

Qalandar Shaoor

(Roman)

KHWAJA SHAMS-UD-DIN AZEEMI



QALANDAR SHAOOR

Achi Hai Buri Hai Dehar Fariyaad Nah Kar
Jo Kuch Keh Guzar Gaya Usse Yaad Nah Kar
Do Chaar Nafs Umar Mili Hai Tujh Ko
Do Chaar Nafs Umar Ko Barbaad Nah Kar
(Qalandar Baba Oliya R.A)

Khawaja Shamsuddin Azeemi

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AIK KITAAB UL MUBEEN

Bismillah Al'Rehman Al'Raheem

Allah Ta'lah Ney Apney Zehan main majood kainaati programme ko shakal o surat ke saath saath wajood main laana chaha to kaha "Kunn" to Allah key zehan main kainaati programme aik tarteeb aur tadween key sath is tarah wajood main aa gaya.

- Aik Kitaab ul mubeen
- Aik kitaab ul mubeen main tees karor looh mehfooz
- Aik looh mehfooz assi hazaar hazeerey
- Aik hazeerey main aik kharab se ziyadah mustaqil aabaad nizaam aur baarah kharab ger mustaqil nizaam
- Aik nizaam kisi aik sooraj ka daairah wusat hota hai. Har suraj key gird nau, barah, ya terah siyaarey gardish karte hain.

Yeh mehaz qayaas aaraai hai keh insaano'n ki aabaadi sirf zameen (hamaarey shamsi) main paai jaati hai. Insaano'n aur jinaat ki aabaadiya'n har hazeerey par mojud hain. Har aabaadi main zindigi ki tarze'n isi tarah qaaim hain jis tarah zameen par mojud hain. Bhook, piyaas, khuawb, bedaari, mohabat, gussah, jins. Afzaaish nasal wagherah zindigi ka har taqazah, har jazbah, har tarz har siyarah main jaari o saari hai.

- Aik hazeerey par aik kharab se ziyadah aabaad nizaam waaqa hain aik aabaad nizaam ko qaaim rakhne ke liye ger mustaqil nizaam store ki hesiyat se rakhte hain ger mustaqil nizaam se muraad yeh hai keh pure pure nizaam bante aur tutte jaate hain aur is toot phoot se aabaad, mustaqil nizaam feed hote rehetey hain. Har nizaam main alag alag samawaat, arz, Jabaal, hewanaat, jamadaat, nabadaat wagherah isi tarah mojud hain jis tarah ham apney nizaam main dekhetey hain.

Allah ney jab insaan aur jinaat ko apni mohabat ke sath peda kiya to is ke rehene ke liye Janat ko apna pasandeedah maqam diya aur kaha. "Ae aadam tu apni biwi ke sath janat main qayaam kar aur jahan se dil khush ho kar janat ki ne'mato'n se apni bhook rafa kar. Aur apni piyaas bujha aur dekh is darakht ke qareeb na jaana warnah tera shumaar zaalimo'n main hoga."

Haqeeqat ki zindgi guzaarney ki targeeb deney aur dozakh sey bachne ki talqeen key liye duniya main ab tak aik laakh chobees hazaar pegambar aa chukey hain aur in pegambro'n ki ta'leemaat phelaaney key liye in key wrasat yaaftah dost aatey rahey hain. Aur aatey rahen ge yeh tamaam buzurg otaar aur oliya apney apney ma'hol aur ma'hol main raaiz zaban key mutaabiq wahdaaniyat ka parchaar kartey rahey keh Allah aik hai, yakta hai, be'niyaaz hai, nah who kisi ka baap hai aur na who kisi ka beta hai aur nah is ka koi khandaan hai. Isi wahdat aur wadaaniyat par har mazhab ne raag alaapa hai. Zameen par kisi aisey mazhab ka wajood nahin hai jis ney Allah Ta'lah ke wajood sey inkaar kiya ho. Allah key dosto'n ney ahdiyati, samadiyat, haqaaniyat aur wahdaaniyat ko samjhaaney aur samjhney key liye mukhtalif raastey aur tareeqey bataye hain.

MA'RFAT KI MASHAL

Quadrat apney pegaam ko pohchaaney key liye diye se diya jalaati reheti hai. Mar'fat ki mashal aik haath se dusrey haath main muntaqil hoti reheti hai. Sufi, wali, gaus, qutab, ma'joob, otaar, qalandar, abdaal qudrat key haath hain jin main roshini ki mashal roshan hai. Yeh paakeezah log is roshini sey apni zaat ko bhi roshan rakhtey hain aur dusro'n ko bhi roshini ka in'ekaas detey hain. Sirf ta'reekh key oraaq hi nahin logo'n key dilo'n par bhi is buzurg ki daastaanein aur chasham deed waqiaat zindah aur mehfooz hain. In ki duaaon sey murdo'n ko zindigi, beemaaro'n kw shifa, bhoko'n ko giza, gareebo'n ko zar, behaal logo'n ko baal wa par, be sahaara aur bekas logo'n ko olaad aur maal o mataa key inamaat miltey rehetey hain.

Qalandar ka maqam:

In bando'n main sey jo bandey qalandar hotey hain who zaman o makaan ki qed sey azaad ho jatey hain aur saarey zi'rooh is key ma'tehat kar diye jaatey hain. Kaainaat ka zarrah zarrah in ke taabey farmaan hota hai. Lekin Allah key yeh nek bandey garz, tama, hiras aur laalach sey beniyaaz hotey hain makhlooq jab in ki khidmat main koi guzaarish pesh karti hai to who is ki suntey bhi hain aur is ka tadarak bhi kartey hain kiyun keh qudrat ney unhain isi kaam key liye muqarar kiya hai. Yehi who paakeezah bandey hain jin key baarey main Allah kehta hai.

“ Main apney bando'n ko dost rakhta hoon aur in key kaan, aankh aur zubaan ban jaata hoon, phir who merey zariye boltey hain merey zariye suntey aur merey zariye cheezein pakarte hain.”

In azli saeed bando'n ki ta'leemaat yeh hain keh har bandey ka Allah key saath mehboobiyat ka rishtah qaaim hai aisi mehboobiyat ka rishtah jis main bandah apney Allah key saath raaz o niyaaz karta hai.

JISM AUR ROOH

Jab ham zindgi ka taziya kartey hain to hamaarey saamney aik hi haqeeqat aati hai keh aadam ka har beta aur hawwa ki har beti khush rahe kar zindgi guzaarna chahate hain lekin zindigi ka maadi nazariya in ko har qadam par mayoos karta hai is liye keh hamaari zindigi ka har lamhah faani aur mutagaiyar hai maadi aitbaar sey hamein yeh bhi ilam nahin hai keh sachi khushi kiya hoti hai aur kis tarah haasil ki jaati hai. Haqeeqi musarat sey waqif honey key liye zaroori hai keh ham apni asal talaash Karen.

Jeeti jaagti tasweer :

Jab ham kuch nahin they to kuch nah kuch zaroor they. Is liye keh kuch nah hona hamarey wajood ki nafi karta hai hamaari maadi zindigi maan key pet se shuru hoti hai aur yeh maadah aik khaas process se guzar kar apni inteza ko pohnchta hai to aik jeeti jaagti tasweer sey adam wajood main aa jaati hai. Ma'hol sey is tasweer ko aisi tarbiyat milti hai issey is baat kai lam nahin hota keh sachi khushi haasil karney ka tareeqah kiya hai aur kis tarah yeh sachi khushi haasil hoti hai.

Zaat ka muta'lah:

Ham jab apney aap ka muta'lah kartey hain to yeh kahetey hain keh hamaarey paas fana honey wala jism hai aur yehi hamaari zindigi ki pehchaan hai. Yeh jism jo hamein nazar aata hai is key ajzaye tarkeebi, kasafat, gandigi, ta'fan aur sar'aand hain. Is sar'aand ki buniyaad is nazariye par qaaim hai keh har aaimi yeh samjhta hai keh main maadah hoon aur main is maadi duniya ki pedaish hoon. Yeh mehdood nazariya har aaimi ko kisi aik maqam par mehdood kar deta hai aur har aadimi aik mehdoodiyat key taaney baaney main khud ko giraftaar kar leta hai. Aur is tarah mehdood aur paband nazariye ki buniyaad par jaati hai. Zameen par basney wala har aaimi jab apna tazkirah karta hai to keheta hai main musalmaan hoon, main hindu hoon, main paarsi hoon, main essai hoon, ha'lan'keh rooh ka koi naam nahin rakha jaa sakta. Roshini har jagah roshini hai chahey who arab main ho, ajam main ho, ya yorap main ho ya aeshiya key kisi khitte main. Allah ka nizaam kuch is tarah qaaim hai keh is duniya main jo Allah ka pegaam aaya who apney alfaaz ke saath qaaim

hai. Esaaiyo'n key liye bible key alfaaz mazhab ka darjah rakhtey hain aur musalmaan key liye quran mazhab ka pesh ro hai. Hindu bhagot geeta key alfaaz ki ibaadat kartey hain yeh sab kitaabein dar'asal khuda key bargazeedah bando'n ki who aawazein hain jo roshini ban kar tam'maam aalam main phel gayi hain.

Ham jab kainaat ki takhleeq par gor kartey hain to hamein pata yehi chalta hai keh hamaari kainaat Allah ki aawaaz hai. Allah ney jab apni aawaaz main KUNN kaha to saari kainaat wajood main aa gayi. Khuda jab apna ta'ruf karwata hai to keheta hai keh main makhlooq ka dost hoon jis tarah aik baap apney betey ko nahin bhoolta is tarah khuda bhi apni makhlooq ko kabhi faramosh nahin karta who khuda jo hamaarey liye RAB hai. Haamrey liye har tarah key wasaail peda karta hai aur hamein zindigi key naye naye marahal aur naye naye tajurbaat se guzaarta rehta hai. Bila shak o shubah hamara dost hai.

Muqadas kitaabo'n ka muta'lah karney key baad jo inkishaaf hotey hain, who yeh keh khuda apni makhlooq ka saath kabhi nahin chhorta, chahey hamarey jismaani khad-o-khaal kitney hi mukhtalif kiyun nah hoon. Nasali silsiley ki taraf jab tafakar kiya jaata hey to ham yeh dekhtey hain takhleeq aik program key mutaabiq amal main aa rahi hai. Jab ham "zameen maa'n" key pet main koi beej daaltey hain to who beej nash-o-numa paa kar aik darakht ban jaata hey beej jab zameen key andar daal diya jaata hai to who zameen se paani ko jazab karta hai aur paani beej main mojud aik sooraakh (Micropyle) key zariye beej key andar ponch kar saoye huye beej (Dormant Seed) kin nash-o-numa karta hai. Beej ki daalo'n (Cotyledons) key andar nanhey nanhey pattey aur chhoti dandi main khaliyaati taqseem waqoo pazeer hoti hey. Nanhey pattey barh kar taney ki shakal ikhtiyar kar letey hain aur dandi barh kar jar ban jaati hey. Jar zameen main daakhil ho kar nah sirf zameen sey is naye podey key liye paani aur giza jazab karti hai bal'keh is podey key liye zameen main mustaqil tehraao ka bhi zariyah banti hai. Is ke bar'aks tana zameen key mukhaalif simat aur roshini ki jaanib barhney lagta hey. Podey ki intidaai umar main podey ki daalein jo is nomolood podey key liye giza ko zakheerah kiye hoti hain. Podey ko giza faraham karti hain. Jab poda suraj ki roshini main ziaai ta'leef (Photosynthesis) key zariye khud apni giza tayaar karney lagta hai to yeh daalein khushk ho kar khatam ho jaati hey aur poda nash-o-numa key ba'd zameen par aik tanawar darakaht ban jaata hey. Is tarah aik baap aik shohar apni zojah ya apni kheti main beej daalta hey to zameen ki tarah wahan bhi nash-o-numa ka silsilah aik beej ki tarah qaaim hey. Sab sey pehley ibtidaai darjah main aik narm o naazuk wajood main aata hey. Jo (Notochord) keh'laata hey. Nash-o-numa kay yeh silsilah irtiqaai mana'zil tey kar key jab takmeel ko pohnchta hey bilkul isi tarah

jesey zameen apney pet sey kisi darakht ko baahir nikaalti hey. Maa'n key pet sey bachah tuwalad hota hey.

Takhleeqi saanchey:

Nasali silsiley key baarey main yeh kehena haqeeqat par mabni hey keh pedaaish main insaan, kuttey aur bili yaksaan noiyat key haamil hain. Aik maaiya lehaab (Sperms) jab dusrey maaiya lehaab (Sperms) main mil kar tehleel ho jaata hey aur takhleeqi saanchey main tehar jaata hey to aik khaas process key tehat is kin ash-o-numa shuru ho jaati hey pehli raat yeh mehlool matar key daaney key barabar hota hey phir aahistah aahistah barh kar aik jeeti jaagti dekhti hansti, sunti mehsoos karti tasweer ban jaati hey. Is tasweer main das suraakh hotey hain aur yeh das suraakh puri zindgi par muheet hotey hain. In hi das suraakho'n par aadimi ki silahiyato'n ka daar-o-madaar hey. Bolna, sunna, soong'na jism key andar zehareley aur faasad maado'n ki khaaraj kar key jism ko saaf sutra karna aur madi zindigi ki hifaazat karna in hi das suraakho'n par qaaim hey in das suraakho'n main sey aik suraakh bhi apni duty puri nah karey yay eh suraakh nah rahey to isi munaasbat sey insaani zindigi main khal'la waqia ho jaata hey aur be'kaar kam silahiyat ya az'zoo mu'tal ho jaata hey. In das suraakho'n ki taqseem is tarah hey.

Kaano'n key do suraakh aadam zaad key andar quwat e saamiah hain. Aankho'n key do suraakh baasarah ya'ni baahir key aks ko dimaag ki screen par muntaqil kar key kisi cheez key honey kai ilam faraham kartey hain aur yeh ilam mukhtalif marahal sey guzar kar la'masah ban jaata hey. Naak key do suraakh hamein shamah aata kartey hain moonh aur halaq key do suraakh hamein gizaai mua'mlaat main khud kafeel kartey hain. Aik taraf hamari tam'aam gizaai zaruriyaat ka daar-o-madaar is suraakh par hey dusri taraf yeh suraakh quwat-e-guaai aata kartey hain. Nawa'n suraakh jahan kasaafat ko door karney ka zariya hey who afzaaish nasal ka zariya bhi banta hey giza main sey tawanaai haasil karney key baa'd jo fazlah baaqi rahe jaata hey, daswa'n suraakh in key ikhraaj ka zariyah hey. Yeh aik nizaam hey jo tuwatar key saath qaaim hey aur qayamat tak qaaim rahe ga.

Hamain beej key phootney par teen cheezo'n ka idraak hota hey. Aik tana aur do pattey, is takhleeqi amal sey yeh baat saamney aa chuki hey keh har wajood do rukho'n par qaaim hey aur phir yeh do rukh taqseem ho kar kai rukh ban jaatey hain. Aadimi bhi do rukho'n se murakab aik tasweer hey. Aadimi key andar do dimag hotey hain. Aik daaein aur dusra baaein taraf do aankhein hoti hain. Naak key do nathney hotey hain halaq ba'zaahir aik nazar aata hey magar halaq key andar gosht ka lothra ya kawwa latka rehta hey. Is ki wajah sey halaq do hiso'n main taqseem ho jaata hey. Do

haath hotey hain do taangein hoti hain do per hotey hain. Do gurdey hotey hain, do jigar hotey ahin dil ko agar taqseem kiya jaaye to who aik aprdey key zariye buniyaadi tor par do hisso'n mein taqseem ho jaata hey. Phephrey do hain. Ali haza ul qayaas maadi jism ka jab tajziyah kiya jaata hey to ham yeh tasleem karney par majboor hein keh insaan ki takhleeq do rukho'n par qaa'im hey. Mazeed soch bachaar aur chhaan been ki jaye to ham yeh dekhtey hain noo insaani aur tam'maam nooein bhi do rukho'n par qaa'im hain. Aik muzakar aur aik mo'nas, aik mard aur aik aurat. Aik baap aur aik maa'n.

Jins kashish ka qa'noon:

Aurat key andar mard chhupa hua hey aur mard key andar aurat chhupi hui hey. Agar aadam key andar hawwa ki pedaaish mumkin nahin thi. Dusri misaal hawwa key andar se aadam ki pedaaish hey jis ko aasmaani kitaabo'n ne "Esa" ka naam diya hey. Is tarah har fard do parat sey murakab hey. Aik parat zaahir aur gaalib rehta hey dusra parat magloob aur chhupa hua rehta hey. Mard ho ya aurat dono do (2) do rukho'n sey murakab hain aik zaahiri rukh aur aik baatini rukh. Aurat main zaahir rukh aurat key khad-o-khaal main jalwah numa ho kar hamein nazar aata hey. Aur baatini rukh who hey jo nazar nahin aata. Isi tarah mard ka zaahiri rukh mard key khad-o-khaal ban kar hamaarey saamney aata hey aur baatin rukh who hey jo makhfi rehta hey.

Mafhoom yeh hey keh mar da'hesiyat mard key jo nazar aata hey who us ka zaahiri rukh hey. Aur aurat ba'hesiyat aurat jo nazar aati hey who is ka zaahiri rukh hey. Mard key zaahiri rukh ka mutizaad baatin rukh "Aurat" is key saath lipta hua hey aur aurat key zaahir rukh key saath is ka mutizaad baatin rukh "mard" lipta hua hey. Afzaaish nasal aur jinsi kashish ka qa'noon bhi in hi do rukho'n par qaa'im hey. Aurat key andar baatin "rukh" mard choon'keh magloob hey aur gaalib khad-o-khaal main namu'daar ho kar mazhar nahin ban is liye who gaalib aur mukamal rukh ko ap'naana chahta hey aur is key andar jazab honey key liye be'qaraar rehta hey, is tarah mard key andar chhupa hua parat aurat chho'keh magloob aur na mukamal hey is liye who bhi aurat key zaahiri rukh sey ham'aagosh ho kar apni tak'meel karna chahata hey. Kehena yeh hey keh jinsi kashish is aurat ya mard main nahin hoti jo hamaari nazron key saamney hey bal'keh aurat key andar chhupa huwa rukh is mard sey ham'aagosh ho kar apni tak'meel chahata hey jo hamein jeeti jaagti shakal main nazar aati hey. Isi ko urf aam main "jinsi jazbah" kehete hein. Jinsi tab'deeli key wa'qiaat aksar o beshtar hamaarey mushaidey main aatey rehetey hain is ki wajah yeh hey keh baatini rukh ki tehreekat itni ziyadah saree ulser aur gaalib ho jaati hey keh zaahiri rukh ki apni tehreekat ba'zaahir mu'tal aur mad'oom ho jaati hey. Yeh tabdeeli is tarah

waqey hoti hey keh mard key andar aurat ka baatin rukh gaalib ho jaata hey aur zaahiri rukh mard ki tehreekaat magloob ho jaati hein aur natijey main koi mard aurat ban jaata hey aur isi tarah kisi aurat main zahiri rukh tehreekaat magloob ho jaati hain to who mard ban jaati hey.

Zaahir Aur Baatin:

Yeh aik takhleeqi la'mat'naai silsilah hey jo hamein aik tafakar ki da'wat deta hey keh aik hamara zaahir hey, dusra hamara baatin. Zaahir ko ham "maadah" kehetey hein aur baatin ko "Rooh" kaha jaata hey. Rooh bhi do rukh par qaaim hey rooh ka muzaahirah aik rooh key banaye hue libaas sey hota hey aur rooh ka dusra muzaahirah khud rooh hey. Hazoor qalandar baba oliya R.A ney apni kitaab loh-o-qalam main is ki misaal qameez aur jism sey di hey. Farmaatey hain:

Hamaarey saamney aik mujasmah hey jo gosht aur post sey murakab hey, tibbi nuqtah nazar sey hadiyo'n key dhaanchey par rag patho'n ki banawat ko aik jism ki shakal-o-surat di gayi hey. Ham is ka naam jism rakhtey hain aur is ko asal samjhtey hain is ki hifazat key liye aik cheez ikhtiraa ki gayi hey jis ka naam "libaas" hey. Yeh libaas sooti kaprey ka, ooni kaprey kay a kisi khaal wagherah ka huwa karta hey. Is libaas ka mehaz istemal sirf gosht post key jism ki hifazat hey. Fi'l'haqeeqat is libaas main apni koi zindigi ya apni koi harkat nahin hoti jab yeh libaas jism par hota hey to jism key sath harkat karta hey ya'ni is ki harkat jism sey muntaqil ho ker is ko mili. Lekin dar'haqeeqat who jism key az'za ki harkat hey. Jab ham haath uthaatey hain to aasteen bhi gosht post key sath harkat karti hey. Yeh aasteen is libaas ka hissah hey jo libaas jism ki hifazat key liye istemaal huwa hey. Is libaas ki ta'reef ki jaye to yeh kaha jaye ga keh jab yeh libaas jism par hota hey to jism ki harkat is key andar muntaqil ho jaati hey aur agar is libaas ko utaar kar chaar'paai par daal diya jaaye ya khonti par latka diya jaye to is ki tam'maam harkaat saaqit ho jaati hain.

Ab ham libaas ka jism key saath mawaaznah kartey hain. Is ki kitni misaalein ho sakti hain yehan aik misaal dey kar sahi mafhoom zehan nasheen ho sakta hey. Who yeh hey keh aadimi mar gaya. Marney key ba'd is key jism ko kaat daaliye, turkey kar dijiye, kuch kijiye jism ki apni taraf sey koi mada'fat, koi harkat amal main nahin aaye gi. Is murdah jism ko apni taraf daal dijiye to is main zindigi ka koi shaibah kisi lamhey bhi peda honey ka imkaan nahin hey. Is ko jis taraf bhi daal diya jaaye para rahe ga. Is ke ma'ini yeh huwey keh marney key ba'd jism ki hesiyat libaas ki rahe jaati hey. Asal insaan is main mojud nahin rehta. Who is libaas ko chhor kar kahein chala jaata hey agar yeh jism asal insaan hota to kisi na kisi noiyat sey is key andar zindgi ka koi shaibah paaya jaata. Lekin noo

insaani ki mukamal taarekh aisi aik misaal bhi pesh nahin kar sakti keh kisi murdah jism ney harkat ki ho. Is surat main ham is insaan ka taj'jasus karney par majboor hain jo is jism key libaas ko chhor kar kahein rukhsat ho jaata hey. Is hi insaan ka naam anbiya akraam ki zaban main "Rooh" hey. Aur wohi insaan ka asal jism hey. Nez yehi jism in tam'maam silahiyato'n ka maalik hey. Jin key majmuey ko ham zindigi se ta;beer kartey hain.

Jism aur libaas ki is khubsurat tashbeeh aur misaal sey yeh baat puri tarah saabit ho jaati hey asal insaan ya asal zindigi libaas nahin hey jab tak jism key oopar libaas hey. Libaas ki hesiyat bey'kaar hey aur jab ham libaas utaar dete hain ya libaas ki apni dilchaspi khatam kar detey hain to libaas ki koi hesiyat nahin rehti. Libaas bikhar jaata hey libaas fana ho jaata hey.

NOOI ISHTIRAAK

Hamaari fitrat aur jablat dono'n alag alag cheezein hain. Jablat main hamara dusri no'o'n maslan bher, bakri, gaayey, bhens, kuttey, bili, saanp kabutar faakhtah wagherah key sath zehni ishtraak hey. Aur fitrat main ham apna aik maqam rakhtey hain aur yeh maqam aik hasti ney jo no'o'n sey ma'wara hey aur jo tam'maam afraad e kinaat par fazaliyat rakhti hey, atta kiya hey, aur yeh atta aik faazal aqal ya tafakar hey koi zee feham is baat ka da'wah nahin kar sakta keh he'wanaat main aqal o shaor nahin hey ba'z muaamilaat main jaanwar insaan sey ziyadah ba'shaor aur ba'aqal hey.

Zameen par aisey cho'paayey bhi mojud hain jin main mustaqbil beeni ki silahiyyat mojud hoti hey. Bil'li, kuttey aur kai jaanwaro'n ko aaney waali museebato'n. Zalzalo'n ka pehley sey pata chal jaata hey.

1906 main sanfransiko key ta'reekhi silsiley sey qabal kutto'n ney roz-o-shab bhonkna aur cheekhna shuru kar diya tha aur logo'n ki raat ki neendein aur din ka sakoon garaq ho gaya tha. Murgaabiya'n buland darakhto'n ki taraf parwaaz kar gayein aur sooro'n ney aik dusrey sey larna shuru kar diya. Gaayey rasiya'n tor tor kar bhaagney lagein.

Zameen doz chu'hey :

Is tarah qadeem yunaani shehar helas main zer-e-zameen rahney waley chu'hey (WEASELS) aur deegar bey shumaar hewanaat zalzaley sey paanch roz qabal shehar sey fraar ho gayey. Chili key shehar con sepcon ki faza gol-dar-gol parwaaz kartey huwey anjaaney khof key shikaar parindo'n ki cheekho'n sey laraz uthi is key ba'd yeh shehar zalzaley kin azar ho gaya.

Ta'qat'war hasiyaat :

Ziyadah zalzaley achanak nahin aatey zameen ki zereen satah ki chatano'n ka ba'hami takraao ibtdaai marahal ka nuqtah arooj hota hey. Mustaqil barhta huwa arziyaati dabao satah zameen key jhukao aur ubhaar main ger'ma'mooli tabdiliyaa'n peda karta hey. Zalzaley ki lehere'n zer-e-zameen chataan'o'n main ron;ma honey lagti hain. Zameen key maqnateesi medaano'n main khafeef sa rad-o-badal hota hey. Insaani hissi silahiyyat in tam'maam ibtdaai kefiyyat ko mehsoos karney sey qaasir hey. Lekin hewanaat is qadar hasaas hotey hain keh zalzaley sey qabal

chataano'n ki zer-e-zameen ma'mooli sey toot phoot ko mehsoos kartey hain.

Insaan ki samaati silaahiyat nisbatan intihaai mehdood hoti hey. Insaan aik hazaar chakar fi second ki aawaaz ki lehro'n ko mehsoos kar sakta hey. Lekin bees hazaar chakar fi second ya is sey ziyadah chakar ki aawaaz ki lehro'n ko insaani kaan sun nahin saktey. Machhliya'n bhi samandar main intihaai madham irtihaash ko mehsoos kar leti hain.

Insaan main dekhney ki hidat bohat kam hoti hey jab keh shehad ki makhi ma'waraai banfashi shua'aien (ULTRAVIOLET RAYS) dekh sakti hey. Insaan key muqab'ley main sha;heen ki aankh kisi cheez ko aath guna bara dekhti hey.

Suraag'Rasaa'n kuttey :

Duniya bhar main police mujirmo'n ko talaash karney aur unhain pehchaaney ke liye arsey sey kuttey istimaal kar rahi hey. Jahan insaani naak main taq'reeban paanch million hissi khaliyaat hotey hain kutto'n ki kuch nasalo'n main do so million sey ziyadah khaliyaat hotey hain isi munasbat sey kuttey main soongney ki hiss insaan se kai million ziyadah hoti hey.

Ando'n ki taqseem:

Shatar'murg main aqal-o-feham ka andazah is amal sey lagaya jaata hey keh apney ando'n ki teen qismain karta hey kuch ko ret main daba deta hey. Chand ko dhoop main chord eta hey aur baqiyah ko seeney sey laga leta hey. Jab ando'n sey bachey nikal aatey hain to dhoop main rakhey huwey ando'n sey raqeeq maadah nikalta hey bacho'n ko pilaata hey is gizza sey bacho'n main nash-o-numa ki raftaar tez ho jati hey aur jab bachey qadrey barey ho jaatey hain to ret main dabaayey huwey ando'n ko tor kar thori der key liye khula chhor diya deta hey ret main Dabney ki wajah sey aur tutney key ba'd barah'raast dhoop parney sey in ando'n main keerey makorey peda ho jatey hain aur yeh keerey makorey in bacho'n ki giza ban jaatey hain jab bacho'n kin ash-o-numa ka silsilah aagey barhta hey to phir ghaas phons ko apni gizza bana letay hain aur yun yeh bachey san'balogat main qadam rakh detey hain shutar'murg ka ando'n ko is tarah rakhna kisi tor aqal daanish'mandi sey kam nahin hey.

Bij'li ki dariyaft sey pehley:

Hamaarey saamney chirya sey bhi chhota parindah “biya” hey. Biya ka makaan aik puri science hey. Aik pura naqshah hey. Aik puri planning hey tinko'n key is gun'band numa latkey huwey ghar main kamrey bhi hotey hain, soney key liye bistar bhi hotey hain aur bacho'n key jhoolney key liye jhoola bhi hota hey. Yeh na'qaabil-e-tazkirah do inch ki chiriya itni aqal-o-feham rakhti hey keh apney ghar ko roshan rakhney key liye jugnoo ko giraftaar kar leti hey aur jugnoo ki chamak sey is key ghar main roshini rehti hey ya'ni yeh chhota sa parindah bijili (ELECTRICITY) ki dariyaaft sey pehle bhi bijili ki science sey waqif tha aur jugnoo ko nasal ba'd nasal ba'tor qamqamey (BULBS) key istimaal kar raha hey.

Baarish ki aawaaz:

Aik Australiwi parindah kiwi apney rizq key hasool key liye jo tareeqah ikhtiyaar karta hey who kaafi dil'chasp hey. Jab kaafi talaash key Ba'wajood shikaar haath nahin lagta to yeh aisi aawaaz nikaalta hey jo bearish ki aawaaz sey mushaabah hoti hey. Zameen key andar rehene waley keerey makorey yeh samajh kar keh bearish ho rahi hey zameen sey baahir nikal aatey hain aur parindey ki gizza ban jaatey hain.

Muna'fiq lomari:

Lomari apni chalaaki aur ayaari ki wajah sey pehchaani jaati hey. Jis din aasaani sey shikaar nahin aata to bhi lomari chalaaki par utar aati hey jism ko dheela chhor kar zameen par let jaati hey aur saans khench kar khoob pet phulaa leti hey parindey issey murdah samajh kar apni khoraak banaaney key liye qareeb aatey hain is sey pehle keh parndey lomari ko apni gizza bana'ain lomari unhain apni gizza bana leti hey.

Keley key ba'gaat:

G.H wallium ney apni kitaab main do no'umar haathiyo'n ka zikar kiya hey jo amooman khuley phirtey they lekin in key gardino'n main buland aawaaz waal ghantiyaa'n latka di gayi thee'n ta'keh yeh ma'loom hota rahe keh who kahan hain. Aik roz yeh dono'n qareeb key ta'laab key kinaarey gaye aur wahan sey geeli matti utha kar apni apni ghanti main bhar li. Nati'jan ghantiyaa'n bajna band ho gayein phir in dono'n ney kelo'n key ba'go'n ka rukh kiya aur khoob ji bhar key keley khaayey.

Aik tar'keeb:

Dophin aik saanp numa machali ael key sath khel rahi thee'n aur us ka peechha kar key issey pakarney ki koshish kar rahi thee'n. Chalaak ael ney dolphino'n sey bachney key liye achanak gotah lagaya aur aik suraakh main ghus kar panah gazeen ho gaya. Ab zara dolphin ki zahanat mulazah farmaie'n keh in main sey aik ney aik aisi machali pakar li jis key moonh par zehreelah dank hota hey aur dum sey pakar kar machali ka sar is suraakh main daakhil kar diya jis main ael chhupa betha tha ael ney jab zehereeli machali ko dekha to suraakh sey Nikal bhaaga aur khel dubarah shuru ho gaya.

Hazrat baba taajuddin naagpuri R.A key nawaasey aur qalandar shaor key baani Qalandar baba oliya R.A apni kitaab tazkirah taajuddin baba R.A main "Sher ki aqeedat ka wa'qiah" aur is wa'qiah ki amali tojeeh biyaan kartey huwey farmatey hain keh:

Sher ki aqeedat:

Aik din nana taajuddin naagpuri R.A da ki shareef key jangal (bha'rat) main chand logo'n key sath pahaar par chartey chaley gaye. Nana R.A muskura kar keheney lagey. "Miyan jis ko sher ka darr ho who chala jaaye. Main to yehan zara si der aaraam karoon ga. Khayaal hey keh sher zaroor aaye ga. Jitni der qayaam karey us ki marzi. Tum log jaaoo khao piyo aur mazey karo." Ba'z log idhar udhar chhup gaye aur ziyadah chaley gaye. Garmi ka mausam tha darakhto'n ka saayah aur thandi hawa khumaa ka tufaan utha rahi thi nana ab dabeez ghaas par let chukey they.

Aankhein band theen fizaa main bilkul sanaata chhaaya huwa tha. Chand mint guzrey hi they keh jangal bhiaanak mehsoos honey laga. Is key ba'd kuch waqfah aisa guzar gaya jesy shaded intizaar ho. Yeh intizaar kisi sadhu, kisi jogi, kisi otaar, kisi wali ya kisi insaan ka nahin tha bal'keh aik darindah ka tha jo kam az kam merey zehan main qadam bah qadam harkat kar raha tha. Yakayak nana R.A ki taraf niga'hain mutawajo huein. In key pero'n ki taraf aik taweel ul qaamat sher dhalaan se oopar char raha tha. Bari aahistah kharaami sey barey adab key sath sher neem wa aanhon sey nana taajuddin R.A ki taraf dekh raha tha. Zara der main who pwro'n key bilkul qareeb aa gaya. Nana gehri neend main bey khabar they. Sher zaban sey talwey chhoo raha tha chand mint ba'd is ki aankhein mastanah waari sey band ho gayein is ney apna sar zameen par rakh diya.

Nana taajuddin R.A abhi tak so rahe they. Sher ney zara himat kar key talwey chaatna shuru kar diye is harkat sey nana ki aankh khul gayi

Uth kar beth gaye. Sher key sar par haath phera aur kehney lagey “ tu aagaya. Ab teri sehat bilkul theek hey main tujhey tandurst dekh kar bohat khush huwa. Acha. Ab jaao.” Sher ney bari mamuniyat sey dum hilaai aur chala gaya.

Mainey in waqiaat par bara gor kiya. Yeh baat kisi ko ma;loom nahin keh sher pehley kabhi in key paas aaya tha. Majburan is amar ka yaqeen karna parta hey nana aur sher pehley se zehni tor par roshnaas they. Roshnaasi ka iak hi tareeqah ho sakta hey. Ana ki jo leheren nana aur sher key darmiyan rad-o-badal hoti theen wo aapas ki mulaqaat ka baa'is banti theen. Aar'feen main kashaf ki rawaish aam tor par yehi hoti hey. Lekin is waqiey sey ma'loom huwa keh jaanwaro'n main bhi kashaf is tarah hota hey kashaf ke muamiley main insaan aur dusri makhloq yaksaa'n hey.

Ana ki lehere'n:

Yeh qa'noon bohat fikar sey zehan nasheen karna chahiye keh jis tarah khayalaat hamarey zehan main dor kartey hain in main bohat ziyadah hamarey muamilaat sey ger mutaliq hotey hain in ka ta'luq qareeb aur door ki aisi makhloq sey hota hai jo kinaat main kahin nah kahin mojud ho. Is makhloq key tasawuraat lehero'n key zariye ham tak pohnchtey hain jab ham in taswuraat ka jor apni zindigi sey milana cahatey hain to hazaar koshish key ba'wajood nakaam rahe jatey hain.

Ana ki jin lehero'n ka abhi tazkirah ho chukka hey in key baarey main bhi chand baatein gor-e-talab hain. Sciencedaa'n roshini ko ziyadah sey ziyadah tez raftaar qaraar detey hain lekin who itni tez raftaar nahin hey keh who zamaani faasilo'n ko mun'qata kar dey. Albatah ana ki lehren la'matnaahiyat main bek'waqt har jagah mojud hein zamaani makaani faasiley in ki giraft main rehety hain. Bil'alfaaz deegar yun kahe saktey hain keh in lehero'n key liye zamaani makaani faasiley mojud hi nahin hain roshini ki leheren jin faasilo'n ko kam karti hain ana ki leheren in hi faasilo'n ko bajaaye khud mojud nahin jaantein.

Khaamosh guftagu:

Insaano'n key darmiyan intdaye aafarnesh sey baat karney ka tareeqah raaij hey. Aawaaz ki lehere'n jis key ma'yini mutayiyen kar liye jaatey hain sunney walo'n ko mutla karti hein yeh tareeqah is hi tibaadlah ki naqal hey jo ana ki lehero'n key darmiyan hota hey. Dekha gaya hey keh goonga apney honto'n ki khafeef junbish sey sab kahe deta hey aur samjhaney key ahl sab kuch samajh jaatey hain. Yeh tareeqah bhi pehley tareeqey ka aks hey. Jaanwar aawaaz key bager apney aap ko aik dusrey sey mutla kartey hain yehan bhi ana ki lehre'n kaam karti hain darakht aapas main guftagu kartey hain aur yeh guftagu sirf aamney saamney key darakhto'n main hi

nahin hoti bal'keh door daraaz aisey darakhtaon main bhi hoti hey jo hazaaron meel key faasiley par bhi waqia hain. Yeh qa'noon jamadaat main bhi raaj hey kankaron, pathron mitti key zarron main man wa an isi tarah tibaadlah khayaal hota hey.

Aik la'shaor:

Anbiyaaa aur roohani taaqat rakhney walon insaanon key kitney hi waqiaat is key shahid hain keh saari kaainaat main aik hi la'shaor kaarfarma hey. Is key zariye geb o shahood ki har lehar dusri lehar ke ma'iyani samajhti hey. Chahey yeh do lehre'n kaainaat key do kinaaron par waqia hoon. Geb o shahood ki farasat aur ma'nawiyat kainaat ki rag jaan hey. Ham is rag jaan main jo khud hamaari apni rag jaan bhi hey tafakkar aur tawajo kar key apney siyaarey aur dusrey siyaaron key aasaar o ahwaal ka inkishaaf kar saktey hain.

Insaanon aur hewaanon key taswuraat jinaat aur farishton ki harkaat o saknaat. Nabataat aur jamadaat ki andruni tehrekaat ma'loom kar saktey hain. Musalsal tawajo deney sey zehan kaainaat la'shaor main tehleel ho jaata hey aur hamaarey siraapa ka masnooe parat ana ki giraft sey azaad ho kar zarurat key mutabiq har cheez dekhta aur samajhta aur zehan main mehfooz kar deta hey.

Misaali mua'sshrah:

Hewanaat main zindigi guzaarney ki qadren bhi insaan ki mua'sharti zindigi sey kaafi had tak muma'salat rakhti hey jo hamein hewanaat ki aqali beydaari ka sabot faraham karti hey jis ki chand misaalein hadiyaa kaariyan hain.

Is ki aik misaal hashraat ul arz key khaandaan key aik fard " shehad ki makhi " ki hey. Shehad ki makhiya'n apni puri family ya aik colony main mom key hazaaron chhotey chhotey hasht pehlu kamron par mushtamil aik chhatey main rehti hain. In sab main aik malikah hoti hey. Ree'aaya main taqreeban do hazaar makhiya'n hoti hain in key ilawah maadah makhiya'n hoti hain in ki ta'daad aik chhtey main bees hazaar key lag bhag hoti hey. Kaarkun makhiya'n maadah honey key ba'wajood andey deney ki silahiyat nahin rakhtein.

Malikah dusri tam'maam makhiyon sey ziyadah khubsurat hoti hain. Yeh har waqt chhtey key andar rehti hain. Malikah aik din mein taqreeban aik hazaar sey do hazaar tak andey deti hey. Andey do qisam key hotey hain aik mukamal andey aur dusrey na'mukamal andey. Mukamal andey sey malikah aur kaarkun makhiya'n nikalti hain aur jab keh na'mukamal

ando'n sey nar makhiya'n nikalti hain. Chand makhiya'n har waqt malikah ki khidmat key liye mojud rehti hain. Yeh makhiya'n har tarah sey malikah ka khayaal rakhti hain. Malikah ki osat umar teen saal hoti hey. Malikah jab tak intzaami amoor ahesan tareeqey par anjaam deti rehti hain muhaafiz makhiya'n is ki har tarah sey khidmat anjaam deti hain. Lekin malikah jab apney faraaiz sey ghaflat barataney lagti hey ya boorhi ho jaati hey to yehi muhaafiz makhiya'n is key gird jama ho jati hain aur tam'maam makhiya'n malikah par hamlah kar deti hain aur dank maar maar kar malikah ko hilaak kar deti hain. Malikah ki hilaakat ki khabar puri colony ko deney key liye chand makhiya'n aik khaas aawaaz nikaalti hain aur aawaaz nikaaltey waqt chhatey key gird chakar kaatiti hain. Malikah ki tabai umar teen sal hoti hey.

Nayi malikah ki taqarari key liye ando'n main sey teen din puraney andey talaash kar key ley aati hain. Kuch dino'n key ba'd ando'n main sey keerey nikal aatey hain kaarkun makhiya'n unhain phoolo'n key jama kiye huey zar e gul khilaati hain aur phoolo'n ka ras pilaati hain. Kuch dino'n ba'd ain keero'n ya laarwao'n key oopar aik gilaaf char jaata hey. Is gilaaf sey dhakey huey keerey ko peyopa kehtey hain. Makhiya'n peyopa key khaaney ko mom laga kar band kar deti hain, pandrah din key ba'd peyopa aik ba'lag makhi ki shakal ikhtiyaar kar letey hain aur mom hata kar khaano'n sey baahir nikal aatey hain in main sey aik ka tقرارar ba'hesiyat malikah ho jaata hey aur baaqi malikah makhiya'n ur jaati hain aur har malikah apna ale'hadah chhatah bana leti hain.

Kaarkun makhiyan malikah sey qadrey chhoti hoti hain. Kaarkun makhiyo'n ki osat umar do maah hoti hey aur do maah ki mukhtasar zindigi mehnat o mushaqat kartey guzar jaati hey, ando'n sey nikalney key teesrey din sey kaarkun makhiya'n apna kaam shuru kar deti hain.

Yehi makhiya'n chhatah tayar karti hain. Kaarkun makhiyo'n key andar mom peda karney waley glands hotey hain jo mom peda kartey hain aur yeh mom chhatah tayaar karney main kaam aata hey. Yeh chhatah kai hisso'n main taqseem ho jaata hey. Chhatey ka darmiyani hissah jo dusrey tam'maam khaano'n sey bara aur hawa daar hota hey malikah key liye makhsos hota hey. Chhatey main nar makhiyo'n key liye senkaro'n khaaney hotey hain. Maadah makhiyo'n key bey'shumaar gharo'n key ilawah shehad ko zakheerah karney key kai godaam hotey hain aur phoolo'n key zar daano'n key liye aik alag godaam hotey hain jo makhiyo'n ki khoraak bantey hain.

Shehad kesey banta hey:

Tam'maam makhiyo'n key liye khoraak ka intizaam karna in hi kaarkun makhiyo'n ki zimahdaari hoti hey. Yehi makhiya'n chhato'n sey phoolo'n ki talaash key liye nikal khari hoti hain aur phir is ras sey shehad tayaar karti hain mankhiya'n mukhtalif phoolo'n par beth jaati

Hain aur phoolo'n key androoni satah par majood halki mthaas ko apni zubaan sey ragarti hain is ragar key natijey main mthaas zubaan par muntaqil ho jaati hey aur yeh mithaas makhi key medey numa theli main jama hoti rehti hein yeh mukhtasar theliya'n phoolo'n key ras sey bhar jaati hain is kaam sey fa'rag ho kar yeh makhi zar-e-gul ko iktha kar key apney pichley paaon main majood qudrati tokariyo'n ko bhar leti hain makhi is taa'maam kaarwaai key ba'd apney chhatey par wapas aa jaati hey, chhatey main pohnchtey hi makhi mom key aik khaaney main ghus jaati hey aur zar-e-gul ko godaamo'n main muntaqil kar deti hey.

Is asna main phoolo'n ka ras jo medah numa theli main jama hota hey kai kemiyaai tabdeeliyo'n key ba'd shehad ki shakal iktiyaar kar leta hey. Is shehad ko godaamo'n main mehfooz kar key mom sey sel kar diya jaata hey ta'keh mausam sarma main makhiya'n is shehad ko apney istemaal main la sakein. Lekin hazrat insaan makhiyo'n sey nazar bacha kar ley urtey hain aur bey'chaari makhiya'n shehad ki is chori key ba'd phir is hi mustehedi aur mehnat sey shehad banaaney main masroof ho jaati hain.

Nar makhiya'n nihayat kaahil hoti hain. Yeh malikah key shohar key faraaiz anjaam detey hain jab malikah baalag ho jaati hey to issey apney chhatey sey urti hey. Nar makhiya'n foran is key ta'qub main urti hain aur in mein sey aik nar makhi malikah ko haamilah karney main kaamiyaab ho jaati hain. Sex key ilawah nar makhiya'n aur koi kaam nahin kartein. Malikah key andey deney key ba'd nar makhiya'n apni tabai mot mar jaati hain.

Feham-o-farasat:

Garmiyon key dino'n main garmi ki shidat sey mom narm par jaaney ka khatrah hota hey lekin yeh nanha keera apni aqal mandi ki wajah sey apney ghar ko barbaad honey se bacha leta hey. Hota yun hey keh garmiyon key dino' main tam'maam kaarkun makhiya'n chhtey key tam'maam khaano'n key kinaarey par is tarah beth jaati hain in key

Par khaano'n sey baahir rahen. Ab paro'n ko tezi sey harkat di jaati hey paro'n sey pankho'n ka kaam letey huwey hawa ko thanda kar key andar bheja jaata hey jis sey temperature gir jaata hey aur makhiyon key ghar garmi kit apish sey mehfooz rehtey hain. Allah ney makhi ko yeh silahiyat wahi ki hey keh makhi aisey phool ka araq nahin choost'ti jo beemaar aur

zehreelah ho. Hamesha yeh aisey phoolo'n ka intikhaab karti hey jin phoolo'n key zariye zameen sey sehat bakhsh araq kasheed hota hey. Yehi wajah hey keh shehad bey shumaar imraaz ka ilaaj hey.

Aqal'mand chiyunti:

Chiyunti jaisi intihaai chhoti makhlooq ki aqal ka andazah is waqiey sey lagaya ja sakta hey.

Aik chiyunti ney Hazrat suleman Aleh As'salaam ko Lashkar ki da'wat di. Hazrat suleman Aleh As'salaam aik Jaleel ul qadar pegambar aur azeem badshah guzrey hain. Aap key Lashkar main insaano'n key ilawah jinaat, charand. Parind. Darind sab hi shaamil they. Aap ko hawao'n aur mausmo'n par pura tas'saraf tha. Hazrat suleman Aleh As'salaam ney is chiyunti ko utha kar apni hatheli par rakh liya aur poocha " bata! Teri sultanat waseeh hey ya meri?"

Chiyunti ney kaha. " kis ki sultanat pur azmat hey yeh Allah ko ma'loom hey magar main yeh baat jaanti hoon keh is waqt mera takhat suleman ka haath hey."

Far'maa'n rawa chiyunti:

Hazrat suleman Aleh As'salaam hazrat da'ood Aleh As'salaam key sab sey chhotey betey they. 965 qabal maseeh main hazrat daaood aleh as'salaam key ja'nashee'n huey aur taqreeban cha'lees saal farma'rawa'n rahey. Hazrat suleman Aleh As'salaam ko Allah ney hewanaat ki boliya'n samjhney kai lam atta kiya tha. Aik martabah Hazrat suleman Aleh As'salaam jin o ins aur hewanaat key Azeem-o-shaan Lashkar key jaloos main kisi jagah tashreef ley ja rahey they. Lashkar ki kasrat key ba'wajood kisi ki majaan na thi keh who apney darhey aur rutbey key khilaaf aagey peechey ho kar bey'tarteebi ka muratakab ho sakey. Sab farma'n bardaar lashkariyo'n ki tarah Hazrat suleman Aleh As'salaam ki azmat aur hebat sey apney apney qareeney sey foj dar foj chal rahey they keh Lashkar chalthey chalthey aisi waadi pohncha jahan chuntiyo'n bohat saari theen aur puri waadi in ka maskan bani huwi thi chuntiyo'n key baadshah ney is Lashkar key kaseer anbwah ko dekh kar apni ria'aya sey kaha " tum foran apni apni bilo'n main ghus jao suleman aur in key Lashkar ko kiya ma'loom keh tum is kasrat sey waadi ki zameen par reeng rahi ho. Na ma'loom in key ghorey aur piyaado'n key qadmo'n key neechey tum main sey kitni ta'daad bey'khabri main rondi jaaye."

Allah ney yeh waqiah is tarah biyaan kiya hey:

Aur bey'shak ham ne da'ood aur suleman koi lam bakhsha aur in dono'n ney kaha. Ta'reef hey is Allah key liye jis ney ham ko bohat sey momin bando'n par fazaliyat di aur da'ood ka waaris suleman huwa, is ney kaha Ae logo'n hamein parindo'n ki boliya'n kai lam diya gaya hey aur hamarey liye har shey muhaiya kar di gayi hey. Bey'shak yeh khula huwa fazal hey. Aur jama huwa Lashkar suleman key liye jin o ins aur parindo'n ka, aur who darjah bah darjah aik nazm o zabt key sath aagey peechey chal rahey they. Yehan tak keh who waadi namal main pohnchey to aik chiyunti ney kaha ae chiyuntio ! Apney gharo'n main ghus jaao aisa nah ho keh suleman aur in ka Lashkar tum ko rond daaley. Chiyunti ki yeh baat sun kar Hazrat suleman Aleh As'salaam hans parey aur kaha. Ae parwar'digaar mujh ko tofeeq dey keh main tera shukar ada karoon jo tu ney mujh par aur merey walden par in'aam kiya aur yeh keh main nek amal karoon jo terey nazdeek pasandeedah hey aur mujh ko apni rehmat sey apney nek bando'n main daakhil farma.

Chiyunti jaisi nanhi makhlooq ka apna aik tarz e muashrat hey. Is nanhey
sey

Hashraat ul arz main who tam'maam nizaam haaye zindigi mojud hain jo hazrat insaan ki zndigi main daakhil hain. Chiyuntiyo'n ka khandaan hazaaro'n afraad par mushtamil hota hey. Is main mukhtalif shakal aur rang o roop ki chiyuntia'n hoti hain puri aabaadi main is ka hukam chalta hey aur har rukan is key hukam ka paband hota hey. Aabaadi main fankaar chiyuntiya'n bhi hoti hain, engineers bhi hotey hain, ma'hir baagbaani bhi hoti hain. Chiyuntiyo'n main nar aur madah dono hoti hain.

Lekin malikah key siwa koi chiyunti toleed ka kaam anjaam nahin dey sakti. Agar itifaaqan malikah mar jaaye to shehad ki malikah ki tarah nai malikah ka taqarar nahin hota bal'keh dusri colony main zam ho jaati hey. Chiyuntiyo'n ki colony taqseem kaar ka nihayat aa'la na'moonah pesh karti hain. Mukhtalif shakal o surat ki chiyuntiyo'n main kaam taqseem hota hey. Aur sab faraaiz ki takmeel puri diya'nat sey anjaam deti hain. Kaarkun gizzah muhaya karney aur nai nasal ki parwarish ki dekh bhaal karney ka kaam karti hain. Mazdoor baar baradari ka kaam kartey hain. Nar tanasal ka kaam anjaam detey hain. Aur in ka wajood is waqt tak bey'qaraar rehta hey jab tak malikah haamilah na ho jaaye. Is key ba'd yeh raftah raftah khatam ho jaatey hain.

Shehad bhari chiyuntiya'n:

Chiyunti ki aik qisam shehad ki chiyunti hoti hey jo phoolo'n ka ras apney pet main jama kar leti hey aur is key ba'd who apney ghar main ulti latak jaati hey. Dusri chiyuntiya'n malikah aur bachey is ka ras chaatitey hain aur yeh bey'chaari jazbah esaar o ulfat main mo'alaq rehti hey ta waqtey keh tam'maam shehad khatam nah ho jaye.

Baagbaan chiyuntiya'n:

Aik qisam baagbaan chiyuntiyo'n ki hoti hey jo bag lagati hain yeh bag phophand key hotey hain. Yeh kamaal ma'haarat sey baago'n ki afzaaish aur pardaakht karti hain yeh bag makan ki gelleriyo'n aur khaano'n mein lagaaye jaatey hain. Chiyuntiyo'n key liye yeh bag phoolo'n key bag ka kaam kartey hain. Is liye keh chiyuntiya'n in bagaat ko gizza key to par istemaal karti hain yeh gizza aabaadi key tam'maam afraad istemaal kartey hain.

Mazdoor chiyuntiya'n:

Mazdoor chiyuntiya'n gilah jama karti hain aur in ko khaano'n main zakheerah karti jaati hain jo zarurat parney par istemaal main laaya jaata hey. Yeh mazdoor chiyuntiya'n itni mehnti hoti hain keh ba'z oqaat apney jism sey das guna wazan utha kar ley aati hain.

Engineer chiyuntiya'n:

Engineer chiyuntiya'n apney hunar mandi key aa'la namunah pesh karti hain yeh aik bara sa kamrah banati hain jo shahi mehal key tor par istemaal kiya jaata hey. Yeh kamrah intihaai saaf sutra rakha jaata hey is main malikah qayaam karti hey. Mazdoor aur kaarkun dono'n malikah ki khidmat guzaari main masroof rehtey hain aur shahi mehal gelleryio'n key zariye har taraf sey mila hota hey. In gelleryio'n main jagah jagah aam khaaney hotey hain jin main ya to gizza ka zakheerah hota hey ya mazdoor kaarkun rehtey hain in ka qilah itna mazboot hota hey keh is par paani ka koi asar nahin hota aur shaded tapish bhi is par asar andaaz nahin hoti.

Darzi chiyuntiya'n:

Chiuntiyo'n main maahir darzi bhi hoti hain. Yeh ziyadah tar janglo'n main rehti hain aur darakhto'n par basera karti hain. In key kaarkun bari ma'harat sey pato'n ko yeh (COCOON) bana kar ando'n sey nikalney waley chhotey keero'n (Laraway) in main hifazat sey rakh detey hain aur is tarah yeh parindo' key hamlo'n sey mehfooz rehti hain. Yeh chiyuntiya'n seeney paroney main is qadar maahir hoti hain keh in ki jori huwi koi cheez aiai ma'loom hoti hey keh kisi maahir darzi ney silaai ki ho.

Science daa'n chiyuntiya'n:

Aik qisam fauji chiyuntiyo'n ki hoti hey jo ziyadah tar khanah badosh hoti hain in key tor tareeqey faujiyo'n sey miltey jultey hain jis tarah fauji zindgi cham aur janglo'n main basar kartey hain isi tarah ka tarz e riaaish in ka bhi hey. Yeh chiyuntiya'n aik qaafiley ki shakal main safar karti hain. Malika apney masahibeen key wasat main hoti hain din bhar yeh qaadilah rawa'n dawa'n rehta hey aur jo keerah in key raastey main hail hota hey, muhaafiz chiyuntiya'n unhain hilaak kar deti hain raat key waqt kisi darakht par aik satoon ki shakal main jama hoti hain. In key ikathey honey ka andaaz bohat dilchasp hota hey. Malika aur in key masahabeen wasat main hota hey irdgird kaarkun aur sipaahi hotey hain. Ikathey hotey waqt yeh gelleryi'on ki tarah darmiyan main raastah chhorti jaati hain ta'keh haw aka guzar ho sakey. Goya tanafus key sciency asoolo'n sey bhi waqif hoti hain. Raat bhar isi tarah araam karti hain aur suraj taloo hotey hi in main sey aik darjan chiyuntiya'n alehadah ho jaati hain aur chalna shuru kar deti hain in key chaltey hi dusri chiyuntiya'n bhi in key ham'rah ruwanah ho jaati hain aur is tarah phir yeh qaafilah rawa'n dawa'n ho jaata hey.

TIME SPACE SEY AZAAD CHIYUNTI

Chiyuntiyo'n main aik aisi qisam chiyuntiyo'n ki hoti hey jin main hawa main tehleel honey aur faasilo'n ko hazaf kar key aik jagah sey dusri jagah pohchney ki ger ma'mooli silahiyat hey. Science daano'n key senkaro'n tajurbaat ki roshini main yeh baat puri tarah saabit ho chuki hey keh in chiyuntiyo'n main hawa main tehleel honey ki silahiyat mojud hey.

Andey deney ka waqt aata hey to malikah ka jism bara ho jaata hey. Phir masahabeen aur kaarkun malikah ki ziyadah khidmat karney lagtey hain aur malikah key andey deney key ba'd nai aabaadi zahoor main aati hey bal'keh chhey saat dino'n main bees sey tees tak andey deti hey jin ko kaarkun bari mustehdi sey malikah key jism sey alehadah kartey hain aur phir in ando'n ko aik jagah hifazat sey rakh diya jaata hey. Chnad dino'n ando'n sey chhotey chhotey keerey nikal aatey hain aur aahistah aahistah baalag chiyuntiyo'n ki shakal ikhtiyar kar letay hain. Jahan tak malikah ka ta'luq hey taqreeban nisaf darzan andey aisey hotay hain jin ki dekh bhaal kaarkun khasusi tor par karte hein. In main paanch chhey malkaayein nikalti hain. Jis key natijey main puraani aabaadi key chhey afraad ya saat hisso'n main taqseem ho kar malikah key gird jama ho jaatey hain. Har malikah key kaarkun ataata guzaari aur khidmat guzaari main intiha kar detey hain.

Yeh nanha sa hasrah (INSECT) is qadar nazm o zabt aur ta'wun se kaam karta hey. Is ko nazm o zabt aur ta'wun ba'hami sey rehney ka tareeqah qudrat inspire karti hey. Is nazm o zabt ko kisi tarah bhi aqal o shaor key daairey sey baahir nahin kiya ja sakta.

Qaasad Parindah:

Aasmaani kitaabo'n main hazrat suleman aur malikah sab aka aik wa'qiaa biyaan huwa hey. Is wa'qiye main bhi aik parindey ki daanish'mandi ka tazkirah aaya hey.

Hazrat suleman aleh as'salaam key azeem ul shaan aur bey'misaal darbaar main insaano'n key ilawah jin hewanaat bhi darbaari khidmaat key liye haazir rehtey

They aur apney maratib aur supard kardah khidmaat par bila choo'n chara amal kartey they.

Darbaar sulemaan aleh as'salaam purey jaah o hasham key sath munaqad tha. Hazrat suleman aleh as'salaam ney hud hud ko ger haazir dekh kar farmaya " main hud hud ko majood nahin paata. Kiya waqai ger haazir hey. Agar is ki ger haaziri bey wajah hey to main is ko sakht saza doonga ya zibah kar daaloon gay a phir who apni ger haaziri ki ma'qool wajah bataye."

Abhi ziyadah der nahin hui thi keh hud hud haazir ho gaya aur hazrat suleman Aleh as'salaam ki baas puras par is ney kaha. " main aisi khabar laaya hoon jis ki itlaa aap ko nahin hey who yeh hey keh yaman key ilaaqey main saba malikah rehti hey aur khuda ney issey sab kuch de rakha hey aur is ka takhat sultanat apni khubiyo'n key etbaar sey azeem hey ul shaan hey. Malikah aur is ki qom aftaab parast hey. Shetaan ney unhein gumrah kar diya hey aur who khudaaye la shareek ki parastish nahein karte."

Hazrat suleman aleh as'salaam ney kaha " terey sach aur jhoot ka imtihaan abhi ho jaye ga. Tu agar sacha hey to mera yeh khat le jaa aur is ko saba walo'n tak pohncha dey aur intizaar kar keh who is key mutaliq kiya guftagu kartey hain."

Hud hud yeh khat ley kar poncho to malikah saba aftaab parsti key liye ja rahi thi. Hud hud ney raastey hi main yeh khat malikah key saamney daal diya. Jab yeh khat gira to malikah ney utha kar parha aur apney darbaariyo'n sey kaha.

"Abhi merey paas aik maktoob aaya hey jis main daraj hey keh yeh khat suleman ki jaanib aur Allah key naam sey shuru jo bara mehrbaan aur reham wala hey. Tum ko ham sey sarkashi aur sar bulandi ka izhaar nah karna chahiye aur tum merey paas khuda ki farmaa'n bardaar ban kar aao."

Malikah saba ney khat ki ebarat parh kar kaha. “ Aey merey arakeen sultanat! Tum jaantey ho main aham muamilaat main tumharey mashwarey key bager kabhi iqdaam nahin karti is liye tum mashwarah do ab mujhey kiya karna chahiye.”

Arakeen hakumat ney arz kiya. “ jahan tak maroob honey ka ta’luq hey is ki koi zarurat nahin kiyun keh ham zabardast taaqat war aur jangi quwat key maalik hain, raha mashwarey ka mua’milah to aap jo chahein faislah Karen. Ham aap key farma’n bardaar hain.”

Malikah ney kaha. “ jis ajeeb tareeqey sey suleman Aleh as’salaam ka pegam ham tak pohnta hey who hamein is baat ka sabaq deta hey keh suleman key

Mua’miley main soch samajh kar koi qadam uthaya jaaye. Mera iradah yeh hey keh chand qaasad ruwanah karoon aur who suleman key liye umdah aur besh qeemat ta’haaf ley jaayen.”

Jab malikah saba key qaasad ta’haaf ley kar hazrat suleman aleh as’salaam ki khidmat main haazir huwey to unho’n ney farmaya. “ tum apney ta’haaf wapas ley jao aur apni malikah sey kaho agar is ney mera peygaam qabool nahin kiya to main azeem ul shaan Lashkar key sath saba walo’n tak pohntoo’n ga aur tum is ki madaafat aur muqaabiley sey aajiz raho gey.”

Qaasad ney wapas aa kar malikah saba key saamney surat-e-haal bayaan kar di aur hazrat suleman aleh as’salaam ki azmat-o-shaukat ka jo manzar dekha tha harf-bah-harf kahe sunaya aur bataya keh in ki hakumat sirf insaano’n par hi nahin bal’keh jinaat-o-hewanaat bhi in key taabey farmaan aur maskhar hain.

Malikah ney jab yeh saarey ahwaal suney to is ney tey kar liya keh hazrat sulemaan aleh as’slaam ki aawaaz par labek kehna hi munasib hey chuna’chah who in ki khidmat main ruwanah ho gayin. Suleman aleh as’salaam ko ma’loom ho gaya keh malikah saba haazir-e-khidmat ho rahi hain. Unho’n ney apney darbaariyo’n ko mukha’tib kar key kaha. “ main chahata hoon keh malikah saba key yeha’n pohntaney sey pehley un ka takhat shaahi is darbaar main mojud ho.”

Leh’ro’n par safar:

Aik diyo pekar jin ney kaha. “ Aap key darbar barkhaast karney sey pehle hi main takhat la skta hoon.” Jin ka da’waa sun kar aik insaan ney jis key

paas aasmaani kitaab kai lam tha yeh kaha. “ is sey pehle keh aap palak jhapkein yeh takhat main aap ki khidmat main pesh kar sakta hoon.”

Suleman aleh as’salaam ney rukh pher kar dekha to darbaar main malikah sab aka takhat mojud tha. Takhat key darbaar main aa chukney key ba’d suleman ney aleh as’salaam ney hukam diya is takhat ki haiyat main kuch tabdeeli kar di jaaye main yeh dekhna chahata hoon keh malikah sab yeh dekh kar haqeeqat ki raah paati hain ya nahin.

Kuch arsey ba’d malikah saba hazrat suleman aleh as’salaam ki khidmat main baar’yaab ho gayin jab darbaar main haazir huwein to un sey poocha gaya tera takhat aisa hi hey?

Aqal’mand malikah ney jawaab diya. “ aisa ma’loom hota hey goya wohi hey . Malikah saba ney is key sath hi yeh kaha “ mujh ko bey’nazeer aur

Adeem ul misaal quwat ka pehley sey ilam ho chukka hey. Is liye matee aur farma’n bardaar ban kar haazir-e-khidmat huwi hoon aur ab takhat kay eh muhaer ul qol mua’milah aap ki la’saani taaqat ka tazah muzaahirah hey aur hamari itaat key liye mazeed taaziyannah. Is liye ham aap sey farma’n bardaari ka izhaar kartey hain.

Suleman aleh as’salaam ney jinaat aur insaan engineero’n sey aik aali shaan mehal ta’meer karwaya tha is main daakhil honey key liye saamney jo sehan parta tha is main aik bara hoz khudwa kar paani sey labreez kar diya tha aur phir shafaaf aabgeeno’n aur balor key tukro’n sey aisa nafees farsh banaya tha dekhney waley ki nigah dhokah kha kar yqeen kar leti thi keh sehan main shafaaf paani bhey raha hey.

Malikah saba sey yeh kaha gaya keh who qasar shaahi main qayaam karey. Malikah mehal key paas pohnhi to shafaaf paani bheta huwa paaya. Yeh dekh kar paani main utarney key liye kapro’n ko pandliyo’n sey oopar uthaya to sulemaan aleh as’salaam ney farmaya. “ is ki zarurat nahin hey yeh paani nahin hey saara mehal aur is ka khubsurat sehan chamatey huwey aab’geeno’n ssey banaya gaya hey.”

Sharam sey malikah ki aankhein neechi ho gayin. Is ki feham aur daanish mand par yeh aik zabardast chot thi is key la’shaor main chhupi huwi nakhuwat aur barai ney nadamat sey sar jhuka liya. Malikah ney aik naadam aur sharmsaar insaan ki tarah sulemaan key saamney bar’gaah ilaahi main iqraar kiya.

Ae Parwardigaar! Aaj ma'siwa Allah ki parastish kar key main ney apney nafs par bara zulam kiya hey magar ab mein sulemaan key sath ho kar sirf aik khuda par emaan laati hoon. Jo tma'maam kaainaat ka parwardigaar hey.”

Hazaar'ha misaalo'n sey chand misaalein jo pesh ki gayi hain in sey yeh baat puri tarah saabat ho jaati hey keh insaan ki tarah dusri tam'maam makhlooq ya'ni parindey, charindey, darindey, jinaat aur hasraat bhi aqal o shaor rakhtey hain.

EJADAAT KA QA'NOON

Allah ney farmaya. “ham ne da’ood aur sulemaan ko aik ilam diya jo Allah ki taraf sey inspire huwa hey.”

Inspire hona khawah sun kar ho ya koi manzar dekh kar ho, behr’surat who Allah ki taraf sey hota hey chhon’keh Allah key pegambro’n par wahi key zariye ilam ka nazool hota hey is liye Allah ki taraf sey zehan ko koi khayaal aata hey to who Allah hi kai lam hota hey.

Mukhtalif science ejadaat maslan hawai jahaaz, computer, tele vision, telephone, wagherah ki ejaad bhi is waqt huwi jab logo’n ko Allah ki taraf sey nai nai ejadaat-o-ikhtiraat kai lam inspire kiya gaya is liye keh bager ilam key kisi ka wajood zer-e-behas nahin aata insaan ko who cheez mil jaati hey jis ki issey talaash hoti hey. Allah key yehan issey is baat ki khasusiyat nahin keh who Allah ko manta hey ya nahin.

Allah ki sunat:

Qa’noon yeh hey keh insaan apni silahiyat key sath tan man dhan sey kisi cheez ki talaash main lag jaaye aur talaash ko zindigi ka maqsad qraar dey ley to who cheez issey haasil ho jaati hey yeh Allah ki sunat hey phley bhi jaari thi. Ab bhi jaari hey aur aaindah bhi jaari rahey gi. Isi hi baat ko hamaarey buzurgo’n ney do al’faazo’n mainbayaan kiya hey. “joindah ya bandah.”

Bohat sey logo’n ney zameen key andar mojud dhaat eurnium ki talaash shuru ki. Logo’ ney is ka mazaq uraaya lekin who lagan key sath is kaam main masroof rahey aur aik din unho’n ney eurinium kop aa liya. Yeh wohi dhaat hey jo atom bomb ki tayaari main bohat ahmiyat ki haamil hey.

Quran aur degar aasmaani sahaaif main Allah ney hazrat sulemaan key waqey main sirf kahani bayan nahin ki keh kahaniyan suna kar hamein mar’oob karey. Allah hamein kiya mar’oob karey ga, hamari hesiyat aur haqeeqat hi kiya hey? Allah key aloom la’matnaai hain. Allah ka mansha yeh hey keh ham bhi hadayat ki raah ikhtiyaar Karen. Allah ney is zaman main jinaat ka bhi tazkirah bhi kiya hey. Aur yeh bhi bataya hey keh insaan jinaat key zer asar aa saktey hain agar log is ilam ko aasmaani kitaabo’n

main talaash Karen jis ko ilam-ul-kitaab kaha gaya hey to yaqeenan who unhein mil jaye ga jo insaan ko nah sirf jinaat par bal'keh puri kaainaat par foqiyat deta hey.

La'zamaaniyat (TIMELESSNESS):

Hud hud ka der sey aana aur sulemaan aleh as'salaam ko malikah saba key mu'taliq it'laa dena aur yeh batana keh who aur is ki qom aaftaab parast hey aur hud hud ka pegam ley kar jaana yeh sab baatein nukaat sey khaali nahin hain. In baato'n main Allah ki hikmat posheedah hey.

Pheli hikmat to yeh hey keh sulemaan aleh as'salaam insaan they. Insaano'n, jinaat, parindo'n charindo'n darindo' par hakumat kartey they.

Dusri hikmat yeh hey keh in main sey koi sarkashi ki himat bhi nahin kar sakta tha aur sarkashi karta toissey saza di jaati jaisa keh sulemaan aleh as'salaam ney hud hud key liye kaha tha.

Teesri hikmat yeh hey keh ba'wajood itney barey Lashkar key jis main jinaat, insaan, parindey wagherah bhi shaamil they Allah ney in tam'maam Lashkar ki shikam parikey liye rzq faraham karta tha.

Is qissey main yeh bataya gaya hey keh sulemaan aleh as'salaam key Lashkar main aisa jin bhi tha jo aik ya do saa'at main malikah ka takhat yaman sey bet-ul-muqadas la sakta tha. Yaman aur bet-ul-muqadas ka faasilah taqreeban derh hazaar meel hey.

Is qissey sey hamein yeh bhi pata chalta hey keh insaan ki rasaai jinaat sey bhi ziyadah hey kiyun keh who kitaab kai lam rakhta hey hata'keh aik aisa hi insaan ilam key zor par malikah ka takhat aik aan main ley aaya. Allah ney is baat par zor diya keh aasmaani kitaabo'n main who ilam mojud hey jis sey noo insaani har tarah ka istifaadah kar sakti hey. Is main nabi honey ki koi shart nahin bal'keh bandey key andar yeh silahiyat mojud hey. Kitaab kai lam seekh kar bandah aisi msand par qayaam farma ho jaata hey jahan issey kaainaat main tas'saraf karney ki silahiyat wadiyat kar di jaati hey.

Iss silahiyat ko agar koi bandah thukra dey ya samjhey keh meri kiya haqeeqat hey keh is ilam ko samajh sakoon to yeh ghalt hey is liye keh Allah ney sulemaan aleh as'salaam key qissey main bandey ka tazkirah kar

key yeh silahiyat aam kar di bashar'tikeh who tafakar sey kaam ley aur issey talaash karey.

Yeh qa'noon bayaan kar key pegambro'n ki fazaliyat kam karna hamara mansha nahin hey. Pegambar Allah key muntakhab aur noo insaani ka johar hotey hain. Aur noo insaani key tam'maam aloom ka makhzan-o-manba bhi Allah key farstaadah pegambar hain. Batana yeh maqsood hey keh noo insaani ka har fard pegambro'n key ilam sey istifadah kar key ma'waraai duniya main tas'sarf kar

Sakta hey.

Jib'bili Aur Fitrati Taqaazey:

Insaan do taqaazo'n sey murakab aur muhrak hey. Aik taqaza jib'bili dusra fitrati. Jib'bili taqaazey par ham ba'ikhtiyaar hain aur fitrati taqaazey par hamein kisi had tak to ikhtiyaar hey magar is iradey ko kulitan rad karney par ikhtiyaar nahin rakhtey. Yeh aik nizaam jo jib'biliat aur fitrat par qaaim hey. Jib'biliat main har noo aur nook a fard aik dusrey sey mehsusaati rishtah rakhta hey.kon nahin jaanta keh jis tarah aik maa'n apney bachey sey piyaar karti hey aur apney bachey ki tar'biyat kar key unhain parwaan charaati hey, isi tarah aik bili bhi apney bachey apney bachey sye mohabat karti hey, apney bachey ki tarbiyat karti hey aur garam o sard sey apney bachey ki hifazat karti hey. Murgji jo zameen par chalney wala aik paridah hey who be'waqt apney kai kai bacho'n ko apney sath rakhti hey aur har tarah sey in ki hifazat aur tarbiyat karti hey. Maa'n koi bhi ho, who murgji ho, kabutar ho, sherni ho, bakri ho, maamta ka jazbah tamaam noo'on main mushtarak hey. Jib'bilt main koi bhi fard apney iradey aur ikhtiyaar sey tabdeeli kar sakta hey lekin fitrat main kisi nook a koi fard tabdeeli nahin kar sakta. Peda hona aik fitri amal hey. Pedaish key ba'd bhook piyaas ka taqazah bhi aik fitri amal hey. Is tarah koi aadimi koi fard khawah zameen key kisi bhi khittay par mojud ho. Is baat par ikhtiyaar nahin rakhta keh who saari zindigi kuch nah khaaye.saari zindigi sota rahey ya jaagta rahey. Har aadimi ya nook a har fard jis tarah khana khaaney aur paani peeney par majboor hey is tajeeh key pesh-e-nazar yeh baat munkashif hoti hey keh afraad kaainaat main har far jib'bilt aur fitrat key etbaar sey aapas main aik zehni irtibaat rakhta hey. Aur aik mushtarik rishtey main munsalik hey. Jab ham fitrat aur jib'ilat ka gehraai sey muta'liah kartey hain to hamein aik naya shaor haasil hota hey yeh shaor insaan aur jinaat key ilawah kisi dusri nook o haasil nahin hey jab insaan key andar soch o fikar kay eh shaor mutehrak

ho jaata hey to is kin azar. Is ki feham, is ka idraak aur is ki baseerat issey laazman is taraf muta'wajo karti hey ba'ikhtiyaar insaan majboor mehaz bhi hey. Aur yeh majboor hona is baat ki daleel hey keh hamaari tam;maam zindigi ka control kisi aisi hasti key haath main hey jis ka ikhtiyaar kaainaat key oopar hey mazhab is hasti key mukhtalif naam rakhtey hain.

Islam is hasti ko Allah key naam sey muta'raf karwata hey. Esaaiyat is azeem aur dab'dabey waali hasti ko God ka naam deti hey. Hindumat is buzurg o bartar hasti ko Bhagwan kehta hey. Koi yazdaan aur koi ayliya kahe kar pukaarta hey. Mukhtasar yeh hey keh har mazhab is azeem hasti sey muta'raf karaaney ka koi

Nah koi asloob zaroor rakhta hey.

ISTIGNA

Gor-o-fikar kiya jaaye to sochney aur samajhney key do rukh mutayan hotey hain. Tafseel main janey key bajaay ham do rukh ka tazkirah kartey hain. Who log jo ilmi etbaar sey mustehkam zehan hain ya'ni aisa zehan rakhtey hain jis main shak-o-shubah ki ko gunzaahish nahin. Who kahtey hain keh hamara yaqeen hey keh har cheez, is ki duniya main koi bhi hesiyat ho chhoti ho ya bari, rahat ho ya takleef sab Allah ki taraf sey hey . In logo'n key mushaaihdey main yeh baat aa jaati hey keh kaainaat main jo kuch mojud hey, jo ho raha hey jo chukka hey aaindah honey wala hey is ka barah'raast ta'luq Allh ki zaat sey hey ya'ni jis tarah Allah key zehan main kisi cheez ka wajood hey is tarah is ka muzaahirah hota hey fasafiyaanah tarz-e-fikar ko nazar andaaz kartey huwe ham is baat ko chand misaalo'n main pesh kartey hain.

Zindigi ka har amal apni aik hesiyat rakhta hey is hesiyat main maiyni phenana darasal tarz-e-fikar main tabdeeli hey hamara yaqeen hey keh har cheez jis ka wajood is duniya mein hey ya aaindah hoga, who kahein pehley sey mojud hey ya'ni duniya main koi cheez is waqt tak mojud nahin ho sakti jab tak who phley sey mojud nah ho. Koi aadimi is liye peda hota hey keh who peda honey sey phley kahin mojud tha. Aadimi zindigi key naseb-o-faraz, din aur maah wa saal key waqfey phley sey aik film ki surat main record hain is film ko ham kaainaat film ya "looh-e-mehfooz" kehtey hain.

Kaainaat film:

Aik aadimi jab aaqal, baalag aur ba'shaor ho jaata hey to issey zindigi guzaarney key liye wasaail ki zarurat pesh aati hey aur wasaail ko haasil karney key liye rupiya pesah aik medium ki hesiyat rakhta hey. Baat kuch is tarah hey keh aik aadimi key liye peda karney waali hasti ney aik laakh rupey mutaiyan kar diye is tarah jaisey aik laakh rupey kisi bank main jama kar diye jaatey hain. Wasaail ko istemaal karney key liye aadimi koshish aur jado'jehad karta hey. Koshish aur jado'jehad jaisey jaisey kaamiaabi key mara'hal tey karti hey is ko rupiya milta rehta hey aur

zarurat puri hoti rehti hey. Lekin yeh baat apni jagah atal hey keh agar kaainaati film (looh-e-mehfooz) main wasaail ka record aur zar'mubaadlah mutaiyan nah ho to display honey waali film na'mukamal rehti hey aik aadimi key naam sey bank main karoro'n rupey ka zar'mubaadilah mojood hey lekin who issey nah istemaal karta hey aur nah hi is ki taraf mutawajo hota hey to yeh zar'mubaadlah is key kaam nahin aata.

Aik tarz-e-fikar yeh hey keh aik aadimi ba'wajood is key keh zameer malaamat karta hey, apni rozi haram tareeqey sey haasil karta hey. Rizq halaal sey bhi do roti khata hey aur rizq haram sey bhi who shikam seri karta hey. Lekin aik baat musalimah hey keh is duniya main issey jo kuch mil raha hey who phley sey film ki surat main mojood hey.

Aik aadimi mehnat mazdoori kar key zameer ki roshini main rupiyah haasil karta hey. Dusra aadimi zameer ki malaamat nah kartey huwe rupiya haasil karta hey dono'n surto'n main issey wohi rupiyah milta hey jo looh-e-mehfooz par is key liye jama kar diya gaya hey. Yeh bari ajeeb baat hey aur intihaai darjah na'daani hey keh aik aadimi apni halaal cheez ko haram kar leta hey.

Zarf aur muqadar:

Aik martabah hazrat ali (Razi Allah Ta'lah Anho) apney ghorey par sawaar kahin tashreef ley jaa rahey they keh namaaz ka waqt ho gaya aap ghorey sey utrey. Qareeb sey aik baddu guzra. Aawaaz dey kar bulaya aur kaha. " thori der key liye ghorey ki lgaam pakro main itney main namaaz ada kar loo."

Baddu ney haami bhar li aur hazrat ali Razi Allah Ta'lah Anho ney namaaz ki niyat bandh li. Hazrat ali Razi Allah Ta'lah Anho namaaz qaaim kar key duniya-o-mafihaa sey ba'khabar ho jaatey they baddu ney socha moqah acha hey. Ghora hazam karna to mushkil tha lagaam ley kar chalta bana. Aap jab namaaz sey farag huwe to dekha ghora to majood hey lekin lagaam aur baddu dono'n gaayib hain itney main aap key khaadim qanbar ka idhar sey guzar huwa. Aap ney unhein darham dey kar kaha. " bazaar sey aik lagaam khareed laao."

Qanbar bazaar pohnchey to dekha keh aik baddu lagaam liye kisi khareedaar ka muntazir hey. Qanbar ney lagaam ko pehchaan liya. Aur baddu ko pakar kar hazrat ali Razi Allah Ta'lah Anho ki khidmat main ley aaye aap ney poochaa. " issey kiyun pakar laaye ho?"

Qanbar ney jawaab diya. Hazoor! Yeh aap key ghorey ki lagaam hey.”

Hazrat ali Razi Allah Ta’lah Anho ney poocha . “ yeh is ki kiya qeemat maang raha hey?”

Qanbar ney jawaab diya. “ do darham.”

Aap Razi Allah Ta’lah Anho ney irshad farmaya. “ issey do darham dey do aur farmaya. “ main ne issey yeh soch kar lagaam pakaraai thi keh namaaz sey farag ho kar issey khidmat key oz do darham doon gay eh is ka zarf hey keh is ney apna muqadar dusri tarah lena pasand kiya.”

Saat chor:

Sheikh ko bethey ethey khayaal aaya keh yeh ajeeb baat hey keh Allah har waqt apna ahsaan jatata rehta hey kabhi kehta hey main khilaata hoon, main pilaata hoon, aur kabhi kehta hey main rizq faraham karta hoon, agar ham khana nah khaayin to koi taaqat hamain khaaney par majboor nahin kar sakti. Yeh soch kar khana khana chhor diya. Jab biwi bachon ney ziyadah pareshan kiya to ghar chhor kar aik puraaney qabaristaan main who ja pohnchey. Sham huwi to aik sahib apni minat puri karney key liye qabaristaan main mojud aik mazaar par haazir huwe. Faatih key ba’d unhon ney sheikh ko bhi tabark diya. Sheik key inkaar aur is shakhs key israar ney ajeeb surat-e-haal peda kar di who shaks yeh samajh kar keh sheikh koi deewaney hain aik puriya main kuch laddu lapetey aur aik jhaari key neechey rakh diye keh jab is shaks key hawaas durust hoon gey to kha ley ga. Aadhi sey ziyadah raat guzar gayi to qabaristaan main chor daakhil huwey unho’n ney chori shudah maal ki taqseem shuru ki to sheik uth bethey. Chor’n key kaan kharey huwey aur aapas main yeh tey paaya keh yeh shaks koi mukhabar hey unho’n ney jaldi jaldi apna maal samet kar potili main bandh liya aur sheik par sawalaat ki bochaar kar di sheik koi ma’qool jawab nah dey sakey. Is takraar main choro’n main sey aik chor kin azar jhaari key eechey rakhi hui puriya par pari. Puriya khol kar dekha to is main saat laddu they aur chor bhi itfiahq sey saat they. Choro’n ka sardaar bola keh yeh shaks bhi koi chor hey aur bohat chalaak chor hey. Is ney ladduo’n main zehar mila diya ta’keh ham kha kar mar jaayin aur yeh hamaarey maal par qabzah kar ley. Sardaar ney kaha yehs aarey laddu issey khila diye jaayin ta’keh is ki saazish khud is ko hilaak kar dey. Do aadimiyo’n ney dono’n haath pakrey aik aadimi ney sar pakra aur aik aadimi seeney par beth gaya aur aik aadimi ney is ka moonh khol kar is key moonh main laddu daal diya to jab sheikh ney is haal main bhi laddu

khana nah chaha to is shakhs ney zor zor sey thapar raseed kiye aur ungali key zariye laddu halaq main utaar diya. Is jabar-o-tashadud key doraan saatwa'n laddu sheik key pet main pohnc h gaya. Yeh kaar'naamah anjaam deney key ba'd saato'n chor sar par per rakh kar bhaag gaye.

Sheikh uthey aur bohat hasrat-o-yaas key saath unhon ney jab aamaan ki taraf nazar uthaai to aawaaz aai. " Ae maghroor bandey! Ghar chala ja, warnah rozanah ham isi tarah khilaayin gey."

Tokari main halwah:

Aik shakhs basti chhor kar jangal main chala gaya aik waqt do waqt bhooka raha keh main jab khaana nahin khaao'n ga to mujhey kon khilaaye ga. Teesrey waqt bhook aur piyaas ki wajah sey haalat ger ho gayi. Dil main khayaal aaya keh paani pee liya jaaye to koi haraj nahin. Qareeb hi aik nehar thi jab who nehar key qareeb pohnc h to nehar key bha'o key sath aik tokari aati huwi nazar aayi. Tajasus peda huwa is tokari main kiya hey. Tokari ko khola to is main aik paraat thi aur is paraat main bohat saara halwah rakha huwa tha. Yeh magroor shakhs nihayat bey'taabi ka izhaar kartey huwe saara halwah kha gaya. Halwah khaaney aur paani peeney key ba'd issey khayaal aaya keh yeh halwah kahan sey aaya? Paani key bha'o key khilaaf nehar key kinaarey kinaarey who chalta raha aur bil'aakhir aik gaao'n main pohnc h. Wahan aik kisaan ney bataya key who tokari subah bohat sawerey numbardaar ney nehar main daali thi patah nahin is main kiya tha. Magroor shakhs numberdaar key ghar pohnc h. Numberdaar ney bataya keh raat hamaarey yehan aik faqeer aaya huwa tha hamara aik bhai beemaar tha aur is key saarey jism par korh nikal aaya tha jis ka taqreeban har hissah galney laga tha aur khoon peep rista rehta tha faqeer ney yeh ilaaj tajweez kiya keh halwah paka kar garam garam saarey jism par mal diya jaaye aur subah moonh andherey jism sey saara halwah alag kar key tokari main rakh kar paani mein bha'ha diya jaaye.

Asbaaq ki dasta'weez:

Raasikh fi-ul-ilam logo'n key zehan main yaqeen ka aisa pettern ban jaata hey keh who apni zindigi ka har amal aur zindigi ki har harkat, har zarurat Allah key sath wabastah kar detey hain. Yehi pegambro'n ki tarz-e-fikar hey. In key zehan main yeh baat raasikh ho jaati hey keh hamaarey liye Allah jo nematein makhsos kar di gayi hein, who hamein har haal main meysir aayin gi aur yeh yaqeen in key andar istigna ki taaqat peda kar

deta hey. Qalandar baba oliya R.A ka irshaad hey keh istigna key bager yaqeen peda nahin hota aur jis aadimi key andar istigna nahin hota is aadimi ka ta'luq Allah sey kam aur maadi duniya (Asfal) sey ziyadah hota hey.

Roohaniyat aisey asbaaq ki dastaweez hey jin asbaaq main yeh baat wazahat key saath bayaan ki gayi hey keh sakoon key liye zaruri hey keh aadimi key andar istigna ho. Istigna key liye zaruri hey keh qaadir mutlaq hasti par tawakal ho. Tawakal ko mustehkam karney key liye zaruri hey keh aadimi key andar emaan ho aur emaan key liye zaruri hey keh aadimi key andar who nazar kaam karti ho jo nazar geb main dekhti hey. Ba'surat deegar kabhi kisi bandey ko sakoon

Meysir nahin aa sakta. Aaj ki duniya main ajeeb surat-e-haal hey keh har aadimi dolat key anbaar apney gird jama karna chahata hey aur yeh shikayat karta hey keh sakoon nahin hey sakoon koi aarzi cheez nahin hey. Sakoon aik kefiyat ka naam hey jo yaqeeni hey aur jis key oopar kabhi mot waarid nahin hoti. Aisi cheezo'n sey jo aarzi hain, faani hain aur jin key oopar hamaari aankho'n key saamney bhi mot warid hoti rehti hey, in sey kis tarah sakoon mil sakta hey. Istigna aik aisi tarz-e-fikar hey jis main aadimi fana aur maadi cheezo'n sey zehan hata kar haqeeqi aur la'faani cheezo'n main tafakkar karta hey. Yeh tafakkar jab qadam qadam chala kar kisi bandey ko geb main daakhil kar deta hey to is key andar yaqeen peda hota hey. Jaisey hi yaqeen ki kiran dimaag main phootiti hey who nazar kaam karney lagti hey jo nazar geb ka mushaidah karti hey geb main mushahidey key ba'd kisi bandey par jab yeh raaz munakashif hota jaatahey keh saari kaainaat kid or aik waahid hasti key haath main hey to is ka tam'maam tar zehani rujaan is zaat par markooz ho jaata hey aur is markaziyat key ba'd istigna ka darakht aadimi key andar shaakh dar shaakh phelta hey.

Qomi aur infiraadi zindigi:

Kaainaat ki tam'maam harkaat-o-saknaat aik film ki surat main record hey. Jis tarah is film main kaainaat mazaahir key naqoosh mojud hain isi tarah bey'shumaar khekhshaani nazaamo'n main nashar ho rahey hain. Baat jad-o-jehad, koshish aur ikhtiyaar ki hey aur agar koshish aur jad-o-jehad nahin ki jaati to zindigi main khal'la waqia ho jaata hey yeh amal infaradi aur qomi dono'n surto' main azal ta abad jaari hey.

Allah ka qa'noon hey keh jab koi bandah jad-o-jehad aur koshish karta hey aur is jad-o-jehad aur koshish ka samar kisi nah kisi tarah Allah ki makhloq key kaam aata hey to wasaail main izaafah hota rehta hey. Zameen par Allah ney jitni bhi ashia takhleeq ki hain in key andar bey'shumaar silahiyatein chhupi huwi hain. Koshish sey jab in ashia key andar silahiyato'n ko mutehrak kar diya jaata hey ya in ashia main mehfooz makhfi silahiyato'n ka khoj lagaya jaata hey to ejaad key bey'shumaar raastey khul jaatey hain. Ham dekhtey hain keh Allah ney loha takhleeq kiya. Man hes-ulqom ya infiraadi tor par jab lohey ki sifaat aur lohey key andar kaam karney waali silahiyato'n ka suraag lagaya jaata hey to loha aik aisi cheez ban kar saamney aata hey jis main logo'n key liye bey'shumaar faaidey hain. Aaj ki science is ka khula sabot hey. Scienci tarqi main mushkil sey koi aisi cheez miley gi jis main kisi nah kisi tarah lohey ka amal dakhil nah ho.

Surat-e-haal kuch yun bani keh looh-e-mehfooz main infiraadi zindigi bhi naqsh hey. Infiraadi hadood main jab koi bandah koshish aur jad-o-jehad karta hey to

Is key oopar infiraadi fawaaid zaahir hotey hain. Qomi etbaar sey aik do chaar das bandey jab koshish kartey hain to is jad-o-jehad aur koshish sey puri qom ko faaidah pohnchta hey. Allah kehta hey “ main in qomo'n ki taqdeer nahin badalta jo qomein khud apni haalat badlna nahin chahtin. Looh-e-mehfooz par yeh baat bhi naqsh hey keh jo qomein khud apni haalat badalney ki koshish karti hain in ko aisey wasaail mil jaatey hain jin sey wo ma'azaz aur muhatarm ban jaati hain. Aur jo qomein apni tabdeeli nahin chahti who mehroom aur zaleel zindigi guzaarti hain.

Looh-e-mehfooz par likhey huwey naqoosh yeh hain:

Bandah Allah key diye huwey ikhtiyaraat ko agar sahi simato'n main istemaal karta hey to achey nataaij bar'aamad hotey hain. Agar ghalt tarzo'n main istemaal karta hey to manfi nataaij muratab hotey hain baat sirf itni si hey Allah yeh chahata hey keh bandah Allah key atta kardah ikhtiyaraat ko istemaal karey keh jis sey is ki apni falaah aur makhloq ki falaah ka samaan meysir ho. Infiraadi falaah Allah key nazdeek koi maiy'ni nahin rakhti is liye Allah khaaliq hey, Rabb hey aur rabubiyat ka taqazah yeh hey keh Allah key in'amaat-o-ikramaat aur Allah key peda kiye huwey wasaail sey saari makhloq faidah uthaaye mukhtasaran is baat ko is tarah samjha jaaye keh duniya main jo kuch ho raha hey who loo-e-mehfooz

main reecord hey is film main logo'n ka arroj-ozawaal bhi likha huwa hey lekin sath hi sath yeh bhi likha hey keh qomein agar in sahi tarzo'n main zindigi basar Karen gi to in ko arooj naseeb hoga aur agar galt tarzo'n main amali zindigi basar Karen gi to gulaam bana di jaayin gi.

Anbiyaa ki tarz-e-fikar:

Taraqi aur tanazal jab zer-e-behas aata hey to zehan is taraf bhi mutawajo ho jaata hey keh aakhir taraqi aur tanazal main kon sey awaamal kaarfarma hein. Abhi ham bata chukey hain keh infiraadi ya ijtimaai jad-o-jehad key natijey main taraqi naseeb hoti hey aur infiraadi aur ijtimaai tasaahil aur aish pasandi key nateeje main qomo'n ko arooj key bajaye zawaal naseeb hota hey. Taraqi key yehi do rukh hain. Taraqi ya izat-o-toqeer ki aik haalat yeh hey keh kisi fard ya kisi qom ko duniyawii izzat aur duniyawii dabdabh aur duniyaawi shaan-o-shokat naseeb ho. In do rukho'n par agar gor kiya jaaye to yeh baat puri tarah saamney aa jaati hey keh mojudah dor main sceinci taraqi ka daar-o-madaar sirf zaahiri taraqi par hey bey'shak wo qomein jinho'n ney aloom pat tafakkar kiya hey aur jad-o-jehad key ba'd nai nai ikhtraraat ki hain who duniyaawi etbaar sey taraqi taafat hain lekin ham dekhtey hain keh yehi tarqi yaafat qomein sakoon aur itminaan sey mehroom hain. Qalbi itminaan ayr roohani sakoon sey yeh qomein

Is liye mehroom hain keh yeh haqeeqat sey be'khabar hain ya haqeeqi duniya sey abhi in ka koi waastah ya ta'luq peda nahin huwa. Haqeeqat main zehani intshaar nahin hota. Haqeeqat key oopar kabhi khof aur gham key saaye nahin mandlaatey haqeeqi duniya sey muta'raf log hameysha pur'sakoon rahete hain. Mojudah dor bey'shak taraqi ka dor hey lekin is taraqi key sath sath jis qadar sa'obatein. Pareyhsaniyan. Bey'sakooni aur zehani intshaar sey noo insaani dochaar huwi hey. Is ki nazeer phley key dor main nahin milti. Wahaj sirf yehi hey keh is taraqi key peechey zaati munafat hey who infiraadi ho ya qomi ho. Agar yeh taraqi fi ul waqee noo insaani ki falaah-o-behbood key liye hoti to qomo'n ko itminaan-o-sakoon naseeb hota. In firaadi ya ijtimaai zehan ka ta'luq tarz-e-fikar sey hey aur yehi tarz-e-fikar Allah ki tarz-e-fikar hey aur in dono'n tarzo'n ka istilaahi naam qalandar shaor hey. Qalandar shaor hamien batata hey keh agar insaan key andar istigna hey to who nai nai beemaariyo'n, nai nai pareyshaaniyo'n sey mehfooz rehta hey. Istigna haasil karney ka aasaan tareeqah yeh hey keh insaan ki soch aur insaan ki tarz-e-fikar sey ham rishtah ho jo Allah ki tarz-e-fikar hey. Ham zameen key oopar mojudaat

ka mushaidah kartey hain to yeh dekhtey hain keh Allah ney apni makhlooq key liye bey'shumaar wasaail peda kiye hain. Lekin in wasaail main sey koi aik bhi aisa nahin hey jis ka ta'luq barah raast Allah ki kisi zarurat sey ho. Allah har cheez sey bey'niyaaz hey. Ba'wajood yeh keh Allah har cheez sey bey'niyaaz hey aur issey kisi cheez ki zarurat nahin hey, who apni makhlooq key liye aik qa'noon key daairey main tasalsal key sath wasaail faraham karta rehta hey. Agar kisi mausam main aam ki zarurat hey to aik nizaam key tehat darakht par phool aaye ga, aam lagein gey aur in aamo'n sey logo'n ki zaruriyaat puri hoongi. Choon keh insaan wasaail ka muhtaaj hey, is liye who is tarah to wasaail sey bey'niyaaz nahin ho sakta keh who har taraf sey apna rishtah munqata karey lekin yeh tarz-e-fikar ikhtiyaar kar sakta hey keh yeh wasaail jo meri jad-o-jehad sey zahoor main aatey hain puri noo insaani ka hissah hey jis tarah main in sey faaidah uthata hoon isi tarah noo insaani ko faaidah uthaney ka pura pura haq hey. Tarz-e-fikar haasil karney key liye zaruri hey keh insaan jis tarz-e-fikar ko haasil karna chahta hey is sey zehani qurbat haasil ho. Misaal key tor par agar aap kisi nek aadimi sey dosti karna chahtey hain to is jaisey kaam karney lagen gey, kisi jawaari ko apna dost banana chahatey hain to is key sath jua khelna shuru kar dein gey, kisi Allah waley sey dosti karna chahein gey to who tam'maam mashagal apna lein gey, jo Allah waalo'n key liye pasand hein jis tarah munasbat sey in mashagal ko ya in aadaat ko ikhtiyaar kartey chaley jaayin ge isi munasbat sey aap ki tarz-e-fikar badalti chali jaye gi.

Allah ki aadat:

Allah ki tarz-e-fikar yeh hey keh who apni makhlooq ki khidmat karta hey aur is khidmat ka koi silah nahin chahata. Bandah jab ikhtiyaari tor par is tarz-e-fikar ko ikhtiyaar kar leta hey keh who har haal main Allah ki makhlooq key kaam aaye to issey qalandar shaor muntaqil ho jaata hey aur jab yeh tarz-e-fikar mustehkam ho jaati hey to is kazehan har aan, har lamhah is taraf mutawajah rehta hey main who kaam kar raha hoon jo Allah key liye pasandeh hey baar baar is amal ka aadah honey sey phley is key mushaaidaat main bey'shumaar aisey wa'qiaat aatey hain keh is key andar yeh yaqeen peda ho jata hey keh jo kuch ho raha hey jo kuch ho chukka hey ya aaindah honey wala hey who sab Allah ki taraf sey hey is ta'luq ko istigna ka naam diya jaata hey. Pegambro'n ki saari zindigi is amal sey ebaarat hey eh har cheez Allah ki taraf sey hey tam'maam anbiyaaye akraam aur oliyaaye Allah key andar istigna ki tarz-e-fikar raasikh hoti hey anbiyaa is tarz-e-fikar ko haasil karney ka ahtamaam is

tarah kiya kartey they keh who kisi cheez key mutaliq sochthey to is cheez key aur apney darmiyaan koi rishtah barah raast qaaim nahin kartey they. In ki tarz-e-fikar hameshah hoti thi keh kaainaat ki tam'maam cheezon ka aur hamara maalik Allah hey. Kisi cheez ka rishtah barah raast ham sey nahin hey balkeh ham sey har cheez ka rishtah Allah ki ma'rfat hey raftah raftah in ki tarz-e-fikar mustehkam ho jaati hey aur in ka zehan aisey rujanaat peda kar leta hey jab who kisi cheez ki taraf mukhaatib hotey to is cheez ki taraf khayaal jaaney sey phley Allah ki taraf khayaal jaata. Unhain kisi cheez ki taraf towajo deney sey peshtar yeh ahsaas aadatan hota hek yeh cheez ham sey bara'raast koi ta'luq nahin rakhti. Is cheez ka aur hamara waastah mehaz Allah ki wajah sey hey.

Is tarz-e-amal main zehan ki har harkat key sath Allah ka ahsaas qaaim ho jaata hey. Allah hi ba'hesiyat mehsoos key in ka mukhatib ho jaata hey. Raftah raftah Allah ki sifaat in key zehan main aik mustaqil maqam haasil kar leti hey aur in ka zehan Allah ki sifaat ka qaaim maqam ban jaata hey. Yeh maqam haasil honey key ba'd bandah key zehan ki har harkat Allah ki sifaat ki harkat hoti hey aur Allah ki sifaat ki koi harkat qudrat aur haakmiyat key wasaf sey khaali nahin hey. Oliya Allah main ahl-e-nizaamat (ahl-e-takween) ko Allah ki taraf sey yehi zehan atta huwa hey aur Rashad-o-hadayat aur targeebi program par amal karney waley oliyaaye karaam apni rayazat aur mujaahido'n key zariye is hi zehan ko haasil karney ki koshish kartey hain.

Amal aur niyat:

Buraai ya bhalaai ka jahan tak ta'luq hey, koi amal duniya main bura hey nah acha hey. Darasal kisi amal main muaayni pehnana, achai ya buraai hey. Muaayni pehnaaney sey murad niyat hey. Amal karney sey phley insaan ki niyat main jo kuch hota hey wohi kher aur shar hey.

Aag ka kaam jalana hey aik aadimi logo'n ki falah wa bhebood key liye logo'n ko khana pakaaney main istemaal karta hey to yeh amal kher hey. Wohi aadimi is aag sey logo'n key ghar ko jala daalta hey to yeh buraai hey.

Jin qomo'n sey ham mar'oob hain aur jin qomo'n key ham dast-e-nagar hain. In ki tarz-e-fikar ka agar ba'gor muta'lah kiya jaye to yeh baat suraj

ki tarah roshan hey keh science ki saari taraqi ka zor is baat par hey keh aik qom iqtidaar haasil karey. Aur saari noo insaani is ki gulaam ban jaaye. Ya ejadaat sey itney maali fawaaid haasil kiye jaayin keh zameen par aik makhsoos qom ya makhsoos mulk maaldaar ho jaye. Aur noo insaani gareeb aur maflook ul haal ban jaye kiyun keh is taraqi main Allah key zehan key mutaabiq noo insaani ki falaah muzamar nahin hey is liye yeh saari taraqi noo insaani key liye aur khud in qomo'n key liye jinho'n ney jad-o-jehad aur koshish key ba'd nai nai ejadaat ki hain museebat aur pareshaani ban gayi hey. Museebat aur yeh pareshaani aik roz adbaar ban kar zameen ko jahanum bana dey gi.

Jab tak aadimi key yaqeen main yeh baat rehti hey keh cheezo'n ka mojud hona ya cheezo'n ka adam main chaley jaana Allah ki taraf sey hey is waqt tak zehan ki markaziyat qaaim rehti hey aur jab yeh yaqeen mustehkam ho kar toot jaata hey to aadimi aisey aqeedey aisey waswaso'n main giraftaar ho jaata hey jis ka natijah zehani intishaar hota hey. Ha'lan'keh agar dekha jaaye to yeh baat bulkul saamney ki hey keh insaan ka har amal har fe'al har harkat kisi aisi hasti key taabe hey jo zaahiri aankho'n sey nazar nahin aata, maa'n key pet main bachey ka qayaam, no maheeney tak gizza ki farahami, peda honey sey phley maa'n key seeney main doodh, pedaaish key ba'd doodh ki farahami, doodh ki gizaiyat sey aik aitidaal aur tawazan key sath bachey ka barhna, chhotey sey bachey ka barh kar saat feet ka ho jaana, jawaani key taqaazey in taqaazo'n ki takmeel main wasaail ki takmeel, wasaail faraham honey sey phley wasaail ki mojudgi. Agar Allah zameen ko mana kar dey keh who khetiya'n nah ugaaye to hasool-e-rizq mafqood ho jaye ga. Shaadi key ba'd walden key dil main yeh taqaza keh hamara koi naam leney wala ho is darjey main intihaai darjah shidat aur is key nateejey main maa'n baap banna, maa'n baap key dil main olaad ki mohabbat peda hona, gor-e-talab baat baat yeh hey keh Allah waalden key dil main mohabat nah

Daaley to olaad ki parwarish kesey ho sakti hey olaad ki parwarish key liye maa'n baap key dil main olaad ki mohabat surf aainmiyo'n key liye makhsoos nahin bal'keh yeh jazbah Allah ki har makhloq main mushtarik hey aur isi mohabat key sahaarey maa'n baap apni olaad ki parwarish kartey hain. Nigehdaasht kartey hain aur in key liye wasaail faraham kartey hain.

Zameen key andar beej kin ash-o-numa:

Aam tor sey yeh taasir liya jaata hey keh mehnat aur jad-o-jehad key bager wasaail ka hasool na'mumkin hey jab keh ham yeh dekhtey hain keh jin wasaail key hasool main ham jad-o-jehad aur koshish kartey hain who aik qaaidey aur qa'noon key tehat phley sey mojud hain kisaan jab mehnat kar key zameen main beej daalta hey aur is beej ki nash-o-numa sey insaani zaruriyaat key liye qisam qisam ki zaruriyaat faraham hoti hain yeh sab is waqt mumkin hota hey jab phley sey wasaail mojud hoon. Maslan beej ka mojud hona, zameen ka mojud hona, zameen key andar beej kin ash-o-numa deney ki silahiyat ka hona beej kin ash-o-numa key liye paani ka mojud hona, chaadni ka mojud hona, hawwa ka mojud hona aur mausam key lehaaz sey sard-o-garam fiza ka mojud hona. Agar mojud nah ho ya zameen key andar beej ko nash-o-numa deney ki silahiyat mojud nah ho, paani mojud nah ho, hawwa mojud nah ho to insaan ki har koshish bey'kaar ho jaye gi.

Allah ki zeli takhleeq:

Allah ka yeh wasaf hey keh jab who kisi cheez ko takhleeq karta hey to is takhleeq sey arbo'n kharbo'n takhleeqaat wajood main aati hain mojudah dor main bijli ki misaal hamaarey saamney hey. Allah ki aik zeli takhleeq (ELECTRICITY) hey. Is bijli key zariye hazaaro'n ejaadaat manzar aam par aa chuki hain. Aur aaindah aati rahen gi. Is surat-e-haal key pesh-e-nazar hamaarey oopar yeh raaz munakashaf hota hey keh Allah ney wasaail is liye takhleeq kiye hain keh noo insaan in wasaail key andar makhfi quwatao'n ki talaash kar key in sey kaam ley aur jab qom in makhfi quwato'n ki talaash main lag jaati hey to is key oopar Allah ki taraf sey naye naye inkishafaat hotey rehtey hain aur jab who inkishafaat ki roshini main tafakkar karti hey to nai nai ejadaat wajood main aati rehti hain, qalandar shaor hamaari rehnumaai karta hey keh kaainaat main jitni bhi cheezein hain sab do rukh par qaaim hain takhleeq ka aik rukh zaahir hey aur dusra baatin hey. Paani aik siyaal cheez hey yeh is ka zaahiri rukh hey lekin jab paani key andar makhfi silahiyato'n ko talaash kiya jaata hey to is ki bey'shumaar silahiyatein hamaarey saamney aati hain is tarah lohey ki misaal hey ba'zaahir aik dhaat hey. Lohey key zar'raat key andar jab koi shakhs mehaz quwato'n ko

Talaash karta hey to nai nai ikhtaraat aur ejadaat is key iaraadey aur ikhtiyaar sey banti rehti hey.

Jab ham kisi cheez key andar Allah ki sifaat talaash kartey hain to hamaarey oopar yeh munakashaf ho jaata hey keh puri kaainaat mojud hey. Kaainaat main jo kuch banaya gaya hey ya zameen main jo kuch mojud hey sab insaan key liye takhleeq kiya gaya.

Saheeh Ta'reef:

Istigna sey muraad sirf yehi nahin hey keh aadimi rupey paisey ki taraf sey bey'niyaaz ho jaaye chhon;keh rupey paisey, khawishaat sey koi bandah bey'niyaaz nahin ho sakta, zaruriyaat-e-zindigi aur mutalageen ki kifaalat aik laazimi amar hey aur is ka ta'luq haqooq-ul-ebaad sey hey. Istigna sey muraad yeh hey keh aadimi jo kuch karey is amal main is key saath Allah ki khushwandi ho, aur is tarz-e-fikar aur is amal sey Allah ki makhlooq ko kisi tarah nuqsan nah pohnchey. Har bandah khud khush rahey aur noo insaani key liye museebat aur aazaar ka sab'bab nah baney. Zaruri hey keh bandey key zehan main yeh baat raasikh ho keh kaainaat main mojud har shey ka maalik dar-o-bast Allah hey Allah hi hey jis ney zameen banaai, Allah hi hey jis ney beej banaya, Allah hi hey jis ney zameen ko aur beej ko yeh wasaf baksha hey keh beej darakht main tabdeel ho jaaye aur zameen is ko apni aagosh main parwaan char'haaye. Paani darkahto'n ki rago'n main khoon ki tarah dorey, hawwa roshini ban kar darakht key andar kaam karney waaley rango'n ki kami ko pura karey. Dhooq darakht key na'pukhtah phalo'n ko pakaaney key liye musalsal rabat aur qaaidey key sath darakht sey ham rishtah rahey. Chaandini phalo'n main meetha peda karey. Zameen ki yeh duty hey keh who aisey darakht ugaaye keh jo insaan ki zarurat ko pura karey. Darakhto'n ki yeh duty hey keh who aisey pattey aur phal peda Karen keh jin sey makhlooq ki zarurat mausam key lehaaz sey puri hoti rahen.

Kaainaat ki rukniyat:

Allah yeh chahta hey keh kaainaat key andar mojud har shey musalsal harkat main rahey jo bandey Allah key is farmaan, is khawish aur is wasaf ko qabool kar key jad-o-jehad kartey hain who kaainaat key rukan ban jaatey hain aur yeh rukniyat kaainaat ko mutehrak aur fa'aal rakhti hey. Swaal yeh peda hota hey keh agar Allah noo insaani key afraad ko pedaaish key waqt zehani tor par pas'mandah, paagal ya makhboot-ul-hawaas kar dey to insaan kiya kar sakta hey aur is sey kon si taraqi mumkin hey kiya ham nahin dekhtey keh aisey bhi bachey peda hotey hain jo taraqi aur tanazali sey waqif hi nahin hotey.

Abhi ham ney bataya keh who log jin key andar Allah ki zaat key saath wabastgi hey who samajhtey hain keh zindigi key har amal par Allah mu'heet hey jis kisi bandey key andar yeh tarz-e-fikar puri tarah qaaim ho jaati hey to roohaaniyat main aisey bandey ka naam mus'tag'ni hey. Jab koi bandah mus'tag'ni ho jaata hey to is key andar aisi tarz-e-fikar qaaim ho jaati hey keh who mehsoos karney lagta hey keh mera ta'luq aik hasti key sath qaaim hey jo meri zindigi par mu'heet hey. Baar baar yeh ahsaas ubharta hey to yeh ahsaas aik muzaahiraati shakal ikhtiyaar kar leta hey aur who yeh dekhney lagta hey keh roshini kai k daairah hey aur main is daairey main mojud hoon. Yeh daairah aik roshini hey aur is roshni main bashmol insaan saari kaainaat band hey. Is baat ko tam'maam aasmaani kitaabo'n ney bohat wazahat key sath bayaan kiya hey. Aasmaani kitaabein batati hain keh aasmaan aur zameen jis bisaat par qaaim hey who aik roshini hey. Jo har aan kaainaat ki har cheez ko Allah key saath wa'bastah kiye huwey hey. Mus'tag'ni aadimi kin azar jab is daairey ya roshini key is haaley par tehrti hey to is ki nazro'n key saamney who formuley aa jaatey hain jin formulo'n sey takhleeq amal main aati hey.

Janat dozakh:

Janat main who log rahen gey jinho'n ney aasmaani kitaabo'n ki ta'leemaat ko is tarah samjha jis tarah pegambro'n ney samjha hey. Janat key baasi who log hoon gey jin key saro'n par Allh ney apna dast-e-shafqat rakh diya hey. Jin logo'n key oopar Allah ney apna dast-e-shafqat rakh diya hey who allh key dost hain. Choon keh Allah khof, gham, pareshaani sey bey'niyaaz hey. Is liye allah key dost main Allah ki sifat ka aks numaya'n ho jaata hey aur issey nah khof hota hey aur nag ham hota hey aur jo Allah key dost nahin hain janat ki fiza unhain kabhi qbool nahin karey gi. Who dozakh ka eendhan hoon gey. Agar kisi key andar khof aur gham hey to who Allah key biyaan kardah qa'noon key mutaabiq allah ka dost nahin hey aur jo allah ka dost nahin hey janat issey rad kar deti hey.

Tawakal aur bharosah:

Aam halaat main jab istigna ka tazkirah kiya jaata hey to is ka matlab yeh hota hey keh Allah key oopar kitna aur tawakal aur bharosah hey. Tawakal aur bharosah kam-o-besh har aadimi ki zindigi main daakhil hey lekin jab ham tawakal aur bharosey ki ta'reef kartey hain to hamein ba'juz is key kuch nazar nahin aata keh hamaari dusri ebaadaat ki tarah tawakal aur bharosah bhi lafzo'n ka khush'numa jaal hey. Tawakal aur bharosey sey murad yeh hey keh bandah apney tam'maam mua'milaat Allah key

supard kar dey lekin jab ham fi-ul-amal zindigi key halaat ka mushaahidah kartey hain to yeh baat mehaz lafzi aur ger

Yaqeeni nazar aati hey aur yeh aisi baat hey keh har aaimi ki zindigi main is ka amal dakhil hey. Har aadimi kuch is tarah sochta hey keh idaarey ka maalik ya seth agar mujh sey naraaz ho gaya to mulaazmat sey barkhaast kar diya jao'n ga. Ya meri taraqi nahin hogi ya taraqi tanazali main tabdeel ho jaye gi. Yeh baat bhi hamaarey saamney hey keh jab kisi kaam ka nateejah acha muratab hota hey to ham kehetey hain keh nateejah hamaari aqal, hamaari feham-o-farasat sey muratab huwa hey. Is qisam ki bey'shumaar misaalein hain. Jin sey yeh saabit hota hey keh bandey ka Allah key oopar tawakal aur bharosah mehaz mafrozah hey. Jis bandey key andar tawakal aur bharosah nahin hota is key andar istigna bhi nahin hota. Tawakal aur bharosah darasal aik khaas ta'luq hey jo bandey key darmiyaan qaaim hey. Aur jis bandey ka Allah key sath yeh ta'luq qaaim ho jaata hey is key andar sey duniya ka laalach nikal jaata hey. Aisa bandah dusrey tam'maam bando'n ki madad-o-ist'aanat sey bey'niyaaz ho jaata hey. Who yeh jaan leta hey keh Allah ki sifaat yeh hain keh allah aik hey. Allah bey'niyaaz hey Allah makhlooq sey kisi qisam ki ahtiaaj nahin rakhta. Allah nah kisi ka beta aur na kisi ka baap hey. Allah ka koi khaandaan bhi nahin hey in sifaat ki roshni main jab ham makhlooq ka tajziya kartey hain to makhlooq aik nahin hey makhlooq hameshah kasarath sey hoti hey. Makhlooq zindigi key amaal-o-harkaat purey karney par kisi nah kisi ahtiyaaj ki paband hey. Yeh bhi zaruri hey keh makhlooq kisi ki olaad ho aur yeh bhi zaruri hey keh makhlooq ki koi olaad ho aur makhlooq key liye yeh bhi zaruri hey keh is ka koi khaandaan ho. Allah ki biyaan kardeh in paanch agenciyo'n main jab "Qalandar Shaor" Tafakkar sey kaam liya jaata hey to yeh raaz munakashak hota hey keh Allah ki biyaan kardeh paanch sifaat main sey makhlooq aik sifat main Allah ki zaat sey barahraast ta'luq qaaim kar sakti hey. Makhlooq key liye yeh hargiz mumkin nahin keh who kasarath sey bey'niyaaz ho jaaye. Makhlooq is baat par bhi majboor hey keh is ki olaad ho ya who kisi ki olaad ho. Makhlooq ka khaandaan hona zaruri hey.

Allah ki paanch sifaat main sey chaar sifaat main makhlooq apna ikhtiyaar istemaal nahin kar sakti. Sirf aik hesiyat main makhlooq Allah ki sifaat sey ham rishtah ho sakti hey. Who sifat yeh hey keh tma'maam wasaail sey zehan hata kar apni zaruriyaat aur ahtiyaaj ko Allah key saath wabastah kar diya jaaye. Bandey key andar agar makhlooq key saath ahtiyaaji

awaamal kaam kar rahey hain to who tawakal aur bharsey key amaal sey door hey. Roohaaniyat key raastey par chalney waaley musaafir ko is baat ki mashq karaai jaati hey keh zindigi key tam'maam taqaazey aur zindigi ki tamaam harkaat-o-saknaat jab shaagird dar-o-bast peer-o-murshad key supard kar deta hey to who is ki tam'maam zaruriyaat ka kafeel ban jaata hey bilkul isi tarah jis tarah aik doodh

Peetey bachey key kafeel is key maa'n baap hotey hain jab bachah shaor main daakhil nahin hota, maa'n baap chobees ghantey is ki fikar main mubtila rehetey hain. Ghar ka darwazah nah khuley keh bachah baahir nikal jaaye, sardi hey to bachey ney kaprey kiyun utaar diye, sardi lag jaaye gi, khana waqt par nahin khaya to maa'n baap pareyshaan hain bachey ney khana waqt par kiyun nahin khaya. Bachah zarurat sey ziyadah so gaya to is baat ki fikar keh kiyun ziyadah so gaya. Neend kam aayi to yeh pareyshaani hey bachah kam kiyun soya. Har shakhs jo peda huwa hey aur jis ki olaad hey aur jis ney apney chhtey behan bhaiyo'n ko dekha aur achi tarah jaanta hey keh bachey ki tam'maam buniyaadi zaruriyaat key kafeel is key maa'n baap hotey hain aur yeh kafaalat is tarah puri ki jaati hain keh jis ka ta'luq bachey key apney zehan sey qatan nahin hota. Choon'keh shaagrid mureed ya cheelah peer-o-murshad (Muraad ya sheikh) sheikh ki roohaani olaad hota hey, is liye who mureed ki deeni, duniyaawi aur roohaani har tarah ki kafaalat karta hey aur jaisey jaisey kafaalat barhti hey peeo-o-murshad ka zehan mureed ki taraf muntaqil hota rehta heyjab sheikh mureed ki kafalat karta hey to mureed ka la'shaor yeh baat jaan leta hey keh bandah meri kafalat kar raha hey is ka kafeel Allah hey aur raftah raftah is ka zehan azaad ho jaata hey aur is ki tam'maam zaruriyaat aur tam'maam ahtiyaj Allah key sath qaaim ho jaati hey.

Qalandar Shaor school:

Qalandar shaor school main daakhil honey sey phley merey andar do buraiya'n bohat ziyadah theen. Awwal yeh keh mera zehan kaarobaari tha, jab bhi main kisi aadimi sey milta tha is ki zaat sey koi nah koi tawaqa qaaim kar leta tha. Qalandar baba oliya rehamtulllah aleh ki ghulaami main aaney sey phley is tarz-e-fikar par zarb pari. Jis aadimi sey jo tawaqa ki who puri nahin huwi. Yeh amal itni baat dhoraya gaya keh dosto'n ki taraf sey maayusi taari ho gayi aur zehan main bil'aakhir yeh baat aai keh koi dost is waqt kaam aa sakta hey jab Allah chahey.

Sona khaao:

Is key ba'd dusra tarbiyati program shuru huwa. Roohani aankh sey dekha keh aik bohat bara kamrah hey is main bohat saari almaariya'n hain in almaariyo'n main soney ki eente'n rakhi huwi hain. Artaalees (48) ghanthey yeh kefiyat qaaim rahi keh main aik kamrey main band hoon kamrah soney ki eento'n sey bhara huwa hey. Is kefiyat key saath zehan roti khaaney ki taraf mail hota to merey kaano' mein aik ma'waraai aawaaz goonjti keh "sona khaao." Paani peeney ki khawish hoti paani to wahan kahan tha.

Aawaaz aati "soeny chaandi sey piyaas

Bujhaao." Aur jab main is kefiyat sey baahir aaya to das rupey key note sey bhi tabiyat main gandagi ka ahsaas hota tha aur is key ba'd Allah ki taraf sey musalsal aisey hazaaro'n waqiaat ronma huwey keh jin ka wajood main aana aqlan na'mumkin aur mushkil tha. Aik dafah, das dafah, bees dafah, so dafah jab is tarah key tajurbaat hotey rehtey rahey to is zehan main yeh yaqeen peda ho gaya keh jo Allah chahata wohi hota hey. Batana yeh maqsood hey key ruhaaniyat koi aisa ilam nahin jo sirf lafzo'n par qaaim hey rohaaniyat amali aur mushahidaati ilam hey.

Autometic machine:

Pedaish sey mot tak aur mot key ba'd ki zindigi main a'raaf, hashar-o-nashar, hisaab-o-kitaab, janat-o-dozakh, Allah ki tajali ka deedaar sab ka sab yaqeen key oopar qaaim hey. Buniyaadi baat yeh hey keh aadimi ko is baat ka yaqeen hota hey keh who zindah hey mojud hey is key andar aqal-o-shaor kaam karta hey who aik had tak ba'ikhtiyaar hey aur bari had main is key oopar ger ikhtiyaari kefiyaat naazil hoti hain maslan koi aadimi apney iradey aur ikhtiyaar sey agar saans lena shuru kar dey to who chand mint main haanp jaaye ga. Rutine ki zindigi main bhook lagti hey. Who kuch kha leta hey, piyaas lagti hey paani pee leta hey.

Yehi haal aadimi key andar is machine ka hey jo musalsal mutwatar har lamhah har aan chal rahi hey. Is machine key kul purzey zehan, azaaye raisah dil, phepharey, gurdey, jigar aur aanto'n ki harkat musalsal jaari hey chaar arab ki aabaadi main aik aadimi bhi aisa nahin jo apney iradey aur ikhtiyaar sey apney andar nasab ki huwi machine ko chalata ho. Machne bilkul ger ikhtiyaari tor par chal rahi hey. Is machine main jo eendhan istemaal hota hey is par bhi insaan ki dastars nahin hey aur is ka sabot yeh hey keh jab machine band ho jaati hey to duniya ki bari sey bari taaqat, ilam ki bari sey bari taraqi issey chala nahin sakti. Yeh machine

qudarti nizaam key tehat badtareej bhi band hoti hey aur aik dam bhi band ho jaati hey. Badtareej band honey ka naam beemaari aur machine key aik dam band honey ko heart failure kaha jaata hey.

Insaan yeh samajhta hey keh beemaariyo'n ka elaaj ikhtiyaari hey lekin ham yeh dekhtey hain keh chaar arab ki abaadi main aik insaan bhi aisa nahin jo beemaar hona ya marna chahata hey. Agar zindah rehna ikhtiyaari ho to duniya main koi aadimi mot sey ham'aagosh nahin hota, ala haza ul qayaas zindigi ki bunियाadi awaamal aur who harkaat jin par zindigi rawa'n dawa'n hey insaan key liye ikhtiyaari nahin hey agar ham bunियाad par gor Karen to zindigi is waqt shuru hoti hey jab aadimi peda hota hey jab'keh pedaaish par insaan ka koi ikhtiyaar

Nahin hey. Laakho'n saal key taweel arsey main main aik fard bhi aisa ahin jo apney iraadey aur ikhtiyaar sey peda ho gaya ho peda honey waali har cheez, peda honey wala har fard aik waqt muaeenah key liye is duniya main aata hey aur jab who waqt pura ho jaata hey to aadimi aik second key liye bhi is duniya main tehar nahin sakta, mar jaata hey. Yeh aisi haqeeqat hey jis main ziyadah soch-o-bcahaar aur tafakkar ki zarurat pesh aaye, har lamha, har aan, har minut, har second yeh surat-e-haal wa'qia ho rhai hey. Mukhtasar yeh keh Allah apni marzi sey peda karta hey aur mukhtalif surto'n main peda karta hey. Qad kaath mukhtalif hota hey yeh nahin dekha gaya hey keh koi bunियाadi tor par kotaah qad aadimi saat feet ka ban gaya ho. Aiai bhi duniya main koi misaal nazar nahin aati ke saat feet ka aadimi ghat kar dhaai feet ka ho gaya ho.

Insaan, waqt aur khilona:

Jab ham aqal-o-shaor ka mawaaznah kartey hain to koi aadimi hamain ziyadah ba'silahiyat aur koi aadimi bilkul bey'aqal hot a hey. Science khl'la main chehal qadmi ka dawa kar sakti hey lekin aisi koi misaal saamney nahin aai keh bey'aqal aadimi ko aqal'mand bana diya gaya ho.

Allah apni marzi sey aqal-o-shaor bakhshata hey. Aadimi key andar fikar-o-gehraai atta karta hey alamiya yeh hey keh jin logo'n key andar Allah fikar aur gehraai atta karta hey who yeh samjhtey hain yeh hamara zaati wasaf hey aur jab yeh fikar aur gehraai in sey chheen li jaati hey to is waqt who kuch bhi nahin kar saktey.

Zindigi key tam'maam ajzaaye tarkeebi aik taaqat key paband hein who taqat jis tarah chahe rok deti hey aur jis tarah chahey unhein chalaati hey.

Qalandar shaor key baani qalandar baba oliya rehmatullah aleh irshad farmatey hain keh log nadaan hainehetey hain ke hamaari giraft halaat key oopar hey. Insaan apni marzi aur mansha key mutabiq halaat main rad-o-badal kar sakta hey. Lekin aisa nahin hey ainsaan aik khilona hey. Halaat jis qisam ki chaabi is key andar bhar detey hain isi tarah yeh koodna, naachna shuru kar deta hey. Wa'qia yeh hey keh agar fi-ul-waqia halaat key oopar insaan ko dastaras haasil hoti to koi aadimi gareeb na hota, koi aadimi beemaar nah parta koi aadimi boorha na hota aur koi aadimi mot key moonh main na jaata.

Taareekh hamein batati hey keh barey barey log jinho'n ney khudaai ka dawa kiya, mot key panjey ney in ki garden mor kar rakh di. Shidaad, namrood aur fir'on ki misaalein aisi nahin hain jin ko mehaz ham kahani kahe kar guzar jaayin. Tareekh har zamaaney main khud ko dohraati hey albatah rang-o-roop, naam, shakal-o-surat badal jaatey hain is zamaaney main shehnshah iran ki misaal hamaarey saamney hey jis ney dhaai hazaar saal ki saalgirah manaai, mot key panjey ney is ko is qadar bey'bas aur zaleel kar diya is key liye is ki sultanat ki zameen bhi tang ho gayi aur dayaar-e-ger main mar gaya. Koi is ka parsaan haal nahin huwa. Agar halaat insaan ki giraft main hain to itna bara baadshah gareeb-ul-diyar kaisey ban gaya. Is qisam key bey'shumaar waqiaat har roz pesh aatey hain baat sirf itni si hey keh ham in baato'n par gor nahin kartey aur in sab baato'n ko itfiahq kahe kar guzar jaatey hain jab keh kaainaat main itifiahq aur haadsah ka koi dakhil nahin hey. Allah ka aik nizaam hey jo marboot hey. Har nizaam ki dusrey nizaam key saath wabastigi hey is nizaam main nah kahin itfiahq hey nah kahin haadsah hey, nah koi majboori hey.

Jab kisi bandey key andar yeh baat yaqeen ban jaati hey is nizaam main koi chhoti sey chhoti harkat aur bari sey bari shey Allah key banaye huwe nizaam key tehat qaaim hey to is key andar aik yaqeen ka pettren ban jaata hey. Is pettren ko jab tehreekat milti hain aur zindigi main mukhtalif waqiaat pesh aatey hain to in waqiaat ki kariya'n is qadar mazboot aur mustehkam aur marboot hoti hain keh aadimi yeh sochney aur maanney par majboor ho jaatahey keh kaainaat par kaaham ala Allah hey.

Aasmaan sey note gira:

Yeh baat ham jaantey hain keh kisi cheez key oopar yaqeen ka kaamil ho jaana is waqt mumkin hey jab who cheez ya amal jis key baarey main ham

nahin jaantey keh yeh kis tarah waqia hogi, bager kisi iraaadey ikhtiyaar aur wasaail key puri hoti rahey.

Aik dafah ka zikar hey main kamrey main betha huwa qalandar baba oliya rehmatullah aleh ki tasneef “ looh-o-qalam” key safhaat ko dubarah dekh raha tha. Asar aur magrib ka waqt tha Lahore sey kuch mehmaan aagaye aam halaat main choon keh thori der key ba’d khaaney ka waqt tha is liye zehan main yeh baat aai keh in mehmaano’n ko khana khilana chahiye yeh is dork a waqia hey jab mai heytrat key maqam main tha aur nah sirf yeh keh khaaney ka koi intizaam nahin tha libaas bhi mukhtasir ho kar aik langi aur buniyaan rahe gaya tha yeh alag daastan hey keh is libaas main garmi, sardi barsaat kis tarah guzaari. Jab Allah ney chahata to himat aur tofeeq atta kar deta hey aur bari bari mushkilaat aur pareyshaniyan palak jhapaktey guzar jaati hain. Main ne socha keh paros main sey paanch rupey udhaar maang liye jaayin aur in rupey sey khor-do-nosh ka intizaam kiya jaaye phir khayaal aaya parosi ney paanch rupey deney sey inkaar kar diya to bari sharmindagi hogi. Phir khayaal aaya keh jhonpari waley

Hotel sey khana aur udhaar ley liya jaaye tabiyat ney is ko bhi pasand nahin kiya. Yeh soch kar khamosh raha keh Allah chahey ga to intizaam ho jaye ga. Main kamrey sey baahir aaya jaisey hi darwaazey sey qadam baahir nikaala, chat sey paanch rupey ka aik note gira note naya aur saaf shfaaf tha keh zameen par girney ki aawaaz aayi farsh par jab naya note para dekha to merey oopar dehshat taari ho gayi. Lekin yakayak zehan main aik aawaaz goonji yeh Allah ki taraf sey hey maine note utha liya aur khaaney peeny ka ba’fragat intzaam ho gaya.

Saath rupey:

Eid ka chaand dekhney key ba’d bacho’n key silsiley main fikar la’haq huwi aur main apney dost key pass kuch rupey udhaar leney chala gaya. Dost ney mujh sey kaha keh rupey to merey paas mojud hain lekin kisi ki amanat hain tabiyat ney is baat ko gawarah nahin kiya keh dost ko amanat main khayanat karney ka mujrim qaraar diya jaaye. Wahan sey chalta huwa bazaar aa gaya wahan mujhey aik dost miley bohat achi tarah pesh aaye aur unho’n ney peshkash ki keh aap eid key silsiley main kuch rupey peyso’n ki zarurat ho to bila’takalaf ley lein lekin main ney in ki peshkash ko na’manzoor kar diya. Unho’n ney kaha. “ sahib main ney aap sey kisi zamaaney main kuch rupey udhaar liye they who main ada karna chahata hoon.” Aur unho’n ney meri jeb main saath rupey daal diye aur main ghar

chala aaya aur in saath rupey sey eid ki tam'maam zaruriyaat puri ho gayin.”

Is waqiey key andar bohat ziyadah gor-e-talab baat yeh hey keh dost sey main tees rupey udhaar leney gaya tha aur Allah ney mujhey itney pesey dilwadiye jo meri zarurat key liye kaafi they. Zaahir hey keh agar tees rupey ba'tor qarz mil jaatey to zarurat puri nah hoti. Main ney sirf yeh do waqiaat gosh guzaar kiye hain is qisam key bey'shumaar wa'qiaat meri zindigi main pesh aatey rahey.

Gaaon main murg pulao:

Istigna key zaman main gos ali shah qalandar paani patti apni tasneef “ tazkirah gosiyah” aik dilchasp waqia likhtey hain keh:

Main aik dhiyaat ki masjid main imam tha. Masjid main aik faqeer aa kar ruk gaya magrib key ba'd main ne issey khaaney par bulaya to is faqeer ney poocha khaaney main kiya hey? Itifaaq sey is roz khaaney main daal roti thi. Faqeer ney yeh baat sun kar keh daal roti hey koi khaas tawajo nahin di aur khamosh ho gaya main ne dubarah khaaney key liye israar kiya to bola mera Allah sey yeh muaaidah hey keh agar mujjhey who murg pulao deta hey to khaata hoon warnah nahin khaata. Main ne yeh samajh kar keh yeh nafsiaati mareez hey is key liye khaana bacha kar rakh diya. Barsaat ka mousam tha aasmaan par ghata chhaayi hui thi

Main apney hujrey main chala gaya aur darwaazah band kar key soney key liye let gaya. Thori si hi der guzri thi keh moslahdaar bearish honey lagi aur is moslahdaar bearish main kisi ney darwaazey par dastak di. Uth kar main ney darwazah khola to aik sahib sar par bori orhey darwaazey key baahir kharey they aur in sahib ney aik thaal mujhey pakra diya aur kaha mula ji ham ney manat maani thi. Yeh murg pulao hey. Bartan subah aa jayin gey main yeh murg pulao ley kar faqeer key paas gaya aur thaal issey pakara diya is ney khoob ser ho kar khaya.

Machhli mil jaaye gi?:

Aik raat ka zikar hey keh taqreeban saarhey gayarah bajey ka waqt tha qalandar baba oliya rehmatullah aleh ney irshad farmaya machhli mil jaye gi? Main ne arz kiya hazoor saarhey gayarah baj rahey hain main koshish karta hoon. Kisi hotel main zaroor mil jaye gi. Qalandar baba oliya rehmatullah aleh ney farmaya. “hotel ki pakki huwi machhli main nahin khaata.” Main sish-o-panj main par gaya keh is waqt kachi machhli kahan

sey miley gi is zamaaney main nazimabad ki aabaadi bohat hi kam thi. Behrhaal main ney apney dil main yeh soch iya keh machhli zaroor talaash karna chahiye. Yeh soch kar main ney tokari uthaai to qalandar baba oliya rehmatullah aleh ney kaha.” Ab rehney do. Subha dekhi jaye ga.” Aik ghantah bhi nah guzra tha keh kisi ney darwaazey par dastak di baahir ja kar dekha to aik sahib haath main aik machhli liye kharey hain unho’n ney kaha keh. “ main thatha sey aa raha hoon aur yeh machhli qalandar baba oliya rehmatullah aleh kin azar hey. Yeh kahetey hi who sahib rukhsat ho gaye.

Parindo’n ka rizq:

Bey’shumaar waqiaat pesh aaney key nateeje main yeh yaqeen mustehkam aur pukhtah ho gaya keh zarurat ka waahid kafeel Allah hey Allah ney wadah kiya keh main raaziq hoon. Who behrhaal hamein rizq pohunchata hey aur Allah key kaarindey jo takween key shobey sey wabastah hain aur jin key baarey main Allah ney fi ul arz khaleefah kaha hey is baat par kaarband hain keh who makhlooq ko zindah rakhney key liye wasaail faraham Karen bohat ajeeb baat yeh hey Allah apni marzi sey peda karta hey jab tak who chahata hey aadimi zindah rehta hey aur jab who nahin chahata to aadimi aik second key liye bhi zindah nahin rahe sakta. Lekin aadimi yeh samajh raha hey keh main apney ikhtiyaar sey zindah hoon. Muaashi silsilah merey ikhtiyaar sey qaaim hey.

Kisaan jab kheti kaatita hey to jhaaroo sey aik aik daanah samet leyta hey aur jo daaney kharaab ho jatey hain gin khaaye huwe hotey hain in ko jama kar key

Jaanwaro’n key aagey daal deta hey. Jis zameen par gandam baalo’n sey alehdah kar key saaf kiya jaata hey wahan agar aap talaash Karen to mushkil sey chand daaney nazar aayin gey. Lekin jab ham dekhtey hain keh Allah ki makhlooq parindey arbo’n kharbo’n ki tadaad main daanah jugtey hain to yeh mumah hal nahin hota keh kisaan to aik daanah nahin chhorta in parindo’n key liye koi makhsoos kaasht nahin hoti to phir yeh parindey kaha sey khaatey hain?

Qa’noon yeh hey keh parindo’n ka jab gol jab zameen par is iraaadey sey utarta hey haein daanah jugna hey is sey phley keh in key panjey zameen par lagein qudrat wahan daanah peda kar deti hey agar parindo’n ki giza ka daar-o-madaar kisaan par hota hey to saarey parindey bhook sey mar jaatey.

Darakht aur ghaas:

Chopaaye behrhaal insaan bohat bar tadaad main zameen par mojud hain. Ba'zaahir who zameen par ugi huwi ghaas khaatey hain darakhto'n key pattey chartey hain lekin jis miqdaar main ghaas aur darakhto'n key pattey khaatey hain zameen par koi darakht nahin rehna chahye. Qudrat in ki gizaayi kafaalat puri karney key liye itni bari miqdaar main darakht aur ghaas peda karti hey keh ghaas aur patto'n main kami wa'qia nahin hoti yeh in darakhto'n aur patto'n ka tazkirah hey jis main insaan ka koi tasaraf nahin hey qudrat apni marzi sey unhein peda karti hey aur apni marzi sey sarsabz aur shadaab rakhti hey.

Zindigi ki buniyaadi zaruriyaat Allah bager kisi jad-o-jehad aur mehnat key taqseem karta hey buniyaadi zaruriyaat main sab sey ahm hawa, paani, dhoop chaand ki roshini shaamil hain. Insaan apni zaruriyaat ka khud kafeel hey to is key paas kon si taaqat hey aisa kon sa ilam hey keh who dhoop haasil kar sakey. Zameen key andar agar paani key sotey khushk ho jaayin to insaan key paas aisa kon sa ilam ya taaqat hey jo zameen key andar paani ki nehren jaari kar dey yehi haal haw aka hey. Hawa agar band ho jaaye Allah ka who kon sa nizaam hey jo hawa ko takhleeq karta hey aur hawa ko gardish main rakhta hey aur mutal ho jaaye to zameen par mojud arbo'n kharbo'n makhlooq aik second key hazaarwen hissey main tabah aur barbaad ho jaye gi. Allah ki rizaaiyat aur wasail ki taqseem key silsiley main qalandar gos ali shah sey aik waqia suniye.

Mazdoor baradari:

Aik shehar main kasaad bazaar is had tak pohnchi keh wahan key bazaar weeran ho gaye. Jab kaar-o-baar chalney ki surat saamney nah aayi to logo'n ney is shehar sey naqal makaani shuru kar di. Is kasaad bazaar aur naqal makaani karney ki wajah sey shehar main rheney waley gareeb mazdoor niyata pareshan

Aur bad'haal honey lagey. Abhi is musibat ka koi hal saamney nahin aaya tha aur koi aisi baat nahin ban rahi thi keh bazaar ki weeraani khatam ho kar dubarah gehmagehmi peda ho jaaye to aik roz do sodagar bazaar aaye. In dono'n ney kharidaari shuru kar di. Had yeh keh sooi sey haathi tak har cheez key daam lag gaye. Is khridaari key nateejey main ghorey, khachar, bel gaariyan mazdoor har shakhs mutehrak ho gaya aur in dino sodagar ney elaan kiya keh ham purey haftey tak khareedaari Karen gey apni zarurat ki fehrast ko itna taweel kar diya keh is shehar key sodagaro'n ney

raat din ki koshisho'n key ba'd dusrey shehro'n sey samaan ki faramhami ka intizaam aur badobast kiya. Aik haftey main aisa ma'hol peda ho gaya keh shehar main humahami aur gehmagehmi ho gayi. Log khush'haal ho gaye. In key chehro'n par taazigi aa gayi. Jo log naqal makaani kar gaye they who wapas aa agye aur jin logo'n ney naqal makaani ka iradah kar liya tha unhon ney iradah multawi kar diya. Mazdoor maala'maal ho gaye, iztiraab, bey'chaini, aflaas aur bhook ka dor dorah khatam ho gaya. Aik haftey ki kharid'daari key ba'd samaan uthaaney aur jehaaz par charhaaney ka maslah pesh aaya. Loading aur in loading key silsiley main puri mazdoor baradari masroof ho gayi aur is tarah ujra shehar dubarah bas gaya. In dino'n sodagaro'n key sath aik barey miyan they jo mehnat mazdoori key silsiley main sodagaro'n key sath lag gaye they. Jab khareeda huwa samaan jehaaz main rakh diya gaya aur is sodagaro'n ney is buzurg mazdoor ko rukhsat kiya to boorhey ney kaha main tanha hoon. Main aap logo'n ki khidmat karta rahoonga aur is tarah meri zindigi guzar jaye gi aap mujhey apney sath ley chalein sodagar aur mazdoor jehaaz main sawaar ho gaye. Jehaaz chaltey chaltey jab samandar key beech pohnta to in sodagaro'n ney is jehaaz ko samandar main dabo diya aur burhey mazdoor sey kaha keh ham dono'n farishtey hain choonkeh aik aabaad basti kaar-o-baar nah honey ki wajah sey barbaad ho rahi thi is liye Allah ney hamein hukam diya yeh basti aabaad rehni chahiye ta'keh makhloq ko rizq faraham hota rahe yeh kahe kar farsihthey gaayib ho gaye.

AADAM-O-HAWWA KI TAKHLEEQ

Aasmaani kitaabo'n ko parhney aur in kitaabo'n ki ta'leemaat par gor karney sey yeh baat munakshak hoti hey keh aadam ko aik jaan sey takhleeq kiya gaya hey. Takhleeq ki is buniyaad ko nafs, jaan aur nuqtah waahidah kaha gaya.

Aam halaat main jab ham takhleeq ka tazkirah kartey hain to yeh samjha jaata hey keh har nook a aik aadam hey aur yeh saari noo aadam-o-hawwa sey wajood main aayi hey. Jis tarah aik aadam ki noo ka ta'luq aadam-o-hawwa sey hey is tarah bakri ki nook a ta'luq bakery aur bakri sey hey. Ala-haza-ul-qayaas har kaainaat main har nooi program is formuley par qaaim hey ya'ni kisi waqt aadam aur hawwa ka wajood takhleeq huwa aur is ki nasal chal pari. Bel, bakri, bher, kabutar, billi, kutta aur naye naye parindo'n ki takhleeq bhi in key aadam-o-hawwa sey wajood main aayi. Jis tarah baawa aadam sey aadimi bana is tarah baawa totey sey tota bana, baawa bakery sey bakery ki nasal chali. Aur baawa kabutar sey kabutar ki nasal wajood main aayi. Yeh tzkirah hey is takhleeq ka jis takhleeq ko ham gosht post ka naam detey hain peda honey wala har fard who aadam ho, bher ho, bakri ho, badar ho gosht post key aarzi jism sey murakab hey kuch arsa who narm-o-naazuk rehta hey phir is key oopar jo laaniyat taari rehti hey. Phir aa'saab aur aaza khushk rehney key ba'd yeh jismaani nizaam khatam ho jaata hey. In hi kefiyaat ko zindigi aur mot kaha jaata hey. Lekin hamein har lamhah har aan yeh ilam munqatil hota rehta hey keh jismaani wajood jis tarah aik aarzi shey hey is tarah who wajood jis key oopar jismaani nizaam ki building khari hoti hey. Mustaqil hey. Jab mustaqil wajood jismaani dhaanchey ko sanbhaaley rakhta hey jismaani building khush'numa aur khubsurat aur mutehrak rehti hey aur jab an-dekha wajood is aarzi wajood sey apna rishtah munqatah kar leta hey to kuch bhi baaqi nahin rehta. Is an-dekhey wajood ka otaar, aur pegambaro'n ney jaan, nafs, nuqtah aur rooh key naam sey muta'raf karaya hey.

Qalandariyah yeh silsiley sey jab roohani duniya key musaafir ko qalandar shaor ki nisbat hasil hoti hey to is key andar ki aankh yeh dekh leti hey

keh jaan, nafs, nuqtah ya rooh takhleeq karney waali hasti key wajood ka aik hissah hey. Takhleeq karney waali hasti ki ta'jalli ka aik wasaf hey aur ta'jalli ka wasaf qurat aur rehmat key sath jaan, nafs ya nuqtah key sath ham'rishtah hey.

Lehro'n ka nizaam:

Kaainaat main har mojud shey lehro'n key taaney baaney par qaaim hey aur yeh lehren noor key oopar qaaim hain. Allah ki zabaan main zameen aasmaan Allah ka noor hain takhleeq ki aik hesiyat nooraani hey aur takhleeq ki dusri hesiyat roshni, nafs, jaan ya nuqtah hey in lehro'n ya takhleeq key andar nooraani wasaf ko talaash karney key liye Allah key dosto'n ney insaani shaor ki munasbat sey qaaidey banaye hain aur is aik nuqtay ko chhey (6) par taqseem kar diya ta'keh aik muvtadi saalik aasaani key saath samajh sakey. Is nuqtay key chhey (6) hisso'n key naam roohaaniyat main lataaif satah chhey ya chhey lateefey hain.

Pehla lateefah jis ko akhfa ka naam diya gaya hey. Har insaan key andar nuqtah waahidah yehi who nuqtah hey jo Allah ka ghar hey. Jis main Allah basta hey jis nuqtay key oopar barah raast Allah ki tajaliyaat ka nazool hota hey. Yehi who nuqtah hey jis key daakhil honey sey insaan kaainaat key andar jaari-o-saari nizaam main daakhil ho jaata hey aur kaainaat key oopar is ki hakumat qaaim ho jaati hey. Yehi who nuqtah hey jis main daakhil honey key ba'd Allah kay eh irshaad samajh main aata hey keh ham ney tumharey liye aasmaano'n main zameen main jo kuch hey sab ka sab maskhar kar diya hey ya'ni aasmaano'n aur zameen main jo kuch hey who sab ka sab tumhara mehkoom hey tum is key hakim ho aur is irshaad ki tafseel yeh saamney aati hey keh ham ney tumharey liye suraj ko maskhar kar diya, chaand ko maskhar kar diya, Allah ney makhloq ki khidmat key liye aik duty tafweez ki hey. Yeh baat in key faraaiz main shaamil hey keh who Allah ki makhloq ki khidmat baja laayin. Chaand ho, suraj ho, sitaarey hoon, hawa ho, paani ho, gas ho, darakht hoon, hewanaat hoon, nabataat hoon, jamadaat hoon, sab insaan ki khidmat guzaari main masroof hain. Yeh maskhar hona " Qalandar shaor" ki daanast main maskhar hona nahin hey.

Allah ney aik qa'noon bana diya is qa'noon par amal dar'aamad ho raha hey. Har cheez insaan ki khidmat main masroof amal hey. Maskhar hona ya kisi cheez par haakimiyat qaaim hona yeh ma'yini rakhta hey keh is cheez par tasaraf kiya ja sakey halan'keh mojudah surat-e-haal yeh hey keh noo insaani chaand aur suraj key tasraf main zindigi basar kar rahi hey. Agar chaand aur suraj apna tasarf khatam kar saktey to zameen ka wajood qaaim nahin rehta. Maslan yeh keh ham dhoop key muhtaaj hain gizaaon main sherni peda honey key liye ham is baat key muhtaaj hain keh chaand hamaari khidmat karey. Lekin hamain chaand aur suraj par koi haakimiyat aur tasarf haasil nahin hey.

Rango'n ki duniya:

Ham jab zameen key oopar mojud nit nai takhleeqaat par tafakkar kartey hain to yeh baat waaze tor par saamney aati hey keh takhleeq ka amal zaahir hain nazro'n sey dekha jaaye to aik nazar aata hey. Maslan ham kisi darakht ki pedaaish key baarey main gor kartey hain to hamein zameen key oopar mojud tam'maam darakhto'n ki pedaaish ka la'matnaahi silsilah aik hi tareeqey par qaaim nazar aata hey. Zameen apni kokh main ya pet main is beej ko nash-o-numa deti hey aur beej kin ash-o-numa mukamal honey key ba'd darakht wajood main aa jaata hey. Lekin yeh bari ajeeb baat hey ba'wajood yeh keh pedaaish ka tareeqah aik hey, har darakht apni aik infiraadiyat rakhta hey aur darakht ki yeh infiraadiyat na'mukamal nahin hoti maslan aam aur badaam key darakht ko dekha jaaye to darakht ki hesiyat sey who dono'n aik hain dono'n ki pedaaish ka tareeqah bhi aik hey dono'n ka qad-o-qaamat bhi aik hain lekin aam key darakht ka phal aur badaam key darakht ka phal bilkul alag alag shakal-o-surat main mojud hey. Isi tarah jab ham phoolo'n ki taraf mutawajo hotey hain to phool ka har darakht apni aik infiraadi hesiyat rakhta hey aur is infiraadi hesiyat main is key pattey bhi alag hotey hain. Is ki shaakhein bhi alag hoti hain. Is key andar phool bhi alag hotey hain aur phoolo'n ki bey'shumaar qismo'n par jab nazar jati hey to yeh dekh kar heraani hoti hey har phool main alag khushboo hey. Phoolon' main aisey gland hotey hain jin sey mukhtalif qisam ka khushboo daar tel ka zakheerah soonghney sey dimagh mu'at'tar jaata ho jaata hey. phool agar rangeen hain to har darakht key phool alag alag rang key hain rang saazi ka aalam yeh hey keh koi phool is qadar surkh hota hey is key oopar nazar jam jaati hey. Phoolo'n key rango'n main kahin sufaid. Kahin oda rang hota hey. Bey'shumaar rang zameen main phootitey rahtey hain. Allah ki shaan bhi keysi ajeeb hey shaan hey zameen aik hey, hawa aik hey, paani

aik hey, pedaaish ka tareeqah aik hey lekin har cheez aik dusrey sey mukhtalif hey aur dusri baat jo bohat ziyadah gor-e-talab hey who yeh hey keh har peda honey wali shey main kisi na kisi rang ka galbah zaroor hota hey, koi aisi cheez mojud nahin jo bey'rang ho. Yeh rang aur bey'rang darasal khaaliq aur makhlooq key darmiyan aik pardah hey. Khaaliq ko makhlooq sey jo cheez alag mumtaaz karti hey who rang hey. Insaan key andar jab takhleeqi sifaat ka muzaahirah hota hey ya Allah apney fazal-o-karam sey takhleeqi silaahiyato'n kai lam beydaar kar deta hey to bandey key oopar yeh baat munakshaf ho jaati hey keh koi bey'rang khayaal jab rangeen ho jaata hey to takhleeq amal main aa jaati hey Allah ba'hesiyat khaaliq key wwarey bey'rang hey.

Allah ney jab kaainaat ko banaaney ko iradaah farmaya to jo kuch Allah key

Zehan main mojud tha is ka iradaah kiya aur kaha. " ho jaa" aur who cheez ho gayi. Ya'ni waraaye bey'rang sey nazool kar key Allah key khayaal ney aik rang ikhtiyaar kiya jis ko samajhney key liye roohaaniyat ney bey'rangi ka naam diya ya'ni aisa rang jis ko bayaan nahin kiya ja sakta. Phir is bey'rangi main harkat peda huwi to rangeen wajood takhleeq main aa gaya aur yehi wajood mukhtalif surto'n main aur mukhtalif rango'n main aur mukhtalif silahiyato'n key sath mujasam aur mutashakl ho gaya.

Kaainaat ki takhleeq main buniyaadi ansar ya buniyaadi masala rang hey aur rango'n ka imtzaaj hi takhleeqi formuley hain. Rango'n ki munasbat sey ya in rangon' ki kami beshi sey mukhtalif takhleeqaat wajood main aati hain. Insaan jo makhlooqaat main Allah ki sab sey achi takhleeq hey aur jis ko Allah ney takhleeqi hesiyat main apna naaib qaraar diya hey is ki asliyat bhi rango'n sey muarakab hey. Roohaniyat main ind aairo'n ko jab roshini sey ma'moor kiya jaata hey to " lataaif ka rangeen hona" kahetey hain.

Roshiniyo'n key chhey (6) Qamqamey:

Insaan gosht post aur hadiyo'n key dhaanchey ka naam nahin hey insaan key oopar aik aur roshiniyo'n ka bana huwa jism hota hey jis ko qalandar baba oliya rehamatullah aleh ney nismah ka naam diya hey. Nismahya aura chhey (6) nuqto'n ya chhey (6) daairo'n sey bana huwa hey. Chhey (6) daairon sey teen roohein wajood main aati hain in chhey (6) daairo'n

ka naam akhfa,ikhfi, siri, roohi, qalbi aur nafsi hey aur ten rooh ka naam rooh hewani, rooh insaani aur rooh aazam hey.

Chhey (6) nuqto'n, chhey (6) daairo'n ya roshinyo'n key qamqamo'n ko roohaniyat main lateefey ya generator kiya jaata hey. Har do lateefo'n sey aik rooh banti hey.

Lateefah nafsi aur lateefah qalbi sey rooh hewaani banti hey.

Lateefah siri aur lateefah roohi sey rooh insaani wajood main aati hey.

Lateefah khafa aur lateefah akhafa sey rooh azam ki tashkeel hoti hey.

Lateefah nafsi aur lateefah qalbi sey banney waali rooh hewaani hameshah zard rang gaalib rehta hey. Lateefah roohi aur lateefah siri sey insaani rooh par sabz rang ka galbah hota hey aur lateefah khafa aur lateefah akhfa sey muarakb rooh azam par neela rang gaalib hota hey. Jis qadar zard rang ka galbah ziyadah ho jata hey roohaaniyat main muraqba is liye karwaya jaata hey keh aadimi key oopar sey zard rang ki giraft kam ho jaaye aur zard rang ki giraft kam honey sey

Aadimi ka zehan sabz roshinyo'n ki taraf muntaqil ho jata hey. Yeh sabz roshiniya'n unhain sakoon deti hain aur zehani irtikaaz main maa'wun saabit hoti hain jab sabz rashinyo'n par zehani irtikaaz ho jaata hey to zehan neeli roshiniyo'n main muntaqil ho jaata hey.

Tark-e-duniya kiya hey:

Allah ney insaan ki takhleeq kuch is tarah banayi hey who kisi jagah tehrta nahin hey. Bey'rangi sey nikal kar who waraye bey'rang ka mushaidah kar leta hey aur yehi Allah ki zaat ka arfaan hey qalandar shaor hamari rehnumai karta hey keh insaan apney iraahey aur ikhtiyaar sey apney oopar aisi kefiyaat aur waardaat mu'heet kar sakta hey jo issey duniyaawi khayaalt sey aazaad kar dein. Duniaawi khayalat sey aazaad honey ka matlab yeh nahin hey keh aadimi khaana peena chhor dey, kaprey nah pehney, ghar main na rahey, shaadi nah karey, duniaawi khayaalt sey aazaadi ka mafhoom yeh hey keh duniyaawi mua'milaat main zehan ka inhimaak nah ho duniyaawi mu'amilaat ko routine key tor par pura karey. Maslan aadimi ki zarurat hey keh who paani piye issey jab piyaas lagti hey who paani pee leta hey lekin tam'maam din apney oopar piyaas ko musalat nahin rakhta. Paani ka taqazah peda huwa, paani piya aur bhool gaya yehi surat-e-haal soney jaagney ka hey.

Jab koi bandah kisi aik, do, das, bees, pachaas khayalaat main is tarah ghir jaata hey is ka zehan ma;mool sey hat jaata hey to who bey'rangi sey door ho kar rango'n ki duniya main masroof ho jata hey aur jab koi bandah duniyaawi zaruriyaat key tam'mam amaal-o-ifaal ko routine key tor par anjaam deta hey to who rango'n ki duniya main rehtey huwe bhi bey'rang duniya ki taraf safar karta hey.

Aik martabah aik shaagird ney hazrat junaid bagdaai rehmatullah aleh sey sawaal kiya keh tark-e-duniya kiya hey? Hazrat junaid bagdaadi rehmatullah aleh ney jawaab diya. "Duniya main rehtey huwey aadimi ko duniya nah nazar aana."

Shaagird ney poocha. "yeh kis tarah mumkin hey?"

Hazrat junaid bagdaadi rehmatullah aleh ney muskura kar jawaab diya. Main jab tumhari umar ka tha. Main ney apney peer-o-murshad sey yehi sawaal kiya tha to unhon ney jawaab diya.

Aao bagdaad key sab sey mashoor bazaar ki ser Karen. Choona'chey main aur sheikh bagdaad key masroof tareen bazaar ki taraf nikal gaye.jaisey hi ham bazaar key sadar darwaazey main daakhil huwe main ne dekha aur merey sheikh aik

Weeraney main khrarey hain. Had-e-nazar tak ret key telo'n aur bagolo'n key siwa kuch nahin tha. Main ney herat sey kaha. Sheik! Yehan bazaar to nazar nahin aa raha."

Sheikh ney shafqat sey merey sar par haath rakh diya. "junaid yehi tark-e-duniya hey keh aadimi ko duniya nazar nah aaye." Oon key libaadey orh lena jo ki roti kha lena shaan makaano'n sey moonh mor kar janglo'n main nikal jaana tark-e-duniya nahin hey. Tark-e-duniya yeh bhi hey keh lazeez tareen ashia bhi khaao to jo ki roti ka zaaiqah miley. Atlas-o-deeba aur hareer bhi pheno to taat ka libaas mehsoos ho. Gunjaan bazaaro'n aur khubsurat mehlaat key darmiyaan sey bhi guzro to bayabaan nazar aaye. Lekin junaid! Yeh sab baatein parhney sey aur dusron ko samjhaaney sey is waqt tak samjh main nahin aayin gi jab tak tum tark-e-duniya key tajurbey sey bah guzro. Aao ab ghar chaltey hain. Ab jaisey hi ham ney is holnaak weeraney sey ghar key liye ruwanah huwe ham bagdaad key is ba'ronaq bazaar key sadar darwaazey par kharey they.

Zaman-o- makaan:

Qalandar shaor hamein batata hey keh zehan ko duniyawi alaaq aur duniyawai mua'milaat sey yaksoo karney key liye aisi mashqo'n ki zarurat hoti hey jin mashqao'n sey zehan duniya ko aarzi tor par chhor dey aur in mashqo'n sey zehan jab yaksoo hota hey ya'ni zehan main sey duniya ki ahmiyat khatam ho jaati hey. Ya yun kahiye keh duniyawi mua'milaat routine key tor par purey hotey hain to aadimi key andar is ki roohani silahiyatein beydaar hona shuru ho jaati hain jab in silahiyato'n main zehan insaani bohat ziyadah mutawajo hota hey to shaor key oopar sey zard rang ka khaliyah tootney lagta hey jis key nateeje main zaman-o- makaan ki had bandiyan is tarah khatam ho jaati hain keh aadimi beydaar hotey huwe bhi aisey amal karney lagta hey jis tarah amal ya jis tarah ke kaam who khuaawb ki zindigi main karta hey issey muraqba key andar aankhein band kiye huwe puri tarah yeh ahsaas hota hey keh main jismaani tor par zameen par betha huwa hoon aur is key ba'wajood main zameen par chal phir raha hoon aur faasilo'n ki nafi kar key door daraz cheezon ko dekh raha hoon.

Khuaawb aur muraqba:

Khuaawb aur muraqba main farq yeh hey keh khuaawb main dimaagh ya shaor jismaani aaza ko nazar andaaz kar deta hey aur muraqba main shaor jismaani aaza ko nazar andaaz nahin karta muraqba karney wala bandah jis ki aankh khuli hey (aankh sey muraad andar ki aankh hey ya rooh hewaani ki aankh) to time

Space aur zaman-o-makaan ki hazaf kartey huwe jismaani kefiyat sey aashna rehta hey. Muraqbey ko ham khuaawb ka pehla darjah kahtey hain. Yani aisa khuaawb jis main aadimi key oopar neend gaalib nah ho aur who mukamal tor par bedaar rahey.

Muraqba ki qismain:

Mawaraai duniya ko dekhney ka amal ibtidaai darjo'n main chaar tareeqo'n par qaaim hey.

Rooh hewaani do nuqto'n sey muarakb hey. Aik nuqtay ka naam nafs hey dusrey nuqtay ka naam qalb hey. Shaor insaani jab tak nafs key andar duniya ka mushaidah karta hey ya duniya ko dekhta hey to who zaman-o- makaan main paband rahtey huwe bey'daari main dekhta hey is sey taraqi kar key rooh hewaani sey oopar qalb main dekhta hey to time space ki

giraft tootney lagti hey aur maadi duniya aur geb ki duniya dono'n aik sath is ki nazro'n key saamney aa jati hey. Lateefah nafsi aur lateefah qalbi ki in do seerhiyo'n sey guzar kar jab aadimi teesri seerhi par qadam rakhta hey to ya'ni lateefah roohi main dekhata hey to yeh dekhna muraqbey main dekhna hey.

Muraqbey ki bohat si qismain hain muraqbah ki aik qisam yeh hey keh aadmi aankhain band kar key beth jaata hey issey zehani yaksoi naseeb ho jaati hey koi cheez is ki nazro'n key saamney aati hey lekin bandah dekhi huwi cheez ko mayni aur mafhoom nahin pehna sakta. Dusri baat yeh hoti hey jis waqt koi cheez nazar ati hey is waqt shaor aur hawaas mu'tal ho jaatey hain aur jab is kefiyat sey nikalta hey to is key zehan par yeh taasur qaaim hota hey key is ney koi cheez dekhi hey. Kia dekhi hey kis tarah dekhi hey yeh baat is key haafzey par kisi tarah naqsh nahin hoti. Is ko roohaniyat main bey'daari main "khuawb dekhna" kahetey hain aur beydaar main khuawb dekhney ka istilaahi naam "Ghanood" hey. Is key ba'ddusra stage yeh keh aadimi ney muraqba main hosh-o-hawaas ko qaaim rakhtey huwe koi cheez dekhi. Is ko aik jhatka laga aur yeh baat zehan main aai keh mera wajood mojud hey. Wajood ki mojudigi ke sath dekhi huwi cheez kuch yaad rahi kuch bhool main par gayi. Is kefiyat ko roohani istilaah main "warood" kaha jaata hey. Beydaari key hawaas main is tarah kisi cheez ka dekhna keh who yaad bhi rahey aur is key mayni aur mafhoom bhi zehan nasheen ho jaayin. Jismaani wajood ka ahsaas bhi baaqi rahey aur time space ki giraft bhi toot jaaye is kefiyat ka naam muraqba hey.

Zindigi aik itlaa hey:

Aam mushahidey ro sey zindigi guzaarney ki jo tarzein mojud hain ya har aadmi

Zindigi ki jin tarzo'n main safar karta hey who do (2) hain aik tarz yeh hey keh who shaori hawaas main zindigi key tam'mam taqaazey purey karta hey lekin sath sath har taqaza pura karney key liye issey jismaani tor par mehnat aur jad-o-jehad karna parti hey jab tak jismaani aazaa apna wazeefah pura nahin kartey is waqt tak taqaazey ki takmeel nahin hoti.

Jismaani aazaa sey muraad haath, per, kaan, naak, aankhein wagherah wagherah hain lekin sath hi sath ham is baat sey bhi qata nahin kar saktey keh jismaani aaza dimaagh key taabe hain. Dimaagh jab tak muhrak nahin hota. Aazaa main harkat nahin hoti aur dimaagh ki harkat khayaal key taabe hey. Jab talak dimaagh key andar koi khayaal wward nahin hota is waqt tak dimaagh jismaani aaza koi hukam nahin deta koi targeeb nahin deta.

Khayaal kiya hey? Khayaal darasal taqaazo'n ko pura karney key liye aik itlaa hey. Maslan dimaagh batata hey ab so jaaon is liye keh mazeed jaagna jism key liye munaasib nahin hey. Ab dimaagh kehta hey keh ab beydaar ho jaaon is liye keh ab is sey ziyadah dona jismaani kaarkardigi key liye muzar hey. Dimaagh kehta hey key khaana khaao agar khaana nahin khaya gaya to zindigi main endhan banney wali calories khatam ho jaayingi. Ala haza ul qayaas zindigi key tam'mam taqaazey purey karney key liye dimaagh ahkamaat saadir karta rehta hey aur in ahkamaat ki perwi pura jism karta hey. Dimaagh jo ahkamaat deta hey is ka ta'luq itlaa sey hey lekin dimaagh ko is baat kai lam nahin hey keh yeh itlaa kaha sey aa rahi hey. Dimaagh sirf is had tak bakhabar hey keh issey itlaa milti hey who itlaa main jismaani taqaazo'n key tehat mayni phena deta hey aur mayni pehna kar jism key andar ko machine fit hey is ko itla deta raheta hey. Machine is par amal daraamad karney par majboor hey haqeeqat yeh hey keh zindigi key taqaazo'n ki asal buniyaad itlaa hey. Itlaaat main mayni pehnaaney ki do (2) tarzein hain. Aik tarz hawaas zaman-o-makaan ki paband hey. Lekin dusri tarz hawaas mayni pehnaaney main zaman-o-makaan ki had bandiyo'n sey aazaad hey. Jis tarah jismaani aazaa ko control karney key liye jism key andar aik dimaagh hey aur who dimaagh itlaat qabool kar key is main mayni pehnata hey isi tarah roohani dimaagh jin main ajzaaye tarkeebi murakab hey, yeh ajzaaye tarkeebi zaman-o-makaan sey aazaad hey.

Misaal: jismaani dimaagh hamien yeh itla deta hey keh jism ko anergy haasil karney key liye roti khaaney ki zarurat hey. Ham jab is itlaaat ki takmeel kartey hain to hamain tuwatar aur tasalsal key sath kai had bandiyo'n sey guzarna parta hey. Maslan ham gandam boyein gey is ki hifazat kar key is ko parwaan charhaayin gey phir is ko kaat kar baaliyo'n main alag Karen gey phir chaki par

Piswayin gey. Phir aata goondh kar roti pakayein gey aur phir roti khaayin gey yeh jismaani dimaagh ki itlaa main mayni pehnaaney ka amal

hey. Is key bar'aks roohani dimaagh jab hamein kisi cheez key khaaney ki itlaa faraham karta hey to hamein in tam'maam had bandiyo'n sey guzarney ki zarurat pesh nahin aati jaisey hi roohaani dimaagh main yeh itlaa aai key kuch khaana chahiye saath hi itlaa main yeh maa'ni pehnaaye gaye keh roti khaani chahiye aur foran hi is ki takmeel ho gayi. Gandam bona, kaatna, peesna aur roti pakana sab baatein hazaf ho gayin. Roohaani dimaagh khuawb main kam karta hey aur mashq key ba'd muraqba ban jaata hey. Jis tarah koi aadimi roohani dimaagh ki itlaa qabool kar key wasaail ki muhtaaji key bager roti kha leta hey isi tarah koi bandah jo muraqbey key amal sey waqif hey ya is key andr roohani dimaagh mutehrak ho gaya hey to is key andar sey zaman-o-makaan ki giraft toot jaati hey. Jis tarah beydaari main roti khaaney key liye mukhtalif madaraj sey guzarana parta hey. Maslan hamain Karachi sey London jaana hey ghar sey nikalein gey rakshah ya texi main beth kar airport pohnchen gey. Hawaai jahaaz main sawaar hoon gey aur fiza main tertey huwey London pohnchen gey. Lekin yehi safar ham muraqba ki haalat main Karen gey to nah ghar sey baahir nikalney ki zarurat hogi nah texi rakshey ki haajat pesh aaye gi aur nah haawaai jahaaz main bethna amal main aaye ga. Muraqba main insaan khayaal ki raftaar sey safar karta hey maslan yeh kahe kar Karachi main bethey huwe aadimi ney is baat ka iradah kiya keh mujhey delhi jaana hey aur who second key hazaarwein hissah main wahan ponch jaata hey is ki kisaal har aadimi key oopar khuaawb main guzarti hey. Aik aadimi Karachi main khuaawb dekhta hey keh who delhi main hey who delhi main khuaawb main khawajah qutubuddin bakhtiyaar kaaki rehmatullah aleh key mazaar par muraqba kar raha hey.

Delhi ki faza sey puri tarah ba'khabar aur mutaasir hey ghar key kisi aadimi ney per hila diya. Ab who Karachi main mojoodey hey.

Muraqba ki chaar (4) kalaasein (Classes)

Ham ney muraqba ki chaar qismain bayaan ki hain. Yeh chaar qismain darasal chaar ibtidaayi ya chaar seerhiyan hain. In chaar klaaso'n ko parh kar in chaar seerhiyo'n sey guzar kar qalandar shaor ka musaafir jab paanchhvein darjey main daakhil hota hey to who ilhaami kefiyat main daakhil ho jaata hey. Is kefiyat key liye zaroori nahin keh koi aadimi ahtmaam kar key kisi jagah bethey aur aankhein band kar key apney iraaidey ya ikhtiyaar sey apni roohaani jism ko aik shehar sey dusrey shehar main muntaqil ho jaaye ya zameen sey arsh par muntaqil ho.

Ilhaami kefiyat bethtey. Utthtey, chalthtey, phirtey baatein kartey kisi

Haalat main taari ho sakti hey is kefiyat main agar pehla dimaagh jis ko ham ney beydaari ka dimaagh aur shaor kaha hey qalandar shaor sey wabastah hey to aadimi beydaari main kaam kartey huwe bhi dusri duniya ka na sirf mushaidah karta hey balkeh dusri duniya key muamilaat main bhi dilchaspai bhi leta hey aur jis tarah beydaari main zindigi guzarta hey is tarah dusri duniya main bhi zindigi sargaram-e-amal rehti hey. Yeh aisi haalat hoti hey jis main shaor aur la'shaor bek waqt kaam karney lagtey hain. Yeh bhi hota hey keh hafto'n, maheeno'n ilhaami kefiyat na ho aur yeh bhi ho sakta hey keh chobees ghantey main chobees martabah ilhaami kefiyat taari ho jaaye. Behrhaal yeh itlaa main aisey mayni pehnaaney ka amal hey jo shaor aur la'shaor dono'n main ba yak waqt jaari-o-saari hey.

Peda honey sey phely ki zindigi:

Yeh baat gor-e-talab hey keh is duniya (aalam-e-nasoot) main aaney sey pehley rooh kahan mojud thi is liye keh jab ham lafz "Aana" istemaal kartey hain to is kay eh matlab nikalta hey keh kahin koi cheez mojud hey jab yeh baat tey ho gayi keh koi cheez kahin mojud hey to yeh baat zer-e-behas aati hey keh who cheez kis surat kin khad-o-khaal main mojud hey jab surat aur khad-o-khaal ka tazkirah hota hey to surat aur khad-o-khaal key liye kisi maqam ka ta'yan bhi zaruri hey. Maqam key ta'yan key saath saath time space bhi zer-e-behas aa jaata hey.

Ham peda honey sey pehley kahan they? Is ka aasaan sa jawaab yeh hey keh peda honey sey pehley tam'mam insaan-o-hewanaat aalam-e-arwaah main mojud they. Aalam-e-arwaah sey muntaqil ho kar aalam-e-naasoot (maadi duniya) main aa gaye. Lekin jab ham aalam-e-arwaah ka tazkirah kartey hain to yeh baat tashreeh talab ban jaati hey key aalam-e-arwaah kiya hey? Aalam-e-arwaah kai lam lam tanaai ilam hey lekin Allah ney jin logo'n ko yeh ilam atta kiya who is ilam sey roshnaas hain. Aur yeh ilam apney shaagirdo'n ka muntaqil kar detey hain.

Chhupa huwa khazaanah:

Aasmaani saahifkey nuqtah nazar sey takhleeq kaainaat par tafakkar kartey hain to hamein is baat kai lam ho jaata hey keh ham makhlooq hain Allah hamara khaaliq hey. Khaaliq ney jab chah kun farma ar kaainaat ko bana diya. Sawaal yeh hey keh khaaliq ney kiyun chaha aur khaaliq ney jo chaha who pehley sey mojud tha ya nahin? Agar khaaliq ka chahana

mojood tha to who kahan tha aur khaaliq ney kaainaat kiyun banayi? Is key baarey main khaaliq khud kehta hey.

“ main chhupa huwa khazanah tha. Main ney makhlooq ko mohabat key sath is liye peda kiya keh main pehchana jaaon.”

Makhlooq jo kuch aur jis tarah mojood hey is ki mojoodgi key baarey main bhi khaaliq khud batata hey keh main ney makhlooq ko apni sifaat par peda kiya hey. Yeh baat sab jaantey hain keh zaat ko sifaat sey alag nahin kiya ja sakta. Sifaat zaat key andar mojood hoti hain aur sifaat sey hi zaat ka ta'ruf hota hey.

LOOH-E-MEHFOOZ

Tam'mam aaamaani saahif aur ilhaami kitaabein who saahif ibrahimi hoon, zaboar ho, anjeel ho, turaat ho, geta ho, ya aakhiri kitab Quran Paak ho, har kitaab aur ilhaami tehreer hamein yeh ilam ata karti hey keh zindigi key taqaazey. Zindigi key tam'mam amaal-o-harkaat aur zindah rehney ki kul tarzein zindigi key tam'mam zamaney aur nasheb-o-faraz "kunn" key sath aik satah par naqsh ho gaye. Ya'ni kaainaat aur kaainaat ki zindigi kaamil tarzo'n key saath aik record ki hesiyat main mojud hey. Jis jagah jis satah jis screen par kaainaat apney purey khad-o-khaal key saath record hey ya mehfooz hey ilhaami kitaabein issey looh-e-mehfooz ka naam deti hoon.

Zameen ki satah par jo kuch muzaahirah ho raha hey who darasal looh-e-mehfooz par bani hui film ka muzaahirah ho raha hey. Is baat ko is tarah kaha ja skata hey keh aik projector hey aur is projector par film lagi huwi hey who film jab chalti hey to jahan jahan who screen mojud hey wahan film nazar aati rehti hey. Is qa'noon sey yeh baat ma'loom huwi keh hamaari zameen ki tarah bey'shumaar zameenein mojud hain. Jis tarah hamaari zameen par insaani aabaadi hey is tarah kaainaat main mojud bey'shumaar siyaaro'n main insaan aabaad hain aur wahan bhi zindigi guzaarney key tam'mam wasaail mojud hain.

Allah ki tajal'li:

Projector par aik film lagi huwi hey. Projector ki film is waqt tak screen par mun'aks nahin hoti jab tak keh projector ko koi film feed na karey. Looh-e-mehfooz par chalney waali film ko jo roshni mutehrak karti hey who Allah ki ta'jal'li ka aks barah raast lateefah akhfa par parta hey is ka matlab yeh huwa keh jab koi bandah apney andar mojud lateefah akhfa ko dekh leta hey ya apney andar mojud lateefah akhfa sey waqif ho jaata hey to darasal who allah ki ta'jal'li ka mushaidah kar leta hey. Is key saamney yeh baat aa jaati hey keh kunn keheney sey pehley aalam mojudaat ki kiya hesiyat thi aur kunn keheney key ba'd kaainaat ki kiya hesiyat hey.

KAAINAAT PAR HUKMIRAANI

Allah kehta hey main tumhaari rag jaan sey bhi ziyadah qareeb hoon. Rag jaan geb hey aur insaan key andar mojud hey. Ya'ni insaan key inner main koi aisi cheez mojud hey jis ko zindigi ki buniyaad qaraar diya jaata hey agar who cheez insaan key andar mojud nah rahey to zindigi talaf ho jaati hey. Jab saalik apni rag jaan ka mushaaidah kar leta hey to allah ki qurbat ka ahsaas is key andar jag uthta hey aur who khud ko allah key qareeb mehsoos karta hey allah ko pehchaan leta hey. Allah ko pechaanney key liye khud ko pechaanna zaruri hey khud ko pechanna darasal kaainaat key ramooz ko jaanna aur pehchaanna hey kaainaat ley ramooz sey waaqfiyat kaainaat key oopar hukmiraani hey kaainaat key oopar hukmiraan bandah hi allah ka naaib aur khleefah hey.

Roohaniyat mehaz is amal ka naam nahin hey kisi isam ka wird kar liya ya mehaz zikar-o-fikar main aadimi guzaar dey. Roohaniyat ka asal mansha aur maqsad yeh hey keh insaan apni zaat sey waaqfiyat ho jaaye.

ROSHNI KI CHAAR NEHREIN

Sciencee nuqtah nazar sey chhey (6) lateefo'n ki tashreeh ki jaaye to yeh kaha jaye ga keh chhey (6) lateefey ya chhey (6) generator hain jin key andar door karney waali roshiniyaa'n weham banti hain aur phir shakal-o-surat key sath mazhar ban jaati hain. Is baat ki ziyadah wazahat karney key liye zaroori hey keh ham is baat par bhi roshni daalein keh chhey (6) nuqto'n ya daairo'n ya chhey generator jo roshinyaa'n, khayalaat, tasawuraat aur ahsasaat bantey hain in ka ma'nba kiya hey aur yeh roshinyaa'n kahan sey aati hain aur kis tarah in nuqto'n ko ya in roshan daairo'n ko feed karti hain. In ko samjhaney key liye ham chhey daairo'n ko duhra kar key teen daairo'n main taqseem kar detey hain. In teen daairo'n ya chhey rukho'n ko chaar noorani nehrein feed karti hain.

Roshini ki pehli nehr ka naam tazheer hey.

Roshini ki dusri nehr ka naam tash'heed hey.

Roshini ki teesri nehr ka naam tajreed hey.

Roshini ki chothi nehr ka naam tasweed hey.

Yeh teen nehrein aur aik nooraani aabshaar pedaaish sey pehley ki zindigi main, pedaaish key ba'd ki zindigi main. Marney key ba'd aalam hashar-o-nashar, janat dozakh aur azal sey abad key program ko har aan aur har lamhah feed karti rehti hain. Aur noorani nehro'n key yeh anwaar aur roshiniyaa'n hi weham khayaal, tasawur ahsaas aur mazhar banti rehti hain.

Gor talab baat yeh hey keh daairey ya generator teen hain aur nehren chaar hain. Yeh nehren kiya hain? In nehro'n key takhleeqi formuley kis tarah sargaram amal hain. In roshinyo'n sey ya in anwaar sey Allah ki kon kon si sifaat ka ta'luq hey aur who kon kon sey roohaani aloom hain jo in nehro'n main zakheerah hain. Yeh aik aisa aalam hey jo bandah ko Allah khud parhaata hey.

NAYABAT AUR KHILAAFAT

Qalandar shaor ki ta'leemaat key mutabiq insaan ki fazeelat aur kaainaat main dusri makhlooqaat ki nisbat is ka mumtaaz hona aur Allah key diye huwe ikhtiyaraat sey insaan ka mutasif hona aur insaan key liye malaaiakah ka msajood hona aur insaan key liye kaainaat ka maskhar hona is baat par dalalat karta hey keh insaan ko allah ney apni in sifaat kai lam atta kar diya jo kaainaat main mojud kisi dusri makhlooq ko haasil nahin hey. Yeh who ilam hey jis ko jaan kar parh kar koi bandah kaainaat main apni mumtaaz hesiyat sey waqif ho jaata hey. Yeh saara ka saara ilam is nizaam sey mutaliq hey jis nizaam key tehat kaainaat chal rahi hey. Aik sahib ilam bandah is baat sey waqif hota hey suraj kiya hey chaand kiya hey, sitaarey kiya hain, farishton ki makhlooq kiya hey. Allah ney jinaat ko kis shakal-o-surat main peda kiya hey. Aur jinaat ki aadaat-o-itwaar kiya hain. Aik nizaami shamsi main kitney siyaarey kaam kartey hain aur kehkeshaani nizaam haaye shamsi mutehrak hain. Who bandah jo Allah ki amaanat key ilam ka ameen hey yeh jaan leta hey keh Allah ki takleeq main Allah ki sifaat aur Allah ki mashiyat ka kis tarah amal dakhil hey. Is key ilam main yeh baat bhi hoti hey keh har aadimi marney sey pehley aalam nasoot ki zindigi kin takhleeqi formulo'n key tehat guzaarta hey. Who yeh bhi jaanta hey keh pedaaish sey pehley aadimi kahan tha. Pedaaish sey pehley aadam zaad jahan tha is sey pehley ka aalam kiya hey? Agar is ka naam "barzakh" hey to barzakh sey pehley kon sa aalam hey barzakh sey pehley aalam ka naam arwaah hey to aalam arwaah sey pehley kon sa aalam hey. Aalam arwaah main kaainaat ki saakht kiya hey aur aalam arwaah sey pehley kaainaat kis tarah wajood bazeer hey. Kun key ba'd kaainaat aur kaainaat key afraad nooi etbaar sey kis qisam key hawaas aur kis qisam ka idraak rakhety hain aur kun sey peheley afraad kaainaat ki hesiyat kiya thi. Yeh baat bhi is ilam main hoti hey keh peda honey key ba'd sey qayamat tak ki zindigi kin zaabto'n par qaaim hey who yeh bhi jaanta hey keh aik wajood key oopar noor key kitney gilaaf hain. Noor aur taja'li main kiya farq hey. Tajali aur tadla kiya hey. Yeh sab aloom isi waqt haasil hotey hain jab who is ilam sey waqif ho jaata hey jis ilam ko Allah ney apni amanat qaraar diya hey. Aisi amanat jo sirf insaan ko haasil hey yeh

wohi amanat hey jis ki wajah sey insaan Allah ka naaib aur khaleefah hey. To issey bhi allah key takhleeqi ikhtiyaraat muntaqil ho gaye. In takhleeqi ikhtiyaraat ko naafiz karney waaley bando'n key groh ko "ahl-e-takween" kaha jaata hey.

Aadam aur malaaikeh:

Allah ney aadam koi lam ul asmaa sikha diya yani apni sifaat ki haqeeqat sey aadam ko aashna kar diya aur farishto'n sey poocha keh tum jaantey ho to bayaan karo. Farishto'n ney is baat ka etraaf kiya keh ham sirf is had tak jaantey hain jo aap ney hamain bataya diya hey yani aadam ki ilmi etbaar sey farishto'n sey ziyadah hey Allah aur ilam-o-aagahi ki guftagu main teen hastiya'n mojud hain aik aadam aurdusri hasti farishton ki aur teesri hasti khud Allah ki zaat. Aadam Allah ko bhi dekh raha hey. Is key saamney farishtey bhi hain. Who is baat sey bhi waqif hey keh Allah ney jo ilam mujhey atta kar diya hey who farishtey nahin jaantey nah sirf yeh keh farishtey yeh ilam nahin jaantey balkeh who is ka etraaf bhi kartey hain keh ilam ki is hesiyat main jo aap ney aadam ko atta farma diya ham aadam sey kamtar hain. Jis aalam main yeh guftagu ho rahi hey is aalam ko geb ki duniya key ilawah dusra naam nahin diya ja sakta, is liye keh farishtey geb ki duniya ki makhlooq hain aur Allah ki zaat geb hey. Pas saabit huwa keh aadam geb main nazrain rakhta hey. Is key andar ko dekhney, samahney. Sunney aur mehsoos karney ki silahiyat mojud hey.

Allah kiyun keh lamatnaahi hey. Is liye Allah ki sifaat kai lam bhi la'matnaahi hey. Yani aadam ko Allah ney koi ilam atta kiya who bhi la'matnahi hey. Yeh ilam samandar hey jis ka koi kinarah nahin. Jab aadam ki hesiyat farishto'n sey Afzal qaraar paa gayi to kaainaat main mojud tam'maam anwaa-o-mojoodaat sey aadam Afzal ho gaya is liye keh aadam key paas lamatnaahi sifaati ilam hey. Allah ki kiya sifaat hain? Allah ba'hesiyat zaat khaaliq hey aur allah ki tam'maam sifaat ba'hesiyat khaaliq kaainaat key takhleeqi anaasar aur takhleeqi formuley hain. Yehi who amanat hey jo aadam ko allah ney apni rehmat khaas sey aata farmaai hey.

Aadam aur Allah ki guftagu main agar tafakkar kiya jaaye to yeh baat saamney aa jaati hey. Keh noo insaani key ilawah aur bhi makhlooq hain jin main sey aik ka naam farishtah hey aur dusri ka naam jin hey. Ham nah jinaat ko dekh saktey hain nah farishto'n ko dekh saktey hain. Jinaat aur farishto'n ki duniya sey ham is liye muta'raf nahin hain keh ham is amanat sey bey'khabar hain allah ney hamein apni rehmat khaas sey atta farmaayi hey.

Doorbeen aankh:

Yeh baat rozmarah hamaarey mushaahidey main aati hey keh haamri nazar aik mutayan had tak kaam karti hey lekin agar nazar ki mutayan hadood main izaafah kar diya jaaye to nazar aam haalat main jitna dekhti hey is sey ziyadah

Faasilah par dekh sakti hey. Maslan ham aankho'n par doorbeen lagaatey hain. Doorbeen key andar jo sheeshey lagey huwe hotey hain who in tool moj ko jo nazar key liye dekhney ka baayis bantey hain aanlhon key saamney ley aatey hain ab ham meelo'n faasiley ki cheez dekh letey hain. Kisi aadimi kin azar kamzor hey. Saamney ki cheez issey nazar nahin aati aur chashmah lagaaney key ba'd dor tak dekhney lagta hey. Is sey yeh nateejah nikalta hey keh sheeshey key andar aisi silaahiyat mojud hey agar aap is ko seyqal kar lein, is ki taaqat barha dein to nazar door tak kaam karney lagti hey. Jab aap sheeshey key andar sey meelo'n meel dekh rahey hain to is aankh sey jis aankh ney farishto'n ko dekha hey aur allah ko dekha hey geb ki duniya main kiyun nahin dekh saktey.

Yeh nah samjha jaaye keh aadam koi aisi cheez hey is key andar makhsoos silahiyatein kaam karti hain aur aadam ki olaad koi aisi cheez hey jis main silahiyatein kaam nahin kartein.

Gosht post ka wajood:

Aadam-o-hawwa ki olaad main har fard asal aadam-o-hawwa ka aks, tamsal aur photo hey. Jis tarah aadam key andar ilam ul asma seekhney ki silahiyat mojud thi is hi tarah har fard main who silahiyat allah ki taraf sey wadiyat hey. Ham bata chukey hain asal insaan rooh hey aur insaan ki zindigi key saarey taqaazey rooh sey muntaqil hotey hain jab tak is jism (gosht post key lothrey) ko rooh zindah aur mutehrak rakhti hey. Gosht post key jism main harkat mutehark rehti hey aur gosht post key jism sey apna rishtah munqatah kar leti hey to gosht post key jism main koi harkat baaqi nahin rehti aur yeh rooh wohi rooh hey jis ko Allah ney apni nayabat di hey. Aadam ney janat main jis waqt Allah key hukam sey sartaabi ki. Is waqt rooh key oopar aik pardah aa gaya. Aur who amanat jis ki buniyaad par who kaainaat main ashraf tha pas'pardah chali gayi yehi pardah jismaani gosht post hey.

Jab tak kisi bhi aadam zaad ki dilchaspiya'n is jism sey wabstah rehti hain roohaani silahiyatein chhupi rehti hain aur jab kisi bhi aadam zaad ko is baat kai lam ho jaata hey keh gosht post ka jism darasal na'farmaani karney key jurm main aik pardah hey.

To is ka zehan haqeeqat ki talaash main masroof ho jaata hey aur yeh talaash issey is amanat sey ba'khabar kar deti hey jis amanat ki wajah sey kaainaat key oopar insaan ko sharf haasil hey.

Kisi ilam ko seekhney key liye zaroori hey keh ham is ustaad ko apna rehnuma banayin aur jis tarah ustaad kahey bila choon chara'n zehani tor par is ko qabool

Kar lein. Jab koi shaagird banta hey to ustaad sey kehta hey parho alif shaagird kuch nahin jaanta keh alif kiya hey. Who apney ustaad ki naqal main keheta hey alif aur dheerey dheerey ustaad ki naqaali kartey huwe who ilam deekhta chala jaata hey lekin who bachah pehley qadam par ustaad sey yeh kahey keh alif kiya hey to ilam haasil nahin kar sakta is liye jis waqt ustaad shaagird sey kaheta hey parho alif to is ki zehani sikat itni hi hoti hey who jawaaban kahey alif. Ham kitney bhi parh likh kar faazal ho jaayin kitni hi deegriya'n haasil kar lein amanat aur roohaniyat key liye hamaari position aik aisey shaagird ki hey jo pehli martabh maktab main daakhil hota hey.

Allah miyaa'n ki jail:

Aadimi jab nayabat aur khalafat ki manzil ki taraf qadam barhaata hey to is key oopar aalaam-o-masaaib ki giraft toot jaati hey. Khaaliq kaainaat chhonkeh har cheez sey bey'nayaaz aur har qisam key halaat sey ma'wara hey. Is liye jab kisi bandey key andar khaaliq kaainaat ki sifaat karwat badalti hey to is key oopar wohi kefiyat waard hoti hey jo Allah ki sifaat ka iraadah hain. Aadam ko allah ney apney in'aam-o-akraam sey nawaaz kar janat main rakha aur farmaya . " Aey aadam! Tu aur teri biwi janat main raho, jahan sey dil chahey khush ho kar khaao lekin is darakht key qareeb na jaana warnah tumhara shumaar aisey log'n main hoga jo apney oopar zulam kartey hain. Aadam sey sabar nah ho saka aur who Allah ki na'farmani ka muratakab huwa jaisey hi aadam na'farmani ka muratakab huwa roshini ki jagah taareeki ney ley li. Khushi ki jagah gham chha gaya. Aazaadi ki jagah qaid-o-band ney apney panjey gaar diye aur aadam nihaiyat has art-o-yaas main janat chhorney par majboor hogaya. Ba'wajood is key keh aadam ney Allah ki na'farmani ki aur janat jaisi

nemat sey is ney kufraan kiya. Allah ney apno rehami aur kareemi ki sifat sey phir aadam key oopar fazal kiya taskheer-e-kaainaat sey mutaliq Allah ney jo khazaaney atta kiye they aadam ko in sey mehroom nahin kiya aur kaha.

“ Tumhara watan janat hey tum jab chaho apney watan wapas aa saktey ho tumhain sirf yeh karna hey keh na’farmaani key daairey sey wapas aa jao. Ham apney muntakhib log bhejtey rahen gey, tumhain mutwajo kartey rahen gey keh tum aik azeem khazaaney key maalik ho hamaarey paakeezah bandey is raastey par chalney key liye tumharey liye qaaidey aur zaabtey banayin gey ta’keh tum aassani key sath apney watan main daakhil ho jao aur yeh jo jaanat key bar;khilaaf tum asfal saafleen ki zindigi basar kar rahe ho yeh tumharey liye jail khaanah hey agar tum ney zindigi main apney aur janat key darmiyaan pardey ko nahin hataya to janat tumhain wapas nahin miley gi.

Qudrat ney apna kiya huwa wadah pura kiya aur zaalim, sarkash, na’farmaan, noo insaani ki hadayat key liye aik lakh chobees hazaar pegambar bhejey aur apni sunat qaaim rakhney key liye pegambron key waaris oliya Allah ka silsila qaaim rakha. Aisa silsila jo qayamat tak jaari rahey ga.

Har aadimi jo zara bhi shaor rakhta hey har waqt is baat ka mushaaidah karta hey keh zindigi ka har lamha mar raha hey. Aik lamhah marta hey to dusra lamhah peda hota hey. Din marta hey to raat peda hoti hey. Bachpan marta hey to larakpan peda hota hey. Larakpan marta hey to jawaani peda hoti hey aur jawaani marta hey to boorha peda hota hey aur boorha marta hey to khubsurat morti ka aik aik azzoo mitti key zarraat main tabdeel ho jaata hey. Hadiyaa’n jis key oopar insaani dhaanchey ka daar-o-madaar hey, raakh ban jaati hein dimaag jis par insaani azmat ka daar-o-madaar hey aur jis dimaagh key oopar insaan akarta hey dusro’n key oopar zulam karta hey khud ko khuda kaheney lagta hey. Issey bhi mitti kha jaati hey aur mitti key zar’raat key baney huwe is jaisey dusrey insaan is dimagh ko apney pero’n taley rondtey hain.

ROOHAANI BAGHDAADI QAAIDAH

Kisi ilam ko seekhney key liye is key alif bey sey waqif hona zaruri hey. Koi aadimi jab alif bey ka qaaidah nahin parhna likhna nahin seekh sakta.

Jis tarah zaahiri aloom seekhney key liye ba'qaaidah Parhna zaruri hey. Farq sirf yeh hey keh aloom zaahiri seekhney key liye alif bey parhna parta hey aur aloom baatitni seekhney key liye tarz-e-fikar ko tabdeel karna zaruri hey. Roohaniyat seekhney key liye aloom zaahiri ki tarah baghdaadi qaaidah ab tak nahin chhappa. Yeh aik aisa ilam hey jo qaaido'n aur zaabto'n par mushtamil to hey magar ilam zaahiri ki atarh parhney rattney ya qalam sey kagaz par mashak karney sey haasil nahin hota. Is ki aasaan misaal bachey key andar maa'n ki zubaan ka muntaqil hona hey. Koi maa'n maadri zubaan sikhaaney key liye bachey ko alif bey nahin parhaati. Lekin bachah wohi zubaan bolta hey jo is ki maa'n bolti hey bachey key andar az khud who tarz-e-fikar muntaqil hoti rehti hey jo bachey key maa'n baap ki tarz-e-fikar hey. Is ki misaal yeh keh bakri ka bacha ghaas khaata hey, gosht nahin khaat sher ka bacha gosht khaata hey, ghaas nahin khaata, kabutar ka bachah na ghaas khaata hey nah gosht khaata hey. Daanah chugta hey. Aadimi ka bachah gosht bhi khaata hey mitti bhi khaata hey, jar bhi khaata hey, lakri bhi khata hey, pathar bhi khata hey aadimi ka bacha yeh sab cheezein is liye khaata hey is key maa'n baap ki giza main yeh sab cheezein shaamil hain. Aadimi ki tarah agar sher bhi yeh sab cheezein khaata to is key bachon ki bhi yehi khoraak hoti. Khaana, peena, shikaar karna aur zindigi key dusrey awaamal bachey key andar maa'n baap sey muntaqil hotey hain yani in sab cheezon ko seekhney key liye ibtidaai kitaab ya qaaiday ki zarurat pesh nahin aati. Yeh baat bhi tafakkar talab hey keh har msamajh leta hey. Makhloq zabaan rakhti hey aur aik dusrey ko apni zaban main jazbaat-o-ahsasaat sey mutla karti hey. Murg ko jab yeh khatrah la'haq hota hey keh is key bachey cheel utha ley jaye gi to who aik makhsoos aawaaz nikaalti hey aur saarey bachey is key paro'n main simat aatey hain. Ala-ha-zul-qayaas is tarah har noo apni apni zaban jaanti hein aur yeh zabaan is ki nasal main raaij hey lekin is key saath saath guftagu ka aik andaaz aur bhi hey jis sey har shakhs kisi na kisi wqat dochaar hota hey aur har shakhs is andaaz-e-

guftagu sey waqif hey who hey ishaaro'n ki zabaan, aik baap apney bachey sey koi baat manwana chahata hey aur aankho'n key aik makhsoos andaaz sey bachey ki taraf dekhta hey, bachah yeh baat samajh leta hey. Maa'n bachey key roney sey yeh baat samajh jaati hey keh ab bachah

Bhook sey ro raha hey ya who takleef main mubtilah hey is ki aur bhi bohat si misaalein hain.

Aap apney dosto' key sath kamrey main bethey hain wahan is qisam ka ma'hol hey ya is qisam ki guftagu ho rahi hey keh jis key baarey main aap ka zehan yeh hey keh bachey is guftagu ko na sunein ya bachey ka is ma'hol main hona munasib nahin hey jaisey hi bachah kamrey main daakhil hota hey aap is ki taraf dekhtey hain aur zehan main yeh baat hoti hey key tum yehan nah aao. Aap garadan hilaatey hain nah kuch boltey hain aur na koi waazea ishaarah kartey hein lekin aap key dimaag main mojud khayaal sey bachah waqif ho jaata hey bachah puri tarah aap ki baat samajh kar kamrey sey chala jaata hey aur phir wapas nahin aata.

Kabhi kabhi aisa bhi hota hey keh aap ka koi azeez door rehta hey who kisi pareyshani main mubtila ho aur aap pareyshaan ho jaatey hain aur yeh saari pareyshaaniya'n haqeeqat ban key aap key saamney aa jaati hain kabhi yeh khayaal zehan main aata hey keh fala'n dost sey mulaqaat nahin huwi. Aap baahir nikaltey hain aur dost sey mulaqaat ho jaati hey. Bethey bethey aik dam ksi haadsey sey mutaliq aik film mutehrak ho jaati hey. Beythey beythey aik dam kisi haadsey sey mutaliq aik film mutehrak ho jaati hey is film key mutehrak honey sey dimaag par itna wazan aur dabao parta hey keh aa'saab tutitey huwe mehsoos hotey hain. Aadimi nadhaal ho jata hey. Aisa bhi hota hey key bager kisi wajah aur bager kisi sabab key dimaag key andar phuljhariyaa'n si phootney lagti hain aur aadimi khush ho jaata hey. Ba'zaahir khush honey ki koi wajah nazar nahin aati. Lekin khushi key taasur ko who nazar andaaz nahin kar sakta.

Rooh aur computer:

In mandarjaat se aik hi baat saamney aati hey keh insaan key andar koi computer nasab hey jo is ki zindigi key mukhtallif marahal sey guzarney ki hadayat deta hey keh aadimi ranjeedah ho jaata hey aur kabhi itlaa deta hey keh who khush ho jaata hey kabhi paani peeney ki itlaa di jaati hey aur kabhi khaana khaaney ki. Kabhi computer issey itlaa deta hey keh ab aasaab main mazeed amal karney ki silaahiyat mojud nahin rahi. So jao. Phir yeh itlaa milti hey keh ab mazeed charpaai par letey rehney aur

shaori hawaas main daakhil nah honey sey aasaab muzamal ho jayein gey. Aur aadimi is itlaa ko qabool kar key beydaar ho jaata hey. Jab tak dimaag key andar nasab shudah computer koi itlaa nahin deta aadimi ya koi bhi zee rooh koi kaam nahin kar sakta. Is main insaan, bher, bakri kisi jaanwar nabataat-o-jamadaat ki koi qeyd nahin hey sab key andar yeh itlaa deney waali machine nasab hey yeh machine wohi itlaa faraham karti hey jis ki zarurat hoti hey. Yeh computer aadimi ki rooh hey. Mojoodaat main jitni zee rooh aur ger zee rooh hain in sab main aik hi tarah computer nasab hey. Koi makhlooq is computer key ilam sey waqif nahin hey. Allah ney sirf insaan ko is computer kai lam sikhaya hey. Yehi who ilam hey jis ko aadam aur farishto'n key qissey main bayaan kiya gaya hey. Allah fermata hey. " main zameen main apna naaib anaaney wala hoon." Farishto'n ney kaha. " yeh to fasaad barpa karey ga aur ham aap ki tasbeeh-o-taqdees key liye kaafi hain." Allah ney farmaya. " ham jo jaantey hain who tum nahin jaantey." Farishto'n ko yeh baat samjhaaney key liye aadam koi lam-u;-asmaa sikha diya aur aadam sey kaha. " is ilam ko zaahir karo." Aur farishton sey kaha. " Agar tum sachey ho to tum is ilam key barey mein bataaoarz kiya." Farishto'n ney arz kiya. " ham to sirf wohi jaantey hain jo aap ney hamain sikha diya hey."

Aadam ki olaad aadam hey aur aadam ki olaad bahesiyat aadam key is baat ka mushaaidah karti hey jin mushaaidaat sey aadam guzra hey. Agar koi aadam zaad is baat ka mushaaidah na kar sakey. Jis haalat ka mushaaidah aadam ney kiya khud ko farishto'n ka msajood dekhna aur farishton key darmiyaan mukaalimah hona, Allah kay eh kehna keh ham ney aadam ko apni sifaat kai lam sikha diya aur farishto'n kay eh kehna keh ham sirf is had tak waqif hain jis had tak aap ney ilam atta kar diya hey to who hargiz aadam ki olaad kehlaaney ka mutעהaq nahin hey. Yeh hesiyat is aadam ki nahin hey jis aadam key baarey main Allah ney famraya keh yeh mera naaib aur khaleefah hey.

Is gud=ftagu ka ajmaal yeh huwa keh aadam zaad agar azal main di gayi nayabat sey waqif nahin hey aur in wa'qiaat ko agar is ney zindigi main nahin dekha to who aadam ki ba'sadat olaad nahin hey. Mehaz shakal-o-surat ki bina par is ko aadam zaad kahe diya jaaye is ko na'khalaf olaad sey ziyadah ahmiyat nahin di jaa sakti is liye agar koi bandah Allah key asmaa kai lam nahin jaanta to who Allah ka naaib nahin hey aadam zaad ko dusri makhlooqaat par sharaf is liye haasil hey keh who asmaaye ilaahiyah kai lam rakhta hey.

SCIENCE AUR KHIRQ AADAAT

Khirq aadaat key silsiley main sciencee nuqtah nazar sey jo koshish ki ja rahi hey in sey saabit ho jaata hey keh insaan apni zaati koshisho'n sey muaeenah mashqo'n sey apney andar ma'waraai silahiyato'n ko beydaar kar leta hey telepathy aur hanphatazm key silsiley yorap bil'khasoos roos main jo pesh'rafat huwi hey is key pesh-e-nazar sirf ebadaat-o-riyaazat ko ma'waraai ko hasool ka zariyah samajh liya jaaye to yeh baat bohat kamzor ho jaati hey kiyun keh who qomein jin ka mazhab par koi aqeedah nahin hey ma;waraai key hasoll main qaabil-e-tazkirah had tak taraqi kar chuki hey.

Roohaniyat main aik tazkirah aam tor par aata hey tas'sarf karna yani sheikh peer-o-murshad ya groo apney mureed ya roohani farzand par tawajo kar key is key andar kuch roohaani tabdeeliya'n peda kar deta hey yeh tas'sarf aaj ki duniya mein aik science daan bhi kar leta hey aur telepathy key zariye apney hasab-e-mansha logo'n ko mutaasir kar key who kaam karney par majboor kar sakta hey jo fi-ul-waqt is key zehan main hota hey. Yeh baat bhi hamaarey saamney aa chuki hey keh science daano'n ney khl'la main chehal qadmi ka dawa kiya hey.

Roohaniyat main aik istilaa istemaal ki jaati hey “ andar dekhna” yani andar ki aankh sey is siyaarey sey baahir ki duniya ka mushaahidah kar lena hey.

Aadimi key andar aisi silahiyatein beydaar ho jaati hain jin silahiyato'n ki buniyaad par who aisey aloom ka zhaar karta hey jo aloom kitaabo'n main nahin miltey. Science ney is taraf kaafi pesh rafat ki hey aur aisey aisey aloom ka izhar ho chukka hey jis key oopar ibtida main shaoor-e-insaani ney yaqeen nahin kiya. Lekin who cheezein wajood main aayin aur insaan in key oopar yaqeen karney par majboor ho gaya. In halaat main roohaniyat ki istilaahein “ tawajo” tas'saraf,. Baatini nigaah ka Khulna, zaman-o-makaan sey aazaadi aik mumah ban gayi. Ab tak yeh samjha jaata

raha hey keh ma'waraai nazar ka muteharak hona sirf zikar-o-fikar aur ashgaal sey mumkin hey. Mojoodeh sciencee dor main yeh samjhna zaruri ho gaya hey keh jab aisey log jo mazhab par aqeedah nahin rakhtey tasaraf kar saktey hain isn key andar ki baatini nigaah beydaar ho sakti hey. Aur who naye naye aloom ki daag bel daal saktey hain. Khl'la main chehal qadmi kar saktey hain to phir roohaniyat kiya hey?

Roohaniyat key sath mazhab ka tazkirah aata hey. Mazhab ki buniyaadein bhi in asoolo'n par rakhi gayi hain keh aadimi mazhabi faraaiz purey karney key ba'd is qaabil ho jaata hey keh who apni zindigi ya dusro'n ki zindigi main tas'saraf kar sakey. Is key andar baatini nigaah key saamney sey baahir ya zameen key andar ki cheezein baahir aa jaayin. Lekin jab ham mazhab key peer-o-kaaro'n ka muta'leaa kartey hain to laakho'n karoro'n main hamein aik aadimi bhi mushkil sey aisa milta hey jis key andar tas'saraf ki taaqat ba'haal ho gayi ho. Jis key andar baatini nigaah kaam karti ho yeh bari ajeeb baat hey keh mazhabi log in aloom sey bey khabar hain jin aloom ki nishaandahi aisey logo'n ney ki hey jo mazhab par aqqedah nahin rakhety in halaat main har sanjeedah aadimi sochney par majboor hey keh phir mazhab kiya hey?.

Qa'noon:

Kainaat main bey shumaar nooein hain. Har nook a har fard nooi aur infiraadi hesiyat sey khayalaat ki lehro'n key zariye aik dusrey sey musalsal aur peham rabat rakhety hain aur yeh musalsal peham rabat hi afraad kaainaat key darmiyaaan ta'ruf ka sabab hey. Khayalaat ki yeh lehren darasal infaraadi aur ijtimai itlaat hain jo har lamhah har an kaainaat key afraad ko zindigi sey qareeb karti hey. Haqeeqat yeh keh hamaari puri zindigi khayalaat key dosh par safar karti hey aur khayalaat ki kaar'farmaai yaqeen aur shak par qaaim hey yehi nuqtah-e-aagaaz mazhab ki buniyad hey.

Aadimi zindigi key marahal waqt main chhotey chhotey tukro'n mein tey karta hey aur zindigi basar karney key liye zehan main chhitey chhotey turkey jorta hey aur in hi tukro'n sey kaam leta hey. Ham ya to waqt key is turkey sey aagey musalsal dusrey turkey par aa jatey hain ya waqt key is turkey sey palattey hain. Is ko is tarah samjhna chahiye keh abhi aaimi sochta hey keh main khana khaaon ga. Lekin is key pet main garaani hey. Is liye yeh iraadah tark kar deta hey, who kab tak is tark par qaaim rahey ga is key baarey main issey ma'loom nahin hey. Ala haz ul qayaas is key zindigi key ajaaye tarkeebi yehi ifkaar hain jo issey nakaam ya kaamiyaab

banaatey hain.abhi who aik iradah karta hey phir issey tark kar deta hey chahe minto'n main tark karey chahe ghanto'n main, chahey mahino'n main, chahey saalo;n main batana yeh maqsood hey keh tark aadimi ki zindigi ka jaz-o- azam hey.

Bohat si baatein hain jin ko dishwaari mushkil, pareyshaani, beyzaari, beyamali. Beycheyni wagherah wagherah kehta hey. Ab dusri taraf who aik cheez ka naam rakhta hey sakoon. Yehi who sakoon hey jis main who har qisam ki aasaaniyaan talaash karta hey ham yeh nahin kehetey keh yeh sab haqeeqi hain bal;keh in

Main ziyadah tar mafruzaat hain. Yehi who cheezein hain jo insaan ko aasaan ma'loom hoti hain aur yehi ru'jaan hain jo aasaaniyo'n ki taraf maayal karta hey darasal insaan key dimaag ki saakht hi aisi hey keh who aasaaniyo'n ki taraf dorta hey har mushkil sey bhaagta hey zaahir hey keh yeh do simatein hain in do simato'n main aadimi ifkar key zariye zindigi guzaarta hey is ki har harkat ka manbaa in do simato'n sey aik simat hey. Hota yeh hey keh abhi ham ney aik tadbeer ki is waqt jab ham is tadbeer ki tanzeem kar rahey they who har tarah mukamal thi aur is ki simat bhi sahih thi lekin sirf chand qadam chalney key ba'd hamaari simat main tabdeeli ho gayi. Tabdeeli hotey hi ifkaar ka rukh badal gaya. Ab ham manzil ki taraf rawa'n dawa'n they who manzil geb main chali gayi aur hamaarey paas kiya rah?

Mua'shrah aur aqqedah:

Aadimi jis mua'shrey main tarbiyat paak kar jawaan hota hey who muashrah is ka aqeedah ban jaata hey is ka zehan is qqabil nahi rehta keh is ka tajziya kar sakey.choonachey who aqeedah yaqeen ka maqam haasil kar leta hey ha'lan'keh who mwhaz fareb hey. Is ki bari wajah ham bata chukey hain keh aaimi jo khud ko zaahir karat hey haqeeqatan who iasa nahin hey balkeh is key bar'aks hey.

Is qisam ki zindigi guzaarney main bohat si mushkilaat pesh aati hain. Aisi mushkilaat jin ka hal in key paas nahin hey ab qadam qadam oar issey khtarah mehsoos hota hey. Is ka amal talaf ho jaaye ga aur bey nateejah saabit hoga. Ba'z oqaat yeh shak yehan tak barh jaata hey aadimi yeh samjhney lagta hey keh is ki zindigi talaf ho rahi hey aur agar talaf nahin ho rahi to sakht khatrey main hey aur yeh sab in dimaagi khaliyo'n ki wajah sey hey jin main tezi sey toot phoot waaqia ho rahi hey.

Jab aadimi ki zindigi nahin hey jisey who guzaar raha hey ya jisey who pesh kar raha hey to jis par is ka amal hey who is amal sey nataaij baraamad karna chahata hey jo is key hasb-e-khuawh hoon lekin dimaagi khaliyo'n sey toot phoot aur rad-o-badal qadam qadam par is key amali raasto'n ko badalti rehti hey aur who ya to bey nateejah saabit hotey hain ya in sey nuqsaan pohnchta hey ya aisa shak peda hota hey jo qadam uthaaney par rukawat banta hey.

Aadimi key dimaagh ki saakht darasal is key ikhtiyaar main hey. saakht sey muraad dimaagi khaliyo'n main tezi sey toot phoot, etidaal main toot phoot yak am toot phoot hona hey. Yeh mehaz itfaaqiah amar hey keh dimaagi khaliyo'n ki toot phoot kam sey kam ho jis ki wajah sey who shak sey mehfooz rehta hey.

Lekin jis qadar shak aur bey'yaqqeni dimaagh main kam hogi isi qadar aadimi ki zindigi kaamyaa guzrey gi aur jis munasbat sey shak aur bey'yaqqeni ki ziyaadti hogi, zindigi nakaamiyo'n main basar hogi.

Dimaagi khaliyo'n ki toot phoot:

Aadimi ki badqismati yeh hey keh is ney Allah key atta kiye huwe aloom ko khud sakhtah aur ghalt buniyaado'n par rakha aur in sey inkaari ho gaya. Allah ney har ilam ki buniyad roshini ko qarar diya aadimi ko chahiye tha keh who ziyadah sey ziyadah roshniyo'n ki qismaein aur roshinyo'n ka tarz-e-amal ma'loom karta hey lekin is ney kabhi is taraf tawajo nahin ki aur yeh cheez hameshah pardey main rahi. Aadimi ney is pardey main jhaankney ki koshish is liye nahin ki keh ya to is key saamney roshiniyo'n ka koi pardah mojud nahin tha ya is ney kabhi roshinyo'n key pardey ki taraf kabhi tawajo hi nahin ki. Who yeh qqadey ma'loom karney ki taraf mutawajo hi nahin huwa jo roshiniyo'n key khalat malat sey ta'luq rakhtey hain. Agar aadimi yeh tarz-e-amal ikhtiyaar karta to is key dimagi khaliyon ki toot phoot kam sey kam ho sakti thi. Is haalat main who ziyadah sey ziyadah yaqeen ki taraf qadam uthaata aur shakook assey pareyshan na kartey jitna keh ab issey pareyshan kiye huwe hey. Is tehreekat main jo amali rukawatein waaqea huwi hain who kam sey kam hotin lekin aisa nahin huwa is ney roshni ki qismaein ma'loom nahin kein. Na roshiniyo'n ki tabiyat ka haal ma'loom karney ki koshish ki. Who to yeh bhi nahin jaanta keh roshiniya'n tabiyat aur maahiyat rakhti hain aur roshiniyo'n main rujanaat bhi hotey hain. Issey yeh bhi nahin ma'loom keh roshiniya'n hi is ki zindigi hain aur is ki hifazat karti hain. Who sirf mitti key putley sey waqif hain aisey putley sey jis key andar is ki apni koi

zindigi mojud nahin hey jis ko Allah ney sari huwi mitti sey banaya is key andar apni koi zaati haqeeqat mojud nahin hey. Haqeeqat jo Allah ney rooh ki shakal main phoonki hey.

Roshiniyo'n key amal sey na'waaqifiyat Allah key is biyaan sey munharif karti hey jahan tak inhiraaf waaqia hota hey wahan tak weham-o-shak barhta hey emaan aur yaqeen toot jaatey hai.

Maahir roohaaniyat yaqeen ki ta'reef is tarah kartey hain:

“ Yaqeen who aqeedah hey jis main shak na ho.”

Iaradah ya yaqeen ki kamzori darasa shak ki wajah sey janam letei hey jab tak khayalaat main tazbazab rahey ga main yaqeen main kabhi pukhtagi nahin aaye gi. Mazaahir apney wajood key liye yaqeen key paband hain kiyun keh koi khayaal yaqeen ki roshiniya'n haasil kar key mazhar banta hey.

Mazhab:

Mazhab hamein yaqeen key is pettren par daakhil kar deta hey jahan shak-o-shobaat aur waswasey khatam ho jaatey hain. Insaan apni baatini nigaah sey geb ki duniya aur geb ki duniya main mojud chaltey phirtey farishto'n ko dekh leta hey. Geb ki duniya key mushahidey sey bandey ka apney rabb key sath aik aisa ta'luq peda ho jaata hey keh khaaliq ki sifaat ko apney oopar muheet dekhta hey.

Roohaani nuqtah nighah sey agar kisi bandey key andar mutehrak nighah nahin hoti to emaan key daairey main daakhil nahin hota. Jab koi bandah emaan key daairey main daakhil ho jaata hey to is ki tarz-e-fikar sey takhreeb aur shetiniyat nikal jaati hey aur agar bandey key oopar yaqeen aur geb ki duniya munakashaf nahin hey to aisa bandah har waqt takhreeb aur shetiniyat key jaal main giraftaar rehta hey. Yehi wajah hey keh aaj ki taraqi yaaftah duniya main bey'shumaar ejadaat aur la'matnaahi aaraam-o-asaash key ba'wajood har shakhs bey sakoon pareyshan aur adam tahafuz ka shikaar hey. Science choon'keh mater par yaqeen rakhti hey aur mater aarzi aur fiction hey is liye science ki har taraqi har ejaad aur aaraam-o-asaash key tam'mam wasaail aarzi aur fana ho jaaney waaley hain jis shey ki buniyaad hi toot phoot aur fana ho is sey kabhi haqeeqi musarat haasil nahin ho sakti mazhab aur la'mazhab main yeh buniyaadi farq hey keh lamazhabiyat insaan key andar shakook-o-shobaat waswasey aur ger yaqeeni ahsasaat ko janam deti hey. Jabkeh mazhab tam'mam

ahsasaat, khayalaat, taswuraat aur zindgi key amaal-o-harkaat qaaim bil-zaat aur mustaqil hasti sey wabastah kar deta hey.

Sciencee nazariyah:

Science daa jis maadi nazariye ki tash'heer kartey hain who yeh hey keh jab tak kisi cheez ka amali muzaahirah na ho issey tasleem nahin kiya ja sakta. Science daan bohat kuch jaanney key bawajood yeh bhool jaatey hain keh who maadi khol main band ho kar khud ko apney nazariye ki nafi kar rahey hain. Who yeh bhi kehetey hain aisa geb jo aankh sey nazar na aaye koi haqeeqat nahin rakhta jabkeh in ki saari taraqi ka daar-o-madaar nazar na aaney wali roshini hey.

Baani qalandar shaor, abdaal-e-haq. Hassan akhra Muhammad azeem barkhiya qalandar baba oliya rehmatulaah aleh farmaatey hain :

Roohaani iqdaar sey mutaliq jitney aloom abhi tak zer-ebahas aaye hain in sab aloom main kaainaat jo mazaahir main ahmiyat rakhti hey who ba'd ki cheez hey phley makhfi aur geb ko samjhney main aasaani ho jaye to mazaahir kis tarah

Bantey hain mazaahir key banney aur takhleeq honey key qawneen kiya hain yeh saari baatein aahistah aahistah zehan main aaney lagti hain aur fikar is ko is tarah mehsoos karti hey jis tarah bohat si baatein jo insaan key tajurbey main no umari sey hosh key zamaaney tak aati rehti hain in main aik khaas tarah ka irtibaat rehta hey. In tam'maam cheezo'n ko jo geb sey mutaliq hain n main bohat sey naam diye hain aur anbiyaa ney in naamo'n ka tazkirah kar key in aosaaf ko awaam key saamney pesh kiya hey. Quran Paak sey phely ki kitaabein bhi in cheezon par roshini daalti hain lekin in kitaabo'n main jastah jastah tazkirey hain. Ziyadah tafseelaat quran Paak main milti hey Quran Paak ki tafseelaat par jab gor kiya jaata hey to yeh andazah hota hey keh geb mazhaair sey ziyadah ahmiyat rakhta hey geb ko samjhna zaroori hey. Mazhab ya deen jis cheez ko kahtey hain who geb hi key (Base) par munhasar hey. Mazaahir ka tazkirah mazhab main zaroor aata hey lekin yeh saanwiyat rakhta hey is ko kisi dor main awalaiyat haasil nahin thi maadi duniya issey kitni hi awalaiyat dey. Lekin aahistah aahistah who bhi isi tarz par sochney par majboor ho gaye hain who kisi cheez ko farz kartey hain aur farz karney key ba'd nataaij akhaz karney ki koshish main lag jaatey hain aur jab nataaij akhaz kartey hain to who in tam'maam cheezon ko haqeeqi laazimi aur yqeeni qarar detey hain jaisa keh beewein sadi main electran ka kirdar zer-e-behas hey.

Electran in key baarey main science daan ki aik hi raaye hey keh who bek'waqt (AS A PARTICLE) aur (BEHAVE AS A WAVE) karta hey. Ab gor-e-talab yeh hey keh jo cheez mehaz mafroozah hey who bek'waqt do tarz par amal karey aur is key amal ko yaqeeni tasleem kiya jaaye who saath hi yeh bhi kehetey hain keh electran ko na aj tak dekha gaya hey aur na aaindah is ko dekhney ki umeed hey lekin sath hi who electran ko itni thos haqeeqat tasleem kartey hain jitni thos koi haqeeqat ab tak noo insaani key zehan mainaa saki hey ya noo insaani jis haqeeqat sey ab tak roshnaas ho saki hey. Ab zaahir hey sirf mafroozah is key zehan main hey aur mafroozah sey chal kar who is nateeje par aisi manzil tak pohnc jaatey hain jis manzil ko paney liye ejadaat aur bohat zaiyadah ahmiyat ki kamiyaabi ki manzil qaraar detey hain is ahm manzil ko who noo insaani key awaam sey roshnaas karney ki koshish main lagey rehetey hain. Kai martabah aisa hota hey jin haqaaq ko who aik martabah haqaaq kahe kar pesh kar chukey hain who chand saal key ba'd in haqaaq ko radd kar detey hain aur in naye farmulo'n ko phir in hi haqaaq ka martabah detey hain jin haqaaq ka martabh pheley who aik had tak barsha baras kisi bhi aik rad shudah cheez ko dey chukey hotey they. Zaahir hey keh geb ki duniya is key liye awaliyat rakhti hey ha'lan'keh who mehaz maadah parast hain khud ko maadiyat ki duniya ka parastaar kahetey hain. Who

Aik lamhey ko bhi yeh tasleem karney ko tayaar nahin hain. Allah ta'lah ki zaat ya geb ki duniya koi cheez hey, ya koi awaliyat rakhti hey ya koi mayni hain ya qaabil-e- tasleem hey ya is ko nazar andaaz karna munasib nahin hey. Is qisam key taswuraat jin ko maaidyat kehna chahiye is key ird gird jama rehtey hain aur jab kabhi kisi geb ka tazkirah kiya jaata hey to who hameshah who aik hi mutaalibah kartey hain. Jab tak koi (DEMONSTRATION) na kiya jaaye is waqt tak ham kisi geb sey mutaraf ho saktey hain na kisi geb sey mutaliq yaqeen karney ko samajhney ko keh geb koi khabar ho sakta hey ham tayaar hain, ya yeh keh ham science ki duniya main nazraiya geb key tazkirey ko koi jagah deney key liye amaadah hain jis maqam par keh aik aadimi geb par yaqeen karney wala alla ki zaat ko ehs karta heyaur in tam'mam agensiyon ko tasleem karta hey jin ka tazkirah Allah Ta'lah ney Quran Pak main kiya hey. Aur who ajensiyaa'n jo shart emaan hain aur kisi aisey shakhs par jo allah ko manta hey apna tasalat rakhti hain aur in tam'mam agencyo'n aur tam'mam hastiyo'n ko who aisi zindah haqeeqat aur aisi thos ma'nawiyat tasleem karta hey jaisey keh maadah parast kisi pathar ki ya madni ya kisi aisey mazaahir key mutaliq cheez ko tasleem kartey hain jo in key saamney

ba'tor-e-mushaahidey key humah waqt mojud rehti hey aur jis ko yeh chhootey, chakhtey, dekhtey aur samajhtey hain jis key mutaliq who yeh khetey hein keh is main tagayar hey is main tawazun hey is main aik imtizaaj hey. Is main taasur hey is main quwat hey aur jis qisam ki maadiyat ki duniya mein dekhtey hain in tam'mam cheezo'n ka who isi tarah tazkirah kartey hain aur in par aik khaas tarz sey emaan rakhtey hain. Dusrey alfaz main yeh kehna chahata hoon keh aik khuda ka parastaar maadiyat ki duniya ka yaqeen rakhta hey. Na khuda parast ko geb ki duniya par emaan rakhey bager chaarah hey na maadiyat parast ko maadah par emaan laaye bager maf'ar hey. Dono'n aik na aik tarz rakhtey aur is mein yeh mushtarik hey in tarz par in ka emaan aur eqaan hota hey. Is emaan aur eqaan ko yeh zindigi kehetey hain. Asal main kaheney ki baat yeh hey keh koi zindig bager emaan aur eqaan key na'mumkin hey.

Khuwah khuda parast ki zindigi ho ya maadah parast ki.

TAKHLEEQI FORMULEY

Ham jab allah ki takhleeq par gor kartey hain to yeh baat saamney aati hey keh bawajood is key matter aik hey, takhleeqi qaaidey zaabtey aur tareeqey aik hain, makhlooq key andar tab'bai taqaazey yaksa'n hain, aqal-o-shaor sab main hey, yeh alag baat hey keh kisi main shaor ziyadah hey, kisi main kam hey, kisi main bohat kam hey, ham yeh bhi dekhtey hain keh har takhleeq ki infaradiyat key do (2) rukh hain. Aik rukh ijtimai hesiyat rakhta hey aur dusra rukh alag aur munfarid shakhsiyat key roop main mojud hey. Ijtimai rukh ko ham "noo" ka naam detey hain aur infiraadi rukh ko ham "fard" kahetey hain har nook a har fard alag aik hesiyat, shakal-o-surat rang-o-roop aur naqsh-o-nigaar rakhta hey. Totey ki noo key tam'maam afraad ki shakal aik hey. Kabutar ki noo key afraad ki shakal-o-surat aik hey . Isi tarah Allah ki jitni bhi mukhtalif makhlooqaat hain who nooi etbaar sey jo shkal-o-surat rakhti hain wohi shakal-o-surat aik hey. Isi tarah Allh ki jitni bhi mukhtali makhlooqaat hain who nooi etbaar sey jo shakal-o-surat rakhti hain wohi shakal-o-surat infiraadi hey. Yeh baat aisi hey keh is main ziyadah tafakkar aur tadbeer karney ki zarurat pesh nahin aati. Insaani mushaahidaat har waqt is surat-e-haal sey aashna hein.

Nooi tanoo par gor hamaari rehnumai karta hey keh nook a mukhtalif hona is baat ki alamat hey key noo key khad-o-khaal main muaiyan miqdaarein kaam kar rahi hain. Bakri ki noo main Allah ney jo muayan miqdaarein rakh di hain who jab mutehrak hoti hain to is key nateejah main bakri ki takhleeq hoti hey. Aisa nahin hota keh bakri key pet se kabutar peda ho jaaye. Yeh muayan miqdaarein nah sirf zameen key oopar mojud makhlooq main nazar aati hey bal'keh kaainaat ki har takhleeq main hae jazjo main yeh miqdaarein kaam karti hain. In miqdaaron ka ahm kaam yeh hey keh jab aapas main rad-o-badal hoti hain ya in ka aapas main aik dusrey sey injiz'aab hota hey to mukhtali rang ikhtiyar kar leti hain aur yeh rang hi darasal kisi noo key khad-o-khaal ban jaatey hain.

Qalanadar baba oliya rehmatulaah aleh ney takhleeqi formulon ki wazahat is tarah ki hey.

“ kaainaat main mojoood tam'maam ajsaam lashumaar rangon main sey mutadad rangon ka majmuaah hotey hain. Yeh rang nasmah key makhsoos harkaat sey wajood main aatey hain. Nasmah ki muiyan tawaalat harkat sey aik rang banta. Dusri tawalat harkat sey dusra rang. Is tarah nasmah ki la'shumaar tawalato'n sey la'shumaar rang wajood main aatey rehtey hain. In rango'n ka adadi

Maj'muah har noo key liye alag alah muiyan hey. Agar gulaab key liye rango'n ka adadi maj'muaah “Alif” muiyan hey to “Alif” adadi maj'muaah sey hameysha gulaab hi wajood main aaye ga. Koi aur shey wajood main nahin aaye gi. Agar aadimi ki takhleeq rango'n ki “jam” tadaad sey hoti hey to is miqdaar sey dusra hewaan nahin ban sakta, sirf noo-e-insaani hi key afraad wajood main aa saktey hain.

Aalam-e-rang main jitni ashiya paayi jaati hein who sab rangein roshiniyo'n ka maj'muah hain. In hi rango'n key hajoom sey shey wajood main aati hey, jo keh urf main “maadah” kaha jaata hey. Jaisa keh samjha jaata hey keh maadah koi thos cheez nahin hey, agar is ko shikast-o-rikht kar key intihaai miqdaaro'n tak muntashir kar diya jaaye to mehaz rango'n ki judagaanah shu'aein baaqi rahe jayin gi. Agar bohat sey rang ley kar paani main tehleel kar diye jaayin to aik khaki murakab ban jaaye ga. Jis ko ham mitti kehtey hain. Ghaas, podo'n aur darakhto'n ki jarrein paani ki madad sey mitti key zarraat ki shikast-o-rikht kar key in hi rango'n main sey apni noo key rang haasil kar letey hain. Who tam'maam rang, patti aur phool main numaiya'n ho jaatey hain. Tam;maam makhlooqaat aur mojoodaat ki mazhari zindigi is hi kemiyaai amal par qaaim hey.

Rango'n ki tadaad giyarah hazaar hey:

Matter aik hey, die'ya'n mukhtalif hain. Takhleeq is tarah amal main aati hey keh die matter ko apney andar mehfooz kar key is tarah muteharak karti hey key matter mukhtalif aur muiyan miqdaaro'n main tabdeel ho jaata hey aur jab yeh muiyan miqdaarein aik dusrey main jazab hoti hain to koi aik rang banta hey aur jab aik rang dusrey rang main jazab hota hey to teesra rang banta hey. Nateejey main bey'shumaar rang wajood main aatey hain aur yeh bey'shumaar rang hi Allah ki kaainaat hain.

Aadimi key andar bijli ka bhaao:

Ba'hesiyat majmuii kaainaat main jo rang qalandar shaor sey nazar aatey hain in ki tadaad taqreeban girah hazaar hey jab'keh science'daa'n ab tk taqreeban saath (60) sey ziyadah rang dariyaaft kar sakey hai aur aam

halaat main jab rango'n ka tazkirah aata hey to in ki ta'daad saat batai jaati hey fi-ul-waaqey kitney rang hain. Is ka pura ilam Allah ko hey lekin qalandar shaor sey yeh baat mushaaidey main aa jaati hey keh kaainaati afraad ki buniyaad rang main aur yeh rang jab bhaao ki shakal ikhtiyaar kar letey hain to is main aik cuurent pedat hota hey aur yeh current hi zindigi banta hey. Aadimi sankhiya kha kar is liye mar

Jaata hey keh sankhiya key andar rang key bhaao ya'ni electricity ka voltage aadimi key andar kaam karney waley voltage sey ziyadah hota hey. Is ki misaal aisi hey jaisey saath (60) volt bijli key bulb main kai hazaar volt bijli dora di jaaye to bulb fues ho jaata hey.

Ham jab current ko chhotey hain to shock lagta hey. Shock lagney sey muraad yeh hey keh aadimi key andar dorney wali bijli main aik hulchul peda ho jaati hey aur is hulchul ya talatam ko puri body mehsoos karti hey agar aadimi key andar kaam karney waley bijli ka voltage kamzor hey ya miqdaar sey kam hey to aadimi gir bhi jaata hey aur bey'hosh bhi ho sakta hey. Is key bar'aks agar aadimi aisa tareeqah ikhtiyaar karey jis tareeqey main bijli ka bhaao barahraast earth nahin hota to issey shock ya jhatka nahin lagta is baat sey muslimah munkashif hua keh kaainaati takhleeq main negative ya positive asool key tehat aisi noob hi mojud hey jo bijli key bhaao ko apney andar jazab kar leti hey. Is kuliyahey sey inkishaaf hota hey keh aik do das bees takhleeqi awaamil aisey bhi hain jo apney andar electricity zakheerah karney ki silahiyyat rakhtey hain.

Qalandar shaor hamaari rehnumaai karta hey keh ham kaainaati takhleeqi formulo'n key tehat apney andar har qisam ki ger marai silahitao'n ko apney iraaidey aur ikhtiyaar sey mutehrak kar saktey hain. Jab aik aadimi apney andar dor karney waali bijli ya nasmah sey waqif ho jaata hey to who bijli key bhaao ko rok bhi sakta hey aur is zakheerah sey ma'waraai duniya main bager kisi waseeley key parwaaz bhi kar sakta hey. Electricity key ba'd is key abndar aisi sikat peda ho jaati hey keh who apney iraaidey aur ikhtiyaar sey aasmaan aur zameen key kinaaro'n sey baahir nikal jaata hey. Is ki aankho'n key saamney apni zameen ki tarah khekasha'n main bey'shumaar zameene aa jaati hain jis tarah who apni zameen par aabaad Allah ki makhlooq ko dekh leta hey is tarah kharbo'n duniyaa'o'n ka bhi mushaaidah kar leta hey.

Qalandar shaor jab beydaar hota hey to who yeh dekh leta hey keh is duniya ki tarah aur bhi bey'shumaar duniya'ain aur yeh duniya hamari jaisi

duniya hey. Jis tarah hamaari duniya par aadimi abaad hain is tarah dusri duniya'o'n main bhi aadimi bastey aur rehtey hain. Jis tarah is duniya main afzaaish nasal ka silsila jaari hey isi tarah dusri duniya'o'n main bhi shadiya'n hoti hein aur olaadein peda hoti hain. Garz yeh keh is duniya main aur us duniya sey baahir bey'shumaar duniya'o'n main bhi khurd-o-nosh, rehan sehan, kheta baari kaarobaar aur marna jeena sab mojud hey.

Waqt ki nafi:

Kisi aadimi key andar parwaaz ki silahiyato'n ka inhisaar bijili key zakheerah key oopar hey. Jitna ziyadah zakheerah mojud hota hey isi munasbat sey aadimi time spaces ki nafi karney par qudrat haasil kar leta hey. Taareekh main aisey bey'shumaar wa'qiaat mojud hain keh aik minute key waqfey ney aadam zaad ney bager kisi maadi wasaail key kai saal ka safar tey kar liya.

Gos ali shah qalandar rehmatullah aleh farmaatey hain keh aik shakhs shah abdul aziz ki khidmat main haazir hua. Libaas key etbaar sey shahi ohdey daar ma'loom hota hey. Shah sahib sey keheney laga meri sargazasht itni ajeeb-o-gareeb hey keh koi etbaar nahin karta. Is mua'miley main meri aqal bhi kaam nahin karti heraan hoon keh kiya kahoon. Kiya karoon aur kahan jaao'n. Aap ki khidmat main haazir hua hoon. Jo hukam farmaayin baja laaon ga.

Is shakhs ney sargashat biyaan kartey hue kaha:

“ main lakhno main rehta tha. Barsar'rozgaar tha aur halaat achey guzar rahe they keh qismat ney palta khaya. Mu'aashi halaat kharaab hotey gaye aur ziyadah waqt bey'kaari main guzarney laga. Main ne socha keh haath par haath dharey rehney sey behtar hey keh beroon-e-shehar hasool-e-mu'aash ki koshish ki jaaye thora sa zaad-e-raah saath liya aur odeypoor ki tarf ruwanah ho gaya. Raastey main deewaari key maqam par qayaam kiya is zamaaney main who jagah weeran pari thi. Sir saraaye aabaad thi. Saraaye main kuch kasbiya'n rehti thin. Main saraaye main mutafakar betha tha keh kiya kiya jaaye. Pesey khatam ho gaye they aik kasbi aayi aur keheney lagi sahib khaana tayaar hey. Khana laao'n? Maine kaha abhi safar ki thakaan hey zara sa sasta loon. Thakan kam honey par khana khaao'n ga. Yeh sun kar who chali gayi. Kuch der ba'd aayi aur wohi sawaal kiya maine jawaab diya who chali gayi. Teesri martabah aa kar

poocha to maine sab kuch bata diya keh merey paas jo kuch tha who kharch ho gaya. Ab hathiyaar aur ghora bechney ki nobat aa gayi hey who khaamosh chali gayi. Aur phir das rupey la kar mujhey diye aur kaha keh yeh rupey main chrkha kaat kar apney kafan dafan key liye jama kiye hain yeh main aap ko bator-e-qarz husnah deti hoon. Jab Allah aap ko dey to ada kar dijiye ga. Maine rupey le liye aur raastey main kharch karta huwa odeypoor ja pohnta wahan Allah ka karna aisa huwa keh foran mujhey shahi nokari mil gayi. Maali etbaar sey khoob taraqi huwi aur chand saalo'n main dolat ki rel pel ho gayi. In hi dino ghar sey khat aaya keh larka jawani ki hadood main qadam rakh chukka hey aur jahan is ki nisbat tehraai gayi hey who shaadi key liye israar kar rahey hain is liye jald sey jal aa kar is farz sey subkdosh ho jaayin.

Raja sey ijazat ley kar main apney ghar key liye ruwanah huwa. Raastey main reewaari ka maqam aaya. Puraney wa'qiaat zehan main taazah ho gaye. Saraaye ja kar kasbi key mutaliq ma'loom kiya to patah chala keh who sakht beemaar hey aur chand lamho'n ki mehmaan hey. Jab main kasbi key paas pohnta to who aakhir saans ley rahi thi. Dekhtey hi dekhtey is ki rooh parwaaz kar gayi. Maine tajheez-o-takfeen ki aur apney haath sey qabar main utara. Is kaam sey farag ho kar saraaye main aa kar so gaya. Aadhi raat ko peso'n ka khayal aaya dekha to jeb main rakhi huwi paanch hazaar ki handi gaayib thi. Talaash kiya na mili. Socha keh dafn kartey waqt qabar main gir gayi hogi. Is khayaal sey qabaristaan pohnta aur qabar khodney laga. Qabar key andar utra to aik ajeeb-o-gareeb surat-e-haal ka saamna karna para. Wahan na miyat thin a handi aik taraf darwazah nazar aa raha tha himat kar key darwaazey key andar qadam rakha to aik nai duniya saamney thi.

Chaaro'n taraf bagaat ka silsil phela huwa tha aur harey bharey darakht sar uthaaye kharey they. Bag main aik taraf aik aalishaan emarat bani huwi thi. Emarat key andar qadam rakha to aik haseen-o-jameel aurat par nazar pari jo sh'haanah libaas pehney, banaao singhaar kiye bethi thi aur ird gird khidmat guzaar haath baandhey gharey they. Aurat ney mujhey mukhatab kar key kaha keh tum ney mujhey pehchana? Main wohi hoon jis ney tumhain das rupey diye they Allah ko mera yeh amal pasand aaya aur is amal ki badolat mujhey yeh martabah aur arooj inaiyat faramaya hey. Aur yeh tumhari handi hey jo qabar main gir gayi thi yeh lo aur foran chaley jaa.

Maine is sey kaha main yehan kuch der tehar kar ser karna chahata hoon. Aurat ney jawaab diya tum qayamat tak yehan ki ser nahin kar saktey. Foran chaley jao is arsey main duniya kahan sey kahan pohneh chuki hogi. Aurat ki hadayat par mein ney amal kiya baahir nikla to ajeeb aalam tha. Na wahan saraaye thi aur na hi who log they jo is qabar key andar jaatey waqt mojud they. Bal'keh chaaro'n tarf shehari aabaadi pheli huwi thi. Kuch logo'n sey saraaye key baarey main poocha lekin sab ney apni la'elmi ka izhaar kiya ba'z logo'n sey apni roidaad biyaan ki lekin sab ney mujhey makhboot-ul-hawaas qaraar diya. Aakhir kaar aik aadimi ney kaha keh main tumhein aik buzurg key paas ley chalta hoon. Who umar raseedah hain shayad who kuch bata sakein is buzurg ko saara haal sunaya kuch der sochney key ba'd kaha keh mujhey kuch kuch yaad parta hey merey pardada bataya kartey they keh kisi zamaaney main aik saraaye mojud thi. Saraye main aik ameer aa kar tehra tha aik raat puasraar tareeqey sey gaayib ho gaya. Phir is key baarey main kuch patah na chala main ney kaha main wohi ameer hoon jo saraaye sey gaayib huwa tha yeh sun kar who buzurg aur

Haazreen-e-mehfil bohat heraan huwey.

Itna bata kar who khamosh ho gaya. Phir shah abdul aziz sey kaheney laga ab bataiye main kiya karoon. Kahan jao'n na ghar hey na thikaanah hey. Dusrey yeh keh is herat angez aur naqaabil-e-yaqeen wa'qiye ney merey zehan ko maflooj kar key rakh diya hey. Shah sahib ney kaha tum ne jo kuch bataya who sahi hey is aalam aur us aalam key pemaaney alag alag hain

Shah sahib ney is shakhs ko hadayat di keh ab tum bet-ullah chaley jao aur baaqi zindigi yaad-e-illahi main guzaar do. Choona'chey aap ney issey zaad-e-raah dey kar ruwanah farmaya.

Oxygen aur jismaani nizaam:

Mojoodah ilmi aur sciencee daur ney yeh baat ma'lloom kar li hey keh insaan ko agar kuch waqfey key liye oxygen na miley to is key dimaagh main kaam karney waley kharbo'n khaliyo'n ka amal khatam ho jaata hey. Saara jism oxygen key oopar qaaim hey aur science ki aamad-o-shad ya amal-e-tanafus ho issey oxygen haasil karney main humah waqt masrrof rehta hey.

Hawa naak ya moonh key zariye jism main khinchi jaati hey aur aawaaz key khaaney (LARYNX) sey guzarti huwi hawa ki khaas naali (TRACHEA) main jaati hey aur phir wahan sey naaliyo'n key aik naazuk nizaam main daakhil ho jaati hey jaisey jaisey hawa aagey barhti hey haw aka dabao ziyadah hota hey. In naaliyo'n ka Qatar badtareez chhota hota hey. Choonachey hawa phepharo'n key intihaai gehraaiyo'n tak pohncnch jaati hey jahan taqreeban teen so million hawa ki theliyo'n sey guzar kar oxegen khoon main daakhil ho jaati hey. Agar haw aka dabao sahi ho aur oxegen ki miqdaar bhi sahi ho to phir aasaani sey hawa ki theliyo'n aur baareek rago'n ki jhaliyo'n main sey ho kar andar phel jaati hey. Jab ham andar saans khenchtey hain to seeney ki khaali jagah bari ho jaati hey lehazah hawa tezi sey andar chali jaati hey. Phir ham jab saans baahir nikaaltey hain to phepharo'n ka lachak daar nizaam hawa ko baahir phenk deta hey.

Saans leney ka maqsad bhi yehi hey keh jism main munasaib miqdaar main oxegen pohnchti hey. Ta'keh khaliyo'n main nanhi nanhi angithiya'n dehkti rahen. Aur carbon die oxide kharij hota rahe insaan jab aaraam karta hey to who aik minute main das sey solah baar tak saans leta hey aur taqreeban aik point hawa andoorni jismaani nizaam main daakhil hoti rehti hey jab oxegen ki zarurat pesh aati hey to saans leney ki raftaar main izaafah ho jaata hey aam tor par saans ki raftaar gehraai khud ba khud dimaagh control karta rehta hey.

Quadrat ney inssan key andar silahiyat peda ki hey keh who hasb-e-zarurat saans main tezi ya kami peda kar sakta hey. Insaan agar zehani tor par sehat mand hey to beshtar halaat main issey saans par ikhtiyar haasil hota hey. Is ki aik misaal yeh hey keh peraaki key doraan jab aadimi gotah laga kar paani key neechey chala jaata hey to issey saans rokney ki zarurat pesh aati hey. Aur yeh kaam who aasaani key saath kar leta hey aur jab jamaai aati hey ya gehraa saans liya jaata hey to isey sakoon haasil hota hey jab saans ki naali main koi kharabi waqia ho jaati hey to aadimi bey'had saraseemah ho jaata hey aur is ka dam ghutney lagta hey. Mukhtasir yeh hey keh zindigi ka qayaam saans key oopar hey. Saans jaari hey to zidigi barqaraar hey aur saans ka silsila khatam ho jaata hey to zindigi bhi khatam ho jaati hain.

Saans ka ta'luq oxegen key oopar hey. Oxegen ka aik bara zakheerah dimaagh key aik makhsoos hissey main jama rehta hey. Dimaagh kay eh wohi hissa hey jo dil ki dharkan aur amal tanafus ko barqraar rakhta hey.

Fi-ul-waaqe insaan ki mot is waqt waaqe hoti hey jab dimaag key andar oxegen ka pura zakheerah khatam ho jaaye. Dil ki harkat agar band ho jaaney sey mo waaqe ho jaaye aur dimaag key andar zakheerah mojud hey is tarah mot ko marna nahin kehetey. Tibbi istilaah main issey saktah kaha jaata hey. Yeh rozmarah mushaahidey ki baat hey keh beemaar ko naazuk haalat main oxegen di jaati hey aur is tarah bari sey bari aarzi tor sahi magar galbah haasil kar liya jaata hey. Ahsan-ul-khaalkeen Allah ney hamarey Phepharo'n ki takhleeq kuch is tarah ki hey keh tam'mam jism ka khoon teen minute main phepharo'n key raastey oxegen ley kar wapas jism main chala jaata hey. Matlab yeh hey keh har teen minute key ba'd dor karney wala khoon oxegen leney key liye dubarah phepharo'n main aa jata hey. Ham jab saans andar khenchthey hain to hawa main ikees (21) feesad oxegen hamarey andar chali jaati hey.

Aur jab ham saans baahir nikaalthey hain to oxegen khaarij honey key ba'd taqreeban barah fi'sad rahe jaati hey. Mashq key zariye agar dimaag key andar oxegen ka zakheerah kar liya jaaye aur roohaani tarzo'n main is zakheerey ko istemaal karney ka tareeqah bhi seekh liya jaaye to apney iraahey aur ikhtiyaar sey dil ki dharkan aur amal tanafus ko band kar key aadimi maheeno'n tak zindah rahe sakta hey aur apney iraahey aur ikhtiyaar sey dino'n, hafto'n aur mahino'n ki aarzi mot sey nijaat haasil kar leta hey.

Do saal ki neend:

Aik behrupiya tha hameshah naya roop bana kar baadshah ki khidmat main haazir hota tha ta'keh badshah ko mugalita main rakh kar inaam main ghora

Aur jora haasil karey magar badsha is key behroop sey mutaasir nahin tha. Choonachey behroopiya aik jogi key paas gaya aur is sey jis dam saans par control karney ki mashq haasil ki phir yogi ban kar apney shehar key muzafaat main qayaam kiya. Aik chhota sa gunband banaya aur chand cheeley jama kiye aur jaisey dam kar key beth gaya aur gunband ka darwazah is khayaal sey band karwa diya keh aik yogi itni mudat sey gunband main band hey to badshah khulwaye ga. Cheeley mujhey habs-e-dam key formuley key mutabiq zindah kar dein gey aur main ghora aur jora inaam main ley loon ga. Khuda ki qudrat chand roz main inqilaab aa gaya. Na badshah raha na sultanat rahi shehar bhi barbaad ho gaya. Cheeley mar khap gaye aur gunband band ka band hi raha do saal key ba'd shehar dubarah aabad huwa kisi shakhs ney yeh dekhney key liye gunband

key andar kiya hey. Gunband ko khulwaya dekha keh gunband key andar aik sahi salaamat purey jismaani khad-o-khaal key saath aadimi muraqba main betha huwa hey. Logo'n ka hajoom ho gaya. Is hajoom main aik yogi bhi tha. Is ney maraqba shakhs ko pehchaan liya habs-e-dam key qaaido'n key mutabiq amal kiya aur dil ki dharkan shuru ho gayi. Hosh-o-hawaas ba'haal huwe.

Jaisey hi who aadimi hosh-o-hawaas main aaya bola laao mera jora aur ghora. Log herat key sath aik dusrey ko takney lagey aur kaheney lagey Ya'llahi yeh kiya maajra hey? Yeh shakhs koi paagal hey, majnoo'n hey ya is ko haziyaan ya khafaqaan ho gaya. Is behroopiye ney kaha keh main ne habs-e-dam ka amal falan badshah ky zamaney main faqat ghora aur jora leney key liye kiya tha.

Saans key do rukh:

Takhleeqi formulo'n kai lam rakhney waley bandey yeh jaantey hain keh kaainaat aur kaainaat key andar tam'maam muzaahiraat ki takhleeq do rukh par ki gayi hey is hqeeqat ki roshini main saans key do rukh mutayan hain. Aik rukh yeh hey keh aadimi andar saans leta hey aur dusra rukh yeh hey keh saans baahir nikaala jaata hey. Gehraai main saans lena saodi harkat hey. Aur saans ka baahir aana nazoli harkat hey saod is harkat ka naam hey jis harkat main takhleeq ka rabat barah'raast khaaliq key saath qaaim hey aur nazool is harkat ka naam hey jis main bandah geb sey door ho jaata hey aur time space ki giraft is key oopar musalat ho jaati hey.

Jab kuch na tha. Allah tha, Allah ney chaha saari kaainaat takhleeq ho gayi. Kuliya yeh bana keh takhleeq ki buniyaad Allah ka chahana hey. Allah ka chahana Allah ka zehan hey. Ya'ni kaainaat aur hamara asal wajood Allah key zehan main hey qa'noon yeh hey keh shey ki wabastigi asal sey bey'qaraar na rahe to who shey bey'qaraar nahin rehti. Is wabastigi ka qayaam muzahiraati khad-o-khaal main saodi harkat sey qaaim hey aur saodi harkat andar saans lena hey.

Is key bar'aks hamara jismaani tashkhees bhi hey. Is jismaani aur maadi tashkhees ki bina nazooli harkat hey.

Tawanaai aur rooh:

Kaainaat aur is key andar muzaahiraat har lamha aur har aan aik circle main safar kar rahey hain aur kaainaat main har mazhar aik dusrey sey aashna aur mutaraf hey. Ta'ruf kay eh silsila khayalaat par manbni

hey.science ney aapas main is tibaadlah khayaal aur rishtah ko tawanaai ka naam diya hey. Science ki rooh sey kaainaat ki kisi shey ko khuaw who marai ho y ager marai kuliwatan fana nahin. In ka kehna yeh hey keh maadah mukhtalif dieyo'n main naqal makaani kar key tawanaai ban jaata hey aur tawanaai roop badal badal kar saamney aati rehti hey. Mukamal mot kisi par bhi waard nahin hoti. Roohaaniyat main aisi tawanaai ko rooh ka naam diya gaya hey rooh ko jo ilam wadiyat kar diya gaya hey, wohi ilam khayaalt tasawuraat aur ahsasaat banta hey. Yeh khayalaat aur tasawuraat lehro'n aur shu'ao'n key dosh par humah waqt har aan har lamhah masroof-e-safar rahetey hain. Agar hamara zehan in lehron ko parhney aur in ko harkat deney par qudrat haasil kar ley to ham kaainaat key tasweer khaano'n main khayalaat key rad-o-badal main waqoof haasil kar saktey hain lekin jab tak kaainaat ki kunah sey ham ba'khabar nahin hoon gey. Kainaat key qalb main qadam nahin rakh saktey. Kaainaat aur aasmaan duniya main daakhil honey key liye zaruri hey keh ham saans key is rukh par control haasil kar lein jis rukh par saodi harkat ka qayaam hey.

Saans ka gehraai main jaana la'shaor hey aur saans ka gehraai sey muzaahiraati satah par aana shaor hey. Shaori zindigi harkat main hoti to la'shaori zindigi pardey main chali jaati hey. Aur la'shaori zindigi main shaori harkaat magloob ho jaati hain. Is qa'noon sey ba'khabar honey key liye shaor aur la'shaor dono'n tehrekaat kai lam haasil karna zaruri hey. Zehan ki purisraar quwatein isi waqt kaam karti hain jab zehan saans ki saodi harkat ka ahtah kar ley. Aisa ho jaaney sey hamaarey andar markaziyat aur tawajo ki silahiyatein baroye kaar aa jaati hain.

Yaad rakhiye! Hamaarey inner main nasab shuda antina is waqt kuch nashar karney ya qabool karney key qaabil hota hey jab zehan main tawajo aur markaziyat ki silahiyatein waafar miqdaar main mojud hoon. In silahiyato'n ka zakheerah is waqt faaal aur mutehrak hota hey jab ham apni tam'mam tar

Tawajo, yaksoi aur silahiyato'n key saodi harkat main doob jaayin.

ZINDIGI MAIN SAANS KA AMAL DAKHAL

Ma'waraai aloom seekhney key liye mazboot ahsaas aur taqatwar dimag ki zarurat hoti hey. Ahsaas mainlachak peda karney, dimaag ko mutehrak rakhney aur quwat karkardigi barhaaney key liye saans ki mashqein bey had mufeed aur kaar'aamad hein. Qalandar shaor ka musaafir jab saans ki mashqo'n ko control haasil kar leta hey to dimag key andar resho'n aur khaliyo'n ki harkat aur amal main izafah ho jaata hey. Inner main saans rokney sey dimag key khaliyaat charge ho jaatey hain jo insaan khufiyah silahiyato'n ko bey'daar honey ubharney aur phalney phoolney key behtareen mowaqa faraham kartey hain.

Mahireen roohaniyat ney sciencee mashqo'n key qaaidey aur tareeqey banaye hain. Agar in tareeqo'n par amal kiya jaaye to bohat saarey roohaani aur jismaani fawaaid haasil hotey hain yeh baat waazeh ho chuki hey keh zindigi ka daar-o-madaar saans par hey. Insaani zindigi main weham, khayaal, idraak, ahesaas sab is waqt tak mojud hey jab tak saans ka silsila jaari hey. Sans key zariye hi aadimi key andar sehat bakhsh lehren muntaqil hoti hain aur saans key zariye hi aadimi fiza main pheli huwi kasafat, shuwan aur gard-o-gabaar sey beemaar ho jaata hey. Saaf aur khuli fiza main beth kar saans andar letey waqt agar yeh tasawur kiya jaaye keh fiza main sey sehat aur tawanaai ki leheren merey anda ja rahi hain aur jism main jazab ho rahi hain to wa'qtan aisa hi ho jaata hey saans ki mashqein darasal doraan-e-khoon ko tez karti hain. Dimagi silahiyato'n ko ujar karti hain aur jazbaat ko thanda karti hey aur kisi umdah musafa khoon dawa ki tarah khoon ko saaf karti hey. Saans ki mashqo'n sey aadimi taqreeban apni har beemaari ka ilaaj kar sakta hey. Maslan nisyaan ka marz, pet key jumlah imraaz, maidey aur aanto'n main ulcer, qabz, sang rehni, nazlah-o-zukaam, sar dard, mirgi aur dusrey qisam key dimagi dorey beanaai ki kamzori wagherah wagherah. Saans ki mashqo'n ko ilaaj key qaaido'n key mutabiq agar pabandi waqt key sath anjaam diya jaaye to seenah, galey, naak wagherah key imraaz bhi az'khud khatam ho jaatey hain. Yeh bhi dekha gaya hey keh saath (60) sattaar (70) saal key burhey log jinho'n ney saans ki kisi muntakhab mashq ko apna ma'mool bana liya.

Hashaash bashaash aur no'jawano ki tarah tar-o-taazah rehtey hain. In key andar intiqaal khayaal ki aisi quwat peda ho jaati hey keh door daraaz faasilo'n par apney ahkamaat pohncha detey hain mera apna zaati wa'qiah suniye. Qalandar shoor key baani qalandar baba oliya rehmatullah aleh ki nigraani main saans ki mashq key doraan aik roz mujhey khayaal aaya
keh jab

Zindigi ka daar-o-madaar saans key oopar hey aur zameen par mojud har cheez roshiniyo'n key taaney baaney band hey to phir kiya zarurat hey aadimi aata goondhey roti pakaaye aur khana khaaney ka takaluf karey.

Yeh khayaal har roz suraj taloo honey key sath gehra hota chala gaya.

Roshiniyo'n sey tayaar kiye huwe khaaney:

Aik roz jab main ne suraj taloo honey sey pehley mashriq ki taraf moonh kiye saans ki mashq kar raha tha to dimaagh main aik dareechah khula aur is dareechah main yeh khayaal waard huwa keh fiza main sey who roshiniya'n aur who anaasar jis sey channey takhleeq hotey hain merey andar daakhil hotey. Main ne jism-e-misaali ki aankh sey merey saamney bohat umdah qisam key channey rakhey huwe hain aur mera jism misaali in channo'n ko kha raha hey. Dusrey merey andar seb khaaney ki khauwish peda huwi. Phir dimag main aik dareechah khula aur fiza main pheli huwi roshiniya'n jo seb tashkeel karti hain aik jagah mujtama ho kar seb ban gayin aur main ne seb kha liya. Al'qissah mukhtasir khorid-o-nosh kay eh silsil mutawatar satrah (17) roz tak qaaim raha. In satrah (17) dino'n main mera zehan kisi khaaney peeney ki cheez ki taraf mutawajo na huwa. Jis cheez ko mera dil chahta tha ya jismaani etbaar sey merey andar energy zakheerah karney ka taqaza peda hota tha main saans key zariye is energy ko apney andar muntaqil kar leta tha fizaaye baseet main pheli huwi in roshiniyo'n key khaaney peeney key is amal sey merey andar qalandar shoor ki aankh is tarah taaqatwar ho gayi thi keh pathar aur eent ki deewaar baareek kaagaz ki tarah nazar aati thin door parey aawaazein sunaai deti thin. Jo shakhs saamney aata tha is key khayalaat merey zehan ki screen par muntaqil ho jatey thy. Is zamaaney main barey hi ajeeb tajurbaat huwe jo shakhs surat sey parhez'gaar tha is key khyalaay ki kasafat sey mutafan ho jaata tha aur jo shakhs shakal-o-surat key etbaar sey zaahid aur mat'taqi nahin tha is key khayalaat ki rooh sabk halki aur mo'tar mehsoos hoti thi. Ajaibaat ki aik duniya roshan ho gayi thi.

Roshiniyo'n key godaam:

Jis tarah saans ki mashqo'n key zariye shoor ya jismaani nizaam taaqatwar hota hey isi tarah saodi saans key zariye insaan ki rooh main anwaar key aisey zakheerey jama ho jaatey hain jin zakheero'n sey aadimi fiction aur mafroozah hawaas sey nikal kar haqeeqi duniya (Geb Ki Duniya) main pohnach jaata hey. Saans ki mashq sey insaan key andar zakheerah karney waaley mojud chhey (6) store noor, roshini, energy sey ma'moor ho jaatey hain. Rooh key andar yeh chhey (6) store mukhtalif maqamaat par hain. Aur in godaamo'n main jo

Roshiniya'n jama hoti hain in key rang mukhtalif hain.

Phley godaam main zard rang ki roshiniya'n, dusrey main surkh, teesrey ,ain sufeyd rang aur chothey main sabz rang, paanchvin main neela rang aur chhatey main banfashi rang ki roshiniya'n jama hain. In rango'n key milaap sey bohat saarey rang bantey hain. Yeh rang darasal zindigi main kaam aaney waaley jazbaat key aainah'daar hain.

Rangeen shuaa'ain:

Had-e-nigaah sey zameen ki taraf aaiye to aap ko neeley rang ki la'tadaad roshiniya'n milen gi. Rang ka jo manzar hamein nazar aata hey is main roshini, oxegen, gas, nitrogen gas aur qadrey deegar gas bhi shaamil hoti hey. In gaso'n key ilawah kuch saaye bhi hotey hain jo halkey hotey hain ya dabeez kuch aur bhi aj'za is tarah aasmaani rang main shaamil ho jaatey hain. Jis sey fiza main hamein rang ka farq nazar aata hey. In fiza main nigaah aur had key darmiyaan ba'wajood matla saaf honey key bohat kuch mojud hey. Awal ham in roshiniyo'n ka tazkirah kartey hain jo khaas tor par aasmaani rang par asar andaaz hoti hain. Roshiniyo'n ka sar chashmah kiya hey. Is ka bilkul sahi ilam insaan ko nahin hey. Qos-o-qazah ka jo faasilah biyan kiya jaata hey who zameen taqreeban no (9) karor meel hey. Matlab yeh huwa keh jo rang hamein itney qareeb nazar aata hey who (9) karor meel key faasiley par waqia hey ab yeh samajhna mushkil kaam hey keh suraj key aur zameen key darmiyaan ilawah kirno'n key aur kiya kiya cheezein mojud hain jo fiza main tehleel hoti rehti hain.

Jo kirnen suraj sey ham tak muntaqil hoti rehti hain in ka chhotey sey chhota jazu fotan kehlata hey aur is fotan ka aik wasaf yeh keh is main space nahin hota is liye jab yeh kirno'n ki shakal main pheltey hain to na sirf aik dusrey sey takraatey hein aur na aik dusrey ki jagah letey hain.

Bil'alfaaz deegar yeh jagah nahin rokthey hain is waqt tak jab tak dusrey rang sey na takraayin.

Fiza main jis qadar anaasir mojud hain in main sey kisi ansar sey fotaan ka takraao hi issey space deta hey darasal yeh fiza kiya hey? Rango'n ki taqseen hey rango'n ki taqseem jis qadar hoti hey who Akeley fotan ki rooh sey nahin hoti balkeh in halqo'n sey hoti hey jo khud fotan bantey hain jab fotano'n ka in halqo'n sey takraao hota hey to space ya rang wagherah kai cheezein ban jaati hain.

Kirno'n main halqey:

Sawaal yeh peda hota hey keh kirno'n main halqey kaisey parey. Hamein to yeh ilam hey keh hamaarey khekshaani nizaam main bohat sey star yani suraj main who kahin na kahin sey roshini laatey hain. In ka darmiyani faasilah kam az kam paanch noori saal bataya jaata hey. Jahan in key roshiniya'n aapas main takraati hain aur halqey banati hain jaisey hamari zameen ya aur siyaarey is ka matlab yeh huwa suraj sey kisi aur star sey jin ki tadaad hamaarey khekheshaani nizaam main do kharab bataai jaati hey in ki roshiniya'n sankhiyo'n ki tadaad par mushtamil hain aur jahan in ka takraao hota hey wohi aik halqah ban jaata hey jissey siyarah khetey hain.

Barqi ro camera:

Dimaagh main kharbo'n khaaney hotey hain in main sey barqi ro guzarti rehti hey is barqi ro key zariye khayalaat, shaor, la'shaor aur tehat-ul-shaor sey guzartey rehtey hain. Dimaagh ka aik khaanah who hey jis main barqi ro photo leti rehti hey aur taqseem karti rehti hey aur yeh photo bohat hi zaiyadah taareek hotey hain ya bohat hi chamakdaar. Aik dusra khaanah hey jis main ahm batein hoti hain. Lekin who itni ahm nahin hotin keh saalha saal guzarney key ba'd bhi yaad aa jaaye. Aik teesra khaanah is sey ziyadah ahm baato'n ko jazab kar leta hey who ba'shart moqa kabhi kabhi yaad aa jaati hey aik chotha khaanah muamilaat ka hey jis key zariye aadimi amal karta hey is main iradah shaamil nahin hota. Paanchwa'n khaanah who hey jis main guzri huwi baatein achanak yaad aa jaati hain. Jin ka zindigi key taar poday sey koi ta'luq nahin hota. Aik chhata khaanah jis ki ya to koi baat yaad aa jaati hey to foran is key sath hi amal hota hey is ki misaal yeh keh kisi parindey ka khayaal aaya.

Khayaal aatey hi amalān who parindey saamney hain. Saatwa'n khaanah aur hey jis ko aam istilaaah main haafizah khetey hain.

Dimaagh main makhloot aasmaani rang aaney sey aur pewast honey sey khayalaat, kefiyaat, mehsusaat wagherah barabar badaltey rehtey hain. Raftah raftah insaan in khayalaat ko milan seekh jaata hey in main sey jin khayalaat ko bilkul kaat deta hey. Who hazaf ho jaatey hain aur jo jazab kar leta hey who amal ban jaatey hain. In rango'n key saaye halkey, bhaari yani tarah tarah key apna asar kam-o-beshh peda kartey hain aur foran apni jagah chhor detey hain ta'keh dusrey saaye in ki jagah ley sakein. Bohat saaye jinhon ney jagah chhor di hey. Mehsusaat ban jaatey hain, is liye keh who gehrey hotey hain.

Asaabi nizaam:

Hamari tam'mam androoni berooni harkaat ko asaabi nizaam control karta hey. Aur in main ham'aahngi peda karta hey. Aasaabi nizaam main dimaag aur haram magaz tak ponchtey hain aur ham yeh jaan letey hain keh ham kiya dekh rahey hain aur kiya sun rahey hain aur kiya mehsoos kar rahey hain.

Aasaabi nizaam ka markazi kirdaar dimag hey jo khopari key andar band hey. Is key teen hissey hain dimag ka sab sey bara hisaah jo taqreeban paanch centimeter gehrey markazi shigaaf sey do nisaf karo'n main taqseem hey. In karo'n ko ham daaiya'n dimag aur baya'n dimag kehtey hain. Daaiya'n dimag jism key baayin hissey ko control karta hey aur baaiya'n dimag jism key daayin hissey ko control karta hey.

Dimag key oopari satah aik halkey surmayi rang keymaadey ki the hoti hey aur is key neechey aik sufaid rang ka dabeez hissah hota hey. Sufaid dimag soch bachaar, tafakkar, gor-o-fikar ko control karta hey. Halkey surmai rang ka dimagh who jagah hey jahan par tam'mam jism sey pegam aatey hain aur yehin sey mukhtalif pegamaat jism sey wapas bhejey jaatey hain. Yeh jism key azlaat ko control karta hey. Is key ilawah aankh, kaan, naak ki hisso'n key marakaz bhi isi dimag main hotey hain.

Dimag ka pichhla hissah dil ki dharkan ko control karta hey. Yagi habs-e-dam ki mashqo'n key zariye is baat par control haasil kar leta hey keh medola main oxegen ki kaseer miqdaar zakheerah kar key taweel arsey tak bager saans liye zindah rahey sakti hey. Who kai kai saalo'n tak

murdaah rahe kar dubarah ji uthtey hain. Haram magaz asaabi naseejo'n ka maj'mu'aah hey jo keh aik lambi dori ki shakal main reerh ki haddi key sooraakh main waqia hoti hey. Yeh dimag aur jism key darmiyan raabtah qaaim rakhta hey aur jism ko ta/maam pegamaat ki taqseem haram magaz key zariye hoti hey.

Dil key dhakarney phelney aur sukarney ka amal barqi ro par qaaim hey bijli ki lehren dil ko phelaati aur sukerti rehti hain. Bilkul is tarah jaisey kisi machine ko chalaney key liye barqi ro kaam karti hey.

Is tarah hamara pura jism nisaab key taaney baaney sey murakab hey jis main barqi ro ya electiricity dorti rehti hey. Dusrey lafzon main ham yeh kehney par majboor hain keh hamara jismaani nizaam ya barqi ro ya roshini par qaaim hey aur yeh saara nizaam roshini sey feed hota rehta hey.

Muraqbah:

Muraqbah ki tashreeh kartey huwe qalandar baba oliya rehmatullah aleh farmaatey hain keh muraqba aik aisa amal hey jis main insaan duniyawi halaato-waqiaat aur duniyaawi dilchaspiyo'n aur zaman-o-makaan ki qaid sey aazaad ho jata hey. Geb ki duniya maien daakhil hona is waqt tak mumkin nahin hey jab tak insaan zaman-o-makaan sey aazaad nah ho yani jismaani gosht post ya jismaani taqaazo'n sey jab tak koi aadimi zehani tor par yaksoo nahin hota geb ki duniya main daakhil nahin ho sakta. Jismaani taqaazey sey aazaad honey ka matlab yeh nahin insaan key oopar mot waard ho jaaye. Matlab yeh keh insaan jismaani taqaazo'n ko saanwiyat dey dey aur jahan sey jismaani taqaazey roshini ki shakal main nazool kar rahey hain in ki taraf mutawajo ho jaye.

Muarqba ka aasaan tareeqah yeh keh aadimi kisi taareek goshey main jahan garmi sardi ma'mool sey ziyadah na ho. Aaraam dah nishast key sath beth jaaye. Haath peron aur jism key tam'mam aasaab ko dheela chhor dey. Aur apney oopar aisi kefiyat taari kar ley jis kefiyat main jism ki mojudgi ki taraf sey zehan hat jaaye saans gehraai main kiya jaaye. Gehraai main saans leney sey saans ki raftaar main tehraao peda ho jaata hey. Aankhein band kar li jaayin aur band aankho'n sey apney andar jhaankney ki koshish ki jaaye khayalaat aur amal pakeezah hain. Khayalaat aur amal ki pakeezigi yeh hey keh kisi ko buran a samjhin. Kisi ki taraf sey

bugaz-o-anaad na rakhein agar kisi sey takleef pohnchi hey to intiqam na len muaaf kar dein. Zaruriyaat zindigi aur muaash key hasool main aaza ka wazeefah pura Karen. Jad-o-jehad main kotaai Karen lekin nateejah Allah par chhor dein. Kisi amal sey yeh mehsoos ho jaaye keh mujh sey kisi ki dil'aazaari ho gayi ya kisi key sath ziyadti ho gayi hey to bila'takhsees who kamzor hey, na'tawa'n ho, gareeb ho, chhota ho ya bara is sey muaafi maang li jaaye. Aadimi jo kuch apney liye pasand karta hey who dusro'n key liye bhi pasand karey. Zehan key andar maal-o-mataa aur asbaaq ki ahmiyat na ho. Allah key phelaaaye huwe aur diye huwe wasaail ko khush ho kar istemaal karey lekin dubiyawai wasaail ko maqsad-e-zindigi na banaye. Jis tarah mumkin ho daamey darmey, qadmey, sakhney, Allah ki makhlooq ki khidmat ki jaaye.

Jis shakhs key andar pakeezah khayalaat, pakzeeah osaaf mojud hotey hain muraqbey key amal sey is ka lateefah nafsi lataaif ka zikar is kitaab key pichley asbaaq main tafseel sey aa chukka hey. Jal rangeen ho jata hey. Lateefah nafsi key rangeen ho jaaney sey shaor key andar jila peda ho jaati hey shaor ka aainah shafaaf hota hey.

Muraqba aik aisa amal hey jis amal main roohani ustaad ya apney murshad key

Hukam ki takmeel zaroori hey. Saalik ya roohaani shaagird key andar choon chara hey aur ta'meel nahin hey to muraqba ka amal pura nahin hota. Muraqbey main kaamiyaabi key liye muraqbey ka sahi nateejah muratab honey key liye khud sup'pardgi zaruri hey.

Muraqbey key zariye insaan aalam zaahir ki tarah aalam baatin ki duniya roshnaas hota hey. Jab saalik geb ki duniya main daakhil ho jaata hey to is tarah who aalam-e-nasoot ya is duniya main zindigi guzarta aur zindigi key taqaazo'n ko pura karta hey isi tarah who geb ki duniya main nizaam shamsi aur bey'shumaar iflaak ko dekhta hey. Farishto'n sey muta'ruf hota hey. In sey ham'kalaam hota hey in key saamney who tam'maam haqaaiq aa jatey hain jin haqaaiq par yeh kaainaat takhleeq huwi. Who yeh bhi dekh leta hey keh kaainaat ki saakht main kisi qisam ki roshiniya'n barsar-e-amal hain in roshiniyon ka manbah kiya hey. Yeh roshiniya'n kis tarah takhleeq ho rahi hain afraad kaainaat main kis tarah taqseem ho rahi hey.

Aur roshiniyo'n key miqdaaro'n key rad-o-badal sey kaainaat key naqoosh kis tarah ban rahey hain saalik ki aankh yeh bhi dekh leti hey keh

roshiniyo'n ka manbah anwaar hey. Phir is par who tajalli bhi munakashaf ho jaati hey. Jo roshiniyo'n ko sanbhaalney waaley anwaar ki asal hey.

Baani qalandar shaor qalandar baba oliya rehmatullah aleh ney muraqba ka aik marboot nizaam qaaim kiya hey jis tarah kisi bhi ilam ko seekhney key liye shaagird ustaad ki sar'parasti sey alif, bey, pey, tey parhta hey phir jumley banana sikhata hey aur is key ba'd bari bari kitaabein parhna is key liye ma'mool ban jaata hey is hi tarah ma'waraai aloom seekhney key liye roohani ustaad ki sarparasti zaruri hey.

Been-ul-aqwaami tanzeem "Qlanadr Shaor" ney daras key liye open university ki buniyaad par asbaaq aur muraqbo'n ka aik nisaab tayar kiya hey. Suniya main kisi bhi maqam par mojud ma'waraai aloom seekhney key khuawishmand hazraat mandarjah zel patton par raabtah kar saktey hain.

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