vaastaa rehta hai.

Huzoor pak sale Allah alaihi o slim ke darbaar Aqes mein barray paiir sahib ka yeh maqam y ke huzoor alaihi as'salaat valsalam ny aaj taq un ki koi darkhwast na manzoor nahi farmai aur is ki wajah yeh hai ke woh barray paiir sahib huzoor pak sale Allah alaihi o slim ke itnay mizaaj shanaas hain ke woh aisi koi baat karte hi nahi jo huzoor Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki tabiyat aur mizaaj mubarak ke khilaaf ho. Syedna Sheikh Abdul Qadar peeran e paiir dastagir ki tamam karamaat ko mukhtasir se waqt mein samaitt lena mumkin nahi hai.

Teen karamaat scienci tojihh ke sath Hadia qaryin hain.

Jins Ki Tabdeeli :

Eik shakhs neh Aap ki khidmat mein haazir ho kar arz kya.'' ya Sheikh ! Mein Farzand arjmand ka khawastgah hon.''

Sheikh neh farmaya :

" mein neh dua ki hai Allah tumhe Farzand ataa kere ga.''

Is ke haan larke ke bajaye larki peda hui to woh larki ko le kar Hazrat ki khidmat main haazir huwa.

Sheikh neh farmaya :

" is ko kapray mein lapait kar ghar le ja aur dekh parda ghaib se kya zahir hota hai.''

Ghar ja kar dekha to larki larka ban gaya tha. Is karamat ki Ilmi tojih yeh hai.

Aurat Aur Mard Ki Takhleeq :

Quran pak mein irshad hai :

" aur hum naay takhleeq kya har cheez ko jooray dohray.''

Equation yeh hai ke har fard do parat se murakkab hai. Aik parat zahir aur ghalib rehta hai aur dosra parat maghloob aur chhupa huarehta hai. Aurat bhi do rukh se murakkab hai aur mard bhi do rukh se murakkab hai. Aurat mein zahir rukh woh hai jo sanaf lateef ke khadd-o-khaal mein nazar aata hai aur batin rukh woh hai jo zahir aankhon se makhfi hai. Isi terhan mard ka zahir rukh woh hai jo mard ke khadd-o-khaal mein nazar aata hai aur batin rukh woh hai jo hamein nazar nahi aata. Is ki tashreeh yeh hui ke mard ba-hasiat mard ke jo nazar aata hai woh is ka zahir rukh hai aurat ba-hasiat aurat ke jo nazar aati hai woh is ka zahir rukh hai. Equation yeh bani ke mard ke zahir rukh ka mutazaad batin rukh aurat, mard ke sath lipta huahai aur aurat ke zahir rukh ke sath is ka mutazaad batin rukh mard chipka huahai.

Jinsi tabdeeli ke waqeat hotay rehtay hain. Is ki wajah bhi yahi hai ke batin rukh mein is terhan tabdeeli waqay ho jati hai ke mard ke andar is ka batin rukh aurat ghalib ho jata hai aur zahir rukh maghloob ho jata hai. Nateejah mein koi mard aurat ban jati hai aur koi aurat mard ban jata hai.

Sahib baseerat aur sahib tasarruf buzurag chunkay is qanoon ko jantay hain is liye takhleeqi farmole mein radd o badal kar satke hain. Wazeer huzoori peeran e paair dastagir Sheikh Abdul Qadar jelani ko kaayenaat mein jari o saari takhleeqi qawaneen ka ilm haasil hai. Unhon naay tasarruf kar ke larki ke andar batin rukh mard ko ghalib kar diya aur woh larki se larka ban gaya.

Isaai Aur Musalman :

Aik roz Hazrat Sheikh Abdul Qadar jelani aik mohalla se guzray wahan aik isaai aur aik musalman dast o garibaan they. Poocha.

" kyun lar rahay ho ? "

Musalman ne kaha :

" yeh kehta hai ke Hazrat eesa aleh salam Hazrat Mohammad rasool Allah sale Allah aleh o slim se afzl hain aur mein kehta hon ke hamaray nabi sale Allah aleh o slim sab se afzl hain."

Hazrat Sheikh Abdul Qadar jelani ne isaai se daryaft kya :

" tum kis Daleel ke sath Hazrat eesa aleh salam ko Hazrat Mohammad sale Allah aleh o slim par fazeelat dete ho ? "

Isaai ne kaha :

" Hazrat eesa aleh salam mardon ko zindah kar dete they."

Baray paair sahib ne farmaya :

" mein nabi nahi hon balkay nabi sale Allah aleh o slim ka ghulam hon. Agar mein murda zindah kar doun to tum Hazrat Mohammad sale Allah aleh o slim par imaan le ao ge ? "

Isaai ne kaha :

" be shak mein musalman ho jaoon ga."

Is ke baad Hazrat Abdul Qadar jelani ne farmaya... Mujhe koi purani qabar dikhao.

Isaai, Hazrat Abdul Qadar jelani ko puranay qabrustan mein le gaya aur aik purani qabar ki taraf ishara kar ke kaha :

" is qabar ke murda ko zindah karo."

Hazrat Ghaus pak ne farmaya :

" qabar mein mojood yeh shakhs duniya mein mosiqaar tha. Agar tum chaho to yeh qabar mein se gaata huabahar niklay ga." isaai ne kaha :

" haan mein yahi chahta hon."

Hazrat sheikh qabar ki taraf mutwajjah hue aur farmaya :

" Qum Bi Izn e Allah "

Qabar phatt gayi aur murda gaata huaqabar se bahar aa gaya aur isaai Hazrat sheikh ki yeh karamat dekh kar musalman ho gaya.

Ilmi Tojihh :

Is karamat ki Ilmi tojihh yeh hai ke hum jisay aadmi kehte hain woh gosht post ke pinjra se bana huapatla hai is putlaay ki hesiyat isi waqt taq barqarar hai jab taq ke putlaay ke andar rooh hai. Rooh nikal jaye to hum is ko zindah aadmi nahi kehte.

Allah taala ka irshad hai :

" hum ney ensaan ko sari hui matti se banaya aur is mein apni rooh phoonk di."

Rooh Allah ka amar hai.

Surah yaseen mein Allah taala ne amar rab ki tareef yeh farmai hai :

" is ka amar yeh hai ke jab woh kisi cheez ka iradah karta hai to kehta hai ho ja aur woh ho jati hai.' ' is ki equation yeh bani..... Aadmi patla hai, patla khala hai..... Khala mein rooh hai, rooh amar rab hai aur amar yeh hai ke jab woh kisi cheez ka iradah karta hai to kehta hai' ' ho ja' ' aur woh cheez Mazhar ban jati hai. Allah taala ne Hazrat Sheikh Mohi Udeen Abdul Qadar jelani ko rooh aur takhleeqi farmolon ka ilm ataa kya hai. Hazrat sheikh ne asaraar o Ramooz Aliha ke is farmole ke mutabiq jab farmaya :

Qm ba'azan Allah

To murda qabar se bahar nikal aaya.

Looh Mehfooz Par Tabdeeli :

Aik walii se Wilayat chhin gayi jis ki wajah se log usay mardood kehnay lagey. Be shumaar aulia Allah ne is ka naam looh mehfooz par ashqaiya ki fehrist mein likha huadekha. Woh bandah nihayat saraseemgi aur mayoosi ke aalam mein peraan paair dastagir ki khidmat mein haazir huaaur ro ro kar apni kefiyat bayan ki. Hazrat Ghous pak ne is ke liye dua ki Allah taala ki taraf se aawaz aayi : ' ' usay mein ne tumahray supurd kya, jo chahay karo.' '

Aap ne usay sir dhoney ka hukum diya aur is ka naam bad'bakhto'n ki fehrist se dhul gaya.

Is karamat ki tojihh yeh hai :

Hazrat Sheikh Abdul Qadar jelani ko syedna huzoor aleh as'salaat valslam se warasatan aloom aur ikhtiyarat mutaqil hue hain. Yeh aloom aur ikhtiyarat un logon

ko Allah taala ki taraf se tafweez hotay hain jin ke baray mein Allah taala farmatay hain :

" mein apne bande ko dost rakhta hon aur mein is ke kaan aankhh aur zabaan ban jata hon, phir woh mere zariye santa hai, mere zariye boltaa hai aur mere zariye cheeze pokarta hai.' '

Sheikh Abdul Qadar jelani ilm –e-ludni ke haamil bande hain jab unhon ne Allah taala se dua farmai to is ka naam ashqaiya ki fehrist se nikal kar Saeed roohon mein darj ho gaya.

Mah Rabi alsani 541h ke shuru mein Sheikh abdul qaadir jeelani sakht aleel ho gaye aur? Rabi alsani ko nawway saal saat mah ki Umar mein khaaliq haqeeqi se ja miley. Douran alalat sahibzadah ko nasiyat farmai ke Allah taala ke ilawa kisi se umeed nah rakhna, taqwa aur ibadat ko shoaar banana, toheed ka daman haath se nah chhorna aur Allah ke siwa kisi aur par bharosa nah karna.

Silsila Chishtia :

Silsila chishtia mein kalma shahadat parhte waqt' ' ila Allah ' ' par zor diya jata hai balkay silsila ke arakeen ila Allah ke alfaaz ko ada karte waqt sir aur jism ke balai hissay ko hilaate hain aur un hazraat par Samaa ke waqt aik wajdani kefiyat taari ho jati hai. Silsila chishtia ke imam Hazrat mumshaad'denwari hain. Aur hindostan mein yeh silsila Hazrat Moueen Udeen Chishti ajmiri khwaja ghareeb Nawaz ke zariye khoob phela aur maqbool hua.

Hazrat Moueen Udeen Chishti Ajmiri :

Hazrat Moueen Udeen Chishti ajmiri, ghareeb Nawaz ki wiladat Sanjer soobah seestan Iran mein hui. Tareekh wiladat 1141 hai. Saljoqaya khandan ke hukmaran Sultan Sanjer ne gayarhavi sadi eewsi mein is shehar ko abad kya tha. Khwaja ghareeb Nawaz ke waalid bzrgwar ka ism graami syed Ghayas Udeen aur walida ka naam mah noor tha.

Hazrat khwaja ghareeb Nawaz ki Umar terah baras ki thi jo husn bin Sabah ke fadaiyon ne Sanjer par hamla kar ke usay taaraaj kar diya..... Naamwar ulama aur mashaiykh ko chunn chunn kar qatal kar diya gaya. Khwaja ghareeb Nawaz ke waalid khandan ke afraad ke sath khrasan mein nishapoor mutaqil ho gaye. Safar ki sakhti aur masaaib o alaam ne syed Ghayas Udeen ki sahet par bura asr dala.

Halaat aur sahet ki kharabi ki wajah se do saal mein un ka intqaal ho gaya aur aik saal ke baad walida Majida mah noor bhi Allah ko pyari hogiyin. Khwaja ghareeb Nawaz un lagataar hawadis aur sdmon ki wajah se ziyada waqt khamosh rehne lagey.

Aik roz aik darwaish ibrahim qandozi tashreef laaye. Khwaja Moueen Udeen chishti ne inhen saaye mein bithaya. Darwaish bohat khush hue. Unhon ne apne thelay se khuli ka aik tukda nikala, danoton se chabaya aur khwaja sahib ko day diya. Aap ne bulaa takalouf khuli ka tukda kha liya.

Satrah saal ki Umar mein aap naay smrqnd ke aalam deen molana Hasam Udeen bukhari ki shagirdi ikhtiyar ki aur do saal taq un se Tafseer , hadees fiqa ke aloom parhay. 20 saal ki Umar mein rayazi falkiat aur ilm tib mein mahaarat haasil ki.

Hazrat Khwaja Mumshaad Deenwari :

Hazrat khwaja mumshadenwari naay apne shagird Hazrat abbu ishaq ko wast asiayi reyaston mein tableegh ke liye bheja. Un reyaston mein aatish parast bohat barri tadaad mein rehtay they.

Imam silsila Hazrat mumshadenwari naay rukhsat ke waqt silsila ki ijazat o khilafat ataa ki aur is naye silsilay ka naam chishtia rakha.

Lafz Chishti naay aatish paraston ki tavajja ko apni taraf mabzol kar liya aur tableegh islam ke liye Hazrat mumshadenwari ki hikmat se bohat faida sun-hwa. Chishtia buzurgon ki jad-o-jehad se be shumaar aatish parast musalman ho gaye chunkay Chishti ke lafz se aatish parast bakhoobi waaqif they is liye unhon naay un buzurgon ko apne liye ajnabi mehsoos nahi kya.

Chishtia silsila ke buzurgon naay khidmat, ikhlaq aur sakhavat ke zareya logon ko apne qareeb kar liya aur un taq islam ki roshni phailai. Hazrat khwaja Moueen Udeen chishti jab silsila chishtia ke buzurag khwaja usmaan harooni ki khidmat mein haazir hue to is waqt aap ki Umar 18 baras thi. Khwaja usmaan harooni naay baet karne ke baad aap ko khanqah mein pani bharnay ki zimma daari saump di.

Din mahino aur mahinay saloon mein bdalty rahay. Kam o besh 22 saal khwaja sahib yeh khidmat injam dete rahay. Jab khwaja Moueen Udeen ki Umar 40 saal hui to aik roz Hazrat khwaja usmaan harooni naay aap ko bulaya aur poocha.' tumhara kya naam hai ? '

Khwaja sahib naay arz ki. Huzoor is khadim ka naam Moueen Udeen hai.

Moueen Udeen chishti apni tasneef ' Anees arwah' mein tehreer karte hain :

" murshid kareem neh irshad farmaya. Do rak-at namaz ada karo. Mein neh ada ki. Phir farmaya qibla ro baith ja. Mein baith gaya. Hukum diya! Surah baqra parh. Mein neh parhi. Farmaan huake ikees martaba duroood shareef parh. Mein neh parha. Phir murshid kareem kharray ho gaye aur mera haath pakar kar aasman ki janib mun kar ke farmaya. Tujhy kkhuda se mila dun. Phir farmaya. Aasman ki taraf dekh. Mein neh dekha. Poocha kahan taq daikhta hai. Arz kya, arsh Azam taq. Farmaya zameen ki taraf dekh. Mein neh dekha. Daryaft farmaya kahan taq daikhta hai. Arz kya tehat al'sari taq. Phir farmaya surah ikhlaas parh. Mein neh parhi. Farmaya. Aasman ki taraf dekh. Mein neh dekha. Poocha ab kahan taq daikhta hai.

Arz kya. Hijaab Azmat taq. Farmaya anken band kar. Mein neh band kar len. Farmaya khol. Mein neh khol den. Phir mujhe apni do ungelian dikha kar poocha kya daikhta hai?... Mein neh arz kya. Mujhe athaara hazaar aalmeen nazar aa rahay hain. Phir samnay pari hui eent uthany ka hukum diya... Mein neh eent uthai to muthi bhar dinar bar aamad hue... Farmaya. Yeh fukraa mein taqseem kar day... Mein neh dinar taqseem kar diye!'

Khwaja ghareeb nawaz farmatay hain :

"rukhsat karte waqt murshid kareem ne mujhe apne seenah se lagaya. Sir aur aankhon ko bosa diya aur farmaya tujhe kkhuda ke supurd kya. Aur aalam tahayur mein mashgool ho gaye."

Silsila Chishtia Ki Khidmaat :

Hazrat khwaja ghareeb nawaz ny apne murshid kareem se rukhsat honay ke baad mukhtalif shehron aur mulkon se hotay hue haram shareef ka safar ikhtiyar kya. Rasta mein asfahan shehar mein khwaja Bukhtiar Kaki se Malaqaat hui. Unhon ny baet ki darkhwast ki.

Jo khwaja ghareeb nawaz ny qubool farmai. Dono hazraat mecca Muazzama puhanche aur hajj kya phir madinah Munawwara tashreef le gaye. Masjid nabwi mein aap musalsal muraqba aur mushahida mein mashgool rahay. Aik roz aap ko huzoor nabi kareem sale Allah aleh o slim ki ziyarat hui.

Rasool Allah sale Allah aleh o slim ny irshad farmaya :

"ae Moueen Udeen to mere deen ka Moueen hai. Mein ny Wilayat hindostan tujhay ataa ki. Wahan kufar o zulmat phaily hui hai to ajmeer chala ja. Tairay wujood se zulmat kufar daur ho gi aur islam ronaqe Afroz ho ga!'

Darbaar rasalat Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki is basharat se khwaja ghareeb nawaz par wajdani kefiyat taari ho gayi. Ajmeer ke barey mein Aap kuch nahi jantay thay ke ajmeer kis malik mein hai? Mein wahan kaisay pahuchoon? Safar ke liye kon sa rasta ikhtiyar karoon. Is hi soch mein aankhh lag gayi. Hazrat Mohammad sale Allah aleh o slim ny ajmeer ke barey mein bakhabar kya.

Ajmeer ke ird gird qala kohistaan bhi dukhaay isi khawab mein rasool Allah sale Allah aleh o slim ny khwaja Moueen Udeen ko jannat ka aik aanar ataa farmaya aur aap ko safar ke liye rukhsat kar diya.

Foran Aap ny safar ki tayari shuru kar di. 1189 mein aap madinah Munawwara se baghdad puhanche kuch arsa qiyam kar ke Afghanistan ke rastay Lahore puhanche aur Lahore mein Hazrat syed Ali hajwaree ke mazaar par chalees roz muraqba mein mashgool rahay.

Raag Aur Sur :

Lahore se Multan tashreef laaye. Khwaja sahib ne Multan mein taqreeban paanch saal qiyam farmaya. Multan mein sansikrat aur deegar muqami zubanain sekhen. Hindostan ki tareekh ka mutalea kya, wahan ki Saqafat ka jaiza liya. Mazhab aur aqaed ko gehri nazar se dekha. Hinduo mein moseeqi ki mazhabi ahmiyat ko samajte hue aap ne raag aur sur ki baqaida taleem haasil ki aur saaz bajana seekha phir ajmeer ki taraf rawana ho gaye. Is waqt ajmeer ka farmaa rawan prithvi raaj tha.

Khwaja ghareeb Nawaz apne doston ke sath aik harey bharay ilaqay mein thehr gay lekin muqami hakkaam naay aap ko is jagah theharnay ki ijazat nahi di. Unhon naay kaha yeh jagah Raja ke oonton ke liye makhsoos hai. Khwaja ghareeb nawaz naay farmaya. 'achcha oont baithtay hain to bathain.' is ke baad aap naay anasaagar ke kinare aik jagah ko muntakhib farmaya.

Shaam ke waqt oont aakar maidan mein baith gay lekin aglay din subah oont baithy hi rahay. Bohat koshish kar ke inhen uthaya gaya lekin woh nahi utthay. Darogha naay is waqea ki ittila apne afsaraan ko pohanchai. Un logon naay bhi koshish ki lekin oont nahi utthay. Bil akhir yeh maamla prithvi raaj taq poanch gaya. Usay bhi herat hui jab usay pata chala ke koi musalman sadhu yahan aeye they aur unhon naay is jagah ko apne qiyam ke liye muntakhib kya tha to Raja naay sipahiyan ko hukum diya ke ja kar is sadhu faqeer se maffi mango. Sipahi Hazrat khwaja ghareeb nawaz ki khidmat mein haazir hue aur maffi ke khawastgah hue. Khwaja ghareeb nawaz muskuraye aur Azrah shafqat gardan ke isharay se maaf kar diya. Sipahi is jagah puhanche to dekha ke oont kharray they. Mandir ke pandit yeh karamat dekh kar khwaja ghareeb nawaz ke garweedah ho gay. Un pndton aur sadhoon mein se jo afraad talaash haq ka jazba rakhtay they un mein se shadi dio aur raje paal naay islam qubool kar liya.

Lafz ajmeer... Aja. Meer , se bana hai. Aa ja Sooraj ko aur Meer pahar ko kehte hain.

Andar Ki Aankhh :

Aik sadhu khwaja ghareeb nawaz ki khidmat mein haazir sun-hwa. Sadhu geyan dheyaan se is maqam par poanch gaya tha ke jahan nazar aaina ho jati hai. Maqabil aadmi aisa nazar aata hai jaisay tally vision ki screen par tasweer nazar aati hai.

Sadhu neh muraqba kya. Is neh dekha ke khwaja sahib ka sara jism bqah noor hai lekin dil mein aik siyah dhabba hai. Sadhu neh jab khwaja sahib se muraqba ki kefiyat bayan ki to khwaja ghareeb nawaz neh farmaya. To sach kehta hai.

Sadhu yeh sun kar herat ke darya mein doob gaya aur kaha chaand ki terhan roshan attmma par yeh dhabba achha nahi lagta. Kya meri shaktee se yeh dhabba daur ho sakta hai ?

Khwaja ghareeb nawaz neh farmaya. 'haan' to chahay to yeh siyahi dhul sakti hai.

Sadhu neh bheegi aankhon aur kapkapaaye honton se arz kya.

" meri zindagi aap ki Nazar hai.''

Khwaja sahib neh farmaya :

" agar to Allah ke rasool sale Allah aleh o slim par imaan le aeye to yeh dhabba khatam ho jaye ga. Sadhu ki samajh mein yeh baat nahi aayi lekin chunkay woh apne andar se matti ki kasafat dho chuka tha is liye woh Allah ke dost Mohammad sale Allah aleh o slim ki risalat par imaan le aaya. Khwaja sahib neh farmaya.' attmma ki aankhh se andar dekh.'' sadhu neh dekha to roshan dil siyah dhabbay se pak tha.

Sadhu neh khwaja ghareeb nawaz ke agay haath joor kar banti ki. Maharaj is anhoni baat par se parda athayye. Khwaja ajmiri neh farmaya.' woh roshan aadmi jis ke dil par to neh siyah dhabba dekha tha to khud tha. Lekin itni shaktee ke baad bhi tujhy Rohani ilm haasil nahi sun-hwa.' woh ilm yeh hai ke aadmi ka dil aaina hai aur har dosray aadmi ke aaiine mein usay apna aks nazar aata hai to neh jab apni roshan attmma mere andar dekhi to tujhy apna aks nazar aaya. Tera imaan Hazrat Mohammad rasool Allah Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam ki risalat par nahi tha is liye tairay dil par siyah dhabba tha aur jab to neh kalma parh liya to tujhy mere aaiine mein apna aks roshan nazar aaya.

Tareekh ka mutalea karne se yeh baat wazeh hoti hai ke mashaiykh chisht ki khaankaayin islami jad-o-jehad ka markaz bani rahan. Yeh khaankaayien taqwa, deen, khidmat Khalq , tawakkal aur Rohani aloom haasil karne ki yonyorstyan theen. Un khanqahoon mein taalib ilm ko aisi fizaa aur aisa mahol muyassar aa jata tha ke wahan tazkia batin aur tahazeeb nafs ke liye khud bakhud insani zehan mutwajjah ho jata tha.

Husool ilm ka markaz Hazrat baba fareed ganj Shukar thay. Lekin is taleem ko husn o khoobi aur munazzam jad-o-jehad ke tehat Hazrat baba nizaam Udeen aulia ney mairaaj kamaal tak pouncha diya. Pachaas saal tak yeh khaankaayein irshad o Talqueen ka markaz bani rahan. Mulk mulk se log parwana waarr atay thay. Aur un ki khidmat mein haazir baash har kar ishhq Ellahi aur deen islam ko logon tak pohanchanay ka jazba le kar rukhsat hotay thay. Un khanqahoon ka darwaaza Ameer o ghareeb, shehri, dehati, boorhay jawan aur bachon ke liye har waqt khula rehta tha.

Hazrat nizaam Udeen aulia? Ney baet ko aam kardiya tha. Jab matlashiyaan haq un ke haath par tauba karte thay to un ko Khirqah p_hnate aur un ki tazeem karte thay.

Hazrat nizaam Udeen aulia ney apne jallel al-qadar khalifa Burhan Udeen ko chaar so sathiyon ke sath taleem ke liye dakkan rawana kya. Khalifa Burhan Udeen ney apne sathiyon ke sath mil kar dakkan ko islami, dainee aur Rohani aloom se fizyab kya.

Silsila Seherwardiyah :

Silsila seharwardiyah Sheikh Abdul qahr soherwerdi se mansoob hai. Is silsilay ke khanwade Hazrat Sheikh Shahab Udeen soherwerdi aur Hazrat bahao Udeen zikria

mltani hain. Silsila mein teen saal ke mujahidaat ke baad murshid daikhta hai ke qalb ke andar kitni sakat peda hui aur tazkia nafs mein kya maqam haasil huahai. Tazkia nafs aur qalb masfi aur mujla honay ke baad Faiz muntaqil kya jata hai. Silsila seharwardiyah mein saans band kar ke Allah ho ka vird karaya jata hai aur zikar jali aur khfi dono karaye jatay hain.

Baahulddin Zikria Multani :

Hazrat Sheikh bahao Udeen zikria Qureshi they. Un ke jadd amjad kamaal Udeen Ali Shah they. Kamaal Udeen Shah mecca Muazzama se khawarzam aeye aur mecca Muazzama se rukhsat ho kar Multan mein sukoonat ikhtiyar ki. Kamaal Udeen Ali Shah ke betay ka naam Wajiha Udeen Mohammad tha. Wajiha Udeen Mohammad ki shadi molana Hussam Udeen tirmizi ki beti se hui. Sheikh Bahauddin Zikria molana Wajiha Udeen ke betay hain.

Bahauddin Zikria 18 saal ki Umar mein hajj ke liye tashreef le gaye. Mecca se madinah Munawwara chalay gaye. Sheikh Bahauddin zikria 21 saal ke hue to waalid sahib ka intqaal ho gaya. Is ke baad aap neh quran hifz kya aur khrasan chalay gaye. Saat saal taq ulmaye zahir aur ulmaye batin se Iktisab Faiz kya. Shab o roz jawar rasool Allah sale Allah aleh o slim mein riyazat o Mujahida aur muraqba mein mashgool rahay. Madinah Munawwara ki noorani fizaaon se maamoor ho kar beeet almuqaddas puhanche aur wahan se bghdad shareef aa gaye. Bghdad mein Sheikh ash'shkiek Hazrat Shahab Udeen Soherwerdi ki khidmat mein aik arsa haazir baash rahay. Azkar o asbaq mein istiqamat aur dil-jami ke sath mashgool rahay.

Murshid kareem neh Khirqah khilafat ataa farmaya. Shajrah tareqat Sheikh Shahab Udeen Soherwerdi se shuru ho kar khwaja habib ajmi. Hazrat imam husn. Hazrat imam Ali aur suoor kaeenat huzoor aleh as'salaat valslam taq pohanchana hai.

Murshid kareem ke hukum se Hazrat Bahauddin zikria multani Multan ke liye Azim safar hue. Un ke sath paiir bhai Sheikh jalal Udeen tabreezi bhi they. Dono buzurag bghdad puhanche to Sheikh jalal Udeen tabreezi Hazrat Sheikh fridaldin Attaar ki ziyrat ke liye haazir hue, fridaldin Attaar neh poocha ke bghdad mein kon sa darwaish mashgool bahaq hai. Jalal Udeen khamosh rahay. Jab yeh baat Bahauddin ko maloom hui to unhon neh Sheikh jalal Udeen se kaha. Tum neh apne murshid ka naam kyun nahi liya. Unhon neh jawab diya ke Sheikh fareed Udeen ki Azmat ka maray dil par itna asr huake Sheikh Shahab Udeen Soherwerdi ko bholo gaya. Yeh sun kar Sheikh Bahauddin ko bohat malaal hua.

Sheikh ul Islam :

Safar mein dono hazraat allag allag ho gaye. Sheikh Bahauddin zikria Multan aa gaye aur jalal Udeen tabreezi khrasan chalay gaye. Aur kuch arsay baad jalal Udeen tabreezi Dehli chalay gaye.

Is waqt Sultan Shams Udeen Altamash hindostan ka hukmaran tha. Allah walon se mohabbat o aqeedat rakhta tha. Hazrat jalal Udeen tabreezi ki aamad ki khabar Sultan ko mili to woh aap ke istaqbaal ke liye shehar panah ke darwaaza par haazir huaghora se utar kar aap ko tazeem di. Najam Udeen sughra is waqt Sheikh al - islam ke mansab par Faiz tha. Is nay Sultan ki aqeedat aur Hazrat jalal Udeen tabreezi ki be intahaa pazeerai dekhi to is ke andar hasad ki aag bharak gayi.

Bughz o inaad ke tehat is nay aik ghanaoni saazish tayyar ki aur Hazrat jalal Udeen tabreezi par tohmat laga di. Gohar Nami aik tawaif ko is ghanaoni saazish mein shareek kya aur Sultan Altamash ke darbaar mein muqadma paish kar diya. Jab muqadma paish huato gohar nay sach sach bta diya ke yeh saari saazish Sheikh Al Islam Najam Udeen sughra ki banai hui hai.

Sheikh Bahauddin Zikria farmatay hain ke logon nay sufia ke baare mein yeh mashhoor kar diya hai ke un ke paas Nazar o niaz aur Fatiha ke ilawa kuch nahi hai. Jab Rohani buzurgon par tarik al-dunia honay ka label laga diya jaye ga to un ke paas Rohani afkaar ke husool aur masharti masail ke hal ke liye koi nihm aeye ga. Zahir paraston ko maloom nahi hai ke kam khana, kam sona, kam bolna, ghair zaroori dilchaspion mein waqt zaya nah karna..... Tazkia nafs ke liye zaroori hai. Hum roza rakhtay hain koi nahi keh sakta ke islam fiqr o faqa ka mazhab hai.

Roza ke fawaid is baat ke Shahid hain ke kam khana, kam bolna, kam sona rooh ki baleedgi ke wazaif hain.

Tableeghi Sargarmiyan :

Seharwardiyah silsila ke Maroof buzurag Hazrat Bahauddin zikria mltani ki tableeghi koshisho ka apna aik allag nahaj tha. Is munazzam Rohani tehreek ke zariye Sindh , Multan aur Balochistan ke ilaaqon mein hazaron afraad Allah taala ke sath Rohani talluq qaim karne mein kamyaab hue aur be shumaar khawateen o hazraat halqa islam mein daakhil hue.

Hazrat zikria mltani ney aik aala darsgah qaim ki thi. Is darsgah mein bohat achay mushahra par usatza ka taqarrur kya gaya tha. Talba ke sath sath usatza ke liye behtareen hostel they. Allah taala ki mohabbat aur Allah taala ke qurb ka ehsas peda karna is darsgah ki policy thi. Farigh althsil honay ke baad jo shakhs jis ilaqay mein faraiz injam dainay ki darkhwast karta. Is ilaqay ki zabaan o Saqafat ki taleem ka bandobast kar diya jata tha. Is gharz ke liye usay do baras mazeed trinng di jati thi.

Do baras baad malmin ko munasib sarmaya faraham kar diya jata tha taa ke mualim is sarmaya se kaarobar kere aur kaarobar ke sath tableegh ka fareeza injam day.

Hazrat zikria mltani usatza ko yeh hadaayat farmatay they.' ' samaan kam munafe par farokht karna lain deen mein suroor kaayenaat Hazrat Mohammad sale Allah aleh o slim ki seerat tayyiba par amal karna. Naaqis ashya farokht nah karna, kharidaron se Khanda peshani se paish aana. Jab taq logon ka aetmaad haasil nah ho islam ki taleemah paish nah karna' '. Is ke baad Aap apni duaon ke sath rukhsat farmatay they.

Deen Phelanay Walay Taajir :

Taajiron ke roop mein Allah taala ke deen ko phelanay walay yeh pakeeza bande chain, philippine, java, samatra aur deegar ilaqaon taq phail gaye. Yeh hazraat baray baray shehron mein exe bishn munaqqid karte, sanati numayesh ka ihtimaam karte they.

Pesha waranah Dayanat , safai, sthrayi, husn sulooq ki wajah se har shakhs un ka garweedah ho jata tha. Un ke aala kirdaar se mutasir ho kar log un se mohabbat karne lagtay they aur kkhuda Raseedah log nihayat dil-nasheen andaaz mein qalbi sukoon ka raaz un logon ke gosh guzaar karte they aur islam qubool kar ke log Allah taala ke qurb se aashna ho jatay they. Mashriq baeed ke be shumaar jazair mein karorron musalman un hi Rohani buzurgon ke haath par Musharraf bah islam hue hain.

Sheikh Shahab Udeen soherwerdi ke tarbiyat Yafta shagrdon aur buzurgon neh satwen sadri hjri mein deen ki zahiri aur Rohani tableegh ke liye saari dunia mein marakaz qaim kiye. Sheikh Bahauddin Zikria neh mukhtalif ilaqaon mein jamaten rawana kee. Aap ke tarbiyat Yafta shagrdon neh Kashmir se raas kmari aur Gwadar se bangal ko islam ki roshni se Munawar kar diya.

Hazrat Zakria Multani Ki Flahi Khidmaat :

Hazrat zikria mltani mukhtalif pishon se talluq rakhnay walay afraad ki tarbiyat ka allag allag ihtimaam farmatay they. Yeh Rohani tehnique scientificaur jadeed khutoot par ustuwari thi. Qudrat ney Hazrat Bahauddin zikria mltani ko flahi zehan ataa kya tha. Aap ney junglon ko abad karwaya, kunvey khudwayne, nhrin taamer karwaen aur zaraat par bharpoor tavajja di. Inhen har waqt awam ki khushhali ki fikar daman geer rehti thi. Allah taala ki makhlooq ki khidmat un ke liye sarmaya akhirat thi.

Aap awam al naas ke khadim they aur awam aap se mohabbat karte they. Yahi husn ikhlaq aur mohabbat thi ke log joq Dur joq muraqbon mein shareek hotay they. Logon ney Allah taala aur is ke rasool sale Allah aleh o slim ke Urfan ke liye imandari aur khuloos niyat ko zindagi ka miyaar bana liya tha. Rooh ki taqwiyat ke liye duroood shareef aur azkar ki mahfilen sajti theen. Log khud gharzi aur khud parasti ke holnaak azaab se bachney ki har mmm kin tadbeer karte they.

Sheikh zakria mltani doli mein ja rahay they ke unhon ney aik aawaz suni.

Ae ahal Multan ! Mera sawal poora karo warna mein Multan shehar ulat dun ga. Hazrat ney doli rukwa kar kuch der tawaqf kya. Aur kahaaro'n se kaha. Chalo... Doosri aawaz par kahaaro'n se kaha. Doli zameen par rakh do. Thori der baad farmaya... Chalo kuch nahi... Teesri aawaz par kahaaro'n se farmaya doli kandhoon se utaar do... Aur doli se bahar aa kar kaha... Is faqeer ka sawal jis qader jald mumkin ho poora kar do.

Logon nay poocha... Ya Hazrat aap nay do martaba doli rkwayi aur kuch nahi farmaya... Teesri dafaa farmaya ke jitni jald mumkin ho faqeer ka sawal poora kar do... Is ke pas manzar mein kya hikmat hai ?

Farmaya... Pehli dafaa faqeer nay sawal kya to mein nay is ki istedad dekhi. Mujhe kuch nazar nahi aaya. Doosri martaba mein nay is ke murshid kareem ki istedad par nazar daali. Wahan bhi koi khaas baat nazar nahi aayi. Teesri dafaa aawaz ka mere dil par asr hua.

Mein nay tavajja ki to---- dekha ke is faqeer ke silsila ke dada paair syedna huzoor aleh as'salaat valslem ke darbaar Aqes mein ba adab kharray hain.

Hazrat Sheikh bahao Udeen zikria mltani aik roz apne hujra mein ibadat mein mashgoor they ke aik noorani chehra buzurag aeye aur aik sarpar mohar khat Hazrat saddar Udeen ko day kar chalay gaye. Unhon nay khat waalid bzrgwar ki khidmat mein paish kar diya.

Waalid bzrgwar nay farmaya. Buzurag se mera salaam kaho. Aur arz karo ke adhay ghanta ke baad ayen. Hazrat Bahauddin zikria mltani nay amanatain wapas kee. Beiton se kaha ke durood shareef parheen. Aawaz sunai di,' dost badast dost raseed' 'yeh aawaz sun kar Hazrat Sheikh saddar Udeen doray hue hujray mein gaye. Dekha ke waalid sahib ka intqaal ho chuka tha. Tadfeen ke baad sahibzadah ko khayaal aaya ke woh kon buzurag they jin se abba nay kaha tha adhay ghanta baad aana. Sahibzadah ko khat ki talaash hui. Takiye ke neechay rakhay hue khat mein tehreer tha :

" Allah taala nay aap ko huzoori mein talabb farmaya hai. Mere liye kya hukum hai.

Farishta izraeel."

* Silsila Naqshbandiyah :

Is silsilay mein morad mureed ko samnay bitha kar tawajah karta hai aur mureed ka qalb jari ho jata hai yeh hazraat zikar khfi ziyada karte hain aur muraqba mein sir jhuka kar ankhon band kar ke baithtay hain.

Un ke haan murshid apne mureedon se allag nahi baithta balkay halqay mein un ke shareek hota hai. Yeh silsila Hazrat abubaker seddiq se shuru huaaur Hazrat Bahauddin naqshband ke naam se mansoob hai. Hazrat Bahauddin Muharam 718 ko blkh mein peda hue aur 20 Rabiey al-awwal doshanba boqt shab wafaat payi.

Khwaja Bahauddin naqshband ki wiladat se pehlay jab khwaja Mohammad samaasi baba un ke ghar ke paas se guzarte thay to kehte thay ke mujhe yahan se kisi mard

haq aagah ki khusbhoo aati hai. Aik din eent aur gaaray se banay hue is ghar se ilm o Urfan ki roshniyan tulu hongi. Hazrat Bahauddin naqshband ke dada ne aap ko khwaja Mohammad samaasi baba ki goad mein daal diya. Aap ne nozaida bacha ko goad mein le kar farmaya. Yeh mera Farzand hai. Yeh bacha bara ho kar zamane ka peshwa ho ga.

Hazrat Bahauddin naqshband farmatay hain ke jab mujhe shaoor ka idraak huato dada ne mujhe samaasi baba ki khidmat mein bhaij diya. Baba samaasi ne mere oopar shafqat farmai. Mein ne shkrane ke tor par do rak-at ada ki. Namaz mein mere oopar sarshari taari ho gayi aur be ikhtiyar yeh dua niklee.' ' ya Ellahi! Mujh ko apni amanat uthany ki qowat ataa farma.' '

Subah ko baba samaasi ki khidmat mein pouncha to aap ne mujhe dekh kar farmaya. Ae Farzand ! Dua is terhan maangni chahiye.' ' ya Ellahi! Jo kuch teri Raza hai is zaeef bande ko is par apne fazl o karam se qaim rakh'. Phir farmaya ke jab Allah kisi bande ko apna dost bana lata hai to is ko boojh uthany ki sakt bhi ataa farmata hai.

Dil Ki Nigrani Karni Chahiye :

Aik roz khana tanawal karne ke baad aap ny mujhe kuch rotian inayat kee. Mere dil mein yeh khayaal aaya ke mein ny to khoob sair ho kar khana khaya hai. Mein itni rotyon ka kya karoon? Kuch der baad aap ny mujhe aik dost ke ghar chalne ke liye kaha. Rastay mein mere dil mein phir wohi khayaal aaya ke rotyon ka kya karna hai. Hazrat meri janib mutwajjah hue aur farmaya ke dil ki nigrani karni chahiye taa ke is mein koi waswasa daakhil nah ho. Jab hum is dost ke ghar puhanche to woh Hazrat ko dekh kar bohat khush hue aur Hazrat ke samnay doodh paish kya. Hazrat samaasi baba ny un se khanay ke mutaliq poocha to unhon ny sach keh diya ke aaj rootti nahi khayi. Hazrat ny farmaya.

Rotian paish kar do. Is waqea ke baad Hazrat ki izzat o touqueer aur aqeedat mere andar bohat ziyada ho gayi.

Aik din farmaya. Jab ustaad shagird ki tarbiyat karta hai to yeh bhi chahta hai ke shagird bhi ustaad ki taleemaat ko qubool kere.

Khwaja Mohammad baba samaasi ny khwaja Bahauddin naqshband ko apni farzandi mein qubool kya. Agarchay zahiri asbaab mein tareqat ke aadaab syed Ameer kalaal se sekhe magar haqeeqatan aap avisai hain aur aap ny khwaja Abdul khalq najdawaani ki rooh se Faiz paaya.

Aap farmatay hain ke aik raat mein naja ke mzarat mein se teen mutbarrik mazaron par haazir sun-hwa. Mein ny har qabar par aik chairag jalta huadekha. Chairag mein poora tail aur batii honay ke bawajood chairag ki lau ko ouncha karne ke liye batii ko harkat di ja rahi thi. Lekin baba samaasi ke mazaar ke chairag ki lau ko musalsal roshan dekh kar mein ny chairag ki lau par nazar jama di.

Awaisi Faiz :

Mein ney dekha ke qibla ki taraf ki deewar phatt gayi aur aik bohat bara takhat namodaar huadekha ke sabz parda latka huahai is ke qareeb aik jamaat mojood hai. Mein ney un logon mein baba samaasi ko pehchan liya. Mein jaan gaya ke yeh un logon mein se hain jo is Jahan se guzar chuke hain. Un mein se aik ney mujhe bataya ke takhat par khwaja Abdul khalq najdawaani jalva Afroz hain aur yeh un ke Khulfa ki jamaat hai aur har khalifa ki taraf ishara kar ke un ke naam betaye. Yeh khwaja Ahmed Seddiq hain, yeh khwaja aulia kalaal hain, yeh khwaja diyogari hain, yeh sahib khwaja Mahmood alkhir faqtawa hain aur yeh khwaja Ali raasti hain, jab woh shakhs khwaja Mohammad baba samaasi par pouncha to kaha yeh tairay Sheikh hain aur unhon ney tairay sir par kullah rakha hai aur tujhye karamat bakhsh hai. Is waqt is ney kaha kaan laga aur achi terhan sun ke Hazrat khwaja buzurag aisi bate farmaen ge ke haq taala ke rastay mein tairay liye Mashal raah banin gin.

Mein neh darkhwast ki ke mein Hazrat khwaja ko salaam aur un ke jamal mubarak ki ziyrat karna chahta hon. Yakayak mere samnay se parda uth gaya. Mein neh noor Ali noor buzurag ko dekha. Inhen salaam kya. Unhon neh jawab diya aur woh batiyaa jo ibtidai tor par sulooq aur is ke darmain aur is ki intahaa se talluq rakhti hain, mujhe skhayin.

Unhon neh farmaya. Jo chairag tuje dukhaay gaye hain un mein tairay liye hadaayat aur ishara hai ke tairay andar Rohani aloom seekhnay ki istedad mojood hai aur tairay liye basharat hai ke Allah taala tuje asaraar o Ramooz skhayin ge lekin istedad ki batii ko harkat dena zurori hai taa ke chairag ki roshni taiz ho jaye.

Doosri martaba bataya ke har haal mein amrohinhi ka rasta ikhtiyar karna. Ehkaam Shariat ki pabandi karna. Mamnuuat shariyah se ijtinab karna. Sunnat walay tareeqon par poori terhan amal karna. Bidaat se daur rehna. Hazrat Mohammad sale Allah aleh o slim ki ahadees ko hamesha apna rahnma banaye rakhna aur rasool Allah sale Allah aleh o slim aur aap ke sahaba karaam ke akhbar o assaar yani un ke aqval o af-aal ki talaash ho aur justojoo mein rehna. Tairay is haal yani mushahiday ki sachaii ka saboot yeh hai ke kal Ali alsubah to falan jagah jaye ga aur falan kaam kere ga.

Un logon ne farmaya. Ab to jaaney ka qasad kar aur janab syed Ameer kalaal ki khidmat mein haazir ho. Un hazraat ke frmane ke ba'mojab mein Hazrat Ameer kalaal ki khidmat mein pouncha. To Hazrat ameer ne khaas mehrbanian farmaayen. Mujhe zikar ki Talqueen ki aur khufia tareeqa par nafi asbat ke zikar mein mashgool farma diya.

Sheikh qutub Udeen Nami aik buzurag ney bataya ke mein chothee Umar mein tha ke Hazrat khwaja ney farmaya. Falan kabootarr khanaay se kabootarr khareed kar le ayo. Un kabutaro mein se aik kabootarr bohat khobsorat tha. Mein ney yeh kabootarr bawarchi khanaay mein nahi diya. Khana tayyar honay ke baad Hazrat khwaja naqshband ney mehmanon mein khana taqseem kya to mujhe khana nahi diya aur farmaya unhon ney apna hissa zindah kabootarr le liya hai.

Sufiya Karaam Ki Deeni Khidmaat :

Dehli Bharat mein Hazrat khwaja baqi billah ka mazaar hai. Imam Rabbani Mujaddad alif sani Hazrat khwaja baqi billah ke khalifa hain.

Ahmed srhndi Mujaddad alif sani ki paidaiesh se qabal aap ke waalid bzrgwar neh khawab mein dekha ke tamam jahan andheray mein ghira huahai. Bandar, reechh aur soor admion ko halaak kar rahay hain. Aap ke seenah mubarak se noor ka jhamakah huaur is mein se aik takhat zahir huais takhat par aik buzurag tashreef farma hain. Un ke samnay zalim, be deen aur mulhid logon ko halaak kya ja raha hai.

Hazrat Mujaddad alif sani ke waalid neh yeh khawab Hazrat Shah kamaal kethal se bayan kya to Shah kamaal sahib neh yeh tabeer di ke aap ke yahan aik larka peda ho ga jis se Allah ke deen mein shaamil ki hui bideatin aur khurafaat khatam ho jayen gi. Mujaddad sahib ka naam Ahmed , laqab bdraldin hai. Aap ka nasb nama Hazrat Ameer al-momineen syedna Umar Farooq ki stayisoyn pusht se milta hai.

Hindostan mein aap neh kufar o shirk ka mardana waar muqaabla kya. Aap neh hazaron musalmanoon ki rahnomai farmai aur apne daur ke taaqatwar badshah akbar ki mulhidana sar garmion ka nihayat kamyabi ke sath muqaabla kya.

Akbar naay kufar o al-haad ko yahan taq phela diya tha ke kalma tayyiba mein Mohammad rasool Allah ke bajaye akbar khaliftah Allah ka hukum jari kar diya tha. Hazrat mujaddad naay na sirf un halaat ka mardana waar muqaabla kya balkay un ki beekh kinny ke liye qaid o band ki savbtin bhi bardasht kee. Akbar o Jahangir ke qaim kardah deen Ellahi ka khtama ho gaya.

Allah taala naay Mujaddad alif sani ko kamyaab o Kamraan kya.

Changaz Khani toofaan naay jab dunyae islam ko teh o baala kar diya. Shehar weraan ho gaye, logon ko qatal kar ke un ke suron ke minaar bana diye gaye, bghdad ki aath laakh abadi mein se chaar laakh qatal o ghartgri ki bhaint charh gayi, ilm o hikmat ki kitabon ka zakheera aag ki bhatteoon mein jhonk diya gaya, ulama aur fazla islam ke mustaqbil se mayoos ho gaye. Is waqt bhi is sarkash toofaan ka sufia naay muqaabla kya.

Un logon naay islam dushman logon ki is terhan tarbiyat ki ke islam ke dushman shama islam ban gaye.

Silsila qadrih ke aik buzurag, hallaku Khan ke betay tagodaar Khan ko islam ki dawat dainay ke liye tashreef le gaye, tagodaar Khan shikaar se wapas aa raha tha ke apne mehal ke darwazay par aik darwaish ko dekh kar Azrah tamaskhur poocha :

Ae darwaish tumharee daarhi ke baal achay hain ya mere kuttay ki dam? Is behooda aur zillat aamaiz sawal par buzurag barham nahi hue, shagufata lehja ke sath tahhaamul se farmaya :

" mein apni jaan nisari aur wafadaari se apne maalik ki khushnodi haasil kar lon to meri daarhi ke baal achay hain warna aap ke kuttay ki dam achi hai jo aap ki farmabardari karta hai aur aap ke liye shikaar ki khidmat injam deta hai.

Tagodaar Khan is ghair mutawaqqa aur anaa ki girift se azad jawab se itna mutasir huake is nay buzurag ko apna maheman bana liya aur darwaish ke halm o burdbaari aur ikhlaq se mutasir ho kar is nay darparda islam qubool kar liya lekin apni quom ki mukhalfat ke khauf se tagodaar Khan nay darwaish ko rukhsat kar diya. Wafaat se pehlay darwaish nay apne betay ko wasiyat ki ke tagodaar Khan ke paas jaye aur is ko apna wada yaad dilay. Sahib zade tagodaar Khan ke paas puhanche aur apne anay ki Ghayat bayan ki. Tagodaar Khan nay kaha tamam sardar islam qubool karne par amaada hain lekin falan sardar tayyar nahi hai agar woh bhi musalman ho jaye to mushkil aassan ho jaye gi.

Sahib zade nay jab is sardar se guftagu ki to is nay kaha. Meri saari Umar maidan jung mein guzri hai. Mein Ilmi dalail ko nahi samjhta mera mutualba hai ke aap mere pehelvaan se muqaabla karen. Agar aap nay usay pachhar diya to mein musalman ho jaoon ga.

Darwaish zade, lagar, dublay aur jismani lehaaz se kamzor they. Tagodaar Khan nay is mutualba ko mustard karna chaha lekin darwaish ke betay nay sardar ka challenge Manzoor kar liya. Muqablay ke liye jagah aur tareekh ka elaan kar diya gaya. Muqarara din makhlooq ka asdhaam yeh ajeeb o ghareeb danghal dekhnay ke liye maidan mein jama ho gaya. Aik taraf naheef aur kamzor hadion ka dhancha lagar jism tha aur doosri taraf grandel aur feel tan pehelvaan tha.

Tagodaar Khan nay koshish ki ke yeh muqaabla nah ho lekin darwaish muqaabla karne ke liye misar raha aur jab dono pehelvaan akharhe mein aeye to darwaish zade nay apne hareef ko zor se tamancha mara aur woh pehelvaan is thapar ko bardasht nah kar saka. Is ki naak se khoon ka fawara Abla aur pehelvaan ghash kha kar zameen par gir gaya. Sardar hasb wada maidan mein nikal aaya. Is nay darwaish zade ke haath ko bosa diya aur apne musalman honay ka elaan kar diya. Tagodaar Khan nay bhi apne imaan ka elaan kar ke apna naam Ahmed rakha. Hlako Khan ka chacha zaad bhai bhi Sheikh Shams Udeen bakhori ke haath par Musharraf bah islam hua.

Qstntnih ki tareekh islam ka aik lafani baab hai. Hazrat Shams Udeen , Sultan mohammad ke murshid kareem they. Unhi ki targheeb aur basharat se Sultan Mohammad ny qstntnih ko fatah kya. Hum tareekh ke safhaat jitne ziyada palatne hain ahal tasawwuf aur Rohani logon ka aik qaafla hamaray samnay aata hai jo deen islam ko phelanay mein hama tan masroof nazar aata hai.

Silsila Azeemia :

Silsila azeemia jazb aur sulooq dono Rohani shobo prmhiti hai. Is silsilay mein riwayati peeri mureedi aur makhsoos libaas aur koi waza qata nahi hai. Sirf khuloos ke sath talabb rohaniyat ka zouq aur shoq hi taalib ko silsilay ke sath munsalik rakhta hai. Silsilay mein mridin ko dost ke laqab se yaad kya jata hai.

Taleem o tarbiyat ke liye sakht riazatoon, chaloон aur mjahdon ke bajaye zikar o azkar aasan hain. Taleem ka mehwār ghaar Hara mein ibadat (muraqba) hai. Tafakur aur khidmat Khalq ko asaas qarar diya gaya hai.

Silsila azeemia syedna huzoor aleh as'salaat valslem ki manzoori se 1960 mein qaim hua.

Imam silsila azeemia huzoor Qalandar Baba Aulia 1898 mein qasba khorjah zila buland shehar Bharat mein peda hue. Walidain ney Mohammad azeem naam rakha. Waalid graami ka naam Badee Udeen mehdi sher dil aur walida Majida ka naam Saeeda bi bi tha. Shairi main barkhiya takhallus hai.

Tareekh wafaat 27 January 1989 hai. Mazaar shareef shadaman town north naazim abad Karachi mein marja khaas o aam hai.

Syedna huzoor aleh as'salat valslem ney ba-tareeq Awaisiya husn akhra ke naam se mukhatib farmaya. Aalam Takveen aur awam o khawaas mein Qalandar Baba Aulia ke naam se pukare jatay hain. Poora naam husn akhri Mohammad azeem barkhiya almarof Qalandar Baba Aulia hai.

Hazrat imam husn askari ke khandan ke Saeed Farzand hain. Martaba qalandariyat ke aala maqam par Faiz honay ki wajah se Malaika arzi o samawi aur haamlaan arsh mein Qalandar Baba Aulia ke naam se mashhoor hain.

Huzoor Qalandar Baba Aulia nizaam Takveen ke aala mansab sadoor ul sadoor ke ohda par Faiz hain. Is duniya aur doosri la'shumaar dnyaon mein chaar takweeni shobay kaam kar rahay hain.

1) qanoon 2) aloom 3) ajraam samawi 4) nizamat

Un shobo ke head chaar Abdaal hotay hain. Nizamat ke ohda par Faiz Abdaal haq ko saddar alsadoor kehte hain. Saddar alsadoor ko veto power haasil hoti hai. Abdaal haq Qalandar Baba Aulia is waqt sadar ul sadoor hain.

Allah taala apne jis bande ko qalandar ka maqam ataa karta hai to usay Zaman o makaan ki qaid se azad honay ka ikhtiyar day deta hai. Aur takwweni umoor ke tehat saaray Zee hayaat is ke tabay farmaan hotay hain. Lekin Allah ke yeh naik bande gharz, riya, tama, hiras aur lalach se be niaz hotay hain. Is liye jab makhlooq un ki khidmat mein koi guzarish paish karti hai to woh is ko suntay hain aur is ka tadaruk bhi karte hain kyunkay qudrat neh inhen isi kaam ke liye muqarrar kya hai. Yahi woh pakeeza aur qudse nafs hazraat hain jin ke baray mein Allah taala farmatay hain :

" mein apne bundon ko dost rakhta hon aur un ke kaan, aankhh aur zabaan ban jata hon phir woh mere zareya boltay hain aur mere zareya cheeze pakarte hain. ''

Pehla Madrassa :

Qalandar Baba Aulia ny quran pak aur ibtidayi taleem mohalla ke maktab mein haasil ki aur buland shehar mein high school taq parha aur phir Ali garh muslim university mein taleem haasil ki.

Tarbiyat :

Baba taaj Udeen naagpuri huzoor Qalandar Baba Aulia ke nana hain. Aap? Saal taq raat din baba taaj Udeen ki khidmat mein haazir baash rahay.

Douran taleem aisa daur bhi aaya ke Qalandar Baba Aulia jazb o masti aur aalam istaghraaq ka ghalba ho gaya. Aksar auqaat khamosh rehtay aur gahe gahe guftagu bhi be rabt ho jaya karti thi lekin jazb o kefiyat ki yeh muddat ziyada arsa taq qaim nahi rahi.

Rozgaar :

Silsila muaash qaim rakhnay ke liye mukhtalif rasail o jrayd ke adart o sahaafat aur shouraa ke diwano ki islaah aur tarteeb o tadween karte they. Pakistan ban'nay ke baad Karachi tashreef le aeye aur urdu dawn mein sab editor ke ohday par Faiz ho gay. Is ke baad aik arsa taq risala naqaad mein kaam karte rahay. Kuch rsalon ki adart ke faraiz injam diye. Kayi mashhoor kahaaniyon ke silsilay bhi qalam band kiye.

Baet :

1952 mein qutub irshad Hazrat abu-ul-faiz qalandar Ali soherwerdi se baet hue. Hazrat abu-ul-faiz qalandar Ali soherwerdi ne raat ko teen bujey samnay bitha kar qalandar baba ki peshani par teen phonken marain. Pehli phoonk mein aalam arwah munkashif sun-hwa, doosri phoonk mein aalam malkoot o Jabroot aur teesri phoonk mein arsh mualla ka mushahida hua.

Maqam e Wilayat :

Hazrat abu-ul-faiz qalandar Ali soherwerdi ne qutub irshad ki talemaat teen haftay mein poori kar ke khilafat ataa farma di.

Is ke baad Hazrat Sheikh Najam Udeen qubra ki rooh par ftoh ne Qalandar Baba Aulia ki Rohani taleem shuru ki aur phir yeh silsila yahan taq pouncha ke syedna huzoor aleh as'salaat valslam ki himmat o nisbat ke sath bargaah rab ulizzat mein paishi hui aur asaraar o Ramooz ka ilm haasil hua.

Ikhlaq :

Ibtida hi se aap ki tabiyat mein saadgi aur shakhsiyat mein Waqar tha. Pareshani mein dil joi karna, dosray ki takleef ko apni takleef aur dosray ke dard ko apna dard samjhna aur dosray shakhs ki tawaqqa se ziyada is ka dukh baantna aap ki sift thi.

Kashaf O Karamaat :

Huzoor Qalandar Baba Aulia se bohat saari karamaat sadir huien hain jo kitaab' ' tazkara Qalandar Baba Aulia' ' mein shaya hui hain.

Tsnifat :

Qalandar Baba Aulia ne teen kitaaben tasneef farmai hain.

Ilm o Urfan ka samandar :" rubaayat Qalandar Baba Aulia "

Isaraar o Ramooz ka khazana :" looh o qalam "

Kashf o karamaat aur marwai aloom ki tojihat par mustanad kitaab : ' tazkara taaj Udeen baba' ' rbayaat mein farmatay hain :

Ik lafz tha ik lafz se afsana sun-hwa
Ik shehar tha shehar se virana sun-hwa

Gurdon nay hazaar aks daaley hain azeem
 Mein khaak huakhaak se pemana sun-hwa
 Aadam ka koi naqsh nahi hai bekar
 Is khaak ki takhleeq mein jalwey hain hazaar
 Dasta jo hai koza ko uthany ke liye
 Yeh saatsameen se banata hai kumhar

Baghoon mein jo qamariyaan hain sab matti hain
 Pani mein jo machhliyan hain sab matti hain
 Aankhon ka fraib hai yeh saari duniya
 Phoolon mein jo titliyan hain sab matti hain

Aana hai tra aalam Rohani se
 Haalat tri behtar nahi zandaani se
 Waaqif nahi mein wahan ki haalat se azeem
 Waaqif hon magar yahan ki weerani se

Huzoor Qalandar Baba Aulia apni kitaab looh o qalam ke pehlay safha par likhte hain :

" mein yeh kitaab paighambar islam syedna huzoor aleh as'salaat valslem ke hukum se likh raha hon. Mujhe yeh hukum syedna huzoor aleh as'salaat valslem ki zaat se batareeq awaisiya mila hai."

Kitaab ke aakhir mein tehreer farmatay hain :

Allah taala farmatay hain samaat mein ny di hai, Basarat mein ny di hai, is ka matlab yeh nikla ke ittila mein ny di hai (yani it-tila-aat ka source Allah taala hain) hum aam halaat mein jis qader it-tila-aat wusool karte hain un ki nisbat tamam di gayi it-tila-aat ke muqablay mein sifar se millti jalti hai. Wusool honay wali it-tila-aat itni mehdood hain ke un ko na qabil zikar kahin ge. Agar hum wasee tar it-tila-aat haasil karna chahain to is ka zareya bajuz aloom Rohani ke kuch nahi hai aur aloom Rohani ke liye hamein quran hakeem se rujoo karna parre ga.

Yeh qanoon bohat fikar se zehan nasheen karna chahiye ke jis qader khayalat hamaray zehan mein daur karte rehtay hain un mein se bohat ziyada hamaray mamlaat se ghair mutaliq hotay hain. Un ka talluq qareeb aur daur ki aisi makhlooq se hota hai jo kaayenaat mein kahin nah kahin mojood hai. Is makhlooq ke tasawurat lehron ke zariye hum taq pahunchaty hain.

Huzoor Qalandar Baba Aulia ne aalam lahot, aalam Jabroot , aalam malkoot aur arz o samawaat ke naqshay bana kar diye hain.

Qalandar Baba Aulia ki sarparasti mein Rohani digest ka pehla shumara decemeber 1978 ko manzar aam par aaya. Rohani digest ke beshtar title, juzwi tabdeeli ke sath unhi naqshoon ki akkaasi karte hain. Mardum shumari ke hisaab se mardon ke muqablay mein khawateen ki tadaad ziyada hai. Bara almiya hai ke khawateen ki itni barri tadaad ko nazar andaaz kya jata raha hai. Jabkay khawateen o hazraat ki Ilmi istedad aur salahiyaton mein koi numaya farq nahi hai. Silsila azeemia ne rasool Allah

sale Allah alaihi o slim ke mission ke phelanay mein khawateen ko bharpoor shareek honay ka mauqa faraham kya hai.

Silsila Azeemia Ki Khidmaat :

Silsila azeemia ki kawishon se collegeon aur universition mein marwai aloom aur Rohani tarz fikar aam ho rahi hai. Imam silsila azeemia ne awam o khawaas ko bataya hai ke har shakhs Rohani aloom ko ba aasani seekh sakta hai. Allah taala se rabita qaim ho jaaney ke baad khawateen o hazraat ki zindagi pursukoon ho jati hai.

Silsila azeemia ki shab o roz jad-o-jehad se Pakistan , hindostan, Bartania , Holland , France , Denmark , roos, mutahidda arab amarat mein' ' muraqba hall' ' ke naam se khanqahi nizaam qaim hai. Is ke sath sath awam al naas ko Rohani aloom se aashna karne ke liye silsila azeemia ne laybriryon ka net work qaim kya hai. Electronic technology ka sahara le kar Ilmi , scienci, quran kareem aur hadees shareef ke mutabiq Rohani aloom ko audio aur video mein record kya hai.

Taa ke scienci taraqqi ke is daur mein ziyada se ziyada log mstfiz hotay rahan. Tqriron aur tahreeron ke sath sath print media ko bhi paish e nazar rakha gaya hai. Khanwad_h silsila azeemia ne apne murshid kareem Qalandar Baba Aulia ke mission ko phelanay, awam o khawaas mein is ki jarrai mustahkam karne ke liye print media ko istemaal kya hai. Rasail o jrayd aur akhbarat mein musalsal 32 saal se Rohani aloom ki ashaat jari hai.

Allah taala farmatay hain :

" meri sunnat mein tabdeeli hoti hai aur nah ta-attul waqay hota hai."

Al-haad, bot parasti, shirk aur zameen par fasaad khatam karne ke liye Allah rab ulizzat ne payghambaroон ka silsila qaim kya. Rivayet ke mutabiq aik laakh chobees hazaar paighambar is duniya mein tashreef laaye.

Quran kareem ki tasdeeq ke mutabiq risalat aur nabuwat rasool Allah sale Allah aleh o slim par khatam ho chuki hai. Allah ke irshad ke mutabiq deen ki takmeel ho chuki hai lekin deen ki takmeel ke baad bhi tableegh o irshad is liye zurori hai ke duniya abad hai. Aur is abadi mein roz Afzun izafah ho raha hai. Aur yeh duniya qayamat taq qaim rahay gi. Nabuwat ke Faizan ko jari rakhnay ke liye rasool Allah sale Allah aleh o slim ke waris ulama batin aulia Allah ne deeni aur Rohani mission ko taa qayamat logon taq pohanchanay ke liye apne aap ko paish kya hai aur Insha Allah yeh silsila jari rahay ga.

Aur aik waqt aisa aa jaye ga ke noo insani qurani ehkamaat ko samajh kar Allah ke Anwaar o tjlyat ka mushahida kar le gi aur duniya aman o Amaan ka gehwaara ban jaye gi.

Aaj ki duniya simat kar aik kamray ke barabar ho gayi hai. Chay mahino ka safar aik din mein aur dinon ka safar chand ghanton mein tey ho jata hai. Zaman o makaan ko samjhna asan ho gaya hai.

Scienci Inkishafaat :

Bzahir science ka yeh aqeedah hai ke jab taq koi baat vision na banay aur dalail ke sath usay saabit nah kya jaye to woh baat qabil qubool nahi hai.

Is se qata nazar ke science ka yeh daawa kitna ghalat aur kitna sahibh hai. Silsila azeemia naay koshish ki hai ke zehni wusat ke mutabiq scienci inkishafaat ko samnay rakh kar khawateen o hazraat ko aisi taleemaat di jayen jin taleemaat se woh zahiri duniya ke sath sath ghaib ki duniya se nah sirf aashna ho jayen balkay ghaib ki duniya aur ghaib ki duniya mein abad makhloqaat ka mushahida bhi kar len.

Deeni Jad-O-Jehad :

Is maqsad ko haasil karne ke liye silsila azeemia naay dars o tadrees ka nizaam tarreeb diya hai. Jo do hisson par mushtamil hai. Pehla hissa teen saal par muheet hai aur dosra hissa bhi teen saal par muheet hai.

Talbat o talba yeh chay sala course parh kar woh knowledge haasil kar letay hain jis knowledge ki bunyaad quran kareem, ahadees aur ghaib hai. Chunkay aik saazish ke tehat aur fasid zehni rakhnay walay logon ke mansoobon ke mutabiq khanqahi nizaam ko mutanazia fea bana diya gaya hai. Is liye khanqahi nizaam ko silsila azeemia naay' 'muraqba hall' ' ke naam se muta-arif karwaya hai.

2003 taq duniya mein 80 muraqba hall qaim hue hain. Un muraqba halz mein aisa mahol create kiya jata hai jahan ki fiza sukoon o itminan ki lehron ke irtiaash par qaim hai. Zikar o azkar ki mahfilen hoti hain. Mraqbe kiye jatay hain. Namaz, roza aur ibadat o riyazat mein zehni yaksoi naseeb hoti hai. Silsila azeemia ka aim Allah ki makhlooq ki khidmat kar ke apni zaat ka Urfan aur Urfan Ellahi haasil karna hai.

Zikar Azkar

Tasawuf mein tazkia nafs aisa amal hai jis par tasawuf ki bunyaad qaim hai. Tazkia nafs aur qalbi Taharat ke liye ahal rohaniyat ne asbaq muqarrar kiye hain. Yeh asbaq qurani ayaat aur Asma Aliha se muratab kiye gaye hain. Un ke vird se ensaan ke andar pakizgee aur noor ka zakheera hota hai. Kisi aayat ya ism Ellahi ke vird se rooh mein baleedgi barh jati hai aur salk ke andar baatin aankhh khil jati hai. Usay aisi baseerat mil jati hai jis se woh haqeeqat ka idraak kar laita hai.

Ism E Azam :

Looh mehfooz ka qanoon batata hai ke azal se abadd taq sirf lafz ki karfrmayi hai aur haal, mustaqbil ka darmiyani waqfa lafz ke ilawa kuch nahi hai. Kaayenaat mein jo kuch hai woh sab ka sab Allah taala ka farmaya hualafz hai. Aasmani kitaaben aur aakhri kitaab quran Allah taala ke farmaiye hue alfaaz ki tshrihat hain. 'lafz' qurani ayaat ki tamseelaat aur Asma Aliha ka muzahira hai. Ism ki mukhtalif tarzon se nai nai tkhliqat wujood mein aati hain. Allah taala ka ism hi poori kaayenaat ko control karta hai. Lafz ya ism ki bohat si qasmein hain. Har qisam ke ism ka aik sardar hota hai. Wohi sardar ism apne qisam ke tamam Asma ko control karta hai. Yeh sardar ism bhi Allah taala ka ism hai aur is hi sardar ism ko ism Azam kehte hain.

Asma noor aur roshni hain. Aik tarz ki jitni roshniyan hain un ko control karne wala ism bhi unhi roshniyon ka murakkab hai aur yeh Asma kaayenaat mein mojood ashya ki takhleeq ke ajzaa hain. Maslan too insani ke andar kaam karne walay taqazoon aur hawaas ko jo ism control karta hai yahi ism too insani ke liye ism Azam hai.

Jaanat ki too ke liye allag ism Azam hai. Nabataat ke liye allag, jamadat ke liye allag aur too Malaika ke liye allag ism Azam hai.

Gayarah Hazaar Hawaaas :

Ensaan ke andar taqazoon aur jazbaat ki takmeel ke liye jo hawaas kaam karte hain un ki majmoi tadaad taqreeban gayarah hazaar hai. Un gayarah hazaar kaifiyat ya taqazoon ke oopar hamesha aik ism ghalib rehta hai. Yahi woh Asma hain jin ka ilm Allah taala nay Hazrat aadam alaihi salam ko sikhaya hai. Ism zaat ke ilawa Allah taala ka har ism Allah taala ki aik sift hai. Jo kaamil tarzon ke sath apne andar takhleeqi qadren rakhta hai.

"Allah noor asamawaat ul arz" (surah noor. Aayat :35)

Aur yahi Allah ka noor lehron ki shakal mein nabataat, jamadat, hewanat, ensaan, jaanat aur firshton mein zindagi aur zindagi ki tamam tehreekaat peda karta hai. Poori kaayenaat mein qudrat ka yeh Faizan jari hai ke kaayenaat mein har fard noor ki un lehron ke zariye aik dosray ke sath wabsta hai.

Khekhshaani nizamon aur hamaray darmain bara mustahkam rishta hai. Pey Dur pey jo khayalat zehan mein atay hain woh dosray nizamon aur aabadyon se hamein mousool hotay rehtay hain. Noor ki yeh lehrian aik lamha mein roshni ka roop dhaar layte hain. Roshni ki yeh choti barri lehrian hum taq be shumaar tasweer khanaay le kar aati hain. Hum un hi tasweer khaanoon ka naam wahima, khayaal, tasawwur aur tafakkar rakh dete hain.

Allah taala ka irshad hai :

" logo! Mujhe poukaro mein sunon ga. Mujh se mango, mein doun ga.' '

Allah taala ney apni sifaat ka tazkara apne naamon se kya hai.

" aur Allah ke achay achay naam hain. Pas un achay naamon se usay pkarte raho.' '

(surah airaaf. Aayat : 180)

" imaan walo! Allah ka zikar kasrat se karte raho aur subah aur shaam is ki tasbeeh mein lagey raho.' '

(surah ahzaab. Aayat : 41-42)

Chhupa Hua Khazana :

Allah taala ka har ism aik chhupa huakhazana hai. Jab log Allah ka naam vird zabaan karte hain to un ke oopar rehmaton aur barkatoon ki barish barasti hai. Aam tor par Allah ke ninanway naam mashhoor hain. Is besh baha khazanay se faida uthany ke liye har naam ki taseer aur parhnay ka tareeqa allag allag hai.

Kisi ism ki baar baar takraar se dimagh is ism ki nooraniyat se maamoor ho jata hai aur jaisay jaisay Allah taala ke ism ke Anwaar dimagh mein zakheera hotay rehtay hain. Isi munasbat se bigre hue kaam bantay chalay jatay hain aur hasb dilkhaw nataij muratab hotay rehtay hain. Lekin jis terhan asraat muratab hotay hain isi terhan gunaaho ki tareqi hamaray andar roshni ko dhundlaa deti hai. Kotahyon aur khataon se aadmi ksafton aur andheron se qareeb ho jata hai.

Jab koi bandah jantay jhatey gunaaho aur khataon ki zindagi ko zindagi ka maqsad qarar day laita hai to woh quran pak ki is aayat ki Tafseer ban jata hai.

" mohar laga di Allah ne un ke dilon par, un ke kaanon par aur aankhon par parda daal diya aur un logon ke liye dard naak azaab hai.' '

(surah baqra. Aayat : number 8)

Allah taala ka har ism Allah taala ki sift hai aur Allah taala ki har sift qanoon qudrat ke tehat fa-aal aur mutharrak hai. Har sift apne andar taaqat aur zindagi rakhti hai. Jab hum kisi ism ka vird karte hain to is ism ki taaqat aur taseer ka zahir hona zurori hai. Agar matlooba fawaaid haasil nah hon to hamein apni kotahyon aur pur khata tarz amal ka jaiza lena chahiye. Neki aur buraiee dono aamaal o af-aal ke tabay hain. Dono mein insani zehan insani zabaan aur haath paiir istemaal hotay hain.

Maslan aik aadmi gaali deta hai. Yeh buraiee hai lekin gaali dainay mein zabaan istemaal hoti hai isi terhan dosra aadmi meethay bol boltaa hai. Logon ki Falah o behbood ke liye zehan istemaal karta aur ehkamaat bhi sadir karta hai. Is rawayya mein bhi zabaan ka amal dakhla hai. Ali hazaulqayaas soch tasawurat, jazbaat aur achay buray ehsasat ka talluq insani rawaiyon par qaim hai.

Agar tarz fikar aur rawaiyon mein khuloos o eesaar hai, Allah ki makhlooq ki bhalai hai aur syedna huzoor sale Allah aleh o slim ki seerat tayyiba ke mutabiq ikhlaq husna par amal hai to yeh sab aamaal, aamaal Saleha hain. Allah ki nishanion par ghhor karna, Allah ki hamd o sana bayan karna aur rasoolon ki taleemat par amal karna hai. Allah aur Allah ke rasool sale Allah aleh o slim se qurbat ka zareya hai.

Allah taala farmatay hain ke Allah ke zikar se itminan qalb haasil hota hai. Rasool Allah sale Allah aleh o slim ne farmaya ke quran ki taleem ko laazmi pakro aur zikar Ellahi karo. Is amal se asmano mein tumhara zikar ho ga aur zameen mein tumharay liye noor ho ga.

Tafakar :

Quran hakeem ki talawat ka mafhuum yeh hai ke arshadat Rabbani par tafakur kya jaye aur Allah ke ehkamaat ke mutabiq farmabardari ki jaye. Quran hakeem mein jahan Allah ke zikar ka hukum diya gaya hai wahan yeh bhi kaha gaya hai ke kasrat se zikar karo.

" ae ahal imaan! Tum Allah taala ko kasrat se yaad kya karo! "

(surah ahzaab. Aayat number 31)

" ae ahal imaan! Jab kisi jamaat se tumhara muqaabla ho to saabit qadam raho aur Allah ka kasrat se zikar karo! "

(surah Anfal. Aayat number 41)

Hazrat Ibn Abbas is aayat ki Tafseer mein farmatay hain :

Allah taala neh apne bundo par koi aisi ibadat farz nahi ki ke is mein mazoor aadmi ka izr qubool nah farmaya ho. Magar zikar Ellahi aisi ibadat hai ke jis ki koi hadd muqarrar nahi hai. Koi Allah ke zikar se mazoor nahi Albata maghloob al haal ka maamla allag hai aur farmaya Allah ka zikar karo kharray hue, baithy hue, letey hue, raat ho ya din, zikar dil se ho ya zabaan se, khushki mein ya samandar mein ho. Bandah khushaal ho ya ghareeb al haal ho, tandrost ho ya bemaar ho. Jis haal mein bhi ho bandah ko chahiye ke Allah ka zikar karta rahay.

Jis zikar mein rooh aur qalb shaamil ho jayen is zikar ki barri ahmiyat hai. Zikar is terhan kya jaye ke kisi dosray ko is ka ilm nah ho.

Hazrat Aisha :

Hazrat Aisha se rivayet hai ke huzoor akram sale Allah aleh o slim naay farmaya jis zikar khfi ko Malaika kaatbeen nahi sun satke usay jali zikar par sattar gina ziyada fazeelat hai. Zikar khfi salk ko dikhavay se mehfooz rakhta hai.

Zikar Ellahi aur zikar kaseer ke liye quran hakeem mein mutadid ayatain hain. Kahin ism zaat ke zikar ki takeed hai, kahin zikar qalbi ki Talqueen ki gayi hai.

" aur yaad karte rehtay apne rab ko subah shaam gudaaz dil ke sath aur khfi aawaz mein aur zikar se ghaafil nah rehtay! "

(surah airaaf. Ayat number 205)

Yaqeenan jo log kkhuda taras hain jab shetan ki taraf se un ko koi khatrah la-haq hota hai to woh yaad mein lag jatay hain. So yakayak un ki ankhon khil jati hain yani jab muttaqi logon ko shetan ki taraf se waswasa aur pareshani aati hai aur woh un ke dil par parda daal deta hai to is waqt woh log Allah ko yaad karte hain. Allah taala un ke dil par se parda utha deta hai. Allah taala farmata hai shetan ka fitnah zikar Ellahi se dafaa ho jata hai.

Aulia Allah har daur mein apne doston ke sath baith kar khfi ya jali zikar karte rahay hain is mehfl ko halqa zikar kaha jata hai. Quran pak mein infiradi aur ijtimai dono ka zikar mojood hai. Allah taala farmatay hain :

" aur apne aap ko un logon ke sath shaamil rkhye jo subah shaam apne rab ki ibadat mehez is ke liye karte hain! "

(surah kahaf. Ayat number 28)

Is aayat ka mafhoom yeh hai ke Allah taala ney rasool Allah sale Allah aleh o slim ko bhi ijtimai zikar ka hukum diya hai.

Zakrin Aur Farishtay :

Rasool Allah sale Allah aleh o slim ne farmaya :

" malaika ahal zikar ko talaash karte phirtay hain jahan kahin inhen zakrin ki koi jamaat mil jati hai to woh apne sathiyon ko bulatay hain chunancha malaika zakrin ko Aasman duniya tak apne paron se dhaanp letay hain! "

Allah taala farmatay hain :

" mein tum ko gawah banata hon ke mein ne un logon ko bakhsh diya hai to un mein se aik farishta kehta hai ke falan aadmi to ahal zikar mein nahi hai woh to apne kaam ke liye aaya tha! "

Allah taala farmatay hain :

" yeh aik aisi majlis hai jis mein bhaithne wala badbakht nahi reh sakta.' '

Huzoor sale Allah aleh o slim ne farmaya ke :

" kya mein aisay behtareen amal ki khabar nah doun jis se tum duniya o akhirat ki bhalai samaitt lau. Suno! Majalis zikar ko lazim pakro.' '

Majalis zikar ki talaash aur un mein firshton ka shml hona amal kher ki basharat hai. Zikar ki majalis Allah ki khushnodi, deen o duniya ki kamyabi ka zareya hain. Allah ke zikar se rehmat ka nuzool aur itminan qalb haasil hota hai.

" namaz qaim karo mere zikar ke liye.' '

(surah talah. Aayat number 14)

Namaz mein zikar se morad yeh hai ke Allah taala ke sath aisa rabita qaim ho jaye ke bandah Allah ko dekh le ya usay tauheed wo imann ka yeh kamaal haasil ho jaye ke Allah taala usay dekh raha hai.

Allah taala farmate hain :

" jis terhan baap dada ko yaad karte ho ke mohabbat bhi hoti hai aur himmat bhi isi terhan Allah ko yaad karo balkay apne baap dada ko yaad karne se bhi ziyada.' '

(surah baqra. Aayat number 200)

" yaad karo apne rab ko apne dil mein Khashyat aur aajzi ke sath aahista aawaz se har subah o shaam aur tumhara shumaar ghafilon mein nah ho.' '

(surah Aal Imran. Aayat number 191)

Allah taala farmate hain :

" woh shakhs jis ka seenah islam ke liye Allah ne khol diya hai... Tareek badnasiboon ke barabar kis terhan ho sakta hai? Woh to apne parvar-digaar ki taraf se noor hai. Kharabi hai un sangdil logon ko jin ke qaloob sakht aur zeng alood hain. Allah ke zikar ki taraf se.' '

Hazrat zikria aleh salam bohat zaeef ho chuke they. Zeaf mein bhi Allah taala ne un se farmaya :

" tumahray haan larka peda honay ki nishani yeh hai ke teen din kisi aadmi se kalaam nah karo ge, magar ishara ke sath aur kkhuda taala ka zikar bakasrat karte rehna.' '

(surah all Imran. Aayat number 41)

Ghazi Aur Mujahideen :

Ghazi aur mujahideen ko bhi zikar ki takeed ki gayi hai :

" ae imaan walo! Jab kafiroon ke sath jung kya karo to paiir jamaye rakho aur Allah ka zikar bohat karo taa ke tum Falah pao.''

(surah Anfal. Aayat number 45)

Sufiya e karaam ki khanqahon mein aisa mahol creat kiya jata hai ke jis mein wahan rehne walay talba o talbat noor nabuwat aur noor Ellahi se sairaab hotay hain. Sufia karaam thyori ke tor par jo asbaq yani duroood o vzayf shagrdon ko parhaatey hain woh quran o hadees ke mutabiq hotay hain.

Huzoor sale Allah aleh o slim naay farmaya :

" yeh cheez mujhe duniya o maafihaa se ziyada mehboob hai ke zakrin ke sath subah ki namaz ke baad tulu aftaab taq aur asar ki namaz ke baad ghuroob aftaab taq zikar Ellahi karoon.''

Huzoor sale Allah aleh o slim naay farmaya ke :

" majalis zikar par malaika ka nuzool hota hai woh inhen apne paron se dhaanp letay hain aur un par nuzool sakeena hota hai aur un par Allah ki rehmat saya kar lete hai aur Allah inhen yaad karta hai.''

Rohani school aur collegeon mein infiradi aur ijtimai tor par zikar karaya jata hai taa ke saalkeen ke lataaf rangeen hon aur un ke oopar Allah ka rang ghalib aa jaye. Talba o talbat ko hadaayat ki jati hai ke woh chaltay phirtay, uthetey baithtay, wudu be wudu, har haal mein Allah ke zikar mein mashgool rahen. Har silsila mein kisi nah kisi ism ka vird karaya jata hai maslan silsila azeemia ka vird' ' ya hayuu ya qayum' ' hai. Chaltay phirtay, wudu baghair wudu uthetey baithtay, paki napaaki har haal mein saalkeen ko' ' ya hayuu ya qayum' ' parhnay ki hadaayat ki jati hai.

Jab koi bandah jali ya khfi zikar karta hai is ke andar vibration ka amal jari ho jata hai. Is ke hawaas hama tan Allah ki taraf mutwajjah ho jatay hain.

Qanoon :

Qanoon yeh hai ke har bande ke andar do terhan ke hawaas kaam karte hain. Aik terhan ke hawaas usay zahiri duniya se nah sirf qareeb karte hain balkay zahiri duniya

mein qaid kar dete hain. Doosri terhan ke hawaas bande ke andar ghaib bain aur Allah se qurbat ke hawaas hain ,

Jab bandah apne baatini hawaas mein hota hai to is ke oopar Allah ki sifaat muheet ho jati hain.

Is baat ko aaasaaan alfaaz mein is terhan bayan kya jata hai ke jab aadmi ka inhimak duniya mein hota hai to maadi anasir mein saraand aur taffun mein inhimak hota hai halaank woh is saraand aur taffun ko mehsoos nahi karta lekin agar woh anasir ka tajzia kere aur anasir ki quna ko talaash kere to is ke ilm mein yeh baat aa jati hai ke duniya ki har shye saraand aur taffun se bani hui hai. Ensaan jo ghiza khata hai woh bhi saraand hai aur ensaan jis qatray se ban kar aalm wujood mein aaya hai woh bhi saraand hai, aadmi jab mar jata hai is ka sara jism taffun aur saraand mein tabdeel ho jata hai. Is ke bar aks dosra jism jo roshni aur noor se bana huahai. Itna lateef hai ke aalam baala ki sair karta hai aur khud ko firshton ki majalis mein daikhta hai.

Sufi jab zikar Ellahi mein mashgool hota hai to roshni aur noor se banay hue jism mein noorani current daud jata hai. Khushi ki laharen is ke oopar se khauf aur gham daur kar deti hain.

MURAQBA

Zehni Markiziyat :

Tamam taraf se zehan hata kar kisi aik nuqta par tavajja markooz karne ka naam muraqba hai. Aam mushahida hai ke jab taq tavajja markooz nah ho hum koi kaam AhSEN tareeqa par nahi kar satke. Bachay is liye alif. Bay. J. Seekh letay hain ke un ki tavajja ustaad ke bolay hue alfaaz par markooz hoti hai. Isi terhan aik munshi hisaab is waqt sahih karta hai jab is ki tavajja idher udhar nah bhatkay. Basorat deegar woh kabhi hisaab sahih nahi karta. Kisi bhi shoba mein kamyabi ke liye zurori hai ke aadmi ki tavajja is kaam ki taraf qaim rahay.

Jis terhan duniya ke tamam umoor ke liye zehni markaziat zurori hai isi terhan dainee umoor mein zehni markaziat nah ho to khayalat ki yalghaar rehti hai. Khayalat ki yalghaar itni ziyada hoti hai ke namaz mein yeh bhi yaad nahi rehta ke namazi ney konsi surah kis kis rak-at mein talawat ki hai.

Irfan:

Mashaiykh aur sufia muraqba ka ihtimaam karte hain aur apne shagrdon ko mraqbe ki Talqueen karte hain. Tasawuf ki tareef yeh hai ke Shariat aur tareqat par dil-jami, yaqeen aur mudawmat se amal kya jaye. Urfan zaat ke liye Shariat thyori (theory) hai aur tasawuf priktikl (practical) hai. Bandah jab islam ke arkaan poooray karta hai to yeh amal deen ki thyori hai aur jab musalman arkaan ki hikmat par ghor kar ke haqeeqat talaash kar laita hai to yeh amal priktikl hai. Priktikl mein salk ruku karne walon ke sath ruku karne walon ko aur sajda karne walon ke sath sajda karne walay firshton ko daikhta hai aur Allah ka fazl is ke oopar muheet ho jata hai. Yahi' 'as'salaat-ul-miraaj al-momineen' ' ka mafhuum hai. Namazi daikhta hai ke mein Allah ko sajda kar raha hon aur Allah mere samnay hai.

Muraqba Ki Tareef :

Muraqba ki tareef mukhtalif tareeqon se bayan ki jati hai.

- 1) tamam khayalat se zehen ko azad kar ke aik nuqta par markooz kar diya jaye.
- 2) jab mafroza hawaas ki girift ensaan ke oopar se toot jaye to ensaan muraqba ki kefiyat mein daakhil ho jata hai.
- 3) jab ensaan apne oopar baydaari mein khawab ki haalat taari kar le to woh muraqba mein chala jata hai.
- 4) yeh baat bhi muraqba ki tareef mein aati hai ke ensaan daur daraaz ki battein dekh aur sun laita hai.
- 5) shaori duniya se nikal kar la shaori duniya mein jab ensaan daakhil ho jata hai to yeh kefiyat bhi muraqba ki hai.
- 6) muraqba mein bandah ka zehan itna ziyada yaksu ho jata hai ke woh daikhta hai ke mujhe Allah dekh raha hai.
- 7) aik aisa waqt bhi aa jata hai ke muraqba yeh daikhta hai ke mein Allah ko dekh raha hon.

Ensaan ki rooh mein aik roshni aisi hai jo apni vus-aton ke lehaaz se la-mutnahi hado taq phaily hui hai. Agar is la-mutnahi roshni ki hadd bandi karna chahain to poori kaayenaat ko is laa-mehdood roshni mein muqeed tasleem karna parre ga. Yeh roshni mojoodaat ki har cheez ka ihata karti hai. Is ke ihatay se bahar kisi vahm, khayaal ya tasawwur ka nikal jana mumkin nahi hai. Roshni ke is dairay mein jo kuch waqay huatha ya bhalt mojooda wuqoo mein hai ya aindah ho ga woh sab zaat insani ki nigah ke bil-muqabil hai.

Chairag Ki Lau :

Is roshni ki aik shua ka naam ' ' Basira ' ' hai. Yeh shua kaayenaat ke poooray dairay mein daur karti rehti hai.

Kaayenaat aik daira hai aur yeh roshni aik chairag hai. Is chairag ki lau ka naam Basira hai. Jahan is chairag ki lau ka aks parta hai wahan ird gird aur qurb o jawar ko chairag ki lau dekh layte hai. Is chairag ki lau mein jis qader roshniyan hain un mein darjah bandi hai. Kahin lau ki roshni bohat halki, kahin halki, kahin taiz aur kahin bohat taiz padtee hai. Jin cheezon par lau ki roshni bohat halki padtee hai hamaray zehan mein un cheezon ka twahm peda hota hai. Twahm lateef tareen khayaal ko kehte hain. Jo sirf idraak ki gehraion mein mehsoos kya jata hai.

Jin cheezon par lau ki roshni halki padtee hai. Hamaray zehan mein un cheezon ka khayaal runuma hota hai. Jin cheezon par lau ki roshni taiz padtee hai. Hamaray zehan mein un cheezon ka tasawwur qadray numaya ho jata hai aur jin cheezon par lau ki roshni bohat taiz padtee hai un cheezon taq hamari nigah poanch kar un ko dekh layte hai.

Vahm, khayaal aur tasawwur ki soorat mein koi cheez insani nigah par wazeh nahi hoti aur nigah is cheez ki tafseel ko nahi samajh sakti.

Shahood :

Shahood kisi roshni taq khuwa woh bohat halki ho ya taiz ho, nigah ke poanch jaaane ka naam hai. Shahood aisi salahiyat hai jo halki se halki roshni ko nigah mein mutaqil kar deti hai taa ke un cheezon ko jo ab taq mehez twahm theen, khadd-o-khaal, shakal o soorat, rang aur roop ki hesiyat mein dekha ja sakay. Rooh ki woh taaqat jis ka naam shahood hai vahm ko khayaal ko ya tasawwur ko nigah taq latee hai aur un ki juzziyat ko nigah par munkashif kar deti hai.

Basarat :

Shahood mein barqi nizaam be had taiz ho jata hai aur hawaas mein roshni ka zakheera is qader barh jata hai ke is roshni mein ghaib ke nuqoosh nazar anay lagtay hain. Yeh marhala shahood ka pehla qadam hai. Is marhalay mein saaray aamaal Basira nigah se talluq rakhtay hain. Yani sahib shahood ghaib ke mamlaat ko khadd-o-khaal mein daikhta hai.

Samaat :

Qowat Basarat ke baad shahood ka dosra marhala samaat ka harkat mein aana hai. Is marhala mein kisi Zee rooh ke andar ke khayalat aawaz ki soorat mein sahib shahood ki samaat taq pouchanay lagtay hain.

Shamah aur lams :

Shuhood ka teesra aur choutha darjah yeh hai ke sahib shuhood kisi cheez ko khuwa is ka faasla lakhoon baras ke barabar ho, sungh sakta hai aur chhoo sakta hai.

Aik sahabi ny rasool Allah sale Allah aleh o slim ki bargaah mein apni taweel shab baydaari ka tazkara karte hue bataya ke' ' ya rasool Allah aleh as'salaat valslam! Mein

aasman mein firshton ko chaltay phirtay daikhta tha.' ' Aan hazrat aleh as'salaat valslem ny irshad farmaya :

" agar tum shab baydaari ko qaim rakhtay to farishtay tum se musafah bhi karte.' '

Daur risalat aleh as'salaat valslem ke is waqea mein shuhood ke madaraj ka tazkara mojood hai. Firshton ko daykhna Basira se talluq rakhta hai aur musafah karna, lams ki quwatoon ki taraf ishara hai jo Basira ke baad beedar hoti hai.

Shuhood ke madaraj mein aik aisi kefiyat woh hai jab jism aur rooh ki waardaat o kaifiyat aik hi nuqta mein simat aati hain aur jism rooh ki tehrikat se barah e raast mutasir hota hai.

Hazrat Maroof Karkhi :

Sufia ke halaat mein is terhan ke bohat se waqeat mojood hain. Maslan aik qareebi shanasa ny Hazrat Maroof karkhi ke jism par nishaan dekh kar poocha ke kal taq to yeh nishaan mojood nahi tha. Aaj kaisay par gaya. Hazrat Maroof karkhi ny farmaya.' ' kal raat namaz mein zehan khanah kaaba ki taraf chala gaya, khanah kaaba mein tawaf ke baad jab chaah zmzm ke qareeb pouncha to mera paon phisal gaya aur mein gir para. Mujhe chout lagi aur yeh isi chout ka nishaan y.' '

Aik baar apne murshid kareem Abdal haq huzoor Qalandar Baba Aulia ke jism par zakham ka ghair mamooli nishaan dekh kar mein (Khwaja Shams udeen Azeemi) ny is ki baabat daryaft kya. Huzoor Qalandar Baba Aulia ny bataya.' ' raat ko Rohani safar ke douran do chatanoo ke darmain se guzaartay hue chattaan mein niklee hui aik noke jism mein chubh gayi thi.' '

Jab shuhood ki kaifiyat mein istehkaam peda ho jata hai to Rohani taalib ilm ghaibi duniya ki sair is terhan karta hai ke woh ghaib ki duniya ki hudood mein chalta phirta, khata peeta aur woh saaray kaam karta hai jo duniya mein karta hai.

Sair Ya Muaina :

Sufi jab muraqba ke mashaghil mein poori terhan inhimak haasil kar laita y to is mein itni wusat peda ho jati hai ke Zaman ke dono kinaron azal aur abadd ko chho sakta hai aur Allah ke diye hue ikhtiyar ke tehat apni quwatoon ka istemaal kar sakta hai. Woh hazaron saal pehlay ke ya hazaron saal baad ke waqeat dekhna chahay to dekh sakta hai kyunkay azal se abadd taq darmiyani hudood mein jo kuch pehlay se mojood tha ya aindah ho ga is waqt bhi mojood hai. Shuhood ki is kefiyat ko tasawuf mein sair ya muaina kehte hain.

Tasawuf ka taalib ilm' ' salk' ' jab apne qalb mein mojood roshiniyon se waaqif ho jata hai aur shaori hawaas se nikal kar la shaori hawaas mein daakhil ho jata hai to usay farishtay nazar anay lagtay hain woh un baton se aagah ho jata hai jo haqeeqat mein chhupi hui hain. Sufi par aalam amar (Rohani duniya) ke haqayiq munkashif ho jatay hain. Woh daikhta hai ke kaayenaat ki saakht mein kis qisam ki roshniyan aur roshiniyon ko sanbhalne ke liye Anwaar kis terhan istemaal hotay hain. Phir is ke idraak parda tajallii munkashif ho jati hai jo roshniyon ko sanbhalne walay Anwaar ki asal hai.

Muraqba Ke Fawaid :

Muraqba karne walay bande ko mandarja zail fawaid haasil hotay hain.

- 1) Khowabida Salahiyyaten Beedar Ho Jati Hain.
- 2) Rohani Aloom Muntaqil Hotay Hain.
- 3) Allah Taala Ki Tavajja Aur Qurb Haasil Hota Hai.
- 4) Muntashir Khayaali Se Nijaat Mil Jati Hai. Zehni Sukoon Haasil Hota Hai.
- 5) Ikhlaqi Buraiyon Se Zehen Hatt Jata Hai.
- 6) Masail Hal Hotay Hain. Pareshaniyon Se Mehfooz Ho Jata Hai.
- 7) Muraqba Karne Wala Bandah Bemaar Kam Hota Hai.
- 8) Muraqba Ke Zariye Bimarion Ka Ilaj Qudrat Ka Sar Basta Raaz Hai.
- 9) Allah Taala Par Yaqeen Mustahkam Ho Jata Hai.
- 10) Apne Khayalat Dosaron Ko Muntaqil Kiye Ja Satke Hain.
- 11) Sahib Muraqba Rohani Tor Par Jahan Chahay Ja Sakta Hai.
- 12) Muraqba Karne Walon Ko Neend Jaldi Aur Gehri Aati Hai. Woh Foran So Jatay Hain.
- 13) Firasat Mein Izafah Hota Hai.
- 14) Kisi Baat Ya Mazmoon Ko Bayan Karne Ki Aala Salahiyyat Peda Ho Jati Hai.
- 15) Sahib Muraqba Bandah Afoo O Drgzr Se Kaam Laita Hai. Dil Naram Aur Guftagu Lateef Ho Jati Hai.
- 16) Blatksis Mazhab Vmlt Allah Ki Makhlooq Ko Dost Rakhta Hai Aur Khidmat Kar Ke Khush Hota Hai.

- 17)' ' Maa' ' Se Walehana Mohabbat Karta Hai, Baap Ka Ehtram Karta Hai, Barron Ke Samnay Jhukta Hai Aur Choton Ke Sath Shafqat Se Paish Aata Hai.
- 18) Muraqba Karne Wala Bandah Sakhi Aur Maheman Nawaz Hota Hai.
- 19) Apne Paraye Sab Ke Liye Dua Karta Hai.
- 20) Muraqba Karne Walay Ki Rooh Se Aam Log Faiz Yab Hotay Hain.
- 21) Tawaza Aur Inkisari Ki Aadat Ban Jati Hai.
- 22) Sahib Muraqba Salk Ko Paragandah Khayalat Boojh Aur Waqt Ka Zeyaa Nazar Atay Hain Aur Woh Har Haal Mein Un Se Nijaat Haasil Karne Ki Jad-O-Jehad Karta Hai. Anbia Aur Aulia Allah Ki Roohon Se Imdaad Ka Taalib Hota Hai Aur Is Ki Be Qarari Ko Qarar Aa Jata Hai.
- 23) Namaz Mein Huzoori Ho Jati Hai. Ruku Karne Walon Ke Sath Ruku Karte Hue Aur Sajda Karne Walon Ke Sath Sajda Karte Hue Firshton Ko Saf Bah Saf Daikhta Hai.
- 24) Asmano Ki Sair Karta Hai Aur Jannat Ke Baagaat Is Ki Nazron Ke Samnay Aa Jatay Hain.
- 25) Kashaf-Ul-Qaboor Ke Mraqbe Mein Is Duniya Se Guzray Hue Logon Ki Roohon Se Malaqaat Ho Jati Hai.
- 26) Sachey Khawab Nazar Atay Hain.
- 27) Shariat O Tasawwuf Par Karband Ensaan Ko Syedna Huzoor Aleh Salat o Vaslam Ki Ziyarat Naseeb Hoti Hai.

Muraqbah Ki Aqsaam :

Muraqba ki be shumaar aqsam mein se chand yeh hain :

- 1) Salaat Qaim Karna.
- 2) Roza Mein Tavajja Eli Allah Qaim Karna.
- 3) Hajj Beeet Allah Mein Deedar Ellahi Haasil Kar Ke Allah Ki Taraf Mutwajjah Rehna.
- 4) Tasawwur Sheikh Ka Muraqba.
- 5) Niilii Roshiniyon Ka Muraqba.
- 6) Martaba Ahsaan Ka Muraqba
- 7) Phoolon Ka Muraqba

- 8) Muraqba Mushahida Qalb
- 9) Arsh Ke Tasawwur Ka Muraqba
- 10) Beeet-Ul-Moor Ka Muraqba
- 11) Jannat Ka Muraqba
- 12) Apni Rooh Ke Mushahiday Ka Muraqba
- 13) Dil Mein Siyah Nuqtay Ka Muraqba
- 14) Muraqba Muaina
- 15) Muraqba Mout
- 16) Muraqba Noor
- 17) Muraqba Istarkha
- 18) Muraqba Hatef Ghaibi
- 19) Muraqba Kashaf Al'qaboor
- 20) Muraqba Tafheem
- 21) Muraqba Zaat
- 22) Muraqba Toheed Ellahi
- 23) Muraqba Sair Anfs O Afaq
- 24) Bimarion Ke Ilaj Ke Liye, Bimarion Ki Munasbat Se Mraqbe
Tajweez Kiye Jatay Hain

25) Mukhtalif Rangon Ki Roshiniyon Ke Mraqbe :

1. Niilii Roshni Ka Muraqba
2. Sabz Roshni Ka Muraqba
3. Zard Roshni Ka Muraqba
4. Surkh Roshni Ka Muraqba
5. Jamni Roshni Ka Muraqba

26) Yeh Charon Mraqbe Khuli Aankhon Se Kiye Jatay Hain :

1. Muraqba Sooraj beeni
2. Muraqba chaand beeni
3. Muraqba daira beeni
4. Muraqba shama beeni

Muraqbah Karne Ka Aadaab :

- 1) Muraqba Karne Ki Jagah Aisi Honi Chahiye Jahan Garmi Ho Nah Sardi.
Mahol Motadil Ho.
- 2) Shore O Ghul Aur Hungama Nah Ho Aur Mahol Pur-Sukon Ho.
- 3) Muraqba Jahan Kya Jaye Wahan Mukammal Andhera Ho. Agar Aisa
Hona Mumkin Nah Ho To Ziyada Se Ziyada Andhera Hona Chahiye.
- 4) Muraqba Baith Kar Kya Jaye.
- 5) Late Kar Muraqba Karne Se Neend Ka Ghalba Ho Jata Hai Aur Muraqba
Ka Maqsad Faut Ho Jata Hai.
- 6) Muraqba Ke Liye Nashist Aisi Honi Chahiye Jis Mein Aasani Se Baith
Kar Muraqba Kya Ja Sakay.
- 7) Arkaan Islam Ki Pabandi Ki Jaye.
- 8) Gussa Se Guraiz Kya Jaye.
- 9) Barron Ka Ehtram Karen Aur Bachon Se Pyar Se Paish Ayen.
- 10) Nasha Se Bacha Jaye.
- 11) Zikar Azkar Ki Majalis Mein Shareek Hon.
- 12) Muraqba Bawazo Kya Jaye.
- 13) Waqt Muqarrar Kar Ke Muraqba Karna Chahiye.
- 14) Khanay Ke Dhai Ghantay Ya Is Se Ziyada Waqfa Guzarnay Ke Baad
Muraqba Kya Jaye. Khana Bhook Rakh Kar Aadha Pait Khana Chahiye.

15) Ziyada Se Ziyada Waqt Bawazo Rehne Ki Koshish Ki Jaye Magar Bol O Braaz Nah Rokain. Taa Ke Tabiyat Bhaari Nah Ho.

1) Chaltay Phirtay Wudu Baghair Wudu Din Mein Ya Hayuu Ya Qayyum Ka Vird Kya Jaye. Aur Raat Ko Ihtimaam Ke Sath Pak Saaf Jagah, Pak Saaf Poshak Pehan Kar Aur Umdah Qisam Ki Khushbu Laga Kar Kasrat Se Duroood Shareef Parha Jaye.

Muraqba Ke Liye Behtareen Auqaat :

- 1) Tahajud Ke Waqt
- 2) Fajar Ki Namaz Se Pehlay Ya Baad Mein
- 3) Zahar Ki Namaz Ke Baad
- 4) Esha Ki Namaz Ke Baad

Muraqba Kis Terhan Kya Jaye :

- 1) Muraqba Ki Behtareen Nashist Yeh Hai Ke Salk Namaz Ki Terhan Baithy.
- 2) Aalti Paalti Maar Kar Betha Jaye.
- 3) Dono Zaanon Par Haath Rakh Kar Halqa Bana Liya Jaye. Kapra Ya Patka Bhi Kamar Aur Tangon Par Baandha Ja Sakta Hai.
- 4) Muraqba Mein Murshid Se Rabita Qaim Hona Zurori Hai.
- 5) Ankhen Band Hon Aur Nazar Dil Ki Taraf Mutwajjah Ho.
- 6) Namaz Ki Terhan Baith Kar Aasman Ki Taraf Dekha Jaye. Aankhon Ki Ptlyan Oopar Ki Taraf Hon.
- 7) Naak Ki Noke Par Nazar Jamai Jaye.
- 8) Kamar Aur Gardan Seedhi Rehni Chahiye. Lekin Seedha Rakhnay Mein Kamar Aur Gardan Mein Tanao Nah Ho.
- 9) Saans Anay Jaany Mein Hum Ahangi Ho. Saans Dhonkni Ki Terhan Nah Liya Jaye.
- 10) Muraqba Khaali Pait Kya Jaye.
- 11) Neend Ka Ghalba Ho To Neend Poori Kar Li Jaye Phir Muraqba Kya Jaye.
- 12) Muraqba Ke Zariye Logon Ke Dilon Ki Battay Maloom Ho Sakti Hain. Dosray Kisi Aadmi Ko Marwai Cheeze Dikhayi Ja Sakti Hain. Matlab Barari Ke Liye Logon Ko Mutasir Kya Ja Sakta Hai. Magar Yeh Sab Istadraaj Ke Dairay Mein Shumaar Hota Hai Aur Istadraaj Sharean

Najaaiz Hai. Aur Bil Akhir Aadmi Khasara Mein Rehta Hai. Duniya Mein Bhi Aur Akhirat Mein Bhi. Khilaaf Shara Baton Se Laziman Ijtinab Karna Chahiye.

- 13) Muraqba Se Pehlay Agar Kuch Parhna Ho To Woh Parh Kar Shumal Rukh Ankhon Band Kar Ke Baith Jaye (Agar Maghrib Ki Taraf Mooo Kya Jaye To Shumal Seedhay Haath Ki Taraf Ho Ga. Kisi Bhi Rukh Mooo Kar Ke Muraqba Kya Ja Sakta Hai Lekin Behtar Yahi Hai Ke Shumal Rukh Mooo Rahay). Zehen Is Taraf Mutwajjah Rakha Jaye Jis Cheez Ka Muraqba Kya Ja Raha Hai.
- 14) Muraqba Ke Douran Khayalat Atay Hain. Khayalat Mein Ulajhna Nahi Chahiye Un Ko Guzar Jaany Den Aur Phir Zehen Ko Wapas Isi Taraf Mutwajjah Kar Len Jis Cheez Ka Muraqba Kya Ja Raha Ho. Kam Se Kam 15 Se 20 Minute Muraqba Ke Liye Kaafi Hain. Ziyada Der Bhi Muraqba Kya Ja Sakta Hai Lekin Aisa Nahi Karna Chahiye Ke Jis Waqt Dil Chaha Muraqba Ke Liye Baith Gaye Ya Tamam Kaam Chore Kar Muraqba Hi Karte Rahan.
- 15) Muraqba Takhat Ya Farsh Par Karna Chahiye. Kursi, Sofay, Gaday Ya Kisi Aisi Cheez Par Baith Kar Muraqba Nahi Karna Chahiye Jis Se Zehni Sukoon Mein Khlal Parney Ka Imkaan Ho.

Huzoor aleh as'salaat valslem ka har ummati yeh baat jaanta hai ke hamaray payarey nabi sale Allah aleh o slim ny ghaar Hara mein taweel arsay taq muraqba kya hai.

Dunyawi mamlaat, biwi bachon ke masail, dost abbaab se earzi tor par rishta munqita kar ke yaksoi ke sath kisi gooshay mein baith kar Allah ki taraf mutwajjah hona' ' muraqba' ' hai.

" aur apne rab ka naam yaad karte raho. Aur sab se qata talluq kar ke is hi ki taraf mutwajjah raho.' '

(surah al-muzammil. Aayat number 8)

Sahib muraqba ke liye zurori hai ke jis jagah muraqba kya jaye wahan shore o ghul nah ho andhera ho. Jitni der kisi gooshay mein betha jaye apni tamam tar salahiyaton ke sath zehen ko maqsood ki taraf mutwajjah rakha jaye.

Parhaiz O Ahthyat :

- 1) Mithaas Kam Se Kam Istemaal Ki Jaye.
- 2) Kisi Qisam Ka Nasha Nah Kya Jaye.
- 3) Khana Aadha Pait Khaya Jaye.
- 4) Zaroorat Ke Mutabiq Neend Poori Ki Jaye Aur Ziyada Der Beedar Rahay.

- 5) Bolnay Mein Ahthyat Ki Jaye, Sirf Zaroorat Ke Waqt Baat Ki Jaye.
- 6) Aib Joi Aur Gheebat Ko Apne Qareeb Nah Anay Day.
- 7) Jhoot Ko Apni Zindagi Se Yaksar Kharij Kar Day.
- 8) Muraqba Ke Waqt Kaanon Mein Roi Rakhay.
- 9) Muraqba Aisi Nashist Mein Kere Jis Mein Aram Miley Lekin Yeh Zaroori Hai Ke Kamar Seedhi Rahay. Is Terhan Seedhi Rahay Ke Reerh Ki Haddi Mein Tanao Nah Ho.
- 10) Muraqba Karne Se Pehlay Naak Ke Dono Nathnon Se Aahista Aahista Saans Liya Jaye Aur Seenah Mein Rokay Baghair Kharij Kar Diya Jaye. Saans Ka Yeh Amal Sakat Aur Taaqat Ke Mutabiq Ustaad Ki Nigrani Mein Paanch Se Ikees Baar Taq Karen.
- 11) Saans Ki Mashq Shumal Rukh Baith Kar Ki Jaye.

Martaba Ahsaan Ka Muraqba :

Paanch waqt namaz ada karne se pehlay muraqba mein baith kar yeh tasawwur qaim kya jaye ke mujhe Allah taala dekh raha hai. Aahista aahista yeh tasawwur itna gehra ho jata hai ke namaz mein khayalat ki yalghaar nahi rehti.

Jab koi bandah is kefiyat ke sath namaz ada karta hai to is ke oopar ghaib ki duniya ke darwazay khil jatay hain aur woh batadreej taraqqi karta rehta hai.

Muraqba Mout :

Maadi jism fanaa honay ke baad zindagi khatam nahi hoti.' ' insani anaa' ' mout ke baad maadi jism ko kher bad keh kar roshni ka naya jism bana layte hai.

Muraqba mout ki mashq mein mahaarat haasil kar lainay ke baad koi shakhs maadi hawaas ko maghloob kar ke apne oopar roshni ke hawaas ko ghalib kar sakta hai aur jab chahta hai maadi hawaas mein wapas aa jata hai.

Hazrat Mohammad rasool Allah sale Allah aleh o slim ka irshad hai :

" mar jao marnay se pehlay' ' is farmaan mein is baat ki taraf ishara hai ke duniya ki zindagi mein rehtay hue maadi hawaas ko is terhan maghloob kar liya jaye ke aadmi

mout ke hawaas se waaqif ho jaye yani ensaan maadi hawaas mein rehtay hue mout ke baad ki duniya ka mushahida kar le.

Qabar Mein Darwaaza :

Rohani rasta ke musafir aik sufi nay kashaf-ul-qaboor ke muraqba mein jo dekha woh is terhan bayan karta hai :

" aik purani qabar ke sarahnay jab mein nay muraqba kya to mein nay dekha ke meri aankhon ke samnay asprng ki terhan chhootay aur barray dairay aana shuru ho gay. Yeh dairay nihayat khush rang thay. Phir aik dam andhera ho gaya aur khala mein roshni nazar aayi aur aik bohat barri chahar deewari mein qilah ki terhan darwaaza nazar aaya. Meri rooh is darwazay mein daakhil ho gayi. Darwaaza mein daakhil ho kar mein nay dekha ke yahan poora shehar abad hai. Buland o baala emiratein hain. Lakhwari chhoout ke makaan aur chikni matti se banay hue kachay makaan bhi hain. Dhobi ghaat bhi hai aur nadi naalay bhi. Jungle biyabaan bhi hain aur phoolon phalon se lde hue darakht aur baagaat bhi. Yeh aik aisi bastii hai jis mein mehlaat ke sath sath pathar ke zamane ke garoon mein rehne walay aadam zaad bhi hain. Yahan is zamane ke log bhi hain jab aadam be libaas tha. Woh sattar poshi ke ilm se be khabar tha.

Un mein se aik sahib nay agay barh kar mujh se poocha.

" aap nay apne jism par kapron ka yeh boojh kyun daal rakha hai? Soorat shakal se to aap hamari noo ke fard nazar atay hain."

Yeh is zamane ke maray hue logon ki duniya (airaaf) hai jab zameen par insanon ke liye koi masharti qanoon raaij nahi tha aur logon ke zehnon mein sattar poshi ka koi tasawwur nahi tha.

Yeh azeem al shan shehar jis ki abadi arbon khrbon se mutajawaz hai, lakhoon karorron saal se abad hai. Is shehar mein ghoom kar lakhoon saal ki tahazeeb ka mutalea kya ja sakta hai. Yahan aisay log bhi abad hain jo aag ke istemaal se waaqif nahi aur aisay log bhi abad hain jo pathar ke zamane ke log kahe jatay hain. Is azeem al shan shehar mein aisi bastiyan bhi mojood hain jis mein aaj ki science se bohat ziyada taraqqi Yafta quomain rehti hain. Jinhon ne is taraqqi Yafta zamane se ziyada taaqatwar hawai jahaaz aur missile banaye they. Imtadaat zamana ne jin ka naam uran khtolh waghera rakh diya. Is shehar mein aisi Danishwer quum bhi abad hai jis ne aisay formalay ijaad kar liye they jin se kashish saqal khatam ho jati hai aur hazaron tan chatanoo ka wazan kashish saqal khatam kar ke chand klov gram ho jata hai. Lakhoon saal puranay is shehar mein aisi quomain bhi mehv istirahat ya mbtlaye ranj o alaam hain jinhon ne time space ko less kar diya tha aur zameen par rehtay hue is baat se waaqif ho gaye they ke aasman par farishtay kya kar rahay hain aur zameen par kya honay wala hai. Woh apni ayjadat ki madad se hawaon ka rukh phair dete they aur tufanoon ke josh ko jhaag mein tabdeel kar dete they. Isi marwai khitta mein aisay qudse nafs log bhi mojood hain jo jannat mein Allah ke maheman hain aur aisay shaqi bhi jin ka muqaddar dozakh ka eendhan ban-na hai.

Yahan khait khalyaan bhi hain aur bazaar bhi. Aisay khait khalyaan jin mein khaiti to ho sakti hai lekin zakheera andozi nahi hai.

Aisay bazaar hain jin mein dukanain to hain lekin khredar koi nahi.

Aik sahib dukaan lagaye baithy hain aur dukaan mein terhan terhan ke dabbay rakhay hue hain un mein samaan kuch nahi hai. Yeh shakhs udaas aur pareshan nazar aata hai.

Mein nay poocha. ' ' bhai tumhara kya haal hai ? ' '

Bola ! ' mein is baat se ghamgeen hon ke mujhe paanch so saal baithy hue ho gaye hain. Mere paas aik gahak bhi nahi aaya hai. ' ' tahaqeeq karne par maloom huake yeh shakhs duniya mein sarmaya daaar tha. Munafe khori aur chor bazari is ka pesha tha.

Barabar ki dukaan mein aik aur Aadmi betha huahai, boorha Aadmi hai. Baal bilkul khushk ulje hue, chehray par wehshat aur ghabrahat hai. Samnay kaghaz aur hisaab kitaab ke register parre hue hain. Yeh aik kushadah aur qadray saaf dukaan hai. Yeh sahib kaghaz qalam liye raqmon ki maizaan day rahay hain aur jab raqmon ka joor karte hain to buland aawaz se Adad ginte hain. Kehte hain ' do aur do saat, saat aur do das, das aur das Anees ' . Is terhan poori maizaan kar ke dobarah total karte hain taa ke itminan ho jaye. Ab is terhan maizaan dete hain. ' do aur teen paanch, paanch aur paanch saat, saat aur no baara ' . Matlab yeh hai ke har martaba jab maizaan ki jaanch karte hain to maizaan ghalat hoti hai aur jab dekhte hain ke raqmon ka joor sahih nahi hai to wehshat mein chikhte hain, chillatay hain. Baal nochte hain aur khud ko kostay hain. Badbadate hain aur sir ko deewar se takrate hain aur phir dobarah maizaan karne mein munhamik ho jatay hain. Mein nay baray miyan se poocha.

" janab! Aap kya kar rahay hain. Kitni muddat se aap is pareshani mein mubtala hain ? "

Baray miyan naay ghor se dekha aur kaha :

" meri haalat kya hai kuch nahi bta sakta, chahta hon ke raqmon ki maizaan sahih ho jaye magar teen hazaar saal ho gaye hain kam bikhat yeh maizaan sahih nahi hoti. Is liye ke mein zindagi mein logon ke hisabaat mein danista hair phair karta tha, badmuamlagi mera shoar tha.

Ulama so se talluq rakhnay walay un sahib se maliye. Daarhi itni barri jaisay jharber ki jhaari. Chaltay hain to daarhi ko akhatta kar ke kamar ke gird lapait letay hain, is terhan jaisay patka lapait liya jata hai. Chalne mein daarhi khil jati hai aur is mein ulajh kar zameen par avndhe mun gir jatay hain. Sawal karne par unhon naay bataya. ' ' duniya mein logon ko dhoka dainay ke liye mein naay daarhi rakhi hui thi aur daarhi ke zariye bohat aasani se seedhay aur naik logon se apni matlab baraari kar liya karta tha. ' '

Farishtay Kehte Hain :

Woh dekhye samnay bastii se bahar aik sahib zor, zor se aawaz laga rahay hain. ' ' ae logo! Aao mein tumhe Allah ki baat sunataa hon. Ae logo! Aa aur suno, Allah taala kya farmata hai. ' ' koi bhi aawaz par kaan nahi dhrta Albata firshton ki aik touli idhar aa nikalti hai.

" haan sunaaoo! Allah taala kya farmatay hain. ''

Naaseh foran kehta hai. '' bohat der se piyasa hon mujhe pehlay pani palao, farishtay kholtey hue pani ka aik glass mun ko laga dete hain. Hont jal kar siyah ho jatay hain aur jab woh pani peenay se inkaar karta hai to farishtay yahi ubalta aur kholta huapani is ke mun par undail dete hain. Farishtay hanstay hain aur buland aawaz se kehte hain. '' mardood kehta tha. Aao Allah ki baat sunaoon ga. Duniya mein bhi Allah ke naam ko bator kaarobar istemaal karta tha. Yahan bhi yahi kar raha hai. '' jhulsey aur jalay hue mun se aisi wehshat naak aawazian aur cheekhain nikalti hain ke ensaan ko suneney ki taab nahi.

Tangon Mein Angare :

Is azeem al shan shehar mein aik tang aur tareek gali hai. Gali ke ekhtataam par khait aur jungle hain. Yahan aik makaan bana huahai. Makaan kya hai bas chaar deewari hai. Is makaan par kisi rabar numa cheez ki jaali daaar chhat pari hui hai.

Dhoop aur barish se bachao ka koi sahara nahi hai. Is makaan mein sirf aurtain hain, chhat itni neechi hai ke aadmi khara nahi ho sakta. Mahol mein ghutan aur iztiraab hai. Aik sahibaa tangen phelaaye baithi hain. Ajeeb aur barri hi ajeeb baat hai ke tangon se oopar ka hissa mamool ke mutabiq hai aur tangen das foot lambi hain.

Is haiyat kazaai mein dekh kar un se poocha. '' mohtarma! Aap kaisi hain? Aap ki tangen itni lambi kyun hain? ''. Unhon naay bataya ke mein dunyae faani mein jab kisi ke ghar jati thi, aik ghar ki baat dosray ghar ja kar sonaati thi aur khoob lagai bujhai karti thi. Ab haal yeh hai ke chalne phirnay se mazoor hon. Tangon mein angare bharay hue hain. Haae mein jal rahi hon aur koi nahi jo mujh par taras khaye.

Gheebat :

Kashaf-ul-qaboor ke muraqba mein, mein naay dekha ke chehray par dar aur khauf numaya, chaptay chupatay dabey paon yeh shakhs haath mein churee liye ja raha hai. Uf khudaaya! Is naay samnay kharray hue aadmi ki pusht mein churee ghonp di aur bahtay hue khoon ko kuttay ki terhan zabaan se chaatnay laga. Taaza taaza aur gaarha khoon peetay hi khoon ki qay ho gayi. Naheef aur nizar zindagi se bezaar krahte hue kaha. '' kash aalam faani mein yeh baat meri samajh mein aa jati ke gheebat ka injam yeh hota hai. ''

Yatimon Ka Maal :

Shakal o soorat mein ensaan deal doll ke aitbaar se dio. Qad taqreeban 20 foot, jism be intahaa chaura, qad ki lambai aur jism ki choraai ki wajah se kisi kamray ya kisi ghar mein rehna namumkin. Bas aik kaam hai ke iztirari haalat mein makanon ki chhat par idher se udher aur udher se idher ghoom rahay hain. Baith nahi satke, late bhi nahi satke. Aik jagah qiyam karna bhi bas ki baat nahi hai. Iztirari kefiyat mein is chhat se uss chhat par aur uss chhat se is chhat par musalsal chhlangin laga rahay hain. Kabhi rotay hain aur kabhi be qarar ho kar apna sir pitte hain.

Poocha : '' Hazrat yeh kis amal ki Padaash hai? Aap is qader ghamgeen aur pareshan kyun hain ? ''

Jawab diya.'' mein ny duniya mein yatimon ka haq ghasab kar ke bldngin banai theen. Yeh wohi bldngin aur emiratein hain. Aaj un ke darwazay mere oopar band hain. Lazeez aur murgan khaano ny mere jism mein huaaur aag bhar di hai. Huany mere jism ko itna bara kar diya hai ke ghar mein rehne ka tasawwur mere liye anhoni baat ban gayi hai. Aah! Aah! Yeh aag mujhe jala rahi hai. Mein jal raha hon. Mein bhagna chahta hon magar faraar ki tamam rahein khatam ho gayi hain.

Malik Ulmaut Aur Aik Aurat Ka Mukalama :

Mein neh muraqba mout mein dekha ke khait ke kinare aik kacha kotha bana huhai. Kothey ke bahar ch_har deewari hai. Ch_har deewari ke andar sehan hai. Sehan mein aik ghana darakht hai. Ghaliban yeh darakht name ka hai. Is darakht ke neechay bohat se log jama hain. Mein bhi wahan poanch gaya. Mein neh dekha aik aurat khari hai aur aik sahib se ulajh rahi hai aur keh rahi hai ke tum mere khawand ko nahi le ja satke. Woh sahib kehte hain ke mein is muamlay mein tumhari koi madad nahi kar sakta. Yeh to Allah taala ke mamlaat hain. Woh jis terhan chahtay hain isi terhan hota hai. Aurat neh '' haae'' keh kar zor se apne dono haath seenay par maaray aur zaar o qitaar ronay lagi.

Mein agay barha aur poocha.'' kya baat hai? Aap is aurat ko kyun pareshan kar rahay ho.'' un sahib neh kaha.'' mujhe ghor se dekho aur pehchano ke mein kon hon ? ''

Mein neh muraqba kya to muraqba mein dekha ke yeh Hazrat malik ulmaut hain. Mein neh bohat adab se salaam kya aur musafah ke liye haath barha diye. Hazrat izraeel aleh salam neh musafah kya. Jis waqt mein neh un se haath milaye to mehsoos huake poooray jism mein bijli ka current daud raha hai. Kayi jhatkay bhi lagey un jhatkon ki wajah se mein kayi kayi foot oopar uchhal gaya. Aankhon mein se chingarian nikalti nazar ayen.

Mein ne poocha.'' is aurat ke khawand ka kya maamla hai ? ''

Hazrat izrael aleh salam ne kaha : ' yeh sahib Allah taala ke bargzida bande hain. Yeh aurat un ki biwi hai aur yeh bhi Allah ki bargzida bandi hai. Duniya mein un ka waqt khatam ho gaya hai. Lekin mujhe yeh hadaayat hai ke agar hamara bandah khud aana chahay to rooh qabz karna. Allah taala ka yeh bandah raazi brza hai aur is duniya se safar karne ke liye bekraar hai. Lekin begum sahibaa ka israar hai ke mein apne shohar ko nahi jaaney dun gi tavqiq_h hum dono par aik sath mout warid ho.' '

Is ihata mein matti aur phons ke banay hue aik kamray ke andar malik ulmaut mera haath pakar kar le gaya. Wahan aik khobsonat buzurag bhooray rang ke kambal par letey hue hain. Yeh kambal zameen par bichaa huahai. Sarahnay chamray ka aik takiya rakha huahai.

Kahin kahin se silai adhrhi hui hai is mein se khajoor ke pattay dikhayi day rahay hain. Daarhi gole aur choti hai. Lamba qad aur jism bhara huahai, peshani khulti hui, ankhon barri barri aur roshan hain. Peshani se Sooraj ki terhan shu'ayen nikal rahi hain.

Hazrat malik ulmaut ne kamray mein daakhil ho kar kaha.' ' salam alaikum ya abdullah ! '

Mein ne bhi malik ulmaut ki taqleed mein : ' ' salam alaikum ya abdullah. Kaha.' '

Hazrat abdullah (ghaliban un ka naam abdullah hi ho ga) ne malik ulmaut se poocha.

" hamaray khaaliq ka kya hukum laaye ho ? ' '

Malik ulmaut neh sir jhuka kar arz kya :

" Allah taala neh aap ko yaad farmaya hai." ' malik ulmaut do zaano ho kar un buzurag ke paon ki taraf baith gaya. Buzurag khushi khushi aajzi ke sath late gay. Jism neh aik jhurjhuri li aur is bargzida hasti ki rooh parwaaz kar gayi.

Rishta aasman mein urr gaya. Itna ouncha, itna ouncha ke nazron se oojhal ho gaya.

Muraqba Noor :

Tasawuf ke mutabiq kaayenaat ki takhleeq ka bunyadi Ansar ' ' noor' ' hai jaissa ke quran pak mein irshad hai ke :

" Allah asmano aur zameen ka noor hai." '

(surah noor. Aayat number 35)

Noor is khaas roshni ko kehte hain jo khud bhi nazar aati hai aur doosri roshiniyon ko bhi dukhati hai. Roshni, lehrian, rang, abaadiyah sab noor ki gonago sifaat hain. Noor ki aik khasusiyat yeh bhi hai ke woh back waqt maazi aur mustaqbil dono mein safar karta hai aur maazi o haal ka aapas mein rabta qaim rakhta hai. Magar yeh rabt qaim nah rahay to kaayenaat ka rishta maazi se munqita ho jaye ga.

Maazi Aur Hafza :

Is ki aik misaal Hafza hai. Jab hum apne bachpan ya guzray hue kisi lamhay ko yaad karte hain to hamara maazi noor ke zariye haal mein warid ho jata hai aur hamein bachpan ke waqat yaad aa jatay hain.

Jaanat, Malaika aur doosri makhloqaat ke hawaas bhi noor par qaim hain. Rohaniyat mein noor se taaruf haasil karne ke liye muraqba noor karaya jata hai. Muraqba noor kayi tareeqon se kya jata hai.

?) taalib ilm tasawwur karta hai ke saari kaayenaat aur is ki makhloqaat noor ke wasee o Areez samandar mein doobi hui hain. Woh khud ko bhi noor ke samandar mein dooba huamehsoos karta hai.

?) arsh ke oopar se noor ka dhara saari duniya par baras raha hai. Sahib muraqba khud par bhi noor barasta huamehsoos karta hai.

" Allah noor hai aasmaanon aur zameen ka, is noor ki misaal taaq ki manind hai jis mein chairag rakha ho aur chairag sheeshay ki Qandil mein hai. "

(surah noor. Aayat number 35)

Rohani taalib ilm is aayat mein di gayi misaal ke mutabiq tasawwur karta hai ke chairag ki nooran shu-aon se is ka poora jism Munawar ho raha hai.

Asmaye Aliha Ka Muraqba :

Isi terhan quran kareem ya asmaye Aliha ke Anwaar o tjlyat ka muraqba kya jata hai. Koi aayat ya ism Asma Aliha ka vird kar ke is ke maienay aur mafhuum ko dil mein achi terhan jagzin kar ke yeh tasawwur kya jata hai ke is ke andar Allah ki konsi sift ya sifaat mojood hain. Muraqba karte karte, salk ke andar aisa istaghraaq peda ho jata hai ke har shye mein usay noor aur roshni nazar aati hai. Woh daikhta hai ke har shye noor aur roshni ke ghilaaf mein band hai.

Sufi jab quran pak ki aayat ke mutabiq muraqba mein yeh tasawwur karta hai ke :

" Allah tumahray sath hai tum kahin bhi ho. "

(surah Hadid. Aayat number 4)

To yeh tasawwur is qader pukhta aur gehra ho jata hai ke kharray hue, baithy hue, tanhai mein, logon ke sath Malaqaat mein, masrufiyat mein, faraghat mein, bandah ka zehan Allah ke sath wabsta rehta hai.

Hazrat junaid bughdadi farmatay hain :

" muraqba ke zariye ilm tasawuf ka husool yeh hai ke goya tum Allah ko dekh rahay ho aur yeh dekhna mushahida qalb hai. ''

Roshiniyon Ki Asal :

Mazahab aalam ne kisi nah kisi terhan aik nazar nah anay wali roshni ka tazkara kya hai. Aisi roshni jo saari roshiniyon ki asal hai aur tamam mojoodaat mein mojood hai. Injeel mein hai :

" kkhuda ne kaha roshni aur roshni ho gayi. ''

Hazrat moose aleh salam ne vady seena mein sab se pehlay jhaari mein roshni ka mushahida kya aur isi roshni ki Maarfat Allah ke kalaam se Musharraf hue. Hindu mat mein isi roshni ka naam 'jot' hai.

AALAM AIRAAF

Kashaf Al'Qaboor :

Marnay ke baad aadmi malkoti duniya mein mutaqil ho jata hai. Insani anaa doosri duniya mein bhi zindagi ke shab o roz poooray karti hai. Marnay ke baad zindagi ko airaaf ki zindagi kehte hain. Is zindagi ka dar-o-madar duniya ke aamaal par hai. Agar intqaal ke waqt koi shakhs sukoon se labraiz aur zehni paragandgi aur kasafat se azad hai to airaaf ki kaifiyat mein bhi sukoon aur itminan qalb ka ghalba ho ga lekin agar koi shakhs is duniya se be sukooni, zameer ki khalish aur zehni guthan le kar airaaf mein mutaqil hota hai to wahan bhi guthan, pareshan, be chain aur be sukoon rahay ga.

Kashaf-ul-qaboor ka muraqba is shakhs ki qabar par kya jata hai jis se airaaf mein Malaqaat karna maqsod ho. Kashaf -ul-qaboor ke mraqbe ke zariye marhoom ya mrhom se Malaqaat ho sakti hai.

Jab kashaf -ul-qaboor ka muraqba kisi sufi ya walii Allah ke mazaar par kya jata hai to is se maqsad un ki ziyrat aur Rohani Faiz ka husool hota hai.

Kashaf -ul-qaboor ke muraqba ka tareeqa yeh hai :

Qabar ke peeron ki taraf baith jaye.

Naak ke zariye aahista aahista saans andar kheinchain aur jab seenah bhar jaye to rokay baghair ahistagi se bahar nikaal day. Yeh amal gayarah martaba kere.

Is ke baad 100 dafaa durood shareef aur 100 dafaa' ' ya baais' ' parh kar ankhene band kar ke tasawwur kere ke mein qabar ke andar hon.

Kuch der baad zehen ko qabar ke andar geherai ki taraf le jaye goya qabar aik geherai hai aur tavajja is mein utarti ja rahi hai. Is tasawwur ko musalsal qaim rakhnay se baatini nigah mutharrak ho jati hai aur marhoom shakhs ki rooh samnay aa jati hai. Zehni sakt aur qowat ki munasbat se musalsal mashq aur koshish ke baad kamyabi haasil hoti hai. Yeh muraqba murshid kareem ki nigrani ke baghair nah kya jaye kyunkay shaoor ke samnay aik dam rooh aa jaaane se zehen palat sakta hai. Aur aadmi par deewangi taari ho sakti hai.

Kashaf -ul-qaboor ki salahiyat ko ziyada tar aulia Allah ke mzarat par Faiz ke husool ke liye istemaal kya jata hai.

Jannat Ka Baagh :

Aik sufi ny shon shareef mein Laal Shahbaz qalandar ke mazaar par muraqba kya. Is ny dekha ke is ke andar se rooh ka aik parat nikla aur qabar ke andar utar gaya.

Lehed mein sahib qabar mojood they. Qabar ke baen taraf deewar mein aik khirki ya chhota darwaaza hai qalandar sahib ny farmaya.' ' jao! Yeh darwaaza khol kar andar ki sair karo tum wahan ja satke ho.'

Sufi ny darwaaza khola to aik baagh nazar aaya. Aisa khobsonrat baagh jis ki misaal duniya mein nahi millti. Is baagh mein aisay parinday dekhe jin ke paron se roshni nikal rahi hai. Aisay phool dekhe jin ka tasawwur noo insani ke shaoor se Mawrah hai. Phoolon mein aik khaas aur ajeeb baat yeh nazar aayi ke aik aik phool mein kayi kayi so rangon ka imtezaaj hai aur yeh rang mehez rang nahi balkay har rang roshni ka aik qamqama hai. Huachalti hai to yeh rang aur roshiniyon se banay hue phool aisa samaa peda karte hain ke hazaron rang baranghay roshan qmqme darakhton ki shaakhon par jhool rahay hain.

Jannat Ke Angoor :

Darakhton mein aik khaas yeh baat nazar aayi ke har darakht ka tana aur shaakhen, pattay, phal aur phool aik dairay mein takhleeq kiye gaye hain. Jis terhan barsaat mein saanp ki chhatri zameen mein se ugti hai. Isi terhan gole aur bilkul seedhay tanay ke darakht hain. Huajab darakhton aur pattoun se takrata hai to saaz bajne lagtay hain. Un sazoon mein itna Kaif hai ke aadmi ka dil wajdan se maamoor ho jata hai. Is baagh mein angoor ki belein hain. Angarro ka rang gehra gulaabii ya gehra neela hai. Baray baray khoshon mein aik aik angoor is faani duniya ke baray saib ke barabar hain. Is baagh mein abshar aur saaf shafaaf doodh jaisay pani ke chashmay hain. Baray baray hozon mein senkron qisam ke kanwal ke phool gardan uthtye kisi ki aamad ke

muntazir hain. Baagh mein aisa samaa hai jaisay subah Sadiq ke waqt hota hai ya barish thamnay ke baad Sooraj ghuroob honay se zara pehlay hota hai.

Is baagh mein parinday to hazaron qisam ke hain magar chopaye kahin nazar nahi aeye. Bohat khobsorat darakht par baithy hue aik totay se sufi ne poocha ke yeh baagh kahan waqay hai. Is totay ne insanon ki boli mein jawab diya.

" yeh Jannat-ul-khal hai. Yeh Allah ke dost Laal Shahbaz qalandar ka baagh hai. " aur hamd o sana ke tarane gaata huaurr gaya. Angarro ka aik khosha toar kar wapas jannat ki khirki se dobarah qabar shareef mein aa gaya.

Qalandar sahib ne poocha. " hamara baagh dekha, pasand aaya tumhe ?! ' arz kya ke' ! aisa baagh nah kisi ne dekha aur koi ensaan is ki tareef karne ki qudrat nahi rakhta. "'

Jannat Ka Libaas :

Rooh ki Azli sift hai ke har aalam mein apna libaas ikhtiyar kar layte hai jis terhan rooh aabb o Gul ki duniya mein gosht post ka libaas ikhtira karti hai is hi terhan marnay ke baad ki zindagi mein bhi apna aik libaas banati hai aur is libaas mein woh tamam sifaat aur salahiyaten mojood hoti hain jo marnay se pehlay is duniya mein mojood theen. Wahan log aik dosray ko pehchante hain aur inhen is baat ka ehsas hota hai ke khushii o gham kya hain? Yeh log aapas mein janati aur dozakh logon mein imtiaz bhi karte hain.

" aur puraka jannat walon ny aag walon ko ke hum pa chuke jo hum ko wada diya tha hamaray rab ny tahaqeeq so tum ny bhi paaya? Jo tumahray rab ny wada diya tha tahaqeeq bolay. Haan, phir yakayak aik pukarnay walay ny un ke beech mein ke laanat hai Allah ki be insafon par. Jo roktay hain Allah ki raah se dhoondtay hain is mein kajji aur woh akhirat ke munkir hain. " un dono giroh ke darmain aik oot haail ho gi jis ki bulandiyon (atraaf) par kuch log hon ge. Har aik ko is ke qiyafah se p_hchanin ge aur jannat walon se pukaar kar kahin ge. " salamti ho tum par. " Yeh log jannat mein daakhil to nahi hue magar is ke umeed waarr hunge aur jab un ki nigehain dozakh walon ki taraf phrin gi to kahin ge. " ae rab! Hamein un zaalimon mein shaamil nah kijiye. " phir yeh airaaf ke log dozakh ki chand barri shakhsiyation ko un ki alamaton se pehchan kar pukaarain ge. " dekh liya tum ne! Aaj nah tumahray jithey tumahray kisi kaam aeye aur nah woh saaz o samaan jin ko tum barri cheez samajte they aur kya ahal jannat wohi log nahi hain jin ke mutaliq tum kasme kha kha kar kehte they ke un ko to kkhuda apni rehmat mein se kuch nahi day ga. Aaj un se kaha gaya hai ke daakhil hojao jannat mein, tumahray liye nah khauf hai nah ranj. " (surah airaaf. Aayat : 44 ta 49)

Video Film :

Noo ensaan aur noo al jinna ke liye do tabqay mutayyan hain. Yeh dono tabqay aleen aur Sijeen hain.

" aur aap kya samjhay Sijeen kya hai. Yeh likhi hui kitaab hai.' ' (surah mutfafin. Aayat 9,8)

" aur aap kya samjhay aleen kya hai. Yeh likhi hui kitaab hai.' ' (surah mutfafin. Aayat 20,19)

Kitaab-ulmaroom likhi hui kitaab (record) hai. Ensaan duniya mein jo kuch bhi karta hai woh sab ka sab film ki soorat mein record ho jata hai. Yeh baat zehen nasheen karna zaroori hai ke har khayaal, har tasawwur, har harkat aur har amal shakal o soorat rakhta hai. Hum jo kuch karte hain hamaray apne ilm ke dairay mein is ki film ban jati hai.

Hatef Ghaibi :

Kaayenaat aik ijtimai feham rakhti hai. Har zarray, sayaray, setaaray, charind, parind, hewan, ensaan, jaanat aur farishtay sab ko zindagi ki tehrikat aik aisay shaoor se millti hain jo apne andar kaayenaat ki maloomat ka record rakhta hai. Daur jadeed ki zabaan mein is ki misaal aik aisay computer ki hai jis mein kisi Malik ke kawaif aur halaat ka mukammal record mojood ho.

Is shaoor se raabtey ka zareya aawaz hai. Is aawaz ko istalahan Hatef ghaibi kehte hain. Jis ke maienay' ' ghaib ka pukarnay wala' ' hai. Yeh aawaz kaayenaat mein har waqt daur karti rehti hai aur koi shakhs jis ka zehen markaziat qaim karne ki salahiyat rakhta hai aur alaaish se pak hai, mutwajjah ho kar usay sun sakta hai. Sawal kere to jawab pa sakta hai.

Kaayenaat Aawaz Ki Baaz Gasht Hai :

Tamam mazhab aawaz ko awliyat dete hain. Injeel mein hai ke :

" kkhuda naay kaha, roshni ho ja aur roshni ho gayi.' '

Hindu mazhab mein'' ome'' ki aawaz ko muqaddas khayaal kya jata hai.

Hindu sadhu kehte hain ke :

Aakash aur dharti aur is ke darmain jo kuch hai woh sab ome ki baaz gasht hai. Un ka kehna hai ke kaayenaat mein aik aawaz musalsal daur kar rahi hai. Is aawaz ka naam woh' ' aakash vani' ' yani aasmani sada rakhtay hain.

Sufia bhi aik ghaibi aawaz ka tazkara karte hain jo ' soot sarmadi' ' yani khudai aawaz kehlati hai. Isi aawaz se aulia Allah par ilham hota hai.

Is aawaz ko suneney ka tareeqa yeh hai ke :

" muraqba ki nashist mein baith kar dono kaanon ke sorakh ko roi ke phoye se band kar diya jaye. Ab apne batin ki taraf mutwajjah ho kar aik aisi aawaz ka tasawwur kya jaye jo mandarja zail kisi aawaz se mushabihat rakhti ho.

1) meethi aur surili aawaz

2) shehad ki makhion ki bhinbhinahat

3) pani ke jharney ki aawaz yani woh aawaz jo pani ki satah par pani ke girnay ya patharon par pani ke girnay se peda hoti hai.

4) bansuri ki aawaz

5) ghantyon ki aawaz

Aawaz Mein Asaraar O Ramooz :

Sahib muraqba jab musalsal is aawaz par dheyaan markooz rakhta hai to kaan mein aawaz anay lagti hai. Yeh aawaz mukhtalif andaaz aur tarzon mein sunai deti hai. Waqt guzarnay ke sath aawaz mein alfaaz aur jumlay bhi sunai dete hain. Aawaz ke zariye muraqba karne walay par asaraar o Ramooz munkashif hotay hain. Ghaibi waqeat ka kashaf aur aalam baala se rabita qaim ho jata hai. Jab sahib muraqba mashq mein mahaarat haasil kar laita hai to ghaibi aawaz se guftagu ki nobat aa jati hai aur woh aawaz se sawal jawab bhi karta hai. Jab koi shakhs is qabil ho jata hai ke Hatef ghaibi ko sun sakay to az khud sawal karne aur jawab haasil karne ki salahiyat bhi is ke andar beedar ho jati hai. Taa hum amli tor par is ka tareeqa yeh hai :

Jo baat pahchani ho is ko zehan mein aik baar dohrayen.

Phir muraqba ki haalat mein baith kar Hatef ghaibi ki taraf tavajja karen aur musalsal dheyaan qaim rakhen.

Iss waqt sawal ko zehan mein nah layein sirf tavajja Hatef ghaibi ki taraf markooz rakhen.

Zehni yaksoi aur dimaghi taaqat ki munasbat se jald hi aawaz ke zariye jawab zehan mein aa jata hai.

Haataf ghaibi ki aawaz suneney ya Malaqaat karne ke liye ahem zaroorat murshid kareem ki nigrani hai. Yeh aisi hi baat hai ke chhootey nawaqif bachay ko kisi laboratory mein akela chore diya jaye aur wahan aisay chemical hon jo nuqsaan ka sabab ban satke hon. To usay faida ke bajaye takleef aur pareshani la-haq ho gi.

Muraqba e Qalb :

Murshid kareem ki Hadayat par amal karte hue ankhon band kar ke apne dil ke andar jhankiye aur nigah tasawwur se yeh dekhen ke dil mein aik siyah nuqta hai. Kuch arsa baad nuqtay ka tasawwur qaim ho jata hai. Is waqt zehan ko nuqtay ki geherai mein daakhil kya jaye. Aahista aahista zehan nuqtay ki geherai mein daakhil hota hai aur jis munasbat se geherai waqay hoti hai nuqtay ke andar pehlay duniya aur phir dnyayin nazar anay lagti hain.

MUSALMAN SCIENCE DAAN

1424 saal pehlay zameen par jahalat ki siyah chadar phaily hui thi, har taraf fasaad barpaa tha. Jahalat aur bar bariat ki is se ziyada buri misaal aur kya ho sakti hai ke walidain aulaad ko qatal kar diya karte they. Be hiyai aur fahaashi aam thi. Zameen jab fasaad aur khoon kharabay se bhar gayi aur Ashraf almakhloqat ne insani hudood ko phalaang kar hewaniyat ko apna liya aur Allah ke Ata kardah inaam'' fi al arz khalifa' ' ke mansab ko yaksar bhool gaya to Allah ne zameen ko dobarah par sukoon bananay ke liye apne mehboob bande Hazrat Mohammad mustafa sale Allah aleh o slim ko maboos farmaya. Is bargzida muqaddas aur Muther bande ne ajeeb o ghareeb, herat angaiz, mehdood o laa-mehdood rang rang Allah ki nshanyon ko is terhan khol khol kar bayan kya ke ibtidayi daur mein zameen o aasman ki haqeeqat arbo par ayaan ho gayi.

Quran ne bataya :

" bay shak zameen o aasman ki paidaiesh raat aur din ke baar baar zahir honay aur chupnay mein un aqalmandon ke le nishanain hain jo log uthaty, baithtay, letitey Allah ko yaad karte hain aur asmano aur zameen ki takhleeq mein ghhor o fikar karte hain aur kehte hain ke ae Allah to ne yeh sab fuzool aur be maqsad nahi banaya aur hamein dozakh ki aag se mehfooz kar day. ''

(surah all Imran. Aayat number 190 - 191)

" kya un logon naay aasman ki taraf nahi dekha ke hum naay is ko aaraasta kya aur is mein kisi qisam ka suqm nahi hai aur zameen ko hum naay phelaya aur is mein pahar banaye aur is mein se har qisam ki khushnuma cheeze agayin, yeh un logon ke liye hai jo Dana aur Beena hain aur Allah ki taraf rujoo karne walay hain. ''

(surah q. Aayat number 4 to 8)

Jab musalman ilm ki talaash mein saf basta ho gaye to unhon naay ilm ka koi shoba nahi chorra jo un ki tehqiqaat se Tishna raha ho. Un ki tehqiqaat poori ummat Musalmah ke liye sabaq amooz hain aur Ibrat angaiz bhi. Maghribi mumalik ki laybriryan aaj bhi musalman islaaf ki kitabon se bhari pari hain. Yeh woh Danishwer musalman hain jinon naay tehqiqaat kar ke aloom ki shammen roshan kee. Musalmanoon naay duniya mein is waqt roshni phailai jab ch_har so tareqi phaily hui thi. Un mufakreen, mohqiqeen mein aloom batin ke mahireen matoseen bhi they aur science daan bhi they. Aaj musalman tehi dast hai. Is liye ke mann his alqom hamaray andar se tafakkar, reserch aur Allah ki nshanyon mein soch o bichaar ka zouq khatam ho gaya hai.

Abdul Malik Asmay :

Abdul malk asmay nay ilm rayazi, ilm hewanat, ilm nabataat aur ensaan ki paidaiesh aur irtiqa par tahaqeeq ki. Abdul malk asmay science ka pehla baani hai is se pehlay science ke ilm ka

Wujood tareekh ke safhaat par mojood nahi hai.

Jabir Bin Hayaan :

Jabir bin hayaan ki kitabon ke trajm pndrhyoyn sad eewsi taq Europe ki mukhtalif universition mein prhhaye jatay rahay hain. Is science daan nay kapray ko water proof, lohay ko zeng se mehfooz rakhnay aur sheeshay ko rangeen karne ka tareeqa ijaad kya.

Mohammad Bin Moosa Al'Khawaarzmi :

Mohammad bin moose al'khawarzmi nay sifar ka izafah kar ke hndson ki qader ko barhaya. Is nay kurrah arz ke naqshay banaye aur geographiya mein tehqiqaat kee.

Ali Ibn Sohail Rabban Albatri :

Ali Ibn Sohail rabban-ul-tabri nay Firdous-ul-hikmat ke naam se aik mukammal kitaab likhi.

Yaqoob Bin Ishaq Alkndi :

Yaqoob bin Ishaq alkndi ilm falkiat, chemistry, moseeqi aur tabeeyat mein maahir tha.

Abu Al'qasim Abbas Bin Farnas :

Abu alqasim abbas bin Farnas huamein urrnay ke tajarbay karta raha is ki koshishen hawai jahaaz ban'nay ka paish khaima saabit huien. Dhoop gharri bhi is ki ijaad hai.

Saabit Ibn Qiratah :

Saabit Ibn Qirah ne liver aur gear ijaad kiyे. Liver aur gear nah hotay to aaj hum barri barri machinon ke zareya nai nai ijaad nahi kar satke they.

Abubaker Mohammad Bin Zikria Al'Raazi : :

Abbu baker Mohammad bin zikria al'raazi ko surgery mein mahaarat haasil thi. Operation ke baad jald ko seenay ka tareeqa bhi is ki ijaad hai.

Abu Alnasar Al Farabi :

Abu Alnasar al farabi ne moseeqi ka aik aala ijaad kya tha jis ki aawaz suneney wala kabhi so jata tha, kabhi rota tha aur kabhi hanstaa tha.

Abu Al'hassan Al'massodi :

Abbu Al Hasan-ul-masoodi sab se pehla shakhs hai jis ne bataya ke zameen ki jagah samandar tha aur samandar ki jagah zameen. Yeh baat is ne is waqt bataaye thi jab pemaiesh ke liye koi aala mojood nahi tha.

Ibn Seena :

Ibn seena medical science ka maahir tha is naay ilm al'abdaan ka naqsha banaya aur is ke allag allag hissay kar ke is ki taswerain banayen.

Mojooda medical science mein anatomy isi ki tehreer kardah kitaab ka tarjuma hai. Ibn seena naay jismani hararat napnay ka aala ijaad kya jo tharma meter ki soorat mein aaj bhi mojood hai. Ali haza al-qayas bayan kardah science daano ke ilawa Anees ya

bees science daan aur hain jin hon naay tahaqeeq o talaash ke baad scienci aloom ki bonyaad rakhi.

Shah Walii Allah :

Shah Abdul Aziz ke waalid bzrgwar ny pehli martaba quran ka farsi tarjuma kya. Unhon ny ghaib ke oopar se parda uthaya. Kainati nizaam ki naqaab kushai ki aur bataya ke har ensaan ke oopar noor ka bana huaaik jism hai jo ensaan ke jism ke sath chipka rehta hai. Mahroom aur zawaal Pazeer quom ny yeh qader ki ke un ke khilaaf qatal ki saazish ki.

Science ka ghalghala buland huaaur science ny aura ta'ruf karaya to quom ny usay navz ballh Sahifah samajh kar qubool kar liya.

Baba Taajudeen Naagpuri :

Baba taaj Udeen ny bataya ke ensaan ki nigah mein bohat ziyada wusat hai. Sooraj 9 crore mil ke faasla par hai. Jab hamari nigah Sooraj ko dekh sakti hai to is ka matlab yeh hai ke nazar ke qanoon se waaqif ho kar daur daraaz ashya ko kisi device key baghair bhi dekha ja sakta hai. Unhon ny bataya ke kaeenat mein har makhlooq doosri makhlooq se hum rishta hai. Har zarra dosray zarra ke sath pyost hai. Jaan jab jaan se gilaay millti hai to zindagi ban jati hai.

Shah Abdul Aziz muhaddis Dehalvi :

Shah Abdul aziz dehalvi ke halaat o waqeat hamari rahnomai karte hain ke nadeedah makhlooq jaanat ko hum dekh satke hain. Un se dosti kar satke hain. Aur un ki khidmaat se faida utha satke hain.

Mohi Udeen Ibn Arabi :

Sheikh akbar Ibn arabи nay bataya ke rooh ko dekhanaa, rooh se mukalama karna aur rooh ke zareya aalam baala ki sair karna, anfs o Afaq ke Ramooz se aagah hona, insanon ke liye mumkin hai.

Qalandar Baba Aulia :

Azeem Rohani science daan Qalandar Baba Aulia nay khawab ke oopar se parda uthaya hai. Unhon nay inkishaaf kya hai ke ensaan ki zindagi aadhi baydaari mein aur aadhi khawab mein guzarti hai.

Baydaari ki zindagi ho ya khawab ki zindagi dono ko rooh fade (feed) karti hai. Qalandar Baba Aulia farmatay hain ke :

" rooh' , tajallii, noor aur roshni se murakkab hai.

Allah taala nay rooh ke andar yeh Wasf rakha hai ke rooh nasmah ki tashkeel karti hai. Nasmah mein tajallii ke ghalba se Malaa aala takhleeq hotay hain.

Nasmah mein jab noor ghalib hota hai to Malaika ki takhleeq amal mein aati hai aur nasmah mein jab roshni ka ghalba hota hai to jaanat aur insaan ki takhleeq amal mein aati hai.

Insaan aur jaanat ki takhleeq mein yeh formala kaam kar raha hai ke yeh dono makhlooq zahir aur ghaib mein radd o badal hoti rehti hain. Ghaib mein radd o badal hona khawab ki zindagi hai aur ghaib se zahir mein mutaqil hona baydaari ki zindagi hai. Is ka matlab yeh huake khawab ki duniya ho ya baydaari ki duniya, dono hawaas par qaim hain. Hawaas ki tashkeel mein musalsal aur mutawatar fa-aal information ka amal dakhal hai. Information ka bahao jab nuzool karta hai to aisay atom bantay hain jin se space (space) ki tashkeel hoti hai. Aur jab information ka bahao Saood mein hota hai to aisay atom bantay hain jin se aalam baala ki makhlooq wujood mein aati hai.

Qurani Nazriya :

Arbo se pehlay Europe , America , misar aur asiayi mumalik chain, hindostan aur Japan waghera mein science ka amal dakhal nahi tha. Albata yunan mein kisi qader ilm mojood tha. Ilmi tehqiqaat aur nai nai ayjadat ki taraf raghbत paighambar islam Hazrat Mohammad rasool Allah sale Allah aleh o slim ki taleemat ka nateejahai. Quran pak ke nazil honay ke baad sarzamen arab jab ilm ki roshni se Munawar hui is waqt maghribi mumalik mein tahazeeb o tamaddun ka koi nishaan nah tha. Roos ke log insani khoprhyon mein pani peetay they. Rasool Allah sale Allah aleh o slim neh musalman sehraa nasheenon ki zindagi badal di.

Quran ke ilm aur quran ke betaye hue roshan rastay par chal kar pachaas saal ki mukhtasir muddat mein musalmanoon neh adhay se ziyada duniya fatah kar li. Qaisar o kasri ki sltntin musalmanoon ke qadmon par jhuk gayeen. Qurani ayaat ke Anwaar se roshan dil musalmanoon neh duniya mein inqilab barpa kar diya aur duniya ko aik nai tahazeeb o tamaddun se aaraasta kar diya.

Universatiya'n :

Qurani nazriya ke mutabiq muslim islaaf ki likhi hui kitabon ke tarajum hue to un tahreeron ko Europe mein itni ziyada pazeerai haasil hui ke wahan yonyorstyan qaim ho gayeen. Mukhtalif aloom science o falkiat aur rayazi par likhi hui kitaaben chaar so saal taq wahan ki universition ke nisaab mein daakhil rahen. Europe ke morak is baat par mutfiq hain ke musalman nah hotay to Europe ilm ki roshni se mahroom reh jata.

Panchwin aur chhutti sadi hjri ke baad musalmanoon ka Ilmi zawaal shuru sun-hwa. Ummat Musalmah qurani tahaqeeq o tafakur (tasawuf) se daur ho gayi jis ke nateejah mein musalmanoon ne quran ke Anwaar o hikmat se khud sakhta doori qubool kar li. Musalmanoon ne tafakur karna chore diya phir yeh silsila daraaz hota chala gaya. Qurani aloom ke zareya muashi, masharti aur Rohani zindagi ki jo shama roshan hui thi quom ne is ki taraf se ankhene band kar len.

Taskheer kaayenaat jo quran ka poora aur mukammal teesra ilm hai is ki taraf se tavajja hatt gayi aur aalam islam is shaoor se mahroom ho gaya jo chodan so saal pehlay quran ne ataa kya tha aur jab koi quom tafakur, tahaqeeq o talaash, baseerat o hikmat aur noor Ali noor feham o firasat se mahroom ho jati hai to garohoon aur firqoun mein taqseem ho jati hai ijtima'iyat khatam ho jati hai aur quom ka Sharazah bikhar jata hai.

Rohaniyat Ke Khilaaf Saazish :

Duniya ke dosray mamlaat ki terhan munafiq aur sazshi logon naay Rohani silsiloon mein bhi apna amal dakhla jari rakha aur logon ki tavajja kashaf o karamaat ki taraf mabzol kar di. Is tarz fikar ko kuch is terhan agay badhaya gaya ke logon naay yeh samajh liya ke rohaniyat ka matlab kashaf o karamaat ke ilawa kuch nahi hai. Doosri baat jo haqeeqat ke barkhilaf bayan ki gayi woh yeh thi ke taskheer kaayenaat ya Rohani aloom haasil karne ka maqsad yeh hai ke ensaan duniya bezaar ho kar jungle mein ja baithy. Is ka bara nuqsaan yeh huake musalman quom reserch se mahroom ho gayi aur ghair muslim aqwam naay ilm kaayenaat mein taraqqi kar li. Aaj ke daur mein har aadmi yeh baat jaanta hai ke so saal pehlay jo battay karamaat ke zamray mein bayan ki jati theen woh scienci nizaam ke tehat aam ho gayi hain. Ab yeh kehna ke falan buzurag ko paanch jagah ya saat jagah dekha gaya tha aik bohat kam wazan baat maloom hoti hai.

Quran ki taleemat ko agar maadi shaoor ke dairay mein reh kar samgha jaye to quran ke maienay aur mafhuum mein shadeed ghalatiyan waqay hoti hain. Yahi wajah hai ke hamaray ulama karaam qurani jaisi azeem al shan aur Laraib kitaab ke baare mein apne qaim kardah mafhuum par mutfiq nahi hain. Har Tafseer naye usloob aur nai sharah ki dastaweez hai. Quran ke alfaaz is liye mehfooz hain ke Allah taala naay quran ki hifazat ka wada kya hai.

Abdi Zindagi Ka Raaz :

Sufia karaam ki taleemahamein batati hain ke insaan har lamha Mirta hai aur lamha ki mout insaan ke aglay lamhay ki zindagi ka paish khaima ban jati hai.

Thoray se tafakar se pata chalta hai ke zindagi ki jitni bhi kavshin hain chahay woh aamaal hon, ilm o feham ho, ikhlaqiat hon, yeh sab qabar tak ke maloomat hain. Agar zindagi aur hayaat ki hum ahangi ka idraak insaan kar le to hayaat abdi ka raaz isi zindagi ke Lail o nehar mein khil jata hai.

Hum wazeh tor par dekhte hain ke aaj ka insaan maadi mahol mein is qader kho chuka hai ke is naay mazhab ko maadi lzton ka waseela bana liya hai. Mazhab ka naam istemaal karne walay to bohat hain magar imaan yaqeen aur mushahiday ki talabb is daur mein napaid ho chuki hai. Jab sahib imaan hi napaid ho jayen to imaan ki talabb kon kere ga ?

Aaj Ka Ensaan :

Aaj ka ensaan mojooda scienci taraqqi ko noo ensaan ka anhtayi shaoor samjhta hai. Yeh aik gumraah kin soch hai is liye ke quran batata hai ke ensaan ki taraqqi Hazrat Sulaiman aleh salam ke daur mein itni thi ke 1 shakhs neh jo paighambar nahi tha palak jhapkane ke waqfay mein daidh hazaar mil ke taweel faaslay se maadi form main darbaar Sulaiman mein takhat mutaqil kar diya tha. Danishwaron ka kirdaar guzashta sadiiyon se aaj taq anhtayi mayoos kin raha hai. Unhon neh kabhi insani tafakkar ko is taraf mael nahi kya aur unhon neh kabhi nahi bataya ke aaqaye Namdar sale Allah aleh o slim baghair kisi waselay ke jismani tor par kon si science ke zariye mairaaj ke Sharf se Musharraf hue.

Aliktran :

Ensaan roshni se bana huahai is ke saaray mehsosaat aliktran ke oopar qaim hain. Agar ensaan apne andar daur karne wali electric city se waqfiyat haasil kar le to woh maadi wasail ke baghair kisi bhi maadi shyे ko jahan chahay mutaqil kar sakta hai. Science ka nazriya qiyaas par mabni hai.

Qiyaas jahan taq kaam karta hai nateeja muratab hota rehta hai ya nahi hota. Qiyaas ka paish kardah koi nazriya kisi dosray nazriya ka chand qadam sath zaroor deta hai magar phir nakaam ho jata hai. Logon neh bazat khud jitne tareeqay waza kiye hain sab ke sab kisi nah kisi marhala mein ghalat saabit hue hain. Toheed ke ilawa ab taq jitne nizaam haae hikmat banaye gaye hain woh tamam apne maan-ne walon ke sath mit gaye ya aahista aahista mittay ja rahay hain. Aaj ki naslen guzashta naslon se ziyada mayoos hain aur aindah naslen aur bhi ziyada mayoos hon gi.

Mufakreen Aur Aqwam Aalam :

Mukhtalif mumalik aur mukhtalif qomon ke wazifay judaghana hain aur yeh mumkin nahi hai ke tamam noo ensaan ka jismani wazifa aik ho sakay sirf Rohani vzayf hain jin mein poori noo insani ishtiraaq rakhti hai. Agar duniya ke mufakreen jad-o-jehad kar ke Rohani vzayf ki ghalat taabiron ko durust kar sakay to woh aqwam aalam ko aik daira mein akhatta kar satke hain.

Allah taala ny farmaya hai ke :

" ensaan hamari behtareen snaay hai." (surah Wa teen. Aayat number 4)

Ensaan ko makhloqaat mein fazeelat is bunyaad par qaim hai ke is ke andar makhfi aloom jan-nay samajhney aur un aloom se istifada karne ki salahiyaten mojood hain. Ab se sadiiyon pehlay ki scienci ayjadat hon ya mojooda daur mein scienci ayjadat hon yeh sab makhfi salahiyaton ke istemaal ka muzahira hai.

Takhleeqi Farmuley :

Ilm tasawuf..... Inkishaaf karta hai ke zameen par mojood har shye roshni ke ghilaaf mein band hai aur roshni ke ghilaaf mein mqdarin kaam kar rahi hain. Ensaan jab makhfi salahiyaton ko beedar kar ke kisi shye mein tafakur karta hai to is ke oopar shye ke andar chhupi hui quwaten munkashif ho jati hain. Mojooda scienci taraqqi isi zabita aur qaida par qaim hai. Science daano naay jaisay jaisay tafakur se kaam liya un ke oopar shye ke andar kaam karne wali takhribi aur tameeri quwaten aashkaar ho gayeen. Science daano ka khayaal hai ke kaayenaat mein jitni bhi ashya hain khuwa woh maya hon ya thos hon ya gas ki soorat mein hon sab ki sab atomo se bani hui hain aur khud atom ziyada tar' ' khala' ' par mushtamil hai. Baaz ashya mein tamam ke tamam atom aik jaisay hotay hain aisi ashya ko anasir kaha jata hai jin mein hydrogen, carbon, loha, sona, seesa, platinum aur uraniam jaisay qudrati anasir hain. Anasir ke ilawa murakabat mein mukhtalif anasir ke atom aik dosray mein jazb aur gandhay hue hain. Anasir ki bahami pewastagi se saalmaat bantay hain.

Tom:

Atom yonani zabaan ka lafz hai jis ke maienay' ' tom' ' na qabil taqseem shye, ke hain. Yonani zabaan mein' ' tom (tom)' ' taqseem karne ko kehte hain. Aareyani zabanon mein' ' aa' ' nafi ka kalma hai. Atom ka naam damqaraat Nami aik science daan ka waza kardah hai.

Damqaraat ne yeh nazriya paish kiya tha ke duniya ki har shye nihayat chhootey chhootey na qabil taqseem zarron yani atomo se bani hai. Atom ka size aik inch ka dhai crore hissa hota hai yani soi ki noke par lakhoon atom rakhay ja satke hain. Halki ashya ke atom halkay aur bhaari ashya ke atom bhaari hotay hain Bashmole ensaan tamam jandaroон ki rooh bhi atomo se murakkab hai. Rooh ke atom baqi tamam ashya ke atomo se chhootey aur lateef hotay hain. Mout ke baarey mein damqaraat ka khayaal tha ke jab rooh ke tamam atom jism se nikal jatay hain to mout waqay ho jati hai. Is haalat mein jism mein rooh ka aik atom bhi baqi nahi rehta jo kharij shuda

atomo ko wapas laa sakay. Is liye rooh nikal jan_e_ ke baad aadmi zindah nahi reh sakta.

Madah Aur Tawanai :

Tahaqeq aur tajaraat se yeh baat samnay aayi hai ke madah aur tawanai aik hi shye ke do roop hain kyunkay yeh tamam zarraat jo ke ab taq maloom kiye gaye hain tawanai ki soorat mein samnay aeye hain yani un bunyadi zarraat par tajaraat se hi un ki taqseem aur toot phoot se aakhir-kaar tawanai hi haasil hoti hai.

Malecule atom ya bunyadi zarraat jo ab taq dekhe nahi ja sakay un ke baarey mein itni mufasil maloomat kin bunyadon par jama ki gayi hain ?

Science daan is ke jawab mein kehte hain ke tajaraat ke nataij se haasil honay walay ta-assur ya khusoosi muzahira ki soorat mein yeh akhaz kya gaya hai ke atom aur is ke zarraat kya hain. Maslan TV screen par jo kuch dikhayi deta hai woh aliktran dhaar electron beam key bahao ki wajah se hota hai jab ke aliktran ya aliktran beam dikhayi nahi deti. Is terhan ke tajaraat mein atom ko jab kisi bairooni qowat ya shua ke zair assar laya jata hai to atomi zarraat par is ki assar pazeeri ke nataij aik screen par dekhe jatay hain. Screen par nazar anay wala yeh response ke roshni dhabba (dot) ya timtimahat ki soorat mein hota hai. Is terhan zarraat ki khususiyat maloom kar li jati hain.

Noor Ke Ghilaaf :

Ahsen-ul-khaalqeen Allah ke tafweez kardah ikhtiyarat ke haamil log... Kaa_inaat ki takhleeq mein noor ka taayun karte hain. Noor aur roshni ke flow ko kaa_inaat ki harkat qrar dete hain. Kaa_inaat mein barray se bara kurrah... Ya chhote se chhota zarra... (atom)... Noor ke ghilaaf mein band hai. Aur har zarra aur anasir ki poori duniya... Miqdaaron par qaim hai. Mqdarin allag allag hain. Lekin har miqdaar doosri miqdaar ke sath aapas mein gandhi hui hai. Aik taraf mqdarin hum rishta hain aur doosri taraf allag allag bhi hain.

Allah taala naay quran Majeed mein irshad farmaya hai :

“yeh jo bohat si rang birangi cheezein is ne tumhare liye zameen main peda kar rakhi hain in main nishaani hai in ke liye jo gor o fikar se kaam lete hain ya’ni research karte hain.”

(Surah Nh’hl – Ayat : 13)

“Allah roshni hai aasmaan’on aur zameen ki.”

(surah Noor – Aayat : 35)

Chhoti se chhoti aur bari se bari koi cheez aisi nahin hai Quran main jis ki wazahat na ho.”

(Surah Saba – Aayat : 3)

Allah Ta'lah ne yeh bhi farmaya hai:

"Ae pegambar Sal'lallaho Al'lehi Wa'Aalehi Wa'sal'lam kahe dijiye is kitaab ko is ne utaara hai jo zameen aur aasmaano'n ka jaanne wala hai."

(surah Furqaan – Aayat : 6)

Yani kainaat ka aik aik zarrah hatta keh is ka aik aik atom aur aik aik saalmah (Molecule) is ke Ilm main hai.

Moueen Mqdarin :

Allah taala farmatay hain :

" pak aur buland martaba hai woh zaat jis ne miqdaaro'n ke sath takhleeq kya aur phir un takhleeqi farmolon se aagah kiya! "

(surah aala. Aayat number 1 taa 3)

Is ka mafhoom yeh hai ke Allah taala ne har shye ko Moueen miqdaaro'n (atom) se banaya hai aur Moueen mqdarin darasal is shye ke zahir aur batin mein kaam karne wali salahiyaten hain jo aik qanoon aur discipline key tehat aik wahid hasti ki nigrani mein barqarar hain. Baray baray ajraam samawi mamooli aur nanhay se atom, atom ke androoni khoal ya ajzaa aliktran, protan aur nyotran is zaat wahid ki nazron ke samnay hain. Koi bhi zarra woh chhota ho ya bara is ke ihata qudrat se bahar nahi.

Quran pak mein irshad hai :

" woh har posheeda cheez se waaqif hai. Is ke ilm se koi rati barabar cheez bahar nahi. Woh cheez asmano mein ho ya zameen mein aur un tamam choti barri cheezon ka aur un cheezon ki tamam aqsam ke farmole khuli kitaab mein mojood hain! "

(surah Saba. Aayat : 1 ta 7)

Zarraat Ki Teen Kasmain :

Surah Saba ki is aayat mein teen qisam ke zarraat ka bayan huahai :

- 1) rati barabar zarra
- 2) is se chhota
- 3) nisbatan is se chhota

Takhleeq mein teen qisam ke zarraat paye jatay hain. Aik atom dosray atom ke androoni ajzaa aur soyam atom ke murakabat.

1) ' mishqaal zarra' yani woh rati barabar cheez hai jis mein wazan paaya jata ho. Sab jantay hain ke rati chhootey se wazan ka tashakhus hai. Zarra barabar cheez ka matlab yeh huajis mein koi wazan ho aur Moueen miqdaar ya mqdarin hon. Atom chunkay aik aisi ikai hai jis ke andar aliktran, protan, nyotran mojood hain. Is liye is mein miqdaar aur wazan dono hain.

2) is se chhota yani atom se nisbatan chhota aliktran, protan aur nyotran waghera aur atomo ke markazon se kharij honay wali ilfa, beta aur gamma shu'ayen.

3) aur is se bara (atom se bara) yani qayamat taq daryaft honay walay har atom ke zarraat aur ajzaa khuwa woh kitney hi chhootey hon aur kitney hi barray hon.

Roshni Ka Jaal :

Quran mein tafakar karne se ensaan ki nazar mein itni wusat peda ho jati hai ke atom ki ikai mein roshni ke jaal ko dekh layte hai. Aik sufi yeh jaan laita hai ke atom ka, atom ke androoni ajzaa aur arz o Samah ka khaaliq aik hai aur poori kaayenaat is ki malkiat hai. Is ne is kainati system ko aik zabita ke sath takhleeq kya hai aur har cheez ko Moueen miqdaaro'n ke sath wujood bakhsha hai.

Miqdaaro'n ka yeh ilm woh log seekh letay hain jo Allah taala ke irshad ke mutabiq :

" aur woh jin logon ne mere liye yani meri takhleeq ko jan-nay ke liye jad-o-jehad aur koshish ki mein inhen apne rastay dekhata hon. '

(surah ankboot. Aayat : 69)

Quran mein lohay (dhaat) ka tazkara kya gaya hai.

" aur hum nay nazil kya loha (is mein doosri dhatain bhi shaamil hain jaisay urinium waghera) aur is mein hum nay insanon ke liye beshumar taaqat aur faiday rakh diye hain. '

(surah Hadid. Aayat : 25)

Mugeebaat Akwaan :

Murshid ki nigrani mein tasawuf ke asbaq ki takmeel karne wala fard jab un miqdaaron se waaqif ho jata hai jo ashya ki takhleeq mein kaam kar rahi hain to woh miqdaaron ko kam o besh kar ke shye mein mahiat qalb kar sakta hai. Miqdaaron ka ilm is taraf

ishara karta hai ke dhaat seesa (lead) mein aisi mqdarin mojood hain jo atom ki qowat par ghalib aa sakti hain.

Lehron Ka Jaal :

Kaayenaat chaar nhron ya chaar twanayyon se fid ho rahi hai.

1. Neher Tasweed
2. Neher Tajreed
3. Neher Tash'heed
4. Neher Tazheer

Urinium aur lead dono dhatain tasweedi lehron se fid hoti hain. Lead ke oopar aisi lehron ka ghilaaf bana huahai ke agar usay talaash kar liya jaye to duniya atom ki halakat khaizi se mehfooz reh sakti hai.

Allah taala ka irshad hai :

" zameen aur aasman aur is ke andar jo kuch bhi hai. Sab ka sab insanon ke liye maskhar kar diya gaya hai. "

(surah Jaasiya - aayat : 13)

Is ka mafhoom yeh hai ke ensaan zameen o aasman mein mojood kisi bhi shye ke andar jab tafakar kere ga to is shye ke andar kaam karne wali miqdaron ka ilm usay haasil ho jaye ga. Mukhtasir yeh ke atom miqdaron ka aik murakkab hai aur yeh mqdarin madiyat ki ikai hain. Madiyat ki har ikai noor ke ghilaaf mein band hai. Noor ke oopar roshni ka ghilaaf hai. Roshni ki raftaar aik second mein aik laakh cheyasi hazaar do so bayasi mil batayi jati hai. Roshni ki raftaar se hazaron gina noorani lehron ki raftaar hai. Noor aur roshni murakkab aur mufrad do lehron ka aik jaal hai jis ke oopar chhootay se chhota aur baray se bara zarra bana huahai. Sufi jab roshni ki satah se nikal kar noor mein daakhil ho jata hai to chhootay se chhootay zarra mein na qabil bayan taaqat (energy) is ke oopar munkashif ho jati hai.

Mojooda scienci taraqqi mein jo awamil kaam kar rahay hain un mein infiradi soch aur maadi mafaad ka amal dakhla hai. Is liye yeh saari taraqqi noo insani ke liye pareshan aur be sukooni ka paish khaima ban gayi hai. Agar yahi taraqqi aur ijaad peghambrana tarz fikar ke mutabiq ho jaye to science noo insani ke liye sukoon o aashee ka gehwaara ban jaye gi. Fi al-waqt sorat e haal yeh hai ke taraqqi ka zandaanon insani nasal ko aatish fishan ke kinare le aaya hai. Agar is ka misbet tadaruk nah kya gaya to

yeh duniya kisi bhi waqt bhak se urr jaye gi. Jo cheez wujood mein aa jati hai is ka istemaal zaroor hota hai.

Sufi Aur Scientist :

Mojooda science daan aur sufi science daan mein yeh farq hai ke scientist ke paish e nazar pehlay apna mafaad hota hai aur sufi ka ilm makhlooq ke liye waqf hota hai.

Kainati nizaam ko samajhnay ki salahiyat ko tasawuf mein Mugeebat akwaan kehte hain. Mugeebat akwaan ke haamil sufi khawateen o hazraat ke andar itni wusat peda ho jati hai ke woh hazaron saal pehlay ke guzray hue halaat o waqeat aur hazaron saal baad anay walay halaat o waqeat ko dekh letay hain aur is ki tafseelaat se bakhbar ho jatay hain.

ZAHIRI ALOOM AUR ROHANI ALOOM

Kaayenaat aur kaayenaat mein karorron dnyaon mein do aloom raaij hain.

Aik ilm hsoli aur dosra ilm huzoori.

Ilm Huzoori :

Ilm huzoori woh ilm hai jo hamein ghaib ki duniya mein daakhil kar ke ghaib se muta-arif karata hai. Ilm huzoori seekhnay walay bande ke andar la shaori tehreekaat amal mein aa jati hain. La shaori tehreekaat amal mein aa jaany se morad yeh hai ke Hafza ke oopar un baton ko jo bayan ki ja rahi hain aik naqsh ubharta hai. Maslan agar ilm huzoori sikahnay wala ustaad kabootarr kehta hai to zehan ki screen par kabootarr ka aik khaka bantaa hai aur jab alfaaz ke andar geherai peda hoti hai to dimagh ke andar fi al waqea kabootarr apne poooray khadd-o-khaal ke sath nazar aata hai. Isi terhan Rohani ustaad jab atom ka tazkara karta hai to atom ki saakht atom mein tawanai aur anasir aur anasir ki bahami pewastagi se ban'nay walay saalmaat ka idraak hota hai. Ilm huzoori mein teen abwab aur 18 klasin hoti hain.

Baab Awwal : Ajmal

Baab Doyam : Tafseel

Baab Soyam : Asaraar

Ilm Hasooli :

Ilm hsoli yeh hai ke jab koi ustaad shagird ko tasweer banana sakata hai to graph ke oopar tasweerai khadd-o-khaal bana kar dikha deta hai. Shagird jitne zouq o shoq se ustaad ki rahnumai mein mashq karta hai isi munasbat se woh achchha ya bohat achchha musawir ban jata hai. Is ke bar aks ilm huzoori hamein batata hai ke har ensaan ke andar tasweer bananay ki salahiyat mojood hai, ustaad ka kaam sirf itna hai ke shagird ke andar musawir ban'nay ki salahiyat ko mutharrak kar deta hai. Hum is baat ko aur ziyada wazahat se bayan karte hain :

It'tilaat Ka Ilm :

Duniya mein jo kuch mojood hai ya honay wala hai ya guzar chuka hai woh sab khayalat ke oopar rawanawaan hai. Agar hamein kisi cheez ke baarey mein koi ittila millti hai to woh cheez hamaray liye mojood hai aur agar hamein apne andar se kisi cheez ke baarey mein ittila nahi millti ya kisi cheez ke baarey mein khayaal nahi aata to woh cheez hamaray liye mojood nahi hai. Jab koi Aadmi musawir ban-na chahta hai to pehlay is ke zehen mein khayaal aata hai ke mujhe tasweer banani hai. Koi Aadmi machine is waqt banata hai jab usay machine bananay ka khayaal aeye. Agar khayaal nah aeye to koi Aadmi engineer, dr, teacher waghera nahi ban saktा.

Ali haza-ul-qayaas duniya ke har ilm ki yahi noiyat hai. Pehlay ilm ke barey mein hamaray andar khayaal peda hota hai aur hum is khayaal ki taraf mutwajjah ho jata hain aur ilm hamaray zouq o shoq ke mutabiq hamaray andar kaam karne wali makhsoos salahiyat ko mutharrak kar deta hai. Ustaad ka kaam sirf itna hai ke woh shagird ke andar mojood salahiyat ko beedar karne mein Muawin ban jata hai. Jis terhan tamam aloom o fanoon ki salahiyaten ensaan ke andar mojood hain isi terhan tasawuf ya' ' Rohani aloom' ' seekhnay ki salahiyat bhi ensaan ke andar mojood hai. Jab Aadmi tasweer banana seekh laita hai to is ka naam musawir ho jata hai aur jab Aadmi furniture bananay mein maahir ho jata hai to is ka naam barhayi rakh diya jata hai. Agar koi Aadmi scienci aitbaar se koi cheez ijaad kar laita hai to woh science daan kehlata hai. Rohani ustaad ki madad se shagird apne andar Rohani salahiyaten beedar kar laita hai to is ka naam Rohani ensaan ho jata hai.

Scienci Scandal :

1912 mein England ke British museum mein aik insani khopdi ki numayesh ki gayi. Jis ke neechay likha tha Pitt Down man. Is takhti par yeh bhi likha gaya tha ke yeh ensaan se millti jalti makhlooq ki khopdi hai jo paanch laakh qabal zindah tha aur yeh makhlooq mojooda ensaan ki jadd-e-amjad thi. Poooray chalees saal is khopdi par behas hoti rahi. Kanfrnsz munaqqid ki gayeen aur is par kitaaben bhi likhi gayeen. Lekin jab radio carbon tareeqa ijaad huato yeh inkishaaf huake yeh khopdi darasal aik ensaan ki thi jabkay jabra aik bandar ka tha aur ensaan ki khopdi daidh so saal purani thi jabkay bandar ke jabray ki Umar sirf chalees saal thi. Darasal yeh aik aala darjah ka scienci scandal tha chunancha khopdi ko foran showando mein se utha liya gaya.

Lekin ajeeb baat yeh hai ke is bunyaad par jo diplome diye gaye ya kitaaben likhi gayeen un ko jhootha nahi kaha gaya. Reserch karne walay qiyaas par qaim shuda scienci nateejaa ki bunyaad par maazi ko arbon saal par phela dete hain. Jab ke un ke paas tareekh saabit karne ka koi yakeeni zareya nahi hai.

Mafroozah Aloom:

Duniya ki paidairesh ke mutaliq takhmeenah bhi qiyaas par mabni hai. Bataya jata hai ke zameen paanch arab saal purani hai. Kuch science daan zameen ki Umar ko chaar hisson mein taqseem karte hain.

Pehla daur taqreeban nisf arab saloon par mushtamil hai, dosra daur satrah crore saloon par muheet hai, teesra daur saarhay chay crore saloon par mushtamil hai, choutha daur pachees laakh saloon par mushtamil hai.

Kuch science daan Daleel ya sanad ke baghair zameen par ensaan ke zahuur ko das laakh saal pehlay batatay hain jabkay kuch science daan ensaan ka zameen par zahuur das hazaar saal se pachaas hazaar saal batatay hain. Matlab yeh hai ke zameen ki takhleeq aur ensaan ki takhleeq ke baarey mein science daan kisi aik nuqtay par khud ko mujtma nahi kar sakay. Chand science daan tkhminon aur andazon se baat karte hain aur naye science daan un ki nafi kar dete hain.

Yeh bhi kaha jata hai ke Hazrat aadam aleh salam ke waqt se qareeban das arab ensaan duniya mein reh chuke hain. Hamaray is daur mein bataya jata hai ke zameen par chay arab ensaan abad hain, yeh barri ajeeb baat hai ke paanch arab saal mein sirf paanch arab ki abadi zameen par shumaar ki jati hai. Hamein is se gharz nahi ke science daan jo kuch kehte hain ke is ke peechnay konse awamil hain, science daan jo kuch kehte hain dosray science daan is ki tardeed kar dete hain lekin yeh baat tey shuda hai ke zameen bohat taweeel arsay se qaim hai aur zameen par bastiyan bastii hain aur barbaad ho jati hain. Hum Hazrat aadam aleh salam ke zameen par utrney ke baad ki zindagi ka mutalea karte hain to zameen ke mukhtalif adwaar hamaray samnay atay hain aur yeh saaray adwaar irtiqa yi marahil tey kar ke phir is nuqta par aa jatay hain jahan se irtiqa shuru huatha

Maadi Geologist:

Zameen par teen hissay pani hai aur aik hissa khushki hai. Zameen tabqaat ya parat dar parat bani hui hai, jis terhan pyaaz mein be shumaar parat hain isi terhan zameen bhi tabqaat ya parat dar parat takhleeq ki gayi hai. Zameen ko udhera jaye to nazar aata hai ke zameen ka har parat aik nai takhleeq hai. Hum kisi parat ka naam loha, kisi parat ka naam koyla, kisi parat ka naam tanbah ya peetal rakhtay hain. Kisi parat ko urinium ya doosri dhaton ke naam se jantay hain.

Geologist yeh baat jaanta hai ke zameen ke zarraat darasal nai nai tkhliyat ke farmole hain. Yahi sorat e haal matti ki bhi hai. Zameen par matti kahin surkh hai, kahin siyah hai, kahin bharbhari hai, kahin chikni hai, kahin pahar ki terhan sakht hai aur kahin duldul hai. Zameen ki aik khasiyat johar jagah khud apna muzahira karti hai yeh hai ke zameen maa ki terhan apne batan mein kisi beej ko nashonuma deti hai. Jis terhan aik maa pehlay din se bachay ko apne batan mein takhleeqi prosis ke mutabiq nashonuma day kar peda karti hai. Isi terhan zameen bhi be shumaar beejon ko allag allag takhleeq kar rahi hai. Hum jab zameen ki tkhliyat ke oopar ghhor karte hain to yeh baat yaqeen ka daraja haasil kar layte hai ke zameen darasal kisi takhleeq ko Mazhar bananay ke liye bunyadi masalha faraham karti hai. Jis terhan kisi khilonay ki die mein plastic daal kar khilona bana liya jata hai.

Har Beej Aik Die Hai :

Zameen ko Allah taala ney yeh Wasf bakhsha hai ke woh har die ke mutabiq paidairesh amal mein le aati hai. Jab hum beej ke oopar ghhor karte hain to hamara shaoor yeh jaan laita hai ke har beej aik die hai. Zameen ka Wasf hai ke woh jab kisi die ko istemaal karti hai to is die ko jitna chahay phela deti hai, jitna chahay sukairh layte hai. Chhooteey se chhota beej jo rai ke danay se bhi chhotaa hota hai is terhan wusat day deti hai ke woh bohat bara darakht ban jata hai. Zameen ka aik Wasf yeh bhi hai ke teen hissay pani ki tarseel is terhan karti hai ke woh pani die ke mutabiq khud ko die mein tahleel kar deta hai. Pani ka Wasf hai behna. Agar pani ka bahao khatam ho jaye to pani sarr jata hai. Is mein badboo aur taffun peda ho jata hai.

Insani Fitrat :

Har insaan ke andar teen hissay pani hai. Is ka matlab yeh huake insaan ki fitrat pani ki fitrat ke mutabiq hai. Jab tak insaan apni fitrat yani musalsal harkat mein waqt guzarta hai woh fitrat se qareeb rehta hai aur jab koi fard apni fitrat yani harkat se inhiraf karta hai to is ke oopar jamood taari ho jata hai aur jamood taffun ban jata hai. Zameen ke andar zameen ke oopar jitne bhi tabqaat hain, maslan ashjar, nabataat, madniyat ki fitrat harkat ke ilawa kuch nahi hai.

Rohani Geologist :

Tasawuf ke barey mein aam tor par kaha jata hai ke yeh ilm duniya bezaar logon ka ilm hai. Jo zamana ke sard o garam se bachney ke liye khud ko muashray se daur kar dete hain. Aisa nahi hai ke ahal tasawuf achi terhan jantay hain ke kaayenaat musalsal harkat hai. Yahi wajah hai ke Ellahi mission phelanay ki zimma daari ahal tasawuf hazraat o khawateen ke supurd ki gayi hai jo jamood se inhiraf karte hain.

Duniya bezari aur jamood ke barey mein shud o mad se tazkara aik saazish hai jis ke zareya tasawuf ko badnaam kya gaya hai. Sufi to itna fa-aal hota hai ke har shakhs is ka muqaabla bhi nahi kar sakta. Sufi shab beedar hota hai, mehnat mazdoori kar ke apne bachon ka pait palta hai, kaarobar karta hai lekin kaarobar mein qawaneen ki pairwi karta hai, muashra mein raaij qawaneen ka ehtram karta hai, pak saaf rehta hai, Allah ki makhlooq ki khidmat karta hai, makhlooq se mohabbat karta hai, jabkay chalaak aur ayyar logon nay Allah ki makhlooq ko apne liye zareya muaash banaya huhai. Paanch waqt Allah ke huzoor haazir hona, haazir honay se pehlay ihtimaam karna, ruku, sujood mein adab ka khayaal rakhna, subah se dopehar tak bachon ke liye muaash ke kaam karna, bachon ki tarbiyat karna, un ko aloom sikhana, qaraabat daaron ke haqooq poooray karna, mout o zeist mein shareek hona, tazkia nafs ke sath taqwa ikhtiyar karna, kis terhan duniya bezari ho sakti hai. Islam mein jab rahbaniyat nahi hai to musalman duniya bezaar nahi ho sakta, sufi bhi sab woh kaam karta hai jo

awam al naas karte hain. Magar farq yeh hai ke sufi har amal aur har kaam Allah ki Maarfat karta hai. Sufi surah baqra ke pehlay ruku ki pairwi karta hai. Agar aisa nahi hai to is ka shumaar sufia ke giroh mein nahi hota.

Salahiyaton Ka % :

Is waqt zameen par chay arab abadi hai. Yeh is abadi ka zikar hai jo zameen ka teesra hissa hai. Zameen par abad bustiyon aur shehron ko dekha jaye to nazar aata hai ke abadiyaan aur shehar darasal valleys hain kahin ghaatiyan hain aur valleys chhoti hain aur kahin barri hain, shumal mein pahar hain. Junoob mein ghaatiya'n khulay maidan hain, un ghatiyon aur khulay mahdanon ko pahoron se dabaya gaya hai aur atraaf mein samandar hain, samandar ke andar jazeeray hain aur yeh chhootey barray jazeeray hi shehron mein tabdeel hotay rehtay hain. Jab ke jo abadi maloom duniya kehlati hai abadiyaan is ke ilawa bhi hain.

Science naay bohat taraqqi ki hai aur mojooda taraqqi paanch se das feesad taq insani salahiyaton ka muzahira hai. Jab hum yeh kehte hain ke ensaan apni salahiyaton ka sirf das feesad istemaal karta hai to hamaray liye yeh lamha fkrih hai ke nawway feesad salahiyaten kya hain ?

Arbon saal mein ensaan is qabil huahai ke woh das feesad salahiyaton ka istemaal kar saka hai. Sawal yeh hai ke nawway feesad chhupi hui salahiyaten agar istemaal ki jayen to is ke liye kitna waqt darkaar ho ga ?

Paanch Feesad Salahiyat :

Science ke bakol ensaan paanch arab saloon mein insani salahiyaton ka paanch se das feesad taq istemaal jaan saka hai. Is taraqqi ko kaisay taraqqi ke urooj ka zamana kaha ja sakta hai ?

Science daan yeh bhi kehte hain ke pehlay zamane mein aisi ayjadat ho chuki hain. Jin ayjadat ke farmolon se aaj ki science abhi taq waaqif nahi hui hai. Aasmani kitabon injeel, torait, Zaboor aur quran hakeem ka mutalea kya jaye to sab kitaaben yeh dars deti hain ke ensaan do rukhon se murakkab hai. Aik rukh maadi jism hai aur dosra rukh Rohani jism hai. Maadi jism maa ke batan mein anay ke baad bantaa hai. Isi ko shaor kehte hain. Aur Rohani jism, maa ke pait mein anay se pehlay se mojood hai. Is ka lashavr se tshbihh di jati hai.

Agar ensaan shaor mein rehtay hue, reserch aur talaash karta hai to woh arbon saal mein paanch se das feesad salahiyaton se waaqif hota hai aur agar ensaan apni rooh se waaqif ho kar lashavr mein reserch aur talaash karta hai to is ke oopar qaleel arsay mein baqi nawway feesad salahiyaten bhi munkashif ho sakti hain. Zaman aur makaan ke farmolon ka inkishaaf is ke liye aaasaaan ho jata hai.

Quran hakeem ka irshad hai :

" har chhoote se chhoote aur barri se barri baat ko quran mein wazahat ke sath bayan kar diya gaya hai! "

(surah Saba. Aayat : 3)

MAADI AUR ROHANI JISM

Is duniya mein har aadmi aik record hai aur is ki saari zindagi film hai. Aalam nasoot ka har baasi aik drama hai. Drama zindagi mein kaam anay walay krdaron ko aik jagah jama kar deta hai aisay kirdaar jo kisi 1 shakhs ki infiradi zindagi ko numaya kar day aur is ke mahol mein jo kuch hai usay manzar aam par le aeye.

Jab hum drama likhte hain to daramay ke saaray kirdaar hamaray samnay hotay hain aur jab hum drama dekhte hain to hum khud un krdaron mein kho jatay hain jin se hum guzar chuke hain ya guzar rahay hotay hain. Umar rafta ke kisi bhi daur mein jab koi jhankta hai to har shakhs ki kahani aik jaisi nazar aati hai. Har aadmi maadi wujood mein is zameen par qadam rakhta hai aur har shakhs dheeray dheeray lamha bah lamha maadi wujood se daur hota rehta hai, maadi wujood se doori apni jagah muslim lekin maadi wujood jis bisaat par namodaar hota hai jis bisaat par agay barhta hai aur jis bisaat par manzar se gayab ho jata hai woh sab ke liye aik hai.

Irtiqa :

Abhi taq scienci duniya mein kayi aisa ilm Mazhar nahi bana jo is baat ki tashreeh kar day ke bisaat kya hai? Koshish logon ny bohat ki bisaat par se parda uth jaye magar parda to jab utthay ga jab kahin parda ho. Agar kahin kisi ko parday ke baaray mein koi khabar mil gayi hai to woh khabar bhi khud parda hai.

Naqaab rukh ulat diya jaye to barri se barri danshoranh baat, aik nah sulajhane wali guthi hai. Agar lashavr aur vraye lashavr ki eslehaath ka sahara le kar kuch arz kya jaye to woh parda uth jata hai jis par insani irtiqa ki bunyaad rakhi hui hai.

Irtiqa kya hai ?

Irtiqa yeh hai ke aadmi apni buraiyon, kamzoriyon aur kotahyon ko chupata hai aur khud ko dosaron se aaccha saabit karne ki koshish karta hai

Mein bhi kaayenaat ke knbe ka aik fard hon woh kunba jo zameen par abad hai. Muft khori jis ka turah imtiaz hai. Peda koi karta hai. Kaha jata hai maa ne peda kya hai. Kifalat koi karta hai kaha jata hai baap ne parwarish ki. Aqal o shaoor pata nahi kahan se milta hai, kaha jata hai ke hujron aur mdrson se shaoor mila hai. Aadmi zameen par dandanata phirta hai. Zameen ko apne nokeelay khnjron se cheer kar is mein dana dalta hai aur zameen se kharaaj wusool karta hai. Kabhi yeh nahi sochta ke zameen ka bhi koi haq hai.

Jis Allah ne zameen di, aik phooty kori liye baghair pani diya, zaroorat se ziyada waafar miqdaar mein huadi. Is ka tazkara aa bhi jaye to aisa lagta hai ke bekar baat kahi ja rahi hai. Bara ho, chhota ho, kam aqal ho, Danishwer ho, ghareeb ho ya doulat ka pujari qaroon ho. Sab muft khoray hain nah sirf muft khoray balkay ahsaan faramosh bhi hain.

Ensaan aik patla hai putlaay mein khala hai, khala mein kal purzey hain. Har kal doosri kal se jari hui hai aur har purzah dosray mein pyost hai. Is terhan ke kahin bhi koi harkat ho to saaray kal purzey mutharrak ho jatay hain. Kal przon se bani machine ko chalanay ke liye putlaay mein chaabi bhar di gayi to patla chalne phirnay laga. Chalne phirnay, achhlne koodnay aur mehsoos karne ke amal se putlaay mein '' mein'' peda ho gayi.' mein'' janti hai ke chaabi khatam ho jaye gi' '' mein'' ka wujood Adam ho jaye ga aur patla baqi reh jaye ga.

Log is'' mein'' ko aik fard mantay hain.'' mein'' ko aik hasti tasleem karte hain. Zaat, anaa aur hasti kyun hai yeh koi nahi jaanta. Ajab tamasha hai ke' '' mein'' bhi khud ko nahi janti. Jab koi bandah khud ko fard ke roop mein daikhta hai to zahir al-wajood nazar aata hai aur jab bandah khud ko hadion, pathon aur khaal mein mndhe hue sandooq ke andar talaash karta hai to apni zaat nazar nahi aati.

Aalam aik nahi hai be shumaar aalmeen hain aur un aalmeen mein lakhon kehkashayen hain. Aisa lagta hai ke saari kaayenaat sparkling ka musalsal aur mutawatar amal hai. Laser beam se bhi ziyada lateef roshni mein kaayenaat bandhi hui hai aur is kaayenaat mein woh kuch hai jisay zahir wujood ki aankhh nahi dekh sakti. Shaor idraak nahi kar sakta, aqal ki wahan taq rasai nahi. Kisi ny dekhnay ka daawa bhi kya to woh nah dekhnay ke barabar hai.

Batin Al-Wajood. Zahir Al-Wajood :

Har shakhs ki asal batin al-wajood hai aur zahir al-wajood baatin al-wajood ka aks ya photo stat copy hai. Mein is waqt'' mein'' hon. Jab zameen par mojood hon lekin herat ki baat yeh hai ke zameen bhi aik nahi hai. Zameen bhi zahir al-wajood aur batin al-wajood ke ghilaaf mein band hai. Zameen jab zahir al-wajood hai to thos hai aur zameen jab batin al-wajood hai to khala hai. Zameen ka zahir al-wajood kashish saqal hai aur zameen ka batin al-wajood roshni hai. Aur roshni parat dar parat noor hai. Allah noor as'samawaat-ul-arz. Allah samawaat aur zameen ki roshni hai.

Pahar Urrtey Hain :

Afraad ki terhan zameen bhi aqal o shaor rakhti hai. Zameen janti hai ke aanar ke darakht mein amrood nahi lagta aur amrood ke darakht mein aanar nahi lagtay. Woh

mithaas, khataas, talkh aur sheree se bhi waaqif hai. Is ke ilm mein hai ke kantay bharay pouday mein phool ziyada Hussain lagta hai. Kaanton ke baghair pouday mein kitna hi khush rang phool ho, phool mein kitney hi rangon ka imtezaaj ho lekin phool ki qeemat woh nahi jo kaanton ke sath lagey hue phool ki hai. Zameen is baat ka ilm bhi rakhti hai ke is ki kookh mein qisam qisam ke beejon ki nashonuma hoti hai. Zameen jahan beshumar rangon se muzayyan phool peda karti hai talkh o sheree phal ugaati hai. Parindon, chopaiyon ki takhleeq karti hai wahan apni harkat ko mutawazan rakhnay ke liye pahar bhi banati hai lekin yeh mailon mil taweele aur asmano se baatein karte hue buland o baala pahar jab zahir al-wajood mein nazar atay hain to zameen par jamay hue nazar atay hain aur jab pahoron ka batin al-wajood nazar aata hai to pahar urrtay hue baadal dikhayi dete hain.

" tum gumaan karte ho ke pahar jamay hue hain halaank pahar baadalon ki terhan ur rahay hain. '

(surah Namal. Aayat : 88)

Aadam zaad nahi tha tab bhi zameen thi. Aadam zaad nahi ho ga tab bhi zameen rahay gi. Zahir al-wajood aik zarra tha. Zarray mein dosra zarra shaamil huato aik se do zarraat hue aur zarraat ki tadaad itni barhi ke aik wujood ban gaya.

Qalandar do huroof jaanta hai aur woh do huroof yeh hain :

Koi nahi..... Kabhi nahi

Danishwer , science daan, allama, mufti, mashaiykh kehte hain do lafz hain :

Nafi..... Asbat

Tasawuf batata hai ke asbat nahi sirf nafi hi maday ki asal hai.

Tajzia :

Hamaray samnay matti ka aik dheela hai is ka wazan do klov hai. Is do klov wazni dheelay ko kisi Aadmi ki kamar par mara jaye to chout lagey gi. Matti ke dHEELAY ko

pees kar aattay ki terhan kar len to huamein urr jaye ga. Sawal yeh hai ke do klov wazan kidhar gaya ?

Kya is paase hue dheelay ke zarraat ko kisi ki kamar par mara jaye to chout lagey gi? Tajurbah Shahid hai ke chout nahi lagey gi. Yeh bhi mushahida hai ke matti ke dheelay ko kitna hi pees liya jaye zarraat mojood rahen ge aur kisi tareeqay par un zarraat ko phir jama diya jaye aur kisi Aadmi ki pusht par mara jaye to chout lagey gi.

Haqeeqat yeh munkashif hui ke bohat ziyada zarraat ka jama hona. Aik dosray mein pyost ho jana ya baahum deegar hum agosh ho jana kashish saql yani asbat (zahir al-wajood) hai. Zahir al-wajood to rahay ga magar zahir al-wajood ki asal fanaa hai. Qalandar jab finayat ka zikar karta hai to woh zahir al-wajood ki nafi karta hai. Kyun nafi karta hai is liye ke is ki nazar batin al-wajood ke ilawa kuch nahi dekhati.

Qalandar jazo do harf laa ala kuch nahi rakhta

Fqihh shehar qaaro'n hai lughat haae Hijazi ka

Jaisay jaisay nafi ka amal barhta hai zahir al-wajood ensaan batin al-wajood ensaan mein daakhil hota rehta hai. Jab koi ensaan batin al-wajood ban jata hai aur khud ko batin al-wajood mein dekh lata hai to maadi duniya se nikal kar noor ki duniya mein daakhil ho jata hai.

Hum sab jantay hain ke aadam baradri ka har fard rooh aur jism (madah) ka majmoa hai. Aadam zaad ke andar teen hissay pani har waqt jism ki karkardagi ko bahaal rakhta hai. Sharianon, wareedon mein khoon daur karta rehta hai. Pehphron ka phailna aur sukarna bhi huaur oxygen ke oopar qaim hai. Jis zameen par aadam rehta hai, chalta phirta hai makr o fraib ki duniya basata hai, kibar o nakhwat se is ki gardan oont ka kohaan bani rehti hai. Jis dharti ki kookh se wasail peda hotay hain aur jo dharti aadam zaad ko is ki tamam tar ravnt aur taffun ke sath apne andar samaitt layte hai woh bhi madiyat hai.

Is ke bar aks rooh lateef hai, pakeeza hai aur aalam Quds se hum rishta hai. Tajallii usay fid karti hai. Rooh Allah ki mohabbat aur qurbat se tawana rehti hai.

Jis terhan jism maadi ghiza nah honay se kamzor ho jata hai is terhan agar rooh ko qurb Ellahi haasil nah ho to woh zaeef ho jati hai.

Madah Aur Rooh Hum Rishta Hain :

Samandar se moajain uthti hain aur sahil se takra kar wapas samandar mein chali jati hain. Yeh kyun hota hai? Aur moajoon ki be qarari aur karvat karvat be taabi ka raaz kya hai ?

Mouj jab apni asal samandar se daur hoti hai to is ke oopar doori ka ehsas ghalib aa jata hai. Woh baar baar sahil se is liye sir takrata hai ke usay faraaq ki ghariyan qayamat lagti hain. Samandar josh o jalal aur Azmat se jab woh apni hesiyat ka muzahira karta hai to onche onche laharen is ke batin se bahar aa jati hain aur sahil par apni peshani rakh deti hain. Azmat o jalal ka muzahira inhen is baat par majaboor kar deta hai ke woh sajda mein gir jayen. Laharen jaisay hi sahil par Jabeen niaz rakhti hain, samandar dobarah usay apni agosh mein le laita hai, yahan taq ke lehar aur samandar aik ho jatay hain.

Pani zarra zarra ho kar jab apni nafi kar deta hai to usay huakhala mein uchaal deti hai. Khala jab finayat ki Latafat se maamoor ho jata hai aur usay sukoon ka aik abdi lamha tuyassar aa jata hai to yeh saari Latafat yeh sara Tarshah , yeh saari nami baadal ke roop mein khud ko muntaqil kar deti hai. Baadal ke barray barray mashkeezey kaafila Dur kaafila karvan Dur karvan urrtay hue shumal se junoob aur junoob se shumal mashriq aur maghrib se mashriq mein mehv safar ho jatay hain. Jahan un ka qiyam hota hai wahan harkat munjamad ho jati hai aur jamood apne wujood ko thehra huadaikhta hai to woh Sooraj se muawnat chahta hai. Sooraj jab buland o baala pahoron ki chotyon par bhikri hui chandni ko gehri aankhon se daikhta hai to Sooraj ke niklny wali shu'ayen is wujood ko rezah rezah kar deti hain. Yeh rezah rezah jamood seyal ban kar aala se nasheeb ki taraf chshmon, absharoon, nadi naalon mein sale be karaan ki terhan rawan dawaan ho jata hai aur apni asal samandar se ja milta hai. Yeh sab kyun hota hai? Is liye ke samandar se nikla huapani ka aik aik qatra apni asal samandar se rishta qaim rakhna chahta hai.

Kisi bhi darakht ka beej pasand nahi karta ke woh is terhan fanaa ho jaye ke mout is ke mutaqbil kokha jaye -har beej apne andar tanawar darakht ki hifazat karta hai - khud fanaa ka libaas pehan kar darakht ke wujood ko qaim rakhta hai. Yeh kyun ho raha hai? ----is liye ke beej apni asal se rishta qaim rakhna chahta hai -----

Harkat har waqt harkat hai. Yeh harkat pahoron ko barray barray todon ko chhootay chhootay patharon mein chhootay patharon ko crush aur crush ko bajri mein, bajri ko rait mein kyun tabdeel karti rehti hai? Is liye ke pahoron, kohsaaron aur rait ke zaraat mein qader mushtarak khatam nah ho.

Aadam zaad ney tasawuf ko nazar andaaz kar ke jab rooh se apna rishta toar liya. Same o zar ki farawani aur aish o Ishrat ko sab kuch jaan liya to..... Rooh ki be qarari mein izafah ho gaya. Is liye ke rooh janti hai ke sirf madiyat ka khoal rooh ki ghiza ko zahreela kar deta hai. Jaisay jaisay rooh se adam zaad ka rishta kamzor hota hai woh khaaliq akbar ki mohabbat se daur hota rehta hai.

Zar O Javaahiir :

Duniya mein jung o Jaddal , khoon raizi, nafrat o hiqarat aur bhayanak mout ki tareqi is liye phail gayi hai ke aadam baradri ki rooh be qarar aur be chain hai. Usay sukoon is liye nahi hai ke Ashraf almkhloqat aadam darinda ban gaya hai. Zar o javaahiar ko ahmiyat deta hai lekin jis zar o javaahiar ke zakhair aadam ko muntaqil kar diye hain is se sirf lafzi talluq rakhta hai.

Adaad o shumaar batataj hain ke un mumalik mein jahan doulat ki farawani hai asayish o aaram ki itni sahoolat hai ke log sochate hain ke ab hum kis zavia se asayish haasil karen... Wahan har shehar ke har hospital mein aadhi se ziyada abadi dimaghi mareez hai. Haspatalon mein nisf se ziyada bistar dimaghi mareezon ke liye makhsoos hain. Wahan ka crore patti tajir sab kuch khareed sakta hai lekin usay sukoon muyassar nahi hai. Is ke andar aik khatam nah honay wali be cheeni usay kal chain nahi lainay deti... Woh dabeez qalinon par fanooson ke neechay tehelta hai aur sochta hai ke mere paas sab kuch hai lekin mein be chain aur pareshan kyun hon ?

Ensaan Be Sukoon Kyun Hai ?

Zar parast logon ko kon betaye ke woh is liye pareshan hain ke un ke andar aik hasti hai jis ne un ke wujood ko sahara diya huahai. Jis ki wajah se woh zindah hain. Woh hasti kon hai? Woh hasti un ki rooh hai. Aur rooh Allah se mohabbat chahati hai. Jab taq rooh ko mohabbat muyassar nahi aeye gi aadam zaad sab kuch hotay hue be chain rahay ga. Haqeeqat yeh hai ke aadam zaad ka maadi wujood'' rooh'' ke tabay hai. Rooh maadi wujood ke tabay nahi hai.

Aaj ka musalman jo imaan se khaali daman hai jis ke qoul o feal mein tazaad hai, jo jhoot ko sach aur saraab ko haqeeqat samajh betha hai jis ke andar munafqat, bughz, keena, taasub, nafrat aur darindgi ne basera kar liya hai, jo gireybn chaak afsurdah chehra aur gadli aankhon wali tasweer ban gaya, kehta hai ke mujhe sukoon nahi hai, qarar nahi hai.

Woh puchta hai ke

Mein is be cheeni se kis terhan nijaat haasil karoon ?

Ensaan! Is liye be chain hai ke munafqat aur makr is ki zindagi mein daakhil ho gaya hai. Jaisay jaisay woh makr o fraib se qareeb ho raha hai..... Allah ki mohabbat aur qurbat se daur ho raha hai.

Ensaan jab apni munafqat par se parda uthaye ga..... To usay apna chehra bhayanak nazar aeye ga.

Mahol zeher alood ho ga to ensaan kyun bemaar nahi hunge. Jab Allah aur is ki makhlooq se mohabbat hamaray andar nahi ho gi to hum kabhi khush nahi rahen ge.

Khush nahi hunge to sukoon nahi miley ga.....

WASWASON SE AZAD DUNIYA

Rohani school aur Rohani collegeon mein parhaya jata hai ke ghaib ki duniya mein daakhil honay ke liye zurori hai ke hamara andar is duniya ki mojooggi ka yaqeen ho. Yaqeen hona is liye zurori hai ke baghair yaqeen ke hum kisi cheez se istifada nahi kar satke. Pani peenay se pyaas is liye bujh jati hai ke hamara yaqeen hai ke pani peenay se pyaas bujh jati hai. Hum zindah is liye hain ke hamein is baat ka yaqeen hai ke hum zindah hain. Jis waqt, jis lamhay aur jis aan zindagi se mutaliq yaqeen toot jata hai, aadmi mar jata hai, kisi aadmi ke zehn mein yeh baat aa jaye aur yaqeen ka darjaa haasil kar le ke agar mein ghar se jaoon ga to mera accident ho jaye ga to woh ghar se bahar nahi jata.

Jannat Ka Dimagh. Dozakh Ka Dimagh :

Ensaan ke oopar do dimagh kaam karte hain. Aik dimagh, farmabardari ka dimagh jo jannat ka dimagh hai jis ke zareya aadam jannat mein rehtay they.

Dosra dimagh jo nafarmani ke baad wujood mein aaya.

Jannat ka dimagh = yaqeen aur farmabardari ka dimagh

Nafarmani ka dimagh = shetan ke waswason ki aamajgah, is dimagh mein ensaan waswason aur shak mein mubtala ho jata hai.

" phir shetan ney dono ko phsla diya aur jis (aish o nishat) mein se un ko nikalwa diya. To shetan dono ko bhatakay laga taa ke un ki sattar ki cheeze jo aik dosray se posheeda theen, be parda ho jayen. Aur kehnay laga ke tum ko tumahray parvar-digaar ney is darakht ke qareeb jaaney se is liye mana kya hai ke tum farishtay nah ban jao, tum zindah rehne walon mein se nah ho jao, aur un se (shetan ney) qisam khakar kaha ke mein to tumhara kher khuwa hon. Gharz mardood ney dhoka day kar un ko (masiat ki taraf) khech hi liya. Jab woh is darakht ke qareeb chalay gay to un ki sattar ki cheeze un se be parda ho gayeen.

" aur hum nay aadam se pehlay ehad liya tha magar woh bhool gaye aur hum nay un mein sabrr o Sabaat nah dekha to shetan nay un ke dil mein waswasa daal diya aur kaha aadam kya mein tum ko aisa darakht batau jo hamesha ki zindagi ka Samrah day aur aisi badshahat day jo kabhi khatam nah ho."

(surah airaaf. Aayat : 20)

Aadam nay shajar mamnooa ke qareeb ja kar yeh mehsoos kya ke mere jism par libaas nahi hai aur usay sattar poshi karna pari.

Un mehsosaat ke nateejay mein jannat nay aadam alaihi salam ko radd kar diya aur aadam alaihi salam ko zameen par pheink diya gaya.

Tasawuf Ke Asbaq :

Tasawuf mein jitne asbaq Adrad , vzayf, aamaal o ashghal aur mashqen karai jati hain, un sab ka Mansha yeh hai ke aadam ke liye jannat ka husool mumkin ho jaye.

Allah taala ny aadam ko teen aloom sikhayiye hain.

- 1) khaaliq aur kaayenaat ka taaruf
- 2) makhloqaat
- 3) khud aagahi

Allah taala farmatay hain ke hum ny har cheez jooray jooray banai hai. Is terhan har ilm mein do rukh hain aur teen aloom mein chay rukh hain. Un chay rukhon ya chay dairon ko tasawuf mein lataaif satah (six generators) kehte hain.

- 1) nafs generator
- 2) qalb generator
- 3) rooh generator
- 4) sir generator
- 5) khfi generator
- 6) akhfa generator

Nafs aur qalbrooh hewani hai.

Rooh aur sirrooh insani hai.

Khfi aur akhfa..... Rooh Azam hai.

Rooh e Hewani :

Rooh hewani un khayalat o ehsasat ka majmoa hai jis ko baydaari kaha jata hai. Aabb o Gul ki is duniya mein aadmi khud ko har qadam par (force of gravity) mein paband mehsoos karta hai. Khana, piinaa, sona, jagna, shadi bayah aur dunyawi saaray kaam rooh hewani karti hai. Rooh insani zindagi guzaarne ke takazey faraham karti hai aur hamein ittila faraham karti hai ke is waqt ghiza ki zaroorat hai aur ab pani ki zaroorat hai. Hum un taqazoon ka naam bhook, pyaas waghera rakhtay hain.

Rooh e Insani :

Bachon ki paidaiesh ka talluq rooh hewani se hai lekin maa ke dil mein bachon ki mohabbat, bachon ki parwarish, achi tarbiyat ka rujhan rooh insani se muntaqil hota hai. Jab ensaan sota hai to darasal rooh hewani soti hai. Jaisay hi rooh hewani soti hai. Rooh insani beedar ho jati hai.

Rooh insani ke liye time aur space rukawat nahi bantay yani jab hum rooh insani mein zindagi guzartay hain to hazaron mil ka safar karna aur hazaron mil ke faaslay par koi cheez dekh lena aur maray hue logon ki roohon se Malaqaat karna hamaray liye mumkin hai.

Rooh hewani ke sath hum har qadam par majboor aur paband hain jab ke rooh insani hamaray oopar azaadi ka darwaaza khol deti hai. Rooh hewani ke hawaas mein hum deewar ke peechnay nahi dekh satke. Hamari aankhon ke samnay bareek se bareek kaghaz bhi rakh diya jaye to hamein nazar nahi aata. Is ke bar aks rooh insani mein hamaray hawaas itnay taaqat war hotay hain ke hum zameen ki hudood se bahar dekh letay hain. Allah taala ne surah rehman mein farmaya hai :

" ae giroh jaanat aur ensaan! Tum zameen aur aasman ke kinaroon se nikal kar dikhao tum nahi nikal satke magar Sultan se! "

(surah rehman. Aayat : 33)

Tasawuf mein Sultan ka tarjuma' ' rooh insani' ' hai. Yani ensaan ke andar jab rooh insani ke hawaas kaam karne lagtay hain to woh zameen o aasman ke kinaroon se nikal jata hai.

Roz marrah ka mushahida hai ke hum jab poori tavajja ke sath kisi taraf mutwajjah hotay hain to baqi battain aalam be khayaali mein chali jati hain. Kisi aik baat par hamari tavajja mustaqil markooz rahay to woh baat poori ho jati hai maslan hum kisi dost ya rishta daaar ke baarey mein sochte hain aur is terhan sochte hain ke hamara zehan har taraf sehatt kar is ki shakhsiyat mein jazb ho jaye to dost se Malaqaat ho jati hai.

Rooh e Azam :

Rooh Azam mein woh aloom makhfi hain jo Allah taala ki tajallii, mashiyat aur hikmat se mutaliq hain. Rooh Azam se waaqif bandah Allah taala ki zaat ka arif hota hai. Yahi bargzida bande hain jin ke barey mein Allah taala ne farmaya :

" mera bandah apni ataato'n se itna qareeb ho jata hai ke mein is se mohabbat karne lagta hon. Yahan taq ke mein woh aankhh ban jata hon jis se woh daikhta hai, woh kaan ban jata hon jis se woh santa hai aur woh haath ban jata hon jis se woh pokarta hai! "

Allah taala se qurbat ghaib ki duniya mein daakhil hue baghair mumkin nahi, ghaib ke aalam mein daakhil hona ya Zaman o makaan se Mawrah kisi cheez ko dekhna is waqt mumkin hai jab aadmi Zaman o makaan se azad honay ke tareeqay se waaqif ho.

Misaal :

Hum kisi aisi kitaab ka mutalea karte hain jo itni dilchasp hai ke hum mahol se be khabar ho jatay hain. Kitaab khatam karne ke baad hum daikthay hain ke kayi ghantay guzar gay hain aur hamein waqt guzarnay ka ehsas nahi huato barri herat hoti hai ke itna taweeel waqt kaisay guzar gaya isi terhan jab hum so jatay hain to waqt ka ehsas khatam ho jata hai.

Quran pak mein irshad hai :

" hum daakhil karte hain raat ko din mein aur daakhil karte hain din ko raat mein! "
 (surah Al'hadid – Aayat : 2)

Doosri jagah irshad hai :

" hum nikaltay hain raat ko din mein se aur din ko raat mein se. ''

(surah all Imran. Aayat : 27)

Teesri jagah irshad hai :

" hum udhair letay hain raat par se din ko aur din par se raat ko. ''

(surah hajj. Aayat : 61)

Dekhnay Ki Trzin :

Hum jab qad aadam aaiine ke samnay kharray hotay hain to hamein is aaina mein apni soorat nazar aati hai. Aur hum kehte hain ke aaina dekh rahay hain. Halaank hum aaina nahi dekh rahay aaina ke andar jo aks hai usay dekh rahay hain. Pehlay aaina naay hamein dekh kar hamara aks apne andar jazb kya aur apne andar jazb kar ke munakis karne ke baad hamari tasweer ko munakis kar diya. Agar aaina hamari tasweer ko apne andar jazb kar ke munakis nah kere to hum aaina nahi dekh satke.

Pehlay aaina naay hamari tasweer dekh kar apne andar jazb ki phir hum naay apni tasweer dekhi. Yani hum aaina nahi balkay aaina ke dekhnay ko dekh rahay hain. Yahi soorat zindagi ke tamam aamaal o harkaat ki hai.

Har ensaan apne zehan ko aaina tasawwur kere to dekhnay ki barah e raast tarz yeh ho gi ke koi bhi soorat ya shyeh pehlay hamaray zehan ne dekhi. Phir hum ne dekha yani hum jo kuch dekh rahay hain apne zehan ke dekhnay ko dekh rahay hain.

Pani Se Bhara Hua Glass :

Hamaray samnay aik glass hai. Is mein pani bhara huahai aur hum glass dekh rahay hain. Tasawwuf mein is dekhnay ko fiction kehte hain. Sahih tarz kalaam yeh hai ke zehan ki screen par nigah ke zariye glass ka aks aur pani ki mahiyat hamaray lashavr ne qubool ki. Yani pani aur glass ka poora poora aks apne ilm aur apni maahiyat ke sath hamaray andar ki aankhh ne mehsoos kya aur dekha.

Ensaan ki nigah pehlay kisi cheez ke aks ko zehan ki screen par muntaqil karti hai is ke baad hi hum is cheez ko dekhte hain.

Dekhnay ki aik tarz yeh hai ke hamaray samnay koi cheez rakhi hui hai aur hum usay dekh rahay hain. Aik dekhna yeh hai ke samnay rakhi hui cheez ka aks hamaray lashavr par naqsh ho raha hai aur hum usay dekh rahay hain. Yani hum apni rooh ke dekhnay ko dekh rahay hain.

Andhi Aankhh :

Ensaan jab mar jata hai is ke wujood mein aankhh aur aankhh ki patli mojoood rehti hai lekin usay kuch nazar nahi aata. Yeh soorat mout ke ilawa aam zindagi mein bhi paish aati hai. Maslan aik Aadmi andha ho gaya is ke samnay saari cheeze rakhi hui hain lekin usay kuch nazar nahi aa raha. Is liye nazar nahi aa raha ke jo cheez dekhnay ka medium bani hui thi woh mojoood nahi rahi yani aankhh naay kisi cheez ka aks zehan par muntaqil nahi kya. Baaz martaba aisa bhi hota hai ke ankhen theek hoti hain lekin dimagh ke sale (cell) jo ensaan ke andar hsyat (senses) peda karte hain ya woh sales (cells) jo nigah ka zareya ban kar tasweerai khadd-o-khaal ko zahir karte hain moattal ho jata hain. Aisi soorat mein ensaan dekh sakta hai nah mehsoos kar sakta hai.

Aadmi ko choonti kaat-ti hai. Is naay choonti ko dekha nahi hai. Lekin woh choonti ke kaatnay ki takleef mehsoos karta hai. Mafhuum yeh hai ke Aadmi ke andar woh hiss jo kisi bhi tareeqay se ilm banti hai is naay dimagh ko bta diya ke kisi cheez naay kaata hai.

Ensaan ko sab se pehlay jis cheez ka ilm haasil hota hai khuwa lams ke zariye ho, khuwa Shamah ke zariye ho, khuwa samaat ke zariye ho, khuwa Basarat ke zariye ho. Ehsas ka pehla darja hai. Kisi cheez ko sunna suneney ke baad mafhuum akhaz karna. Yeh ehsas ka dosra darja hai. Pehli martaba ilm haasil hona ehsas ka pehla darja hai. Dekhnaa ehsas ka dosra darja hai. Sunna ehsas ka teesra darja hai. Kisi cheez ko sungh kar is ki khusbhoo ya badboo mehsoos karna ehsas ka choutha darja hai. Aur chouna ehsas ka panchawan darja hai.

Bhook pyaas kya hai aik Aadmi ko pyaas lagi. Pyaas aik taqaza hai. Pyaas ke takazey ko poora karne ke liye hawaas hamari rahnomai karte hain ke pani garam hai. Pani thanda hai. Pani kadwa hai ya pani meetha hai.

Pyaas ke takazey mein jo mqdarin kaam kar rahi hain woh bhook ke takazey mein nahi hain is liye sirf pani pi kar bhook ka taqaza rafa nahi hota. Bhook ke andar jo mqdarin kaam kar rahi hain is ki apni allag aik hesiyat hai yahi wajah hai ke sirf kuch kha kar pyaas ka taqaza poora nahi hota.

Hawaas Mein Ishtiraaq :

Jab taq Aadmi ensaan aur hewanat ke ijtimai jazbaat ke dairay mein rehta hai is waqt taq is ki hesiyat dosray hewanat se allag nahi hai aur jab un jazbaat ko woh insani jazbaat ke zariye samjhta hai aur jazbaat ki takmeel mein insani hawaas ka sahara laita hai to woh hewanat se mumtaz ho jata hai.

Jazbaat aur hawaas ka ishtiraaq insanon ki terhan hewanat mean bhi hai magar farq yeh hai ke aik bakri ya aik gaaye hawaas mein maienay nahi pehna sakti. Is ka ilm zindagi ko qaim rakhnay ki zaroriat poori karne taq mehdoood hai. Woh sirf itna janti hai ke pani peenay se pyaas bujhti hai. Pattay khanay se bhook rafa hoti hai. Is baat se usay koi gharz nahi ke pani kis ka hai. Is ke bar aks ensaan ke andar jab taqaza ubharta hai to woh hawaas ke zareya is baat ko samjhta hai ke taqaza kis terhan poora kya jata hai.

Chunkay ensaan ko Allah taala ne hawaas ka ilm ataa kar diya hai is liye ensaan doosri makhlooq ke muqablay mein mumtaz ho gaya aur yeh mumtaz hona hi mklf hona hai. Zindagi qaim rakhnay ke liye Allah taala ki tamam makhlooq mein takazay yaksaa hain. Aadmi ko bhook lagti hai aur bakri aur totay ko bhi bhook lagti hai. Pyaas aadmi ko bhi lagti hai pyaas dosray hewanat ko bhi lagti hai. Dono bhook aur pyaas ka taqaza poora karte hain lekin ensaan taqazoon aur hawaas ki tareef se waaqif hai yeh waqoof hi ensaan ko Sharf ke darja par Faiz karta hai.

Jazbaat Kis Terhan Peda Hotay Hain :

Tasawuf mein parhaya jata hai ke hawaas aur jazbaat kis terhan bantay hain? Yeh ilm haasil kar ke sufi hawaas ke qanoon se waaqif ho jata hai.

Ensaan taqreeban 12 kharab kal porzon se bani hui machine hai. Kuch purzey hawaas banatay hain. Kuch purzey jazbaat peda karte hain. Kuch purzey jazbaat ki takmeel karate hain. Ensaan ko yeh ilm ataa kya gaya hai ke woh un kal przon se waaqif ho aur jaan le ke is ke andar nasb shuda machine mein kal purzey kis terhan foot hain aur un ki karkardagi kya hai.

Bakri ke andar yeh salahiyat nahi hai ke woh hawaas bananay ki machine ya hawaas bananay ke kal przon ko samajh sakay. Agar ensaan apne andar nasb shuda machine ko nahi samjhta aur yeh nahi jaanta ke is ke andar nasb shuda machine kaayenaat se hum rishta hai.

To is ki hesiyat bakri se ziyada nahi hai is liye ke bhook bakri aur billi dono ko lagti hai. Kutia bhi aulaad ki parwarish karti hai, apni aulaad se mohabbat karti hai. Pyaas choohay aur bheer dono ko lagti hai. Jibilli tor par aik aadmi apni aulaad ki parwarish karta hai, apni aulaad se mohabbat karta hai bilkul is hi terhan bakri bhi apne bachon se mohabbat karti hai, doodh plati hai aur zindagi guzaarne ke liye tamam zurori baton se bachon ki tarbiyat karti hai. Agar koi aadmi sab kuch wohi kaam karta hai jo bakri karti hai to is ki hesiyat bakri ke barabar hai. Usay bakri se afizal qarar nahi diya ja sakta.

NEEND AUR BAYDAARI

Ilm huzoori aur ilm hsoli ki mukhtasir tareef ke baad yeh nateeja muratab hota hai ke rooh ko samaghna, jan-nay aur pehchanney ke liye agar koi moutabr aur haqeeqi zareya hai to woh 'ilm huzoori' hai. Sirf ilm hsoli se rooh ka suraagh nahi milta. Agar koi aadmi ilm hsoli se rooh ko samjhna chahta hai to woh aqli aur mantaqi dilon mein ulajh kar rasta bhatak jata hai. Har ensaan apni fikar ke mutabiq rooh ke baarey mein qiyaas aaraiyan karta hai. Maslan koi kehta hai ke ensaan pehlay bandar tha. Kisi ny kaha ensaan Sooraj ka beta hai. Koi ensaan ki takhleeq ko machhli ki takhleeq ke sath wabsta karta hai aur ziyada soojh boojh ke log jab inhen rooh ke baarey mein koi haqeeqi baat maloom nahi hoti to rooh se qata nazar kar ke maadi zindagi ko sab kuch samajh letay hain.

Matlab yeh hai ke jis bande ny bhi ilm hsoli ke zariye rooh ko samjhna chaha woh haqeeqi aur hatmi natee�ay taq nahi pouncha aur jis Allah ke bande ny ilm huzoori ke zariye rooh taq rasai haasil ki is ke andar se shak aur was wasay khatam ho gaye. Aur yeh baat is ka yaqeen ban gayi ke gosht post ka jism mafroza aur fiction (fiction) hai. Mafroza aur fiction ko snbhalne wala jism 'rooh' hai. Yahi wajah hai ke is se talluq khatam honay ke baad harkat khatam ho jati hai.

Mein Kon Hon? Aap Kya Hain ?

Is waqt hamary samnay yeh tajassus hai ke ensaan kya hai? Hum is ko kis terhan jantay aur pehchante hain? Aur..... Fi al waqea is ki hesiyat kya hai. Hum ensaan ko jis terhan jantay hain woh yeh hai ke hadion ka aik dhancha hai. Hadion ke dhanchay par rigg pathon aur khaal se hum aik tasweer hain. Lekin rooh ke baghair is jism ke andar apni koi harkat nahi hai. Koi aur cheez hai jo usay harkat mein rakhay hue hai. Maslan hum matti ka aik sher banatay hain is sher ko aisi jagah rakh dete hain jahan gird o gubhar urta rehta hai aur gird o gubhar sher ke oopar jim jata hai. Aik aadmi jab sher ko daikhta hai to gird o gubhar ka tazkara nahi karta. Woh kehta hai ke yeh sher hai. Jis terhan aik sher ke oopar gird o gubhar jama ho kar yak jaan ho gaya hai. Isi terhan rooh ny bhi roshiniyon ke tane banay se rigg pathon, gosht aur khaal se aik soorat bana li hai. Is hi soorat ka naam jism hai.

Rooh Ke Zone :

Hamara mushahida hai ke jab aadmi mar jata hai to is ke andar koi mudafat baqi nahi rehti. Marnay ka matlab yeh hai ke rooh naay jismani libaas ko utaar kar is terhan allag kar diya hai ke ab rooh ke liye is mein koi kashish baqi nahi rahi. Libaas ka yeh maamla aalam nasoot ya aalam takhleet taq hi mehdood nahi hai.

Rooh har zone (zone) mein... Har maqam mein aur har tunazul ke waqt apna aik naya libaas banati hai aur is libaas ke zariye apni harkaat o saknaat ka izhaar karti hai. Nah sirf yeh ke apni harkaat o saknaat ka libaas ke zariye izhaar karti hai balkay is libaas ki hifazat bhi karti hai. Is libaas ko nashonuma bhi deti hai kahin yeh libaas taffun aur saraand se bantaa hai. Kahin yeh libaas roshiniyon ke tane banay se bantaa hai aur yahi libaas noor se bhi wujood mein aata hai. Rooh jab libaas ko matter sey banati hai to maday ki apni khususiyat ke tehat jism ke oopar time aur space ki pabandiyan la-haq rehti hain.

Libaas ki sahih hesiyat (libaas se morad gosht post ka jism) ka hamein is waqt ilm hota hai jab hum mar jatay hain. Marnay ke baad gosht post ka jism mehez libaas ki soorat ikhtiyar kar laita hai.

Rooh Ki Talaash :

Zurori hai ke hum talaash karen ke zindagi mein hamaray oopar koi aisi haalat waqay hoti hai jo mout se millti jalti ho ya mout se qareeb ho. Zindagi ke shab o roz mein jab hum mout se millti jalti haalat talaash karte hain to hamein aik haalat par majaburan rukna parta hai.

Aur mout se millti jalti yeh haalat neend hai.

Buzurgon ka kehna hai ke ' soya aur mra aik barabar hai' farq sirf itna hai ke neend ki haalat mein rooh ka maadi jism (libaas) se rabt barqarar rehta hai aur rooh apne libaas ki hifazat ke liye chokanna aur mustaed rehti hai aur mout ki haalat mein rooh apne libaas se rishta toar leta hai.

Neend hamari zindagi mein aik aisa amal hai jis se rooh ki salahiyaton ka pata chalta hai. Hum do halaton mein zindagi guzartay hain. Aik haalat yeh hai ke hamari ankhon khuli hui hain. Hamara shaoor beedar hai. Hum har cheez ko dekh rahay hain. Sun rahay hain, mehsoos kar rahay hain aur hum harkat mein bhi hain. Yeh haalat baydaari ki hai.

Khawab Aur Zindagi :

Zindagi ki doosri haalat (jis ko neend kaha jata hai) mein hum dekhte hain, suntay hain, mehsoos karte hain, khud ko chalta phirta dekhte hain

Lekin jism harkat nahi karta. Is (process) se yeh saabit huake rooh is baat ki paband nahi hai ke gosht post ke sath hi harkat kere. Rooh gosht post ke baghair bhi harkat kerti hai. Gosht post ke jism ke baghair harkat karne ka naam'' khawab'' hai. Khawab ke baray mein mukhtalif nazriaat hain. Koi kehta hai ke khawab mehez khayalat hotay hain jis qisam ke khayalat mein aadmi din bhar masroof rehta hai. Is qisam ki cheeze usay khawab mein nazar aati hain. Koi kehta hai ke khawab na aasooda khwahisaat ka aks hai. Jab koi khwahish naasod_h reh jati hai aur is ki takmeel nahi hoti to woh khwahish khawab mein poori ho jati hai.

Is terhan ki be shumaar baate khawab ke baarey mein mashhoor hain aur har shakhs ne apni fikar aur ilm ke mutabiq khawab ke baarey mein kuch nah kuch kaha hai. Lekin is baat se aik fard wahid bhi inkaar nahi kar sakta ke jis terhan rooh gosht post ke jism ke sath harkat kerti hai. Isi terhan rooh gosht post ke jism ke baghair bhi harkat kerti rehti hai. Agar koi shakhs yeh aitraaz kere ke khawab dekhnaa aur khawab mein kiye hue aamaal aur harkaat khayaali hain to is ki tardeed ho jati hai. Is ki tardeed is terhan hoti hai ke har shakhs aik ya do ya ziyada khawab dekhna ke baad jab beedar hota hai to khawab mein kiye hue aamaal ka asr is ke oopar baqi rehta hai. Is ki aik barri wazeh misaal khawab mein kiye hue aamaal ke nateejay mein ghusal ka wajib ho jana hai. Jis terhan koi Aadmi baydaari mein jinsi lazzat haasil kar ke napak ho jata hai aur is ke oopar ghusal wajib ho jata hai isi terhan khawab mein kiye hue is amal ke baad bhi is ke oopar ghusal wajib ho jata hai. Yeh bhi dekha gaya hai ke khawab mein koi drowna manzar nazron ke samnay aa gaya. Aadmi jab beedar huato manzar ki dehshat naki is ke oopar poori terhan musallat hoti hai. Jis terhan kisi dehshatnak waqea se baydaari mein dil ki harkat taiz ho jati hai. Isi terhan khawab mein dehshat naak cheez dekhna se dil ki harkat taiz ho jati hai. Ya aacha khawab dekh kar, beedar honay ke baad woh khush hota hai.

KAAYENAAT KA SAFAR

Kaayenaat teen dairon mein safar kar rahi hai.

Pehla daira rooh hai.

Dosra daira rooh ka bana hualibaas (nasmah) hai.

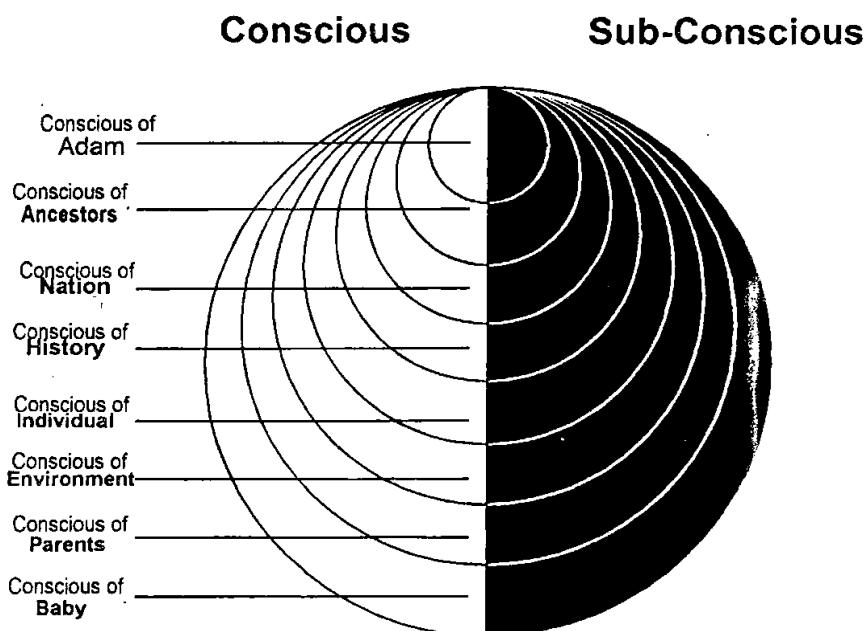
Teesra daira nasmah ka banaya hualibaas maadi wujood hai.

Tenu dairay back waqt harkat karte hain. Rooh ke banaye hue libaas ke bhi do rukh hain. Aik mufrad lehron se aur dosra murakkab lehron se bana huhai. Mufrad aur murakkab dono rukh allag allag hain aur aik dosray mein payvasat hain.

Shaor La'shaor :

Baydaari ki zindagi shaor hai, khawab ki zindagi lashavr hai, shaori zindagi mein zehen aur Hafza dono kaam karte hain, is hi terhan la shaori zindagi mein zehen aur Hafza dono kaam karte hain. Zindagi ke takazey shaori hon ya la shaori it-tila-aat ke tabay hain. Shaor har har qadam par mehdood aur mohtaaj hai, la shaori zindagi, shaori zindagi ke muqablay mein azad hai.

Zaboor , torait, injel aur aakhri aasmani kitaab quran hakeem shaor aur lashavr ke ulat palat ko Lail o nehar kehti hai.



Shaor Ka Pehla Din :

Paidaiesh ke baad pehlay roz bachay par lashavr ka ghalba hota hai. Shaori waraq ke safhay par koi tehreer nazar nahi aati jaisay jaisay bacha mahol mein waqt guzarta hai isi munasbat se shaor ke kore safhay par walidain, khandan aur mahol ke nuqoosh muratab hotay rehtay hain. Baara saal ki Umar mein woh safha jisay hum shaor keh rahay hain itna ziyada roshan ho jata hai ke la shaori safha dhundlaa par jata hai lekin nuqoosh khatam nahi hotay ,

Agar shaor ka safha itna ziyada roshan ho jaye ke la shaori safha ki tehreer nah parhi ja sakay to mafroza hawaas ka ghalba ho jata hai aur la shaori safha ki tehreer se is ki nazar hatt jati hai aur baaligh honay ke baad woh lashavr se be khabar ho jata hai.

Be khabar honay ka matlab la shaori tehreer ka mit jana nahi hai, la shaori tehreer agar khatam ho jaye gi to zindagi ka tasalsul toot jaye ga, qudrat naay is tasalsul ko barqarar rakhnay ke liye shaori aur la shaori hawaas ko nisf nisf taqseem kar diya hai. Aadmi jab raat mein daakhil hota hai to darasal lashavr mein daakhil hota hai. Aadmi jab din mein daakhil hota hai to darasal woh shaor mein qadam rakhta hai.

Paidaiesh se le kar marnay taq ki kal Umar mein ensaan aadhi zindagi lashavr aur aadhi zindagi shaor mein guzarta hai.

Zindagi mein shaor aur lashavr dono ulat palat hotay rehtay hain, shaor ki raftaar nihayat kam aur mehdood hai, lashavr ki raftaar bohat ziyada hai. Takhleeqi farmolon se bakhabar sufi hazraat o khawateen kehte hain ke aadmi time space se kahin bhi azad nahi hota, azaadi ka matlab yeh hai ke shaor ki raftaar itni ziyada ho jati hai ke mehdoodiyat totnay ka ehsas numaya ho jaye.

Har Jagah Time Aur Space Hai :

Lashavr mein insani hawaas ki raftaar taqreeban saath hazaar gina ziyada hoti hai. Raftaar ziyada honay ko time space se azaadi kaha jata hai.

Aik aadmi paidal chalta hai, dosra cycle par sawaar hai, teesra car mein hai, choutha aadmi jahaaz mein parwaaz kar raha hai..... Har stage par raftaar tabdeel ho jati hai.

Din ke hawaas se nikal kar ensaan jab raat ke hawaas mein daakhil hota hai to mehsoos hota hai ke aadmi Zaman o makaan se azad ho gaya hai. Halaank azad nahi hota... Har

harkat mein lashavr aur shaoor dono kaam kar rahay hain. Shaoor ke ghalba ko pabandi aur lashavr ke ghalba ko azaadi kaha jata hai.

" ae giroh jaanat! Aur giroh ensaan! Tum aasman aur zameen ke kinaroon se nikal kar dikhao tum nahi nikal satke, magar Sultan se.' '

(surah rehman. Aayat : 33)

Sultan ka matlab lashavr par ghalba haasil karna hai.

Maazi Ki Haqeeqat :

Koi ensaan jab is duniya mein aata hai to kahin se aata hai. Jahan se aata hai usay maazi kehte hain. Zameen par anay ke ba'd bachpan gujarta hai to bachpan maazi mein chala jata hai aur aadmi jawan ho jata hai aur phir burhapa aa jata hai to jawani maazi mein chali jati hai. Aadmi mar jata hai to saari zindagi maazi mein record ho jati hai.

Wahdat Al-Wajood... Wahdat Alshuhood

:

Falsafah wahdat al-wajood ke baarey mein ulama aur mashaiykh ney kasrat se zikar kya hai. Barri barri tahreerein qalamband ki hain. Is nazriya par mutadid tabsaray bhi hue hain. Tasawwuf ke kayi khanwade wahdat al-wajood ke haami rahay hain. Khasosan Hazrat Mohi Udeen Ibn Arabi ney is nazriya ki tarjamani kar ke saaray aalam islam ko mutasir kya. Aap ke shagrdon ney is falsafah ki tarjamani mein kayi giran qader kitaaben likhi hain. Sheikh Akbar Ibn Arabi ney wahdat al-wajood (hama oast) ka nazriya paish kiya tha magar akbari daur ke gumraah soofiyon ney halool o irtehaad ki hazaron gumrahiyaan is mein shaamil kar den. Un logon ney awam ko bataya ke duniya mein jo kuch hai woh kkhuda hai, zameen bhi kkhuda, aasman bhi kkhuda, shajar o hijr, nabataat o jamadat, noor o zulmat, kher o shar, kufar o islam gharz ke har cheez kkhuda ke wujood se qaim hai.

Hazrat Mujaddad alif sani nay un gumraah kin nazriaat ke khilaaf jung ki. Aap nay farmaya.

Yeh log wahdat al-wajood aur hama oast ke nazriya ki ghalat taaberein kar rahay hain. Aap nay un gmrahyon ko roknay ke liye wahdat alshuhood ki deewar khari kar di.

Wahdat al-wajood kya hai? Hum is ke baray mein... Nazriya rang o noor ki roshni mein arz karte hain ke wahdat al-wajood ko samajhney ke liye hamaray samnay aaina ki misaal hai.

Hum Bahar Nahi Dekhte :

Aadmi aaina daikhta hai. Woh kehta hai ke mein aaina dekh raha hon, woh aaina nahi dekh raha balkay aaiine ke dekhnay ko dekh raha hai. Jab hum aaina dekhnay ke amal par tafakur karte hain aur hamaray shaoor mein geherai peda ho jati hai to baat munkashif hoti hai ke hum apna aks aaiine ke andar dekh rahay hain. Yeh kehna ke hum aaina dekh rahay hain aam satah ki baat hai.

Yahi soorat e haal zindagi ke tamam shobo ki hai. Hum samajte hain ke hum aankhon se bahar dekh rahay hain. Sahib baseerat bandah kehta hai ke hum jo kuch dekh rahay hain woh bahar nahi dekh rahay balkay hamaray dimagh par bahar ka aks muntaqil ho raha hai. Hum is aks ko dekh rahay hain. Agar koi bandah dekhnay ki haqeeqi tarz se waaqif nahi hai to woh samjhta hai ke mein bahar dekh raha hon lekin jo bandah dekhnay ki sahih tarz se waaqif hai to woh is amar se waaqif hai ke har shakhs bahar nahi dekh raha, andar dekh raha hai.

Nigah Ki Pehli Markaziat :

Jab nigah bil wasita dekh胎ii hai to khud ko makaaniyat aur zamaaniyat ke andar muqeedit mehsoos karti hai aur jaisay jaisay dekhnay ki trzin gehri hoti hain isi munasbat se kasrat darjay takhleeq hotay hain.

Makaaniyat aur zamaaniyat ke andar shuhood is liye mehdood hai ke harkaat o saknaat ka nuzool hota rehta hai. Quran pak mein Allah taala neh farmaya hai ke har shye do rukhon par takhleeq ki gayi hai. Yani har tunazul ke do rukh hain.

Yom azal mein Allah taala ko dekhnay aur aawaz suneney ke baad insaan dosray tunazul mein daakhil ho gaya aur is dosray tunazul mein is neh nigah, shakal o soorat, guftaar samaat, rangeeni, ehsas, kashish aur lams se waqoof haasil kya.

Tunazul awwal yani Allah ko deikhna wahdat ka aik daraja hai aur dosra tunazul kasrat ke paanch darjay hain. Is terhan chay tanzalaat hue pehli tunazul ko lateefa wahdat aur dosray tanzalaat ko sufia ki istilaah mein lataaif kasrat kaha jata hai.

Nazriya Rang O Noor :

Nazriya rang o noor ke mutabiq jis aalam ko mehez wahdat ka naam diya jata hai. Insani zehen ki apni ikhtira hai ensaan apni mehdoood feham ke mutabiq ya mehdoood fikri salahiyat ke mutabiq jo kuch kehta hai woh is ki apni mehdoood soch hai.

Yeh kehna ke aalam wahdat, wahdat baari taala hai hargiz sahib nahi hai. Is liye ke Allah taala ki wahdat ya Allah taala ke kisi Wasf ko insani shaoor bayan karne se qassar hai.

Jab hum Allah taala ki wahdaniyat bayan karte hain to darasal apni hi fikri salahiyaton ka tazkara karte hain. Yeh mumkin nahi hai ke kisi lafz ke zariye Allah taala ki sifaat ka mukammal ihata ho sakay. Ensaan Allah taala ki sifaat ke barey mein jis mehdoodiyaat ka izhaar karta hai, darasal woh apni mehdoodiyaat ka tazkara karta hai yani ensaan ki mehdoood fikar ke andar Allah taala ki sifaat jis had taq sama jati hain is nay is ko la' mehdoodiyaat ka naam day diya hai. Is ka matlab yeh hai ke jab hum Allah taala ki wahdat ka tazkara karte hain to hum kehna yeh chahtay hain ke Allah taala ki sifaat ko hum nay is had taq samjha hai.

Insaan jis maqam ke taayun ke sath Allah taala ko daikhta hai ya samajhnay ke liye karkardagi ka muzahira karta hai is hi munasbat se woh Allah taala ka tazkara kar deta hai. Chunkay insaan ki laa-mehdoood nigah bhi mehdoood hai is liye agay aur agay usay kuch nazar nahi aata. Insaan naay samajh mein nah anay walay aalam ka naam wahdat al-wajood ya wahdat alshuhood rakh diya hai.

Aakhri nabi syedna huzoor sale Allah aleh o aa lh o slim ka irshad hai :

" مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ "

Syedna huzoor sale Allah aleh o slim ka yeh irshad hai ke :

" hum aap ko nahi pehchan sakay jaissa ke aap ko pehchanney ka haq hai. "

Yeh irshad hamari rahnumai karta hai ke koi shakhs poori terhan Allah ka Urfan haasil nahi karta. Allah taala jis bandah ko tjlyat o sifaat ka jitna mushahida kara dete hain wohi is ke liye Urfan Ellahi hai.

Abdal haq Qalandar Baba Aulia farmatay hain :

Jab mujhe aalam baala ki sair ke mawaqay naseeb hue to mein ney socha ke aulia Allah ki arwah se Malaqaat kar ke yeh maloom karna chahiye ke kitney sufi ya walii aisay hain jin hon ney Allah ko aik haalat mein ya aik sift mein dekha hai. Mein ney aik laakh saal ke aulia Allah ka intikhlab kya hai aur un se Allah ke deedar ke barey mein sawal kya hai. Kisi aik ney bhi nahi bataya ke unhon ney Allah ko aik roop mein dekha hai. Har sufi ney Allah ko allag roop aur allag tajallii mein mushahida kya hai.

ZAMAN AUR MAKAAAN

Allah taala farmatay hain :

" aur hum logon ko misalein day kar samajhate hain. Aur Allah hi har cheez ko jannay wala hai.'

(surah noor. Aayat numer 30)

Barri se barri baat ko tamseeli andaaz mein bayan kya jaye to kam lafzon mein baat aasani se samajh mein aati hai. Hum koshish karte hain ke Zaman aur makaan ki uljhi hui guthi ko talbat aur talba aasani se samajh len.

Do musafir. Do dost... Do aadmi... Sarrak par chal rahay they.

Aik chhootey qad ka tha aur dosra barray qad ka tha. Bzahir dono ki raftaar aik thi lekin chhootey qad ke aadmi ka qadam jab uthta tha to faasla kam tey hota tha aur barray qad ke aadmi ka qadam ziyada faaslay par parta tha.

Dono chal rahay they... Chalne mein qadam agay uthte they. Sarrak peechnay saf ki terhan teh ho rahi thi jaisay koi Ulti saf lapait raha ho... Chaltay chaltay dono naay bateen shuru kar den. Aik bol chuka to dosray naay is ki baat ka jawab diya. Dosra khamosh huato pehlay naay jawab diya. Kaafi faasla tey karne ke baad inhen sarrak par aik teesra aadmi chalta huanazar aaya... Woh akela tha. Woh peechnay se anay walay do admion ki guftagu sun kar un ke sath aa mila aur baat cheet mein shareek ho gaya.

Ab do se teen dost... Teen musafir... Teen aadmi ho gay.

Yeh aadmi bhi taweeul-qamat tha... Chhootey qad ka aadmi beech mein aa gaya aur idher udher do barray qad ke aadmi sath sath chalne lagey... Chaltay chaltay sarrak peechnay reh gayi aur aankhon ke samnay... Samnay ki sarrak phelti gayi... Jab do qadam uthte they... To teesray qadam par sarrak peechnay reh jati thi... Aur agay qadam uth rahay they... Is chalne mein jaisay jaisay space (space) ya sarrak ke hissay peeron ke neechay se nikal rahay they. Isi munasbat se gharri ki soi bhi gardish kar rahi thi. Aik aadmi neh gharri dekh kar kaha chaltay hue hamein bees minute ho gaye hain.

Hum Chaltay Hain To Zameen Hamein Dhakailti Hai :

Is ka matlab yeh huake qadmon ke neechay se srkne wali sarrak jab gzon mein ya farlang mein peeron ke neechay se nikal gayi to bees minute ka waqt bhi guzar gaya.

Tenu mein se aik chhootey qad ke aadmi neh sawal kya... Dostoo! Hum jab se chalay hain sarrak hamaray peeron mein se nikal rahi hai... Hum agay barh rahay hain... Sarrak peechnay ja rahi hai... Hum is ko yun bhi keh satke hain ke sarrak hamein agay dhkil rahi hai ?

Dosra aadmi bola..... Dostoo! Sarrak agar hamein dhkil rahi hai to hamein chaltay hue bees minute guzar gay hain yeh bees minute ka waqt kya hai ?

Teesray aadmi neh kaha... Mein to yeh samgha hon ke hamara aik qadam jab uthta hai to dosra qadam sarrak par hota hai... Ab jab dosra qadam uthta hai. Teesra qadam sarrak par hota hai aur un dono qadmon ke uthnay ke darmain jo kuch hai woh space (space) aur dono qadmon ke darmain agar second ka friction bhi guzra hai to woh time time hey.

Tenu musafir chaltay chaltay ruk gay... Aur sarrak ke kinare aik ghany saya daaR darakht ke neechay baith gay... Thori der khamoshi ke baad aik musafir bola.

Yaroo !... Hamari nashist qudrati tor par aisi hai ke hum usay masalas keh satke hain.

Kya masalas ban-na ittafaq hai ?... Ya is ke peechay koi hikmat hai ?

Kotah qad aadmi naay herat ka izhaar karte hue kaha..... Oopar dekho !..... Darakht gole hai.

Lagta hai ke masalas aik gole dairay ya chhatri ke neechay hai. Lekin yeh ajeeb baat hai ke chhatri bhi zameen ke oopar qaim hai aur hum tenun bhi zameen par baithy hue hain. Jab hum chal rahay they to zameen peechay hatt rahi thi. Ab hum baithy hain zameen apni jagah par qaim hai... Darakht ki golai (chhatri) aur hamara masalas mein baithna koi hum maienay baat hai ?

Teesra aadmi guftagu mein shareek sun-hwa..... Is naay kaha..... Dostoo !... Darakht ki golai aik tanay par qaim hai aur darakht ka tana zameen par qaim hai. Kya zameen darakht ke tanay, pattoun aur shaakhon se bani hui gole chhatri mein koi pegham hai ?

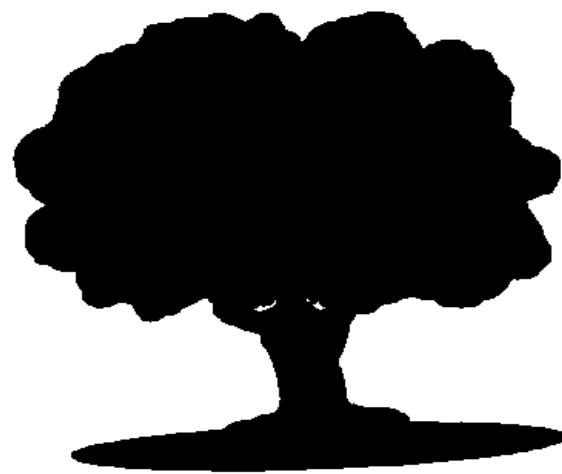
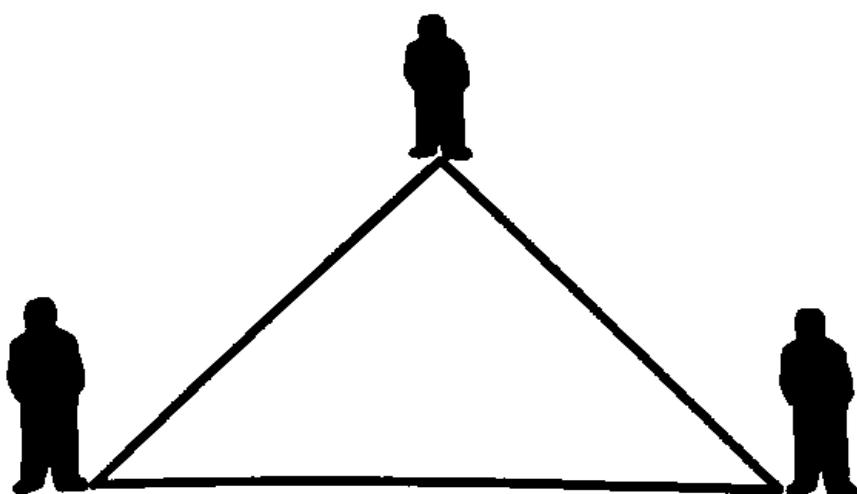
Zaroor is mein koi hikmat nazar aati hai.....

Tenu musafir is maslay ko suljhanay mein itnay ziyada munhamik ho gaye ke inhen waqt ka ehsas nahi raha... Jab waqt ka ehsas huato aik ghanta guzar chuka tha... Aik musafir bola... Ke jab hum sarrak par chal rahay they... Chunkay hamaray qadam uth rahay they... Is liye sarrak peechay ja rahi thi. Hum agay ja rahay they... Qadmon ke yakke baad deegray uthnay mein aur zameen par parney mein jab sarrak kaafi peechay reh gayi to hum ne dekha ke 20 minute ka waqt guzar chuka hai lekin ab hum baithy bateen kar rahay hain... Chal nahi rahay hain to aik ghatay ka waqt kaisay guzar gaya ?... Kya waqt ka talluq chalne se ya waqt chalne ke baghair bhi guzarta hai... Number teen musafir jo rastay mein shareek safar huatha... Is ne kaha... Bhaio !... Sochnay ki baat yeh hai ke jab hum chal rahay they jab bhi waqt guzra aur jab hum baith gaye tab bhi waqt guzra... Is ka matlab yeh huake waqt ki hesiyat sanwi hai aur space ko awliyat haasil hai.

Yeh aisa ghambeer aur mushkil tajzia tha ke dono dost heran reh gaye... Ke space jab ho gi to harkat ho nah ho waqt guzray ga. Space nahin ho gi to waqt nahi guzray ga.

Tenon mein se aik nay kaha...

Ensaan ki paidaiesh bhi space main hui. Reham madar space hi to hai... Space main jab nutfa qarar pa jata hai to waqt bhi shuru ho jata hai. Aisa kabhi nahi huake reham mein nutfa qarar nah paye aur no mahinay ke baad wiladat ho jaye...



Adam Ka Saraapaa :

Adam o hawaas se jab nafarmani sarzad ho gayi to unhon naay khud ko burhenapa mehsoos kya... Yani inhen apne jism par se kapray utare hue nazar aeye... Is ka matlab yeh huake aadam ka saraapaa aik space hai. Nafarmani se pehlay saraapaa ke woh khadd-o-khaal jo sattar mein daakhil hotay hain inhen nazar nahi aeye aur jaisay hi nafarmani hui aadam ke saraapaa ki space tabdeel ho gayi. Is ka matlab yeh huake aadam aala spacespace sey adna space main aa gaye agar aadam ka saraapaa nah hota to aadam khud ko burhenapa mehsoos nah karte...

Aik Hazaar Saal Ka Aik Din :

Tenu mein se aik sahib bolay... Jab baat aadam aur Hawa ki hai to hamein time & space ka suraagh agar miley ga to aasmani kitabon se miley ga... Is liye ke aasmani kitabon ny hi aadam o Hawa ka taaruf karaya hai.

Number teen musafir asmano ki vus-aton mein gum ho kar bola...

Din... Roshni... Aur yom space hai.

Allah taala farmatay hain :

* mera aik din pachaas hazaar baras ka ho ga.

* mera aik din das hazaar saal ka ho ga.

* aur mera aik din aik hazaar saal ka ho ga.

Yani din ki Tawalat ya din chhootey barray honay ka talluq... Is ke phelnay ya simetnay se hai.

Aik Raat 33 Saal Ke Barabar :

Allah taala farmatay hain :

" mein ne quran ko shab qader mein nazil kya.' '

Jab ke quran pak 23 baras mein poora sun-hwa... Mafhoom yeh hai ke aik raat 23 saal ke waqt ki muddat ke barabar hui.

Hazrat moose aleh salam ko Allah taala ne tees raton ke liye bulaya aur chalees raton taq koh-e tor par rakha. Yahan sirf raton ki space ka zikar hai jab ke moose aleh salam chalees din aur chalees raatain koh-e tor par rahay. Yani Hazrat moose aleh salam

chalees din, chalees raatain raat ke space main rahay. Raat ke space main time phail jata hai. Din ke space main time simat jata hai.

Dimension :

Aik sahib bolay... Isi mazmoon par mere zehan mein do misalein aayi hain.

Dono musafiron naay back zabaan kaha... Zaroor bayan karo...

Is naay kaha... Jab hum akhbar parhte hain to hum aankhon ko istemaal karte hain. Sath sath hum akhbar ko aawaz se parhte hain. Yani hum aankhon ki space ko istemaal karte hain aur jab akhbar parhte hain to bolnay ki space istemaal karte hain. Agar akhbar hum se kuch faaslay par ho to aankhon ki space ko akhbar par keeray makoray nazar ayen ge aur sahih nahi parha jaye ga. Agar akhbar aur aadmi ka faasla ziyada ho jaye to huroof ki shakalain gayab ho jayen gi aur agar chone ki salahiyat se akhbar daur chala jaye ga jab ke chouna bhi isi waqt mumkin hai jab space ↗ to akhbar par koi harf nazar nahi aeye ga. Is baat se saabit huake har shye ka wujood aur har wujood mein diementio aur har diemention ka qiyam space per hai.

Hum naam ko bhi space hi kahin ge. Is liye ke naam space

Ki shanakht hai... Space... Jism... Diemention... Agar nahi hunge to naam nahi rakha jaye ga. Maslan hum teen musafir hain.

Hamaray teen naam hain... Mera naam Mahmood hai... Tumhara naam Zaid hai... Aur mere teesray bhai ka naam Ayaz hai... Yeh tenu

Naam space ki nishandahi karte hain.

Aur yeh space aik saraapaa hain. Har saraapaa mein sochnay ke liye dimagh hai. Dekhnay ke liye ankh... Suneney ke liye kaan hain.

Mehsoos karne ke liye dil hai... Chone ke liye douran khoon ka amal hai... Soonghnay ke liye naak hai... Garmi sardi mehsoos karne ke liye jism mein masamaat hain... Gham zada aur khush honay ke liye mahol mein inteshaar ya itminan hai... Mahol... Zameen ke tabay hai...zameen space hey... Space choti ya barri hoti rehti hai.

Parwana Ki Umar :

Aik parwana chay ghantay mein bachpan, jawani aur burhapay ke tamam marahil tey kar laita hai jab ke wheel machhli parwanay ke chay ghantay mein poooray honay walay mah o saal aik hazaar saal mein poooray karti hai... Parwanay ki poori zindagi chay ghantay ki hoti hai aur wheel machhli ki zindagi aik hazaar saal ki hoti hai.

Aik saanp bohat baray choohay ko is liye nigal laita hai ke usay chooha chhota nazar aata hai agar chooha itna bara nazar aeye jitna bara aadmi ko nazar aata hai to saanp usay nighalnay ki himmat nahi kere ga. Is ke saaf maienay yeh hue ke chooha saanp ko itna bara nazar nahi aata jitna bara aadmi ko nazar aata hai.

Sher hathi ke muqablay mein chhota hota hai. Hathi ka deal doll sher ke muqablay mein bohat bara hai lekin hathi sher se darta hai. Hathi sher ko dekh kar muqaabla nahi karta. Dar kar bhaag jata hai.

Is tajzia ke tehat hum yeh keh satke hain ke aadmi jab alaa space sey nikal kar asfal space main daakhil ho jata hai to is ke oopar khauf taari ho jata hai aur yahi woh khauf hai jo is ko alaa space main daakhil honay se rokta hai. Agar aadmi asfal space ko radd kar day to az khud aala space main daakhil ho jata hai aur alaa space main daakhil hona hi jannat ki zindagi hai. Jannat mein khauf aur gham nahi hai.

Allah taala nay quran pak mein farmaya :

Ae aadam to aur teri biwi jannat mein raho aur space ki hadd bandi ke baghair jahan se dil chahay khush ho kar khao piyo.

Quran kareem ki is aayat mein yeh hikmat makhfi hai ke khushy aala space hai aur na khushi asfal space hey. Aala space haasil karne ke liye payghambaron ka bataya huatareeqa tawakkal, bharosa, Qanaat , istigna hai... Toheed aur risalat par imaan hai.

Maday se bana huagosht post ka jism hamein nazar aata hai lekin gosht post ka jism kis bisaat par qaim hai hamari zahiri aankhh nahi dekh sakti. Agar madah ki shikast o reekht ko intahi hado taq pouncha diya jaye to mehez rangon ki judaghana shu'ayen baqi reh jayen gi. Tamam makhloqaat aur mojoodaat ki maadi zindagi aisay hi keemiyai amal par qaim hai. Fi al haqeeqat lehron ki makhsoos miqdaaron ke aik jagah jama ho jaany se mukhtalif marahil mein mukhtalif nooein banti hain.

Aadmi Ki Asal Madah Nahi Hai :

Is farmole ko bayan karne se Mansha yeh hai ke aadmi ki asal madah nahi hai balkay aadmi ki asal lehron ke tane se bani hui aik bisat hai. Aik taraf yeh laharen insani jism ko maadi jism mein paish karti hain aur doosri taraf yeh laharen ensaan ko roshiniyon ke jism se muta-arif karati hain. Jab taq koi aadmi maday ke andar qaid rehta hai. Is waqt taq woh qaid o band aur suobat ki zindagi guzarta hai.

Aur jab woh apni asal yani roshni ke jism se waaqif ho jata hai to qaid o band, alaam o masaaib, paicheeda aur lailaaj bimarion se nijaat haasil kar laita hai.

Asli aadmi yani roshni ke aadmi se waqfiyat, Zaman o makaan (time & space) se azad honay ki alamat samjhi jati hai. Yeh wohi zindagi hai jahan ghaibi aloom munkashif hotay hain aur Allah ke Urfan ke darwazay khil jatay hain.

Ilm Ki Tashreeh :

Ilm ka matlab hai janna. Ya kisi cheez ke baray mein maloomat haasil karna, zameen o aasman mein abad makhlooq mein se koi aik makhlooq bhi aisi nahi hai jo ilm ke dairay se bahar ho... Har makhlooq virus ho, choonti ho, shehad ki makhi ho, hiran ho, naqsh o nigaar se muzayyan khobson paron wala parindah ho, zebra ho, sher ho, hathi ho ya hazaron saal pehlay hajam mein hathi se bhi barri makhlooq dynasour ho... Sab ke oopar ilm muheet hai yani sab ko apni zindagi guzaarne apni khord o nosh ka samaan haasil karne aur is samaan se istifada karne ka ilm haasil hai.

Hum jab shehad ki makhi ke rehaishi kamray aur hifazati intizamaa dekhte hain to hamein mukammal zabita hayaat aur bharpoor administration nazar aata hai. Yahi sorat e haal choonti ki bhi hai.

Mazdoor Chyontyan :

Quran hakeem mein irshad hai :

" chyontyon ki malka ne Hazrat Sulaiman aleh salam ke azeem al shan lashkar ko dekh kar apni reaya chyontyon se kaha ke tum foran apne bilon mein ghis jao warna Sulaiman ? Badshah ke ghoron aur papyad_h logon ke qadmon ke neechay aa kar halaak ho jao gi.''

Mazdoor chyontyan ghalla jama karti hain aur zameen ki teh mein banay hue allag allag khaanoon mein zakheera karti hain, mazdoor choonti ke andar apne jism se das gina ziyada wazan uthany ki salahiyat hoti hai, engineer chyontyan apni malka ke liye Shahi mehal tayyar karti hain. Yeh Shahi mehal gilryon ke zariye har taraf se mila huahota hai, engineer chyontyon ka banaya huamehal qilah ki terhan mazboot hota hai taa ke is ke oopar pani ka koi asr nah ho. Aur shadeed garmi bhi asr andaaz nahi hoti yani qilay ke andar mehal, mehal ke andar gallerian, center li air conditioned hoti hain, chyontyon mein aik qisam aisi hai jo lehron mein muttaqil honay ka ilm jantee hai, jis terhan kisi TV station par tasweer lehron mein muttaqil ho kar TV screen par nazar aati hai. Isi terhan chyontyan lehron mein muttaqil ho kar daur daraaz maqamat par poanch jati hain. Is ka matlab yeh huake scientist chyontyan lakoон saal pehlay se roshiniyon mein tahleel honay ka amal jantee hain.

Parinday Mein Aqal O Shaoor :

Quran hakeem mein malka saba ka waqay bara dilchasp hai aur is waqea mein aik parinday ke aqal o shaoor ka tazkara hai. Is terhan zameen ke oopar mojood har makhlooq ilm ki doulat se malaa maal hai, kisi mein aqal o shaoor ziyada hai, kisi mein kam hai lekin zameen par mojood taqreeban saarhay gayarah hazaar makhlooq aur un makhloqaat mein khrbon lakoون afraad mein se aik fard bhi aisa nahi hai jo ilm nah jaanta ho.

Muasharti Janwar :

Kaha jata hai ke ensaan masharti janwar hai, masharti janwar se morad agar yeh hai ke ensaan grohi system ka paband hai yani ensaan, ensaan ke sath rehta hai, baat karta hai, nafrat karta hai, mohabbat karta hai, aik ensaan jo kuch khata hai dosra bhi wohi nosh jaan karta hai to yeh tarz tkml darasal ensaan ki anaa parasti hai, jab ke har ensaan yeh daikhta aur jaanta hai ke bheer bhi masharti janwar hai, bheer hamesha bheer ke gilah mein bithti hai. Bakri hamesha apne raywar ke sath rehti hai, hathi hathi ke sath rehtay hain, aisa kabhi nahi huake hathi bhens ke sath betha ho, bhens oont ke sath baithi hui nazar aayi ho. Yeh sab janwar ya hewanat aik dosray ki khabar Gary rakhtay hain. Aik dosray ke kaam atay hain, aik dosray ke gham aur khushhee mein shareek hotay hain. Ensaan chunkay ehsas bartari ka mareez hai is liye is ne apne giroh ko masharti janwar ke naam se muta-arif karaya hai.

Janwar Rotay Hain :

Aik gaaye ya hiran ka bacha jab mar jata hai gaaye aur hiran aanso-on se rotay hain. Hewanat ke giroh mein jab paidaiesh hoti hai to is giroh ke afraad khush hotay hain aur un ke cheharon par khoshi ki lehar daurti hui ba aasani nazar aati hai, ensaan kehta hai ensaan ko fazeelat haasil honay ki wajah yeh hai ke is mein aqal o shaoor ziyada hai, agar hewanat ki zindagi par tafakkar kya jaye to ensaan ka yeh daawa bhi be bunyaad hai.

Hewanat mein chhootey chhootey hashrat al arz kayi mamlaat mein ensaan se kahin ziyada zaheen, hooshiyar aur aqal mand hain.

Hamein yeh sochna hai ke ilm ke husool mein jab tamam hewanat Bashmole ensaan (hewan Natiq) (jab ke har hewan bhi hewan Natiq hai) kis terhan doosri makhlooq par afzl o Ashraf hai.

Yaqeen Ka Patteren :

Ilm yaqeen ka patteren hai. Aisa patteren jis par zindagi rawan dawaan hai, hayaat o mamat qaim hai, aur jis par taraqqi o irtiqa mojood hai.

Yaqeen kya hai ?

Yaqeen woh markaziat hai jis mein shak aur ibham nahi hota. Duniya ke khrbon afraad mein yaqeen ka patteren mojood hai ke pani peenay se pyaas bujhti hai, pyaas ka taqaza nah ho to pani madoom ho jaye ga, pani se pyaas is liye bujhti hai ke pani mojood hai,

yaqeen aik aisa amal hai jis ke oopar zahir aur batin mutharrak hain. Yaqeen ilm ke baghair nahi hota aur ilm yaqeen ki aabyari mein mukammal kirdaar ada karta hai.

Quran hakeem mein yaqeen aur ilm ki poori terhan wazahat ki gayi hai. Hazrat ibrahim aleh salam ko Allah taala neh noor firasat se nawaza tha. Un ke ilm neh yaqeen ka darja haasil kar liya tha ke buut sun satke hain aur nah dekh satke hain aur kisi ko naffa nuqsaan nahi pouncha satke. Un ke ilm neh inhen bta diya tha ke be jaan mortiyon ko mera baap apne hathon se banata hai phir yahi mortyan ibadat gaahon mein saja di jati hain. Jahan badshah, badshah ke musahib, baray baray ohday daa aur awam pathar se tarashi hui un be jaan mortiyon ko sajda karte hain aur haajat rawai ke liye un ke samnay haath jorhte hain aur dua karte hain.

Pathar Ki Mortyan :

Aik roz unhon ny apne waalid Azer se poocha :

" ae mere baap! Kyun poojta hai jo cheez nah sunay, nah dekhe aur nah kaam aawe tairay kuch! "

(surah maryam. Aayat : 42)

Hazrat ibrahim aleh salam ke waalid ny jo kuch jawab mein kaha Hazrat ibrahim aleh salam ke ilm ny is ki nafi kar di aur Hazrat ibrahim aleh salam ke andar ilm ke baad tafakkar aur tafakkar ke baad yaqeen ka patteren mutharrak huato unhon ny socha ke :

Har shye muqarrar qaiday aur zaabtay ke tehat khud bakhud kaisay mutharrak hai ?

Kon hai jo rozana Sooraj ko tulu karta hai ?

Kon hai jo din ke ujalay ko tareqi mein badal deta hai ?

Kon hai jo darakhton ki shaakhon mein se phal namodaar karta hai ?

Barish kon brsata hai ?

Lehlahaati khityan kon ugaata hai ?

Kon hai woh hasti jis ki amal daari mein kaayenaat ka har fard apne kaam mein laga huahai, aapas mein koi takrao nahi hota aur kabhi koi

Ikhtilaaf waqay nahi hota.

Nateeja mein Hazrat ibrahim aleh salam ny lakri se banaye hue button, pathar se banai hui mortiyon aur matti choonay se banai hui doosri cheezon ko kkhuda maan-ne se inkaar kar diya.

" mein apna rukh is taraf karta hon jis ny asmano aur zameen ko peda kya, mein shirk karne walon mein se nahi hon. "

(surah inaam. Aayat : 79)

Taron Bhari Raat :

Tafakkar ki raahon par chaltay hue taron bhari aik raat mein Hazrat ibrahim aleh salam ne aik roshan sitara dekha to farmaya yeh mera rab hai, jab woh roshan sitara nazron se oojhal ho gaya to Hazrat ibrahim aleh salam ne farmaya mein choup jaany walay ko mabood nahi maanta. Phir thandhi meethi ro pehli chandni se bharpoor chaand ko dekha jaisay jaisay tulu aftaab ka waqt qareeb aaya chaand bhi nigahon se oojhal honay laga to Hazrat ibrahim aleh salam ne chaand ke rab honay ki bhi nafi kar di. Tulu aftaab ke baad Sooraj bhi zawaal Pazeer honay laga aur is par itna zawaal ghalib aaya ke woh nazron se makhfi ho gaya.

Tab Hazrat ibrahim aleh salam ne Allah taala ke diye hue ilm aur ilm ke nateejay mein yaqeen se kaha :

" mera rab woh hai jo nah kabhi chupta hai aur nah usay kabhi zawaal hai. "

Baat badshah namrud taq pohanchi. Namrud khud ko ' reaya ka rab' aur maalik samjhta tha, reaya ya namrud ko kkhuda manti thi aur is ki parastish karti thi, Shahi darbaar mein sajda karne ka rivaaj aam tha, baatil aqaed ki peirokaar aur baatil aqaed ka parchaar karne walay mazhabi pishwaon, arbab Iqtidaar aur awam se Hazrat ibrahim aleh salam ne farmaya :

" tum kaayenaat ke maalik aur mukhtaar kal Allah ko chore kar baatil mabodon ko pujte ho tum shaoor kyun nahi istemaal karte. "

Shaoor Ka Aaina :

Koi bandah ilm tasawuf aur rohaniyat se bhatak jata hai to is ke shaoor mein aisi mehdoodeiyat peda ho jati hai ke shaoor boujhal ho jata hai. Shaoor ke aaina par shak ki dabeez teh jim jati hai. Woh daikhta hai lekin kuch nahi dekha. Woh santa hai lekin kuch nahi santa. Be maqsad zindagi is ka nasb alayn ban jata hai.

Ensaan Ke Andar Computer :

Insani dimagh ko science daan qowat aur tawanai ka sarchashma qarar dete hain, is mein maloomat akhatta karne ki herat angaiz salahiyat hai, sab se barh kar yeh jama shuda maloomat se achhooti aur nai nai ayjadat karta hai, lekin agar zindagi ki ru nah aaye to Aadmi lohay se banay hue aisay robot ki terhan hai jis mein current nah ho.

Jab Aadmi Zameen par nahi tha to aisay maqam par tha jahan usay har cheez baghair mushaqqat ke mil jati thi, usay mehnat mushaqqat ki aadat nahi thi, Zameen par anay ke baad usay mushaqqat bhari zindagi mili, ensaan ki hamesha yeh khwahish rahi ke woh jannat ki zindagi guzaray, jannat ki zindagi ki khwahish naay usay be chain kya huahai, yeh be cheeni rang layi aur ensaan naay khufia salahiyaton ko ujagar karkay aisi machine ijaad kar li jis se kaam le kar woh mushaqqat ki zindagi se be niaz ho jaye, yeh sab to huamagar Aadmi naay is baat par ghhor nahi kya ke khufia salahiyaton ka

mukhzan kya hai? Un salahiyaton ko mutharrak karne ke liye current kahan se aata hai ?

Pahiyah ki ijaad ke baad ensaan par sahulaton ke husool ki raah hamwar ho gayi aur woh qadam qadam agay barhatay hue computer age mein daakhil ho gaya ab ensaan is haqeeqat se waaqif ho gaya hai ke koi bhi machine current ke baghair kaam nahi karti. Ensaan jab se duniya mein aaya hai woh jannat ko zameen par utaar lainay ke liye koshan hai.

Jaisay jaisay is ny tafakar kya, ensaan ke andar nasb shuda computer is ki rahnumai karta raha nateeja mein robot ijaad ho gaye, ensaan aik hi kaam karte karte ukta jata hai jab ke robot din raat aik hi kaam ko dohra sakta hai, robot insanon ke muqablay mein mousmi tagayuraat se kam mutasir hotay hain. America aur Europe ki beshtar fiktryon mein robot se kaam liya ja raha hai, vildng, painting, molding aur cheeze uthany aur rakhnay ka kaam karne walay sanati robot insanon ki terhan kaam karte hain lekin agar switch aan nah kya jaye to yeh harkat nahi karte, un ki har harkat ko barqi alaat ke zareya aik board control panel se mutayyan kya jata hai, switch of kar diya jaye to control panel se information ki supply munqita ho jati hai aur robot ki harkat khatam ho jati hai.

Yahi sorat e haal ensaan ki bhi hai, ensaan ko zindagi aur zindagi ke taqazoon ke barey mein it-tila-aat faraham nah hon to is ke andar current ki supply band ho jati hai.

Zaraat, tameeraat, nuclear planet, intahi hassas aur khatarnaak shobo ke ilawa khalayi tahaqeeq mein bhi roboto'n se istifada kya ja raha hai, adaad o shumaar ka record muratab karne walay robot se shuru honay wali reserch is maqam taq poanch chuki hai ke insani dimagh mein mojood salahiyaton ka haamil robot bananay par kaam ho raha hai.

Allah taala farmatay hain :

" aur jab to banata matti se janwar ki soorat mere hukum se phir dam maarta is mein to ho jata janwar mere hukum se aur changa karta ma n ke pait ka andha aur korhi ko mere hukum se aur jab nikaal khara karta murdy mere hukum se.' '

(surah al-maaida. Aayat number 110)

Senkron hazaron saal ki kawish ke baad bhi jis maqam par scientist nahi poanch saka. Musalman quran mein tafakur kar ke woh maqam haasil kar sakta hai.

Current Aur Jaan :

Hazrat eesa aleh salam matti se chirya banatay they aur phir is mein phoonk maar dete they aur matti se banai hui chirya urr kar darakht par ja kar bithti thi, matti se bani hui chirya aur lohay se banay hue robot mein kya farq hai ?

Yeh farq hai ke robot mein bijli current ban rahi hai aur chirya mein Hazrat eesa aleh salam ki phoonk '' jaan '' ban rahi hai.

Haq Al-Yaqeen :

" woh jis ka guzar aik bastii par huajo apni chaton par giri pari thi, is ne kaha bhala Allah is ko is ke fanaa ho chikane ke baad kis terhan zindah kere ga? Allah ne is ko so saal ki mout day di, phir is ko uthaya, poocha kitni muddat is haal mein rahay? Bola aik din ya is din ka kuch hissa... Farmaya to poooray so saal is haal mein rahay, ab tum apne khanay peenay ki cheezon ki taraf dekho... Un mein se koi cheez sari nahi hai aur apne gadhay ko dekho hum is ko kis terhan zindah karte hain taa ke tumhe uthaye jany par yaqeen ho aur taa ke hum tumhe logon ke liye nishani banayen aur hadion ki taraf dekho ke kis terhan hum un ka dhancha khara karte hain, phir un par gosht charhatay hain, pas jab is par haqeeqat achi terhan wazeh ho gayi woh pukaar utha mein tasleem karta hon ke be shak Allah har cheez par Qadir hai! "

(surah baqra. Aayat : 259)

Aalam amar ka muzahira dekh kar Hazrat Aziz pukaar utthay :

" tasleem karta hon ke be shak Allah har cheez par Qadir hai. ''

Aik saath saal ka aadmi mar gaya aur dil, gurday, dimagh, ankhon sab aaza mojood hain. Lekin koi uzoo kaam nahi karta. Is nizaam mein sab ki haqeeqat aik jaisi hai. Chahay woh aalam fazil ho ya jaahil ho, ghareeb ho ya Ameer ho... Jab jism mein poooray aaza mojood hain to aadmi harkat kyun nahi karta.

Is ka jawab yeh hai ke jism ke andar system fuse ho gaya hai, fiza mein bijli hai, oxygen hai, magar jism murda hai... Is ka saaf matlab yeh hai ke ensaan roshnivyon se chal raha hai, roshni, roshni ko kha rahi hai. Roshni, roshni se baat kar rahi hai. Log maa baap is waqt bantay hain, jab un ke andar roshni hoti hai. Roshni khatam ho jaye to sab kuch khatam ho jata hai.

" Allah noor hai asmanon aur zameen ka, is noor ki misaal aisi hai jaisay aik taaq hai, is mein aik chairag hai, woh chairag aik fanoos mein hai, woh fanoos goya aik sitara hai, moti ki terhan chamakdar aur roshan hai, barket walay pairr Zaitoon se jis ka nah mashriq hai, nah maghrib hai. Qareeb hai ke is ka tail bharak utthay agarchay usay aag nah chovay noor par noor hai aur Allah apne noor ki raah batata hai jisay chahta hai aur Allah misalein bayan farmata hai logon ke liye aur Allah sab kuch jaanta hai. ''

(surah noor. Aayat : 35)

Jab ensaan quran ke bayan kardah is farmole se waaqif ho jaye ga to usay bhaari bhar kam lohay ke banay hue robot ki zaroorat paish nahi aeye gi, usay switch aan of nahi karna parre ga, is ki soch robot ka kaam kere gi, woh jo chahay ga Allah ke hukum se ho jaye ga.

Film Aur Cinema :

Projiktr se laharen nikalti hain jo mehsoos hoti hain aur nazar bhi aati hain lekin un lehron ko dekh kar hamaray zehan mein koi maienay peda nahi hotay, cinema mein baithy hue hum yeh dekh rahay hain ke pusht ki janib se roshniyon, lehron ya shu-aon ki aik dhaar chali aa rahi hai aur yeh laharen ya shu'ayen parday par ja kar takra rahi hain. Jab yeh laharen ya shu'ayen parday par jaakar takrata hain to wahan hamein mukhtalif soorten, mukhtalif shakalain aur mukhtalif rang nazar atay hain.

Hum un lehron ko khayaal se tshbihh day satke hain aur lehron ke takaraane ke amal ko ilm se mansoob kar satke hain. Parday ya screen se lehron ke takaraane ke baad jo soorten aur jo rang jalva gir hotay hain inhen maienay o mafhuum keh satke hain. Tajurbah aur mushahida se hamein yeh ilm haasil hota hai ke khayaal jab taq kisi screen par takra kar apna muzahira nah kere is waqt taq kisi ilm mein maienay aur mafhuum peda nahi hotay.

INSANI DIMAGH

Aadam ki aulaad mein zindagi guzaarne ke liye do dimagh istemaal hotay hain. Aik dimagh ka tajurbah hamein din ke waqt baydaari mein aur dosray dimagh ka tajurbah raat ke waqt neend mein hota hai. Aik dimagh dayen taraf hota hai aur dosra dimagh baen taraf hota hai.

Dayen dimagh ka talluq la shaori hawaas se hai aur baen dimagh ka talluq shaori hawaas se hai, dayan dimagh wajdani dimagh hai aur baayaan dimagh mantaqi aur tanqeedi dimagh hai. Dayen dimagh mein laa-mehdood aloom hain aur baen dimagh mein mehdood aloom ka zakheera hai.

Mahireen kehte hain ke agar hum aath hazaar yaddashtin fi second ke hisaab se apne dimagh mein record karte jayen to is mein itni gunjaish hai ke hum lagataar baghair kisi waqfa ke 75 saal taq yaddashtin record kar satke hain.

Mashhoor science daan ion stayn ka dimagh America ki laboratory mein mehfooz hai, baray baray mohqiqeen ne is par mehez is gharz se reserch ki hai ke woh kisi terhan yeh jaan len ke ion astayn ki dimaghi saakht mein aisi kon si salahiyyat thi jis ne usay jinys bana diya lekin abhi taq inhen aisi koi cheez nahi mil saki jo aam Aadmi ke dimagh aur jinys Aadmi ke dimagh mein imtiaz peda kar sakay.

Ion astayn ko is sadi ka azeem aur jinys science daan kaha jata hai, apne barey mein is ne khud kaha tha ke thyoriz mein ne khud nahi sochen balkay woh is par ilham hui theen, yaad rahay yeh wohi ion stayn tha jo school ke zamane mein nalaiq tareen taalib ilm shumaar kya jata tha. Sawal yeh hai ke aik nalaiq taalib ilm jinys kaisay ban gaya?

Sleep Laboratories :

Duniya bhar mein sleep laboratories main honay wali tahaqeeq se maloom huahai ke blatkhsis jinys aur aam Aadmi jab sota hai to is ka dimagh data processing ka kaam shuru kar deta hai, baydaari ke waqt insani dimagh mein chalne wali barqi row aik makhsoos had taq kaam karti hai to shaor theek kaam karta hai. Agar un lehron mein izafah ho jaye to ensaan pareshan aur be sukoon hojata hai. Un lehron mein mazeed zayad-ti ho jaye to be hoshi ke doray parney lagtay hain.

Fi zamana ziyada tar log baen dimagh ke zair assar rehtay hain. Baen dimagh mein nasiyan ka amal dakhla hai. Is ka matlab yeh huake kainati aloom se be khaberi se ensaan masaaiib aur mushkilaat mein mubtala ho jata hai.

Wajdani Dimagh :

Din ke waqt dimagh be daregh istemaal hota hai aur wajdani dimagh istemaal nahi hota. Yahi wajah hai ke ensaan kaayenaat ke haqeeqi ilm se be khabar rehta hai. Is be khaberi ka ilaaj yeh hai ke ensaan apne wajdani dimagh se rabita mein rahay. Wajdani dimagh se rabita qaim rehne se... Shaori dimagh mein itni sakt peda ho jati hai ke ensaan wajdani dimagh ki kaarguzariyo'n se waaqif ho jata hai. Is soorat mein dimagh adhay unit ke tor par nahi balkay poooray unit ke tor par kaam karta hai. Nateeja mein ghaltion, tklifon, be sukooni aur paicheeda bimarion ke imkanaat herat angaiz tor par kam ho jatay hain. Taraqqi Yafta mumalik mein is waqt insani salahiyaton se behtar se behtar kaam lainay par jitni bhi reserch ho rahi hai un sab ka sirf aik hi maqsad hai ke kisi terhan dayen dimagh aur baen dimagh ka rabita qaim ho jaye. Ahal tasawwuf batatay hain... Agar ensaan apni zindagi ka nisf hissa... Neend ki salahiyat se waqfiyat haasil kar le to... Dayen dimagh aur baen dimagh se rabita qaim ho jaye ga... Dayen dimagh aur baen dimagh mein rabita qaim honay se ensaan makhfi aloom aur ghaib ki duniya ke shab o roz se waaqif ho jata hai.

Saans Zindagi Hai :

Zindagi aur zindagi se mutaliq jazbaat o ehsasat, waardaat o kaifiyat, tasawurat o khayalat aur zindagi se mutaliq tamam dlchspyan is waqt taq hain jab taq saans ka silsila qaim hai, saans andar jata hai, saans bahar aata hai, andar ke saans se batin ka rishta jarr jata hai, saans bahar niklny se hawaas mein darjah bandi hoti hai.

Ankhon band kar ke poori yaksoi ke sath jab hum andar saans letay hain to shaoor batin ki taraf mutwajjah ho jata hai aur jab saans bahar aata hai to hamari tavajja zahir duniya ki taraf mabzol ho jati hai. Nateeja mein hum shak, khauf, lalach o tama, jhoot aur munafqat ki duniya mein mutaqil ho kar is duniya se daur ho jatay hain jis duniya mein sukoon o aaraam ke ilawa kuch nahi hai.

Ghaib Ki Duniya :

Makhfi duniya ki misaal talaab ki terhan hai. Thehray hue pani mein jhanknay se hamein pani ke andar apni tasweer nazar aati hai. Isi terhan batin mein kaayenaat ke saaray afraad baahum o deegar aik dosray mein pyost hain.

Kaeenat qudrat ka aik karkhana hai. Aasman, zameen, ajraam samawi, darakht, pahar, charind o parind, hashrat al arz, jaanat, farishtay aur insaan sab is karkhanay ke kal purzey aur giraariya'n hain, har purzah dosray purzey se jura huahai, kisi aik purzey ki karguzaari bhi aitdaal se hatt jaye to machine ruk jati hai ya jhatkay khanay lagti hai. Har purzah apni karkardagi ki had se waaqif hai lekin machine jis mikanzm par chal rahi hai purzah is se waaqif nahi hai.

Harkat makhfi scheme hai jo Mazahir ke pas parda kaam kar rahi hai. Makhfi scheme tareqi aur roshni ki geherai mein aisay nuqoosh takhleeq karti hai jin ko hamaray hawaas dekhte aur mehsoos karte hain. Maslan apne haath par bandhi hui gharri dekhye, ghantay, minute aur second ki soi Dial mein mojood hai, second ki soi taizi se harkat kar rahi hai aankhh is harkat ko mehsoos kar layte hai, minute aur ghantay ki soyyan bhi harkat mein hain lekin hamari aankhh is harkat ko mehsoos nahi karti aur jab hum thoray se waqfa ke baad un soyyon par nazar daaltay hain to hamein soyyon ka harkat karna nazar aata hai.

Aik harkat yeh hai ke soyyan kam ya ziyada raftaar se chal rahi hain aur doosri harkat yeh hai, jo saari machine chal rahi hai lekin nigah se chhupi hui hai.

Gharri ke andar asprng, liver aur giraariya'n hain, un ke bahami amal aur ishtiraaq se harkat ka aik nah ruknay wala silsila jari hai, koi agay harkat kar raha hai, koi dairay mein ghoom raha hai. Koi lhzh bah lhzh apne hajam ko ziyada kar raha hai aur koi simat raha hai, samajh mein nahi aata ke harkat ulti seedhi kyun hai? Lekin tafakur karne se zehen khil jata hai, mah o saal ke tajzia se munkashif hota hai ke zindagi arbon khrbon kal przon se bani hui aik machine hai.

Jis terhan ensaan ki banai hui koi bhi chuti barri machine tawanai (mobil oil) ki mohtaj hai isi terhan insani pinjra mein band machine bhi tawanai (chiknai) ki mohtaj hai.

Baara Kharab Khaliye :

Dil, dimagh, gurdyay, phephray, maida, aanten sab nazar nah anay wali tawanai se harkat kar rahay hain, un bonyadi przon ke sath taqreeban baara kharab purzey (khaliye) khud bakhud mutharrak hain, aadam zaad ki kotah nazri hai ke woh apne andar aawaz ke sath jhatkay ke sath, taiz aur madham raftaar ke sath chalne wali machine ko dekh nahi sakta is ki aawaz sun nahi sakta, machine ko chalanay wali tawanai ka ghair mryi silsila munqita ho jaye to usay bahaal nahi kar sakta.

Chairag Mein Tawanai :

Tawanai ka kaam khud jal kar machine ko harkat mein rakhna hai. Tawanai agar aitdaal mein rahay to zindagi barh jati hai, tawanai zaya ho jaye to zindagi ka chairag bharak kar bujh jata hai.

Saans ki mashqon aur muraqba karne se ensaan ke andar tawanai ka zakheera barh jata hai... Aur calories (calories) kam kharch hoti hain jis ki wajah se tawanai ka graph oopar chala jata hai.

Muraqba karne wala bandah pur-sukon rehta hai. Neend foran aa jati hai. Chehra par se jhuriyan khatam ho jati hain. Purkashish chehra ki wajah se apne paraye sab pasand karte hain. Waswason, shukook o shubhat se nijaat mil jati hai.

Jis shakhs ke andar jitna shak hota hai isi munasbat se pareshan hota hai aur pareshani se terhan terhan ke masail peda hotay hain. Waswason aur zehni dabao se mehfooz rehne ka aaasaan tareeqa yeh hai ke rasool Allah sale Allah aleh o slim ki seerat tayyiba ko baar baar parha jaye. Allah ki makhlooq ki khidmat ki jaye, dil ki tasdeeq ke sath Allah ko apni zaroriat ka kafeel samgha jaye... Aur waqt ki pabandi ke sath muraqba kya jaye.

ROOHANI SCIENCE

Hindostan ke mashhoor sufi buzurag baba taaj Udeen naagpuri khusoosi masail mein hi nahi balkay aam halaat mein bhi apni guftagu ke andar aisay markazi nuqtay bayan kar jatay they jo barah e raast qanoon qudrat ki gehraion se hum rishta hain. Kabhi kabhi aisa maloom hota tha ke un ke zehen se tasalsul ke sath suneney walon ke zehen mein roshni ki laharen muntaqil ho rahi hain aur aisa bhi hota ke woh bilkul khamosh baithy hain aur hazreen mann o an har woh baat apne zehen mein samajte aur mehsoos karte they jo baba taaj Udeen ke zehen mein hoti thi. Yeh baat bilkul aam thi ke chand admion ke zehen mein koi baat aayi aur baba taaj Udeen ny is ka jawab day diya.

Marhatta Raja raghoraao un se ghair mamooli aqeedat rakhta tha. Mahraja makhfi aloom se miss bhi rakhta tha aur is ke andar Faizan haasil karne ki salahiyat bhi mojood thi. Aik martaba mahraja ne sawal kya.' ' baba sahib! Aisi makhlooq jo nazar nahi aati maslan farishta ya jaanat, khabar mutawatar ki hesiyat rakhti hai. Jitni aasmani kitaaben hain un mein is qisam ki makhlooq ke tazkeray militay hain. Har mazhab mein bad'rooho'n ke baaray mein kuch nah kuch kaha gaya hai lekin aqli aur Ilmi tojihat nah honay se Zee feham insanon ko sochna parta hai. Woh yeh kehte hue ruktay hain ke' 'hum sahaj gaye' 'tajarbaat mein jo kuch zabaan zad hain, woh infiradi hain, ijtimai nahi aap is masla par kuch irshad farmaen.' '

Jis waqt yeh sawal kya gaya baba taaj letey hue they. Un ki nigah oopar thi. Frmane lagey.' ' miyan raghoraao! Hum sab jab se peda hue hain, sitaron ki majlis ko dekhte rehtay hain. Shayad hi koi raat aisi ho ke hamari nigehain aasman ki taraf nah uthti hon. Baray mazay ki baat hai, kehnay mein yahi aata hai ke setaaray hamaray

samnay hain, sitaron ko hum dekh rahay hain, hum aasmani duniya se roshnaas hain. Lekin hum kya dekh rahay hain aur mah o Anjum ki kon si duniya se roshnaas hain. Is ki tashreeh hamaray bas ki baat nahi. Jo kuch kehte hain, qiyaas aarai se ziyada nahi hota. Phir bhi samajte yahi hain ke hum jantay hain. Ziyada heratnaak amar yeh hai ke jab hum daawa karte hain ensaan kuch nah kuch jaanta hai to yeh qatan nahi sochte ke is daaway ke andar haqeeqat hai ya nahi.' '

Din Kya Hai. Raat Kya Hai ?

Farmaya.' ' jo kuch mein neh kaha usay samjhoo, phir baatoon ke ensaan ka ilm kis had taq maflooj hai. Ensaan kuch nah jan-nay ke bawajood is ka yaqeen rakhta hai ke mein bohat kuch jaanta hon. Yeh cheeze daur paray ki hain. Jo cheeze har waqt ensaan ke tajrabay mein hain, un par bhi nazar daaltay jao. Din tulu hota hai, din ka tulu hona kya shye hai? Hamein nahi maloom ke tulu honay ka matlab kya hai hum nahi jantay din raat kya hain? Is ke jawab mein itni baat keh di jati hai ke yeh din hai, is ke baad raat aati hai. Noo insani ka yahi tajurbah hai.

Miyan ragho rau, zara socho kya sanjeeda tabiyat ensaan is jawab par mutmaen ho jaye ga? Din raat, farishtay nahi hain, jaanat nahi hain, phir bhi woh Mazahir hain jin se aik fard wahid bhi inkaar nahi kar sakra. Tum itna keh satke ho ke din raat ko nigah dekhatrii hai, is liye qabil yaqeen hai. Lekin yeh samjhna bhi zurori hai ke nigah ke sath fikar kaam nah kere to zabaan nigah ke baray mein kuch nahi bta sakti. Darasal nigah aur fikar saaray ka sara amal tafakur hai. Nigah mehez aik goonga heywala hai. Fikar hi ke zariye tajraaat amal mein atay hain tum nigah ko tamam hawaas par qiyaas kar lau. Sab ke sab gungay, behray aur andhay hain. Tafakur hi hawaas ko samaat aur Basarat deta hai. Samgha jata hai ke hawaas tafakur se allag koi cheez hain, halaank tafakur se allag un ka koi wujood nahi hai. Ensaan mehez tafakur hai. Farishta mehez tafakur hai. Jin mehez tafakur hai. Ali haza-ul-qayaas har Zee hosh tafakur hai.

La-Mutnahi Tafakar :

Farmaya is guftagu mein aik aisa maqam aa jata hai jahan kaayenaat ke kayi raaaz munkashif ho jatay hain. Ghhor se suno! Hamaray tafakar mein bohat si cheeze ubharti rehti hain. Darasal woh bahar se aati hain. Ensaan ke ilawa kaayenaat mein aur jitne tafakar hain jin ka tazkara abhi kya gaya hai. Farishtay aur jaanat. Un se ensaan ka tafakar isi terhan mutasir hota hai. Qudrat ka chalan yeh hai ke la-mutnahi tafakar se tanahi ko Faizan pohanchati rehti hai. Poori kaayenaat mein agar qudrat ka yeh Faizan jari nah ho to kaayenaat ke afraad ka yeh darmiyani rishta kat jaye.

Aik tafakar ka dosray tafakar ko mutasir karna bhi qudrat ke is tarz amal ka aik juz hai. Ensaan pa ba Gill hai, jaanat pa ba hewala hai, farishtay pa ba noor hain. Yeh tafakar teen qisam ke hain aur tenun kaayenaat hain. Agar yeh marboot nah rahan aur

aik tafakar ki laharen dosray tafakar ko nah milein to rabt toot jaye ga aur kaayenaat munhadim ho jaye gi.

Saboot yeh hai ke hamara tafakar hewala aur hewala qisam ke tamam jismon se fikri tor par roshnaas hai sath hi hamara tafakar noor aur noor ki har qisam se bhi fikri tor par roshnaas hai halaank hamaray tafakar ke tajaraat pa ba Gill hain ab yeh baat wazeh ho gayi hai ke hewala aur noor ke tajaraat ajnabi tafakar se miley hain.

Aam zabaan mein tafakur ko anaa ka naam diya jata hai aur anaa ya tafakur aisi kaifiyat ka majmoa hota hai jin ko majmoi tor par fard kehte hain. Is terhan ki takhleeq setaaray bhi hain aur zarray bhi. Hamaray shaoor mein yeh baat ya to bilkul nahi aati ya bohat kam aati hai ke tafakur ke zariye sitaron zarron aur tamam makhlooq se hamara tabadlah khayaal hota rehta hai yani un ki anaa (tafakur ki laharen) hamein bohat kuch deti hain aur hum se bohat kuch layte bhi hain. Tamam kaayenaat is qisam ke tabadlah khayaal ka aik khandan hai. Makhlooq mein farishtay aur jaanat hamaray liye ziyada ahmiyat rakhtay hain. Tafakur ke aitbaar se hamaray ziyada qareeb aur tabadlah khayaal ke lehaaz se hum se ziyada manoos hain.

Kehkshaani Nizaam :

Baba taaj Udeen is waqt sitaron ki taraf dekh rahay they. Kehnay lagey '' khekashaani nizamon aur hamaray darmain bara mustahkam rishta hai. Pay Dur pay jo khayalat hamaray zehnon mein atay hain. Woh dosray nizamon aur un ki aabadiyon se hamein wusool hotay rehtay hain. Yeh khayalat roshni ke zariye hum taq pahunchte hain. Roshni ki chhoti barri shu'ayen khayalat ke la'shumaar tasweer khanaay le kar aati hain. Un hi tasweer khaanoon ko hum apni zabaan mein toham, khayaal, tasawwur aur tafakkar waghera ka naam dete hain. Samgha yeh jata hai ke yeh hamari apni akhtraat hain lekin aisa nahi hai.

Balkay tamam makhlooq ki sochnay ki trzin aik nuqta mushtarak rakhti hain wohi nuqta mushtarak tasweer khaanoon ko jama kar ke un ka ilm deta hai. Yeh ilm noo aur fard ke shaoor par munhasir hai. Shaoor jo usloob apni anaa ki eqdaar ke mutabiq qaim karta hai tasweer khanaay is hi usloob ke sanchay mein dhal jatay hain.

Is mauqa par yeh batana zurori hai ke teen noo'on ke tarz amal mein ziyada ishtiraaq hai. Un hi ka tazkara aasmani kitabon aur quran pak mein ensaan, farishta aur jaanat ke naam se kya gaya hai. Yeh noo'ein kaayenaat ke andar saaray khekashaani nizamon mein payi jati hain. Qudrat naay kuch aisa nizaam qaim kya hai jis mein yeh teen noo'ein takhleeq karkun ban gayi hain. Un hi ke zehen se takhleeq ki laharen kharij ho kar kaayenaat mein muntashir hoti hain aur jab yeh laharen Moueen masafat tey kar ke Moueen nuqta par pahunchti hain to kainati Mazahir ki soorat ikhtiyar kar letे hain.

Har parat allag allag honay ke bawajood aik hai :

Tafakar, anaa aur shakhs aik hi cheez hai. Alfaaz ki wajah se un mein ma-ani ka farq nahi kar satke. Sawal yeh peda hota hai ke aakhir yeh anaa, tafakar aur shakhs hain kya? Yeh woh hastiyan hain jo la'shumaar kaifiyat ki shaklon aur saraapaa se bani hain maslan Basarat , samaat, takalum, mohabbat, reham, eesaar, raftaar, parwaaz waghera.

Un mein har aik kefiyat shakal aur saraapaa rakhti hai. Qudrat ne aisay be hisaab saraapaa le kar aik jagah is terhan jama kar diye hain ke allag allag parat honay ke bawajood aik jaan ho gaye hain. Aik ensaan ke hazaron jism hotay hain. Ali haza-ul-qayaas jaanat aur firshton ki bhi yahi saakht hai. Yeh tenun saakht is liye makhsoos hain ke un mein kaifiyat ke parat dosray anwaa se ziyada hain. Kaayenaat ki saakht mein aik parat bhi hai aur kaseer tadaad parat bhi hain. Taa hum har noo ke afraad mein masawi parat hain.

Dakhan = Musbet Kefiyat / Manfi Kefiyat

:

Insaan la'shumaar sayyaron mein abad hain aur un ki kasmain kitni hain is ka andaza qiyaas se bahar hai. Yahi baat firshton aur jaanat ke baray mein keh satke hain. Insaan hon, jaanat hon ya farishtay, un ke saraapaa ka har fard aik paindah kefiyat hai. Kisi parat ki zindagi jali hoti hai ya khfi. Jab parat ki harkat jali hoti hai to shaor mein aa jati hai. Khfi hoti hai to lashavr mein rehti hai. Jali harkat ke nataij ko insaan ikhtira o ijaad kehta hai lekin khfi harkat ke nataij shaor mein nahi atay halaank woh ziyada azeem al shan aur musalsal hotay hain.

Yahan yeh raaz ghhor talabb hai ke saari kaayenaat khfi harkat ke nateejay mein runuma honay walay Mazahir se bhari pari hai Albata yeh Mazahir makhfi insani lashavr ki pedawar nahi hain. Insaan ka khfi kaayenaat ke daur daraaz gooshon se musalsal rabt qaim nahi rakh sakta. Is kamzoree ki wajah noo insaan ke apne khasayel hain. Insaan ne apne tafakkar ko kis liye pab_h gøl kya hai. Yeh baat ab taq noo insani ke shaor se Mawrah hai. Kaayenaat mein jo tafakkar kaam kar raha hai is ka taqaza koi aisi makhloq poora nahi kar saki jo Zamani , makani fasloon ki girift mein be dast o pa ho. Is shakal mein aisi takhleeq ki zaroorat thi jo is ke khaali gooshon ko mukammal karne ki taaqat rakhti ho chunancha kainati tafakkar se jaanat aur firshton ki takhleeq amal mein aati hai ke khala pur ho jaye.

Fi al waqeia insani tafakur se woh tamam Mazahir runuma nahi ho sakay jis se kaayenaat ki takmeel ho jati. Kaayenaat Zamani makani fasloon ka naam hai. Yeh faaslay anaa ki choti barri makhloot lehron se bantay hain. Un lehron ka chhota bara hona hi tagayur kehlata hai. Yeh faaslay anaa ki choti barri makhloot lehron se bantay hain. Un lehron ka chhota bara hona hi tagayur kehlata hai. Darasal Zaman aur makaan dono isi tagayur ki soorten hain. Dukhan jis ke baare mein duniya kam janti hai. Is makhloot ka nateejaa aur Mazahir ki asal hai. Yahan Dukhan se morad dhuwan nahi hai. Dhuwan nazar aata hai aur Dukhan aisa dhuwan hai jo nazar nahi aata. Ensaan misbet Dukhan ki aur jaanat manfi Dukhan ki pedawar hain. Raha farishta un dono ke mulkhis se bana hai. Aalmeen ke teen ajzaye tarkeebi ghaib o shuhood ke baani hain. Un ke baghair kaayenaat ke gooshay imkani Tamooj se khaali rehtay hain. Nateejaa mein hamara shaor aur lashavr hayaat se daur nabood mein gum ho jata hai.

Un teen noo'on ke darmain ajeeb o ghareeb karishma bar'sar-e-amal hai. Misbet Dukhan ki aik kefiyat ka naam mithaas hai. Is kefiyat ki kaseer miqdaar insani khoon mein gardish karti rehti hai. Dukhan ki manfi kefiyat namkeen hai. Is kefiyat ki kaseer miqdaar jaanat mein payi jati hai. Un hi dono kafiyeton se farishtay banay hain. Agar

ensaan mein misbet kefiyat kam ho jaye aur manfi kefiyat barh jaye to ensaan mein jaanat ki tamam salahiyaten beedar ho jati hain aur woh jaanat ki terhan amal karne lagta hai. Agar kisi jin mein misbet kefiyat barh jaye aur manfi kefiyat kam ho jaye to is mein kashish saqal peda ho jata hai. Farishta par bhi yahi qanoon nafiz hai. Agar farishta mein misbet aur manfi kaifiyat Moueen satah se oopar aa jayen to misbet ke zor par woh insani salahiyat peda kar saktा hai aur manfi ke zor par jaanat ki salahiyat peda ho sakti hai. Bilkul isi terhan agar ensaan mein misbet aur manfi kaifiyat Moueen satah se kam ho jayen to is se farishta ke aamaal sadir honay lagen ge.

Tareeq car bohat aasan hai. Hum mithaas aur namak ki Moueen mqdarin kam kar ke firhton ki terhan Zamani makani fasloon se waqt tor par azad ho satke hain. Mehez mithaas ki miqdaar kam kar ke jaanat ki terhan Zamani makani faaslay kam kar satke hain lekin un tadbeerion par amal pera honay ke liye kisi Rohani ensaan ki rahnumai ashad zurori hai.

Khayalat Ka Qanoon :

Yeh qanoon bohat fikar se zehan nasheen karna chahiye ke jis qader khayalat hamaray zehan mein daur karte hain un mein bohat ziyada hamaray mamlaat se ghair mutaliq hotay hain. Un ka talluq qurb aur daur ki aisi makhlooq se hota hai jo kaayenaat mein kahin nah kahin mojood ho. Is makhlooq ke tasawurat lehron ke zariye hum taq puhanche hain. Jab hum un tasawurat ka joor apni zindagi se milana chahtay hain to hazaron koshish ke bawajood nakaam reh jatay hain. Anaa ki jin lehron ka abhi tazkara ho chuka hai un ke baray mein chand batain fikar talabb hain.

Science daan roshni ko ziyada se ziyada taiz raftaar qarar dete hain lekin woh itni taiz raftaar nahi hoti ke Zamani makani fasloon ko munqita kar day. Albata anaa ki laharen la tanahiyat mein back waqt har jagah mojood hain. Zamani makani faaslay un ki girift mein rehtay hain. Baalfaz deegar yun keh satke hain ke un lehron ke liye Zamani makani faaslay mojood hi nahi hain roshni ki laharen jin fasloon ko kam karti hain, anaa ki laharen un hi fasloon ko bajaye khud mojood nahi janteen.

Anaa Ki Laharen :

Insanon ke darmain ibtidaye aafreenesh se baat karne ka tareeqa raaij hai. Aawaz ki laharen jin ke maienay Moueen kar liye jatay hain. Sun-nay walon ko mutala karti hain. Yeh tareeqa is hi tareeqa ki naqal hai jo anaa ki lehron ke darmain hota hai.

Dekha gaya hai ke goonga aadmi apne honton ki khafeef junbish se sab kuch keh deta hai aur samajhnay ke ahal sab kuch samajh jatay hain. Yeh tareeqa bhi pehlay tareeqa ka aks hai. Janwar aawaz ke baghair aik dosray ko haal se mutala kar dete hain. Yahan bhi anaa ki laharen kaam karti hain. Darakht aapas mein guftagu karte hain. Yeh guftagu sirf aamnay samnay ke darakhton mein hi nahi hoti balkay daur daraaz aisay

darakhton mein bhi hoti hai jo hazaron mil ke faaslay par waqay hain. Yahi qanoon jamadat mein bhi raaij hai. Knkron, patharon, matti ke zarron mein mann o an isi terhan tabadlah khayaal hota hai.

Androoni Tehreekaat :

Anbia aur Rohani taaqat rakhnay walay insanon ke kitnay hi waqeat is ke Shahid hain. Saari kaayenaat mein aik hi lashavr karfrma hai. Is ke zariye ghaib o shuhood ki har lehar doosri lehar ke maienay samjhti hai. Chahay yeh dono laharen kaayenaat ke do kinaroon par waqay hon. Ghaib o shuhood ki firasat o manoyt kaayenaat ki rigg jaan hai. Hum is rgø jaan ke assaar o ahwaal ka inkishaaf kar satke hain. Insanon aur hewanon ke tasawurat jaanat aur firshton ki harkaat o saknaat, nabataat, jamadat ki androoni tehreekaat maloom kar satke hain.

Hazrat Sulaiman Aleh Salam Ka Mehal :

Hazrat Sulaiman aleh salam ka mehal sonay, chandi ki chhoout se bana huatha. Dewaron par sonay chandi ki pachi kaari thi. Chhatain zumurud aur Yaqoot se muzayyan theen. Takhat Shahi zumurud, sachey moti, Laal aur feroza se murassa tha. Takhat ke charon kono par aisay darakht tarashe gay they jin ki shaakhen transparent theen, shaakhon mein rang barang bijliyan dourti theen, har shaakh par ghonslay banaye gay they aur ghonslon mein parinday bethaye gay they, darbaar mein Aud ki lakdiyaan sulagti rehti theen (2002 mein Aud ki lakri paanch laakh saath hazaar rupay klov hai) mushk o anbar air freshner key tor par istemaal hotay they, Shahi takhat oonchai par tha, takhat ke neechay dayen baen kursiya bichi hui theen, jin par ensaan aur jaanat mein y akabrin mumlikat aur un ke maavnin baithtay they. Hazrat Sulaiman aleh salam taaj Shahi sir par rakh kar jalva Afroz hotay they to darakhton ki shaakhon par baithy hue parinday apne par khol dete they aur un paron mein se mushk o Anber ki mehak aati thi. Zar o javaahir se murassa rangon se aaraasta more raqs karte they aur yeh sab science ka karishma tha.

Qurani Science :

Hazrat Sulaiman aleh salam ko jab maloom huake malka saba haazir khidmat ho rahi hai. Unhon ne apne drbaryon ko mukhatib kar ke kaha :

" mein chahta hon ke malka saba ke yahan pounchanay se pehlay is ka takhat Shahi darbaar mein mojood ho' '. Aik dio paiker jin ne kaha.' ' darbaar barkhast karne se pehlay mein takhat laa sakta hon' '. Jin ka daawa sun kar aik ensaan ne jis ke paas

kitaab ka ilm tha, yeh kaha' is se pehlay aap ki palak jhapkay yeh takhat darbaar mein aa jaye ga.'' Hazrat Sulaiman aleh salam ne rukh phera malka saba ka takhat darbaar mein mojood tha. Hazrat Sulaiman aleh salam ne hukum diya ke is takhat ki haiyat mein kuch tabdeeli kar di jaye mein dekhna chahta hon ke malka saba yeh dekh kar haqeeqat ki raah paati hai ya nahi ?

Malka saba jab Hazrat Sulaiman alaihi salam ke darbaar mein haazir hui to is se poocha gaya ke kya tera takhat aisa hi hai? Aqalmand malka ny jawab diya' aisa maloom hota hai goya wohi hai' malka saba ny is ke sath hi yeh kaha' mujhe aap ki be nazeer aur Adeem al misaal quvat ka pehlay se ilm ho chuka hai is liye mein Mutee aur farmaa bardaar ban kar haazir hui hon aur ab takhat ka yeh Muhayyur alaqol maamla to aap ki lafani taaqat ka be misaal muzahira hai is liye hum phir aap se farmaa bardari ka izhaar karte hain.''

Hazrat Sulaiman alaihi salam ny jaanat aur insaan anjinyron se aik aalishaan mehal taamer karwaya tha jo aabginon ki chamak, qasr ki Riffat aur ajeeb o ghareeb dastkaari ki wajah se be misaal tha. Is mein daakhil honay ke liye samnay jo sehan parta tha is mein aik bara hoz khudwa kar pani se bhar diya gaya tha. Shafaaf aabginon aur baloor ke tukron se aisa nafees farsh banaya gaya tha ke dekhnay walay ki nigah dhoka kha kar yaqeen kar layte thi ke sehan mein shafaaf pani beh raha hai.

Roohani Hawaas :

Baba taaj Udeen naagpuri ki khidmat mein khanay ke liye aik amrood paish kya gaya, qaash jab honton se lagi to unhon ne farmaya : ' yeh kisi murdy ka gosht hai.''

Yeh keh kar unhon ne amrood ki qaash pheink di, hazreen majlis mein se kuch logon ko tajassus huake amrood ki qaash se murda gosht ka kya talluq hai. Do Muaziz hazraat majlis mein se utthay aur fruit ki is dukaan par puhanche jahan se amrood khareeday gaye they. Dukandaar ne sabzi manndi mein aarhiti ka pata bataya, aarhiti ne is zamindar ka pata bataya jahan se amrood is ke paas aeye they. Zamindar ne bataya ke jis baagh ke yeh amrood hain wahan aik qabrustan tha, qabrustan mein hil chala kar amrood ka baagh lagaya gaya hai.

Ajeeb O Ghareeb Sarguzisht :

Bar e sagheer pak o hind ke Maroof sahib kamaal aik sufi buzurag Hazrat Ghous Ali Shah pani patti ne mandarja zail waqea bayan kya hai jo time aur space ke baray mein nihayat herat angaiz maloomat faraham karta hai.

1 shakhs Shah Abdul aziz ki khidmat mein haazir sun-hwa. Libaas ke aitbaar se woh Shahi ohday daaar maloom hota tha. Is ne Shah sahib se kaha. Hazrat meri sarguzisht itni ajeeb o ghareeb hai ke koi aitbaar nahi karta. Khud meri aqal bhi kaam nahi karti. Heran hon ke kya kahoon, kis se kahoon, kya karoon aur kahan jaoon? Ab thak haar kar aap ki khidmat mein haazir huahon.

Is shakhs ne apni sarguzisht bayan karte hue kaha :

Mein lkhno mein rehta tha, brsr rozgaar tha. Halaat achay guzar rahay they. Qismat ne palta khaya. Muashi halaat kharab hotay chalay ziyada waqt bekaari mein guzarnay laga. Mein ne socha ke haath par haath dharay rehne se behtar hai kisi dosray shehar mein husool muaash ki koshish ki jaye. Thora sa zaad raah sath liya aur udai poor ki taraf rawana ho gaya. Rastay mein rewari ke maqam par qiyam kya. Is zamane mein woh jagah weraan thi sirf aik saraye abad thi. Saraye mein kuch kaseebiyan rehti theen. Mein saraye mein mutfakir betha tha. Pesey bhi khatam ho gaye they. Aik kasbi aayi. Kehnay lagi miyan kis fikar mein baithy ho. Khana kyun nahi khatay? Mein ne kaha abhi safar ki thakaan hai. Zara sasta lon thakan daur karne par khana khaoun ga. Yeh sun kar woh chali gayi. Phir kuch der baad aayi aur wohi sawal kya. Mein ne phir wohi jawab diya aur woh chali gayi. Teesri dafaa aa kar poocha to mein ne sab kuch bta diya ke mere paas jo kuch tha kharch ho chuka hai. Ab hathyaar aur ghora baichnay ki soch raha hon. Woh uth kar khamoshi se apne kamray mein gayi aur das rupay laa kar mujhe didiye.

Mein ne jab rupay lainay mein pas o paish ki to is ne kaha mein ne yeh rupay chrg_h kaat kar apne kafan dafan ke liye jama kiye hain, takalouf ki zaroorat nahi hai. Yeh rupay mein aap ko karzzzz husna day rahi hon jab halaat durust ho jayen to wapas kar dena.

Mein ne rupay le liye aur kharch karta huau day poor pouncha mujhe achi Malazmat mil gayi. Wahan Allah taala ka karna aisa huake halaat achay ho gaye.

Ghar se khat aaya ke larka jawan ho gaya hai. Sasural walay shadi par israar kar rahay hain, jald se jald aa kar is farz se subukdosh ho jaiye.

Rukhsat Manzoor honay par mein apne ghar rawana ho gaya. Rowaari pouncha to puranay waqeat ki yaad taaza ho gayi. Saraye mein ja kar kisi ke mutaliq maloom kya to pata chala ke woh sakht bemaar hai aur kuch lamhon ki maheman hai. Jab mein is ke paas pouncha to woh aakhri saans le rahi thi, dekhte hi dekhte is ki rooh parwaaz kar gayi. Mein ne kafan dafan ka samaan kya, usay khud qabar mein utaara aur saraye mein wapas aa kar so gaya. Aadhi raat ke waqt paison ka khayaal aaya. Dekha to jaib mein rakhi hui paanch hazaar ki hundi gayab thi, talaash kya magar nahi mili khayaal aaya ke ho nah ho dafan karte waqt qabar mein gir gayi hai. Aftaa'n o Khaizan qabrustan pouncha aur himmat kar ke qabar khol diya.

Qabar Ke Andar :

Qabar ke andar Itra to aik ajeeb soorat e haal ka saamna karna para. Nah wahan maiyat thi nah hundi. Aik taraf darwaaza nazar aa raha tha himmat kar ke darwazay ke andar daakhil huato aik nai duniya samnay thi. Charon taraf baagaat ka silsila phela huatha

aur haray bharay phal daaar darakht sir uthay kharray thay. Baagh mein aik taraf aliiiii shaan imarat bani hui thi. Imarat ke andar qadam rakha to aik Hussain o Jameel aurat par nazar pari. Woh shahana libaas pehnay banaao singhar kiye baithi thi. Ird gird khidmat gaar haath bandhay kharray thay. Aurat ny mujhe mukhatib kar ke kaha ke tum ny mujhe nahi pehchhana. Mein wohi hon jis ny tumhe das rupay diye thay. Allah taala ko mera yeh amal pasand aaya aur is amal ko qubool farma kar mujhe bakhsh diya aur bharpoor nematon se Nawaz diya. Yeh tumhari hundi hai jo qabar ke andar gir gayi thi. Hundi lo aur yahan se foran chalay jao.

Mein ny kaha yahan kuch der thehr kar sair karna chahta hon. Hussain o Jameel aurat ny jawab diya ke tum qayamat tak bhi ghumte phirtay raho to yahan ki sair nahi kar sako ge. Foran wapas chalay jao. Tumhe nahi maloom ke duniya is arsay mein kahan ki kahan pahonch chuki ho gi. Mein ny is ki Hadayat par amal kya aur qabar se nikal aaya. Bahar aa kar dekha ke wahan saraye thi aur nah hi purani abadi thi. Charon taraf shehar phela huatha. Kuch logon se saraye ke baray mein poocha to sab ny la ilmi ka izhaar kya. Baaz logon ny mujhe makhboot al hawaas qarar diya.

Aakhir-kaar aik Aadmi nay kaha mein tumhe aik buzurag ke paas le chalta hon. Woh bohat umar-raseedah hain, shayad woh kuch bta saken is buzurag nay sara haal suna aur kuch der sochnay ke baad kaha mujhe yaad parta hai ke mere dada bataya karte they ke kisi zamane mein yahan aik saraye thi. Saraye mein aik Ameer aa kar thehra tha aur aik raat woh pur asraar tor par gayab ho gaya tha. Phir is ke barey mein kuch pata nahi chala ke zameen nigal gayi ya aasman nay utha liya. Mein nay kaha mein hi woh Ameer hon jo saraye se gayab huatha. Yeh sun kar woh buzurag aur hazreen mehfl heran aur shashdar reh gaye aur aik dosray ka mun taknay lagey.

Ameer yeh waqea suna kar khamosh ho gaya aur phir Shah Abdul aziz se arz kya ke aap hi farmaen mein kya karoon? Kahan jaoon? Mera ghar hai nah koi thikana, dosray yeh ke is waqeye nay mujhe maflooj kar diya hai. Shah sahib nay farmaya. Tum nay jo kuch dekha hai sahih hai is aalam aur is aalam ke waqt ke pemanay allag allag hain. Shah sahib nay farmaya. "ab tum beeet Allah shareef chalay jao aur baqi zindagi yaad Ellahi mein guzaar do."