

# MURAQBA

(Roman)

Khwaja Shamsuddin Azeemi

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*Khwaja Shamsuddin Azeemi Reserch Society*

# *Muraqba*

*(Roman Urdu)*

*Khwaja Shamsuddin Azeemi*

# *Intesaab*

*Ghaare Hira ke naam  
jahan Nabi Aakhir ulzman  
Alaihiesalat o valslam ne **Muraqba**  
kya aur Hazrat Jibrayel (a. s) Quran  
ki ibtidayi ayaat le kar zameen par  
utre.*

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## Anfos o Afaq

*Mojooda Ilmi daur mein yeh sawal barri ehamiyat ikhtiyar kar gaya hey ke aadmi kya hey? aur is ki salahiyaton ki had kahan taq hey? Takhleeqi farmolon ka ilm batata hey ke Adam zaad ke hazaron roop hein, bzahir woh khaak ka putla hey, Mechanici harkaat par mabni gosht post, khoon aur hadion ka aik paiker hey. Is ke andar aik poori keemiyai duniya abad hey. Itllaat o paighamaat par aadmi ki zindagi rawan dawaan hey. Aadmi khayaal o tasawwur ke ilawa kuch nahi hey. Is ki har harkat khayaal aur tasawwur ke tabay hey. Dunyae insaaniyat ke tamam karname khayaal aur tasawwur aur takhayyul ki ghair marayee taaqat ke gird ghoom rahay hein. Adam zaad khayaal ke andar mukhtalif maani pehna kar nai nai jalva samaniyan zahoor mein le aata hey.*

*Aadmi ke shaoor neh aik bacha ki terhan nashonuma payi hey. Jab bacha is duniya mein ankhen kholta hey toh dunyawi aitbaar se is ki shaori istetat na qabil e zikar hoti hey. Phir woh Sigher sani aur tafooliat ka zamana guzaar kar larakpan mein daakhil ho jata hey. Is ki dimaghi salahiyat pehlay ki nisbat ziyada hoti hey. Tabayee aitbaar se jab woh jawan hota hey toh is ki zehni aur jismani salahiyaten urooj par hoti hein. Isi terhan nau e Adam ka shaoor bhi aahista aahista taraqqi kar ke mojooda duniya taq pouncha hey. Duniya mein jitni bhi taraqqi ho chuki hey is ke paish e nazar yeh nahi kaha ja sakta ke yeh daur ilm o fun aur taskheer kaayenaat ke shabab ka daur hey. Insani zehan mein aik la-mutnahi wusat hey jo har lamha usay agay bherne par majaboor kar rahi hey. Takhleeq o taskheer ka aik azeemu shan zakheera abhi makhfi hey. Salahiyaton ka aik hissa mansa e shahood par aa chuka hey. Lekin insani anaa ki in ginat salahiyaten aur sifaat aisi hein jo abhi Mazhar e khafi se Mazhar e jali mein anay ke liye be qarar hein.*

*Tamam tajribaat, mushahdat aur mehsosaat ka maakhuz zehan hey. Jitni eejadat ensaan se sadir hoti hein in ko bhi zehan ki karfrmayi se allag nahi kiya ja sakta. Jab ensaan ghor o fikr karta hey toh zehan mein wusat peda hoti hey aur kisi kuliye ya kisi naye ilm ka inkishaaf ho jata hey.*

*Insani zehan hazaron saal pehlay bhi aik moamma tha aur aaj ke scienci daur mein bhi aik moamma hey. Aaj hamaray paas pehlay se kahin ziyada Ilmi aur tajribati zaraye mojood hein jin ki madad se nai nai wazahaten danishwaron ke samnay aa rahi hein.*

*Aik parat ki udhair bun ki jati hey toh doosra parat samnay aa jata hey. Dosray parat ko achi terhan nahi dekh paate ke aik naya zone khil jata hey. Science daano aur ilm anfs ke mahireen ka andaza hey ke ensaan abhi taq apni salahiyaton ka paanch se das feesad bhi istemaal karne par Qadir nahi ho saka. Baqi quwaten is ke andar khowabida hein. Goya nau e ensaan neh ab taq jo taraqqi ki hey woh sirf paanch se das feesad salahiyaton ke istemaal ka Samrah hey.*

*En marozat se yeh baat wazeh ho jati hey ke mojooda daur ki Ilmi kamyabiyan jin mein ilm e tib, ilm e hewanat o nabataat, jinyat, tabeeyat, chemiya, barqiyat, tagayuraat, psycology, paraphsycology aur deegar aloom o fanoon shaamil hein, yeh sab insani salahiyaton ke aks hein. Lekin jab hum in Ilmi o fani kamyabion ko dekhte hein toh yeh baat hamaray zehan mein bohat kam aati hey ke yeh hamari zehni quwatoon ke Mazahir hein jo qudrat neh hamaray andar mehfooz kar rakhi hein.*

*Nafs o dimagh se mutaliq roz Afzun inkishafaat se yeh baat wazeh ho rahi hey ke ensaan ka wujood do hisson mein munqasim hey. Aik hissa is ki kharji duniya hey aur doosra hissa is ke daakhil mein waqay honay wali therikaat hein. Insani nafs ke yeh dono hissay aik dosray se gehra rishta rakhtay hein. Har daur mein yeh baat kisi nah kisi soorat mein samnay aati rahi hey ke ensaan sirf jismani harkaat aur kharji kaifiyat ka naam nahi hey. Ensaan ke andar aik daira maadi therikaat se azad hey aur isi dairay se tamam khayalat o afkaar maadi dairay ko mlitay hein. Yeh daira asal ensaan hey aur usay urf aam mein “Rooh” kaha gaya hey. Ahal rohaniyat neh is baat ki taraf tavajja dilae hey ke agar aadmi apne qalb, apne mann ke andar safar kere toh is ke oopar rooh ki quwatoon ka inkishaaf ho jata hey.*

*Tamam aasmani sahayef neh ensaan ki ghair mamooli sifaat ka tazkara kya hey. Kutub samawi ke mutabiq ensaan bzahir gosht post se murakkab hey. Lekin is ke andar aisi energy, ya aisa johar kaam kar raha hey jo*

*khaaliq ki sifaat ka aks hey. Is johar ko rooh ka naam diya gaya hey aur isi rooh ke zariye ensaan ko kainati aloom haasil hein.*

*Aasmani kitabon neh ensaan ki tamam hsyat aur waardaat ko do hisson mein taqseem kya hey aur inhen Afaq o anfs kaha hey. Afaq in maadi muzhahirat ka naam hey jo kharij mein nazar atay hein jab ke anfs in khadd-o-khaal ka majmoa hey jo kaayenaat ki dakhli zindagi hey. Anfs ke baray mein insani ilm abhi takmeel o taraqqi ke ibtidayi marahil mein hey. Chand so saal pehlay aloom tabee ke inkishafaat o tajribaat sehar o tilsam ki hesiyat rakhtay they aur in par be yakeeni aur purasrariat ke parday parre hue they lekin aaj hum in aloom se haqeeqat Sabta ki terhan roshnaas hein. Fi zamana yahi haal rooh ya anfs ke aloom o haqayiq ka hey.*

*Ensaan ke andar paanch hawaas Basarat, samaat, guftaar, Shamah aur lams kaam karte hein. In mein se har hiss ki aik tareef aur aik daira amal hey. Koi hiss aik had se bahar amal nahi kar sakti. Maslan hum aankhon se chand mil ziyada daur nahi dekh saktey, kaanon se aik khaas tole mouj se kam ya ziyada ki aawazian nahi sun saktey. Kisi cheez ke qareeb jaye baghair usay chhoo nahi saktey.*

*Ensaan ke yeh paanchon hawaas maadi rukh mein mehdood hein lekin roohani dairay mein laa-mehdood hein. Hawa seen ka roohani daira aam tor par makhfi rehta hey. Is daira mein Basarat, faaslay ki pabandi se azad ho jati hey. Kaan har tole mouj ki aawazian sun saktey hein. Qowat bayan alfaaz ki mohtaaj nahi rehti. Ensaan guftagu kiye baghair kisi ke khayalat jaan sakta hey aur apne khayalat is taq pouncha sakta hey.*

*Insani salahiyaton ka asal rukh is waqt harkat mein aata hey jab roohani hawaas mutharrak ho jatay hein. Yeh hawaas idraak o mushahdat ke darwazay kholtey hein jo aam tor se band rehtay hein. In hi hawaas se ensaan asmano aur kehkashani nizamon mein daakhil hota hey. Ghaibi makhloqaat aur firshton se is ki mulaqaat hoti hey.*

*Roohani hawaas ko beedar karne ka mo-asar tareeqa muraqba hey. Muraqba aik mashq hey, aik tarz fikr hey aur aik aisi zehni kefiyat ka naam hey jo khowabida hawaas ko beedar aur mutharrak kar deti hey. Muraqba*

*ke zariye un quwatoon ko taskheer kya jata hey jo maadi hawaas se Mawrah hein. Muraqba se marwai salahiyaten roshan ho jati hein muraqba har zamane mein kisi nah kisi shakal mein raaij raha hey. Rohani, nafsiati aur tibbi hesiyat se muraqba ke be shumaar fawaaid hein. Muraqba zehni inteshaar ko khatam kar ke yaksoi bakhshta hey. Nafsiati uljhano aur pechidgion se mehfooz rakhta hey. Amraaz ko qareeb anay se rokta hey. Muraqba se ensaan ko sukoon aur itminan qalb ki doulat mil jati hey. Manfi rujhanaat aur jazbaat par control haasil ho jata hey. Ensaan is qabil ho jata hey ke zindagi ke mamlaat mein behtar karkardagi ka muzahira kar sakay.*

*Tamam mazahab ki ebadaat mein muraqba ka Ansar mojood hey. Aisi ibadat par zor diya gaya hey jis mein yaksoi, geherai aur irtkaz tavajja ho. Muraqba ke baray mein jo kuch ajmalan arz kya gaya hey anay walay safhaat mein hum is par tafseel se roshni dalain ge aur yeh bitayen ge ke muraqba kya hey. Aur muraqba ke zariye ensaan apni makhfi quwatoon ko kis terhan beedar kar sakta hey.*

## Irtkaz Tavajja

*Ensaan ki maadi zindagi mein be shumaar salahiyaten kaam karti hein. Yeh sab shaori salahiyaten hein. Maslan mehsoos karna, sunna, songhna, dekhna, chakhna, bolna, chouna, pakarna, chalna, sona aur beedar hona waghera. Is zimn mein bohat se aloom o fanoon bhi aa jatay hein maslan musawari, katabat, taba-at, takneeki aloom, moseeqi, adab, shair o shairi, tareekh, science aur dhaat saazi waghera.*

*Jab koi shakhs kisi salahiyat ko haasil karna chahta hey toh woh is salahiyat se nawaqif hota hey lekin jab woh salahiyat se istifada karne ki taraf mutwajjah hota hey toh zouq o shoq aur istedad ke mutabiq is ke andar salahiyat beedar aur mutharrak ho jati hey.*

*Salahiyat ko mutharrak karne mein tavajja bunyadi kirdaar ada karti hey. Agar 1 shakhs kisi salahiyat ko beedar karne ki taraf mutwajjah nah ho toh woh kamyabi haasil nahi kar sakta. Tavajja iraadi ho ya ghair iraadi is ka mojood hona zurori hey. Kisi ilm ya kisi salahiyat ko haasil karne ke liye jo koshish ki jati hey fi al waqea ka kaam bhi tavajja ko apne hadaf par qaim rakhna hey.*

*Tavajja ke usool ka itlaq roohani salahiyaton par bhi hota hey. Chunkay hum roohani salahiyaton se nawaqif hein is liye is taraf mutwajjah hi nahi hotay aur jab taq koi shakhs apni roohani quwatoon ko beedar karne ke liye androoni therikaat ki taraf zehan nah lagaye is ki roohani salahiyaten harkat mein nahi aatin.*

*Yeh baat sab jantay hein ke jab taq zehni yaksoi ke sath kaam nah kya jaye sahih nateejaa muratab nahi hota. Chahay woh dunyawi kaam ho ya deeni aur roohani aloom ka husool ho. Ilm ki tehseel ke liye aisa mahol zurori hey jis mein zehni inteshaar kam se kam ho. Jab hum kaamil tavajja ke sath tehseel ilm mein masroof hotay hein toh achay nataij samnay atay hein. Agar aisay halaat ka saamna ho jin se zehan baar baar bhatakta rahay toh salahiyat honay ke bawajood bhsn o khoobi aloom ki takmeel nahi hoti. Irtkaz tavajja zehan ko aik markaz par laane ka naam hey taa ke ziyada se*

*ziyada der taq tavajja aik nuqta par ya aik khayaal par qaim rahay. Irtkaz tavajja ke zariye zehan ke andar ki bhikri hui quwaten jama ho kar bahar aa jati hein. Rooh ke la shumar aks, in ginat quwaten is liye khowabida rehti hein ke irtkaz tavajja ki taaqat marwai salahiyaton ko beedar karne mein istemaal nahi hoti.*

*Jazbaat, khayalat aur taqazoon ke zair assar zehan aik haalat se doosri haalat aur aik kefiyat se doosri kefiyat mein mutaqil hota rehta hey. Woh kisi aik cheez par tharta nahi hey. Khayalat ki yalghaar se ensaan ko in maqamat ka idraak nahi hota, jo is ki asal hein.*

### **Misaal:**

*Radio station se nashriyat lehron ke zariye fiza mein mutaqil ho jati hey. In lehron ki makhsoos frequency hoti hey. Mukhtalif jaghon par radio set jo darasal receiver hein, in lehron ko wusool karte hein, wusool karne ke liye zurori hey ke radio circuit ki frequency wohi ho jo nashriyati lehron ki hey. Jab dono frequency yaksaa ho jati hein toh receiver aawaz ko pakar laita hey.*

*Duniya ke mukhtalif station apne programme allag allag frequency par Nashar karte hein. Hum jis station ki nashriyat sunna chahtay hein. Is ki frequency ko set kar ke sun letay hein. Agar frequency mein yaksaniyat nah ho toh aawaz masool nahi hoti. Isi terhan agar darmain mein rakawaten ya muzahmat ho toh bhi aawaz saaf sunai nahi deti.*

*TV mein aawaz ke sath tasweer bhi Nashar hoti hey. Mukhtalif channel par hum nashriyat ko nah sirf suntay hein balkay screen par tasweerai soorat mein dekhte bhi hein.*

*Aadmi ka shaoor darasal receiver hey. Zehan ki intahi geherai mein mojood markaz ya manba ki ittllaat mukhtalif sooraton mein shaoor ki screen par Nashar hoti hein. Baaz ittllaat manazair ki shakal mein display hoti hein, kuch tasawwur ki heyyat mein aur baaz khayaal ki noiyat mein samnay aati hein, deegar aawaz ke zariye haasil hoti hein.*

*Yeh baat hum sab ke tajarbay mein hey ke khayalat hamaray ikhtiyar ke baghair zehan mein warid hotay rehtay hein. Koi lamha aisa nahi guzarta jab zehan mein koi khayaal nah ho. Bhook pyaas ka taqaza bhi khayaal*

hey. Sonay jaagne ka rujhan bhi khayaal hey. Khusi, gham aur deegar jazbaat bhi khayalat hein. Nah sirf khayalat o tasawurat balkay samaat, basarat, Shamah aur lams bhi ittila ke ilawa kuch nahi hein. Hamari poori zindagi khayalat ke gird ghoom rahi hey aur jab dimagh mein khayalat ki tashkeel ka amal khatam ho jata hey toh jism par mout warid ho jati hey.

### ***Qanoon:***

*Khayalat mein geherai peda hoti hey toh woh Mazhar ka roop ikhtiyar kar letay hein. Agar zindagi khayalat se allag koi cheez hoti toh hum khayalat se kabhi mutasir nahi hotay. Khusi ka khayaal aata hey toh hamaray andar Farhat o tamaniat ki lehar daud jati hey. Dehshat naak khayaal aata hey toh rongty kharray ho jatay hein. Zehan mein was wasay atay hein toh hum pareshan ho jatay hein. Tibbi aitbaar se bhi khayalat ke asraat ko tasleem kya gaya hey. Alsar, maiday ke amraaz, blood pressure, khafqaan, tea bi waghera jaisay amraaz khayalat ki paicheedgi se peda hotay hein. Yeh roz marrah ka mushahida hey ke zehni pareshani la-haq ho toh bhook urr jati hey. Haadsay se mutaliq khayaal atay hi dil ki dharkan taiz ho jati hey ya dil doobnay lagta hey.*

*Isi terhan jab taq hamaray shaoor mein daftar jany ka khayaal warid nah ho hum daftar ki taraf qadam nahi barha saktey. Koi shakhs makaan taamer karna chahta hey toh sab se pehlay is ke zehan mein yeh khayaal warid hota hey ke mujhe makaan banana chahiye. Is khayaal mein jab harkat peda hoti hey toh woh koshish shuru karta hey. Sarmaya akhatta karta hey, in logon se rujoo karta hey jo makaan bananay ka ilm rakhtay hein. Ilm taamer ko dekha jaye toh woh bhi khayaal ki soorat mein insani zehan mein mehfooz hey. Chunanchey jab khayaal aur amal ki quwaten millti hein toh makaan ki taamer shuru ho jati hey aur woh makaan jo khayaal ki soorat mein mojood tha imarat ban kar samnay aa jata hey.*

*Ilhaami kitaaben batati hein ke khayalat ka aik manba hey. Zehan ki geherai mein mojood nuqta zaat, manba ki hesiyat rakhta hey. Is source se la shumar itllaat (khayalat) har lamha aur har aan Nashar hoti rehti hein. Lekin shaori receiver taq pounchanay wali itllaat nah sirf bohat kam hoti hein balkay in mein mehdodiyat daakhil ho jati hey. Yahi itllaat is ka ilm o Hafza ban jati hein aur inhi ko hum shaoor kehte hein. Ziyada aur wasee itllaat ko haasil karne ke liye hamaray andar zehni yaksoi ka hona zurori*

hey. Jab hamari fikr yaksoi ke sath apne nuqta e zaat ya manba ittllaat ki taraf Saood karti hey toh darja badarja usay aisi ittllaat ka mushahida hota hey jo aam tor par hawaas ki girift mein nahi aatin. Nashar honay wali ittllaat ki aakhri mehdodiyat hi darasal shaoor hai. Ziyada aur wasee ittllaat haasil karne ke liye lashoor ka mutalea karna zurori hey. Tabee ya scienci aloom mein koi formula ya ijaad ya inkishaaf aik nai ittila hoti hey. Science daan ya mo-jad jab taq lashoor mein daakhil nah ho toh usay koi nai baat maloom nahi hoti. Woh dinon, mahino, saloon kisi aik nuktay par ghhor karta hey. Yeh ghhor o fikr usay shaoor ke pas parda lashoor mein dhkil deta hey, jis ke nateejay mein koi ijaad Mazhar ban jati hey.

Pehlay mo-jad ke zehan mein kisi ijaad se mutaliq koi khayaal aata hey aur uska zehan is khayaal mein markooz ho jata hey. Jon jon zehan khayaal ki geherai mein safar karta hey isi munasbat se khayaal mein wusat peda hoti rehti hey aur khayaal ke aur naqsh o nigaar ki daagh bail par jati hey. Nataejay mein woh cheez Mazhar ban kar samnay ajati hey maslan ensaan ke zehan mein parinday ko urta dekh kar yeh khayaal aaya ke usay bhi fiza mein parwaaz karna chahiye. Fiza mein parwaaz ka tajassus barabar is ki rahnmayi karta raha. Aik nasal khatam hui toh is ne apna shaori virsa doosri nasal ko muntaqil kar diya. Ensaan ne pehlay pehal parinday ke par joor kar baazu par bandhay aur urrnay ki koshish ki lekin kamyabi nahi hui. Nakami se ensaan mayoos nahi hua. Balkay parwaaz ke khayaal ko amla jamea pehnayan ki musalsal koshish karta raha. Rafta rafta parwaaz ke qawaneen zehan mein munkashif honay lagey. Hawaka dabao aur harkaat ka ilm is par zahir ho gaya aur woh aisi machine bananay mein kamyaab ho gaya jo fiza mein parwaaz karti hey.

Ala haza al-qayas duniya ke tamam aloom o ayjadat ka aik hi qanoon hey. Woh yeh ke jab zehan tamam tar salahiyaton ke sath kisi aik baat ki taraf mutwajjah ho jaye toh is ki tafseelaat zehan par munkashif honay lagti hein. Jab fikr insani kharji awamil mein safar karti hey toh kharji aloom ka inkishaaf hota hey aur jab daakhil mein safar karti hey toh daakhil ke aloom o inkishafaat tajarbay mein atay hein.

Aik bachay ka shaoor baaligh shakhs ke shaoor se allag hota hey. Bacha jab peda hota hey toh woh apne mahol ke mutaliq kuch nahi jaanta. Is ki

*Basarat kisi shye par thahartii hey aur nah samaat mahol ki awazon mein maani pehna sakti hey. Woh bol sakta hey aur nah hi faaslay aur waqt ke ehsasat is ke andar karfrma hotay hein. Aahista aahista bacha woh sab kuch seekh jata hey jo is ke mahol mein raaij hey. Hatta ke sochnay samajhney ki tamam tarzein usay mahol mein mann o an muntaqil ho jati hein. Is tarz intqaal mein bachay ka iradah bhi kaam karta hey. Lekin aik bara hissa woh ilm hey jo mahol ke afraad se ghair iraadi tor par is ke andar muntaqil ho jata hey. Bacha maadri zabaan baghair kisi taleem ke samajhney aur bolnay lagta hey. Isi terhan woh mahol mein mojood ashiya ke maani aur in ka istemaal bhi samajhney lagta hey. Intahaa yeh ke aik bacha kam o besh wohi kuch dekhnay, samajhney aur mehsoos karne lagta hey jo is ke buzurgon ka ilm aur shaoor hey.*

*Javanees ko pahunchte pahunchte is ke shaori zakheeray mein woh tamam baatein jama ho jati hein jinhein istemaal kar ke woh inhi tarzon mein zindagi guzarta hey jo is ke muashray mein raaij hein.*

*Shaoor ko aik aaiine se tashbeeh di ja sakti hey jis par roshniyon ka aks parta hey aur shaoor apne ilm o dilchaspia ki badolat makhsos roshniyon ko jazb kar laita hey. Jin roshniyon ko shaoor jazb karta hey woh shaoor ke parday par ruk jati hein. Aadmi inhen daikhta aur mehsoos karta hey. Lekin jo roshniyan shaoor ke parday mein se guzar jati hein aadmi inhen nahi daikhta.*

### **Misaal:**

*Agar aik saaf shafaaf transparent sheesha nigah ke samnay ho aur aadmi ko sheeshay ki mojoodgi ka ilm nah ho toh woh usay nahi dekh sakta. Is ki wajah yeh hey ke roshni sheeshay mein se guzar jati hey aur inikaas ka amal waqay nahi hota aur jab inikaas nahi hota toh aankhh usay nahi dekhatii. Kayi baar aisa hota hey ke aadmi ke samnay sheeshay ka darwaaza hey lekin aadmi guzarta chala jata hey aur sheesha se takra jata hey. Sheeshay se takaraane ke baad usay nazar aata hey ke samnay sheesha hey.*

*Shaoor ke andar takhleeqi tor par yeh salahiyat mojood hey ke jab woh kisi cheez ki taraf mutwajjah hota hey toh woh roshniyon ko jazb karne lagta hey aur woh roshniyan jo abhi taq namaloom theen shaoor ki girift*

*mein aa jati hein. Isi girift ko hum ilm, tajurbah, mushahida waghera kehte hein.*

*Ilm rohaniyat ke mutabiq ghaib mein la-mutnahi roshniyan mojood hein. inhi roshiniyon mein kehkashani nizaam, samawi makhlooq, khala mein abadiyaan aur roohani aloom o asaraar shaamil hein. Jab aadmi apne andar mein mutwajjah hota hey toh shaoor ke aaina par baatini itllaat taswerain ban'nay lagti hein. Aur ghaibi nuqoosh shaoor ki girift mein anay lagtay hein, rafta rafta woh ghaibi nuqoosh ko is terhan samajhney aur mehsoos karne lagta hey jaisay aik bacha batadreej mahol ko samajhney ke qabil ho jata hey.*

*Baatini hawaas ko beedar karne mein iraday ko barri ehamiyat haasil hey. Muraqba mein band aankhon ke samnay andheray ki siyah chadar ke pas parda yeh baat mehfooz hoti hey ke muzhahirat mojood hein. Yeh ilm aur yaqeen baatini nigah ko mutharrak kar deta hey. Pehlay marhalay mein iraday mein azmhlal peda hota hey lekin mutawatar mashq ke nateejay mein iradah harkat karne ke qabil ho jata hey aur muraqba karne wala baatini duniya ko band aankhon se isi terhan daikhta hey jis terhan khuli aankhon se maadi khadd-o-khaal nazar atay hein.*

*Is baat se hum bakhoobi waaqif hein ke yaqeen har kaam mein bonyadi kirdaar ada karta hey. Agar hamein is baat ka yaqeen nah ho ke Karachi koi shehar hey toh hum Karachi nahi ja saktey. Agar yeh baat hamaray yaqeen mein nah ho ke chemiya koi ilm hey toh hum ilm chemiya nahi seekh saktey.*

## ***Roohani Dimagh***

*Zindagi ke bohat se tajarbaat aur waqeat is baat ki akkaasi karte hein ke Aadmi ke andar maadi hawaas ke ilawa aisay zaraye idraak bhi mojood hein jin ki salahiyat aur sifaat aam hawaas se buland hey. Jis noiyat se yeh zaraye idraak tajrabay mein atay hein, is ki munasbat se in ke liye mukhtalif naam istemaal kiye jataj hein maslan chhutti hiss, mawraye idraak hawaas (extra sensory perception) wajdan, zameer, androoni aawaz, roohani parwaaz waghera.*

*Kabhi nah kabhi ensaan par aisa waqt zaroor aata hey jab is ke sochnay samajhnay ki salahiyat maflooj ho jati hey. Halaat ki paicheedgi mein woh yeh faisla nahi kar sakta ke usay kya karna chahiye. Sochate sochate be khayaali mein aik khayaal ko konday ki terhan aata hey aur aisi baat zehan mein aa jati hey jis ka bzahir halaat se koi joor nahi milta aur nah mantaqi istadlaal se is ki tojihh ki ja sakti hey. Is khayaal mein itni taaqat hoti hey ke Aadmi is se mutasir hue baghair nahi reh sakta. Woh khayaal par amal karta hey aur darpaish mushkil se nijaat mil jati hey.*

*Aksar suna jata hey ke meri chhutti hiss falan baat bta rahi thi ya mujhe ghair iraadi tor par falan khayaal baar baar aa raha tha aur phir wohi hua jo zehan mein tha.*

### ***Misaal:***

*Aap ko kisi Aziz ka khayaal baar baar anay lagta hey. Waqfay waqfay se is ki tasweer zehan mein aa jati hey jab ke zahiri tor par is ki koi wajah nahi hoti. Aap yeh sochnay par majaboor ho jataj hein ke aisa kyun ho raha hey. Kabhi is khayaal ke sath kaifiyat bhi warid hoti hein. Khayaal atay hi khushee ya pareshani ka taassur bhi muratab hota hey. Kuch der baad ya chand dinon baad pata chalta ke aap ka wohi Aziz shadeed bemaar ho gaya hey ya usay koi haadsa paish aa gaya hey. Yeh bhi hota hey ke kisi aisay dost ka khayaal shiddat se anay lagta hey jis se mulaqaat ko aik arsa guzar gaya hey. Chand ghamton baad darwazay par ghanti bajti hey aur*

*wohi dost samnay khara hota hey. Baarha aisa hota hey ke kuch log baithy guftagu kar rahay hein aur guftagu ka mauzo ghair mehsoos tareeqay se koi ghair haazir shakhs ban jata hey aur kuch der ke baad wohi shakhs kamray mein aa jata hey.*

*Science daan kisi baat par musalsal ghhor o fikr karta hey aur tajarbaat ke nataij ko prkhta hey. Tahaqeeq ke douran is par koi naya khayaal zahir hota hey aur yahi khayaal kisi ilm ya formulay ki bunyaad ban jata hey. Yeh inkishaaf marhala waarr bhi hota hey aur achanak tamam marahil ko hazf kar ke bhi ho jata hey. Marhala waarr tareeqay mein yeh inkishaaf kari Dur kari is terhan hota hey ke ghair mamooli mehsoos nahi hota. Lekin jab achanak koi inkishaaf ho toh usay aam Hawa seen ka karnaama qarar nahi diya ja sakta. Namiati chemiya mein benzene aik murakkab hey. Is murakkab ki moliculi saakht ki daryast aik aisi hi misaal hey.*

*Chemiya daan wolf musalsal is baat par ghhor kar raha tha ke benzeneki saakht kya honi chahiye kyunkay Sabiqa thyori ki roshni mein tashreeh mumkin nah thi. Kaafi ghhor o fikr ke baad bhi woh kisi nateejay par nahi poanch saka. Aik raat is ne khawab mein dekha ke chay Adad saanp hein aur inhon ne aik dosray ki dam mun mein is terhan pakri hui hey ke aik makhsoos shakal ban gayi hey. Is shakal ko dekh kar volf ke zehan mein benzene ↳ khayaal aaya. Beedar honay ke baad volf ne is saakht par kaam shuru kya aur saabit kar diya ke benzene ki saakht wohi hey jo is ne khawab mein dekhi thi.*

*Isi terhan ilm tib mein mukhtalif adwiyaat ke khawaas wajdan ya androoni rahnumai ka nateeja hein. Atbae aur mahireen ki zehni kawish ke nateejay mein zehan kisi chimiavi murakkab, mufrad ya murakkab dawa ki taraf mutaqil ho jata hey aur phir tajarbaat aur tahaqeeq is wajdani isharay ko maadi shakal o soorat aur yaqeen bakhash dete hein.*

*Fanoon lateefa aur isi terhan ke dosray takhleeqi kamon mein bhi shaori karkardagi lateef ehsasat ke tabay hoti hey. Aksar mozuaat, mazameen, ashaar o khayalat ke baray mein yeh nahi kaha ja sakta ke in mein aqli koshish ko dakhal haasil hey, is baat ko musannif, musawir, shayar ya mufakkir khud bhi mehsoos karta hey aur inhen "aamad" ka naam deta hey.*

*Zindagi ke marahil par ghor karne se yeh baat zahir hoti hey ke hamari zindagi taql aur wajdan ke tabay hey aur aik bamani zindagi guzaarne ke liye jin ajzaa ki zaroorat hoti hey woh hamein kahin se faraham hotay hein, hamaray zehan mein az khud khayalat aik tarteem o taayun se warid hotay hein aur isi tarteem ki badolat zindagi bamani guzarti hey. Bachpan se tadm merg jo tajarbaat hamaray shaoor ko haasil hotay hein in ke mazboot aur marboot istemaal ka feham bhi koi aur agency ataa karti hey.*

*Afraad ki tabaye aur dilchaspion mein bhi androoni therikaat ka mushahida kya ja sakta hey. Shaoor ko apni markaziat aur dilchaspia ka ishara vraye lashoor se milta hey. Maslan aik baap ke do bachon mein mukhtalif dlchspyan aur mukhtalif salahiyaten zahoor mein aati hein. Samaji hesiyat se woh aik gharane mein peda hotay hein. Walidain ki yaksaa tavajja inhen haasil rehti hey. Aik ghar aur aik jaisay halaat mein zindagi guzartay hein. Aik hi school mein taleem haasil karte hein lekin Umar ke sath sath in ki shaori dlchspyan allag allag ho jati hein. Aik bacha musawari mein dilchaspia laita hey, toh doosra wakeel ban'nay mein khushhee mehsoos karta hey. Aik bacha jamaat mein imtiazi position haasil karta hey lekin doosra ost darjay ka taalib ilm saabit hota hey. Agar in tamam baton ki zahiri wajohaat talaash ki jayen toh koi hatmi baat nahi kahi ja sakti. Isi terhan bachon se yeh sawal kya jaye ke woh falan baat ya falan payshay mein kyun dilchaspia letay hein toh woh bhi koi wajah nahi bta saktey. Haqeeqat yeh hey ke lashoor ka intebaiyya naqsh shaoor ke liye dilchaspia ka taayun karta hey aur aadmi ki salahiyat, dilchaspia aur kar kardagi allag allag ho jati hey.*

*Isi baat ki wazeh tareen misaal janwaron ki duniya hey. Janwaron aur keeray makoron mein infiradi o ijtimai satah par aik marboot shaoor paaya jata hey aur hum yeh baat jantay hein ke is shaoor ki karfrmayi mein kisi makhfi aur Ilmi taleem o tehseel ko dakhal nahi hota. Maslan batakh ka bacha anday se nikaltay hi pani mein poanch jata hey. Shaheen ke bachay mein parwaaz ka ilm usay baar baar udney par majaboor karta hey. Isi terhan shehad ki makhi mein phoolon ki kashish aur shehad bananay ka ilm kisi mualim ke baghair kaam karne lagta hey. Chhootey se parinday "beya" mein ghonslay bananay ka fun zahiri tarbiyat ka nateejा nahi hota.*

*Arz yeh karna hey ke shaori mikanzm ke pas parda aik aur agency mojood hey. Shaoor isi agency ke zair asr kaam karta hey. Insani zindagi har daur mein is agency se wabsta rehti hey lekin mamool ki zindagi guzaarne ki wajah se ensaan is par ghhor nahi karta. Taham bohat si soorten aisi waqay hoti hein jinhein mamool qarar nahi diya ja sakta. Chunanchey aqal insani aqli tajrabay o mushahiday ki bunyaad par zehni harkaat ko mukhtalif dairon mein taqseem karne par majaboor ho jati hey. Ilm nafsiat tehat al shaoor aur lashoor ka tazkara karta hey toh ma baad alnafsiyat aur ilm nafs ke mahireen chhutti hiss, androoni aawaz, mawraye idraak hawaas (extra sensory perception) ka taaruf karate hein. Ahal mazhab zameer, wajdan aur rooh ka aqeedah paish karte hein. Gharz ilm ke har shoba mein insani dimagh ke sath sath aik aur tashakkus ka zikar mojood hey. Hadd yeh hey ke la mazhab afraad bhi aqal o shaoor se Mawrah aik unit nature ko tasleem karne par majaboor hein.*

*Asaan alfaaz mein is baat ko is terhan kaha ja sakta hey. Aadmi ke andar do dimagh kaam karte hein. Aik zahiri dimagh aur doosra baatini dimagh. Zahiri dimagh roohani dimagh se jitna marboot rehta hey isi qader hum par sukoon zindagi guzartay hein. Hamaray andar idraak ka zavia wasee ho jata hey aur roohani dimagh ki ittlaat ko qubool karne ki istedad bark jati hey.*

*Roohani aloom is kulia par qaim hein ke aadmi roohani dimagh ko ziyada se ziyada istemaal karna seekh le. Maadi waselay ke baghair khayalat ko wusool karna aur dosaron taq pahunchana (telepathy), zahiri wasail ke baghair kisi baat ko maloom kar lena (kashaf), roohani taaqat se khayalat aur ashya mein tabdeeli karna (tasarruf), roohani farmolon ka ilm, doosri dnyaon ki sair, jaanat, firshton ka mushahida, samawat, jannat dozakh, arsh aur Allah taala ki sifaat ka deedar, yeh sab is waqt mumkin hey jab aadmi ka roohani dimagh mutharrak aur fa'aal ho.*

## ***Khayalat Ki Lehrein***

*Insani zehan mein ittllaat ki laharen khayalat banti rehti hein. Thehray hue pani ki satah par pathar phenka jaye toh radd amal mein daira numa laharen peda hoti hein. Isi terhan ittllaat ke radd amal mein khayalat ki laharen takhleeq hoti hein. Zehan ki satah jheel ki manind hey jis mein laharen peda hoti rehti hein. Jab koi shakhs jheel ki sakit satah ko daikhta hey toh usay pani ke andar ka manzar nazar aa jata hey. Lekin pani ki satah par laharen peda ho rahi hein toh aks nazar nahi aata. Tasweer lehron ki wajah se good mid ho jati hey.*

*Agar hum apne shab o roz ka jaiza len toh yeh baat wazeh ho kar samnay aa jati hey. Subah beedar hotay hi hamaray zehan mein daftar ya dukaan ka khayaal warid hota hey aur is khayaal ke zair assar hum tayyar ho kar daftar ya dukaan ki taraf chal parte hein. Rastay mein senkron manazair nigah ke samnay se guzarte hein aur terhan terhan ki aawazian kaanon mein padtee hein. Kuch manazair aisay hotay hein jo tavajja apni janib khech letay hein. Koi haadsa nazar aa jaye toh woh zehan par naqsh chore jata hey. Kisi naye sign board par nazar padtee hey toh usay parhay baghair nahi reh saktey. Daftar ya dukaan poanch kar karobari umoor mehal tavajja ban jatay hein.*

*Ghar wapas pounchanay ke baad gharello mamlaat zehan mein jagah kar letay hein. Ghar ke zurori kaam nimat jatay hein toh tabiyat sair o tafreeh ki taraf mael ho jati hey. Kisi aziz ya dost ke paas chalay jatay hein. Koi risala ya kitaab parhnay lagtay hein ya TV dekhnay mein mashgool ho jatay hein. Yahan taq ke raat ho jati hey aur so jatay hein. Agla din kam o besh isi terhan ki masrofiyat ke sath tulu hota hey.*

*Agar kisi bhi waqfay ko samnay rakha jaye toh maloom ho ga ke is douran hamari tavajja chand lamhoon se ziyada kisi aik baat par nahi thahartii. Khayalat ke sath sath tavajja ka markaz bhi tabdeel hota rehta hey. Pareshani ka khayaal aata hey toh is ke mutaliq sochnay lagtay hein. Khusi ka khayaal atay hi zehan khusi ke jazbaat mein safar karne lagta hey. Kisi*

*waqeye ka khayaal aata hey toh zehan is ki juzziyat par ghhor karne lagta hey.*

*Tamam zehni masrofiyat ka tajzia karne se pata chalta hey ke zehan hama waqt mahol ke mamlaat mein munhamik rehta hey aur baydaari ka waqfa isi terhan ki zehni ghema ghemi mein guzar jata hey. Gird o paish ke mamlaat yakke baad deegray Yorash karte rehtay hein aur koi waqt aisa nahi hota jab hamari tavajja khayalat ki lehron se hatt jaye. Khayalat ka yeh hajhoom Aadmi ke liye parday ka kaam karta hey kyunkay talatum ki wajah se shaoor baatini zindagi ki taraf mutwajjah nahi hota. Yahi wajah hey ke usay androoni aks nzrnhin atay.*

*Zehan ki satah par jo aks parte hein woh taassur ke aitbaar se gehray aur halkay hotay hein. Gehray aks ko shaoor dekh lita hey lekin jo aks madham hotay hein shaoor in ka tafseeli ihata nahi kar sakta. Bohat madham aks na qabil tavajja ho kar faramosh ho jatay hein. Jab taq zehni markaziyat khayalat ki lehron mein rehti hey, zehan ke andar jhankna mumkin nahi hota. Lekin jab tavajja satah par peda honay walay khayalat se hatt jati hey toh nazar baatini zindagi mein kaam karne lagti hey aur woh aks nazar anay lagtay hein jo madham ho te hein aur jo aam tor par nazar nahi atay.*

*Is tafseel ka Ajmal yeh hey ke marwai aloom aur marwai salahiyaton ko haasil karne ke liye zehni yaksoi laazmi hey. roohani aloom ki taleem o tehseel ke liye jis kefiyat ya jis salahiyat ko sab se pehlay beedar kya jata hey usay aam alfaaz mein khaali o zehn hona kehte hein. Khaali o zehn hona roohani aloom ka pehla sabaq hey. Is salahiyat ke zariye taalib ilm dunyawi khayalat se azad ho kar roohani aalam ka mushahida karta hey. Khaali o zehn honay ka matlab nahi hey ke zehan mein koi khayaal nah aeye. Khaali o zehn honay se morad tavajja ko kisi aik nuqtay par is terhan qaim rakhna hey ke Aadmi apne iraday se koi doosra khayaal zehan mein nah laaye. Inkhalayezehan ki doosri tareef yeh hey ke zehan ko tamam khayalat se hata kar aik khayaal par is terhan mutwajjah rakha jaye ke dosray tamam khayalat na qabil tavajja ho jayen. Jab hum khaali o zehn honay ki koshish karte hein toh hamein mushkilaat paish aati hein. Is ki wajah yeh hey ke hamein khaali o zehn honay ki aadat nahi hey. Lekin musalsal mashq ke zariye yeh salahiyat haasil ho jati hey. Khaali o zehn*

*honay ka istilahi naam muraqba hey. Khaali o zehn ki kefiyat roz marrah kayi kamon mein zahir hoti rehti hey.*

### **Misaal:**

*Hum koi mazmoon likhnay baithay hein. Kaghz samnay hota hey, qalam haath mein aur zehan alfaaz ka intikhab karta hey. Mahol mein bohat si aisi baten aur aawazian hoti hein jo aam halaat mein hamari tavajja apni taraf khech layte hein. Lekin is waqt hum apna dheyaan mazmoon ki taraf se nahi hatatay aur hamari fikr aur amal aik hi nuqta ke gird ghumte hein. Izafi tavajja ki aik aur misaal yeh hey ke soi mein dhaga daaltay hue tavajja soi ke nake aur dhaagay par markooz ki jati hey aur is waqt taq qaim rakhi jati hey jab taq dhaga soi ke nake mein daakhil nahi ho jata. Yahi maamla driving ke waqt hota hey. Gaari chillatay hue hum apni tamam tar dimaghi quwatoon ka rukh traffic aur gaari ki naqal o harkat ki taraf mourr dete hein aur isi ke nateejay mein azaye jismani gaari ko control karte hein. Driving ke douran hamari poori koshish hoti hey ke tavajja rastay par rahay. Agarchay hum barabar baithy hue shakhs se baten bhi kar letay hein aur deegar kayi baten hamaray zehan mein aati hein lekin iraadi tavajja driving ke amal se nahi hatti.*

*Kam o besh yahi haalat aur yahi kefiyat muraqba karne wala khud par iraadi aur ikhtiyaari tor par taari karne ki koshish karta hey. Woh das pandrah minute ya ghanta do ghantay apni tavajja apna dheyaan aik tasawwur ya aik khayaal par qaim rakhta hey. Dosray tamam mamlaat se apna zehni rishta toar laita hey. Is baat ko is terhan bhi kaha ja sakta hey ke muraqba darasal aik khayaal mein be khayaal ho janay ka naam hey. Muraqba ki mashq mein ya muraqba ki haalat mein woh tamam zaraye ikhtiyar kiye jatay hein jin se zehni kharji therikaat se munqita ho kar aik nuqtay se jazb ho jaye. Jab mahol ki ittllaat ka silsila ruk jata hey toh khafi therikaat zahir honay lagti hein is terhan aadmi in salahiyaton aur quwatoon ke zariye daikhta, sunta, choota, chalta, phirta aur saaray kaam karta hey jo roohani salahiyaten kehlati hein. Molana room ne isi baat ko is terhan bayan kya hey.*

## Teesri Aankhh

*Maadi hawaas ya shaori hawaas mein hum gosht post ki aankhh se dekhte hein. Agar ankhen band kar li jayen toh woh itllaat jo roshni ke zareya parda Basarat taq pahunchti hein, ruk jati hein aur kuch nazar nahi aata. Yeh maadi aankhh ka amal hey jisay zahiri benaye bhi kaha jata hey. Aam tor se mashhoor hey ke hum aankhon se dekhte hein, lekin ghhor karne se pata chalta hey ke dekhnay ke liye sirf aankhon ka hona zurori nahi hey. Agar asaab ka woh nizaam hazf kar diya jaye, jo Basarat ke parday se ittila ko dimagh taq pohanchata hey. Toh aankhh ke mojood hotay hue bhi aadmi kuch nahi dekh sakta. Is ka matlab yeh hey ke Basarat ke mikanzm mein ankhen jazo hein kal nahi. Aksar aisa hota hey ke koi shakhs soya hua hey aur is ki ankhen khuli hui hein lekin woh mahol ki cheezon ko dekh nahi sakta. Ankhen aur dimagh ka aasabi nizaam sab kuch mojood hota hey phir bhi usay kuch nazar nahi aata.*

*Is se yeh saabit hota hey ke dekhnay ke liye zehan ka mutwajjah hona zurori hey.*

### **Misaal:**

*Hum ghar se daftar jatay hein o daftar pouchanay ke baad koi shakhs hum se pouchye ke rastay mein kya kya cheeze dekhi hein. Toh hum in sab cheezon ke naam toh nahi ganwaa saktey jo hum ne rastay mein dekhi hein sirf woh cheeze bana saktey hein jin par hum ne tavajja di hey. Aik aur misaal yeh hey ke jab hum gehri soch mein hotay hein toh gird o paish ki awazon aur aankhon ke samnay paish anay walay waqeat ke baray mein hum kuch nahi bta saktey.*

*Ensaan ke zehan mein khayalat o ray tasawurat ka aik silsila qaim rehta hey. Tafkr kya jiye toh maloom hota hey ke zindagi ki tamam harkaat aur ranginiyan inhi khayalat o tasawurat se wabsta hein. Tamam jibilli o fitri takazay bhi khayalat se janam letay hein. Nah sirf af'aal zindagi balkay aloom o fanoon bhi insani tasawurat se shuru hotay hein.*

*Jab hum kharij mein dekhte hein toh mahol ki ittllaat, khayalat ke liye mehwar ka kaam karti hein. Lekin aksar aisa hota hey ke koi shakhs mahol se laa talluq betha hua hey. Is ke bayjo daal khayalat o tasawurat ki shabihein is ke zehan ke parday par banti rehti hein. Matlab yeh hey ke kharij ka aks jab roshni ke zariye parda Basarat par parta hey toh aankhh bairooni manzar ko dekh胎ii hey. Lekin jab khayalat o tasawurat zehan ke parday par ubhartay hein toh bahar ki roshni ka koi kirdaar nahi hota. Aadmi tasawurat ke aks ko isi terhan mehsoos karta hey jis terhan ke bahar ke aks ko daikhta hey. Tasawurat ka aks madham sahi lekin wohi maani rakhta hey jo bahar ka aks rakhta hey.*

*Baarha is baat ka tajurbah hota hey ke koi aisa waqea jis ne aap ko bohat ziyada mutasir kya ho ya koi shakhsiyat jis se aap dili wabastagi rakhtay hon, agar zehan is ki taraf chala jaye aur tavajja mein geherai peda ho jaye toh waqea ki juzziyat aur shakhsiyat ka khaka zehan ke screen par aks ban jata hey. Yeh khaka is terhan aks bantaa hey ke hum is ka ehsas tasweerai shakal vsort mein karte hein. Bahar se koi manzar zehan mein daakhil nahi hota, is ke bawajood hum tasweerai nuqoosh ko is terhan apne samnay paate hein jaisay woh manzar nigahon ke samnay hey.*

*Isi terhan jab hum so jatay hein aur hamari ankhon band hoti hein toh bhi khawab mein mukhtalif manazair nigah ke samnay atay rehtay hein. Yeh baat bhi tawatar ke sath tajrabay mein aati hey ke khawab mein ya name ghunodghi mein koi waqea nazar aaya aur kuch arsa baad wohi waqea baydaari mein bhi paish aa gaya.*

*Roz marrah ki in misalon mein yeh baat mushtarak hey ke manazair ko dekhte waqt ya manazair ke aks ko mehsoos karte waqt hamari maadi aankhon ka amal dakhla sifar hota hey.*

*Batana yeh maqsood hey ke insani nigah apne amal mein maadi awamil ki ehtiaaj se azad hey. Aik tarz mein woh maadi aankhh ke waselay se harkat karti hey aur doosri tarz mein is ka amal aankhh ke amal se Mawrah hey. Nigah ka woh rukh jo maadi aankhh ke baghair kaam karta hey baatini nigah, androoni nazar ya teesri aankhh kehlata hey.*

*Roohani ilm ki roshni mein Aadmi ki tareef bayan ki jaye toh is ko nigah ka naam diya jaye ga aur nigah ka dar-o-madar ittillaat par hey ittillaat zehan mein aati rehti hein aur zehan mein aa kar nigah ban jati hein. Kharij ya daakhil se jo bhi ittila zehan mein warid hoti hey. Is ki wazeh tareen tashreeh qowat basira karti hey. Basira ensaan ke andar aik aisi salahiyat hey jo zehan ko ziyada se ziyada tafseelaat se mutala karne ki paband hey. Yeh qowat jab jismani nizaam mein amal karti hey toh gosht post ki aankhh ke zariye "mushahida" amal mein aata hey aur yahi qowat maadi aankhh ke baghair bhi apna feal injam day sakti hey. Agar maadi aankhh ki harkat ko moattal kar diya jaye aur nigah ko mutwajjah rakha jaye. Ittillaat ka silsila ruk jata hey. Chunanchey qowat basira Saood karna shuru kar deti hey.*

*Qowat basira jab taq apna kaam poora nah kere, is ka kirdaar poora nahi hota aur woh takhleeq ke qanoon ke mutabiq apna amal poora karne ki paband hey. Qowat basira jab Saood karti hey toh Aadmi band aankhon se ghaib ki duniya ko dekhnay lagta hey. Is waqt Basarat kaayenaat ke tamam khadd-o-khaal ka mushahida karti hey. Yeh woh naqsh o nigaar hotay hein jo aik qadam agay barh kar maadi khadd-o-khaal mein muzahira bantay hein. in naqsh o nigaar ko rooh ya batin ki duniya kaha jata hey. Muraqba mein tasalsul qowat basira ko is baat par majboor karta hey ke woh maadi duniya ke pas parda chali jaye aur nigah ka markaz woh duniya ban jaye jo zahiri aankhon se nazar nahi aati.*

*Jab hum aankhon se dekhte hein toh papootay harkat karte hein aur palak jhapkane ka amal sadir hota hey. Baar baar palak jhapkane se deilon par zarb padtee hey aur deiay harkat karte hein. deilon ki harkaat se bahar ki roshiniyon ka ehsas dimagh mein kaam karta hey aur dimagh ko yeh ittila millti hey ke mahol mein falan falan cheeze mojood hein. Yeh tamam harkaat is waqt sadir hoti hein jab Aadmi ka rujhan bairooni duniya ki taraf hota hey aur woh apne gird o paish ke mutaliq ziyada se ziyada maloomat chahta hey. Bairooni duniya mein inhimak asaab ki makhsoos harkaat mein namodaar hota hey. Aankhh ke deiay harkat karte hein aur palak baar baar jhapak kar asaab ke andar tehreek peda karti hey. Is noiyat ki tamam aasabi therikaat maadi benaye ko harkat deti hein aur inhi ki badolat mehdood Basarat ka mikanzm kaam karta hey.*

*Agar nigah ko kisi aik nuqta par jama diya jaye aur palak jhapkane ka amal moattal ho jaye toh yaksoi ghalib anay lagti hey. Aur mahol ka ehsas kam honay lagta hey. Yeh baat bhi tajarbay mein aayi hey ke nuqta nazron ke samnay se gayab ho jata hey aur is ki jagah aik screen dikhayi deti hey. Is ki wajah yeh hey ke palak nah jhapkane se deilon ki harkaat mein azmhlal peda honay lagta hey aur jab aik hi manzar shaor ki screen par qaim rehta hey toh yeh kefiyat bherne lagti hey.*

*Jab maadi hawaas ghalib hotay hein toh zehan aik khayaal se dosray khayaal aur aik baat se doosri baat ki taraf mutaqil hota rehta hey. Woh kisi aik khayaal par rukta nahi hey. Jab is ke bar aks amal hota hey toh shaori hawaas maghloob honay lagtay hein yani agar dimagh ki screen par aik hi aks qaim rahay aur aankhh ke papooton ki harkaat moattal hon toh shaor ke andar kaam karne wali ro mein thehrao waqay honay lagta hey. Papooton ki harkaat sakit ho jati hein. Nateeja mein maadi Basarat maghloob ho jati hey. Jab yeh thehrao aik hadd se barh jata hey toh nigah ki tarz badal jati hey aur baatini benaye ya dakhli zavia nazar harkat mein aa jata hey.*

*Jab koi shakhs muraqba karta hey toh woh tamam awamil harkat mein aajate hein jo zahiri benaye ko moattal kar ke baatini nigah ko mutharrak karte hein.*

*Kharji aur dakhli dono ittlaat ka dar-o-madar roshni par hey. Jis terhan kharij mein roshni ittila ka zareya hey isi terhan dakhli ittlaat bhi roshni ke zariye wusool hoti hein. Roshni mein tabdeeli waqay ho jaye toh mehsosaat o mushahdat mein bhi nazar ka zavia tabdeel ho jata hey. Din tulu hota hey aur mahol Sooraj ki roshni se Munawar ho jata hey toh hamaray ehsasat allag hotay hein. . . . . Aur jab raat ka andhera phail jata hey toh hamari kaifiyat woh nahi rhtin jo din mein hoti hein. Agar aankhon par neelay rang ka chashma laga len toh har cheez niili nazar aati hey aur agar surkh linz laga liya jaye toh surkh rang ghalib aa jata hey. Musalsal taiz roshni mein kaam kya jaye toh asaab mein azmhlal peda ho jata hey aur agar mahol qudrati rangon se muzayyan ho toh asaab Farhat mehsoos karte hein. Agar doorbeen aankhon p lgali jaye toh daur*

*ki ashya qareeb nazar aati hein. Aur agar khordbeen istemaal ki jaye toh nazar nah anay wali ashya nigah ke samnay aa jati hein.*

*Madiyat ke dairay mein kitni cheeze aisi hein jinhein hamari ankhen dekh nahi sakteen. Bohat chhootay zarraat, atom aur atom mein aliktran, Protan aur deegar atomi zarraat hamari aankhon se oojhal rehtay hein. Jaisay jaisay faasla barhta hey. Hum ashya ki sahih heyyat aur in ki tafseelaat nahi dekh saktey. Chand so gaz daur ka darakht aur is ke pattay nazar nahi atay. Emiratein aur in ke khadd-o-khaal nigah ki natwani ki wajah se dhundley dikhayi dete hein. Science kehti hey ke atom mein aliktran markazay ke gird gardish karte hein. Maya ki saakht ki hudood mein malecule tamam simtao mein azadana harkat karte hein jabkay gas mein in ki harkat ka daira mazeed wasee ho jata hey. Bohat si cheeze hamein dikhayi hein detin lekin in ke asraat se inhen pehchana jata hey jaisay bijli ka bahao, maqnateesi maidan aur doosri bohat si laharen. Jab hum tabee farmolon ko samnay rakhtay hue kisi ijaad ki madad letay hein toh bohat si tafseelaat, chhupi hui cheeze aur mastoor zawiye nazar aa jata hein. Jab khordbeen ka linz aankhon ke samnay aa jata hey toh chhootay se chhotajarsooma, virus aur deegar bareek zarraat dikhayi dete hein. "electron microscope" ke zariye aliktran ka hayolaa nazar ajata hey. Doorbeen ka Adsa nigahon par foot ho jaye toh daur daraaz ki cheeze qareeb nazar anay lagti hein. Jis qisam aur jis taaqat ka linz aankhon par lag jaye isi munasbat se in dekhi cheeze mushahida ban jati hein. Yeh tazkara hey is roshni ka jo kharij mein kaam karti hey. Kharji roshni ka zavia badal jaye toh hamari Basarat mein bhi tabdeeli waqay ho jati hey. Isi terhan zehan mein anay wali androoni ittllaat bhi roshni ke amal dakhla par qaim hein. Jab ankhen band kar ke zehan ko yaksu kar diya jata hey toh kharji roshni ka silsila ruk jata hey Chunanchey dakhli roshni hawaas mein nufooz kar ke is ki jagah le layte hey.*

## Film Aur Screen

*Hamara zehan aik screen hey. Jis par zindagi ki film chalti rehti hey. Is screen ki do sthin hein. Aik satah woh hey jis par maadi hawaas ki film chalti hey. Jo bhi khwahisaat aur takazey, khayalat ki soorat mein warid hotay hein in ka aks shaoor ki bairooni satah par parta hey aur in taqazoon ke tehat maadi jism ke aamaal o vazayf poooray hotay hein.*

*Screen ki doosri satah zehan ki geherai mein mojood hey. Usay androoni satah bhi keh saktey hein. Is satah par ittlaat ka tasweerai aks roshni ki shakal mein parta hey. Aam halaat mein yeh screen hamari nigahon ke samnay nahi hota.*

*Misaal:*

*Cinema ghar mein screen ke bil-muqabil aik jagah projiktr nasb hota hey. Is projiktr par film charha kar roshni ka switch aan kar diya jata hey. Film ke feetay par mehfooz nuqoosh roshni ki lehron ke zariye safar karte hue screen par tasweerai khadd-o-khaal mein nzraate hein. Agar projiktr aur screen ke darmain khala mein dekha jaye toh roshni ka aik dhara nazar aata hey. Roshni ki in lehron mein woh tamam tasaveer mojood hoti hein jo screen taq pahunchti hein. Is terhan teen tainaat qaim hotay hein. Aik film ke nuqoosh, doosra roshni ya lehron ka woh nizaam jis ke zariye tasaveer safar karti hein aur teesra woh screen jahan laharen takra kar tasweerai khadd-o-khaal ban jati hein.*

*Jab hamaray andar maadi hawaas harkat karte hein toh hum film ko maadi screen par mushahida karte hein. Is waqt film ka aks shaoor ki bairooni satah par parta hey. Jibilli tor par hamara Hafza hamein kashish saqal ka paband kar deta hey. Hum waqt aur faaslay ki pabandion mein sirflamha haazir ka mushahida karte hein.*

*Hamaray zehan mein aik roshni ki screen bhi mojood hey. Jis par kainati film ka mushahida kya ja sakta hey. Is screen par hum film ke in ajzaa ko bhi dekh saktey hein jo maadi aankhon se Mawra rehtay hein. Is tarz*

*mushahida mein waqt aur faasla ki murawaja pabandi baqi nahi rehti. Sania haazir mein hum kisi bhi lamhay ko dekh saktey hein. Chahay is ka talluq maazi o mustaqbil se ho ya qareeb o baeed se ho.*

*Hum jo kuch dekhte hein woh aisay awamil ke dosh par safar kar raha hey jo bzahir hamari aankhon se oojhal hein. Lekin in ki mojoodgi ke baghair koi harkat zahoor mein nahi aati. Mojoodaat ki har harkat aik dosray se marboot hey. Aur har lamhay ki taamer pehlay lamhay par qaim hey. Pehlay lamhay se doosra lamha janam laita hey aur dosray lamhay se teesra lamha wujood mein aata hey. Zindagi ki jin harkaat ko hum maazi kehte hein aur jin lamhaat ka naam mustaqbil rakha jata hey, zamana haal mein in ki mojoodgi ko tasleem kiye baghair charah nahi hey.*

*Zindagi ki tamam sifaat aur tamam ittllaat jismani wujood ke sath munsalik rehti hein. Aam tor par hamari ankhon inhen dekh nahi sakteen. Lekin jab in ki zaroorat paish aati hey toh woh samnay aa jati hein. Zahiri hawaas in sifaat ko dekh nahi saktey, lekin in sifaat ke wujood se inkaar nahi kiya ja sakta. Sifaat ki yeh satah roshni ki duniya mein mukammal khadd-o-khaal ke sath mojood rehti hey. Lehron ke zariye ya khaliyaat ke chimiavi anasir ki Maarfat yeh nizaam harkat karta hey.*

*Jab hum kisi shakhs maslan Mahmood ko dekhte hein toh hamari aankhon ke samnay gosht post ka aik mujasma hota hey lekin Mahmood ki sifaat nigahon se Mawrah rehti hein. Maslan Mahmood naram dil hey, Burdbar hey, maamla feham hey, ehsasat rakhta hey, waghera waghera. Mahmood ke dimagh mein bohat se aloom mehfooz hein. Hafzay mein la tadaad nuquoosh jama hein, Mahmood ke jism o dimagh mein la tadaad harkaat aisi jari rehti hein jinhein bzahir dekha nahi ja sakta.*

*Mahmood ki zindagi la tadaad harkaat ka majmoa hey. Paidairesh se zamana haazir taq har zehni aur jismani amal aik harkat hey. Mahmood ki zindagi aik film hey. Jis mein har harkat aik naqsh hey. in mein kisi bhi naqsh ko Mahmood ki zindagi se allag nahi kiya ja sakta. Yeh tamam harkaat Mahmood ki khafi zindagi hein. Hamaray samnay jo shakhs mojood hey. Woh sirf maadi khadd-o-khaal ka mujasma hey lekin is ka maazi, is ka mustaqbil aur is ki tamam salahiyaten aur sifaat nigahon se oojhal hein. Is ka matlab yeh hey ke asal Mahmood sifaat ka naam hey aur jism in sifaat ka muzahira hey.*

*Mahmood ki khafi zindagi aur is ki tamam khususiyat aik record ya film ki shakal mein mojood hein. Is film ka maadi Mazhar khud Mahmood ka jismani wujood hey. Jis ko shaoor bhi kehte hein. Hamari nigehain jis Mahmood ko dekhatii hein woh chand sifaat ka majmoa hey jabkay deegar la tadaad sifaat ko hamari nigah ihata nahi kar sakti. Lekin in sifaat ki mojoodgi se inkaar mumkin nahi hey.*

*Ghaibi record ya film har waqt zehan ke sath mojood rehti hey. Maslan jab hum kisi aisay shakhs ko dekhte hein jisay pachees saal pehlay dekha tha toh hamein guzashta pachees saal ke waqeat yaad karne ki zaroorat paish nahi aati aur nah hum jismani tor se pachees saloon ko uboor kar ke maazi mein muntaqil hotay hein balkay hum dekhte hi is shakhs ko pehchan jatay hein. Yani pachees saal ka waqfa lashoor mein record hey. Jab yeh record harkat mein aaya toh pachees sala shakhsiyat ko wapas laane ke liye tamam darmiyani waqfa hazf ho gaya aur hamara zehan record mein is lamhay ko dekhnay ke qabil ho gaya jis mein pachees saal pehlay ki shakhsiyat mehfooz hey.*

*Kisi darakht ka beej is ki zindagi ka awleen maadi Mazhar samgha jata hey. Yahi beej jab matti aur pani se mut-tasil hota hey aur usay aik makhsoos darja hararat muyassar aata hey toh zindagi mein harkat peda ho jati hey. Bzahir aik nanhay se beej ko dekh kar yeh baat na qabil feham maloom hoti hey ke aik nanhay Munnay beej mein darakht ki poori zindagi, is ki shaakhen, pattay, phal phool aur anay wali naslon ke poooray darakht mojood hein. Lekin yeh haqeeqat na qabil tardeed hey. Yahi beej numoo paata hey toh zindagi ke tamam marahil yakke baad deegray tey karne lagta hey. Baalfaz deegar darakht ke maadi wujood (beej) ke sath is ki poori zindagi aik record ki soorat mein munsalik rehti hey. Aur yahi record tarteeb aur Moueen miqdaron ke sath poora darakht ban jata hey.*

*Roohani ilm ke mutabiq sifaat ka tamam record aik aisi satah par mojood hey. Jisay roshni ki duniya kehte hein. Is record ko film ki shakal mein mutalea kya ja sakta hey. Androoni film ke mushahiday ka tareeqa yeh hey ke nigah ko maadi screen se hataya jaye. Is amal mein woh tamam umoor ikhtiyar kiye jatay hein jin se nigah bairooni screen ke bajaye androoni screen ki taraf Raghib hoti hey. Is koshish se shaori waardaat maghloob*

*ho jati hey aur nigah is screen ko radd kar deti hey jo maadi hosh o hawaas mein nigah ke samnay rehta hey. Musalsal mashq se nigah ki markaziyat woh screen ban jata hey jo zehan ki dakhli satah aur jis par kaayenaat ke makhfi Mazahir ki film harkat karti hey.*

*Androoni film par nigah qaim karna, hamari aadat mein daakhil nahi hey is liye tabiyat is rujhan ko khatam karna chahti hey. Terhan terhan ke khayalat atay hein aur tabiyat mein bezari peda hoti hey. Androoni screen par nigah ko qaim karne ke liye is amal ko baar baar dohrana parta hey taa ke yeh amal aadat ban jaye.*

*Aadmi ke andar nuqta e zaat dono screen par kaayenaat ke Mazahir dekh sakta hey. Lekin androoni film se woh is liye nawaqif hey ke a seen ki tamam tar dilchaspi bairooni screen ke sath hey. Androoni film dekhnay ki taraf aadmi mutwajjah nahi hota.*

## ***Rooh Ki Harkat***

*Hum jisay maadi zindagi kehte hein woh tamam ki tamam jismani aamaal o vazayf se murakkab hey. Maslan hamein bhook pyaas lagti hey toh hum khanay peenay ka ihtimaam karte hein aur ghiza ko jism o jaan ka hissa bana dete hein. Isi terhan husool muaash, wasail ki farahmi, khusi aur gham ke taqazoon ki takmeel yeh sab af-aal jismani harkaat par mabni hein. Lekin ghour kya jaye toh aqal rahnumai karti hey. Jitni bhi jismani harkaat hein woh pehlay apni tamam tar tafseelaat ke sath nuqta e zameen mein mutharrak hoti hein aur jab yeh tamam harkaat waqay ho chukti hein toh jismani machine in harkaat ka itebaa karti hey. Jab hamein pyaas lagti hey toh pehlay pyaas ka taqaza zehan mein peda hota hey aur phir hum is ilm ki manoyt ke tehat pani peenay ka iradah karte hein. Jab pyaas ka ilm aur is ki tamam tafseelaat poori tawanai ke sath mutharrak ho jati hein toh hamara dimagh jismani aaza ko is takazey ki takmeel ka hukum deta hey. Nateeja yeh hota hey ke jism harkat mein aa kar pani peenay ka amal poora karta hey aur takazey ki takmeel ho jati hey.*

*Misaal:*

*Jab koi shakhs mazmoon likhnay baithta hey toh mazmoon ka khaka aur is ki tamam tafseelaat pehlay is ke zehan mein muratab ho jati hein aur phir mazmoon nigaar qalam ke zariye tamam tafseelaat kaghaz par raqam kar deta hey. Is tafseel ko mazmoon, kahani ya afsana waghera kaha jata hey. Pyaas ke takazey ki takmeel ho ya mazmoon nigari pehlay hamaray zehan mein poori tafseel ke sath tasweer banti hey. Jismani machine ka kaam sirf itna hey ke woh tasweerai film ko maadi khadd-o-khaal ataa kere. Ala haza al-qayas. Koi bhi amal jab taq zehni khadd-o-khaal muratab nahi karleta. Jism ki faaliyat ya jism ki harkaat waqay nahi hoten.*

*Jismani faaliyat ko maadi duniya aur Mawrah jism harkaat ko rooh ki duniya kehte hein. Rooh ki duniya mein tamam ehsasat tamam ibaad ba shakl ilm wujood rakhtay hein. Pani peenay ki misaal oopar di gayi hey. Pyaas ka taqaza aur pani peenay ka iradah jab zehni tor par waqay hota hey toh koi shakhs is poooray amal ko ilm ke ibaad (dimensions) mein*

*mehsoos kar laita hey. Lekin yeh therikaat jismani harkaat mein samnay nahi aati. Sirf aik nuqta mein in ka zahoor hota hey. Is marhalay ke baad jism ka muzahira samnay aata hey.*

*Is tafseel ka Ajmal yeh hey ke insani zehan ki harkaat do dairon mein waqay hoti hein. Pehlay daira mein ittlaat jismani faaliyat ke baghair kaam karti hein aur dosray dairay mein ittlaat faaliyat ke sath kaam karti hein. Jab jism ki harkat waqay hoti hey toh kashish e saqal ke tamam qawaneen roobah amal aa jatay hein. Lamhaat tarteeb ke paband ho jatay hein. Aik ke baad doosra aur dosray ke baad teesra lamha aata hey. Jab taq doosra lamha nah aeye teesra lamha nahi aa sakta. Is ke bar aks jab doosra daira barsar amal hota hey toh insani anaa ya insani nafs ki harkaat ke liye maadi jism ka sath hona zurori nahi hota. Is waqt ensaan ki anaa lamhaat ki qaid se azad ho jati hey.*

*Misaal:*

*Dimagh ittila deta hey ke jismani energy haasil karne ke liye rootti khanay ki zaroorat hey. Jab hum is ittila ki takmeel karte hein toh hamein tawatar aur tasalsul ke sath kayi hadd bandion se guzarna parta hey. Hum gandum botay hein. Kaat kar baalion se alehda karte hein. Chuki par piwatey hein. Aatta goondh kar rootti pakatay hein aur phir rootti khatay hein. Yeh maadi dimagh ki karkardagi hey. Is ke bar aks jab roohani dimagh harkat mein hota hey aur kisi cheez ke khanay ki ittila warid hoti hey toh hamein kisi hadd bandi se guzarnay ki zaroorat paish nahi aati. Jaisay hi roohani dimagh mein ittila aati hey ke rootti khana chahiye. Rootti mojood ho jati hey.*

*Tabee zindagi mein is ki wazeh misaal khawab dekhna hey, jab hum beedar hotay hein toh hawaas bairooni mahol se rishta qaim karne mein masroof ho jatay hein. Hama waqt koi nah koi maheej asaab ko harkat deta rehta hey aur is isharay par hamara jism mutharrak rehta hey. Lekin jab hum so jatay hein toh jismani harkaat par sukut taari ho jata hey lekin anaa ya nafs ka fa'aal kirdaar khatam nahi hota. Khawab mein agarchay fard kis jism moattal hota hey lekin woh tamam harkaat o saknaat ko apne samnay isi terhan daikhta hey jis terhan baydaari mein daikhta hey. Farq yeh hota hey ke waqt aur faaslay ki tamam bandishen khatam ho jati hein aur kaifiyat aik nuqtay mein simat aati hein. Maslan hum khawab mein dekhte*

*hein ke apne dost se baatein kar rahay hein halaank dost daur daraaz maqam par rehta hey lekin hamein baat karte waqt yeh ehsas bilkul nahi hota ke hamaray aur dost ke darmain koi makani faasla hey.*

*Hum raat ko gharri dekh kar aik bujey sotay hein. Khawab ki haalat mein aik malik se dosray malik ja pahunchte hein. Waqeat ki aik lambi film kari Dur kari dekhte hein. Achanak beedar ho kar gharri dekhte hein toh chand second ya chand minute waqt guzarta hey. Maadi jism ke sath yeh aamaal o harkaat waqay hon toh hafton, mahino ke din aur ghanton se guzarna ho ga. Neez hazaron mil ki masafat tey karna ho gi.*

*Nafs ki aik salahiyat jo baydaari aur khawab dono mein mutharrak rehti hey. Qowat Hafza hey. Ensaan zindagi ke har qadam par is qowat se kaam laita hey. Lekin is par ghour nahi karta ke bachpan ke zamane ka tasawwur kya jaye toh aik lamha mein zehan bachpan ke waqeat ka ihata kar laita hey. Agarchay hum saloon ka waqfa guzaar chuke hein. Aur hazaar ha tabdeelion se guzar chuke hein lekin zehan jab maazi ki taraf safar karta hey toh saloon par muheet ko second ke hzaroyn hissay mein tey kar ke bachpan ke zamane mein ja pohanchana hey. Hum maazi ke waqeat ko nah sirf mehsoos kar letay hein balkay yeh waqeat is terhan nazar atay hein jaisay aadmi koi film dekh raha hey.*

*Kabhi kabhi ehsasat ka farq aam halaat mein bhi itna gehra ho jata hey ke shaoor is ka idraak kar laita hey. Agar kisi kaam mein bohat ziyada yaksoi ho jaye aur shaori waardaat aik markaz par thehr jaye toh yeh baat tajribati mushahida ban jati hey.*

*Misaal:*

*Hum kisi dilchasp kitaab ka mutalea karte hon toh mutalea mein is qader inhimak ho jata hey ke waqt ki nifi ho jati hey. Hum mutalea se farigh hotay hein toh mehsoos hota hey ke chand minute guzray hein lekin waqt bohat ziyada guzar chuka hota hey. Isi terhan agar kisi ka intzaar kya jaye toh minute ghanton ke barabar lagtay hein.*

*Aam tor par khawab ko hafzay mein jama khayalat aur be maienay tasawurat kaha jata hey. Lekin khawab ke tajarbaat is baat ki nifi karte hein ke khawab mehez khayalat ka aks hein. Jab senau e insani ke paas tareekh ka record hey har khittay aur har Quran mein khawab ki ehamiyat*

*ko tasleem kya gaya hey. Ilm al-nafs ki tareekh aur mazhab ke mamlaat mein bhi khawab ko imtiazi maqam haasil hey. Har tabqay aur har satah ke fard ko khawab dekhnay ka tajurbah hota hey. Agarchay har shakhs aksar o beshtar sonay ki haalat mein kuch nah kuch daikhta hey. Lekin kabhi nah kabhi woh aisa khawab dekh laita hey ke beedar honay ke baad is ka taassur faramosh nahi hota. Baaz khawab itnay gehray hotay hein ke beedar honay ke baad in ka assar baydaari mein mutaqil ho jata hey. Logon ko khawab mein khayi hui cheezon ka zayega beedar honay ke baad chand minute aur chand ghanton taq is terhan mehsoos hota hey jaissa baydaari mein khanay ke baad hota hey. Jins se mutaliq khawab dekhnay ke baad aadmi is terhan napak hojata hey jis terhan baydaari mein jinsi talazuz haasil karne ke baad hota hey. Baarha yeh baat mushahiday mein aati hey ke khawab mein dekha hua waqea chand din ya chand mahino baad baydaari mein mann o an isi terhan paish aa jata hey. Is se wazeh hota hey ke jis terhan aadmi maazi ke record ko dohra sakta hey isi terhan woh mustaqbil ke tamsulat (zindagi ke nuqoosh) ko bhi parh sakta hey. Khawab ko roya kaha gaya hey. Aakhri kitaab Quran aur aasmani kitabon mein roya ka bilkhushoos tazkara kya gaya hey aur is baat ki nishandahi ki gayi hey ke roya aisi agency hey jis ki Maarfat ensaan ko ghaib ka kashaf haasil hota hey. Aur roya ki salahiyat ensaan ko maadi satah se Mawrah baton ki ittila faraham karti hey.*

*Hazrat Yousuf(a. s) ne khawab mein dekha ke Sooraj, chaand aur gayarah setaaray inhen sajda kar rahay hein aur yeh is baat ki taraf ishara tha ke mustaqbil mein aap nabuwat aur ilm laduni se Sarfraz hon ge. Shah misar ke bawarchi aur saqi ne jo khawab dekhe inhen sun kar Hazrat Yousuf(a. s) ne in ke mustaqbil ki pishgoyi kar di. Shah misar ne jo khawab dekha Hazrat Yousuf(a. s) ne is ke jawab mein qeht saali aur phir farawani ghalla ki pishgoyi ki aur tamam baatein isi terhan poori huien. Jis terhan Hazrat Yousuf(a. s) ne nishandahi ki thi. Wazeh rahay ke in khowaboon mein naik khawab paighambar ka hey aur teen khawab aam afraad ke hein. Aur in tenu mein mustaqbil ke halaat ka inkishaaf mojood hey.*

*Ensaan ki rooh ya anaa hama waqt harkat mein rehti hey. Jis terhan baydaari ka poora waqfa kisi nah kisi harkat se ibaarat hey. Isi terhan khawab bhi harkat hey. Ensaan baydaari mein apni jismani harkaat se waaqif rehta hey. Is liye ke is ki shaori dilchaspi baydaari se qaim rehti*

*hey. Is ke bawajood baydaari ke tamam waqeat is ke hafzay mein record nahi hotay. Sirf woh halaat yaad rehtay hein jo shaoor par kisi bhi wajah se apna assar chortay hein.*

*Misaal:*

*Aik shehar se dosray shehar ki taraf safar karte hein. Rastay mein kayi jaghen bohat khobsorat hoti hein aur kitni hi jagah guzarnay par nagwari mehsoos hoti hey. Jagah jagah sign board dekhte hein. Sarrak par daurti hui hazaron gariyaan hamari aankhon ke samnay guzarti rehti hein. Manazair mein sirsabz o shadaab darakht, aur barray barray lawn dekhte hein. Aur jab dosray shehar mein poanch jatay hein, toh koi hum se puchta hey ke tum ne rasta mein kya kya dekha hey toh safar mein dekhe hue manazair ko tafseel ke sath bayan nahi kar saktey. Lekin hum ne agar kisi jagah qiyam kya hey. Koi manzar ghour se dekha hey toh hum bayan kar dete hein. Baqi baton ke baray mein kehte hein. Hum ne dheyaan nahi diya. Kulia yeh bana ke jin baton par hamari tavajja qaim hui hey. Usay hamara zehan record kar laita hey. Lekin jo baatein mehal tavajja nahi bntin zehan in ka ihata nahi kar sakta.*

*Yahi kulia khawab mein bhi kaam karta hey. Khawab mein khaali hawaas maghloob hotay hein lekin rooh jin waardaat o hawadis se guzarti hey. Inhen hamara zehan is hadd taq samjhta hey jis hadd taq is ki dilchaspi in se wabsta rehti hey. Yahi wajah hey ke hum khawab ke hisson ko bayan kar saktey hein. Jin par dilchaspi ki binaa par hamari tavajja markooz ho jati hey aur jin waqeat par hamari tavajja nahi hoti. In waqeat ki kadiyaa milaane se hamara shaoor aajiz rehta hey.*

*Kabhi aisa hota hey ke shaoor rooh ki waardaat ko marboot haalat mein dekh laita hey. Aur rooh ki harkat shaoor mein is terhan sama jati hey ke a seen mein maani pehnana zara bhi mushkil nahi hota. Is ko sacha khawab kehte hein aur yahi haalat jab taraqqi karti hey toh kashaf o ilham ke darjay mein poanch jati hey.*

*Qudrat ne tamam makhloqaat Bashmole ensaan ko is qanoon ka paband kya hey ke koi fard khawab ke hawaas se apna talluq munqita nahi kar sakta. Insani zindagi ke maadi rukh ko barqarar rakhnay ke liye khawab ke hawaas mein daakhil hona zurori hey. Isi liye har fard nah chahtay hue*

*bhi rozana sonay par majaboor hey aur jab woh khawab se beedar hota hey toh jismani harkat ke liye nai tawanai is ke andar zakheera hoti hey. Khawab ke hawaas qudrat ka aisa Faizan hey jo har shakhs ko haasil hey. Ensaan is se faida uthana chahay toh ziyada se ziyada faida utha sakta hey.*

*roohani ilm ki ibtida is bunyadi sabaq se hoti hey ke ensaan mehez gosht post ke jism ka naam nahi hey. Jism ke sath aik aur agency wabsta hey jis ka naam rooh hey aur jo is jism ki asal hey. Ensaan ki rooh jism ke baghair bhi harkat karti hey aur ensaan ko agar malka haasil ho jaye toh woh jism ke baghair bhi roohani safar kar sakta hey.*

*Rooh ki yeh harkat rozana ghair shaori tor par khawab mein waqay hoti hey. Din raat mein koi waqt aisa zaroor aata hey jab ensaan tabiyat mein aik dabao mehsoos karta hey. Ghair iraadi tor par hawaas boujhal honay lagtay hein. Papooton par boojh parta hey aur tabiyat neend ki taraf mael ho jati hey. Hum is hayatiati dabao se majaboor ho kar khud ko neend ke hawalay karne par tayyar ho jatay hein. Ankhon band ho jati hein aur hawaas baydaari ke mahol se doori chahtay hein. Shaoor har is khayaal ko radd kar deta hey jo neend mein mukhil ho. Dekhte hi dekhte asaab par sukut taari ho jata hey aur ensaan ghunodghi se guzar kar halki neend aur phir gehri neend mein chala jata hey.*

*Yeh kefiyat hawaas ki aisi tabdeeli hey jis mein ensaan ki iraadi koshish shaamil nahi hoti. Woh nah chahtay hue bhi khawab ke hawaas mein daakhil ho jata hey. Chunanchey khawab mein woh jis waardaat se guzarta hey is ke chand ajzaa hafzay mein record hotay hein baqi faramosh ho jatay hein. Agar koi shakhs khawab ki kefiyat mein is terhan daakhil ho jaye ke shaoor hooshiyar o beedar ho toh rooh ki parwaaz mehsoosati tajurbah ban jati hey. Aur ensaan is qabil ho jata hey ke usay yaad rakh sakay. Is ka aasaan tareeqa yeh hey ke ensaan apne iraday se khawab ki kefiyat khud par taari kar le. Matlab yeh hey ke baydaari se khawab mein daakhil honay ka amal jin tarzon mein ghair iraadi tor par waqay hota hey isi tarz mein jab iradah istemaal kya jaye ga toh ensaan ikhtiyaari tor par khawab ke hawaas mein daakhil ho jaye ga.*

*Agar khawab aur baydaari ke hawalay se muraqba ki tareef ki jaye toh yeh kaha jaye ga ke muraqba beedar rehtay hue khawab ki duniya mein safar*

*karne ka naam hey. Baalfaz deegar muraqba is amal ka naam hey. Jis mein aadmi khawab ki kefiyat ko apne oopar taari karne ki koshish karta hey. Lekin is ka shaoor beedar rehta hey. Muraqba mein woh tamam halaat peda kar diye jatay hein jin se koi shakhs hawaas ki tabdeeli ke waqt guzarta hey. Anhen band kar ke saans ki raftaar aahista kar li jati hey. Azaye jismani ko dheela chore diya jata hey. Taa ke jism ghair mehsoos ho jaye. Zehni tor par ensaan tamam afkaar o khayalat se zehan hata kar aik tasawwur ki taraf mutwajjah rehta hey. Agar muraqba karne walay kisi shakhs ko dekha jaye toh bzahir yeh mehsoos hota hey ke aik aadmi anhen band kiye so raha hey. Lekin fi al haqeeqat is ka shaoor is terhan moattal nahi hota jaissa ke khawab mein hota hey. Chunanchey muraqba mein aadmi beedar rehtay hue is kefiyat mein daakhil ho jata hey jo khawab dekhte hue taari hoti hey. Jon hi shaori hawaas par sukut taari hota hey. Beedar ke hawaas par khawab ke hawaas ka ghilaaf charh jata hey. Is haalat mein aadmi apne iraday se un tamam quwatoon aur salahiyaton ko istemaal kar sakta hey jo khawab mein kaam karti hein. Maazi, mustaqbil, doori nazdeeqi, be maienay ho jati hey. Aadmi khaki jism ki tamam quyood se azad ho jata hey.*

*Yeh salahiyat taraqqi kar ke aik aisay darjay mein poanch jati hey ke khawab aur baydaari ke hawaas parallel ho jatay hein aur insani shaoor jis terhan baydaari ke mamlaat se waaqif hey isi terhan khawab ki harkaat se bhi mutala rehta hey. Chunanchey woh khawab ke hawaas mein apni rooh se hasb iradah kaam le sakta hey.*

## Barqi Nizam

*Maday ke andar tafkr kya jata hey toh maadi qawaneen aur maadi khususiyaat maloom hoti hein. Jab hamara zehan maday ki geherai mein justojoo karta hey toh aisi duniya ka pata chalta hey jo madiyat ki bunyaad hey. Is ko hum lehron ki duniya ya roshni ki duniya keh saktey hein. Science daano ne maday ke ajzaye tarkeebi talaash kiye toh atom aur atom ke zarraat samnay aeye. Atomi zarraat mein aliktran ke baray mein maloomat haasil huien ke woh dohri khususiyaat ka maalik hey. Aik taraf maadi zarra hey toh doosri taraf lehar hey. Atom ke andar mojood lehron ka nizaam roshni ki duniya ka suraagh deta hey Chunanchey hum apne mahol mein jo kuch dekhte hein. Woh aik taraf maadi tashakkus rakhta hey aur doosri taraf roshni ka hayolaa hey. Roshni ke hole mein jo therikaat peda hoti hein. Isi ke mutabiq maadi tashakkus mein bhi tabdeelian wuqoo Pazeer hoti hein. Scienci usool ke mutabiq agar aliktran aur proton ki tadaad mein tabdeeli kar di jaye. Toh atom apni mahiat tabdeel kar deta hey. Nuclear amal mein urinium amal inshiqaq ke baad plotonim mein tabdeel ho jata hey. Goya woh atomi zarraat jo lehron ki duniya se talluq rakhtay hein, un mein tabdeeli waqay ho jaye toh Ansar shakal badal laita hey. Roshni ki duniya mein tabdeeli waqay hoti hey toh maadi tashakkus mein bhi tabdeeli aa jati hey. Jis terhan har maadi wujood ke sath barqi ro ka nizaam kaam karta hey isi terhan ensaan ke andar bhi barqi nizaam karfrma hey. Roohani science ke mutabiq ensaan mehez gosht post, hadion aur khoon se murakkab aik putla nahi balkay khaki wujood ke andar noori johar bhi hey aur yahi noori johar is ki asal hey. Johar barqi ro ya current hey.*

### Generator:

*Ensaan ke andar buniyadi tor par teen generator kaam karte hein. Yeh generator teen terhan ke current peda karte hein. Un tenu current ke mjmoae ka naam ensaan hey.*

### Misaal:

*Shama ya shama ki law teen ajzaa ka murakkab hey.*

1. *Sholay ka rang*
2. *Sholay ka ujala aur*
3. *Garmi jo shama ke julne se peda hoti hey.*
4. *Jab hum lafz shama kehte hein toh is se morad tenu ajzaa ki ijtimai shakal o soorat hoti hey. In tenu mein se kisi aik ko bhi shama ke wujood se allag nahi kiya ja sakta.*

*Shama ki terhan ensaan ke hawaas bhi teen barqi ro ke tabay hein. Tamam khayalat, tasawurat aur ehsasat, chahay woh zahiri hon ya baatini, thos hon ya lateef, barqi ro ki mukhtalif trkibon se tashkeel paate hein.*

*Un tenu generator ko aik markazi power station control karta hey. Jisay amar, rooh ya tajallii kehte hein.*

*Generator number 1 se peda honay wala current nihayat lateef aur taiz raftaar hey is ki qowat (potential) bhi na qabil bayan hadd taq ziyada hey. Yeh apni taiz raftari ki binaa par zehan ko kaayenaat ke tamam gooshon se munsalik rakhta hey. Raftaar ke taiz honay ki wajah se is current ka aks insani dimagh ki screen par bohat dhundlaa parta hey. Is aks ko wahima kehte hein. Tamam ehsasat aur tamam aloom ki ibtida wahima se hoti hey. Lateef tareen khayaal ka naam wahima hey jisay sirf idraak ki gehraion mein mehsoos kya jata hey. Wahima Gohr ho kar khayaal ban jata hey.*

*Generator number 1 se peda honay walay current ke do hissay hein. Aik ziyada taaqat ka haamil aur doosra kam taaqat rakhnay wala. Aik hi barqi ro pehlay taiz raftaar hoti hey or baad mein is ki raftaar kam ho jati hey. Ziyada taaqatwar ya taiz raftaar current kaayenaat ka shaor ya kaayenaat ka record hai aur kam taaqat ka haamil current wahima kehlata hey.*

*Generator number 2 se bhi do terhan ki barqi ro peda hoti hey aik manfi aur doosri misbet. Manfi lehar wahima mein daakhil hoti hey toh wahima khayaal ban jata hey. Khayaal wahima ki tafseeli soorat hey. Lekin yeh bhi nigah se posheeda rehta hey. Khayaal par misbet current ghalib aa jaye toh woh tasawwur mein dhal jata hey. Khayaal mein khadd-o-khaal peda ho jayen toh usay tasawwur kehte hein. Tasawwur*

*aisa khaka hey jisay nigah toh nahi dekhatii lekin zehan shakal o soorat ka ihata kar laita hey.*

*Generator number 3 ki barqi ro ka kaam ehsasat ko geherai bakhshta hey. Yeh barqi ro mouj ki shakal rakhti hey. Yani is ki aik harkat oopar ki taraf aur doosri neechay ki janib hoti hey. Baalfaz deegar yeh do harkaat, do terhan ke ehsasat zehan ko ataa karti hein. Oopar ke rukh harkat ya saoodi harkat ehsasat mein rangeeni hey. Is harkat mein tasawwur itna gehra ho jata hey ke aadmi be ikhtiyar amal ki taraf khinchnay lagta hey. Nazooli harkat ya neechay ki harkat amal ya muzahira hey. Amar ya tajallii mein kaayenaat ka majmoi ilm record ki soorat mein mojood hey. Yeh record harkat mein aa kar wahima ban jata hey. Is harkat ko current number 1 kaha gaya hey.*

*Current number 2 ki manfi lehar wahima ko khayaal ki shakal o soorat ataa karti hey aur khayaal ke zariye tamam makhloqaat aik rishte mein bandhi hui hein. Yahi wajah hey ke makhloqaat mein takazey mushtarik hein maslan bhook, pyaas, ranj, gussa, baqaye nasal ka jazba waghera. Current number 2 ki misbet lehar ensaan ko apni nau ke tasawurat se aashna karti hey.*

*Current number 3 ka nazooli rukh ehsasat mein thos pan hey aur saoodi rukh ehsasat mein rangeeni hey. saoodi rukh mein aadmi ke tamam ehsasat jism se apna rishta munqita kar ke Zaman o makaan se aaza dho jatay hein. Nazooli rukh mein aankhh, kaan, naak, haath paon ke zariye hawaas ka muzahira hota hey aur saoodi rukh mein Basarat, samaat, guftaar aur lams ki salahiyaten aaza ke baghair kaam karti hein.*

*Aadmi ke zehan se tenu current guzarte hein aur woh back waqt tenu kaifiyat mein safar karta hey lekin jis current ka aks zehan ki screen par gehra hota hey, aadmi isi ki khususiyaat mein khud ko mutharrak daikhta hey. Agar current number 3 par current number 2  $\frac{1}{2}$  current number 1 ka (sensation) ghalib aa jaye toh aadmi tasawwur, khayaal aur wahima ki raftaar se safar karne lagta hey aur yeh tamam makhfif itllaat tasweerai film ki soorat mein samnay ajati hein.*

*Muraqba ki mashq se current number 2 aur current number 3 ki taaqat bherne lagti hey. Taaqat bherne se morad yeh hey ke dimagh ka receiver in itllaat ko ziyada behtar wusool karne lagta hey.*

### ***Teen current:***

*Abhi hum bayan kar chuke hein ke ensaan ke andar teen barqi current kaam karte hein. Baalfaz deegar ensaan ke andar jo salahiyaten kaam karti hein woh teen dairon mein Mazhar banti hein. Yeh tenu current mehsosaat ke teen hyole hein aur har hayolaa mukammal tashakkus rakhta hey. Har current se ensaan ka aik jism wujood mein aata hey. Is terhan aadmi ke teen wujood hein ya aadmi teen jism rakhta hey. Maadi jism, roshni ka bana hua jism aur noor se bana hua jism. Yeh tenu jism back waqt mutharrak rehtay hein. Lekin maadi jism (shaoor) sirf maadi harkaat ka ilm rakhta hey. Misaal ke tor par maadi jism ke andar la tadaad af-aal waqay hotay rehtay hein. Phephray hua khinchte hein, jigar ke andar hazaar taamulat barsar amal rehtay hein, dimagh ke andar barqi ro ke zariye heran kin karishma jari rehta hey. Puranay khaliyaat fanaa hotay hein naye khaliyaat bantay hein. in mein se aksar aamaal ko hamara shaoor mehsoos nahi karta aur nah hamara shaori iradah in ko control karta hey. Shaori iraday ke baghair yeh aamaal khud bakhud aik tarteeb se waqay hotay hein. Hamaray andar roshni aur noor ke jism bhi kaam karte hein. Lekin shaoor inhen mehsoos nahi karta. Sirf khawab ya mraqbe ki kaifiyat aisi hein jin mein hamein roshni ke jism ka ehsas hota hey. in kaifiyat mein hamara maadi jism moattal rehta hey. Is ke bawajood hum zindagi ka har feal injam dete hein.*

*Is kefifiyat mein roshni ka jism harkat karta hey. Is jism ko hayola jism misali bhi kehte hein. Agar khayaal ki qowat ko barhaya jaye toh jism misali ki harkaat samnay aa jati hein. Aur hum jism misali ko iraday ke tehat istemaal kar saktey hein. Jism misali ki raftaar maadi jism se saath hazaar gunah ziyada hey. Khawab mein noor ka jism bhi mutharrak ho jata hey lekin raftaar itni taiz hoti hey ke hum noorani waardaat ko yaad nahi rakh paate noor ka jism roshni ke jism se hazaron gina taiz safar karta hey. Agar khayaal ki taaqat mein matlooba izafah ho jaye toh aadmi noor ke jism se muta-arif ho jata hey.*

*roohani log muraqba par uboor haasil kar ke roshni aur noor dono mein safar karte hein. Mraqbe ke zariye aadmi ki shaori kaifiyat roshni ke jism mein tahleel ho jati hein aur aadmi roshni ki raftaar se safar karne lagta hey. Usay woh baatein maloom ho jati hein jo roshni ke andar mojood hein. Yeh baat wazeh kar dainee zurori hey ke yahan roshni se morad woh roshni nahi hey jo hamein nazar aati hey balkay yeh is roshni ka tazkara hey jo zahiri aankhon se nazar nahi aati. Isi terhan jab shaori kaifiyat noorani duniya mein jazzb ho jati hein toh noor ka jism barsar amal aa jata hey. Is waqt aadmi noor ki shu-aon ke zariye zamaniyat aur matkaniya ko tey karne lagta hey.*

## Teen Parat

*Har ensaan teen jism ya teen roohon se murakkab hey. Rooh hewani, rooh insani aur rooh azam. Har rooh do dairon par qaim hey.*

*Rooh hewani (daira number 1) Nafsi' (daira number 2) qalb*

*Rooh insani (daira number 1) rooh' (daira number 2) siri*

*Rooh Azam (daira number 1) khafi' (daira number 2) akhfa*

*Yeh chay dairay mehwari aur Tolani gardish circle aur try angle (circle & triangle) mein taqseem ho kar roshni aur noor ki chay lehron mein tabdeel ho jataj hein. Roshni ki teen lehron se baydaari ke hawaas bantay hein aur teen noorani lehron se khawab ke hawaas bantay hein. Roshni ki teen laharen, baydaari ki zindagi ko mutharrak rakhti hein aur noor ki teen laharen khawab ki zindagi ko mutharrak rakhti hein.*

*Har aadmi sonay ke baad beedar hota hey, baydaari ke baad jab is ki aankhh khulti hey toh woh shaori hawaas mein daakhil hota hey, hum is kefiyat ko name baydaari ki haalat keh saktey hein. Name baydaari se matlab yeh hey ke abhi aadmi poori terhan shaoor mein daakhil nahi hua hey lekin jaisay hi woh so kar uthnay ke baad baydaari ki pehli kefiyat mein daakhil hota hey. Is ke nafs mein fikr o amal ka hajoom ho jata hey. Baydaari ke hawaas mein fikr o amal ki jo tarzein hein woh sab yakjai tor par daur karne lagti hein. Name baydaari ke baad doosra waqfa shuru hota hey. Is mein aadmi ke hosh o hawaas mein geherai peda hoti hey. Hosh o hawaas ki is geherai se dimagh ke oopar jo khumar hota hey woh khatam ho jata hey. Is waqfay mein suoor ki kefiyat taari rehti hey. Kabhi suoor ki kefiyat barh jati hey kabhi kam ho jati hey. Is kefiyat se daira qalb mutharrak ho jata hey. Suroor ke ehsasat gehray honay ke baad teesri kefiyat wajdan ki hey, wajdan baydaari ka teesra waqfa hey. Wajdan mein daira rooh kaam karta hey.*

*Pehla waqfa: Neem baydaari (shaori hawaas ki ibtida) = fikr o amal ka aik markaz par qaim hona = daira nafs ki harkat*

*Doosra waqfa: Dimagh ke oopar se khumar ka ghalba khatam ho kar hosh o hawaas mein geherai peda hona = suoor = daira qalb ki harkat*

*Teesra waqfa: Suroor = geherai = wajdan = daira rooh ki harkat*

*Jis terhan baydaari mein teen waqfay hein isi terhan neend ke bhi teen waqfay hein. Jis terhan ensaan teen (stages) se guzar kar baydaari mein daakhil hota hey isi terhan teen mrhlon se guzar kar neend mein daakhil hota hey.*

*Neend aur baydaari ke darmiyani waqfay ka naam gunood hey. Gunood mein "daira sir" harkat mein rehta hey. Neend ki doosri haalat mein jisay halki neend kehna chahiye "khafi daira" ki harkat hoti hey aur neend ki teesri haalat mein aadmi jab poori terhan gehri neend so jata hey. "akhfa daira" ki therikaat hoti hein.*

*Neend aur baydaari ke darmain pehli kefiyat:*

*Gunood= boujhal hawaas = lashoor ka halka ehsas neend aur baydaari ke darmain doosri kefiyat:*

*Halki neend = la shaori hawaas mein harkat + shaoor y hawaas ka idraak.*

*Neend aur baydaari ke darmain teesri kefiyat:*

*Gehri neend = la shaori hawaas ka ghalba + shaori hawaas ki nifi.*

*Ghhor talabb baat yeh hey ke in tamam halaton ke shuru mein ensaan par sukut ki haalat zaroor taari hoti hey. Jis waqt aadmi so kar uthta hey is waqt is ka zehan qatee tor par pur sukoon aur khaali hota hey. Isi terhan doosri kaifiyat mein bhi ensaan ki tabiyat chand lamhoon ke liye zaroor sakit ho jati hey. Yani aik haalat se doosri haalat mein daakhil honay ke liye sukut ka hona zurori hey. Jis terhan baydaari ki haalat mein har haalat sukut se shuru hoti hey isi terhan ghunodghi ke waqt bhi hawaas par halka sa sukut taari hota hey aur chand lamhay guzar jaane ke baad hawaas ka yeh sukut boujhal ho kar ghunodghi ki soorat ikhtiyar kar laita hey.*

*Ibtidayi neend ke chand sakit lamhaat se halki neend ki shuruvaat hoti hein aur phir gehri neend ki sakit laharen insani jism par ghalba haasil kar layte hein. Is ghalba ko gehri neend kaha jata hey.*

## Nazar ka Qanoon:

*Baydaari ho ya neend dono ka talluq hawaas se hey aik haalat mein ya aik keftiyat mein hawaas ki raftaar taiz hojati hey aur aik haalat ya keftiyat mein hawaas ki raftaar kam ho jati hey. Lekin hawaas ki noiyat nahi badalti baydaari ho ya khawab dono mein aik hi terhan ke aur aik hi qabeel ke hawaas kaam karte hein. Baydaari aur neend darasal dimagh ke andar do khanaay hotay hein ya yun kahiye ke ensaan ke andar do dimagh hein. Aik dimagh mein jab hawaas mutharrak hotay hein toh is ka naam baydaari hey, dosray dimagh mein jab hawaas mutharrak hotay hein toh is ka naam neend hey. Yani aik hi hawaas baydaari aur neend mein radd o badal ho rahay hein aur hawaas ka radd o badal hona hi zindagi hey. Jab dimagh ke oopar ke aik hawaas se mutaliq sukut taari hota hey. Toh doosrey hawaas mutharrak ho jatay hein. Baydaari mein hawaas ke kaam karne ka qaida aur tareeqa yeh hey ke aankhh ke deiay par palak ki zarb padtee hey toh Hawa seen kaam karna shuru kar dete hein yani ensaan neend ke hawaas se nikal kar baydaari ke hawaas mein daakhil ho jata hey.*

*Mojooda daur mein is ki misaal camera se di ja sakti hey. Camera ke andar film mojood hey. Linz (lens) bhi mojood hey. Lekin agar camera ka button nah dabaya jaye aur shtr (shutter) mein harkat waqay nah ho toh film par tasweer nahi aati. Bilkul isi terhan aankhh ke dailey par agar palak ki zarb nah parre toh samnay mojood manazair dimagh ki screen par film nahi bantay. Baydaari mein dekhnay ka yeh doosra marhala hey. Pehla marhala yeh hey ke jab ensaan sonay ke baad beedar hota hey toh fori tor par usay koi khayaal aata hey aur yeh khayaal hi darasal baydaari aur neend ke darmain had ban jata hey. Jab is khayaal mein geherai waqay hoti hey toh palak jhapkane ka amal shuru ho taa hey aur palak jhapkane ke sath sath mojood manazair dimagh ki screen par muntaqil hona shuru ho jatay hein.*

*Dekhnay ka qanoon yeh hey ke dimagh par mojood manazair ke sath sath Ilmi hesiyat mein dimagh aik ittila masool karta hey. Dekhnay se zehan is ittila mein maani pehna deta hey. Palak jhapkane ke amal ke sath sath insani dimagh mein jo aks muntaqil hota hey is ka waqfa pandrah second hota hey. Abhi pandrah second nahi guzarte toh nazar ke samnay manazair mein se koi aik, do ya zayed manazair pehlay manazair ki jagah le letay hein aur yeh silsila tasalsul ke sath qaim rehta hey.*

*Baydaari mein nigah ka talluq aankhh ke deilon se barah e raast hey. Aankhh ke deilon par palkon ki zarb aankhh ke camera ka woh button hey*

*jo baar baar tasweer laita hey. Qanoon yeh hey ke agar aankhh ke deilon ke oopar palak ki zarb nah parre toh aankhh ke andar mojood asaab kaam nahi karte. Aankhh ke andar mojood asaab ki haseen isi waqt kaam karti hein jab in ke oopar palkon ya aankhh ke pardon ki zarb padtee rahay. Agar aankhh ki palak ko bandh diya jaye aur deilon ki harkat ruk jaye toh nazar ke samnay khala aa jata hey. Manazair ki film bandi ruk jati hey.*

*Saari kaayenaat aur kaayenaat ke andar tamam noyein aur afraad aik markaziyat ke sath bandhay hue hein. Zindagi ke mukhtalif marahil aur zindagi ke mukhtalif zamane zahir been nazron se allag allag nazar atay hein lekin fi al waqea zamane ka nasheeb o frazz aur zindagi ke marahil mein tagayur o Tabdal kitna hi mukhtalif kyun nah ho sab ka talluq markaziyat se qaim hey. Afraad kaayenaat aur markaziyat ke darmain laharen ya shu'ayen rabita ka kaam karti hein. Aik taraf markaziyat se laharen nuzool kar ke afraad kaayenaat ko fid karti hein, markaziyat ko qaim rakhti hein doosri taraf yeh laharen afraad kaayenaat ko fid karne ke baad Saood karti hein. Nuzool, Saood ka yeh la mutnahi silsila zindagi hey.*

*Shua aur lehar ke dorania ke paish e nazar kaayenaat ki jo soorat banti hey is ko hum aik daira ke ilawa kuch nahi keh saktey. Yani poori kaayenaat aik daira hey. saoodi aur nazooli harkat ke sath taqseem ho kar yeh aik daira chay dairon mein jalva numa hota hey. Kaayenaat aur afraad kaayenaat ke pehlay dairay ka naam “nafs” hey. Nafs aik chairag hey. Jis mein se roshni nikal rahi hey. Chairag ki is roshni ya lau ka naam nigah hey. Zahir hey jahan lau ho gi wahan roshni ho gi aur jahan roshni hoti hey wahan ka mahol Munawar ho jata hey. Chairag ki roshni jahan taq padtee hey khud apna mushahida kar layte hey. Chairag ki lau mein be shumaar rang hein. Jitne rang hein itni hi kaayenaat mein ranginiyan hein. Chairag ki lau ki roshni halki, madham, taiz aur bohat taiz hoti rehti hey.*

*Jin cheezon par roshni bohat halki padtee hey in cheezon se mutaliq hamaray dimagh mein twahm peda hotay hein aur jin cheezon par lau ki roshni halki padtee hey in cheezon se mutaliq hamaray zehan mein khayaal peda hota hey aur jin cheezon par lau ki roshni taiz padtee hey in cheezon ka hamaray zehan mein tasawwur bantaa hey aur jin cheezon par lau ki roshni bohat taiz padtee hey nigah in ko dekh layte hey. Darasal hum kisi cheez ko dekhnay ke liye chaar marahil se guzarte hein.*

*Kisi cheez ko dekhnay aur samajhney ke liye is cheez ka halka sa vahm dimagh par warid hota hey. Yani kisi cheez se mutaliq aik halka sa khaka bantaa hey. Vahm mein geherai hoti hey toh khayaal ban jata hey. Khayaal mein geherai peda hoti hey toh zehan par is cheez ke naqsh o nigaar ban*

*jatay hein. Naqsh o nigaar gehray ho jatay hein toh khayaal tasawwur ban jata hey aur jab naqsh o nigaar tasaworati tor par khadd-o-khaal mein zahir honay lagtay hein toh woh cheez nazron ke samnay aa jati hey. Tafakkar nishandahi karta hey ke dekhna aik salahiyat hey jo halki se halki roshni mein kaam karti hey kisi cheez ke halkay se khakay ko chahay is ki hesiyat “vahm” kyun nah ho nigah mein mutaqil kar deti hey. Taa ke mazeed teen darjon mein safar kar ke is cheez ko khadd-o-khaal ki shakal vsort aur rang o roop (dimension) mein dekha ja sakay. Jis terhan hum ne nigah ka qanoon bayan kya hey isi terhan saari Hussain kaam karti hein. Yeh haseen Shamah (soonghnay ki hiss), samaat (sun-nay ki hiss), qowat zayega (chakhnay ki hiss) aur lamsa (chone ki hiss) hein. Zindagi ki saari dlchspyan zindagi ke saaray aamaal o waqeat o halaat, zindagi ki kal tarzein isi qanoon par jari hein.*

## Kaayenaat Ka Qalb

*Hamaray zehan mein hama waqt mukhtalif khayalat aur tasawurat warid hotay rehtay hein. In mein hamein apna iradah istemaal nahi karna parta. Iraday aur ikhtiyar ke baghair khayalat kari Dur kari nuqta shaoor mein daakhil hotay rehtay hein. Insani zindagi mein khayalat, tasawurat, kaifiyat aur jo takazey kaam karte hein woh teen darjon par mushtamil hein.*

*Aik terhan ke khayalat o ehsasat aadmi ko apni mojoodgi ka idraak ataa karte hein jin ki badolat aadmi khud ko aadmi ki soorat mein daikhta hey. Goya yeh infiradi ehsas hey. Is tarz ka shaoor kaayenaat ki tamam makhloqaat ko haasil hey. Bakri bhi apna ehsas rakhti hey aur fakhta ko bhi apni mojoodgi ka ehsas hey.*

*Doosra shaoor fard ko is ki nau ke tasawurat se aashna karta hey maslan aadmi ke andar jab shaoor kaam karta hey toh aadmi se aadmi ki paidairesh hoti hey aur gaaye se gaaye ka bacha janam laita hey. Adam ke bachay ke wohi ehsasat hotay hein jo is ke walidain ke hein aur gaaye ka bacha wohi ehsasat le kar peda hota hey jo gaaye ke hein.*

*Khayalat o idraak ka aik majmoa woh shaoor hey jo tamam makhloqaat mein yaksaa jari hey aur is hi shaoor ka muzahira “nazar” hey. Yeh shaoor jis maqam par jalva gir hota hey aik hi tarz rakhta hey. Maslan aadmi pani ko pani samjhata hey aur bakri bhi pani ko pani samajh kar peetti hey. Is shaoor ya nazar ke kirdaar mein azal se abadd taq koi tabdeeli nahi hoti. Makaniyat ke tabdeel honay se bhi is ke kirdaar mein koi farq waqay nahi hota.*

*Isi shaoor ki badolat tamam makhloqaat aik dosray se nazar nah anay walay rishte mein bandhi hui hein. Yahi wajah hey ke kaayenaat ki buniyadi eqdaar aik hein. Bhook pyaas, ranj o gham, Basarat, samaat aur lams ki quwaten saari makhloqaat mein mojood hein. Jab yeh quwaten nauon mein harkat karti hein toh har nau apni eqdaar ke mutabiq in ko mukhtalif tarzon mein istemaal karti hey. Maslan bhook ka ehsas sher mein bhi mojood hey aur bakri mein bhi kaam karta hey lekin dono takazey ki takmeel allag allag karte hein. Khayaal mein maani ki buniyad par nau ka zehan infiradi tor par kaam karta hey. Yani nau ka zehan fard mein infiradi shaoor ban jata hey.*

*Kainati zehan darakht ke beej ki manind hey. Darakht ka tana, shaakhen, phool aur phal sab ki maadi bunyaad nanha sa beej hey. Aik beej apna izhaar hazaar ha shaklon mein karta hey. Agar beej nah ho toh darakht ka tazkara mumkin nahi hey. Isi terhan kainati zehan se tamam nauyein aur nau ke afraad harkat mein atay hein. Nau aur nau mein kaam karne walay tamam khayalat, tasawurat aur ehsasat sab aik ikai ka phelao hein. Agar nau ke zehan ko barqi ro jaan liya jaye toh tamam anwaa aur in ke afraad ki hesiyat barqi qmqmon jaisi ho gi. Jis terhan barqi ro bijli ghar se taron ke zariye lakoон qmqmon taq pahunchti hey isi terhan kainati zehan se ittlaat nau aur is ke afraad taq pahunchti hein. Chunkay ittlaat ka nizaam barqi ro ki terhan hey is liye tamam anwaa ka zehan aik dosray se munsalik ho kar kaam karta hey.*

*Zindagi par ghhor kya jaye toh yeh haqeeqat samnay aati hey ke hamaray zehan ka aik rukh maadi zindagi mein harkat karta hey aur doosra rukh zindagi ki ittlaat ka source (source) hey jis mein zindagi ki tamam ittlaat aur harkaat mehfooz hein. Hamari shaori zindagi isi hissay ke tabay hey. Hamaray jism mein hazaar ha harkaat, chimiavi aur barqi aamaal shaori iraday ke baghair waqay hotay hein maslan saans lainay, palak jhapkane, dil dhadakne mein hamein iraadi qowat sirf nahi karna padtee. Yeh saaray aamaal az khud aik tarteeb ke sath waqay hotay rehtay hein.*

*Takhleeq ke marhalay mein nau ke khadd-o-khaal, nau ke tasawurat aur ittlaat fard se peda honay walay bachay ko muntaqil hoti hein. Paidairesh mein infiradi shaoor ka kirdaar sathi hey. Nooi zehan aur kainati zehan bonyadi kirdaar ada karta hey.*

*Jinyat (genetic) ke ilm ki taraqqi ke baad yeh baat samjhna mushkil nahi hey ke peda honay walay bachay ki shakal o soorat maa baap ya rishte daaron se mushabihat rakhti hey. Nooi aitbaar se bacha in hi khadd-o-khaal par peda hota hey jo is ke nau ke deegar afraad ke hein. Nah sirf jismani khadd-o-khaal waarsat mein muntaqil hotay hein balkay aadaat o atwaar bhi muntaqil hotay hein. Baalfaz deegar nau ke nuqoosh aur kainati zehan ki sifaat aik record ki terhan walidain se bachay ko muntaqil hoti hein. Peda honay walay har bachay mein yeh dono record mehfooz hotay hein. Jon jon bacha bara hota hey is ki nau ke shaoor mein wusat peda hoti hey.*

*Un haqayiq se yeh baat dhoop ki terhan roshan hey ke hamaray andar iraadi harkaat se Mawrah aik ba ikhtiyar aur bashaour nizaam kaam karta hey. Isi bashaour tashakus ko rohaniyat mein nau ka shaoor kehte hein aur yahi tashakus jab tamam nuaon ke andar mushtarik eqdaar ko control*

*karta hey toh is ka naam kaayenaat ka ijtimai shaoor rakha jata hey. Yeh dono shaoor jo poori kaayenaat ki bunyaad hein majmoi tor par "rooh" hein.*

*Kisi shakhs ke andar is ke infiradi shaoor ke sath sath nau ke zehan aur kaayenaat ka shaoor bhi mojood rehta hey. nau se morad ibtidaye afrinish se le kar mojooda lamha taq wujood mein anay walay afraad hein. nau ke mehsosaat ka ijtimai fard ke shaoor mein nahi balkay nau ke zehan mein hota hey aur yahin se shaoor ko muntaqil hota hey.*

### **Misaal:**

*I shakhs katabat ka fun seekhna chahta hey. Jab woh is fun ki taraf mutwajjah hota hey aur murawaja qawaaid o zawabit ke tehat is fun ko apne andar jazb karne ki koshish karta hey toh waqt muqarara ke baad is qabil ho jata hey ke apne iraday se is fun ka muzahira kar sakay. Matlab yeh hey ke is ne apne andar mojood aik salahiyat ko harkat mein laa kar shaoor ka hissa bana liya. Isi terhan woh apni nau ke kisi ilm ya fun ko seekh lita hey. Yeh salahiyat ensaan ke nooi zehan mein mehfooz hoti hey aur yahin se muntaqil ho kar shaoor ka hissa ban jati hey. Isi terhan jab koi shakhs apni nau ke zehan ya kainati zehan ko beedar karna chahta hey toh woh apni koshish mein kam o besh isi terhan kamyaab ho jata hey jis terhan woh nooi zehan ko mutharrak karne mein kamyaab hey.*

*Agar infiradi shaoor ki tamam kaifiyat nau ke shaoor mein jazb kar di jayen toh infiradi shaoor nau ke shaoor mein tahleel ho jata hey aur woh nau insani ke majmoi shaoor se rabita haasil kar lita hey. Woh Mazahir ko waseela banaye baghair apna khayaal kisi bhi shakhs ko pouncha sakta hey. Chahay woh kitney hi faaslay par kyun nah ho. Isi terhan woh is ke khayaal ko wusool bhi kar sakta hey. Khayalat ke is ilm se taskheer o taamer shakhsiyat ke bohat se kaam liye ja saktey hein. Urf aam mein isi ilm ko intqaal khayaal kehte hein. Agar infiradi shaoor taraqqi kar ke kaayenaat ke shaoor se hum aahang ho jaye toh woh tamam makhloqaat ke ijtimai shaoor se aagahi haasil kar lita hey. Hewanat, jamadat, jaanat aur firshton ki harkaat o saknaat maloom ki ja sakti hein. Sayyaron aur samawi nizamon ka mushahida kya ja sakta hey.*

*Agar kisi shakhs ka infiradi zehan, nau zehan aur is ke baad kainati zehan mein daakhil ho jaye toh woh poori kaayenaat ka mutalea kar sakta hey kyunkay kaayenaat mein aik hi shaoor karfrma hey aur is ke zariye har lehar doosri lehar ke maani samjhti hey chahay yeh do laharen kaayenaat ke do kinaroon par waqay hon. Chunanchey agar hum apni tavajja ke zariye shaoor ko pas parda kaam karne walay dono zehnon mein jazb kar*

*den toh in dono ko bilkul isi terhan samajh saktey hein jis terhan apni shaori waardaat o kaifiyat se waaqif hein.*

*Irtkaz tavajja ke zariye apne sayaray aur dosray sayyaron ke assaar o ahwaal ka mushahida kya ja sakta hey. Insanon, hewanon, jaanat aur firshton ki harkaat o saknaat aur jamadat ki androoni therikaat maloom ki ja sakti hein. Muraqba ki musalsal mashq, irtkaz tavajja ka baais banti hey aur shaoor kainati zehan mein tahleel ho kar zaroorat ke mutabiq har cheez daikhta, samjhta aur Hafza mein mehfooz kar deta hey.*

## Nazriya e Tauheed

Zameer noor batin hey. Noor batin se istifada karne ke liye Allah ne anbia ke zariye shariyatein nafiz ki hein hum jab Shariat par ghhor karte hein aur Huzoor Aleh Salat O Valslam ki talemaat par fikr kar ke koi nateeja akhaz kartein hein toh aik hi haqeeqat samnay aati hey ke nau insani ki takhleeq ka ajmali pehlu yeh hey ke Allah ko aik mana jaye. Allah ko aik jan-nay ko toheed kaha gaya hey toheed ya Allah ko aik maanna aur Allah ko ba hasiat khaaliq ke aik janna anbia allahum salam par wahi ke zariye munkashif hua. Chunkay anbia ko yeh kashaf wahi ke zariye hota hey is liye woh jokchh kehte hein in frmodat mein qiyaas ko dakhla nahi hota. Is ke bar aks anbia ke nah maan 'ne walay firqay toheed ko apne qiyaas mein talaash karte hein. Jab se Adam zaad baradri ka maadi wujood zahir hua hey is hi waqt se ensaan kisi aik taaqat ki hukmarani tasleem karne ke liye qiyaas se rahnumaiye chahta hey. Anbia ko nah maan-ne walay firqay hamesha toheed ko apne qiyaas mein talaash karte rahay. In ke qiyaas ne ghalat rahnumaiye kar ke toheed ko ghair tuaheedi nazriaat bana kar paish kya aur yeh nazriaat kahin kahin dosray firqoun se mutsadam hotay rahay. Qiyaas aur mafrooza (fiction) ka paish kardah koi nazriya kisi dosray nazriye ka chand qadam toh sath day sakta hey lekin nakaam ho jata hey. Is liye ke yeh khud qiyaas kardah nazriya hey. Is ko maan-ne ke liye koi haqeeqat samnay nahi hey. Jab ke anbia ka elaan kardah toheed ka nazriya qiyaas par mabni nahi hey. Hum jab nau insani ka tazkara karte hein aur nau insani ki Falah o behbood chahtay hein toh hamein laziman is taraf tavajja dainee parre gi ke nau insani aik kunba hey. Is kunba ka aik aisa sarparast hey jis mein shak o shuba ki gunjaish nahi hey.

Is nazriya par nau insani ko akhatta karne ke liye aik maktaba fikr par jama hona zurori hey. Woh nuqta fikr yeh hey ke Allah aik aisi hey jo nau insani ki sarparast hey. Jitne bhi anbia ibtidaye afrinish se aakhri nabi Mohammad urasool Allah Aleh Salat O Valslam taq maboos hue in sab ne toheed ka hi dars diya hey. Kisi nabi ki taleem aik dosray se mutsadam nahi hey. Agar nau insani aik nuqtay par markooz ho kar Falah chahti hey toh usay anbia ki batee hui toheed par amal karna ho ga. Tareekh batati

*hey ke anbia ki toheed ke nazriya ke ilawa aaj taq jitne bhi nizamhaaye hikmat banaye gay woh tamam apne maan-ne walon ke sath mit gay ya aahista aahista mittay ja rahay hein. Mojooda daur mein taqreeban tamam puranay nizaam fikr fanaa ho chuke hein. Ya radd o badal ke sath fanaa ke rastay par sargaram amal hein.*

*Aaj ki naslen guzashtha naslon se kahin ziyada mayoos hein aur aindah naslen aur bhi ziyada mayoos honay par majaboor hon gi. Aik waqt aeye ga ke nau insani ko kisi nah kisi taaqat mein nuqta toheed ki taraf lootna parre ga. Jis nuqta toheed ko anbia ne muta-arif karaya hey.*

*Hum dekhte hein ke mukhtalif mumalik aur qomon mein zindagi ki tarzein mukhtalif hein, libaas allag aur jismani vazayf judagh ana hein yeh baat kisi terhan bhi mumkin nahi hey ke tamam nau insani ka jismani wazifa aik ho sakay. Hum jab jismani wazifay se hatt kar apne andar dekhte hein toh hamein aik hi baat nazar aati hey ke jismani vazayf allag allag honay ke bawajood nau insani ke tamam afraad ka roohani wazayf mein baahum ishtiraaq hey. Bahami ishtiraaq yeh hey ke makhlooq aik hey aur makhlooq ki zaroriat poora karne wala bhi aik Allah hey. Zara sa sochnay par yeh haqeeqat munkashif hoti hey ke nau insani ki jitni trqyan hein, jitne aloom ke madaraj hein in sab ka talluq isi aik zaat se hey. Koi ilm is waqt taq ilm nahi ban sakta jab taq koi zaat in aloom ko insani dimagh par anspayr (inspire) nah kere. Koi taraqqi mumkin nahi hey jab taq is duniya mein kisi shye ke andar tafkr nah kya jaye. Koi shye mojood ho gi toh taraqqi ho gi, mojood nahi ho gi toh taraqqi nahi ho gi. nau insani mojood ho gi toh irtiqa ho ga warna irtiqa nahi ho ga. nau insani ke dimagh mein kuch karne aur bananay ka khayaal warid nah ho toh koi ijaad nahi ho sakti. Yeh woh bahami rabt hey jo roohani aitbaar se tammam nou mein aur tamam afraad mein hama waqt mutharrak hey aur is ka mukhzan toheed aur sirf toheed hey. Duniya ke mufakreen ko chahiye ke woh jad-o-jehad kar ke ghalat taabiron ko durust karen. Yahi woh yakeeni amal hey jis se aqwam aalam ko aik roohani dairay mein akhatta kya ja sakta hey. Yeh roohani daira aasmani kitabon aur Quran ki paish kardah toheed hey.*

*Quran pak ki bayan kardah toheed mein daakhil honay aur is toheed ko apne oopar jari o saari karne ke liye tasbat ko bala e taaq rakhna ho ga, tafaruqon se azad hona ho ga. Woh waqt daur nahi hey ke nau insani*

*mustaqbil ke khofnaak tassadum se woh muashi ho ya nazriati majaboor  
ho kar baqa ki talaash kere gi aur baqa ke zaraye toheed ke siwa kisi  
nizaam hikmat se nahi mil saktey.*

## Muraqba Aur Mazhab

*Arbab mazhab o minbar kehte hein ke muraqba ka mazhab se koi talluq nahi hey aur aasmani sahayef mein is ka tazkara nahi milta. Yeh baat aik sathi tarz fikr rakhnay walay shakhs ko toh mutasir karti hey lekin jab deen ki hikmat aur geherai talaash ki jati hey toh yeh taassur zael ho jata hey. Jab hum aasmani sahayef aur aakhri kitaab Quran pak ki talemaat par ghhor karte hein toh Allah ki kitaab tafkr ka hukum deti hey. Tafkr se morad yeh hey ke tamam tar zehni qowat ke sath kaayenaat mein phaili hui nshanyon par ghhor kya jaye. Mazhab ka doosra ahem tareen rukan salaat hey aur lafz salaat aik Jame istilaah hey. Salaat ka tarjuma hey rabt qaim karna. Rabt qaim karne se morad yeh hey ke Allah ke sath zehni tafkr ke sath bandah ka talluq qaim ho jaye. Zehni tafkr (concentrations) muraqba hey.*

*Muraqba ko kisi nashist ya tareeqa car se makhsoos nahi kiya ja sakta. Kyunkay muraqba aik zehni kefiyat ya zehni feal hey. Deen ne aamaal o arkaan ka jo nizaam tarteeb diya hey. Is mein zahiri aur baatini dono waardaat ko paish e nazar rakha gaya hey. Har rukan aur har amal ki aik zahiri shakal o soorat hey aur doosri baatini ya manwi kefiyat hey in dono ajzaa ka aik sath mojood hona zurori hey.*

*Mazhabi arkaan o faraiz ke zariye jis baatini kefiyat ko haasil karne ki koshish ki jati hey is ki intahaa martaba ahsaan (muraqba) hey. Mohammad alrsol Allah ne baatini kefiyat ki yaad dehani in alfaaz mein karai hey.*

*“Jab tum salaat mein mashgool ho toh yeh tasawwur karo ke Allah ko dekh rahay ho ya yeh mehsoos karo ke Allah tumhe dekh raha hey. arkaan mazhab ke baatini Wasf (tafukr) ke zariye koi shakhs bil akhir “sift ahsaan”ko haasil kar laita hey. Yani usay zaat baari taala ka Irfan naseeb ho jata hey.*

*Daur risalat maab aleh Salat o valslem mein ahal imaan ke liye Mohammad alrsol Allah aleh Salat o valslem ki zaat Aqes markaz nigah*

*thi. Sahaba ki arwah ishhq rasool aleh Salat o valslem se rangeen theen. In ka beshtar waqt Huzoor Aleh Salat O Valslem ki zaat ba barkat par tafaSkr mein sirf hota tha. In ko rasool Allah aleh Salat o valslem ki guftagu aur rasool Allah aleh Salat o valslem ke aamaal o af-aal ki hikmat talaash karne mein hadd darja ihmak tha. Is ihmak ki badolat woh roohani Anwaar se poooray poooray Faiz yab hotay they. Khidmat nabwi aleh Salat o valslem mein musalsal mojood rehne se in ke andar tafkr o wajdan ka zavia j'khud peda ho gaya tha. Is baat ko haasil karne ke liye inhen kisi koshish aur mehnat ki zaroorat nah thi.*

*Mohammad alrsol Allah Aleh Salat o Valslem ke visale ke baad aap ka qurb baad se badal gaya aur sarchashma rohaniyat ki Faiz rasani zahiri nigahon se oojhal ho gayi. Aahista aahista deen ka baatini Wasf (tfkr) zehnon se mitne laga aur deen sirf rasoom aur zahiri aamaal ka majmoa ban gaya. Aulia Allah aur sofyaye Ikram ne mazhab ki roohani gharz o Ghayat ko ujagar kya aur baatini pehlu ki tarjeeb o tadween karte hue zaabtay banaye. Is koshish ka maqsad zikar ke sath fikr ki raah ko shaamil haal karna tha. Chunanchey fikr ki aqli shakal o soorat ko muraqba kaha gaya jis ke maienay ghhor karna ya kisi cheez par concentration karna hey.*

### *Tafukr:*

*Tamam ilhaami kitabon mein ummoman aur Quran pak mein khasosan tafkr ya ghhor o fikr ko bohat ehamiyat di gayi hey aur jagah jagah tafkr ka hukum diya gaya hey kahin hukum hey ke asmano par ghhor karo. Zameen par ghhor karo, kahin barish barsne aur nabataat ugnay par tavajja dilae gayi hey. Kisi jagah makhloqaat ki paidairesh aur ensaan ki takhleeq par fikr karne ka irshad hey. Usloob bayan ke mukhtalif tareeqon se tafkr ko soch ka hissa bananay par zor diya gaya hey. Quran Majeed ke mutabiq ahal ilm aur Khasan Khuda ka yeh Wasf hey ke in ke zehnon par tafkr ka rang charh jata hey.*

*Farmaan Ellahi hey:*

*“ Asmano aur zameen ki takhleeq mein aur raat aur din ke anay janay mein Danish mandoon ke liye nishanain hein jo Allah ko yaad rakhtay hein.*

*Kharray, baithy aur letey aur tafkr karte hein. Asmano aur zameen ki takhleeq par aur nateeja mein kehte hein ke ae hamaray rab! Aap ne yeh sab kuch bulaa wajah peda nahi kya. ”(Al e imran)isi terhan Quran Majeed ne kaayenaat ke sath sath Allah taala ki zaat o sifaat ke baare mein mutala farmaya hey. Kahin yeh irshad hota hey ke:*

*“Tum jidhar bhi mun karo, wahan Allah ka chehra hey ”*

*kahin yeh farmaya gaya hey ke*

*“ Yeh baat jaan lau, yaqeen kar lau ke Allah tumhe dekh raha hey. ”*

*farmaan Ellahi hey ke*

*“ Allah har shye par muheet hey. ”*

*Quran mein hey:*

*“ Kya nahi dekha is shakhs ko jo guzra aik bastii par aur dar aan haalat woh giri pari thi apni chaton ke bil. Kehnay laga kyun kar zindah kere ga usay Allah is ke halaak honay ke baad. So murda rakha usay Allah ne so saal taq. Phir zindah kya usay. Farmaya kitni muddat toh yahan thehra raha. Is ne arz ki ke mein thehra rahon ga aik din ya din ka kuch hissa, Allah ne farmaya nahi. Balkay thehra raha hey toh so saal. Ab dekh apne khanay aur apne peenay ke samaan ki taraf yeh baasi nahi hua. Aur dekh apne gadhay ko avrih sab is liye ke hum bitayen tujhe nishaan logon ke liye aur dekh in hadion ko ke hum kaisay jorhte hein inhen. Phir hum p\_hnate hein inhen gosht. Phir jab haqeeqat roshan ho gayi is ke liye. Toh is ne kaha mein jaan gaya hon ke be shak Allah har shye par qudrat rakhta hey.” (Al-baqrah)*

*Surah Al e imran mein irshad hey.*

*“ Aur kisi bashar ki yeh shaan nahi ke kalaam kere is ke sath Allah (barah e raast) magar wahi ke tor par ya pas parda ya beje koi peghaambar aur woh wahi kere is ke hukum se jo Allah chahay. Bilashuba woh onche shaan wala bohat Dana hey. Aur isi terhan is ne ba zarea wahi bheja aap ki taraf aik janfaza kalaam apne hukum se. Nah aap yeh jantay they ke kitaab kya hey aur nah yeh ke imaan kya hey. Lekin hum ne bana diya is kitaab ko noor, hum hadaayat dete hein jis ko chahtay hein apne bundon se. ”*

*Surah malik mein hey.*

“ Jis ne banaye saat aasman oopar neechay tumhe nazar nahi aeye ga.

*Rehman ki afrinish mein koi khlal. Zara phir nigah utha kar dekh. Kya tujhe koi rakhna dikhayi deta hey. Phir baar baar nigah daal. Lout aeye gi teri taraf nigah nakaam ho kar daran haal yeh ke woh thaki maandi ho gi.*

*“Quran mein hey:*

“ Balkay woh roshan ayatain hein. Jo in ke seenon mein mehfooz hein. Jinhein ilm diya gaya aur zaalimon ke baghair hamari ayaton ka koi inkaar nahi kar sakta. ”(Al ankaboot)

*Quran mein hey:*

“ Nahi tanaza kya karte Allah ki ayaton mein magar kafir. Pas nah dhokay mein daaley tumhe in logon ka aana jana mukhtalif shehron mein. ”(Al momin)

*Farmaan Ellahi hey.*

“ Pas mein qisam khata hon in jaghon ki jahan setaaray doubtey hein aur agar tum samjhoo toh yeh bohat barri qisam hey. Be shak yeh Quran hey barri izzat wala. Aik kitaab mein jo mehfooz hey. Is ko nahi chutay magar wohi jo pak hein. Yeh utaara gaya rab allaalmin ki taraf se kya tum is Quran ke baare mein kotahi karte ho aur tum ne apna yahi naseeb bana liya hey ke tum is ko jutlatay raho ge. Pas tum kyun lota nahi dete jab rooh halaq taq poanch jati hey aur tum is waqt paas baithy dekh rahay hotay ho aur hum tum se ziyada marnay walay ke qareeb hotay hein. Albata tum dekh nahi saktey. ”

*Surah Al-rehman mein dawat fikr hey.*

“ Ae giroh jin o ans! Agar tum mein taaqat hey ke tum nikal bhago asmano aur zameen ki sarhadoon se toh nikal kar bhaag jao. Tum nahi nikal saktey. Bajuz Sultan (roohani salahiyaton) ke pas tum apne rab ki kin kin nematon ko jhutlao ge. ”

*Surah Al-baqrah mein farmaan hey.*

*“ Islam ke peirokaar hon ya yahodi, isaai hon ya Sabi jo koi bhi imaan laaye Allah par aur din qayamat par aur naik amal kere. Toh in ke liye in ka ajar hey in ke rab ke haan aur nahi koi andesha in ke liye aur nah woh ghamgeen hon ge.”*

*Un tamam ayaat mein jo umoor ghaib se mutaliq bayan hue hein, in ka maqsad yeh hey ke aadmi in haqayiq ko apne shaoor mein is terhan Rasikh karle. . . Ke zarra bhar bhi shak baqi nah rahay aur aadmi yaqeen ke darjay mein poanch jaye. Yahi yaqeen aadmi ko mushahiday taq pouncha deta hey. Aulia Allah ke nazdeek yahi martaba zabani iqraar ke baad qalb ki tasdeeq hey yani aadmi apne qalb ki aankhh se in baton ka mushahida haasil kar le jo is ka imaan hein.*

*Yaqeen ki keftiyat ko shaoor ka jazo banay ke liye ahal Allah se apna shagrdon ko muraqba taleem kya hey. Muraqba ke zariye kisi haqeeqat ko qalb par is terhan muheet kya jata hey ke rooh ki aankhh khil jaye aur aadmi haqeeqat ko apne samnay mujassam o mutshakil dekh le. Tafkr ka tajzia karne se yeh baat samnay aati hey ke tafkr aik zehni amal hey jis mein ensaan apne tamam tar tawahumat aur khayalat se dast bardaar ho kar kisi khayaal kisi nuqta ya kisi mushahiday ki geherai mein safar karta hey. Ahal tasawuf aur rohaniyat ne jab tafkr ko aik mashq ki soorat di aur is ke liye mukhtalif qaiday aur aadaab muqarrar kiyे toh is ka istilahi naam muraqba ho gaya.*

*Fikr insani mein aisi roshni mojood hey jo kisi zahir ke batin ka, kisi huzoor ke ghaib ka mushahida kar sakti hey. Aur ghaib ka mushahida zahir mein mojood kisi cheez ki tahleel mein kamyaab ho jata hey. Baalfaz deegar hum kisi cheez ke batin ko dekh len toh phir is ke zahir ka posheeda rehna mumkin nahi. Is terhan zahir ki vusaten zehan insani par munkashif ho jati hein aur yeh jan-nay ke imkanaat peda ho jatay hein ke zahir ki ibtida kahan se hui hey.*

*Yeh anbiya-e Rabbani ka tareeq hey ke woh batin se zahir ko talaash karte hein. Batin mein tafkr karne se bil akhir zehan is roshni se Munawar ho jata hey. Jis se makhfi haqayiq mushahiday mein atay hein. Huzoor Aleh Salat O Valslam ne is roshni ko noor firasat kaha hey. Aap aleh Salat o valslam ka irshad aliiiii maqam hey:*

“ Momin ki firasat se daro ke woh Allah ke noor se daikhta hey. ” fikr ka irtkaz zahiri o baatini dono aloom mein zurori hey. Jab taq fikr mein zouq, shoq, tajassus aur geherai ki quwaten peda nahi hoten. Hum kisi bhi ilm ko nahi seekh saktey. Isi terhan rooh ke ilm ko haasil karne ke liye bhi zurori hey ke aadmi apni fikri salahiyaton ko aik nuqta par jama karne ki salahiyat rakhta ho. Jab koi shakhs iraday aur amal ki pakizgee ke sath tafkr karta hey toh nuqta nazar khil jata hey aur is ki manviat ya is ka batin samnay aa jata hey.

*Quran pak mein Allah ne jagah jagah apni nshanyon ki taraf ishara kya hey aur in par tafkr karne ka hukum diya hey. Nishani darasal zahiri harkaat ya Mazhar ka naam hey aur ghhor o fikr karne ki taraf tavajja dilana is baat ki nishandahi karta hey ke pas parda aisay awamil mojood hein jin ko samajh kar aadmi haqeeqat ka ilm haasil kar sakta hey. Darasal tamam tabee aloom aur maadi Mazahir roohani qawaneen par qaim hein. Tavajja aur tafkr ke zariye in qawaneen ka ilm haasil kya ja sakta hey. Mohammad alrsol Allah aleh Salat o valslem ka irshad graami hey.*

“Jis ne apne nafs ka Irfan haasil kar liya is ne apne rab ko pehchan liya.  
”

*Insani nafs, anaa ya rooh aisi sifaat ka majmoa hey jo poori kaayenaat ki tarjamani karta hey. Isi liye ensaan ko khulasa mojoodaat bhi kaha jata hey. Quran pak mein Allah taala apne baare mein farmatay hein.*

“ Hum tumhari rag e jaan se ziyada qareeb hein. ”

*Jab koi shakhs apni rooh ki salahiyaton aur sifaat ko talaash karta hey toh is par takhleeq ke raaz munkashif ho jatay hein. Irfan nafs bil akhir zehan mein aisi roshni peda kar deta hey jo khaaliq ki pehchan ka baais ban jati hey.*

*Allah taala farmatay hein:*

“ Woh tumahray nafson ke andar hey. Tum dekhte kyun nahi. ”

*yeh bhi basharat di gayi hey ke*

*“ Hum anqareeb inhen Afaq aur anfs mein apni nshanyon ka mushahida karayen ge. ”*

*Irfan nafs ka rasta nabiyo aur rasoolon se nau insani ko muntaqil hua hey. Noor nabuwat se Faiz Yafta hazraat ne jin tarzon par chal kar nafs ka Irfan haasil kya is mein muraqba ko numaya maqam haasil hey.*

*Muraqba aik qalbi amal hey, jo lafz raqeeb se makhoz hey. Raqeeb asmaye Ellahi mein se aik ism hey jis ke maienay nigehbaan, Pasban ke hein. Matlab yeh hey ke apne zehan ki is terhan nigehbani ki jaye ke woh makoos khayalat, pareshan afkaar se qatee allag ho kar Allah ki taraf ya Allah ki kisi sift ki taraf ya Allah ki kisi nishani ki taraf mutwajjah ho jaye. Raqeeb ke dosray maienay muntazir ke bhi hein is maienay mein muraqba ki tareef yeh hey ke aadmi zahiri hawaas ko aik markaz par jama kar ke apni rooh ya batin ki taraf mutwajjah ho jaye taa ke is ke oopar roohani duniya ke maani o asaraar roshan ho jayen.*

*Muraqba ke istilahi maienay ghor o fikr aur tasawwur ke hein. Hazrat Shah walii allah ne likha hey ke:*

*“ Muraqba ki haqeeqat yeh hey ke qowat idraak ko kisi cheez ki taraf mutwajjah kar diya jaye chahay haq taala ki sifaat ki taraf ya jism se rooh ke judda honay ki haalat ki taraf ya isi terhan kisi doosri cheez ki janib. Yeh tavajja is terhan ho ke aqal, vahm, khayaal aur saaray hawaas is tavajja ke tabay ho jayen aur jo cheez mehsoos nah ho woh bajaye mehsoos honay ke maloom ho jaye. ”*

*Matlab yeh hey ke insani hawaas mein jo aloom o haqayiq aqal o shaoor se Mawra hein aur hissa rooh hein, muraqba ke zariye idraak aur mehsosaat ki hado ko uboor kar ke mushahida o muaina mein daakhil ho jayen.*

*Hazrat Ghaus Ali Shah ke hawalay se taleem Ghosia mein yun likha hey:  
“ muraqba ki aik haalat yeh hey ke har waqt muraqba karne walay ki tavajja qalb ki taraf rehti hey. Woh hamesha qalbi kaifiyat mein mashgool o mutwajjah rehta hey. Doosri haalat yeh hey ke asmaye Ellahi mein se kisi ism par ya Qurani aayat ke maienay par apni tamam tar tavajja mabzol*

*rakhay. Aur markaziyat itni ziyada ho jaye ke muraqba karne wala khud maani ban jaye aur usay apni khabar nah rahay. Yad rahe ke muraqba qalbi kaifiyat par munhasir hey. Jab dil mutwajjah eli Allah ya ghair Allah hota hey toh sab aaza bhi isi ki taraf mutwajjah ho jatay hein kyunkay yeh sab dil ke tabay hein aur nateeja muraqba yeh hey ke tasawur e mehboob mein aisa mutaghraq ho ke phir kisi ki bhi khabar nah rahay.*

*“ Raqib Allah” , toh is ne is ke maienay daryaft kiye aap ne farmaya ke hamesha is terhan zindah reh ke toh Khuda ko daikhta hey. Hadees shareef mein aaya hey:*

*“ Tarjuma: ”Allah ki ibadat is terhan kar ke goya toh is ko daikhta hey. Pas agar tujh ko yeh baat muyassar nah ho ke toh is ko dekh sakay toh yeh mehsoos kar ke woh tujhe dekh raha hey.”*

*Es hadees mein pehla maqam mushahida hey aur doosra maqam muraqba hey.*

*Imam ghazali apni kitaab Kimiya e Saadat mein likhtay hein:*

*“ Ae dost! Yeh nah samajh ke aalam roohani ki taraf qalb ka darwaaza mout se qabal nahi khilta. Yeh khayaal ghalat hey. Agar koi shakhs aalam baydaari mein ibadat kere aur khud ko buray ikhlaq se bachaaye, tanhai ikhtiyar kere. Zahiri anhen band kar day aur zahiri hawaas moattal kar dainay ke baad apne dil ko Maarfat Ellahi ki taraf rujoo kere. Zabaan ki bajaye dil se” Allah “ke naam ka vird karte hue khud ko mehv kar day aur duniya ki har shye se be niaz ho jaye toh is darja par pounchanay ke baad ensaan ke qalb ka darwaaza aalam baydaari mein bhi khil jata hey. Dosray log jo khawab mein dekhte hein woh aalam baydaari mein dekhnay lagta hey. Is ko farishtay nazar atay hein, woh anbia karaam ka deedar karta hey aur in se Fayooz haasil karta hey. Mulaika, zameen o aasman is ko dikhayi dainay lagtay hein.”*

*Ghaibi kawaif ka mushahida karne ke liye tamam bargzida hstyon, anbia aur rasoolon ne tafkr se kaam liya hey. Aur chand mah ya chand saal apni tamam tar salahiyaton ke sath mraqbe mein guzaray. Yeh nah samgha jaye ke martaba paigambri koshish se haasil kya ja sakta hey. Yeh Allah ka*

*khusoosi fazl hey jo woh kisi bande par karta hey. Silsila risalat o nabuwat khatam ho gaya hey lekin ilham aur roshan zameeri ka Faizan jari hey.*

### *Hazrat Ibrahim(a. s):*

*Hazrat ibrahim aleh salam par aik waqt aisa aaya jab talaash haq mein in par gehray tafakar ka ghalba ho gaya. Khaaliq haqeeqi ki Maarfat haasil karne mein in ka zehan Mazahir ki taraf mutaqil hua aur yeh baat musalsal nuqta fikr bani rahi ke rab kon hey aur kahan hey. . . . . Pihm fikr ney bil akhir aap par Irfan ki rahein khol den. Aur Allah taala ki taraf se noor hadaayat haasil ho gaya. Quran pak ney Hazrat ibrahim(a. s) Ke tafakar ko is terhan bayan kya hey.*

*“ Aur hum ney aisay hi tor par ibrahim ko asmano aur zameen ki makhloqaat ka mushahida karaya taa ke woh kaamil yaqeen karne walon mein se ho jayen. Phir jab raat ki tarike in par chhaa gayi toh inhon ney aik sitara dekha. Aap ney farmaya yeh mera rab hey. So jab woh ghuroob ho gaya toh aap ney farmaya ke mein ghuroob ho janey walon se mohabbat nahi rakhta. Phir jab chaand ko dekha chamakta hua toh farmaya. Yeh mera rab hey. So jab woh bhi ghuroob ho gaya toh aap ney farmaya ke agar mujh ko mera rab hadaayat nah karta raha toh mein gumraah logon mein shaamil ho jaoon. Phir jab aftaab ko dekha chamakta hua toh farmaya yeh mera rab hey. Yeh sab se bara hey. So jab woh ghuroob ho gaya toh aap ney farmaya. ”ae quom! Be shak tumahray shirk se bezaar hon. Mein apna rukh is ki taraf karta hon. Jis ney asmano aur zameen ko peda kya hey aur mein shirk karne walon mein nahi hon. ” (Surah Inaam)*

### *Hazrat Moosa (A. S):*

*Hazrat moosa Aleh Salam Aleh Salam jab bani Israel ko firaon ki ghulami se rihayi dila kar chalay toh rastay mein inhon noon sehraye seena mein qiyam kya. Yahan aap ney quom ke mamlaat Hazrat Haroon (a. s) Ke supurd farmaiye aur khud hukum Rabbani ke mutabiq koh tor par tashreef le gaye. Aap ney chalees din aur chalees raatain koh tor par guzaray. Yahi aap par torat nazil hui. Quran pak mein irshad hey:*

*“ Aur wada kya hum ney moose(a. s) Se tees raat ka aur barha diya is ko das raton se tab poori hui muddat tairay rab ki chalees raat. ”*

*Hazrat moosa Aleh Salam chalees din aur chalees raatain musalsal koh tor par muqeem rahay lekin ghor talabb baat yeh hey ke Allah ney lafz "raat" istemaal farmaya hey, din ka tazkara nahi kya hey. Roohani aloom ke mutabiq "raat" un hawaas ka naam hey jo ghaibi inkishafaat ka zareya hein. Mraqbe mein insani zehan par raat ke hawaas ka ghalba ho jata hey aur ensaan zamaniyat aur makaniyat se azad ho kar ghaib ki duniya ka mushahida karta hey. Hazrat moosa Aleh Salam par chalees din aur chalees raatain. Raat ke Hawa seen ka ghalba raha aur is terhan aap ka zehan is qabil ho gaya ke woh ghaibi muzahira aur Ellahi talemaat ko dekh aur samajh saken.*

### *Hazrat Maryam(a. s):*

*Hazrat Maryam(a. s) Ki walida ney Nazar maani ke agar in ke aulaad hui toh woh usay beeet almuqaddas ke hekal ki khidmat ke liye waqf kar den gi. in ki tawaqqa thi ke in ke haan larka peda ho ga lekin in ke haan larki (Hazrat maryam (a. s)) ki paidairesh hui. Nazar ke mutabiq inhon ney Hazrat maryam (a. s) Ko hekal ke liye waqf kar diya aur Hazrat maryam (a. s) Ke sarparast Hazrat Zikria muqarrar hue. Hazrat maryam (a. s) Beeet almuqaddas ke aik gooshay mein khalwat gzin ho gayeen. in ki khalwat nasheeni, zehni yaksoi (muraqba) ke liye thi. Is aitekaf ke douran in se khasayel aur karamat ka zahoor shuru ho gaya. Quran Majeed mein hey ke Hazrat Zikria Hazrat maryam (a. s) Ke paas tashreef le jatay toh wahan be mausam ke phal rakhay hue dekhte Hazrat Zikria ke daryaft karne par Hazrat maryam (a. s) Ney farmaya ke yeh mere rab ka fazl hey.*

### *Hazrat eesa (a. s):*

*Hazrat eesa (a. s) Chalees din aik biyabaan mein motakif rahay. Is douran shetan ney aap ke iradah mein rakhna daalna chaha, lalach aur Manfiat ke pehlu dikha kar is amal se baz rakhnay ki koshish ki. Lekin aap ney is ki baton ki taraf mutlaq tavajja nah farmai aur bilakhir Inayat e rabbani ka nuzool aap par shuru ho gaya. Marqas ki injel mein likha hey:*

*" Aur in dinon aisa hua ke Yasoooh ney nageel ke Nasra se aa kar yerdin mein youhana se bip-tasma liya aur jab woh pani se nikal kar oopar aaya toh fi alfoor is ney aasman ko phtte aur rooh ko kabootarr ki manind apne oopar utartay dekha... Aur fil for ney usay biyabaan mein bhaij diya. Aur woh biyabaan mein chalees din taq shetan se aazmaaya gaya. Aur jungli janwaron ke sath raha aur farishtay is ki khidmat karte rahay. "*

*Hazrat maryam (a. s) Ki gosha nasheeni ho ya Hazrat moosa Aleh Salam aur Hazrat eesa (a. s) Ki khalwat gazini, bonyadi baat yeh samnay aati hey ke in hastiyon ney aik muayana muddat taq tamam zahiri alayeq aur dunyawi mamlaat se zehni rishta munqita rakha aur zehni yaksoi ke sath ghaib ki duniya ki taraf mutwajjah rahay.*

*Ab hum is baat ka jaiza letay hein ke islam mein mraqbe ka tazkara kis terhan kya gaya hey aur Mohammad alrsol Allah aleh Salat o valsram ki seerat tayyiba mein muraqba ka kya maqam hey.*

### *Ghaar e Hira:*

*Huzoor e Akram Mohammad Alrsol Allah Aleh Salat O Valsram ki hayaat e mubarakah mein aik bara mourr is waqt aaya jab aap aleh Salat o valsram mecca mkrmh se taqreeban teen mil daur waqay ghaar Hara mein khalwat nasheen rehne lagey. Aap ki yeh khalwat nasheeni earzi hoti thi. Chand din ya chand haftay ghaar mein qiyam karne ke baad aap shehar wapas aa jatay, ahal o Ayal se mltay aur in ki zaroriat ka samaan poora karte, azeezon doston se mil kar wapas ghaar Hara mein chalay jatay they. Aap aleh Salat o valsram apne sath khord o nosh ka samaan bhi le jatay they jo sirf sattu, khajoron aur pani par mushtamil hota tha.*

*Yeh baat zahir hey ke Mohammad alrsol Allah aleh Salat o valsram ghaar Hara mein zehni yaksoi (concentration) ke liye tashreef le jatay they. Roohani aloom ke nuqta nazar se Mohammad alrsol Allah aleh Salat o valsram ghaar Hara mein muraqba farmatay they. Aap ka zehan haqeeqat kaayenaat aur khudawand Quddoos ki zaat par musalsal markooz rehta tha. Jab yeh markaziyat apni hadd taq poanch gayi toh ghaib mushahiday mein aa gaya. Sab se pehlay aap ki nazar mulaika par pari aur mala e aala ke sardar Hazrat jibrael aleh salam samnay aa gaye. Hazrat jibrael(a. s) Ki Maarfat taleemat ka silsila shuru hua aur phir zaat khuda wandi ney barah e raast taleemat den. Jis ka tazkara mairaaj shareef ke waqeye mein bayan kya gaya hey.*

*“ Pak hey woh zaat jo le gayi apne bande ko raat mein masjid haraam se masjid aqsa taq, taa ke dikhlaye usay apni qudrat ki nishanain.”*

*(Surah Bani Israel)*

*“ Un ko taleem karta hey jis ki taaqat zabardast hey. Asal soorat par namodaar hua jab ufaq aala par tha. Nazdeek aaya phir aur nazdeek aaya.*

*Jhuka, do kamaanon ke barabar faasla reh gaya balkay kam dil ney jo dekha jhoot nahi dekha. ”(Surah Najam)*

### *Tavajja Iliallah:*

*Mohammad Alrsol Allah aleh Salat o valslam ghaar Hara mein muraqba se farigh hue toh aap ko aik aur hukum Rabbani mila. Surah muzammil mein irshad hey:*

*“ Ae kapron mein liptaine walay! Raat ko qiyam kya karo magar thori si raat yani nisf raat (ke is mein qiyam nah karo balkay aaraam karo) ya is se nisf kisi qader kam kar do. Nisf se kisi qader barha do aur Quran khoob saaf saaf padho. Hum tum par aik bhaari hukum daalnay ko hein. ”*

*Raat ke auqaat mein jab zahiri hawaas par azmhlal taari hota hey aur baatini hawaas baydaari ki taraf mael hotay hein. Mohammad alrsol Allah aleh Salat o valslam qiyam farmatay they. Mutawatar khara rehne se aap ke peeron mein waram aa jata tha.*

*Zehni yaksoi aur jismani baydaari ke sath yeh qiyam is talluq ko mazboot tar karta gaya jo aap aleh Salat o valslam ko aalam ghaib aur zaat khuda wandi se haasil tha. Jaisay jaisay Ansharah haasil hota gaya. Ghaibi mushahdat aur roohani urooj barhta gaya.*

*Unhi ehkamaat ke silsilay mein aik hukum yeh hey:*

*“ Sab se qata ho kar isi ki taraf mutwajjah ho jao jo mashriq aur maghrib ka rab hey. ”(Quran)*

*rohaniyat ki istilaah mein yeh koshish jis mein tamam zehni rujhanaat ko zaat baari taala ki taraf mourr diya jaye, muraqba zaat kehlati hey. Quran pak mein jagah jagah is baat ki wazahat mojood hey ke Allah se talluq haasil karna hi saari ebadaat aur riyazat ka johar hey. Chahay woh salaat ho, roza ho, zkoh ho, hajj ho, zikar Ellahi ho ya doosri nfli ebadaat hon. Un pakeeza nafs logon ke liye jin ka Allah se zehni rabt qaim ho jata hey Allah ka farmaan hey:*

*“ Yeh woh log hein jinhein dunyawi zindagi ki khareed o farokht Allah ki yaad se ghaafil nahi kar sakti. ”(Surah Noor)*

*Ensaan ki roohani aur jismani dono zaroriat ka khayaal rakhtay hue mazhab ney ebadaat ka dhancha muratab kya hey. Allah se rabita, zikar*

*Ellahi, Allah ke haazir o nazir honay ka tasawwur rakhna, salaat qaim karna, apni nifi kar ke Allah ko Fail haqeeqi tasawwur karna, rozay rakhna, Allah par tawakkal karna, un sab ka baghore tajzia kya jaye toh aik hi baat samnay aati hey ke un aamaal o afkaar ke zariye zehni markaziat aik nuqta par qaim rehti hey aur yeh nuqta Allah ki zaat hey jo is kaayenaat ki haqeeqat qubra hey.*

*Allah ki taraf rujoo rehne aur qalb ki safai ke liye mazhab ney farz aamaal ka Laiha amal muqarrar kar diya hey. Is ke sath sath halaat jitni ijazat den aur ensaan jitna chahay nfli koshishen kar sakta hey. Tahajud mein qiyam, zikar o azkar, talawat Quran, nfli rozon ke zariye, isi baat ko haasil karne ki koshish ki jati hey. Tamam ebadaat ki rooh aamaal o ashghal mein tafakar hey. Jab fikr ko harkat dainay aur fikr ko mazboot karne ka ihtimaam kya jata hey toh fasid khayalat kamzor par jatay hein aur tavajja eli Allah , mein geherai waqay hoti hey. Jis waqt kisi shakhs ko ebadaat mein istaghraaq haasil ho jata hey ebadaat ke bharpoor smrat naseeb ho jatay hein.*

### *Namaz Aur Muraqba:*

*Tamam anbiaye ki terhan nabi aakhir alzman Mohammad alrsol Allah aleh Salat o valslam ney bhi hukum Rabbani ke mutabiq ehkaam o ebadaat ka aik dastoor ummat ko ataa kya hey. Is dastoor mein is baat ka poora khayaal rakha gaya hey ke har tabqay aur har satah ka shakhs is par amal kar sakay aur is amal ke nateejay mein Allah se talluq ka aks shaoor ki satah par baar baar parta rahay. Kalma tayyiba ke baad islam ka ahem tareen rukan salaat hey. Salaat kisi shakhs ke andar Allah ke samnay mojoood honay ka tasawwur beedar karti hey aur baar baar yeh amal dohranay se Allah ki taraf mutwajjah rehne ki aadat peda hoti hey. Salaat mein zindagi ki tamam harkaat samo di gayi hein taa ke aadmi zindagi ka koi bhi amal kar raha ho, Khuda taala ka tasawwur is se judda nah ho. Salaat se mutaliq irshad nabwi aleh Salat o o salam hey:*

*“Jab tum namaz mein mashgool ho toh yeh mehsoos karo ke hum Allah ko dekh rahay hein ya yeh mehsoos karo ke Allah hamein dekh raha hey.”*

*Es irshad mubarak se maloom hota hey ke namaz ka maqsad Allah taala ki taraf mukammal zehni rujoo hey.*

*Chunanchey salaat mehez jismani aaza ki harkat aur makhsoos alfaaz ke dohranay ka naam nahi hey. Namaz mein qiyam, ruku o sujood aur talawat*

*jismani wazifa hey aur rujoo eli Allah wazifa rooh hey. Salaat apni heyyat tarkeebi mein jismani aur fikri dono harkaat par mushtamil hey. Jis terhan jismani aamaal zurori hein isi terhan tasawwur o tavajja ka mojood hona bhi lazmh salaat hey. Un dono ajzaa ko tamam tar tavajja se poora karna aur un ki hifazat karna qiyam salaat hey. Muraqba ki jo tareef o tashreeh hum guzashta abwab mein kar chuke hein is ki roshni mein yeh kaha ja sakta hey ke namaz woh muraqba hey jis mein jismani aamaal o harkaat ke sath Allah ki mojoodgi ka tasawwur kya jata hey. Jab koi shakhs mandarja baala aadaab o qawaaid ke sath musalsal namaz ada karta hey toh is ke andar Anwaar Ellahi zakheera honay lagtay hein aur Anwaar ka yeh zakheera roohani parwaaz ka sabab bantaa hey.*

### *Zikr O Fikr:*

*Quran pak ke arshadat aur deen ki taleem mein zikar ko bohat bara maqam haasil hey. Quran o hadees mein tawatar ke sath zikar karne ki Talqueen mojood hey. Salaat ko bhi zikar kaha gaya hey aur salaat ka maqsad yeh bataya gaya hey ke usay zikar Ellahi ke liye qaim kya jaye. Zikar ke lughwi maienay yaad karne ke hein. Tazkara karne ko bhi zikar kehte hein. Is liye ke tazkara karna kisi ko yaad karne ka izhaar hey. Aadmi jab kisi ka naam laita hey, is ki sift bayan karta hey toh yeh amal is ka zehni talluq mazkoor ke sath qaim karta hey. Yaad karna aur zabaan se tazkara karna aik dosray se mutaliq hein. Aam zindagi mein is ki misalein mil sakti hein. Agar 1 shakhs kisi se qalbi lagao rakhta hey toh is ka izhaar is terhan hota hey ke woh nah sirf zabaan se tazkara karta hey balkay dil par bhi isi ka khayaal ghalib rehta hey.*

*Deen ki taleem ka madaar Allah ki zaat hey. Aur deen ka mudda yeh hey ke aadmi ka qalbi rishta Allah ki zaat Aqeeq se qaim ho jaye aur yeh rishta itna mustahkam ho jaye ke qalb Allah ki tajallii ka deedar kar le. Chunanchey is baat ke liye tamam aamaal o af-aal chahay woh jismani hon ya fikri, Allah ki zaat se munsalik kya gaya hey taa ke shaori aur ghair shaori tor par Allah ka khayaal zehan ka ihata kar le. Is kefiyat ko haasil karne mein zikar ko barri ehamiyat di gayi hey. Zikar ka maqsad yahi hey ke baar baar Allah ke naam ko dohranay se zehan par Allah naqsh ho jaye. Zikar ka pehla martaba yeh hey ke Allah ke kisi ism ya sift ko zabaan se baar baar dhraya jaye. Jab taq koi shakhs is amal mein mashgool rehta hey is ka zehan bhi kam o besh isi khayaal par qaim rehta hey. Agarchay waqt tor par zehan zikar sehatt bhi jata hey lekin zikar ki meekaniki harkat ghair shaori iraday ko zikar se mitne nahi deti. Is martabay ko ahal*

*rohaniyat ney zikar lasani kaha hey yani Allah ke kisi ism ko zabaan se dohratay hue khayaal ko zikar par qaim rakhna.*

*Kisi ism ko musalsal dohranay se aik hi khayaal zehan par naqsh ho jata hey. Shaori irtkaz bherne lagta hey aur zehan ko aik khayaal par qaim rehne ki mashq ho jati hey jab aisa hota hey toh zakr zabaan se alfaaz ada karne mein baar mehsoos karta hey aur aalam khayaal mein alfaaz ada karne mein usay suroor haasil hota hey. Chunanchey woh zikar lasani se hatt kar zikar khafi karne lagta hey. Is darjay ko zikar qalbi kaha jata hey. Phir aik mauqa aisa aata hey ke aadmi khafi tor par ism ko dohranay mein bhi saqal mehsoos karta hey balkay ism ka khayaal is par ghalib aa jata hey aur woh aalam tasawwur mein poori wajdani kefiyat ke sath ism ke khayaal mein doob jata hey. Is kefiyat ko zikar Rohi kehte hein aur zikar Rohi ka doosra naam muraqba hey. Muraqba yeh hey ke Allah ka khayaal is terhan qaim ho jaye ke tavajja Allah ki taraf se nah hattay.*

*Mazeed wazahat ke liye aik baar phir ajmalan zikar ko bayan kya jata hey agar 1 shakhs ism Qadeer ka zikar karta hey toh pehlay marhalay mein zabaan se ism Qadeer parhta hey. Dosray darjay mein ism Qadeer ko aalam khayaal mein khafi tor par ada karta hey lekin zabaan se lafz ada nahi karta. Teesray martabay mein usay zehni tor par bhi ism ko dohranay ki haajat mehsoos nahi hoti balkay ism Qadeer basoorat e khayaal o tasawwur is ke zehan par muheet ho jata hey. Zikar ka yeh martaba ya tareeqa jis mein koi shakhs ism ke maani ka tasawwur qaim rakhta hey, muraqba kehlata hey. Zikar ke tamam tareeqon ka maqsad zakr ke andar itni salahiyat peda karna hey ke is ki tavajja kisi ism ke andar jazb ho jaye. Pehlay pehal zakr muraqba mein khayaal ko qaim karta hey lekin musalsal tavajja se yeh khayaal is ke tamam zehni o jismani af-aal ke sath is ke shaoor par ghalib aa jata hey. Woh Allah ke sath musalsal rabt haasil kar laita hey aur koi waqt aisa nahi guzarta jab muraqba ki kefiyat is par taari nah ho. Jab muraqba ki yeh kefiyat shaoor ka hissa ban jati hey toh zakr ki rooh aalam e malakoot ki taraf Saood karti hey aur woh kashaf o ilham se Sarfraz hota hey.*

### *Mazahab e Aalam:*

*Duniya mein raaij wasee mazahab chaar hein. Esaiyat, budh mat, islam aur hindu mat. Un tamam mazahab ki taleemat ya un ke banyon ki zindagion mein muraqba ko numaya maqam haasil hey. Esaiyat ke zimn mein Hazrat eesa (a. s) ke mraqbe ka tazkara kya ja chuka hey. Hazrat eesa (a. s) ney yeh bhi farmaya hey ke:*

“ Khuda ki badshahat tumahray andar hey, usay apne andar talaash karo.”

*Hazrat moosa Aleh Salam Ney chalees raat koh tor par ghor o fikr (muraqba) kya.*

*Islam aur Hazrat Mohammad alrsol Allah aleh Salat o valslam ki hayaat tayyiba mein ghaar Hara ke muraqba ko hum bayan kar chuke hein. Bhgot geeta ahal hind ki muqaddas kitaab hey. Geeta mein sri krishan jee aur Raja arjan ke woh mukalmat darj hein jo maha Bharat ki jung se qabal arjan ney krishan jee se kiye. Aur sri krishan jee ney bhgot geeta ke mutabiq in ke jawabaat diye.*

*Raja Arjun ney krishan jee se poocha. “Aap zehan par qaboo (muraqba) haasil karne ki baat karte hein, aap khud ko pehchanney ki baat karte hein, lekin mein apne zehan ko be hadd muntashir paata hon. ”*

*Sri krishan jee ney farmaya. . .*

*“ Jo tum keh rahay ho, sahih hey. Lekin munasib zaraye ikhtiyar kar ke, istaghna ka amal apna kar aur musalsal muraqba ke zariye muntashir zehan yaksu kya ja sakta hey. ”*

*Yoga hindumat se makhoz hey. Do hazaar teen so saal pehlay” patanjli maharashi” ney apni kitaab ”yogasutra” mein yoga ka falsafah paish kiya tha. Yoga ki mashqon mein jismani sahet ke liye varzishen aur roohani salahiyyaton ko mutharrak karne ke liye “muraqba” ke baray mein tafseelaat jama ki gayi hein.*

*Yoga sansikrat zabaan ka lafz hey. Jis ke maienay “milna” ya “milaap” hey.*

*Aasen ke maienay “baithna” hein.*

*Yoga Sowitra se morad werzish hey.*

*Yoga ke asanoon ki tadaad 84 hey. Yoga ke aksar aasen janwaron ki harkaat ko dekh kar mutayyan kiye gaye hein.*

*Yoga varzishen jism mein jismani bimarion ke khilaaf difaa ki qowat mein izafah karti hein aur rooh mein baleedgi ka sabab banti hein.*

*Mahatma budh ki zindagi mein bhi muraqba ko numaya maqam haasil hey. Mahatma budh jab apni sultanat ko kher baad keh kar Maarfat aur haqeeqat ki talaash mein niklay toh aap ney chay saal taq sakht rayazaten kee aur bil akhir "Gaya"ke maqam par aik ghany darakht ke neechay mraqbe mein baith gaye. Bdha sahib musalsal chalees din talaash haq mein muraqib rahay. Shaytani quwatoon ney terhan terhan ke roop mein zahir ho kar khlal andazi ki lekin aap saabit qadam rahay. Rivayet ke mutabiq in talisvein raat aap ko geyan mil gaya. Aur Maarfat ki roshni zahir ho gayi. Mahatma budh ki talemaat mein jo aath bunyadi nakaat bayan kiye jataj hein in mein aathwan nuqta fikr ki pakizgee aur muraqba hey.*

## Muraqba Ke Fawaid

*Jis terhan werzish aur deegar aqli tareeqon se jismani khutoot mein tabdeeli peda ki jati hey. Isi terhan muraqba ke zariye zehni harkaat par bhi qaboo paaya ja sakta hey. Yeh baat hamaray samnay hey ke khayalat ya zehni kaifiyat hamaray oopar gehray asraat muratab karti hein. Agar kisi khayaal mein khauf o dehshat ka Ansar shaamil hey toh ronghate kharray ho jataj hein, haath peeron mein sansani daud jati hey. Jism be jaan mehsoos hota hey. Zehni paragandgi mein mubtala rehne se koi shakhs apni salahiyaton aur quwatoon ko mujtma nahi kar paata.*

*Aaraam karne ka matlab sirf yeh samgha jata hey ke aadmi leyta rahay ya koi aisa kaam nah kere jis se jismani tawanai zaya ho lekin aaraam ki yeh tareef namukammal hey. Bohat se afraad zahiri aitbaar se par sukoon dikhayi dete hein. Lekin androoni tor par pareshan khayaali mein mubtala rehtay hein, khayalat ke taanon banon mein ulje rehne se dimagh thak jata hey aur tawanai ka zakheera taizi se kharch hota hey. Yeh baat sab jantay hein ke zehni yaksoi tandrusti ke liye zurori hey aur musalsal pareshan rehne se bemariyan la-haq ho jati hein. Tawanai ziyada miqdaar mein kharch honay se qowat mudafat kamzor par jati hey. Ora maraz hamla kar dete hein.*

*Aasabi qowat muzamahil ho jaye toh dimaghi af-aal sust par jataj hein, quwwat mein kamzoree aa jati hey aur qowat Hafza mutasir hoti hey. Qowat faisla kam honay ki binaa par zindagi ke marahil mein khatir khuwa kamyabi haasil nahi hoti. Tajarbaat ne bhi yeh baat saabit kar di hey ke zehni uljhao ka nateeja bil akhir jismani bemari ki soorat mein nikalta hey. Zehan ki paicheedgi barah e raast aur bil wasita dil ke a maraz, pata aur gurdon mein pathri ka baais banti hey.*

*Mutawatar zehni dabao se aasabi nizaam mein na qabil ilaaj shikast o reekht bhi ho sakti hey. Manfi khayalat se maiday ka alsar, tezabiyat aur qabz la-haq ho jata hey.*

*Zehni sukoon haasil karne ke liye log aisay zaraye ikhtiyar karte hein jin se shaoor waqt tor par moattal ho jata hey. Maslan sharaab noshi, nasha ki doosri cheeze aur neend aawar adwiyaat ke zariye dimaghi sukoon talaash kya jata hey. Yeh adwiyaat zehni saakht mein koi tabdeeli peda nahi kartin jabkay aik khaas waqfay taq khud faramoshi taari kar deti hein. in zaraye se nah sirf jismani sahet ko nuqsaan pohanchana hey balkay aasabi nizaam kamzor par jata hey aur aadmi jald burhapay taq poanch jata hey. Medical science ke mutabiq maskan adwiyaat “(tranquilizers)” ko do garohoon mein taqseem kya gaya hey. Aik giroh ko major tranquilizer aur dosray giroh ko minor tranquilizer kaha jata hey.*

*Nafsiati amraaz maslan (psychosis) jis mein zindagi par jamood taari ho jata hey. Har kaam mein manfi pehlu ziyada hota hey, band kamray mein mareez aaraam mehsoos karta hey. Ghar walon aur Aziz rishta daaron se qata talluq kar litahey. Kisi ke samnay anay se mareez katrata hey aur khud ko ghair mehfooz samjhta hey, sakht garmi aur habs mein bhi darwazay khirkı band rakhta hey. Dekha gaya hey ke shadeed garmi aur ratobat ke zamane mein bhi mareez lehaaf ourh kar soya rehta hey. Khana khanay se baraye naam dilchaspi reh jati hey. Ghiza ki kami ki wajah se jism lagar aur baaz auqaat hadion ka dhancha ban jata hey.*

### *Shizopheniya:*

*Es kefiyat mein mareez ke shaoor par lashoor ka itna dabao ho jata hey ke mareez ko marwai cheeze nazar anay lagti hein. Woh kabhi saya daikhta hey aur kabhi khud ko gosht post ke jism se azad. Saya ki soorat mein urta hua mehsoos karta hey. Urrnay ki soorat mein lazzat ko haasil karne ke liye fallak bose imaarton se chhalang laga deta hey. Jab is ki samaat par marwai hawaas ka ghalba hota hey toh usay daur paray ki aawazian sunai deti hein. Khayaali duniya mein khud ko qaid kar litahey. Is ko baray baray khobsorat baagh nazar atay hein. Is khayaali baagh mein khud ko woh chbotre par daikhta hey. Wahan be shumaar logon ke hajhoom ko apna muntazir paata hey kabhi manfi jazbaat ka itna taassur qaim ho jata hey ke bhayanak manazair dekh kar ronay lagta hey. Gharz yeh ke hawaas mein aik ajeeb inteshaar peda ho jata hey. Kabhi bohat hooshiyar,*

*mustaed, zaheen aadmi ke roop mein hota hey aur kabhi sensless batein karta hey.*

### **Meeniya:**

*Jab aadmi par deewangi ka dora parta hey, ibtida kisi terhan ho. Khuwa thora thora ya achanak. Is mein hamesha umm al dimagh ke andar ro ka hajhoom ho jata hey aur chunkay in ke niklny ka rasta nahi hota lehaza dabao ki bana par khalion ke andar ki diivaaren toot jati hein aur rasta kahin kahin se ziyada khil jata hey. Yeh zurori nahi hey ke khala qatee nah ho. Aksar khalion mein ro sifar ke barabar ho jati hey toh aadmi baithy baithy bilkul be khayaal ho jata hey. Agarchay yeh koi marz nahi hey lekin umm al dimagh mein jab aisa khala waqay hota hey toh khalion mein aik simt ro ka tasarruf bohat barh jata hey yahan taq ke woh khaliye kisi qisam ki yad dasht se khaali ho jatay hein. Agarchay aadmi puranay waqeat yaad karna chahta hey. Baar baar yaad karna chahta hey lekin yaad nahi atay. Aik taraf toh yeh hota hey aur doosri taraf ro ka itna hajhoom ho jata hey ke dimagh kaam karna chore deta hey. Is terhan khalion ki ro mein jo tarteeb honi chahiye woh nahi rehti balkay is mein aisi be qaidgi ho jati hey ke mareez aik baat zameen ki kehta hey aik aasman ki. Kabhi woh paigambri ka daawa karta hey aur kabhi badshah ban jata hey.*

*Ziyada assar honay se kapron se bhi azad ho sakta hey. Khanay peenay ka hosh nahi rehta. Jab chalne par aata hey toh mailon mil chalta rehta hey. Daud daud kar chalta hey jism par kisi qisam ki thakaan ke asraat muratab nahi hotay. Mahol aur duniya o ma fiha se azad, sochon mein gum, khala mein ghoomta rehta hey. Dunyawi zindagi ki tarteeb qaim nahi rehti. Aaraam o asayish ka ehsas taqreeban khatam ho jata hey. Jism mein itni ziyada energy zakheera ho jati hey ke lohay ki zanjeeroon se bandhna parta hey. Pagal pan ka mareez jab bolna shuru karta hey, boltaa rehta hey lekin baton mein koi rabt nahi hota. Aankhon mein aik khaas qisam ki chamak aur mawraiyat aa jati hey. Palak jhapkane ka amal bohat ziyada mehdood ho jata hey.*

*Shizopheniya, physocosis aur meeniya mein major tranquilizers aur minor tranquilizers dawaein istemaal karai jati hein jin se mandarja zail side effect runuma hotay hein.*

*Mun khushk ho jata hey, nazar dhundlaa jati hey, blood pressure kam ho jata hey, wazan barh jata hey, khoon mein sugar ki miqdaar barh jati hey. Yarqaan ka marz la-haq ho jata hey. Mareez ka temperature barh jata hey, rasha ka marz la-haq ho jata hey, ghabrahat, khauf, be cheeni aur knfyosn peda hojata hey aur bhook kam ho jati hey aur baaz auqaat mareez dawaon ke money asraat se chalne phirnay se bhi mazoor ho jata hey. Isi terhan ke kayi deegar side affects ho saktey hein jin ke nateejay mein mareez “coma” mein bhi ja sakta hey. Minor tranquilizers dawaein, zehan ko pursukoon rakhnay ke liye istemaal karai jati hein.*

*Un adwiyaat ka aik bohat muzir assar yeh bhi muratab hota hey ke aadmi in ka aadi ho jata hey aur ziyada arsa istemaal se khoraak ki muqarara miqdaar apna assar kho deti hey aur khoraak ki miqdaar brhhani padtee hey. Maskan adwiyaat ko fori tor par chhurana nahi chahiye kyunkay fori tor par dawaein band karne se mirgi ke doray parney lagtay hein aur be khwabi, rasha, matli ka ehsas, poooray jism mein dard, irtkaz tavajja ki kami jaisay amraaz ho jatay hein.*

*Is ke bar aks mualij ki nigrani mein muraqba ke zariye ilaaj se sukoon milta hey aur fasid khayalat ka zor toot jata hey aur khayalat ke bahao mein tasalsul peda ho jata hey. Muraqba ke zariye zehan aur rooh ka qudrati talluq barh jata hey aur ensaan rooh se tawanai ki nai laharen haasil karta hey. Is waqt dimaghi kaifiyat baydaari aur khawab ke aam waqton se allag hoti hey. Chunanchey aasabi nizaam mein waqay honay wali toot phoot ko normal honay ka behtareen mauqa milta hey.*

*Jismani lehaaz se hamaray andar do nizaam kaam karte hein. Aik (sympathetic system) aur doosra (parasympathetic system) awwal az zikr nizaam dil ki dharkan ki taizi, khoon ki raftaar ki taizi aur aankhon ki putliyoun ke phelnay ko control karta hey. Jabkay dosray nizaam ke tehat dil ki dharkan ka aahista hona, khoon ki raftaar ka kam hona. Putliyoun ka sukarna aur jism ke mukhtalif madon ki harkaat wuqoo Pazeer hoti hein. Yeh system hamarey iraday aur ikhtiyar ke baghair kaam karta hey maslan hum saans lainay par majaboor hein. Agar saans rokk bhi len toh kuch waqfay ke baad dobarah saans lainay par majaboor ho jatay hein. Dil ki raftaar par bhi hamein ikhtiyar nahi hey. Chunanchey fi zamana tibbi mahireen aur mahireen ilm al-nafs is bunyaad par kaam kar rahay hein ke*

*mukhtalif tareeqon aur mashqon se agar hum parasympathetic system ki harkaat par asraat muratab kar saken toh hum bimarion ka kamyabi se difaa kar saken ge aur bohat se amraaz ka khtama aasani se ho jaye ga. Isi bunyaad par science daano ne "bio fade back" (bio feed back) Nami tareeqa ijaad kya hey jis par tehqiqaat ki ja rahi hein.*

*Muraqba ke zariye parasympathetic system per hasb e Mansha asraat muratab kiye ja saktey hein. Muraqba is nizaam mein Khushgawar tabdeelian peda kar deta hey. Muraqba ki kefiyat gehray sukoon aur tehraao mein le jati hey. Yeh kefiyat hamaray oopar aam tor par taari nahi hoti kyunkay zehan ziyada der taq aik jagah nahi tharta. Muraqba se nah sirf qowat iraadi mein izafah hota hey balkay jismani aur nafsiati aitbaar se bhi kaseer fawaid haasil hotay hein. Tajarbaat aur mushahdat ne saabit kar diya hey ke muraqba se mandarja zail jismani aur nafsiati fawaid haasil hotay hein.*

- \* *Khoon ke dabao par control*
- \* *qowat hayaat mein izafah*
- \* *basarat mein taizi*
- \* *khoon ki chiknai mein kami*
- \* *takhleeqi quwatoon mein izafah*
- \* *chirchiray pan mein kami*
- \* *dil ki karkardagi mein behtari*
- \* *qowat samaat mein izafah*
- \* *bimarion ke khilaaf qowat mudafat*
- \* *deeprasion aur jazbati hejaan ka khtama*
- \* *pareshani aur mushkilaat mein anay walay dabao mein kami*
- \* *khoon ke surkh zarraat mein izafah*
- \* *qowat yad dasht mein taizi*
- \* *behtar qowat faisla*

- \* be khwabi se nijaat aur gehri neend
- \* dar aur khauf ke khilaaf himmat aur bahaduri peda ho jati hey.
- \* adam tahaffuz ke ehsas aur mustaqbil ke andeshon se nijaat mil jati hey.
- \* muraqba karne walay mard aur muraqba karne wali khatoon ko was wasay nahi atay.
- \* hasad khatam ho jata hey.
- \* muraqba mein kamyabi ke baad, Aadmi jaadoo tone, bhoot preet, asaib aur manfi khayalat se azad ho jata hey.

### *Madarej*

Apni zaat inner se waqfiyat haasil karne aur roohani salahiyaton ko beedar karne ke liye musalsal muraqba karaya jata hey. Muraqba ke zariye hamari baatini salahiyaten aahista aahista samnay aati hein aur hum seerhi bah seerhi chartey hue apni zaat ka Irfan haasil kar letay hein. Yeh roz marrah ka mushahida hey ke jab hum koi hunar ya fun haasil karna chahtay hein ya kisi salahiyat ko beedar karna hamaray paish e nazar hota hey toh kisi qaiday kuliye ke tehat is ki mashq karte hein. Musalsal mashq ke nateejay mein salahiyat beedar hona shuru ho jati hey. Aur bil akhir hum is fun mein mahaarat haasil kar letay hein. Maslan hum musawari seekhna chahtay hein toh kisi ustaad ki nigrani mein kaghaz par lakerain banatay hein aur in lakiron ki tarteeb se koi shakal ban jati hey. Shuru shuru mein pencil iraday ka sath nahi deti. Lakiron ki lambai, choraai aur qous sahif nahi bantay lekin mashq ke nateejay mein hum apne iraday ke mutabiq mutanasib khutoot bananay par Qadir ho jatay hein.

### *Misaal:*

Aik nomoloood bacha apne gird o paish ko is terhan nahi samjhta jis terhan aik baaligh aur bashaour shakhs samjhta hey. Woh cheezon ko daikhta hey lekin in ki manviat aur istemaal zehan mein nahi aata. Mahol ka ilm rafta rafta bachay ko muntaqil hota rehta hey. Aur shaori baloghat taq pounchanay mein saloon lag jatay hein. Ibtida mein bachay ko salahiyaton ke istemaal mein mushkil paish aati hey. Chalna seekhta hey toh pehlay

*ghutnon ke bil chalta hey. Peeron par khara hota hey toh kaafi arsa taq tawazun qaim nahi hota. Aik arsa ki jad-o-jehad ke baad woh peeron par chalne ke qabil hota hey. Bolnay ki ibtida tootay phootay alfaaz se hoti hey.*

*Phir adhooray jumlay bolna aa jatay hein. Aksar alfaaz ke maienay ghalat malt ho jatay hein lekin waqt guzarnay ke sath sath mukammal jumlay ada kar ke apna mafî alzhaimer dosaron taq pouncha deta hey. Zaati koshish ke sath sath usatza aur walidain ki nigrani mein bacha kayi saal ke baad is qabil hota hey ke theek terhan se likh aur parh sakay.*

*Batana yeh maqsood hey ke jab bhi aadmi ke andar koi nai salahiyat karvat lete hey, shaoor is ko batadreej jazb karta hey. Jis terhan aik bacha marahil se guzar kar koi ilm haasil karta hey. Isi terhan baaligh aur bashaour aadmi ko bhi kisi salahiyat ke beedar karne mein marahil se guzarna parta hey. Kam o besh yahi kefiyat aadmi ki is waqt hoti hey jab is ke andar baatini hawaas mutharrak hotay hein. Chunkay shaoor ke liye batin hawaas ka amal naya hota hey is liye inhen samajhney aur istemaal karne mein dushwari paish aati hey.*

*Aisa nahi hey ke muraqba ke liye ankhon band ki jayen aur aik din ya chand dinon mein woh saaray tajarbaat o mushahiday samnay aa jayen jo muraqba ka haasil hein musalsal mashq aur dilchaspi ke zariye koi shakhs darja bah darja mraqbe ki duniya mein safar karta hey. Pehlay pehal zehni markaziat nahi hoti lekin mashq ke nateejay mein yaksoi haasil ho jati hey. Jaisay jaisay zehni yaksoi mein izafah hota hey baatini hawaas mein harkat beedar hoti rehti hey. Aadmi shaori qowat ki munasbat se roohani tajarbaat aur baatini mushahdat se guzarta hey. Waardaat o kaifiyat mein waqt ke sath sath wusat peda hoti hey muraqba mein malka peda ho jany ke baad roohani salahiyaton ka iraday ke sath isi terhan istemaal kya ja sakta hey. Jis terhan doosri salahiyaten istemaal hoti hein.*

*Un marahil mein talbat aur talba ko aisay roohani ustaad ki zaroorat hoti hey jo usey bachay ki terhan ingli pakar kar chalna sikhayiye aur shagird khud apni salahiyaton ko istemaal karne mein mahaarat haasil kar le. Har shakhs ki waardaat o kaifiyat allag allag hoti hein. Aur is ka talluq is ki roohani aur shaori satah par hota hey. Chunanchey infiradi tor par roohani mushahdat ka mukammal tajzia aik maahir ustaad hi kar sakta*

*hey. Lekin shaori qowat ke lehaaz se mraqbe ka taalib ilm jin madaraj se guzarta hey woh har shakhs mein kam o besh aik jaisay hotay hein. Qowat o istedad ke in madaraj aur Manazil ki tafseel is terhan hey.*

### *Gunood:*

*Gunoodmuraqba ka ibtidayi darja hey. Jab koi shakhs muraqba shuru karta hey toh aksar is par ghunodghi ya neend taari ho jati hey. Kuch arsa ke baad zehan par jo kefiyat taari hoti hey usay nah neend ka naam diya ja sakta hey nah baydaari ka, yeh khawab aur baydaari ki darmiyani haalat hoti hey lekin shaoor poori terhan bakhabar nahi hota. Yahi wajah hey ke muraqba ke baad yeh mehsoos hota hey ke kuch dekha hey lekin kya dekha yeh yaad nahi rehta.*

*1. 10 baj kar 17 minute par muraqba kya. Jald hi yaksoi qaim ho gayi. Mein baar baar ghunodghi ke aalam mein chala jata. Yun mehsoos hua ke jaisay mein kisi ke paon dho raha hon. Phir ghunodghi ke aalam mein dekha ke jaisay mere jism se aik siyah rang ka saya jo ke ghair thos hey, nikal kar samnay ki deewar mein jazzb hogaya. (Mohammad Akmal. Lahore)*

*2. Muraqba mein huzoor qalandar baba aulia ka tasawwur karta hon. Muraqba ke douran musalsal zehni yaksoi rehti hey. Tasawwur karte karte ghunodghi ki kefiyat khud bakhud taari ho jati hey. Huzoor qalandar baba aulia ke tasawwur ka halka sa aks zehan mein aankhon ke samnay aata hey. Mein is par tavajja markooz karta hon aur khud bakhud ghunodghi taari ho jati hey. Taqreeban nisf ghanta muraqba karta hon lekin tasawwur ki ibtidayi kefiyat ke ilawa aur koi kefiyat zehan nasheen nahi hoti. Allah ke fazl se ab zehan mein khoob pakizgee peda ho gayi hey. (syed tahir jallel)*

*3. Gunood ki haalat mein nazar aaya ke astaghfar ki Tafseer samjhain ja rahi hey. Aik dafaa muraqba mein ghunodghi ke aalam mein nazar aaya ke jaanat se mulaqaat hui hey. Thora sa dar mehsoos hua. Mulaqaat ki tafseel yaad nahi. Har waqt ya hie ya qayum ka vird karti hon is se yeh*

*ehsas hota hey ke Allah mere samnay mojood hein. Namaz parhte hue bhi ehsas ghalib rehta hey ke mujhe Allah dekh raha hey. Kabhi raqt taari ho jati hey jee chahta hey ke dil khol kar roon. Aik din ghunodghi ki kefiyat is qader ziyada ho gayi ke yeh ehsaa seen hua ke kaayenaat ke zarray zarray mein Khuda mojood hey, tab mehsoos hua ke mera koi wujood nahi.* (Nasrin)

### *Rangeen Khawab:*

*Muraqba shuru karne ke kuch arsay baad taalib ilm ko aam tor par khawab ziyada wazeh nazar anay lagtay hein. Kabhi yeh silsila neend ki agosh mein jatai hi shuru ho jata hey aur poori raat jari rehta hey. Qisam qisam ke manazair nazar atay hein. Jin mein ziyada tar phal daar darakht, phool, sabza zaar, pahar, hari bhari wadiyaan, marghzaar, chashmay, darya, azeem al shan emiratein, khush Al Haan aur khush rang parinday shaamil hein. Aisay khowaboon mein geherai aur tafseelaat ziyada hoti hein. Beedar honay ke baad bhi in ka assar baqi rehta hey.*

*Taalib ilm rangeen khawab mein daikhta hey. In khowaboon mein aam khowaboon ke bar aks aksar manazair rangeen hotay hein. Rangeen khawab dekh kar tabiyat halki phlki aur lateef ho jati hey. Aur andar se khusi, tamaniat aur Kaifo suoor ka ehsas ubal parta hey. Khawab ziyada aur wazeh dekhnay ki wajah yeh hey ke muraqba ki mashq se aadmi ka rishta laa shaoor se mazboot ho jata hey aur is ke shaoor par la shaori ittllaat ka ghalba ho jata hey. Jab khowaboon mein mazeed geherai peda hoti hey toh ensaan ko roya e sadiqa yani sachey khawab nazar anay lagtay hein. Woh khawab mein jo kuch daikhta hey kuch arsa baad baydaari mein mann o an isi terhan paish aa jata hey. Ya jo kuch usay khawab mein nazar aata hey baydaari mein is ki tasdeeq ho jati hey. Khawab itnay wazeh ho jatai hein ke in ko sahih maani pehnayan mein dushwari paish nahi aati. Aadmi khawab mein nazar anay walay ishaaron ko bakhoobi samajh laita hey.*

*Shagird jo khawab daikhta hey. In halaat o waqeat ko samnay rakh kar ustaad shagird ki tarbiyat karta hey aur bohat se aloom khawab ke zariye muntaqil kar diye jatai hein.*

1. Ustaad apni roohani qowat se shagird ke zehan ki safai karta hey. Kasafat dho kar Latafat muntaqil karta hey.
2. Aur Latafat ka yeh zakheera batadreej khawab se baydaari mein muntaqil hota rehta hey.
3. Roohani ustaad khawab ke zariye shagird ko ghaibi duniya ki sair karata hey.
4. Aalam arwah mein shagird ko anbia karaam, aulia Allah aur pakeeza nafs hazraat ki ziyyarat naseeb hoti hey.
5. Aisay umoor mushahiday mein atay hein ke beedar honay ke baad shagird inhen yaad rakhnay par majboor ho jata hey.
6. Roya e sadqa ke nuqoosh itnay gehray hotay hein ke zehan baar baar inhen dohrataa hey.

*Is terhan shaoor ko ghaibi waardaat ko sanbhalne ki taaqat haasil hoti hey. Aur fikr lateef shagird ke andar ziyada se ziyada waqfay taq daur karta hey. Aalam roya ko baar baar dekhnay se shagird ki dilchaspī marwai aloom ki taraf ziyada ho jati hey.*

*Taalib ilm aisay khawab dekhnay lagta hey jin mein aisay numaya nuqoosh hotay hein ke in ko samajh kar woh be shumaar pareshaniyon aur bimariyon se mehfooz ho jata hey.*

### ***Bimariyon Se Mutaliq Khawab***

*Mujhe roohani aloom seekhnay ka bohat shoq hey. Jab bhi mauqa milta hey muraqba kar lete hon.*

***Khawab:*** *Mein ne khawab mein dekha ke charon taraf maidan hey. Is maidan ke beech mein qabar ki terhan aik garha hey. Maidan mein charon taraf haryali hey. Lekin is qabar ke andar laal rang ki koi seyal cheez nazar aa rahi hey. Dekhte hi dekhte woh seyal aag ke dehktay hue shulon mein tabdeel ho gaya.*

***Tabeer:*** *Khawab mein high blood pressure ke khakay nazar aeye hein. Lady dr ki nigrani mein blood pressure ki dekh bhaal aur is ke normal rehne ki tadbeer az bas zurori hey. Warna khuda na khwasta aap ke pait*

*mein mojood bacha mein koi kharabi peda ho sakti hey. Allah apne hifz o Amaan mein rakhen.*

**Khawab:** *Zindagi ki gonago masrofiyat mein se kisi nah kisi terhan waqt nikaal kar 10 / 15 minute muraqba kar laita hon. Mujhe aksar aik khawab deekhaee deta hey, aik bakri ko zameen par luta kar baghair zibah kiye is ki khaal utari ja rahi hey. Bakri zindah hoti hey aur khaal utartay waqt kisi qisam ki takleef mehsoos nahi karti aur nah tadapti hey. Albata aankhon se mzloimit nazar aati hey. Isi haalat mein kabhi kabhi gaaye ko bhi daikhta hon. Aur gaaye bhi kisi qisam ki takleef mehsoos nahi karti. Albata mzloimit is ke chehray se bhi numaya hoti hey. Khawab mein hi mujh par is بیہمانہ sulooq ka assar yeh hota hey ke mein tarap uthta hon aur wahan se bhaag jata hon. Ab meri haalat yeh hey ke qurbani ke waqt bhi kisi janwar ko zibah hotay nahi dekh sakta.*

**Tabeer:** *jab ensaan ki umeeden pamaal hoti nazar aati hein aur yeh silsila jari rehta hey aur umeed ki kiran kisi taraf bhi nazar nahi aati toh gehri neend mein lashoor aisay tamasulat dikhaane lagta hey.*

*Mayoosi aur na umeedi in tamasulat ko majaboor aur be bas tasweeron ki shakal day deti hey yeh sab armaan hotay hein jo mit chuke hein aur dil mein itni sakt nahi hoti ke taaza armaan in ki jagah le saken. Aap ke is khawab se dimaghi kamzoree ka pata chalta hey.*

**Mahswara:** *Subah ke waqt thandhi hua mein tehalna, aahista qadam nahi balkay taiz qadam, kam se kam aadha ghanta, dimaghi kamzoree ko rafa karne ke liye mufeed saabit hota hey.*

**Khawab:** *Muraqba kar ke so gaya. Khawab mein dekha ke aik dam mere mun se mouti mouti siwaiyon ka guchha nikla aur mera poora mun bhar gaya. Mein ne mun neechay latka liya. Kuch sawaiyan paki hui rakhi hein. In mein se thori si le kar mun se niklay hue siwaiyon ke guchay par dalain aur in par shukar chhrhk kar phir mun mein is guchay ko daal liya aur ungli daal kar halaq ke andar utaar liya. Phir is waqt khud ko aik pahar par paaya aur foran barish shuru ho gayi.*  
**Note:** *Mein yeh khawab do dafaa dekh chuka hon. Subah uth kar tabiyat kharab ho jati hey. Kisi cheez ke khanay ki taraf bilkul raghbat nahi hoti. Tamam din isi khawab ka khayaal rehta hey.*

**Tabeer:** Khawab mein aisi bemari ki nishandahi ki gayi hey jo anton se talluq rakhti hey. Khawab ke aakhri hissa mein is baat ki taraf ishara hey ke ghiza aitdaal mein nah honay se anton ki haseen ghair mamooli ho gayi hein. Is khawab ka dobarah dekhna is baat ki alamat hey ke bemari ka yeh silsila jari hey sirf maazi ki roydad nahi hey. Bahar Kaif mualij ke mashwaray se ya khud ghiza mein aitdaal se sahet ho sakti hey. Agar ilaaj aur parhaiz sahih nahi hua toh is bemari se doosri shikayat peda honay ka imkaan hey.

**Khawab:** Muraqba kar ke late gaya. latetey hi aankhh lag gayi aur khawab mein dekha ke:

Ghar walon ne aik daigchi qalee karanay ke liye di. Mein ne qalee gir se kaha mein apne khaala zaad bhai ko le kar abhi aata hon. Ghar gaya toh walida ne mujhe aam diye aur kaha ja kar apni bhabhee ko le aa. Mein bhabhee ke maikay gaya toh yeh dekh kar afsos hua ke bhabhee bohat kamzor aur bemaar hein. Bhabhee ko aam diye aur in se ghar chalne ki darkhwast ki. Bhabhee mere sath chali ayen. Phir dekha ke mein aik handiya liye kahin ja raha hon aur mere kapron par kalay daagh par gaye hein.

**Tabeer:** Mithaas ki kasrat istemaal se saudadi marz peda hua. Is ka mukammal ilaaj nahi karaya gaya, kabhi woh zor pakar jata hey aur kabhi kam ho jata hey. Aindah jab marz numaya ho toh lag kar mukammal ilaaj karana zurori hey taa ke is se hamesha ke liye chhutkara mil jaye.

**Mahswara:** Mein aik retire sarkari Afsar hon. Meri Umar 65 saal hey. Har roz raat ko sonay se pehlay pandrah minute taq muraqba karta hon. Khawab mein dekha ke mere larke ki shadi is ki biwi ki mojoodgi mein kisi doosri jagah ho rahi hey aur larke ki biwi apne khawand ke sath doosri shadi ke silsilay mein shareek hey.

**Tabeer:** Aap ne koi wada kya hey aur wada karne ke baad wada khalaqi ki hey. Aap ko chahiye ke apna wada poora karen. Zameer ki aawaz ko sunen warna dimagh khlfshar mein mutala ho jaye ga.

**Khawab:**

raat muraqba ke baad jab so gyatoh mein ne khawab mein dekha ke hamaray ghar ke barabar walay ghar mein bohat taiz aag lag rahi hey aur yeh aag phailtay phailtay hamaray ghar taq poanch gayi aur ghar ka aik

*hissa is ki zad mein aa gaya hey. Mein bajaye aag bujhanay ke yeh koshish kar raha hon ke aag aur taiz ho jaye. Mere abba ne mujh se kaha aag taiz mat karo warna chhat gir jaye gi aur chhat ke oopar rakha hua samaan barbaad ho jaye ga aur yeh hamaray liye bohat bara nuqsaan ho ga.*

**Tabeer:**

*yeh khawab intibah ki hesiyat rakhta hey. Khawab dekhnay walay sahib ke liye zurori hey ke guzashta aisay tarz amal ka jo un ko kaarobar mein paish aaya hey aur jin par un ka ghalat israar hey. Baghore mutalea karen aur apni rawish tabdeel karen.*

**Khawab:** *mein aksar muraqba kar ke soti hon aik raat mein ne khawab mein dekha ke meri 4 sala bachi hey. Meri bhabhee keh rahi hey ke is ko maro yeh khobsorat nahi hey. Mein apni bachi ke haath pakar lete hon. Bhabhee is ke haath kaat deti hein baad mein is ke baazu bhi kaat deti hein. Lekin thori der baad mein dekhatii hon toh is ke baazu theek hein. Aik haath kata hua hey aur aik haath mein teesri ungli aur sirf anghutha hey. Mujhe khauf aata hey toh mein rona shuru kar deti hon aur kehti hon ke mein ne kitna bura kya hey ke khud paas baith kar apni bachi ke haath katwa diye hein.*

**Tabeer:** *Gheebat, baat be baat gussa ke nuqoosh khawab mein dukhaay gaye hein. Lashoor ne bohat sakht ehtijaj kya hey. Lashoor ki raah namai qubool nahi ki gayi toh bohat ziyada pareshani ho gi.*

**Khawab:** *Pichlle hafta se mein ne subah Fajar ke waqt muraqba shuru kar diya hey. Parsoo raat khawab mein dhekha ke mein Karachi ja raha hon. Rastay mein aisay log mil jatay hein jo mere jism par bohat si churiyan maartay hein. Mein lholhan ho jata hon. Is ke baad inhon ne mujhe kisi jagah band kar diya. Jab unhon ne mujhe churiyan marain, mein ne bohat shore machaya. Bohat roya, rotay waqt ansoo nahi beh rahay they. Jis jagah mein chhupa hua tha is jagah aik aur aadmi bhi tha jo bach gaya tha. Dosray aadmi ne aik khachar zibah kya woh mere hathon mein gosht deta raha. Phir dekha ke aik bohat bara jungle hey. Is mein reechh, sher, cheetay aur kuttay hein. Jo mere peechay bhaag rahay hein lekin mein bhaag kar in se agay nikal gaya aur hua mein urrnay laga jab zameen par aaya toh mein yeh dekh kar heran reh gaya ke mere peechay koi janwar nahi hey lekin mein jab aik kantay daur darakht par charhata hon toh peechay bohat bara reechh aa jata hey jo mere dobarah neechay utrney ka*

*intzaar karta hey. Mein chouti par charhata hon toh mujhe aik hathi nazar aata hey dobarah zameen par dekha toh aik Aadmi ko aatey hue dekha is Aadmi ko dekh kar hathi bhaag gaya lekin reechh khara raha. Mein neechay utar kar taiz dhaar loha kaatnay wali churee le kar reechh par maarny lagta hon toh woh bhaag jata hey is ke baad mein wapas Multan aa jata hon.*

**Tabeer:** Khawab ke saaray khakay zehni inteshaar, Adam tahaffuz ka ehsas, be shumaar uljhanein aur sahet ki kharabi ki nishandahi karte hein. Yeh saari kharabian is wajah se amal mein aayi hein ke sahib khawab bohat ziyada jazbatī hein. Zindagi mein tawazun nahi hey. Khanay peenay mein be ahteyati ki taswerain samnay aayi hein.

**Khawab:** Mein taqreeban roz baqaидagi se muraqba karti hon, koshish karti hon ke nagha nah ho. Mein ne aik khawab dekha hey jis ki tabeer aap se maloom karna chahti hon. Dekha ke raat ka waqt hey, aasman halka neelay rang ka hey. Aasman ki taraf dekhaiti hon toh safaid safaid setaaray nazar atay hein. Sitaron ke beech mein aik bohat bara chaand hey. Chaand ke qareeb aik choti si pari, sitaron bharay kapray pehnay mojood hey. Is ke sir par sitaron se bana hua taaj hey aur haath mein safaid chhari hey. Is chhari ke oopar bhi setaaray jurey hue hein woh meri taraf dekh kar muskura rahi hey.

**Tabeer:** Bachpan se aap ko sochnay ki aadat hey. Is aadat ki wajah se aap bohat ziyada zood hiss ho gayi hein. Nateeja mein aap ke oopar nakhush rehne ki kefiyat musallat rehti hey. Zindagi dukhoon ka boojh lagti hey. Tabiyat aur asaab jab bohat boujhal honay lagey toh is ne asaab ke oopar thakaan daur karne ke liye aap ko khawab mein yeh sab kuch dikha diya taa ke tabiyat halki ho jaye. Khawab mein jis qisam ki la shaori therikaat mojood hein in se pata chalta hey ke yeh khawab aap ne kaafi arsa pehlay dekha tha. Khawab mein muraqba se mutaliq koi kefiyat nazar nahi aayi.

**Khawab:** Jab se muraqba karna shuru kya hey mein khawab mein mandarja zail ashkaal baar baar daikhta hon. Jab bhi daikhta hon dar aur khauf mujh par musallat ho jata hey. Yeh shakalain kabhi kabhi darakht ka roop dhaar lete hein.

**Tabeer:** Teno shakalain in qareebi doston ke roop hein jo sher o shukar rehtay hein. Milna jalna in se ya toh roz rehta hey ya hafta mein kayi baar. Un doston ki tadaad chay ya saat hey. Teen dost seedhay saaday aur Marjaan maranj hein. Lekin baqi teen ya chaar dost ghalat mashwaray

*dainay walay ghalat raastoon par daalnay walay aur khatraat mein mubtala karne walay hein.*

**Mashwaray:** *Ghalat mahswara dainay walay logon ki baton ko samjhna aur mutnabba rehna zurori hey. Aisa nahi kya gaya toh Khuda nkhwastah khatrah paish aa sakta hey.*

**Nishandahi:** *Mujhe marwai aloom seekhnay se bohat shughaf hey. Kaafi arsay se raat ko muraqba kar ke soti hon. Mein ne chand khawab dekhe hein jin ki tabeer janna chahti hon.*

### **Khawab:**

1. *Mein apne ghar ke aik kamray mein khari hon aur hamaray kamray ke neechay teh khanaay mein huzoor Mohammad rasool Allah aleh Salat o valslam buland aawaz se Quran pak parh rahay hein. Mein apne aap se kehti hon ke Huzoor Aleh Salat O Valslam ki aawaz kitni khobsorat hey.*
2. *Dekha ke mein apne school mein khari hon. Safaid kapray pehnay hue mere qareeb huzoor Mohammad alrsol Allah aleh Salat o valslam kharray hein. Un ke dayen baen bhi koi khara hey. Qareeb hi aik bohat barri shama jal rahi hey. Aap aleh Salat o valslam farmatay hein meri mout ka waqt aa gaya hey aur farishtay aasman se utar rahay hein. Mein ro ro kar kehti hon ke aap aleh Salat o valslam is terhan ki batain nah karen. Is ke baad aap aleh Salat o valslam ka baazu pakadati hon aur aap aleh Salat o valslam ko dosray kamray mein le jati hon. Sath mein woh dono hazraat bhi hotay hein. Jo aap aleh Salat o valslam ke dayen baen kharray they.*
3. *Shabaan ke mahinay mein dekha ke mein naha kar apne ghar ke kothey par tehal rahi hon. Achanak aasman par aik baadal jo bilkul safaid hey is mein se roshni nikalti hey aur shumal ki taraf jo deewar hey is par padtee hey is roshni se deewar par bohat baray alfaaz mein kalma Tayyabah likha jata hey. Mein baar baar onche aawaz se kalma Tayyabah padti hon phir apni ammi aur behan ko aawaz deti hon. Lekin jab ammi aur behan aati hein toh roshni gayab ho jati hey.*
4. *Abhi kuch din pehlay mein ne khawab mein dekha ke raat ka waqt hey aur poora chaand nikla hua hey hum sab ghar walay oopar chhat par hein sab kehte hein ke chaand ki chandni kitni khobsorat*

*lag rahi hey. Mujhe bhi chaand bohat acha laga mein jaisay hi chaand ki taraf haath karti hon chaand mere haath mein aa jata hey.*

**Tabeer:** Aap ke andar bachpan se roohani aloom seekhnay ki salahiyat beedar hey. Qudrat aap ki roohani salahiyaton se kaam le kar syedna huzoor Mohammad alrsol aleh Salat o valslem ke mission mein aap se kaam lena chahti hey aur Insha Allah aap huzoor Mohammad alrsol Allah aleh Salat o valslem ke mission ko phelanay mein bohat bara kaam injam den gi. Munasib hey ke kisi roohani ensaan ko apna ustaad muntakhib kar len jo roohani duniya ke raastoon ke nasheeb o frazz se guzar chuka hon. Meri dua hey ke Allah aap ko apni makhlooq ki khidmat ke liye raahat o sukoon ka zareya banayen. Aap ke zareya aik aalam mein rasool Allah aleh Salat o valslem ka mission phail jaye. (ameeen ya rab alameen) khowaboon ki tabeer yahi hey jo arz kar di gayi hey.

**Khawab:** Muraqba karne ke baad so gayi khawab mein dekha ke mera shohar aik mard aur aik aurat hum charon kahin ja rahay hein. Woh aurat hamein le kar registaan mein pohanchi aur mera haath pakar kar dorna shuru kar diya. Hum gole gole chakkar mein daud rahay they. Aur jaisay jaisay daud rahay they. Rait ke andar dhnste ja rahay they. Phir mujhe mehsoos hua ke sirf hum do nahi balkay yahan hazaron mard aurtain mojood hein. Sab ne aik dosray ka haath thaama hua hey aur gardan taq rait ke andar hein. Lekin phir bhi daud rahay hein. Itna suroor mil raha hey ke bta nahi sakti achanak mujhe mehsoos hua ke hum khanah kaaba ke gird chakkar laga rahay hein andhera bohat hey lekin mujhe pata chal gaya ke hamaray khandan ke log bhi wahan par hein lekin kon kon hey is ka pata nahi. Sirf khaala ki mojoodgi ka ehsas hey itnay mein aik safaid kabootarr aaya aur har taraf safaid roshni phail gayi. Andheray mein sirf woh kabootarr chakkar lagaata hua nazar aa raha tha itnay mein khaala ki aawaz aayi. "woh kabootarr jo tumahray sath tha, tum ko pata hey kon tha ?" mein ne poocha. "kon tha ?" toh kehnay lagen woh Hazrat molana Mohammad zikria aleh rehmat they. Bas isi lamhay aankhh khil gayi. Chay mah mein doosri baar in ko khawab mein dekha hey pehlay in ka mazaar dekha tha.

**Tabeer:** Hazrat molana Zikria qutub irshad they. Aap ne Hazrat molana Zakria ki rooh ko khawab mein dekha hey in se aap ko yaqeenan roohani faiz miley ga. Aap in ke liye Quran khawani aur khana pakka kar aisaal sawab karen.

***Khawab:***

1. *Mein ne raat sonay se qabal aur subah Fajar ke waqt dono auqaat mein muraqba karna shuru kya hua hey. Khawab mein dekha ke mein seedhiyan charh raha hon jo bulandi ki taraf ja rahi hein aur bulandi par kisi buzurag ka mazaar hey. Is ke kuch arsa baad phir dekha isi terhan seedhiyan charh raha hon. Ab mein tamam seedhiyan charh gaya hon. Jab seedhiyan uboor kar len toh samnay kisi buzurag ka mazaar tha. Bara rooh parwar manzar tha mein darbaar mein jana chahta tha lekin aankhh khil gayi.*
2. *Is khawab se pehlay, bohat pehlay dekha tha ke kuch buzurag hastiyan aik jeep mein aasman ki janib se neechay utar rahi hein in ke chehray noorani they. Unhon ne meri taraf dekha phir nikal gaye phir wapas aeye aur aasman ki janib jeep hi mein wapas chalay gaye.*
3. *Do teen saal pehlay mein Karachi mein tha. Subah fikr ki namaz parh kar masjid se ghar aa gaya aur atay hi so gaya. Khawab mein dekha ke aik bohat bara saanp phankartey hue aa raha hey. Mein ne jaldi se is par aik bohat bara tokra rakh diya. Tokra jo ke shehtoot ki tehnion se bana hua tha. Altte hi andar se bohat ziyada roshni ki kiransen photnay lagen.*

**Tabeer:** Aap ko marwai aloom (rohaniyat) se dilchaspi hey aap ki rooh ne aap ko bataya hey ke agar aap dil-jami ke sath koshish karen toh bohat jaldi kamyaab ho jayen ge. Jis zamane mein aap ne saanp aur tokrey wala khawab dekha hey is zamana mein aap ke tonsils kharab they. Ab bhi agar gala kharab ho ya nazla ki shikayat ho toh la parwahi nah karen. Parhaiz ke sath poora ilaaj karayen. Tonsils jab kharab ho jataj hein toh un ke andar peep par jati hey aur khanay ke sath yeh peep maida mein jati rehti hey. Jis ke nateejay mein maida kharab ho jata hey aur khoon Saleh nahi bantaa aur terhan terhan ki bemariyan peda hoti rehti hein. Mere tajrabay mein yeh baat aayi hey ke mustaqil tonsils kharab rehne se polio bhi ho jata hey. Rang aur roshni se ilaaj ke tareeqa par zard shu-aon ka tail tonsils ka nihayat mufeed ilaaj hey.

**Khawab:** Har roz sonay se pehlay mein tasawwur Sheikh ka muraqba kar ke soti hon. Aik raat khawab mein dekha ke Hazrat qibla janab murshid kareem hamaray ghar aeye hein. Mein itni khush hon ke jee chahta hey ke saaray shehar ko bta dun ke murshid

kareem hamaray ghar aeye hein. Chhat par aik gamlay mein ghulaab ka poda laga hua hey. Jis ki shaakhen saaray sehan mein phail hui hein. Hum baith kar batain karne lagtay hein. Phir mein apni sab saheliyo ko batati hon ke murshid kareem hamaray ghar aeye hein. Woh sab un se milnay aati hein. Meri ammi un se kehti hein ke mein in ko Karachi beju ga. Woh kehte hein ke zaroor ayen, hamaray bande station se inhen le ayen ge. Un bundon ki nishani woh yeh batatay hein ke unhon ne Zaitoon ka tail uthaya ho ga. Phir mein murshid kareem aur meri choti behan hum tenu apni aik rishta daaar ke ghar jatay hein. Mein is ke ghar ja kar zor se kehti hon dekho kon aaya hey. Phir woh sab hum tenu se mlitay hein, poora khawab dekhnay ke baad jab ammi ne mujhe uthaya toh namaz ka waqt tha mein ne uth kar namaz ada ki.

**Tabeer:** Khawab mann o an isi terhan hey jis terhan aap ne dekha hey. Darasal aap ki aqeedat ne khawab mein aap ki baatini nazar khol di hey. Allah aap ko din dunne raat chogni roohani taraqqi ataa farmaen. Ameeen

**Khawab:** Muraqba karne ke baad so gaya. Aur khawab mein dekha ke aik baray aur ounchay darakht par do sher baithy hue hein. Mein ne mamu jaan se kaha bandooq le aayiye, darakht par do sher baithy hein. Mamu bandooq talaash kar hi rahay they ke darakht par se sher utar kar baagh mein chalay gaye. Do khaala zaad behnain baagh mein jaane lagen toh mein ne un ko mana kya magar woh meri baat suni in suni kar ke baagh mein chali gayeen. Aik behan ke oopar sher ne jist lagai aur is ka paiir apne mun mein le liya. Log jama ho gaye lekin kisi ki himmat nahi thi ke larki ko sher se churra le. Mein taizi ke sath barha aur larki ko sher ke mun se churra liya. Larki mujhe ahsaan mand nazron se dekhatii hey aur mein usay goad mein utha kar khala ke ghar chore aata hon.

**Tabeer:** Ensaan nature ke ajzaa ka murakkab hey. in ajzaa mein tarteeb hey. Allah un ki tadaad ka taayun kar deta hey.

“ Al lazi Khalq fasawa. Wal lazi qadara fahadha”

Takhleeq mein tawazun rakha gaya hey aur eqdaar ke liye rahein mutayyan kar di gayi hein. Is zimn mein jinsi rujhanaat bhi qudrat ka atiyah hein. Un ke taamul ki raah Moueen hey. Qabal az waqt is par ghhor karna, is par tavajja dena, mehez feal abs hey. Balkay taz 'ee waqt aur muzir hayaat hey. Jo cheez jis waqt jis terhan halaat

*ki munasbat se paish aeye woh qabil qubool honi chahiye. Ensaan khwahish karne ka haq zaroor rakhta hey, lekin dosaron par apni khwahish musallat karne ka haq nahi rakhta. Yahi Quran ka maslak hey. Isi binaa par eqdaar ka taayun kya gaya hey. Is maslak ke samnay hamein bahar soorat sir tasleem khham kar dena chahiye. Khawab ke tamam ajzaa ka in hi baton ki taraf ishara hey. Muraqba ke baad sonay ke liye late gaya. Khawab mein dekha ke aasman par Allah aur Mohammad likha hua hey. in dono naam'on ke ird gird charon taraf phoolon ki shakal is terhan banti hey jaisay chaltay hue baadal mukhtalif soorten ikhtiyar kar letay hein. Mere seedhay haath ki taraf aik sahib kharray hein. Mein ne in se kaha, agar hukoomat ya awam ki taraf se is baat ki tasdeeq chahi gayi toh mein shahadat dun ga ke haan mein ne aasman par in dono naam'on ko dekha hey.*

**Note:** mein khud ko aksar khawab mein namaz parhte aur wudu karte daikhta hon.

**Tabeer o tajzia:** Allah aur Huzoor Mohammad alrsol Allah aleh Salat o valslam ke asmaye Muqaddisa ki tahreerein bulandi par dekhna sachey aur purkhuloos aqaed ki shabihein hein. Doosri taraf is se shagufata khatari ka andaza bhi hota hey. Jo zindagi ke mamlaat mein kamyabi ki taraf ishara karte hein aur mustaqbil ke liye naik shagoon hein.

**Khawab:** Mein gayarhavi jamaat ka taalib ilm hon. Mujhe muraqba karte hue taqreeban 3 mah honay ko hein. Aik raat ajeeb o ghareeb khawab dekha jis ki tabeer maloom karna chahta hon. Khawab kuch is terhan se hey.

*Apne ustaad mohtaram se taleem haasil kar ke aa raha hon. Shaam ka waqt hey rastay mein meri nazar shumal mashriq ki taraf aasman par padtee hey. Kya daikhta hon ke bohat se rang barang chaand namodaar hue. in sab par “Fabi ayey alla e rabikum tukaziban” likha hua hey. Inhen dekh kar mera dil baagh baagh ho jata hey. Ustaad mohtaram ko yeh baat bitanay ke liye wapas mrhta hon. Jounhi peechay mrhta hon meri nazar junoob mashriq mein aasman par mojood khobsorat neelay rang ke chando par padtee hey. Jin mein likha hua hey. ”Mann ghasa flis mana”*

*Mein yeh dekhte hi ustaad sahib ke ghar ki taraf dorta hon. Un ki khidmat mein haazir ho kar mein sab kuch batata hon woh bhi yeh*

*nzarah dekhnay mere sath aeye lekin woh yeh nzarah nahi dekh sakay. Phir meri aankhh khil gayi. Dil ne chaha ke phir so jaoon aur dobarah is manzar se lutaf andoz hon lekin neend nahi aayi. Mein ne yeh khawab apne ustaad mohtaram ko bataya. Unhon ne kaha ke roshan mustaqbil ki nishani hey. Barah meharbani khawab ki tabeer likhiye.*

**Tabeer:** Qanoon yeh hey ke khawab dekh kar jo tabeer pehlay bayan kar di jaye is ke baad doosri tabeer nahi dena chahiye. Kyunkay tabeer suneney ke baad lashoor par aik naqsh Murtasam ho jata hey. Ab is khawab ki wohi tabeer hey jo ke ustaad mohtaram ne di hey. Syedna huzoor Mohammad alrsol Allah aleh Salat o valslem ka irshad hey ke khawab kisi aisay bande se bayan kya jaye jo khawab ke ilm ki juzziyat se kuch nah kuch waqfiyat rakhta ho. Khawab ilm ladunni ka aik baab hey. Ilm ladunni aisa ilm nahi hey jo Iktisab ke zariye haasil ho jaye. Yeh ilm syedna huzoor Mohammad alrsol Allah aleh Salat o valslem ki rehmat o barket se gift hota hey.

## *Mustaqbil Se Mutaliq Khawab*

**Khawab:** Muraqba ke baad so gayi. Khawab mein dekha ke mein apni nani ke ghar mein hon aur aasman ko dekh rahi hon. Wahan aasman par setaaray khoob roshan hein. Aik sitara jo bohat roshan surkh rang ka hey, mein usay bohat ghhor se dekh rahi hon ke achanak woh toot kar mere qadmon mein aa girta hey. Sab heran hotay hein phir woh sitara surmai rang ka pyalaa ban jata hey. Aisa lagta hey jaisay yeh pyalaa bohat muqaddas aur purana hey.

**Tabeer:** Khawab mustaqbil se mutaliq hey. Azdawaji zindagi achi guzray gi aur nanhiyal ke rishte se koi rooh jismani khadd-o-khaal mein jalva gir ho kar khandani Azmat ka sabab banay gi. Khuda kere ke khawab ke mutabiq amal ho jaye aur khandani ikhtilafat aade nah ayen.

**Khawab:** Pichlle aik mah se raat sonay se qabal muraqba kar raha hon. Is douran mein ne kayi khawab dekhe. Mere abaji ke paas safaid libaas mein malbos 1 shakhs aaya. Nihayat khamoshi ke sath almaari mein se bohat saaray kaghzat nikalay aur jaib mein rakh kar chala gaya. Mere waalid ne bhi is nowarid se koi baat nahi poochi aur in ki aankhh khil gayi.

*Mein ne khawab mein dekha ke shehar sanghar mein nawab Shah road par bohat barri market ban kar tayyar ho gayi hey. Mein is market ko dekh kar heran ho raha hon. Meri khwahish hey ke mein market ko andar se oopar charh kar daikhon is hi khayaal mein meri aankhh khil gayi. Subah uth kar is sarrak par gaya ke mbada raton raat imarat ban gayi ho magar wahan koi imarat nahi thi.*

**Tabeer o tajzia:** *pehlay khawab mein kaghaz ke tukre aamdani ke tamasulat hein. Jo anqareeb khilaaf umeed haasil honay wali hey. Yeh raqam kaafi barri ho gi. Doosra khawab bhi isi khawab ka iada hey jis ka matlab in zaraye ka faraham hona hey jo maali Manfiat ka baais banin ge.*

**Khawab:** *Roz raat ko baqaидagi se muraqba karta hon. Guzashta raat muraqba kar ke so gaya toh dekha ke hum chaar dost jahaaz mein kahin ja rahay hein. Jahaaz ka captain mein hon. Yakayak samandar khushk ho gaya aur aik jazeera numa teele par ruk gaya. Hum dost heran ho rahay hein ke achanak khushki kis terhan aa gayi aur ab jahaaz kis terhan chalay ga. Aik ne kaha barish ho gi, pani jama ho jaye ga aur phir jahaaz chalay ga. Thori der ke baad aasman par baadal chhaa gaye. Taiz hua chalne lagi, baadal aapas mein tkraye aur aasman mein bijli chamki aur phir barish honay lagi. Pani itna barsa ke khushk samandar jal thal ho gaya aur mein wahan se jahaaz nikaal laya.*

**Tabeer o tajzia:** *Chaar dost tamasul hey kayi iraadon ka jo zehan mein markooz ho gaye hein. Yeh iraday kisi aik maqsad se talluq rakhtay hein kyunkay sab ko aik jahaaz mein dekha gaya hey. In iraadon par amal pera honay mein shadeed rukawat paish aayi aur mayoosi ki hadd taq halaat dagargoo ho gaye. Phir ghaib se madad hui aur halaat nisbatan behtar ho gaye. Yeh silsila aik arsay se jari hey. Halaat dagargoo honay ke baad ghaib se madad hoti hey. Barish ghaib ka isteara hey. Aakhir mein teela par se jahaaz ko chala kar le aana manzil ki taraf rastay khil jaane ka ishara hey.*

## Lateef Ehsasat

Muraqba karne se aadmi ke andar aisi roshniyan aur lehron ka zakheera bherne lagtay hein. Jo kashish saqal ki nifi karti hein. In roshniyon ki badolat taalib ilm aisi kaifiyat se guzarta hey jin mein saqal nahi hota. Maslan muraqba karte hue ya chaltay phirtay, baithy letey wazan ka ehsas khatam ho jata hey. Kabhi aadmi khud ko roshniyon ka bana hua daikhta hey. Muraqba karte hue be wzni ki kefiyat mein jism muallaq ho jata hey. Aadmi khud ko khala mein parwaaz karte daikhta hey. Khuli aur band aankhon se mukhtalif rangon ki roshniyan nazar aati hein. Dimagh ke andar roshni ke jhamakey (spark) mehsoos hotay hein. Jism mein sansnahat mehsoos hoti hey. Aur barqi lehar daurti hui mehsoos hoti hey. Roshni ki taizi aur hajhoom se baaz auqaat jism ko jhatkay lagtay hein. Sukoon aur itminan ka ehsas gehra ho jata hey. Ghoro fikr karne aur masail hal karne ki salahiyat barh jati hey. Yeh aur is terhan ki doosri beshumar kaifiyat o waardaat roshni ke nizaam mein rangeeni aur roohani tawanai mein izafay ki nishandahi karti hein.

\* muraqba ke liye ankhen band karta hon toh aankhon ke gooshon mein doodhiya rang ki roshni bikhrti hey. Is waqt yani muraqba ke douran khayalat atay hein aur guzar jatay hein. Kabhi neend si taari ho jati hey aur kabhi sirf "Allah "ka tasawwur hota hey. Muraqba ke douran aur bhi kayi rangon mein roshni nazar aati hey. Maslan niilii, surkh, sabz waghera. Agar khayalat ki yalghaar ziyada ho jaye toh mein dil hi dil mein ya hie ya qayum ka vird karta hon. Muraqba ke baad kayi halatain paish aati hein. Kabhi jism bhaari, kabhi bohat halka ho jata hey. Kabhi bilkul ehsas nahi hota ke mera jism kahan hey. Kabhi yun hota hey ke mera jism oopar uth jata hey. Kabhi dimagh mein sarsarahat si mehsoos hoti hey. Aur aisi hi kuch aur kaifiyat muratab hoti hein. Muraqba ke douran suroor angaiz laharen dimagh ka ithata karti hein. Dimagh par madhoshi chhaa jati hey aur isi haalat mein neend aa jati hey. Kabhi darmain mein khawab jaisi kaifiyat hoti rehti hein. Aik baar yun hua ke mein urta hua oopar uth gaya. Gird o paish ki kuch khabar nah rahi. Muraqba ke douran yun gum hona chahta hon ke saans ki aamad o Raft bhi nagawaar guzarti hey. Is douran ustaad mohtaram ka tasawwur bhi aa jata hey. Kabhi kabhi muraqba ki haalat mein so jata hon aur mukhtalif jaghon ki sair karta hon. Yeh manazair is qader Hussain hotay hein ke ihata tehreer mein lana mumkin nahi. Behar haal is qisam ki kayi kaifiyat hoti rehti hein. (Haroon

*hameed.  
Lahore)*

\* Muraqba ke shuru mein sabzi mael peeli roshni ka aik nuqta nazar aaya. Phir charpayee aur khud ko hulta hua mehsoos kya. Zara si der ke liye dayen aankhh ki taraf roshni ki gole aankhh numa cheez nazar aayi. Muraqba shuru karte hi sir wazani aur kandhay qadray boujhal mehsoos hue. Jism ka khinchao oopar ki taraf mehsoos hua. Aankhon ke samnay andheray saaye nazar aeye. Aik dafaa zara sa surkh rang nazar aaya. Kamar mein kuch mehsoos hota hua sir ke pichlle hissa taq aaya. Jism mein Khushgawar tabdeeli mehsoos hui. Jaisay kisi cheez ki kashish mein aa gaya hon. (Misbah Aldeen)

\* Muraqba taqreeban 15 minute taq kya. Tasawwur foran qaim ho gaya. Jism ke tamam hisson par barish ki bonden girtay mehsoos honay lagen. Sir par toh aisay lag raha tha ke jaisay barish ki taizi ke baais garhay par rahay hon. Is khayaal mein is qader mehv ho gayi ke jism be hiss o harkat mehsoos ho raha tha. Dekha ke shumal ki taraf aik bohat bara darwaaza khula hey aur is darwazay se safaid roshni aa rahi hey. Yeh roshni mere jism par par rahi hey. Phir aasman se roshniyon ki barish barsne lagi aur yeh barish mere jism ke dahinay hissay par mehsoos ho rahi hey. Aik dam is barish ki raftaar barhi aur roshniyan is shiddat se mujh par gireen ke jism mein jhatka mehsoos hua.

\* Fajar ki namaz ke baad muraqba kya. Dekha ke mein mujasma noor hon aur mere ird gird noor ke haley khud bakhud ban gaye aur roshni kharij honay lagi. Chunanchey yeh mere do jism hein aik toh mein khud hon jo ke sab kuch dekh raha hon aur doosra jo ke paiker noor hey.

Is ke ilawa mein apne aap mein chand tabdeelian mehsoos kar raha hon woh yeh ke agar koi shakhs mujhe mukhatib karna chahta hey toh mujhe is ka ilm pehlay ho jata hey aur jo kuch woh kehna chahta hey. Woh bhi mujhe maloom ho jata hey. Dosray yeh ke agar mein chahoon ke falan shakhs mujh se aa miley ya mujhe is se milna chahiye toh woh baghair koshish ke mujhe mil jata hey yani rasta guzarte hue aur baaz auqaat kisi kaam ke gharz se mil jata hey. Teesray yeh ke agar koi khaas waqea hona ho toh mujhe be cheeni mehsoos honay lagti hey. (Mohammad aslam gohar. Mnгла dem)

## *Idraak:*

*Muraqba ki musalsal mashq se gunoodki kefiyat kam honay lagti hey. Ghunodghi taari honay ki wajah yeh hey ke muraqba ke douran warid honay wali roshniyon ko shaoor bardasht nahi karta aur is par ghaflat taari ho jati hey. Jab shaoor neend ki kaifiyat se maghloob nahi hota aur zehan yaksu rehta hey toh baatini ittllaat masool honay lagti hein. Taalib ilm roohani waardaat o kaifiyat ko idraak ki satah par mehsoos karta hey. Idraak aisa khayaal hey jo lateef honay ke bawajood khadd-o-khaal rakhta hey. Zehan ki parwaaz in khadd-o-khaal ko chhoo lete hey. Maslan jab koi shakhs saib ka naam laita hey toh zehan mein saib ki tasweer zaroor aati hey. Yeh tasweerai khadd-o-khaal itnay halkay hotay hein ke nigah in ka mushahida nahi karti lekin ehsasat in ka ihata kar letay hein. Baaz auqaat makhfi ittllaat aawaz ki soorat mein masool hoti hein. Aawaz ki shiddat ziyada nahi hoti lekin aawaz kisi hadd taq ittila ya manzar ki tashreeh kar deti hey.*

*Muraqba shuru karte hi yaksoi haasil ho gayi. Kaanon mein khayalat ki laharen daakhil hotay mehsoos huien. Jaisay hi koi soorat zehan mein aati hey. Is ki aawaz bhi sunai deti hey. (Mohammad Saleem)*

\* *Muraqba ke douran aisa shore sunai deta hey jaisay samandar ki baphri hui moajain saahil se takra kar shore macha rahi hon. Kuch dinon baad muraqba ke douran mujhe kisi ki baatein karne ki aawaz sunai di. Yeh baatein is terhan sunai nahi den jis terhan aam tor par aawazian hum apne maadi kaanon se suntay hein. Balkay aisa hua ke yeh aawazian dimagh ke andar sunai den. Aik roz muraqba ke douran kisi ne mujhe aawaz di mein ne foran ankhen khol den. Lekin aawaz dainay wala koi nahi tha. Meri samajh mein yeh baat aayi ke aawaz bahar se nahi, mere batin (inner) mein gungi hey.*

\* *Aaj muraqba mein itna mehv tha ke aik dam mere dahinay kandhay par kisi ne haath rakha. Mein yakdam chonka aur ankhen khol den, aas paas dekha toh koi bhi nahi tha. Mein phir muraqba mein chala gaya. Is ke baad jaisay hi jism ka khayaal aata aisa lagta tha jaisay jism laraz raha hey. Mein ne aik ajeeb baat mehsoos ki woh yeh ke jab bhi mein pani peeta hon. Is ka zayega halka meetha mehsoos hota hey. Aisa lagta hey ke mere andar zayega ki hiss mein tabdeeli runuma ho rahi hey. Kabhi kabhi kaanon mein seetiyon ki aawaz aati hey.*

\* *Muraqba ke baad Fajar ki namaz qaim ki, namaz mein be hadd yaksoi rahi aik baar yeh khayaal shiddat ikhtiyar kar gaya ke Allah miyan samnay*

*mojood hein. Is ehsas se mere rongtey kharay ho gaye. Kaafi der taq yeh ehsas ghalib raha. Muraqba karte hue aisa mehsoos hua tha jaisay "ya hayo ya qayum" ke alfaaz lateefa nafsi se ada ho rahay hein.*

\* *Muraqba mein mukammal tor par yaksu ho gaya. Phir mehsoos hua ke mein khala mein oopar utha ja raha hon aur intahi bulandi par poanch gaya hon. Zehan mein is waqt "Allah o akbar" ki zabardast goonj thi itni buland aur taiz ke bayan nahi kar sakta. Is aawaz se tabiyat mein heybat taari ho gayi, khauf o dehshat ki mili jali kefiyat mein beeet almuqaddas nazar aaya jahan log ibadat kar rahay they. Beeet almuqaddas ke gunbad ko dekhnay laga. Isi douran kisi nadeedah makhlooq ne mere kaanon mein sargoshi ki. Mein is sargoshi se be sudh ho gaya. Sargoshi mein kaha gaya. "yeh kamaal nahi hey ke gunbad par ghhor kya jaye. Asal haqeeqat yeh hey payghambaroon ki zaat babarkat par tafakar kya jaye ke in ke paas Allah ke ataa kardah aloom ke kon se khazanay hein. nau insani ka har fard in khazanon se mustafeed ho sakta hey. "*

*Is aawaz ke sath hi mein buri terhan be qarar ho gaya. Dil ki dharkan taiz ho gayi aur muraqba ki kefiyat se bahar aa gaya. Is waqt jism paseenay se sharabor tha. (kamaal)*

### Warood:

*Idraak gehra ho kar nigah ban jata hey aur baatini itllaat tasweerai khadd-o-khaal mein nigah ke samnay aa jati hein. Is kefiyat ka naam vird hey. Vird is waqt shuru hota hey jab zehni yaksoi ke sath sath ghunodghi ka ghalba kam se kam ho jaye. Zehni markaziat qaim hotay hi baatini nigah harkat mein aa jati hey. Yakayak koi manzar nigah ke samnay aa jata hey. Chunkay shaoor is terhan dekhnay ka aadi nahi hota is liye waqfa waqfa se zehni markaziat qaim hoti hey aur phir toot jati hey. Dekhe hue manazair mein se kuch yaad rehtay hein baqi bhood ke khanaay mein ja parte hein. Rafta rafta aadmi vird ki kefiyat ka aadi ho jata hey aur muraqba mein waardaat o mushahdat ka silsila munqita nahi hota. Kabhi mushahdat mein itni geherai peda ho jati hey ke aadmi khud ko waardaat ka hissa samjhta hey. Mushahdat mein tarreeb qaim honay lagti hey aur maani o mafhuum zehan par munkashif ho jatay hein.*

\* *Pehlay ki nisbat is hafta muraqba ki kaifiyat achi rahan. Tasawwur gehra qaim hua aur yaksoi rahi. Aik khaas baat yeh hey ke ibadat mein yaksoi peda ho gayi hey. Anhen aik jagah markooz hoti hein toh nazar jim jati hey tasawwur aur ziyada gehra ho jata hey aur baatini aankhh dekhna*

*shuru kar deti hey. Ibadat karte waqt maqamat Muqaddisa samnay aajate hein. Ehsas kamtri se bohat hadd taq nijaat mil gayi hey, khud itmadi aur yaqeen peda ho gaya hey. Aaj sara din zehan bilkul yaksu raha, jis taraf khayaal jata hey woh cheez ya manzar nigahon ke samnay aa jata hey. Zehan ne space ki is hadd taq nifi kar di hey ke saari zameen aur har malik har shehar chand qadam ke faaslay par nazar aata hey. Karachi , Lahore , waghera sab samnay nazar atay hein. Zehan mein aik ajeeb wusat aur taizi peda ho gayi hey.*

*(ahsaan Allah. Swat)*

\* *Muraqba mein mukhtalif qisam ki ashya nazar aati hein aur is ke sath garmi ka ehsas barh jata hey aur phir yeh sab na qabil bardasht ho jata hey is wajah se muraqba ka waqt kam karna parta hey. Muraqba mein dekha ke apne jism se kuch daur aik chamakdar roshniyon se bana hua jism hey. Jon jon tasawwur mein geherai peda hoti gayi roshniyon ke jism ki chamak mein izafah hota gaya. Dil bhi roshniyon se chamakta hua nazar aaya. Mein mehsoos karta raha ke mere maathey par koi khobsorat aankhh hey. Douran muraqba aisa mehsoos ho raha tha ke meri peshani ki aankhh roshan ho gayi hey aur mein is aankhh se dekh raha hon. Mein jis taraf bhi nazar dorata hon har cheez mukhtalif rangon ka majmoa ban jati hey. (Waqr Ahmed).*

\* *Muraqba ke douran zehni yaksoi bherne se maadi jism ka ehsas nah raha aur jism misali wazeh honay laga. Aisa mehsoos hua ke jism ke andar kaayenaat mojood hey. Aur kamar ki jarr se barqi ro musalsal kharij ho kar jism mein gardish kar rahi hey yakayak aik jhatka laga aur jism misali maadi jism se allag ho gaya. Dekha ke samnay bohat bara khala hey aur jism lateef lehron ke dosh par hua mein urr raha hey. Jism misali se aik lehar shua ki terhan nikal rahi hey jis ki roshni se khala mein har cheez wazeh nazar aati hey.*

*(Mohammad aslam).*

## *Ilham:*

Baaz logon ki baatini samaat baatini nigah se pehlay kaam karne lagti hey. Samaat ke harkat mein aa janay se aadmi ko vraye soot aawazian sunai deti hein. Pehlay pehal khayalat aawaz ki soorat mein atay hein. Phir fiza mein record shuda mukhtalif aawazian sunai deti hein. Bil akhir aadmi ke shaoor mein itni taaqat aa jati hey ke jidhar is ki tavajja jati hey is simt ke makhfi mamlaat aur mustaqbil ke halaat aawaz ke zariye samaat mein daakhil ho jataj hein. Jab baar baar yeh amal hota hey toh aawaz ke sath sath nigah bhi kaam karne lagti hey aur tasweerai khadd-o-khaal nigah ke samnay aa jataj hein. Is kefiyat ko kashaf kehte hein.

Ibtidayi marhalay mein kashaf iraday ke sath nahi hota. Yakayak khayaal ke zariye aawaz ke waselay se ya tasweerai manzar ki Maarfat koi baat zehan mein aa jati hey aur phir is ki tasdeeq ho jati hey.

## **Misaal:**

Aap ghar mein baithy hue hein. Achanak zehan mein kisi dost ka khayaal anay lagta hey aur kuch der baad woh dost aa jata hey. Doosri soorat yeh hey ke aawaz ke zariye yeh ittila zehan mein warid hoti hey. Teesri soorat yeh hey ke dost ki aamad ka manzar nigahon ke samnay aa jata hey. Kashfi salahiyat jab taraqqi ke marahil tey kar ke shahod banti hey toh iraday ke sath amal honay lagta hey aur aadmi kisi baat ya kisi waqeye ko iraday ke sath maloom kar sakta hey.

Kashaf ki kefiyat mein aik marhala aisa aata hey ke zahiri aur baatini hawaas aik sath mutharrak rehtay hein. Taalib ilm ke zehan mein itni sakt peda ho jati hey ke woh back waqt maadi aur roohani duniya ko dekh sakta hey. Is kefiyat ke warid honay ke liye zurori nahi hey ke sahib muraqba kisi jagah baith kar ankhon band kere. Albata yeh kefiyat ikhtiyaari nahi hoti. Chaltay phirtay, uthte baithtay, achanak taari ho jati hey aur azay khud khatam ho jati hey. Yeh haalat din mein kayi baar bhi warid ho sakti hey aur basa auqaat hafton mein aik martaba bhi taari nahi hoti. Is kefiyat ka naam "ilham" "hey".

## *Wahi ki Haqeeqat:*

*Surah Al e imran number 66:*

*Tarjuma: "yeh waqeat ghaib ki khabron mein se hein. Hum wahi karte hein in ki aap ki taraf aur nah they aap in ke paas jab pheink rahay they woh (Mujawer) apni qlmin. Kon sarparasti kere ga in mein se maryam ki. Aur nah they aap in ke paas jab woh aapas mein jhagar rahay they. "*

*Mazkoorah baala aayat ki ro se wahi ki tareef yeh hui ke wahi minjaanib Allah hoti hey. Wahi woh noor hey jis ke andar ghaib ki khabrain hoti hein. Yeh khabrain guzashta waqeat ki bhi ho sakti hein. Aur aindah anay walay waqeat ke khakay bhi ho saktey hein. Chunanchey payghambaroon ko Allah taala ne guzray hue waqeat aur anay walay halaat dono hi se bakhabar rakha hey. Is ke ilawa wahi ke andar kisi bande ka shaoor o iradah kaam nahi karta. Balkay wahi ke andar sirf Allah taala ka tafakar kaam karta hey. Surah airaaf number 203.*

***Tarjuma:** "aur jab aap nahi laatay in ke paas koi aayat toh kehte hein. Kyun nah bana liya, tum noon y khud usay. Farmaiye. Mein toh is ki pairwi karta hon. Jo wahi ki jati hey meri taraf mere rab se. Yeh roshan daleelen hein tumahray rab ki taraf se aur hadaayat aur rehmat hein is qoum ke liye jo imaan latayen hein.*

*Surah alshoori number 51. 52*

***Tarjuma:** "Aur kisi bashar ki yeh shaan nahi ke kalaam kere is ke sath Allah taala (barah e raast) magar wahi ke tor par ya pas parda ya beje koi peghaambar aur woh wahi kere is ke hukum se jo Allah taala chahay. Bilashuba woh onche shaan wala bohat Dana hey. Aur isi terhan hum ne ba zarea wahi bheja aap ki taraf aik jafaza kalaam apne hukum se. Nah aap yeh jantay they ke kitaab kya hey. Aur nah yeh ke imaan kya hey. Lekin hum ne bana diya is kitaab ko noor, hum hadaayat dete hein jis ko chahtay hein apne bundon se."*

*Is aayat mein wahi ki tamam tarzon ka bayan hey. Wahi ko Allah taala ne apna kalaa m kaha hey. Allah ka kalaam apni makhlooq par mukhtalif zaraye se nazil hota hey. Wahi ke tor par ya pas parda. Jaisay Hazrat moosa Aleh Salam aleh salam par tajallii ka nuzool hua. Koh tor par Allah*

*taala noon y apni tajallii nazil farmai. Aur Hazrat moosa Aleh Salam aleh salam ne Allah taala se kalaam kya. Yeh tareeqa wahi woh hey jis ko pas parda yani hijaab mein kaha gaya hey. Zaat baari taala aur Hazrat moosa Aleh Salam aleh salam ke darmain yeh tajallii hijaab ban gayi ke zaat baari taala ko woh nah dekh sakay. Balkay sirf hijaab ko dekha aur hijaab ke zariye kalaam Ellahi suna. Peghaambar ke zariye yani Hazrat Jibreel aleh salam ke zariye se wahi payghambaroon taq pohanchai gayi.*

*Payghambaroon ke baad wahi ka silsila munqita ho chuka hey. Magar wahi ki zeli tarzein kashaf, ilham aur alqa ki soorat mein baqi hein. Isi ki taraf aayat baala mein ishara hey ke kisi bashar ki yeh shaan nahi hey. Yahan bashar ka lafz istemaal kya gaya hey. Rasool ya paighambar ka lafz nahi istemaal kya gaya. Yani aik aam bashar bhi wahi ki zeli tarzon ke zariye Allah taala ke kalaam ko haasil kar sakta hey. Inhen zeli tarzon mein kashaf, ilham aur alqa ke sath sath sachey khawab bhi shaamil hein. Surah nahal mein Allah taala ne makhi par wahi karne ka bayan kya hey. Makhi par wahi bhi wahi ki zeli tarzon mein se hey. Jo payghambaroon aleh salam ke tareeqa nuzool wahi se mukhtalif hey. Nuzool wahi ka woh makhsoos tareeqa jis tareeqay se payghambaroon aleh salam par wahi nazil ki jati thi. Payghambaroon ke sath hi munqita ho chuka hey. Magar payghambaroon ke baad bhi Allah taala ka kalaam is ka hukum aur is ka tafakar is ki makhlooq mein zaroor nazil hota rehta hey aur hota rahay ga. Yahi wahi ki zeli tarzein hein.*

*Allah taala noor hey. Is ka kalaam bhi noor hey. Allah taala hamari rag e jaan se qareeb honay ke bawajood bhi hum is ka idraak apne shaori hawaas se nahi kar saktey. Is ka matlab yeh hey ke wahi jo ke Allah taala ke kalaam ka noor hey. Is noor ko jazb karne ke liye pehlay shaoor mein sakt hona zurori hey. Shaori sakt ki binaa par hi wahi ki mukhtalif tarzein wujood mein aayi hein. payghambaroon aleh salam Allah taala ke barah e raast tarbiyat Yafta hein. Lehaza un ke shaoor mein is qader sakt thi ke woh wahi ke Anwaar ko barah e raast apne lateefa qalbi ke andar muntaqil karne ki qowat rakhtay they. Rooh ke tamam lateef woh markaziyyatein thein jin marakaz mein roshniyan zakheera hoti hein. Lateefa qalbi aur nafsi ka daira woh hey, jis markaz ke andar dunyawi roshniyan zakheera rehti hein. Yani normal haalat mein yeh markaz maadi roshniyon ko zakheera karte hein. Magar khaas halaton mein yeh marakaz noor aur tajallii ko jazb karne ki sakt bhi rakhtay hein. Un ki sakt ko iraday ke sath badhaya ja sakta hey. Jab taq noor jazb karne ki sakt peda nahi hoti. Anwaar muntaqil nahi hotay. Aik bharay hue glass mein mazeed pani ki gunjaish nahi hoti. Shaoor mein jo roshniyan muntaqil hoti hein. Woh lashoor se aati hein. Lashoor rooh ka idraak hey. Yeh idraak noor aur*

tajallii mein kaam karta hey. Goya rooh insani ke paas nazar ke teen lense (lens) hein. Aik nazar maadi duniya mein kaam karti hey. Kaayenaat ke un teno maqamat (zones) mein alameen abad hein. Har zone mein asmaye aliha ke nizaam jari o saari hein. Asmaye Aliha ki tajaliyon ki Moueen mqdarin kaayenaat ke tamam nizaam ko sambhale hue hein. Har zone mein tajaliyon ki mukhtalif mqdarin kaam kar rahi hein. In hi miqdaron ke taayun se kainati system qaim hey aur kainati system farmolon se murakkab hey. Yeh formulay tajallii ke lense se dekhe ja saktey hein. Noor ke lense se in farmolon se bani hui ashya ki baatini ashkaal dekhi ja sakti hein aur maadi lense se shye ka zahiri jism samnay aa jata hey. Is terhan aik shye ka wujood tajallii, noor aur maadi teno alameen mein paaya jata hey. Yani kaayenaat teen zone par mushtamil hey. Aik zone har waqt hamari nazar ke samnay rehta hey. Jabkay baqi do zone nazar se oojhal rehtay hein.

Jo zone nazar se oojhal rehtay hein. Woh hamara lashoor hey. Lashoor mein rooh ki jo nazar kaam kar rahi hey aur rooh ke parton ke jo idraak kaam kar rahay hein. Woh idraak mustaqil shaoor ko ittila dete rehtay hein. Rooh ka har parat Allah taala ke hukum par harkat mein hey. Chunanchey is harkat ki ittila lashoor se shaoor mein mutaqil hoti rehti hey. Isi ko ghaib ki khabrain kaha gaya hey. Tajallii ke parat se jo khabrain shaoor mein mutaqil hoti hein. Woh wahi hey. Tajallii ke dairay mein barah e raast tafakar se kaayenaat ki nazooli hesiyat ka mushahida hota hey. Rooh ko Allah taala ne takhleeqi aloom ataa farmaiye hein. Tajallii jab rooh ke lateef se guzarti hey. Toh rooh ki fikr usay takhleeqi shakal mein dhaal deti hey. Yeh soorat noor aur roshniyon mein hoti hey aur phir maadi jism ikhtiyar kar ke nazar ke samnay aa jati hey. Jab lashoor aur shaoor dono ki raftaar aik ho jati hey. Yani rooh ke teno dairay back waqt harkat mein aa jatay hein. Toh in ka darmiyani faasla khatam ho jata hey. Tajaliyon ka nuzool barah e raast shaoor mein honay lagta hey. Aisi soorat mein tajallii ka shaoor ghalib aa jata hey. Allah ka tafakar ghalib aur bande ka shaoor maghloob ho jata hey. Payghambaroon ke andar tajallii ka intahi lateef tareen idraak kaam karta hey. Woh Allah taala ke tafakar ko apni rooh ke idraak ke zariye jaan letay hein. In ke oopar rooh ke lateef hawaas ghalib aa jatay hein aur maadi duniya mein bhi woh rooh ke hawaas ke sath zindagi guzartay hein. Tajallii dar haqeeqat Allah nahi hey balkay Allah ki zaat ka aks hey. Tajallii Allah ka hijaab hey. Is hijaab ke baghair koi bhi Allah ko nahi dekh sakta. Nah hi kisi bashar ki rasai mumkin hey. Kaayenaat Allah ki takhleeq hey. Rooh ki nazar har shye ko takhleeqi soorat nahi ikhtiyar karti is ka naam aur is ki shanakht nahi ho sakti. Rooh amar rabbi hey. Ensaan ki rooh Allah ke amar ko saaray alameen mein phelanay wali hey. Pehlay rooh khud amar ki tajaliyon ki

*mahiat haasil karti hey. Jaisay computer mein programme fade kya jaye toh machine is programme ko takhleeqi soorat day kar screen par Nashar kardeti hey. Programme jo computer mein fade kya jata hey. Woh mehez number aur alfaaz yani formulay ki shakal mein hota hey. Is formulay ko computer ki androoni machine takhleeqi soorat bakhshti hey. Aur phir yeh soorat screen par zahir ho jati hey. Is terhan aik poori shy'e apni mukammal shakal o soorat ke sath pehchani jati hey. Allah ki janib se jo tajaliyan rooh par nazil hoti hein usay rooh mein tajallii ka daira apne andar jazb kar laita hey. Yeh tajaliyan Allah ke tafakar ki mutayyan mqdarin hein. Miqdaar kaayenaat ka koi nah koi formula hey. Rooh mein is formulay ki mahiat zahir hojati hey. Yani takhleeq ka batin samnay aa jata hey. Is mein asmaye Aliha ki roshniyon aur in ki harkaat o nizaam ki mukammal tafseel hey aur phir roshniyon ke dairay mein shy'e ka jism takhleeq hota hey. Yeh jism apne andar fade kiye hue programme ke mutabiq apni harkaat o af-aal injaa'm deta hey.*

*Wahi ki haqeeqat yeh hey ke shaor mein barah e raast woh tajaliyan nuzool karti hein. Jo tajaliyan Allah ki janib se rooh mein nazil hoti hein. Rooh in tajaliyon ko isi terhan shaor mein mutaqil kar deti hey. Aur shaor in tjlyat ke andar tafakar ke zareya maani pehnata hey. Wahi ke nuzool ke waqt shaor ki raftaar lashoor ke barabar ho jati hey. Jis ki wajah se wahi ke kalaam mein dunyawi khayaal ki roshni shaamil nahi hoti. payghambaroon aleh salam ke baad agarchay wahi ka silsila munqita ho chuka hey. Magar aloom nabuwat ke Anwaar duniya mein mojood hein. Allah ka kalaam aasmani kitaaben hamaray darmain mojood hein. Jab bhi koi bandah payghambaroon ki sunnat par chal kar in ke Uswah husna par amal karta hey. In aloom ke Anwaar is ki rooh mein zakheera ho jataj hein. Allah ne payghambaroon par wahi nazil kar ke in ke shaor ko is hadd taq beedar kar diya ke woh apni rooh ki harkaat ko pehchan gaye. Aur apni zaat ke zariye se Allah ki zaat o sifaat ka Irfan haasil kar liya. Payghambaroon ki sunnat par jo koi bhi amal karta hey. Is ke andar payghambaroon ka tafakar peda ho jata hey. Aur payghambaroon ke waselay se inhen Allah ke aloom haasil ho jataj hein. Aur woh kainati system ki haqeeqat se waaqif ho jataj hein.*

### Kashaf:

\* Muraqba ki nashist mein ankhen band kee toh roshni ke jhamakey honay lagey aur mukhtalif cheeze nazar anay lagen. Mein ne kayi qareebi rishta daaron ki aawazian sunen. Aawazian itni wazeh theen ke aik dafaa baat ka jawab zabaan se ada ho gaya. Muraqba ke aakhir mein khud ko apne andar se nikaltay aur chhat ki taraf uthte dekha ghabra kar ankhen khol

*den aur chhat ki taraf dekhnay laga. Mein ne aik hyole? Ko chand second ke liye chhat ki taraf barhatay dekha.*

\* Muraqba mein roza Aqes aleh Salat o valslam ko dekha phir aik pahari silsila nazar aaya. Pahar ke daman mein khobsorat baagh tha. Daur daur taq haryali thi bohat hi khobsorat manzar tha. Muraqba mein itna mehv ho gaya ke duniya o maafiha se be khabar ho gaya. Aik dafaa zehan bhatka toh seenay ko aahista aahista saans ki wajah se honay wali junbish bhi nagawaar guzri. Muraqba mein aik dost ka khayaal aaya toh yun laga jaisay woh mere samnay khara hey. Mein is ko wazeh tor par dekh raha tha. Zehan mein rishta daaron ka khayaal aaya aur in ki aawazian saaf sunai dainay lagen. Aglay roz mein ne in rishta daaron se maloom kya toh inhon ne tasdeeq ki ke woh guzashta shab yahi baatein kar rahay they.

\* esha ki namaz ke liye khari hui toh mehsoos hua ke huzoor pak aleh Salat o valslam imamat kar rahay hein. Mein aap aleh Salat o valslam ke bilkul peechay saf mein khari hon. Mere dayen janib huzoor qalandar baba aulia aur baen janib baba jee (Hazrat khwaja Shams Aldeen azimi) hein. Dosray mazahab ke bargazida log bhi safoon mein mojood hein. Sara waqt yahi dekhatri aur mehsoos karti rahi ke aap aleh Salat o valslam ke jism Ather se noor ki shuaein nikal kar mere andar jazb ho rahi hein. Aap ke noor ki roshni mein mujhe sara waqt aap aleh Salat o valslam ka chehra mubarak bohat saaf nazar aata raha. Halaank aap ki peeth meri janib thi. Aap aleh Salat o valslam arabi libaas mein malbos they. Aap aleh Salat o valslam ka rukh anwar nihayat hi roshan aur tabnaak dikhayi diya aur aap aleh Salat o valslam ki roshniyon se aap aleh Salat o valslam ke atraaf mein noor ka aik Haala dikhayi diya. Mein bilkul aap aleh Salat o valslam ke peechay thi is liye aap aleh Salat o valslam ki roshni barah e raast mere oopar par rahi thi. Meri tamam tar tavajja aap aleh Salat o valslam ki janib thi. Is wajah se mein aap aleh Salat o valslam ke atraaf mein kharray hue baqi hazraat ki shakal o soorat nah dekh saki.

*Mein ne dekha ke mein tajaliyon se bani hui hon. Mera jism bohat roshan hey aur mein aik aisi fizaa mein baithi hon jahan charon taraf roshni ke siwa aur kuch nahi hey. Mujhe aisa mehsoos hua ke mein is noorani fizaa mein bilkul muraqba ki si kefiyat mein baithi hon. Mein bilkul sakit thi aur meri khuli hui nazrain samnay fizaa mein jami hui theen. Zehan bilkul kore kaghaz ki terhan khaali aur sakit tha. Ab aisa dikhayi diya jaisay nazar ke samnay se aik intahi taiz roshni aayi aur meri peshani mein daakhil ho gayi. (Saeeda khatoon)*

\* Raat ke siwa aath bujey mein apne front room mein baithi thi ke achanak mere samnay wali deewar par aik doodhiya roshni ka taqreeban daidh foot

*qutar ka daira namodaar hua. Jo aik taraf se shuru ho kar chalta hua dosray suray par poanch kar wapas aa jata aur phir naye suray se is hi jagah se namodaar hota jahan se ke pehlay shuru hua tha. Kamray mein tube light roshan thi magar is Haala ki roshni tube light ki roshni se bhi ziyada numaya thi. Yeh silsila koi 10 minute taq jari raha. Achanak is roshni ke foran baad aik shakal namodaar hui. Yeh shakal Sabiqa light se ziyada roshan thi. Yeh shakal taqreeban 5 ya 6 minute taq samnay rahi. Mein tik tiki bandhay bilkul sakit aur mabhoot si ho kar is noorani shakal ko dekhatri rahi. Mujhe duniya o mafisha ka koi hosh nahi tha. Jab yeh noorani shakal nazron se oojhal ho gayi toh mere dimagh ko aik jhatka sa laga. Aur zehan mein aaya ke yeh toh huzoor qalandar baba aulia they. Noorani soorat ka pose bilkul wohi tha jo ke huzoor sarkar qalandar baba aulia ka hey. Foran hi mere aankhon se ansoo jari ho gaye. Aur meri tabiyat kuch is terhan ki ho gayi ke mein woh keftiyat bayan nahi kar sakti. Dil ki dharkan is qader taiz ho gayi ke bas yun lagta tha ke ab bahar nikal aeye gi. (Rehana).*

\* *Achanak mujhe yeh ehsas hua ke mere jism ke andar se aik jism nikal raha hey phir woh jism khirk se hota hua aasman ki bulandiyon par janay laga. Jism ke oopar safaid noori libaas tha. Poori fiza bhi safaid dhuwen se bhari hui nazar aa rahi thi. Is noorani jism ne saat raastoon ko uboor kya jaisay jaisay woh jism oopar jata raha. Manzar nihayat dil kash, har taraf safaid roshni phaily hui hey. Woh jism kuch pareshan sa hey. Itnay mein is roshan jism ne mun oopar uthaya toh aawaz aayi "Allah tumhari madad kere ga. "Jab yeh aawaz mere roohani jism ne suni toh mere maadi wujood par larzah taari ho gaya. Dil dhadakne laga. Phir Allah akbar ki aawaz aayi aur mein jhuk gaya. Phir sajda kya. Dil chaha ke zindagi bhar sajda mein para rahon. Mein ne dekha ke bohat se farishtay haath bandhay baray adab se do kitaron mein kharray hue hein. Jin ka mun aik dosray ki taraf hey. Un ke darmain 5 ya 6 foot ka faasla hey. Mera roohani jism is darmiyani jagah aa gaya. Samnay jaisay hi nigah uthi mere oopar kapkapi taari ho gayi.*

\**Muraqba mein anhen band kar betha toh chand lamhay baad mehsoos hua ke mein apne gosht post ke jism se bahar aa gaya hon. Aur syedna Huzoor Aleh Salat O Valslam ke roza Ather par haazir hon. Jaisay hi yeh keftiyat hui dil hi dil mein durood shareef parhna shuru kar diya. Jism o jaan ko mehsoos hua ke jaali mubarak ke andar se thandhi roshni nikal kar mujh par par rahi hey. Phir dekha ke mein khanah kaaba mein hon. Khanah kaaba se chand hi lamhoon mein aasman ki taraf parwaaz shuru kar di. Rastay mein mukhtalif log nazar aeye. Baaz logon ko mein jaanta hon. Rafta rafta aisi jagah poanch jata hon jahan se agay janay ki simt*

*rasta nahi hey. Yahan firshton ki qatarain nazar aati hein. Is kefiyat ko ziyada der bardasht nahi kar saka. Phir dekha ke mein apne kamra mein hon. Mehsoos hua ke mera wujood saaray kamray par muheet hey aur muraqba khatam kar deta hon. Maghrib se junoob ki taraf roshniyon ka yeh wujood safar kar raha hey. Mein ghar ke samnay aa kar ruk jata hon. Toh aisay lagta hey jaisay yeh mein khud hi hon. Ziyada tavajja se daikhta hon toh paidaiesh ke waqt se le kar aaj taq ke halaat video film ki terhan nazar atay hein. Jin mein talkh yaden, khusi, achaiyaan, buraiyan sab mojood hein. Ziyada tavajja karta hon toh mustaqbil ki baatein bhi nazar aati hein kuch baatein saaf samajh laita hon. Kuch ziyada wazeh nahi hoten. Is misali wujood ko daikhta hon ke noor ke taron se aasman ke bohat oopar kisi cheez ke sath bandha hua hey. Lekin is cheez ko ziyada der taq dekh nahi sakta. Phir muraqba khatam kar deta hon. (Ali asghar)*

*\*Dekhatii hon ke murshid kareem huzoor baba jee mere sath hein. Farmatay hein ke aao tumhe asmano ki sair karate hein. Hum oopar uthte chalay jatay hein. Hamara jism bohat hi halka parinday ki manind hey. Hum urrtay hue asmano mein daakhil ho jatay hein. Asmano ke andar hum taiz roshni ke baadal ke andar se guzarte hein. Phir aik shafaaf fiza aa jati hey. Jis mein neechay bohat hi saaf dikhayi deta hey. Neechay zameen par shehar abad hein. Log ziyada tar khaiti baari karte dikhayi diye. Yeh ilaqa bohat hi sirsabz hey. Bohat barray barray shafaaf darya beh rahay they. Daryaaon ke kinare kinare logon ne kashtkari ki hui thi aur phal aur sabzian ugai hui theen. Aik nazar mein yeh sab kuch dekh kar hum phir oopar ki janib urrnay lagey. Phir roshniyon ke baadal ke andar se hamara gza hua. Aur hum aik shafaaf fiza mein aa gaye. Jis ke andar daur daur taq nazar pahunchti thi aur bohat saaf dikhayi deta tha. Jagah jagah bastiyan aur wadiyaan nazar aati theen. Hum isi roshniyon aur noor ke baadal mein se guzar kar aik shafaaf fiza mein daakhil ho jatay hein. Har roshni aur noor ke baadal mein se guzarte hue yeh ehsas hota tha ke yeh aasman ki sarhad hey. Mein ne murshid kareem se kaha ke baba jee mein toh samjhi thi ke daal o asmano ke darmain aisa parda ho ga jo lohay ya steal ka ho ga jis ke andar baghair ijazat har koi daakhil nahi ho sakay ga aur nah hi koi chor se is ko paar kar sakay ga. Magar yahan toh sirf roshniyan hein aur roshni ke andar se toh barri aasani se guzra ja sakta hey. Yeh toh koi rukawat nahi hey. Murshid kareem baba jee ne farmaya. "Aasman ensaan ki hadd nazar hey jab shaoor lashoor ki fizaon mein daakhil hota hey toh shaoor ki benaye aahista aahista barhti hey aur ensaan ki baatini nazar lashoor ya ghaib ke alameen mein dekhatii hey. Ghaib ke alameen ko dekhnay ke liye Allah ki janib se koi rukawat nahi hey. Magar har aasman ki hudood mein jo alameen abad hein wahan Allah ki mukhtalif sifaat ki roshniyan kaam kar rahi hein. Shaoor ki nazar is liye*

*aasman ki hudood ko paar nahi kar sakti kyunkay shaoor asmaye Aliha ke aloom aur in ke qawaneen se waaqif ho jata hey. Woh apne iraday aur shaoor ke sath lashoor ke andar daakhil ho jata hey woh baghair kisi rukawat ke ghaib ki duniya ka mushahida apni baatini nazar ke sath kar laita hey. Har aasman ki satah asmaye Aliha ki in roshiniyon se bani hey jin ki roshni ya shu'ayen is alameen mein daakhil ho kar alameen ki takhleeq karti hein. Aasman ki satah par asmaye Aliha ki roshniyan jama honay ki wajah se nazar in roshiniyon ke paar dekhnay se mazoor rehti hey. Magar jab bandah Allah ki zaat aur sifaat mein tafkr karta hey toh asmaye Aliha ki yeh roshniyan is ke andar jazb honay lagti hein. Aur yeh roshniyan khud apna taaruf bande se karati hein. Is terhan shaoor in roshiniyon se waaqif ho jata hey aur shaoor ka waaqif hona hi shaoray ka dekhna hey. Is duniya mein bandah jis hadd taq asmaye Aliha ke aloom seekhta jata hey aur is mein yeh roshniyan jazb hoti jati hein. Marnay ke baad bande ka airaaf inhi hudood ke andar qaim hota hey. Yani marnay ke baad bandah apne zahiri hawaas ke sath aur zahiri nazar ke sath in alameen mein rehta hey. "murshid kareem baba jee ki zabani yeh sun kar mujhe bohat khusi hui. Mein ne kaha:*

*"Baba jee in alameen mein daakhil honay aur in ko dekhnay aur in ki sair karne ke liye zurori hey ke ensaan duniya mein hi in ke mutaliq aloom haasil kere.*

*"Baba jee ne farmaya ke:*

*"Sirf ilm haasil karna ya sirf janna hi zurori nahi, asmaye Aliha ki sifaat jab taq bande ke andar peda nah ho jayen tab taq bandah in alameen mein daakhil nahi ho sakta. Yahi wajah hey ke Allah ne saat aasman banaye hein taa ke bandah aik aik aasman par kaam karne wali roshiniyon ke aloom aahista aahista seekhta jaye aur dheeray dheeray is ka shaoor in roshiniyon ko batadreej jazb karta jaye. Har aasman shaoor ki nashonuma ke madaraj hein. Har aasman shaoor ki mukhtalif speed ko zahir karta hey yani shaoor ke andar mojood hawaas jab is raftaar se harkat karne lagtay hein. Jo raftaar asmano ke andar basnay walay alameen mein kaam kar rahi hey aur in asmano ke alameen mein jo makhlooq abad hey bande ke hawaas ki raftaar jab is makhlooq ke andar kaam karne walay hawaas ke barabar ho jati hey tab bandah is aasman mein daakhil ho kar wahan ke alameen ki sair karta hey. Aur wahan ke aloom haasil karta hey."*

*\* Marnay ke baad jis aalam mein roohein muntaqil ki jati hein woh aalam airaaf hey. Muraqba mein dekhatii hon ke murshid kareem baba jee ka*

*haath mere sir par chhatri ki terhan rakha hey. Aur aap ki unglio se noor ki daharen nikal kar mere zehan ke andar jazb hoti ja rahi hein. Jis se sara dimagh andar bahar se bohat roshan ho gaya. Aur mein fiza mein parinday ki terhan urrnay lagi magar is udaan ke douran bhi baba jee khatha chhatri ki terhan apne sir par dekhatii rahi. Urrtay hue sara waqt mein dil hi dil mein Allah ki hamd o Sana aur shukar o zikar karti rahi. Sath sath neechay bhi dekhatii rahi ke kin kin maqamat se guzar rahi hon. Neechay nazar gayi toh airaaf ki zameen dikhayi di. Mein ne socha chalo is ki sair karte hein. Mein is zameen par neechay utar aayi. Neechay utartay hi mein ghoomnay phirnay ki niyat se sarkon par chalne lagi. Bara khobsorat shehar tha. Jagah jagah baagaat they. Nehrein theen aur mausam be hadd Hussain tha. Mera dil barabar Allah ka zikar o shukar kar raha tha. Is douran aik aisi bastii se guzar hua jahan chhootey chhootey ghar they aur itnay khobsorat mausam aur qudrat ki itni ranginyon ke bawajood bhi log apne apne gharon mein mahboos they. Andar nazar gayi toh dekha ke saaray log allag allag kamron mein gardan jukaye gham se nidhaal baithy hein. Jaisay in ke andar itni sakt bhi nahi hey ke woh kam se kam gardan hi utha kar khobsorat mahol ka nzarah kar saken, taa ke in ke dil khush hon. Mujhe mehsoos hua yeh sab log duniya ki yaad mein be haal hein. Zehan mein aaya, Allah ne toh inhen nahi roka ke tum fitrat ke in Hussain manazair se lutaf andoz nah ho. In logon ne khud hi apne aap ko in kothryon mein band kar liya hey. Agar yeh log do qadam bahar aa jayen toh khuli fiza in ke saaray gham dho day aur in ke andar sehatmand khusihyan bhar day. Kuch log jany pehchane dikhayi diye. Mein ne inhen samjhaya aur bahar anay par amaada kya. Phir thori der baad mein wahan se agay chali toh dekhatii hon ke bohat modern bastii hey. Barri hi khobsorat mehal numa kothyan hein. In kothion ke design geometry ke design par they aur bohat halkay halkay rangon ke paint makanon par they aur bohat hi bhallay lagtay they. Itnay mein aik jana pehchana aadmi nazar aaya. Is ka intqaal chand din pehlay hua tha. Woh mujh se mil kar be hadd khush hua aur bola.*

*Aunti! Aap yahan kahan? Is ne bohat khobsorat suit pehna hua tha. Mujhe bhi is se mil kar be hadd khusi hui. Mein ne kaha. Mein toh airaaf ke aisay konay mein ja niklee thi ke jis ko dekh kar khusi ke bajaye ranj o malaal ho ahe. Acha hua tum mil gaye. Kehnay laga. Aayiyae aunti mein aap ko sair karata hon. Pehlay mein aap ko apne ghar le chalta hon. Is ne mujhe aik gaari mein bithaya. Mujhe is ne bataya ke gaari hum ne design ki hey. Yeh flying sasaar ki terhan gaari thi. Barri hi khobsorat is mein baithy toh nah steering wheel nah gear, kuch bhi nah tha. Sirf lift ki taraf upar neechay jany anay ke liye chand button lagey hue they. Mein ne kaha yeh chalay gi kaisay ?*

*Aunti bas aap ko jahan jana hey is ka khayaal dil mein le aayye. Is button numa jagah par light jal jaye gi phir yeh gaari khud bakhud is jagah pouncha day gi aur aisa hi hua. Is ne khayaal kya. Light jali aur gaari taiz raftaar chal pari. Bohat khobsorat safaid mehal ke samnay ruki. Is ka design bhi geometry ke masalas, chokor waghera qisam ke zawiyon par bana ho itha . Magar dekhnay mein bohat hi khobsorat lagta tha. Is ne mujhe ghar ki sair karai, wahan ki gariyaan deikhein. Bohat modern cheeze theen. Is ne mujhe bataya ke yahan ke logon ke dimagh bohat taiz hein, duniya walay yahan se bohat peechay hein. Magar yahan bhi kuch bastiyan aisi theen jahan par log ibtidayi haalat mein zindagi guzaar rahay they. Mujhe ehsas hua ke woh log jo duniya mein apne oopar Allah ke aloom ke darwazay band kar dete hein. Woh yahan aa kar aur bhi ziyada mflok al haal zindagi busr karte hein. Kyun ke yahan ki normal raftaar hamari duniya se kam is kam 10 hazaar gina taq hey. Zehan ki raftaar siwaye ilm ke aur kisi shye se nahi barh sakti aur zehan ki raftaar jitni taiz ho gi amal ki raftaar bhi isi munasbat se hoti hey. Phir aisi taiz raftaar zindagi mein muashray ke andar rehna ke liye zehan ka isi tanasub ko ikhtiyar karna zurori hey. Warna ensaan apni tanhai ki kothari mein band ho jata hey aur apne haal par khud is ki zaat ke siwa taras khanay wala koi nahi milta. Yeh sab dekh kar mein ne Allah ka be hadd shukar ada kya ke is ne mujhe aisay aloom seekhnay ki tofeq ataa farmai. (begum Abdul Hafeez Butt)*

## Sair

*Ensaan ki rooh mein aik roshni aisi hey jo apni vus-aton ke lehaaz se la-mutnahi hado taq phaily hui hey. Agar is la-mutnahi roshni ki hadd bandi karna chahain toh poori kaayenaat ko is laa-mehdood roshni mein muqeed tasleem karna parre ga. Yeh roshni mojoodaat ki har cheez ka ihata karti hey. Is ke ihatay se bahar kisi vahm, khayaal aaya ya tasawwur ka nikal jana mumkin nahi. Roshni ke is dairay mein jo kuch waqay hua tha ya bhalt mojooda wuqoo mein hey ya aindah ho ga woh sab zaat insani ki nigah ke bil-muqabil hey.*

*Is roshni ki aik shua ka naam basira (dekhnay ki qowat) hey. Yeh shua kaayenaat ke poooray dairay mein daur karti rehti hey. Yun kehna chahiye ke tamam kaayenaat aik daira hey aur yeh roshni aik chairag hey. Is chairag ki lau ka naam basira hey. Jahan is chairag ki lau ka aks parta hey wahan ird gird aur qurb o jawar ko chairag ko dekh layte hey. Is chairag ki lau mein jis qader roshniyan hein in mein darja bandi hey. Kahin lau ki roshni bohat halki, kahin halki, kahin taiz aur kahin bohat taiz*

*padtee hey. Jin cheezon par lau ki roshni bohat halki padtee hey. Hamaray zehan mein in cheezon ka twahm peda hota hey. Twahm lateef tareen khayaal ko kehte hein. Jo sirf idraak ki gehraion mein mehsoos kya jata hey. Jin cheezon par lau ki roshni halki padtee hey. Hamaray zehan mein in cheezon ka khayaal runuma hota hey. Jin cheezon par lau ki roshni taiz padtee hey. Hamaray zehan mein in cheezon ka tasawwur qadray numaya ho jata hey aur jin cheezon par lau ki roshni bohat taiz padtee hey. In cheezon taq hamari nigah poanch kar un ko dekh layte hey.*

*Vahm, khayaal aur tasawwur ki soorat mein koi cheez insani nigah par wazeh nahi hoti aur nigah is cheez ki tafseel ko nahi samajh sakti. Agar kisi terhan nigah ka daira barhta jaye toh woh cheeze nazar anay lagti hein jin se nigah vahm, khayaal aur tasawwur ki soorat mein roshnaas hey. Shuhod kisi roshni taq khuwa woh bohat halki ho ya taiz ho, nigah ke poanch jany ka naam hey. Shuhod aisi salahiyat hey jo halki se halki roshni ko nigah mein mutaqil kar deti hey taa ke in cheezon ko jo ab taq mehez twahm theen, khadd-o-khaal, shakal vsort, rang aur roop ki hesiyat mein dekha jata hey. Rooh ki woh taaqat jis ka naam shuhod hey, vahm ko, khayaal ko ya tasawwur ko nigah taq latayen hey aur in ki juzziyat ko nigah par munkashif kar deti hey. Shuhod mein rooh ka barqi nizaam be hadd taiz ho jata hey aur hawaas mein roshni ka zakheera is qader barh jata hey ke is roshni mein ghaib ke nuqoosh nazar anay lagtay hein. Yeh marhala shuhod ka pehla qadam hey.*

*Is marhalay mein saaray aamaal Basira ya nigah se talluq rakhtay hein. Yani sahib shuhod ghaib ke mamlaat ko khadd-o-khaal mein daikhta hey. Qowat Basarat ke baad shuhod ka doosra marhala samaat ka harkat mein aana hey is marhala mein kisi Zee rooh ke andar ke khayalat aawaz ki soorat mein sahib shuhod ki samaat taq pounchanay lagtay hein. Shuhod ka teesra aur choutha darja yeh hey ke sahib shuhod kisi cheez ko khuwa is ka faasla lakhoon baras ke barabar ho, sungh sakta hey aur chho sakta hey.*

*Aik sahabi ne rasool Allah aleh Salat o valslem ki bargaah mein apni taweel shab baydaari ka tazkara karte hue bataya ke “ya rasool Allah aleh Salat o valslem! Mein firshton ko aasman mein chaltay phirtay daikhta tha.”*

*Anhazrat aleh Salat o valslem ne irshad farmaya.*

*“Agar tum shab baydaari ko qaim rakhtay toh farishtay tum se musafah karte.”*

*Daur risalat aleh Salat o valslam ke is waqea mein shuhod ke madaraj ka tazkara mojood hey. Firshton ka mushahida basira se talluq rakhta hey aur musafah karna, lams ki quwatoon ki taraf ishara hey jo basira ke baad beedar ho ti hein.*

*Shuhod ke madaraj mein aik kefiyat woh hey ke jab jism aur rooh ki waardaat o kaifiyat aik hi nuqta mein simat aati hein aur jism rooh ka hukum qubool kar laita hey. Aulia Allah ke halaat mein is terhan ke bohat se waqeat mojood hein. Maslan aik qareebi shanasa ne Hazrat Maroof Karkhi ke jism par aik nishaan dekh kar poocha ke kal taq toh yeh nishaan mojood nahi tha aaj kaisay par gaya? Hazrat Maroof Karkhi ne farmaya.*

*“Ke ke kal raat mein haalat namaz mein tha ke zehan khanah kaaba ki taraf chala gaya, mein khanah kaaba poanch gaya aur tawaaf ke baad jab chaah zam zam ke qareeb pouncha toh mera paiir phisal gaya aur mein gir para, mujhe chout lagi aur yeh isi ka nishaan hey.”*

*Isi terhan aik baar apne murshid kareem Abdal haq huzoor qalandar baba aulia ke jism par zakham ka ghair mamooli nishaan dekh kar musannif ne is ki baabat daryuft kya. Huzoor qalandar baba aulia ne bataya. “raat ko roohani parwaaz ke douran do chatanoo ke darmain se guzarte hue jism aik chattaan se takra gaya jis ki wajah se yeh zakham aa gaya. ”*

*Jab shuhod ki kaifiyat mein istehkaam peda ho jata hey toh roohani taalib ilm ghaibi duniya ki sair is terhan karta hey ke woh ghaib ki duniya ki hudoood mein chalta phirta, khata peeta aur woh saaray kaam karta hey jo is ke noorani mashaghil kehla saktey hein. Aisa is waqt hota hey jab muraqba ki mashq ke sath sath aadmi ke zehan mein duniya ki koi fikr lahaq nahi hoti. Yahan woh makaan ki qaid o band se azad hota hey. Is ke qadam Zaman ki ibtida se Zaman ki intahaa taq iraday ke mutabiq uthte hein. Jab ensaan ka nuqta e zaat muraqba ke mashaghil mein poori maloomat haasil karleta hey toh is mein itni wusat peda ho jati hey ke Zaman ke dono kinaroon azal aur abadd ko chho sakta hey aur iraday ke tehat apni quwatoon ka istemaal kar sakta hey. Woh hazaron saal pehlay ke ya hazaron saal baad ke waqeat dekhna chahay toh dekh sakta hey kyunkay azal se abadd taq darmiyani hudoood mein jo kuch pehlay se mojood tha, ya aindah ho ga, is waqt bhi mojood hey. Shuhod ki is kefiyat ko arifon ki istilaah mein sair ya muaina bhi kehte hein.*

*Abdal haq qalandar baba aulia “looh o qalam” mein farmatay hein: “jab arif ki sair shuru hoti hey toh woh kaayenaat mein kharji simtao se*

*daakhil nahi hota balkay woh apne nuqta e zaat se daakhil hota hey. Isi nuqta se wahdat al-wajood ki ibtida hoti hey. Jab arif apni nigah ko is nuqta mein jazb kar deta hey toh aik roshni ka darwaaza khil jata hey woh is roshni ke darwazay se aisi shahrah mein poanch jata hey jis se la shumar rahein kaayenaat ki tamam simtao mein khil jati hein. Ab woh qadam qadam tamam nizaam haae shamsi avrtmam nizaam haae falki se roshnaas hota hey. la shumar sitaron aur sayyaron mein qiyam karta hey usay har terhan ki makhlooq ko mushahida hota hey. Har naqsh ke zahir o batin se muta-arif honay ka mauqa milta hey. Woh rafta rafta kaayenaat ki islaitoon aur haqeeqaton se waaqif ho jata hey. Is par takhleeq ke raaz khil jatay hein. Aur is ke zehan par qudrat ke qawaneen munkashif ho jatay hein. Sab se pehlay woh apne nafs ko samjhta hey, phir rohaniyat ki tarzein is ki seham mein sama jati hein. Usay tajallii zaat aur sifaat ka idraak haasil hojata hey. Woh achi terhan jaan laita hey ke Allah ne jab kin irshad farmaya toh kis terhan yeh kaayenaat zahoor mein aayi aur seuaraat kis terhan wusat aur wusat marhalon aur manzlon mein safar kar rahay hein. Woh khud ko bhi in hi seuaraat ke qaafley ka aik musafir daikhta hey. Yeh wazeh rahay ke mazkoorah sair ki rahein kharij mein nahi kehlety. Dil ke markaz mein jo roshni hey is ki athah gehraion mein is ke nishanaat mlitay hein. Yeh nah samgha jaye ke woh duniya khayalat aur tasawurat ki be haqeeqat duniya hey. Hargiz aisa nahi hey. Is duniya mein woh tamam isley aur haqeqteen mutshakil aur mujassam tor se payi jati hein jo is duniya mein payi jati hein. ”*

*Qalandar baba aulia shuhod ke makashafaat par mazeed roshni daaltay huve farmatay hein:*

*“Roohani taalib ilm firshton se muta-arif hota hey. In baton se aagah hota hey jo is ki apni haqeeqat mein chhupi hui hoti hein. Un salahiyaton ko pehchanta hey jo is ke apne ihata ikhtiyar mein hein. Aalam amar (roohani duniya) ke haqayiq is par munkashif ho jatay hein. Woh apni aankhon se daikhta hey ke kaayenaat ki saakht mein kis qisam ki roshniyan aur roshiniyon ko snbhalne ke liye kya kya Anwaar istemaal hotay hein. Phir is ke idraak par woh tajallii bhi munkashif ho jati hey jo roshiniyon ko snbhalne walay Anwaar ki asal hey. ”*

## Fatah

*Aala tareen shuhod ko fatah kehte hein. Agar kisi shakhs ko shuhod ka kamaal muyassar aa jaye toh woh aalam ghaib ka muzahira karte waqt ankhen band nahi rakh sakta balkay is khud is ki aankhon par aisa wazan parta hey jis ko woh bardasht nahi kar sakteen aur khuli rehne par majaboor ho jati hein. Aankhon ke ghilaafin roshiniyon ko jo nuqta e zaat se muntashir hoti hein sambhaal nahi saktey aur be sakhta harkat mein aa jatay hein. Jis se aankhon ke khilnay aur band honay yani palak jhapkane ka amal jari ho jata hey.*

*Jab sair, shuhod ya muaina khuli aankhon se honay lagta hey toh is ko fatah ke naam se tabeer kya jata hey. Fatah mein ensaan azal se abadd taq mamlaat ko baydaari ki haalat mein chal phir kar daikhta aur samjhta hey. Kaayenaat ke baeed tareen fasloon mein ajraam samawi ko bantaa aur Umar tabee ko poanch kar fanaa hotay daikhta hey. la shumar kehkashani nizaam is ki aankhon ke samnay takhleeq paate hein aur la sahib Zamani daur gudaaz kar fanaa hotay nazar atay hein.*

*Fatah ka aik second ya aik lamha baaz auqaat azal taa abadd ke waqfay ka muheet ban jata hey. Maslan mahireen falkiat kehte hein ke hamaray nizaam e shamsi se allag koi nizaam aisa nahi jis ki roshni hum taq kam o besh chaar baras se kam arsay mein pahunchti ho. Woh aisay setaaray bhi batatay hein jin ki roshni hum taq aik crore saal mein pahunchti hey. Is ke maienay yeh hue ke hum is second mein jis setaaray ko dekh rahay hein woh aik crore saal pehlay ki heyyat hey. Yeh tasleem karna parre ga ke mojooda lamha aik crore saal pehlay ka lamha hey. Yeh ghhor talabb hey ke in dono lamhoon ke darmain jo aik aur bilkul aik hein. Aik crore saal ka waqfa hey. Yeh aik crore saal kahan gaye ?*

*Maloom hua ke yeh aik crore saal faqat tarz idraak hein. Tarz idraak ne sirf aik lamha ko aik crore saal par taqseem kar diya hey. Jis terhan tarz idraak guzashtha aik crore saal ko mojooda lamha ke andar dekhhatii hey. Is hi terhan idraak aindah aik crore saal ko mojooda lamha ke andar dekh sakti hey. Pas! Yeh tahaqeeq hota hey ke azal se abadd taq ka tamam waqfa aik lamha hey jis ko tarz idraak ne azal se abadd taq ke marahil par taqseem kar diya hey. Hum is hi taqseem ko makaan (space) kehte hein. Goya azal se abadd taq ka tamam waqfa makaan hey aur jitne hawadis kaayenaat ne dekhe hein woh sab aik lamha ki taqseem ke andar muqeed*

hein. Yeh idraak ka Ejaaz hey jis ne aik lamha ko azal taa abadd ka roop ataa kar diya hey.

*Hum jis idraak ko istemaal karne ke aadi hein woh aik lamha ki Tawalat ka mushahida nahi kar sakta, jo idraak azal se abadd taq ka mushahida kar sakta hey is ka tazkara Quran ki Surah al-qadar mein hey. Tarjuma: "hum ne yeh utaara shab qader mein. Aur toh kya samgha gaya hey shab qader? Shab qader behtar hey hazaar mahinay se. Utartay hein farishtay aur rooh is mein apne rab ke hukum se har kaam par. Amaan hey woh raat subah niklney taq. "*

*Shab qader woh idraak hey jo azal se abadd taq ke mamlaat ka inkishaaf karta hey. Yeh idraak aam shaoor se saath hazaar gina ya is se bhi ziyada hey. Kyunkay aik raat ko aik hazaar mahinay se saath hazaar gina ki munasbat hey. Is idraak se ensaan kainati rooh, firshton aur in umoor ka jo takhleeq ke raaz hein mushahida karta hey.*

*\*Boltn market se bas mein sawaar ho kar ghar aa raha tha. Bas mein is qader rush tha ke lagta tha ke kisi barray dabbay mein samaan ki terhan musafiron ko pack kar diya gaya hey. Dhowen aur jalay hue tail ke sath admion ke paseenay ki bo bhi bas mein basi hui thi. Bas chalne par khirki se hua ka jhaunka aata toh mutaffan paseenay ki bo se dimagh phatnay lagta. Bas mein sawaar musafir aisay bhi they jin ke safaid Buraq libaas senate ki bheeni bheeni khusbhoo se muattar they. Kuch logon ne sir, mein aisay tail daaley hue they ke jin mein dawaiyon ki khusbhoo mojood thi. Khusbhoo aur badboo ke is imtezaaj se dimagh bhaari ho gaya aur dam ghatney laga. Jab yeh soorat waqay hui toh yakayak zehan mein khayaal warid hua ke aadmi ke andar is qader taffun kyun hey ?*

*Zehan is khayaal par markooz ho gaya. Phir markaziat is qader barhi ke ankhen khumar alood ho gayeen.*

*Dekha ke aik gole daira hey. Is gole dairay ke oopar chay aur dairay hein. Har daira mukhtalif rangon se bana hua hey. Koi daira nilgon hey, koi sabz hey, koi surkh hey, koi siyah hey aur koi be rang hey. Qous o quzah ke in rangon mein dilchaspi barhi toh yeh chay dairay chay roshan nuqton mein tabdeel ho gaye aur yeh baat munkashif hui ke har Zee rooh darasal in chay nuqton ke andar zindah hey.*

*Un chay nuqton ko jab aur zayed geherai mein dekha toh nuqton ke darmain faasla qaim ho gaya. Pehla nuqta sir ke beech mein nazar aaya. Doosra nuqta peshani ki jagah, teesra nuqta dayen pastan ke neechay,*

*choutha nuqta seenay ke beech mein, panchawan nuqta dil ki jagah aur chhata nuqta naaf ke maqam par dekha.*

*Naaf ke maqam par jo nuqta mojood tha is mein tareqi gayab thi aur is mein taffun ka ehsas numaya tha. Barri herat hui ke is qader roshan aur tabnak nuqton ke sath yeh kaseef, tareek aur mutaffan nuqta kyun hey? Ab meri haalat yeh thi ke zehan jism ko chore chuka tha. Gosht post ke jism ki hesiyat aik khaali lifaafa jaisi thi. Yeh ehsas hi nahi raha ke mein bas mein safar kar raha hon dekha ke har aadmi ke kaandhon par do farishtay mojood hein. Aur farishtay kuch likh rahay hein. Lekin likhnay ki tarz yeh nahi hey jo hamari duniya mein raaij hey. Nah in ke hathon mein qalam hey. Aur nah samnay kisi qisam ka kaghaz hey. Firshton ka zehan koi baat note karta hey aur woh baat film ki aik jhilli par naqsh ho jati hey. Naqsh o nigaar ki soorat yeh hey ke maslan aik aadmi ke zehan mein aeza rasani aur hasad ke jazbaat mutharrak hein. Teesra aadmi kisi ko qatal karne ke darpay hey. Yeh aadmi qatal karne ke iraday se ghar se bahar nikla. Aik farishtay ne foran is ke zehan mein targheeb ke zariye yeh baat daali ke qatal karna bohat bara jurm hey aur jaan ka badla jaan hey. Lekin is aadmi ne is targheeb ko qabil tavajja nahi samgha aur qadam bqdm apne iraday ko poora karne ke liye agay barhta raha. Targheebi programme par jab amal nahi hua toh dosray farishtay ne is jhilli numa film par apna zehan markooz kar diya aur is film par yeh tasweer munakis ho gayi ke woh bandah qatal ki niyat se ghar se bahar aaya aur is ke oopar is baat ka koi assar nahi hua ke jaan ka badla jaan hey. Yeh bandah aur agay barha aur mutayyan maqam par poanch kar apne hi jaisay dosray ensaan ke pait mein chhura ghonp diya. Dosray farishtay ne foran hi is ki film banai. Jurm karne ke baad is bande ke zameer mein hil chal barpaa ho gayi. Dimagh mein musalsal aur tawatar se yeh baat aati rahi ke yeh kaam mein ne sahih nahi kya hey. Jis terhan mein ne aik jaan ka khoon kya hey isi terhan meri saza bhi yahi hey ke mujhe qatal kar diya jaye. Zameer ki yeh malamat bhi film ban gayi.*

*Ala haza al-qayas, tenu admion ne apne iraday aur programme ke tehat amal kya aur jaisay jaisay is programme ko poora karne ke liye a nhon ne iqdaam kya, har amal aur har harkat ki film banti chali gayi. Is ke bar aks aik aadmi ibadat ke iraday se masjid ki taraf barha. Masjid mein poanch kar khuloos niyat se Allah ke huzoor sajda kya. Khloo s niyat Allah ko pasand hey. Allah ki is pasandeedgi ke nateejay mein woh inamaat o ikramaat ka mustahiq qarar paaya. Go ke usay maloom nahi ke is ka amal maqbool hua ya maqbool nahi hua. Lekin chunkay is ki niyat mukhlisana thi is liye yeh amal karne ke baad is ka zameer mutmaen ho gaya aur is ke oopar sukoon ki haalat qaim ho gayi. Sukoon ka asal maqam jannat hey.*

*Zameer ne mutmaen ho kar is baat ka mushahida kya ke mera maqam jannat hey. Jaisay hi jannat samnay aayi, jannat ke andar tamam anwaa o aqsam ke phal, shehad ki nehrein, hoz kusar waghera samnay aa gaye. Jab zameer aik nuqta par markooz ho kar in inamaat o ikramaat se Faiz yab ho chuka toh farishtay naya seen jhilli numa film par apna zehan markooz kar diya aur yeh saari karwai film ban gayi.*

*Aik doosra Aadmi ibadat ke liye ghar se bahar aaya. Zehan mein kasafat hey. Allah ki makhlooq ke liye bughz o inaad hey. Is ka mashgala haq talfi hey. Safaki, bar bariat aur jabar o tashadud is ka pasandeeda amal hey. Masjid mein daakhil hua. Namaz barhey lekin zameer mutmaen nahi hua. Zameer mutmaen nah hona darasal woh kefiyat hey jis ko dozakh ki kefiyat ke siwa doosra naam nahi diya ja sakta. Jab yeh Aadmi namaz se farigh hua aur dil o dimagh ko be sukoon mehsoos kya toh foran dosray farishtay ne is jhilli numa film par apna zehan markooz kya aur saari roidaad film ban gayi.*

*Farishtoh ne mujhe bataya:*

*Is waqt aap ke samnay do kirdaar hein. Aik kirdaar woh hey jis ne targheebi programme se rogrdani ki aur mehez apni khwahish nafs ki pairwi karte hue apne hi bhai ko qatal kar diya. Aik woh shakhs hey jis ne bzahir woh amal kya jo naiko car logon ka amal hey. Lekin is ki niyat mein khuloos nahi tha. Woh khud ko dhoka day raha tha.*

*Doosra giroh woh hey jis ki niyat mein khuloos hey. Zehan mein pakizgee hey. Aur Allah ke qanoon ka ehtram hey.*

*Aayiye ab hum in dono garohoon mein se aik aik fard ki zindagi ka mutualiati tajzia karte hein.*

*Qatal karne wala bandah jab duniya ki humma humi aur gehma gehmi aur la-mutnahi masrofiyat se farigh hota hey toh is ke oopar jurm ka ehsas musallat ho jata hey. Dil be cheeni aur dimagh pareshani ke aalam mein seedhi harkat ke bajaye is terhan ghumte hein ke yeh pareshani zehni khlfshar aur dimaghi kashakash mein paish anay walay alaam o masaaib ki taswerain ban jati hein. Ab farishtay ki banai hui film par nuquoosh is bande ke apne iraday aur ikhtiyar se gehray ho jataj hein. Jaisay jaisay in nuquoosh mein geherai waqay hoti hey. Is Aadmi ke andar roshan nuqta dhundley honay lagtay hein. Aur yeh dhund barhatay barhatay is nuqta par jo naaf ke maqam par hey muheet ho jata hey aur is nuqta ke andar roshniyan tareqi mein doob jati hein. Kisi bande ke oopar jab yeh kefiyat*

*warid ho jati hey toh tareqi aur kasafat aik mutaffan phora ban jati hey aur is phoray ki saraand is ke khoon mein rich bas jati hey. Phir yeh saraand barhatay barhatay itni ziyada ho jati hey ke baqi paanch nuqtay is aadmi se kaafi hadd latalq ho jatay hein.*

*Firshton ki is taleem se mein mabhoot o shashdar tha ke samawaat se aik aawaz gungi, woh aawaz khantio ki aawaz ki terhan thi. Jab is madh bhari aur sorely aawaz mein mein ne apni tamam tar tavajja mabzol ki toh meri samaat se yeh aawaz tkrayi.*

*“Mohar laga di Allah ne in ke dilon par, in ke kaanon par aur in ki aankhon par dabeez parday daal diye. Aisay nasaddat assaar logon ke liye azaab alim ki vayd hey. ”*

*aawaz ka sunna tha ke khauf se dil laraz utha. Jism ke saaray masamaat khil gaye. Zabaan gang thi aur aankhon mein ansoo they. Itna roya, itna roya ke hichki bndh gayi. Logon ne dekha, samjhay koi pagal hey. Kuch logon ne awazay kisay, kitni sitam zrifi hey ke bas mein mojood aik aadmi ne bhi hamdardi ka koi lafz zabaan se ada nahi kya aur mein is aalam be qarari mein bas se utar gaya. Is waqt ghar pouncha, ghar mein andhera tha, is gham naak aur alum aamaiz kefiyat ka assar yeh hua ke nidhaal ho kar charpayee par gir gaya. Kasak ne dard ki shakal ikhtiyar kar li. Lagta tha kisi ne dil ke andar koi keel thonk di hey. Yakayak syedna Huzoor Aleh Salat O Valslam ki rehmat aur lutaf o karam ki taraf tavajja mabzol ho gayi. Ab phir dekha ke woh dono farishtay mojood hein aur sir par haath phair kar mujhe tasalii day rahay hein. Is farishta ne, jo neki ki film bananay par mutayyan tha, mere samnay apni banai hui film ko kholna shuru kar diya aur aankhon ke samnay aik screen aa gayi. Ya Mazharal ageeb! Naaf ke maqam par kaseef aur tareek nuqta ke bajaye roshan nuqta aankhon ke samnay aa gaya. Itna roshan ke Sooraj ki roshni is ke samnay chairag aur chaand ki chandni in noorani roshiniyon ke samnay tamtata diya. . . Dimagh ke oopar alamnaak kasafat dekhte hi dekhte dhul gayi.*

*Woh shakhs jis ne khloo s niyat se namaz ada ki thi aur jis ke dil mein Allah ke banaye hue qanoon ki hurmat thi, mojood tha. Is aadmi ke andar roshan nuqtay ki shu’ayen, Sooraj ki shu-aon ki terhan gardish karne lagen. Aik sukoon ka aalam tha jo thehray hue samandar ka sukut tha. Roshan roshan qalb mein jal tarang ka samaa tha. Kaif o masti ka aalam tha aur is Kaif o masti ke aalam mein woh shakhs jannat ki par fiza waadi mein kalkashit chaman tha.*

*Jannat ke nazare ka kya bayan kya jaye. Aisay aisay mehlaat ke jin ke andar fun taamer aisa ke duniya ki koi tareekh misaal paish nahi kar sakti. Heere jawahraat se murassa is mehal mein in sahib ko mehv istirahat dekha. Jin ki khidmat ke liye hooren mamoor theen. Qisam qisam ke Tayyoor aur parinday chamak rahay they. Lagta tha ke in sahib ki tareef o tauseef ke tarane ga rahay hein. Aisay tarashtain hue patharon se hosein dekhen jin patharon ki chamak damak ke samnay sachey motiyon ki chamak damak maand hey.*

*Jannat mein aik aala maqam hey. Yeh maqam in qudse nafs hazraat ka maqam hey jo khuloos niyat se Allah ki ibadat karte hein. In ke dil mein Allah ki makhlooq ki khidmat ka jazba karfma hey. Jin ke dil haq aashna hein aur jo Adam o Hawa ke rishte se apni behan bhaiyon ka ehtram karte hein aur in ke dukh dard ko apna dukh dard samajh kar koshish karte hein ke Allah ki makhlooq is dukh dard se nijaat haasil kere. Is pursukoon manzar ko dekh kar mere oopar sukut taari ho gaya. Aqal gum ho gayi, samaat dhulti hui mehsoos hui. Duniya ko dekhnay wali Basarat aik fraib aur dhoka nazar aayi aur phir be ikhtiyar anhen aabshaar ban gayeen. Yeh ansoo gham aur khauf ke ansoo nahi they, tshkr ke ansoo they. Meri is walehana khusi se dono farishtay bhi khush hue. Aur poocha jantay ho yeh kin logon ka maqam hey ?*

*Yeh in logon ka maqam hey jo Allah ke bargzida payghambарoon ke betaye hue rastay par khuloos niyat se amal karte hein aur yahi woh log hein jinhein Allah taala ne apna dost kaha hey. Be shak Allah ke doston ke liye khauf hota hey aur nah woh gham aashna hotay hein. Yeh dono farishtay karama kateeben they.*

## Muraqba ki Aqsam

*Muraqba ke mahireen naay apne shagrdon ko mraqbe ke mukhtalif tareeqay taleem kiye hein. Yeh mraqbe shagird ki roohani taraqqi mein classon ka kaam karte hein. Taa ke roohani salahiyaten yakke baad deegray marhala waar beedar hon. Jab shagird mraqbe ke kisi khaas tareeqay par qudrat haasil kar laita hey toh usay aglay marhalay ki taraf barha deta hey .*

*Mraqbe mein kiye jaany walay tasawwur ki bunyaad par mraqbe ki mukhtalif kasmain aur in ke maqasid mutayyan ho jataj hein. Kashaf al*

*kabur ka muraqba is liye karaya jata hey ke shagird marnay ke baad ki duniya ko dekh le. Agar roshni ke jism ko taaqat dena maqsood hey toh roshiniyon ka muraqba taleem kya jata hey. Noor ke mushahiday ke liye muraqba noor kya jata hey. Agar roohani ustaad ki tarz fikr aur sifaat ko shagird ke andar Rasikh karna maqsood hey toh ustaad ka tasawwur karaya jata hey .*

*Mukhtasir yeh ke shagird ki tabiyat, salahiyat aur zaroorat ke mutabiq mukhtalif mraqbe Talqueen kiye jatay hein. Is ka taayun aik maahir aur kaamil ustaad hi kar sakta hey jo Ilmi aur aqli aitbaar se mraqbe ki Manazil tey kar chuka ho .*

*Tasawwur ke farq aur aqli aitbaar se mraqbe ki aqsam bohat ziyada hein. Is liye mojooda baab mein muraqba ke woh tareeqa bayan kiye gaye hein. Jo ehamiyat ke lehaaz se sir fehrist hein deegar tareeqay kisi nah kisi terhan in muraqbon ki shaakhen hein .*

*Chand muraqbon ke ilawa har mraqbe ke sath aik aqli programme tarreeb diya gaya hey. Taa ke har shakhs is course ya programme ki madad se muraqba ke umomi aur khusoosi fawaaid haasil kar sakay .*

*Mraqbe ke baaz programme khusoosi maqasid ke liye hein. Jaisay kashaf al kabur ka muraqba, Hatef ghaibi ka muraqba, zehni sukoon ke husool ka muraqba waghera. In programon par amal kar ke kisi khaas salahiyat ko beedar kya ja sakta hey ya makhsoos faida haasil kya ja sakta hey. Deegar mraqbe ensaan ke baatini hawaas ko mutharrak karte hein. In muraqbon mein kisi khaas tarz se teesri aankhh ko beedar kya jata hey .*

***Wazahat:*** Programme muratab karte hue aik ost taalib ilm ko zehn mein rakha gaya hey aur programme is terhan tarreeb diya gaya hey ke taraqqi ke sath sath zehn par baar nah parre is ke bawajood ustaad ki kami ka jo khala paaya jata hey is ko idaara naay par karne ka azm kya hey is terhan ke taalib ilm apni waardaat o kaifiyat mahana report ki soorat mein bhaijtay rahan taa ke kisi khaas hadaayat ki zaroorat mehsoos ho toh kar di jaye .

*Programme waza karte hue mandarja zail baton ko samnay rakha gaya hey .*

1. *Dimagh o dimaghi ki karkardagi ko behtar banana .*
2. *Zehen ki khusoosi quwatoon maslan qowat e hafza , qowat e mutakhayala, qowat e takhleeq aur raftaar mein izafah karta .*
3. *Baatini salahiyaton maslan tally pithi, kashaf waghera ko beedar karna .*
4. *Ghhor o fikr aur wajdan ki quwatoon ko jala bakhshna .*
5. *Taalib ilm ki roohani Basarat ya teesri aankhh ko mutharrak karna .*

*Kisi bhi programme par amal karne se pehlay chand baton ka khayaal rakhna zurori hey .*

1. *Muraqba waqt ki pabandi ke sath (15) pandrah se bees minute kya jaye. Kamyabi nah ho toh hosla harnay ki zaroorat nahi. Nataij o fawaid ka inhisaar taalib ilm ki mustaqil mizaji aur dilchaspi par munhasir hey. Baaz taalib ilm aahista aahista agay barhatay hein aur pabandi se mashq karne ki badolat taraqqi ki raftaar motadil rehti hey. Baaz taalib ilm ibtida mein taizi se taraqqi karte hein lekin baad mein raftaar kam ho jati hey. Baaz log shuru shuru mein koi qabil zikar paish Raft nahi karte lekin agay ja kar raftaar bohat taiz hay ho jati hey. Gharz tabiyat ke farq se taraqqi ke madaraj allag allag hotay hein. Usooli tor par jo cheez aahista aahista tabiyat mein daakhil ho woh ziyada mustahkam hoti hey .*
2. *Zouq o shoq ya dilchaspi ka matlab yeh nahi hey ke apni taraf se programme mein koi tabdeeli kar den ya programme se tajawaz kar jayen. Dilchaspi se morad yeh hey ke muraqba aur deegar mashqon ko programme mein diye hue Laiha amal ke mutabiq poori tavajja se kya jaye .*

### *Amlli Programme:*

*Muraqba karte hue kisi ko dekha jaye toh bzahir yeh nazar aata hey ke 1 shakhs ankhon band kiye betha hey. Yeh batiyaa mraqbe ke jismani lawazmaat hein yani muraqba karte hue kis terhan betha jaye. Mahol kaisa hona chahiye waghera. Muraqba ki asal is ka zehni pehlu hey. Mauzo ke paish e nazar hum yahan muraqba ke amli pehlu bayan karen ge. Amli pehlu se morad yeh hey ke muraqba kis terhan kya jana hey aur muraqba ke liye kin baton ka ihtimaam karna chahiye .*

*Mraqbe ka tareeqa yeh hey ke aadmi ankhen band kar ke apne zehen ko tamam khayalat aur tfkrat se azad kar day aur kisi aik khayaal ya tasawwur ki taraf is terhan mutwajjah ho jaye ke is ki dilchaspi aur is ka zehni rishta dosray tamam khayalat se baqi nah rahay. Muraqba mein do batiyaa ehamiyat rakhti hein. Aik zehen ka khaali hona aur doosra woh tasawwur jo muraqba mein kya jata hey. Zehen mein honay ka matlab yeh hey ke aadmi kisi khayaal mein khud ko nah uljhaye aur nah apne iraday se kisi cheez ke mutaliq soochey. Is kefiyat ko aik terhan ki be khayaali kaha ja sakta hey .*

*Muraqba mukhtalif tareeqon se kya jata hey aur is terhan mraqbe ki aqsam ban jati hein .*

*Mraqbe ki tareef ke baad ab hum muraqba se mutaliq doosri tafseelaat bayan karte hein .*

### *Andaz Nashist:*

*Muraqba ke liye arram da aur par sukoon nashist honi chahiye. Taa ke asaab mein khinchao nah ho aur jism be arram nah ho .*

*Jismani saakht aur tabee rujhan ki munasbat se muraqba mein bethnay ke liye mandarja zail nashist mein se kisi aik ka intikhab kya ja sakta hey .*

#### *1- Aalti Paalti Maar Kar Baithna:*

*Farsh ya chocky par baith kar baen paiir ko samaitt kar dayen Raan ke neechay rakh len aur dayan paiir samaitt kar baen Raan ke oopar rakh len. Kamar aur reerh ki haddi seedhi rahay lekin itna tanao nah ho ke azlaat khinch jayen aur itna khham nah ho ke kamar jhuk jaye. Is nashist mein dono haath ghutnon par rakh len. Hathon ko goad mein bhi rakha ja sakta hey .*

#### *2- Do Zanoo Baithna:*

*Jin logon ko aalti paalti maar kar bethnay mein mushkil ho woh namaz ki terhan do zaano ho kar baith jaoon. Is nashist ke liye bhi zurori hey ke kamar mein nah toh khham ho aur nah kamar tanii hui ho. Balkay*

*aisi arram da haalat honi chahiye jis mein gardan aur kamar ke pathon par dabao nah parre .*

### *3- Deegar Andaaz Nashist:*

*Aik tareeqa yeh hey ke kullho ke bil baith kar dono peeron ko samaitt kar khara kar len aur dono hathon ko halqa bana kar ghutnon ke oopar rakh len ya ghutnon ke gird halqa bana len. Is andaaz mein oopri dhar zara agay ko jhuka hota hey. Is andaaz nashist mein aik aam shakhs taweeel waqfa taq baghair kisi jismani takleef ke muraqba kar sakta hey. Is andaaz nashist ki aik aur shakal is terhan hey:*

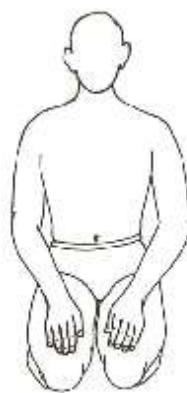
*Dono koolhay farsh par tika kar baith jayen aur peeron ko is terhan khara kar len ke baen pindli dayen pindli ke oopar ho aur paon ke talway farsh par tikay hon. Aik naram aur mazboot kapra le kar kamar ke peechay se guzaar kar ghutnon ke is halqay mein le kar agay ki taraf girah lgalin. Girah laganay ke baad jism ko azad chore den. Kapray ka qutar kitna hona chahiye aur kamar par kis maqam par rakha jaye is ka taayun khud kya ja sakta hey. Maqsad yeh hey ke bethnay mein koi jismani takleef nah ho. Dono hathon ko peeron ke barabar se guzaar kar takhno ke agay rakh len .*

*Muraqba kursi par baith kar bhi kya ja sakta hey lekin yeh khayaal rakhna zurori hey ke kamar seedhi rahay aur pusht se take is hadd taq nah lagey ke neend aa jaye .*

*Isi andaaz nashist mein chocky, takhat ya sofay par baith kar bhi muraqba kya ja sakta hey. Chocky ya takhat par bethnay ke baad koi takiya goad mein rakh kar is par haath rakh lainay chahiye. Taa ke jismani sukoon mein khlal nah parre .*

*Baaz mraqbe pusht ke bil late kar bhi kiye jatay hein. Lekin late kar muraqba karne mein khaami yeh hey ke zehn par neend ka ghalba ho jata hey aur muraqba ka maqsad poora nahi hota .*

*Muraqba kharray ho kar bhi kya jata hey aur baaz tasawwur aisay hotay hein jo chaltay phirtay, uthte baithtay, har waqt karaye jatay hein. Muraqba ke yeh andaaz mstsnyat mein hein warna beshtar mraqbe baith kar kiye jatay hein. Baith kar muraqba karne mein aadmi aasani ke sath zehni yaksoi haasil kar laita hey .*







## *Jagah aur Auqaat:*

*Mahol jis qader par sukoon aur Farhat bakhash hota hey isi munasbat se muraqba mein inhimak aur yaksoi bhi ziyada hoti hey. Muraqba aisi jagah karna chahiye jahan nah ziyada garmi ho aur nah itni thandak ke sardi mehsoos honay lagey. Gird o paish mein cheeze jitni kam hon gi isi qader zehan halka rahay ga. Jagah hua daar aur ghutan se pak honi chahiye. Muraqba karte waqt ziyada se ziyada andheray ka ihtimaam hona chahiye. Batian bujha dainee chahiye aur agar kisi khirki se roshni aa kar chehray par par rahi ho toh usay parday se dhak den lekin yeh khayaal rakhna zurori hey ke kamray mein oxygen ki kami nah ho.*

*Bistar par baith kar muraqba karne se zehan aaraam ki taraf mael ho jata hey. Munasib yeh hey ke muraqba farsh, takhat, chocky ya kisi hui charpayee par kya jaye. Muraqba ke waqt libaas aisa hona chahiye jis se jism be aaraam nah ho.*

*Muraqba ke liye chaar auqaat behtar hein.*

\* subah Sooraj niklny se pehlay.

\* din ke wast mein zawaal ke baad.

\* asar ke baad aur

\* nisf raat ke baad.

*in auqaat mein nature ke oopar sukut taari ho jata hey aur insani hawaas mein bhi thehrao ki kefiyat peda ho jati hey. Is liye un auqaat mein muraqba karne ke fawaid ziyada hein. In sab auqaat ki apni jagah kuch khususiyaat hein. Lekin woh auqaat behtar hein jo ghuroob aftaab se le kar tulu aftaab ke darmain hein. Is ke baad asar ka waqt hey jo ghuroob aftaab ke qareeb hey. Is ki wajah yeh hey ke raat mein woh hawaas mutharrak ho jatay hein jin se ghaibi duniya ka inkishaaf hota hey. Zameen do terhan chal rahi hey. Aik gardish mehwari hey aur doosri Tolani. Zawaal ke baad zameen ki gardish mein kami waqay ho jati hey aur phir rafta rafta yeh gardish kam hoti chali jati hey. Asar ke waqt taq yeh gardish itni kam ho jati hey ke hawaas par dabao parney lagta hey. Ensaan, charind o parind, sab par din ke hawaas ki bajaye raat ke hawaas ka darwaaza khilna shuru ho jata hey. Har Zee feham ensaan is baat ko*

*mehsoos karta hey ke asar ke waqt is ke oopar aik aisi kefiyat taari ho jati hey jis ko woh thakaan aur azmhlal ka naam deta hey. Yeh kefiyat shaoor par la shaori therikaat ki ibtida hoti hey.*

*Nisfraat ke baad la shaori hawaas ka ghalba ziyada hota hey aur isi lehaaz se muraqba ke liye yeh behtareen waqt hey.*

*La shaori hawaas subah Sooraj niklny se pehlay taq ghalib rehtay hein. Is liye tulu aftaab se pehlay muraqba karna ziyada fawaid ka haamil hey. Sooraj niklny se pehlay muraqba karne ka bara faida yeh hey ke raat ki neend din bhar ke thakan ke asraat aur dimaghi azmhlal daur kar deti hey aur muraqba ke waqt yaksoi haasil rehti hey. Beedar honay ke baad bhi kuch waqt la shaori therikaat ka ghalba hota hey is liye muraqba ke asraat zehan ke andar utar jatay hein.*

*Aksar logon ke liye taqseem car aur muashi masrofiyat ki binaa par nisf raat ke baad muraqba karna munasib nahi hota kyunkay din bhar ki thakan se neend ghalib aa jati hey aur muraqba nahi ho paata. Aisay logon ke liye Sooraj niklny se pehlay ka waqt behtareen waqt hey.*

*Muraqba kitni der karna chahiye. Yeh aadmi ki apni zehni kefiyat aur dimaghi yaksoi par munhasir hey. Muraqba ka waqt das pandrah minute se le kar kayi ghantay taq ho sakta hey. Aisa bhi hotHa hey ke muraqba ke douran waqt guzarnay ka ehsaa seen nahi hota. Jab anhen khulti hein toh maloom hota hey ke muqarara hadd se ziyada waqt guzar gaya hey. Kabhi aadmi ki anhen muqarara waqt se pehlay khil jati hein aur tabiyat mein muraqba ka rujhan nahi rehta. Lekin mraqbe ka ost dorania bees minute se le kar paintalis minute hey.*

*Muraqba ke liye jo waqt bhi muqarrar ho is ko poori terhan istemaal kya jaye. Nihayat sukoon aur itminan se muraqba shuru kijiyej. Khud ko har terhan ki zehni yaksoi ke liye tayyar kar len. Jis terhan hum kisi kitaab ke mazmoon se mustafeed honay ke liye ziyada se ziyada tavajja dete hein. Mutalea ke liye mahol ko par sukoon banatay hein. Isi terhan muraqba ke liye bhi tavajja, inhima aur sukoon ka hona zurori hey.*

*Muraqba ki nashist mein baith kar pehlay zehan ko bilkul azad chore den aur ziyada se ziyada par sukoon ho jayen. Is ke liye alfaaz ke zariye bhi targheeb di ja sakti hey. Maslan:*

*“ Har taraf sukoon aur thehrao hey, mere andar bhi yaksoi aur thehrao daakhil ho raha hey. Waghera waghera. ”*

*yeh alfaaz dil hi dil mein ahistagi se ada kiye jayen taa ke in ka assar zehan mein geherai mein utar jaye. Jab jism, zehan aur saans mein tawazun peda ho jaye toh muraqba shuru kya jaye.*

### *Maadi Imdaad:*

*Muraqba ka maqsad baatini nigah ko harkat dena hey. Yeh maqsad is waqt poora ho sakta hey jab aankhh ke deilon ki harkaat ziyada se ziyada sakit ho jayen ya inhen ziyada se ziyada moattal rakha jaye. Aankhh ke deilon ke ta-attul mein jis qader izafah hota hey. Isi qader baatini nigah ki harkat barh jati hey. Is qanoon ko samnay rakhtay hue muraqba ke waqt royain daar romal ya kapra aankhon ke oopar bator bandish istemaal kya jata hey. Kapray ka rang siyah ho toh acha hey. Behtar yeh hey ke kapra toliye ki terhan royain daar ho ya naram royain daar toliya istemaal kya jaye. Bandish mein is baat ka khayaal rakha jaye ke papootay toliya ya kapray ki girift mein aa jayen. Yeh girift dheeli nahi honi chahiye aur nah itni sakht ke aankhon mein dard honay lagey. Mansha yeh hey ke aankhon ke papootay halka sa dabao mehsoos karte rahan. Munasib dabao se aankhh ke deilon ki harkat barri hadd taq moattal ho jati hey. Is ta-attul ki haalat mein jab nigah se kaam lainay ki koshish ki jati hey toh aankhh ki baatini quwaten jin ko hum roohani aankhh ki benaye keh saktey hein, harkat mein aa jati hein.*

*Samaat ko bairooni awazon se mehfooz rakhnay aur baatini awazon ki taraf tavajja badhaane ke liye kaali mirch ka sufoof roi ke phoye ko halka sa num kar ke is mein lapait liya jata hey aur is phoye ko muraqba ke waqt kaanon mein rakha jata hey. Kaali mirch ki yeh khasusiyat hoti hey ke woh bairooni aawaz ki lehron ko jazb krliti hey aur andar ki aawaz ko samaat ki satah par latayen hey.*

*Kaanon mein roi ke phoye rakhnay aur aankhon par patti bandhnay ka izafi faida yeh hey ke muraqba ke waqt mahol ke asraat kam se kam ho jatay hein. Laazmi nahi hey ke muraqba karte hue in dono tareeqon par amal kya jaye, in ke baghair bhi muraqba kya ja sakta hey.*

*Tamam baton ko mad e nazar rakhtay hue aaraam da nashist mein baith jayen. Ankhen band kar ke kuch der ke liye zehan ko azad chore den. Phir har taraf se tavajja htakr muraqba karen.*

## Tasawwur:

*Aam tor par log is uljan ka shikaar ho jata hein ke tasawwur kya hey ya tasawwur kis terhan kya jata hey. Tasawwur ka matlab yeh samgha jata hey ke anhen band kar ke kisi cheez ko dekha jaye maslan agar koi shakhs roohani ustaad ka tasawwur (tasawwur Sheikh) karta hey toh woh band aankhon se ustaad ke jismani khadd-o-khaal ya chehray ke nuqoosh dekhnay ki koshish karta hey.*

*Koi shakhs roshiniyon ka muraqba karta hey toh band aankhon se roshiniyon ko dekhna chahta hey. Yeh amal tasawwur ki tareef mein nahi aata. Balkay is ka matlab yeh ho ga ke 1 shakhs band aankhon se kisi cheez ko dekhnay ki koshish kar raha hey yani dekhnay ka amal saqt nahi hua. Chunkay dekhnay ka amal saqt nahi hua is liye tasawwur qaim nahi ho ga. Tasawwur se morad yeh hey ke aadmi har taraf se zehan hata kar kisi aik khayaal mein be khayaal ho jaye. Is khayaal mein kisi qisam ke maani nah pahnaye aur nah hi kuch dekhnay ki koshish kere. Misaal ke tor par agar roohani ustaad ka tasawwur kya jaye toh is ka tareeqa yeh hey ke aadmi anhen band kar ke is khayaal mein baith jaye ke mein Sheikh ki taraf mutwajjah hon ya meri tavajja ka markaz Sheikh ki zaat hey. Sheikh ke jismani khadd-o-khaal ya chehray ke nuqoosh ko dekhnay ki koshish nah ki jaye. Isi terhan roshiniyon ka muraqba karte hue mehsoos kya jaye ke mere oopar roshniyan baras rahi hein. Roshni kya hey aur roshni ka rang kis terhan ka hey is taraf zehan nah lagaya jaye.*

*Mubtadi ko is waqt shadeed zehni pareshani ka saamna karna parta hey. Jab usay muraqba mein idher udhar ke khayalat atay hein. Muraqba shuru karte hi khayalat ka hajoom ho jata hey. Zehan ko jitna par sukoon karne ki koshish ki jati hey. Khayalat ziyada anay lagtay hein yahan taq ke aasabi thakan aur bezari taari ho jati hey. Kabhi khayalat itni shiddat ikhtiyar kar letay hein ke aadmi muraqba tark kar dainay par majaboor ho jata hey. Woh samajhney lagta hey ke is ke andar muraqba ki salahiyat hi nahi hey. Jabkay yeh baat aik was wasay se ziyada koi ehamiyat nahi rakhti. Zehan ka kirdar ghorey jaissa hota hey. Jab ghoray ko sudhana shuru karte hein toh woh sakht muzahmat karta hey. Lekin musalsal mehnat ke baad kamyabi ho jati hey. Isi terhan zehan ko control karne ke liye musalsal mehnat zurori hey. Usool o zawabit ke sath waqt ki pabandi se muraqba kya jaye toh qowat iraadi harkat mein aa jati hey aur zehan ka sarkash ghora bil akhir raam ho jata hey.*

*Hamari shaori zindagi mein aisi bohat si misalein mojood hein jin mein tavajja tamam khayalat ke bawajood, ziyada waqfa taq kisi aik nuqta par*

*markooz rehti hey. Aisi chand misalein day kar hum wazeh karen ge ke muraqba mein “tasawwur qaim” honay ke kya maienay hein.*

**Misaal number 1:** 2 afraad ke darmain jazba ulfat o mohabbat hey. Jab 2 afraad ke darmain pasandeedgi ka rishta qaim ho jata hey toh dono ke zehnon mein ziyada se ziyada waqt aik dosray ka khayaal mojood rehta hey. Dono ke khayalat aik dosray ke sath radd o badal hotay rehtay hein. Lekin khayalat ke is tabadlay mein zindagi ke mamlaat mutasir nahi hotay.

**Misaal number 2:** aik beta kayi dinon taq maa ki nigahon se oojhal ho jata hey. Is waqt maa ki haalat yeh hoti hey ke hama waqt betay ka khayaal is ke dil o dimagh par musallat rehta hey. Agarchay woh zaroriat ke tamam kaam injaam deti hey. Lekin betay ka khayaal is ke zehan se allag nahi hota.

**Misaal number 3:** Musannif mazmoon likhte hue tamam tar zehni salahiyaton ka rukh mazmoon ki tarafkar deta hey. Mazmoon ki tafseelaat, jumlon ki nashist o barkhast is ke paish e nazar hoti hey. Hawaas kayi simtao mein kaam karte hein, nazrain kaghaz ko dekhatti hein, haath qalam ko pakarte hein, kaan aawazian suntay hein, qowat e lamsa maiz kursi ko mehsoos karti hey aur qowat e shamah mahol mein rachi hui khusbhoo ka idraak karti hey. Is ke bayjod zehan mazmoon aur is ki tafseelaat se nahi haththa aur bil akhir mazmoon kagaz per munqaqil ho jata hey.

**Misaal number 4:** Bohat dafaa aisa hota hey ke hum kisi pareshan mein mubtala ho jatai hein. Is haalat mein agarchay hum zindagi ke kam vbish saaray aamaal injaam dete hein. Lekin zehan ke andar pareshan ka khayaal dastak deta rehta hey. Is khayaal mein pareshan ki shiddat geherai par munhasir hoti hey. Hum chaltay phirtay bhi hein, khatay peetay bhi hein, baat cheet bhi karte hein, sotay jagtay bhi hein lekin zehni haalat ka tajzia kya jaye toh pata chalta hey ke zehan ke andar pareshan ka khayaal mutawatar harkat mein hey. Kabhi kabhi pareshan ka khayaal zehan par is qader ghalib aa jata hey ke hum mahol se apna rishta munqita kar baithtay hein, aur gum sm ho jatai hein.

*Jis terhan oopar bayan ki gayi misalon mein tamam jismani af-aal aur khayalat ke sath zehan kisi aik taraf mutwajjah rehta hey isi terhan muraqba mein khayalat ke bawajood zehan ko musalsal aik tasawwur par qaim rakha jata hey. Muraqba karte waqt mukhtalif khayalat iraday aur ikhtiyar ke baghair zehan mein atay hein. Lekin muraqba karne walay ko*

*chahiye ke khayalat par tavajja diye baghair apne tasawwur ko jari rakhay.*

*Be rabt khayalat anay ki barri wajah shaoor ki muzahmat hoti hey. Shaoor kisi aisay amal ko aasani se qubool nahi karta jo is ki aadat ke khilaaf ho. Agar aadmi shaoor ki muzahmat ke agay hathyaar daal deta hey toh Sarat mustaqeem se bhatak jata hey. Agar woh shaori muzahmat ki parwah kiye baghair muraqba jari rakhta hey toh rafta rafta khayalat ki ro madham par jati hey aur tabiyat mein uljan aur bezari khatam ho jati hey. Muraqba mein kamyaab honay ka aasaan rasta yeh hey ke khayalat ko radd karne ya jhatakney se guraiz kya jaye. Khayalat ayen ge aur guzar jayen ge. Agar khayalat ko baar baar radd kya jaye toh yeh khayalat ki takraar ban jati hey aur baar baar kisi khayaal ki takraar se zehan par khayaal ka naqsh gehra ho jata hey.*

**Misaal number 5:** *Aap ghar se kisi baagh ki sair ko nikaltay hein. Aap ke iraday mein yeh baat mutawater mojood rehti hey ke aap baagh ki sair ko ja rahay hein. Agar yeh khayaal zehan se hazf ho jaye toh aap kabhi baagh taq nahi poanch saktey. Rastay mein khushnuma sarkain aur makanaat dikhayi dete hein aur kisi jagah gandagi ka dhair bhi nazar aa jata hey. In tamam cheezon ko dekhnay ke bawajood qadam manzil ki taraf barhatay rehtay hein. Agar aap kisi khobsorat imarat ko dekhnay ke liye ruk jayen ya gandagi ke paas thehr kar karahat ka izhaar karne lagen toh aap ruk jayen ge aur baagh taq nahi poanch saken ge. Agar khobsorat imarat ka khayaal ya gandagi ka tasawwur zehan par musallat ho jaye toh baagh taq pounchanay ke baad bhi baagh ki sair se lutaf andoz nahi ho saktey. Is misaal se yeh wazeh karna maqsood hey ke agar muraqba mein koi shakhs kisi khayaal ko radd karne ya tasawwur ki tasweer kashi mein masroof ho jaye toh is ka zehan sanwi baton mein ulajh jata hey aur zehni markaziyat haasil nahi kar sakra.*

### Guraiz:

*Shuru shuru mein bohat ziyada muraqba nahi karna chahiye. Shiddat pasandi ke bajaye aitdaal ka rasta munasib hey. Bohat ziyada shiddat baratnay se guraiz ki qowat ghalib aa sakti hey. Ho sakta hey ke aadmi bohat uljan aur bezari se maghloob ho kar muraqba tark kar day. Chunanchey ibtida mein muraqba ka waqfa kam rakhna chahiye aur phir batadreej izafah karna chahiye. Muraqba mein pabandi waqt bohat ziyada ehamiyat rakhti hey. Baaz log kisi din bohat ziyada muraqba karte hein toh kisi din waqfa bohat kam kar dete hein aur baaz auqaat nagha ho jata hey. Shaoor poori koshish karta hey ke kisi terhan muraqba ki mashq tark kar*

*di jaye. Kabhi yeh khayaal aata hey ke aaj thakan bohat ho gayi hey lehaza kal muraqba kar len ge. Kabhi khayaal aata hey ke aaj neend poori nahi hui lehaza jald so jana chahiye. Kabhi yeh baat zehan mein aati hey ke aaj ke bajaye kal se pabandi ke sath muraqba karen ge. Is terhan har roz nagha hota rehta hey.*

*Aksar log mahol ya halaat ke sazgaar honay ki shikayat karte hein. Bilashuba har kaam ke liye mahol ka saaz gaar hona zurori hey. Lekin shaoor muraqba se bachney ke liye is baat ko bahana bana laita hey. Agar tamam nasazgar awamil daur ho jayen toh aadmi koi doosra uzur talaash kar laita hey. Jab hum koi taqaza ya khwahish poori karna chahtay hein toh achay buray har haal mein poora kar letay hein, neend aati hey toh shore ke bawajood bistar par late kar so jatay hein. Daftaar jany mein der hoti hey toh nashta chore kar daftaar chalay jatay hein. Muaash ke kaam ke liye subah saweray jana hota hey, toh kisi nah kisi terhan subah uth jatay hein aur dil chahay nah chahay kaam par chalay jatay hein.*

*Agar hum muraqba se fawaid aagahi chahtay hein toh jis terhan dosray kamon ke liye waqt nikaal letay hein muraqba ke liye bhi waqt nikalna amar lazim hey. Agar hum din bhar ki masrofiyat ka jaiza len toh yeh baat samnay aa jati hey ke muashi aur masharti masrofiyat ke ilawa aik qabil zikar waqfa be car waqt guzari soch bichaar aur be maqsad masrofiyat mein guzar jata hey. Is ke bawajood hum shikayat karte hein ke itni ziyada masrufiyat hoti hey ke waqt hi nahi milta. Agar hum muraqba ke zariye kuch haasil karna chahtay hein aur chobees ghanton mein se nisf ghanta bhi nahi nikaal saktey toh darasal hum muraqba karna hi nahi chahtay.*

### *Muraqba aur Neend:*

*Muraqba aur neend ko yakja nahi hona chahiye. Yani aisi haalat mein muraqba se parhaiz karna chahiye jab yeh andesha ho ke neend ghalib aa jaye gi. Agar zehni aur jismani thakan sawaar ho kar kuch der aaraam ke baad muraqba kya jaye. Taa ke mamool ka programme poora hota rahay aur neend ghalib nah aeye. Aasabi aur jismani thakan daur karne ke liye muraqba se pehlay anhen band kar ke jism ko dheela chore den. Aahista aahista gehri sansen len aur tasawwur karen ke tawanai ki laharen jism mein daakhil ho rahi hein. Chand minute taq is amal ko jari rakhen taa ke jismani aur zehni pasmurdaghi khatam ho jaye.*

*Muraqba khatam karne ke baad kuch der taq muraqba ki nashist mein sukoon ke sath baithy rehna chahiye. Muraqba khatam karte hi toheed ka hadaf tabdeel ho jata hey. Jis terhan baidar hone ke baad neend ki kaifiyat*

*qadray ghalib rehti hein aur phir aahista aahista mukammal baydaari ghalib aa jati hey. Isi terhan muraqba ke baad kuch waqfa taq zehan ko azad chore kar baithy rehne se muraqba ki kefiyat aahista aahista baydaari mein daakhil hoti hey. Kuch dair bethe rehne ke baad ahistagi se kharray ho kar kamray mein tehelney, guftagu se parhaiz kijiyej. Agar bolna ho toh dheema lehja ikhtiyar kya jaye. Is terhan muraqba ke asraat ziyada se ziyada baydaari mein muntaqil hotay hein.*

*Rohaniyat mein bohat ziyada sona napasandeedah amal hey. Ziyada sonay se dimagh ke oopar jamood taari ho jata hey. Is liye neend mein aitdaal ki hadaayat ki jati hey. Agarchay kam se kam sona roohani salahiyaton ki baydaari mein bohat Muawin saabit hota hey lekin aik aam shakhs ke liye aur khaas tor par mutbadi ke liye neend ka waqt bohat kam karna theek nahi hey. Neend ka dorania zehni aur jismani takazay ke mutabiq hona chahiye. Ausatan chay ghantay ki neend munasib hey.*

*Baaz logon ko sonay se pehlay rsalon ya kahaaniyon ke mutalay ki aadat hoti hey. Is tarz amal ka nuqsaan yeh hey ke zehan in ka nuqoosh qubool kar laita hey aur neend ke douran in ki baz gasht hoti hey. Zehan ki is aadat se faida bhi uthaya ja sakta hey. Tareeqa yeh hey ke sonay se pehlay kuch der muraqba karen aur phir bistar mein chalay jayen taa ke muraqba ki kaifiyat zehan mein daur karti rahan. Is baat ki wazahat ki ja chuki hey ke muraqba aur neend ko baahum milana sahib nahi hey yani muraqba karte hue iraday ke sath neend ko musallat nahi karna chahiye. Is liye chand minute baith kar muraqba karen aur phir sonay ke liye late jayen. Ghiza zood hazem aur saada istemaal karni chahiye aur itni honi chahiye ke maida par baar nah banay. Is terhan aadmi halka phulka rehta hey balkay zehni aitbaar se bhi markaziyat haasil rehti hey. Tibbi nuqta nazar se bhi saqeel ghezayein aur taiz mirch o masalhay sahet ko nuqsaan pohanchate hein. Mukhtasir yeh ke ghiza ke muamlay mein aitdaal ka rasta ikhtiyar karna chahiye. Muraqba ya koi bhi roohani mashq bharay pait nahi karni chahiye. Mashq is waqt karen jab khana khaye hue kam j'l kam dhai ghantay guzar chuke hon.*

### *Tawanai Ka Zakheera:*

*Hamara rabita har waqt kainati zehan se qaim rehta hey. Mraqbe ke zariye kainati zehan ki tawanai ziyada se ziyada zakheera honay lagti hey. Is tawanai ko mehfooz kar ke sahib istemaal karna zurori hey. Is ke liye in tamam mashaghil aur zehni kaifiyat se bachna chahiye jin se tawanai zaya hoti hey. Yeh tawanai muraqba mein madad deti hey aur in hawaas ko mutharrak karti hey jin ka darwaaza roohani duniya mein khula hey.*

*Agar hum apni zehni kaifiyat par control nahi karen ge tawanai ka rukh aala ki bajaye asfal ki taraf ho jaye ga aur asfal hawaas mein amal daraamad kar ke zaya ho jaye gi. Chunanchey zehan ko control kar ke aik rukh par qaim rakhna chahiye. Shuru shuru mein bezari, uljan aur chirchiray pan ka saamna karna parta hey, tabiyat gharani mehsoos karti hey, lekin baad mein mamool par ajati hey.*

*Aasabi khinchao aur zehni tanao ko kam se kam karna bhi zurori hey. Zehan ko iraday ki qowat se itna yaksu aur ghair janib daar rakha jaye ke woh dimaghi uljhano se kam se kam mutasir ho. Bohat si ittllaat sadme ka baais banti hein aur bohat si ittllaat khushi ka pegham saabit hoti hein. Dono halaton mein jazbaat par control rakhna chahiye. Aisay aamaal ko kam karna chahiye. Jin se aasabi tawanai zaya hoti hey maslan buland aawaz se guftagu, chirchira pan, gussa, bezari, ghair zurori fikr mandi, ziyada jinsi rujhan waghera. In umoor par mukammal tor par aitdaal zurori hey. Taa ke zehni rujhanaat par ghalba haasil ho jaye. Zehan ki mukhtalif harkaat par ziyada se ziyada control se zehan iraday ke tabay ho jata hey.*

*Zehni therikaat ghair shaori tor par jari rehti hein aur hum in se mutasir hotay hein. Jab zehan mraqbe ka rang qubool kar laita hey toh ghair shaori tor par zehan yaksu rehta hey is kefiyat ke husool mein tarz fikar, mahol ke asraat aur pareshaaniya rakawaten peda karti hein. Mahol ke asraat ko aik hadd se ziyada control karna mumkin nahi lekin tarz fikr ko is terhan tabdeel kya ja sakta hey ke zehni yaksoi mutasir nah ho. Sabr, shukar, yaqeen, tawakkal aur istaghna woh khususiyat hein jo zehan ko shak aur waswason se azad kar ke aala maqamat taq pohanchati hein. Ikhlaq aur tawaza ki khususiyat apnane se zehan asfal kaifiyat se daur ho jata hey. Qowat iraadi istemaal kar ke zehan ko napasandeedah aur fasid khayalat se alehda rakhna chahiye. Agar aadmi khud zehni inteshaar mein mubtala ho toh woh har jagah pareshan hi rehta hey.*

*Rozana ke maloomat mein taqseem car honi chahiye taa ke be car rehne ki wajah se zehan idhar idhar nah bhatkay. Fazil auqaat ke liye misbet mashghooliat talaash ki jaye taa ke layani masrofiyat ki wajah se zehni aur jismani tawanai zaya nah ho. Achi aur malomati kutub aur sahet mand adab ka mutalea, mazmoon nigari, musawari ya isi terhan ki doosri masrofiyat ikhtiyar ki jayen. Khail kood aur munasib jismani werzish ka ihtimaam kya jaye. Be maienay guftagu se parhaiz ilm mein izafah karta hey.*

## Muaawin Mashqein

*Roohani aloom mein mraqbe ke ilawa aisi mashqen mojood hein jo zehan ko yaksu karne mein madad deti hein. In mashqon se manfi khayalat ki ro madham par jati hey aur zehni inteshaar kam se kam ho jata hey. Agar mraqbe ke sath un mashqon par bhi amal kya jaye toh zehan bohat jald markaziyat haasil kar lata hey aur muraqba ke asraat jaldi muratab hotay hein.*

*Yun toh aisi mashqen bohat si hein lekin yahan sirf do mashqen darj ki ja rahi hein jo amlí lehaaz se aasaan aur nataij ke aitbaar se mo-asar hein.*

### Saans:

*Jazbati utaar charhao aur aasabi nizaam mein saans bohat ahem hesiyat rakhta hey. Mukhtalif jazbati kaifiyat mein saans ki harkaat allag allag hoti hein. Sadme ki haalat mein saans lainay mein mushkil paish aati hey. Gussa mein saans ki raftaar taiz ho jati hey. Zehni sukoon mein saans ka andaaz bilkul mukhtalif hota hey. Is waqt saans mein tawazun peda ho jata hey aur raftaar halki ho jati hey. Koi cheez yakayak asaab par boojh ban kar warid ho toh andar ka saans andar aur bahar ka saans bahar reh jata hey.*

*Roohani salahiyaton aur saans ka aapas mein gehra talluq hey. Ilm rohaniyat ke mutabiq saans ke do rukh hein. Aik nazooli aur doosra saoodi. Saans andar lena saoodi rukh hey aur saans bahar nikalna nazooli rukh hey. saoodi rukh mein aadmi roohani kaifiyat se qareeb ho jata hey aur nazooli haalat mein kashish saqal ki taraf safar karta hey. Agar saans ziyada der taq andar rahay ya saans under lene ka waqfa barh jaye toh hum ziyada der taq roohani kaifiyat se qareeb rehtay hein.*

*Agar saans ki aamad o shud khatam ho jaye toh hamara talluq jism se munqita ho jata hey. Chunanchey shaoor mein rehtay hue la shaori hawaas mein daakhil honay ke liye saans se qata talluq karna zurori nahi. Lekin saans ka bohat aahista hona laazmi hey. Is ki misaal khawab ya gehray istaghraaq ki kefiyat hey. Un kaifiyat mein ensaan saans toh latai hey lekin saans ki aamad o shud ka andaaz tabdeel ho jata hey. Saans ki raftaar halki ho jati hey. Saans under lene ka waqfa barh jata hey aur bahar*

*nikaalte ke doraniye mein kami aa jati hey. Is ka matlab yeh hua ke jab hamaray oopar baatini hawaas ka ghalba hota hey toh saans ki raftaar madham par jati hey aur saans andar lainay ka waqfa barh jata hey. Jab is andaaz tnfs ki iraday ke sath mashq ki jati hey toh la shaori kaifiyat baydaari mein shaoor par warid hoti hein aur un ki gardish ziyada waqfay taq shaoor mein jari rehti hey.*

### *Mashq number: 1*

- \* *Aalti paalti maar kar ya do zaano baith jayen.*
- \* *Kamar seedhi rakhen lekin jism ke kisi hissay mein khinchao peda nahi hona chahiye.*
- \* *Pehlay dono nathnon se saans bahar nikaal den taa ke phephray hua se khaali ho jayen.*
- \* *Phir aahista aahista saans andar khinchin.*
- \* *Jab seenah hua se bhar jaye toh saans ko rokay baghair honton ke rastay bahar nikaal den.*
- \* *Saans nikaltay hue honton ko sukairh kar gole daira banayen jaisay seeti bjate hue banatay hein.*
- \* *Saans andar lena aur bahar nikalna aik chakkar hua. Is terhan gayarah chakkar karen aur rafta rafta tadar barha kar ikees chakkar kar den.*

*Is mashq se pehphron ki harkaat par control haasil hota hey aur saans andar lainay ka dorania barh jata hey. Muraqba ke waqt saans ki rafter halki honi chahiye. Yeh baat yaad rkhye ke muraqba ke douran saans ki raftaar ko iraday ke sath aahista nah kijiyej. Is liye ke zehan muraqba se hatt kar saans ki aamad o shud ki taraf chala jaye ga. Is ka tareeqa yeh hey ke muraqba shuru karne se kuch der pehlay aahista aahista saans andar len aur bahar nikalen phir muraqba mein mashgool ho jayen. Saans ki raftaar khud bakhud madham ho jaye gi.*

### *Mashq number: 2*

*Mashq number 1 mein batayi gayi nashist mein baith kar dono haath ghutnon par rakh len. Dono nathnon se saans aahista aahista andar khinchin. Jab seenah hua se bhar jaye toh saans ko seenay mein rokk len. Paanch second taq saans rokay rakhen. Phir honton ko seeti bajanay ke andaaz mein khol kar saans ko mun khol kar bahar nikaal den. Kuch der aaraam ke baad dobarah isi terhan saans andar len, rokain aur nikaal den. Yeh amal paanch martaba karen. Aglay roz do chakron ka izafah kar den. Yani saat martaba yeh amal karen. Yahan taq ke chakron ki tadaad gayarah ho jaye. Jab chakron ki tadaad gayarah ho jaye toh saans roknay ka waqfa paanch second se barha kar chay second kar den aur chakron ki tadaad gayarah hi rakhen. Jab chay second taq saans roknay mein koi mushkil paish nah aeye. Yani zehni aur jismani dabao mehsoos nah ho toh saans andar roknay ka waqfa saat second kar den aur is waqt taq saat second waqfa rakhen jab taq is par uboor haasil nah ho. Is terhan saans roknay ka waqfa berhate hue pandrah second taq kar den aur pandrah second ko mamool bana len.*

### *Mashq number: 3*

*Mashq number 1 mein bayan kiye gaye andaaz nashist mein baith kar seedhay haath ke angothay se seedhi taraf ka nathna band kar ke baen nathnay se chaar second mein saans andar len. Saans khenchnay ke baad seenay mein rokk len aur haath ki aakhri do unglio se baayaan nathna band kar len. Is haalat mein seedha nathna angothay se band ho ga. Aakhri do unglio se baayaan nathna band kya ho ga aur baqi do ungelian dono abrooon ke darmain peshani par rakhi hongi. Saans ko chaar second taq seenay mein rokain aur sirf anghutha seedhay nathnay par se hata kar saans ko chaar second taq bahar nikaal den. Baghair ruke hue isi nathnay se chaar second mein saans andar khinchin aur angothay se seedha nathna dobarah band kar len. Chaar second taq saans rokain phir baen nathnay par se dono ungelian hata kar chaar second mein saans bahar nikaal den. Yeh aik chakkar mukammal hua. Kuch der sustaane ke baad dobarah yahi amal dohrayen. Is terhan teen chakkar mukammal karen aur rozana aik chakkar ka izafah karte hue saat chakkar taq le jayen. Jab chaar second roknay aur saat chakkar karne par mukammal qudrat haasil ho jaye toh chaar second mein saans andar khinchin, roknay ka waqfa chay second rakhen aur chaar second mein bahar nikalen. Chakron ki tadaad hasb sabiq saat hi rakhen. Jab chay second taq saans roknay aur saat chakkar*

*mukammal karne par control haasil ho jaye toh sirf roknay ka waqfa do second barha den. Is terhan do do second roknay ka waqfa berhate hue solah second taq le jayen. Jab solah second saans roknay aur saat chakkar mukammal karne mein koi dushwari mehsoos nah ho toh sirf bahar nikaalte ka waqfa barha kar aath second kar dein. Yani chaar second mein saans andar lena, solah second rokna aur aath second mein bahar nikalna. Is ke baad unhi waqfon par musalsal amal karte rahan.*

*Saans ki har mashq motadil khana khanay ke kam is kam dhai ghatay baad ki jaye. Saans ki mashqon ka behtareen waqt subah Sooraj niklne se pehlay ka hey. Is waqt nah sirf ensaan ko zehni aur jismani chusti haasil hoti hey balkay fiza mein oxygen bhi ziyada hoti hey aur barqi maqnateesi lehron mein shiddat aa jati hey. Saans ki mashqon ka doosra munasib waqt raat ko sonay se pehlay hey.*

### *Istaghraaq:*

*Istaghraaq ki mashqen kayi terhan ki hein. Aik tarz mein tavajja ko kisi tabee harkat par lagaya jata hey. Chunkay shaoor tabee harkat se manoos hota hey. Is liye irtkaz tavajja mein aasani hoti hey. Aik amal ke baar baar waqay honay se shaoor par istaghraaq taari ho jata hey. Maslan saans ke andar lainay aur kharij karne par mukhtalif tareeqon se dheyaan qaim kya jata hey.*

*Istaghraaq ki doosri mashqon mein aankhh ke deilon ko sakit karne ki mashq ki jati hey. Taa ke aankhh ke azlaat prkntrol haasil ho jaye. Control haasil ho jany par aankhh ke deilon ki harkaat ko iradah ke tehat sakit kya jata hey. Is terhan shaori istaghraaq ke husool mein madad millti hey.*

### *Mashq number: 1*

\* *Farsh par mouti darri waghera bujha kar ya kisi aaraam da bistar par chit late jayen. Bistar ziyada naram nahi hona chahiye.*

\* *Dono haath jism ke sath phela den.*

\* *Qadray faaslay day kar tangon ko bhi phela den.*

\* *Jism ka har hissa par sukoon aur dheela hona chahiye.*

\* *Asaab mein tanao ki kefiyat bilkul nahi honi chahiye.*

\* Ankhēn band kar ke seedhay paīr ke angothay par tavajja markooz karen.

\* Es ke baad dayen paīr ke angothay par tavajja markooz karen.

### *Mashq number: 2*

\* Aalti paalti maar kar ya do zaano baith jayen.

\* Kamar seedhi rakh kar dono haath ghutnon par rakh len.

\* Sir naak ki seedh mein hona chahiye.

\* Aankhen name wa kar ke nigehain peeron se daidh do foot agay kisi nuqtay par thehra den.

\* Ab tavajja saans ki aamad o shud par markooz karte hue saanson ko ginna shuru kar dein.

\* Saans andar le kar bahar nikalna aik chakkar ho ga.

\* Es douran nigehain mustaqil farsh par markooz rehni chahiye.

\* Yeh baat bohat ahem hey ke saans andar letay hue aur bahar nikaltay hue apne oopar jabar nah kya jaye. Mamool ke mutabiq saans ko jari rehne den.

\* Ginti aik se shuru kar ke das par khatam ki jaye.

\* Agar zehan saans ki taraf se hatt jaye toh narmi ke sath dobarah saans par markooz kar den aur ginti ka aaghaz dobarah aik se karen.

\* Das taq ginti mukammal honay ke baad dobarah aik se shuru karen.

\* Jab das taq ginti ginnay mein tavajja nah bhatkay toh ginti ki tadaad mazeed das barha den. Yani aik daur mein bees taq ginti gnnin.

\* Es ke baad das das ka izafah karte rahan, yahan taq ke tadaad so poanch jaye.

\* Jab ginti so taq poanch jaye toh so so ginti ke teen daur karen.

\* Es terhan mashq mein kal paanch minute sirf hunge.

### Mashq number: 3

Yeh mashq number 2 ki taraqqi Yafta shakal hey. Is mashq mein saans ko ginnay ke bajaye saans andar lainay aur bahar nikaalte ke amal par tavajja markooz ki jati hey. Wazeh rahay ke is mashq mein bhi saans ki aamad o Raft mamool ke mutabiq honi chahiye. Tareeqa yeh hey:  
 \* ankhen band kar len aur jis waqt saans andar jaye tasawwur ki nigah se dekhen ke hua roshni ki soorat mein naak ke zariye seenay mein ja rahi hey.

\* Nihayat ahistagi aur sukoon se yeh amal karen.

\* Dobarah roshni ke tasawwur ke sath saans und len aur bahar nikalen.

### Mashq number: 4

\* Kisi kamray mein mukammal andhera kar len. Koshish karen ke kamraah mein ziyada se ziyada andhera ho.

\* Aalti paalti maar kar ya do zaano baith kar andheray mein nigehain jmayin. Palak nahi jhapakni chahiye.

\* Andheray ki screen par mutawatar kisi aik nuqta par nigehain qaim rakhnay ki koshish karen. Shuru shuru mein palak jhapak jaye gi. Aankhon se pani bhi bahe ga lekin kuch arsa baad nazar thehr jaye gi.

\* Mashq khatam karne ke baad kuch der ke liye ankhen band kar ke zehan ko azad chore den. Taa ke aankhon ke azlaat ko ziyada se ziyada aaraam mil jaye. Phir aankhon ko thanday pani se dho len.

**Note:** Mashq number 3 aur number 4 ka waqt paanch minute se das minute taq hey.

### *Mashq number: 5*

- \* *Aalti paalti maar kar ya do zaano ho kar baith jayen.*
- \* *Chehray ko pehlay bilkul seedha rakhen. Phir zara sa utha den.*
- \* *Ab nigahon ko naak ki noke par markooz kar den.*
- \* *Aisa karte hue ankhen name wa ya adh khuli hongi.*
- \* *Pehlay pehal aankhh ke deilon ke oopri azlaat khinchao mehsoos karen ge aur aankhon se pani bahe ga. Khinchao ko control karne ka tareeqa yeh hey ke aankhon ko zara sa band kar den lekin apni taraf se aankhh ke azlaat mein khinchao peda nah karen.*
- \* *Agar aankhon se ziyada pani behnay lagey aur takleef ziyada mehsoos ho toh thori der ke liye papootay band kar ke dobarah khol len aur nigehain naak ki noke par markooz kar den.*
- \* *Kuch arsay mein aankhh ke azlaat aadi ho jatay hein aur naak ki noke par nigehain jamanay mein dushwari mehsoos nahi hoti.*
- \* *Es mashq ka waqfa bhi paanch minute hey.*
- \* *Ibtida aik minute se karen aur batadreej waqfa barha kar paanch minute taq le jayen.*

## ***Chaar Mahinay***

*Yun toh har muraqba zehan ko yaksoi bakhshta hey aur yaksoi ke natee�ay mein sukoon haasil hota hey lekin chaar mahino par mushtamil muraqba ka yeh programme khaas tor par fawaid ka haamil hey.*

*In chaar mahino ke muraqba jaat par amal kar liya jaye toh mandarja zail uljhano aur bimarion ka Shafi ilaaj ho jata hey.*

***Pehla maheena:***  
***zehni sukoon ka husool.***

- \* *Tabiyat mein thehrao aur itminan.*
- \* *Zehni inteshaar aur waswason se azaadi.*
- :*Doosra maheena*
- \* *Ghabrahat aur pareshani se nijaat*
- \* *Blood pressure ka khtama*

- :Teesra maheena*
- \* *Bimarion ke khilaaf qowat mudafat*
  - :Choutha maheena*
  - \* *Gehri aur meethi neend*

### ***Pehla Maheena:***

1. *Sooraj niklny se pehlay beedar ho jayen aur zaroriat se farigh ho kar saans ki (mashq number 1) par amal karen is ke baad*

2. Farsh ya chocky par late kar istaghraaq ki (mashq number 1) injam den. Letnay mein sir shumal ki taraf aur paair junood ki simt rakhen. Yeh mashq das minute taq karen.
3. Istaghraaq ki mashq ke baad muraqba ki nashist mein baith kar tasawwur karen ke aap ke oopar neelay rang ki roshniyan baras rahi hein. Muraqba ki muddat pandrah minute hey.
4. Raat sonay se pehlay istaghraaq ki mashq number 1 das minute taq karen. Is ke baad baat kiye baghair bistar mein chalay jayen aur so jayen.

### *Doosra Maheena:*

Subah saans ki mashq ke baad istaghraaq ki mashq number 2 karen. Is ke baad istaghraaq ki mashq number 1 injam den aur yeh tasawwur karen ke aap ke oopar sabz roshni barish ki terhan baras rahi hey. Raat ko sonay se istaghraaq ki mashq number 1 das minute taq karen. Is ke baad baat kiye baghair bistar mein chalay jayen aur gulaabii rang roshni ka muraqba karen.

### *Teesra Maheena:*

Dosray mah ka programme jari rahay ga.

### *Choutha Maheena:*

Farq yeh karen ke subah saans ki mashq ke baad istaghraaq ki mashq tark kar ke yeh mashq karen.

Saans ki mashq ki nashist mein baith kar aahista aahista saans andar khinchin aur tasawwur karen ke fiza se sahet o tawanai aur neend ki laharen saans ke zariye jism mein jazz ho rahi hein jab seenah saans se bhar jaye toh baghair rokay saans ko kharij kar den. Yeh mashq paanch minute karen.

### *Ghizai Ehtihyat:*

Ziyada chiknai, saqeel aur baadi ashya, taiz mirch msalhon aur taiz namak se parhaiz karen, mausam ki sabzion aur phalon ka istemaal kya jaye.

*Shakhsiyat mein nikhaar, kashish aur maqnateesi qowat peda karne ke liye hasb zail programon par aik aik mah amal karen.*

### **Number 1:**

- \* *Subah Sooraj nikly se pehlay uth jayen aur saans ki mashq number 1 par amal karen.*
- \* *Saans ki mashq ke baad farsh ya chocky par pusht ke bil late jayen.*
- \* *Dono paiir phela len aur haath pehlu ke sath rakhen.*
- \* *Dono nathon se aahista aahista saans andar khinchin aur tasawwur karen ke zameen ki maqnateesi laharen junoob ki taraf se aati hui aap ke andar se guzar kar shumal ki taraf ja rahi hein. Tasawwur karen ke yeh laharen intahi shumal ko poanch kar fiza mein wapas safar karti hui junoob ki taraf wapas ja rahi hein.*
- \* *Jis waqt lehron ki wapsi ka tasawwur karen aap ki saans bahar ja rahi ho.*
- \* *Goya lehron ke safar ko dairay ki soorat mein tasawwur karna hey.*
- \* *Junoob se shumal ko atay hue laharen jism mein se hoti hui guzren gi aur shumal se wapas junoob ko jataj hue bahar se guzar jayen gi.*
- \* *Yeh mashq pehlay din paanch minute taq karen. Phir batadreej waqt barha kar das minute taq le jayen.*

### **Number 2:**

*Pehlay mah ka programme jari rahay ga.*

### **Number 3:**

- \* *Saans ki mashq aur lehron ka muraqba jari rakhen.*
- \* *in dono mashqon ke baad shugal aaftabi par amal karen. Is shugal ka waqt is terhan muqarrar karen ke jab saans ki mashq aur lehron ka muraqba khatam ho, shugal aaftabi ka waqt shuru ho jaye.*
- \* *Sooraj hamaray nizaam e sayargan mein markazi hesiyat rakhta hey aur roshni o tawanai ka zareya hey. Sooraj ki roshni se hamaray sayaray par zindagi ke af-aal mutharrak rehtay hein. Pouday aur jandaar dono Sooraj*

*ki tawanai se Faiz haasil karte hein. Sooraj ki tawanai ko ziyada se ziyada apne andar zakheera karne aur istemaal karne ke liye kayi tareeqay ijaad kiye gaye hein. In tareeqon se nah sirfaasabi nizaam mein qowat peda hoti hey. Balkay maqnateesiat mein bhi izafah hota hey. Mazboot aur tawanai se bharpoor aasabi nizaam, dunyawi aur roohani dono mamlaat mein bohat zurori hey.*

- \* *Shugal aaftabi ka aik aasaan aur mehfooz tareeqa yeh hey:*
- \* *Subah Sooraj niklny se zara pehlay kisi ounchay maqam par kharray ho jayen. Yeh maqam koi pahari, pall, ghar ki chhat ya balcony ho sakta hey.*
- \* *Jagah aur halaat ke mutabiq aalti paalti maar kar baith jayen ya seedhay kharray ho kar dono haath kamar par rakh len.*
- \* *Aap ka mun is taraf hona chahiye jahan se Sooraj nikalta hey. Jaisay hi Sooraj ufaq se namodaar hona shuru ho ankhon band kar ke Sooraj ki taraf tavajja markooz karen.*
- \* *Aahista aahista saans andar khinchin aur tasawwur karen ke Sooraj ki roshni tawanai ki soorat mein aap ke jism mein jazzb ho rahi hey.*
- \* *Jab seenah saans se bhar jaye toh tasawwur karen ke yeh tawanai poooray jism mein phail gayi hey. Phir saans ko aahista aahista bahar nikaal den.*
- \* *Pehlay din aik minute yeh shugal karen. Phir har das din ke baad aik minute barha den aur is terhan waqt barha kar teen minute kar den.*
- \* *Mutala abrood ho toh isi terhan yeh amal karen. Farq sirf yeh ho ga ke saans andar khinchte hue tasawwur karen ke ufaq par Sooraj mojood hey aur is ki tawanai ki laharen aap ke andar jazzb ho rahi hein.*

#### **Number 4:**

- \* *Saans ki mashq number 1 tark kar ke mashq number 2 shuru kar den.*

*Deegar mashqen hasb sabiq jari rahan gi.*

## *Ghizayee Ehtihyat:*

\* Murghan aur masalha daar ghzaon se ijtinab karen. Ublay hue khanay khayen. Albata bohat kam miqdaar mein Zaitoon ka tail istemaal kya ja sakta hey.

\* Cigarette noshi tark kar den. Chaye sirf do waqt pyin.

## *Qowat e Mudafat:*

Hum apni raat din ki masrofiyat ka jaiza len toh yeh baat samnay aati hey ke ziyada auqaat aisay hein jab hamaray asaab dabao mein rehtay hein. Daftar pounchanay ki jaldi, traffic ka shore, dhuwan (pollution) aur daftari mamlaat dimagh par boojh saabit hotay hein. Mukhtalif samaji aur gharelo mamlaat ziyada se ziyada waqt hamaray asaab par fitr ban kar sawaar rehtay hein. Raat ko taiz roshni aur der taq jaagne se asaab o azlaat ko aaraam ka poora mauqa nahi milta. In tamam halaat se qowat mudafat batadreej kam honay lagti hey aur jismani nizaam ke af-aal apna mamool poora karne mein nakaam rehtay hein. Nateeja yeh nikalta hey ke mukhtalif amraaz mauqa paate hi rog jaan ban jatay hein.

Agar hum in awamil se hatta alosha daur rahan aur sath mein kuch waqt aisa nikaal len jis mein aasabi aur jismani nizaam ko apna kaam karne ka bharpoor mauqa mil sakay, toh hum apni sahet barqarar rakhtay hue amraaz ke khilaaf mo-asar qowat mudafat peda kar saktey hein.

## *Dimaghi Kamzoree:*

Asaab ki kamzoree se talluq rakhnay wali kaifiyat ke tadaruk ke liye niili roshniyon ka muraqba faida mand saabit hota hey. Is mraqbe ka programme hasb zail hey:

Ali alsubah zaroriat se farigh ho kar shumal ki janib rukh kar ke baith jayen aur saans ki mashq number 1 injam den. Phir ankhon band kar ke yeh tasawwur karen ke aasman se neelay rang ki roshniyan barish ki terhan aap ke oopar baras rahi hein. Pandrah minute se bees minute taq is muraqba ko jari rakhen. Raat ko sonay se pehlay bhi is muraqba ko das se pandrah minute taq kya jaye. Chand hafton mein nataij samnay aa jayenge. Taa hum behtar aur mustaqil faiday ke liye kayi mah taq is programme par amal jari rakha jaye.

## Rohani Nazriya Ilaaj

*Amraaz aur bimarion ko jama kya jaye toh in ki tadaad senkron se tajawaz kar jati hey. In amraaz ki noiyat aur wajohaat bhi allag allag hein. "Roohani nazriya ilaaj" ke mutabiq amraaz ke do rukh hein. Aik jismani aur doosra zehni ya Rohani. Jismani nizaam mein kisi be etdaali, keemiyai ya tabee tabdeeli ka naam marz hey. roohani nazriya ilaaj mein har marz ke khadd-o-khaal hotay hein aur har marz ka roohani wujood bhi hota hey. Yeh dono rukh aik dosray se wabsta hein. Mojooda daur mein nafsiati aur tabee amraaz ka jo kirdaar samnay aaya hey is ki roshni mein is ko samjhna mushkil nahi hey. roohani ilm ka nazriya ilaaj yeh hey ke amraaz ke jismani wujood ke sath sath roohani ya zehni wujood par zarb laga li jaye aur zehni tor par is ki nifi ki jaye toh bohat jald Shifa haasil ho jati hey. Nah sirf jald Shifa haasil ho jati hey balkay paicheeda o laa ilaaj amraaz se nijaat bhi mumkin hey.*

*Chunkay bimarion ka roohani pehlu is kitaab ka mauzo nahi hey. Is liye hum tafseel mein jaye baghair aik aisa umomi programme darj kar rahay hein jis ke zariye amraaz mein qowat Shifa ka ziyada se ziyada zakheera kya ja sakta hey. Jis qader zakheera ziyada ho ga aur mareez ki qowat yaqeen irtkaz haasil kere gi, woh Shifa ke qareeb hota jaye ga.*

*Raat ko jald so jayen aur subah beedar ho jayen. Beedar ho jayen. Beedar honay ka waqt namaz Fajar se nisf ghanta qabal hona chahiye. Ba wudu ho kar saans ki mashq number 1 injam den.*

*Zehan ko tamam khayalat se azad kar ke chehal qadmi karen aur ya Hafeez ka vird karte rahan. Yahan taq ke namaz Fajar ka waqt aa jaye.*

*Namaz Fajar ke baad muraqba mein baith kar yeh tasawwur kya jaye ke sahib muraqba arsh Ellahi ke neechay betha hua hey. Aur arsh se ism "ya Shafi" ki noorani shu'ayen is ke oopar nazil ho rahi hein.*

*Das se pandrah minute yeh tasawwur kya jaye.*

*Chand mah is muraqba par amal karne se mareez ki tabiyat sahet ki janib mael ho jati hey aur bil akhir mareez acha ho jata hey.*

## **Rang Roshni Ka Muraqba**

*Zameen par mojood har shye mein koi nah koi rang numaya hey, koi shye be rang nahi hey. Chimiavi science batati hey ke kisi Ansar ko shikast o reekht se dochar kya jaye toh makhsoos qisam ke rang samnay atay hein. Rangon ki yeh makhsoos tarteeb kisi Ansar ki aik buniyadi khasusiyat hey. Chunanchey har Ansar mein rangon ki tarteeb judda judda hey. Yahi qanoon insani zindagi mein bhi nafiz hey. Ensaan ke andar bhi rangon aur lehron ka mukammal nizaam kaam karta hey. Rangon aur lehron ka khaas tawazun ke sath amal karna kisi ensaan ki sahet ka zamin hey. Agar rangon mein radd o badal ho jaye toh insani tabiyat mein bhi tabdeeli waqay ho jati hey.*

*Jazbaat o mehsosaat mein rangon ka kirdaar nihayat ahem hey. Yeh roz marrah ka mushahida hey ke buri khabar sun kar chehray ka rang zard par jata hey, khauf ke aalam mein chehray ke rang mein tabdeeli aa jati hey. Gussa ki haalat mein ankhen aur chehra surkhi mael ho jata hey. Agar kisi kamray ki dewaron ka rang gehra surkh ho toh tabiyat par baar mehsoos honay lagta hey. Agar isi kamray ki dewaron ka rang nilgon kar diya jaye toh tabiyat sukoon mehsoos karti hey. Sirsabz o shadaab darakht aur rang baranghay, phool dekh kar zehni aur jismani thakan daur ho jati hey. Lekin yahi pouday jab khizaa mein sabz libaas utaar kar zard pairahan ourh letay hein toh inhen dekh kar mehsosaat badal jatay hein. Nazriya rang o noor hamein batata hey ke nah sirf ensaan ke jism balkay hawaas mein bhi rangon ki makhsoos mqdarin kaam karti hein. Agar kisi wajah se rangon ke nizaam mein tabdeeli waqay ho jaye, kisi rang ki kami ho jaye, koi rang ziyada ho jaye ya rangon ke tanasub mein farq aa jaye toh mehsosaat mein bhi tabdeeli waqay ho jati hey.*

*Ilm rohaniyat mein shagird ke andar rangon aur roshniyon mein radd o badal kya jata hey taa ke shagird ka zehan laa shaori hawaas se qareeb ho jaye. Muraqba ki musalsal mashq se bhi roshniyon ke nizaam mein rangeeni bherne lagti hey. Yeh zurori hey ke roshniyon aur rangon ki tabdeelian kisi salahiyat ko beedar karne mein istemaal hon. Agar rangon aur roshniyon ka izafah kisi salahiyat, kisi hiss ki taamer mein kharch nahi hota toh in se mamool ke hawaas mutasir honay lagtay hein. roohani ustaad shagird ke andar peda honay wali tabdeelion ka muaina karta rehta*

*hey, hasb zaroorat in mein tasarruf ki qowat se kami Beshi karta hey taa ke rangon aur roshniyon ki tabdeeli ke sath sath shaoor ki quwaten bhi kaam karti rahan.*

*Is ke bar aks jab aik aam shakhs mein rangon aur roshniyon mein mamool se hatt kar tabdeeli waqay hoti hey toh tabiyat is ko bardasht nahi kar paati aur is ka muzahira kisi nah kisi tabee ya zehni tabdeeli ki soorat mein hota hey. Hum is ko kisi nah kisi bemari ka naam dete hein maslan blood pressure, cancer, fasaad khoon, khoon ki kami, saans ke amraaz, diq o siil, ghatiya, hadion ke amraaz, aasabi takaleef aur deegar ghair mamooli ehsasat o jazbaat waghera.*

*Rohani aloom ke taalib mein kis tarz par rang o roshni mein tabdeeli ki jaye is ka taayun sirfaik maahir ustaad hi kar sakta hey. Tabiyat ka rujhan, zehan ki qowat, tarz fikar, tabee saakht aur deegar bohat se awamil ko mad e nazar rakha jata hey.*

*Muraqba ke zariye rang o roshni ko jazb karne ka tareeqa yeh hey:*

**Tareeqa number 1:** *Aaraam da nashist mein baith kar tasawwur karen ke rang aur roshni ki laharen poooray jism mein jazb ho rahi hein.*

**Tareeqa number 2:** *Muraqba mein tasawwur karen ke rang ya roshni ki lehar aasman se nazil ho kar dimagh mein jazb ho rahi hey.*

**Tareeqa number 3:** *muraqba mein tasawwur kya jaye ke gird o paish ka poora mahol roshni se maamoor hey.*

**Tareeqa number 4:** *yeh tasawwur kya jaye ke muraqba karne wala roshni ke darya mein dooba hua hey.*

*Tibbi aur jismani lehaaz se har rang aur roshni ke allag allag khawaas hein. Jab kisi roshni ka muraqba kya jata hey toh zehan mein chimiavi tabdeelian peda honay lagti hein aur dimagh mein matlooba roshni ko jazb karne ki taaqat barh jati hey chunkay tibbi aur nafsiati amraaz aur in ka ilaaj is kitaab ka mauzo nahi hey. Is liye hum is mauzo par tafseel mein nahi jayen ge. Albata aisay nafsiati awarz jo zehni toot phoot se peda hotay hein, in ke tadaruk ke liye rangon aur roshniyon ke mraqbe paish khidmat hein.*

**Note:** kisi rang ya roshni ka muraqba kya jaye. Is ke liye ustaad ki rahnumai ashad zurori hey.

### Niili Roshni:

Niili roshniyon se dimaghi amraaz, gardan aur kamar mein dard, reerh ki haddi ke muhroon ki kharabi, depration, ehsas mehroomi, kamzor qowat iraadi se nijaat mil jati hey.

Muraqba ka tareeqa yeh hey:

Yeh tasawwur kya jaye ke mein aasman ke neechay hon aur aasman se roshni utar kar mere dimagh mein jama ho rahi hey aur poooray jism se guzar kar peeron ke zariye zameen mein arth ho rahi hey.

Jameeluddin, Gujranwala se likhte hein. Gardan aur kamar ke dard ke liye niili roshni ka muraqba hadaayat ke mutabiq kya. Pehlay din roshni ka tasawwur kuch ziyada gehra nah tha. Magar dosray din yun mehsoos hua jaisay niili roshni ki aik barri si shua aasman se utar kar mere dimagh ke andar daakhil ho rahi hey. Sara dimagh niili roshniyon se bhar gaya. Phir yeh roshniyan dil mein daakhil honay lagen aur dil se utar kar maida se hoti hui paon ke zariye zameen mein arth honay lagen. Meri nazar arth honay wali roshniyon ki janib gayi. Yun laga jaisay jism se niklny wali roshniyan jism mein daakhil honay wali roshniyon ke muqablay mein kaseef hein. Khayaal aaya ke anay wali roshniyon ke bahao ne bemari ko apne sath baha kar jism se bahar nikaal dyabe. Pandrah minute ke is amal ke baad tabiyat halki ho gayi. Muraqba ke khtama par dard mein aik hadd taq afqa tha. Aik mah musalsal yeh amal karne se ab mein mukammal tor par Shifa yab hon.

Razia Sultana , tndo Adam se likhti hein. Mein arsa teen saal se depration mein mutbala thi. Mujh par waqatan fawaqtan mayoosi ke doray para karte they. Halaank bzahir koi wajah dikhayi nah deti thi. Lekin is ke bawajood bhi khushi ke naam se toh mein zaroor waaqif thi. Magar is ke ehsas se zindagi mahroom thi. . . . . Niili roshniyon ke ilaaj ne meri duniya hi badal daali hey. Chay hafton ke muraqba ne meri khoyi hui khusihyan wapas lota di hein. Lagta hey ke niili roshniyon ne mere andar gham ki lehron ka rukh palat diya hey.

*Mohammad Hamid , Karachi se likhte hein ke meri Umar sirf bees saal hey. College mein parhta hon. Magar qowat iraadi is qader kamzor hey ke kisi bhi kaam ke liye sochta hi reh jata hon. College mein kisi se baat karne mein hichkichahat mehsoos hoti hey. Bawajood koshish ke meri yeh kamzoree daur nahi ho rahi baraye meharbani is ke liye koi ilaaj tajweez karen.*

*Un ke liye niili roshniyon ka muraqba ka ilaaj tajweez kya gaya. Aik mah baad jawab mein Hamid sahib ne apni kaifiyat yun likheen.*

*Qibla o kaaba Janab Azeemi Sahib !*

*Aap bulaa shuba makhlooq Khuda ke hamdard hein. Aap ke tajweez kardah niili roshni ke muraqba ne meri duniya hi badal daali hey. Is aik mah ke douran meri shakhsiyat yaksar badal kar reh gayi hey. Ab mein aik normal hashash bashaash nojawan hon. Har baat nihayat hi khud itmadi ke sath karta hon. Niili roshniyon ke muraqba mein meri kaifiyat mukhtalif hein. Jin ki mukhtasir report likh raha hon.*

*Pehlay din roshni ka tasawwur hi nahi bandha balkay zehan mein khayalat nihayat hi taizi se atay jatay rahay. Aap ki hadaayat ke mutabiq mein ne in par tavajja nah di. Phir tasawwur mein aasman samnay aa gaya aur neelay rang ka tasawwur qaim ho gaya. Phir taqreeban kayi dinon taq musalsal aik si kefiyat rahi ke niili shu'ayen aasman se utar kar mere dimagh aur qalb mein jazb ho rahi hein. Phir is ke baad kayi dinon taq mujhe apna saraapaa niili roshniyon ka bana hua dikhayi diya. Muraqba ke baad mein khud ko halka mehsoos karta tha. Rafta rafta zehan mein yeh yaqeen pukhta ho gaya ke mein bhi normal larkoon ki terhan har kisi se guftagu kar sakta hon aur aaj aik mah baad mujhe yun lagta hey ke jaisay mere andar naye Hamid ne janam liya hey. Mein ab bhi niili roshniyon ka muraqba kar raha hon aur abhi kaafi arsay taq usay jari rakhnay ka iradah hey.*

### **Zard Roshni:**

*Nizaam hazem, habs reah, anton ki diq, paichis, qabz, bawaseer, maida ka alsar waghera ke liye nihayat hi mo-asar ilaaj hey.*

### **Case:**

*Salma choudhri, Multan se likhti hein. Mein do saal se maiday ke alsar ki mariza thi. Aap ne zard roshniyon ka muraqba karne ki hadaayat ki thi.*

*Mein is terhan tasawwur karti thi ke aasman ke neechay baithi hon aur aasman se zard roshni nikal kar mere sir se hoti hui maiday mein zakheera ho rahi hey. Is zard roshni mein mere maiday ka alsar tahleel ho raha hey. Do haftay taq yahi ehsas o kaifiyat rahan ke alsar aahista aahista roshniyon mein tahleel ho kar chhota hota ja raha hey. Do haftay baad aik din muraqba mein khud bakhud yeh baat zehan mein aa gayi ke ab alsar maiday se gayab ho chuka hey aur ab sirf zard chamkeeli roshni aur lateef roshniyan maiday mein mojood hein. Is din ke baad taqreeban har roz yahi kaifiyat rahan aur aaj aik mah ho gaya hey. Mein ne dawaein bilkul chore di hein. Sirf zard roshni ka muraqba kar rahi hon. Mein kisi terhan aap ka shukriya ada nahi kar sakti. Aap ne mujhe nai zindagi bakhsh hey.*

*Kakra town se mansoor Ahmed likhte hein. Mujhe bohat purani paichis ka marz tha. Har jagah se Ula j karaya magar zara afaqa nah hua. Himmat haar kar mein taqreeban mayoos ho kar baith gaya. Aik din mere aik dost ne mujhe azimi sahib ka pata bataya ke tum wahan ja kar ilaaj karo. Meri haalat suntay hi azimi sahib ne farmaya. Aap zard roshniyon ka muraqba karen Allah ne chaha toh aaraam aa jaye ga. Mein ne kuch be yakeeni ke sath is amal ko shuru kya kyunkay mein barray se baray dr se ilaaj kara chuka tha aur paisa bhi is bemari par pani ki terhan baha chuka tha. Kayi saloon se musalsal parhaiz par gaari chal rahi thi. Ab yaqeen nah aata tha ke itnay mamooli ilaaj se marz theek ho jaye. Behar haal muraqba shuru kya toh do din taq toh tasawwur hi nah jama. Pareshan khayaali satati rahi phir teesray din zard roshniyon ka tasawwur qaim ho gaya aur muraqba mein meri dilchaspi qaim ho gayi. Is terhan pandrah din ke baad khoob achi terhan tasawwur qaim ho gaya aur mujhe apne andar in roshniyon ki kaifiyat mehsoos honay lagen. Har waqt jo bemari ka dabao tha. Woh dheeray dheeray toot-ta hua mehsoos hua. Isi asna mein paichis mein bhi afaqa maloom hua. Mujhe jo parhaiz bataya gaya tha is par bhi amal kya.*

*Marz mein kami aayi toh khud bakhud khanay ko bhi jee chahanay laga. Aik aur sahib Lahore se likhte hein. Mujhe anton ki diq guzashta teen saal se thi. Ilaj bhi bhtira karaya. Musalsal parhaiz par guzara hota raha. Mujhe zard roshni ka muraqba bataya gaya aur is ke sath hi zard roshni ka pani bhi peenay ko kaha gaya. Musalsal ilaj se anton ki soozish aur dard mein kaafi afaqa ho gaya. Dr ne check kya toh mujhe report likh kar di ke aap ko bemari nahi hey. Mein is din is qader khush tha ke yun lagta tha jaisay zindagi mein pehli baar khushi se humkenar hua hon. Ab mein har waqt jis bhi mehfil mein baithta hon. apne dost bhaiyeon se muraqba se ilaaj par zaroor guftagu karta hon. Mere nazdeek shkrie ka yeh sab se behtar tareeqa hey ke ziyada se ziyada log is anmol ilaaj se faida uthayein.*

## *Naranji Roshni:*

*Seenay ke amraaz maslan diq, siil, purani khansi, asthma waghera ke liye  
mufeed ilaaj hey.*

*Aik sahib ko siil ka marz tha. Do saal se in ke phephray is qader mutasir  
they ke inhen khoon ki altyan ho jati theen. Inhen niili roshniyon ke  
muraqba ke sath naranji shu-aon ka tail maalish ke liye bataya gaya. Do  
mah ke ilaaj se in ke andar yeh tabdeeli aayi ke khoon ki altyan pehlay ki  
nisbat bohat kam ho gayeen. Chay mah ke baad Allah ke fazl o karam se  
inhen is mozi marz se nijaat mil gayi.*

*Ather Hussain phalih se likhte hein ke arsa baara saal se asthma ki  
shikayat mein mubtala hon aur ab toh umeed bhi tutti ja rahi hey. Barri  
aas ke sath is umeed par rujoo kar raha hon ke azimi sahib koi khusoosi  
nazar farmaayen ge. Inhen bhi naranji shu-aon ka muraqba aur pani ka  
ilaaj karaya gaya. Allah ke fazl se baara saal purani bemari ka khtama ho  
gaya.*

## *Sabz Roshni:*

*High blood pressure aur khoon mein hiddat se peda honay walay amraaz,  
jaldi amraaz, kharish, aatishak, sozaak, Cheep waghera ka ilaaj hey.*

### *Case:*

***Nasar Allah bag, mardan se likhte hein:*** Mere saaray jism par kharish  
thi. Teen saal ilaaj hota raha. Magar yeh haal tha ke kharish se zakham  
ban jataj they. Barri takleef thi. Bil akhir sabz roshniyon ke muraqba aur  
sabz roshniyon ke pani se paanch mah ke arsay mein is takleef se  
mukammal nijaat mil gayi.

*Naheed fatima, myanwali. High blood pressure ke marz mein shadeed tor  
par mubtala theen. Itni ziyada kabhi kabhi haalat kharab ho jati ke ghar*

*ka kaam kaaj bhi mushkil ho jata. Is terhan chhootey chhootey bachay bhi nazar andaaz ho rahay they. Subah shaam sabz roshni ka muraqba se aur raat ko kamray mein sabz bulb roshan rakhnay se bees din mein haalat sudhar gayi.*

*Sundas baitul, Peshawar se likhti hein ke mere saaray jism par cheep par jati thi. Jis ki wajah se mein sakht ehsas kamtaree ka shikaar thi. Sabz roshni ke ilaaj se meri yeh shikayat ab bilkul khatam ho chuki hey. Is ilaaj ke sath sath mein ne samandari seep ka ilaaj bhi kya tha.*

### *Surkh Roshni:*

*Low blood pressure, anemia, ghatiya, dil ka ghatna, dil ka doobna, awanai ka kam mehsoos karna, buzdali, nervous break down, dimagh mein mayoos kin khayalat aana, mout ka khauf, onche aawaz se dimagh mein chout mehsoos hona waghera ke liye surkh roshni ka muraqba karaya jata hey.*

### *Case:*

**Dr Niaz Hussain likhte hein:** *Aik saal se meri biwi nervous break down ka shikaar thi. Medical mein is marz ke liye ziyada tar nasha aawar dwayyan istemaal karate hein. Jin se dimagh ki harkat is qader sust par jati hey ke mareez ko neend aa jati hey. Neend ki wajah se is ka aasabi tanao daur ho jata hey. Mein ne chay mah taq biwi ko in adwiyaat par rakha. Magar woh in ki aadi honay lagi aur dawa nah khanay ki soorat mein is par nervous break down ka pehlay se bhi shadeed dora parney laga. Mein ne apni begum ko surkh roshniyon ka muraqba karaya. Bemari ke asraat chehray se mafqood hein. Bulaa shuba muraqba se ilaaj nihayat hi mo-asar aur be zarrar ilaaj hey. Ab mein aksar apne mareezon ko medical ke sath sath muraqba ka ilaaj bhi bta deta hon. Taa ke nau insani is faizan e nemat se bharpoor faida uthaye.*

**Sabghat Allah likhte hein:** *Ke mera dimagh har waqt mayoos kin khayalat ki aamajgah bana rehta tha. Wajah is ki kuch nah thi. Bas dil har waqt negative soch mein dooba rehta tha. Surkh roshni ke muraqba se meri sochon mein misbet tabdeeli aa gayi hey.*

## *Jamni Roshni:*

*Mardon ke jinsi amraaz aur khawateen ke andar reham se mutaliq amraaz ka ilaaj hey.*

### *Case:*

*Aik sahib deera ismael Khan se likhte hein. Jinsi kamzoree ki binaa par mein shadi ke qabil nah tha. Is ki wajah se shadeed ehsas kamtarri ka shikaar tha. Jamni roshiniyon ke muraqba aur jamni tail ki maalish ne meri yeh kamzoree kaafi hadd taq khatam kar di hey.*

*Aik khatoon cheecha watni se likhti hein. Meri shadi ko arsa paanch saal guzar gaye. Aulaad se mehroomi thi. Dr reham ke andar waram batatay they. Bohat ilaaj karaya. Bil akhir jamni roshni ka muraqba aur jamni tail ki maalish ne reham ke andar ka waram daur kar diya aur ab mein umeed se hon.*

## *Gulaabii roshni:*

*Mirgi, dimaghi doray, zehan aur Hafza ka maoof hona, dar aur khauf, Adam tahaffuz ka ehsas, zindagi se mutaliq manfi khayalat aana, duniya se bezari se nijaat panay ke liye mo-asar ilaaj hey.*

### *Case:*

***Salman ansari, thatta se likhte hein.*** Mein arsa daraaz se mirgi ke marz mein mubtala tha. Is mein barri azeeyaten bhi uthai hein. Kayi baar bazaar mein chaltay chaltay dora par gaya. Gir gaya aur chouten lagen. Aik dafaa nahate hue dora par gaya. Aik ghatay ke baad logon ko pata chala ghrzik\_h meri dekh bhaal ke liye log sath rehtay they. Jis ka mujhe har waqt ehsas rehta tha. Bhala ho azimi sahib ka jinhon ne gulaabii roshiniyon ka muraqba tajweez kar ke meri masehaie ki hey. Mujhe yaqeen hey ke Insha Allah mein mukammal tor par Shifa yab ho jaoon ga.

*kaam karne ke dil ki dehshat khatam nahi hoti aur koi kuch kahe nah kahe.  
Mein khud har waqt andar hi andar pattay ki terhan larazi rehti thi. Is ke  
sath hi Allah miyan ka khauf bhi mere mizaaj ka aik hissa ban chuka tha.  
Apni nazar mein mera har feal aik gunah lagta aur mein har waqt Allah  
miyan se dar dar ke maffi maangti rehti. Is dabao ne mere tamam asaab  
ko apni lapait mein le liya aur mein har waqt mzmhl rehne lagi. Mere  
shohar ne mujhe gulaabii roshiniyon ka muraqba karne ko kaha. Do mah  
ke baad aaj mein mutmaen hon aur kaafi hadd taq mujhe yaqeen hey ke ab  
mukammal tor par sahet yab ho jaoon gi.*

## Martaba e Ehsaan

*100 baar duroood shareef aur 100 baar Ya Hayuu Ya Qyom parh kar band  
aankhon se yeh tasawwur kya jaye ke mein Allah taala ko dekh raha hon.  
Ya Allah taala mujhe dekh rahay hein. Is muraqba se bandah ka Allah ke  
sath talluq qaim ho jata hey aur is ke andar se khauf aur gham khatam ho  
jata hey.*

*Martaba ahsaan ka muraqba qiyam salaat ke liye nihayat hi mufeed mashq  
hey. Jaissa ke hamaray nabi kareem aleh Salat o valslam ka irshad hey:*

*Jab namaz mein kharray ho toh yeh tasawwur karo ke tum Allah ko dekh  
rahay ho ya Allah tum ko dekh raha hey. Is muraqba ki mashq se Allah ka  
tasawwur qaim ho jata hey aur namaz mein suroor anay lagta hey.*

**Sadih khanam, Shah coat se likhti hein:** Murshid kareem ki ijazat se mein  
ne martaba ahsaan ka muraqba shuru kya. Is ki kaifiyat darj zail hein.  
Muraqba mein dekhatii hon ke mein arsh ke neechay hon. Jis zameen par  
hon. Woh zameen paaray ki hey aur mere liye nihayat hi naram o mulaem  
bistar laga hua hey. Mein is par nihayat hi aaraam se baithi hon. Oopar  
se Allah taala ke noor ki roshni mujh par par rahi hey. Khayaal aaya ke  
yeh Allah taala ki benaye ka noor hey aur Allah pak mujhe dekh rahay  
hein. Allah taala ki nazar mein mujhe nihayat hi mohabbat aur shafqat  
mehsoos hui. Mujhe aisa laga jaisay mein aik choti si bachi hon. Mere dil  
mein Allah pak ko dekhnay ka shoq hey. Mein ne Allah miyan se poocha.  
Ya Allah mein kab aap ko dekh sakun gi. Allah taala ne farmaya. Abhi tum  
bohat choti ho. Jab tum barri ho jao gi toh phir hum ko dekh sakuu gi.  
Mein Allah miyan se barabar sawal kiye ja rahi hon. Ke mein kab barri  
hon gi. Mujhe aap ko dekhnay ka bohat Ishtiaq hey. Phir is ke baad khayaal  
aaya ke Allah miyan ko mein toh nahi dekh sakti. Magar Allah miyan toh  
mujhe dekh rahay hein. Allah miyan meri baat bhi samajh rahay hein. Mein  
bhi jab barri ho jaoon gi toh Allah miyan ko dekh lon gi. Is khayaal ne  
mere andar aik itminan bhar diya. Mera rawan rawan is itminan ki khusi  
aur Latafat ko mehsoos karne laga.

**Rasheed Khan , deera ghazi Khan:** Murshid kareem ki ijazat se martaba ahsaan ka muraqba kya. Kya daikhta hon ke arsh ke neechay khara hon aur arsh se noor ka darya aabshaar ki soorat mein mere oopar aa raha hey. Is ki shu'ayen mere sir se andar daakhil ho kar meri aankhon ke andar jazb honay lagen aur mujhe aisa laga ke mein ne doorbeen laga li hey. Jis se mujhe saaf dikhayi day raha hey. Mein ne dekha aur mehsoos kya ke is noor ki dhaar mere jism ke ird gird libaas ban kar lipattee ja rahi hey. Har dhaar ke sath aik libaas mere jism se lipatta mehsoos hua. Jaisay koi aik par aik kapra pehnta jaye.

*Yeh tamam noor ke kapray mujhe meri jald ke sath chimattey mehsoos hue. Dekhnay mein yeh bohat khobsorat libaas nazar atay they. Is terhan 35 libaas is Hussain noor ne mujhe pahnaye aur bohat der taq noor meri aankhon mein jazb hota raha. Phir meri nigah arsh ko dekhnay lagi. Ab arsh se noor aana band ho gaya. Magar mujhe ehsas hua ke arsh par zaat baari taala mojood hein. Mein intahi mehviyat ke aalam mein apne rab ko dekhnay laga. Phir mujhe yun laga ke Allah pak ke andar se noor phoot raha hey aur yeh noor mere oopar par raha hey. Yeh noor pehlay se bhi ziyada roshan aur lateef tha. Is ki roshni mein mera chehra afshaan ki terhan chamaknay laga. Phir mujhe Allah taala bohat hi qareeb mehsoos hue. Baar baar mere zehan mein yeh aayat anay lagi, "Nahno Aqrab ilaihi minn Habal alwareed" muraqba mein sara waqt mujhe Allah ki qurbat aur is ke noor ka ehsas raha. Mujhe yun laga jaisay mein intahi lateef roshiniyon se bana hua hon.*

*Is Latafat ko mere qalb aur dimagh ne bhi mehsoos kya aur Allah taala ki be panah mohabbat mere andar mehsoos hui. Mera jee chaha mein har waqt isi terhan Allah pak se qareeb rahon. Is lamhay siwaye qurbat ke aur koi taqaza mere andar nah tha.*

**Note:** Raah sulooq ke musafir apne murshid kareem ki ijazat se muraqba karen. Hum bta chuke hein ke rohaniyat shagird ke andar aisi haalat peda kar deti hey jis mein woh Allah taala ke sath apna talluq is hadd taq mehsoos kar laita hey ke usay Allah dekh raha hey. Salaat ka programme is baat ki takraar hey ke bande ka talluq har waqt aur har lamha Allah se

*qaim hey aur Allah taala har aan is ke sath mojood hey. Jab ensaan salaat ke andar is baat ki mashq mukammal kar laita hey toh Allah taala ke huzoor haazri ka idraak mushahida ban jata hey. Is maqam ko rasool Allah aleh Salat o valslam ne martaba ahsaan ka naam diya hey.*

\* *Namaz Fajar se taqreeban bees minute pehlay tamam zaroriyat se farigh ho kar musalley par is terhan baith jayen jaisay atahiyyat parhte waqt baithtay hein.*

\* *Aankhen band kar ke tasawwur karen ke aap Allah ke huzoor haazir hein aur Allah aap ke samnay mojood hey.*

\* *Paanch se das minute taq yeh tasawwur karne ke baad namaz Fajar qaim karen. Douran namaz Allah ko apne samnay mojood dekhnay ka tasawwur qaim rakhen. Namaz is tasawwur mein ada karen ke Allah aap ke samnay mojood hey aur aap namaz ke tamam arkaan bargaah ayzdi mein injam day rahay hein. Is terhan zehan Allah taala ki taraf ho ga aur jism namaz ke arkaan ada kar raha ho ga. Namaz mein ayaat ki talawat ke waqt yeh tasawwur karen ke aap Allah se mukhatib hein. salam*

*Salam phairnay*

*Salam pairnay ke baad athaiyat ki nashist mein baithy baithy chand minute taq Allah ki mojoodgi ka tasawwur jari rakhen.*

*Agar aap ko Allah ko dekhnay ka tasawwur qaim karne mein dushwari mehsoos ho toh yeh tasawwur karen ke aap Allah ke huzoor mojood hein aur Allah aap ki tamam harkaat o saknaat mulahiza farma rahay hein. Dono mein se koi aik tasawwur qaim kya ja sakta hey. Agar ibtida mein tasawwur qaim nah ho sakay toh fikr mand nah hon. Mutawatar isi tareeqay par amal pera rahan. Insha Allah jald tasawwur qaim ho ga aur namaz mein Allah ki qurbat ka haqeeqi lutaf haasil ho ga.*

*Namaz Zahar aur asar mein namaz se pehlay chand minton ke liye Allah hazir Allah hazir ka vird karen aur Allah ki mojoodgi ka tasawwur karen. Phir saari rkatin isi tasawwur ke sath ada karen. Maghrib ki namaz mein waqt ki kami ke baais namaz se pehlay istaghraaq ki mashq aur tasawwur nah karen balkay saari rkatin is tasawwur mein ada karen ke mein Allah ke samnay hon.*

*Namaz esha se pehlay al athiyat ki nashist mein baith kar Allah ki mojoodgi ka tasawwur paanch minute taq karne ke baad farz namaz isi tasawwur mein qaim karen.*

*Raat ko sonay se pehlay kisi bhi aaraam da nashist mein baith kar Allah ko dekhnay ka tasawwur ya yeh tasawwur ke Allah aap ko dekh raha hey, das minute taq qaim rakhen aur phir so jayen.*

*Agar namaz mein dil nah lagey ya namazain baar baar qaza hoti hein toh chalees roz namaz Fajar ki namaz ba jamaat ada karen. Insha Allah koi namaz qaza nahi ho gi.*

## Ghaib Salat Ki Duniya

Salaat is Sallatis ibadat ka naam hey jis mein Allah ki barayi, tazeem aur is ki rbobit o hakmiyat ko tasleem kya jata hey. Salaat har paighambar par aur is ki ummat par farz ki gayi hey. Salaat qaim karkay bandah Allah se qareeb ho jata hey. Salaat fawahishat aur munkirat se rokk deti hey. Salaat darasal Allah ke liye zehni markaziyat ke husool ka yakeeni zareya hey. Salaat mein zehni yaksoi (concentration) haasil ho jati hey.

Hazrat ibrahim(a. s) Ne apne betay Hazrat ismael(a. s) Ko mecca ki be aabb o giyah zameen par abad kya toh is ki gharz yeh bayan ki.

“Ae hamaray parvar-digaar! Taa ke woh salaat (aap ke sath talluq aur rabita) qaim karen.”

Hazrat ibrahim ne apni nasal ke liye yeh dua ki:

“Ae mere parvar-digaar! Mujh ko aur meri nasal mein se logon ko salaat (rabita) qaim karne wala bana.”

“Hazrat ismael(a. s) apne ahal o Ayal ko salaat qaim karne ka hukum dete they. “(-Surah maryam aayat 55)”

Hazrat Loot (a. s), Hazrat Ishaq (a. s), Hazrat yaqoob aur in ki nasal ke payghambaroon ke baray mein Quran k\_ htahekehtahe:

“Aur hum ne un ko naik kamon ke karne aur salaat qaim karne ki wahi ki . “(Surah anbiya. Aayat 73)

Hazrat luqman(a. s) Ne apne betay ko nasiyaat ki:

“Ae mere betay salaat qaim kar. ” (Surah luqman aayat 17)

Allah ne Hazrat moosa Aleh Salam -Se kaha:

*“Aur meri yaad ke liye salaat qaim kar yani meri taraf zehni yaksoi ke sath mutwajjah reh. ”(Surah taahah aayat 14)*

*Hazrat moosa Aleh Salam aur Hazrat Haroon (a. s) Ko aur un ke sath bani Israel ko Allah ne hukum diya.*

*“Aur Allah ne salaat ka hukum diya hey. ”(Surah maryam aayat 31)  
aakhri aasmani kitaab Quran batata hey ke arab mein yahood aur isaai qaim Salat o they.*

*Tarjuma: “Ahal kitaab mein kuch log aisay bhi hein jo raton ko kharray ho kar Allah ki ayatain parhte hein aur woh sajda (Allah ke sath supurdagi) krte hein. ”(Al e imran aayat 113)*

*“Aur woh log jo mohakam pakarte hein kitaab (Allah ke banaye programme aur aasmani qanoon) ko aur qaim rakhtay hein salaat hum zaya nahi karte ajar neki karne walon ke. ”(Airaaf 120)*

*Bandah jab Allah se apna talluq qaim kar laita hey toh is ke dimagh mein woh darwaaza khil jata hey jis se woh ghaib ki duniya mein daakhil ho kar wahan ke halaat se waaqif ho jata hey.*

*Salaat ke ma-ani, mafhuum aur namaz ke aamaal par tafkr karne se yeh nateejah akhaz hota hey ke salaat darasal zehni salahiyat (concentration) ko bahaal kar deti hey. Ensaan zehni yaksoi ke sath shaori kaifiyat se nikal kar la shaori kaifiyat mein daakhil ho jata hey. Muraqba ka mafhuum bhi yahi hey ke bandah har taraf se zehan hata kar, shaori duniya se nikal kar la shaori duniya, ghaib ki duniya se aashna ho jaye. Bandah jab salaat qaim karta hey aur Allah ke sath is ka talluq qaim ho jata hey. Toh poori namaz muraqba hey.*

*Salaat (namaz) mein yaksoi haasil karne aur Allah se talluq qaim karne aur Allah ke samnay sajda huzoori karne ke liye yeh muraqba karaya jata hey.*

*Wudu ke baad salaat qaim karne se pehlay aaraam da nashist mein qibla rukh baith kar teen martaba duroood shareef, teen baar kalma shahadat parh kar ankhen band kar len.*

*Aik minute se teen minute taq yeh tasawwur qaim karen.*

*“ Arsh par Allah mojood hey, tjlyat ka nuzool ho raha hey aur mein arsh ke neechay hon. ”is ke baad kharray ho kar salaat qaim karen.*

*Muraqba ki terhan aadmi jab gird o paish se be khabar ho kar namaz mein yaksoi haasil kar laita hey. Toh yahi qiyam salaat ka muraqba hey. Quran pak Allah ka kalaam hey aur un haqayiq o Muarif ka bayan hey jo Allah taala ne bawaseela Hazrat Jibryil (a. s), Anhazrat aleh Salat o valslam ke qalb Ather par nazil farmaiye. Quran Majeed ka har lafz Anwaar o tjlyat ka zakheera hey. Bzahir mazameen ghaib arabi alfaaz mein samnay hein, lekin alfaaz ke peechay noori tamasulat aur maani ki wasee duniya mojood hey. Tasawuf aur rohaniyat mein yeh koshish ki jati hey ke rooh ki aankhh se alfaaz ke noori tamasulat ka mushahida haasil kya jaye taa ke Quran pak apni poori jamiat aur manoyt ke sath roshan ho jaye. Quran Majeed mein bhi is haqeeqat ki taraf ishara mojood hey aur usay haasil karne ki hadaayat ki gayi hey.*

*Jab bhi Quran Majeed ki talawat ki jaye. Chahay namaz mein, tahajud ke nawafil mein ya sirf talawat ke waqt, aadmi yeh tasawwur kere ke Allah is kalaam ke zariye mujh se mukhatib hein aur mein mula aala ki Maarsfat is kalaam ko sun raha hon. Is talawat ke waqt woh yeh khayaal qaim rakhay ke rehmat Ellahi alfaaz ke noori tmasulat is par munkashif kar rahi hey. Jab aadmi is zehni tavajja (muraqba) ke sath talawat kalaam Allah karta hey toh is nisbat mein inhimak hota hey jis nisbat se Quran Majeed ka nuzool hua hey. Nisbat ke baar baar daur karne se aadmi ka qalb muala aala se aik rabt peda kar laita hey. Chunanchey jab woh Quran Majeed parhta hey toh jis qader is ke qalb ka aaina saaf hota hey isi munasbat se maani o mafahem ki noorani duniya is ke oopar zahir honay lagti hey.*

## Muraqba e Mout

*Ensaan ki zindagi maadi jism ke fanaa honay ke baad khatam nahi hoti. Insani anaa mout ke baad maadi jism ko kher baad keh kar roshni ka bana hua jism ikhtiyar kar layte hey aur roshni ke jism ke zariye is ki harkaat jari rehti hein. Is ki misaal khawab ki haalat hey. Khawab mein maadi hawaas roshni ki duniya mein kaam karne walay hawaas se maghloob ho jatay hein lekin khatam nahi hotay. Is waqt hamari kaifiyat mout se mushabihat rakhti hein. Lekin jab maadi jism ke hawaas par roshni ke jism ke hawaas ka is terhan ghalba ho jaye ke maadi hawaas ka roshni ke hawaas par dobarah ghalib aana mumkin nah ho toh maadi jism ta-attul ka shikaar ho kar bekar ho jata hey isi ka naam mout hey.*

*Baydaari mein maadi hawaas ko waqt tor par maghloob kar ke roshni ke hawaas ko khud par taari kar lainay ke liye muraqba mout kya jata hey. Muraqba mout ki mashq mein mahaarat haasil kar lainay ke baad koi shakhs jab chahta hey maadi hawaas ko maghloob kar ke roshni ke hawaas ghalib kar laita hey aur jab chahta hey maadi hawaas mein wapas aa jata hey.*

*Mohammad alrsol Allah aleh Salat o valslam ka irshad alii maqam hey:  
“mar jao marnay se pehlay.”*

*Hadees shareef mein isi baat ki taraf ishara hey ke duniya ki zindagi mein rehtay hue maadi hawaas ko is terhan maghloob kar liya jaye ke aadmi mout ke Hawa seen se waqfiyat ho jaye yani woh maadi hawaas mein rehtay hue mout ke baad ki duniya ka mushahida kar le.*

### Airaaf:

*Kisi aaraam da jagah pusht ke bil late jayen. Phir jism ke har hissa par yakke baad deegray tavajja markooz kar ke relax karen. Tasawwur karen ke aap roshni ke jism ke zariye fiza mein urrtay hue is aalam ki taraf ja rahay hein jo mout ke baad ka aalam hey, rafta rafta roshni ka jism jis ko*

*jism misali bhi kehte hein, mutharrak ho kar is duniya ki sair karne lagta  
hey jis mein ensaan marnay ke baad rehta hey aur maadi takazey poooray  
karta hey.*

*Aayiya!*

*Mout ke baad ki zindagi ka khoj lagatay hein (a. s) dozano baith kar anhen  
band kar len. Mun band kar ke naak ke dono sorakhon se geherai mein  
saans le kar seenay mein rokk len. Jab taq aasani ke sath bardasht kar  
saken saans rokay rahan aur phir mun khol kar aahista aahista bohat  
aahista saans bahar nikalen. Qabar ki geherai ka tasawwur kar ke roohani  
toh rpr qabar ke andar utar jayye. Bas theek hey ab hum qabar ke andar  
hein. Matti aur kafoor ki mili jali khusbhoo dimagh mein bas gayi hey.  
Yahan oxygen itni kam hey ke dam ghatt raha hey. Anhen boujhal aur  
khumar alood ho gayi hein. Papootay sakit hein palak jhapkane ka amal  
khatam ho gaya hey. Yeh dekhye! Nazar aik jagah qaim ho gayi hey.  
Aankhon ke samnay asprng ki terhan chhootey chhootey dairay aur baray  
baray dairay aana shuru ho gaye hein. "Ya badeel ajayeb" manzar kis  
qader khush rang aur Hussain hey. Yeh aik dam ghp andhera kaisay ho  
gaya(a. s) Haath ko haath sujhai nahi deta.*

*Woh dekho!*

*Samnay daur bohat daur taqreeban do so mil ke faaslay par khala mein  
roshni nazar aa rahi hey zara seen taraf dekhye! Yeh darwaaza hey chaliye  
andar chaltay hein.*

*Kya khoob! Yahan toh poora shehar abad hey. Buland o baala emiratein  
hein. Lakhory eitey ke makaan aur chikni matti se banay hue kachay  
makaan bhi hein.*

*Hobayghaat bhi hey aur nadi naalay bhi. Jungle biyabaan bhi hein aur  
phoolon phalon se lde huve darakht aur baagaat bhi. Yeh aik aisi bastii  
hey jis mein mehlaat ke sath sath pathar ke zamane ke gharon mein rehne  
walay Adam zaad bhi muqeem hein.*

*Idhar dekhye! Kitna gehra aur andhera ghaar hey. Aayye jhaank kar  
dekhen is ke andar kya hey herat hey is ke andar toh Adam zaad aur un ke  
khandan ke logon ki roohein aaraam kar rahi hein.*

*Kis qader sharam ki baat hey ke marwai duniya ke is khitta mein sab log nangay hein aur inhen yeh ehsas hi nahi hey ke sattar poshi bhi koi zurori amal hey. Yeh libaas se azad log hamein is terhan ghour ghour kar dekh rahay hein, zara in ke qareeb toh chalein.*

*Aik sahib ne agay barh kar poocha. “Aap ne apne lateef, naram o naazuk jism par yeh boojh kyun daal rakha hey (a. s) Soorat shakal se aap hamari nau ke afraad nazar atay hein. ”*

*Bohat behas o tameez ke baad maloom hua ke yeh is zamane ke maray hue logon ki duniya (airaaif) hey jab zameen par insanon ke liye koi masharti qanoon raaij nahi hua tha aur logon ke zehnon mein sattar poshi ka koi tasawwur nahi tha.*

### *Azeem Al Shan Shehar:*

*Yeh is qader azeem al shan shehar jis ki abadi arbon khrbon se mutajoz hey, lakhoon karorron saal se abad hey. Is shehar mein ghoom kar lakhoon saal ki tahazeeb ka mutalea kya ja sakta hey. Yahan aisay log bhi abad hein jo aag ke istemaal se waaqif nahi aur aisay log bhi abad hein jo pathar ke zamane ke log kahe jatay hein. Is azeem al shan shehar mein aisi bastiyan bhi mojood hein jis mein aaj ki science se bohat ziyada taraqqi Yafta qoumain rehti hein. Jinhon ne is taraqqi Yafta zamane se ziyada taaqatwar hawai jahaaz aur missile banaye they. Imtadar zamana ne jin ka naam uran kahtoli waghera rakh diya. Is shehar mein aisi Danishwer qoum abad hey jis ne aisay farmole ijaad kar liye they jis se kashish saqal khatam ho jati hey aur hazaron tan wazni chattaan ka wazan paron se bharay hue takiya se kam ho jata hey. Is lakhoon saal puranay shehar mein aisi qoumain bhi mehv istirahat ya mbtlaye ranj vaalam hein jinhon ne time space ko less kar diya tha aur zameen par rehtay hue is baat se waaqif ho gaye they ke aasman par farishtay kya kaam kar rahay hein aur zameen par kya honay wala hey. Woh apni ayjadat ki madad se hawaon ka rukh phair dete they aur tufaan ke josh ko jhaag mein tabdeel kar dete they. Isi khitta marwai zameen mein aisay log bhi mojood hein jo jannat mein Allah ke maheman hein aur aisay shaqi bhi jin ka muqaddar dozakh ka eendhan banna hey.*

*Yahan khait khalyaan bhi hein aur bazaar bhi. Aisay khait khalyaan jin mein khaiti toh ho sakti hey lekin zakheera andozi nahi hey. Aisay bazaar hein jin mein dukanain toh hein lekin khredar koi nahi.*

*Chalye! Is bazaar mein chaltay hein.*

### *Kaarobar:*

*Aik sahib dukaan lagaye baithy hein aur terhan terhan ke dabbay rakhay hue hein in mein samaan waghera kuch nahi hey. Kitna udaas aur pareshan hey yeh shakhs. Poocha. "tumhara kya haal hey ?" kaha. "mein is baat se ghamgeen hon ke mujhe paanch so saal baithy hue ho gaye hein. Mere paas aik gahak bhi nahi aaya hey. " Tahaqeeq karne par maloom hua ke yeh shakhs duniya mein sarmaya daarr tha. Munafe khori aur chor bazari is ka pesha tha.*

*Barabar ki dukaan mein aik aur admi betha hua hey boorha aadmi hey. Baal bulkul khushk ulje hue, chehray par wehshat aur ghabrahat hey. Samnay kaghaz aur hisaab ke register parre hue hein. Yeh aik kushadah aur qadray saaf dukaan hey. Yeh sahib kaghaz qalam liye raqmon ki maizaan day rahay hein aur jab raqmon ka joor karte hein toh buland aawaz se adaad ginte hein. Kehte hein "do aur do saat, saat aur do das, das aur das Anees. "is terhan poori maizaan kar ke dobarah total karte hein taa ke itminan ho jaye ab is terhan maizaan dete hein. "do aur teen paanch, paanch aur paanch saat, saat aur no baara. "matlab yeh hey ke har martaba jab maizaan ki jaanch karte hein toh maizaan ghalat hoti hey aur jab dekhte hein ke raqmon ka joor sahih nahi hey toh wehshat mein chikhte chillate hein. Baal nochte hein aur khud ko kostay hein. Badbadate aur sir ko deewar se takrate hein aur phir dobarah maizaan mein munhamik ho jatay hein. Baray miyan se poocha. "janab! Aap kya kar rahay hein. Kitni muddat se aap is pareshani mein mubtala hein. " baray miyan ne ghor se dekha aur kaha. "meri haalat kya hey kuch nahi bta sakta, chahta hon ke raqmon ki maizaan sahih ho jaye magar teen hazaar saal ho gaye hein kam bikhat yeh maizaan sahih honay mein nahi aati. Is liye ke mein zindagi mein logon ke hisabaat mein danista heyr phair karta tha badma 'lky mera shoar tha.*

*Ulama so se talluq rakhnay walay in sahib se miley. Daarhi itni barri jaisay ja'r per ki jhaari. Chaltay hein toh daarhi ko akhatta kar ke kamar ke gir dalbeit letay hein, is terhan jaisay patka lapait liya jata hey. Chalne mein daarhi khil jati hey aur is mein ulajh kar zameen par avndhe mun gir jatay hein. Uthnay mein daarhi phir khil jati hey aur ulajh kar mun ke bil girtay hein. Sawal karne par unhon ne bataya. "Duniya mein logon ko dhoka dainay ke liye mein ne daarhi rakhi hui thi aur daarhi rakhna mere nazdeek barri neki thi is neki ke zariye bohat aasani se seedhay aur naik logon se apni matlab barari kar liya karta tha. "*

*Woh dekhye samnay bastii se bahar aik sahib zor, zor se aawaz laga rahay hein. "ae logo! Aao mein tumhe Allah ki baat sunataa hon. Ae logo! Aao aur suno, Allah taala kya kya farmatay hein. "koi bhi aawaz par kaan nahi dhrta Albata firshton ki aik touli idhar aa nikalti hey.*

### *Ulama e Soo:*

*"Haan sunaaoo! Allah taala kya farmatay hein. " Naaseh foran kehta hey. " bohat der se piyasa hon, mujhe pehlay pani palao, phir batau ga Allah taala kya kehte hein. " Farishtay kholtey hue pani ka aik glass mun ko laga dete hein. Hont jal kar siyah ho jatay hein aur jab woh pani peenay se inkaar karta hey toh farishtay bhi ubalta aur kholta hua pani is ke mun par undail dete hein. Hanstay aur qehqahey lagatay hue buland aawaz se kehte hein. " Marood kehta tha aao Allah ki baat sunaoon ga. Duniya mein bhi Allah ke naam ko bator kaarobar istemaal karta tha. Yahan bhi yahi kar raha hey. "jehelsey ur jalay hue mun se aisi wehshat naak aawazian aur cheekhain nikalti hein ke ensaan ko suneney ki taab nahi. Chlye, daur bohat daur bhaag chlye.*

### *Lagayee Bujhayee:*

*Is azeem al shan shehar mein aik tang aur tareek gali hey. Gali ke ekhtataam par khait aur jungle hein. Yahan aik makaan bana hua hey. Makaan kya hey bas chaar deewari hey is makaan par kisi rubber numa cheez ki jaali daar chhat pari hui hey. Dhoop aur barish se bachao ka sawal hi peda nahi hota. Is makaan mein sirf aurtain hein, chhat itni si hey*

*ke aadmi khara nahi ho sakta. Mahol mein ghutan aur iztiraab hey. Aik sahibaa tangen phelaaye baithi hein. Ajeeb aur barri hi ajeeb baat hey ke tangon se oopar ke hissa mamool ke mutabiq aur tangen das foot lambi hein. Is heyyat kazaie mein dekh kar in se poocha. "Mohtarma! Yeh kya moamma hey. " Bataya ke mein dunyae faani mein jab kisi ke ghar jati wahan ki baat doosri jagah aur yahan ki baat teesri jagah kalie phandey laga kar karti thi. Duniya walay usay lagai bujhai kehte hein. Ab haal yeh hey ke chalne phirnay se mazoor hon. Tangon mein angare bharay hue hein. Haae mein jal rahi hon aur koi nahi jo mujh par taras khaye.*

### *Gheebat:*

*Chehray par dar aur khauf numaya, chaptay chupatay dabey paon yeh shakhs haath mein churee liye ja raha hey. Uf khudaaya, is ne samnay kharray hue aadmi ki pusht mein churee ghonp di aur bahtay hue khoon ko kuttay ki terhan zabaan se chaatnay laga. Taaza taaza aur gaarha khoon peetay hi qay ho gayi. Khoon ki qay. Naheef aur nizar zindagi se bezaar krahte hue kaha. " Kash aalam faani mein yeh baat meri samajh mein ajati ke gheebat ka injam yeh hota hey. "*

### *Onche Onche Bldngin:*

*Shakal vsort mein ensaan, deal doll ke aitbaar se dio. Qad taqreeban 20 foot, jism be intahaa chaura, qad ki lambai aur jism ki choraai ki wajah se kisi kamray ya kisi ghar mein rehna namumkin. Bas aik kaam hey ke iztirari haalat mein makanon ki chhat par idher se udhar aur udhar se idher ghoom rahay hein. Baith nahi saktey, late bhi nahi saktey, aik jagah qiyam karna bhi bas ki baat nahi hey. Iztirari kefiyat mein is chhat se is chhat par aur is chhat se is chhat par musalsal chhlangin laga rahay hein. Kabhi rotay hein aur kabhi be qarar ho kar apna sir pitte hein.*

*Poocha. "yeh kya tamasha hey yeh kis amal ki Padaash hey? Aap is qader ghamgeen aur pareshan haal kyun hein. "*

*jawab diya.*

*" Mein ne duniya mein yatimon ka haq ghasab kar ke bldngin banai theen. Yeh wohi bldngin aur emiratein hein. Aaj in ke darwazay mere oopar band*

hein. Lazeez aur margun khaano ne mere jism mein hua aur aag bhar di hey. Hua ne mere jism ko itna bara kar diya hey ke ghar mein rehne ka tasawwur mere liye anhoni baat ban gayi hey. Aah! Aah yeh aag mujhe jala rahi hey. Mein jal raha hon. Bhagna chahta hon magar faraar ki tamam rahein khatam ho gayi hein.

Aayye! Ab marnay ke baad zindagi ka doosra rukh dekhte hein.

### *Malik Ul Maut:*

Muraqba mout mein dekha ke khait ke kinare aik kacha kotha bana hua hey. Kothey ke bahar chehar deewari hey. Chehar deewari ke andar sehan hey. Sehan mein aik ghana darakht hey. Ghaliban yeh darakht name ka hey. Is darakht ke neechay bohat se log jama hein. Mein bhi wahan poanch gaya. Mein ne dekha aik aurat khari hey aur aik sahib se ulajh rahi hey aur keh rahi hey ke tum mere khawand ko nahi le ja saktey. Woh sahib kehte hein ke mein is muamlay mein tumhari koi madad nahi kar sakta. Yeh toh Allah taala ke mamlaat hein. Woh jis terhan chahtay hein isi terhan hota hey. Aurat ne “haae” keh kar zor se apne dono haath seenay par maaray aur zaar o qitaar ronay lagi.

Mein agay barha aur poocha ”kya baat hey? Aap is aurat ko kyun halkaan kar rahay hein ?”. Un sahib ne kaha. “mujhe ghor se dekho aur pehchano ke mein kon hon ??”

Mein ne wahein kharray kharray ankhen band kar len jaisay muraqba karte waqt band ki jati hein aur in sahib ko dekha toh pata chala ke yeh Hazrat Malik ul maut hein. Mein ne bohat adab se salaam kya aur musafah ke liye haath barha diye. Hazrat Izraeel(a. s) Ne musafah kya. Jis waqt mein ne in se haath milaye toh mujhe mehsoos hua ke mere andar bijli ka current daud raha hey. Mujhe yaad parta hey ke kayi jhatkay bhi lagey jin se mein kayi kayi foot oopar uchhal uchhal gaya. Aankhon mein se chingarian nikalti nazar ayen.

Bohat drtay drtay aur taqreeban iltija ke se andaaz mein, mein ne poocha ”is aurat ke khawand ka kya maamla hey ??”

*Hazrat Izraeel(a. s) Ne kaha. "yeh sahib Allah taala ke bargzida bande hein. Yeh aurat in ki biwi hey aur yeh bhi bargzida bandi hey. Allah taala ne apne is bande par hukum nazil farmaya ke ab tum duniya chore do. Lekin mujhe yeh hadaayat hey ke agar hamara bandah khud aana chahay toh rooh qabz ki jaye. Allah taala ka yeh bandah raazi brza hey aur is duniya se safar karne ke liye bekraar hey lekin biwi sahibaa ka israar hey ke mein apne shohar ko nahi jany dun gi tavqiteh hum dono par aik sath mout warid ho. "*

*Is ihata mein matti aur phons ke banay hue aik kamray ke andar malik ul maut mera haath pakar kar le gaye. Wahan aik khizar soorat buzurag bhooray rang ke kambal par letey hue hein. Yeh kambal zameen par bichaa hua hey. Sarahnay chamray ka aik takiya rakha hua hey, kahin kahin se silai adhrhi hui hey is mein se khajoor ke pattay dikhayi day rahay hein. Khajoor ke pattoun se bhara hua takiya un buzurag ke sir ke neechay rakha hua hey. Daarhi gole aur choti hey. Lamba qad aur jism bhara hua, peshani khulti hui, ankhon barri barri aur roshan. Aik baat jis ko mein ne khaas tor par note kya yeh thi ke peshani se Sooraj ki terhan shu'ayen nikal rahi theen. in par nazar nahi thehr rahi thi. Hazrat Malik ul maut ne kamray mein daakhil ho kar kaha. "Ya Abdullah! Salam alaikum!"*

*Mein ne bhi malik ul maut ki taqleed mein*

*"Ya Abdullah salam alalik" kaha.*

*Hazrat Abdullah (ghaliban un ka naam abdullah hi ho ga) ne malik ul maut se irshad farmaya:*

*"Hamaray khaaliq ka kya hukum laaye ho ?"*

*Malik ul maut ne dast basta arz kya. "Allah taala ne aap ko yaad farmaya hey. "Hazrat Malik ul maut dozano ho kar in buzurag ke paon ki taraf baith gaye. Buzurag nihayat ahistagi se late gaye. Jism ne aik jhurjhuri li aur is muqaddas aur bargzida hasti ki rooh par ftoh Allah taala ke huzoor parwaaz kar gayi. Farishta aasman mein parwaaz kar gaya. Itna ouncha, itna ouncha. . . . .*

### *Muraqba e Noor:*

*Rohani aloom ke mutabiq kaayenaat ki takhleeq ka bonyadi Ansar noor hey. Jaissa ke Quran pak mein irshad hua hey ke:*

*“Allah asmano aur zameen ka noor hey.”*

*Noor is khaas roshni ka naam hey jo khud bhi nazar aati hey aur doosri roshiniyon ko bhi dukhati hey. Roshni, laharen, rang, ibaad yeh sab noor ki gonago sifaat hein. Noor ki aik khasusiyat yeh bhi hey ke woh back waqt maazi aur mustaqbil dono mein safar karta hey aur maazi o haal ka rabt qaim rakhta hey. Agar yeh rabt qaim nah rahay toh kaayenaat ka rishta maazi se munqita ho jaye ga aur woh nabood ho jaye gi. Is ki aik misaal Hafza hey. Hum infiradi aur nooi tor par har aan aur har lamha apne maazi se munsalik hein. Jab hum apne bachpan ya guzray hue kisi lamha ko yaad karte hein toh noor ke zariye maazi haal mein warid ho jata hey aur hamein bachpan ke waqeet yaad aa jataj hein. Nah sirf ensaan balkay jaanat, mulaika aur doosri makhloqaat ke hawaas bhi noor par qaim hein. Rohaniyat mein noor se taaruf haasil karne ke liye muraqba noor karaya jata hey. Muraqba noor kayi tareeqon se kya jata hey:*

1. *Taalib ilm tasawwur karta hey ke saari kaayenaat aur is ki makhloqaat noor ke wasee o Areez samandar mein doobi hui hein. Woh khud ko bhi noor ke samandar mein dooba hua tasawwur karta hey.*
2. *Arsh ke oopar se noor ka dhara saari duniya par baras raha hey. Sahib muraqba khud par bhi noor barasta hua tasawwur karta hey.*
3. *Quran Majeed mein irshad hey:*

*“ Allah noor hey asmano aur zameen ka, is noor ki misaal taaq ki manind hey jis mein chairag rakha ho aur woh chairag sheeshay ki Qandil mein hey. ”(Surah noor)*

*Rohani taalib ilm is aayat mein di gayi misaal ke mutabiq tasawwur karta hey ke chairag ki noorani shu-aon se is ka tamam jism Munawar ho raha hey.*

*Mazahab aalam ne kisi nah kisi terhan aik nazar nah anay wali roshni ka tazkara kya hey. Aisi roshni jo saari roshiniyon ki asal hey aur tamam mojoodaat mein mojood hey. Injeel mein darj hey:*

“Khuda ne kaha roshni aur roshni ho gayi.”

*Hazrat Moosa Aleh Salam ne waadi seena mein sab se pehlay jhaari mein  
roshni ka mushahida kya aur isi roshni ki Maarfat Allah ke kalaam se  
Musharraf hue.*

*Hndomt mein is roshni ka naam jot hey.*

*Rohani aloom ke har maktaba fikr mein noor ka muraqba kya jata hey aur  
tareeqa kam o besh wohi hota hey jo oopar bayan kya gaya hey*

## Kashaf al Qabur

*Marnay ke baad admi ki maadi duniya, malkoti duniya mein mutaqil ho jati hey. Zindagi aik naye dimension mein jari rehti hey aur anaa doosri duniya mein zindagi ke shab o roz poooray karti hey. Marnay ke baad ki zindagi ko airaaf ki zindagi kehte hein, is zindagi ka dar-o-madar duniya ke aamaal par hey. Agar intqaal ke waqt koi shakhs sukoon se labraiz aur zehni par gandigi aur kasafat se azad hey toh airaaf ki kaifiyat mein bhi sukoon aur itminan qalbi ka ghalba ho ga lekin agar koi shakhs is duniya se be sukooni, zameer ki khalish aur zehni ghutan le kar airaaf mein mutaqil hota hey toh wahan bhi yahi kaifiyat is ka istaqbaal karti hein. Kashaf al kabur ka muraqba is shakhs ki qabar par kya jata hey jis se airaaf mein mulaqaat karna maqsood ho. Muraqba kashaf alkabur ke zariye marhoom ya mrhomh se nah sirf mulaqaat ho sakti hey balkay yeh bhi dekha ja sakta hey ke woh kis haal mein hey.*

*Jab kashaf al kabur ka muraqba kisi buzurag ya walii Allah ke mazaar par kya jata hey toh is se maqsad buzurag ki ziyarat aur roohani Faiz ka husool hota hey. Muraqba kashaf al kabur ka tareeqa yeh hey:*

*\*Qabar ki banti ki taraf baith jayen.*

*\* Naak ke zariye aahista aahista saans andar khinchin aur jab seenah bhar jaye toh rokay baghair ahistagi se bahar nikaal den. Yeh amal gayarah martaba karen.*

*\* Is ke baad ankhen band kar ke tasawwur ko qabar ke andar markooz kar den.*

*\* Kuch der baad zehan ko qabar ke andar geherai ki taraf le jayen goya qabar aik geherai hey aur aap ki tavajja is mein utarti ja rahi hai. Is tasawwur ko musalsal qaim rakhen.*

*Baatini nigah mutharrak ho jaye gi aur marhoom shakhs ki rooh samnay aa jaye gi. Zehni sakt aur qowat ki munasbat se musalsal mashq aur koshish ke baad kamyabi haasil hoti hey.*

*Kashaf al kabur ki salahiyat ko ziyada tar aulia Allah ke mzarat par in ki ziyarat aur Faiz ke husool ke liye istemaal karen. Gawabi ja is salahiyat ko istemaal karne se guraiz kya jaye.*

*Qabar shareef ke peeron ki janib muraqba kya toh dekha ke mere andar se rooh ka aik parat nikla aur qabar ke andar utar gaya. Dekha ke Laal sha'b is qalandar tashreef farma hein. Qabar barray wasee o Areez kamray ki manind hey. Qabar ke baen taraf deewar mein aik khirki ya chhota darwaaza hey. Qalandar Laal shahbaz ne farmaya. "jao! Yeh darwaaza khol kar andar ki sair karo tum bilkul azad ho. "*

*darwaaza khol kar dekha toh aik baagh nazar aaya. Itna khobsorat aur deedaa Zaib baagh jis ki misaal duniya mein kahin nahi millti is mein kya kuch nahi hey. Sab hi kuch toh mojood hey. Aisay parinday dekhe jin ke paron se roshni nikal rahi hey. Aisay phool dekhe jin ka tasawwur nau ensaan ke shaoor se Mawrah hey. Phoolon mein aik khaas aur ajeeb baat nazar aayi ke aik aik phool mein kayi kayi so rangon ka imtezaaj aur yeh rang mehez rang nahi balkay har rang roshni ka aik qamqama bana hua hey. Jab hua chalti hey toh yeh rang aamaiz roshiniyon se murakkab phool aisa samaa peda karte hein ke hazaron lakoон balkay karorron roshiniyon ke rang barang qmqme darakhton aur poudoun ke jhoolon par jaisay jhool rahay hon. Darakhton mein aik khaas baat nazar aayi ke har darakht ka tana aur shaakhen, pattay, phal aur phool bilkul aik dairay mein takhleeq kiye gaye hein. Jis terhan barsaat mein saanp ki chhatri zameen mein se ugti hey. Isi terhan gole aur bilkul seedhay tanay ke sath yahan ke darakht hein. Hua jab darakhton aur pattoun se takrata hey toh saaz bajne lagtay hein in sazoon mein itna Kaif hota hey ke aadmi ka dil wajdan se maamoор ho jata hey. Is baagh mein angoor ki belein bhi hein. Angarro ka rang gehra gulaabii ya gehra neela hey. Baray barray khoson mein aik aik angoor is faani duniya ke barray saib ke barabar hey. Is baagh mein aabshaar aur saaf shafaaf doodh jaisay pani ke chashmay bhi hein. Baray barray hozon mein senkron qisam ke kanwal ke phool gardan uthaye kisi ki aamad ke muntazir nazar atay hein. Baagh mein aisa samaa hey jaisay subah Sadiq ke waqt hota hey ya barish thamnay ke baad, Sooraj ghuroob honay se zara pehlay hota hey. Is baagh mein parinday, Tayyoor toh hazaron qisam ke hein magar chopaye kahin nazar nahi aeye. Bohat khobsorat darakht par baithy hue aik totay se mein ne poocha ke yeh baagh kahan waqay hey is totay ne insanon ki boli mein jawab diya. "yeh jannat ulkhuld hey. Yeh Allah ke dost Laal Shahbaz qalandar ka baagh hey. "aur hamd o Sana ke tarane gaata hua urr gaya. Almkhtsr mein ne jo kuch dekha zabaan alfaaz mein bayan karne se qassar hey. Angarro ka aik khosha toar kar wapas isi jannat ki khirki se huzoor Laal shahbaz ki bargaah mein haazir hua. Huzoor ne farmaya. "hamara baagh dekha, pasand aaya tumhe ?".*

*Mein ne arz kya. "Huzoor! Aisa baagh nah toh kisi ne dekha aur nah suna hey. Mein toh is ki tareef karne par bhi qudrat nahi rakhta. "*

### *Shah Abdalaziz Dehalvi:*

*Bar e sagheer pak o hind ke aik Maroof sahib kamaal buzurag Hazrat Ghaus Ali Shah qalandar pani patti ne tazkara Ghosia mein mandarja zail waqea bayan kya hey jo mout ke baad ki zindagi, airaaf ke baray mein nihayat herat angaiz maloomat faraham karta hey. Yeh waqea in dinon paish aaya jab Hazrat Ghaus Ali Shah apne waqt ke aik bakmal aur sahib ilm buzurag Hazrat Shah abdalaziz dehalvi se taleem haasil kar rahay they.*

### *Ghaus Ali Shah Sahib Farmatay Hein:*

*" Is shakhs Shah Sahib? Ki khidmat mein haazir hua libaas ke aitbaar se woh Shahi ohdedar maloom hota tha. Is ne Shah sahib se kaha. ' Hazrat meri sarguzisht itni ajeeb o ghareeb hey ke koi aitbaar nahi karta. Khud meri aqal bhi kaam nahi karti. Heran hon ke kya kahoon ,*

*kis se kahoon, kya karoон aur kahan jaoon? Ab thak haar kar aap ki khidmat mein haazir hua hon. "*

*Is shakhs ne apni sarguzisht bayan karte hue kaha.*

*" mein lkhno mein rehta tha brsr rozgaar tha. Halaat achay guzar rahay they. Qismat ne palta khaya. Muashi halaat kharab hotay chalay gaye. Ziyada waqt bekaari mein guzarnay laga. Mein ne socha ke haath par haath dharay baithy rehne se behtar hey ke kisi dosray shehar mein husool muaash ki koshish ki jaye. Thora sa zaad raah sath liya aur uday poor ki taraf rawana ho gaya rastay mein rewarity ke maqam par qiyam kya. Is zamane mein woh jagah weraan thi sirfaik takiya aur aik saraye abad thi. Saraye mein kuch kasbe'ah rehti theen. Mein saraye mein mutfakir betha tha ke kya kya jaye. Pesey bhi khatam ho gaye they. Aik kasbi aayi aur kehnay lagi miyan kis fikr mein baithy ho khana kyun nahi khatay? Mein ne kaha abhi safar ki thakaan hey. Zara sasta lon thakan daur honay par khana khaoun ga. Yeh sun kar woh chali gayi. Phir kuch der baad aayi aur wohi sawal kya. Mein ne phir wohi jawab diya aur woh chali gayi. Teesri dafaa aa kar poocha toh mein ne sab kuch bta diya ke mere paas jo kuch tha kharch ho chuka hey ab hathyaar aur ghora baichnay ki soch raha hon.*

*Woh uth kar khamoshi se apne kamray mein chali gayi aur das rupay laa kar mere hawalay kar diye. Jab mein ne rupiya lainay mein pas o paish kya toh is ne kaha ke mein ne yeh rupay charkha kaat kar apne kafan dafan ke liye jama kiye hein, takalouf ki zaroorat nahi hey. Yeh mein aap ko karz husna day rahi hon jab halaat durust ho jayen toh wapas kar dena. Mein ne rupay liye aur kharch karta hua uday poor pouncha. Wahan Allah taala ka karna aisa hua ke foran aik Shahi nokari mil gayi. Maali aitbaar se khoob taraqqi hui aur chand saloon mein rail pail ho gayi. In hi dinon ghar se khat aaya ke larka jawani ki hudoond mein daakhil ho chuka hey aur jahan is ki nisbat thairayi gayi thi woh log shadi par israar kar rahay hein. Is liye jald se jald aa kar is farz se subukdosh ho jao.*

*Rukhsat Manzoor honay par mein apne ghar rawana ho gaya. Rewarti pouncha toh puranay waqeat ki yaad zehan mein taaza ho gayi. Saraye mein ja kar kasbi ke mutaliq maloom kya toh pata chala ke woh sakht bemaar hey aur kuch lamhoon ki maheman hey. Jab mein is ke paas pouncha toh woh aakhri saans le rahi thi, dekhte hi dekhte is ki rooh parwaaz kar gayi. Mein ne tajheez o tkfin ka samaan kya, usay khud qabar mein utaara aur saraye mein wapas aa kar so gaya. Aadhi raat ke waqt paison ka khayaal aaya. Dekha toh jaib mein rakhi hui paanch hazaar ki hundi gayab thi talaash kya magar nahi mili. Khayaal aaya ke ho nah ho dafan karte waqt qabar mein gir gayi hey. Ifta'a o Khaizan qabrustan pouncha aur himmat kar ke qabar ko khol diya.*

*Qabar ke andar Itra toh aik ajeeb soorat e haal ka saamna karna para. Nah wahan maiyat thi nah hundi. Aik taraf darwaaza nazar aa raha tha. Himmat kar ke darwazay ke andar daakhil hua toh aik nai duniya samnay thi. Charon taraf baagaat ka silsila phela hua tha aur harey bharay phaldar darakht sir uthaye kharray they. Baagh mein aik taraf aik aliiiii shaan imarat bani hui thi. Imarat ke andar qadam rakha toh aik Hussain o Jameel aurat par nazar pari. Woh shahana libaas pehnay, banaao singhar kiye baithi thi. Ird gird khidmat gaar haath bandhay kharray they. Aurat ne mujhe mukhatib kar ke kaha tum ne mujhe nahi pehchana. Mein wohi hon jis ne tumhe das rupay diye they. Allah taala ko mera yeh amal pasand aayaavr is amal ki badolat yeh martaba aur urooj mujhe inayat farmaya hey. Yeh tumhari hundi hey jo qabar ke andar gir gayi thi. Hundi lau aur yahan se foran chalay jao.*

*Mein ne kaha ke mein yahan kuch der thehr kar sair karna chahta hon. Hussain o Jameel aurat ne jawab diya ke tum qayamat taq bhi ghumte phirtay raho toh yahan ki sair nahi kar sakuu ge. Foran wapas ho jao. Tumhe nahi maloom ke duniya is arsay mein kahan ki kahan poanch chuki*

*ho gi. Mein ne is ki hadaayat par amal kya aur qabar se bahar aaya. Toh ab wahan saraye thi nah takiya aur nah hi woh purani abadi thi. Balkay charon taraf shehri abadi phaily hui thi. Kuch logon se saraye aur takiya ke baray mein poocha toh sab ne apni laa Ilmi ka izhaar kya. Baaz logon se apni yeh rivayet bayan ki lekin sab ne mujhe makhboot al hawaas qarar diya. Aakhir-kaar aik aadmi ne kaha mein tumhe aik buzurag ke paas liye chalta hon. Woh bohat Umar Raseedah hein shayad woh kuch bta saken. Is buzurag ne sara haal suna aur kuch der sochnay ke baad kaha mujhe yaad parta hey ke mere par dada bataya karte they ke kisi zamane mein yahan sirf aik saraye aur takiya mojood tha. Saraye mein aik Ameer aa kar thehra tha aur aik raat woh par asaraar tor par gayab ho gaya. Phir is ke baray mein kuch pata nahi chala ke zameen nigal gayi ya aasman ne utha liya. Mein ne kaha mein hi woh Ameer hon jo saraye se gayab hua tha. Yeh sun kar woh buzurag aur hazreen mehfhil heran aur shashdar reh gaye aur heran o pareshan aik dosray ka mun taknay lagey.”*

*Ameer yeh waqea suna kar khamosh ho gaya aur phir Shah abdalaziz se arz kya ke aap hi farmaen mein kya karoon, kahan jaoon? Mera ghar hey nah koi thikana. Dosray yeh ke is waqea ne mujhe maflooj kar diya hey.*

*Shah sahib ne kaha:*

*“ Tum ne jo kuch dekha hey sahih hey. Is aalam aur is aalam ke waqt ke pemanay allag allag hein. ” Shah sahib ne is shakhs ko hadaayat ki ke “ab tum beeet Allah ko chalay jao aur baqi zindagi yaad Ellahi mein guzaar do. ”?*

### *Rooh ka libaas*

*Samjha yeh jata hey ke gosht post aur hadion ke dhanachey ka naam ensaan hey. Halaank tamam mazhabi kitabon ki taleemat ki roshni mein gosht post se bana hua aadmi asal ensaan nahi balkay rooh ka libaas hey. Rooh jab apne is libaas se rishta munqita kar layte hey toh libaas ki hesiyat kuch nahi rehti. Aap is ko jala dijiye, tukre tukre kar dijiye ya garhay mein dafan kar dijiye. Apni taraf se is ki koi mudafat nahi ho gi.*

*Rooh ki Azli sift hey ke woh har aalam mein apna libaas ikhtiyar kar layte hey jis terhan is aabb o gul ki duniya mein woh gosht post ka libaas ikhtira karti hey isi terhan marnay ke baad ki zindagi yani aalam airaaf mein bhi apna aik libaas banati hey aur is libaas mein woh tamam sifaat aur salahiyaten mojood hoti hein jo marnay se pehlay is duniya mein hoti hein.*

*Wahan log aik dosray ko pehchante hein aur inhen is baat ka ehsas hota hey ke khusi aur ranj o gham kya hein? Yeh log aapas mein janati aur dozakhi logon mein imtiaz bhi karte hein.*

,Quran pak mein Allah taala Surah airaaf mein irshad farmatay hein:

*“ Aur puraka jannat walon ne aag walon ko, ke hum pa chuke, jo hum ko wada diya tha hamaray rab ne tahaqeeq, so tum ne bhi paaya? Jo tumahray rab ne wada diya tha tahaqeeq, bolay. Haan, phir puraka aik pukarnay wala in ke beej mein ke laanat hey Allah ki be insafon par. Jo roktay hein Allah ki raah se, aur dhoondtay hein is mein kajji aur woh akhirat se munkir hein. ”*

*Un dono giroh ke darmain aik oot haail ho gi jis ki bulandiyon (atraaf) par kuch aur log hon ge. Har aik ko is ke qiyafah se pehchanin ge aur jannat walon se pukaar kar kahin ge “salamti ho tum par. . . ” yeh log jannat mein daakhil toh nahi hue magar is ke umeed waarr hunge aur jab in ki nigehain dozakh walon ki taraf phairen gi toh kahin ge:*

*“ Ae rab! Hamein in zaalmon mein shaamil nah kijiyej. ” phir yeh airaaf ke log dozakh ki chand barri shakhsiyation ko in ki alamton se pehchan kar pukaarain ge:*

*“ Dekh liya tum ne, aaj nah tumahray jthe tumahray kisi kaam aeye aur nah woh saaz o samaan jin ko tum barri cheez samajte they aur kya ahal jannat wohi log nahi hein jin ke mutaliq tum kasmaint kha kha kar kehte they ke in ko toh Khuda apni rehmat mein se kuch nahi day ga. Aaj inhen se kaha gaya ke daakhil ho jao jannat mein, tumahray liye nah khauf hey nah ranj. ”*

*Allah ke irshad ke mutabiq marnay ke baad nau ensaan aur nau ajna ke liye do tabqay hein. Aik aleen (aala) doosra sajeen (asfal). Aala aur asfal ki Quran pak mein is terhan wazahat hui hey.*

*Wama adraak ma muktam markum o sajeen (mutafeen aayat )*

*Wama idraak ma muktab murkab o aleen (mutafeen aayat 19. 20 )*

*Kitaab al markum (record) hey. Ensaan duniya mein jo kuch karta hey woh sab ka sab film ki soorat mein record ho jata hey. Yeh baat zehan nasheen karna zurori hey ke hamara khayaal, hamara har tasawwur, har harkat aur amal shakal o soorat rakhta hey. Hum jo kuch karte hein hamaray*

*apne ilm ke dairay mein is ki film ban jati hey. Mazhabi nuqta nigah se chori ki saza haath kaatna hey. Farz kijiyej hum chori karte hein ab film ban-na shuru ho jaye gi. Pehlay is baat ki film banay gi ke hum chori ki niyat kar rahay hein. Ab hum chori ke liye ja rahay hein. Ab kisi jagah chori kar rahay hein, is ki bhi film banay gi ke chor ke zehan ka rad-e-amal kya hey. Chori shuda maal apne tasarruf mein laa rahay hein. Hamaray zehan mein chori ki saza mutayyan hey yani yeh ke chori ki saza haath kaatna hey is ki bhi film ban gayi. Poori film is terhan bani ke Zaid chori ke iraday se ghar se nikla, falan falan shakhs ke haan chori ki, pakra gaya, chori ki saza mein Zaid ka haath kaat diya gaya.*

*Is terhan har amal ki film bandi hoti rehti hey. Marnay ke baad Zaid is film ko dekhe ga ya yun kehiye ke aik khaas intizam ke sath Zaid ko yeh film dikhayi jaye gi. Is marhalay mein Zaid do kaifiyat se guzarta hey. Woh bhol jata hey ke mein film dekh raha hon. Film beeni ke douran jis waqt haath kat jata hey toh woh haath katne ki takleef bhi mehsoos karta hey bilkul isi terhan jaisay hum film dekhte hue apne jazbaat par qaboo nahi rakh saktey, qehqahey lagatay hein ya kisi manzar ko dekh kar be ikhtiyar ansoo nikal atay hein ya koi drowna scene dekh kar khauf zada ho jatay hein.*

*Film dekhnay ke baad doosri kefiyat yeh hoti hey ke aindah hamaray sath yeh ho ga aur hum ko yeh jaza miley gi phir sath hi yeh khayaal bhi aata hey ke agar hum ne chori nah ki hoti ya rishwat nah li hoti tab bhi hum zindah reh saktey they. Jin logon (psmandgan) ke liye hum ne yeh amal kya hey woh hamein kuch bhi faida nahi pouncha saktey.*

*Sarmaya daa aur doulat parast ke tasawurat, khayalat aur amal ki film is terhan tashkeel paye gi. Mein logon ke haqooq talaf kar raha hon. Haq talfi ki wajah se log bhukay, zaroriat zindagi se mahroom aur pareshan hein. Iflaas zada honay ki bana par in ka wujood in ke liye baar hey. Is liye ke wasail par mera qabza hey. Doulat parast dekhe ga ke mein aik sarmaya daa hon. Logon ke oopar zayad-ti kar raha hon. Mein ne awam ke oopar zindagi wabaal kar rakhi hey. Meri wajah se log bhook aur iflaas mein mutbala hein. Fi al waqea in ki tamam takaleef aur pareshaniyon ka zimma daa mein hon. Insaaf ka taqaza yeh hey ke jis terhan mein logon ke liye takleef aur pareshani ka sabab bana mujhe bhi isi terhan pareshan hona chahiye. Jaisay hi yeh khayaal aeye ga woh khud ko film mein muflis, qalash, pareshan haal, muztarib aur be chain dekhe ga. Chikhe ga, chalaye ga, krbnak haalat mein idhar se idhar chakkar lagaye ga. . . Aur koi prsan haal nahi ho ga.*

## Hatef Ghaibi

*Kaayenaat aik ijtimai feham rakhti hey. Har zarray, setaaray, sayaray, charind parind, hewan, ensaan, jaanat aur farishtay, sab ko zindagi ki therikaat aik aisay shaoor se millti hein jo apne andar kaayenaat ki maloomat ka poora poora ilm rakhta hey. Daur jadeed ki zabaan mein is ki misaal aik aisay computer ki hey jis mein kaayenaat ka mukammal record mojood hey.*

*Muraqba ke zariye is shaoor se rabita qaim kya ja sakta hey. Is shaoor se raabtey ka aik zareya aawaz hey. Is aawaz ko istalahan Hatef ghaibi kehte hein. Jis ke maienay “ghaib ka pukarnay wala” hein. Yeh aawaz kaayenaat mein har waqt daur karti rehti hey aur koi shakhs jis ka zehan markaziyat qaim karne ki salahiyat rakhta hey aur alaaish se pak hey, mutwajjah ho kar usay sun sakta hey.*

*Sawal kere toh jawab pa sakta hey.*

*Kaayenaat mein sab se pehlay aawaz ka zahoor hota hey. Insani hawaas mein sab se pehlay samaat ka muzahira hota hey, samaat harkat mein aati hey toh samaat ke sath hi Basarat ka aik nuqta thehrao qarar paata hey aur koi shakhs aawaz mein mojood ilm ko daikhta hey. Is ke baad Shamah aur la Musa ki Hussain tarjeeb paati hein. Is marhala par daira mukammal ho jata hey. Goya ensaan jo kuch daikhta aur mehsoos karta hey woh aawaz ki tosiay shakalain aur izafî tshrihat hein.*

*Quran pak ke misdaaq sab se pehlay “Kun” ki sada buland hui aur kaayenaat poori tafseelaat ke sath zahoor mein aa gayi. Lekin makhlooq ko is waqt taq hawaas haasil nahi hue they. Khaaliq ne makhlooq ko mukhatib kya aur kaha.*

*“ kya nahi hon mein rab tumhara ?”*

*Is aawaz ne makhlooq ko nigah ataa ki aur Basarat ki qowat amal mein aa gayi. Basarat ke sath hi dosray hawaas mutharrak ho gaye aur makhlooq ne dekh aur samajh kar iqraar kya ke be shak aap hi hamaray peda karne walay hein.*

*Tamam mazhab aawaz ko awliyat dete hein. Injeel mein darj hey ke:  
“ Khuda ne kaha, roshni ho jaye aur roshni ho gayi. ”*

*hindu mazhab mein “OM” ki aawaz ko sab se muqaddas khayaal kya jata hey. Hindu fakra’ a kehte hein ke aakash aur dharti aur is ke darmain jo kuch hey woh sab ome ki baaz gasht hey. In ka kehna hey ke kaayenaat mein aik aawaz musalsal daur kar rahi hey. Is aawaz ka naam who “aakash vanee”yani aasmani sada rakhtay hein. Sufia bhi aik ghaibi aawaz ka tazkara karte hein. Jo “soot sarmadi”yani khudai aawaz kehlati hey. Isi aawaz se aulia Allah par ilham hota hey.*

*Hatef ghaibi suneney ka tareeqa yeh hey:*

*\* Muraqba ki nashist mein baith kar dono kaanon ke sorakh ko roi ke bahui se band kar diya jaye.*

*\* Ab apne batin ki taraf mutwajjah ho kar aik aisi aawaz ka tasawwur kya jaye jo mandarja zail kisi aawaz se mushabihat rakhti ho.*

*1. Meethi aur sorely khanteiou ki aawaz.*

*2. Shehad ki makhion ki bhinbihinahat*

*3. Pani ke jharney ki aawaz yani woh aawaz jo pani ki satah par pani ke girnay ya patharon par pani ke girnay se peda hoti hai.*

*4. Bansri ki aawaz: Sahib e muraqba jab musalsal is aawaz par dheyaan markooz rakhta hey toh kaan mein aawaz anay lagti hey. Aawaz mukhtalif andaaz aur tarzon mein sunai deti hey.*

*Waqt guzarnay ke sath aawaz mein alfaaz aur jumlay bhi sunai dete hein. Aawaz ke zariye sahib muraqba par asaraar o Ramooz munkashif hotay hein.*

*Ghaibi waqeat ka kashaf aur aalam baala se rabita qaim ho jata hey. Jab sahib muraqba mashq mein mahaarat haasil kar laita hey toh ghaibi aawaz se guftagu ki nobat aa jati hey aur woh aawaz se sawal jawab bhi karta hey.*

*Hatef ghaibi se sawal ka tareeqa yeh hey:*

*Jab koi shakhs is qabil ho jata hey ke Hatef ghaibi ko sun sakay toh is khud sawal karne aur jawab haasil karne ki salahiyat bhi is ke under baidar ho jati hey. Taham aqli tor par is ka tareeqa yeh hey:*

- \* *Jo baat pahchani ho is ko zehan mein aik do baar dohrayen.*
- \* *phir muraqba ki haalat mein baith kar Hatef ghaibi ki taraf tavajja karen aur musalsal dheyaan qaim rakhen.*
- \* *Is waqt sawal ko zehan mein nah layein sirf tavajja Hatef ghaibi ki taraf markooz rakhen.*
- \* *Zehni yaksoi aur dimaghi taaqat ki munasbat se jald hi aawaz ke zareya jawab zehan mein aa jata hey.*

### *Tafheem:*

*Allah taala ke ism Aleem ko aik khasusiyat haasil hey. Aleem ke maienay hein ilm rakhnay wala. Aleem ki nisbat se ensaan ko tamam aloom mutaqil hotay hein. Aloom ki bisaat asmaye Aliha ka ilm hey. Kisi ism ka sab se pehla muzahira tajallii kehlata hey. Tajallii aik naqsh hey. Jo apne andar mukammal manviat ke sath sath khadd-o-khaal aur harkat rakhti hey. Tamam Asma ya sifaat ki tajaliyan ensaan ki rooh ke andar naqsh hein. Yeh nuquoosh aik terhan ka record hey. Kisi micro film ki manind ensaan ki rooh mein Asma ke tamam nuquoosh mojood hein.*

*Agar ensaan ism Aleem ki nisbat ko beedar kar le toh woh tamam Asma ki tjlyat ka mushahida kar sakta hey. Yeh nisbat aik yad dasht hey. Agar koi shakhs muraqba ke zariye is yad dasht ko parhnay ki koshish kere toh idraak, duroood ya shuhod mein parh sakta hey.*

*Anbia aur aulia ne is yad dasht ko jis tarz mein parha hey. Is ko “Tarz e tafheem” kehte hein. Tarz tafheem ko sair aur fatah bhi kaha jata hey. Tafheem ke maani hein kisi cheez ki feham beedar karna ya feham haasil karna. Chunanchey Tafheem ke mraqbe se asmaye sifaat ka ilm aur woh farmole munkashif hotay hein. Jin se kaayenaat wujood mein aayi hey. Tafheem ka muraqba nisf shab guzarnay ke baad kya jata hey. Ensaan khaali o zehn ho kar ism Aleem ki taraf mutwajjah ho jata hey aur khayaal karta hey ke usay Allah ke ism Aleem ki nisbat haasil hey.*

*Tafheem ke programme mein muraqba k y sath sath baydaari ka waqfa barhana laazmi hey. Tarz Tafheem mein din raat ke chobees ghanton mein aik ghanta, do ghantay ya ziyada se ziyada dhai ghantay sonay ki ijazat*

hey. Musalsal beedar rehne se ism Aleem apni poori tawanai se mutharrak ho jata hey. Mraqbe mein awwal awwal ankhen band kar ke mushahida hota hey aur phir ankhen khol kar bhi nigah kaam karti hey. Jab band aankhon ke samnay naqsh o nigaar atay hein toh is haalat ko duroood kaha jata hey aur jab khuli aankhon se mushahida hota hey toh is ko shuhod kehte hein.

### *Roohani sair:*

Musalsal muraqba aur ustaad ki tavajja o nigrani ke nateejay mein shagird ke andar roshni ka zakheera ho jata hey aur shaoor ka aaina saaf ho jata hey. Is waqt shagird ki roohani sair shuru ho jati hey. Is sair ke do Muratib o madaraj hein. Pehlay martabay mein aadmi tamam mushahdat o inkishafaat ko is shaoor ke sath daikhta hey ke woh baad (doori) mein waqay hein. Yahan taq ke woh arsh taq poanch jata hey aur arsh par tajallii sifaat ki Nemat se Sarfraz hota hey. Is tarz mushahida ko sair Afaq kehte hein.

Jab sair aafaqi poori ho jati hey aur taalib ilm par Allah ka fazl o karam hota hey. Toh sair anfs shuru hoti hey. Is darjay mein waardaat o mushahdat ka aik aisa silsila shuru hota hey jis mein koi shakhs tamam aalam ko apne nuqta e zaat ka hissa daikhta hey aur mojoodaat zaat ke andar nazar aati hein. Ahal Allah is tarz idraak ko sair anfs kehte hein. Sair anfs ki intahaa par arif ballh, Allah ko tajallii ki soorat mein vraye arsh daikhta hey. Quran pak ki in do ayaat mein sair anfs ki taraf ishara kya gaya hey:

1. “Woh tumahray nafson mein hey, kya tum dekhte nahi.”
2. “Hum bohat jald deikhein ge apni nishanain Afaq aur anfs mein, yahan taq ke khil jaye ga in par haq.” (Para 25aya number 1)

Jab koi shakhs is darjay par poanch jata hey ke is ki baatini nazar mutharrak ho jaye toh is se yeh muraqba karaya jata hey ke tamam aalam aik aaina hey jis par Anwaar Ellahi ka aks par raha hey. Is tasawwur ke zariye sair aafaqi shuru ho jati hey. Aglay marhalay mein yeh tasawwur kya jata hey ke sahib muraqba khud aik aaina hey. Jis mein Anwaar o sifaat Ellahi ka aks par raha hey. Yeh tasawwur sair anfs ki ibtida karta hey. Is sair ki intahaa par apne andar mojood aaiine ki bhi nifi kar di jati hey. Taa ke zaat baari taala ka idraak kamaal ko poanch jaye.

*Aik tareeqa yeh bhi hey ke taalib ilm pehlay yeh tasawwur karta hey ke is ka qalb arsh se aik nisbat o talluq rakhta hey Chunanchey sahib muraqba urooj karta hua arsh taq poanch jata hey. Aglay marhalay mein woh muraqba mein aur chaltay phirtay in ayaat Qurani ka tasawwur apne oopar muheet kar deta hey ke:*

1. “Woh tumahray sath hey tum jahan kahin bhi ho.”
2. “Woh tumhari rigg jaan se bhi ziyada qareeb hey.”
3. “Woh tumahray nafson ke andar hey, kya tum nahi dekhte”.  
*(Quran)*

### *Muraqba e Qalb:*

*Rohaniyat ke mutabiq kaayenaat aik jahat mein nuqtay ki hesiyat rakhti hey, yani kaayenaat ki tamam mojoodaat aik nuqtay ke andar band hein. Nuqtay ke andar kaayenaat ki mojoodgi microfilm ki terhan hey. microfilm mein tasaveer shakalain aik mukhtasir si space mein muqeet kar di jati hein. Isi terhan kainati nuqtay mein bhi Mazahir naqsh hein. Jab yeh nuqta harkat mein aata hey toh phail kar kaayenaat ka muzahira karta hey. Is ki doosri misaal kisi darakht ke beej ki hey. Nanhay Munnay beej mein jis ki hesiyat aik nuqtay se ziyada nahi hey, darakht ki poori zindagi, pattay, phool phal, shaakhen aur anay wali nasal ke tamam darakht mehfooz hotay hein. Yahi beej nashonuma (harkat) pa kar darakht ki shakal ikhtiyar kar laita hey. roohani aloom mein is nuqtay ko jis mein saari kaayenaat yakja soorat mein mojood hey qalb, Fawad aur nafs wahdahu ke naam se yaad kya jata hey.*

*Muraqba qalb ke zariye is nuqtay ki geherai mein utrney ka tareeqa yeh hey:*

*Murshid kareem ki Hadayat par amal karte hue ankhene band kar ke apne dil ke under jhankein aur nigah tasawwur se yeh dekhen ke dil mein aik siyah nuqta hey. Kuch arsa baad nuqtay ka tasawwur qaim ho jata hey. Is waqt zehan ko nuqtay ki geherai mein daakhil kya jaye. Aahista aahista zehan nuqtay ki geherai mein daakhil hota hey aur jis munasbat se geherai waqay hoti hey nuqtay ke andar ki duniya nazar anay lagti hey.*

## Muraqba e Wahdat:

*Kaayenaat ki kisi harkat ka mutalea kya jaye toh is mein aik nazam o zabit milta hey. Is nazam o zabit ki wajah se tamam af-aal mein tarreeb o tanasub mojood hey. Maslan bacha aik Moueen shakal o soorat mein peda hota hey aur aik makhsoos raftaar ke sath nashonuma pa kar larakpan, jawani aur phir burhapay mein daakhil ho jata hey. Jamadat aur nabataat bhi Moueen farmolon ke tehat zindagi guzaar rahay hein. Sitaron aur sayyaron ki har harkat kashish ke aik khaas nizaam ki paband hey. Jitne sayaray fanaa hue hein kam o besh itnay hi takhleeq ho jataj hein. Peda honay se pehlay aur paidairesh ke baad qudrat tamam makhloqaat ke liye wasail ke intizamaa kar deti hey. Pani bukharat ki shakal mein tabdeel ho kar baadal bantaa hey aur baadal khushki par pani ban kar baras jataj hein. Yeh pani zindagi ki numoo mein kaam aata hey aur baqi zameen ke neechay jama ho jata hey ya nadi naalay aur darya ban kar wapas samandar se mil jata hey.*

*Yeh misalein is baat ko zahir karti hein ke kaayenaat ke nizaam mein aik control hey. Is ki haqeeqi wajah yeh hey ke nizaam aalam ke peechay aik zehan ya aik ikai ka m kar rahi hey. Isi zehan ki dor hilnay se kaayenaat ke tamam purzey harkat karte hein. Is haqeqat ko toheed afaali kaha jata hey. Jis ka matlab yeh hey ke tamam af-aal mein aik wahdat mojood hey.*

*Jis shakhs par toheed afaali munkashif hoti hey woh yeh mushahida kar laita hey ke noorani duniya ke pas parda ghaib mein aik tahaquq mojood hey. Is tahaquq ke isharay par aalam makhfī ki duniya kaam kar rahi hey. Aur aalam makhfī ke aamaal o harkaat ka saya kaayenaat hey. Aisa shakhs is qabil ho jata hey ke woh aik harkat ko doosri harkat se marboot kar sakay yani do mukhtalif harkaat ka bahami rishta is par zahir ho jata hey. Woh kisi bhi harkat ka talluq is zehan se mila sakta hey jo kaayenaat ko chala raha hey. Toheed e afaali ke mraqbe mein yeh tasawwur kya jata hey ke nizaam aalam ke andar aik wahdat hey aur is wahdat ka tashakkus aik noor hey jo tamam aalam ka ihata kiye hue hey.*

## “LAA” Ka Muraqba:

*“Laa” ke maienay nahi ya nifi ke hein. ”laa” Allah ki aik sift ke Anwaar ka naam hey. Aisi sift jis ka tajzia hum zaat insani mein kar*

saktey hein. Yahi sift ensaan ka lashoor hey. Umomi tarzon mein laa shaoor aamaal ki aisi bonyadon ko qarar diya jata hey. Jin ka ilm aqal insani ko nahi hota. Agar hum kisi aisi bunyaad ki taraf poooray goro fikr se mael ho jayen jis ko hum ya toh nahi samajte ya samajte hein toh is ki manviat aur mafhuum hamaray zehan mein sirf "laa" ki hoti hey. Yani hum is ko sirf nifi tasawwur karte hein. Har ibtida ka qanoon aik hi hey aur woh yeh hey ke hum jab ibtida ki manviat se behas karte hein ya apne zehni mafhuum mein kisi cheez ki ibtida ko samajhney ki koshish karte hein toh is waqt hamaray tasawwur ki gehraion mein sirf "laa" ka mafhuum hota hey yani hum ibtida ke pehlay marhalay mein sirf nifi se muta-arif hotay hein.

Jab hamein aik cheez ki Maarfat haasil ho gayi khuwa woh la ilmi hi ki Maarfat ho bahar soorat Maarfat hey aur har Maarfat aik haqeeqat hua karti hey. Phir baghair is ke charah nahi ke hum laa Ilmi ki Maarfat ka naam bhi ilm hi rakhen. Ahal tasawuf la ilmi ki Maarfat ko ilm "laa" aur ilm ki Maarfat ko ilm "laa" kehte hein. "laa" ke Anwaar Allah taala ki aisi sifaat hein jo wahdaniyat ka taaruf karati hein. Laa ke anwar se waaqif honay ke baad salk ka zehan poori terhan wahdaniyat ke tasawwur ko samajh laita hey. Yahi woh nuqta awwal hey jis se aik sufi ya salk Allah taala ki Maarfat mein pehla qadam rakhta hey.

Is qadam ke hudoond aur dairay mein pehlay pehal usay apni zaat se roshnaas honay ka mauqa milta hey. Yani woh talaash karne ke bawajood khud ko kahin nahi paata aur is terhan Allah taala ki wahdaniyat ka sahih ehsas aur Maarfat ka sahih mafhuum is ke ehsas mein karvatein badalny lagta hey. Yahi woh maqam hey jis ko finayat ke naam se tabeer kya jata hey.

"laa" ke muraqba se zehan mein khizar aleh salam, aulia Takveen aur mulaika par nazar parney lagti hey aur in se guftagu ka ittafaq honay lagta hey. Laa ki aik salahiyat khizar (a. s) aulia Takveen aur mulaika ke asharaat o kinayat ka tarjuma salk ki zabaan mein is ki samaat taq pohanchati hey. Rafta rafta sawal o jawab ki nobat aa jati hey aur mulaika ke zariye ghaibi intizamaa ke kitney hi inkishafaat honay lagtay hein.

"Laa" ke mraqbe mein aankhon ke ziyada band rakhnay ka ihtimaam zurori hey. Is ke liye koi royain daarr romal ya kapra aankhon ke oopar is terhan baandha jata hey ke papooton par halka

*sa dabao parta rahay. Mraqbe mein salk tamam khayalat aur tasawurat se zehan hata kar apni zaat ki gehraion mein markooz kar deta hey. Taa ke is ke oopar aik terhan ki be khayaali taari ho jaye. Woh apne khayaal mein laa Ilmi ki haalat peda karne ki koshish karta hey.*

### *Muraqba e Adam:*

*Adam ka muraqba, laa ke mraqbe ki aik shakal hey. Is mraqbe mein taalib ilm ankhen band kar ke aisi kefiyat ka tasawwur karta hey jo nifi ki akkaasi karti hein. Is ka inhimak aisay aalam mein hota hey jahan kuch bhi nahi hey. Nah ensaan hein, nah jaanat hein, nah shajar o hijr hein, nah koi aawaz hey. Hatta ke woh zamaan o makan ke sath sath khud ko bhi laa mojood tasawwur karta hey.*

*Ibtidayi darjay mein yeh tasawwur karna aasaan nahi hey. Kyunkay aam halaat mein koi shakhs aisi kefiyat se dochar nahi hota jis mein mukammal nifi mojood ho. Is baat ke paish e nazar Adam ka muraqba marhala waarr karaya jata hey. Yani aisi muraqba jaat karaye jatay hein jin mein mukammal nifi ke bajaye nifi ka aks paaya jata hey. Maslan:*

1. *Taalib ilm sehraa ya biyabaan ka tasawwur karta hey. Jahan mukammal khamoshi ka raaj hey aur har cheez be harkat hey. Yani charon taraf ho ka aalam taari hey. Is mraqbe ka doosra naam muraqba ba'ri hey.*
2. *Aik wasee o Areez samandar hey jis ka pani bilkul sakit hey aur sahib muraqba is samandar mein dooba hua hey. Is ko muraqba behar kehte hein.*
3. *Taalib yeh tasawwur karta hey ke mein mojood nahi hon, sirf zaat haq mojood hey.*

*Is terhan ke tasawurat qaim karne mein bohat ziyada mushkil paish nahi aati. Jab yeh marahil uboor ho jatay hein toh muraqba Adam ka asal tasawwur Talqueen kya jata hey.*

*Muraqba Adam ke zariye taalib ilm par woh kaifiyat taari honay lagti hein jo shaori waardaat ke bar aks hein. Jab shaori waardaat ki nifi ho jati hey toh la shaori kaifiyat mein safar shuru ho jata hey. Wazeh rahay ke Adam se morad aisi duniya nahi hey jis mein kisi cheez ka wujood nahi balkay Adam se morad woh duniya hey jis mein lashoor ke zariye safar hota hey.*

## Fanaa ka muraqba:

*Jab koi shakhs mazmoon likhnay baithta hey toh is ke zehan mein pehlay pehal aik unwan hota hey. Lekin is unwan ki tarteeb o tafseel is ke zehan mein nahi hoti. Jab woh kaghaz qalam sambhaal kar zehan ko harkat deta hey toh mazmoon ki tafseel muratab honay lagti hey. Jo kuch woh likhta hey woh mafhuum aur manviat ke aitbaar se is ke lashoor mein pehlay se mojood hota hey. Isi zakheeray se yeh mafhuum tafseeli khadd-o-khaal ikhtiyar kar ke alfaaz ka jama pehan laita hey. Mazmoon mein koi baat aisi nahi hoti jo mafhuum aur maani mein sahib mazmoon ke lashoor mein mojood nah ho. Agar yeh mojoodgi nah ho toh mazmoon alfaaz ki shakal o soorat ikhtiyar nahi kar sakta. Is terhan mazmoon ke teen tainaat qaim hotay hein. Aik woh taayun jis mein mazmoon mafhuum ki shakal mein wujood Pazeer hey. Doosra woh taayun jahan alfaaz ki soorat mein mutshakil hota hey aur teesra woh taayun jahan qalam alfaaz ko kaghaz par likh kar maadi khadd-o-khaal bkhshtha hey.*

*Jis terhan mazmoon ki teen hasiyatein hein aur mazmoon maadi shakal vsort ikhtiyar karne mein teen marahil se guzarta hey isi terhan tamam muzhahirat teen jagah mojood hein. Koi bhi wujood ya koi bhi harkat chahay is ka talluq maazi se ho, haal se ho ya is ka rishta mustaqbil se ho, woh un teen taayunat se bahar nahi hey.*

*Is baat ki mazeed wazahat ke liye musawir ki misaal di jati hey. Aik musawir kaghaz par kabootarr ki tasweer banata hey. Woh doosri tasweer banana chahay toh phir bana sakta hey. Wajah yeh hey ke tasweer ka ilm is ke zehan mein mehfooz hey. Kaghaz par sirf tasweer ka aks muntaqil hota hey. Asal tasweer muntaqil nahi hoti. Is terhan woh jitni chahay taswerain bana sakta hey. Lekin tasweer ka ilm phir bhi is ke zehan se judda nahi hota.*

*Koi bhi ilm koi bhi harkat, koi bhi Mazhar jis jagah mafhuum aur manwi khadd-o-khaal mein mojood hey usay aalam Tamsaal kehte hein. Aalam Tamsaal mein bhi har Mazhar nuqoosh aur khadd-o-khaal rakhta hey. Un khadd-o-khaal ko rooh ki aankhh dekhatii hey. Agar ensaan muraqba ke zariye un khadd-o-khaal ya un nuqoosh ko samajhney ki koshish kere toh is ka shaor un intibaiya nuqoosh ko maloom karne mein kamyaab ho jata hey. Un nuqoosh mein woh waqeat bhi shaamil hein jo mustaqbil ke ekhamaat hein aur jin ki tameel mann o an apne waqt par zahoor mein aati hey. Aalam Tamsaal ka mutalea karne ka tareeqa fanaa ka muraqba hey:*

*Sahib e muraqba ankhen band kar ke yeh tasawwur karta hey ke is ki zindagi ke tamam assaar fanaa ho chuke hein aur woh aik nuqta roshni ki soorat mein mojood hey. Woh yeh khayaal apne zehan mein mustahkam karta hey ke woh apni zaat ki dnyase bilkul azad hey aur is ka talluq sirf is dnyase baqi hey jis ke ihatay mein azal se abadd taq ki sargarmia mojood hein.*

*Chunanchey koi shakhs jitni mashq karta hey itni hi aalam Tamsaal ki intibaiyat is ke zehan par munkashif ho jati hey. Rafta rafta un nuqoosh ka mafhuum is ke shaoor mein muntaqil honay lagta hey.*

### *Muraqba, Allah Ke Naam:*

*Jab hum kisi cheez ka tazkara karte hein toh is ki sifaat bayan karte hein. Sifaat ka tazkara kiye baghair kisi wujood ki tashreeh mumkin nahi hey. Makhsoos sifaat ke mjmoae ka naam shyे qarar paata hey. Jab hum maadi khadd-o-khaal ka tazkara karte hein toh kehte hein ke falan cheez thos hey, maya hey, gas hey, is mein falan rang ghalib hey, falan falan chimiavi ajzaa kaam karte hein, cheez gole hey, chokor hey ya koi aur khaas shakal rakhti hey waghera waghera.*

*Har shyе ka koi nah koi naam rakha jata hey aur naam aik alamat hey jo makhsoos sifaat ki tarjamani karta hey. Maslan jab hum lafz pani kehte hein toh is se morad woh seyal shyе hey jo pyaas bujhanay ke kaam aati hey. Yeh allag baat hey ke hum pani ki kitni sifaat se waaqif hein.*

*Jab hum pani kehte hein toh suneney walay ke zehan mein pani ki sifaat ya pani ke maani atay hein. Isi terhan likhnay wali cheez ko qalam ka naam diya gaya hey. Chunanchey jab koi shakhs qalam kehta hey toh is se morad woh cheez hoti hey jo likhnay ke kaam aati hey.*

*Mafhuum yeh hey ke sifaat ke mjmoae ko kisi alamat se zahir kya jata hey. Yeh alamat aik ishara hoti hey. Alamat ko ism bhi keh saktey hein. roohani aloom ke mutabiq kaayenaat sifaat ka majmoa hey. Sifaat ki bahami tarkeeb se takhleeq amal mein aati hey. roohani science daano ne takhleeq ki geherai mein sifaat ka mushahida kya hey aur in ko mukhtalif naam diye hein.*

*Anbia ko wahi ki roshni mein sifaat ka ilm haasil hua. Inhon ne bataya ke kaayenaat mein kaam karne wali sifaat Allah ki sifaat hein. Farq yeh hey ke sifaat Allah ki zaat mein kal ki hesiyat mein mojood hein aur makhlooq ko in ka jazo ataa hua hey. Maslan Allah Baseer hein yani dekhnay ki sift*

*Allah ki sift hey aur makhlooq mein bhi dekhnay ki qowat kaam karti hey.  
 Allah samaat ki sift hey aur makhlooq mein bhi samaat amal karti hey.  
 Allah ka farmaan hey ke mein takhleeq karne walon mein behtareen  
 takhleeq karne wala hon. Ya Allah reham karne walon mein sab se bark  
 kar reham karne wala hey. Goya Allah mein koi sift darja kamaal mein  
 mojood aur laa-mehdood hey lekin makhlooq mein yeh mehdood hey.*

### *Ism e Zaat:*

*Ism e zaat yani a sm Allah ko khusoosi ehamiyat haasil hey. Is liye ahal rohaniyat ism zaat se rabt o nisbat peda karne aur ism zaat ke Anwaar ka mushahida haasil karne ke liye muraqba ism zaat taleem karte hein.*

*Poori kaayenaat is haqeeqat par qaim hey ke woh aik hasti ki malkiat hey yani tamam mojoodaat ka maalik aik hi hey. Isi haqeeqat ki wajah se tamam makhloqaat aik dosray se taaruf haasil karti hein aur aik dosray ko Faizan pohanchanay par mjbo rahan. Agar kaayenaat aik hasti ki malkiat nah hoti toh aik dosray se rabt mumkin nah hota. Isi Qadir mutlaq maalik hasti ko Allah kehte hein aur asmaye Ellahi mein yahi lafz Allah ism zaat hey. Deegar Asma sifaat Ellahi ko zahir karte hein. Lafz Allah mein aisi tajallii Mastoor hey jo hakmiyat aur khalkiyat ko zahir karti hey. Is tajallii ki Maarfat aadmi tamam aalam ki bunyaad mushahida kar laita hey kyunkay khalkiyat aur malkit tamam makhloqaat par muheet hey.*

*Muraqba mein yeh tasawwur kya jata hey ke qalb par ism zaat “Allah” noorani harf se likha hua hey aur is ki shu’ayen sahib muraqba ke wujood par muheet hein.*

*Chunanchey jis qader jazb o istaghraaq haasil hota hey raah sulooq ka musafir tamam aalam ko ism zaat ke Anwaar ke aaine mein daikhta hey. Mojoodaat ki intahaa par Allah ki sift khalkiyat aur sift malkit is ke qalb par zahir ho jati hey.*

## Tasawwur Sheikh

*Kaayenaat ajraam samawi, mawalid salasa waghera kitni hi makhloqaat aur mojoodaat ka majmoa hey. Kaayenaat ke tamam ajzaa aur afraad mein aik rabt mojood hey. Maadi aankh is rabt ko dekh sakay ya nah dekh sakay is ke wujood ko tasleem karna parre ga.*

*Jab hum kisi cheez ki taraf nigah daaltay hein toh usay dekhte hein, dekhnay se hamein is cheez ki Maarfat haasil hoti hey aur hum is ki sifaat ko samajh letay hein ya suntay hein toh is cheez ki zaat aur sifaat hamaray andar daur karti hein. Hum aag ko dekhte hein, is ka tasawwur karte hein, ya is ka tazkara suntay hein toh aag ki sifaat mehsosaat ban kar hamaray andar se guzar jati hein. Yeh amal bohat halka ho ya mehez idraak ki satah par ho behar haal aisa hota zaroor hey. Hum aag ke tasawwur ke sath sath garmi aur roshni ka ehsas karte hein. Sirsabz o shadaab darakht ko dekh kar ya kisi harey bharay baagh ka tazkara sun kar hamaray andar Farhat, shaguftagi aur thandak ki lehar daud jati hey. Isi qanoon ke tehat jab hum Mahmood ko dekhte hein ya Mahmood ka naam suntay hein ya Mahmood ka tasawwur hamaray zehan mein aata hey toh hamaray zehan mein lafz "Mahmood" ya Mahmood ke hijay nahi atay balkay Mahmood ki zaat aur shakhsiyat aati hey jo kitni hi sifaat ka majmoa hey.*

*Ensaan ko ilm o fun ya kisi salahiyat ki muntaqili do terhan se amal mein aati hey. Aik tarz mein usay kisi ustaad ke agay zanuey talammuz tey kar ke baithna parta hey aur ustaad sabqan sabqan koi ilm sakata hey. Woh alfaaz, tehreer aur aqli muzhahirat ki madad se taleem deta hey aur shagird batadreej usay apne zehan mein mehfooz karta jata hey. Ilm ki geherai aur wusat neez shagird ke zouq o shoq ki munasbat se ilm ki muntaqili mein hafton, mahino aur basa auqaat saloon ka arsa lag jata hey.*

*Muntaqili ki doosri tarz mein alfaaz, tehreer ya kisi munazzam muzahirey ki zaroorat nahi padtee. Ilm ya salahiyat sirf tavajja aur zehni talluq ki wajah se muntaqil ho jati hey. Is ki wazeh misaal maadri zabaan hey. Bacha apni maa ya mahol ke dosray afraad se tehreeri ya zabani koi sabaq*

*nahi laita. Mehez takhleeqi rabt aur zehni qurbat aur talluq ki wajah se wohi zabaan bolnay lagta hey jo is ki maa ki zabaan hoti hey. Ya jo zabaan is ke mahol ke afraad boltay hein. Woh zabaan ki saakht, alfaaz aur jumlon se baghair betaye wohi matlab akhaz karta hey jo dosray afraad samajte hein. Nah sirf maadri zabaan balkay doosri bohat si salahiyaten, aadaat o atwaar bachay ko mahol se is terhan mutaqil ho jatay hein ke bachay ko inhen seekhnay ke liye shagird ka murawaja kirdaar ada nahi karna parta. Rohani aloom ki mutaqili mein bunyadi tor par doosri tarz kaam karti hey. Shagird aur ustaad ke darmain roohani aur qalbi rishta ki badolat ustaad ke aloom, ustaad ki tarz fikr aur Anwaar shagird ko mutaqil hotay rehtay hein aur shagird ka shaoor in cheezon ke mafhuum ko batadreej samjhta rehta hey. roohani ustaad sanwi tor par roohani aloom ko darja bandi ke zariye, asbaq ki soorat mein aur muzhahirat ki shakal mein shagird se muta-arif karata hey taa ke shaoor tarteeb waarr usay yaad rakhnay ke qabil ho sakay.*

*Shagird ke dil mein ustaad ki mohabbat aur ishhq, shagird ke zehan ko aabb o taab bakhshtha hey. Jab shagird ustaad ki sohbat mein baithta hey toh is se sawal jawab karta hey, ustaad ke arshadat se mstfiz hota hey is ki qurbat mein mojood rehta hey toh oopar bayan kiye gaye takhleeqi qanoon ke mutabiq ustaad ki shakhsiyat apni tamam sifaat ke sath shagird ke andar daur karti rehti hey. Isi liye roohani ustaad ki khidmat mein haazir baash rehne ko ehamiyat di jati hey.*

*Isi qanoon ka doosra pehlu yeh hey ke shagird ustaad ki shakhsiyat ko apne andar jazb karne ke liye tasawwur ki qowat se kaam le. Is baat ke liye roohani ustaad ka tasawwur karaya jata hey taakay tasawwur ke zariye ustaad se qaim zehni talluq tawana ho jaye. Chunanchey jab koi shagird apne roohani ustaad ka tasawwur karta hey toh ustaad ki sifaat aur ustaad ki salahiyaten is ki rooh mein gardish karne lagti hein. Jitni der woh ustaad ki taraf mutwajjah rehta hey. Ustaad ki sifaat aur is ke Anwaar shagird ke zehan ki satah par aks raiz hotay rehtay hein. Tasawwur ki musalsal mashq se shagird ke andar aik aisi kefiyat Rasikh ho jati hey jis se is ka roohani rabt har waqt ustaad ki zaat se qaim ho jata hey. Ustaad ke andar Maarfat Aliha ki salahiyat musalsal mutaqil hoti rehti hey. Aik waqt aisa bhi aata hey jab shagird apne ustaad ka aks ban jata hey. Is maqam ko tasawuf mein “fanaa fi Sheikh” ka naam diya jata hey aur roohani ustaad ke*

*tasawwur ko tasawwur Sheikh kehte hein. roohani ustaad ka tasawwur kayi tareeqon se kya jata hey.*

1. *Shagird muraqba mein yeh tasawwur karta hey ke is ka ustaad samnay mojood hey.*
2. *Yeh tasawwur karta hey ke ustaad is par tavajja kar raha hey aur Anwaar o Barkaat lehron ki soorat mein is ke andar jazb ho rahay hein.*
3. *Ustaad ki zaat is ke wujood par muheet hey.*
4. *Woh har waqt aur har aan khud ko ustaad tasawwur karta hey goya is ki zaat ustaad ki zaat hey. Yeh tareeqa tamam tareeqon mein aala tareen hai kyunkay is mein shagird apni zaat ki nifi kar deta hey.*

## ***Tasawwur Rasool Aleh Salat O Valslam***

*Kaamil roohani ustaad ke liye zurori hey ke woh paighambar islam Hazrat Mohammad alrsol Allah aleh Salat o valslem ki nisbat se fizyab ho aur is ko huzoor akram aleh Salat o valslem ki tarz fikr haasil ho. Chunanchey jab koi shagird apne roohani ustaad mein fanaa ho jata hey tawa seen ki tarz fikr aur iftaad tabiyat wohi ho jati hey jo ustaad ki hey aur woh roohani tor par huzoor pak aleh Salat o valslem ki zaat mein jazb hona shuru ho jata hey. Is nisbat ko quwwat karne ke liye shagird se “tasawwur e rasool” karaya jata hey taa ke roohani rabi mazboot ho aur shagird Anwaar nabuwat se Faiz yab hota rahay. Huzoor akram aleh Salat o valslem ki rehmat aur nazar inayat se shagird apni himmat aur sakt ke mutabiq in Anwaar qudse ka mushahida karta hey jin ka mushahida noor nabuwat ke Faizan se mumkin hey. Jab noor nabuwat se shagird ke lateef huzoor pak aleh Salat o valslem rangeen ho jata hein toh woh fanaa fi alrsol ke maqam par Faiz ho jata hey.*

*Madaraj ke aitbaar se tasawwur e Rasool aleh Salat o valslem ke kayi tareeqay hein:*

1. *Muraqba mein masjid nabwi ya gunbad khizra ka tasawwur kya jata hey.*
2. *Shagird yeh tasawwur karta hey ke madinah almnorh se Anwaar is ke andar jazb ho rahay hein.*
3. *Shagird ke qalb par ism Mohammad aleh Salat o valslem noorani alfaaz mein likha hua hey aur is ke Anwaar se qalb roshan hey.*
4. *Huzoor akram aleh Salat o valslem takhat nabuwat par jalva farma hein aur aap ke qalb mubarak se Anwaar o tlyat shagird ke qalb mein muntaqil ho rahay hein.*
5. *Shagird yeh tasawwur karta hey ke woh huzoor pak aleh Salat o valslem ke qareeb mojood hey aur Huzoor Aleh Salat O Valslam usay mulahiza farma rahay hein.*

*Jis terhan musalman Hazrat Mohammad alrsol Allah aleh Salat o valslem ko Allah taala aur apne darmain medium ya rasool mantay*

*hein isi terhan mukhtalif tabqa fikr ke log deegar muqaddas hastiyon ko Khuda aur apne darmain raabtey ka zareya samajte hein. Yahodi Hazrat moosa Aleh Salam par, isaai Hazrat eesa (a. s)Par, hindu krishan jee ya raam Chandar jee par, paarsi janab zartasht par yaqeen rakhtay hein. Budh mat ke peirokaar mahatma budh ko nijaat dhanda tasawwur karte hein. Isi yaqeen ki roshni mein in logon ke haan guru ke tasawwur ke baad in muqaddas hastiyon ka tasawwur kya jata hey.*

## Zaat Ellahi

*Huzoor akram aleh Salat o valslam ka zehan mubarak Allah taala se talluq rakhta hey aur a seen par tjlyat Rabbani nazil hoti rehti hein jab rohaniyat ke rastay par safar karne wala koi shakhs Huzoor Aleh Salat O Valslam se roohani tor par is darja qurbat haasil kar laita hey ke is ka zehan Huzoor Aleh Salat O Valslam ki rehmat aur Anwaar nabuwat ke Faizan se masfi ho jata hey toh is par Allah ki tjlyat ka nuzool shuru ho jata hey. Amli tor par is mushahiday ko mustahkam karne ke liye zaat baari taala ka tasawwur karaya jata hey taa ke nisbat ki jarrain gehri ho jayen aur Irfan zaat ka safar jari rahay. Jab is rastay par chalne wala koi shakhs tjlyat zaat mein ihmak haasil kar laita hey toh is maqam ko "fanaa fi Allah" ya "fanaa fi al-zaat" kehte hein.*

*Tasawwur zaat mein sifaat ke bajaye Allah ki zaat ka tasawwur kya jata hey. Allah ki zaat alfaaz aur bayan se bahar hey aur zehan ki koi bhi parwaaz Allah ki zaat ka ihata nahi kar sakti. Albata idraak ki hado mein Allah ki mojoodgi ko mehsoos kya ja sakta hey.*

*Quran pak mein irshad hey:*

*"Aur kisi aadmi ki hadd nahi ke is se baatein kere. Allah, magar ishara se ya parday ke peechay se ya beje pegham laane wala."*

*(Surah shoora aayat 51)*

*Is aayat mein insani hawaas ki rasai bayan hui hey. Jab Allah ensaan ko mukhatib karte hein toh ishara karte hein aur dil dekh aur jaan laita hey. Allah ke is tarz takalum ko "wahi" kehte hein. Doosri tarz mein Allah alchi ke zariye baat karte hein. Yani ankhon alchi ko dekhati hein. Teesra tareeqa yeh hey ke Allah kisi apne bande par ronmayi karte hein. Is tarz ka naam "hijaab" hey. Maslan Allah aik Jameel aur noor Ali noor soorat mein bande par jalva farmatay hein. Yeh Jameel soorat Allah nahi balkay hijaab hey.*

*Tasawwur e zaat ke muraqba mein alfaaz aur bayan ki mukhtalif tarzon mein Allah ki taraf rujoo kya jata hey. Tasawwur zaat ke bohat se tareeqay hein:*

1. *Sahib muraqba tasawwur karta hey ke is ke qalb par ism "Allah" noorani alfaaz mein likha hua hey aur is ki noorani shu-aon se sara aalam Munawar hey.*
2. *Woh arsh par Allah ke huzoor sajda raiz hey.*
3. *Allah taala ki zaat tajallii ki soorat mein is ke samnay hey.*
4. *Allah is par tavajja farma rahay hein aur tavajja Anwaar ki soorat mein is par warid ho rahi hey.*
5. *Rohaniyat ka taalib yeh tasawwur karta hey ke Allah is ko dekh rahay hein. Is ko muraqba Rwait kehte hein.*
6. *Quran pak mein irshad hey:*

*" Tum jahan kahin bhi ho Allah tumahray sath hey. "*

*Chunanchey muraqba mein Allah ke sath honay ka tasawwur kya jata hey. Is muraqba ko muraqba mayt kehte hein.*

7. *Muraqba mein is aayat ka tasawwur qaim kya jata hey ke:*

*" hum tumhari rg jaan se bhi ziyada qareeb hein. "*  
*is muraqba ka naam muraqba Aqrab hey.*

8. *" Jidhar mun karo idhar Allah hey. "*

*muraqba mein is aayat ke mutabiq yeh tasawwur kya jata hey ke har taraf Allah hi Allah hey.*

9. *Quran pak mein hey:*

*" Allah har cheez ko ihata kiye hue hey. "*

*Chunanchey sahib muraqba yeh tasawwur karta hey ke Allah tamam ashya aur saari kaayenaat ka ihata kiye hue hein.*

10. Muraqba mein Allah ki hasti ko aik laa-mehdood samandar khayaal karte hue yeh tasawwur kya jata hey ke sahib muraqba aik qatray ki manind is samandar mein dooba hua hey.

11. Yeh tasawwur kya jata hey ke kaayenaat fanaa ho kar Adam ho gayi hey aur sirf Allah baqi hey.

*Jab salk ko tasawwur zaat mein kamaal haasil ho jata hey toh woh roohani ustaad ki tavajja aur huzoor Mohammad alrsol Allah aleh Salat o valslam ke tasarruf o rehmat se tajallii zaat ka idraak kar laita hey.*