

LOH O QALUM

(Roman)

BY

QALANDAR BABA AULIA

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Intisaab

Main
Yeh Kitaab
Pegamabar Islam
Huzoor Aleh Salaato Vaslaam
Ke hukum sey likh raha hoon.
Mujhey yeh Hukum
Huzoor Aleh Salato vasalam
Ki zaat sey
Ba'tareeq-e-Awesiya sey
Mila hey.

(Qalandar Baba Auliya R.A)

“Guftah O Guftah Allah Bowad Garchah Az Halqoom-e-Abdullah Bowad” key misdaaq Haamil Ilm-e-laduni, waqif israar kun fakoon, Murshid Kareem, Abdaal-e-Haq, Hassan Ukhra Muhammad Azeem Barkhiya, Hazrat Qalandar Baba Auliya Rehmatullah Aleh R.A ki zabaan-e- faiz-e-tarjumaan sey nikala hua aik aik lafz khud huzoor baba sahib Ke roohani tasarat sey merey zehan par naqsh hota raha..... aur phir yeh Ilhaami tehreer Hazrat Qalandar Baba Aliya R.A ki Mubarak Zuban aur is Aajiz ke qalam sey kaghaz par muntaqil ho kar kitaab “Loh-O-Qalam” ban gayi.

Merey paas yeh roohani uloom nou-e-insaan aur noo-e-jinaat key liye ek wirsah hain. Main yeh amanat barey boorho’n, insaan aur jinaat ki mojoodah aur aaney waali nasal key supard karta hoon.

Khwaja Shamsuddin Azeemi

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BISMILLAH AR'REHMAN AR'RAHEEM

Nou e Insani mein zindagi ki sargarmiyo'n ke pesh-e-nazar tabaaye ki mukhtalif saakht hoti hain maslan saakht alif, bey, pey, chey wagerah wagerah. Yehan zer-e-behas wo saakht hey jo qadam qadam chala kar irfaan ki manzil tak pohnchaati hey.

Pehley hum maadi misaal detey hain. Wo yeh hey ke agar koi shakhs musawir hona chahey tu wo tasawur ke khad-o-khaal ko apni tabiyat mein raftah raftah jazb karta jata hey. Es ke haafizey mein yeh baat mehfooz hey ke kaano ki saakht ke liye pencil ke aik khaas wazhey ke nishanaat istemaal hoon gey, ankhon ki saakht ke liye dusri wazhey key, baalo'n ki saakht ke liye teesri wazhey key. Mashq kartey kartey wo insani jism ke har uzoo ki saakht ko pencil ke naqsh ki surat mein puri tarah zahir karney par qaabu paa jata hey. Ab hum es ko musawir keh saktey hain. Yeh sab kuch kis tarah hua?

Is ke zehan mein insani khad-o-khaal ka aks mojood tha. Jab es aks ko naqal karney ke liye es ney pencil istemaal karna chaahi tu wo aks jo es ke zehan mein mojood tha baar baar es ki raah numaai karta raha. sath saath jis ustaad ney es ko musawiri ka fann sikhaaya wo yeh batlata gaya ke pencil es tarah istemaal ki jati hey aur kisi uzoo ke naqsh ko tarteeb dena es tarah amal mein aata hey. Ustaad ka kaam sirf es hi qadar tha lekin tasweer ka aks ustaad ney es ke zehan mein mutaqil nahin kiya. Wo us ke batin mein pehley sey mojood tha. Dusrey alfaz mein hum es tarhah keh saktey hain ke es ki Rooh ke andar nou insani ke hazaar dar hazaar khad-o-khaal mehfooz they. Jab es ney aik ustaad ki rehnumaai mein in khad-o-khaal ko kaghaz par naqsh karna chaha tu wo tma'maam naqoosh jo zehan mein mojood they kaghaz par mutaqil ho gayey.

Aala haz'ul qayaas maadi fanon ki es qism ki hazaar'ha misaalein ho sakti hain jin sey hum aik hi nateejah akhaz kartey hain aur wo yeh ke insan bil'taba musawir, kaatib, darzi, lohaar, ba'rahi, falsafi, tabeeb wagerah wagerah sab kuch hota hey magar issey kisi khaas fann mein aik khaas qism ki mashq karna parti hey.

Es ke baad es ke mukhtalif naam rakh liye jaatey hain aur hum es tarah kehtey hain ke fala'n shakhs musawir ho gaya, fala'n shakhs falsafi ho gaya. Filwaqey wo tammam salahiyatein aur naqoosh es ke zehan mein mojood they. Es ney sirf in ko bey'daar kiya. Ustaad ney jitna kaam kiya wo sirf salahiyet ke bey'dar karney mein aik imdaad hey.

Ab hum asal maqsad ki taraf aatey hein. Jis tarah koi shaks musawir, kaatib ya falsafi hota hey us hi tarah bil'taba apni Rooh ke andar aik aarif, aik roohani insan, aik walli, aik khuda shanaas, aik peghambar khaas qism ke roohani naqoosh aur khaas qism ki roohani salahiyatein liye hota hey (yahan koi peghambar zer-e-behas es liye nahin ke peghambari khatam ho chuki hey. Sirf roohani insan, es ka naam kuch bhi ho, hamara matma-e-nazar hey). Ab hum salahiyato'n ka zikar alif sey shuru kartey hain.

Alif: Aik Insan Kiya Hey? Hum es Ko Kis Tarah Pehchaantey Hain Aur Kiya Samajhtey Hain?

Hamarey samney aik mujasimah hey jo gosht post sey muratab hey. Tibbi nuqtah-e-nazar sey hadiyo'n ke dhaanchey par rag patho'n ki banawat ko aik jism ki shakal-o-surat di gayi hey. Hum es ka naam jism rakhtey hain. Aur es ko asal samajhtey hain. Es ki hifazat ke liye aik cheez ikhtarah ki gayi hey jis ka naam libaas hey. Yeh libaas sooti kaprey ka, ooni kaprey kay a kisi khaal wagerah ka hua karta hey. Es libaas ka mehal-e-istemaal sirf gosht post ke jism ki hifazat hey. Fil-haqeeqat es libaas mein apni koi zindagi ya apni koi harkat nahin hoti. Jab yeh libaas jism par hota hey tu jism ke sath harkat karta hey yani es ki harkat jism sey muntaqil ho kar es ko mili. Lekin dar-haqeeqat wo jism ke azza ki harkat hey. Jab hum haath uthaatey hain tu aasteen bhi gosht post ke haath ke sath harkart karti hey. Yeh aasteen es libaas ka haath

hey jo libaas jism ki hifazat ke liye istemaal hua hey. Es libaas ki ta'reef ki jaye tu yeh kaha jaye ga ke jab yeh libaas jism par hey tu jism ki harkat es ke andar muntaqil ho jati hey aur agar es libaas ko utaar kar chaarpai par daal diya jaye ya khonti par latka diya jaye tu es ki tammam harkatein saaqit ho jati hain. Ab hum es libaas ka jism ke sath mawaznah kartey hain. Es ki kitni misaalein ho sakti hain. Yahan sirf aik misaal dey kar sahi mafhoom nashee'n ho sakta hey. Wo yeh hey ke admi mar gaya. Marney ke baad es ke jism ko kaat daaliye, turkey kar dijiye, ghaseetiye, kuch bhi kijiye. Jism ki apni taraf sey koi muadafe'at, koi harkat amal mein nahin aaye gi. Es murdah jism ko aik taraf daal dijiye tu es mein zindagi ka koi shaaibah kisi lamhah bhi peda honey ka koi Imkaan nahin hey. Es ko jis tarah daal diya jaye ga, para rahey ga. Es ke mua'ni yeh hoey ke marney ke baad jism ki hesiyat sirf libaas ki reh jati hey. Asal insan es mein mojood nahin rehta. Wo es libaas ko chhor kar kahin chala jata hey. Jab mushahidat aur tajurbaat ney yeh feysilah kar diya ke gosht post ka jism libaas hey, asal insan nahin tu yeh talash karna zaruri ho gaya ke asal insan kiya hey aur kahan chala gaya?

Agar yeh jism asal insan hota tu kisi na kisi noiyat sey es ke andar zindagi ka koi shaaibah zaroor paaya jata lekin Nou e Insani ki mukamal taareekh aisi aik misaal bhi pesh nahin kar sakti ke kisi murdah jism ney kabhi koi harkat ki ho.

Is surat mein hum es insan ka tajasus karney par majboor hain jo jism ke es libaas ko chhor kar kahin rukhsat ho jata hey. Es hi insan ka naam Ambiya Karam (A.S) ki zuban mein Rooh hey aur wohi insan ka asli jism hey. Nez yehi jism in tammam silahitayo'n ka maalik hey jin ke majmuey ko hum zindagi sey ta'beer kartey hain.

Zara zindagi ke mukhatalif shob'on aur zaawiyo'n mein yeh talash kijiye ke wo haalat jis ka naam mot ya murdah ho jana hey hamain kahin milti hey ya nahin. Agar yeh haalat qatai tor par zindagi ke kisi marhaley mein insan par taari nahin hoti tu phir yeh talash karna chahiye ke es sey milti julti haalat kisi waqfah mein taari hoti hey ya nahin.

Is ka jawaab bohat asaan hey. Insan roz sota hey aur soney ki haalat mein es ka jism aik khaas waqfah ke andar bilkul libaas ki noiyat ikhtiyaar kar leta hey. Es baat ki tashreeh hum es tarah kar saktey hain ke aik insan jab geheri neend mein hota hey aisi geheri neend mein ke wo sirf saans ley raha hey. Saans leney ke alawah zindagi ka koi asar es mein nahin paaya jaata. Nah es ke kisi uzoo mein harkat hey, nah es ka dimaagh kisi tarah ka hosh rakhta hey. Yeh haal chahe do minute ke liye taari ho, das mintues ke liye ho ya aik ghantah ke liye. Kisi na kisi waqt hota zaroor hey. Farq sirf itna hota hey ke insan ka jism saans ley raha hey yani es ke andar zindagi ka aik asar baqi hey magar aur asaar zaail ho chuke hain. Es haalat ko hum kisi had tak mot sey milti julti haalat keh saktey hain.

Jis ko hum khuab dekhna kehtey hain hamain Rooh aur Rooh ki salahiyato'n ka suraag deta hey. Wo es tarah ke hum soye hoey hotey hain. Tammam azzaa bilkul mo'tal hain. Sirf saans ki aamad-o-shad jaari hey lekin khuab dekhney ki haalat mein hum chal phir rahey hain, baatein kar rahey hain, soch rahey hain, ghamzadah aur khush ho rahey hain. Koi kaam aisa nahin hey ke jo bey'daari ki haalat mein kartey hain aur khuab ki haalat mein nahin kartey.

Koi shakhs yeh etraaz kar sakta hey ke khuab dekhna sirf aik khayaali cheez hey aur khayaali harkaat hain, kiyun ke jab hum jag uthtey hain tu kiye hoey amaal ka koi asar baqi nahin rehta. Yeh baat bilkul layani hey. Har shaks ko zindagi mein aik , do, chaar, das, bees aisey khuab zaroor nazar aatey hain ke jag uthney ke baad ya tu issey nahaaney aur gusal karney ki zarurat parti hey ya koi dara'ouna khuab dekhney ke baad pura khof aur dehshat dil-o-dimaag par musalat ho jata hey ya jo jo kuch khuab mein dekha hey. Wohi chand ghanterey, chand din ya chand mahiney ya chand saal baad man-o-ann beydaari ki haalat mein pesh aata hey. Aik fard waahid bhi aisa nahin miley ga jis ney apni zindagi mein es tarah ka aik khuab ya aik sey zaaid khuab nah dekhey hoon. Es haqeeqat ke pesh-e-nazar es baat ki tardeed ho jati hey ke khuab mehaz khayaali hesiyat rakhta hey. Jab yeh maan liya gaya ke khuab mehaz khayaal nahin hey tu khuab ki ehmiyet wazhey ho jati hey.

Ab hum bey'daari ke amaal aur waaqiaat nez khuab ke amaal aur waqiaat ko samney rakh kar dono ka muwazanah kartey hain.

Yeh roz marah hota hey ke hum ghar sey chal kar bazaar pohnch gaye. Kisi aik khaas dukaan par kharey hain aur aik soda khareed rahey hain. Agar es waqt koi shakhs hum sey yeh sawaal karey ke dukaan par pohnchney tak raastey mein aap ney kiya kiya dekha tu hum majburan yeh jawaab detey hain ke hum ney kuch khayaal nahin kiya. Baat yeh maloom hoyee ke bey'daari ki haalat mein hamarey ird gird jo kuch hota hey agar hum puri tarah mutawajo na hon tu kuch nahin maloom hota ke kiya hua, kis tarah hua aur kab hua?

Is misaal sey yeh tehqeeq ho jata hey ke beydaari ho ya khuawb, jab hamara zehan kisi cheez ki taraf ya kisi kaam ki taraf mutawajo hey tu es ki ehmiyet hey warnah beydaari aur khuab dono'n ki koi ehmiyet nahin hey. Beydaari ka barey sey bara waqfah bey khayaali mein guzarta hey aur khuab ka bhi bohat sa hissah bey khabri mein guzar jata hey. Kitni hi martabah khuab ki bari ehmiyet hoti hey aur kitni hi martabah beydaari ki bhi koi ehmiyet nahin hoti. Phir kiyun kar munaasib hey ke hum khuab ki halat aur khuab ke ajza ko jo zindagi ka nisf hissah hey nazar andaaz kar dein.

Aaiye! Khuab ke ajza khuab ki ehmiyet aur khuab ki haqeeqat talash Karen.

Farz kijiye ke aik mazmoon nighaar likhney bethta hey. Es ke zehan mein sirf unwaan hey. Na mazmoon ke ajzaaye tarteebi hain, nah tafseel hey magar jis waqt qalam haath mein utha kar wo likhna shuru karta hey tu mazmoon ke ajza bil'tarteeb aur bil'tafseel zehan mein aaney lagtey hain. Is sey pata chalta hey ke ebaarat ka mafhoom likhney waaley ke tehat-e-shaoor mein pehley sey mojood tha. Wahan sey yeh mafhoom lashaoor yani zehan mein muntaqil hua aur alfaz ka libaas pehan kar kaghaz par muntaqil ho gaya. Yeh mazmoon mafhoom ki hesiyat mein jahan mojood tha es ka naam saabitah hey jis ko ma'hireen tehat lashaoor keh saktey hain. Phir yehi mafhoom muntaqil ho kar *Aayaan* mein aaya. Yani lashaoor mein daakhil hua. Aakhir mein yehi mafhoom ebaarat ki shakal o

surat ikhtiyaar kar leta hey. Hum isi haalat ko *Joviyah* mein muntaqil hona kahtey hain aur aam log mafhoom ki muntaqili ko shaor mein aaney ka naam detey hain.

Ab hum in salahiyato'n ka tazkirah kar dena zaruri samajhtey hain jo khuab yani Roya ke naam sey roshnaas hain. Chunachey aalam-e-khuab mein insan khaata peeta aur chalta phirta hey. Es kemaani yeh hoey ke Rooh gosht post ke jism ke bagher bhi harkat karti rehti aur chalti phirti hey. Rooh ki yeh salahiyet jo sirf Roya mein kaam karti hey, hum kisi khaas tareeqey sey es ka suraag laga saktey hain aur es salahiyet ko beydaari mein istemaal kar saktey hain. Ambiyaa alehem salam yehin sey shuru hota hey aur yehi wo Ilm hey jis ke zariye Ambiyaey Karam ney apney shagirdo'n ko yeh bataya hey ke pehley insan kahan tha aur es Aalam-e-Nasoot ki zindagi puri karney ke baad wo kahan chala jata hey.

Aalam-e-Roya sey Insan ka Taluq

Yeh dekha jata hey ke insan apney zehan mein Kainat ki har cheez sey roshnaas hey. Hum jis cheez ko haafizah kehtey hain wo har dekhi hoyee cheez ko aur har suni hoyee baat ko yaad rakhta hey. Jin cheezo'n sey hum waqif nahin hain hamarey zehan mein in cheezo'n sey waaqfiyat peda karney ka tajasus mojood hey, agar es tajasus ka tajziyah kiya jaye tu kayee roohani salahiyato'n ka inkishaaf ho jata hey. Yehi tajasusu wo salahiyet hey jis ke zariye hum Kainat ke har zarrey sey roshnaasi haasil kartey hain. Es quwat ki salahiyatein es qadar hain ke jab in sey kaam liya jaye tu wo Kainat ki tammam aisi mojodaat sey pehley kabhi theen ya ab hain ya aaindah hoongi, waqif ho jati hain. Waaqifiyat haasil karney ke liye hamara zehan tajasus karta hey. Tajasus aik aisi harkat ka naam hey jo puri Kainat ka ahataah kiye hoye hey. Quran Pak mein **اللَّهُ أَكْبَرُ شَيْءٌ مُّحِيطٌ** Allah Taala ki har cheez ko ahataah karney wali sifat ka tazkirah hey. Es sifat ka aks insan ki Rooh mein paaya jata hey.

Es hi aks ke zariye insan ka tehat lashaoor Aalam-e-Roya Kainat ki har cheez sey waqif hey.

Roya ki Salahiyyato'n ke Madaraj:

1. Kashf-ul-Joo
2. Kashf-ul-Lahqah
3. Kashf-ul-Manaam
4. Kashf-ul-Malakoot
5. Kashf-ul-Kulliyaat
6. Kashf-ul-Wajoob

Kashf-ul-joo wo salahiyyat hey jis sey har insan nisbat-e-wahdat ke tehat roshnaas hota hey. Allah Taala ke hukum ki tashkeel ka naam Kainat hey.

Is hi hukum ke zariye Allah Taala ki ahataah karney ki sifat kulliyaat ko muntaqil hoyee hey.

Kulliyaat ke tammam ajza aapas mein aik dusrey ka shaoor rakhtey hain. Chahey fard ke Ilm mein yeh baat na ho lekin fard ki hesiyat kulliyaat mein aik maqam rakhti hey. Agar aisa no hota tu insan chand , sitaaron aur apni zameen sey alag mahol sey roshnaas na ho sakta. Es ki nigah tammam ajraam samawi ko dekhti hey. Yeh es baat ki daleel hey ke har insan ki hiss zameen sey baahir ke mahol ko bhi pehchanti hey. Yehi pehchan'na tasawuf ki zubaan mein sifaat Illahiya ki ma'rfat kehlata hey. Ab es tarah kahen gey ke insani shaoor ki nigah Kainat ke zahir ko dekhti hey aur insani lashaoor ki nigah Kainat ke batin ko dekhti hey. Bilfaaz deegar insan ka lashaoor achi tarah jaanta hey ke kaainaaat ke har zarrey ki shakal-o-surat, harkaat aur batini hisiyaat kiya hain. Wo in tammam harkaat ko sirf es liye nahin samajh sakta ke es ko apney lashaoor ka mutalaa karna nahin aata. Yeh mutalaa roya ki salahiyatein beydaar karney ke baad mumkin hey.

Pehley hum roya ki us salahiyet ko beydaar karney ka tazkirah kartey hain jis ka naam tasawuf ki zubaan mein Kashf-ul-Joo liya jata hey.

Mazmoon nigaar ki misaal sey zahir hey ke mazmoon ka mafhoom pehley sey kulliyaat ke shaoor mein yani mazmoon nigaar ke tehat lashaoor mein mojood tha.

Wahin sey mutaqil ho kar mazmoon nigaar ke zehan tak pohncha. Ab agar koi shakhs es mazmoon ko tehat lashaoor mein mutualaa karna chahey tu roya ki es salahiyet ke zariye jis ko Kashf-ul-Joo kaha gaya hey, mutualaa kar sakta hey, khuawh yeh mazmoon das hazaar saal baad likha janey wala ho. Ya das hazaar saal peheley likha jaa chukka ho.

Jis waqt Allah Taala ney lafz “*Kun*” kaha tu Azal sey Abad tak jo kuch jis tarah aur jis tarteeb ke sath waqoo mein aana tha, aa gaya. Azal sey Abad tak har zarrey es ki tammam harkaat-o-siknaat mojood ho gayin. Kisi zamanah mein bhi unhi harkaat ka muzaahirah mumkin hey kiyun ke koi ghair mojood, mojood nahin ho sakta yani Kainat mein koi aisi cheez mojood nahin ho sakti jo pehley sey wajood na rakhti ho.

Insan jab kisi zaawiyah ko sahi tor par samjhna chahta hey tu es ki hesiyat ghair jaanibdaar ya adalat ki hoti hey aur wo ba'hesiyat-e-adalat kabhi fareeq nahin hota. Adalat ko madai aur Mudaa Alleh ke muamlaat ko sahi tor par samajhnay ke liye adalat hi ka tarz-e-zehan istemaal karna hota hey. Es kemaani yeh hoey ke aik tarz-e-zehan fareeq ka hey aur aik tarz-e-zehan adalat ka hey.

Har shakhs ko tarz-e-fikar ke do zaawiyeh haasil hain. Aik zaawiyah ba'hesiyat ahl-e-muamlah aur dusra zaawiyah ba'hesiyat ghair jaanibdaar. Jab insan ba'hesiyat ghair jaanibdaar tajasus karta hey tu es par haqaaiq munkasshf ho jaatey hain. Tajasus ki yeh salahiyet har fard ko wadiyet ki gayi hey taa ke duniya ka koi tabqah muamlaat ki tafheem aur sahi feysalo'n sey mehroom na rahey jaaye.

Looh-e-Awal ya Loh-e-Mehfooz

Ab yeh musilmah munkashf ho gaya ke insan kisi ghair jaanib daa� aur zaawiyah sey haqaaiq ko samajhnay ki koshish karey tu qa'noon looh-e-mehfooz ke tehat insani shaoor, lashaoor aur tehat lashaoor ka intabaiyah naqsh maloom karney mein kaamiyaab ho jata hey. Intibaa wo naqsh hey jo basurat hukum aur ba'shakal tamsaal looh-e-mehfooz (Satah-e-Kulliyaat) par kundah hey. Is hi ki ta'meel mann-o-ann apneye waqt par zahoor mein aati hey.

Shaoor ka yeh qa'noon hey ke es duniya mein insan jitna hosh sanbhalta jata hey itna hi apney mahol ki cheezo'n mein inhimaak peda karta jata hey. Es ke zehan mein mahol ki tammam cheezein apni apni ta'reef aur noiyat ke sath es tarah mehfooz rehti hain ke jab issey in cheezo'n mein sey kisi cheez ki zarurat pesh aati hey tu bohat aasani sey apni mufeed cheez talash kar leta hey.

Maloom hua ke insani shaoor mein tarteeb ke sath zindagi ke mukhtalif sho'bon ke istemaal ki cheezein aur harkaat mojood rehti hain. Goya mahol ka hajoom insani zehan mein pewast hey. Zehan ko itni moh'lat nahin milti ke shaoor ki had sey nikal kar lashaoor ki had mein qadam rakh sakey.

Yehan aik asool wazhey hota hey ke jab insan yeh chahey ke mera zehan lashaoor ki hado'n mein da'khil ho jaye tu es hajoom ki girافت sey aazaad honey ki koshish karey. Insani zehan mahol sey aazaadi haasil kar leney ke baad, shaoor ki duniya sey hat kar lashaoor ki duniya mein daakhil ho jata hey.

Zehan ke es amal ka naam istigna hey. Yeh istigna Allah Taala ki sifat-e-samadiyat ka aks hey jis ko urf-e-aam mein inkhilaaye zehani kehtey hain. Agar koi shakhs es ki mashq karna chahey tu es ke liye kitney hi zaraye aur tareeqey aisey mojood hain jo mazhabi faraaiz ka darjah rakhtey hain. In faraaiz ko ada kar ke insan khaali-u;-zehan honey ki ma'harat haasil kar sakta hey.

Salook ki raaho'n mein jitney asbaaq parhaaye jaatey hain in sab ka maqsad bhi insan ko khaali-ul-zehan banana hey. Wo kisi waqt bhi iradah kar ke khaali-ul-zehan honey ka muraqba kar sакta hey.

Muraqba aik aisey tasawur ka naam hey jo ankhein band kar ke kiya jata hey. Maslan insan jab apni fan aka muraqba karna chahe tu yeh tasawur karey ga ke meri zindagi ke tammam aasaar fana ho chukeย hain aur ab mein aik nuqtah roshini ki surat mein mojood hoon. Yani ankhein band kar ke yeh tasawur karey ke ab mein apni zaat ki duniya sey bilkul aazaad hoon. Sirf es duniya sey mera ta'luq baqi hey jis ke ahatah mein Azal sey Abad tak ki tammam sargarmiyan mojood hain. Chunachey koi insan jitni mashq karta jata hey. Itni hi looh-e-mehfooz ki intabaaiyat es ke zehan par munkashf hoti jati hey. Raftah raftah wo mehsoos karney lagta hey ke ghaib ke naqoosh es tarah waaqia hain aur in naqoosh ka mafhoom es ke shaoor mein mutaqil honey lagta hey. Intabaaiyat ka mutualaa karney ke liye sirf chand rozah muraqba kaafi hey.

Looh-e-Doyem:

“Joo” tasawuf ki zaban mein mojoodat ka aisa majmu'aa hey jo Allah Taala ki sifaat ke khad-o-khaal par mushtamil hey. “joo” looh-e-Doyem kehlati hey es liye ke wo looh-e-awal yani looh-e-mehfooz ke matan ki tafseel hey.

Looh-e-mehfooz Kainat ki takhleeq sey mutaliq Allah Taala ke ahkamaat ka majmu'aa tasaaweer hey. Kainat ke andar jo bhi harkat waaqia honey wali hey es ki tasweer man-wa-ann looh-e-mehfooz par naqsh hey. Allah Taala ney insan ko iradah ka ikhitiyaar aata kiya hey. Jab insani iraado'n ki tasaaweer looh-e-mehfooz ki tasaaweer mein shaamil ho jati hain es waqt looh-e-awwal loo-e-Doyem ki shakal ikhtiyaar kar leti hey. Es hi looh-e-Doyem ko sufiyaa apni zubaan mein “joo” kehtey hain yani looh-e-mehfooz pehla aalam-e-tamsal hey.

Aur joo dusra aalam-e-tamsal hey jis mein insani iraadey bhi shaamil hain.

Pehley Allah Taala ki wo ta'reef bayan karna zaruri hey jo Quran Pak mein ki gayi hey:

قُلْ هُوَ اللَّهُ أَحَدٌ
الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُواً أَحَدٌ

Tarjumah: *Aey Pegambar Salallaho Alhe Vasalam! Ke dijiye Allah aik hey. Beyniyaaz hey. Na kisi ney es ko jana na es ney kisi ko jana aur na es ka koi khandaan hey.*

Yehan Allah Taala ki paanch sifaat bayan hoyee hain. Pehli sifat wehdat yani wo kasrat nahin. Dusri sifat bey'niyaazi yani wo kisi ka mohtaaaj nahin. Teesri sifat yeh ke wo kisi ka baap nahin. Chothi sifat yeh ke wo kisi ka beta nahin. Paanchwin sifat yeh ke es ka koi khaandaan nahin. Yeh ta'reef khaaliq ki hey aur khaaliq ki jo bhi ta'reef hogi makhlooq ki ta'reef ke bar'aks hogi Ya makhlooq ki jo bhi ta'reef hogi khaaliq ki ta'reef ke bar'aks hogi. Agar hum khaaliq ki ta'reefaati hado'n ko chhor kar makhlooq ki ta'reef bayan karen tu es tarah kahen gey ke khaaliq wahdat hey tu makhlooq kasrat hey, khaaliq bey'niyaaz hey tu makhlooq mohtaaaj, khaaliq baap nahin rakhta tu makhlooq baap rakhti hey. Khaaliq ka koi beta nahin lekin makhlooq ka beta hota hey, khaaliq ka koi khaandaan nahin lekin makhlooq ka khaandaan hona zaruri hey.

Aalam-e-Joo:

Jab Allah Taala ney *Kun* farmaya tu Sifat e ilahiya Kainat ki shakal-o-surat ban gayin. Yani Allah Taala ki sifaat ke ajza kasrat ka cheherah ban gaye. Yeh cheherah in tammam rooho'n ya ajza ka maj'muaa hey jin ko alag alag makhlooq ki shakal-o-surat haasil hoyee. Takhleeq ki pehli ta'reef yeh hoyee ke ajzaaye latujza yani roohein jin ko Quran mein *Amr e Rabbi* kaha gaya hey mojoodat ki surat mein numaya'n ho gayin. Es ta'reef ko mad-e-nazar rakh kar hum es rabt ko nahin bhool saktey jo khaaliq aur makhlooq ke

darmiyan hey. Es hi rabt ko tasawuf ki zubaan mein “Joo” kaha gaya hey.

“Joo” ki dusri ta’reef yeh hey ke makhlooq har qadam par khaaliq ke rabt ki mohtaaj hey aur khaaliq ki sifaat hi har lamhah “Joo” ko hayaat-e-Nou atta karti hey.

“Joo” ke teesrey marhaley mein aik aisa silsilah samney aata hey jis ko hum pedaaish ka zariyah qaraar detey hain. Tasawuf ki zubaan mein es ka naam rukh awal hey.

“Joo” ka chotta silsilah khud pedaaish ki shakal-o-surat ka naam hey jis ko tasawuf ki zubaan mein rukh-e-saani kahtey hain. Yeh dono’n rukh “Joo” ke Tanavo ka majmuua hain.

“Joo” ke panchwein silsila mein afrad ka zehan tanzeem ki noiyat ikhtiyaar kar leta hey yani “Joo” ka infiraadi ehsaas aik aik fard ke ehsaas ka idraak kar leta hey. **نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ** “Joo” ki sharah hey. Kainat mein jo har cheez shaoor ko mehsoos hoti hey ya nazar aati hey ya shaoor es ka idraak karta hey es ka wajood tamsul awal ki shakal mein “Joo” ke andar paaya jata hey. Koi fard jahan bhi hey tamsul awal ka aks hey khuawh wo fard insan ho, jin ho, farishtah ho, nibataat sey ho ya jamadaat sey ya kisi kurreh ki hesiyat rakhta ho.

Kainat ka har fard “Joo” ke zariye lashaoori tor par aik dusrey ke sath roshnaas aur munsalik hey. Tasawuf ki zubaan mein “Joo” ki tafseelaat *“Mugeebaat Akwaan”* kehlati hain. Agar kisi fard ko mugheebaat akwaan ka Ilm haasil hey tu wo aik zarrey ki harkat ko dusrey zarrey ki harkat sey mulhiq dekh sakta hey. Bilfaaz deegar “Joo” ka shaoor rakhney wala agar hazaar saal pehley ke ya hazaar saal baad ke waqiaat ka mushaidah karna chahey tu kar sakta hey.

Kasrat Ka Ajmaal:

Quran Pak mein Allah Taala ney farmaya hey:

هُوَ الَّذِي يُصَوِّرُ كُمْ فِي الْأَرْضِ كَيْفَ بَشَاءُ

Is ayat mein Allah Taala ney juzv latujza ka tazkirah kiya hey aur bataya hey ke hum ne laa shayee ko shakal-o-surat di hey. Rehum maadar mein aik aisi tasweer banaayi hey jis ka Ilm hamarey siwa kabhi kisi ko na hua tha.

Allah Taala ney rehum maadar mein aisi tasweer kashee ki hey jo Amr Rabbi ki hesiyat mein na'qaabil-e-taqseem juzv hey. Yeh aik aisa aks hey jis ko Allah Taala ke iraadey ney har fard ke idraak sey roshnaas kar diya hey. Dar'asal Allah Taala ka har hukum fardan fardan tammam makhlooq ke key zehan mein shakal-o-surat ban kar sama gaya hey. Yani jo shakal bhi Allah Taala ney banayi hey wo "Joo" mein wajood rakhney waaley aRabb do aRabb afrad ke idraak mein mojood hey.

Allah Taala ke har hukum ki tasweer jo ke har zarreh mein naqsh hey es hi naqsh ke idraak sey koi admi apni sawaari ke aisey ghorey ko jis ki shakal-o-surat ka koi ghora saari duniya mein mojood na ho achi tarah pehchanta hey. Aik maa apney betey ko karoro'n insano'n mein talash kar leti hey aur betey ke senkro'n dost es ke makhsoos khad-o-khaal dekh kar es ko pehchaan letey hain. Allah Taala ke hukum ki khaas shakal-o-shabaahat jo aik bachey ki Rooh mein pewast hey es bachey ki nigah mein kabutar, mor ya fakhtah ki shanakht ka zariyah ban jati hey. Koi bachah sitaarey ko laakho'n meel ke faasley sey dekh kar sitarah ke deta hey. Es tarah har cheez ki shakal-o-surat mojoodat ke har fard ki tabiyat mein naqsh aur pewast hey. Koi surat saalha saal baad bhi jab kisi fard ki aankho'n ke samney apney khad-o-khaal mein aati hey tu wo es ko Amr Rabbi, Rooh ya juzv la tajzaa ya insan ka naam ley kar bey saakhtah pukaar uthta hey..... Mein tujhey khoob pehchanta hoon, tu Zaid hey tu Mehmood hey.

"Joo" Ka Waastah:

Insani zindagi ke do rukh hain. Aik zahiri rukh aur dusra batini rukh. zahiri rukh dekhney walo'n ke liye pehchaan ka zariyah hey ke fala'n shakhs hey yay yeh fala'n cheez hey aur batini rukh dekhi hoyee cheezon ki yaad'daasht ka tasweer khanah hey yani dekhi hoyee tammam cheezein es rukh mein ba'shakal tasweer mehfooz rehti hain. Hum in dono rukhon ko puri tarah samajhtey aur mehsoos kartey hain. Jo kuch hamarey batini rukh mein munakash aur mojood hey, wo jab zahiri tor par hamari aankho'n ke samney aata hey tu hum bila taamul issey shanakht kar letey hain. Ab yeh haqeeqat waaze ho gayi ke jo kuch batin mein hey wohi zahir mein hey aur jo cheez batin mein mojood nahin hey wo zahir mein mojood nahin ho sakti. Goya zahir batin ka aks hey. Batin asal hey aur zahir es ka partu hey aur kisi shakhs ka batin es ki apni zaat hey, aisi zaat jo Amr rabbi ya Juzve La Tujzaa ya Rooh khelaati hey. Haqeeqat yeh ke har shakhs ki zaat mein puri Kainat ke tammam ajza aur ajzza ki harkatein munakash aur mojood hain.

Insan ki zaat do hisso'n mein mushtamil hey. Aik hissah daakhali hey aur dusra hissah khaarji hey. Daakhili hissah asal hey aur khaarji hissah es hi asal ka saaya hey. Daakhili hissah wehdat ki hesiyat rakhta hey aur khaarji hissah kasrat ki. Daakhili hissah mein Makaan aur Zaman dono nahin hotey lekin khaarji hissah mein Makaan aur Zaman dono hotey hain. Daakhili hissah mein har cheez juzv la tajza ki hesiyat rakhti hey, kisi makaniyat ka ahataah bhi mojood nahin hey. Khaarji hissah mein makaniyat aur zamaniyat dono'n mojood hain.

Misaal:

Hum kisi emaarat ki aik simt mein kharey ho kar es emaarat ke aik zaawaiyah ko dekhety hain. Jab es emaarat ke dusrey zaawaiyah ko dekhna hota hey tu chand qadam chal ke aur kuch fasla tey kar ke aisi jagah kharey hotey hain jahan sey emaarat ke dusrey rukh par nazar parti hey aur fasla tey karney mein thora sa waqfah bhi sarf hua. Es tarah nazar ka aik zaawaiyah bana'ney ke

liye makaniyat aur zamaniyat dono'n waqoo mein aayin. Zara wazahat sey es hi maslah ko yun bayan kar skatey hain ke jab aik shakhs London tower ko dekhna chahey tu Karachi sey safar kar ke issey London pohnchna parey ga. Aisa karney mein es ko hazaaro'n meel ki makaniyat aur kayee dino ka zamanah lagana para. Ab nigah ka wo zaawaiyah bana jis sey London tower dekha ja sakta hey. Maqsad sirf nigah ka zawaiyah banana tha jo London tower ko dikha sakey. Yeh insan ki zaat ke khaarji hissey ka zaawayah nigah hey.

Is zaawiyah mein makaniyat aur zamaniyat istemaal honey sey kasrat peda ho gayi. Agar zaat ke daakhili zawaiyah nigah sey kaam lena ho tu hum apni jagah bethey bethey zehan mein London tower ka tasawur kar saktey hain. Tasawur karney mein jo nigah istemaal hoti hey wo apni na'tawaani ki wajah sey aik dhundla sa khaka dikhaati hey. Lekin wo zaawaiyah zaroor bana deti hey jo aik taweel safar tey kar ke London tower tak pochney ke baad tower ko dekhney mein banta hey. Agar kisi tarah nigah ki na'tawaani door ho jaye tu zaawiyah nigah ka dhundhla khaakah roshan aur waazeh nazaarey ki hesiyat ikhtiyaar kar sakta hey aur dekhney ka maqsad bilkul es hi tarah pura ho jaye ga jo safar ki jad-o-jehad aur safar ke bohat sey wasaail istemaal karney ke baad pura hota hey. Asal cheez zaawiya nigah ka hasool hey jis tarah bhi mumkin ho.

Yeh waazeh ho gaya ke aik insan ki Rooh fi-nafsehi juzve latajza hey. Har insan zawaiyah nigah ke tehat apni zaat mein puri tarah Kainat ka ahatah kiye hoey hey. Es Kainat ka jo khud bhi jazzo la tajzza ki hesiyat rakhti hey. Zaat ka daakhili hissah wehdat aur zaat ka khaarji hissah kasrat hey. Wehdat wo hissah ey jis mein makaniyat hey na zamaniyat hey, sirf shahid aur mashood aur mushahidah yani ehsaas ke teen hisso'n ki mojoodigi paai jati hey aur zaat ke khaarji hissah mein mehaz es ehsaas ka aks hey jis ka naam kasrat rakh liya gaya hey. Yeh aks makaniyat aur zamaniyat dono ko ahataah karney ke baad ehsaas ko thos shakal mein pesh karta hey. Jaisey hi insan aik simt mein chala gaya aur zara sa waqfah guzra, es ney apney ehsaas mein aik dabao mehsoos kiya, foran ehsaas ke turey hotey chaley gaye, wo sochney laga, wo

dekhney laga, sunney laga, soonghney laga aur chhooney laga. Yeh ehsaas bhi jo shahid ki hesiyat mein sab kuch kar raha hey juzv latujzaa hey. Mashood ki hesiyat mein jo kuch bhi mehsoos ho raha hey wo bhi juzve la tujza hey aur mushahidah ki hesiyat mein jo shahid aur mashhood ka darmiyani wasath hey wo bhi juzve latujza hey. Yeh hey kunnah e ehsaas aur wehdat-o-kasrat ki haqeeqat.

Ehsaas ki Darjah Bandi:

Har insan juzve latujza hey aur fi-nafsehi ehsaas ki hesiyat rakhta hey. Es ko jab hum harkat ka naam dena chahein tu nigah kahein gey.

Aadmi deed ast baqi post ast

Deed Aa'n bashad ke deed dost ast

(Roomi)

Is shair mein molana room ney insan ka tazkirah kiya hey jo wehdat mein ba'manzilah ehsaas hey aur kasrat mein ba'manzilah nigah hey.

Misaal:

Hum aik qad Adam aainah ke samney kharey hotey hain aur apna aks dekhtey hain. Es wqat kehtey hain ke hum aainah mein apni surat dekh rahey hain. Darasal yeh tarz-e-kalaam bil'waastah hey, barah e rast nahin. Jab hum es hi baat ko barah e rast kehna chahein gey tu kahein gey aainah hamein dekh raha hey ya hum es cheez ko dekh rahey hain jis cheez ko aainah dekh raha hey, yani hum aainah ke dekhney ko dekh rahey hain.

Yeh hoyee barah e rast tarz-e-kalaam. Es ki tashreeh yeh ke jab hum kisi cheez ko dekhtey hain tu pehley hamarey zehan mein es ka tasawur hota hey. Dusrey darjah mein hum es cheez ko apni aankh ki nigah sey dekhtey hain. Agar hum ney es cheez ke baarey mein kabhi koi khayaal nahin kiya ya kabhi nahin socha hey ya

hamein kabhi es cheez ka Ilm haasil nahin hua tu hum es cheez ko nahin dekh saktey.

Misaal:

Kisi shakhs ka aik haath faalij'zadah aur khushkh ho chukka hey. Hum es ke haath mein nishtar chabho kar sawaal kartey hain. “batao! Tumharey faalij'zadah hath ke sath kiya salook kiya gaya?”

To wo jawaab deta hey. “ mujhey maloom nahin.”

Is ney nafi mein jawaab kiyun diya?

Is liye ke ke nishtar ki chubhan es ney mehsoos nahin ki. Yani issey nishtar chuboney ka Ilm nahin hua jo ehsaas ka pehla darjah hota hey. Wo es haalat mein nishtar chabhoney ka amal dekh sакта tha agar es ki ankhein khuli hoteen. Yehan es ki nigah es ke zehan ko nishtar chabhoney ka Ilm dey sakti thi. Choonachey har haal mein yehi Ilm nigah ka pehla darjah hota hey.

Insan ko sab sey pehley kisi cheez ka Ilm haasil hota hey. Yeh ehsaas ka pehla darjah hey phir es cheez ko dekhta hey, yeh ehsaas ka dusra darjah hey. Phir es ko sunta hey, yeh ehsaas ka teesra darjah hey. Phir wo es cheez ko soonghta hey yeh ehsaas ka chotha darjah hey. Phir wo es ko chhoota hey yeh ehsaas ka paanchwa'n darjah hota hey. Fil-waqea ehsaas ka sahi naam nigah hey aur es ke paanch darjey hain. Pehley darjey mein es ka naam khayaal hey. Dusrey darjey mein es ka naam nigah hey. Teesrey darjey mein es ka naam samaat hey, chothay darjey mein es ka naam saamah hey aur paanchwen darjah mein es ka naam lams hey.

Her darjah Ilm ki aik izaafi shakal hey. Khayaal apney darjey mein ibtdaayi Ilm tha. Nigah apney darjey mein aik izaafi Ilm ho gayi. Samaat apney darjey mein aik tafseeli Ilm ban gayi aur Shamah apney darjey mein aik tausyee Ilm ho gaya. Aakhir mein lams apney darjey mein aik mehsoosaati Ilm ban gaya. Awaliyat sirf Ilm ko haasil hey jo dar asal nigah hey. Her hiss es hi ki darjah bandi hey. Hum nigah ka mafhoom puri tarah waze kar chukey hain.

Ab es ke zaawiyey aur haqeeqat bayan karen gey.

Wehdatul Wajood Aur Wehdatu Shaood

Nigah do tarah dekhti hey....Aik barah'raast, dusrey bil'waastah. Aainah ki misaal ooper aa chuki hey. Jab hum apni zaat yani daakhil mein dekhtey hain tu yeh nigah ka barah e rast dekhna hey. Yeh dekhna "Joo" yani wehdat mein dekhna hey. Wehdat mein dekhney wali yehi nigah insan, Amr rabbi, Rooh ya jazzo la tajzsa hey. Yehi nigah shahid ko mashhood sey qareeb karti hey. Yehi nigah نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرْيدِ ka inkishaaf karti hey. Yehi nigah apni jagah Ilm illahi ya Ilm toheed hey. Yehi nigah kasrat mein izaafi, tafseeli, tausiyee aur mehsoosaati tabiyat banti hey. Es ki pehli harkat Ilm toheed ya wehdat-ul-wajood hey. Es hi nigah ki dusri, teesri, chothi aur paanchwein harkat kasrat ya wehdat-ul-shahood hey. Yehi nigah jab bilwaastah dekhti hey tu makaniyat aur zamaniyat ki ta'meer karti hey. Es ki harkaat mein jaisey jaisey tabdeeli hoti hey waisey waisey kasrat ke darjey takhleeq hotey jaatey hain. Yeh nigah tanazul awal ki hesiyat mein shaoor quwat-e-nazarah, guftaar, shaamah aur lams banti hey.

Har tanazul mein es ke do juzv hotey hain. Yeh nigah harkat mein aaney sey pehley tanazul awal mein Ilm aur aleem aur harkat mein aaney ke baad tanazul doyem mein shaoor, tanazul Soyem mein niagaah aur tashkeel, tanazul chaharam mein guftaar aur samaat, tanazul panjum mein rangeeni aur ehsaas, tanazul shshum mein kashish aur lams hoti hey.

Tanazul awal wehdat ka aik darjah hey aur tanazul doyem kasrat ke paanch darjey hain. Es tarah tanazalaat ki ki ta'daad chhey (6) ho gayi. Pehla tanazul lateefah wehdat, dusrey paanch tanazul latayef kasrat kehlatey hain. Juzo laytujza insan ya Rooh ki saakht yehan sey mukasf ho jati hey.

Awal zaat Baari Taala hey aur Baari Taala ka zehan Ilm waajib kehlata hey. Waajib mein Kainat ka wajood Allah Taala ke iraadey ke tehat mojood tha. Jab Allah Taala ney es ka muzaahirah pasand faramaya tu hukum diya “*Kun*” yani harkat mein aa. Choonachey ba’shakal Kainat waajib mein jo kuch mojood tha es ney pehli karwat badly aur harakat shuru ho gayi. Pehli harkat yeh thi ke mojoodat ke har fard ko apna idraak ho gaya. mojoodat ke har fard ki fikr mein yeh baat ayeke mein hoon. Yeh andaz-e-fikar aik gum’shudgi aur mehwiyat ka Aalam tha. Har fard na peda kinaar dariaye toheed ke andar ghotah zan tha. Har fard ko sirf itna ehsaas tha ke mein hoon. Kahan hoon, kiya hoon aur kis tarah hoon es ka koi ehsaas issey nahin tha, es hi Aalam ko Aalam wehdat-ul-wajood kehtey hain. Es Aalam ko ahl-e-Tasawuf mehz wehdat ka naam bhi detey hain. Yeh wehdat, wehdat Baari Taala hargiz nahin hey kiyun ke Baari Taala ki kisi sifat ko alfaz mein bayan karna na’mumkin hey. Yeh wehdat zehan insani ko apni aik ikhtaraa hey jo sirf insan ke mehdood daairah-e-fikar ka muzahirah karti hey lekin Allah Taala ke kisi lamehdood wasaf ko sahi tor par bataney sey qatai kotaah aur qaasir hey. Yeh na’mumkin hey ke kisi lafz ke zariye Allah Taala ki sifat ka mukamal izhaar ho sakey.

Is haqeeqat ko nazar andaaz nahin kiya ja sakta ke “wehdat” fikr insani ki apni aik ikhtara honey ki hesiyat mein ziyadah sey ziyadah fikr insani ke uloom aur wusat ko bayan karti hey. Jab koi insan lafz wehdat istemaal karta hey tu es kemaani bas yehi nikaltey hain ke wo Allah Taala ki yaktaai ko yehan tak samjha hey. Bilfaaz deegar lafz wehdat ka mafhoom insan ki apni had fikr tak mehdood hey. Es sey bohat arfa-wa-alaa hain. Jab hum wehdat kehtey hain tu fil-haqeeqat apni hi wehdat fikr ka tazkirah kartey hain. Es hi maqam sey Aalam wehdat-ul-wajood ke baad Aalam wehdat-ul-shahood ka aaghaz hota hey. Allah Taala rooho’n sey mukhaatib ho kar farmaatey hein:

(Kiya mein tumhara Rabb nahin hoon) آئسٹ بِرِّکْمٰن

Yehan sey insan ya Amr rabbi ki nigah wajood mein aa jati hey. Wo dekhta hey kisi ney mujhey mukhatib aur mukhatib par es

ki nigah parti hey. Wo kehta hey “balaa” ji haan, mujhey aap ki rabaniyet ka aitraaf hey aur mein aap ko pechaanta hoon. (Quran)

Yeh hey wo maqam jahan Amr rabbi ney dusri harkat ki. Ya dusri karwat li. Es hi maqam par wo kasrat sey muta'ruf hua. Es ney dekha ke merey siwa aur bhi makhlooq hey kiyun ke makhlooq ke hajoom ka shahood issey haasil ho chukka tha, issey dekhney wali nigah mil chuki thi. Yeh waajib ka dusra tanazul hua. Es tanazul ki hadood mein insan ney apney wajood ki gehrayee ka ehsaas aur dusri makhlooq ki mojoodgi ka shahood peda kiya. Pehley tanazul ki hesiyat Ilm aur aleem ki thee yani insan ko sirf apney honey ka idraak hua tha.

Main hoon..... “Main “Aleem aur “Hoon” Ilm hey. Dusrey tanazul mein gumshudgi ki had sey aagey barha tu es ney khud ko dekha aur dusro'n ko bhi dekha. Es hi ko Aalam wehdatal-shahood kehtey hain. Peheley tanazul ko jo mehaz idraak tha jab ehsaas ki gehrayee haasil hoyee tu nigah wajood mein aa gayi. Nigah idraak ki gehrayee ka dusra naam hey.

Qa'noon:

Idraak geheraa honey ke baad nigah ban jata hey. Idraak jab tak halka ho aur khayaal ki hado'n tak mojood rahey, es waqt tak mushahidah ki haalat ronuma nahin hoti. Ehsaas sirf fikr ki had tak kaam karta hey. Jab fikr aik hi nuqtah par chand lamho'n ke liye markooz ho jati hey wo nuqtah khad-o-khaal aur shakal-o-surat aik roop ikhtiyaar kar leta hey. Es hi ko mushidah ya shahood kehtey hain. Ab fikr nigah ki hesiyat mein es nigah jo nuqtah ka mushahidah kar rahi hey goya ho jati hey ya bolney lagti hey. Es nuqtah par Amr Rabbi kehta bhi hey aur sunta bhi hey.

Yeh quwat goyaai jissey nataq kehtey hain agar zara es nuqtey ki taraf aur mutawajo rahey tu fikr aur ehsaas mein rangeeniyon ka chashmah ubal parta hey aur apney ird gird neyarngi ka aik hajoom mehsoos karney lagti hey.

Jab es hajoom par Amr Rabbi ki tawajo zara si der aur markooz raheti hey tu shahoor insani mein kashish ki roshan leheren peda ho jati hain. In leheron ki aik sifat yeh bhi hey ke yeh apney matmah-e-nazar ya shahood ko jissey wo dekh rahi hain ya mehsoos kar rahi hain choo deti hain. In leheron ke es amal ka naam “Lams” hey. Yehan sey yeh qanoon puri tarah waaza ho jata hey ke Ilm hi ki judaganah harkaat ya haalton ka naam khayaal, nigaah, guftaar,, shaamah aur lams hey.

Bayaan kardah qa'noon sey es baat ka inkishaaf ho jata hey ke aik haqeeqat apni haalat badalti rehti hey. In tabdeeliyo'n mein mukhtalif inkishafaat ka qayaam hey. Jis nuqtah par jo inkishaaf surat pazeer hey wohi Amr Rabbi ki harkat ban jaata hey. Jis tarah khayaal Ilm hey es hi tarah nigah bhi Ilm hey aur nigah ke baad ki tammam haalatein bhi Ilm hain. Koi haalat in hadood sey baahir qadam nahin rakh sakti. Ilm ki hadood ke andar hi darjah ba darjah geheri hoti chali jati hey.

Hamaari fikr ooper sey neechey ki taraf seerhiya'n utarti hey aur hum fikr ki shakal-o-surat ko mukhtalif ehsasaat ka naam detey chaley jaatey hain. Jab hum aik khayaal ko zehan mein shidat sey mehsoos kartey hain tu wohi khayaal shakal-o-surat ban kar ronuma ho jata hey. Wo hi shakal-o-surat mazeed ghor-o-fikar ke asar sey guftagu karney lagti hey. Zara aur shidat hoti hey tu yehi guftagu ranga rang libaaso'n mein jalwah gar ho jati hey. Aakhiri marhalah mein shidat ehsaas ke baais hum in ranga rang libaaso'n ki taraf khud ko khinchta hua mehsoos kartey hain. Yehan tak ke hamari hiss in ranga rang libaaso'n ko chhoo leti hey. Yehan par hamara tajasus khatam ho jata hey. Yeh kefiyat fikr insani ke liye lazat ki intiha hey. Es aakhri nuqtah sey phir fikr insani ko lotna parta hey. Yani jis cheez ko hum ney abhi chhua hi tha hamari hiss es sey door honey lagti hey. Yehi haalat hamari hiss ka rad-e-amal hey jo makaniyat aur zamaniyat ke fasal ka ehsaas dilaata hey. Abhhi hum jis cheez sey qareeb they raftah raftah es sey door hotey chaley jaatey hain aur majmoyee tor par isi nuqtah ki doori ka naam mot hey. Mot waardin honey ke baad Rooh guzrey hoye tajurbaat

sey aik majmoyee Ilm jadeed seekhti hey. Isi Aalam ka naam Aalam-e-Ghaib ka shahood hey.

Aik baar phir zindagi ki tashreeh bayan ki jati hey.

Yeh Kainat apni har shakal-o-surat aur har aik harkat ke sath Allah Taala ke Ilm mein mojood thi. Es hi mojoodgi ka naam wajood-e-roya hey aur jis Ilm mein Kainat ki mojoodgi thi, Allah Taala ke es Ilm ko waajib ya Ilm-e-Qalam kehtey hain. Ilm waajib Allah Taala ki aik sifat hey jis ko zaat ka aks kehtey hain.

Ilm waajib ke baad jab Allah Taala ki sifaat aik qadam aur neechey utartey hain tu Aalam waqiah ya Aalam arwaah ka zahoor ban jati hain. Yehi wo mehal e waqoo hey jab ke Allah Taala ney zahoor takhleeq ka iradah farmaya aur lafz *Kun* keh kar apney iraadey ko Kainat ki shakal-o-surat bakhshi. Yehan se do hesiyatein qayam ho jati hain..... Aik hesiyat Allah Taala ke Ilm ki, dusri hesiyat Allah Taala ke iraadey ki aur asal iradah hi Azal ki ibtida karta hey. Azal ke ibtidai marhaley mein mojoodat saakit-o-saamat hain. mojoodat ki shakal ko roohaniyet ki zubaan mein Ilm wehdat, kuliyaat ya Ilm looh-e-mehfooz kehtey hain. Jab Allah Taala ko yeh manzoor hua ke mojoodat ka sakoot tootey aur harkat ka aaghaz ho tu Allah Taala ney mojoodat ko mukhatib kar ke irshad farmaya:

اللَّهُمْ بِرِّكْمٌ

Ab mojoodat ki har shey mutawajo ho gayi aur es mein shaoor peda ho gaya. Es shaoor ney jawaban BALLA keh kar Allah Taala ke Rabb honey ka aitaraf kar liya. Yeh Aalam waqiah ki pehli shakal thi. Ashiya mein jab harkat ki ibtidah hoyee tu Aalam waaqiah ki dusri shakal ka aghaz ho gaya. Es shakal ka naam aam zubaan mein kasrat hey. Es hi shakal ko Aalam Misaal ya “Joo” kehtey hain.

Yehan sey Amr Rabbi rooh, juzv e latajza ya insan zindagi ka iqdaam karta hey aur es hi ka aks nasoot mein waqiaat ki shakal-o-surat ikhtiyaar kar leta hey. Aalam-e-nasoot kay yeh aks ashiya

ka dusra tamsul hey. Zaat ka aks Ilm waajib ya Ilm Qalm. Ilm waajib ka aks Ilm wehdat ya Ilm looh-e-mehfooz hey. Ilm looh-e-mehfooz ka aks “Joo” yani tamsaal hey. Aalam tamsaal ka aks tamsul saani ya Aalam takhleet hey. Aalam –e-takhleet ko aalam-e-naasoot bhi kehtey hain.

ROOH E AZAM, ROOH E INSANI, ROOH E HEWANI AUR LATAYEF E SITTAH

Makhlooq ki saakht mein Rooh ke teen hissey hotey hain..... Rooh-e-azam, Rooh-e-insani, Rooh-e-hewaani.

Rooh-e-azam Ilm waajib ke ajza sey murakab hey.

Rooh-e-insani Ilm wehdat ke ajza sey banti hey aur

Rooh-e-hewaani “Joo” ke ajzaaye tarkeebi par mushtamil hey.

Rooh-e-azam ki ibtida lateefah akhafa aur intiha lateefah khfi hey. Yeh roshini ka aik daairah hey jis mein Kainat ki tammam ghaib ki maloomat naqsh hoti hain. Yeh wohi maloomat hain jo Azal sey Abad tak ke waqiaat ke mitan haqeeqi ki hesiyat rakhti hain. Es daairey mein makhlooq ki maslihato'n aur israr ka record mehfooz hey. Es daairah ko Sabtah kehtey hain.

Rooh insani ki ibtida Latifa e sirri hey aur intiha latfiah roohi hey. Yeh bhi roshini ka aik daairah hey. Es daairey mein wo ahkamaat naqsh hotey hain jo zindagi ka kirdaar bantey hain. Es daairey ka naam “Ayaan” hey.

Rooh hewaani ki ibtida latifah qalbi aur intiha latifah nafsi hey. Yeh roshini ka teesra daairah hey. Es ka naam “ joya” hey. Es daairey mein zindagi ka har amal record hota hey. Amal ke dono hissey jin mein Allah Taala ke ehkaam ke sath jin-o-ins ka ikhtiyaar bhi shaamil hey juzv dar juzv naqsh hotey hain.

Roshini ke teeno'n daairey teen oraaq ki tarah aik dusrey ke sath pewast hotey hain. In ka majmoyee naam rooh, Amr rabbi, juzv latujza ya insan hey.

Lateefah es shakal-o-surat ka naam hey jo apney khad-o-khaal ke zariyey maani ka inkishaaf karta hey. Maslan shama ki lo aik aisa lateefah hey jis mein ujaala, rang aur garmi teeno'n aik jagah jama ho gaye hain. (in ki tarteeb sey aik sholah banta hey jo shahood ki aik shakal hey) in teen ajza sey mil kar shahood ki aik banney wali shakal ka naam sholah rakha gaya hey. Yeh sholah jin ajza ka mazhar hey. In sey har juzv ko aik lateefah kahein gey.

Lateefa No.1: sholah ka ujaala hey.

Lateefa No.2: sholah ka rang hey.

Lateefa No.3: sholah ki garmi hey.

In teeno'n lateefo'n ka majmoyee naam shama hey. Jab koi shakhs lafz shama istemaal karta hey tu ma'navi tor par es ki muraad teeno'n lateefo'n ki yakja surat hoti hey.

Is tarah insan ki Rooh mein chhey lateefey hotey hain jis mein pehla lateefah Akhfaa hey. Lateefah Akhfaa Ilm illahi ki film ka naam hey. Yeh film lateefah Khaffi ki roshini mein mushahidah ki ja sakti hey. In dono'n lateefo'n ka ijtimayee naam Sabtah hey. Es tarah Sabtah ke do itlaaq hoyee. Aik itlaaq Ilm illahi ke tamasulaat hain aur dusra itlaaq Rooh ki wo roshini hey jis ke zariye tamasulaat ka mushahidah hota hey. Tasawuf ki zuban mein dono'n itlaaq ka majmoyee naam Taddallah hey. Taddallah darasal Asmaye Ilaahiyah ki tashkeel hey. Asmaye Ilaahiyah Allah Taala ki wo sifaat hain jo zaat ka aks ban kar tanazul ki surat ikhtiyaar kar leti hein. Yehi sifaat mojoodat ke har zarrey mein Taddallah ban kar muheet hoti hein. Pedaish, arooj aur zawaal ki maslihatein es hi Taddallah mein mandaraj hain. Es hi Taddallah sey Ilm illahi ke aks ki ibtida hoti hey. Jis insan par Ilm illahi kay yeh aks munkashf ho jata hey wo taqdeer rab'baani sey mutla ho jata hey. Es hi Taddallah ya tajalli ka indraaj sabtah mein hota hey. Jaisey Alif Laam Meem khaaliq aur makhlooq ke darmiyaani rabt ki tashreeh

hey yani alam ki ramooz ko samjhney wala Allah Taala ki sifat Taddallah ya ramz hukmarani ko parh leta hey.

Taddallah ka Ilm rakhney wala koi insan jab Alif Laam Meem parhta hey tu es par tammam israr-o-ramooz munkashf ho jatey hain jo Allah Taala ney surah baqrah mein bayan farmaaye hain. Alif Laam Meem ke zariye sahib-e-shahood par wo israr munkashaf ho jaatey hain jo mojoodat ki rag-e-jaan hain. Wo Allah Taala ki es sifat Taddallah ko dekh leta hey jo Kainat ke har zarrey ki Rooh mein ba'shakal tajalli pewast hey. Koi ahl-e-shahood jab kisi fard ke lateefah Khaffi mein Alif Laam Meem likha dekhta hey tu yeh samajh leta hey ke es nuqtey mein sifat Taddallah ki roshiniya'n jazb hain. Yehi roshiniya'n Azal sey Abad tak ke tammam waqiaat ka inkishaaf karti hain. Lateefah Khaffi ke batin ka inkishaaf lateefah akhfaa ka inkishaaf hey aur dono'n lateefo'n ka ijtimayee naam Rooh azam ya Sabtah hey.

Agar hum Sabtah ko aik nuqtah ya aik warq farz kar lein tu es warq ka aik safah lateefah Akhfaa aur dusra safah lateefah Khaffi hoga. Fil-waaqia lateefah Khaffi noori tehreer ki aik mukhtasir shakal (SHORT FORM) hey jis ko parhney ke baad koi sahib-e-israar es ke purey mafhoom sey mutla ho jata hey. Es mafhoom ke mutaliq yeh nahin kaha ja sakta ke wo mukhtasir hey kiyun ke SHORT FORM honey ke ba'wajood wo apni jagah kisi fard ki pedaish sey mutaliq Allah Taala ki tammam maslehato'n ki tashreeh hota hey. Es hi cheez ko israr ki istilaah mein asma ya Ilm qalam kaha jata hey. Yeh Ilm do hisso'n par mushtamil hey.

Pehla hissah: Asmaaye Ilaahiyah

Dusra hissah: Ilm haroof maqtaat

Asmaaye Ilaahiyah

Name	Meaning
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Allah	Allah Ka Zaati Naam
Raheem	Bohat rehum Wala
Rehman	Bohat Bakhshiney wala
Al-Maalik	Shehenshah
Quddoos	Buzurg Tar
Salam	Salamat Rakhney Wala
Momin	Aman Deney Wala
Muhemin	Nehgibaan
Aziz	Ghaalib
Jabbar	Zabardast
Mutakabbir	Baraai Wala
Khaliq	Peda Karney Wala
Bari	Sab Ka Peda
	Kunindah
Musavvir	Surat Gar
Ghaffar	Gunah Bakhshiney Wala
Qahhar	Sab Par Ghaalib
Wahhab	Bohat Deney Wala
Razzaq	Rozi Deney Wala
Fattah	Khoney Wala
Aleem	Jaan'ney Wala
Qabiz	Qabzah Rakhney Wala
Basit	Firaakh Karney Wala
Khafiz	Past Karney Wala
Rafay	Buland Karney Wala
Moizzo	Izzat Deney Wala
Mozzilo	Khuwaar Karney Wala
Same ee	Sunney Wala
Baseer	Dekhney Wala
Hakam	Hukam Karney Wala
Adal	Insaaf Karney Wala

Lateef	Baareek Bee'n
Khabeer	Khabardaar
Haleem	Burdbaar
Azeem	Buzurg Tar
Ghafoor	Bakhshish Ka Maalik
Shakoor	Qadar Daa'n
Aa'li	Buland Martabah Wala
Kabeer	Sab Sey Bara
Hafeez	Nigah Rakhney Wala
Muqeet	Quwat Deney Wala
Haseeb	Hisaab Wala
Jaleel	Buzurg Qadar
Kareem	Karam Karney Wala
Raqeeb	Waaqif Kaar
Mujeeb	Qbool Karney Wala
Wa'say	Bohat Deney Wala
Hakeem	Istwaar Kaar
Majeed	Buzurg
Shaheed	Haazir
Wakeel	Kaarsaaz
Mateen	Mazboot
Hameed	Hamd Wala
Mubdi	Ibtida Bakhshiney Wala
Muhyeed	Intiha Wala
Hayee	Qaaim
Qayyum	Qaaim Raheney Wala
Momeet	The Mortalizer
Moeed	Intiha Wala
Mohsee	Gherney Wala
Wali	Dost

Qawi	Quwat Wala
Haq	Saabit
Ba-es	Uthaaney Wala
Wadood	Dost Rakhney Wala
Wajed	Paaney Wala
Majed	Buzurgi Wala.
Wahid	Yakta.
Ahad	Aik
Samad	Bey'niyaaz
Qadir	Qudrat Wala.
Mabood	Jis Ki Ebaadat Ki Jaaye.
Muqtader	Qudrat zahir Karney Wala.
Muqaddim	Aagey Wala.
Muakhar	Peechhey Wala.
Awwal	Pehla.
Aakhir	Pichhla.
Zahir	Waaza
Batin	Khayaal Sey Posheedah.
Waali	Kaam Bananey Wala.
Mutaali	Bohat Aalaa.
Muntaqim	Saahib-e-Intiqam.
Tawwab	Tuaba Qabool Karney Wala.
Rauf	Me her baan.
Afoo	Muaaf Karney Wala.
Malik-ul-Mulk	Do Jahan Ka Maalik.
Zuljalal-e-Wal-	Saahib Bari Bakhshish-o-
Ikram	Karam Wala.
Aadil	Adal Karney Wala.
Muqsit	Insaaf Karney Wala.
Jamey	Jama Karney Wala.

Mughni	Bey'Parwah Karney Wala.
Ghani	Bey'Parwah.
Zu'arr	Zarar Deney Wala.
Maney	Baaz Rakhney Wala.
Noor	Roshan.
Nafay	Nafa Deney Wala.
Badiy	Be'Namunah peda kundah.
Hadi	Raah Dikhaaney Wala.
Raashid	Jahan Ka Rehnuma.
Baqi	Hamesha Raheney Wala.
Munim	Naimat Atta Karney Wala.
Saboor	Burdbaar.
Shaafi	Shifa Deney Wala.
Rubb	Parwarish Kundah.
Kaleem	Guftagu Karney Wala.
Kafi	Har ammar mein Kifaaiyat Karney Wala.
Khaleel	Dost.
Hakim	Hakumat Karney Wala.
Raf'ee	Bulandi Wala
Aa'lom	Ilm Rakhney Wala.
Nazeer	Daraaney Wala
Basheer	Khush'Khabri Deney Wala
Hafiz	Hifazat Karney Wala.
Nasir	Madad Deney Wala.
Mukhtar	Ikhtiyaar Rakhney Wala.
Qasim	Baatney Wala.
Burhan	Daleel.
Mohsin	Ahsaan Karney Wala.
Rasheed	Hadaayat Deney Wala.

Muneer	Roshan Karney Wala.
Musheer	Mashwarah Deney Wala
Al-waqay	Qaaim
Al-rafee	Bhaaribhar Kam.
Amin	Amaanatdaar.
Sadiq	Sacha.
Jawwad	Bohat Sakhi Fayaaz.
Tayyab	Pakeezah.
Al-qudoos	Har Nuqs Sey Paak.
Kamil	Ger Naaqus.
Subbuahoo	Paak.
Mahmood	Bohat Qaab-e-Ta'reef.
Hamid	Ta'reef Karney Wala.
Shahid	Haazir.
Raashid	Hidayat Bakhshney Wala.

Asmaaye Ilaahiya Ki Tadaad Giyarah Hazaar Hey.

Asmaaye ilaahiya teen Tanzalaat par munqisam hein.

Awal: Asmaaye Itlaaqiah

Doyem: Asmaaye Aeyniyah

Soyem: Asmaaye Koniyah

Asmaaye itlaaqiyah Allah Taala ke wo Naam Hain Jo Sirf Allah Taala ke Ta'ruf mein hain. Insan ka ya mojoodaat ka in sey barah e raast koi rabt nahin. Maslan Aleem. Ba'hesiyat Aleem ke Allah Taala apney Ilm Aur Sifaat Ilm sey khud hi waqif hain. Insan ka idraak ya zehan ki koi parwaz bhi Allah Taala ke "Aleem" honey ke tasawur ko kisi tarah qayam nahin kar sakti. Aleem ki yeh noiyat

Ism itlaaqiyah bhi hey yehan par Ism itlaaqiyah ki do hesiyatein qayam ho jati hain. Aleem ba'hesiyat zaat aur Aleem ba'hesiyat waajib baari Ta'lah. Aleem bahesiyat zaat baari Taala ki wo sifat hey jis ki nisbat mojoodat ko haasil nahin aur Aleem ba'hesiyat waajib baari Taala ki wo sifat hey jis ki nisbat mojoodat ko haasil hey pehli nisbat tanazul awal hey.

Asmaaye itlaaqiyah ki ta'daad Ahl-e-Tasawuf ke nazdeek taqreeban giyarah hazaar (11,000) hey. In giyarah hazaar asmaaye itlaaqiyah ke aik rukh ka aks lateefah Akhfaa aur dusrey rukh ka aks lateefah Khaffi khelata hey. Es tarah pehli nisbat mein sabtah Allah Taala ki giyarah hazaar (11,000) sifaat ka majmooah hey. Sabtah ka naqsh parh kar aik sahib israr in giyarah hazaar (11,000) tajalliyo'n ke Aalam Misaal ka mushahidah karta hey.

Sabtah ko jab Aleem ki nisbat di jati hey tu es ka mafhoom yeh hota hey ke mojoodat Allah Taala sey bahesiyat aleem aik waastah rakhti hey lekin yeh wastah bahesiyat kul nahin hota balke bahesiyat Aleem juzv hota hey. Ba'hesiyat kul wo hey jo Allah Taala ka apna khasoosi Ilm hey choonachey Sabtah ke zariye Allah Taala ney insan ko asmaa ka Ilm atta farmaya tu issey Aleem ki nisbat haasil ho gayi. Es hi Ilm ko ghaib akwaan kehtey hain. Es Ilm ka hasool Aleem ki nisbat ke tehat hota hey.

Qa'noon:

Agar insan khaali-ul-zehan ho kar es nisbat ki taraf mutwajo ho jaye tu Sabtah ki tammam tajalliyat mushahidah kar sakta hey. Yeh nisbat darasal aik yaad'daasht hey. Agar koi shakhs muraqbah ke zariye es yaad'daasht ko parhney ki koshish karey tu idraak warood ya shahood mein parh sakta hey. Ambiya aur Ambiya ke wiraasat yaaftah groh ney tafheem ke tarz par es yaad'daasht tak rasaai haasil ki hey.

Tarz e Tafheem:

Tarz-e-tafheem din raat ke chabees ghanterey mein aik ghnatah, do ghanterey ya ziyadah sey ziyadah dhaai ghanterey soney

aur baqi waqt bey'daar rehney ki aadat daal kar haasil ki ja sakti hey.

Tarz-e-tafheem ko Ahl-e-Tasawuf "Ser "Aur " Fateh" ke naam sey bhi ta'beer kartey hain. Tafheem ka muraqbah nisf shab guzarney ke baad karna chahiye. Insan ki aadat jaagney ke baad sona aur soney ke baad jaagna hey, wo din taqreeban jag kar aur raat so kar guzaarta hey. Yehi tareeqah tarbiyat ka taqaza ban jata hey. Zehan ka kaam dekhna hey. Wo yeh kaam nigah ke zariye karney ka aadi hey. Fil-waaqia nigah zehan ke alawah kuch nahin hey. Jaagney ki haalat mein zehan apney mahol ki har cheez ko dekhta , sunta aur samajhta hey. Soney ki haalat mein bhi yeh amal jaari rehta hey albatah es ke naqoosh geherey ya halkey hua kartey hain. Jab naqoosh gehrayee hotey hain tu jaagney ke baad haafizah in ko dohra sakta hey. Halkey naqoosh hafizah bhula deta hey. Es liye hum es purey mahol sey waqif nahin hotey jo neend ki haalat mein hamarey samney hota hey.

Khuab Aur Bey'daari

Rooh ki saakht musalsal harkat chahati hey. Bey'daari ki tarah neend mein bhi insan kuch nah kuch karta rehta hey. Lekin wo jo kuch karta hey es sey waqif nahin hota. Sirf khuab ki haalat aisi hey jis ka issey Ilm hota hey. Zarurat es ki hey ke hum khuab ke alawah neend ki baqi harkaat sey kis tarah mutlah hoon. Insan ki zaat neend mein jo harkaat karti hey agar haafizah kisi tarah es laaiq ho jaye ke es ko yaad rakh sakey tu hum baqaaidigi sey es ka aik record rakh saktey hain. Haafizah kisi naqsh ko es waqt yaad rakhta hey jab wo ghera ho. Yeh mushahidah hey ke beydaari ki haalat mein hum jis cheez ki taraf mutawajo hotey hain es ko yaad rakh saktey hain aur jis ki taraf mutawajo nahin hotey issey bhol jaatey hain. Qanooni tor par jab hum neend ki tammam harkaat ko yaad rakhna chahein tu din raat mein huma waqt nigah ko ba'khabar rakhney ka ahtimaam karen gey. Yeh ahtimaam sirf jaagney sey hi ho sakta hey. Tabiyat es baat ki aadi hey ke admi ko sula kar zaat ko bey'daar kar deti hey. Phir zaat ki harkaat shuru

ho jati hain. Pehley pehal tu es aadat ki khilaaf warzi karna tabiyat ke inqabaaz ka baayis hota hey. Kam sey kam do din-o-raat guzar janey ke baad tabiyat mein kuch basat peda honey lagta hey aur zaat ki harkaat shuru ho jati hein. Awal awal ankhein band kar ke zaat ki harkaat ka mushahidah kiya ja sakta hey. Musalsal isi tarah kayee haftey kayee maah jaagnay ka ahtamaam karney ke baad ankhein khol kar bhi zaat ki harkaat samney aaney lagti hain. Ahl-e-Tasawuf band ankhon ki haalat ko warood aur khuli ankhon ki haalat ko shahood kehtey hain. Warood ya shahood mein nigah ke dekhney ka zariyah lateefah Khaffi ka lens hota hey aur jo kuch nazar aata hey. Jovaya ke intibaat hotey hain. Yeh intibaat Sabtah ki wo tajalliyaat hain jin ka aks Jovaya mein shakal-o-surat aur harkaat ban jata hey. Jab tak yeh tajalliya'n Sabtah mein hain. Ghaib-ul-Ghaib kehlati hain aur in ko Ilm Ilahi bhi kaha jata hey. In tajalliyo'n ke aks ko Ayaan mein ghaib ya ahkaam Ilahi kehtey hain. Phir in hi tajalliyo'n ka aks Jovaya ki had mein dakhil honey par warood ya shahood ban jata hey.

Looh Mehfooz Aur Muraqaba

Azal sey Abad tak jo kuch honey wala hey wo saarey ka sara ijtimayee tor par looh-e- mehfooz par naqsh hey. Agar hum Azal sey qayamat tak ka tammam program mutalaa karna chahein tu looh-e-mehfooz mein es ki tamsalein dekh saktey hain. Goya looh-e-mehfooz poori mojodaat ka yakjaai program hey. Agar hum kisi aik fard wahid ki hayat ka program mutalaa karna chahein tu looh-e-mehfooz ke ilawaa es ka naqsh fard ke Ayaan mein dekh saktey hain. Kehna yeh hey ke waajib ya Ilm qalam Azal sey Abad tak Kainat ke Ilm ghaib ka record hey. Kuliyat ya looh-e-mehfooz Azal sey hashar tak ke ahkamaat ka record hey.

“Joo “Azal sey Abad tak mojoodat ke amaal ka record hey lekin fard ke Sabtah mein sirf fard ke apney baarey mein ilm-ul-Ghaib ka indaraaj hey. Fard ke Ayaan mein sirf es ke apney mutaliq

ahkamaat hain aur fard ke Jovaya mein sirf es ke apney amaal ka record hey.

Tashreeh:

Ilm Ilahi ki tajalli ka jo aks insan ke Sabtah mein hey wo shakal-o-surat yani tamsulaat ki zubaan mein manqoosh hota hey. Yeh tamsulaat Allah Taala ki maslihato'n aur ramooz ki tashreeh hotey hain. Yeh tashreehat lateefah Khaffi ki roshiniyo'n mein mutale'ah ki ja sakti hain. Agar lateefah Khaffi ki roshiniya'n istemaal na hon tu yeh tashreehat nigah aur zehan insani par munkashif nahin ho saktein. Tafheem mein musalsal beydaar rehney ki wajah se lateefah Khaffi ki roshini batdareej barhti jati hey. Es hi roshini mein ghaib ke tammam naqoosh nazar aaney lagtey hain kyon ke yehi roshiniya'n lateefah Akhfaa sey lateefah nafsi tak phel jati hain. Hum peshtar Sabtah ka tazkirah kar chukey hain. Warq aur nuqtah ki wohi hesiyat Ayaan aur Jovaya ki bhi hey.

Sahib-e-Israr lateefah Khaffi ki roshini mein Sabtah ki tajalliyat ko, sahib tafseel lateefah roohi ki roshini mein aayaan ke ahkaam ko aur sahib-e-ajmaal lateefah nafsi ki roshini mein Jovaya ke amaal ko parh sakta hey. Jo ta'luj lateefah akhfaa ka Akhfaa ki tajalliyat sey hey wohi ta'luj lateefah roohi ka lateefah sirri ke ahkamaat sey hey aur wo hi ta'luj lateefah nafsi ka lateefah qalbi ke amaal sey hey.

Hum bata chukey hain ke Lateefah sirri mein kisi fard ke mutaliq ahkaam looh-e-mehfooz ke tamsulaat ki shakal mein mehfooz hotey hain. Yeh ahkaam lateefah roohi ki roshini mein mutalaa kiye ja saktey hain. Muraqbah sey lateefah roohi ki roshiniya'n itni tez ho jati hain ke in ke zariye looh-e-mehfooz ke ahkamaat parhey ja saktey hain.

Lateefah qalbi mein insan ke tammam amaal ka record rehta hey. Es record ko lateefah nafsi ki roshini mein parha ja sakta hey. Muraqbah ke zariye lateefah nafsi ki roshini barh jati hey ke es ke zariye Aalam tamsaal yani "Joo" ke andar guzrey hoey aur honey waley tammam amaal ki tamsaalein dekhi ja sakti hain.

Tadallah

Allah Taala ki in majmoyee sifaat ka naam hey jin ka aks insan ke saabta ko haasil hey. Quran Pak mein jis nayabat ka tazkirah hey aur Allah Taala ney Ilm ul Asmaa ki hesiyat mein jo Ilm adam ko tafweez kiya tha es ke ausaaf aur ikhtiyaar ke shobey Tadallah hi ki shakal mein wajood rakhety hain. Koi shakhs agar apni nayabat ke ikhtiyarat ko samjhna chahey tu issey Tadallah ke ajza ki poori maloomat farahum karna paren gi.

Pehley yeh jaanna zaruri hey ke Allah Taala ka har Ism Allah Ta'alah ki aik sifat ka naam hota hey aur wo sifat juzvi tor par Allah Taala ke naaib yani insan ko Azal mein haasil hoyee thi. Maslan Allah Taala ka aik naam hey Raheem. Es ki sifat hey takhleeq yani peda karna. Chunachey pedaish ki jis qadar tarzein mojoodat mein istemaal hoyee hain in sab ka muharik aik aur khaliq Raheem hey. Agar koi shakhs Raheem ki juzvi sifat ka faidah uthana chahey tu es ko Ism Raheem ki sifat ka ziyadah sey ziyadah zakheerah apney batin mein karna hoga. Es ka tareeqah bhi muraqba hey. Aik waqt muqarar kar ke salik ko apni fikr ke andar yeh mehsoos karna chahiye ke es ki zaat ko Allah Taala ki sifat Raheemi ka aik jazv haasil hey.

Quran Pak mein Allah Taala ney jahan Eesa Alehem salam ke mo'jaat ka tazkirah kiya hey, wahan yeh bataya hey ke mein ne Eesa (A.S) ko Rooh phoonkney ka wasaf bakhsha hey. Yeh wasaf meri taraf sey muntaqil hua aur es ke nataaij maine atta kiye.

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهْءَةً الْحَطَّيرِ بِإِذْنِنِ فَتَنْتَفَحُ فِيهَا فَتَكُونُنْ طَيْرًا بِإِذْنِنِ وَتُبَرِّيءُ الْأَكْمَةَ وَالْأَبْرَصَ

(Surah Ma'idah: Ayat-110)

Tarjumah: “Aur jab tu banata mitti sey jaanwar ki surat merey hukum sey, phir dam marta es mein tu ho jata jaanwar merey hukum sey, aur change karta maa ke pet ka andha aur korrhi ko merey hukum sey, aur jab nikaal kharey karta murdey merey hukum sey.”

Alfaaz ke muaani mein Ism Raheem ki sifat mojood hey.

Kun Fa Yakoon

Jab Allah Taala ney Kainat banai aur lafz *Kun* farmaya, es waqt Ism Raheem ki quwat ta’saraf ney harkat mein aa kar Kainat ke tammam ajza aur zar’aat ko shakal-o-surat bakhshi. Jis waqt tak lafz Raheem itlaaqiyah ki hesiyat mein tha es waqt tak es ki sifat sirf Ilm ki hesiyat rakhti thi lekin jab Allah Taala ney lafz *Kun* faramay tu Raheem Ism itlaaqiyah sey tanazul kar ke Ism ainiyah ki hado’n mein daakhil ho gaya aur Raheem ki sifat Ilm mein harkat peda ho gayi jis ke baad harkat ki sifat ke ta’luq sey lafz Raheem ka naam Ism ainiyah qaraar paaya.

Is ke baad Allah Taala ney mojoodat ko khitaab farmaya:

الْسُّنْتُ بِرَبِّكُمْ

(Pehchaan Lo, mein Tumhara RABB Hoon)

Rooho’n ney jawaban kaha...Ba’la (Ji Haan, Hum ney pehchaan liya)

Jab rooho’n ney RABB honey ka aitraaf kar liya tu Ism Raheem ki hesiyat Ism ainiyah sey tanazul kar ke Ism koniyah ho gayi.

Tasawuf ki zuban mein Ism itlaaqiyah ki hadood sifat Tadallah kehlati hey. Ism ainiyah ki sifat abda kehlati hey aur Ism koniyah ki sifat kehlati hey. Ism koniyah ki sifat ke mazhar ko tadbeer kaha jata hey. Jahan Allah Taala ney Quran Pak mein Eesaa Alehem Salam ke Rooh phoonkney ka bayan kiya hey wahan Ism

Raheem ki in teeno'n sifaat ka isharah farmaya aur teesri sifat ke mazhar ko Rooh phoonkney ka naam diya hey.

Yehan par yeh samjhna zaroori hey ke insan ko Sabtah ki hesiyat mein Ism Raheem ki sifat Tadallah haasil hey aur wo Allah Taala ke diye hoye es wasaf sey murdo'n ko zindah karney ya kisi shey ko takhleeq karney ka kaam sar anjam dey sakta hey.

Phir es hi Ism Raheem ka tanazul sifat ainiyah ki surat mein Ayaan ke andar mojood hey. Jis ke tasarufaat ki salahiyatein insan ko poori tarah haasil hain. Ism Raheem ki sifat koniyah insan ke Jovaya mein pewast hey aur es ko Allah Taala ki taraf sey es sifat ke istemaal ka haq bhi haasil hey. Allah Taala ney Hazrat Eesaa Alehem Salam ki misaal dey kar es naimat ki wazahat kar di hey. Agar koi insan es sifat ki salahiyet ko istemaal karna chahey tu isey apney saabtah, apney Ayaan aur apney Jovaya mein muraqaba ke zariye es fikr ko mustehkam karna parey ga ke meri zaat Ism Raheem ki sifaat sey ta'luq rakhti hey. Es fikr ki mashq ke doraan mein wo es baat ka mushahidah karey ga ke es ke saabtah, es ke Ayaan aur es ke Jovaya sey Ism Raheem ki sifat Rooh ban kar es murdah mein mutaqil ho rahi hey jis ko wo zindah karna chahta hey. Yeh haqeeqat hey ke mojoodat ki jis qadar shaklein aur surtein hain wo sab ki sab Ism Raheem ki sifaat ka noori majmoa hein. Yeh majmooa insan ki Rooh ko haasil hey. Es shakal mein insan ki Rooh aik had mein sahib-e-tadallah, aik had mein sahib-e-abda aur aik had mein sahib-e-khalaq hey jis waqt wo fikr ki poori mashq haasil karney ke baad Ism Raheem ki es sifat ko khud sey alag shakal-o-surat deney ka iradah karey ga tu sifat Tadallah ke tehat es kay yeh ikhtiyaar harkat mein aaye ga. Sifat ibda ke tehat hidayat harkat mein aaye gi aur sifat khalq ke tehat takween harkat mein aaye gi aur in teeno sifaat ka mazhar es Zee Rooh ki shakal-o-surat ikhtiyaar karey ga jis ko wajood mein laana maqsood hey.

Tarkeeb:

Sifat Tadallah (Ikhtiyaar ilaahiyah) (Saabtah) + Sifat ibda Ilahiyah (Ain) (kisi cheez ki kaamil shakal-o-surat)+sifat khalq

Ilahiyah (joya) (harkaat-o-saknaat zindgi)= mazhar (wajood na sooti) hamari duniya ke mushahidat yeh hain ke pehley hum kisi cheez ke mutaliq maloomat haasil kartey hain. Agar kabhi itfaqiyah aisa hua hey ke hamein kisi cheez ke mutaliq koi maloomat nahin aur wo achanak ankhon ke samney aagayi hey tu hum es cheez ko bilkul nahin dekh saktey.

Misaal.1:

Lakri ke aik frame mein aik tasweer laga kar bohat shafaaf aainah tasweer ki satah par rakh diya jaye aur kisi shaks ko fasley par khara kar ke imtiha'nan yeh poocha jaye ke batao tumhari ankhon ke samney kiya hey tu es ki nigah sirf tasweer ko dekhey gi. Shafaaf honey ki wajah sey aainah ko nahin dekh sakey gi. Agar es shakhs ko yeh bata diya jaye ke aainah mein tasweer lagi hoyee hey tu pehley es ki nigah aainah ko dekhey gi, phir tasweer ko dekhey gi. Pehli shakal mein agarchey dekhney waley ki nigah aainah mein se guzar kar tasweer tak pohnchi thi lekin es aainah ko mehsoos nahin kiya. Albatah maloomat honey ke baad dusri shakal mein koi shakhs pehley aainah ko dekhta hey aur phir tasweer ko. Yeh misaal nigah ki hey.

Misaal.2:

Herosheema ki aik pahaari jo atom bomb sey fana ho chuki thi, logo'n ko door sey apni shakal-o-surat mein nazar aati thi lekin jab es ko choo kar dekha gaya tu dhoowein ke asraat bhi nahin paaye gaye. Es tajurbah sey maloom ho gaya ke sirf dekhney walo'n ka Ilm nazar ka kaam kar raha tha.

Misaal.3:

Aam mushahidah hey ke goongey beherey dekh saktey hain lekin na bol saktey hain, na sun saktey hain. Na bolna aur na sunna es Amr ki daleel hey ke in ka Ilm sirf nigah tak rasaai haasil kar sakta hey yani in ki nigah Ilm ki qayam maqam tu ban jati hey lekin dekhi hoyee cheezon ki tashreeh nahin kar sakti. In ki wo salahiyatein jo Ilm ko sunney aur bolney ki shakal-o-surat deti hain

maadoom hain. Es liye in ka Ilm sirf nigah tak mehdoood rehta hey. Yehan sey Ilm ke batdareej mukhtalif shakalein ikhtiyaar karney ka inkishaaf ho jata hey. Es qism ki hazaaro'n misaalein mil sakti hain. Chunachey es sey yeh natijah nikalta hey ke agar kisi cheez ka Ilm na ho tu nigah sifur ki hesiyat rakhti hey. Goya Ilm ko har surat mein awaliyat haasil hey aur baqi mehsoosat ko saanwiyat.

Qa'noon:

Har ehsaas khawaah basar, sama ho ya lams ho wo Ilm hi ki aik shaakh hey. Ilm hi es ki buniyad hey. Ilm ke bagher tammam nafi ka darjah rakhtey hain. Agar kisi cheez ka Ilm nahin hey tu na es cheez ka dekhna mumkin hey na sunna mumkin hey. Bialfaaz degar kisi cheez ka Ilm hi es ka wajood hey. Agar hamain kisi cheez ki maloomat farahum nahin ki gayi hain to hamarey nazdeek wo cheez maadoom hey.

Qaadah:

Jab Ilm har ehsaas ki buniyad hey tu Ilm hi basar hey, Ilm hi sama hey, Ilm hi kalaam hey aur Ilm hi lams yani kisi insan ka tammam kirdaar sirf Ilm hey.

Kuliyaah:

Ilm aur sirf Ilm hi mojoodat hey. Ilm sey ziyadah mojoodat ki koi hesiyat nahin.

Haqeeqat:

Ilm Haqeeqat hay aur Adam *Ilm La Mojood* hay. Asmaye sifat hi mojoodat hain. Sifat ki pehli mojoodogi ka naam Itlaaq, dusri mojoodgi ka naam Ain, teesri mojoodgi kan naam Kaun hay aur teenon mojoodigiyon ka naam mazhar hay.

Tashreeh:

Ilm itlaaq, Ilm Ain aur Ilm kon ke yakja honey ka naam wajood ya mazhar hey.

Basar = Itlaaq + Ain + Kon = Ilm = Wajood

Sama = Itlaaq + Ain + Kon = Ilm = Wajood

Kalaam = Itlaaq + Ain + Kon = Ilm = Wajood

Shaamah = Itlaaq + Ain + Kon = Ilm = Wajood

Lams = Itlaaq + Ain + Kon = Ilm = Wajood

Basar = Sama, Kalaam, Shaamah aur Lams = Wajood = Ilm

Oopar bayan kiye hoey haqaaiq ke tehat wajood sirf asmaaye Ilaahiyah ki sifaat ka aks hey. Allah Taala ka har Ism Allah Taala ki sifat hey. Allah Taala ki har sifat Allah Taala ka Ilm hey aur Allah Taala ke Ilm ke teen aks hain.

Itlaaq

Ain Aur

Kon.

In teeno'n akso'n ka majmoa hi mazhar ya wajood hey. Darasal kisi bhi wajood ya mazhar ki buniyad Asmaaye Ilaahiyah ki sifaat hain aur Asmaaye Ilaahiyah ke chhey (6) tanazalaat sey Kainat Aalam wajood mein ayee. Ism ka tanazul sifat, sifat ka tanazul ilm. Ilm ney jab nazool kiya tu es ke teen aks wajood mein aaye. Itlaaq, Ain aur Kon. In teeno'n akso'n ney jab tanazul kiya tu mazhar ya wajood ban gaya. Wajood ki tashreeh ooper guzar chuki hey aur yeh faislah ho chukka hey ke wajood sirf Ilm hey. Jab sifaat ka aks wajood hey tu sifaat ka aks hi Ilm hua. Kiyun ke Ism sifat hey, es liye Ism ka ta'luq barah e raast Ilm sey saabet ho jata hey. Jab Ism tanazul karey ga tu Ilm ban jaye ga aur Ilm hi apni shakal-o-surat mein mazhar *koniyah* hogा. Yeh wohi asma hain jin ka tazkirah Quran Pak mein hey.

ILM-E-LADU'NI

In hi asma ka Ilm Adam Alehem Salam ko diya gaya tha. In hi asma ka Ilm niyabat ki wadiyat hey. In hi asma ke Ilm ko tasawuf ki zubaan mein *Ilm e Ladu'ni* kehtey hain.

وَعَلِمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Jab Allah Taala ney Ilm ki taqseem ki tu sab sey pehley apni sifaat ke naamon ka ta'ruf karaya. In hi naamo'n ko asmaae sifaati kaha jata hey. Yehi naam wo Ilm hain jo Allah Taala ke Ilm ka aks hain. Sifat ki ta'reef ke baarey mein yeh jaan'na zaruri hey ke Allah Taala ki har sifat ke sath Qudrat aur Rehmat ki sifaat bhi jama hain maslan Rabaniyat ki sifat ke sath Qudrat aur Rehmat bhi shareek hain ya Samadiyat ki sifat ke sath Qudrat aur Rehmat shaamil hain. Isi tarah Ahdiyat ki sifat ke sath Qudrat aur Rehmat ki sifat ka hona zaruri hey. Yani Allah Taala ki koi sifat Qudrat aur Rehmat ke bagher nahin. Jab hum Allah Taala ko Baseer kehtey hain tu es ka mansha yeh hota hey ke Allah Taala Baser honey ki sifat mein Qaadir aur Raheem bhi hey yani issey Baseer honey mein Kaamil Qudrat aur Kaamil Khalqiyat ki iste'taat haasil hey.

Har Ism Teen tajalliyon Ka Majmoa Hey

Allah Taala ka koi Ism darasal aik tajalli hey. Yeh tajalli Allah Taala ki aik khaas sifat ki haamil hey aur es tajalli ke sath Qudrat ki tajalli aur sifat Rehmat ki tajalli bhi shaamil hey. Es tarah har sifat ki tajalli ke sath do tajalliya'n aur hain. Goya har Ism majmooa hey teen tajalliyo'n ka. Aik tajalli sifat Ism ki dusri tajalli sifat Qudrat ki, teesri tajalli sifat Rehmat ki. Choonachey kisi tajalli ke naam ko Ism kehtey hain. Yehan yeh samjhna zaruri hey ke har

Ism majmoyee hesiyat mein do sifaat par mushtamil hey. Aik khud tajalli aur aik tajalli apni sifat ke sath harkat mein aa jati hey. Es harkat ko hum Ilm kehtey hain jo fil-haqeeqat Allah Taala ke Ilm ka aks hey. Yeh harkat teen ajza par mushtamil hey.

Pehla juzv tajalli hey jo latifah Akhfaa ke andar nazool karta hey. Dusra juzv es tajalli ke wasaf ki tashkeel hey jo latifah qalbi mein nazool karta hey aur es hi juzv ka naam nigah hey aur es hi juzv ki kayee harkaat ka naam jo yakey baad degrey latifah qalbi hi mein waqoo pazeer hoti hain. Guftaar-o-samaat, shaamah aur mashaam hain. Ab yeh shaamah aur mashaam aik mazeed harkat ke zariyey rango'n ke naqsh-o-nigaar ban kar latifah nafsi ko apni taraf khenchtey hain. Latifah qalbi aur latifah nafsi ki yehi darmiyani kashish amal ya natijah hey.

Isi tarah Rooh teen harkatein karti hey jo bek'waqt saadir hoti hain. Pehli harkat kisi cheez ka jaan'na jis ka nazool latifah akhfaa mein hota hey. Dusri harkat mehsoos karna jis ka nazool latifah sirri mein hota hey. Teesri harkat khawish aur amal jis ka nazool latifah qalbi aur latifah nafsi mein hota hey. Har harkat Sabtah sey shuru ho kar Jovaya par khatam ho jati hey. Jaisey hi Sabtah ke latifah Akhfaa mein jaanna waqoo pazeer hua latifah akhfaa ney es ko record kar liya. Phir jaisey hi Ain ke latifah sirri mein mehsoos karna waqoo pazeer hua, latifah roohi ney es ko record kar liya. Phir Jovaya ke latifah qalbi mein es ka amal waqoo pazeer hua aur latifah nafsi ney es ko record kar liya. Sabtah ney jana, Ayaan ney mehsoos kiya aur Jovaya ney amal kiya. Yeh teeno'n harkaat bek waqt shuru hoyeen aur bekwaqt khatam ho gayein. Es tarah zindagi lamha ba lamha harkat mein aati rahi.

Fard ki zindagi sey mutaliq Ilm ki tammam tajalliya'n Sabtah main, fikr ki tammam tajalliya'n Ayaan mein aur amal ke tammam naqoosh Jovaya mein record hain. Aam haalat mein hamari nazar es taraf kabhi nahin jati ke mojoodat ke tammam ajsaam aur afrad mein aik makhfi rishtah hey. Es rishtah ki talash siwaaye ahl-e-rohaniyat ke aur kisi qism ke ahl-e-Ilm aur ahl-e-fan nahin kar saktey ha'l'an' ke es hi rishtah par Kainat ki zindagi ka inhisaar hey.

Yehi rishtah aasmani ajraam aur ajraam ke basney waley Zee Rooh aur Ghair Zee Rooh afrad mein aik dusrey ke ta'ruf ka baayis hey.

Hamaari nigah jab kisi sitaarey par parti hey tu hum apni nigah ke zariyey sitaarey ke bushraa ko mehsoos kartey hain. Sitaarey ka bushraa kabhi hamari nigah ko apney nazaarey sey nahin rokta. Wo kabhi nahin kaheta ke mujhey na dekho. Agar koi makhfi rishtah mojood na hota tu har sitarah aur har aasmaani nazaraah hamari zindagi ko qabool karney mein koi na koi rukawat zaroor peyda karta. Yehi makhfi rishtah Kainat ke poorey afad ko aik dusrey ke sath munsalik kiye hoey hey.

Yehan es haqeeqat ka inkishaaf hota hey ke tammam Kainat aik hi hasti ki malakiyet hey. Agar Kainat ke mukhtalif ajsaam mukhtalif hastiyo'n ki malakiyet hotey tu yaqeenan aik dusrey ki roshnaasi mein tasaadam peda ho jaata. Aik hasti ki malakiyet dusri hasti ki malakiyet sey mutarif hona hargiz pasand na karti. Quran Pak ney es hi maalik hasti ka ta'ruf Allah sey karaya hey. Asmaaye muqdasah mein yehi lafz Allah Ism zaat hey.

Ism zaat maalikaanah haqooq rakhney wali hasti ka naam hey aur Ism sifaat qaadiranah haqooq rakhney wali hasti ka naam hey. Oper ki satro'n mein Allah Taala ki dono'n sifaat Rehmat aur Qudrat ka tazkirah hua hey. Har Ism Qaadiranah sifat rakhta hey aur Ism zaat Maalkaana yani Khalqiyat ke haqooq ka haamil hey. Es ko tasawuf ki zubaan mein Rehmat kehtey hain. Chunachey har sifat ke sath Allah Taala ka Qaadriaanah aur Raheemanah wasaf laazam aata hey yehi do ausaaf hain jo mojoodat ke tammam afad ke darmiyan makhfi rishtah ki hesiyat rakhtey hain yani suraj ki roshni ahl-e-zameen ki khidmat guzaari sey es liye nahin inkaar kar sakti ke ahl-e-zameen aur suraj aik hi hasti ki malakiyet hain. Wo hasti Maalikaanah haqooq mein Hakimanah qudrato'n sey mutasif bhi hey aur es ki Rehmat aur Qudrat kisi waqt bhi es baat ko gawarah nahin karti ke es ki milkiyetein aik dusrey ke waqoof sey munkar ho jaayein kiyun ke aisa honey sey es ki Qudrat par harf aata hey. Es tarah har nuqtah takhleeq par Allah Taala ke do ausaaf

Rehmat aur Qudrat ka musalat hona laazim hey chunachey yehi dono'n ausaaf afrad Kainat ka bahami rishtah hain.

Ab yeh haqeeqat munkashif ho jati hey ke nizaam Kainat ke qayam, tarheel aur tadween par Allah Taala ke do asmaa ki hukumraani hey. Aik Ism Allah aur dusra Ism Qadeer. Tammam asmaaye sifat mein sey har Ism in dono'n asmaa ke sath munsalik hey. Agar aisa na hota tu afrad Kainat aik dusrey sey roshnaas nahin reh saktey they aur na in sey aik dusrey ki khidmat guzaari mumkin thi.

Ism Zaat

Ab hum lafz Allah yani Ism zaat ke mozo'aat ka tazkirah karengey.

1. Allah ka alif ahdiyat ke tammam daairo'n ki tajalli ka naam hey. Ahdiyat ki tajalli sey muraad takhleeq ki wo saakht hey jo tanazul zaat yani waajib ke anwaar hain. mojoodat mein yeh anwaar Nehar Taswwed ke zariye muntashir hotey hain. Yehi Nehar Tasweed har Sabtah ke Latifah Akhfaa ko ser'aab karti hey. Es tarah har latifah akhfah aik dusrey sey mutarif aur roshnaas hey. Kainat ke in Zee Rooh afrad mein jin mein latifah Akhfaa mojood hey wo sab ke sab Nehar Tasweed ke zariye es makhfi rishtah mein aik dusrey sey munsalik aur aik dusrey sey roshnaas hain.. Yehi wo buniyad hey jis ke zariye hum mojoodat ki har cheez ko jantey hain.

Nehar Tasweed ke lateef anwaar hi wo shuaaein hain jo insan, jinaat aur Zee Rooh afrad ke haafizeh ka kaam deti hain. In hi shuaao'n mein mojoodat ka pura sabat (Record) hey. Jab hum kisi cheez ko yaad karna ya jaanna chahatey hain tu yehi shuaaein harkat kar ke Ayaan aur aayaan sey Jovaya mein mutaqil ho kar hamara shaoor banti hain. Aur hum kisi bhooli hoyee cheez ko ya jaani hoyee cheez ko apney shaoor mein mehsoos kar letey hain. Es haqeeqat ke zariye es baat ki wazahat ho jati hey ke insan ke latifah Akhfaa mein Azal sey Abad tak ki tammam ma'lumaat ka zakheerah

mehfooz hey. Agar wo es zakheerah sey istifaadah karney ki mashq karey tu mukhtalif zamaano'n ke mukhtalif wa'qiat, haadsaat aur ma'lumaat Akhfaa ki shua'on sey farahum kar sakta hey.

Mojoodat ki zindagi ke tammam ajza wahi hain jo Kainat ke wajood mein aaney sey pehley Allah Taala ke Ilm mein they. Yeh samjhna zaruri hey ke mojoodat ke tammam ajzaaye tarkeebi wohi ho saktey they jo peshtar sey Allah Taala ke zehan mein mojood they. In hi ajzaaye tarkeebi ka aik qa'noon ke tehat muratab hona baqa aur hayat ki shakal mein ronuma hua. Es mafhoom ko ziyadah waazeh karney ke liye aik sawaal qayam kartey hain. Es sawaal ke jawaab mein qa'noon ki kayee hesiyatein munkashif ho jayin gi.

Sawaal: hayat kiya hey?

Jawaab: Maslan Allah Taala ke zehan mein insan aur insan ki shakal-o-surat isi tarah mojood thi jis tarah insan ba'haalat mojoodah peda ho kar baalag khad-o-khaal haasil kar ke aik umar tak aik khaas mazhar ki hesiyat mein zindagi basar karta hey. Es misaal ki wazahat es tarah ki jati hey ke insan ki zaat aik harkat hey. Wo harkat Allah Taala ke hukum sey shuru hoti hey. Es harkat ke hazaaro'n ajza hain aur in ajza mein sey har cheez aik harkat hey. Goya insan ki zaat lashumaar harkato'n ka majmoaa hey. Jab insan ney apni zindagi ki pehli harkat ki tu es harkat ki ibtida ko alag aur intiha ko alag mazhar banney ka moqa mila. Ibtid'an jo harkat waqoo mein aai, wo khalqiyat ki sifat ka mazhar thi. Wo harkat ibtidaai marahil sey guzar kar takmeel tak pohnchi. Pehla jza ibtidaai harkat aur dusra juzv takmeel. Dono'n mil kar hayat insani ki aik tamseel bani. Yeh dono'n tamseelein hoyeen Pehli tamseel aik record thi aur dusri tamseel bhi aik judaganah record ki hesiyat rakhti hey. Pehli tamseel ka record agar mehfooz na hota tu zindagi ki pehli harkat jo zindagi ka aik juzv hey fana ho jaati. Isi tarah dusri tamseel ka record na rehta tu dusri harkat fana ho jaati. Agar fanaiyet ka yeh silsilah jaari rehta tu zindagi ki har harkat jaisey waqoo mein aati waisey hi fana ho jaya karti. Es tarah kisi insan ki tammam zindagi ki nafi ho jati aur phir kisi tarah bhi hum zindagi ko zindagi nahin keh saktey they. Es liye yeh zaruri hua ke zindagi

ki har harkat mehfooz rahey. Zindagi ki har harkat Allah Taala ki sifat khalqiyat ke tehat waqey hoyee hey yani sifat khalqiyat ki hadood mein zahir hoyee. Es harkat ka mehfooz rehna Allah Taala ki kisi aisi sifat mein mumkin tha jo ahtaah kar sakti ho aur hifazat ki salahiyet rakhti ho. Chunache yeh laazim ho gaya ke harkat sifat khalqiyat ke tehat shuru hoyee thi es ki takmeel sifat Qudrat ki hadood mein ho. Ab har harkat ke liye laazim ho gaya ke wo sifat khalqiyat yani Rehmat ki hado'n mein shuru ho aur sifat maalkiyat yani sifat Qudrat ki hado'n mein takmeel pazeer ho. Es asool sey yeh zahir hota hey ke Rehmat aur Qudrat ke saaye mein hi harkat wajood pa sakti thi. In dono'n sifaat ka saharah liye bagher harkat ka wajood na mumkin hey.

Is bayan sey yeh saabit ho jata hey ke zindagi Rehmat aur Qudrat ka majmuua hey. Allah Taala ki jis qadar sifaat hain in mein sey har sifat ke sath Rehmat aur Qudrat ka jazb hona yaqeeni hey.

‘Alif’ jin anwaar ka naam hey in ko tasawuf ki zubaan mein “SIRR” kehtey hain. Sirr who anwaar hain jo apni latafat ki wajah sey aala tareen shahood rakhney walo'n ko nazar aatey hain. Yehi wo anwaar hain jo nehar tasweed ke zariye mojoodat ko seraab kartey hain. In hi anwaar ke zariye salik Allah Taala ki ma'rfat haasil karta hey.

Nehar tajreed, nehar tash'heed aur nehar tazheer ke anwaar ma'rfat zaat tak nahin pohncha saktey. Zaat ki ma'rfat haasil karney ke liye yeh zaruri hey ke salik in inwaar ki ma'rfat haasil karey jin ka naam Alif hey.

Looh-e-mehfooz ka qa'noon yeh hey ke jab koi fard dusrey fard sey roshnaas hota hey tu apni tabiyat mein es ka asar qabool karta hey. Es tarah do afrad mein aik fard asar daalney waala aur dusra fard asar qabool karney waala hota hey. Istilahan in dono mein sey aik ka naam hasaas aur dusrey ka naam mehsoos rakhtey hain. Hasaas mehsoos ka asar qabool karta hey aur magloob ki hesiyat rakhta hey. Maslan Zaid jab Mehmood ko dekhta hey tu Mehmood ke mutaliq apni maloomaat ki bina par koi raaye qayam karta hey. Yeh raaye Mehmood ki sifat hey jis ko ba'tor-e-ehsaas

Zaid apney andar qabool karta hey. Yani insan dusrey insan ya kisi cheez ki sifat sey magloob ho kar es cheez ki sifat ko qabool kar ke apni shikast aur mehkomiyet ka aitraaf karta hey. Yehan aa kar insan,

Hewanaat, nabataat, jamadaat sab ke sab aik hi qataar mein kharey nazar aatey hain aur insan ki afzaliyat gum ho kar reh jati hey. Ab yeh samjhna zaruri ho gaya ke aakhir insan ki wo kon si hesiyat hey jo es ki afzaliyat ko qayam rakhti hey aur es hesiyat ka haasil karna kis tarah mumkin ho sakta hey.

Ambiyaa es hesiyat ko haasil karney ka ahtimaam es tarah kiya kartey they ke wo jab kisi cheez ke mutaliq sochtey tu es cheez ke aur apney darmiyan koi rishtah barah e rast qayam nahin kartey they. Hameshah in ki tarz-e-fikar yeh hoti thi ke Kainat ki tammam cheezo'n ka aur hamara maalik Allah Taala hey. Kisi cheez ka rishtah hum sey barah raast nahin hey balkeh hum sey har cheez ka rishta Allah Taala ki ma'rfat hey. Raftah raftah in ki yeh tarz-e-fikar mustehkam ho jati thi aur in ka zehan aisey rujhanaat peda kar leta tha ke jab wo kisi cheez ki taraf mukhaatib hotey they tu es cheez ki taraf khayaal janey sey peheley Allah Taala ki taraf khayaal jata tha. Unhein kisi cheez ki taraf tawajoh deney sey peshtar yeh ehsaas aada'tan hota tha ke yeh cheez hum sey baraheraast koi taluq nahin rakhti. Es cheez ka aur hamara waastah mehaz Allah Taala ki wajah sey hey.

Jab in ki tarz-e-fikar yeh hoti thi tu in ke zehan ki har harkat mein Allah Taala ka ehsaas hota tha. Allah Taala hi bahesiyat mehsoos ke in ka mukhaatib aur mad-e-nazar qaraar paata tha aur qa'noon ki ro sey Allah Taala ki sifaat hi in ka ehsaas banti thein. Raftah raftah Allah Taala ki sifaat in ke zehan mein aik mustaqil maqam haasil kar leti thi ya yun kehna chahiye ke in ka zehan Allah Taala ki sifaat ka qayam maqam ban jata tha. Yeh maqam haasil honey ke baad in ke zehan ki har harkat Allah Taala ki sifaat ki harkat hoti thi aur Allah Taala ki sifaat ki koi harkat Qudrat aur Hakimiyyet ke wasaf sey khaali nahin hoti thi. Chonachey in ke zehan ko yeh Qudrat haasil ho jati thi ke wo apney irado'n ke

mutabiq mojodaat ke kisi zarrey, kisi fard aur kisi hasti ko harkat mein la saktey they.

Bismilaah Shareef ki batini tafseer es hi buniyaadi sabaq par mabni hey. Auliyaye Karam mein ahl-e-nizamat ko Allah Taala ki taraf sey yehi zehan atta kiya jata hey aur qurb-e-nwaafil waley Auliyaye Karam apni riyazat aur mujahido'n ke zariye es hi zehan ko haasil karney ki koshish kartey hain.

ROOH KI MARKAZIYATEIN AUR TEHREEKAT

Lataaif ka bayan pehley aa chukka hey. Rooh ke chhey lata'ef darasal Rooh ki chhey markaiyatein hain jin ko bohat wusatein haasil hain. In markaziyato'n ki harkat din raat ke waqfo'n sey yakey baad degrey saadir hoti rehti hain. Chhey latifo'n mein sey teen lateefo'n ki harkat beydaari mein aur baqi teen lateefo'n ki harkat neend mein amal karti hey. In lateefo'n ki harkaat ko hum mandarjah zel hiso'n mein taqseem kar saktey hain.

Yeh hissey beydaari ya neend ke waqfey hain. Beydaari ke waqfo'n mein sab sey pehla waqfah wo hey jab insan so kar uth'ta hey aur es ke oper neem beydari ki haalat taari hoti hey. Es waqfah mein lateefah nafsi harkat karta hey aur es ki wusato'n mein jis qadar fikar-o-amal ki tarzein hain wo sab yakja daur karney lagti hain.

Dusra waqfah es waqt shuru hota hey jab khumaar utar chukta hey aur poori beydaari ki haalat hoti hey. Es waqfah mein lateefah qalbi ki tamaam salahiyatein apni wusato'n mein junbish karti rehti hain. Yeh waqfah mutwazan tor par kulfat-o-saroor ki haalat par mushtamil hota hey. Es waqfah mein kulfat-o-saroor ke ehsasat mutwazan hotey hain ya kabhi kulfat ka ehsaas barh jata hey.

Beydaari ka teesra waqfah khushi, wajdaan aur saroor ki quwat ke gaalib honey ka daur hey. Es waqfah mein musalsal lateefah roohi ki harkat qayam rehti hey.

Beydaari ke in teeno'n waqfo'n ke baad neend ka pehla waqfah shuru ho jata hey jis ko gunoodigi kehtey hain. Es haalat mein lateefah sirri harkat mein rehta hey. Neend ki dusri haalat jissey halki neend kehna cahoiye. Lateefah Khaffi ki harkat ka

waqfah hoti hey. Neend ki teesri haalat mein jab neend poori tarah geheri ho jati hey tu lateefah Akhfaa ki tehreekat saadir hoti hain. In tam'aam haalto'n ke aghaaz mein insan pur sakoot ki haalat zaroor taari hoti hey. Maslan jab koi shakhs so kar uth'ta hey tu ankhein kholney ke baad chand lamhey qatayee sakoot ke hotey hain aur jab hawaas ko raftah raftah beydaar honey ka moqa milta hey tu ibtidaai tor par hawaas mein kuch na kuch sakoot zaroor hota hey. Es tarah wajdaani haalat shuru honey sey pehley insan ki tabiyat chand lamho'n ke liye saakit zaroor hoti hey. Jis tarah teeno'n beydaari ki haalatein ibtidaai chand lamhaat ke sakoot sey shuru hoti hain, es hi tarah gunoodigi shuru honey ke waqt pehley hawaas par bohat halka sa sakoot taari hota hey aur chand lamhey guzar janey ke baad hawaas kay yeh sakoot bojhal ho kar gunoodigi ki surat ikhtiyaar kar leta hey. Es ke baad ibtidaai neend ke chand sakit lamhaat sey halki neend ki shuruat hoti hey phir geheri neend ki sakit lehrein zara si der ke liye insani jism par galba haasil kar leti hain. Yeh galba baad mein geheri neend ban jata hey. Ab hum har lateefah ki harkat aur harkat sey mutaliq haalat ko mukhtasran bayan karen gey.

Lateefah Nafsi Ki Harkat

Jab neend sey aankh khulti hey tu sab sey pehli harkat palak jhapkaney ki hoti hey. Palak jhapaknay ka amal baasirah (nigah) ko harkat deta hey. Baasirah ya nigah aisi haalat hey jo kisi cheez sey waqif honey ki tasdeeq karti hey, es tarah ke wo cheez fil-waqt mojood hey yani aik tu kisi cheez ka zehni tor par waqoof haasil hey. Yeh amal tu hafizah sey ta'luq rakhney wali baat hey lekin jab haaizah apni yadasht ko taazah karna chahta hey ya koi berooni mehsoos haafizah mein kisi yadasht ko beydaar karta hey es waqt baasirah jo palak ke musalsal amal sey es waqoof ke khad-o-khaal aur shakal-o-surat dekhney ke laaiq ho chuki hey. Es ke samney honey ki tasdeeq karti hey. Palak jhapakaney kay yeh amal es hi waqt shuru hota hey jab lateefah nafsi harkat mein aa chukka ho.

Lateefah nafsi ki harkat kisi cheez ki taraf rujaan peda karney ki ibtida karti hey. Lateefah nafsi ke mutaharik honey par insan ki lateef hiss yani nigah rujhan-e-tabiyat ki ibtida karti hey. Aankh khultey hi lashaoori tor par insan ki yeh khuawhish hoti hey ke wo samjhey ki irdgird mein kiya cheezein mojood hain aur mahol mein kis qism ke khad-o-khaal paaye jaatey hain. Wo in sab ki maloomat chahata hey aur maloomat es tarah ki jo musadiqah hoon. Baghair eske ke jab tak insan ke apney ehsasaat mein koi hiss mojood cheezo'n ki tasdeeq karney wali na ho wo mutmayn nahin hota. Chunachey sab sey pehley es ki nigah yeh kaam anjam deti hey. Aankhain band honey ki surat mein nigah ka kaam moa'tal tha. Palak jhapakney sey wo ta'tul khatam ho gaya aur basaarat kaam karney lagi.

Qanoon: Takhleet ke qawaneen mein sey aik qanoon yeh hey ke jab tak ankhon ke parday harkat na karen aur ankhon ke delo'n par zaRabb na lagayein, aankh ke asaab kaam nahin karety. In asaab ki hissein es waqt kaam karti hain jab in ke oper aankh ke pardon ki zarb parti hey. Asool yeh hua ke band aankhain jaisey hi khulti hain pehley do teen lamho'n ke liye khul kar saakit ho jati hain. Yeh sakoot lateefah akhfaa ki harkat ko khatam karta hey jis ke baad foran jaisey hi lateefah nafsi ki markaziyat ko junbush hoti hey melan, rujhan ya khuawhish ki shuruaat ho jati hey maslan jaagnay wala apney gird-o-pesh ka jan'na chahata hey aur apney mahol ko samajhney ki taraf maayel hota hey. Yeh lateefah nafsi ki pehli harkat hey. Es melaan ya khuawhish ke baad aur khuawishat musalsal aur yakey baad degrey peda ho jati hain. Jab tak lateefah nafsi ki harkat band na ho yeh silsilah jaari rehta hey aur basaarat ki tarah jism insani ki tam'aam his'sein peda shuda khuawishaat ki taayeed, tasdeeq aur takmeel mein lagi rehti hain. Agar lateefah nafsi ki roshni kisi taraf melaan karti hey tu insan ke tam'aam mehsoosat apney darwazey es taraf khol detey hain. Hisiyaat mein sab sey ziyadah lateef hiss basaarat hey jo sab sey pehley lateefah nafsi ki roshni sey mutaasir hoti hey. Yeh roshni insan ko ibtid'an Aalam khayal sey roshnaas karati hey. Es Aalam mein zehan do qism ke taswuraat pesh karta hey. Aik qism wo hey jo maa'nwi

taswuraat par mushtamil hoti hey aur dusri qism tasweeri taswuraat hotey hain. Maa'awi taswuraat sey yeh murad nahin hey ke zehan insani mein koi maa'ni bagher khad-o-khaal ya shakal-o-surat ke aa saktey hain. Muaani ki noiyat chahey wo kitni hi lateef ho shakal-o-surat aur khad-o-khaal par mabni hoti hey. Pehley pehal jab quwat-e-baasirah harkat karti hey tu nigah kharij ki cheez ko daakhil mein aur daakhil ki cheezon ko kharij mein dekhti hey. Es matlab ki wazahat ke liye aainah ki misaal di ja skati hey.

Misaal:

Aainah ki misaal aik tarz hum pehley bayan kar chukey hain. Dusri tarz yeh hey ke aainah dekhney wali nigah ko kheerah kar leta hey aur es ki tamseel ko jo es ke samney hey nigah par munkashif kar deta hey.

Yeh wo dekhna hey jo daakhil sey kharij mein aa kar manzar ki shakal ikhtiyaar karta hey. Es ke barkhilaaf jab dekhney ka amal kharij sey daakhil mein hota hey tu koi "Maheej" (jo cheez kisi hiss ke zariye zehan insani ko apni mojodgi ka ehsaas dilaati hey es ko "majeej" kehtey hain) nigah ke samney aa kar khud nigah ko aainah ki hesiyat qraar deta hey aur apney khad-o-khaal sey zehan insani ko itlaa bakhshtha hey. Jab in dono zaawiyo'n mein nazar tehqeeq ki jaye tu yeh baat munkashif ho jati hey ke zehan insani har haalat mein aainah ka kaam anjam deta hey aur yehi aik zariyah hey jis sey Rooh insani apney taswuraat ko mutajasim ki shakal-o-surat mein dekhti hey.

Haasil-e-kalaam yeh hey ke zehan insani mein ashiya ki mojoodgi ka lamutnahi silsilah qayam rehta hey. Jis zehan mein ashiya ki mojoodgi ke silssiley ka qayaam hey wo zehan lateefah nafsi ke anwaar ki takhleeq hey. Dusrey alfaz mein yun keh saktey hain ke lateefah nafsi ki roshniyaa'n apni wuswato'n ke lehaaz sey lamutnahi hado'n tak pheli hoyee hain. Agar in lamutnahi roshniyoo'n ki had bandi karna chahein tu puri Kainat ko in lamehdood roshniyoo'n mein muqayed tasleem karna parey ga. Yeh roshniya'n mojoodat ki har aik cheez ka ahataah karti hain. In ke

ahatey sey baahir kisi weham, khayaal ya tasawur ka nikal jana mumkin nahin. Tasawuf ki zubaan mein roshniyo'n ke es daairey ko Jovayah kehtey hain. Jovayah mein jo kuch waqey hua tha ya ba'haalat mojoodah waqoo mein hey ya aaindah waaqia hogya wo sab zaat insani ki nigah ke bil'muqaabil hey. Kharij ke andar jo kuch mojood hey, beydaari mein nigah es ki tasdeeq karti hey. Agar nigah ki rasaai wahan tak na ho tu taswuraat es ke honey ki taraf isharah kar detey hain. Agar taswuraat ki dastras bhi wahan tak na ho tu khayaal maa'nwi khad-o-khaal mein es ko pesh kar deta hey. Agar koi cheez khayaal ki hado'n sey bhi baala'tar hey tu wehum kisi na kisi tarah es ko majoodgi ka ehsaas dila deta hey. Qanooni tor par yeh man'na parta hey ke Jovaya ki roshiniya'n zaat insani ko lamutnahi hado'n tak wasee kar deti hain.

Saahibaan shahood ney salook ki raaho'n mein nigah ko "Jovayah" ki tam'aam wusato'n mein dekhney par majboor kiya hey. Ambiyaa Alhem Salam ki taaleemat mein es koshish ka peha sabaq din raat ke andar ikees (21) ghataney bees (20) minutes jag kar pura kiya jata hey.

Ambiyaa Alhem Salam ki taaleemat yani tafheem ka dusra sabaq taareeki mein taweel wfah tak bagher palak jhapkaye nazar jamana hey pehley amal ko Takween aur dusrey amal ko Istrakha kehtey hain.

Hazrat Awais Qarni (R.A) ke makaan par jab Ibn-e-Hasham milney ke liye gaye tu unhain bahatar (72) ghataney yani teen din aur teen raatein intizaar karna para. Musalsal bahatar (72) ghataney nawaafil parhney ke baad Awais Qarni (R.A) ney yeh dua ki:

" Baar-e-Ilaahi mein ziyadah soney sey aur ziyadah khaaney sey teri panah maangta hoon."

Aik sufi es tarah musalsal beydaar reh kar apney andar shahood ki quwatein beydaar kar leta hey. Pehley es ka mukhtasaran tazkirah aa chukka hey ke insan mein aisi salahiyatein payee jati hain jo waqtan fawaqtan apney ausaaf ka izhaar karti

rehti hain. Baasirah insan ki aik hiss hey. Yehan es ki takhleeq-o-tarteeb bayan ki jati hey.

Basirah Aur Shahood Nafsi

Hum ooper keh chukey hain ke lateefah nafsi ki roshniya'n mojodaat ke har zarrey ka ahaataah karti hain. Es hi lateefah nafsi ki aik shuaa ka naam baasirah hey. Yeh shuaa Kainat ke purey daairey mein daur karti rehti hey. Yun kehnea chahiye ke tam'aam Kainat aik dairah hey aur lateefah nafsi ki roshni aik charaag hey. Es charaag ki lo ka naam baasirah hey. Jahan es charaag ki lo ka aks parta hey wahan ird gird aur qurb-o-jawaar ko charaag ki lo dekh leti hey. Es charaag ki lo mein jis qadar roshniya'n hain in mein darjah bandi aur tanavo paaya jata hey. Kahein lo ki roshni bohat halki , kahein halki, kahein tez aur kahein bohat tez parti hey. Jin cheezon par lo ki roshni bohat halki parti hey, hamarey zehan mein in cheezon ka khayaal ronuma hota hey. Jin cheezon par lo ki roshni tez parti hey, humarey zehan mein in cheezon ka tasawur jagah kar leta hey aur jin cheezon par lo ki roshni bohat tez parti hey in cheezon tak humaari nigah pohnch kar in ko dekh leti hai. Es tarah lateefah nafsi ki roshniyo'n ke chaar ibtidaai marhaley hotey hain. In mein sey har marhalah lateefah nafsi ki roshniyo'n ka aik qadam hey. Shahood kisi roshni tak khuwah wo bohat halki ho ya tez nigah ke pohnch janey ka naam hey. Shahood nafsi aik aisi salahiyet hey jo halki sei halki roshni ko nigah mein mutaqil kar deta hey ta ke in cheezon ko ja ab tak mehaz to'wahum thein. Khad-o-khaal, shakal-o-surat, rang aur roop ki hesiyat mein dekha ja sakey.

Rooh ki wo salahiyet jis ka naam shahood hey wehum ko, khayaal ko ya tasawur ko nigah tak laati hey aur in ki juziyat ko nigah par munkashif kar deti hey. Rooh ki yeh salahiyet jab lateefah nafsi ki hado'n mein ood karti hey aur lateefah nafsi ki roshniyo'n mein qanooni asool ban kar ronuma hoti hey tu wo aisi sharaait puri karti hey jo beydaari ki hisiyaat ka khaasah hain aur in khaaso'n ke

mazhar ka naam shahood nafsi hey. Jin hado'n mein shahood nafsi amal karta hey in hado'n ka naam Jovayah hey. In hado'n ki juziyaat beydaari ka nasab-ul-ain, beydaari ki harkatein, beydaari ka mafhoom aur beydaari ke natayej peda karti hain. Yeh marhalah shahood nafsi ka pehla qadam hey. Es marhalah mein saarey amaal baasirah ya nigah sey ta'luq rakhtey hain. Es shahood ki mazeed taraqi yaaftah shaklein wohi haalat peda karti hain jo beydaari ke Aalam mein baasirah ke alawah aur chaar hisiyaat jin ke naam shaamah, samaat, zaaiqah aur laamsah mein peda karti hain.

Jab lateefah nafsi ki roshniya'n maz'roob ho jati hain yani jab baasirah ki kisi hiss ka baar baar eáadah hota hey tu darjah badarjah baqi hissein tarteeb paa jati hain. Es tarteeb ka daar-o-madaar lateefah nafsi ki roshniyo'n ke ziyadah sey ziyadah ho janey mein hey. Yeh izaafah ziyadah sey ziyadah us waqt hota hey jab koi shakhs beydaari mein zehani rujhanat ko musalsal aik hi nuqtah par markooz karney ka aadi ho jaaye. Aur yeh cheez amal istarkha ke pey dar pey karney sey haasil ho jati hey.

Amal Istarkha

Lateefah nafsi ki roshni mein amal istarkha ka pehla qadam samaat ka harkat mein aa jana hey. Yeh qadam insan ya kisi Zee Rooh ke andar ke khayalat ko aawaaz bana kar sahib shahood ki samaat tak pohncha deta hey. Tafheem ke sabaq mein es shahood ko taqwetyet pohnchaney ke liye kayee maadi cheezein bhi istemaal ki jati hain jin mein sey aik siyah mirch ka safoof hey. Es safoof ko pani ke aik do qatro'n ke zariye rooi ke chhotey sey phoye par lappet kar kaano'n ke surakho'n mein rakh letey hain. Muraqbah ke waqt bhi aur istarkha ke waqt bhi.

Amal istarkha ka dusra qadam yeh hey ke lateefah nafsi ki roshniya'n shaamah aur laamsa ko tarteeb dey sakti hain aur sahib-e-shahood kisi cheez ko khuwah es ka fasla lakhon baras ki roshni ke saalo'n ka ho, soong sakta hey aur chhoo sakta hey. Roshni ki

raftaar fi'second do lakh (2 Lakh) meel sey kuch ziyadah hoti hey. Lateefah nafsi ki roshniyan barhaaney mein kayee tarah ki fikrein khas tor sey kaam mein laai jati hain. Shugal aur fikr ki do aik misaalein dena zaroori maloom hota hey.

No.1: Alif Anwar jin ke tazkirey par yeh tam'aam baab mushtamil hey, Allah Taala ki aik sifat hey aisi sifat jis ka tajurbah hum zaat insani mein kar saktey hain. Yehi sifat insan ka lashaoor hey. Amoomi tarzo'n mein lashaoor amaal ki aisi buniyado'n ko qraar diya jata hey jin ka Ilm aqal insani ko nahin hota. Agar hum kisi aisi buniyad ki taraf purey gor-o-fikar sey mayel ho jaayin jis ko hum ya tu nahin samajhtey hain ya samajhtey hain tu es ki maa'nwiyet aur mafhoom humarey zehan mein sirf "la" ki hoti hey yani hum es ko sirf nafi tasawur kartey hain.

Har ibtida ka qa'noon looh-e-mehfooz ki ibarato'n mein aik hi hey aur wo yeh hey ke hum jab ibtida ki maa'nwiyet sey behas kartey hain ya apney zehni mafhoom mein kisi cheez ki ibtida ko samajhney ki koshish kartey hain aur es waqt humarey tasawur ki gehraiyo'n mein sirf "la" ka mafhoom hota hey yani hum ibtida ke pehley marhaley mein sirf nafi sey muta'rif hotey hain haa'lan ke aqal ki aam qadro'n ney es muaani ko samajhney ki koshish hi nahin ki hey. Lekin looh-e-mehfooz ka qa'noon humein es haqeeqat ko puri tarah samjhaney aur tajziyah karney ka mutualibah karta hey. Es "LA" ka tajziyah kiye bagher hum es baat ko samajhney sey qaasir hain.

Har wo haqeeqat jis sey hum kisi tarah , chahey tohmaati ya khayalati tarzo'n par ya taswurati tarz par roshnas hain aik hasti rakhti hey, khuwa wo hasti "LA" (nafi) ya esbaat ho. Jab hum looh-e-mehfooz ke qa'noon ki tarzo'n ko samajh chukey hoon tu kisi haqeeqat ko khuwah wo nafi ho ya esbaat wo aik hi tasawur ki roshni mein dekhain gey. Jab hum esbaat ko 'hey' kehtey hain yani es ko aik hasti samajhtey hain tu 'nafi ko nahin hey' kehtey hain yani es ko bhi aisi hasti qaraar detey hain jis ke honey ka Ilm humain haasil nahin. Goya la'ilmi ka naam nafi rakhtey hain aur Ilm ka naam esbaat. Jis ka naam hum esbaat ya Ilm rakhtey hain

wo bagher es ke ke hum la'ilmi sey waaqfiyat rakhtey hoon humari shanakht mein nahin aa sakta. Bilfaaz degar pehley hum ney la'ilmi ko pehchana, phir Ilm ko.

ILM “LA “AUR ILM “ILLAH””

Jab humein aik cheez ki ma’rfat haasil ho gayi, khuwa wo lailmi hi ki ma’rfat ho, behersurat ma’rfat hey aur har ma’rfat looh-e-mehfooz ke qa’noon mein aik haqeeqat hua karti hey. Phir bagher es ke chaarah nahin ke hum la’ilmi ki ma’rfat ka naam bhi Ilm hi rakhein. Ahl-e-Tasawuf la’ilmi ki ma’rfat ko Ilm “LA “Aur Ilm ki ma’rfat ko Ilm “ILLAH” kehtey hain. Yeh dono ma’rfatein alif anwaar ki do tajalliya’n hain..... Aik tajalli “LA “Aur dusri tajalli “ILLAH”.

Jab koi fard apney zehan mein in dono haqeeqato’n ko mehfooz kar ley tu es ke liye shahood ke ajza ko samjhna asaan hey. Chonachey har shahood ke yehi do ajza hain jin mein sey pehla juzv yani Ilm “LA” ko lashaoor kehtey hain. Jab koi taalib rohaniyat lashaoor yani Ilm “LA” sey mutarif hona chahata hey tu issey kharji duniya ke tam'aam towahmaat, taswuraat aur khayalat ko bhool jana parta hey. Es ko apni zaat yani apney zehan ki dakhili geheraiyo’n mein fikr karni chahiye. Yeh fikr aik aisi harkat hey jis ko hum kisi fikr ki shakal aur surat mein mehdood nahin kar saktey. Hum es fikr ko “fikar-e-LA” kehtey hain. Yani humarey zehan mein thori der ke liye ya ziyadah der ke liye aisi haalat warid ho jaye jis mein har zawiyah la’Ilmi ka ho. Es “Fikar-e-LA” ko hum amal istarkha ke zariye haasil kar saktey hain. Amal istarkha ke tawatur sey zehan ke androoni daairey har fikr sey khaali ho jatey hain. Goya es waqt zehan “Fikar-e-LA” mein mustagarq ho jata hey aur es istaghraq mein Lashaoor ka shahood hasil ho jata hey.

“LA” ke anwaar ALIF LAAM MEEM ke anwaar ka juzv hain. ALIF LAAM MEEM ke anwaar ko samajhney ke liye LA ke anwaar ka taa’yun aur in ki tehleel zehan mein rakhna zaruri hey. LA ke anwaar Allah Taala ki aisi sifaat hain jo wehdaniyet ka ta’ruf karati hain. kayee martabah log yeh sawaal kar bethtey hain ke

Allah Taala sey pehley kiya tha. Aik sufi ke yahan jab salook ka zehan puri tarah tarbiyat paa jata hey aur LA ke anwaar ki sifat sey waqif ho jata hey tu phir es ke zehan sey es sawal ka khana hazaf ho jata hey kiyun ke sufi Allah Taala ki sifat LA sey waqif honey ke baad es khayaal ko bhool jata hey ke Allah Taala ki mojoodgi sey pehley bhi kisi mojoodgi ka imkaan hey. LA ke anwaar sey waqif honey ke baad salik ka zehan puri tarah wehdaniyat ke tasawur ko samajh leta hey. Yehi wo nuqtah awal hey jis sey aik sufi ya salik Allah Taala ki ma'rfat mein pehla qadam rakhta hey. Es qadam ke hadood aur daairey mein pehley pehal issey apni zaat sey roshnas honey ka moqa milta hey. Yani wo talash karney ke ba'wajood khud ko kahein nahin paata aur es tarah Allah Taala ki wehdaaniyet ka sahi ehsaas aur ma'rfat ka sahi mafhoom es ke ehsaas mein kar'watein badalney lagta hey. Yehi wo maqam hey jis ko fanaiyat ke naam sey ta'beer kiya jata hey. Es ko ba'z log fana Ilahiyyat bhi kehtey hain. Jab tak kisi salik ke zehan mein "LA" ke anwaar ki puri wuswatein peda na ho jaaein wo es waqt tak "LA" ke mafhoom ya ma'rfat sey roshnas nahin ho sakta. Koi salik ibtida mein "LA" ke anwaar ko apney idraak ki gehraiyo'n min mehsoos karta hey. Yeh ehsaas shaor ki hado'n sey bohat door aur ba'eed tar rehta hey. Es hi liye es ehsaas ko shaor se baala tar ya shaor keh saktey hain lekin fikr ki parwaaz es ko chhoo leti hey. Wo haalat jo aam tor se Allah Ta'llah ki mohabat ka istghraaq peda karti hey. Salik ke zehan mein es fikr ko takhleeq krti hey aur tarbiyat deti hey. Tafheem ke asbaaq mein pehla sabaq jo jaagnay ka amal hey, es istghraaq ke asool mein bari had tak maawun hota hey jab es sabaq ke zariye sufi ka zehan istghraaq ke naqsh-o-nigaar ki ibtida kar chukta hey aur es ke ander qadrey quwat-e-alqa peda ho jati hey tu es fikr ki buniyadein par jati hain. Phir istarkha ke zariye es fikr mein harkat, Aab-o-Taab aur tawanaai aaney lagti hey. Jab yeh tawanaai nashonuma paa chukti hey, es waqt "LA" ke anwaar warood mein nigah batin ke samney aaney lagtey hain aur phir in anwaar ka warood es fikr ko aur ziyadah lateef bana deta hey. Jis sey lashahood nafsi ki bina qayam ho jati hey. Es hi lashahood ke zehan mein Khizar Alhem Salam Auliyaye takween aur malaikah par nazar

parney lagti hey aur in sey guftgu ka itfaaq honey lagta hey. Es hi lashaood nafsi ki aik salahiyet khizar Alhem Salam Auliyaee takween aur malaikah ke isharaat-o-kunayat ka tarjumah salik ki zubaan mein es ki samaat tak pohnchati hey. Raftah raftah swaal-o-jawaab ki nobat aa jati hey aur malaikah ke zariye ghaibi intazamaat ke kitney hi inkishafat honey lagtey hain.

“LA” ke muraqbey mein ankhon ke ziyadah sey ziyadah band rakhney ka ahtimaam zaroori hey. Munasib hey ke koi rowein daar romaal ya kapra ankhon ke oper ba’tor –e- bandish istemaal kiya jaaye. Behtar hogा ki kapra toliya ki tarah rowein daar ho ya es qism ka toliya istemaal kiya jaaye. Jis ka ruwa’n lamba aur narm ho. Lekin ruwa’n ba’reek na hona chahiye. Bandish mein es baat ka khaas khayaal rakha jaye ke ankhon ke paputey toliyah ya kaprey ke rowein ki girft mein aa jaayin. Yeh girافت dheeli nahin honi chahiye aur nah itni sakht ke ankhein dard mehsoos karney lagein. Mansha yeh hey ke ankhon ke paputey thora sa dabao mehsoos kartey rahein. Munasib dabao sey ankhon ke delo’n ki harkat bari had tak moa’tal ho jati hey. Es taa’tul ki haalat mein jab nigah sey kaam leney ki koshish ki jati hey tu aankh ki baatni quwatein jin ko hum ruhaani aankh ki beenaai keh saktey hain, harkat mein aa jati hey.

“LA” Ka Muraqbah

Muraqbah ki haalat mein batini nigah sey kaam lena hi maqsood hota hey. Yeh maqsad es hi tarah pura ho sakta hey ke aankh ke delo’n ko ziyadah sey ziyadah moa’tal rakha jaaye. Aankh ke delo’n ke ta’til mein jis qadar izaafah hogा es hi qdar batni nigah ki harkat barhti jaye gi. Darasal yehi harkat Rooh ki roshni mein dekhney ka melaan peda karti hey. Aankh ke delo’n mein ta’tal ho janey sey lateefah nafsi mein ishtiaal honey lagta hey aur yeh ishtiaal batni nigah ki harkat ke sath tez tar hota jata hey jo shahood mein maawun sabet hota hey.

Misaal: Insan ke jism ki saakht par ghor karney sey es ki harkaton ke nataij aur qa'noon ka andazah ho sakta hey. Beydaari mein ankhon ke delo'n par jaldi gilaaf mutaherik rehta hey. jab yeh gilaaf harkat karta hey tu delo'n par halki zARB lagata hey aur aankh ko aik lamhah ke liye roshniyo'n aur manazrey sey munqata kar deta hey. Gilaaf ki es harkat ka tajziyah karney sey pata chalta hey ke kharji cheezein jis qadar hain aankh in sey baltadreej mutlaa hoti hey aur jis jis tarah mutlaa hoti jati hey zehan ko bhi itlaa pohnchaati rehti hey. Asool yeh bana ke maadi ashiya ka ehsaa halki zARB ke baad roshniyo'n sey inqataa chahata hey. Es isnaa mein zehan ko bata deta hey ke mein ney kiya dekha hey jin cheezon ko hum maadi khad-o-khaal mein mehsoos kartey hain in cheezon ke ehsaas ko beydar karney ke liye ankhon ke maadi deley aur gilaaf ki maadi harkaat zAROORI hain. Agar hum in hi cheezon ki manawi shakal-o-surat ka ehsaas beydaar karna chahein tu es amal ke khilaaf ahtmaam karna parey ga. Es surat mein aankh band kar ke aankh ke delo'n ko mutal aur ghair mutaharik kar dena zAROORI hey. Maadi ashiya ka ehsaas maadi aankh mein nigah ke zariye waqey hota hey aur jis nigah ke zariye maadi ehsaas kay yeh amal waqoo mein aata hey wohi nigah kisi cheez ki manawi shakal-o-surat dekhney mein bhi istemaal hoti hey. Ya yun kaheiyе ke nigah maadi harkaat mein aur rohani harkaat mein aik mushtarak aalah hey. Dekhney ka kaam beaher 'surat nigah hi anjam deti hey. Jab hum ankhon ke maadi wasaail ko moa'tal kar dein ge aur nigah ko mutawajo rakhein gey tu loh-e-mehfooz ke qa'noon ki roo sey quwat alqa apna kaam anjam deney par majboor hey. Phir

Nigah kisi cheez ki manway shakal-o-surat ko laazmi dekhey gi. Es liye ke jab tak nigah dekhney ka kaam anjam na dey dey, quwat alqaa ke faraaiz poorey nahin hotey. Es tarah jab hum kisi manway shakal-o-surat ko dekhna chahein, dekh saktey hain. Ahl-e-Tasawuf ney es hi qism ke dekhney ki mashq ka naam Muraqbah rkha hey. Yehan aik aur zamni qa'noon bhi zer-e-behs aata hey. Jis tarah looh-e-mehfooz ke qa'noon ki ru sey madi aur rohaani dono mushahidat mein nigah ka kaam mushtarak hey es hi tarah maadi aur ruhaani dono surto'n mein iraadey ka kaam bhi mushtarki hey,

es hi tarah maadi aur rohaani dono surto'n mein iraadey ka kaam bhi mushtarak hey. Jab hum aankhei'n khol kar kisi cheez ko dekhna chahatey hain tu pehli harkat iraadah karna hey yani pehley quwat-e-iraadi mein harkat peda hoti hey. Es harkat sey nigah es qaabil ho jati hey ke khaarji itlaat ko mehsoos kar sakey. Es hi tarah jab tak quwat-e-iraadi mein harkat na hogi manwi shakal-o-surat ki itlaat farahum nahin kar sakti. Agar koi shakhs aadatan nigah ko manwi shakal-o-surat ke dekhney mein istemaal karna chahey tu es sey pehley pehl iraadey ki harkat ko ma'mool banana parey ga. Yani jab Muraqbah karney wala aankhain band karta hey tu sab sey pehley iraadey mein ta'tul waaqia hota hey. Es taatul ko harkat mein tabdeel karney ki aadat daalna zaroori hey. Yeh baat musalsal mashq sey haasil ho sakti hey. Jab aankh band karney ke bawajood iraadah mein izmehlaal peda na ho aur iradaah ki harkat muwasai quwat sey jaari rahey tu nigah ko manwi shakal-o-surat dekhney mein tasahil na ho ga aur makhfî harkaat ki itlaat ka silsilah jaari rahey ga. Jab har qism ki mashq mukamal ho chukey gi tu is sey aankh khol kar dekhney mein ya aankh band kar ke dekhney mein koi farq mehsoos na hogya.

Looh-e-mehfooz ke qa'noon ki rop sey quwat-e-alqaa jis tarah maadi asraat peda karney ki paaband rahey, es hi tarah manwi khad-o-khaal ke takhleeq karney ki bhi zimah daar hey. Jitna kaam kisi shakhs ki quwat-e-alqaa maadi qadro'n mein karti hey. Itna hi kaam ruhaani qadron mein bhi anjam deti hey. Do aadimiyon ke kaam ki miqdaar ka farq in ki quwat-e-alqaa ki miqdaar ke farq ki wajah sey hua karta hey.

Quwat-e-Alqaa

Quwat-e-alqaa ki tafseel yeh hey ke sufi jis ka naam "huiyat" rakthey hain esko tafseeli tuar per zehan nashin kar liya jaye. Darasal "LA" ki tajalliyaat ka markaz hey. Es markaziyat ka tahqaq quwat-e-alqaa ki bina qayam karta hey. Es ki sharaah yeh hey ke

zaat ki tajalliyaat jab tanazul kar ke “ waajib” ki Intaba’iyat mein muntaqil hoti hain tu mojoodat ke baarey mein Ilm Ilaahi ka urname takhleeq paa jata hey. Yeh pehla tanazul hey. Es cheez ka tazkirah hum ney pehley “Ilm-ul-Qalam” ke naam sey bhi kiya tha. Yeh tajalliyaat aisey israar hain jo mashiyat-e-izdi ka pura ahata kar letey hain. Jab mashiyat-e-izdi aik martabah aur tanazul karti hey tu yehi israar looh-e-mehfooz ke ajmaal ki shakal ikhtiyaar kar letey hain. In hi shaklo’n ka naam mazhab “Taqdeer Mubram” rkhta hey. Dar’asal yeh urname ebaratein hain. Urf sey muraad manwiyat hey jo hukum Ilaahi ki bisaat banti hey. Yeh urname ajmaal ki noiyat hey. Es mein koi tafseel nahin paai jaati. Yehan yeh samjhna zaroori hey ke abhi tak “Daur-e-Azliyah” ka ajra paaya jata hey. Dusrey alfaz mein jahan tak ifadah bilfel ya faaliyat ki shakhein yani ikhtiraat-o-ejadaat ka silsilah jaari hey, daur-e-azliya shumar hogya. Qayamat tak aur qayamat ke baad Abad al’abad tak jo jo naye amaal pesh aatey rahan gey. Khuwah es mein Janat-O-Dozakh ke Qaroon-e-Oolaa, Qaroon-e- Wasta aur Qaroon-e-Ukhra hi kiyun na hoon, daur-e-azliyah ki hadood mein hi samjhey jayein gey. Abad tak mumkinaat ka har muzahirah Azal hi ke ahatey mein muqa'yad hey. Es hi liye jo bhi tanazul Ilm-ul-Qalam ke israar ka pesh aa raha hey ya pesh aaye ga wo es hi ajmaal ki tafseel hogi jo looh-e-mehfooz ki kuliyaat ke naam sey pukara jata hey. Quran Pak mein Allah Taala ney farmaya hey ke mein looh-e-mehfooz ka maalik hoon jis hukum ko caahon barqaraar rakhoon aur jis hukum ko chahon mansookh kar doon.

لِكُلِّ أَجَلٍ كِتَابٌ ۝ يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ

(Surah rahn – Ayat: 38) **وَعِنْدَهُ أُمُّ الْكِتَبِ ۝**

Tarjumah: *Har wadah hey likha hua. Mitaata hey Allah jo chahey aur rakhta hey aur Is ke paas hey asal kitab.*

Yeh farmaan es hi ajmaal ke baarey mein hey jis ke maini yeh hain ke Allah Taala jab cahein aur jis tarah chahein israar ke mafhoom aur rujanaat badal saktey hain.

Yehan zara shara aur basat ke sath mzkorah baala ayat par ghor karney sey Daur-e-Azliyah ki wuswato'n ka andazah ho sakta hey. Agar Allah Taala apni kisi maslihat ko takhleeqi ikhtaraat aur ejadaat ke ajmaal mein badalna pasand farmatey hain tu yeh Allah Taala ke qa'noon ke munaafi nahin hey. Dusrey tanazul ke baad ajmaal ki tafseel ahkamaat ke purey khad-o-khaal pesh karti hey. Yehan tak makaiyat aur zamaniyat ka koi dakhla nahin hota. Albatah "joo" yani teesrey tanazul ke baad jab koi shey Aalam takhleet ki hadood mein daakhil ho kar ansriyat ke libaas ko qabool karti hey. Es waqt makaniyat ki buniyadein parti hain. Yeh alqa ki aakhiri manzil hey. Es manzil mein jo halatein aur surtein guzarti hain in ko afaadah bil'fel kehtey hain. Es ki misaal cinema sey di ja sakti hey. Jab Oprator machine ko harkat deta hey tu filmi reel ka aks kayee lenso'n (Lenses) ke zariye khl'la sey guzar kar pardah par parta hey. Agarchey khal'la mein har wo tasweer jo pardah par nazar aa rahi hey, apney tam'aam khad-o-khaal aur puri harkaat ke sath mojood hey lekin aankh issey dekh nahin sakti. Ziyadah sey ziyadah wo shuaa nazar aati hey. Jis shuaa ke andar tasweerein mojood hain. Jab yeh tasweerein pardah sey takraati hain es waqt in ki faliyat puri tarah dekhney wali aankh ke ahaatey mein sama jati hey. Es muzahirah ka naam hi afadah balfel hey. Es muzahirah ki hadood mein hi har makaniyat aur har zamaniyat ki takhleeq hoti hey. Jab tak koi cheez sirf Allah Taala ke hadood mein thi es waqt tak es ney waajib ka lens (LENSE) uboor nahin kiya tha yani es mein hukum ke khad-o-khaal mojood nahin they lekin waajib ke lense sey guzarney ke baad jab es cheez ke wajood ney kuliyaat ya looh-e-mefooz ki hadood mein qadam rakha. Es waqt hukum ke khad-o-khaal muratab ho gaye. Phir es lense sey guzarney ke baad "joo" mein jis ko aalam-e-tamsaal bhi kehtey hain tamsaal yani tasweerein jo hukum ke mazmoon aur mafhoom ki wazahat karti hain wajood mein aa gayin. Ab yeh tasweerein "joo" ke lense sey guzar kar aik kaamil tamsul ki hesiyat ikhtiyaar kar leti hain. Es Aalam ko aalam-e-takhleet ya aalam-e- tamsul bhi kehtey hain. Lekin abhi ansariyet in mein shaamil nahin hoyee yani in tasweeron ney jism ya jasad-e-khaaki ka libaas nahin pehna. Jab tak in

tasweeron ki ansariyet sey waastah na parey, yeh ehsaas sey roshnaas nahin hoteen.

Alqaa ki ibtidaa pehley lense ke uboori daur sey hoti hey jab tak mojoodat ki tamaam faaliyatein Allah Taala ke Ilm mein rahein, alqaa ki pehli manzil mein theen aur jab looh-e-mehfooz ke lense sey guzrein tu ahkamaat Ilaahiyah mein khad-o-khaal aur aasaar peda ho gaye. Yeh alqaa ki dusri manzil hey jab ahkaam aur mafhoom ki faaliyatein “joo” ke lense sey guzar kar shakal-o-surat ikhtiyaar kar leti hain tu yeh alqaa ki teesri manzil hoti hey. Es manzil sey uboor haasil karney ke baad tamaam tasaaweer Aalam-e-Nasoot ke marhaley mein daakhil ho jati hain. Yehan in ko makaniyat aur zamaniyat aur ehsaas sey saabqah parta hey. Yeh alqaa ki chothi manzil hey.

Salik Majzoob, Majzoob Salik

Alqaa do Ilm par mushtamil hey. Tasawuf mein aik ka naam Huzoori aur dusrey ka naam Ilm Husooli hey.

Jab koi Amr Aalam tehqeeq yani waajib kuliyaat ya “joo” ke marhalon mein hota hey. Es waqt es ka naam Ilm Huzoori hey. Ilm Huzoori qurb-e-faraaiz aur qurb-e-nawaafil dono surton mein salik ya mazjoob ki manzil hey. Aksar ahl-e-tasawuf ko salik aur mazjoob ke maani mein dhoka hota hey. salik kisi aisey shakhs ko samjha jata hey jo zahiri aamaa ya zahiri libaas sey muzayen ho. Yeh galt hey. Kisi shaks ka waajibaat aur mustahebaat ada kar lena jin mein faraaiz aur sunatein bhi shaamil hain, salik hone ke liye bilkul na'kaafi hey. Sahibe-e-salook honey ke liye batini kefiyaat ko basurat uftaad tabai tor par mojood hona ya ba'surat iktsaab latayef ka rang mohabat aur toheed afaali ka rang qabool karna shart e awal hey. Agar kisi shaks ke latayef mein harkat nahin hey aur wo toheed afaali sey rangeen nahin hoey hain tu es ka naam salik nahin rakha ja sakta. Koi shaks yeh sawaal kar sakta hey ke yeh rangeeni aur kefiyat kisi ke apney ikhtiyaar ki baat nahin hey. Hum bhi yehi

kehtey hain ke yeh cheez ikhtiyaari nahin. Es liye jo log salook ko ikhtiyaari cheez samajhtey hain wo galati par hain. Albatah salook ki raahon mein koshish Amr ikhtiyaari hey. Baadi ul nazar mein apni koshish ka naam salook rakha jata hey. Log es shaks ko salik kehtey hain jo es raah mein koshaan ho. Fil waaqa salik wohi hey jis ke latayef rangeen ho chukey hain. Agar kisi ke latayef rangeen nahin hoey hain. Es ka naam salik rakhna sirf isharah hey. Log manzil raseedah ko sheik aur saahib-e-wilayat kehtey hain. Halankeh mazil raseedah wo hey jis ke latayef rangeen ho chukey hain wo sirf salik kehlaney ka mustaheq hey. Aisa shakhs sheikh ya saahib-e-wilayat kehlaney ka haq hargiz nahin rakhta. Sheikh ya saahib-e-wilaiyat es shakhs ko kehtey hain jo toheed afaal sey taraqi kar ke sifatee ki manzil tak ponch chukka ho.

Lafz majzoob ke istemal mein aur es ki manwiyat aur tafheem mein bhi es hi qism ki shadeed ghalatiyan waaqia hoti hain. Log paagal aur badhawas ko majzoob kehtey hain dusrey alfaz mein kisi paagal ya deewaney ka naam hi ghair mukalaf aur majzoob hey. Yeh aisi ghalati hey jis ka izaalah alqaa ke tazkarey mein kar dena nihayat zaroori hey. Aam tor sey log majzoob salik ya salik majzoob ke baarey mein behs-o-tamhees kartey hain. Baa'z logo ka khayal hey ke majzoob salik sey Afzal aur oola hey. Lekin wo yeh faislah nahin kar saktey ke majzoob salik kon hey aur salik majzoob kon hey. Yehan es ki sharah bhi zaroori hey.

Majzoob sirf es shakhs ko kehtey jissey Allah Taala ney apni taraf khench liya ho. Majzoob ko jazb ki sifat qurb e farayez ya qurb-e-wajood ke zariye haasil hoti hey. Es sifat ke hasool mein qurb-e-nawaafil ko hargiz koi dakhla nahin.

Jazab kisi aisey shakhs ki zaat mein waaqia hota hey jo toheed afaali yani latayef ki rangeeni sey jast kar ke yak bek toheed zaati ki had mein daakhil ho jaye issey toheed sifaati ki manzilein tey karney aur toheed sifaati sey roshnaas honey ka moqa nahin milta.

Jis shakhs ki Rooh mein fitri tor par insalaakh waaqia hota hey es ko latayef ki rangeen karney ki jad-o-jehad mein koi khaas kaam nahin karna parta yani kisi khaas waaqia ya haadsah ke tehat

jo mehz zehni fikr ki hadood mein ronuma hua hey, es ke batin mein toheed afaali munakashif ho jati hey. Wo zahiri aur batini tor par kisi alaamat ke zariye ya koi nishaani dekh kar yeh samajh jata hey ke pas pardah noor ghaib mein aik tahaquq mojood hey aur es tahaquq ke ishaarey par aalam-e-makhfi ki duniya kaam kar rahi hey aur es aalam-e-makhfi ke amaal-o-harkaat-o-saknaat ka saayah yeh Kainat hey. Quran Pak mein jahan es ka tazkirah hey ke Allah issey uchak leta hey wo es hi ki taraf isharah hey.

Zaate-Baari Taala sey nou insani ya nou ajnah ka rabt do tarah par hey. Aik tarah Jazb kehlaai hey aur dusri tarah Ilm. Sahabah Karam (R.A) ke daur mein aur qaroon oola mein jin logo ko martabah ahsaan haasil tha in ke latayef Hazoor Aleh As'salaat-o-Was'salaam ki mohabat sey rangeen they. Unhein in dono qism ke rabt ka ziyadah Ilm nahin tha. In ki tawajo ziyadah tar Hazoor Aleh As'salaat-o-Was'salaam ke mutaliq gor-o-fikar mein sarf hoti thi. Yehi wajah thi ke unhon ney ruhaani qadro'n ke jaaizey ziyadah nahin liye kiyun ke in ki ruhaani tashnagi Hazoor Aleh As'salaat-o-Was'salaam ke aqwaal par tawajo sarf karney sey rafa ho jati thi. In ko ahadees mein bohat ziyadah shagaf tha. Es inhimaak ki bari wajah yeh bhi thi ke in logo'n ke zehan mein ahadees ki sahi adabiyat, theek theek mafhoom aur puri gehraiya'n mojood thein. In ahadaees parhney ke baad aur ahadees sunney ke baad wo ahadees ke anwaar sey pura istifaadah kartey they. Es tarah unhein alfaz ke noori tamsulat ki talash ki zarurat nahin parti thhi. Wo alfaz ke noori tamsulat sey bagher kisi taleem aur bagher kisi koshish key, roshnaas they.

Jab mujhey aalam-e-baala ki taraf rujoo karney ke muwaqey haasil hoey tu main ne yeh dekha ke Sahabah Karam (R.A) ki arwaah mein in ke "Ain" Quran Pak ke anwaar aur ahadees ke anwaar yani noor quodus aur noor nabuwat sey labreez hain. Jis sey mein ney andazah lagaya ke in ko latayef ke rangeen karney mein jadojehad nahin karna parti thi. Es daur mein ruhaani qadro'n ka zikar-o-fikar na hona aur es qism ki cheezon ka tazkaron mein na paaya jana gaaliban es hi wajah sey hey. Albatah taba taba'een ke baad logo'n ke dilo'n sey Quran Pak ke anwaar aur ahadees ke

anwaar ma'doom honey lagey. Es daur mein logo'n ney in cheezo'n ki tashnagi mehsoos kar ke wasool-e-ilallah ke zaraiye talash kiye. Choonachev sheikh najamuddin aur in ke shaagird maslan Sheikh Shahaabuddin Sehwardi (R.A) , Khawajah Moinuddin Chisti (R.A) aisey log they jinhon ney qurb nawaafil ke zariye wasool-e-ilallah ki tarzon mein lashumaar ikhtiraat kien aur tarah tarah ke azkaar-o-ashgaal ki ibitda ki. Yeh cheezein Sheikh Hasan Basri (R.A) ke daur mein nahin miltein. In logo'n ney Allah Taala sey wo rabt talash kiya jis ko Ilmi rabt kaha ja sakta hey yani Allah Taala ki sifaat ke jaanney mein in logo'n ney inhimaak haasil kiya aur phir zaat ko samajhnay ki qadren qayam kein. Es hi rabt ka naam sufi log "nisbat-e-ilmiyah" kehtey hain kiyun ke es rabt ya nisbat ke ajza ziyadah tar jaanney par mushtamil hein. Yani jab Allah Taala ki sifaat ko samajhnay ke liye koi sufi fikr ka ahtimaam karta hey. Es waqt wo ma'rfat ki in raahon par hota hey jo zikar ke sath fikr ke ahtammam sey labreez hoti hain. Es haalat mein keh saktey hain ke kisi aisey salik ko "Nisbat-e-Ilmiyah" haasil hey. Yeh raastah ya nisbat, jazb ke raastey ya nisbat se bilkul alag hey. Es hi liye es raastey ko Qurb-e-Nawaafil kehtey hain.

Khawajah Bahauddin Naqashbandi (R.A) aur Hazrat Ghos-ul-Azam (R.A) ke ilawa jazb sey es daur ke kam log roshnaas hoye.

NISBAT KA BAYAN

Nisbat Awaisyia

Nisbat awaisyia ka inkishaaf pehley pehl Hazrat Ghos ul Azam (R.A) ke tareeq mein hua jis ki misaal pani ke aisey chashmey sey di ja sakti hey jo kisi pahaar ke andar ya kisi medan mein yakayak phoot parey aur kuch door beh kar phir zameen mein jazb ho jaye aur makhfi tor par zameen ke andar behtey behtey phir kisi fowarah sifat phoot nikley. Ala hazul qayaas Hazrat Ghos ul Azam (R.A) ke baad yeh silsilah isi tarah jaari hey. Log es hi nisbat ko nisbat awaisyia kehtey hain. Es nisbat ka faizan makhfi tor sey ya tu mala e alaa ke zariye ya phir Ambiyaa ki arwah ki ma'rfat ya qurb-e-faraiz ke Auliya sabqeen ki rooho'n ke waastey sey hota hey.

Nisbat Sukainah

Yeh nisbat awal jazb phir ishq aur phir sukainah ki nisbato'n ke majmuey par mushtamil hey. Sukainah wo nisbat hey jo aksar sahabah Karam (R.A) ko haasil thi. Yeh nisbat Hazoor Aleh Salao vasalam ki mohabat ke zariye noor e nabuwat ke hasool sey peda hoti hey.

Nisbat Ishq

Jab qalb insani mein Allah Taala ki nemato'n aur ahsaan ka hajoom hota hey aur insan Qudrat ke atiyaat mein fikr karta hey es waqt Noor Allah ke tamasulat baar baar tabiyat insani mein mojzan hotey hain. Yehan sey es rabt ya nisbat ishq ki daag bel par jati hey. Raftah raftah es nisbat ke batini inhimaak ki kefiyatein ronuma

honey lagti hain phir in lateefo'n ya roshiniyo'n ke daairo'n par jo insani rooho'n ko ghery hoye hain roshni ka rang charhney lagta hey. Yani in daairo'n mein Anwaar-e-Ilahiya pey dar pey pewast hotey rehtey hain. Es tarah nisbat ishq ki jarein mustehkam ho jati hain.

Nisbat Jazb

Is nisbat ka teesra juzv nisbat jazb hey. Yeh wo nisbat hey jis ko taba taabeen ke baad sab sey pehley Khawaja Bahaulhaqo uddin Naqashbandi ney bey nishaani ka naam diya hey. Es hi ko naqashbani jamat yad'dasht ka naam deti hey jab Arif ka zehan es simt mein rujoo karta hey jis simt mein Azal ke anwaar chhaaye hoey hoon aur Azal sey pehley ke naqoosh mojood hain. Tu yehi naqoosh Arif ke qalb mein baar baar daur kartey hain aur sirf "wehdat" Fikar-e-Arif ka ahataah kar leti hey aur har taraf "hoiyat" ka tasalut ho jata hey tu yehan sey es nisbat ki shuaein Rooh par nazool karti hain. Jab Arif in mein ghir jata hey aur kisi taraf nikalney ki raah nahin paata tu aqal-o-shaoor sey dast bardaar ho kar khud ko es nisbat ki roshiniyo'n ke reham-o-karam par chhor deta hey.

Tanazalaat

Ab hum tanazalaat ka tazkirah kartey hain ta ke es nisbat ki haqeeqat waaze ho jaaye. J'alli tanzalaat teen hain. In tanzalaat mein har j'alli tanazul ke sath aik Khaffi tanazul bhi hey. Har j'alli aur Khaffi tanazul ke saah aik warood ya aik shahood ka ta'lukh hey. Pehla j'alli tanazul sir e akbar hey, dusra j'alli tanazul rooh-e-akbar hey aur teesra j'alli tanazul shaks-e-akbar hey. Shaks-e-akbar es mazhar ka naam hey jis ko Kainat kehtey hain. Es hi Kainat ko maadi aankh dekhti hey aur pehchanti hey. Kainat ki saakht mein bisaat awal wo roshni hey jis ko Quran Pak ney maa (paani) ke naam sey yaad kiya hey.

Mojoodah daur ki science mein esey geso'n (Gases) ke naam sey ta'beer kiya jata hey. In hi sad ha geso'n ke ijtimaa sey awalan jo murakab bana hey es ko paarah ya paarey ki mukhtalif shakalein bator mazhar pesh karti hain. In hi murakbaat ki bohat si tarkeebo'n sey maadi ajsaam saakht amal mein aati hey aur in hi maadi ajsaam ko mowaleed salasah yani hewanaat, nabataat aur jamadaat kehtey hain. Tasawuf ki zubaan mein in geso'n mein sey har gas ki ibtidaai shakal ka naam Nasma hey. Dusrey alfaz mein Nasma harkat ki in buniyaadi shua'a'on ke majmuua ka naam hey jo wajood ki ibtidaa karti hey.

Harkat es jagah in lakeeron ko kaha gaya hey jo khala mein es tarah pheli hoyee hain ke na tu wo aik dusrey sey fasla par hain na aik dusrey mein pewast hain. Yehi lakeerein maadi ajsaam mein aapas ka waastah hain. In lakeeron ko sirf shahood ki wo aankh dekh sakti hey jo Rooh ki nigah kehlati hey. Koi bhi maadi khordbeen es ko kisi shakal-o-surat mein nahin dekh sakti. Albatah in lakeeron ke tasuraat ko maadiyat mazhar ki surat mein paa sakti hey. In hi lakeeron ko ahl-e-shahood ki tehqeeq mein tamsul ki namood kaha jata hey.

TIME SPACE KA QANOON

Jab schoolon mein larko'n ko drawing sikhaai jati hey tu aik kaghaz jis ko graph kehtey hain. Drawing ki asal mein istemaal hota hey. Es kaghaz mein graph yani chhotey chhotey chakor khaaney hotey hain. In chakor khaano'n ko buniyad qaraar dey kar drawing sikhaaney waley ustaad cheezon, jaawaron aur adimiyo'n ki taswereal banana sikhatey hain, ustaad yeh batatey hain ke in chhotey khano'n ki itni ta'daad sey admi ka sar, itni ta'daad sey naak, itni ta'daad sey moonh aur itni ta'daad sey gerden banti hey. In khano ki naap sey wo mukhtalif azaa ki sakht ka tanasob qayam kartey hain jis sey larko'n ko tasweer bananey mein asani hoti hey. Goya graph tasweeron ki asal hey. Ya dusrey alfaz mein es graph ko tarreeb deney sey tasweerein ban jati hain. Bikul isi tarah Nasma ki yeh lakeerein tamam maadi ajsaam ki saakht mein asal ka kaam deti hain. In hi lakeeron ki zarb taqseem mowaleed sulaasah ki haiyatein aur khad-o-khaal banati hain. Looh-e-mehfooz ke qa'noon ki roo sey dar'asal yeh lakeeren ya bey rang shuaaein chhoti bari harkaat hain. In ka jitna ijtimaa hota jaye ga itni hi aur es tarz ki thos hissyat tarkeeb paati jaaein gi. In hi ki ijtimaaiyat sey rang aur kashish ki tarzein qayaam paati hain. Aur in hi lakeeron ki harkat aur gardishein waqfah peda karti hain. Aik taraf in lakeero'n ki ijtimaaiyat makaniyat banaati hey aur dusri taraf in lakeero'n ki gardish zmanaiyat ki takhleeq karti hey.

Tasawuf ki istilaah mein lakeero'n ke es qa'noon ko Nasma ka jazb kehtey hain yani Nasma apni zarurat aur apney tabai taqaazo'n ke tehat mumkin ki shakal-o-surat ikhtiyaar kar leta hey. Tasawuf mein mumkin es cheez ko kehtey hain jis ko aakhiri darjah mein ya takmeel ke baad maadi aankh dekh sakti hey. Yeh maadi haiyat jo mowaleed sulaasah ki kisi nou mein dekhi jati hey

tashakhus kehlati hey. Yeh lakeerein tashakhus sey peshtar jin buniyadi haiyat ki takhleeq karti hain in haiyat ka naam tasawuf ki zuban mein tahaquq hey. Es haiyat ko tamsul bhi kaha jata hey. Yeh haiyat darasal mufrid hey. Looh-e-mehfooz ke qa'noon Nasma ki wo shakal-o-surat jis ko maadi aankh dekh sakti hey haiyat murakab tashakhus ya jism kehlati hey. Jab haiyat mufrid ijtimaa'iyat ki surat mein iqdaam kar ke apni manzil tak pohnch jati hey tu haiyat murakab ho jati hey. Goya ibtidaai haalat haiyat-e-mufrad hey aur intihaai halat haiyat-e-murakab hey. Ibtidaai haalat ko Rooh ki aankh aur intihaai haalat ko jism ki aankh dekhti hey.

Nasma woh makhfi roshni hey jis ko noor ki roshnion mein dekha ja sakta hey aur noor wo makhfi roshni hey jo khud bhi nazar aati hey aur dusri makhfi roshniyo'n ko bhi dikhaati hey.

Hawas Khamsah

Hawaas Khamsah

Nasma = Mash'hood + Noor Aur Noor = Shahid + Mash'hood

Baasirah

TashaKhas

Tamsal

Aankh

Hiss Beenaai

Hiss Siyah Rang Nasma No.1 _____

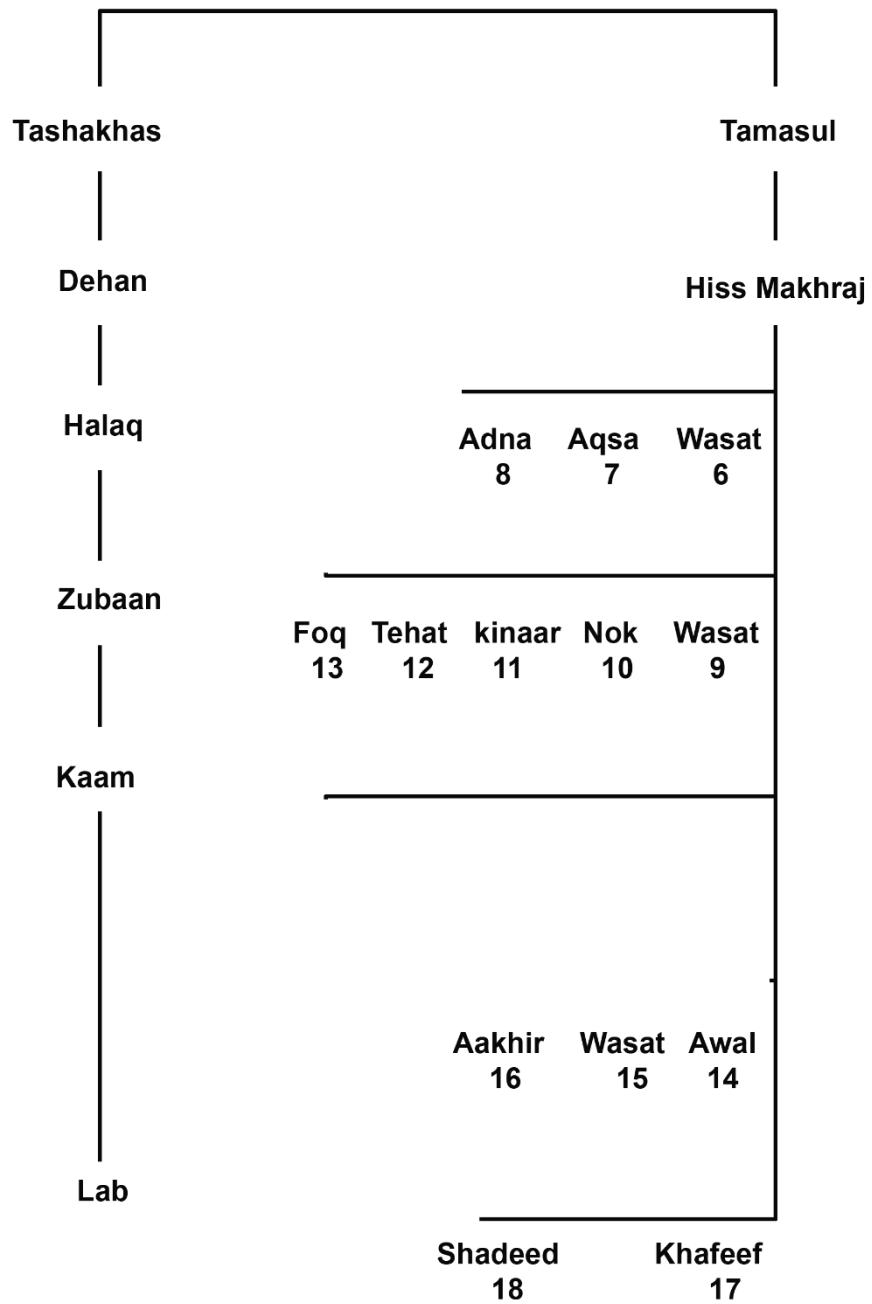
Hiss Sufaid Rang Nasma No.2 _____

Hiss Zard Rang Nasma No.3 _____

Hiss Nelgo'n Rang Nasma _____

Hiss Surkh Rang Nasma _____

Naatqah



Saamiah

Tashakhs

Tamasul

Kaan

Har Qisam Ki Sot
(Aawaaz) 19

Zaaiqah

Tashakhas

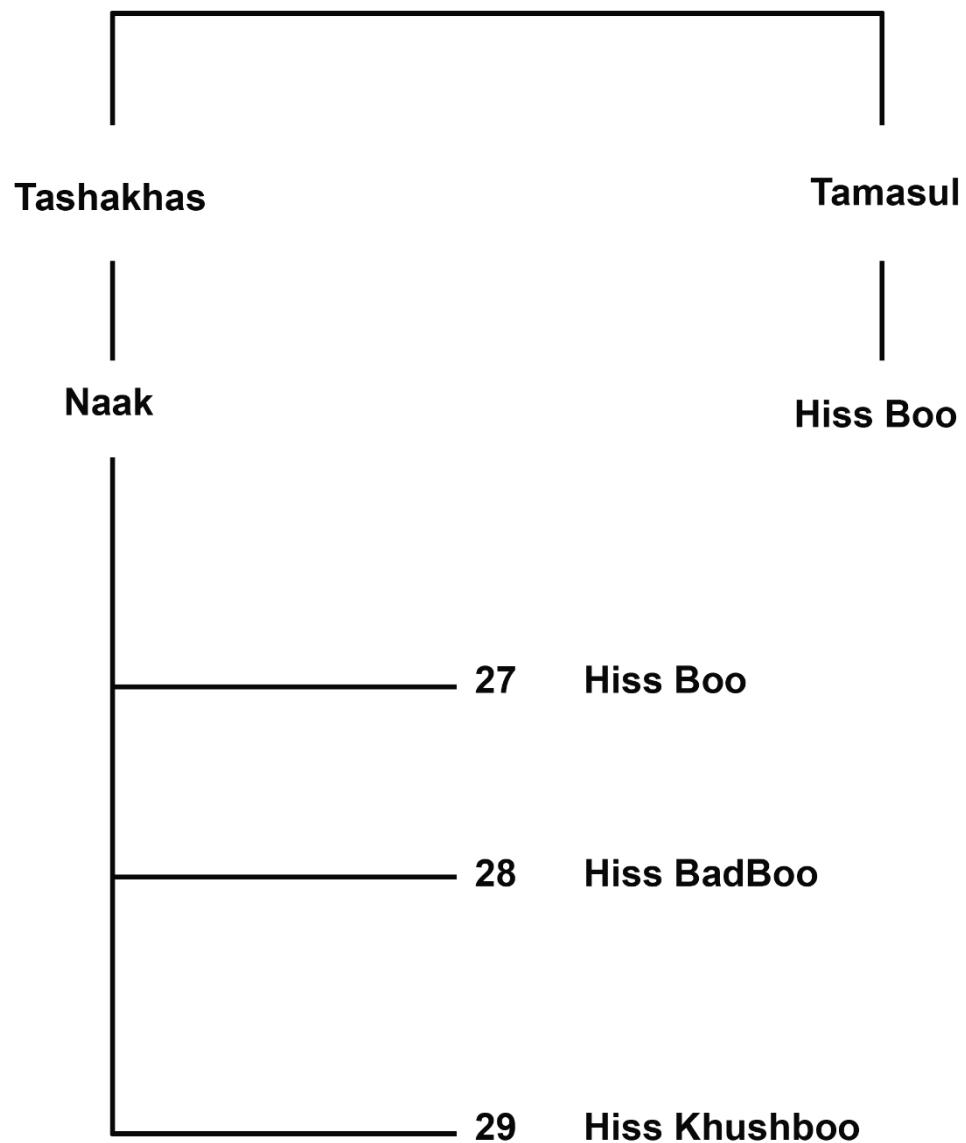
Tamasul

Zamaan

Hiss Zaaiqah

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21	Khata
22	Karwa
23	Pheeka
24	Geela
25	Namkeen
26	Seetha

Shaamah



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Maslan:

Sona=Nasma No. $3+35+31+50+51$

Gero=Nasma No. $5+31+35+49$

Seb=Nasma No. $3+2+5+32+36+45+20+21+29$

Gulab Ka Phool=Nasma No. $5+36+31+43+29+24$

Tambacoo=Nasma No. $3+36+43+34+30+31+28+22$

Paani=Nasma

No. $2+36+53+49+52+23+27+19+55+40+39+38+58+61+60+48$

Paarah=Nasma

No. $1+50+54+36+53+42+39+24+29+52+58+47$

Sheeshah=Nasma

No. $1+50+35+31+55+49+48+59+61+39+52+53+42+54$

Lakri=Namsa No. $3+36+42+53+62+48+27$

Loha (Folaad) =Nasma No. $1+35+42+30+48+24+59+62$

Tamarat=Nasma No. $5+36+50+45+32+31+42+34+21+29$

Aaloo=Nasma No. $2+46+36+25+29+42+32+35+54$

Mandarjah Baala naqshah ki roo sey hum Nasma ki ijtimaiyat aur ijtimaiyat ke madarij ka qadrey andazah laga saktey hain.

Waze ho ke jis cheez ka naam hiss rakha jata hey es ke do ajza hotey hain. In do ajza ko hum do rukh bhi keh saktey hain. Kisi aisey jism mein jis ko maadi kaha jata hey. Yeh dono rukh aik dusrey sey mulhaq hotey hain. Aam nazariyaat mein koi cheez in hi do rukhon ka majmuua samjhi jati hey. Looh-e-mehfooz ka yehi qa'noon hey. Koi cheez mujarad ho ya maadi, ghair marai ho ya marai baherhaal es qa'noon ka paband hey. Yeh dono'n rukh kisi bhi cheez mein zaroor paaye jaatey hain. Marai ashiya mein tu yeh

cheez mushahidah mein hoti hey lekin ghair marai ashiya mein agarchey jismani aankh es halat ka mushaahidah nahin karti phir bhi haqeeqat es ke siwa nahin hey. Chunachey ghair marai cheezon mein bhi jab kisi tarah mushahidah kiya jata hey tu yehi qa'noon wahan bhi jaari o saari nazar aata hey. Marai cheezo'n mein jis tarah yeh dono'n rukh aik dusrey sey mulhaq hote hain es hi tarah ghair marai cheezo'n mein bhi yeh dono rukh aik dusrey sey wabastah paaye jaatey hain. Khuwah wabastagi ki noiyat kuch bhi ho. Es hi qa'noon ke tehat "Ahsaas" ya "hiss" ke bhi yehi do rukh ya do maratib hain.

Aik rukh ya aik martabah wahan paaya jata hey jahan mushahidah karney wali quwat mojood hey aur mehsoos karti hey aur dusra rukh paaya jata hey jahan mushahidah karney wali quwat ki nigah par rahi hey. Yani jahan mehsoos karney wali hiss markooz hey.

Looh-e-mehfooz ke qa'noon ki ru sey yeh dono maratib mila kar kisi maahiyat ka fayl ya hukum bantey hain aur aik hi qaalib giney jaatey hain maslan siyaah rang ko takhtah siyaah par dekhtey hain. Es ka tajziya es tarah ho sakta hey. Takhtah=Nasma no.31+35

Is misaal mein takhta ka siyaah rang "Hiss" ka aik martabah hey aur dekhney wali aankh ka ehsaas "Hiss" ka dusra martabah hey. Es tarah dono'n martabey mil kar aik makhsoos maahiyat ka aik fayl, ya aik hukum ya aik harkat bantey hain. Tasawuf ki zuban mein hiss ke in dono'n martabao'n ki yak jaai ka na tamsul hey. Goya yeh aik qaalib hey jahan do maratib ki shakal apni puri sifaat ke sath mujtamaa ho gayi hey. mushahidat yeh batatey hain ke koi cheez marai ho ya ghair marai bagher shakal-o-surat ke nahin ho sakti kiyunkeh baghair shakal-o-surat ke kisi cheez ka qayaam haqeeqat ki ru sey na mumkin hey. Tasawuf ki zuban mein jis jagah do maratib ki shakal-o-surat jama ho kar aik wajood ki takhleeq karti hey. Es wajood ko tamsul kehtey hain. Agarchey es wajood ko jismani aankh nahin dekh sakti lekin Rooh ki aankh es wajood ko

es hi tarah dekhti hey jis tarah ke jismani aankh kisi maadi qaalib ko dekhti aur mehsoos karti hey.

Jism ki tarah tamsul mein bhi ibaad yani (DIMENSIONS) hotey hain aur ruhaani aankh in ibaad ke too'l-o-arz ko mushahidah hi nahin karti balkeh in ki makaniyat ko mehsoos bhi karti hey. Sufia hazraat es hi tamsul ki heyola kehtey hain. Dar'asl yeh mesusaat ka dhaancha hey jis mein wo tamam ajzaye tarteeri mojood hotey hain jin ka aik qadam aagey barhney ke baad jismani aankh baqaidah dekhti aur jismani lamsah ba'qaaidah ehsaas karta hey.

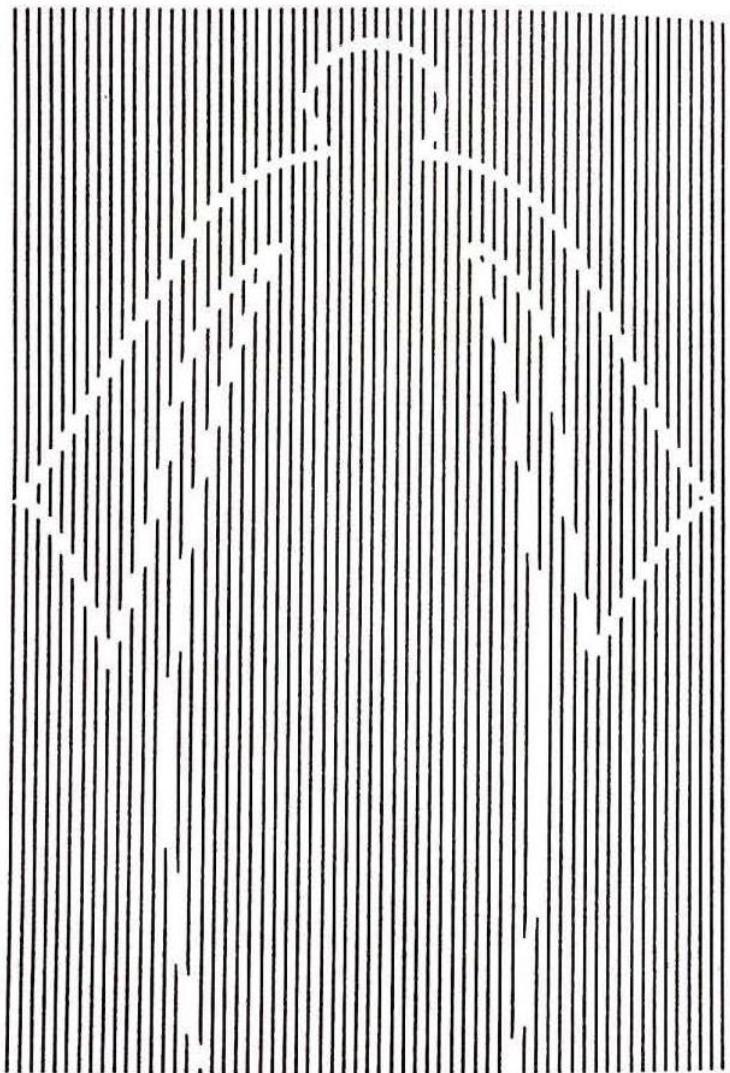
Kisi cheez ki mojudgi pehley aik tamsul ya heyola ki shakal-o-surat mein wajood pazeer hoti hey. Yeh heyola Nasma mufarid ki tarkeebi heyiyat hey. Es ke baad dusrey marhalah mein yeh Nasma mufarid jab Nasma murakab ki shakal ikhtiyaar karta hey tu es ki harkat mein intihaii susti aur jamood peda ho jata hey. Es hi susti aur jamood ka naam "thos hiss" hey.

Hum ne ooper Nasma ki do qismein bayan ki hain. Mufarid aur muarakab. Yehan es ki thori si wazahat zaroori hey. Darasal Nasma mufarid aisi harkaat ka majmuua hey jo aik simt sey dusri simt mein jaari o saari hein.

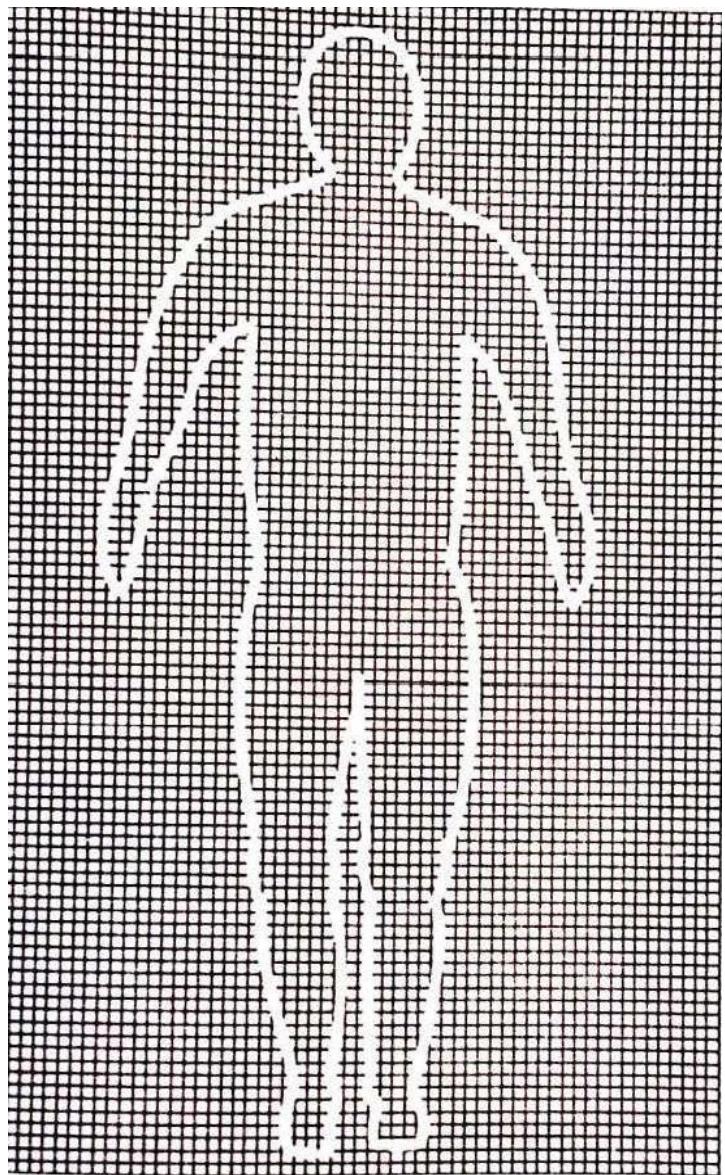
Aik khaas tanazul ki had tak Nasma ki harkat mufarid wazhey rehti hey. Yeh wazaa ya tanazul bilkul aik pardah ki tarah hey yani aik aisa pardah para hua hey jo aisi bey rang shuaon sey mil kar bana hey jin ka rukh aik simt sey dusri simt ki taraf harkat kar raha hey. Yeh bey rang shuaaein goya muteharik lakeerein hain jo kaprey ke taaney ki tarah agarachey aik dusrey sey alag alag hein magar aik dusrey mein pewast bhi hain. Yeh kapra jab tak es haalat mein bagher baaney ke yani akherah raha us waqt tak yeh Nasma mufarid ki kefiyat par qayam hey. Es kaprey ke andar jitney naqsh-o-nigaar banaye jayin gey in ka naam jinaat aur jinaat ki duniya hey.

Lekin jab yeh kapra aisey tanazul ki hado'n mein daakhil hota hey jahan es ke kaprey ke baaney ki tarah aik dusri harkat jo pehli

harkat ki khilaf simt mein jaari o saari hey, aa kar pewast ho jati
hey neez es kaprey ke andar bohat sey naqsh-o-nigaar ban jaatey
hain tu in naqsh-o-nigaar ka naam insan aur insan ki duniya hey.
Goya Nasma mufarid ya harkat-e-mufarid jinaat ki duniya hey aur
Nasma murakab ya harkat murakab insan ki duniya hey. Hum ne
jis ka naam “Harkat” rakha hey yeh wohi “Ahsaas” hey jis ke heyola
ko hum opper tamsul ke chukey hain. Jab tak yeh harkat ghair
mehsoos daairey mein rehti hey tamsul kehlati hey aur jab yeh
harkat mehsoos daairey mein aa jati hey tu es ka naam jism ho jata
hey. Es hi jism ko hum thos maadiyat ka naam detey hain.



JIN YA JIN KI DUNIYA – NASMA MUFRAD YA HARKAT E MUFRAD



**INSAN YA INSAN KI DUNIYA – NASMA
MURAKAB YA HARKAT E MURAKAB**

Pichhley safhaat mein hum ne graph bana kar in ke andar aik farzi jin aur aik farzi admi ka naqsh diya hey. Es naqsh ko ghor sey dekha jaye tu es baat ka andazah ho jaye ga ke yeh lakeerein jo aik simt sey dusri simt mein rukh kiye hoey hain darasal harkaat ki shabeeh hain. In harkaat mein sirf harkaat ka too'l tamaam qism ki sifaat ka namoonah banta hey. Maslan aik harkat jis ki tuwalat makhsoos hey es ki sifaat bhi makhsoos hain. Looch-e-mehfooz ke qa'noon mein jo tuwalat ke pemaaney kisi sifat ke liye muayan hain wo kisi saakht aur naqsh ka buniyaadi asool hey. Kainat mein jitni cheezein, jitney rang roop, jitni salahiyatein hoti hain in mein sey har aik ke liye makhsoos too'l harkat muqarar hey. mushahidat yeh batatey hain ke agar harkat ki peymaish 'Alif' hey tu es 'Alif' pemaish ki harkat sey jo zahoor bhi takhleeq paaye ga wo Azal sey Abad tak aik hi tarz par hogta. Es naqsh ya zahoor ki shakal, es ka rang, es ke abaad, es ki salahiyatein hameshah muayan aur muqarar hon gi. In mein koi cheez kam ho sakey gi na ziyadah, aur in hi harkaat ki aik makhsoos aamezish ka natijah kisi nou ke fard ki shakal-o-surat mein baraamat hota hey khuwah wo nou insani duniya ki nabataat, jamadaat, hewanaat ho ya jinaat ki duniya ki nabataat, jamadaat, hewanaat ho ya jinaat ki duniya ki nabataat, jamadaat ya hewanaat ho. Pehli surat mein wo Nasma murakab yani do mutazaat harkaat ka natijah hogi jis ko hum dohri harkat keh saktey hain aur dusri surat mein wo sirf aik tarfah harkat ka natijah hogi jis ko hum akherhi harkat bhi keh saktey hain.

Allah Taala ney Quran Pak mein irshad farmaya hey ke mein ne har cheez ko do qism par peda kiya hey:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعِلْكُمْ تَذَكَّرُونَ

(Parah 27, Rakoo2, ayat 49)

Tarjumah: *Ma'aa qoseen molana thaanwi: "Aur hum ney har cheez ko do do qism banaya ta ke tum (In masnuat sey toheed ko) samjho*

Yehan yeh samjhna zaroori hey ke es harkat ki takhleeq mein do do qism ki kiya noiyat hey es noiyat ke tajziyah mein “Ahsaas” ya “hiss” ko achi tarah jaanna zaroori hey. Hum ney takhtah siyaah ki misaal mein “hiss” ke dono’n rukhon ka tazkirah kiya hey. Dar’asal wohi dono’n rukh yehan bhi zer-e-behs aatey hain.

Jis cheez ko hum harkat ka naam detey hain wo mehz aik hiss hey jis ka aik rukh kharji simt mein aur dusra rukh dakhil ki taraf hey. Jab Nasma ke andar aik naqsh khaas tarzon ke tehat takhleeq paata hey tu wo aisi harkat ka majmuaa banta hey jo aik rukh par khud naqsh ka ehsaas hey aur dusrey rukh par naqsh ki duniya ka ehsaas hey.

Hum es ki sharah yun kar saktey hain ke Ahl-e-Tasawuf jis ka naam zahir ul wajood rakhety hain wo do maratib par mushtamil hey jis mein sey aik martabah koi abaad nahin rakhta aur dusrey martabah mein pehley martabah ke naqsh-o-nigaar abaad ke sath ronuma hotey lekin yehan tak mehz tabai sifaat ka wajood hota hey, tabiyat ki faliyat nahin hoti. Mazhab ney pehley martabah Aalam Arwaah rakha hey aur es Aalam ke ajza ko Rooh ka naam diya hey. Dusra maratabah Aalam Misaal ka hey aur istilaah mein dusrey martabah ke ajza ke har cheez ka naam tamsaal hey. In dono martabo’n mein wohi farq hey jo hum ney ooper bayan kiya hey.

ZAMANIYAT AUR MAKANIYAT KA RAAZ

Quran Pak ke in alfaz وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زُوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ mein

Allah Taala ney makaniyat aur zamaniyat ka raaz bayan farmaya hey.

Kisi cheez ke wajood mein teen tarzein hua karti hain. Aik tarz-e-ahwaal, dusri tarz aasaar aur teesri tarz in dono tarzo'n ka majmuua hey jis ko ahkaam kehtey hain. Kisi cheez ke do qism honey sey muraad es ke do rukh hain. Yeh dono rukh aik dusrey ke mutazaad hotey hain. Yeh dono'n rukh mutazaad rukh mutazaad honey ke sath aik dusrey sey bulkul mutasil bhi hotey. Agarchey aik dusrey sey mutazaad honey ke sabab sifat ka imtiyaaz (fayl maf'ool ya ja'yel maj'ool hona) in dono rukhon ko aik dusrey sey bulkul alag alag kar deta hey, tahum in dono rukhon ka majmuua hi wajood shey kehlata hey. Bilfaaz degar jab yeh dono'n rukh aik jagah hotey hain tu in hi ki ijtimaiyat Mehsso Shey ban jati hey. Shey ka aik rukh mehsoos karney wala yani ehsaas hota hey aur shey ka dusra rukh wo hey jo mehsoos kiya jata hey. Shey mein jo rukh ehsaas hey es ko tasawuf mein ahwaal kehtey hain. Shey ka dusra rukh mehsoos hey es tasawuf mein aasaar kehtey hain. In dono ka majmee naam Ahkaam hey. Mazhab ki zubaan mein es ko Amr rabbi kaha jata hey. Chunachey Amr rabbi ke do rukh ya do ajza hoyee. Aik rukh ahwaal jo sifat aur salahiyet ka jaanney wala ya istemaal karney wala hey aur dusra rukh jis ko aasaar kehtey hain sifat aur salahiyet hey. Yeh dono ajza mil kar aik Amr rabbi ki hesiyat rakhety hain. Dono ajza mutasil honey ke ba'wajood aik

dusrey sey alag hain. Darasal yehi alehdgi wo fayl hey jo tanazul ke baad aik etbaar sey Zaman aur dusrey etbaar sey Makaan khelatey hain. Jab yeh fayl hiss ke hadood-e-zehan ke atraaf mein waqey hota hey tu es ka naam Makaan hey.

Agar Allah Taala Wajood-e-Ashiya ko jorey jorey na banatey tu darmiyaani fayl jo zaman-o-makaan banta hey, peda na hota. Yeh fayl es waqt takhleeq paata hey jab wajood shey mein abaad waaqe ho jaatey hain aur abaad ka waqoo Aalam Misaal mein hota hey, Aalam arwaah mein nahin hota. Es hi liye Aalam arwaah mein zaman aur Makaan nahin hotey. Wahan wajood shey sirf Amr shakal hota hey, Amr muteharik nahin hota. Chunachey Nasma ki duniya wahan sey shuru hoti hey jahan sey harkat ka aghaaz hota hey.

Tamseel: Maslan namaz parhney waaley ke zehan mein jab namaz ki hiss peda hoti hey tu es ke do rukh hotey hain. Aik rukh khud namaz ki hayat aur dusra Rukh namaz ka ehsaas karney wala zehan.

Agar opar bayan kiye hoey Allah Taala ke farmaan ki zara aur tashreeh ki jaye tu hiss ke bohat sey do rukhon ka tazkirah karna parey ga. In mein sey aik rukh amoomi dusra rukh khasoosi hey. Khasoosi rukh jis ka tazkirah hum kar chuke, es ke muqaabil hiss ka amoomi rukh wo hey jo gaalib ka darjah rakhta hey. Es moqa par shakhs-e-akbar ka tazkirah kar dena zaroori hey. Goya shakhs ke bhi do rukh hain. Aik shakhs akbar, dusra shakhs asgar. Shakhs akbar ki noiyat gaalib ki hey aur shakhs asgar ki hesiyat magloob ki hey. Aik tarah hum in dono'n ko nou aur fard ka naam bhi dey saktey hain jis mein aik musadar hey aur dusra mushteq. Ab agar hum amoomi hiss ka bayan karein tu es hiss ko shakhs akbar ki hiss shumar karen gey.

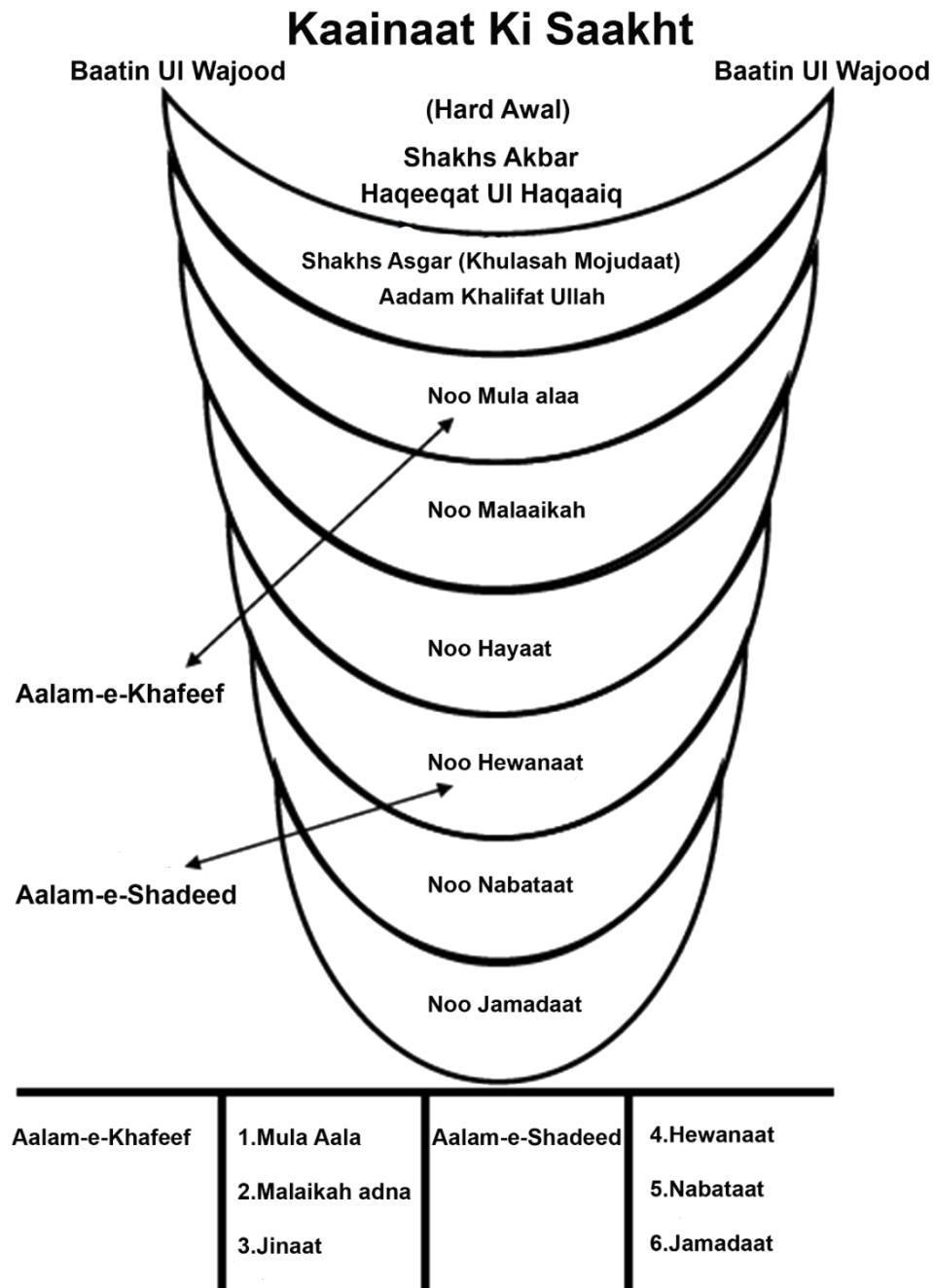
Guzishta safhaat mein shakhs akbar ka tazkirah hua hey. Yehan es ke baarey mein mukhtasar bata dena zaroori hey.

Allah Taala ney Quran Pak mein irshad faramay: ﷺ وَعَلَمَ أَدْمَنَ الْأَسْمَاءَ كُلَّهَا

Tarjumah: “Aur Ilm diya Allah Taala ney Hazrat Adam Alehem Salam ko (in ko peda kar key) sab cheezon ke asmaa ka (ma'a in cheezon ke khawaas-o-asaar key) garz tamaam mojoodat ko roye zameen ke asmaa aur khawaas ka Ilm dey diya. Looh-e-mehfooz ki istilaah mein asmaa mutraadaf hey cheezon ke unwaan aur in ki khaasiyato'n aur maahiyato'n ke bayan ka.

Is rukoo ki pehli ayat mein Allah Taala ney Adam ke naaib bananey ka tazkirah kiya hey aur dusri ayat mein yeh bata diya hey ke mein ne Adam koi Ilm ul Asma diya hey. Ab hikmat-e-takween ki roshni mein in dono'n ka rabtah talash kiya jaye tu yeh baat waaze ho jati hey ke Allah Taala ki nayabat ka ta'luq Ilm ul Asmaa sey bohat ghera hey.

Kainat ki Saakht



NAYABAT KIYA HEY?

Allah Taala ki taraf sey es Kainat ke intizaami amoor ko samjhna aur Allah Taala ke diye hoey Ilm ul Asmaa ki roshni mein intizaami amoor ko chalana nayabat ke daairey mein aata hey.

Jab Allah Taala ney insan ko Khalifa-tul-Allah bana diya tu yeh Amr yaqeeni ho gaya ke Allah Taala ki Qudrat ke jis qadar shobey hain in shobo'n mein Allah ke naaib ka kahein na kahein aur koi no koi ta'luq hey.

Hikmat takween ki roshni mein yehan Ilm-ul-Asmaa ka thora sa tajziyah kar dena zaroori hey. Quran Pak mein Allah Taala ney famaya hey *Kun Fa Yakoona*. Mein ney kaha ho jaa aur wo ho gaya. Yani yeh tamaam Kainat (mojoodaat) mein ney *Kun ke* kar bana di. *Kun ke* chaar takweeni shobey hain. Pehla shobah abdaa jis ka matlab yeh hey ke agarchey zahoor mojoodat ke koi asbaab-o-wasaail mojood nahin they lekin jab Allah Taala ney farmaya *Kun tu* yeh saari mojoodat bagher asbaab-o-wasaail ke muratab aur mukamal ho gayin. Yeh takween ka pehla shobah hey.

Takween ka dusra shobah khalaq hey jis kay yeh matlab hey ke jo kuch mojoodat ki shakal-o-surat mein zahir hua es mein harkat-o-sakoon ki tarzein ronuma ho gayin aur zindagi ke marahil yakey baad degrey waqoo mein aana shuru ho gaye yani mojoodat ke amal-e-zindagi ka aghaaz ho gaya.

Takween ka teesra shobah tadbeer hey. Yeh mojoodat ke amaal zindagi ki tarteeb aur mehal waqoo ke abwaab par mushtamil hey.

Hikmat-e-takween ka chhota shoba Taddallah hai. Taddallah ka matlab hikmat-e-takween ka wo shobah hey jis ke zariye qaza-o-qadar ke nazam-o-zabt ki kariyan aur faisley mudavin hotey hain.

Insan ko ba'hesiyat Khalifat-ul-Allah Ilm ul Asmaa ki hikmat-e-takween ke israar-o-ramooz es liye atta kiye gaye hain ke wo nizamat Kainat ke amoor mein naaib ke faraaiz purey kar sakey.

Kainat ki saakht ko samajhney ke liye es ke maratib aur ajza ka jaanna zaroori hey. Khaakah mein shakhs akbar ko baatin-ul-wajood aalam-e-khafeef ke teen maratib aur aalam-e-shadeed ke teen maratib ko zaahir-ul-wajood ka naam diya gaya hey. In dono aalmo'n ke chhey maratib mein har martabah ka ta'luq aik nou sey hey. Goya yeh chhey anwaa hoyeen. In ke alawah aik nau jis ka naam nou Adam hey shakhs asgar ka naam diya gaya hey. Yeh shakhs asgar khulasah hey in chhey anwaa ka aur barzukh yani waastah hey shakhs akbar, batin aur zahir-ul-wajood ka.

Zikar shudah chhey anwaa mein sey har nou lashumaar afrad par mushtamil hey. Sath hi sath har nau aik nafs kuliyaah hey. Es hi nafs kuliyaah ko hum nou kehtey hain. Goya yeh nafs-e-kuliyaah apni nou ke tamaam afrad ke asoolon ka majmuua hey. Har nou ki maahiyat, kefiyat aur faliyat es nou ke apney nafs kuliyaah mein qaraar pazeer hey. Yeh teeno'n hesiyatein (maahiyat, kefiyat aur faliyat) es nafs-e-kuliyaah ke tayunat kehlatey hain. Yeh aik tarah ke moayan naqsh-o-nigaar jo Azal ta Abad ki makaniyat aur zmanaiyat ko ahata kartey hain.

Jab Aalam-e-Nasoot mein in naqsh-o-nigaar ka nazool hota hey tu harkat ya faliyat in hi naqsh-o-nigaar ko zaman aur Makaan ke maratib deti hey.

Rooh mein mutlaqiyat ke siwa harkat ke tamaam shobey daakhil hain. Mutlaqiyat sey muraad Allah Taala ki wo tajalli hey jis ko tasawuf mein Tasweed ka naam diya jata hey. Es matlaq tajalli ke do shobey hain. Neechey darjey ka shobah Khaffi aur oonchey darjey ka shobah Akhfaa hey. Awal shobah akhfaa sey tajalli Illaahiyah ka nazool shobah doyem Khaffi ki taraf hota hey.

Yeh tajalli ka Akhiri shobah hey. Es ke baad madarij zahiri yani harkat shuru ho jati hey. Es harkat ka pehla shobah lateefah sirri hey. Dusra, teesra aur chotta lateefah roohi, lateefa qalbi aur lateefa nafsi hey. In latayef mein qalbi aur nafsi do shobey Nasma khelatey hain. Yeh dono madarij harkat ke aakhiri ajza hain. Lateefah sirri aur roohi ke shobey ko madarij maahiyat kaha jata hey. Lateefah qalbi ko kefiyat aur lateefah nafsi ko faliyat ka naam diya jata hey.

Mazkora bala bayan ke mutaabiq Rooh ke chhey shobey batini aur chaar shobey zahiri. Shobaaye zahiri sey muraad shobaye harkat hain aur shobaye batini sey muraad tajalli mutlaq ke madarij hain jis ke baarey mein Hazoor ki hadees hey:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Tarjumah: *Jis ney apney nafs ko pehchana es ney Allah ki sifat rabaniyat ko pechaan liya.*

Yehi sifat rabaniyat batin ke do shobo'n par munqisam hey jo tajalli ki mustaqil musalsal ru ki surat mein baatin-e-insan sey guzarti hey. Batin ke do shobo'n Akhfaa aur khaffi aur zahir ke do shobo'n sirri aur roohi ka ta'luq shakhs akbar sey hey aur zahir ke do shobo'n qalbi aur nafsi ka ta'luq shakhs asgar sey hey.

Tajalli ki sab sey pehli ro ka naam Nehar Tasweed hey aur dusri ro ka naam Nehar Tajreed , teesri ro ka naam Nehar Tash'heed aur chothi ro ka naam Nehar Tazheer hey. Nehar Tasweed ki tajalli lateefah akhfa, lateefah khaffi bil'tarteeb seraab karti hey. Akhfa, Khaffi yeh dono'n shobey asal nafs hain. Tajalli ka tanazul fil'waqa lateefah sirri sey shuru hota hey. Yehi marhalah ahl-e-ruhaniyat ke liye khatarnak hey jab ke wo malkutiyat sey tanazul kar ke nasutiyat ki taraf mayel hotey hain. Shetani waswason ki ibtida lateefah sirri sey hoti hey kiyun ke yehi lateefah Rooh ka pehla shobah hey. Es hi shoba sey insan mutlqiyyat ko bhoolney ki rabaniyat sey munkar honey ki koshish karta hey aur apni asal sey gureza'a'n rehta hey.

Agar wo apni asal ka mushahidah karna chahey tu Allah Taala ki khuli hoyee nishaniya'n mojood hain. Maslan admi ka saans lena es ke shaoor sey alag aik cheez hey. Wo saans leta hey lekin saans leney ki ibtida es ke iraadey sey nahin hoti. Palak jhapakta hey lekin es ka ta'luq es ke shaoor sey kuch nahin. Es hi tarah khoon ka gardish karna aur jism ki androoni harkaat aisey afaal hain jo insan ki apni asal yani waraaye shaoor sey ta'luq rakhtey hain jab es waqt wo apni zindagi ki faliyat sey ba'khabar hota hey ha'lankeh tamam maahiyaat aur kefiyat waraaaye shaoor mein waqey hoyee thein.

Rabaaniyat ki pehli tajalli jis ka naam tasweed hey shakhs akbar yani nafs kuli mein sab sey pehley rabaniyat ka kirdaar pura karti hey. Aur es kirdaar ko Quran karim ney yun bataya hey hey:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ نُورٍ كَمِشْكُوٰةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي نُجَاحٍ

(Surah Noor- Ayat 35)

Tarjumah: Allah noor hey aasmano aur zameen ka, es noor ki misaal *Taaq* ki manind hey jis mein *Chirag* rakha ho aur wo *Chirag* sheeshey ki *Qandeel* mein hey.

Yani bartar azrooye shaoor. Aur waraye shaoor ki tarheel aur tadween Allah ki taraf sey hoti hey. Es ki buniyadein khud Allah Taala ki tajalli hi par qayam hain. Tasweed ki seraabi ka ta'luq Akhfaa aur Khaffi sey hey. Yeh dono shobey bartar azrooye shaoor hain. In hi do shobo'n ko tasawuf mein mutalqiyat ka naam diya jata hey. Yeh dono shobey tajalli ke ooper waley daairey hain. Pehla daairah akhfa, dusrey daairah Khaffi sey mehaz es liye alag hey ke daairah Khaffi ki tajalli es sey kam lateef hey. Yeh wohi shobey hain jin ko Allah Tallah ney نُورُ السَّمَاوَاتِ kaha hey. In ke baad lateefah sirri aur lateefah roohi ke do shobey aatey hain. Yeh dono'n shobey tanazul shudah tajalli ke mazeed do daairey hain jin mein pehla daairah ziyadah lateef nooraniyat rakhta hey aur dusra kam lateef nooraniyat rakhta hey. In dono'n shobo'n ko Allah Taala ney sheehsey ki qandeel kaha hey.

Yeh chaaron shobey yani tajalli, chaaron daairah, Ilm aalam-e-khafeef ya aalam-e-ghaib mein shumar hotey hain aur in hi chaar daairon ka naam shakhs akbar hey.

Rooh ke aakhri do shobey lateefah qalbi aur lateefah nafsi ke do roshan daairey hain jin ko Nasma ya Aalam shaded kehtey hain. Nasma ki misaal Allah Taala ney chiragh ki lo sey di hey. Yehi aalam-e-harkat ya aalam-e-shehadat hey. Yehi aalam-e-zamaniyat-o-makaniyat dono ka majmuua hey. Rooh ke in dono daairon ko shakhs asgar kehtey hain. Nafs-e-kuli ghaib hey aur nafs-e-jazooi hazoor hey. Nafs-e-kuli sifaat aur maahiyat ka naam hey. Nafs-e-jazooi kefiyat aur faliyat ka naam hey. Nafs-e-kuli ilm-e-takhleeq hey aur nafs-e-juzvi takhleeq. Nafs-e-kulli ahata kiye hue hey aur Allah Taala ki sifat rabaniyat ka shobah hey.

Takhleeq ki saakht do qismon aur do wazah par hey. Awal nafs-e-kuli ya Ilm shey aur doyem nafs-e-juzvi ya khud shey. Goya Ilm shey, phir shey aur shey ke baad Ilm shey hey.

Misaal: jab hum gulab ko dekhtey hain tu yaqeen ki had tak yeh samajhtey hain ke gulab ke ooper ki naslein mojood thein. Yeh naslein ilm-e-shey ki hesiyat rakhti hain. Agarchey wo baagbaan ke samney mojood nahin hein aur baagbaan ko dekh bhi nahin sakta lekin gulab ka mojood hona ooper ki naslo'n ke mojood honey ki shahadat kamil hey. Shey ke baad phir ilm-e-shey aata hey yani gulab ke baad gulab ki aaindah naslo'n ka hona yaqeeni hey ha'lankeh gulab ki aaindah naslein bhi bagbaan ke samney nahin hain.

Ilm-e-shey ko baqaye dowaam haasil hey aur isi ka dusra naam adam hey. Ilm toheed ki ibtida yehin sey hoti hey. Ilm-e-shey kabhi fana nahin hota. Sirf shey fana hoti hey jaisey gulab ke ajdaad aur gulab ki olaad. gulab shey hey aur ajdaad-o-aulad ilm-e-shey hey aur yehi ilm-e-shey sifat rabaniyat hey. Sirf shey yani gulab fana honey wali cheez hey. Lekin Ilm-e-shey ya sifat rabaniyat ko hameshgri haasil hey.

Looh-E-Mehfooz Ka Qa'noon

Tasarf:

Tajalli tanazul kar ke noor banti hey aur noor tanazul kar ke roshni ya mazhar ban jata hey. Yehi mazhar shey hey jo tajalli aur noor ki muzahiraati shakal hey. Balfaaz degar tajalli tanazul kar ke noor bani aur noor tanazul kar ke shey ya mazhar bana. Mazhar tajalli aur noor sey takhleeq hua pihr noor aur tajalli hi mein fana ho gaya. Aur agar Allah Taala chahe ga tu es na'mojood ko phir mojood kar dey ga. Arif Ilm-e-shey mein hi tasaraf karta hey jis ka asar shey par baraherast parta hey.

Tasaraf ki teen qismein hain:

1. Mojzaa
2. Karaamat
3. Istidraaj

Yehan teeno ka faraq samjhna zaroori hey. Istidraaj wo Ilm hey jo araaf ki buri roohon ya shaitaan parast jinaat ke zer saaya admi mein khaas wajooth ki bina par parwarish paa jata hey. Es ki misaal Hazoor Alhe Salato Vasalam ke daur mein bhi pesh ayee thi.

Is daur mein Saaf ibn Sayaad naam ka aik larka madeeney ke qareeb bagh mein rehta tha. Moqa paa kar shaitaan ke shagirdo'n ney esey uchak liya aur es ki chhati hiss ko beydaar kar diya. Wo chadar orrh kar ankhein band kar leta aur malaikah ki sargarmiyo'n ko dekhta aur sunta rehta. Wo sargarmiyan awaam mein bayan kar deta. Jab Hazoor alhe Salato Vasalam ney es ki shohrat suni

tu aik roz Hazrat Umar Farooq (R.A) sey farmaya: “Aao, zara ibn-e-Sayaad ko dekhein!”

Is waqt wo madeeney ke qareeb aik surkh teley par khel raha tha. Hazoor Alhe Alhe Salato Vasalam ney es sey sawaal kiya. “bata ! Mein kon hoon?”

Who ruka aur sochney laga phir bola: “Aap umiyo’n ke rasool hain lekin Aap kehtey hain ke mein khuda ka rasool hoon.”

Hazoor Alhe Alhe Salato Vasalam ney farmaya: “ Tera Ilm naaqis hey, tu shak mein par gaya. Acha bata! Merey dil mein kiya hey?”

Is ney kaha. “Dakh” (Eemaan na laaney wala) yani Aap Salallaho Alhe Vasalam merey mutaliq yeh samajhtey hain ke mein eemaan na laaon ga.

Hazoor Alhe Alhe Salato Vasalam ney farmaya. “ phir tera Ilm mehdood hey. Tu taraqi nahin kar sakta. Tu es baat ko bhi nahin jaanta ke aisa kiyun hey.”

Hazrat Umar (R.A) ney farmaya: “ Ya Rasool Allah Salallaho Alhe Vasalam! Agar aap ijazat dein tu mein es ki garden maar doon.”

Hazoor Alhe Alhe Salato Vasalam ney jawaab diya: “Aye umar! Agar yeh dajaal hey tu es par tum qaabu nahin paa sako gey aur agar dajaal nahin hey tu es ka qatal zaaid hey. Es ko chhor do.”

Ghaib ki duniya mein lafz aur maani koi cheez nahin hey. Har cheez shakal-o-surat rakhti hey khuwa wo wehum ho, khayal ho ya ehsaas. Agar kisi insan ki chhati hiss beydaar hey tu es ke zehan mein ghaib beeni ki salahiyet peda ho jati hey. Ibraani zubaan mein nabi ghaib bee’n ko kehtey hain aur rasool ghaib ke qaasid ko. Es hi wajah sey Ibn-e-Sayaad Hazoor Alhe Alhe Salato Vasalam ke martabah risalat ko sahi nahin samajh saka. Es ney jo kuch dekha wo yeh tha ke Hazoor Alhe Alhe Salato Vasalam ghaib ke qaasid hain aur es ki ghaib ki roshnasi apni hi had tak thi ya in ajnah ki had tak thi jo es ke dost ya ustاد they. Jab es ney Hazoor Alhe Alhe

Salato Vasalam ko samajhney ki koshish ki tu ma'rfat Ilaahi haasil na honey ki wajah sey Hazoor Alhe Alhe Salato Vasalam ko ghaib ka rasool qarar diya. Es ki ghaib beeni sirf es had tak thi ke Hazoor Alhe Alhe Salato Vasalam aik ummi qom mein peda hoey hain aur in ke mojzaat ka muzahirah ummi qom mein hua. Es fikr ke tehat es ney Hazoor Alhe Alhe Salato Vasalam ko ummiyo'n ka rasool kaha. Jab Hazoor Alhe Alhe Salato Vasalam ney es ko istidraaj ki hado'n mein muqayed dekha tu es sey yeh sawaal kiya ke bata merey dil mein kiya hey jis ke jawab mein es ney dakh kaha aur Hazoor Salallaho Alhe Vasalam ney jab yeh dekha ke Ibn e Sayaad ko ma'rfat haasil nahin hogi tu Aap Salallaho Alhe Vasalam ney faramaya ke tu taraqi nahin kar sakta.

Chunaachey Ibn-e-Sayaad ki tarah kisi bhi sahib istidraaj ko Allah Taala ki ma'rfat haasil nahin ho sakti. Ilm isitdraaj aur Ilm nabuwat mein yehi farq hey ke istidraaj ka Ilm ghaib beeni tak mehdood rehta hey aur Ilm nabuwat insan ko ghaib beeni ki hado'n sey guzaar kar Allah Taala ki mar'fat tak pohncha deta hey.

Ilm nabuwat ke zer asar jab koi khariq-e-aadat nabi sey saadir hoti thi es ko Mo'ajzah kehtey hain, aur jab koi khaariq-e-aadat wali sey saadir hoti hey tu es ko karamat kehtey hain lekin yeh bhi Ilm-e-Nabuwat ke zer asar hoti hey. Mo'ajzah aur karamat ka tasraf mustaqil hota hey. Mustaqil sey muraad yeh hey ke jab tak saahib-e-tasaraf es cheez ko khud na hata dey wo nahin hatey gi. Lekin istidraaj ke zer asar jo kuch hota hey wo mustaqil nahin hota aur es ka asar fizaa ke tasuraat badalney sey khud ba khud zayah ho jata hey. Istidraaj ke zer asar jo kuch hota hey es ko jaadoo kehtey hain.

Tajalli ki jo ro bartar azroye shaoor hey es hi sey takhleeq ki tamaam aslein mutasal hain. Yeh ajzaye Kainat ke har zarrey mein mehdood tareen markaziyat ki aakhri had tak gasht karti hey. Agar es tajalli ko mehdood tareen markaz Kainat sey guzartey waqt koi na'pasandeedah Amr pesh aa jaye tu es ke andar aik tarah ki haalat jalaal peda ho jati hey.

Istidraaj ke asool mehdood tareen markaz mein koi na'khushgawaar asar peda kar detey hain. Es na'khushgawaar asar ki wajah sey tajalli jo kher ki haqeeqat hey beyzaar ho jati hey aur beyzaari ke natijey mein koi na koi takhreebi asar muratab ho jata hey. Jab koi shakhs mehdood tareen markaz ke khol mein kisi qism ka ta'fun ya kisi qism ki kasafat peda kar leta hey tu es ki quwatein takhreeb aur shikast-o-rekhat par qaabu paa jati hain wo sirf es liye ke tajalli ney beyrukhi ikhtiyaar kar li aur es ki beyrukhi sey kher ki taseerat moa'tal ho gayin. Mehdood tareen markaz ka khol insani jism hey.

Maslan sadhu apney mehdood tareen markaz ke khol yani jism par raakh mal kar jildi masamaat ko bilkul band kar letey hain. Chunachey in ke jism ki androoni roshniyan jin ko zindagi ka qawaam kehna chahiye, kaseef ho kar raqeeq ban jati hain. Yeh tafun kisi dusrey jism ya ajsam ke mehdood tareen markazo'n ki taraf behney lagta hey aur wahan apni taseerein peda karta hey jis sey wo jism ya ajsaam takhreebi sargarmiyo'n mein mubtila ho jaatey hain.

Har mazhab mein ebadat ke liye ghusal ya wazoo ka ahtmaam kiya jata hey halan'keh ebaadat ka ta'luq sirf zehan sey hey jism sey nahin. Ghusal aur wazoo ka mansha tabiyat ko shaguftah kar ke inhimaak peda karna hey.

Qa'noon: Yahan yeh samjhna parey ga ke hamarey ashgaal-o-amaal jo jismani aaza ke zariye saadir hotey hain kahan takhleeq patey hain aur in ki takhleeq kis tarah hoti hey. Ab zara maahiyat ki taraf rujoo kijiye. Yeh maahiyat shakhs akbar ka khasah hey aur shakhs akbar tamaam makhlooqat ki mukhtalif anwaa ka majmuua hey jin mein sey hum kitni anwaa-o-makhlooqat ko jantey hain. Sher, ghora, shaheen, sitarey, chand, suraj, zameen, aasmaan, jin, farishtey, insan, hawa, paani, chandi, sona, jawahirat, kankar pathar, pahaar, samundar, sabzah aur hashraat-ul-arz in mein sey har aik, aik nou ya makhlooq hey. In ki nou ya noiyat hi in ki maahiyat hey. Es maahiyat ka waqoo hameshah aik hi tarz par hota hey. Jaisey sher aik shakal-o-surat aur aik khaas tabiyat rakhta

hey. Es ki aawaz bhi makhsoos hey. Yeh cheezein es ki puri nou par mushtamil hain. Bilkul isi tarah insan bhi khaas shakal-o-surat, khaas aadatein aur khaas salahiyatein rakhta hey lekin dono'n nouein apni maahiyato'n mein aik dusrey sey bilkul juda hain. Albatah asal maahiyat dono ki aik hey aur dono'n mein yaksaa'n jismani taqazey piyar aur ranj-o-ghazab paya jata hey. Yeh ishtiraak nou ki maahiyat mein nahin balkeh asal maahiyat mein hey. Yeh asal maahiyat zindagi ka wo markaz hey jahan zindagi ki intihaao'n mein chhotey chhotey keerey ki zindagi aur chand suraj ki zindagi mujtama ho jati hey. Es qa'noon sey hamein Rooh ke do hisson ki maloomat haasil hoti hain. Har aik nou ki judaganah maahiyat, dusrey tamaam anwaa ki waahid maahiyat. Yehi waahid maahiyat Rooh Azam aur shakhs-e-akbar hey aur har nou ki judaganah maahiyat shakhs-e-asgar hey aur es hi shakhs-e-asgar ke mazahir afrad kehlatey hain. Maslan tamaam insan shakhs-e-asgar ki hadood mein aik hi maahiyat hain.

Awal har nou ke afrad shakhs-e-asgar ki hadood mein yani asgar maahiyat ke daairey mein aik dusrey sey muta'rif hotey hain. Doyem har fard tamam anwaa ke afrad sey shakhs-e-akbar ki hadood yani akbar maahiyat ke daairey mein muta'rif hey. Sher dusrey sher ko ba'hesiyat sher ke shakhs-e-asgar ki salahiyet sey shanakht karta hey magar yehi sher kisi admi ko ya dariya ke pani ko ya apney rehney ki zameen ko ya sardi garmi ko shakhs-e-akbar ki salahiyet sey shanakht karta hey. Asgar maahiyat ki salahiyet aik sher ko dusrey sher ke qareeb ley aati hey. Lekin aik sher ko jab piyas lagti hey aur wo pani ki taraf maayel hota hey tu es ki tabiyat mein yeh tehreek akbar maahiyat ki taraf sey hoti hey aur wo sirf akbar maahiyat ki badolat yani shkabs akbar ki wajah sey yeh baat samajhta hey ke pani peeney sey piyas rafa ho jati hey.

Kashish Ka Qanoon

Chunachey Zee Rooh ya gher Zee Rooh har fard ke andar akbar salahiyet hi ijtimayee zindagi ki fehum rakhti hey. Aik bakri suraj ki hararat ko es liye mehsoos karti hey ke wo suraj shakhs

akbar ki hadood mein aik dusrey sey ilhaaq rakhtey hain.agar koi insan shakhs akbar ki hadood mein feham-o-firasat na rakhta ho tu wo kisi dusri nou ke afrad ko nahin pehchaan sakta aur na es ka masraf jaan sakta hey. Jab admi ki aankh sitarah ko aik martabah dekh leti hey tu es ka hafizah sitaron ki nau ko hameshah hamesha ke liye apney andar mehfooz kar leta hey. Hafizah ko yeh salahiyet shakhs-e-akbar sey haasil hoti hey lekin jab koi insan apni nou ke kisi insan ko dekhta hey tu es ki taraf aik kashish mehsoos karta hey. Yeh kashish shakhs asgar ka khaasah hey. Yehan sey asgar maahiyat aur akbar maahiyat ki takhsees ho jati hey. Akbar maahiyat Kashish -e-Baeed ka naam hey aur asgar maahiyat Kashish-e-Qareeb ka.

Tajalli ki ro tamaam anwaa ki makhloqat mein kashish baeed ka bahami ta'luq peda karti hey. Yehi tajalli jab tanazul kar ke noor ki shakal ikhtiyaar karti hey tu kashish qareeb ban jati hey teesrey darjah mein jab yeh tajalli noor sey tanazul kar ke roshni ki surat ikhtiyaar karti hey tu aik hi nou ke do afrad ke darmiyan bahami kashish ko harkat mein laati hey.

Ruhaani duniya mein ghair iraadi harkat ka naam kashish aur iraadi harkat ka naam amal hey. Ghair iraadi tamaam harkaat shakhs-e-akbar ke iraadey sey waqey hoti hein lekin fard ki tamaam harkaat fard ke apney iraadey sey amal mein aati hain. Jahan tak nehar tasweed, tajreed aur tash'heed ke ausaaf zaat-e-insani mein harkat kartey hain. Wahan tak es ka maqam ijtimayee aur shkahs-e-akbar ka maqam hey. Albatah jahan sey nehar tazheer ka wasf harkat mein aata hey wahan sey zaat insani ka maqam infiraadi hey.

Nehar tasweed, nehar tajreed aur nehar tash'heed ki hudood harkat mein jab koi kharq e aadat pesh aati hey tu karamat kehlati hey. Jab nehar tazheer ki hadood mein harkat mein koi kharq aadat pesh aati hey tu istidraj hoti hey.

Quran Pak mein Allah Taala ney farmaya hey ﴿نُورُ السَّمَاوَاتِ وَالْأَرْضِ﴾. Es ka tazkirah pehley aa chukka hey. Es ki mazeed tashreeh yeh hey ke tamam mojoodat aik hi asal sey takhleeq hoti hain

khuaw wo mojoodat bulandi ki hon ya pasti ki. Hum saakht ki tarreeb ko hasb-e-zel misaal sey waaze kar saktey hain.

Sheeshay ka aik bohat bara glob hey. Es glob ke andar dusra glob hey. Es dusrey glob ke andar aik teesra glob hey. Es teesrey glob mein harkat ka muzahirah hota hey aur yeh harkat shakal-o-surat, jism-o-maahiyat ke zariye zahoor mein aati hey. Pehla glob tasawuuf ki zubaan mein nehar tasweed ya tajalli kehlata hey. Yeh tajalli mojoodat ke har zarrey sey lamha ba lamha guzarti rehti hey taa ke es ki asal seraab hoti rahey. Dusra glob nehar tajreed ya noor kehlata hey. Yeh bhi tajalli ki tarah lamha ba lamha Kainat ke har zarrey sey guzarta rehta hey. Teesra glob nehar tashheed ya roshni ka hey. Es ka kirdaar zindagi ko barqraar rakhta hey. Chotha glob Nasma ka hey jo geso'n ka majmuua hey. Es hi Nasma ke hajoom sey maadi shakal-o-surat aur muzahirat bantey hain, anjeel ke andar es hi cheez ko hasb-e-zel alfaz mein bayan kia gaya hey.

Anjeel-amaal, baab no.17, Ayat:24 tu 28

Number1. Ayat no.24

Jis Khuda ney duniya aur es ki sab cheezon ko peda kiya Wo aasmano'n aur zameen ka Malik ho kar haath ke banaye hoey mandiro'n mein nahin rehta.

Is ayat mein nehar tasweed aur nehar tajreed ka bayan hey. Awal Allah Taala ki quwat-e-khalqiyat puri Kainat ke zarrey zarrey par mussalat hey. Es hi quwat ke tasalut ko ruhaaniyat ki zubaan mein nehar tajreed ya noor kehtey hain. (Duniya aur es ki sab cheezon ko peda kiya... *Nehar Tasweed*, aasmaano'n aur zameen ka maalik ho kar.... *Nehar Tajreed*)

Number 2-Ayat No.25

Na kisi cheez ka mohtaaaj ho kar admiyon ke hathon sey khidmat leta hey kiyun ke wo tu khud hi sab ko zindagi, saans aur sab kuch deta hey.

*Note : Allah Taala ke yeh chaaron tasalut musalsal aur mustaqil hain in

(Zindagi Nehar Tash'heed, sab kuch Nehar Tazheer ya Nasma)

Number3: Nehar Tash'heed ya roshni jisey anjeel ki zubaan mein zindagi kaha gaya hey. Es ki atta ka silsilah Azal sey Abad tak jaari hey.

Number4: Nehar Tazheer ki ro jis ka dusra naam Nasma hey Kainat ke maadi ajsaam ko mehfooz aur mutaharik rakhti hey.

Ab hum Nasma ki salahiyaton ka tazkirah karein gey. Es tazkirah ke baaz hissey istidraj ke khusosi bayanat hain. Quran Pak se yeh bat sabit hey ke azal se Abad tak Allah Taala ka hukum nafiz hey aur Allah Taala her cheez per muheet hain

اَلَا اَنَّهُمْ فِي مِرْءَةٍ مِّنْ اِنْقَاءِ رَبِّهِمْۖۚ اَلَا اَنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ

(Sura Ha'meem sajda : para25)

Allah Taala ke hukum ki khilaf warzi aur Allah Taala ke Ilm se kisi cheez ka bahar hona na mumkin hey. Dusrey alfaz mein Allah Taala ki taraf se aik record Ilm ka hey jo Allah Taala ki sifat hey aur aik record Allah Taala ka hukum hey jo Allah Taala ki ma'arfat hey.

Allah Taala ki ma'arfat qadeem hey. Wo Allah Taala ki

mein sey munqata ho jaye tu Kainat fana ho jaye gi. Wo Tasalut Khaliqiyet ka ho ya atta e Zindagi ka ho ya atta e Nasma ka.

Tashreeh: Number1, Kainat ka lashaoor, nehar tasweed.. Number2, Kainat ka shaoor, nehar tajreed. Number3, Kainat ka iradah, nehar tashheed.. Number4, Kainat ki harkat, nehar tazheer hey.

Note: tamaam harkaat Nasma ka amal hey. Maslan aik shakhs kaheta hey “maine khaya maine likha.” Wo yeh nahin kaheta ke merey moonh ney khaya merey haath ney likha.. Shaoori tor par Nasma hi tamaam amaal ka darwedaar hey aur buraai bhalaai ka sadoor isi sey hota hey. Es hi ki tashreeh anjeel, baab 17 ayat 27-28 mein ki gayi hey.

tarha hamesha aur hamesha qayam rahe gi. Chunachey yeh dono'n record Allah Taala ki sifat-e-ilm aur sifat-e-hukam mein mojood hain. Sifat-e-Ilm ko " Ilm ul qalam "Aur sifat-e-hukam ko "looh-e-mehfooz" kehtey hain. In dono'n recordo'n ki mojoodgi aisi ghaib ki duniya ka pata deti hey jis sey hamari duniya ki ibtida hoti hey. Looh-e-mehfooz ke tamaam ahkamaat basurat-e-tamsal Aalam ghaib mein mojood hain. Aur yeh ahkamaat Ilm Ilaaahi ke mutabiq tafseel ke sath Aalam-e-Nasoot yani es maadi duniya mein naazil hotey hain. Allah Taala ney Quran Pak mein farmaya hey. Mein ney har cheez ko do rukhon sey peda kiya hey. Es nazool ka aik rukh amal karaney waley yani farishtey hain aur dusra rukh amal karney wali Aalam-e-Nasoot ki makhlooq hey.

Neharo'n ki hadood chaar Aalamo'n sey mosoom hain

Nehar tasweed ki hadood Aalam Lahoot

Nehar tajreed ki hadood Aalam-e-Jabroot

"*taa ke Khuda ko talash karen shayid ke issey har chand wo hum sey kisi sey door nahin hey.*" (Nehar Tajreed) kiyun ke "*es hi mein hum jeetey*" (Nehar Tash'heed), "*chaltey phirtey*(Nehar Tazheer) "*aur mojood hain*" (Nehar Tasweed) hey.

Note: *in dono aayato'n mein bhi chaaron ne her o'n ka tazkirah hey jin mein sey aik nehar tazheer ya Nasma hey. Es hi mafhoom ko Hazoor Alhe Salato Vasalam ney* مَنْ عَرَفَ نَفْسَهُ *mein bayan faramaya hey. Jis ney apney nafs ko pehchana es ney apney Rabb ko pehchana yani sab insan ke nafs naatqah sey bilkul mutasal hey. Yehan parhney waley ke zehan mein yeh khayaal aa sakta hey ke buraai bhalaai sab ka khaaliq Allah hey. Yeh baat sahi hey. Islam es ka shahid hey lekin buraai bhalaai ka khaaliq*

Nehar Tasheed ki hadood Aalam-e-Malkoot aur
 Nehar Tazheer ki hadood Aalam-e-Nasoot hey.

Aalam-e-lahoot wo daairah hey jis ke andar Ilm Ilahi ba'surat ghaib mumkin hey. Es daairah ki tajalli mein aisey lashumaar daairey hain jo khafeef tareen nuqtah sey daairah ki shakal mein tosee ikhtiyaar kar ke puri Kainat ko muheet hotey rehtey hain. Tajalli ka har nuqtah jab daairah banta hey tu pehley har nuqtah ke daairey sey bara hota hey. Tajalli ke yeh lashumaar daairey Kainat ki tamaam aslon'n ki asal hain. Hum es ghaib ka naam bartar azrooye shahood (Ghaib-ul-Ghaib) rakh saktey hain. Lashoor ki asal tajalli ke in hi dairon sey anwaa Kainat ki aslein banti hain. Agar saari mojoodat ki salahiyatein jama ki jaein aur hum in salahiyato'n ki mahiyat ko talash karna chahein tu es talash ki intiha par tajalli ke daairey payen gey. Lekin in dairon ko sirf Rooh ki nigah dekh sakti hey jo takhleeq ki asal hey.

Jab yeh tajalli apni had sey nazool karti hey tu anwaa Kainat ki

*honey sey Allah Taala par kisi fayl ke sadoor ki zimadari aaid nahin hoti jab ke Allah Taala ney insan ko buraai ya bhalaai karney ka ikhtiyaar diya hey. Es ki sab sey pehli misaal Hazrat Adam Alhem Salam ke liye shajar mamnuua ke qareeb janey ki mumane'at thi. Es ka matlab yeh hua ke Allah Taala ney mumane'at karney sey pehley Hazrat Adam Alhem Salam ko yeh ikhtiyaar dey diya tha ke wo shajar manuua ke qareb jaaein ya na jaaein. Zahir hey ke aisi surat mein buraai bhalaai ka khaaliq hona Allah Taala ka wasaf hey lekin buraai karna na karna insan ka apna ikhtiyaar hey.)**

maahiyat (tasawur) ban jati hey. Hum es ko aam alfaz mein lashaoor (Ghaib) keh saktey hain. Tasawuf mein aisi maahiyat ki hadood ka naam Nehar-e-Tajreed hey. Jab yeh nehar apni hado'n sey nazool karti hey tu shaor ban jati hey. Es hi daairah shaor ka naam Nehar Tash'heed hey. Jab Nehar Tash'heed apni hado'n sey nazool karti hey tu Aalam mehsoos ki hado'n mein daakhil ho jati hey jis ko Aalam-e-Nasoot ya maadi duniya bhi kehtey hain. Yehi harkat ka zahoor hey. Isi ko tasawuf ki zuban mein mazhar kehtey hain.

Ilm ki do qismein hain... Ilm-e-Huzoori aur Ilm-e-Husooli

Ilm Huzoori ki do qismein hain: Ghaib ul ghaib aur ghaib (Ilm ul qlam aur Ilm looh)

Ilm Husooli ki bhi do qismein hain: Ilm shaor aur Ilm ahsaas

Ilm Huzoori Kainat ke sifaati ehsaas ka majmuua hey. Ilm huzoori Rooh ki beydaari sey meyasar aata hey.

Ilm Husooli agarchey mehaz Rooh ki tehreekat ka natijah hey lekin es ka izhaar jism ke zariye hota hey.

Falsafi Ulmaa:

Aik Arif mazhar yani nasoot sey saood kar ke zeenah ba zeenah aalam-e-malkoot jabroot aur lahoot tak ja pohnchta hey. Yeh taraqi jismaani koshishon ka natijah nahin hoti. Es rastah mein sirf Rooh ki koshishein kaam deti hain.

Insan ki pedaaish sey ley kar Hazoor Alhe Salato Vasalam tak jis qadar Sahifey naazil hoey hain in mein es baat ki puri wazahat ki gayi hey. Yunaani falsafah ney bhi in hi sahaaif sey faidah uthaya agarchey yeh faidah unhein Ambiya ke shagrido'n hi sey pohncha lekin in ki apni aqal ki karfarmai ney es ko ziyadah sey ziyadah uljha diya hey aur aisi mutababil tehreefat kein jin sey in ke shagird ghalat rastey par gaye. In yunani falsafiyo'n ke alawah

aur mumalik ke falsafi bhi Hazrat Eesa Alhem Salam sey peshtar in tehreefat mein shareek they. Falsafah ki taaleemat kay yeh khasoosi zamanah Hazrat Musa Alhem Salam ki pedaish ke baad aur Hazrat Eesa Alhem Salam ki pedaaish sey pehley ka hey. Hazrat Musa Alhem Salam aur in ke baad aaney waaley Ambiyaa ki taleemat mein jis “Ana” ki wazahat ki gayi hey es “Ana” ko Ahl-e-falsafah ki koshisho’n ney mubhum hi nahin balkeh muhmal kar diya. Bilkhasoos teesri, chothi aur panchwein sadi hijri mein Ulmaaye Islam yunaani falsafah sey ziyadah mutasir hoye. In ki tarz-e-fikar aqal ki aisi raaho’n par gamzan nazar aati hey jo falsafah ney nikali thein darasal es qism ke ulmaaye fareb es ma’rfat sey door ho chuktey they jo Hazoor Alheh Salato Vasalam sey sahabah karam, taba’yeen aur tabah taba’yeen ko pohnchi thi.

Jis “Ana” ka hum ney tazkirah kiya hey Quran Pak mein kayee jagah es ki taraf isharat miltey hain. Hazrat Ibrahim Alleh Salam ke zehan mein yeh tajasus peda hua ke mera RABB kon hey? Kahan hey? Aur es tajasusu mein in ka zehan sitarah, chand aur suraj ki taraf muntaqil hota hey.

Quran Pak ki ayat.....

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوت السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلَيْنَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَارِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمَ إِنِّي بِرِيَّةٍ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ وَحَاجَةٌ قَوْمُهُ قَالَ أَتُحَاجُجُونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسَعَ رَبِّي كُلَّ شَيْءٍ عَلَيْكُمْ أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكُتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يَنْزِلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ لَذِينَ آمَنُوا وَلَمْ يَلِسُّوَا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُمْتَدُونَ ﴿٨٢﴾ وَتَلَكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرَفَعُ دَرَجَاتٍ مَّنْ نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلَيْهِمْ ﴿٨٣﴾

Tarjumah: Aur hum ney aisey hi tor par Ibrahim ko Assmano’n aur zameen ki makhloqat dikhain ta ke wo Arif ho jayein aur kaamil

yaqeen karney walon mein sey ho jayin. Phir jab raat ki ta'reeki in par chha gayi tu unhon ney aik sitarah dekha. Aap ney faramaya yeh mera Rabb hey, so jab wo garoob ho gaya tu aap ney farmaya mein garoob ho janey walon sey mohabat nahin rakhta. Phir jab chand ko dekha chamakta hua tu faramaya yeh mera Rabb hey, so jab wo garoob ho gaya tu aap ney faramaya, agar mujh ko mera Rabb hidayat na karta rahey tu mein gumrah logo mein shamil ho jaon. Phir jab Aftaab ko dekha chamakat hua tu faramaya yeh mera Rabb hey, yeh sab sey bara hey, so jab wo gharoob ho gaya tu aap ney faramaya. Aye qom beyshak mian tumharey shirk sey beyzaar hoon. Mein apna rukh es ki taraf karta hoon jis ney aasmano aur zameen ko peda kiya aur mein shirk karney walon mein sey nahin hoon. Aur in sey in ki qom ney hujat karna shuru ki. Aap ney faramay. Tum Allah ke muaamiley mein mujh sey hujat kartey ho halan'keh es ney mujh ko tareeqah batla diya tha aur in cheezon sey jin ko tum Allah ka shakreek banatey ho nahin darta. Haan lekin agar mera parwardigaar hi koi Amr chahey. Mera parwardigaar har cheez ko apney Ilm ke ghorey mein liye hoey hey. Kiya tum phir khayaal nahin kartey aur mein in cheezon sey kaisey daroon jin ko tum ney shareek banaya hey. Halan'keh tum es baat sey nahin darte ke tum ney Allah Taala ke sath aisi cheezon ko shareek te her aya hey jin par Allah Taala ney koi daleel naazil nahin farmaai. So in do jamato'n mein sey aman ki ziyadah mustehq kon hey, agar tum khabar rakhtey ho, jo log iman rakhtey hain aur apney iman ko shirk ke sath makhloot nahin kartey. Aiysan hi ke liye aman hey aur wohi raah-e-hidayat par chal rahey hain aur hamari hujat thi jo hum ney ibraahim ko in ki qom ke muqaabiley mein di thi. Hum jis ko chahtey hain rutbey mein barha detey hain. Beyshak aap ka Rabb bara Ilm wala bara hikmat wala hey. (surah In'aam-74 tu 84- parah 7)

Lekin jab wo chand , suraj ko apni ankhon sey ojhal hota hua dekhtey hain tu farmatey hain ke mein chhupney walon ko dost nahin rakhta. Jis ke maani yeh hain ke Rabb ki nafi nahin ho sakti. Rabb wo hey jis ka insan ke zameer sey juda hona hargiz mumkin nahin. Ghair Rabb wo hey jis ka insan ke zameer sey juda hona mumkin hey. Hazrat Ibraahim Allehe Salam ke es qol sey "Ana" ki

wazahat ho jati hey. Es hi “Ana” ko Hazoor Alhe Salato Vasalam ney “Nafs ”Allah Taala ney “Habal-ul-wareed” farmaya hey. Yeh wo zaat-e-insani ya Ana (Zameer) hey jis sey es ka Rabb juda nahin ho sakta. Aur yehi mar’fat Ilahiyah ka pehla qadam hey. Agar “Ana “Apney Rabb ko khud sey juda samjhey wo ma’rfat Ilahiyah sey mehroom hey.

Duniya ka har insan janta hey ke zindagi ki tajdeed har lamha hoti rehti hey. Es tajdeed ke zahiri maadi wasaail hawa, pani aur ghiza hain lekin insani jism par aik marhalah aisa bhi aata hey jab hawa, pani aur ghiza zindagi ki tajdeed nahin kar sakti. Maadi duniya mein aisi haalat ko mot kehtey hain. Jab mot warid ho jati hey tu kisi tarah ki hawa, kisi tarah ka pani aur kisi tarah ki ghiza admi ki zindagi ko bahaal nahin kar sakti. Agar hawa, pani aur ghiza hi insani zindagi ka sabab hotey tu kisi murdah jism ko in cheezon ke zariye zindah karna na’mumkin na hota. Ab yeh haqeeqat bey naqaab ho jati hey ke insani zindagi ka sabab hawa, pani aur ghiza nahin balkeh kuch aur hey. Isi sabab ki wazahat bhi Quran Pak ke in alfaz sey hoti hey:

٥٠ سُبْحَنَ الَّذِي خَلَقَ الْأَرْضَ كُلَّهَا مَمَّا تُنْبِتُ الْأَرْضُ وَمَنْ أَنْفُسُهُمْ وَمَا مَمَّا لَا يَعْلَمُونَ

. (Surah Yaseen-Ayat:36)

Pak hey wo zaat jis ney sab cheezon ko do qismon par peda kiya.

Is ayat ki roshni mein zindagi ke asbab mein aik taraf shaoori asbaab hain, aur dusri taraf lashaoori asbab hain. Aik sabab ghair Rabb ki nafi hey jo zindagi ko ba’hal rakhney ke liye juzv azam hey. Insan shakhs-e-akbar ke iraadey ke tehat es Amr ki ta’meel karney par majboor hey. Jab hum admi ki puri zindagi ka tajziyah kartey hain tu haqeeqat waaze ho jati hey ke insani zindagi ka nisf lashaoor ke aur nisf shaoor ke zer e asar hey. Pedaish ke baa’d insani umar ka aik hissah qatayee ghair shaoori haalat mein guzarta hey. Phir hum tamaam zindagi mein neend ka waqfah shumar karein tu wo umar ki aik tihayee sey ziyadah hota hey. Agar ghair shaoori umar aur neend ke waqfey aik jagah kiye jayin tu puri umar ka nisf

hoon gey. Yeh wo nisf hey jis ko insan Lashaoor ke zer-e-asar basar karta hey. Aisa koi insan peda nahin hua jis ney Qudrat ke es qa'noon ko tor diya ho chunachey hum zindagi ke do hisson ko lashaoori aur lashaoori zindagi ke naam sey jantey hain. Yehi zindagi ki do qismein hain. Lashaoori zindagi ka hissah laazman ghair Rabb ki nafi karta hey aur es nafi ka hasil isey ghair iradi tor par jismani beydaari ki shakal mein milta hey. Ab agar koi shakhs lashaoor ke zer e asar zindagi ke waqfon mein izafah kar dey tu isey ruhaani beydaari meyasar aa sakti hey. Es asool ko Quran Pak ney surah muzamil mein bayan farmaya:

“Aye kapron mein lipatney waley, raat ko namaz mein kharey raha karo magar thori si raat yani nisf raat (keh es qayaam na karo balkeh aaraam karo) ya es nisf sey kisi qadar kam ke wo ya nisf sey kisi qadar barha do aur Quran khoob saaf parho (aik aik harf alag alag ho) hum tum par aik bhaari kalaam daalney ko hain. Beyshak raat ke uthney mein dil aur zubaan ka khoob mel hota hey aur baat khoob theek nikalti hey. Beyshak tum ko din mein bohat kaam rehta hey (duniyawi bhi aur deeni bhi) aur apney Rabb ka naam yaad kartey rah our sab sey qatah kar ke es hi taraf mutawajo raho. Wo masheriq-o-magrib ka maalik hey es ke siwa koi qqabil-e-ibadat nahin.”

Mutazkirah bala ayaat ki roo sey jis tarah jismani tawanaai ke liye insan ghair shaoori tor par ghair Rabb ki nafi karney ka paband hey. Es hi tarah ruhaani beydaari ke liye shaoori tor par ghair Rabb ki nafi karna zaroori hey. Surah muzamil shareef ki mazkoorah baala ayat mein Allah Taala ney yehi qa'noon bayan farmaya hey jis tarah ghair shaoori tor par ghair Rabb ki nafi karney sey jismani zindagi ta'meer hoti hey es hi tarah shaoori tor par ghair Rabb ki nafi karney sey ruhaani zindagi haasil hoti hey.

Jis cheez ko mazkoorah bala ibarat mein lashaoor kaha gaya hey aur Hazoor Alhe Salato Vasalam ki zubaan mein “nafs” “Aur Quran Pak ki Zuban mein “Habal-ul-wareed” ese hi tasawuf ki Zuban mein “Ana” kehtey. Jab ghair Rabb ki nafi ki jati hey “Ana” ka shaoor baqi rehta hey tu yehi “Ana” “Apney Rabb ki taraf saood karti hey jab yeh “Ana” saood kar ke sifat Ilaihiyah (Shakhs-e-

Akbar) mein jazb ho jati hey tu sifat Ilahi ke sath munsalik ho kar harkat karti hey. "Ana" ke sifat Ilahiyah mein jazb ho janey ki kayee manzilein hain. Pehli manzil hey iman lana. Es iman ke baarey mein Quran Pak ney apni ibtidaai ayat mein sharaait bandi kar di hey.

الْمَذِكُورُ لِزِيْبٍ فِيهِ هُدًى لِلْمُتَّقِينَ هَذِهِنَ يُؤْمِنُونَ بِالْغَيْبِ

Tarjumah: *Yeh kitaab Ilaahi hey jis mein koi shubah nahin, raah batlaaney wali hey khuda sey darney waaley log aisey hain ke yaqeen latey hain chhupi hoyee cheezon par. (Surah Al-Baqrah)*

Qa'noon: Ghaib ki duniya sey mutarif honey ke liye ghaib ki duniya par yaqeen rakhna zaroori hey. Mazkoorah baala ayat mein looh-e-mehfooz ka yehi qa'noon bayan hua hey. Nou insani apni zindagi ke har shobah mein es qa'noon par amal pera hey. Yeh din raat ke mushahidat aur tajurbaat hain. Jab tak hum kisi cheez ki taraf yaqeen ke sath mutawajo nahin hotey hum issey dekh saktey hain na samajh saktey hain. Agar hum kisi darakht ki taraf nazar uthatey hain tu es darakht ki saakht, patiyaan, phool, rang sab kuch ankhon ke samney aa jata hey lekin pehley hamein qa'noon ki shart puri karna parti hey yani pehley hum es baat ka yaqeen rakhtey hain ke hamari ankhon ke samney darakht hey. Isi yaqeen ke asbaab kuch hi hon ta'hum apney idraak mein kisi darakht ko jo hamari ankhon ke samney mojood hey aik haqeeqat Sabtah tasleem karney ke baad es darakht ke phool, paton, saakh aur rang-o-roop ko dekh saktey hain. Agar hamarey zehan mein darakht na ho tu phir es ki tashreeh karna hamari basaarat ke liye namumkin hey kiyun ke basaarat hi yaqeen ki wazahat karti hey.

Hamaari roz marah zindagi mein yehi qa'noon jari-o-sari hey. Jab hum aik shehar sey dusrey shehar ki taraf safar kartey hain tu hamein es baat ka yaqeen hota hey ke hum jis shehar ki taraf ja rahey hain wo mojood hey agarchey es shehar ko hum ney dekha na ho. Looh-e-mehfooz ka yehi qa'noon hey jo maadi duniya aur ruhaani duniya dono mein yaksaa'n naafiz hey. Bachah ki tarbiyat ka sara daaar-o-madaar isi qa'noon par hey. Har bachah bataai hoyee baat ko haqeeqat tasleem kar ke istagfar karta hey.

Ab hum “Ana” ke nazool aur saood ki thori si tashreeh kartey hain. “Ana” ya zaat insani ya nafs jis ko Rooh bhi kehtey hain. Roshni ka aisa heyola hey jo aik taraf apni asal ke sath aur dusri taraf apni nou ke sath munsalik hey. Es ki asal sifaat Ilaahiyah ka wo majmuua hey jis ke zariye tamaam Kainat ke hawaas aik rishtah mein bandhey hoey hain, goya lateef roshni ka aik sumandar hey jis ki satah par Kainat ki tamaam shaklein aur surtein ubharti hain. Aur in mein sey har aik shakal-o-surat apni nou ke amaal aur ashgaal anjam dey kar samandar ke andar doob jati hain. Har nou ki kisi aik shakal-o-surat ka naam “fard” hey. Es fard ka ehsaas do ajza sey murakab hey. Yeh ehsaas dariya ki tehh sey apna safar shuru kar ke dariya ki satah tak pohnchta hey. Satah par ubharney ke baad “fard” ka makhfi ehsaas shaoor ban jata hey. Es haalat mein fard sey jo harkaat saadir hoti hain wo tamaam shaoori harkaat kehlati hain. Yehi es ki kharji zindagi hey lekin fard ka makhfi ehsaas es ka lashaoor hey. Dar’asal yeh lashaoor samandar ke tamaam qatron ke makhfi ehsasaat ka majmuua hey. Dusrey alfaz mein es ko samandar ka ijtimayee shaoor kehna chahiye samandar ka ijtamayee shaoor fard ka lashoor hota hey. Isi tarah tamaam afrad jo samandar ki tehh sey ubhar kar satah par aatey hain wo sab ke sab aik makhfi shoor ke rishtey mein bandhey hoey hain. Samandar mein jab es shaoor ki dor hilti hey tu samandar ki satah par ubharney waley tamaam afrad khud ko aik dusrey sey mutarif aur ma’noos mehsoos kartey hain. Jab aik admi suraj ko dekhta hey tu wo aisa mehsoos karta hey ke suraj bhi meri tarah es Kainat ka aik fard aur aik rukan hey. Wahan es ko apney zehan ki satah par apni hasti aur suraj ki hasti yaksaa’n ehsaas hota hey halan’keh aik admi ki nou suraj ki nou sey bilkul alag hey. Es hi rabt aur ta’ruf ko tasawuf mein nisbat kehtey hain. Yeh nisbat wo makhfi ehsaas hey jo samandar ki tehh mein har nou ke har fard ko muheet hey. Es hi ki wajah sey Kainat ka har zarrey Kainat ki mushtarik sifaat ka maalik hey. Insan ki “Ana” Apney shaoor mein es hi makhfi ehsaas ya nisbat ke zariyah aahistah aahistah apni koshishon sey Kainat ki mukhtalif sifaat sey taaruf haasil kar leti hey. Makhfi tor par tu insan ki Ana Kainat ki mushtarik sifaat sey pehley hi roshnaas hoti

hey lekin wo apni koshishon ke zariyah aahistah aahistah es makhfi ehsaas ko apney shaoor mein mutaqil kar leti hey. Ab es mein yeh salahiyet peda ho jati hey ke samandar ke andar Kainat ki mushtarak sifaat mein jo tehreekat hoti hain in ko mehsoos karti aur dekh leti hey. Jab samandar ke andar ya ghaib mein harkat hoti hey tu fard ko es ka pura Ilm hota hey. Quran Pak mein Allah Taala ney es ka qa'noon bayan faramaya hey jis ka tazkirah aa chukka hey.

“ hum ney sab cheezon ko do qismon par peda kiya hey.”

Do qismein ya do rukh mil kar wajood hotey hain maslan piyaas, shey ka aik rukh hey aur pani dusra rukh. Piyas Rooh ki shakal-o-surat hey aur pani jism ki shakal-o-surat yani imtsaal ke do rukh hain. Aik Rooh , dusra jism. Dono aik dusrey sey juda nahin ho saktey hain. Agar duniya sey piyas ka ehsaas fana ho jaye tu pani bhi fana ho jaye ga. Tasawuf ki Zuban mein Rooh waley rukh ko tamsul kehtey hain aur maadi rukh ko jism kehtey hain. Agar duniya mein koi waba phoot parey tu yeh Amr yaqeeni hey ke es ki dawa pehley mojood hey. Es hi tarah wabaai marz aur es wabaai marz ki dawa dono mil kar aik imtsaal kehlaayin gey.

Qa'noon: Kisi shey ki manwiyat, maahiyat ya Rooh Ilm-e-shey khelati hey aur es ka jismani insheraah ya mazhar shey khelata hey. Agar kisi tarah Rooh ka esbaat ho jaye tu shey ka mojood hona yaqeeni hey.

Jis waqt hum garmi mehsoos kartey hain es waqt ehsaas ke androoni rukh mein barabar sardi ka ehsaas kaam karta rehta hey. Jab tak androoni tor par sardi kay yeh ehsaas baqi rehta hey. Hum khaarji tor par garmi mehsoos kartey hain. Yani lashoor mein sardi ka ehsaas aur shaoor mein garmi ka ehsaas dono mil kar aik imtsaal hey. Chunachey aik rukh Ilm-e-shey aur dusra rukh shey hota hey. Agar kahin Ilm shey ka suraag mil jaye tu phir shey ka wajood mein aana lazmi hey. Agar kisi ki tabiyat koneen (QUININE) ki taraf raghbत karney lagey tu lazman es ke andar maleriya (MALARIA) mojood hey jis ka waaqia hona lazmi hey kiyunke koneen ki raghbत Ilm shey hey aur malaria shey hey.

ANA YA INSANI ZEHAN KI SAAKHT

Jab hum kisi cheez ki taraf dekhtey hain tu tibbi science ki tehqeeq ke mutabiq es cheez sey kharij honey wali roshniyan ankhon ke zariyah dimagh ke malumaati zakheerah tak pohnchti hain. Hum es amal ko dekhna kehtey hain. Dusrey alfaz mein yeh hamara Ilm daakhili hey. Es daakhili Ilm ke kayee ajza hain jisey baasirah ya baasirah ke alawah degar hisson ka naam diya jata hey aur yehi hissein mushahidah ka zariyah banti hain. Yeh mushahidat fikr sey shuru ho kar dekhney, sunney, chakhney, soonghney aur chhooney par mukamal hotey hain. Mushahidat mein kisi jismani harkat ko dakhla nahin hota. Yeh sirf ana ki tehreekat hain. Mushahidat mein maadi aaza moa'tal rehtey hain. Fil'waqe zindagi "Ana" ki tehreekat ka naam hey. "Ana" ke hi jism ko "Rooh Misaali" kaha jata hey. Yehi jism khuab mein chalta phirta aur sarey kaam karta hey. Yeh "jism ana" khaki jism ke sath harkat karta hey aur bagher khaki jism ke bhi.

Amaal ki do qism mein hain:

Aik qism in amaal ki jo bagher khaki jism ke anjam patey hain jaisey khuab ke amaal. Dusri qism ke amaal wo hain jo hum beydaari mein khaki jism ke sath anjam detey hain. In amaal ki ibtida bhi zehani tehreekat sey hoti hey. Bagher zehan ki rehnumaai ke khaki jism halki sey halki jumbush nahin kar sakta. Goya daakhili tehreekat hi zindagi ke asal amaal hain.

Ab hum "Ana" ki fa'aliyat ka tajziyah kartey hain.

Zaid ney Mehmood ko dekha. Zaid aik "Ana" hey. Wo sirf apni ana ki had mein dekh sakta hey. Wo apni ana ki had sey baahir

qadam nahin rakh sakta. Goya es ney Mehmood ko apni had wajood mein dekha hey. Mushahidat ki zubaan mein yun kaha jaye ga ke Zaid ki ana ney khud ko Mehmood ban kar dekha hey kiyun ke Zaid Mehmood ki had mein aur Mehmood, Zaid ki had mein qadam nahin rakh sakta. Agar Zaid Mehmood ki had mein qadam rakh sakta es ka naam Zaid nahin rehta balkeh Mehmood ban jata aur es ki apni ana talaf ho jaati. Dekhney ka amal jin hadood mein waqe hua wo hadein faqat Zaid ki ana sey wabastah hain. Dar'asal her ana mein Kainat ki tamaam anaayein mojood hain aur her ana aik judaganah fard ki hesiyat bhi rakhti hey.

Ana ki Tehleel : Khaki duniya ke sath aik dusri duniya bhi abaad hey. Yeh dusri duniya mazhab ki zuban mein “araaf” ya “barzukh” kehlati hey. Es duniya mein zindagi bhar insan ka aana jana hota rehta hey. Es aaney janey ke baarey mein bohat si haqeeqatein insan ki nigah sey chhupi hoyee hain lekin yeh aamad-o-rafat ghaflat ki haalat mein waaqe hoti hey jab insan so jata hey tu khaki duniya malkoti duniya mein muntaqil ho jati hey. Chalti phirti, khaati peeti aur wo saarey kaam karti hey jo beydaari ki haalat mein kar sakti hey. Insano'n ney es ka naam khuab rakha hey lekin kabhi es haqeeqat par ghor karney ki koshish nahin ki ke khuab bhi zindagi ka aik jazv hey.

Is maqam par Kainat ki saakht ka mujamal tazkirah kar dena zaroori hey. Aam istilaah mein jis ko jamadaat kaha jata hey wo hayat ka ibtidaai heyola hey.

Kainat ki Saakht:

Kainat ki saakht mein Nasma (Nazar na aaney wali roshni) har cheez ka ahaataah kiyeh hoey hey. Ahaataah karney sey muraad har musbat aur manfi zindagi ki bisaat mein Nasma ka muheet hona hey. Goya har cheez ke kam tareen aur la'nishan juzv "latujza" ki

buniyad do qismon par hey. Aik es ki munfiyat aur dusri es ki asbatiyat. In hi dono salahiyaton ki yakjaai ka naam Nasma hey.

Hum aam guftugu mein lafz piyas istemaal kartey hain lekin es lafz ke jo mayini samajhtey hain wo ghair haqeeqi hain. Asal mein piyas aur pani dono mil kar aik wajood banatey hain. Manfiyat piyaas, asbaitiyat. Waaze tor par es tarah kehna chahiye ke piyas Rooh hey aur pani Jism. Piyas aik rukh hey aur pani dusra rukh. Agarachey yeh dono rukh aik dusrey sey mutazaad hain ta'hum aik hi wajood ke do ajzza hain. Piyas sey pani ko aur pani sey piyas ko alag nahin kiya ja sakta. Jab tak duniya mein piyas mojood hey pani mojood hey. Yani piyas ka hona pani ke wajood ki roshan daleel hey. Isi tarah pani ka hona piyas ke wajood ki roshan daleel. Ruhaaniyat mein yeh dono mil kar aik wajood hain lekin in ki pewastgi aik dusrey ke sath es tarah nahin hey jis tarah aik warq ke do safhaat ki. Aik warq ke do safhaat aik dusrey sey alag alag nahin ho saktey lekin piyas aur pani ka wajood aik aisa warq hey jis mein sirf makani fasla hey, zamani fasla nahin hey. Es ke bar'khilaaf kaghaz ke warq mein sirf zamani fasla hey, makani fasilah nahin hey. Ashiya ki saakht mein Allah Taala ney do rukh rakhey hain. Kisi shey ke do rukhon mein ya tu makani fasla numaiyan hota hey ya zamani fasla numaiyan hota hey. Aik admi kurrah e arzi par peda hota hey aur rehlat karta hey. In dono rukhon ke darmiyan zamani fasla hey. Es zamani fasla ke naqsh-o-nigaar es ki zindagi hain, jo haqeeqatan makaniyat hey.

Zaahir-O-Baatin:

Oper ki tafseel sey maloom hota hey ke kisi cheez ki hayat ka zamani rukh batin aur makani rukh zahir hey. Hum jis cheez ko zahir kehtey hain es ke tamaam naqsh-o-nigaar "makaniyat zindagi" par mushtamil hain lekin yeh jis bisaat par qayam hain wo zamaniyat hey. Bagher zamaniyat ki bisaat ke Kainat ka koi naqsh zahoor mein nahin aa sakta. Jab yeh maloom ho gaya ke in tamaam

mazahir ki bisaat zamaniyat hey jis ko hum maadi ankhon sey nahin dekh saktey tu yeh tasleem karna parey ga ke tamaam mazahir ki buniyadein hamari ankhon sey makhfi hain. Tasawuf mein zamaniyat ka dusra ka naam Nasma hey. Yeh aisi roshni hey jis ko khala keh saktey hain aur kahla aik wajood rakhta hey. Dar'asal yeh aik harkat hey jo Azal sey Abad ki taraf harkat kar rahi hey. Es safar ke peheley daairah rawaani ka naam "Aalam Malakoot" hey jis ko manfi ansariyet ka Aalam keh saktey hain. Hum pehley Nasma , mufarid aur Nasma murakab ka tazkirah kar chukey hain. Zamaniyat ki tarkeeb Nasma mufarid sey hoti hey aur makaniyet ki tarkeeb Nasma murakab hey. Farishtey, jinaat aur in ke Aalam wo naqsh-o-nigaar hain jo zamaniyat ki tarkeeb par mushtamil hain lekin Aalam-e-Maadi aur es ke mazahir makaniyat ki tarkeeb ka natijah hain. kahla ki akhri harkat ka naam zaman ya Nasma mufrid hey aur fasla ki dohree harkat ka naam "Makaan" ya Nasma murakab hey. Awal awal tu kahla mein jo lamehsoos harkat waqey hoti hey wohi " Mowaleed Talasaah" ki asal hey. Es harkat mein jis qadar tezi e raftaar peda hoti hey es hi qadar Nasma ka hajoom barh jata hey. Yeh hajoom do maratib par munqisam hey. Aik martabah "Ain" dusra "Makaan". Ain ko maahiyat aur makaan ko mazhar keh saktey hain. Ain gurez (manfi) hey. Makaan kashish musbat hey. Jab dono ki ijtimayet mein kashish ka galbah hota hey tu "Allam-e-Nasoot" (maadi duniya) ki shkalein waqoo mein aati hain. In ko maadi jism kaha jata hey. Lekin jab gurez ka galbah hota hey tu malakooti shaklein wajood mein aati hain. Malakooti makhlooq ke do mratab hain. Aik martabah mein Ain ki sifaat ka hajoom Imkaan ki sifaat ke hajoom par gaalib rehta hey. Es martabah ki makhlooq ka naam malaikah hey. Dusrey martabah mein Imkaan ki sifaat ka hajoom Ain ki sifaat ke hajoom par gaalib aa jata hey. Es martabah ki makhlooq ka naam jinaat hey. Nasma jin do rukhon par mushtamil hey, in mein aik rukh gurez hey. Gurez ki tafseel yeh hey ke insan ki zaat jo roshniyon ka majmoa hey, es ke andar do harkaat musalsal waqey hoti rehti hain. Aik harkat zaat ke anwaar ka kharij ki taraf mutawatir safar kartey rehna. Dusri harkat kharij sey nehron ki roshiniyan barabar apney

andar jazb kartey rehna hey. Goya Nasma ki do sifaat hain. Aik malakooti dusri bashari. In dono'n sifaat mein har sifat aik asool ki paband hey. Koi fard kharji duniya mein jitna mustaghraq hota hey es ke nuqtah e zaat ki roshniya'n itni hi zaaiya ho jati hain. Yeh roshnyo'n ke gurez ka pehloo hey. Yeh wohi roshniya'n hain jin ki sifat "malakiyat" hey. In roshniy'on ke zaiya honey sey malakiyat ki sifat bhi zaaiya ho jati hey. Nuqtah zaat mein roshniyon ki aik muayan miqdaar hoti hey jo malakiyat aur bashariyat ka tuwazan qayam rakhti hey. Agar es roshni ki miqdaar kam ho jaye gi tu hewani aur maadi taqazey barh jayin gey. Malakiyat ki sifat Aalam-e-Amr mein saood karti hey, es liye ke es sifat ka markaz "Aalam-e-Amr" hey. Es ke baraks jab malakiyet ki sifat kam ho jati hey tu maadi taqazey fard ko asfal mein khench latey hain. Wo jitna asfal ki taraf barhta hey itna hi kasafato'n aur saql mein izafah ho jata hey. Bilfaaz degar es ki tawajo "Aalam-e-Amr" sey hat kar asfal mein muqayed ho jati hey.

Aalam-e-Amar

Allah Taala Farmaatey hain:

حَمٰ (۱) وَالْكِتَابُ الْمُبِينُ (۲) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٌ ۝ إِنَّا كُنَّا
مُنَذِّرِينَ (۳) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٌ (۴) أَمْرًا مِّنْ عِنْدِنَا ۝ إِنَّا كُنَّا
مُرْسِلِينَ (۵) رَحْمَةً مِّنْ رَبِّكَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (۶) رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۝ إِنْ كُنْتُمْ مُّوقِنِينَ (۷) (surah Dukhan)

Allah Taala farmate hain :

Is raat mein har hikmat wala maamla hamari paishi se hukum ho kar tey kya jata hai. (surah Dukhan, ruku pehla)

Hikmat walay muamlay se morad no e insani ki fikri vusateyn aur un ka amal hai. Insanon ko Allah Taala hi ki taraf se har qism ki tofeeq ataa hoti hai. Jo tarzein Aalam zahir ki liye Allah Taala ki taraf se muayan hoti hain woh Aalam Amr ya Aalam

Misaal mein asal naqsh o nigaar ki soorat rakhti hain aur aik tarjeeb ki sath Aalam Khalq ya Aalam Zahir mein muntaqil hoti rehti hain. Agarchay Aalam Amr Aalam Khalq ko muheet hey magar es Aalam ko kharij mein dekhnay wali nigah nahi dekh sakti. Albata nigah ki es rukh se dekha ja sakta hey jo daakhil mein dekhta hai.

Jab hum kisi cheez ki taraf dekhte hain tu koi shyne hamaray aur es cheez ki darmiyan mushtarak hoti hai. Yahi mushtarak shyne dekhnay ka zareya hey aur Kainat ki deegar ashya se hamaray Itsaal ka baais hai. Maslan Sooraj hamari ankhon ki samnay aata hey tu hamaray aur Sooraj ki darmiyan Sooraj ki Nuqta Zaat aur hamaray Nuqta Zaat ki ilawa koi teesri shyne mojood hai. Yeh shyne itni Saree al sair hey ki hamaray Nuqta Zaat aur Sooraj ki Nuqta Zaat ki darmiyani faaslay ko har aan hum rishta rakhti hai. Es hi ki zareya hamari hasti Sooraj ki hasti se ibtidaye afrinesh se mutarif hai. Hazaron saal pehlay ki duniya bhi Sooraj se es hi terhan mutarif thi jis terhan aaj ki duniya mutarif hai. Taaruf ki tarz mein radd o badal hona taaruf ki asal nuquoosh par koi assar nahi dalta. Agar un nuquoosh ki zareya taaruf ki talash ki jaye tu sifaat taaruf ka samajh lena mumkin ho sakta hai.

Taaruf ki aik sift yeh hey ki ab se hazaron saal paish tar ka insan Sooraj ko jis shakal mein dekhta tha, mojooda daur ka insan bhi es hi shakal mein dekhta hai. Es haqeeqat se yeh baat wazeh ho gayi ki taaruf ki roshni Azal se aik hi tarz par qayam hai. Tamam afrad ka Nuqta Zaat allag allag hey aur aik dosray se roshnaas hai. Yeh roshnasi es roshni ki zareya qayam hey jo nigah ki zahiri aankhh se nazar nahi aati balkay dakhli rukh se dekhi ja sakti hai. Es roshni ki do qismay hain. Aik qism nigah ki zahiri rukh se dekhi ja sakti hey aur doosri nigah ki dakhli rukh se. Jo qism nigah ki dakhli rukh se dekhi ja sakti hey woh Azal se yaksaa haalat par qayam hai. Es mein koi taghayur waqay nahi hota aur es ghair mutaghayar roshni mein kisi qism ki naqsh o nigaar nahi hotay. Woh Kainat ka "Ain" ban jatay hain. Yahi Ain muzahiray ki naqsh o nigaar ki asal hain.

Is hi Ain ki harkat Muratib mein taqseem ho jati hai. In dono muratib ko Guraiz aur kashish ki naam se yaad kya jata hai.

Roshni ki aik asal jo ghair mutaghayar hey “*Saadur al ain*” kehlati hey lekin doosri jo taghayur Pazeer hai “Ain” kehlati hai. Yeh dono aslain Aalam Amr mein “*sadir al ain*” “Aur ”Ain” ke baad Imkaan ki hadd mein shuru hoti hain. In hado ka pehla marhala” misaliyat “Aur dosra marhala “*Ansariyat*” hai. Misaliyat roshni ka woh Heyolaa hey jis ko dosray alfaz mein roshni ka jism kehte hain. Dakhli nigah es ko dekh sakti hey aur idraak es ko mehsoos kar sakta hai. Es Heyolaa mein “*Ibaad*” paye jatay hain lekin es ka markaz maadi duniya mein nahi hai. Albata dosra marhala *Ansariyat* ka markaz maadi duniya mein hai.

Yeh dono Aalam Imkaan ki Muratib hain. Es terhan Kainat mein chaar Boa'd paye jatay hain.

Boa'd Number1. Sadir alain (ghair mutaghayar)

Boa'd Number2. Ain (taghayur Pazeer)

Boa'd Number3. Misaliat

Boa'd Number .4 Ansariyat

Hum pehlay Nehron ka tazkara kar chuke hain. Har neher apni hudood mein “Boa'd” kehlati hai. Aur makhsoos sifaat rakhti hai. Huzoor Aleh Salato Valslam se jab yeh sawal kiya gaya ke es Kainat se pehlay kya tha to Aap (s.a.w) ne farmaya “Am'aa” sawal kiya gaya. Es ki baad kya hua? Irshad hua Ma'aa,

”Ma'aa”

“Am'aa” “Arabi istilaah mein aisi Manfiyat ko kehte hain jo aqal insani mein nah aa sakay aur “Maa” “Arabi mein “Musbiyat” ko kehte hain jo Kainat ki bunyadain hain. Es hi musbiyat ka naam Aalam Amr hai. Am'aa jo istilaah mein Mawrah Almawara kehlati hai. Es ka taaruf “Aalam noor” se kya jata hai. Insani Tafheem o taleem ki mairaaj jahan taq hey es hadd ka istilahi naam” Hijaab Mahmood” hai. Hijaab Mahmood woh balandiyen hain jis se Arsh Azeem ki intahaa morad hai. Yeh insani nuqta e zaat ki mairaaj ka kamaal hey ki woh apne idraak ko Hijaab Mahmood ki Tafheem ka khogar bana sakay aur un sifaat Ilahiya ko samajh sakay jo un bulandiyon mein karfarma hai. Yeh Aalam Allah ki Maqrab firhton ki parwaaz se Mawrah hai. Maqrab firhton ki parwaaz

jahan taq hey es hadd ka naam" Sidra al Muntaha" hai. Malaika Muqrabeen Sidra al Muntaha se agay nahi ja satke. Sidra Al Muntaha se neechay aik aur bulandi hai. Es bulandi ki vusaton ko Baitul Mamoor kehte hain.

Sidra al Muntaha aur Baitul Mamoor ki hadd mein rehne walay aur parwaz karne walay Farishtay teen girohoon par mushtamil hain. Aik girooh Allah Taala ki samnay reh kar tasbeeh mein mashgool hai, dosra girooh Allah Taala ke ehkaam Aalam taq pohanchata hey aur teesra girooh un firshton ka hey jo Aalam Amr ke liye Allah Taala ki ehkamaat ko apne Hafzey mein rakhtay hain. Yeh tamam Farishtay Looh Mehfooz se talluq rakhtay hain. "Aalam Noor" se faro'tar Malaika Muqrabeen ya Malaa aala ki hudood hain. In mein Malaa aala chay baazu walay Farishtay hain. In ko Aalam Noor ki samjhane ki firasat haasil hey aur yeh Aalam Noor ki paighamaat ka tahhaamul rakhtay hain. Aalam Noor ki ehkamaat wohi hain jo Allah Taala Arsh Azam se nafiz farmatay hain.

Is tabqa se farotar Malaika Rohani ka tabqa hai. Un ko Malaa aala ki paighamaat samajhnay ki firasat haasil hai. Aur es tabqa se farotar Malaika samawi ka tabqa hai. Yeh Rohani Malaika ki paighamaat samajhnay ki firasat rakhtay hain. Chouthay daraja mein adna Farishtay hain. Yeh un ehkamaat ko tameel karanay ki firasat rakhtay hain jo un taq pahunchte hain. Yeh Malaika tabqaat arzi par har taraf phailay hue hain. Chay baazu walay Farishtay chay firaasaton ki ahal hain. Un mein se har firasat aik noor hai.

- Number1 . Inhen kuch nah kuch zaat ka Urfan haasil hai.
- Number2 . Woh sifaat ki Maarfat rakhtay hain.
- Number3 . " Aalam Amar" ki sadir alain ki fehum rakhtay hain.
- Number4 . " Ain" ki tarteeb aur takhleeq se waaqif hain.
- Number5. Aalam Imkaan ya Aalam Khalq ki misaliat ki uloom par inhen poora uboor haasil hai.

Number 6. Aalam Khalq ya Aalam Imkaan ki ajza par uboor rakhtay hain.

Dosray alfaz mein Malaa aala mazkoorah baala chay uloom ki roshiniyon ka majmoa hai. Yeh nah samgha jaye ki Ilm koi aisi cheez hey jo roshni ki wujood se allag hai. Darasal roshni hi ka naam Ilm hai. Agar hamaray samnay Ilm (yahan Ilm se morad Ilm Huzoori ya Ilm Haqeeqat hai) ki shakal o soorat aeye gi tu woh aik terhan ki roshni ho gi jo es Ilm ki makhsoos sifaat ki rangon ka muzahira karti hai.

Note : yahan Ilm se morad Ilm e Huzoori ya Ilm e Haqeeqat hai. ?

Is terhan Rohani Malaika teen, chaar, paanch, chay roshiniyon ka majmoa hain. Un ko Aalam Amr aur Aalam Khalq Ki Maarfat haasil hai. Un ki chaar baazuon se yeh roshniyan morad hain. Samawi Malaika Aalam Amr ki Maarfat rakhtay hain. Un ki andar Saadir Alain aur Ain ki roshniyan mujtma hain. Adna Malaika Aalam Khalq ki ajza ki Tafheem par uboor rakhtay hain. Yeh *Misaliat* aur *Ansariyat* ki roshiniyon ka majmoa hain.

Nisbat yad dasht

Allah Taala ney insan ki Nuqta Zaat mein charon aalmon ko yakja kar diya hai.

Number1. Aalm Noor

Number2. Aalm Tehat Al Shaoor ya Aalam Malaika Muqrabeen

Number3. Aalm Amar

Number4. Aalm Khalq

Aalam Amr ki wazahat es terhan ho sakti hai. Hamari Kainat Ajraam Samawi Mawaleed Salasa waghera kitni hi Makhloqaat aur mojoodat ka majmoa hai. Kainat ki tamam ajza aur afrad mein aik

rabit mojood hai. Maadi ankhen es rabbit ko dekh saken ya nah dekh saken es ki wujood ko tasleem karna parre ga.

Jab hum kisi cheez ki taraf nigah daaltay hain tu usay dekhty hain. Yeh aik aam baat hai. Zehan insani kabhi es taraf mutwajjah nahi hota. Aakhir aisa kyun hota hai? Rohaniyat mein aur Tasawuf mein kisi cheez ki wajah talash karna zurori hey khuwa woh kitni hi adna daraja ki cheez ho. Hum jab kisi cheez ko dekhty hain tu hamein es ki Maarfat haasil hoti hai. Hum es ki sifaat theek terhan sey samajh letay hain. Samajhney ki nisbat zehan ki istemaal ki geherai se talluq rakhti hai. Dosray alfaz mein es ko ziyada wazeh tareeqa par hum es terhan kahin ge. Shahid jis waqt kisi cheez ko dekhta hey tu es ki salahiyat Maarfat shye nigah mein muntaqil ho jati hai. Goya dekhnay wala khud dekhi hoyee cheez ban kar es ki Maarfat haasil karta hai. Yeh Aalam Amr ka qanoon hai.

Misaal : hum ney gulab ki phool ko dekha. Dekhte waqt hamein khud ko gulab ki phool ki sifaat mein muntaqil karna para, phir hum gulab ki phool ko samajh sakay. Es terhan gulab ki phool ki Maarfat hamein haasil ho gayi.

Aalam Khalq ka har fard apne Nuqta Zaat ko doosri shye ki Nuqta Zaat mein tabdeel karne ki Azli salahiyat rakhta hey aur jitni martaba aur jis terhan chahay woh kisi cheez ko apni Maarfat mein muqa'yad kar sakta hai. Es qanoon ki tehat har insan ka Nuqta Zaat poori Kainat ki sifaat ka ijtima hai.

Aalam Amr ki aik shaan aur bhi hai. Jab aap kisi shye ka naam suntay hain maslan aap ney Mahmood ka naam suna tu aap ki zehan mein lafz Mahmood ya Mahmood ki hijje nahi ayen ge balkay Mahmood ki zaat aur shakhsiyat aeye gi. Woh shakhsiyat jo kitni hi sifaat ka majmoa hai. Jin sifaat se aap waaqif hain un sifaat mein Mahmood ki soorat aur seerat dono mojood hon gi. Yeh Aalam Amr ki Tafheem ka dosra qanoon hai. Es qanoon ki do ajza hain. Aik juz ki Tafheem shaoor ki zimma hey lekin Mahmood ki baray mein Mahmood ki tamam shakhsiyat jo Azal se Abad taq waqay hoyee hey aur jis ko shaoor apni fehum mein nahi laa saka hey woh tamam ki tamam yani Azal se Abad taq poora Mahmood lashaoor ki fehum mein rehta hai. Es baqi Mahmood ki Tafheem lashaoor ki zimma hai. Agar koi arif Mahmood ki Azal se Abad taq poori

Shakhsiyat ka kashaf chahta hey tu woh apne shaoor ko lashaoor ki andar markooz kar deta hai. Phir tamam lashaoor shaoor ki andar muntaqil hota jata hai. Yeh es waqt mumkin hey jab insan ko apni anaa ki Maarfat haasil ho kyunkay insani anaa ki harkat hi lashaoor mein markooz ho kar La shaori roydad ko tasawwur mein muntaqil kar deti hai. Aisi kefiyat ko Khwaja Baha'a Udeen Naqshbandney" Yad Dasht" ki naam se tabeer kya hai.

Aalam Amr ki tafseel mein mazhab Aalam ki chand baton ka tazkara kar dena zurori hai. Aisay logon ney jo kisi zamane mein ghaibi taqaton se mutarif hue hain. Chand aqaed ko malhooz rakh kar Rohani nizaam taleem tarteeb diya hai. Es qism ki nizaam taleem mutadid ban chuke hain. Ibtidayi daur mein jab duniya ki abadiyaan aur zarurten bohat kam theen. Yeh Rohani taleemat bohat wasee aur hama geer soorat ikhtiyar nahi kar saki theen. Bilkul ibtidayi daur mein Nau Insani mein kitney hi afrad ghaibi cheezon ka mushahida karte they aur mushahidat ka talluq "Aalam Amr" se hota tha. Yeh log un mushahidat ko apne qabeeley aur tarz zindagi ki mehdoood ma-ani mein samajte they. Un ki samnay wasee tar duniya aur Nau Insani ki bohat se tabqay ki zindagi nahi hoti thi es liye un par Aalam Amr ki jo haqayiq munkashif hotay they un ki taaberein haasiyat bas her i ki chand ajza par mushtamil hoti theen. Chunancha un Rohani buzurgon ki baad un ki mqldin oohaam batila aur tasawurat khaam mein mutbala ho jatay they. Tamam buut parast aur Mazahir parast mzhbon ki tarteeb es hi terhan hoyee hai. Yeh mqldin jinhon ney es daur mein mazhab ki khadd-o-khaal tayyar kiye khud "Aalam Amr" ki haqayiq se nawaqif hotay they aur yeh log jo kuch apne rehnumao se seekhnay they es ko dosaron taq pohanchanay mein ghalat aqaed, jadou aur rahbaniyat ki bunyadain qayam kar dete they. Woh Mazahir ko asal roshiniyon ka sarchashma qarar dainay mein tamil nahi karte they. Es qism ki mazhab ki misalein babul mein peda shuda mazahab, jain mat aur ariyayee mzhbon mein hindu waidaniyat ki zair assar bohat se mazhab hain. Bodh mat bhi mahatma bodh ki mqldin ki aisi hi rawish se dochar ho kar rahbaniyat se roshnaas hua hai. Mongol mazhab mein toheed ki khadd-o-khaal nah milnay ki yahi wajah hai. Kuch aisay hi halaat se mutasir ho kar" Tao mat" ko bhi bohat se adhaam aur jadoo gari ka aseer hona para. Mangoli mazhab mein aftaab parast aur madah parast aur zartashi aqaed rakhnay walon

neh ya to "Aalam Amr" ko shaytani aur rahmani ki do usoolon par mholm kya hey ya khud mazahir ko "Aalam Amr" ki Markaziyat qarar diya hai. Un rawaiyon se aahista aahista buut parasti aur Mazahir parasti ki aqaed mustahkam hotay gaye aur insani tabiyat maadi zindagi se gorezan rehne lagi. Es haqeeqat ko nazar andaaz nahi kiya ja sakta ki maadi zindagi kal zindagi ka nisf hai. Agar es nisf ka kisi maslak mein koi maqam nahi hey tu muashi zindagi ki tamam taamirein masmaar ho jayen gi. Agar es qism ki wajohaat paish aa jayen tu mazhab ko khayaal ki hudoood mein muqa'yad tasleem karna parre ga. Aur jab aqli zindagi ka dhancha mazhab ki girift se azad ho jaye tu aqaed mein be raah rawi peda hona laazmi hai. Es terhan kitney hi mazhab aitdaal ki raahon se hatt kar "Aalam Amr" Aur "Aalam Khalq" ki haqayiq se namanos ho gaye. Bil akhir "Aalam Khalq" ki zindagi ki taqazoon neh Nau Insani ko radd amal mein mutbala kar diya aur guzashta paanch hazaar saal mein aisay mazhab ki bunyadain parney lagen jin ka maqsad sirf hukoomat aur riyasat aur maadi zindagi qarar paaya. Un mazhab mein Confushies, shinto aur yonani falsafah ki nizaam haae hikmat jis mein aflatoon, es ki maasrin ki taleemat aur mojooda daur ki kmyonst malik qabil zikar hain. Un sab ki bunyadain sirf es wajah se parrin ki raaj al-waqt mazhab mein "Aalam Khalq" ki taqazoon ko nazar andaaz kar diya gaya. Chunancha yahi radd amal laa deeni ka sabab hua. Quran Pak mein jagah jagah un be aatdalyon ki taraf ishara kya gaya hai.

Mazhab naam hey un aqaed ki majmuon ka jo insani aamaal aur muharikaat ko wujood mein lata hai. Kitney hi mazhab aisay hain jin mein kkhuda ka tasawwur nahi paaya jata maslan jain mat aur kmyonst mazhab jo hazaron saal pehlay se ab taq wujood mein atay rahay hain.

Insani aqal ki do rukh hain. Aik rukh kharij ki barey mein sochta hai, dosra rukh "nafs" ki barey mein. Pehla rukh Mazahir ko dekh kar jo kuch kharij mein hey es ki barey mein tajarbaat aur mehsosaat ki hade qayam karta hai. Dosra rukh "nafs" ki mutaliq fikr karta hey aur Mazahir ki geherai mein jo umoor munkashif hotay hain un ki Maarfat haasil karta hai. Pehlay rukh ka istemaal aam hai. Es ki tamam tarzein aur fikrein wahi aur ilhum se allag hain. Albata dosra rukh wahi aur ilhum se wabsta hey jo pehlay

rukhs par muheet hai. Chunancha pehla rukh yani "Aalam Amr" dosray rukh yani "Aalam Khalq" ka ahata kiye hue hai. Pehla rukh Ilm nabuwat ki raahon par chal kar haqayiq ka inkishaaf karta hai. Dosra rukh ashya mein talash ki zariye madiyat ko samajhnay ki koshish karta hai. Tamam mazhab jo dosray rukh ki bunyadon par muratab kiye gaye hain ziyada tar laa deeni, buut parasti, Mazahir parasti, madiyat parasti aur falsafiyana qadron par mushtamil hain. Yeh sab ki sab maadi Ilm ya Ilm hsoli ki raahon par chal kar apni manzilein mutayyan karte hain. Ziyada tar un ka rivaaj mas her iq wasti ko chore kar duniya ki dosray ilaaqon mein paaya jata hai. Un mazhab mein hazaron fanaa ho chuke hain aur kitnay hi baqi hain. Yeh sab ki sab "Aalam Amr" yani nafs ki es zindagi ki liye jo marnay ki baad shuru hoti hey koi aasani farahum nahi karte balkay es qism ki tajribati aur mehsoosati uljhenain peda karte hain jo abadulabad ki takaleef mein mubtala kar deti hain.

Mas her iq wasti jahan qadeem se Sami aqwam Abad hain aisay mazhab ka markaz raha hey jo wahi ki zair asr jari hue aur Ilm al-nafs yani Aalam Amr ki sarahaton ki qanoon par chalay. Un mein raajj aur wasee mazhab teen hain. Yahoodiyat, es aiyat aur islam. Yeh tenun Sami aqwam mein nafiz hue. Un mein islam aak her i mazhab hey kyunkay nabuwat khatam ho chuki hai.

Ilm al-nafs mein Aalam Amr ki noiyat aisay gulab ki hey jis ko hamari ankhon ne kabhi dekha hai. Hamara zehan es ka aik tasawwur hamesha ki liye mehfooz kar lata hey chunancha es gulab ko hum jis waqt chahain Aalam Amr se Aalam Khalq ki duniya mein laa satke hain yani es ka tasawwur hamaray zehan mein wapas aa jata hey aur hum es ko gulab ki nou ka aik fard shumar karte hain. Es mein khadd-o-khaal hotay hain aur rang hotay hain. Khadd-o-khaal ka talluq Aalam Amr se hai, rangon ka talluq Aalam Khalq se hai. Darasal es ki nou ki jo khadd-o-khaal hain woh nafs al Amr hain. Un ka wujood Aalam Amr mein bilkuliya aur mustaqil rehta hai. Aalam Amr mein es ki khadd-o-khaal ka wujood zamaniyat ki ajza ka murakkab hai. Yeh hamaray nafs ki salahiyat takhleeq par munhasir hey ki hum jab chahain es ki khadd-o-khaal mein rang peda kar den. Aalam Amr mein hum aur gulab aik nafs hain. Aik nafs ki salahiyaten jo hum mein aur gulab mein mushtarak hain iradah ki tehat gulab mein rang peda kar ki gulab ko hamaray

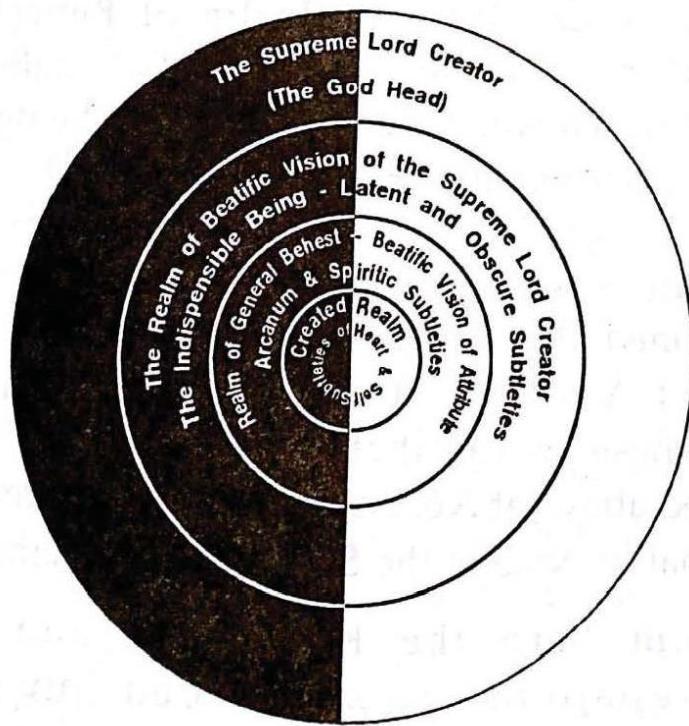
tasawwur ki hudoond mein daakhil kar deti hain. Aalam Amr ki yeh nafsi salahiyaten har aami ko haasil hain. Agar un nafsi salahiyaton ko ghair mamooli bananay ki koshish ki jaye tu yahi" nafs alamri iradah" gulab ko aafaqi hudoond mein daakhil kar deta hai. Phir woh gulab makani haqeeqat ban kar thos tareeqay par aafaqi duniya mein runuma ho jata hai. Hum es qanoon ka tajzia es terhan karen ge. Haqeeqat, mawara haqeeqat, Mawrah aur Almawara haqeeqat.

Mawrah Almawara haqeeqat zaat baari Taala hai. Mawrah haqeeqat tajalliyat baari Taala hain. Haqeeqat sifaat baari Taala hain. Mawrah haqeeqat ko wajib al-wajood bhi kehte hain. Yeh tajalliyat Ellahi ka Aalam hai. Es ki baad khud haqeeqat ka Aalam hey jis ko "Aalam noor" bhi kehte hain. Es hi Aalam Noor ka tazkara Quran Pak mein kya gaya hey Allah نور السموت والارض. Yeh samjhna ghalat hey ki wajib al-wajood zaat baari Taala hai. Hum wajib al-wajood ko sirf tajalli ka naam dey sakte hain. Yeh tajalli asal e sifaat hey aur zaat se wabsta hai. Wajib al-wajood ki baad sifaat hain jin ko hum ne haqeeqat kaha hai. In sifaat ka rishta tajalliyat zaat se hai. Quran Pak ke andar Maarfat Ilahiya ko teen Muratib mein bayan kya gaya hai.

Number1. Zaat baari Taala.

Number2. Aalam Amr jo " *kun*" kehnay se zahoor mein aaya.
 ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْءًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (Quran Pak) jab kisi cheez ka iradah karta hey tu es ka mamool yeh hey ke es cheez ko kehta hey ke ho ja, pas woh ho jati hai.

Number3. Aalam Amr khas. Yeh woh Aalam hey jis ki barey mein irshad farmaya hey mein ney Adam ki putlaay mein apni Rooh phoonki.



ILM AL-YAQEEN, AIN AL-YAQEEN, HAQ AL-YAQEEN

Quran. قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي. Rooh ko Amr Rabb kaha gaya hai. Chunancha yeh bhi Aalam Amr hey lekin yeh Aalam Amr es Aalam Amr se allag hey jo " Ku'n" ki zair assar zahoor mein aaya. Agrdonon Aalam Amr aik hi hotay tu Allah Taala yeh hargiz nah farmatay ki mein ney Adam ki putlaay mein apni Rooh phonki. Un alfaz se yeh zahir ho jata hey ki number2 "Amr Aam" hey aur number 3 "Amr e Khas" hai. Yahan se Ilm aur zahoorat ki do Muratib ho jatay hain jis ko Quran Pak mein Ilm looh aur Ilm alqalam yani looh o qalam se tabeer kya gaya hai. Tarteeb es terhan hoyee :

Number 1. Zaat baari Taala

Number 2. Aalam Amr khas, tajalli zaat, (wajib al-wajood)

Number 3. Aalam Amar, Amr Aam ya tajalli sifaat

En teen Muratib ki baad choutha martaba Aalam Khalq ka hai.

Pehlay Latayef e sita ka zikar aa chuka hai. Zaat baari Taala ko mustasna kar ke baqi teen Muratib chay rukhon par mushtamil hain. awal Aalam Amr khaas ya tajalli zaat ya wajib al-wajood ka rukh zaat ki taraf hai. Dosra rukh Aalam Amr khaas ka Aalam Amr Aam ki taraf. Yeh do latayef hue. Pehlay rukh ka naam Akhfa'a aur dosray rukh ka naam Khaffi hai. Aalam Amr Aam ka pehla rukh Aalam Amr khaas ki taraf aur dosra rukh Aalam Khalq ki taraf. Es ka pehla rukh sri aur dosra rukh Rohi hai.

Aalam Khalq (Aalam Nasoot) ka pehla rukh Aalam Amr Aam ki taraf aur dosra rukh Kainat (madiyat) ki taraf hai. Es ka pehla rukh qalb hai, dosra rukh nafs hai.

Hum es ki misaal aik chadar se dey sakte hain jo noor ke taron se bani hoyee hai. Yeh noor ke taar jis khala mein qayam hain es khala ka naam Aalam Amr khaas hai. Es chadar mein noor ke taar bator" tane" ke istemaal hue hain woh Aalam Amr Aam hain. Phir es chadar mein jo taar bator" banay" ke istemaal hue hain woh Aalam Nasma kehlate hain. Un tenun aalmon ke ooper mehsosaat ka aik khoal hey jis ko jism kehte hain. Tasawuf mein Aalam Nasma ki Maarfat ko Ilm al-yaqeen kaha gaya hai. Aalam Amr Aam ki Maarfat ko Ain al-yaqeen kaha gaya hey aur Aalam Amr khaas ki Maarfat ko haq al-yaqeen kaha gaya hai. Yahi woh martaba hey jo zaat baari Taala ki Maarfat hai. Baqi Muratib sifaat ki Maarfat hain.

Ensaan ka jism aik khoal hai. Es khoal ke do rukh hain. Jism aur dimagh. Dimagh ka rukh Aalam Amr Aam ki taraf hai. Isi ko Nasma kehte hain. Lekin yeh dimagh ya jism insan nahi hai. insan un dono ki andar basta hey jis ko tajalli zaat ka aik nuqta kehna chahiye. Yeh nuqta jo zaat insani hai, es noor ki chadar ka aik zarra hai. Yeh zarra aik khoal rakhta hey jis ko jism kehte hain. Yahi Mazhar hai.

Aalam Tamsal

Nuqta e zaat se Nasma (zehan) ki taraf aur Nasma se (jism) ki simt mein noor ki aik ro behti hai. Mazhar (jism) se Nasma ki taraf aur Nasma (zehan) se Nuqta Zaat ki simt mein roshni ki aik ro behti hai. Jo noor ki ro Nuqta Zaat se Mazhar ki taraf behti hey es ke andar uloom luduniya ka zakheera hota hey lekin jo roshni ki ro Mazhar (jism) se Nuqta Zaat ki taraf behti hai, woh uloom duniya yani jismani taqazoon aur khwahisaat ka majmoa hota hai. Agar Nuqta Zaat se nuzool karne walay uloom ladun'ni shaoor ke liye qabil tavajja aur baais dil chaspi hain tu un ka rang aahista aahista mazhari khakon par charh jata hey yani insan ka lateef a nafsi un uloom ki nooraniyat se maamoor ho kar haqeeqat ka rang

qubool kar laita hai. Yeh haqeeqat ka rang aisa noor hey jis ke andar se koi kaseef roshni yani tarike nahi guzar sakti balkay jism ke taqazay aur saari khwahisaat es rang se chhin kar lateef noor ki shu'aa mein tabdeel ho jati hain aur bajaye kaseef roshiniyon ki (yani tarikeon ke) Mazhar ki simt se yeh chaanni hoyee lateef noor ki shu'ayen Nuqta Zaat ki taraf behnay lagti hain. Nuqta Zaat se Mazhar ki taraf behnay wali ro aur Mazhar se Nuqta Zaat ki taraf behnay wali ro jab mazkoorah baala kefiyat tak pahonch jati hey tu zehan insani mein aik noor peda ho jata hey jis ko Huzoor Aleh Salatvalslam ny noor firasat kaha hai. Yeh noor firasat pehlay Aalam Amr Aam ki inkishafaat ka baais hota hai. Phir Aalam Amr khaas ki inkishaaf ka. Aalam Amr se Mazhar ki taraf nuzool aur Mazhar se Aalam Amr ki taraf Saood ki harkat musalsal hoti rehti hai. Aalam Amr se Mazhar ki taraf laduniya ka jo zakheera nuzool karta hey es ka aks shaor par parta hai. Shaor es aks ko zameer ke naam se tabeer karta hai. Shaor zehan insani ka aisa aaina hey jis mein uloom laduniya ke Anwaar ka aks parta hai. Yeh uloom laduniya Azal se Abad tak ki halaat par mushtamil hotay hain. Un halaat ka tasweerai aks shaor ke oper parta hai. Halaat ke es tasweerai aks ko "Aalam Timsaal" kehte hain. Agar kisi shakhs ka shaor (zehan) mujla aaina hey tu band ankhon se ya khuli ankhon se halaat ka tasweerai aks wazahat ke sath nazar aata hai. Agar lateefa nafsi ki taraf se kaseef roshni

Yani tarike ro ban kar Nuqta Zaat ki taraf behti hey tu shaor ka aaina mujla nahi rehta aur uloom laduniya ki tamam tasweeri aks nazar se ojhal ho jatay hain.

Muraqaba

Agar insan shaor ke aainey mein uloom laduniya ke tasweeri aks dekhnay ki khwahish rakhta ho tu es ki aik bohat hi sahal tarkeeb hai. Woh kisi tareek gosha mein jahan garmi aur sardi mamool se ziyada nah ho baith jaye. Haath, peeron aur jism ke tamam asaab ko dheela chore day, itna dheela ke mehsoos nah ho ke jism mojood hai. Saans ki raftaar kam se kam karna zurori hai. Saans ki raftaar taiz nahi honi chahiye. Ankhen band karle aur apni

zaat ke andar jhanknay ki koshish kare. Agar es ke khayalat aur es ka amal pakeeza hey tu es amal se es ka lateefa nafsi bohat jald rangeen ho jaye ga aur lateefa nafsi rangeen ho jaaane se shaor ki andar jila peda hoti jaye gi. Tasawuf mein es amal ka naam muraqba hai. Surah muzammil shareef mein Allah Taala ny farmaya hey : ﴿وَذُكْرِاسْمَ رَبِّكَ وَتَبَّلَّ إِلَيْهِ تَبَّلًا﴾ o aur sab se qata kar ki es hi ki taraf mutwajjah raho. Muraqba mein es hukum ki tameel zurori hai. Jism ko dheela chore dena, saans ko bohat halka kar dena laa taulqi peda karne ki liye zurori hai. Jab jism ghair mehsoos ho jata hey es waqt Nuqta Zaat Saood karna shuru kar deta hai. Es haalat ki ilawa Nuqta Zaat sirf nuzool karta hai, Saood nahi karta. Saood mehez es waqt karta hey jab usay jism ki takazay azad chore den. Aur zehn duniya ki batiyaa yaad nah dilay. Jab Nuqta Zaat ko duniya ki koi fikr la-haq nahi hoti to "Aalam Amr" ki sair mein masroof ho jata hey aur "Aalam Amr" ki hudood mein chalta phirta, khata peeta aur woh saaray kaam karta hey jo es ki noorani mashaghil kehla satke hain. Yahan woh Makaan ki qaid o band se azad hota hai. Es ki qadam Zaman ki ibtida se Zaman ki intahaa taq iraday ki mutabiq uthte hain. Jab Nuqta Zaat muraqba ki mashaghil mein poori maloomat haasil kar laita hey tu es mein itni wusat peda ho jati hey ki Zaman ki dono kinaroon Azal aur Abad ko chhoo sakay. Phir iradah ki tehat apni quwatoon ko istemaal kar sakta hai. Woh hazaron saal pehlay ki ya hazaron saal baad ki waqeat dekhna chahay tu dekh sakta hey kyunkay Azal se Abad taq darmiyani hudood mein jo kuch pehlay mojood tha aur aindah ho ga es waqt bhi mojood hai. Es hi kefiyat ko arifon ki istilaah mein "sair" kehte hain.

Shuhood

Agar kisi shakhs ko es haalat ka kamaal muyassar aa jaye tu phir woh "Aalam Amr" ka nzarah karte waqt ankhen band nahi rakh sakta balkay az khud us ki ankhon par aisa wazan parta hey jis ko woh bardasht nahi kar sakteen aur khuli rehne par majaboor ho jati hain. ankhon ki ghilaaf un roshiniyon ko jo Nuqta Zaat se muntashir hoti hain sambhaal nahi satke aur be sakhta harkat mein aa jatay hain jis se ankhon ki khilnay aur band honay yani palak

jhapkane ka amal jari ho jata hai. Jab yeh sair o sayahat khuli ankhon se honay lagti hey tu es ko "fatah" ki naam se tabeer kya jata hai.

Is Ajmaal se yeh baat achi terhan samajh mein aa jati hey ki jab taq zaat ki shaanon par sirf duniya ki takazey musallat rehtay hain tu es ki harkat dunyawi afkaar o aamaal mein daur karti rehti hey lekin jab Nuqta Zaat ki shanay dunyawi mehsosaat ki boojh se azad ho jatay hain tu woh ghaibi duniya ki taraf Saood kar ki wahan ki tarz hayat ka mushahida karta hai. Aalam Rohani se roshnaas hota hai. Es duniya ki nizaam e shamsi aur aflaaq ki bohat se nizamon ko dekhta aur samjhta hai. Firshton se mutarif hota hey un baton se aagah hota hey jo es ki apni haqeeqat mein chhupi hoyee hoti hain. Un salahiyaton ko pehchanta hey jo es ki apne ahata ikhtiyar mein hain. Aalam Amr ki haqayiq es par munkashif hotay hain. Woh apni ankhon se dekhta hey ki Kainat ki saakht mein kis qism ki roshniyan aur un roshiniyon ko sanbhalne ki liye kya kya Anwaar istemaal hotay hain. Phir es ki idraak par woh tajalli bhi munkashif ho jati hey jo roshiniyon ko sanbhalne walay Anwaar ki asal hai.

Aik mutbadi ko samjhane ki liye Aalam Amr ki misaal es terhan di ja sakti hey ki chandni raat mein jab ki chandni se fiza maamoor hai, es waqt aatish baazi choari jaye tu aatish baazi ki roshiniyon ko chandni muheet ho gi aur aatish baazi ki roshiniyon mein bohat se naqsh o nigaar, phool pattian waghera ub her i hoyee maloom hon gi. Aatish baazi ki naqsh o nigaar roshiniyon par qayam hon ge aur roshniyan chandni par. Agar chandni ko tajalliyat zaat ya Aalam Amr khaas farz kar liya jaye tu roshiniyon ko Aalam Amr Aam aur sifaat kahin ge. Aur jo naqsh o nigaar roshiniyon par qayam hain woh tunazul kardah tajalli sifaat yani Aalam Nasma qarar payen ge. Un naqsh o nigaar ki hudood afrad Kainat ki naam se pukaary jayen gi. Goya tajalli zaat par tajalli sifaat aur tajalli sifaat par Nasma qayam hai. Es Nasma mein jab harkat hoti hey tu Zaman o Makaan ki mukhtalif shakalain "ibaad" ki dairay aur nuqoosh banati hain. Yeh ibaad ki nuqoosh (Kayenaat) yani chand , Sooraj , setaaray aur tamam doosri makhlooq par mushtamil hain. Jab arif ki sair shuru hoti hey tu woh Kainat mein kharji simtao se daakhil nahi hota balkay woh apne Nuqta Zaat se

(jo mazkoorah baala teen aalmon ka majmoa hai) daakhil hota hai, isi nuqtay se wahdat al-wajood ki ibtida hoti hai. Jab arif apni nigah ko es nuqta mein jazb kar deta hey tu aik roshni ka darwaaza khil jata hai. Woh es roshni ki darwazay se aisi sha her ah mein poanch jata hey jis se aur la shumar rahein Kainat ki tamam simtao mein khil jati hain. Ab woh qadam qadam tamam nizaam haae shamsi aur tamam nizaam haae falki se roshnaas hota hai. La shumar sitaron aur sayyaron mein qiyam karta hai. Usay har terhan ki makhlooq ka mushahida hota hai. Har naqsh ki zahir o batin se mutarif honay ka mauqa milta hai. Woh rafta rafta Kainat ki asliyat aur haqeeqaton se waaqif ho jata hai. Es par takhleeq ki raaz khil jatay hain aur es ki zehn par Qudrat ki qawaneen munkashif ho jatay hain. Sab se pehlay woh apne nafs ko samjhta hai, phir rohaniyat ki tarzein es ki fehum mein sama jati hain. Usay tajalli zaat aur sifaat ka idraak haasil ho jata hai. Woh achi terhan jaan laita hey ki Allah Taala ney jab Ku'n irshad farmaya tu kis terhan yeh Kainat zahoor mein aayi aur zahoorat kis terhan wusat Dur wusat mrhlon aur manzlon mein safar kar rahay hain. Woh khud ko bhi un hi zahoorat ki qaafley ka aik musafir dekhta hai. Yeh wazeh rahay ki mazkoorah sair ki rahein kharij mein nahi khultein. Dil ki markaz mein jo roshni hey es ki athah ge her aion mein es ki nishanaat mlitay hain. Yeh nah samgha jaye ki woh duniya khayalat aur tasawurat ki be haqeeqat duniya hai. Hargiz aisa nahi hai. Es duniya mein woh tamam aslainaur haqeqteen mutshakil aur mujassam tor se payi jati hain jo es duniya mein payi jati hain.

Azroe haqeeqat har naqsh ki teen wujood hotay hain :

Aik wujood tajalli zaat mein ,

Dosra wujood tajalli sifaat mein ,

Teesra wujood Aalam Khalq mein.

كَلَّا إِنَّ كِتَابًا لُّفْجَارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ مَرْفُومٌ ﴿٩﴾ وَيَنْ يَوْمَئِنْ لِلْمُكَدِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَدِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾ وَمَا يُكَدِّبُ بِهِ إِلَّا كُلُّ مُعْتَدِلٌ أَثِيمٌ ﴿١٢﴾ إِذَا تُنَزَّلَ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَنَ زَانَ عَلَىٰ قُلُوبِمْ مَا كَانُوا يُكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَوْمَ يَوْمِئِنْ لَمْحُجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَدِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلَّيْنِ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلَّيْنِ ﴿١٩﴾ كِتَابٌ مَرْفُومٌ ﴿٢٠﴾ يَشْهُدُ

الْمُقْرَبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَاكِ يَنْظَرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ
 نَصْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَحْتُومٍ ﴿٢٥﴾ خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلَيَتَنافَسِ
 الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنَا يَشْرُبُ بِهَا الْمُقْرَبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا
 مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُوا بِهِمْ يَتَعَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ انْقَلَبُوا
 فَكَيْفَيْنَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ
 الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَاكِ يَنْظَرُونَ ﴿٣٥﴾ هَلْ ثُوبَ الْكُفَّارِ مَا كَانُوا
 يَفْعَلُونَ ﴿٣٦﴾

(Parah 30, aayat. 28)

Tarjumah : koi nahi, likha gunahgaaron ka pohanchna bandi khanaay mein. Aur tujh ko kya khabar hey kaisa bandi khanah? Aik daftar hey likha hua. Kharabi hey es din jhutlanay walon ki, jo jhoot jantay hain insaaf ka din aur es ka jutlana wohi hey jo barh chalne wala gunehgaar hai. Jab sunaate es ko ayatain hamari, kehte naqlen hain pehloo ki. Koi nahi, par zeng pakar gaya hey un ki dilon par, woh jo kuch kamate they. Koi nahi, woh apne Rabb se es din rokay javn ge, phir muqarrar pouchanay walay hain dozakh mein. Phir keh ga yeh hey jis ko tum jhoot jantay they. Koi nahi, likha naikon ka hey ooper walon mein. Aur tujh ko kya khabar hey kya hain ooper walay. Aik daftar hey likha, es ko dekhete hain nazdeek walay. Beshak naik log hain aaraam mein. Takhton par baithy dekhe. Pehchane tu un ki mun par taazgee aaraam ki. Un ko pilayi jati hey sharaab mohar mein dhari, jis ko mohar jmti hey mushk par aur es par chahain raghbat karen, raghbat karne walay aur es sharaab mein ameezash Tasneem ki ho gi, aik chashma jis se peetay hain nazdeek walay. (tarjuma Shah Abdul Qadar)

الْأَلْهَمُ الْخُلُقَ وَالْأَمْرُ (Parah 8, ruku 14)

Tarjumah : Hum nay peda kya aur Amr kya.

Mazkoorah baala ayaat ki ro se yeh tenu wujood apni harkaat o saknaat mein Allah ki taraf se hukum kiye jatay hain. Aur yeh hukum kya jana khabar par mabni hota hai." hum nay Khalq kya aur hukum kya." yeh do rukhon par mushtamil hai. Aik rukh

allah ﷺ نُورُ السَّمَاوَاتِ ki tehat aur dosra rukh harkat ki tehat, jis ka istilahi naam Nasma hai, amal mein aata hai. Allah ﷺ نُورُ السَّمَاوَاتِ woh asal hey jis par pehlay "hukm-e Ku'n" ka qiyam hai. Es Ku'n ka zahoor aik Hayola e noorani ki soorat mein nazil hua. Goya yeh takhleeq ka Ajmal hai. Phir Allah Taala ki Ilm o iradah ki zair asar (Nasma) harkat ki tafseel waqay hui. Hayola e noorani har naqsh ko muheet hey aur har naqsh ki andar tafseeli umoor ki aik Moa'yen satah ka wujood hey jis ko istilaah aam mein mahiat kaha jata hai. Yeh mahiat Hayola e noorani ki andar Parah ki tamasulat hain. Khalq ki sharah mein yeh dono wazeh tor par nazar atay hain. awal hyole? Doyam harkat ki satah. Yani Parah ki tamasulat. Hayola e noorani naqsh hey jis mein koi taghayur nahi hota aur Parah ki satah ki tamasulat harkat hain jo her lamha mutaghayar hain.

Es mutaghayar satah mein zamaniyat ,makaniyat aur umoor ki tafseel o tameel payi jati hai. Es satah mein aik terhan ki jola hey jis mein ehkamaat ka musalsal aks parta rehta hai. Es hi aks ka naam harkat hai. Yeh harkat waqfa ki zariye nuqoosh ki mtnoa dairay banati hai. Un hi dairon ko Allah Taala ney Quran Pak mein kitaab al maroom ki naam se yaad kya hai. Nuqoosh ki un dairon ki taamer harkat ki Saood o nuzool se hoti hai. Harkat ki yeh satah jis ko zehen kehte hain, aik taraf nafs yani Nuqta Zaat taq Saood karti hai. Doosri taraf jola ki geherai mein parne waley saaye taq nuzool karti hai. Saood ki haalat ka naam insani istilaah mein khawab hai. Saood aur nuzool ki dono harkatein Qudrat ki ishaaron se amal mein aati hain. Kainat ka har fard es ka paband hai. Chunancha Kainat ki tamam nuqoosh sotay hain aur jagtay hain. Saood ki haalat yani rabwoodgi (wajdan) zaat se qareeb karti hey aur nuzool ki haalat yani baydaari (aqal) zaat se daur karti hai. Mojoodati zindagi ki yeh do zurori ajza hain jin ko istilaah mein zindagi ka taayun kaha jata hai. Kainat ka har naqsh es taayun mein muqa'yad hai. Arifon ki duniya mein rabwoodgi ki andar safar ka zareya muraqba hey aur madah paraston ki duniya mein baydaari ki andar safar karne ka zareya haath peeron ki junbish hai. Quran Pak ka programme un dono ajza ki hifazat par zor deta hai. Yahan Quran Pak ki programme ki bunyadon ka tazkara zurori hai. Allah Taala ney jagah jagah irshad farmaya hey ﴿أَقِيمُوا الصَّلَاةَ وَاتُوَالْزَكُوَةَ﴾(qaim karo namaz aur ada karo zkoh).

Namaz aur zkoh ka programm qurani programme ki dono ajzaa, namaz aur zkoh, Rooh aur jism ka wazifa hain. Wazifa se morad woh harkat hey jo zindagi ki harkat ko qayam rakhnay ki liye insan par lazim hai. Huzoor Aleh Salatvalslam ka irshad hey :

Jab tum namaz mein mashgool ho tu yeh mehsoos karo ki hum Allah ko dekh rahay hain. Ya yeh mehsoos karo ki Allah hamein dekh raha hai.

Is irshad ki tafseel par ghhor kya jaye tu yeh haqeeqat munkashif ho jati hey ki har insan ko apni zindagi mein wazifa aaza ki harkat ki sath Allah Taala ki taraf rujoo rehne ki aadat honi chahiye. Jab ek shakhs das baara saal ki Umar se athaara bees saal ki Umar taq jo es ki shaor ki tarbiyat ka zamana hey es terhan namaz qayam kere ga tu es ka zehen Allah ki taraf rehne ka aur jism qiyam o ruku, qoma o sujood ,qaada aur jalsa har qism ki harkat ka aadi ho jaye ga. Zehen ka Allah ki taraf hona, Rooh ka wazifa hey aur aaza ka harkat mein rehna jism ka wazifa hai. Chunancha sirf namaz ki zariye koi fard es baat ka aadi ho jata hey ki es par rabwoodgi aur baydaari ki sahih kefiyat taari rahay taa ki zindagi ki dono salahiyaton ka sahih istemaal ho sakay. Jab woh zindagi ki har shoba mein Allah ki taraf mutwajjah rehne aur saari duniya ki kaam injam dainay ka aadi hota hey tu rabwoodgi aur baydaari dono kafiyeton se yaksaa tor par roshnaas rehta hai. Yahi zindagi ki takmeel hai, yahi namaz ka programme hai. Aur dosra zkoh ka programme hey jis ka Mansha mukhlisana aur be los khidmat Khalq hai. Tasawuf mein es hi kefiyat ko "jama" kehte hain yani woh kefiyat jis mein insan har waqt Allah aur Allah ki makhlooq dono ki sath rehta hai. Aik arif ki liye "jama" pehli manzil hai.

Poori Kainat aik markazi Nuqta Wehdani rakhti hai. Es Nuqta Wehdani ki ge her aion mein roshniyon ki srchshmon ka soot makhafi hai. Es Nuqta Wehdani se roshniyan josh khati aur ablti rehti hain. Kainat ki andar har lamha un hi roshniyon se sitaron aur sayyaron ki la shumar nizaam taamer hotay rehtay hain aur taqreeban es hi tadaad mein mittay aur fanaa hotay rehtay hain. Yeh roshniyan dam badam Kainat ko wusat deti rehti hain. Roshniyon ki harkaat nai sooraton aur naye naye nuquoosh ki tarzon mein Kainat ki tafseel karti rehti hain. Roshniyon ki un harkaat ki bhi do rukh hotay hain. Aik rukh roshniyon ki ge her

ayon mein simetnay aur hajhoom karne par mabni hey aur dosra rukh roshiniyon ki phelnay aur muntashir honay par mushtamil hai. Ge her ayon mein simetnay ko makhafi harkaat se tabeer kar satke hain. Phelnay aur muntashir honay ko misbet harkat kehte hain. Harkat ki yahi do halatain kashish aur Guraiz ki naam se tabeer ki jati hain. Tamam Kainat mein kashish aur Guraiz ki crore ha halqay paye jatay hain. Un halqon mein har halqa aik markaziat rakhta hey lekin un tamam halqon ki markaziyyatein Nuqta Wehdani ki simt mein mutharrak rehti hain. Bah alfaz deegar Nuqta Wehdani se halqon ki un markaziyyaton mein noor ki shu'aa ka aik silsila Azal se Abad taq jari aur qayam hai.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يُغْشِي اللَّيْلَ الَّهَارَ يَطْلُبُهُ حَثِيقًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٍ بِإِمْرِهِ إِلَّا لَهُ الْخَلْقُ
وَإِلَّا هُوَ تَبارَكَ اللَّهُ رَبُّ الْعَالَمَينَ ﴿٥٤﴾

(surah airaaf. ayat 54)

Tarjumah : be shak tumhara Rabb Allah hi hey jis ne aasmaanon aur zameen ko chay roz mein peda kya. Phir Arsh par qayam hua. Chhupa deta hey shab se din ko aisay tor par ki woh shab es din ko jaldi se aa layte hey aur Sooraj aur chand sitaron ko peda kya aur aisay tor par ki sab es ki hukum ki tabay hain, yaad rakho Allah hi ki liye khaas hey khaaliq hona aur haakim hona.

Is ayat mein Nuqta Wehdani ki taraf ishara kya gaya hey jo rabaniyat ki sift hai. Huzoor Aleh Salatvalslam ki hadees منْ عَرَفَ mein bhi es hi taraf ishara hai. (انِّي اَنَا رَبُّكَ) mein hon tera rab (إِنِّي اَنَا اللَّهُ رَبُّ الْعَالَمَينَ) mein hon mein Allah alameen ka rab. Yahan Allah Taala ne apni zaat ko Allah aur apni sifaat ko Rabb farmaya hai. Chunancha Nuqta Wehdani sift rabaniyat ka markaz hai. Mazkoorah baala hadees mein es baat ki wazahat hey ki insan pehlay Allah Taala ki sift rabaniyat se mutarif hota hey aur yahi sift mojoodat se ziyada qareeb hai.

Kaayenaat ka har aik naqsh roshni ki aik allag nou hai. Har nou roshni ki aisi miqdari harkat rakhti hey jo makhsos rangon ki tarteeb hey aur har tarteeb ki tehat yaksaa aur mushaba shakalain zahoor mein aati hain chunancha har nou ki miqdari harkat apni

allag aik markaziat rakhti hai. Yeh saari markaziyyatein mil kar Nuqta Wehdani ki taraf Saood karti hain. Saood aur nuzool ki mazkoorah baala tarz hi kisi shye mein taghayur peda karti hai. Es hi taghayur ka naam hukum ki tafseel hey jis ka tazkara Allah Taala ne ﴿اللَّهُ الْخَلُقُ وَالْأَمْرُ﴾ mein kya hai.

Khalq aur Amr

Khalq aur Amr ko samaghney ki liye kainati zindagi ki markaziat aur tarteeb ka samjhna zurori hai. Kaeenat ka har naqsh teen wujood rakhta hai.

Pehlay wujood ka qiyam Looh Mehfooz mein hai.

Dosray wujood ka qiyam Aalam Tamsaal mein hai.

Teesray wujood ka qiyam Aalam rang mein hai.

Aalam rang se morad kaeenat ki woh tamam maadi ajsaam hain jo rangon ki ijtimaiyat par mushtamil hain. Yeh ajsaam la shumar rangon mein se mutadid rangon ka majmoa hotay hain. Yeh rang Nasma ki makhsoos harkaat se wujood mein atay hain. Nasma ki Moa'yen Tawalat harkat se aik rang bantaa hai. Doosri Tawalat harkat se dosra rang. Es terhan Nasma ki la shumar tawalaton se la shumar rang wujood mein atay hain. Un rangon ka adadi majmoa har nou ki liye allag allag Moa'yen hai. Agar gulab ki liye rangon ka alif adadi majmoa Moa'yen hey tu es alif adadi majmoa se hamesha gulab hi wujood mein aeye ga. Koi aur shai wujood mein nahi aeye gi. Agar admi ki takhleeq rangon ki jam tadaad se hoti hey tu es tadaad se dosra koi hewan nahi ban sakta. Sirf Nau Insani hi ki afrad wujood mein aa satke hain. Allah Taala nay Quran Pak mein es qanoon ko wazeh tor par bayan farmaya hai. ﴿فِطَرَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ﴾ (surah rom, ayat 30)

Yahan fitrat se morad Nasma ki harkat ka tole, raftaar aur es ka hajhoom hai. Aalam rang mein jitni ashya payi jati hain woh sab rangeen roshniyon ka majmoa hain. Un hi rangon ki hajhoom se woh shye wujood mein aati hey jis ko urf aam mein madah kaha jata hai. Jaissa ki samgha jata hey yeh madah koi thhos cheez nahi hey agar es ko shikast o reekht kar ki intahi qadron taq muntashir kar

diya jaye tu mehez rangon ki judaghana shu'ayen baqi reh jayen gi. Agar bohat se rang le kar pani mein tahleel kar diye jayen tu aik khaki murakkab ban jaye ga jis ko hum matti kehte hain. Ghaas, poudoun aur darakhton ki jarrain pani ki madad se matti ki zarraat ki shikast o reekht kar ki un hi rangon mein se apni nou ki rang haasil kar letay hain. Woh tamam rang patti aur phool mein numaya ho jatay hain. Tamam Makhloqaat aur mojoodat ki mazhari zindagi es hi keemiyai amal par qayam hai. Nasma ki harkat daakhil ki zindagi se kharij ki zindagi taq amal karti aur kharij ki zindagi ko Mazhar ki shakal o soorat deti hai. Fi al haqeeqat yeh shakal o soorat sirf rangon ki ijtimaiyat hai. Nasma ki andar do qism ki mazhariyat hoti hai.

Awwal, harkat ka tole.

Doyam, harkat ki raftaar

Harkat ka tole makaniyat aur harkat ki raftaar zamaniyat hai. Harkat ki yeh dono tarzein aik dosray se judda nahi ho sakteen.

Teen Aalam Kyun?

Jab musawir tasweer banata hey yeh tasweer es ki tasawwur ka aks hoti hai. Tasawwur bazat khud kaghaz par muntaqil nahi hota. Es hi liye woh kisi shyे ki jitni taswerain banana chahta hey bana sakta hai. Es ki maienay yeh hue ki tasawwur jon ka ton es ki zehan mein mehfooz hai. Yahan se takhleeq ka yeh qanoon munkashif ho jata hey ki asal apni jagah mehfooz rehti hai. Aur aks muntaqil hota hai. Chunancha tamam makhlooq zahoor mein anay se pehlay khaaliq ki iraday mein jis terhan mehfooz thi, ab bhi isee hi terhan mehfooz hai. Kainat ka yahi markaz mehfoziyat Looh Mehfooz kehlata hai. Jis ko Nuqta Wehdani bhi keh satke hain.

Mojoodat mein jis qader nooyein hain un sab ki aslain Nuqta Wehdani mein mehfooz hain. Nuqta Wehdani ki Ain maqabil aik aaina hey jis ko Aalam Misaal kehte hain. Es aaina mein har nou ki allag allag Markaziyat hai. Yeh Markaziyat kisi nou ki tamam afrad ka aik aisa majmoi Heyolaa hey jis mein nou ki Moa'yen shakal o

soorat naqsh hoti hai. Chunancha Nuqta Wehdani ki la shumar nooyein apni roshni se la shumar nauon ka markazi Heyolaa banati hain.

Jab Nuqta Wehdani ki shu'ayen Aalam Misaal ki taraf harkat mein aati hain tu Zaman (*Time*) wuqoo mein aata hey lekin yeh harkat aik her i hoti hai. Es mein aik tasalsul paaya jata hai. Es harkat ki Tawalat Azal se Abad taq hai. Zaman bhi Azal taa Abad hai. Es hi liye es harkat ko Zaman (*Time*) kehte hain. Yeh harkat Azal se Abad taq musalsal safar karti hey jab yeh harkat Aalam Misaal se guzar jati hey tu tukron mein taqseem ho jati hai. Aalam Misaal ka aaina shu'aa ko qubool kar ki apni fitrat ki mutabiq in shu'aa ko wapas lotane ki koshish karta hai. Es koshish se shu'aa ka tasalsul toot jata hai. Aik taraf Nuqta Wehdani ki fitrat agay badhne par majaboor karti hai. Doosri taraf misali aaina ki fitrat shu'aa ko wapas lotne par apni poori koshish sarf kar deti hai. Es kashmakash mein yeh harkat murakkab (*dohree*) ho jati hai. Harkat mein bhi do rukh hotay hain :

Aik kashish , dosra Guraiz.

Mufrad harkat (*Zaman*) jo Nuqta Wehdani se shuru hoti hai, nazooli harkat hai. Nuqta Wehdani se mutazaad simt mein safar karti hai. Lehaza es ko Guraiz kaha jata hai.

Jab misali aaina aks ko lotane ki koshish karta hey tu mufrid harkat ki simt badal jati hai. Woh ab taq nuzool kar rahi thi, lekin harkat ki mutazaad honay se Saood ki taraf rujoo ho jati hai. Yeh harkat kashish kehlati hai.

TAKHLEEQ KA QANOON

Zaman aur Makaan ko samaghna ki liye *Kun* ki tashreeh zurori hai. Jab hum lafz Quran kehte hain tu hamari morad es se woh afhum o Tafheem hoti hey jo Quran ki soorat mein Allah Taala ki taraf se Huzoor Aleh Salato Valslam par nazil huien. Hamari morad Qaaf Ray Paish Qur, Zabar Aa, Noon Saakin Quran (*Lafz*) hargiz nahi hota. Es ki maienay yeh hain ki har baat ki liye aik Ism (*Naam*) ya alamat jisay jism kehna chahiye hota hey lekin koi alamat ya jism es shye ki zindagi ya Rooh nahi hoti. Alamat ya jism mafroza hai, es ki andar basnay wali Rooh ya zindagi haqeeqat hai. Sun'ney wala lafz ko suntan aur aqeeqat ko samajhta hai. Jam hum Qalam kehtey hain tu sun'ney wala Kaf Lam Meem nahin samajhta balkey es ki zehan mein ek aisi cheez aati hey jo likhney ka kam karti hai. Saakht ka qanoon yahan se wazhey ho jata hai. Agar hum kisi shey ko es shey ki zindagi ya hakat kaheintu es shey ki haqeeqat ka tazkira karein ge. Ab hum mojoodat ki andarjis qadar Nooyein hain aur un nau'on mein jis qar afrad hain un mein se her fard ka nam Zar'ra rakh lete hain. Yeh Zar'ra darasal harkat hey jis ki do rukh hain. Harkat ka ek rukh rangeen Roshni hey jisko us Zar'rey ka mazhar ya jism kaha jata hai. Harkat ka doosra rukh be rang Roshni hey jis ko zindagi, fitrat, kirdar ya haqeeqat kaha jata hia. Haqeeqat ya be rang Roshni ya harkat (*Nasma*) ka em rukh Zaman kehlata ha. Huzoor Aleh Salato Vasalam ki ek hadees Sa her if hey

لَا تَبْسُطُ الْدَّهْرَ إِنَّ الدَّهْرَ مُوَالٌ

Tarjuma : *Zamane ko bura nah kaho, zamana Allah hey.*

Harkat ki es rukh mein koi taghayur nahi hai. Allah Taala ki irshad ki roo se harkat (*Nasma*) ki bhi do rukh hotay hain. Yeh dono rukh jaissa ki qanoon hai, Ausaf ki bana par aik dosray ki manafi hain. Harkat ki jis rukh mein taghayur hota hey es ko Makaan kehte hain. Aur jis (Mutazaad) rukh mein taghayur nahi

hota es ko Zaman kehte hain. Woh tamam sifaat jo kisi hasti, kirdaar ya zindagi ki aslain hain un ka qiyam Zaman ki andar hai. In aslon mein koi taghayur waqay nahi hota kyun ki es ka mustaqar ya markaz Zaman hey jo ghair mutaghayar hai. Harkat ka wo rukh jo Zaman ki bar aks hey Makan kehlata hai. Her qism ka taghayur es hi rukh mein hota hai.

Allah Taala ne Quran Pak mein irshad **farmaya** hai:

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

In alfaz mein Zaman ki wazahat ki gayee hai. Muaz Allah! Allah Taala ka koi kalam aur Irshad abas nahin hota. Es bat ki tasdeeq Huzoor Aleh Salato Vasalam ki doosri hadees mein bhi isi many ki tashreeh karti hai.

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Nafs us haqeeqat ka naam hey jis mein koi taghayur nahin hota.

Zaman ko samajh lene ki bad Khaliqiyat aur Makhlooqiyat ki qadrein alag alag ho jati hain. Allah Talaa ka Irshad hai:

قُلْ هُوَ اللَّهُ أَحَدٌ[۝] إِنَّ الصَّمَدَ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهٗ كُفُواً أَحَدٌ[۝]

Tarjumah : Allah Lasani hai. Allah Laa Ehtiaaj hai. Allah Laa Aulaad hai. Allah Laa Walidain hai. Allah Laa Kufoo hey.

Yeh sab Khaliqiyat ki qadren hain.

Sani hona, Zee ehtiaaj hona, Zee aulaad hona, Zee walidain hona, Zee khandan hona, Makhlooqiyat ki qadren hain. Yeh qadren makaan yani Mazhar (*Space*) par mushtamil hain. Lekin Khalqiyat ki qadren un qadron ki bar aks hain. Makhlooqiyat ki qadron mein ibtida, intahaa, ishtibaah, aks rang (*roshni*) ki darjah bandi aur har

qism ka taghayur hota hey aur mukhtalif Nau'on mein mukhtalif shakal o soorat, mukhtalif assaar o ahwaal paye jatay hain.

Zaman aur Makaan ki bohat wazeh misaal rasta aur musafir se di ja sakti hai. Rasta Zaman hey aur musafir Makaan. Agarchay musafir ka ihmik khud mein yani apne assaar o ahwaal mein hota hey taa hum musafir baghair rasta ki apni hasti qayam nahi rakh sakta. Woh rasta se kitna hi ghaafil rahay lekin yeh namumkin hey ki woh rasta se latalq ho jaye. Yeh baat qabil ghhor hey ki musafir mein aur rasta mein kamtarin aur naazuk tareen fasal bhi nahi ho sakta. Musafir rasta hi ki takhleeq hai. Musafir ki tamam harkaat o saknaat, sara kirdaar, zindagi ki tarzain aur fikrein rasta ki hudood se bahar nahi ja sakteen. Woh raasta ki qadron ki usoolon ka paband hai. Insani zindagi mein rasta Laa Shaoor hey aur musafi shaoor hai. Hum shaoor se Laa shaoor ko pehchan sakte hain. Aagar kisi shaks ka ihmik Shaoor mein ziyada se ziyada hey tu es ki tavajo lashaoor mein kam se kam hey jis se zindagi ki amal aur eqdaar kam reh jati hain. Shaoor ka ziyada se ziyada hona shaoor ki ziyada se ziyada harkat mein rehne ki Daleel hai. Es liye amal ki miqdaar kam se kam reh jati hey jab insan pehum fikr karta hey tu lashaoor ki harkat mein anay ka waqfa kam se kam reh jata hey aur sirf yahi waqfa amal ka waqfa hey kyunkay soch bichaar se azad hai.

Qanoon yeh hua ki jitna ziyada se ziyada waqt lashaoor ko diya jaye ga, zindagi itnay hi amal ki rastay tey kere gi. Darasal lashaoor hi Nasma ki harkat ka woh rukh hey jo zindagi ki makaniyat yani zindagi ki aamaal ki taamer karta hai. Hum phir aik baar tashreeh kar dena chahtay hain ki Nuqta Wehdani ki do rukh hain. Aik Aalam Noor jo asal Zaman hai, dosra Aalam Amr jo asal Makaan hai.

Aalam Amr ya asal Makaan mein Zaman ghalib aur Makaan maghloob hai. Aalam Makaan ya Khalq mein Makaan ghalib aur Zaman maghloob hai. Zaman asal Imkaan mein bhi bisaat (base line) aur Makaan mein bhi. Asal Makaan Nasma mufrid hey aur Makaan Nasma murakkab. Nasma mufrid ki aam taamer Aalam Amr kehlati hey aur Nasma murakkab ki tamam taamer Aalam Khalq kehlati hai. Un dono aalmon ki darmiyan Aalam Misaal parda (*barzakh*) hai. insan Aalam Amr mein paanch qadam uthata hai, phir Aalam Khalq mein do qadam Paanch qadam Akhfa'a ,

Khaffi , Sirr, Rooh aur Qalb hain. Aur do qadam ehsas (Nafs) aur Qalib hain. Yani paanch qadam Aalam Amr ki hain aur do qadam Aalam Khalq ke.

Akhfa'a aur Khaffi ki harkat lashaoor mein rehti hai. Yeh Harkat oola hey. Sirr, Rooh aur Qalb ki harkaat Qalib insani mein Veham, khayaal aur tasawwur ki noiyat rakhti hain. Yeh harkat sani hai. Nafs aur jism ki harkaat qalib insani mein ehsas aur amal ki hesiyat rakhti hain. Yeh harkat aakhir hai. Akhfa'a be rang harkat hey jis mein Guraiz paaya jata hai. Khaffi be rang harkat hey jis mein kashish payi jati hai. Sirr yak rang harkat hey jis mein Guraiz paaya jata hai. Rooh yak rang harkat hey jis mein kashish payi jati hey aur qalb kal rang harkat hey jis mein Guraiz paaya jata hai. Nafs kal rang harkat hey jis mein kashish payi jati hai. Qalib un harkaat ka muzahira hai.

Alam Amr ki tamam harkaat mufrid hain. Do harkaat aisi hain jin mein koi rang nahi jo La nafi ka basat hain.

Number .1 La Guraiz Akhfa'a Aalam Amr khaas.

Number .2 La kashish Khaffi Aalam Amr Aam.

Akhfa'a se kashaf hota hey La Guraiz ka. Aur Khaffi se kashaf hota hey La kashish ka. Yeh dono latayef mojoodat ki aslon ki basayet (basid points) hain. Akhfa'a kisi nou ki woh asal hey jis mein nou ka aik Heyolaa tamam afrad nou ko muheet hota hai. Es ki misaal kainati shye se di ja sakti hey maslan kisi darakht ka jo beej sab se pehlay uga tha es beej ki andar kaeenat ki Umar taq peda honay walay tamam darakht mojood they. Wohi aik beej apni tamam nou ka Heyolaa bana. Es beej ki Heyolaa mein aisi harkat payi jati hey jo apne aaghaz (mubtada'a) se injam (Mazhar) ki taraf guraiz karne wali hai. Nouyee heyola ki harkat ka yeh pehla qadam hey. Dusra qadam khafi hey jo apne mazhar se mubtada ki taraf khechta hai. La mein Aalam e Amr ke do ibtadayee basaat paaye jatey hain. Yeh *Kun* ke do ibtadayee qadam hoye. Laam (J) basat hey Guraiz ka aur Alif (I) basat ey koshish ka. Yeh dono basayet Akhfaa aur khafi hayat ki asal (Lashaoor) hain. Agar en dono basayet ke majmooa ko nigha ka nam dein tu es nigha ko satah aur umaq dono rukhon per taqseem karein ge. Dono rukhon mein

Akhfaa umaq aur khaffi satah. Akhfaa ki nigha hamesha perdey ke peechey dhektee hey aur khafi ki nigha hamesha pardey ke ooper dhekti hey. Akhfaa ki niga pardey se guzar jati hey kyonke parda kashish hey aur Akhfaa guraz. Lekin khafi ki nigha koshish hey. Es hi liye pardey per ruk jati hey, guzar nahin saktee.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾ هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۖ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعْكُمْ أَيْنَ مَا كُنْتُمْ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ (Surah hadeed, 1-5 ayat)

Tarjumah : Allah ki Pakee bayan kartay hen sub jo kchh Aasmanon aur Zameen men hen aur woh Zabardast hikmat wala hay us he ki Saltanat hay Aasmanon aur Zameen ki wo hee hayat deta hay wo maut deta hay aur wo hee her cheez per Qadir hey. Wo hee Phlay wo hee Pechhay aur wo hee Zahir hay aur wo hee Makhfee hay aur her cheez ka khoob jannay wala hey. Wo hee aesa hay ki us nay Aasmanon aur Zameen ko chey roz men paida kiya, phir takht per qae'm hoa. Wo hee sub kuch janta hay jo cheez Zameen kay ander dakhil hotee hay aur jo cheez us se nikaltee hay aur jo cheez Aasman say utertee hay aur jo cheez us mein charrtee hay aur wo tumharay sath rehta hay khuhah tum log kaheen bhi ho aur tumharay sub aamal ko bhee dekhta hey. Us he ki saltanat hay Aasmanon aur Zameen kee aur Allah he ki taraf sub umoor lot jae'en gay.

Nazool o Saood

Akhfa'a khaffi, Sirr, Rooh, Qalb aur Nafs yeh sub chey Latae'f hu'ay darasal yeh chey harkaton kay naam hen. In men say her ek herkat her nou mein ek too'l rakhtee hey. In chey herkat men say teen herkat Nuzool hen aur teen Saao'd. Teen Nazoolee herkat kay muqabil doosray rukh per teen Saao'dee herkat ba yek waqt wuqoo

men atee hen. Her ek nou men pehle herkat Akhfa'a Guraiz ya Nuzool ki herkat hey. Yeh herkat Amaq say satah ki taraf ubhertee hey. Yeh herkat apna moyan too'l tay karnay kay bad jis satah per pohanchtee hay us ka naam Sirr hey. Akhfa'a men yeh herkat bay rang tehh lekin jab yeh Sirr (Aalam Misaal) kay ander qadam rakhtee hay tu us men ek rang peda ho jata hey. Akhfa'a ki bay rangee tamam rangon ki asal thee. Ab Sirr ki yakrange apnay ander tamam rangon ko sametay hooey hey. Sirr kay bad yeh herkat ek too'l aur tay kartee hey. Jesay hee yeh too'l tay ho chukta hay yak rangee kay ander jis qadar rang thay sub bhiker jatay hen. Jin hudood mein yeh rang muntashir hoye hain in hudood ka ek rukh Qalb ya tasawur aur doosra rukh nafs ya ehsaas hey. Rangon ka ye hi majmoa Mazhar ya jism hai, khuwa kisi nou ka ho. Ab tak es safar mein Lashaoor yani Zaman satah par tha aur Makaan yani Shaoor umuq mein. Lekin Mazhar ki hudood mein qadam rakhnay ke baad Zaman umuq mein chala jata hai aur Makaan satah par aa gaya tu harkat Saood'ee ho gayee. Yeh harkat Mazhar (Lateefa Nafsi) se Rooh ki taraf Saood karti hai aur Rooh se Khaffi ki taraf Akhf'a Loh Mehfooz hai. Sirr Aalam Misaal. Lateefa Roohi mazhab ki zubaan mein Airaaf ya Barzakh kehlata hai. Khaffi Kitabul Maroom, Hashar o Nashar ki manzil hai. Jaissa ke hum ooper tazkara kar chuke hain insani zindagi ke yeh saat qadam hoe'ay. Saton qadam sat umrein hen. In saton umron kay do majmoyee naam hen.

Ek Aalam rang ya Aalam nasoot yaani mojoodh duniya, dosra hashar nashar.

In do manzilon ke darmiyan do marhalay aur parte hain. Looh Mehfooz aur Aalam Nasoot ka darmiyani marhala Aalam Misaal kehlata hai. Aalam Nasoot aur Hashar o Nashar ka darmiyani marhala Aalam Barzakh kehlata hai. Yeh marhala Saoo'dee harkat mein paish aata hai.

Tashreeh : Qalam yani Ilmul Qalam aur Looh yani Looh Mehfooz.

Yeh dono Nuqta Wehdani ke do rukh hain jo rukh Zaat Baari Taala ki taraf hai es ko Ilmul Qalam kehte hain. Yahi rukh tajalli Zaat bhi kehlata hai. Aur aam istilaah mein Vraye Be Rang ya waraye Lashaoor keh satke hain. Qalam aur Looh ke teyees shobay hain hum yahan Qalam (Waraye Be Rang) ke teyees shobon ka tazkarah nazar andaaz karte hain. Sirf Looh (be rang) ke es shobey ka tazkara karen ge jis ka bayan mazkoorah baala ayat mein kya gaya hai. Yeh shoba looh ya Lashaoor ke es nuqta se mutaliq hai jis ki aik satah Hafza aur doosri satah fikr hai. Yeh dono sathein aik hi harkat ke do rukh hain. Aik rukh Hafza ki satah aur dosra rukh fikr ki satah. Hafza ki satah Khala'ey Noor hai. Yeh Baseet, Ameeq aur Muheet hai. fikr ki satah mehez Noor hai jo Khala'ey Noor se Noor ki taraf yani La medoodiyat se medoodiyat ki taraf nuzool karti hai. Es hi harkat ka tazkara Allah Taala nay mazkoorah ayat ke pheley juzv mein kiya hai.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ الْخ

Chunancha har shey La Mehdoodyat se Mehdoodyat mein aa kar es baat ka taaruf karati hai ke Allah taala ki zaat pak be nuqs aur ghair mehdoodyat hai aur ghair Mehdoodyat hi Allah taala ki Subhaniyat aur paki ka shoba hai. Agar ghair mutaghayar aur mutaghayar ko allag allag samjhna chahain tu ghair mutaghayar ka naam La Mehdoodyat aur taghayur Pazeer ka naam Mehdoodyat rakhna ho ga. Jab kisi shye mein taghayur peda hota hai tu pehlay hudood ka qiyam amal mein aata hai yani had bandi ke baghair koi shye taghayur ka muzahira nahi kar sakti. taghayur harkat ka dosra naam hai aur kisi shye mein jab taq hudood ka taayun mojood na ho harkah waqey nahin ho saktee. Taghayur se pak hona her qism ki ehtiyaj her tarhan ki pabandi aur her taa'dud se azaad hona hai. Quran Pak mein La Mehdoodyat ko Khaliq aur Mehdoodyat ko Makhlooq qarar diya gaya hai.

Kharij- Kharji tuar per Kainat teen dairon per mushtamil hai. Yeh teen dairey darasal Kainat ke teen hisey hain.

Pehla daira madiyat ka hai. Dosra hewaniyat ka aur teesra insaniyat ka. Kharji amal jis ko Mekaniki amal kehna chahiye, madiyat ki bunyaad par qayam hai. Es Mekaniki amal ke nateejay mein jamadat, nabataat bantay hain. Dosray dairay se hewanat aur phir insani taamer ke khameer ka aaghaz ho jata hai. Yeh teen moayan dairay kharij ya mazahir kehlate hain lekin trzin hamari nigah se posheeda hain aur yeh makhfi trzin Allah taala ki zabardast hikmat ka aik juzv hain.

Waardaat. Yeh manfi tahleel nuqta Wehdani ke zehen se amal mein aati hai. Nuqta Wehdani ka zehen Allah taala ka woh iradah hai jo kn farmanay se zahoor mein aaya. Yahan se yeh baat munkashif ho jati hai ke La mehdoodeiyat ka iradah Akhfa'a ko Khaffi ki soorat ataa karta hai. Ya Khala'ey Noor ko Noor ki shakal deta hai. Yeh iradah kisi sabab ya waseela ki ehtiaaj nahi rakhta. Kyunkay Khala'ey Noor mein wasail ya asbaab ko koi qiwaam mojood nahi hai. Yeh tabdeeli jis ny Khala'ey Noor ko Noor mein tabdeel kya hai sirf khaaliq ke iraday se amal mein aayi hai. Es haqeeqat se yeh nateeja peda hota hai ke Khala'ey Noor aur Khaliq ka irada dono ek hi haqeeqat Kainat ki taameer ka basat hai. Quran Pak mein es haqeeqat ko Taddala ka naam diya gaya hai.

عَلَمَهُ شَدِيدُ الْقُوَى ﴿٥﴾ ذُو مِرَّةٍ فَاسْتَوَى ﴿٦﴾ وَهُوَ بِالْأَفْقِ الْأَعْلَى ﴿٧﴾ ثُمَّ
دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ﴿٩﴾ (سورة نجم، پارہ ۲۷)

Tarjumah: In ko taaleem karta hai jis ko taqat zabardast hai. Asli soorat per numoodar hua jab wo usaq per tha – Nazdeek aya – Phir aur Nazdeek aya – Jhuka, Do kamanon ke barabar fasla reh gaya balkey kam.

In ayaat mein un mushahidat ka zikr hai jo Huzoor Aleh Salato Valslam ko Khala'ey Noor se muttasil honay mein paish aeye

they. Es haqeeqat ka taaruf Maarfat Zaat ke Aala Muratib se talluq rakhta hai. Es martaba mein Zaat Baari Taala ke kamalaat ka inkishaaf hota hai. Huzoor Aleh Salato Valslam ne jo taleemat barah e raast Allah Taala se haasil ki theen. Mazkoorah baala ayaat mein un hi taleemat ka tazkara kya gaya hai Khala'ey Noor un Tajalliyat ka majmoa hai jo uloom ke haqayiq hain. In hi Uloom ke haqayiq ko Ilmul Qalam kaha jata hai. Yeh Looh Mehfooz ke ehkamaat par awliyat rakhtay. In hi Uloom ke sanviyat ka naam Looh Mehfooz ke ehkaam hain. Huzoor Aleh Salato Valslam ki Masoora dua'on mein kaheen kaheen in Uloom ka tazkira milta hai. In mein ek dua yeh hai:

Ya Allah! Mein tujhey tere un naamon ka wasta deta hoon
jin ko tu ne muh per zahir kiya. Ya mujh se pehlon per zahir kiya.
Aur mein tujhey tere un namon ka wasta deta hoon jin ko tu ne
apne Ilm mein apney liye mehfooz rakha aur tujhey tere un namon
ka wasta deta hoon jo tu mere baad kisi per zahir kare ga.

Es dua mein Khala'ey Noor yani Allah Taala ki sifat o kamalat, shuayer o adaat aur qawaneen tajalliyat ko Allah Taala ke Asmaa qrar diya gaya hai. Yeh Ilm Allah Taala ki Zaat ke baad aru Abda'a se pehley hai. Allah Taala ke es martaba ki Maarfat baghair wasail o asbaab ke Takhleeq o Takveen ki salahiyaten ataa karti hai. Allah Taala ke har naam mein La shumar kamalaat jama hain. Kamalaat Khala'ey Noor se sadir ho kar Loh Mehfooz ki zeenat bantay hain aur phir Loh Mehfooz se Aalam Khalq mein zahir hotay hain.

Hum ne pichlle safhaat mein Khala'ey Noor Khala'ey Noor ko Wraye be rang kaha hai. Khala'ey Noor Wraye be rang se nafi ya addum morad nahi hai balkay addum noor morad hai, wo Addum Noor jo qanoon nooraniyat ka majmoa hai. Yeh aik terhan ka lateef tareen jalva hai aur es hi jalva se noor ki takhleeq hoyee hai. Zaat Baari Taala Khala'ey Noor se mawrah hai. Khala'ey Noor Wraye be rang hai aur Zaat Baari Taala Waraul Warae Be Rang hai. Zaat Baari Taala ki tashkhees mein fil haqeeqat alfaz ko dakhla nahi hai.

Allah Taala ki hasti ka bayan veham, tasawwur, alfaz har tarze fehum se bala tar hai. Mehez Fikre Wajdan Allah Taala ki qurbat ko mehsoos kar sakti hai. Aur es hi Fikre Wajdani ki saee insan ko aisey maqam per pohncha deti hai jahan wo Tajjali Zaat ka mushahida kar sakta hai. Es hi maqam mein Allah Taala se guftugoo ke mawaqeey hasil hote hain yeh guftugoo barahe raast Zaat se nahin balke Tajjali Zaat ki maarfat hoti hai.

Kainatee Nuqta, Fikr e Wajdani

Shey ka mushahida hi shye ki fehum ka baayes bantaa hai. Shye pehlay insan ke mushahiday mein daakhil hoti hai. Phir fehum yani shaoor mein baryabi paati hai lekin yeh aakhri manzil nahi hai, Aakhri manzil Lashaoor ya Wraye Shaoor hai jahan shye apni haqeeqat mein paivest ho jati hai. Yeh satah Shaoor ki gherayee mein waqey hai. Guzishta safhaat mein hum ne es sataah ko be rang ya Khaffi kaha hey. Yeh satah Shaoor se neechey aur Waraye Be Rang se oper waqey hai.

Jab hum kisi cheez ka naam lete hain tu wo sun'ney waley zehan (*Rooh*) mein warid hoti hai. Maslan jab Sooraj kaha jata hai tu sun'ney wala apne dakhil mein Sooraj ko mehsoos kart ahi jo Sooraj kharij mein hey es se dakhli Sooraj ka koi ilaqa nahin hey. Yeh Dakhli Sooraj Zehan ya Rooh ki wardat hai. Tamam duniya mein jitne Sooraj ke barey mein sochtey ya suntey hain in sub ka nuqta e wardat ek hi Sooraj hey. Yeh ek haqeeqat hoyee jis mein koi taghayur nahin hota. Goya yeh ek Haqeeqat Sabtaa hey. Jab hum kisi aisi shey ka naam suntey hain jis ko hum ney kabi nahin dhekha tu bhi wo un dhekhi shey Haqeeqat Sabtaa ki soorat mein zehan ke ander dakhil hotee hai maslan kisi shaks ney khud ko nahin dhekha lekin jab wo khuda ka nam suntan hai tu es ke dakhil mein ek haqeeqat ke warid honey ka ek hi kayenati nuqta. Jis ke ander sirf Kainat hi nahin balke wara e Kainat bhi mojood hai. Yeh hi mehsoos nuqta jahan tak Kainat ka ahata karta hey lafz Jama Ya Ain Ain Al

Yaqeen se tabeer kiya jata hey. Lekin jab es nuqtey mein Waraye Kainat bhi dakhil ho jata hey tu Haq Al Yaqeen ya Jama Al Jama kehlata hey.

Ilmul Yaqeen

Mazkoora wardat ya mehsoosat se paish ter zehan insani ki ek khas halat hot hai jis ko Ilmul Yaqeen kehte hain. Yeh ek tarhan ka mushahida hey.

Ek Haqeeqat

Ek shaks Aaina mein apna aks dhekha raha hey magar Aaina es se poshida hey. Wo sirf itna jant a hey ke mere samney mujh jaisa ek insan hey tu yeh halat Ilmul Yaqeen kehlati hey.

Haqul Yaqeen

Agar dhekney waley ko yeh Ilm hey ke mein Aaina mein apna aks dhekha raha hoon lekin wo apni aaina ki aur aks ki haqeeqat janta hey tu yeh halat Haqul Yaqeen kehlati hai.

Mazeed Tashreeh: Rozmara mushahidat mein Roshni Aaina ka qayam maqam hey. Shahid aur Mash'hood ke darmiyan yeh hi Roshni Aaina ka kam deti hey. Hum dhekne ke amal ko char dairon mein taqseem karte hain. Yeh hi char dairey tassawuf ki es talaah mein Char bo'ad kehlate hain. Guzishta safhaat mein in ka tazkira Nehr'ron ke naam se kiya ja chuka hey. Pehley dairey ka naam *Tasveed* hey. Es hi dairey ko Khala'ey Noor bhi kehte hain. La Makan, Zaman waqt waghera es hi dairey ka naam hain. Yeh hi daira Tajjali Zaat ya Kainat ki bunyaad hey. Es hee ko Quran Pak mein *Tad'dalah* kaha gaya hai. Huzor Aleh Salato Vaslam ki do hadeeson mein hey:

1- Waqt mein mera aur Allah ka لِي مَعَ اللَّهِ وَقْتٌ
sath hey.

2- Waqt ko buran a kaho, لَا تَبْسُوءِ الدَّهْرَ إِنَّ الدَّهْرَ مُوَالِلٌ
Waqt Allah hey.

Yeh hi daira Ghair Mutaghayat hey. Es hee dairey ki hudood Azal ta Abad hain. Allah Taala ka Irshad ‘*Kun*’ es hi daire ka ahata kiye hoye hey. اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ mein es hi ka tazkira kiya gaya hey. Yeh hi daira pehla bo’ad hey aur hum apni istalaah mein es ka naam nazar rakh sakte hain. Es ke baad teeno dairey Makan (Space) hain jin ke naam bil tarreeb Tajreed Tash’eed, Tazheer hain.

Bo’ad Number 1. Nazar

Bo’ad Number 2. Nazara

Bo’ad Number 3. Naazir

Bo’ad Number 4. Manzoor

In charon ke naam Sha’hood, Shahid aur Mash’hood bhi liye jate hain. Nazar ya Sha’hood ya Tasweed ya Zaman (Time) Kainat ki sakht mein asal ya buniyat hey. Es mein kabhi koi taghayur waqey nahin hua, na aainda ho sakta hey. Yeh apni jaga Haqeeqat e Kubra hey. Es Haqeeqate Kubra per teen makaniyat ki imarat qayam hey. Yeh hi Haqeeqate Kubra in teeno makaniyat ki haqeeqat hey. Yeh Haqeeqate Kubra La Makan hey. Es ke bad pehli makaniyat jo Tajreed kehlati hey, Mushahida ya Nazara ki noiyiat rakhti hey. Teesri makaniyat Tazheer, Mash’hood ya Manzoor kehlati hey. Yeh makaniyat Roshni ka behre zakahr hey.

Noor o Naar

Tajreed ya pehli Makaniyat Noor hey. Tashheed ya doosri Makaniyat Nasma *Mafrad* hey. Yeh hi Nasma *Mafrad* Kainati shuaa ya kasmik rays (Cosmic Rays) kehlata hey. Nasma *Murakab* ya Tazheer yaani teesri Makaniyat, Kainati shuaon kay alawa jitni roshniyan hen sub per mushtamil hen. Tazheer ki shuaon kay hajoom hi say Kainat kay tamam jism bantey hen. Tazheer ki roshniyan ek tarhan ka rangeen aaeenah hen.

Darasal charon bawad char aaeenay hen. Pehla ghair mutaharik aur ghair mutaghayur aaeenh *Nazar* ya La Makan hey. Doosra mutaharik ya mutaghayur aaeenh *Nazara* hey. Teesra mutaharik aaeenh *Nazir* hey aur chotha mutaharik aaeenh *Manzoor* hey.

Nazar

Hum nazar ko ek tarhan ka Kainati shaoor keh saktey hen. Yeh jis maqam per jis nuqtah mein bhi jalwa ghair hoti hey ek hi tarz rakhtee hey. Insan mein jo nazar pani ko pani dekhtee hey wo nazar her sheay kay ander pani ko pani dekhtee hey. Kabhi aisa nahin hua ke insan nay pani ko pani dekha ho aur sher nay pani ko dodh dekha ho. Nazar ka kirdar Kainat kay her zarey aur nuqtah mein ek hey. Jis tarhan hum lohay ko sakht mehsoos kartey hen es i tarhan chiyunti bhi lohay ko sakht mehsoos karti he. Es kay maaney yeh hoeay ke loha jis nigha say insan ko dekhta hey es hi nigha say cheonte ko dekhta hey. Kainat mein phelay hoeay tamam manzar es hi qanoon kay paband hen. Jab admi chand ki taraf nazar uthata hey tu chand ko es i shakl o soorat mein dekhta hey jis shakl o soorat mein chakor dekhta hey. Jab darkht ki jarrein pani hasil kartee hen tu pani samajh ker hasil kartee hen bilkul es hi tarhan jis tarhan ek janwar pani ko pani samajhta hey. Ek sanp bhi dodh ko dodh smajh ker peeta hey aur ek bakri bhi dodh samajh ker peeti hey.

Nateejah: Hum in tamam missalon say ek hi nateejah akhaz ker saktey hen ke tamam Kainat kay her zarey mein ek nazar kam ker rhee hey. Es nazar kay kirdar mein khen ikhtalaf nahin. Wo her zarey mein ghair mutaghayur hey. Es ka ek mawayan aur makhsoos kirdar hey. Nazar kay kirdar mein ibtdaye aafrensh say kabhi koi tabdilee nahin hoyee. Yeh nazar Makaniyat aur Zamaniyat dono ki nafi kartee hey kiyonke es ki ravish mein na tu waqt kay taghyur say koi taghyur hota hey aur na waqt ki tabdilee say koi tabdilee. Yeh nazar Azal say Abad tuk kisi lamhey ya kisi zarey ki gherayee mein ek hi sift rakhtee hey. Yeh hi nazar wo maqam hey jis ko shaoor ka markazi nuqtah ya Kainat ki haqeeqat keh saktey hen. Yeh mehaz rang hi say mawara nahin balkey bay

rang say bhi mawara hey. Quran Pak mein Allah Taala nay irshad farmaya hey.

عَلَمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ

Insan ko Ilm sikhaya wo nahin janta tha.

Yahan sikhaney ka matlab wadiyat kerna ya Lashaoor mein pevast kerna hey. Yani jis cheez say Kainat ki *Sharrist* aur *Jibilat* aarri thee Allah Taala nay wo cheez insan ki fitrat mein ba tuar khas wadiyat ki. Allah Taala nay irshad farmaya hey ke mein nay Adam kay putley mein rooh phonkee.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَجِدِينَ (سورة ص - آيت ٧٢)

Tarjumah: *Pus jis waqt ke durust karoon aur phonkoon es kay beech apni rooh mein say pus gir parro wastey es kay sajdah kartey hoeay.*

Yeh bhi irshad kiya hey ke mein nay Adam ko Ilmul Asma ata kiya.

عَلَمَ أَدَمَ الْأَسْمَاءَ كُلَّهَا

Yeh tamam irshadat es matlab ki wazahat kartey hen ke mojoodat kay ander jo cheez asal hey es ka samjhna aur janna bajuz insan kay aur kisi kay bus ki bat nahin kyonke yeh khusosi Ilm Allah Taala nay sirf Adam ko ata kiya hey. Yeh khusosi Ilm Lashaoor ka Ilm hey.

ILMUL ASMA

Kainat mein her makhlooq shaoor rakhtee hey. Msalan darakhton aur jawaron ko piyas lagtee hey aur pani pee ker piyas bujhanay ka shaoor hasil hey. Es i tarhan Hawa ko pani kay nanney nanney zaron ka aur in ko apnay dosh per utha lenay ka shaoor hasil hey. Yeh aam satah ka shaoor sari mojoodat mein paya jata hey. Lekin es bat ka samjhna ke mojoodat ko yeh wasf kahan say mila sirf insan ko meyaser hey. Allah Taala nay Adam kay putley mein apni rooh phonk ker yeh Ilm es ko bkhsha hey.

Quran Pak mein tenon Uloom ka tazkirah milta hey.

1. Ilm Huzoori
2. Ilm Husooli
3. Ilm Taddalha ya Ilm Naboawat

Ilm Huzoori

Her Zee shaoor Kainat ka mehle woqoo janta hey. Wo yeh zaroor sochta hey ke akhir yeh tamam kis jagah qayam hen. Kis satah per rukey hoyee hen. Quran Pak mein jagah jagah es sawal ka jawab diya gaya hey. Bar bar Allah Taala nay farmaya hey ke mein *Aleem* hoon, mein *Khabeer* hoon, mein *Baseer* hoon, mein *Muheet* hoon, mein *Qadeer* hoon, mein zameen o aasman ka Noor hoon waghera waghera. In tamam ibarton say lazman yeh nateejah baramad hota hey ke Kainat ka mehle woqo Allah Taala ka Ilm hey.

Kainat Allah Taala kay Ilm mein kis tarhan waqey hay? Yeh bat samajhney kay leay Kainat kay ajza ki dakhlee sakht janna zaroori hey. Hum dekh rahey hen ke her cheez apnay maqam say qadam qadam chal ker manzil ki taraf safar ker rahi hey. Es safar

ka naam irtaqa hey. Ab yeh samjhna zaroori hey ke irtaqa kiya hey.
Aur kis tarhan woqoo mein aa raha hey.

Hm roshni kay zariyey dekhtay ya suntey , samajhtey aur chootey hen. Roshni hamein hawaas deti hey. Jin hawaas kay zariyey hamein kisi sheay ka Ilm hasil hota hey wo roshni kay deeay hoeay hen. Agar roshni darmiyan say hazaf ker de jaeay tu hmaray hawaas bhi hazaf ho jaeen gay. Us waqt na tu khud hum apnay mushahida mein baqi rhen gay aur na koi doosri sheay hmaray mushahidey mein baqi rahey gi.

Missal:

Agar koi musavir safaid kaghaz per rang bhr kay darmiyan mein ek kabootar ki jagah khali chor dein. Phir wo kaghaz dhikha kay kisi shaks say pochha jaeay tumhein kiya nazar aata hey tu wo ke ga mein ek safaid kabootar dekh raha hon.

Jis tarhan yeh missal pesh ki gayee bilkul es i tarhan Allah Taala ka Ilm Kainat ko ahataa keay hoeay hey. Kainat ka her zarah ba soorat Khalaa Allah Taala kay Noor mein waqey hey. Dekhnay waley ko Allah Taala ka Noor nazar nahin aata, sirf Kainat ka Khalaa nazar aata hey. Jis ko wo ashiya Chand, Sooraj, Zameen, Aasman, Admi , Janwar wagheira wagheira kehta hey.

Akhfa ya Irtaqa

Duniya mein hazaron insan bastay hen. Her insan doosray ki zinadgi say na waqif hey. Yaani her insan ki zinadgi raz hey jis ko doosray nahin jantay. Es raz ki ba dolat her insan apni ghalatiyon ko chupatey hoeay khud ko behter paish karney ki koshish kerta hey aur misali banna chahta hey. Agar es ki ghaltiyen logon kay samnay hoten tu phir wo khud ko behter zahir karney ki koshish na kerta aur zinadgi ka irtaqa amal mein na aata.

Ilm Husooli

Insane zinadgi ki saakht mein kuch aisey anasir istamal hoeay hen jo shaoor ki nigha say poshidha hen aur shaoor ko misali ya aala zinadgi ki taraf maayel kartey hen. Goya Akhfaa aisi haqeeqat hey jis ko irtaqa ka naam day saktey hen. Insani sakht ki yeh hi khsoset es ey jawaron ki sakht say mmtaz kartee hey. Lekin heawane zinadgi kay anasir heawan kay shaoor say makhfee nahin. Her ek heawan kay aamal mawayan hen jin ko es ka shaoor poori tarhan janta hey. Es hi baas ek janwar khud ko doosray janwar say behter zahir karney ki koshish nahin krta.

Insani saakht ka yeh Shaoori imtiaz hi tamam Uloom o funoon ka makhraj hey. Insan ka yeh hi Shaoori imtiaz insan ko apnay Lashaoor say juda kerta hey. Yaheen say insan aisi hud qayam kerta hey jo Ilm Huzoori kay ajza say ek Ilm ki dagh bel dal deti hey. Yeh hi Ilm tamam tabayee Uloom ka majmawah hey. Tassawuf ki istalah mein es ko Ilm Husooli kehtey hen. Es Ilm kay khadokhal zyada ter qayasat aur mafroozat per mushtamil hotay hen.

Ilm Ladduni

Yeh Ilm Ilm Huzoori aur Ilm Husooli dono ki hadein qayam kerta hey. Aur dono ko ek doosray say mutarif krata hey. Yeh in haqaeq per mabni hey jo Ilm Husooli ki gherayeeon mein talash keay ja saktey hen. Es Ilm kay khadokhal ayat Illahi say bantey hen. Ayat Illahi say murad wo nishaniyan hen jin ki taraf Allah Taala nay bar bar Quran Pak mein tawajoh dilayee hey. Darasal tamam tabayee qawaneen roohani qawaneen ka itbaa kartey hen. Tabayee qawaneen say roohani qawaneen ka suragh lagana aur in ki haqeeqat tak pohanch ker Ilm Huzoori say roshnas hona Ilm ldne ka shuaar hey. Jab yeh Ilm Ambiya ko hasil hota hey tu Ilm Nabawat kehlata hey aur jab yeh hi Ilm Auliya Allah ko hasil hota hey tu Ilm Ladduni kay naam say tabeer kiya jata hey. Wahee Ambiya kay leay makhsos hey aur ilhum Auliya ke leay.

Yeh Ilm Ambiya ya Auliya ko kis tarhan hasil hota hay? Es cheez ko zail ki satoor mein ajmalan bayan kiya gaya hey kyonke tafseel ki es kitab mein gunjayesh nahin. Agar Allah Taala ka hukm hua tu kisi doosri kitab mein es ki tafseel bayan ki ja sakey gi.

Kainat ki sakht char bawad ya char daeron per mushtamil hey. Guzishta safhat mein in ki taraf ishara kiya gaya hey lekin whan in kay ausaf sirf ek zaviya per tazkirah mein aaye hen. In daeron ka doosra zaviya Tassawuf ki istalah mein alag alag char naam raktha hey.

1. Rah
2. Rooh
3. Roya
4. Royet

Es zaviya kay yeh char ausaf Lashaoor say taluq rakthey hen. Rah manfi Lashaoor hey aur rooh masbat Lashaoor. Es hi tarhan Roya manfi shaoor hey aur royat masbat Shaoor.

Rah yani manfi Lashaoor mein koi taghyur nahin hota. Wahan La Makan aur makan yani Zaman aur Makan dono faslay madoom hen. Azal say Abad tak ki tamam wardat ek hi nuqtah mein payee jati hen. Jab yeh nuqtah harkat mein aata hey tu es ka naam badal jata hey. Pheley yeh nuqtah *Rah* kehlata tha lekin harkat peda honey kay bad yeh hi nuqtah *Rooh* kehlata hey. Es nuqtah mein harkat ki numood hi Zaman aur Makan faslay peda kartee hey.

Phelay safhat mein Kainati nazar ka bayan hua hey. Yeh hi Kainati nazar, *Rah* hey. Yeh hi nazar Zamani aur Makani faslon mein taqseem honey kay bad haqeeqat wardha ya *Rooh* kehlatee hey.

Agar hum kisi shaks kay sunaney ko Sooraj ka naam len tu aanan fanan es kay zehan say Sooraj ka aks guzarta chala jaeay ga. Filwaqey es kay zehan say guzarney wala wo Sooraj hey jis say wo kharij mein roshnas hey. Wo aur kisi Sooraj ko nahin janta. Wo faqat es hi Sooraj say waqif hey jo es kay zehan mein warid hey. Yeh harkat rooh kehlatee hey goya rooh insani zehan say ek haqeeqat wardha ki soorat mein mutarif hey. Aur sari mojoodat

mein yaksan tor per jari o sari hey. Jab koi shaks es haqeeqat wardha ko apnay zehan mein qayam kerta hey tu yeh tasawur ki shakl ikhtiyar ker lete hey yani Rooh shaoor mein sama janay kay bad tasawur ban jati hey. Ea hi halat ko *Roya* kehtey hen lekin Jab yeh tasawur zaviya basr ki satah per aa jata hey tu *Royat* kehlata hey. Es waqt kisi shaks ki basarat sheay ko bilmuqabil mujasim shakl mein dekhtee hey. Nazar ka kirdar es manzil mein bhi wo hi rehta hey jo *Rah*, *Rooh* aur *Roya* mein tha. Aam istalah mein pehley daeray ko Lashaoor, doosray ko adrak, tesray ko tasawur aur chothay ko sheay kehtey hen.

Lashaoor, Idraak, Aur shaoor Ka Farq

Mzkoorah bala wazahat ki roshni mein Kainat ya fard Kainat ki char sathein mawayan hoti hen. Pehli satah waraeay Lashaoor hey. Es i ko waraeay bay rang bhi kaha gaya hey. Yeh satah Kainat ya fard kay ander bohat gherayee mein waqey hey. Es satah kay ausaf ki tashkhees bohat kum mumkin hay, tahum ho sakti hey Jab yeh satah ek harkat kay sath ubharti hey tu naye ausaf ka majmoey ban jati hey. Es majmoey ka naam Lashaoor hey. Es hi ko bay rang kaha gaya hey. Es satah kay ausaf ki tashkees bhi mushkil hey. Tahum waraeay bay rang ki tashkees kay muqabley mein aasan hey.

Yeh bat yad rakhna zaroori hey ke harkat doosray daeray (Lashaoor) mein shiroo hoyee thee. Jab yeh hi harkat doosray daeray say ubher ker teesray daeray mein dakhil hoti hey tu fard ka shaoor es ka ahatah ker leta hey. Es hi ahatey ka naam tasawur hey. Phir yeh hi tasawur apni satah say ubher ker *Royat* ban jata hey aur fard ka shaoor es *Royat* ko apnay bilmuqabil dekhnay lagta hey. Yeh hi wo halat hey jis ko hum wujood kehtey hen. Aur mukhtalif namon say tabeer kartey hen.

Hr sheay ko shaoor ki in charon sathon say guzarna perta hey. Jab tak koi sheay yeh charon merhaley tay na ker lay mojood nahin ho skti. Goya kisi sheay ki mojoodgi chothay merhaley mein waqey hoti hey aur pehley teen merhalon mein es sheay ka tana bana tayaar hota hey.

Es tarhan shaor kay char darjey hoeay hamarey zehan ka ek shaor kisi aisi wosat ko bhi janta hey jo Kainat say mawara hey. Yeh hi Shaor Awal hey. Hum es shaor ko Waraey Kainati Shaor keh saktey hen.

Shaur doyam kul Kainat ka majmoyee shaor hey. Es ko Kainati shaor ka naam day saktey hen.

Shaor soyam kisi ek nou ka ijtamayee shaor hey. Es ko nouyee shaor kay naam say tabeer ker saktey hen.

Shaor Chahrum kisi nou kay fard ka shaor hey.

Hmara zehan aur quwaton kay alawa ek aisi qoawat perwaz bhi raktha hey jis ko aam istalah mein wahmah kehtey hen. Jab yeh qoawat perwaz kartee hey tu in bulandiyon tak ja phohanchti hey jo Kainat ki haddon say bahir hen lekin yahan pohanch ker es tarhan gom ho jati hen ke hamara zehan es ey wapas nahin la skta aur na yeh suragh laga skta hey ke perwaz karney wale qoawat kahan gom ho gayee aur gom shudgee mein es ey kiya hadsat pesh aaeay. Jis Aalam mein yeh qoawat gom hoti hay, Tassawuf mein es Aalam ko La hoot ya waraey bay rang kehtey hen. Yeh hi Aalam shaor Awal hey. Es Aalam mein Allah Taala ki lamutnahee sifat jama hen. Yeh sifat hamesha say Allah Taala ki zaat kay sath qayam hen. Es hi leay in ko qayam bilzat kehtey hen. In sifat ki wehdat ka naam Tajjali Zaat bhi hey. Es hi Aalam ko *Rah* kaha gaya hey.

Quran Pak nay hum ko teen hastiyon say mutarif kraea hey.

Awal: Allah Taala ki Zaat jo lamutnahee aur *Waraey Rah* hey.

Doyem: Allah Taala ki sifat jo qayam bilzat hen. In hi ka naam *Waraey Kainati Shaor* ya *Rah* hey.

Soyem: Kainat hey.

Yeh teen hstein hoeen. Zat, sifat aur Kainat. Zaat sifat o Kainat ko muheet hey. Zaat Khaliq, sifat qayam bilzat aur Kainat makhlooq hey. Her sift kay sath Allah Taala ki Zaat wabasth hey. Ambiyaey mutaqadmeen (Hazrat Ibrahim aur Hazrat Ismail) kay naqsh qadam per chalnay waley Ambiya nay Zaat Bari Taala ko Rehmat kay naam say jana hey. Yeh Rehmat zaat ki lamutnahee sifat mein her sift kay sath pevast hey. Ambiya nay Rehmat ko do namon say mutarif kraea hey. Yeh dono naam Jamal aur Jalal hen. Inhon nay Jamal ka ek wasf qayam kiya hey jis ko Ehtisab ka naam diya gaya hey. Es tarhan Allah Taala ki lamutnahee sifat mein her sift kay sath teen ausaf yani Khalqiyat, Robobiyat aur Ehtisab lazmi tor per pevast hen. Insan kay ander Khalqiyat ki sift hunnar ban ker zahoor mein aati hey. Robobiyat ki sift ka mazhar Ikhlaq hey aur Ehtisab kay wasf ka muzahira Ilm hey. Chunanchey insan in hi teen ausaf ki tamseel hey.

Zaat-Waraey Ghaibal Ghaib, Rah. Ghaibal Ghaib aur Rooh Ghaib hey. Rooh kay bad do shaor *Roya* aur Royat baqi reh jataj hen. Yeh dono agarchey Rooh mein pevast hen lekin Huzoor Kehlatey hen. *Roya* shaor soyam ka Huzoor hey aur Royat shaor Chahrum ka.

Waqfah

Waqfah ya waqt aisi Makani halat ka naam hey jo toolani safar mein gardish kartee hey. Mazkorah bala chahron shaor jab toolani simt mein daur kartey hen tu es daur ka naam waqfah ya waqt ya Zaman (Time) hey lekin jab yeh charon shaor apnay markazi safar mein daur kartey hen tu es daur ko Makan (Space) say tabeer kiya jata hey. Yeh dono halten... ek toolani simt ki gardish, doosray mehvari simt ki gardish ek hi sath waqey hoti hen. Yeh dono gardishen mil ker shaor kay ander musalsal harkat ki takhleeq kartee rehti hen. Hum toolani harkat ko apnay hawaas mein second, minute, ghatney, din, maah o saal aur sadiyon ki shakl mein phechantay hen aur mehvari harkat kay silsilay ko zameen, chand, sooraj, ajram falkee aur nizame shamsi ki soorat mein jantay hen. Yeh dono halten ml ker waqfah kehlatee hen.

Drasl hmaray hawaas kay ander ek taghyur hota rehta hey. Yeh taghyur waraey bay rung, bay rung, yak rang aur kul rang ka majmoawa hey. Wahmah say es taghyur ki shrawaat hoti hey. Phir yeh taghyur khyaal aur tasawur ki raahein tay ker kay mehsosat ki soorat ikhtiyar ker leta hey taghyur phir es hi zeeney say waps aata hey yani es ey mehsosat say tasawron, khayal aur wahmah tak palatna perta hey. Wahmah, khayal aur tasawur yeh teenon halten toolani harkat ki ek hi simt mein waqey hoti hen aur mehsosati halat mehvari harkat ki es hi simt mein waqey hoti hey jis simt mein toolani harkat waqey hoti hey. Es tarhan mhsosat mein Zaman aur Makan dono taghyur ek hi nuqtah mein waqey hotay hen. Es hi nuqtah ka naam waqfah hey. Waqfah ka silsilah Azal say Abad tak jari o sari hey. Mazkorah bala char shaoron ki markaziyaten alag alag char zindagiyan rakhtee hen. Mehsosat ki markaziyat Aalam nasot kehlatee hey. Tasawur ki markaziyat nuzool mein Aalam Roya, Aalam Waqiya ya Aalam tamsul aur saood mein Aalam Arwah ya Aalam Barzakh (Illeen o Sijjeen) kehlatee hey. Khyal ki markaziyat nuzool mein *Mubda* aur saood mein Hashr o Nashar (Janat o dozakh) kehlatee hey.

Shaoor ka pehla shoba jis ka naam *Rah* liya gaya hey Wajibul Wujood kehlata hey. Baqi teen shobey wujood khlatay hen. Wajibul Wujood mein taghyur nahin hota lekin wujood mein toolani aur mehvari gardish ml ker waqfah ya wujood kehlatee hey. Dono grdshon mein pehligrdsh Kainat kay zarey zrh ka bahme rbt hey. Es gardish mein Kainat ka qeam aur Kainati shaoor ki kefeat ka qeam waqey hua hey. Mehvari gardish fard ki gardish hey. Es gardish kay ander fard ka qeam aur fard ki kefeat ka qeam hey. Lekin fard ki tamam kefeat Kainat ki majmoyee kefeat ka ek ansr hoti hey. Agar hum kisi zarey kay ander safar kren tu sub say pehley Nasma *Murakab ki* Makaniyat (Space) mlay gi. Yeh Makaniyat mhsosat ki Duniya hey. Es Makaniyat ki hadon mein fard ka shaoor royat kay hawaas mein doba rehta hey. Goya royat bzat khud hawaas ka majmoyey hey. Royat ki Makaniyat kay ander ek doosri Makaniyat hey jis ko *Roya* kehtey hen. Yeh Nasma Mafrad ki Makaniyat fard ki zaat ka andronee jism hey yani *Roya* ek aisi Makaniyat hey jis ko fard ka andronee jism keh saktey hen.

Roya ki Makaniyat kay ander bhi ek aur Makaniyat paee jati hey. Yeh Makaniyat Noor mutaghayur ka jism hey aur phir es Makaniyat kay ander ghair mutaghayur Noor basta hey. Ghair mutaghayur Noor Wajibul Wujood ya sifat Illahi ya Tajjali Zaat ya La Makan hey. Es ki wusatein Kainat ko apnay ahatey mein leay hoeay hen lekin Zaat Bari Taala es say mawara hey. Albata jesa ke oper tazkirah kiya ja chka hey yeh Zaat Bari Taala ka wasf hey aur qayam bilzat hey.

Nasma Murakab, Nasma Mufrad, Noor Mutaghayur aur *Noor Ghair Mutaghayur* kay hawaas alag alag hen. Aalam Nasoot mein royat kay hawaas ghalib aur baqi hawaas maghloob rehtey hen. Jis waqt fard *Roya* mein rehta hey tu es ki tawajoh *Roya* say hut ker *Roya* mein markooz hoti hey. Goya *Roya* kay hawaas ghalib aur baqi shobon kay hawaas maghloob rehtey hen. Azal say Aalam Nasoot ki pedaesh tuk *Roya* kay hawaas fard kay baqi tamam shaoron per ghalib thay lekin Aalam Nasoot mein yeh hawaas sirf neend ki halat mein ouood kartey hen. Aur bedar honey kay bad *Roya* kay hawaas maghloob ho jatay hen. Mott kay bad Barzakh ya Arraf mein yeh hawaas ek martabah phir baqi tamam hawaas per ghalba hasil ker len gay. Shoba e Rooh kay hawaas Aalam Waqeya mein bhi maghloob thay. Aalam Royat mein bhi maghloob hen aur Aalam Barzakh mein bhi maghloob rahan gay lekin Qayamat kay din Shoba e Rooh kay hawaas baqi tamam hawaas ko maghloob ker den gay aur phir mustaqlan yeh hi hawaas ghalib rhen gay.

Royat kay Hawas

Royat kay hawaas ka sub say ahem kirdar yeh hey ke wo fard kay ander mehdoode rehtey hen. Yeh hawaas doosray afrad kay aasar o ahwal malom nahin ker sktay. Hawaas ko Allah Taala nay Quran Pak mein Illeen aur Sijjeen do kirdaron mein bayan farmaya hey. Illeen aala kirdar hey aur Sijjeen asfal. Hawaas mein yeh dono kirdar record hotay rehtey hen. Aalam Nasoot mein in kirdaron ka record nigahon kay samnay nahin rehta balkey hawaas kay ander makhfee rehta hey. Allah Taala nay in dono recordon ko *Kitab Almarqoom* farmaya hey. Jesay hi insan Aalam Nasoot say munqata

hota hay, *Royat* kay hawaas maghloob ho jatay hen. Sath hi Rooh kay hawaas ka ghalba ho jata hey aur *royat* kay recordon mein say in taqazon ka record makhfee rehta hey jin ka malkaa peda nahin kiya gaya tha. *Qayamat* kay din Jab Kainat ka pehla safar tay ho jaeay ga tu insan aur jinnat jo Kainat ka hasil safar hen es leay jama keay jaeen gay ke Kainat kay doosray safar ka aaghaz ho. Es din in taqazon ka record talff ker diya jaeay ga jin ka malkaa peda nahin kiya gaya tha.

Hawas

Hum nay oper bayan kiya hey ke shaoor ka ek kirdar ghair mutaghayur hey. Yeh kirdar apni hadon mein ek hi tarz per dekhta, sochta , samajhta aur mehsoos kerta hey. Es kirdar mein kisi Kainati zarey ya fard kay leay koi imtiaz nahin paya jata. Yeh shaoor her zarey mein ek hi zaviya raktha hey. Es hi Lamkani shaoor say doosra shaoor takhleeq pata hey. Hum nay es ko kisi jagah haqeeqat wardha ka naam diya hey. Es shaoor ki harkat agarchey bohat thos hoti hey ta hum es ka safar khayal say kroron gna zyadah tez raftar hey. Lekin Jab yeh shaoor ubher ker tesray shaoor ki satah per warid hota hey tu es ki raftar bohat kam ho jati hey. Yeh raftar phir bhi roshni ki raftar say lakhon gunna hey. Yeh shaoor bhi ek numayan satah ki taraf jado jehad kerta hey aur es numayan satah mein dakhil honey kay bad Aalam Nasoot kay anasir mein mutaqil ho jata hey. Anasir ka yeh majmoawa fard ka chotha shaoor hey jo bilkul sathee kirdar raktha hey. Es hi leay es ka tehrao aur thos pun bohat hi kam waqfah per mushtamil hey. Yeh hi shaoor ba aitbar hawaas sub say zyadah naqis hey. Es shaoor kay hawaas agarchey aisey taqazon ka majmoey hen jo zyadah say zyadah Jamal ki taraf melaan rakthey hen magar Jamal kay maarij say kamil tor per aagah nahin. Es hi wastay in mein pehum aur musalsal Khalaa paeay jatay hen. Sath hi Khalaon ko pur karney kay leay in hawaas mein aisey taqazay bhi mojood hen jin ko Zameer kay naam say tabeer kartey hen.

Allah Taala nay in hi Khalaon ko pur karney kay leay Ambiya kay zariyey shareyaten nafiz ki hen. Nou insani ki takhleeq kay pesh nazar Jamal ka muntha sirf ek ho skta hey es hi ko toheed

Bari Taala kaha gaya hey. Ambiyaey Kram per muntha wahee kay zariyey munkashif hota hey. Ambiya ko na mannay waley frqay toheed ko hamesha apnay qyaas mein talash kartey rhay. Chunachey in kay qyaas nay ghalat rahnumayee ker kay in kay samnay ghair toheedi nazariyat rkhay hen aur yeh nazariyat kaheen kaheen doosray firqon kay ghalat nazariyat say mutsadim hotay rehtey hen. Qayaas ka pesh krdh koi nazariya kisi doosray nazariya ka chnd qadam zaroor sath deta hey magar phir nakam ho jata hey. Toheedi nuqta e fikr kay alawa nou e insani ko ek hi tarz fikr per mujtama karney ka koi aur tareeqah nahin hey. Logon nay bazam khud jitnay treqay wazhey keay hen wo sub kay sub kisi na kisi merhaley mein ghalat sabt ho ker reh geay hen. toheed kay alawa aaj tak jitnay nizam haeay hikmat bnaeay geay wo tamam ya tu apnay mannay walon kay sath mit geay ya aahistah aahistah mittay ja rahey hen. Mojooda daur mein taqreeban tamam puranay nizam haeay fikr ya tu fana ho chkay hen ya rad o badal kay sath aur naye namon ka libas pehan ker fana kay rastay per sargarme safar hen. Agarchey in kay mannay waley hazar koshshen ker rahey hen ke tamam nou e insani kay leay roshni ban saken. Lekin in ki sari koshshen nakam hoti ja rahi hen.

Aaj ki naslein guzishta naslon say kaheen zyadah mayoos hen aur aaenda naslein aur bhi zyadah mayoos honey per majboor hon gee. Nateejah mein nou e insani ko kisi na kisi waqt *Nuqta E toheed* ki taraf lotna prray ga. Tu bajuz es nuqtah kay nou e insani kisi ek markaz per kabhi jama nahin ho skay gi. Mojooda daur kay mufakir ko chaheay ke wo Wahee ki tarz fikr ko samjhay aur nou e insani ki ghalat rahnumayee say dast kash ho jaeay. Zahir hey ke mukhtalif mumalik aur mukhtalif qomon kay jismani wzefay juda gana hen aur yeh mumkin nahin hey ke tamam nou e insani ka jismani wazeefa ek ho skay. Ab sirf roohani wzayef baqi rehtey hen. Jin ka makhraj toheed aur sirf toheed hey. Agar Duniya kay mufakreen jado jihad ker kay in wzayef ki ghalat taberon ko drust ker skay tu wo aqwam Aalam ko wazeef e roohani kay ek hi daerh mein ikhta ker saktey hen aur wo roohani daerh mehzaz Quran ki pesh kardah toheed hey. Es maamley mein taasubat ko balaeay taq rakhna hi prray ga. Kiyonke mustaqbil kay khofnak tasadum, chahay wo maashi hon ya nazariyati, nou e insani ko majboor ker

den gay ke wo barri say brre qeemat lga ker apni baqa talash kray
aur baqa kay zraea qraane toheed kay siwa kisi nizam hikmat say
nahin mil saktay.

Hum nay yeh tazkirah Shaoor Chahrum kay zimn mein
zaroori smajh ker kiya hey. Darasal hamara mudaa yeh hey ke
Royat kay hawaas Wahee ki rahnumayee kay baghair sahee qadam
nahin utha saktay. Agar hum baqiya teen shaoron ko ajmali tor
per samajh len tu Wahee ki markaziyat tak pohanch saktey hen. Jab
hum Ilm Nabawat kay ajmal ko malom ker len gay tu hamari apni
fikr Ilm Nabawat kay muqabley mein tamam qayasi Uloom ko
mustarad karney per majbor ho gi.

Char Shaoor

Kisi na kisi tarhan insan ko es nazariya per mjtma hona prray
ga ke yeh mehsoos Kainat hrgz hrgz made zrat ka majmoey nahin
hey balkey sirf shaoor ka heole' hey. Mzkorh bala abart mein Kainat
ko char shaoron ka *Murakab* btaea gaya hey. Pehlashaoor Noor
Mafrad say tameer hua hay, doosra shaoor Noor *Murakab* say.
Teesra shaoor Nasma *Mafrad* ki trkeb hey aur chotha shaoor
Nasma *Murakab* ke in charon Shaoron mein faqat chotha Shaor
awaam say mutarif hey. Awaam sirf es hi shaoor ko jantay aur
samajhtey hen. Baqiyah teen shaoor amatunaas kay taaruf say bala
ter hen. Ab tak nafsiyat kay mahireen nay shaoor chahrum say hut
ker jis cheez ka suragh lagaya hey wo shaoor soyam hey jis ko yeh
hazraat apni istalah mein Lashaoor ka naam detay hen lekin Quran
Pak shaoor awal aur shaoor doyem ka taaruf bhi krata hey.
Chunachey in dono shaoron ko bhi hum Lashaoor he shumar kren
gay.

Es tarhan Kainat ki sakht mein teen Lashaoor paeay jatay
hen pehla Lashaoor Shaoor Awal, doosra Lashaoor Shaoor Doem,
Teesra Lashaoor Shaoor Soyam hey. In charon shaoron mein
Awal shaoor La Makan hey aur baqi teen shaoor Makan hen. Awal
shaoor ko ghair mutaghayur honey ki wajah say Lamakan kaha
gaya hey.

Phlay Kainat kay ander mojood kisi cheez ki mehvari gardish ko samjhna hey aur phir toolani gardish ko.

Missal:

Hum apni ankhon kay samnay sheeshey ka ek glass rakh ker ghor kren tu glass ki mehvari gardish ka tajziya hasbe zeil alfaz mein ker saktey hen.

Jab glass per hamari nigha parti hey tu nuzool aur saood kay chey daeray tay ker jati hey. Hamaray hawaas kay ander pehley glass wahma ki soorat mein dakhil hota hey. Phir yeh hi wahma glass ka khayal ban jata hey. Baada yeh hi khayal tasawur ki shakl ikhtiyar ker kay ehsas ka darjah hasil ker leta hey. Phir foran hi ehsas tasawur men, tasawur khayal mein aur khayal wahmaa kay ander mutaqil ho jata hey. Yeh sara amal taqriban ek second kay hazarvein hissey mein waqey hota hey aur bar bar daur kerta rehta hey. Es daur ki raftar itni tez hoti hey ke hum her ek cheez ko apni ankhon kay samnay sakht mehsoos kartey hen.

Wahmh say shroo ho ker khayal, tassawur, ehsaas... Phir tasawur aur khayal tak nuzool aur saood kay chey qadam hotay hen. In hi chey msafton ko ltaef sittah kaha jata hey lekin wahmaa say ehsas tak bawad sirf char hotay hen. In char bawad ya char shaoron mein ek shaoor hey aur teen Lashaoor hen. Sub say awal hamein wahmaa say rabth qayam rakhna parta hay, phir khayal aur tasawur say. Albta yeh teeno halten hamaray shaoor say balater hen. Faqat chothee halat jis ko royat kaha jata hay, hum say mutarif hey.

Royet ka shaoor baqi teen Lashaoor ka majmawaa hey. Hum awal waraey Kainati shaoor say jo gher mutaghayur hey apni hiyet ki ibtida kartey hen. Yani sifat Illahi mein ek fowarah photta hey aur wo fowarah tesray qadam per fard ban jata hey. Pehley qadam per fowarah ka heyola Kainat ki shakl mein hota hay, doosray qadam per wo Kainat ki kisi ek nou ka heyola banta hey aur teesray qadam per wo fard ban ker roonuma ho jata hey.

Fard ki halat mein lashmar rungon ka ek fowarah wujood mein aata hey. In lashmar rungon ki tarteeb ko ehsas mein qayam rakhna taqriban mohaal hey. Es hi leay shaor chahrum kay hawaas kabhi bohat zyadah ghalateyan kartey hen. Es tarteeb ko aksar qayaas kay zariyey qayam rakhnay ki koshish ki jati hey lekin yeh koshish qareeb qareeb nakaam rehti hey. Es hi wastay roohani Uloom mein shaor chahrum per aitmad nahin kiya jata. Shaor soyam mein Kainat kay her zarey ka rabt fard kay zehan say munsalik hota hey. Kainat mein jo kuch taghayurat ho chkay hen ya honey waley hen wo fard kay shaor doyem mein mujtma hotay hen. Shaor doyem ka heyola Azal say Abad tak ki ki Kainati faalyet ka record hota hey. Es shaor mein wo tamam ajza paeay jatay hen jo Kull mojoodat ki asal hen. Roohanyet mein sub say ehum zariya e aitmad shaor awal hey kiyonke shaor awal mein Masheeyat Illahi bay naqab hoti hey. Tassawuf ki istalah mein Haqeeqat Alhqaeq es hi shaor ka naam hey. Es hi ko *Haqeeqat Mohammadiya* kehtey hen. Huzoor Alleh Salato vasalam say peishter kisi Nabi nay es shaor kay baray mein tabsiraa nahin kiya. Dars e Eisvee ki ibtadaein bhi shaor doyem say hoti hen. Sub say pehley es shaor ki tehqeeq Huzoor Alleh Salato vaslam nay ki hey. Es hi baayes Qurani mutasavfeen es ko *Haqeeqat Mohammadiya* kay naam say pukartey hen.

Ambiyaey mursaleen ki wahee ka muntaha shaor doyem aur Ambiya ki wahee ka muntaha shaor soyam hey. Sirf Huzoor Alleh Salato vaslam wo Nabi e Mursaleen hen jin ki wahee ka muntaha Shaor Awal hey. Allah Taala ka yeh irshad “*Agar mein Mohammad Salallho Allehe Wasalam ko peda na kerta tu Kainat ko na bnata.*” Es hi wajah say Quran Pak mein Shaor Awal ko Ilmul Qalam kay naam say mutarif kraea gaya hey. Huzoor Alleh Salato vaslam nay ek Duuae Masoorah mein farmaya hay:

اسئلک بكل اشهر مولک سمیت به نفسک او انزلته فی کتابک او علمته
احدًا من خلقک او استاقدت به فی علم الغیب عندک۔

Trajumah: Mein Teri janab mein her ek aisey Ism ka wastah lata hoon jo teray Ism Muqadas hen aur us ko tu nay Afnay leay muqarar farmaya hey ya us ko tu nay Apni Kitab Majeed mein nazil farmaya hey ya apni makhlooq say kisi ko es ka Ilm diya ya afnay Ilm mein es ka janna Afnay leay makhsoos farmaya.

AMBIYA KAY MAQAMAT

Ambiya kay baray mein maratib ka jo taayun kiya jata hey aur kaha jata hey ke falan Nabi ka maqam wo aasman hey aur falan Nabi ka maqam wo aasman hay, yeh Lashaoor hi kay mutarif maratib ka tazkirah hey. Tamam aasmani hadein kisi fasal ya kisi simt ki bina per mutayan nahn hen balkey Lashaoor ki bna per mutayan hen. Jab hum ajram falkee (sitaron, sayaron) ko nigha ki zad mein dekhtay hen tu es waqt hamaray shaoor aur Lashaoor ki hadein mutsal hoti hen.

Ajram samavi ka ek heyola hamaray shaoor (*hawas*) ko choo deta hey lekin in Kurron kay tafseeli ajza kiya hen aur in kay berooni aur andronee aasar o ahwal kiyon ker waqey hoeay hen. Yeh bat hamaray shaoor say makhfee aur Lashaoor per wazh hoti hey. Jab kisi Nabi ya wali ka Lashaoor Shaoor ban jata hey tu es kay hawaas es mazkoorah ajram kay andronee aur berooni aasar o ahwal ko poori tarhan dekhtay, jantay, suntey aur chhotay hen. In ajram kay tamam aasar o ahwal kisi Nabi ya wle say Kurra e Arzi kay aasar o ahwal ki tarhan qareeb hotay hen. Khud Kurra e Arzi kay aasar o ahwal ki qurbat kisi fard wahid ko es waqt tak hasil nahn hoti Jab tuk ke es ka shaoor tawana aur murtab na ho. Jis tarhan shaoor ki tawnayee aur tarteeb kay madarij mukhtalif hen es i tarhan Lashaoor ki tarteeb o tawnayee yani Lashaoor kay Shaoor ki hadon mein dakhil honey ki tarzein bhi mukhtalif hen. Ek zyadah tawana aur zyadah muratab shaoor rakhnay wala insan Kurra e Arzi kay halat say zyadah ba khabr hota hey aur in per bohat tabsirah ker sakta hey lekin ek naqis aur na muratab shaoor rakhnay wala insan Kurra e Arzi kay mamolee massayel ko aur samajhney say bhi qasir rehta hey.

Der haqeeqat kisi fard ka Lashaoor es ki tamam nou kay shaoor ka majmoawa hota hey. Tamam nou say murad ibtdaeay aafrensh say Saniya e hazir tak kay wujood mein aanay waley saray

afrad hen. Kisi fard kay tamam nou kay saray mehsosat ka ijtmaa es kay shaoor mein nahin balkey Lashaoor mein hota hey. Yeh hi wajah hey ke ek fard apni nou kay tamam murawijah Uloom sekhnay ki salahiyet raktha hey yani Jab wo nouyee shaoor kay kisi juzv ko jo bazabta es ka Lashaoor hay, shaoor mein mutaqil kerna chahay tu ker sakta hey. Yeh slaheten awaam alnas ki hen lekin ek Nabi ya wali ki salahyeten zyadah hoti hen. Jab ek Nabi ya wali apni nou kay Lashaoor yani Kainati shaoor ko bedar kerna chahta hey tu wo apni koshshon mein kam ter ya besh ter es i tarhan kamyab ho jata hey jis tarhan ek fard apnay nouyee shaoor say mutarif honey mein kamyab hey.

Andhera bhi Roshni hay

Mzakorah charon shaoor her fard ki zaat mein mojood hen. In ki mojodgee ka Ilm shaoor kehlata hey. Aur La Ilmi Lashaoor samjhi jati hey. Yani in charon shaooron mein aamatul nas sirf chothay shaoor say be khabr hen. Agar hum es be khabri ki asliyet talash karien tu bil aakhir roshni hi ko wajah shaoor qarar den gay. Yahan lafz roshni say murad wo roshni nahin hey jis ko awaam roshni ka naam detay hen balkey wo roshni murad hey jo aankh kay leay dekhnay ka zariya bantee hey khuaa wo andhera hi kyon na ho. Agar koi jan dar andheray mein dekhnay ka aadee hey tu es kay leay andhera hi roshni ke muradif samjha jaeay ga. Kitnay hi hashrat alarz aur darinday raat kay waqt andheray mein dekhnay kay aadee hotay hen.

Farz kejeay ke hum kisi cheez ko dekh rahey hen. Agar wo roshni jo es cheez aur hmaray darmiyan mojood hey nikal dey jaeay tu wo cheez hmaray shaoor ki hadon say nikal jaeay gi. Es missal say hum faqat ek hi nateejah per pohanchtay hen. Yani roshni shaoor hey ya shaoor roshni hey. Agar kisi wajah say roshni kay khd o khal mein tabdilee waqey ho jaeay tu shaoor kay khd o khal mein bhi tabdilee ho jaeay gi.

Aam halat mein es cheez ko janchnay kay bohat say tareeqay ho saktey hen. In mein say ek tareeqah yeh hey ke agar pani bharey tub mein ek piyala dubo diya jaeay tu es ki gherayee, qatar aur

wazan mein taghyur ho jaeay ga. Yeh taghyur ya tu shaoor ka taghyur hey ya roshni ka. Dono soorton mein hum ek kuliya qayam ker saktey hen ke jo cheez kharij mein roshni hay, wo hee cheez dakhil mein shaoor hey. Goya shaoor aur roshni ek hi cheez hey. Jab wo insan kay mehsosat mein waqey hoyee tu es ko shaoor kay lafz say tabeer kartey hen aur jab wo kharij mein aankh kay samnay hoti hey tu es ey roshni kay naam say mosom kartey hen.

Qanoon:

Agar hum kisi tarhan apni dakhli roshni (shaoor) mein tabdilee peda ker len tu aankh kay samnay pheli hoyee roshni mein bhi tabdilee peda ho jaeay gi. Roshni ka yeh hi silsilah Kainat ki hud e baset tak phela hua hey. Yeh mumkin nahin hey ke kisi ek nuqtah mein roshni kay khd o khal tabdeel ho jaeen aur Kainat ki baqi roshniyon mein tabdilee na ho. Rohanyet ki Duniya mein tasruf karney ka yeh hi tareeqah hey. Albata tasruf ki ibtada kharji roshniyon say nahin balkey dakhli roshniyon say ki jati hey. Jab koi tasaruf karney wala kharji roshniyon yani kharji halat mein tabdilee kerna chahay tu wo apni zaat yani dakhli roshniyon mein (shaoor men) tabdilee kerta hey. Tassawuf mein es hi amal ko lateefon ka rangeen hona kehtey hen. Agar kisi fard kay lateefay (zat ki roshneyan) rangeen ho jaeen tu yeh rungene Kainat ki tamam roshniyon mein sarayet ker jaeay gi. Goya Kainat ki tamam roshniyon mein wo hee taghyur peda ho jaeay ga jo fard kay lateefon mein hua hey. Nizam e khanqahi mein Aqtab e takveen (madar hazrat) kay tasaruf ka tareeqah yeh hi hey.

Roshne kay Zaviyeh

Hum Nasma kay bayan mein Nasma kay numbron ka tazkirah ker chkay hen. In lashmar numbron mein her number roshni kay ek zaviyeh ki haisiyat raktha hey. Roshni ka her zaviya oper bayan kerdah *kashish* aur guraiz say bana hey. Her fard ki zaat kashish aur guraiz kay zaviya ki hasti hey. Her fard es zaviya per ek mafrozah nuqtah banata hey. Her nuqtah apni nou kay tamam

nuqton say munsalik hey aur es kay ander nou kay doosray nuqton kay sath sifat ka ishtrak paya jata hey. Yehi sifat ka ishtrak es ko nou kay aur nuqton say mushabah dkhata hey. Agar hum in nqton ki qadrein aur tafseel karien tu her nuqtah ko ek mehal wuqoo kahien gay. Yeh mehal wuqoo do hasiyaton mein qayam rehta aur daur kerta hey. Es ka pehla daur mehvari gardish hey jo es ey muqayad rakhtee hey. Aur kisi nou kay doosray nqton mein jazb nahin honey dete. Doosri gardish toolani hey. Yeh toolani gardish es ko Kainat kay doosray zaviyon say musalik kartee hey. Goya yeh tamam nuqtay (zaviyeh) roshni kay taaron mein bandhey hoeay hen aur in hi taaron per Kainat ki tarteeb ka qayam hey.

Mehwari gardish ka ek rukh nuqtah ki infaradi heyat ka aur doosra rukh nuqtah ki nouyee heyat ka record hey. Toolani gardish ki ek simt ek nou kay afrad ko doosri nou e kay afrad say marboot rakhtee hey aur toolani gardish ki doosri simt es haqeeqat say mutsal hey jis ko Wajibul Wujood kehrey hen. Yeh haqeeqat Allah Taala ki sifat zaatiya per mushtamil hey.

Jo roshniyan mehvari gardish ki binna hen, in ka naam Nasma hey aur jo roshniyan toolani gardish ki binna hen, in ka naam *Noor* hey. Kisi zaat mein yeh roshniyan zaat ki markaziyat hoti hen. In roshniyon mein her ek kay do rukh hen aur her rukh nizam e Kainat ka shaoor hey.

Missal:

Jab hum koi khoshboo dar mashroob tayar kartey hen tu pani, shakr, rang aur khoshbo mila ker botlon mein bher letay hen. Agar bottle ko wo roshni farz ker len jo hamari ankhon kay samnay hey tu pani ko shaoor chahrum, rang ko shaoor soyam, shakar ko shaoor doyem aur khoshbo ko shaoor awal tasawur ker saktey hen. Jis tarhan hum zahiri hawaas say pani, rung, shakar aur khoshbo ko mehsoos kartey hen, es i tarhan baatni hawaas say in char shaooron ka idraak aur ehsas ker saktey hen.

Shaoor kay do rukh hen. Ek rukh *Mubda* hey jis ko dakhli ya baatni rukh kehna chaheay. Es hi rukh ka doosra naam fard hey.

Jitni makhlooq fard ki soorat mein ya zarrey ki soorat mein wujood rakhtee hen, wo sub es hi shaoor ki hudood mein qayam hen. Shaoor kay dono rukhon mein sirf Nazir aur Manzoor ka farq hey. Shaoor ki ek halat wo hey jis ko fard mehsoos kerta hey. Doosri halat wo hey jo khud ehsas hey. Hum es hi ko Kharji Duniya kehtey hen. Ta hum kisi sheay ka kharij mein mojood hona es waqt tak namumkin hey jab tak es sheay ki mojodge fard kay dakhil mein na ho. In halat kay peish nazar yeh manna parta hey ke fard ki dakhli duniya hi yaqeeni aur haqeeqi hey. Aur es hi duniya ka pertou kharij mein nazar aata hey. Jab hum ehsas ko taqseem kartey hen tu es ehsas ka ek jozv royat ya dekhna hey jo zahir mein shakl o sort aur khad o khal ki mojodge kay bgher mumkin nahin. Ehsas ki taqseem kay bad royat kay alawa aur bhi ajza baqi rehtey hen jo weham, khayal aur tasawur kay naam say mosoom keay jatay hen, Tassawuf mein in sub ka majmoyee naam *Roya* hey. Goya ehsas ko *Royat* aur *Roya* do ajza mein taqseem ker saktey hen. Chunachey yeh Kainat in hi do ajza ka tarkeebi majmoawa hey.

Agar Duniya ki tamam mojoodat mein her cheez ko ek zarra samajh ker es ki hasti kay ander aur es ki hasti kay bahr sakht ka jayezah lea jaeay tu asal mein ek Noor milay ga jis kay ander zinadgi ki tamam qadrien milen gi. Tassawuf ki istalah mein es Noor ki thereek ka naam Bidaat hey. Bidaat ek tarhan kay Hayati Dabao ka naam hey jo shaoor awal say shroo ho ker shaoor chahrum tak asr pazeer hota rehta hey.

TAKHLEEQ KA FARMULA

Hum nay pehley tazkirah kiya hey ke yeh charon shaoor satah rakthey hen. Shaoor awal Quran Pak ki zuban mein Asmaey Illahi ya Sifat Illahi kay naam say mosom hey. Jab Asmaey Illahi izhar ki taraf melan kartey hen tu Ahkam e wardha ban ker bidaat ka rang qubool ker letay hen. Chunachey jab bidaat awal shaoor say doyem shaoor mein mutaqil hoti hey tu Amr e Illahi ki soorat mein ronmayee kartee hey. Aur aam istalah mein rooh kehlatee hey. Jab rooh Bidaat (Hayati Dabao) kay tehat izhar ki ek aur shart poori kartee hey tu *Roya* ki satah mein dakhil ho jati hey aur Bidaat ki aakhre koshish ka nateejah fard (shaoor chahrum) ki haisiyat mein roonuma hota hey. Agar in threekat per ghor kiya jaeay tu Bidaat kay nuzool ka tareeqah wazh ho jata hey. Goya fard Bidaat ki mehdoood tareen shakl hey. Ab Agar koi fard Bidaat kay nufooz ko wusat dena chahay tu yeh koshish saood khlaeay gi aur es ki harkat nuzool kay khilaf waqey ho gi. Yani Bidaat shaoor chahrum, fard say ubher ker shaoor soyam ya nou kay shaoor ki satah per pohanch jaeay gi. Yhan fard ka zehan nouyee shaoor ka ahatah ker lay ga. Es mazmoon ko ajmalan yeh kahen gay ke fard nay apnay Lashaoor ka ahatah ker lea. Agar phir bhi fard ka zehan saood kerna chahay tu tamamaa anw kay shaoor yani Kainati satah per qadam rukh sakta hey. Yhan fard kay zehan ki sifat Amr Illahi ki sifat mein jazz hon gi. Es ki tarz e fikr Sifat Illahi kay juzv aur rang ka hukm rkhay gi.

Awal shaoor Noor Mafrad aur doyem shaoor Noor Murakab hey. Yeh Noor ki do qismein hoyeen. Es i tarhan soyam shaoor Nasma Mafrad aur Chahrum shaoor Nasma Murakab hey. Chunachey Nasma ki bhi do qismein hoyeen. Kainat ki char Makaniyat mein pehli do Makaniyat Noor ki sakht hen aur bad ki do Makaniyat Nasma ki. In mein her Makaniyat ki do satah hen.

1. Noor Mafrad ki dono satah say alag alag do shuaeyn nikalti hen. Aur sifati taqazay kay tehat jis nuqtah per mujtama ho ker muzahira kartee hen, wo Noor Mafrad ki takhleeq hey. Es takhleeq ko mla aala kaha jata hey.

2. Noor Murakab ki do sathon say bhi alag aalg do shuaeyn nikalti hen. Aur sifati taqazey kay tehat jis nuqtah per mujtma ho ker muzahira kartee hen, wo Noor Murakab ki ek takhleeq hey. Es takhleeq ko Malaekah kehtey hen.

3. Nasma Mafrad ki do sathon say bhi alag alag do shuaeyn nikalti hen aur sifati tqazay kay tehat jis nuqtah per mujtama ho ker muzahira kartee hen, wo Nasma Mafrad ki takhleeq hey. Es takhleeq ka naam Jinnat hey.

4. Nasma Murakab ki do sathon say bhi alag alag do shuaeyn nikalti hen aur sifati tqazay kay tehat jis nuqtah per mujtama ho ker muzahira kartee hen, wo Nasma Murakab ki takhleeq hey. Es takhleeq ka naam ansre makhlooq hey. Es hi makhlooq ka ek juzv hmara Kurra e Arzi bhi hey.

Kainati Nasma Ka Mazhar

Jo kuch hamaray Ilm o ehsas mein hey es ka barra hissa zyadah ter mujarid yani bay shakl o soorat samjha jata hey. Lekin yeh ghalat hey. Her cheez shakl o soorat rakhtee hay, chahay wehum o khayal hi kiyon na ho. Istalah mein jis ko Adam kay naam say tabeer kiya jata hey wo bhi ek wujood hay, aisa wujood jo shakl o soorat raktha hey.

Wehum kiya hay?

Khyal kahan say aata hay? Yeh bat ghor talab hey. Agar hum in sawalat ko nazar andaz ker den tu kaseer haqaeq makhfee reh jaeen gay aur haqaeq ki zanjeer jis ki so feesad karriyan es hi masala kay samajhnay per munhasir hen, anjane reh jaeen gi.

Jab zehan mein koi khayal aata hey tu es ka koi Kainati sabab zaroor mojood hota hey. Khayal ka aana es bat ki daleel hey ke zehan kay prdon mein harkat hoee. Yeh harkat zehan ki zati harkat nahin ho sakte. Es ka taluq Kainat kay un taaron say hey jo Kainat kay nizam ko ek khas tarreeb mein harkat detay hen. Maslan jab hawa ka koi tez jhonka aata hey tu es kay yeh maaney hotay hen ke Kurra e Hawai mein koi taghyur waqey hawa. Es hi tarhan jab insan kay zehan mein koi cheez ward hoti hey tu es kay maaney bhi yeh hi hen ke insan kay Lashoor mein koi harkat waqey hoyee hey. Es ka samjhna khud zehan insani ki talash per hey. Zehan insani ki do satah hen. Ek satah wo hey jo fard ki zehni harkat ko Kainati harkat say milati hey yani yeh harkat fard kay iradon aur mehsosat ko fard kay zehan tuk lati hey. Zehan ki dono sathein do qism kay hawaas takhleeq kartee hen. Agar ek satah ki takhleeq ko masbat hawaas khen tu doosri satah ki takhleeq ko manfi hawaas keh saktey hen. Darasal masbat hawas ek maaney mein hawaas ki taqseem hey. Yeh taqseem bedari ki halat mein waqey hoti hey. Es taqseem kay hisey aazaey jismani hen. Chunachey hamari jismani faaliyat mein yeh hi taqseem kam kartee hey. Ek hi waqt mein aankh kisi ek shobey ko dekhtee hey aur kan kisi awaz ko sunta hey. Hath kisi teesri sheay kay sath masroof hotay hen aur pair kisi chothi cheez ki pemaesh kartey hen. Zuban kisi panchveen sheay kay zaeqh mein aur nak kisi aur cheez kay songhnay mein mashghool rehti hey. Aur dimagh mein in chezon say alag kitne hi aur chezon kay khyalat aa rahey hotay hen. Yeh masbat hawaas ki karfrmaee hey lekin es kay bar aks manfi hawaas mein jo therikat hoti hen in ka taluq insan kay iraday say nahin hota.

Maslan Khwaab mein bawajood es kay ke mazkoorah bala tamam hawaas kam kartey hen, aazaey jismani kay sakoot say es bat ka suragh mil jata hey ke hawaas ka ijtama ek hi nuqta e zehni mein hey. Khwaab ki halat mein es nuqtah kay ander jo harkat waqey hoti hey. Wohee harkat bedari mein jismani aaza kay ander taqseem ho jati hey.

Taqseem honey say peshter hum in hawaas ko manfi hawaas ka naam day saktey hen lekin jismani aaza mein taqseem honey kay bad in ko masbat khena durust ho ga. Yeh bat qable ghor hey ke

manfi aur masbat dono hawaas ek hi satah mein mtamakin nahin reh sktay. In ka qayam zehan ki dono sathon mein tasleem kerna perray ga. Tassawuf ki istalah mein manfi satah ka naam **Nasma Mafrad** aur masbat satah ka naam **Nasma Murakab** lea jata hey.

Nasma Murakab aisi harkat ka naam hey jo tawatur kay sath waqey hoti hey yani ek lamha, doosra lamha, phir teesra lamha aur es tarhan lamha bad lamha harkat hoti rehti hey. Es harkat ki Makaniyat lamhat hen jis mein ek aisi tarteer payee jati hey jo Makaniyat ki tameer kartee hey. Her lamha ek Makan hey. Goya tamam Makaniyat lamhat ki qed mein hey. Lamhat kuch aisi bandish kartey hen jis kay ander Makaniyat khud ko mehboos pati hey. Aur lamhat kay daur mein gardish aur Kainati shaoor mein khud ko hazir rkhnay per majboor hey. Asal lamhat Allah kay Ilm mein hazir hen aur jis Ilm ka yeh unwan hay, Kainat es hi Ilm ki tafseel aur mazhar hey. Allah Taala nay Quran Pak mein irshad farmaya hey ke mein nay her cheez ko do rukhon per peda kiya hey. Chunachey takhleeq kay yeh hi do rukh hen. Takhleeq ka ek rukh khud lamhat hen. Yani lamhat ka batn ya shaoor Yak rang hey. Aur doosra rukh lamhat ka zahir ya shaoor Kul rang hey. Ek taraf lamhat ki graft mein Kainat hey aur doosri taraf lamhat ki graft mein Kainat kay afrad hen. Lamhat bayak waqt do sathon mein harkat kartey hen. Ek satah ki harkat Kainat ki her sheay mein alag alag waqey hoti hey. Yeh harkat us shaoor ki tameer kartee hey jo sheay ko us ki munfarid hastee kay daeray mein mojood raktha hey. Doosri satah ki harkat Kainat ki tamam asheya mein bayek waqt jari o sari hey. Yeh harkat us shaoor ki tameer kartee hey jo Kainat ki tamam ashya ko ek daerh mein hazir raktha hey. Lamhat ki ek satah mein Kainati afraad alag alag mojood hen. Yani afraad ka shaoor juda juda hey. Lamhat ki doosri satah mein Kainat kay tamam afraad ka shaoor ek hi nuqtah per markooz hey. Es tarhan lamhat ki dono sathein do shaoor hen. Ek satah infradi shaoor hey aur doosri satah ijtemayee shaoor hey. Aam istalah mein markazi shaoor hi ko Lashaoor kaha jata hey.

Agar hum Kainat ko ek fard man len aur Kainat kay ander mojood ashya ko es kay ajza farz ker len tu Kainati shaoor ko markazi shaoor kahen gay. Phir es hi markazi shaoor ki taqseem ka

naam munfarid shaor rakhen gay. Darasal ek hi shaor hey jo Kainat ki her sheay mein alag alag daur ker raha hey. Missal kay tor per kisi fard kay shaor mein es kay apnay makhsoos mahol ki ashya hoti hen. Goya lamhat ki ek satah es khas waqt mein fard kay shaor ki tameer kartee hay, sath hi lamhat ki doosri satah mein Kainat kay zarey zarey ki thereekat daur kartee hen. Yeh kaifyet markazi shaor ki hey. Ab hum es tarhan keh saktey hen ke fard ko mahol ki malomat lamhat ki oopri satah say hoti hey. Aur Kainat ki mukamal malomat lamhat ki nichli satah say mil sakti hen. Lamhat ki nichli satah fard ka markazi shaor hey. Es hi mein Azal say Abad tuk ka pora record mojood hey. Aur lamhat ki ek satah fard ka waqtee shaor hey. Aur lamhat ki doosri satah fard ka dawamee shaor hey. Fard kay dawamee shaor (Lashaoor) mein Azal say Abad tuk ki tamam therikaat ek lamhey kay ander muqeem hen. Es ko hum Jawaidani lamha khen gay. Yeh hi lamhey fard kay shaor ki gherayee hey. Es hi lamhey kay leay Huzoor Alleh Salato Vaslam nay۔ لِ مَعَ اللَّهِ وَقْتٌ irshad farmaya hey.

Tarjumh: *Waqt mein Mera aur Allah ka sath hey.*

Yeh hi lamha haqeeqi hey. Zaman musalsal es hi lamhey ka ek shoba hey. Yeh hi lamha Ilm Illahi hey. Es hi lamhey ko Ilm Huzoori kaha jata hey. Es hi lamhey kay ander Allah Taala ki wo sifat mujtama hen jin ko Quran Pak mein Shey'on kaha gaya hey. Hmara mansha yhan Allah Taala ki tamam sifat say hargiz nahin hey. Allah Taala ki sifat tu Lamutnahee hen. Yahan mehaz un sifat ka tazkirah hey jo Kainat say mutarif hen. Yeh lamha jis ko hum nay Ilm Illahi kaha hay, es hi lamhey kay ander Irada e Illahi jari hey aur Irada e Illahi kay ajza hi Zaman e musalsal hen.

Lazman aur Zaman ki tabeer kayee tarhan ho sakti hey. Ibtida hi say Ambiya nay Allah Taala aur Allah Taala kay hukum ka taaruf kraea hey. Ambiya nay apni taleem mein hamesha es bat per zor diya hey ke Zaat mutlaq ko samajhney ki koshish zaroori hey. Bagher Zaat mutlaq kay samjhay us kay Amr ka samjhna mumkin nahin. Yahan yeh sawal hota hey ke Amr khud Amr hi ko samajhney ka mukalaf ho skta hey. Es ka jawab asbat mein dena parrey ga. Agar Amr kisi bat ka mukalaf hey tu wo bat bajuz es kay

aur kuch nahin ho sakti ke Amr apni haqeeqat ki talash sahib Amr kay taaruf say hasil kray. Phir yeh imkan nikalta hey ke Amr apnay baray mein fehum peda ker sakey. Aur apni Kunah ko jan lay. Za'at mutlaq ka taaruf hasil keay bagher Amr apni zaat ko nahin phechan sakta. Jab Moosa' Aleh e Salam nay Koh e Toor per roshni dekh ker sawal kiya *Kon?* Tu Allah Taala nay jawaban irshad farmaya tha. "*Main hoon Tera Rab*". Es hi waqah say Za'at E Mutlaq aur Za'at Amr ki hudood ka suragh milta hey. Moosa' Aleh e Salam Za'at Amr hen aur Allah Taala Za'at Mutlaq. Neez Allah Taala ki sift Rabanyet aur Moosa' Aleh e Salam ki marbobiyyet ka pata chalta hey. Ek taraf Za'at mutlaq aur es ki sifat, doosri taraf Za'at Amr aur es ki ehtiyaj. Yeh hi wo char batein hen jin per Uloom nabo'at ka daromadar hey. Baz logon nay apnay para'ey bayan mein Za'at Mutlaq ko haqeeqat Mutlaq kaha hey aur Amr mutlaq ko Kainat kaha hey. Yeh para'ey bayan hukmaey rabani ka hey. Ambiyaey rabani aur hukmaey rabani mein yeh farq hey ke Ambiya batin say zahir ko talash kartey hen aur hukma zahir say batin ko talash kartey hen. Kisi hd tuk hukma ki tarz talash ghalat nahin hey. Lekin es tarz mein ek nuqs hey ke wo jin chezon ki alamten kharij mein nahin dekhtay in ko nazar andaz ker detay hen. Es rawaiyeh say Kainat ki sakht mein jtnay haqaeq makhfee hen wo zyadah ter anjanay reh jatay hen. Ambiya kay rawaiyeh mein yeh nuqs nahin hey. Wo Za'at Mutlaq kay zariye Amr Mutlaq ko talash kartey hen. Es tarhan in ki fikr aisey ajza ko pa lete hey jo mazahr kay paband nahin hen. Ambiya mazahr ko nazar andaz nahin kartey tahum wo mazahr ko asal qrar day ker sirf mzahr ki roshni mein gom nahin ho jatay. Wo mzahr ko bhi itni hi ehmyet detay hen jitni mzahr ki aslon ko. Ambiya ki zuban mein mazahr ki aslon ka naam sifat Illahi hey. Wo es rawaiyeh say yani sifat kay zariye Za'at Mutlaq tuk rasayee hasil kartey hen. In per Za'at Mutlaq ki maslehattein munkashif ho jati hen. Phir yeh in kay leay namumkin hey ke in maslehaton ko nazar andaz ker den ya maqsad hayat na bana'ien. Ambiya ki fikr mein Za'at Mutlaq hi hayat hey. Es leay wo hayat ko abadi qarar denay per majboor hen. Chunachey in kay zaviya nazar mein yaheen say Kainat sanvee darjeh mein dakhil ho jati hey. Es kay bar khilaf mazahr ko awalyet denay waley hayat ki kamil gherayeeon aur phenayeeon tuk nahin pohanch sktay.

Ambiya nay yeh bat tehqeeq ki hey ke fikr insani mein aisi roshni mojood hey jo kisi zahir kay batn ka, kisi Huzoor kay ghaib ka mushahida ker sakti hey. Aur ghaib ka mushahida Huzoor kay ajza ki theleel mein kamyab ho jata hey. Belfaz deegar agar hum kisi cheez kay batin ko dekh saken tu phir es kay zahir ka posheda rehna mumkin nahin hey. Es tarhan zahir ki wusatein zehan insani per munkashif ho jati hen aur yeh jannay kay imkanat peda ho jatay hen ke hayat ki ibtida kahan say hoti hey aur intha kahan tuk hey. Ambiya maut kay bad ki zinadgi per es hi leay zor detay hen.

MAAZI AUR MUSTAQBIL

Pichlay safhat mein hum nay munqasm hawaas aur ghair munqasm hawaas ka tazkirah kiya hey Chunachey yeh mnqsm hawaas (Amr Mutlaq) hi hen jo khud ko Azal say Abad tuk ka roop day ker Kainat ki shakl o soorat mein pesh kartey hen. Shakl o soorat say rooh ka pa jana mumkin nahin. Lekin rooh say shakl o soorat ki Kunn'ah tuk pohanch jana yaqeeni hey. Es maqam say mzahr ko awalyet denay walon ki yeh ghalti wazhey ho jati hey ke mazhari wusat hayat hen. Mazhar ko wusat hayat samajhnay walon ka matlab bajuz es kay kiya ho skta hey ke wo maazi aur mustaqbil dono ka inkar ker rahey hen. Goya unhon nay Zaman ki izafiyet ko qataye nazar andaz ker diya halankeh Zaman ki izafiyet hi Amr Mutlaq aur Kainat hey. Darasal maazi hi Kainat hey. Baqi rahey hal aur mustaqbil. Yeh dono baja'ey khud koi wujood nahin rakthey magar yeh maazi hi kay ajza hen. Her lamhey mustaqbil say maazi ki taraf safar ker raha hey.

Huzoor Alleh Salato Vaslam ka irshad (جَفِّ الْقَلْمَ بِمَا مُوَكَّعٌ) Jo kuch honey wala hey es ko likh ker qalam khushk ho gea.) Es hi matlab ki wazahat kerta hey. Es hadees say maazi kay alawa Zamaney ka koi aur asloob malom nahin hota. Hal aur mustaqbil dono maazi hi kay ajza hen.

Yehan say Kainat ki sakht ka bilmushafah suragh milta hey. Quran Pak mein Allah Taala ka irshad hay:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْءًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Tarjumah: Khuda ka Amr yeh hey ke jab wo kisi cheez kay peda karney ka iradah kerta hey tu kehta hey 'ho ja' aur wo ho jati hey.

Es ayet mein iradah ki mahiyet aur ajza ka bayan hey. Maloom nahin pehley logon nay mahiyet ko kis maaney mein istamal kiya lekin hum es lafz mein Noor ka mushahida kartey hen.

Yani Allah Taala ka iradah Lamutnahee Noor hey. Es ayet mein Allah Taala nay apnay Amr ki wazahat ki hey. Yeh irshad ke mein jis cheez ko hukum deta hoon honey ka, wo ho jati hey. Es bat ki tashree hey ke Amr Illahi kay teen hissey hen:

Nmbr1. Iradah

Nmbr2. Jo kuch Iradeh mein hey yani sheay

Nmbr3. Phir es ka zahoor

Allah Taala kay alfaz say yeh cheez paya e saboot tuk pohanch jati hey ke wo jo kuch kerna chahtay hen pehley say in kay Ilm mein mojood hey. Chunachey jo kuch mojood hey wo maazi hey. Jab yeh sawal peda hota hey ke maazi ki miqdar kiya hay? Hmaray pas maazi ki mqdar ko samajhnay ki bohat se tarzein hen msalan mojoodha daur kay scince dan roshni ki raftar ek lakh chiyasi hazar do so biyasi meel fee second btatay hen. Es tarhan roshni ki duniya mein ek second ka tool ek lakh chiyasi hazar do so biyasi meel hawa.

Kainat kay ek lakh chiyasi hazar meel jis Makaniyat per mushtamil hen bayek waqt es Makaniyat kay ander kitnay aamal aur afaal yani hawades ronuma hoeay es ka andaza muhal hey. Yon samjhna chaheay ke ek second kay ander tamam Kainat mein jitnay afaal serzad ho saktey hen. Wo mehaz ek hi second mein waqey honey waley hawads hen. Agar kisi tarhan in afaal ka shumar mumkin ho tu maloom ho skta hey ke ek second ki wusatein kitni hen. Yeh bat ghor talab hey ke ek second kay Kainati hawads thereer mein lanay kay leay yaqenan nou e insani ko Azal say Abad tuk ki muddat chaheay. Agar yeh daawa kiya jaeay ke ek second Azal say Abad tuk ki muddat kay brabr hey tu es daawa mein shak o shubeh ki koi gngaesh nahin. Jab Azal say Abad tuk ek hi second (lamha) karfrma hey tu Zaman Mutawatir ka mafhoom kuch nahin rehta. Darasal Allah Taala kay shey; on hi Zaman ki haqeeqat hen.

Kainat mein teen Zamaney mutarif hen. Zaman haqeeqi, Zaman Mutawatir aur Zaman ghair Mutawatir.

Zaman Mutawatir wo Zamana hey jis ka tajerbah hamein munqasim hawaas mein hota hey. Kainat ki kharji satah per tamam afaal o hawads ko Zaman mutawatir hi kay pemaney say napa jata hey. Kainat jo qadam uthati hey wo ek lamhey ka paband hey. Ala hazा doosra qadam doosray lamhey ka paband hey. Chunachey Kainat ka safar Jab ek nuqtah kay bad doosray nuqtah aur teesray nuqtah mein waqey hota hey tu bila taghyur kay nahin hota. Goya ek lamha ek taghyur hey aur doosra lamha doosra taghyur. Bilfaz deegar lamha Kainati taghyur ka naam hey. Chunachey lamhat ka alag alag hona es bat ki daleel hey ke her lamhey kay wardat o hawads juda juda hen. Sath hi Zaman ki judaganah wehdatein es Amr per dalalat kartee hen ke in kay darmiyan fasal hey aur yeh fasal mutazad wehdatein hen. Aur yeh mutazad wehdtien apni hastee mein judaganah sifat rakhtee hen. Istalahan in hi ka naam Zaman ghair mutawatir hey. Agar Zaman mutawatir maloom wardat hen tu Zaman ghair mutawatir namalom wardat hen. Agar insan mutawatir ki wehdatein aisi wardat ka majmooa hen jin say shaoor waqif hey tu Zaman ghair mutawatir ki wehdatein aisi wardat hen jin say shaoor naawaqif hey.

Allah Taala nay Quran Pak kay ander dono Zamanon ka tazkirah hsub e zel alfaz mein kiya hey. Irshad hay:

Men nay Adam kay putley mein apni rooh phonki aur es ey Ilm Ashya ata kiya.

Yeh do agenciyen hoeen Rooh Illahi aur Ilm Ashya.

Alm ashya kay bilmuqabil Aalam fitrat (Zaman Mutawatir) hey jis ko Quran Pak mein Aalam shahadat kaha gaya hey aur Rooh Illahi kay bilmuqabil roohani duniya (Zaman ghair Mutawatir) jis ko Quran Pak mein Aalam ghaib ka naam diya gaya hey.

Do agenciyon ki tafselat jannay kay leay kisi hud tuk *Noor* aur Nasma ko samjhna zaroori hey. Insani hastee in hi dono say Murakab hey. Yeh hi dono insan zehan kay ghair shaoori aur shaoori pemanay hen.

Insani zehan ki teen sathein hen. Pehli satah kay do rukh hen. Waraey wehum aur weham. Es hi tarhan doosri satah kay bhi do rukh hen. Ehsas aur mushahidah. Zehan ki ek satah yani waraey wehum (Rooh) kay bilmuqabil Aalam ghaib waqey hey. Es Aalam ka inshrah rooh mein hota hey. Shaoor es Aalam say naawaqif hey. Yeh Aalam mawaraey Kainat aur batin Kainat per mushtamil hey. Yeh Aalam Zaman haqeeqi (Timeless-ness) aur Zaman ghair mutawatir (Non-serial Time) ka majmooa hey. Zaman haqeeqi Ilm Illahi hey jis ko istalah mein Ghaibal Ghaib kehtey hen. Zaman ghair mutawatir farishton ki duniya hey jis ko istalah mein ghaib kehtey hen. Chunachey Aalam ghaib ki yeh dono agenciyan Ghaibal Ghaib aur ghaib rooh kay bilmuqabil waqey hen. Ghaibal Ghaib Noor Mafrad mein aur ghaib Noor Murakab men. Baqi zehan insani kay panch rukh...Weham, Khayal, Tasawur, Ehsas aur Mushahida in hi ka majmoey hen aur in hi kay bilmuqabil Aalam fitrat waqey hey. Ab Kainati zinadgi ki tashreeh yeh hoyee ke pehley Aalam ghaib ka lamha aata hey aur phir Aalam fitrat ka. Aalam ghaib kay lmhay say hmara shaoor nawaqif rehta hey lekin rooh aagah rehti hey.

Ghaibal Ghaib Latanahiyet yani Zaman haqeeqi hey. Es Latanahiyet kay muqabil her mutnahiyet ki mahiyet hey jis ka doosra naam Ilm hey. Bilfaz deeger Ilm wo hastee hey jo latanahiyet kay ander tajasus kartee hey. Aur latnahet ki afhum o tafheem mein lagee rehti hey. Ilm ki hastee latnahiyet ki in roshniyon ko maloom kerna chahti hey jo hunooz es kay samnay nahin aaeen. Ilm ki hastee latanahiyet ki roshni talash kartee rehti hey aur jin roshniyon ko pa lete hey in ko apni hastee kay ander jazb ker lete hey. Wo jis roshni ko jazb kartee hay, es roshni ki hastee Ilm ki hastee mein mustaqil naqsh ban jati hey. Es naqsh ka naam nou hey. Yeh Zaman ghair mutawatir hey. Ilm ki hastee mein nou ka naqsh yeh maaney raktha hey ke nou ko apni hastee ka Ilm hasil hey Chunachey nou apni hastee kay Ilm ko barqarar rkhnay kay leay khud ko dohrati hey jis say nou kay afrad ki takhleeq hoti rehti hey. Yeh Zaman mutawatir hey. Wazh rahey ke nou ka khud ko dohrana Martaba e Latnahiyet kay bilmuqabil tanahiyet kay darjey mein ronuma hota hey. Martaba e Latnahiyet Ghaibal Ghaib

aur Martabah Tanahiyet ghaib hey. Ilm ka darja tanahiyet nou hey lekin nou ka darja tanahiyet fard hey. Fard ka zahoor Aalam shahadat hey. Istalah mein fard kay zahoor ko Zaman mutawatir kehtey hen.

Hum nay bayan kiya hey ke Ilm ghaib kay do maratib hen... Ghaibal Ghaib aur Ghaib. Martabah Ghaibal Ghaib Noor Mafrad ka lamha hey. Hum nay es hi lamhey ko Zaman haqeeqi kaha hey. Yeh lamha ghair mutaghayur lamhey hey. Es ki wusat Azal say Abad tuk hey. Ilm ki hastee es hi lamhey kay ausaf maloom karney mein lagee rehti hey yani Ilm es lamhey ki latanahiyet say tanahiyet ki taraf safar karney mein masroof rehta hey. Ilm ka yeh aboori lamha jo latanahiyet say tanahiyet ki simt safar mein guzarta hey Noor Murakab ka lamha hey. Es lamhey ki muddat insani shaoor kay daeray say bahar hey kiyonke insani shaoor ka aaghaz tanahiyet mein hota hey. Tanahiyet ka lamha hamari duniya ka waqt hey jis ka tazkirah Zaman Mutawatir kay naam say kiya gaya hey. Yeh lamha Nasma Mafrad say shroo ho ker Nasma Murakab per khatam ho jata hey. Insani shaoor mudrikat ki hudood(Weham, Khyal, Tasawur) mein Nasma Mafrad say roshnas hota hey. Aur mehsosat o mushahidat ki hudood mein Nasma Murakab say mutarif hota hey. Shaoor kay taghaurat say waqif honey ka amal hi shaoor ki hastee hey. Chunachey shaoor ki hastee es hi lamhey kay ander tameer hoti hey. Quran Pak ki zuban mein Nasma kay lamhay ka naam aafaq aur Noor kay lamhay ka naam anfus hey. Noor ka lamha insani rooh kay bilmuqabil aur Nasma ka lamha insani zehan kay bilmuqabil waqey hey.

Missal:

Zaid ek fard hey. Agar sawal kiya jaeay ke Zaid kon hey tu kaha jaeay ga ke Zaid falan ka beta hey. Falan ka bhaee hay, Zaid Aalim hay, Zaid ki umra pachees sal hay, Zaid khush ikhlaq hay, Zaid aqal mand hay, Zaid nojawan hay, Zaid wajeeh hay, Zaid burdbar hay, es kay maaney yeh hoeay ke Zaid in sifat ka majmooa hey aur Zaid kay ander yeh tamam ausaf hen. Goya Zaid ki hastee rug, pathon, hadiyon aur gosht ka naam nahin hey balkey Zaid aamal ka majmooa hey. Agar Zaid ki hayat ko tasveeri flm ki shakal

mein tarreeb diya jaeay tu es film ka naam waraey shaor yani Lashaoor ya aisey Noor Murakab ki hastee ho ga jo Zaman Ghair Mutawatir per mushtamil hey. Yahan Zaid ki hastee mein Zaman ghair mutawatir ko samjhna zaroori hey.

Missal:

Zaid ko Sooraj ka khayal aaya. Tu es ka matlab yeh hua ke Zaid kay zehan nay ghair Shaoori tor per Sooraj kay nizam ko ahatah ker lea goya Zaid ki dakhli hastee (Rooh) kay bilmuqabil Sooraj ka mukamal nizam ek tsasveree film ki shakl mein mojood ho gea. Es tsasveree film mein Sooraj kay nizam ki tafseelat Zaman ghair mutawatir ka ek lamha hey.

Lamha ki tafseelat yani aasar o ahawal, kaifyet o hawadis lapet diye jaeen tu yeh Zaid ki zinadgi ka ek lamha bna. Yeh lamhey Zaman mutawatir ka lamha hey. Es lamhey ki bhi do satah hen... Ek satah hawaas kay bilmuqabil waqey hey jis ko Aalam fitrat kehtey hen. Aisey bay shumar lamhat ka majmoyee naam Zaid hey. Yeh wohee Zaid hey jis ko hawaas dekhtay, chootay aur jantay hen. Goya Zaid bay shumar lamhat yani Aalam fitrat ki lipatee hoyee sarbastah flm hey. Es hi sarbastah film ka naam thos aur mehsoos Zaid hey. Balfaz degr Zaid Zaman mutawatir ki unit(Unit) ka ek unawan hey. Es unawan ki tafseel Zaman ghair mutawatir ki wo yont hey jis ko Zaid ki mahiyet kehna chaheay. Hum yeh bhi keh saktey hen ke Zaman ghair mutawatir ki unit(Unit) Zaid ki mahiyet hey. Hum bayan ker chukay hen ke mahiyet jis cheez ka naam hey wo noor ka bast hey ya aisa phela hua Noor hey jo kisi unit kay ajza ki tasveeri flm hey. Es tasveer flm mein kisi unit (Unit) ka her ek weham, her ek khayal, her ek tasawur aur her ek ehsas record hey.

Hum oper khaee hoyee bat ko es tarhan bhi keh saktey hen ke Zaman mutawatir ka lamha unawan ya jism hey aur Zaman ghair mutawatir ka lamha es ki tafseeli film hey. Yeh jan'na zaroori hey ke Zaman ghair mutawatir ka lamhey her waqt hmaray samnay rehta hey lekin hmara zehan es taraf nahin jata. Es hi leay wo ghaib hey.

Missal:

Jab hum kisi sheay ko dekhtay hen tu Zaman ghair mutawatir ka lamha darmiyani fasley ko hamari la ilmi mein es tarhan nap leta hey ke na tu shay ki roshni hmaray zehan say hawa bhr alag rehti hey aur na hawa bhr hamaray zehan ki satah mein dakhil hoti hey. Yeh hi wajah hey ke hum sheay ko dekh saktey hen. Agar hamara zehan sheay say hawa bhr alag rahey ya hawa bhr sheay kay ander dakhil ho jaey tu sheay ghayeb ho jaeay gi aur hum es ey hargiz nahin dekh sken gay.

Mutawatir shaoor mein tawathr hota hey. Maslan:

Aaj kay bad person ka din es waqt tuk nahin aata Jab tuk kal ka din na guzar jaeay. Es i tarhan Rabiul Awal kay bad Zeqad ka mhenh es waqt tuk nahin aa skta Jab tuk drmeane mhenay na gZR jaeen. Es kay bar aks Zaman ghair mutawatir tarteeb ka paband nahin hey. Jis ki ek missal Roya (khawab) hey. Khawab dekhnay wala das saal bad kay waqeaat achank dekhnay lagta hey halan ke abhi darmiyani waqfah nahin guzra. Goya Zaman mutawatir mein her daur kay hawadis nazar aa saktey hen. Maazi, Haal, Mustaqbil ki koi shert nahin hey. Zaman ghair mutawatir mein Kainati hawadis ko nap'nay kay aisey tamam pemaney mojood hen jin say Maazi, Haal, Mustaqbi ko bagher kisi tarteeb kay napa ja skta hey. Roya mein ya khayal mein hum aisey Zamaney ko wapas la saktey hen jo hazaron saal pehley guzar chuka hey. Khayal ya roya kay ander es ko wapas lanay mein darmiyani waqfah nazar andaz ho jata hey. Zaman ghair mutawatir ki ek satah tu yeh hey jis ka hum nay mazkorah bala satron mein tazkirah kiya hey. Aur Zaman ghair mutawatir ki doosri satah hamah waqt hmaray zehan kay sath wabastah rehti aur kam kartee hey jis ki ek missal oper guzar chuki hey aur bey shumar misalein her waqt hmaray tajrabah mein aati rehti hen. Msalan hum jab kisi aisey shaks ko dekhtay hen jis ko hum nay aaj say pachees saal paishter dekha tha tu hamein guzishtah pachees saal kay musalsal waqiyat yad karney ki zaroorat pesh nahin aati balkey hum achank es shaks kay chehray ko wapas apnay zehan mein lay aatay hen. Darasal wo Zaman ghair mutawatir kay daeray mein mehfooz rehta hey. Hamara zehan es ki shakhsiyet wapas lanay kay leay tamam darmiyani waqfon ko hazaf

ker jata hey. Balfaz deegr ya tu hamara zehan zaman ghair mutawatir kay es daeray mein dakhil ho jata hey jis kay ander mazkorah insani shakhsiyet mehfooz hey ya phir zaman ghair mutawatir ka daerah hmaray zehan mein dakhil ho jata hey. Doosri satah ki aur bhi misalen ho sakti hen. Hum jab zeenay say utartey hen tu zeenay ki seerhiyon ka nap jo pehley say zaman ghair mutawatir mein record hay, hmaray qadmon ki sahee sahee rahnumayee kerta hey. Es hi leay hamein zeena utrney mein shaoori tor per sochna nahin perta. Kabhi kbhe qadam dagmaga jata hey aur hum gir pertay hen. Es moqa per kisi wajah say hamara zehan zaman ghair mutawatir kay daeray say hut jata hey aur rahnumayee zaman mutawatir kay hathon mein aa jati hey jis kay subab qadam ghalti ker jatay hen kyonke zeena ka nap zaman mutawatir kay ander record nahin hota. Quran Pak mein zaman ghair mutawatir ko Ilmul Asma say tabeer kiya gaya hey. Ilmul Asma wo shaoor hey jis ka naam hum nay apni istalah mein zaman ghair mutawatir rakha hey. Yani yeh shaoor zaman ghair mutawatir ki izafi sift hey.

Rooh ki zati sift zaman haqeeqi hey. Es mein Azal say Abad tuk ki tamam tasveeri filmein mehfooz hen. Quran Pak ki zuban mein es ko Loh Mehfooz kaha gaya hey. Yeh Zaman Tajjali Za'at mein naqsh hey. Es ki apni haisiyat tajjali sifat ki hey. Allah Taala ka irshad hey ke mein nay Adam kay putley mein apni rooh phonki. Yeh hi rooh zaman haqeeqi ka shaoor hey. Es hi shaoor kay bilmuqabil Tajjali Za'at (Ilmul Qalam) aur Tajjali sifat (Loh Mehfooz) waqey hey. Yeh dono Aalam Noor kay maratib hen. Tajjali sifat kay martabey mein zaman ghair mutawatir aur zaman mutawatir dono kay indrajat mehfooz hen. Tajjali sifat hi wo shaoor hey jis say ghair mutawatir shaoor aur mutawatir shaoor dono ko hayat hasil hoti hey. Quran Pak ki zuban mein Tajjali sifat ko Aalam Amr aur baqi do zamanon ko Aalam Khalq kaha gaya hey.

Aalm Khalq kay do maratib hen. Ek Aalam tamsul jo zaman ghair mutawatir hey doosra Aalam Fitrat. Yeh zaman mutawatir hey. Es hi ko Aalam ansariya Aalam taareekh aur mazahr ki duniya kehtey hen.

Allah Taala ka irshad hay:

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Tarjuma: *Hum tumhari rag e jan say zyadah qareeb hen.*

Es ayet mein teen maratib bayan keay geay hen. Pehla martabah Allah Taala ki Zaat o sifat ka. Yeh zaman haqeeqi yani Allah Taala kay Ilm Huzoori ka shaoor hey. Doosra martabah rag e jan ka jo insani ana yani Ilmul Asma ka shaoor hey. Teesra martabah es ka jis ki rg e jan ki taraf ishara kiya gaya hey. Yeh insan ba hasiyet sheay hey jis ka doosra naam zaman mutawatir hey. Zaman mutawatir afrad ka shaoor hey. Es shaoor mein Kainat ka her fard yani zarra zarra khud ko apni infradiyet ki hdod mein janta hey. Zaman ghair mutawatir Kainati shaoor hey. Yeh afrad mein ghair shaoori tor per kam kerta hey.

Zaman haqeeqi Allah Taala ka Ilm (Ilm Hazoori) hey. Yeh wo shaoor hey jo Kainat kay her zarey mein karfarma hey. Jab yeh shaoor Kainat mein kam kerta hey tu Kainat es ko apna zati shaoor janti hey aur jab yeh shaoor zarey mein kam kerta hey tu zarey es ko apna infradi shaoor samajhta hey. Jab tuk yeh shaoor Kainat say mawara hey. Zaman haqeeqi hey. Jab Kainat mein sama jata hey tu zaman ghair mutawatir kehlata hey aur jab zarey kay ander harkat kerta hey tu zaman mutawatir ban jata hey. **الله نور السموات والارض** mein es hi shaoor ko Noor kaha gaya hey.

Insan ki zaat mein in hi teen shaoron kay madarij kam kartey hen.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهُدِ يَنَّهُمْ سُبُّلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

(Sora 29 -Ayet 69)

Tarjuma: *Aur jin logon nay mehnat ki beech rah hamari kay albata dikhda den gay hum in ko rah apni aur tehqeeq Allah sath ehsan karney walon kay hey.*

Allah Taala nay es ayet mein zaman haqeeqi aur zaman ghair mutawatir dono ki taraf ishara kiya hey. Jo log Allah Taala ki talash kartey hen in per yeh dono Zamaney munkashif ho jataj hen. In ki zaat mein wo bedari peda ho jati hey jo Zaman mutawatir mein in dono Zaman on ko smjhte aur mehsoos kartee hey. Aksr aoqat in per wo chezen mnkshf ho jati hen jo Zaman haqeeqi say ghair mutawatir aur ghair mutawatir say mutawatir mein kabhi mutaqil hoyee theen ya aaendh kabhi mutaqil hongi. In ki basarat, in ki fehum aur in kay mehsosat kabhi kabhi Maazi, Haal aur Mustaqbil kay khodokhal ko yakja dekh letay hen. Phir in ki fehum Maazi, Haal aur Mustaqbil ki sargermiyon ko ek doosray say alag jan leti hey. Zaman mutawatir ka rishtah apnay her sirey per zaman ghair mutawatir say mulhaq hey. Aur zaman ghair mutawatir ka rishtah apnay her sirey per zaman haqeeqi say munsalik hey.

Koyee bhi sheay jo filwaqt mojood hey. Zaman mutawatir ka ek unit (Unit) hey. Yeh wujood mein aanay say pehley hayat kay daeray say bahar nahin ho skta. Kiyonke jo sheay hayat kay daeray say bahar hey wo hayat kay daeray mein dakhil honey ki salahiyet nahin rakhti. Ek darkht jo poori tarhan nashoonuma pa ker hmaray samnay aa chuka hey , Apnay aslaf kay batin mein mojood tha. Doosray alfaz mein hum yeh keh saktey hen ke darkht kay aslaf ka batin hi zahir ki shakl o soorat ikhtiyar ker kay darkht bana hey. Darkht kay aslaf ka batin zaman ghair mutawatir hey. Quran Pak mein Allah Taala nay Kainat ki sakht ka tazkirah mundarijah zail alfaz mein kiya hey.

اللَّذِي خَاقَ فَسُوْىٰ وَاللَّذِي قَدَرَ فَهَدَىٰ

Allah Taala nay Khalq kiya, Hiss e Mushtarik ata ke, taqdeer banayee aur hidayat bakshee.

Tashree: Kisi sheay ka wujood filhaqeeqat in taqazon ka majmooa hey jo es sheay ki tabiyet mein markooz hen yani sheay ek khol hey jis kay ander taqazay bhray hoey hen. Hum inhein pemanay say tashbeeh day saktey hen. Yeh takhleeq ka pehla merhala hey.

Dosra merhala hiss e Mushtarak hey. Yeh pemanay ka tareeq istamal hey yani taqazon ko kis tarhan istamal kiya jaeay.

Tesra merhala istamal kay natayej ka qanoon hey. Msalan aag jalati hey. Agar koi cheez aag mein phenk de jaey tu wo jal jaeay gi. Msalan pani bhigo deta hey. Agar koi sheay pani mein dal de jaeay tu wo bheg jaeay gi. Yeh hua istamal kay ntayej ka qanon.

Chotha merhala husool hey. Agar koi sheay mufeed maqsad kay pesh nazar jalayee jaeay tu yeh amal achha khlaeay ga aur es kay barkhilaf baykar ya bura amal samjha jaeay ga. Yeh dono amal hasil rakthey hen. Hasil ko mufeed khen gay ya muzir, es hi merhaley ka naam hidayet hey.

Insan jab apnay taqazay sahee tor per istamal kerta hey aur nou e insani kay leay mufeed ntayej nikaltay hen tu es ki tabiyet mein nou e insani kay akhlas ka chashma ubal parta hey. Yeh hi chashma es ki fikr ko nashoonuma day ker aisey maqam tuk lay jata hey jahan es ki fikr nou e insani kay majmoyee taqazon ko samajhnay aur mehsoos karney lagtee hey. Phir fikr insani es mrhlay say bhi guzar jati hey aur aisi wusaton mein ja phonchti hey jahan es per Kainat kay majmoyee taqazay munkashif ho jatay hen. Es kay bad bhi ek aur qadam hey. Es qadam per fikr insani mawaraeay Kainat say roshnas ho jati hey. Yeh hi roshnasi haqeeqat aaghe aur Illahi Marfat hey. Yahan pohanch ker insan zaman ghair mutawatir aur zaman haqeeqi dono ko jan leta hey. Kainat kay majmoyee taqazon ka munkashif ho jana insan mein zaman ghair mutawatir kay shaoor ko bedar kerta hey. Es halat ko Tassawuf ki istalah mein ‘*Jama*’ kehtey hen aur fikr insani ka mawaraeay Kainat mein markooz hojana ‘*Jama Aljma*’ kehlata hey. Yeh markaziyat zaman haqeeqi kay shaoor ko bedar ker deti hey.

Mutashabah. Es masleh per sochnay walon ko Kainat aur fard Kainat kay alag alag honey ka shubah ho sakta hey. Yeh sirf mutashabah hey. Filwaqa Kainat apnay kisi ek fard kay asbat aur nafi ka majmooa hey. Jab hmaray samnay gulab hey tu es Lamhe (*Lamhe say murad Lamhe ki kamtareen kasr hey yani lamhey ka krorrawan hissa ya es say bhi kam jis ko hum apnay tasawur mein*

kamtareen waqfah ka naam day saktey hen. Goya wo waqfah jis say kam waqfah hmaray tasawur mein na aa skay) gulab kay alawa aur koi cheez nahin yani hamaray zehan mein gulab ka hona hey aur gulab ka na hona hey. Es waqt hamaray samnay jo kuch hey wo mehaz gulab ki hastee ka asbat hey. Hamari fikr ka markaz gulab kay alawa koi doosri sheay nahin hoti. Hum es khas lamhey kay ander Kainat ko ek hi unit (Unit) shumar kartey hen. Jis unit ka naam gulab hay, Jab tuk hum es unit ko tark na karden aur es unit ki taraf say zehan ko na hata lein doosray unit say rabt qayam nahin ker saktay. Zaman mutawatir mein hum jis lamhey kay ander apni fikr ka tajziyah karein gay, Kainat kay sirf ek hi fard say mutarif ho saken gay. Chunachey es hi fard ko kul Kainat ka naam den gay. Jab tuk es ek khas fard kay alawa Kainat kay tamam afrad saqit na ho jaeen tu hum es fard ka ehsas ya mushahida nahin ker saktay. Yhan say idraak bilhawas kay qanoon ki tehqeeq ho jati hey. Hum beyek aan sirf ek cheez ka idraak ker saktey hen Jab ke baqi tamam ashya ki nafi ker den. Agar es haqeeqat ko zara tafseel kay sath bayan kiya jaey tu yeh kehna parrey ga ke hmaray zehan ki sirf ek hi simt hey aur es hi simt mein hmaray tabayee taqazay prawaz kartey rehtey hen. Hum daa'en baa'en, aagay pechhay aur oper nechay hargiz nahin dekhtay. Yeh chey simten qayaas ki pedaawar hen. Filhaqeeqat simt sirf wohee hey jis taraf hamaray zehni taqazay safar ker rahey hen. Es hi simt ka naam zaman mutawatir (Serial-Time) hey. Hum rozmarah kay mushahidat mein idraak bilhawas kay naam say es hi zaman ka tajrabah kartey hen. Samjha yeh jata hey ke zaman guzarta rehta hey halankeh aisa nahin hota. Filwaqey yeh zaman record hota hey. Goya hum zaman kay ander in hi hawads (ashya) ko patey hen jin ka unawan poori manwiyet kay sath hmaray zehan mein mojood hey. Quran Pak mein Allah Taala nay es hi Zaman ko kitabul Marqom farmaya hey. Yeh hi Ilmul Asma hey. Hamein kisi manwiyet ko naam denay ka pora ikhtiyar hasil hey. Manwiyet ka naam denay say pehley hum es ka idraak mar'ayee ya ghair mar'ayee roop mein kartey hen. Chahay yeh roop khayal ki hastee mein roonuma ho ya shahood ki soorat men. Her soorat mein yeh roop naqsh hota hey aur yeh naqsh tasuwur hey idraak bilhawas ke. Chunachey jin qadron ka malik mushahida hey. In hi qadron ka Malik khayal bhi hey. Yeh hi khayal

zehan ki androni satah say musafirat ker kay zehan ki beroni satah per mazahr ki soorat mein jalwah ghair ho jata hey.

Harkat Dori

Oper kay mazmon kay samajhnay kay leay harkat dori ki sharah zaroori hey. Kainat ek aisa nuqtah hey jisay hamein apnay zehan mein farz kerna parta hey. Yeh hi Kainat ki mojodgi ka raz hey. Koi nuqtah riyazi danon ki istalah mein na lambayee raktha hay, na chorrayee raktha hey aur na gherayee raktha hey. Wo sirf shaoor ki takhleeq hey. Yeh hi nuqta e shaoor say musafirat ker kay idraak bilhawas banta hey. Es kay idraak balhawas ban'nah ka tareeqah bohat sadha hey. Pehley yeh samjhna bohat zaroori hey ke shaoor finafsi kiya cheez hay? Wo khud ko qayam raktha hey aur apni yad dahani mein masroof rehta hey. Yani shaoor musalsal daawa kerta rehta hey mein yeh hoon, mein wo hoon, mein chand ko dekh raha hoon, mein Sooraj ko dekh raha hoon, mein Sitaron ko dekh raha hoon, Meray hath mein kitab hay, Meray hath mein qalam hey wagheira wagheirah. Yeh tamam daaway shaoor ki banaee hoyee tasweeren hen. Wo in tasweeron ko jis tareeqay say istamal kerta hey es tareeqay kay bohat say naam hen. Msalan es tareeqah ka ek naam nigha hey. Yeh bayek waqt do markzon mein dekhtee hey. Es markaz ki ek satah ghaib hoti hay, doosri shahood. Ghaib ki satah nigha ki infradiyet hey. Shahood ki satah nigha ki ijtmayet. Darhaqeeqat in dono sathon mein ek hi nigha kam ker rahi hey. Agar hamari ankhon kay samnay badam ka ek darakht ho tu hamara yeh daawa hota hey ke yeh badam ka darakht hey. Phir hum ek aur shaks say es darkht kay baray mein pochhtay hen tu wo bhi yeh hi kehta hey ke yeh badam ka darkht hey. Hum lakhon Admiyon say es darakht kay baray mein istafsar karien gay tu jawab ek hi milay ga ke yeh badam ka darakht hey. Es tajrabah say yeh haqeeqat munkashif ho jati hey ke in lakhon Admiyon mein dekhnay wali nigha ek aur sirf ek hey. Agar dekhnay wali nigahen do hoten tu in dono nigahon mein her nigha mukhtalif dekhtee kiyonke do hona mukhtalif hona hey. Yeh nigha kuch aur dekhtee aur wo nigha kuch aur dekhti. Lekin tajrabah dekhnay wali nigha kay alag alag honey ki shahadat nahin deta. Es leay yeh kehna parrey ga ke yeh nigha shaoor ki ek tarz hey ya ek satah hey aur

ye satah ijmaae hey jis mein poori Kainat mushtarak hey. Es mushtarak satah ko hum idraak bilhawas kehtey hen. Yeh hi mushtarak satah Kainat hey. Zahir hey ke yeh mushtarak satah fard hi ka juzv hey. Fard say alag koi cheez nahin hey.

Nigah ki Infradi Satah

Nigah ki doosri satah infradi hey. Es satah say zaat (nafs) jo kuch dekhtee hey wo Kainat kay doosray afad say makhfee hota hey. Pehli nigah wehdat hey aur doosri kasrat. Yeh kasrat darasal wehdat hi ki ek nigha hey. Ya wehdat nigha kay lashmar zaviyah hen jin ko infradi nigha kehtey hen. Hum es mafhom ki wazahat es tarhan ker saktey hen ke wehdat nigha apni her shan ko alag alag dekhtee hey. Alag alag dekhnay say afad ya kasrat ki takhleeq hoti hey. Hadees qudsee ﴿كُنْتُ كَنْزًا مَخْفِيًّا﴾ mein es hi taraf ishara hey.

Lail o Nahar

Oper tazkirah ho chka hey ke shaoor (Zaat Wajibul Wujood) apni takrar kerta rehta hey aur jesay hi takrar waqey hoti hey ek nuqtah kay do ho jatay hen. Phir ek nuqtah kay do ho jatay hen. Azal say es hi tarhan ho raha hey. Agar hum riyzi danon ki tarz mein samjhen tu yeh lashmar nuqtay ek daerh ki shakl ikhtiyar ker letay hen. In nuqton mein her nuqtah apni jagah ek daera hey. Yeh tamam daeray mil ker ek barra daera bnatay hen. Es hi barrey daeray ka naam Kainat hey. Es i ko harkat dauri kaha jata hey. Yeh yad rakhna zaroori hey ke harkat dauri sirf shaoor ki takrar hey. Quran Pak mein es takrar ka tazkirah mojood hey.

وَلَهُ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ (sora inaam, ayet 12)

Tarjuma: Allah hi ka hey jo rat aur din mein sukonat pazeer hey. Wahee sn'nay wala aur jan'nay wala hey.

Rat aur din mein jo kuch rehta aur basta hey wo Allah hi ki milkiyet hey. Insan kay idraak o hawaas mein jo kuch hay, Allah

Taala nay es ko do hison mein taqseem ker diya hey. Ek hissey wo hey jis ka taluq rat kay hawaas say hey. Yeh do daeray hen ya in ko harkat dauri ki do satah khen gay. Yeh dono satah mukhtalif hawaas ka serchashmah hen. Es hi wajah say Allah Taala nay lail o nahar kay alag alag alfaz istamal keay. Yeh Amr yahan qabl e zikr hey ke rat kay hawaas ko taareki, ghunodgi ya neend ke ker ghair haqeeqi tasawur kiya jata hey. Allah Taala kay alfaz say es tasawur ki tardeed ho jati hey. Aur yeh saabit ho jata hey ke Allah Taala kay nazdeek rat aur din kay hawaas yaksan thos aur haqeeqi hen. Agar hum zara sa tajziyah karen tu yeh bat hamaray samnay aa jaeay ge ke din kay hawaas ko ijtemaae shahadat hasil hey aur rat kay hawaas ko infradi. Lekin yeh haqeeqat bhi nazar andaz nahin ki ja sakti ke ijtemaae shahadat mein bohat se ghaltiyan hoti hen bilkul es i tarhan jis tarhan infradi shahadat men.

Yahan yeh tazkirah zaroori hey ke nigha ki do satah mein ijtemayee satah ko marozi aur infradi satah ko maroozi ka naam diya jata hey. In hi do satah say Zaman (Time) ki daagh bel partee hey. Jab ek fard doosray fard say mutarif hota hey tu yeh hi taaruf ka merhala Zaman banta hey. Yeh taaruf zaat ka ek amal hey jab zaat apni kisi shan ko dekhtee hey tu ek tehrao waqey hota hey. Filhaqeeqat yeh tehrao dekhnay ki ek tarz hey jis ko aqal e insani zaman kehti hey. Aisa nahin hey ke koi cheez ya aan guzarti ho balkey yeh sirf zaat ki tarz e fikr hay, tarz e shaor hay, tarz e nigha hey.

Allah Taala ka ek irshad yeh hey ke mein Samee hoon, mein Baseer hoon, yani samaat aur basarat meri wahid milkiyet hey aur doosra irshad yeh hey ke mein nay insan ko samaat dee, basarat dee. In dono irshadat say yeh nateejah nikalta hey ke insan Allah Taala ki samaat say sunta hey aur Allah Taala ki basarat say dekhta hey. Yeh malhoz rahey ke Allah Taala ka sun'na aur dekhna haqeeqi hey chahay wo Allah Taala ki Zaat mein waqey ho ya afrad ki zaat men. Dekhnay aur sun'nay mein mutashabeh sirf insanon ko lag skta hey. Es leay ke jo cheez Allah Taala ki taraf say hoti hey insan es ko khud say mansoob kerta hey aur yahan say wo kisi cheez kay samajhney mein ghalti kerta hey. Yeh tu mumkin nahin hey ke kisi shaks ki nigha badam ko injeer dekhay. Wo injeer ko injeer

dekhnay per majboor hey. Albata maane phnanay mein apni ghalat ra'ey istamal ker skta hey. Yeh ke skta hey ke injeer ek fazool darakht hay, ek muzir darakht hay. Quran Pak mein Allah Taala ka irshad hay:

مُوَالِّدِيْ خَلَقُكُمْ مِنْ نَفْسٍ وَاحِدَةً (soroh aaraf, ayet 189)

Wohee hey jis nay tum ko banaya ek nafs say.

Tamam nou e insani ek makhfee scheme kay tehat banayee gayee hey. Wo makhfee scheme jo mzahr kay pechhay kam ker rahi hey. Es hi ko Allah Taala nay *Nafs Wahidah* farmaya hey. Makhfee scheme nazar aanay wale tareekh aur roshni ki gherayee mein aisey nuqosh ki takhleeq kartee hey jin ko hmaray hawaas mazhar ki soorat mein dekhtay aur mehsoos kartey hen. Yeh tu nammkin hey ke hum in nuqoosh kay idraak say inkar ker den. Ya in ki mojodgi ko tasleem na kren. Hum bazam khud sirf itna ker saktey hen ke haq ko batil ke den aur batil ko haq smajh len. Chunachey es i khum khyali aur ghalat tarz fikr kay zair e asr insan gumrahee mein mubtala ho jata hey.

Allah Taala ki Aawaz

Quran Pak mein ek jagah tazkirah hey. Hm nay maryam per wahee ke. Zahir hey ke Hazrat Maryam rasool ya Nabi nahin then. Es maqam say awaam ko Alq'aa ya wahee karney ka pata chlata hey jis say Allah Taala ki de hoyee Sama'at aur Basarat ki wazahat ho jati hey. Aam halat mein her insan ko yeh kaifyet hasil hey. Insan es kaifyet ko apni Zuban mein Zameer kay naam say phechanta hey. Wo Zameer ki aawaz sunta hey aur es awaz ki rahnumayee mein nateejah akhz kerta hey. Filwaqey yeh Allah Taala ki awaz hoti hey. Aur Allah Taala ka bakhsha hua nateejah hota hey. Nateejah insan ki zaat tuk pohanchta hey. Yaheen say nafs ki tanqeed shroo hoti hey. Yeh tanqeed insan ki niyet ko saheeh rakhtee ya ghalat ker deti hey. Quran Pak mein nafs ki es hi tanqeed ko royat aur nazar ka naam diya gaya hey. Allah Taala farmatey hen:

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبَصِّرُونَ (soroh aaraf, ayet 189)

*Aur tu dekh raha hey ke teri taraf dekh rahey hen agarchey wo
nahin dekh rahey.*

Es ayet mein char agenciyon ka tazkirah hey. Nafs ki do agenciyon ka naam royat aur nazar lea gaya hey. Neez mein Illahi Sama'at aur basarat ki dono hi agenciyon madgHum hen. Jab tuk insan andronee awaz per tawajoh nahin deta, rahnumayee hasil nahin ker skta.

ZAMAN O MAKAN KI HAQEEQAT

Yahan es bat ki wazahat zaroori hey ke Kainat kis tarhan bani hey aur Makan o Zaman ka Kainat ki takveen say kiya taluq hey.

Kainat ki do satah hen. Agar hum ek satah ko Kul Zaat (Internal Self) khen tu doosri satah ko Ek Zaat (Personal Ego) khen gay. Kul Zaat chotay say chotay zarat aur barey say barey ajram ka baset (Base Line) hey. Yani chotay say chhota zara aur barey say barey Kur'rah jin roshniyon ka majmooa hey wo sari roshniyan Kul Zaat kay ajza hen. Agar hum in roshniyon ko dekh saken tu yeh taswurat ki soorat mein nazar aayen gey. Yeh hi taswurat Kul Zaat say Yek Zaat mein muntaqil hotay hen. In ka muntaqil hona Kul Zaat per munhasir hey. Kul Zaat jin tasawurat ko Yek Zaat kay supurd ker dey. Yak Zaat unhen qabool karney per majboor hey. Msalan gulab ko Kul Zaat say wahee tasawurat muntaqil hotay hen jo gulab ki shakl o soorat mein zahoor patay hen. Es i tarhan insan ko bhi Kul Zaat say wahee tasawurat miltay hen jo insani shakl o soorat ka mazhar hon.

Insan Ki Sakht Kiya Hay?

Woh aisey tasawurat ka majmooa hey jo Kul Zaat mein Ek Zaat ka shaor hasil kartey hen. Insan ka Lashaoor (Kul Zat) khud apnay jism ki takhleeq kerta hey. Aam zuban mein jis ko Madah (Substance) kaha jata hey wo Lashaoor ki machine ka bana hua hey. Samjha yeh jata hey ke kharij say jo ghiza insan ko miltee hey es say khoon aur jism banta hey. Yeh qayaas sirey say ghalat hey. Darasal insan ka Lashaoor (Kul Zaat) tasawurat ko roshni say Madeh ki shakl mein badal dalta hey. Yeh hi madah jismani khdokhal aur saqal ki soorat mein mutarif hota hey. Jab Lashaoor

kisi wajah say tasawurat ko madeh mein muntaqil karney ka ahtimam nahin kerta tu maut waqey ho jati hey.

Insan ko apni zinadgi mein ek say zyadah martabah sakht tareen bemariyon say sabqah parta hey. Es Zamaney mein ghiza ya tu kum say kum reh jati hey ya bilkul mafqood ho jati hey lekin maut waqey nahin hoti. Es kay yeh maaney hoey ke jismani machine zinadgi ko chalanay ki zumaidar nahin hey. In mushahidat say yeh bat tehqeeq ho jati hey ke kharij say insani jism ko jo kuch milta hey wo zinadgi ka moa'jab nahin hey. Zinadgi ka moa'jab sirf Lashoor ki karsaazi hey.

Kul Zaat ko samajhney ki taarzein bohat hen. Kul Zaat ki sifat Lashmar hen. Insan peda hota hay, wo chand maah ka hota hey. Phir saa'th, sat'er, as;si aur naw'wey saal ka ho jata hey. Es kay jism men, es kay khayalat mein, es kay Ilm o amal mein her lamhey taghayur hota hey. Es kay jism aur Ilm o khayal ka her zarra badal jata hey lekin wo shaks nahin badlta. Wo jo kuch chnd mah ki umar mein tha wo hee naw'wey saal ki umar mein hota hey. Agar es ka naam Zaid hey tu es ko Zaid hi kahen gay. Wo hameshah Zaid hi kay naam say yad kiya jaeay ga.

Jumlah e Moatarizah

Yeh Zaid kiya hay?

Yeh Zaid Kul Zaat hey. Jis qadar rad o badal waqey hota hey wo Ek Zaat (Personal Ego) hey. Kul Zaat Kainat ko muheet hey. Ilm e Kainat Yek Zaat ko hasil nahin hey. Kul Zaat say lataluqee es ka subub hey. Agar ek shaks ki tamam dilchspiyan es kay khandan tuk mehdood rhen tu es ki feHum sirf khandan ki hudood mein soch sakti hey. Es kay mushahdat aur tajrabat bhi es hi munasibat say mehdood hon gay. Yon kaheeay ke es nay apni feHum ko mehdood ker lea, yhan tuk ke wo khandan say bahar dekhnay say qasir hey. Insan ki aankh aur kan es ki apni feHum ki hudood mein dekhtay aur suntey hen. FeHum ki hudood say bahr na dekh saktey hen, na sun saktey hen. Bazahir tu yeh maloom hota hey ke wo duniya kay atraf mein dekh rahey hen aur sun bhi rahey hen lekin es ki feHum

ko khandan say bahar kisi cheez mein zarrey bahr dilchaspee nahin hoti. Es kay shaoor ka haal bilkul chand saal kay bacheys ka sa hota hay, aisey bacheys ka sa jis ko aap radio per sari duniya ki khabrein sunwa den magar wo na kuch samjhay ga, na mehsoos kray ga. Agar koi shaks pachas saal ki amr mein sirf apnay khandan ki hudood mein sochta hey tu Roohaniyet kay nuqta e nazar say es ki umar chand sal say zyadah tasawur nahin kia ja skte. Kisi aisey insan ka shaoor jo mehz apnay infradi mufad ko made nazar raktha hey. So sal ki umar mein bhi baloogh ko nahin pohanchta. Es hi buniyat per Kul Zaat say bey kahbar rehta hey. Kainat ki stage per es ki halat wahee hoti hey jo teen saal kay bachay ki kisi benul aqwami jalsay mein ho sakti hey. Es hi wajah say mazhab Lazma e Hayat Insani hey. Jis qom ka iman, Kainat ka akhlas nahin hey wo qom Kainati qadron ka mushahida nahin ker saktee. Na es ki feHum Kainati uloom tuk pohanch sakti hey. Es nay khud ko Kul Zaat say munqata ker lea hey. Es wazhey ki qom hazaron saal ki umar panay kay bawajod palnay ka bachah rahey gi.

Yeh roshni jis ko hamari aankhen dekhtee hein Yek Zaat aur Kul Zaat kay darmiyan ek pardeh hey. Es hi roshni kay zariyey Kul Zaat kay tasawurat Yek Zaat ko wusool hotay hen. Doosray alfaz mein yuon kahen gay Kul Zaat jo itlaaat Yek Zaat ko deti hey in itlaaat ko yeh roshni rang roop aur abaad(Dimensions) day ker Yek Zaat tuk phnchate hey. Es ki missal television hey. Television ki satah say wo sari chezen nazar aati hen aur wo sari awazen sunayee deti hen jo station say irsal ki gayee hen. Jis waqt yeh tarseel munqata ho jati hey na kuch sunayee deta hay, na nazar aata hey. Bilkul yeh hi haal Kul Zaat say aanay wale itlaaat ka hey. Nou e insani kay afrad ko roshni kay zariyey itlaaat milte rehti hen. Jis tarhan itlaa miltee hey insani afrad es hi tarhan dekhtay aur jantay hen. Jab kisi fard say itlaaat ka silsilah munqata ho jata hey tu es fard ki maut waqey ho jati hey lekin yeh inqa'aa nasooti duniya say hota hey. Yani hayat ki ek satah say fard munqata ho jata hey lekin doosri satah say (*js ko hum ghaib kehney hen*) itlaaat miltee rehti hen.

Yeh malhooz rakhna zaroori hey ke jis roshni kay zariyey hamari aankhen dekhtee hen khud es roshni ki bhi do satah hen. Ek satah kay hawaas mein saqal aur ibaad dono shamil hen lekin

doosri satah mein iba'ad hen. Iba'ad ki satah es roshni ki gherayee mein waqey hey. Roshni hamein jo opri satah ki itlaaat deti hey hawaas inhen barah e raast dekhtay aur suntey hen. Lekin jo itlaaat hamein nichli satah say pohanchti hen in ki wasoli kay rastay mein koi muzahimat zarior hoti hey. Yeh hi wajah hey ke hawaas in itlaaat ki poori tarhan graft nahin kartay. Darasal jo itlaaat hamein opri satah say wasool hoti hen wahee itlaaat nichli satah say wasool honey wale itlaaat kay rastay mein muzahimat ban jati hen. Goya ke ek tarhan ki deawar kharee ho jati hey. Yeh deawar itni sakht hoti hey ke hamara hawaas koshish karney kay baojod es ey par nahin ker sktay. opri satah ki itlaaat do qism per hen.

1. Wo Itlaaat jo aghraz per mabni hon. In kay sath hmara rawaiya janibdarahnah hota hey.
2. Wo Itlaaat jo infradi mafad say wabastah nahin hoteen. In kay haq mein hamara rawaiya ghair janibdarahnah hota hey.

Itlaaat ki in dono tarzon ko samnay rukh ker ghor kiya jaeay tu yeh haqeeqat munkashif ho jati hey ke insan kay pas idraak kay do zaviyeh hen. Ek wo zaviya jo infradiyet tuk mehdoood hey. Doosra wo zaviya jo infaradiyet ki hudood se bahar hay. Jab hum infaradiyet ke ander hum Kainat ki tamam ashya ke sath apna idrak karte hain. Idrak ka yeh amal bar bar hot hay. Es hi ko hum tajrabati duniya kehtey hein. Ek taraf Kainat ko apni infaradiyet mein dhekney ke aadi hein, doosri taraf apni infaradiyet Kainat mein dhekney ke aadi hain. Yeh ek taraf infaradiyet ki tarjumani karte hain aur doosri taraf Kainat ki. Jab yeh dono tarjumaniyen ek doosray se takrati hein tu infaradiyet ki tarjuman ko saheed saabit karne ke leay sahara lete hain. Baaz auqat taaveel ke haami apne hareefon se dast o graiban ho jate hain. Yaheen se nazaryat ki jan shroo ho jati hay. Infaradiyet ke zaviya ka sub se bara nuqs yeh hay ke yeh kisi na kisi merhaley mein Kainat ki aur ashya se mnharif ho jati hay. Es Zaviya mein ningah hamesh ghalat dhekhti hay. Maslan kisi cheez ka size hawa mein kuch aur nazar ataa hay, pani mein kcuh aur. Yeh ikhtalaf nazar zaman aur makan ki pabandiyon ke

subub hain. Dhekne wal jab tak zaman o makan se azaad ho kisi shea ki haqeeqat ko nahin pa sakta.

Zaman o Makan ki Tashreeh Lazamani Zaviya se

Zaman o Makan ki Tashreeh Lazamani Zaviya se zaman o makan do cheezein nahin hain. Roshni se milne wali itlaat ko jo satah hamarey samney hay. Hum es ko makan ke naam se mosoom karte hain aur jo satah nazar se ojhal hay es ko zaman ka naam dete hain. Filwaqey yeh dono satah mil kar ek unit hain. Shaoor ki opri satah mein yeh salahiyet nahin hai ke wo bayk waqt la shumar cheezon ko dhek sakey, sun sakey aru samajh sakey. Yeh yake bad deegrey ek ek cheez ko dhekhti, sunti aur samajhti hai. Hawa ski es tarteeb mein jo merhaley partey hain in ko waqfa, aan, lamha waghera mutnawa alfaz se yad kiya jata hai. Yeh hain zaman ke ajza jab en ajza ko nigha dhekti hai, kaan suntey hain, zehan samajhta hai tu makani takhleeq amal mien aati hai.

Agarchey Kainat ki banawat bohat zyada paicheeda nahin magar fikr insani es banawat ko na manoos hone ki waja se paicheeda samajhti hai. Baat bohar saada hay. Es ka kehna aur samjhna bilkul aasan hay. Latanahiyet ka ek Aalam hay. Yeh Aalam mawaraye Kainat ko muheet hay. Tamam kehkashani nizamon ko es Aalam se adarak taqseem hota hay. Yeh Idraak lashumar lamhat se guzarta hay. Yehi lamhat kehkashani nizamon ki shakl o soorat ikhtiyar kar lete hain. Kisi johar ke chootey chootey se ajza aur ksii kur'ra ke barey se barey jism ka zahoor ek hi lamha mein hota hay. Es baat ko ek aur tarha bhi keh saktey hain ke Kainat ke Idraak mein harkat hoti hay. Khud latanahiyet mein harkat nahin hoti. Yeh harkat eik unit, ek haste ya Iraada e Ilahiya hay aru do satah per mushtamil hay. Ek zaman, doosray makan. Yeh dono tawaam hain aur ek doosray ka isbaat kartey hain. Quran Pak mein Allah Taala ne Zaman ko Amr aur Makan ko Khalq farmaya hay.

Amr aur Khalq ke Ajza

Allah Taala ka irshad hay:

(Sura Dahaar. Ayat-1) مَنْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Tarjumah: Kabhi hua hay insan per ek waqfa zamaney mein jo na tha kuch cheez qabil e zikr kiya hua.

Number 1. Her lazaman hay. Hum dahar ko Idraak e Ilahiya keh saktey hain. Yeh latanahiyet hay.

Number 2. Waqt Kainat ka waqfa hay aur Kainat ko muheet hay. Yeh Azal ta Abad hay. Huzoor Alleh Salato Vasalm ki hadees hay. لَيْ مَعَ اللَّهِ وَقْتٌ . Es hadees mein Kainat hi ke waqt ka tazkirah hay.

Kainat se mawara jo satah hay es ko Allah Taala ne dahar (Amar) Farmaya hay. Yehi satah lazaman hay. Kainat ki udood mein es i satah ko Huzoor Alleh Salato Vasalm ne “Waqt” ka naam diya hay. Yeh satah zaman hay. Afrad Kainat mein es ko ‘Heen’ ke lafz se tabeer kiya gaya hay. Yeh satah khud muzahira nahin hay balkey muzahir ki asaas hay. Ooper ki ayat mein Allah Taala ne es hi mafhoom ki taraf ishara farmay hay:

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَارِ (Sura Rehman- Ayat 14)

Tarjumah: Banaya admi khankhanati matti se jaise theekra

Numbr 4. (Sura Dahaar- Ayat 1) مَنْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Tarjumah: Kya nahin pohncha insan per ek waqt jo thaa shea (Tasawwir) baghair takrar kiya hua (be tarteeb).

خَلَقَكَ مَنْ تُرَابٌ ثُمَّ مِنْ نُطْفَةٍ (Sura kahaf. Ayat 37)

Tarjumah: Banaya tujh ko matti se phir boond se.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجَ بَنَيَّنَاهُ
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

Tarjumah: Hum ne banay admi ek boond se, palat'ey rahey es ko phir
kar diya sunta dehktा.

Allah Taala ne mitti ko baj'ti aur khankhanati farmaya hay. Yani Khala matti ke her zarey ki nathur hay. Es hi khala ka naam 'Heen' liya hay. Irshad hay hum ne insank ko phir dhekta sunta bana diay. Murad yeh hai ke khala mein hawas peida kar diye. Yeh hawa wo boon hain jis ka tazkirah Nutafa ke lafz se kiya hay. Khala Zaman Ghair Musalsal hay, Khala Noor hay aru boon Nasma n hay. Boond ke maani koyee jismiyet nahin hay balkey wo ek Nuqta Maskar hay. Es hi nuqta mein tasawurat jama hotey hain. Farmay hay palat'ey rahey es ko. Goya jo tasawurat Masdar itlaat (Dahar) se khala (Heen) ko hasil hoyee n mein tarteeb qayam ki gayee hai. Es hi tarteeb ne hawas ya mazahir ki shakal ikhtiyat kar li.

Quran Pak mein Kitabul Mubeen ka tazkirah hay. Kitabul Mubeen hi wo ghaib hay jis ko hum mustaqbil ka naam dete hain. Yeh azal ta Abad ki mukamal tasweer hay aru zahor ka mubda'a hay. Jab hum lafz Abad zaban se ada karte hain tu yeh ek hi lafz azal ta Abad ke tamam tasawurat ka majmooa hay. Lafz zahoor hay aru lafz ke andar makhfee tasawrat ghaib hain. Lafz zehan ki ek harkat hay. Es harkat mein teen qism ki shaua'en markooz hoti hain.

- 1- Hissayat ki shua'en
- 2- Motaqidat ki shua'en
- 3- Taghayurat ki shua'en

Hisyat ki shua'en mufrid aur moataqidat ki shua'en murakab hoti hain. mufrid o murakab shua'en mil ker taghayurat ki shua'en ban jati hain. Taghayurat hi ki shua'on ka naam zahoor Kainat hay.

Takhleeq ka Raaz

Tarjuma : *Jab woh kisi cheez ke karne ka iradah karta hai tu kehta hai' ho' aur woh ho jati hai.*

Is ayat par ghhor kya jaye tu lafz ke andar jo raaz hain un razon ka aur un razon ko harkat mein laane ka inkishaaf ho jata hai. Jab Allah Taala farmatay hain "Kun" tu un ka mukhatib koi shye hoti hai jo abhi taq zahoor mein nahi aayi lekin jab usay zahoor mein anay ka hukum diya gaya tu yahi hukum es shye ke andar mechaniki harkat ban gaya. Ghhor talabb yeh hai ke shye ke zahoor ki mahiyet aur tarz kya thi. Yeh mahiyet woh tasawurat hain jo Allah Taala ke iraday mein mojood hain. Lekin un ki tarz mein koi tarteeb nah thi. Tarteeb nah hona yeh maienay rakhta hai ke koi shye latanahiyet mein phaily hoyee hai. Jab iradah ney shye ke tasawwur ko latanahiyet se akhaz kya tu shye ki aik soorat ban gayi. Ab shye ki soorat aik Ilm ban gayi aur Ilm lafz hai. Yani jis waqt shye ke majmoyee tasawurat Ilm ka sancha ban gaye tu lafz kehlaye. Phir shye ki hasti lafz ki girift mein aa gayi. Aur lafz usay parda (*Kitaabul Mubeen*) se bahar khech laya.

Lafz Allah ki teen qismein hain. Do qism mein aisi hain ke un ko baraye naam lafz kaha ja sakta hai. Yeh do qism ke lafz zahoor ke baad istemaal hotay hain maslan achcha ya bura. Achcha aisa lafz hai jo taied karta hai, bura aisa lafz hai jo tardeed karta hai. Dono alfaz mein tasawurat ka aisa majmoa posheeda hai jo zahoor mein aa chuka hai. Ab iradah mein aisay tasawurat mojood nahi hain jin ko zahoor mein aana ho. Yani iradah mein tasawwur ki gunjaish nahi hai. Un dono qism ke alfaz ka naam Khalq ya kaayenaat hai. Yeh dono Amr ke shobay se alag hain. Quran Pak mein aaya hai :

هُوَ الْأَوَّلُ هُوَ الْآخِرُ هُوَ الظَّاهِرُ هُوَ الْبَاطِنُ

Un maino mein Allah Taala Muheet Kul hai. Aur wujood mudrik hai. Hum zahir ko dekhte hain batin ko nahi dekhte. Jo kuch hum dekhte hain woh tu dekhte hain lekin yeh nahi dekhte ke kis se dekh rahay hain. Hum idraak karte hain lekin yeh idraak nahi

karte ke kis se idraak karte hain. Agar hum yeh idraak kar len ke kis se idraak kar rahay hain tu Allah Taala ka idraak kar len ge. Es hi liye hamari feHum sirf Khalq mein kaam karti hai. Amr taq es ki rasai nahi hoti. Hum alfaz ko kisi cheez ke radd mein istemaal karte hain ya qubool mein istemaal karte hain jis lafz ko radd mein es istamal kya jata hai. Es lafz mein radd kiye hue tasawurat kaam karte hain. Jis lafz ko qubool mein istemaal kya jata hai es mein qubool kiye hue tasawurat kaam karte hain. Yeh dono qism ke alfaz Khalq hain kyunkay tasawurat se labraiz honay ke baad zahoor mein aa chuke hain.

Pani Tasawurat Ka Khoal Hai

Allah Taala ka irshad hai :

وَالْيَٰ اَللّٰهِ تُرْجَعُ الْاَمْوَارُ Tamam Umoor Allah ki taraf rujoo karte hain.

Khalq ke baad sirf rujoo ka marhala reh jata hai. Lekin Amr woh marhala hai jis mein nuzool hai. Nuzool ke maienay hain khala mein tasawurat ka daakhil hona. Jo itla'at khala (*zarra*) mein daakhil hoti hain tasawurat kehlati hain. Un tasawurat ko Allah Taala naay *Maa* (*pani*) ka naam diya hai. Darasal pani tasawurat ka khoal hai, ya woh aisay joharon ka majmoa hai jis mein har johar tasawwur ki hesiyat rakhta hai. Yeh hai pani ki mahiyet. ooper ki ayat mein es hi noiyat ki taraf ishara hai. Pani ke khawaas yeh hain ke woh phool mein ja kar phool ban jata hai. Kantay mein ja kar kaanta ban jata hai. Pathar mein ja kar pathar ban jata hai. Sonay mein ja kar sona ban jata hai aur heere mein ja kar heera ban jata hai.

Hamaray zehan mein tasawurat ka aik majmoa hai jis ko hum sona ke kar pukartey hain. Aur tasawurat ka aik dosra majmoa hai jis ko heera ke kar pukartey hain. Sona aur heera do lafz hain ya do khoal hain, jin mein tasawurat ke allag allag mjmoae muqeed hain.

Un mein har majmoa idraak hai. Idraak ko aawaz mein qaid kya jaye tu lafz ban jata hai. Idraak ke bohat se naam hain maslan *Khala*, *Mabda* (*secret plan*), Amr, Waqt (*non-serial time*) ya nafs waghera. Yahi kaayenaat ki asaas hai.

Ensaan ke andar idraak zehen hai. Zehen ki wusat kaayenaat ke aik siray se doosray siray taq hai. Es hi ka aik rukh geherai yani Zaman hai aur dosra rukh pahnai yani makaan hai. Jab zehen Zaman mein dekhta hai tu es ki harkat "Amr" hoti hai aur jab makaan mein dekhta hai tu es ki harkat Khalq hoti hai. Khalq woh lafz hai jis ki dono qismon ka tazkara ooper ho chuka hai.

Kaayenaat Ka Zahoor Kis Terhan Hota Hai

Insan ke shaoor ko pehlay din se ranj o raahat ka ehsas raha hai. Woh chahta hai ke usay ranj o raahat ki wajah maloom ho taa ke ranj se mehfooz rahay aur raahat ko barqarar rakh sakay. Woh raahat ko nahi chhorta. Es liye raahat ke zaya honay ka khauf o malaal bhi es ke dil se nahi nikalta. Woh kisi nah kisi terhan ranj se do'oor rehne aur raahat se qareeb honay ki zamanat chahta hai. Woh apni kamzoriyon ke sabab khud ko hawadis par qaboo panay ke Laiq nahi samjhta. Lehaza kisi aisi taaqat ki talash mein sergrdan rehta hai jis se es ko raahat ki zamanat mil sakay. Yahi makhfi taqaton ki talash ka moajab hai. Quran Pak nay ﴿مَنْ نُؤْمِنُ بِالْغَيْبِ﴾ mein es hi haqeeqat ki taraf ishara kya hai. Phir jagah jagah Allah Taala ki lamutnahi sifaat ka tazkara hai. Yahi se raahat ki zamanat millti hai.

Koi insan khud itmadi ka daawa kar sakta hai lekin ranj o raahat se be niaz nahi ho sakta. Albata ghaib par iman laane ke baad usay behtari ka yaqeen ho jata hai. Ghaib par iman laane ke maienay yeh hain ke ghaib jo kuch hai behter hi behter hai, kyunkay ghaib Raheem o kareem ke haath mein hai.

وَ مَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمُهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءَ
(Sura Shora- Ayat 51)
حِجَابٌ أَوْ يُرْسِلَ رَسُولًا

Tarjumah : Aur kisi admi ki hadd nahi ke es se baten kere Allah magar ishara se ya parda ke peechnay se ya bheje pegHum laane wala.

Oopar ki ayat mein insani hawaas ki rasai bayan hoyee hai. Jab Allah Taala insan ko mukhatib karte hain tu ishara karte hain. Yeh hai dil ke dekh lita hai aur jaan lita hai. Dil ke dekhna ka tazkara ba'een alfaz kya gaya hai.

(مَا كَذَبَ الْفُؤَادُ دُمَازَى jhoot nah dekha dil ny jo dekha)

Yeh Allah Taala ka wohi tarz takalum hai jis ka naam wahi hai ya Allah Taala alchi ke zariye baat karte hain. Yani ankhon alchi ko dekhatii hain. Teesra tareeqa yeh hai ke Allah Taala aur kisi terhan apne bande par rahnumai karte hain. Es tarz ka naam hijaab hai. Maslan aik Jameel aur Noor Ali noor soorat mein bandah par jalva farmatay hain. Yeh Jameel soorat Allah Taala nahi balkay hijaab hai.

Oopar ki ayaat se insani hawaas ki hadein do tarzain Moyeen ho jati hain. Insani hawaas jab kisi nuqta par tehartey hain tu es thehrao ka naam shye hai aur yeh shye aik shakal o soorat rakhti hai. Darasal yeh aik lamha hai jis se khud hawaas ko jism haasil ho jata hai. Hawaas es jism ko kharji aur marozi dekhte hain aur mehsoos karte hain kiyonke dekhna ki tarz es ke ilawa nahi ho Sakti ke hawaas khud ko apne bil-muqabil dekhna aur khud hi ko khud se aik allag shye qrar den. Zindagi ki tamam harkaat o saknaat es tarz nigah ki misalein hain. Osolan jab hawaas kisi taraf ishara karte hain tu ishartan androoni khadd-o-khaal ko bairooni bana dete hain. Jab hawaas khud ka elaan karte hain aur kehte hain “ mein” tu yeh “mein” sirf khala hoti hai, bilkul saada aur shafaaf. Goya hawaas apne naqsh o nigaar ki taraf ishara nahi kar rahay hain balkay aik be rang shye ka tazkara kar rahay hain jo sirf khaka hai. Ab hawaas “mein” ki ranginiyon aur naqsh o nigaar ki taraf

ishara karte hain tu kehte hain. Mein ne yeh kaha, mein ne woh kya, dekho yeh chand hai, yeh setaaray hain. Yeh chand aur setaaray woh hain jin ki taraf mein ishara kar raha hon. Es tarz mein hawaas apni zaati harkat ko qareeb ya baeed dekhte aur es ka tazkara karte hain. Yeh mehez kainati hawaas ka andaaz nazar hai. Yeh wohi hawaas hain jo fard ke andar “mein” ban jatay hain. Aur ishara qareeb o baeed ke zariye apni takraar karte hain.

هَلْ آتَى عَلَى الْإِنْسَانَ حِينَ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا

Tarjumah : *Kya nahi pouncha insan par aik waqt zamane mein jo tha shyे baghair takraar kya hua.*

Kabhi insan aisa waqt (*hawaas*) tha jis mein takraar nahi thi. Phir aisa waqt (*hawaas*) hua jis mein takraar hai. Yahan sirf do agenciyan zair behas hain. Aik hawaas, number do hawaas ki takraar. Yeh dono agenciyan aik unit hain. Es matlab ki wazahat (تُولِجُ الْيَنِ في النَّهَارِ وَتُولِجُ النَّهَارِ فِي الْيَلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ surah all e Imran. ayat ۲۷) mein ki gayi hai. Es ayat mein Allah Taala nay apna dastoor al amal bayan farmaya hai. Allah raat ko daakhil karta hai din mein aur din ko daakhil karta hai raat mein, tu zindagi ko mout se nikalta hai aur mout ko zindagi se nikalta hai. Raat hawaas ki aik nou hai aur din hawaas ki doosri nou. Raat ke hawaas ki nou mein Makani aur Zamani faaslay murda ho jatay hain lekin din ke hawaas ki nou mein yahi faaslay zindah ho jatay hain.

Zaid khawab dekhta hai ke woh –apne aik dost se baatein kar raha hai. Halaank es ka dost daur daraaz faaslay par rehta hai. Khawab mein Zaid ko yeh ehsas bilkul nahi hota ke es ke aur dost ke darmain koi fasal hai. Aisay khawab mein makani faaslay sifar hotay hain. Es hi terhan Zaid gharri dekh kar raat ke aik bujey sota hai. Khawab mein aik Malik se dosray Malik taq hafton ka daur daraaz safar tey karta hai. Rastay mein manzil par qiyam bhi karta hai. Aik taweel muddat guzaarne ke baad ghar wapas aata hai. Aankh khultay hi gharri dekhta hai. Ab bhi aik hi baja hai. Es qism ke khawab mein Zamani faasla sifar hota hai. Yeh raat ke hawaas ki nou hai. Jo faaslay es nou mein murda hotay hain wohi faaslay din

ke hawaas mein zindah ho jatay hain. Khawab ki nature mein makani Zamani tamam faaslay madoom ho jatay hain. Quran Pak ka yahi irshad hai raat ki nou din mein daakhil ho jati hai aur din ki nou raat mein. Raat aur din mein idraak mushtarak hai. Mehez faaslay martay aur jeetay hain. Raat ke hawaas Kitaabul Mubeen (*looh mehfooz*) hain aur din ke hawaas kitaabul Marqoom hain. Un dono mein aik cheez mushtarak hai. Hum es cheez ka Mazahir Qudrat mein mushahida karte hain. Maslan Zaid aur Mahmood dono bhaitey hoye hain. Chairag jal raha hai. Chairag ki roshni mein Zaid Mahmood ko aur Mahmood Zaid ko dekh raha hai. Dono ke liye roshni dekhna ka zareya hai. Ab roshni ki raftaar ba yek waqt do simtao mein hai. (doosri taraf) Zaid ki simt se roshni Mahmood ki aankhh taq pahunchti hai aur Mahmood ki simt se roshni Zaid ki aankhh taq pahunchti hai. Yeh aik hi chairag ki roshni jo Mahmood se Zaid taq aur Zaid se Mahmood taq safar kar rahi hai. Safar ki simtain mukhtalif hain lekin roshni ka makhraj aik hai. Ya phir yun kahin ge ke roshni aik hai. Es roshni ke ehsas mein koi aisi shyehai jo ba yek waqt do simtoon mein safar karti hai. Aur es ke assaar yaksaa hain. Imtiaz kahan hai ? .. Yahi roshni jo tasawurat Zaid mein peda karti hai, woh Zaid ke tasawurat kehlate hain. Yahi roshni jo tasawurat Mahmood mein peda karti hai, woh Mahmood ke tasawurat kehlate hain. Yeh farq mushahida karne walay ke zavia nazar ka hai. Yahan se Mazahir ka yeh qanoon munkashif ho jata hai ke simtoon ki tabdeeli roshni mein nahi balkay mushahida karne walay ke zavia nigah mein hai. Es ki wajah woh markazi nuqta hai jis ko mushahida karne walay ki zaat kehte hain. Yeh wohi zaat hai Zaat Baari Taala se muttasil hai.

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

mein es hi itsaal ka tazkara hai. Yahan yeh nuqta ghor talabb hai ke Allah Taala neh es maqam par lafz 'hum' istemaal kya hai. Es ke maienay yeh hue ke Allah Taala kasrat mein har aik fard ki zaat ke sath khud ko wabsta kar rahay hain. Har fard ki munfarid hesiyat es hi liye apni jagah Qaim hai.

Roshni ka markaz aik hi chairag hai. Zaid aur Mahmood dono ko aik hi chairag se roshni mil rahi hai. Albata yeh baat

samjhna zurori hai ke taghayur roshni mein waqay nahi hota. Roshni badastoor apni haalat par qaim hai. Sirf Zaid aur Mahmood ke tarz bayan mein taghayur hai kyunkay wohi roshni Zaid mein Zain ki tasveer e hayat hai aur Mehmood mein Mehmod ki.

Tasawuf mein es tarz ko martaba kehte hain. Agar hum martaba ka tarjuma aam zubaan mein karna chahain tu angrezi ka aik lafz 'Mechenism' istemaal kar satke hain. MechenIsm ki asaas aik hai. Faqat naam allag allag hain. Yahi MechenIsm ya martaba lashumar anwaa par mushtamil hai. Yahi MechenIsm admion mein Zaid aur Mahmood hai aur yahi darakhton mein aam aur badam hai. Aik hi roshni hai jo un sab ki shakalain banati hai. Yeh MechenIsm (martaba) aisay siyah nuqton se bana hai jo kaayenaat ki asal hai. Un siyah nuqton ko tajalli kehte hain. Un ki gardish dohri hoti hai. Quran Pak mein jahan Allah Taala ney takraar ka mafhoom istemaal kya hai wahan yahi dohri harkat morad hai. Dohri harkat har simt mein waqay hoti hai. Es terhan ba yak waqt woh har pahnai, har geharie, har simt aur waqt ke kamtrin unit mein jari o saari hai. Yeh dohri harkat sadoori hoti hai yani siyah nuqta jo Zaman (time) hai pahnai, geharie aur simtoon mein pey dur pey chhalang lagaata rehta hai. Jahan taq es nuqtay ki chhalang hai wahan taq makaan (space) ki shakal o soorat banti rehti hai. Es siyah nuqtay mein woh saari shakalain jo makani shakal o soorat mein nazar aati hain makhfi hain. Jab yeh nuqta chhalang lagaata hai tu makhfi Mazahir ka roop ikhtiyar kar laita hai. Es hi roop ka naam kaayenaat hai. Es nuqta mein lashumaar parday hain.

Siyah Nuqta

Siyah nuqta ko samajhney ke liye es ka naam Zaman (time) rakhna parre ga. Zaman ke do Maratib hain. Aik martaba mein makaan aur waqt ke faaslay paye jatay hain. Dosray martaba mein makaan aur waqt ke faaslay nahi paye jatay. Aik martaba mein mushahida karne wala tarteeb waar dekhta hai. Es ke dekhnay ka

andaaz kuch es terhan ka hota hai ke woh aik lamha ke baad dosray lamhay aur teesray lamhay aur es hi terhan mazeed lamhoon ke yakke baad deegray guzarnay ka idraak yeh hi idraak ki takraar hai. Idraak ki takraar se shahod ki gahrayiaan banti hain. Un gehraion ko makani faaslay kaha jata hai. Yeh martaba siyah nuqta ka sirf aik andaaz nazar hai. Maslan din aik hibz (space) hai. Raat aik space hai, phool aik space hai, fiza aik space hai, matti aik space hai, pani aik space hai, khala aik space hai, aag aik space hai, hawa aik space hai, chandi aik space hai, sona aik space hai, har shyे ka chhotey se chhota zarra aik space hai, kaayenaat ka baray se bara kur'rah aik space hai. Agar kisi chhootey se chhootey johar (atom) ke khaRabb dar khaRabb tukre kiye jayen tu har tukraa aik space hai. Agar aik second ko sankh dar sankh hisson mein taqseem kya jaye tu har hissa aik hibz (space) hai. Siyah nuqta mein azal taa abadd jitne hibz ho satke woh sab tehh dar tehh mojood hain.

Siyah nuqtay ka dohra andaaz nazar bayan shuda andaaz nazar se bar aks hai. Es andaaz nazar mein siyah nuqta ki gehraiyaan es daraja latanahiyet rakhti hain ke pehlay andaaz nazar ka idraak es ka ahata nahi kar sakta. TaHum yeh andaaz nazar apna allag idraak rakhta hai. Es idraak ko Allah Taala neh Lailatul Qadar farmaya hai.

Guzashta safhaat mein Tasweed , Tajreed ,Tasheedaur Tazheer ka tazkara hua hai. Yeh charon idraak hain. Aur idraak ko samajhnay ke liye kaayenaat ki geherai aur pahnai ke baaray mein janna zurori hai. Kaayenaat ko pahnai mein dekhnaa aur geherai mein mehsoos karna ya dil ki aankh se kaayenaat ka mushahida karna idraak ki tarzein hain. Zahir mein dekhnaa pahnai mein dekhnaa hai. Batin mein dekhnaa geherai mein dekhnaa hai. Quran Pak mein un dono tarzon ki sharah ki gayi hai. Allah woh hai jis ney zameen o aasman ko chay din mein banaya hai. Aur phir arsh par mutamakin ho gaya. Doosri jagah Allah Taala ney farmaya hum tumhaarii rag e jaan se ziyada qareeb hain. Yeh bhi irshad hai ke Allah Taala zameen o aasman (bulandio o pastiyon) ka noor hai.

IDRAAK KYA HAI ?

Allah Taala ka arsh par mutamakin hona aur rag e jaan se qareeb hona.. Dono arshadat mein mushtarak mafhem talash karna parre ga. Filwaqa yeh idraak hi ke do andazay hain. Pahnai mein idraak karna tu insani tasawur ko latanahiyet ke bo'ad mein le jata hai. Es hi bo'ad ko Allah Taala ney Arsh farmaya hai. Geherai mein idraak karna insani shaoor ke qurb mein pohanchata hai. Es ko Allah Taala ney rag e jaan se AqRabb farmaya hai. Yahan yeh baat nazar andaaz nahi ki ja sakti ke latanahiyet ka bo'ad aur latanahiyet ka qurb hum maienay aur muradif mafhoom peda karte hain. Yeh dono maqamat darasal aik hain. Sirf idraak ke andazay allag allag hain. Idraak aik taraf pahnai mein safar kar ke arsh taq pohanchata hai, doosri taraf geherai ki musaftain tey kar ke rag e jaan ke AqRabb mein jazb ho jata hai. Dono terhan Allah taq pohanchna hai. Pehla idraak Tasweed aur dosra idraak Tazheer hai. Ab do idraak Tajreed aur Tasheed baqi rahay. Tajreed Tasweed ka dosra rukh hai. Har bulandi ki aik pasti hai aur har pasti ki aik bulandi. Chunancha Tasweed ka pust rukh Tajreed hai aur Tazheer ka buland rukh Tasheed hai. Yeh dono rukh kaeenat ki un had'on ka tazkara karte hain jo mawaraye kaeenat se ja millti hain. Es mafhoom ki wazahat un alfaz mein ki gayi hai.

"Allah bulandiyon aur pastiyon ka noor hai. Jaisay taaq, es mein Qandil aur Qandil ke andar chairag rakha ho. Yeh muqaddas tail ka chairag baghair kisi zahiri roshni ke roshan hai, jis ki roshni noor andar noor har simt se azad hai."

Jab pahnai talash karen ge tu Allah Taala ki sifaat noor Dur noor milein gi. Un hi chaar idraak ke zariye Allah Taala ki Maarfat zaat haasil hoti hai. Siyah nuqta ka tazkara aa chuka hai. Es hi nuqta se charon idraak ka sarchashma ubalta hai. Es maqam par yeh sawal

ho sakta hai ke aakhir idraak hai kya? Idraak Zaman hai. Yahi idraak second ki kam se kam kasar hai. Hum samajhney ke liye kharabwan hissa ke satke hain ya es se bhi koi chhota hissa jo hamaray khayaal mein aa sakta ho. Doosri taraf taweel se taweel waqfa jisay nou insani ki zehni parwaaz shumar kar sakte ho. Yeh dono idraak hain aur siya nuqta ki sifat hain. Chhotey se Chhotey aur barey se barey waqfon ki mushahidati missal Hiroshima aur Nagasaki per atom bomb ka hadsa hai.

Aik Second Ki Fanaa Kharbon Saal Ki Baqaa

Woh pahariyan jo mahireen arziat ke bakol kharbon saal mein bani theen, aik second ke andar es terhan fanaa ho gayeen ke es ke assaar taq khatam ho gaye. Es haqeeqat se kon inkaar kar sakta hai ke aik second ki fanaa ney kharbon saal ki baqa ko apne andar jazb kar liya. Ya yun kehna chahiye ke aik second ney kharbon saal ka ahata kar liya. Khrbon saal ka roop woh pahariyan theen aur aik second ka roop un pahariyon ka khtama.

Isi terhan siyah nuqta ke aik second ka kharabwan hissa azal se abadd taq muheet hai. Lekin hum jis idraak ko istemaal karne ke aadi hain woh second ke kharabveen hissa ka mushahida nahi kar sakta. Jo idraak second ke kharabveen hissa ka mushahida kar sakta hai. Es ka tazkara Surah Qadar mein hai.

Tarjumah : *Hum naay utaara Shabe Qadar mein aur tu kya boojha hai Shabe Qadar? Shabe Qadar behtar hai hazaar mahinay se. Utartay hain farishtay aur Rooh es mein apne Rabb ke hukum se har kaam par. Amaan hai woh raat subah ke nikalney tak.*

Shabe Qadar woh raat hai jis mein siyah nuqta ke idraak ka nuzool hota hai. Yeh idraak aam shaor se sattar hazaar guna ya es se bhi ziyada hai kyunkay aik raat ko aik hazaar mahinay se sattar hazaar gannay ki munasibat hai. Es idraak se insan kainati rooh ka,

firshton ka aur un umoor ka jo takhleeq ke raaz hain mushahida karta hai.

Tasawuf mein es idraak ko fatah ke naam se tabeer karte hain. Fatah mein insan azal se Abad taq mamlaat ko baydaari ki haalat mein chal phir kar dekhta aur samajhta hai. Kaayenaat ke baeed tareen fasloon mein ajraam samawi ko bantaa aur umar tabee ko poanch kar fanaa hotay dekhta hai. Lashumar kehkashani nizaam es ki ankhon ke samnay takhleeq patey hain. Aur la hisaab daur Zamani guzaar kar fanaa hotay nazar atay hain. Fatah ka aik second baaz auqaat azal taa abadd ke waqfay ka muheet ban jata hai.

Idraak Kya Hai ?

Zaid kehta hai ke mein ney akhbar parha, mein ney khat likha, mein ney khana khaya. Akhbar kis ney parha, khat kis ney likha, khana kis ney khaya? Zaid ney. Yeh sab kuch Zaid ney kya. Magar yeh sab kuch bayan karne wala, samajhney wala Zaid ka zehen hai. Zaid ney kya kya es ka jan'nay wala sirf Zaid ka zehen hai. Jan'nay ki noiyat ittila se ziyada kuch nahi hai. Akhbar parhna, khat likhna waghera waghera itla'at hain. Jab hum un itla'at se qata nazar karte hain tu Zaid kon hai, Zaid ney kya kiya hai sab be maienay hai haqeeqat itni hai ke Zaid ke zehan ko itla'at masool huien. Yahan do agenciyan qabil zikar hain. itla'at aur zehan. Ittila dainay wala bhi zehan hai. Aur itla'at wusool karnay wala bhi.

Aik hi unit hai jis ke do rukh hain. Zehan kehta hai fanaa honay wali pahariyon ki umar do khaRabb saal hai. Yeh aik ittila hai. Agar aik saal ko aik unit qarar diya jaye tu do khaRabb saal ko do khaRabb unit kaha jaye ga. Es ke maienay yeh hue ke idraak ney aik ehsas ko do khaRabb hisso par taqseem kar diya. Yeh aik ittila hai lekin es ki tawalat do khaRabb saal ka zamana hai. Jab yeh ittila mili tu suneney walay zehan ney amlan do khaRabb saal ki tawalat ka ehsas kya. Goya idraak ke aik second mein do khaRabb saal ka peymana mojood hai. Do khaRabb saal kab guzray, kis ney guzaray,

kis terhan guzray yeh koi nahi bata sakta. Yeh mehez ittila hai. Aisi ittila jis ke idraak ki tawalat aik second se ziyada nahi. Hamaray Ilm mein sirf zehen hi aik agency hai jis ko Kainat kehte hain. Hazrat Eisa Alleh Salam ney farmaya :

"God said light and there was light"

Allah Taala ney farmaya roshni aur roshni ho gayi. Quran Pak ke alfaz mein '*Kun Fa Yakoona*' ho ja aur ho gaya. Jab hamari nazar kisi kitaab ke alfaz par padtee hai tu goya roshni padtee hai. Kyunkay hum roshni ke ilawa kisi cheez ko nahi dekh satke. Jab hum kitaab parhte hain tu roshni parhte hain aur jo kuch Samajte hain roshni samajte hain. Kiyunkay jab hum roshni parheen ge tu roshni samjhain ge. Aur jo kuch hum samajh rahay hain woh mehez ittila hai. Ab kehna parre ga ke roshni aur ittila aik hi cheez hai. Daikhna yeh hai ke ittila ka mehal wuqoo kya hai. Agar hum mehal wuqoo ka pata chala saken tu Zaman o Makaan (time and space) ko samajh len ge. Maahir falkiyet kehte hain ke hamaray nizaam e shamsi se allag koi nizaam aisa nahi jis ki roshni hum taq chaar baras se kam arsa mein pahunchti ho. Woh aisay setarey bhi batatay hain jin ki roshni hum taq aik crore saal mein pahunchti hai. tu es ke maienay yeh hue ke hum es second mein jis setaray ko dekh rahay hain woh aik crore saal pehlay ki heyat hai. Yeh tasleem karna parre ga ke mojooda lamha aik crore saal pehlay ka lamha hai. Yeh ghhor talabb hai ke un dono lamhon ke darmain jo aik aur bilkul aik hain, aik crore saal ka par taqseem kar diya hai jis terhan tarz idraak guzashta aik crore saal ko mojooda lamha ke andar dekhati hai, es hi terhan tarz idraak aindah aik crore saal ko mojooda lamha ke andar dekh sakti hai. Es terhan yeh tehqeeq ho jata hai ke azal se Abad tak tamam waqfa faqat ek lamha hai jis ko tarz idraak ne azal se Abad tak ke marahil par taqseem kar diya hai. Hum es hi taqseem ko makaan (space) kehte hain. Goya azal se Abad tak ka tamam waqfa makaan hai aur jitne hawadis kaenaat ne dekhe hain woh sab aik lamha ki taqseem ke andar muqayed hain. Yeh idraak ka Ejaaz hai jis ne aik lamha ko azal taa Abad ka roop ataa kar diya hai.

Idraak Kahan Se Aaya ?

Oopar tazkara aa chuka hai ke woh sirf ittila hai. Yeh ittila kahan se mili hai ?

Allah Taala farmatay hain ke samaat mein ney di hai, Basarat mein ney di hai. Tu es ka matlab yeh nikla ke ittila mein ney di hai. Hum aam halaat mein jis qader itla'at wusool karte hain, un ki nisbat tamam di gayi itla'at ke muqablay mein kya hain? Shayad sifar se millti julti ho. Wusool honay wali itla'at itni mehdood hain jin ko na qabil zikar kahin ge. Agar hum wasee tar itla'at haasil karna chahain tu es ka zareya bajuz Uloom Rohani ke kuch nahi hai aur Uloom Rohani ke liye hamein Quran Pak se rujoo karna parrey ga.