

# TAUJEEHAT

*ROMAN*

**KHWAJA SHAMS-UD-DIN AZEEMI**



# TAUJEEHAT

**Khwaja Shamsuddin Azeemi**

**Composed & Compile By**

**FAREEHA AZEEMI**

# INTESAB

**DIL ALLAH KA GHAR HEY IS GHAR  
MEIN, MEIN NEY AZEEMI  
KEHKASHAN DEKHI HEY. ALLAH KI  
MAARFAT AS MUNAWAR TEHRER KO  
AZEEM KEHKASHAUN KEY ROSHAN  
CHARAGHON KEY SUPERD KERTA  
HOON TAKEH WO IS NOOR SEY  
APNEY DILON KO MUNAWAR KAREN.**

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## INAAM YAFTA

sawal: surah fatiha me ata hai k ay ALLAH humay in logon ki rah par chala jo teray inam yafta hai ye inam yafta loog kon hain jab kay bazahir nafarman is duniya me mazay ki zindagi guzartay hain?>is ki wazahat farmayn.

jawab: is baat ki pori tarhan koshish ki jati hai k tasawwuf or rohaniyat ki rahon me chalnay walay muftida k zehen me ye baat wazeh hojay k zindagi ki buniyad ya bisaat ek tarz e fikar k upper qayam hai agar wo tarz e fikar aisi hai jo banday ko ALLAH se dor karti hai to is ka naam shetaniyat hai or wo tarz e fikar jo ALLAH se banday ko qareeb karti hai us ka naam rehmat hai yani is kainat me do giroh hain jin me ek giroh inam yafta hai or dosra giroh baghi or nashukra hai quran paak ki agr tamam taliimat ka khulasa bayan kiya jaay to mukhtasar alfaz me kaha jasakta hai k quraan humy batata hai k is pori kainat me do tarzein kaam karrhin hain ek wo tarz hai jo ALLAH k liy pasand dedah hai or dosri tarz wo hai jo ALLAH k liy na pasand dedah hai ALLAH ki pasand dedah tarzoon me zindagi guzarnay walay dost ALLAH ki naimtoon se behra war hain or is tarz e fikar se jis ko ALLAH ny na pasand dedah kaha hai haq ashna loog ALLAH ki naimtoon ka tajziya kartay hain to hum dekhtay hain k wo log jo ALLAH k baghi hain sar kash hain or jin ki sifaat me shetaniyat bhari hoi hai wo naimtoon se mamoor khazanon k malik hain is k bar aks wo loog jo shetani tarzoon se dor hain naimtoon se mehroom hain in naimtoon ka tazkirah hai jis ko hum duniyawi zindagi ki asaish kehtay hain dosri baat jo bilkul samnay ki hai k zindagi ki asaish se mutalliq wo loog jo ALLAH ki napasand dedah tarzoon me zindagi guzartay hain or wo loog jo ALLAH ki pasand dedah tarz e fikar se hum ahang haindono shareek hai matlab ye hai k zariyat shetan bhi

khana khati hai wo bhi libas pehnti hai is k liy achay se accha ghr mojud hai or jo loog zariyat e iblees se koi talluq nahin rakhtay wo bhi khana khatay hain libas pehantay hain ghr me rehtay hain or ALLAH in ki zaroriyaat b hi pori karta hai jawahiraat k ambaar se zaroriyat pori honay ka talluq nahin hai ek admi k paas agr ek karor rupiya mojud hai to wo wahi roti khay ga dosray admi agr mahal mojud hai or is mahal me pachas kamray hain to sonay k liy isay ek charpai ki jagah ki zarorat peesh ati hai kabhi aisa nahin hua hoga k pachas kamroon ka malik koi bandah jab sonay k liy letyay to is ka jisam itna daraz or itna pheel jay k wo das char paiyon ki jagah gher ly sonay k liy isay ek hi char pai ki zarorat peesh ati hai ala hazal qayas yehi haal pori zindagi k amal wa harkaat ka hai is mukhtasar tashreeh se ye sabit hua k duniyawii tarz e fikar mein zariyat iblees or is k khilaaf dosray loog madi zindagi k wasail me mushtarik qadrein rakhtay hain ab sawal ye peda hota hai k wo inaan kiya hai k jis inam k mustahiq wo loog hain jo ALLAH ki pasand dedah tarzoon mein zindagi guzartay hain or jin ko ALLAH ny inaan yafta kaha hai wo jin bandoon k mutalliq ALLAH farmatay hain k ye hamaray dost hain dostoon ki tareef ye bayan farmatay hain k jo bandah hamara dost ban jata hai hum is k upper se khouaf or gham utha letay hain khouaf or gham jis admi ki zindagi se nikal jata hai to khushi or sarwar k ilawa kuch nahin rehta ye wo inam hai jo humy zahiri ankh se nazar nahin ata ye wahi inaan hai jis k baray me ALLAH ny farmaaya hai k jo loog hamari na pasand dedah tarzoon me zindagi guzartay hain hum ny in k diloon par mohar laga di hai or hum ny in k kanoon par mohar laga di hai or in ki ankhon par parday daal diy hain aisa bandah jis k dil or kanoon par mohar lagi hoi hai ankhon par parda para hua hai wo is duniya me sochta bhi hai sunta bhi hai dekhta bhi hai matlab ye hua k mohar or ankhon par pardah dalnay ka matlab ye nahin hai k wo duniyawii toor par andha hogya hai ya is ki aqal salab hogai hai ya is k kanoon me seesa dal diya gaya hai ya wo behra hogya

hai aqal par mohar laganay ka matlab ye hai k is k andar se in sifaat ko nikaal liya gaya hai jin sifat se admi ALLAH ka mushahidah karta hai is ki samat me se wo sift nikaal li gai hai jis k zariy se ghaib ki awazein sunta hai farishton se hum kalam hota hai is ki ankhoon par parda dal diya gaya hai jin ankhoon se wo agar un ankhoon par parda na para hua ho huzoor alehe salato wasalam k darbar e aqdas me dakhil ho kar khuli ankhoon se huzoor ki zaat aqdas ka mushahidah kar leta hai is ayat e mubarka ki tafseer mein agar tafakkur kiya jaay to ye kahay baghair chara nahin hai k jin logon k qalb me itni sakat nahin haik wo ALLAH TALLA ka mushahidah kar sakayn in k andar itni sakat nahin hai k farishton ki awaz sun skayn in ki ankhoon me itni chamak nahin hai k wo huzoor alehe salto wasalm ka dedar kar sakayn wo sub loog zariyat iblees mein atay hain. baat buhut ziyada sakht hai lekin amar waqiya yehi hai k arkan e islam ki mahiyat or haqeeqat mein agr fikar kiya jaay to har rukun is baat ka khula saboot hai k is ka talluq rohani tarzoon rohani sifaat or rohani salahiyatooon se hai islam me buniyadi rukun huzoor par emaan lana hai emaan lanay k baad huzoor ki risalat ki shahadat dena hai lekin duniya ka koi qanoon is baat ko tasleem nahin karta k baghair dekhay shahadat mutabbar ho sakti hai kalma shahadat humy ye batata hai k agr insan shetaniyat se azad ho kar fil waqiya emaan k dairay me qadam rakhta haito syedna huzoor is ki ankhoon k samnay ajatay hain or wo bar mial huzoor ki risalat ki shahadat deta hai qanoon e shahadat ye hai k shahadat baghair dekhay moutbar nahin hoti musalman honay k baad haq batoon par yaqeen zarori hai jo emaan k sharait me dakhil hain in me pehli baat ghaib par yaqeen hain hum ghaib par yaqeen rakhtay hain qanoon ye hai k jab tak koi baat mushahiday me nahin ati yaqeen mutaz lazal rehta hai is k baad malaika ka tazkirah ata hai phi in kitaboon ka tazkirah ata hai huzoor alehe salato wasalm se pehlay ambiya par nazil hoin phir yaom akhirat ka tazkirah ata hai ye tama tazkiray is baat ka mun bolta saboot hain k

insan k andar koi aisi ankh mojud hai ko pardon k peechay dekhti hai insan k andar aisay kaan mojud hain jo mawrai awazein sun kar in ki mafi or mofhoom ko samajhtay hain aisi ankhein mojud hain jo ankhein zaman o makan ki tamam had bandiyon ko tor kar arsh par ALLAH ka dedaar karti hai aisa qalb mojud hai jo mehsos karta hai qalb ALLAH ka ghr hai or is gher me makeen ko dekhta hai rohaniyat or tasawwuf salkan tarqiyat ko isi taraf mutawajja kartay hain k admi zahirah hawas se hat kar in hawas ka khoj lagay jin hawas me lutfat hai narmi hai rehmat hai muhabbat hai halwat hai noor hai roshni hai jin hawas se bandah apnay aqa rasool ALLAH k qadmoon me sar nangoon hota hai jahan tak duniya zindagi guzarnay k liy mafroza hawas ka talluq hai in hawas me adam bakri or kutta barabar k shareek hain kutta bhi aqal rakhta hai admi bhi aqal rakhta hai baaz halat me kutta insan se ziyada aqal mand hai dosri baat ko zer e behes ati hai wo sakht ki hai ALLAH ny insan ko jis sakht par takhleeq kiya hai wo sakht is qisam ki hai k is sakht ki wajah se wo aqal se ziyada se ziyada kaam le sakta hai agr billi ki sakht insanon ki tarhan hoti or jis tarhan insan do pairon par chalta hai isi tarhan billi bhi do peroon par chalti to koi wajah samajh me nahin ati k billi car drive na kar sakti duniyawii aqal ka jahan tak talluq hai ALLAH ki sub makhlooq aqal rakhti hain jahan tak aqal me kami beshi ka talluq hai wahan hum rozana dekhtay hain k admi bhi sub aqal mand nahin hotay hazaroon lakhon me chand danish war nikaltay hain or is danishwari k andar ghota laga kar jab koi gohar nayab talash karnay ki koshish ki jati hai to wahan bhi be aqli k siva kuch yaad nahin ata.

insan rozana taraqqi k naray lagata hai rozanan aijadat k liy nay formula zer e behes atay hain kuch din in formula ka charcha rehta hai phir khud hi in formulon ki nafi hojati hai aj ka danish war jo kehta hai anay wali kal ka danish war isi baat ki nafi kar deta hai jab k aqal saleem ye baat janti hai k haqeeqat me tagayyur o tabaddul or tattul waqiya nahin hota haqeeqat apni jagah atal rehti hai arbon kharbon saal se chand chand



hai soraj soraj hai zameen zameen hai arbon kharbon saal se chand ki gardish k jo formulay qudrat ny jo formulay mutayyin kardiy hain in me tabdeeli waqiya nahin hoi soraj k andar roshni peda karnay k jo formulay qudrat ny bata diy hain in me kbhi taggayyur tabaddul waqiya nahin hoga.

is baat se sabit hota hai k jis baat me taggiyur tabaddul tattul waqiya hosakta hai wo haqeeqi nahin hai is ki buniyad fiction or mafroza hawas par hai tasawwuf or rohaniyat mafroza fiction hawas ki nafi kar k admi ko haqeeqat ki taraf mutawajja karta hai.

## TASAWWUR E SHEIKH

sawal: tasawwuf me tasawwur e sheikh kay maraqba ko khososi ahmiyat di jati hai tasawwur e sheikh karnay walay banday ko is amal se kiya rohani faida pohunchta hai ?tasawwuf k ainay me is ki wazahat farmayn.

jawab: hum jab apnay sheikh ka tasawwur kartay hain to hota ye hai k sheikh k andar kaam karnay wali lehrein hamaray dimag k upper muntaqil hona shuru hojati hain or jesay jesay tasawwur me inhemak barhta hai isi munasbat se lehron ki muntaqli me izafa hota rehta hai ek baat yahan buhut ziyada ghor talab hai k jab hum sheikh ka tasawwur kartay hain to hamari niyat ye hoti hai k humay sheikh ka wo ilm hasil hojay jis ilm se ALLAH ka irfan naseeb hota hai niyat k upper har amal ka daromadar hai jab hum is niyat k sath tasawwur kartay hain k humy ALLAH ka wo ilm hasil hojay jo hamaray sheikh ko hasil hai to natejay me sheikh k andar kaam karnay wali wo lehrein jin se is ny ALLAH ka irfan hasil kiya hai hamaray andar muntaqil hojati hain shuru shuru mein lehroon ki muntaqli se hamaray dimag ki safai hoti hai safai honay k baad wo uloom jin ka daro madar be yaqeeni or shak par hai zehen se nikaltay hain or bila akhir zehen paak saaf or ainay ki tarhan shaffaf hojata hai ab wo ilm muntaqil hona shuru hota hai k jis k baray me ALLAH ka irshad hai tum hamari basarat se dekhtay ho hamari sammat se suntay ho or hamaray fawad se sochtay ho.

marqba karnay se pehlay jin cheezon ko buhut ziyada ahmiyat hasil hai wo ye hain zehen muntashir khayalaat se azad ho nashist aisi ho jis me jisam or aisab k upper bojh or wazan mehsos na ho mahool aisa ho jesa k sonay k liy mozon hota hai yani andhera ho or shoro ghul na ho is

makhsos mahool me aram se bethnay k baad buhut ahista ahista or gehray sans lenay k baad seenay me ro k baghair muu k raastay ahista ahista kharij karnay chahyn is tarhan gehrai me sans lenay se zehen bari had tak yakso hojata hai jab zehen yakso hojay to tasawwur e sheikh kiya jaay tasawwur e sheikh se muraad har giz ye nahin hai k ankhain band kar k ye dekha jaay k sheikh hamaray samnay betha hai or sheikh ki shakal o surat aisi hai tasawwur se muraad ye hai k zehen ko sheikh ki taraf mutawajja kardiya jaay agr zehenme ye baat hai k sheikh ki surat aisi hai naak aisi hai ankhein aisi hain wagera wagera to zehen chunkay dekhnay me masroof hogya isliy yakso nahin hoga admi jesay bekhayal hjojata hai is tarhan zehni tor be khayal hojay.

## ALLAH KI MOHAR

sawal: ALLAH farmatay hain k aisay logon k dilon par mohar laga di gai hai or ye k aisay logon k liy azab aleem hai sawal ye hai k jab ALLAH ny mohar laga di to phir is banday k galat kamon par azab kiyun hua? deeni nuqta nigah se is ki wazahat farmayn.

jawab: agar koi bandah bawajos is kay k roshan rasta is k samnay hai bawajod is kay k is ko roshan rastay par chalnay ki targheeb di jarhi hai or bawajod is kay k roshan raastay par inaamat wa karamaat ki jo barish baras rahi hai is ki bhi itla is ko di jarhi hai wo phir bhi is roshan raastay ko qubool nahin karta to ALLAH is ka tareek rastay par chalna qubool kar letay hain or ALLAH kisi banday ka tareek rastay par chalna is liy qubool kar letay hain k wo shetan ki tarhan nafarmani or baghawat par amadah hai to is k upper roshan raastay k darwazay band hojaty hain yani kanon or dilon par mohar laganay ka matlab ye hua k admi ny iuzkhud wo raasta ikhtiyar kar liya jis raastay par chal kar admi aqal saleem se be behrah hojata hai samat se mehroom hojata hai or benai pas pardah chali jati hai ALLAH isay is baat se mana nahin kartay kiyun k ALLAH is ka ye amal qubool kar letay hain chunacha ab wo roshan rastay par kabhi kamzan nahin hosakta ye is ayat e mubarka ki almi tawwajiha bayan hoi hai ab hum isi ayat ki tafseer rohani nuqta nazar se bayan kartay hain rohaniyat se talluq rakhnay walay hazrat kam o besh is baat se waqif hain k makhlooq k andar aisy nuqtay mojud hain jn nuqtoon me zindagi me kaam anay wali roshni zakherah hoti rehti hai ye nuqtay farishton me bhi hotay hain jinnat me bhi hotay hain saiyyaron me bhi hotay hain darakhton me bhi hotay hain yun kahiy k nabatat jamadat hewanat sub me hotay hain ye nuqtay ek hathi ki zindagi ko bhi feed kartay hain or ek chunti k ndar reh kar bhi us ki

zindagi ko jari wa sari rakhtay hain ye baat taweel hojay gi k chunti k andar kitnay nuqtay kaam kartay hain jinnat kitnay nuqton se markab hain farishtay kitnay nuqtoon ki makhlooq hain pahar k andar ye nuqtay kis formulay k tehet se kaam kartay hain or ghas k andar ye nuqtay kis formulay se mutahrrik hain inshaALLAH aindah hum is ki wazeh tor par tashreeh bayan karen gay is wat hamaray peesh e nazar adam zaad hai is liy k ye ayat e mubarka "KAHATM AL ALLAHO ALA QULOBEHEM WA ALA SAMIHIM WA ALA ABSHARAHIM GHISHAWATO.WALAHUM AZABUN AZEEM"nou insani k liy nazil hoi hai tasawwuf or rohaniyat se dilchaspi rakhnay walay hazrat in nuqton se waqfiyat rakhtay hain or in nuqton ko chay latifon se tabeer kartay hain rohaniyat me in ka istilahi naam lataif sata hai yani ek adam zaad infiradi tor par ya ijtemai aitbar se chay nuqton k andar safar karta hai in chay nuqton ko quran paak k qanoon k mutabiq teen dairon me taqseem kiya ja sakta hai pehla दौर jis k andar do nuqtay mojud hain admi k upper dorahyn kholta hai ek wo rasta jo shetaniyat hai or dosra wo rasta jo rehmat hai dosrah dairah rehmat rehmat ki taraf safar karnay ka ek zariya hai or tesrah dairah manzil hai yani is dairay me banday ko ALLAH ka irfan hasil hota hai ye teenon dairay hama waqt char norani nehron se feed hotay rehtay hain dairay teen hain nehreimn char hain in nehron ka source kiya hai?ye nehrein kahan se nikalti hain?or kiyun nikalti hain?in nehron me kis qisam k anwar ka nzol ya saood hota hai?nehron k andar nazil honay walay anwaar ya roshniyan kis tarhan wehem khayal tasawwur adrak or ahsas me tabdeeli hoti hai ye ek lamba bayan hai mukhtasir ye k in char nehron me se ek neher tesray dairay ko jis me shetaniyat or rehmat k rastay mutaiiyun hain serab karti hai agar admi bawajod targheb k bawajod talqeen k bawajod samjhanay bujhanay k zid behes or nafarmani ka matakab ho kar sirat e mustqem se hat kar tareeki ka rasta ikhtiyar kar leta hai to tesray dairay ka pehla nuqt zehrela hojata hai or ye zeher is ko ek mutafan phora bana deta hai is nuqtay k andar

aisi badbu peda hojati hai k upper k do dairay isay zindah rakhnay k liy feed to kartay hain lekin in ka zehni rabta ya hamdardi teesray nuqtay k sath nahin rehti dosri taraf kiyun k upper k do dairay sarapa noor or roshni hain latafat or khushbo hain is liy ye mutafan phora ya nuqta in ki taraf mutawajja nahin hota jab mutawajja hi nahin hota to wo rasta bhi nazar nahin ata jis rastay par chal kar admi asmanon ki seir karta farishton se mulaqat karta hai or ALLAH ka irfan hasil karta hai isi baat ko ALLAH ny "KHATAM ALLAHO ALA QULOBIHIM WA ALA SAMIHIM WA ALA ABSARIHIM GHISHWATUN WALA HUM AZABUN AZEEM"keh kar nou insani ki tawajja is taraf mabzool karai hai ye baat hamaray roz marrah k mushahiday me hai k agar ankh ki putlu me chotay sebareek till k neechay koi ratobat jama hojay to dekhi hoi cheez ka aks dimag ki screen par nahin parta or natejay me wo cheez nazar nahin ati jo bazahir ankhon k samnay hai sochnay ki baat ye hai k ankh apni surat o shakal or khado khaal k lehaz se mojud hai ankh k peeton or ankh k andar azlaat me doraan e khoon bhi hai dosray dekhney walay admi ko ye bhi nazar arha hai k ankh pori tarhan sehet mand hai lekin agar ankh k bareek tareen reshon me ratobat jis ko hum gandagi ya sarand keh saktay hain jama hojay to ankh k dekhney ka amal sakit hojata hai isi tarhan ek falij zadah hath ki misaal hamaray samnay hai falij zadah hath bazahir bilkul thek or sahi nazar ata hai lekin is k andar harkat nahin hoti harkat na honay ki buniyadi wajah ye hai k dimag k wo khilay jo hath ko control kartay hain or hath ko mutahhrik rakhtay hain in khaliyon or hath k darmiyan ek aisi ratobat ajati hai jis ki bina par hath dimag ki di hoi itla ko qubool nahin karta natejay me hath ki harkat khatam hojati hai mazeed ye hai k agar dimagi khaliyon se hath ka talluq munqata hojay to hath mur jata hai terha hojata hai or sookh jata hai yehi haal insani zindagi me kaam anay walay tamam taqazoon k sath hai dimag agar humay itla na de k is waqt humay khana khanay ki zarorat hai to humy bhook nahin lagti dimag k andar wo khaliy jo insani

jisam ko sukoon pojhunchanay ka zariya hain agar in ka or insani jisam ka rabta toot jay ya kam hojay to insan ko neend nahin ati in chand misaloon se ye baat sabit hojati hai k ek la matnahi silsila hai jo itlaat par mubni hai jesi jesi itlaat adam ya insan ko miltin hain isi munasbat se is ki zindagi banti ya bigarti chali jati hai wo nuqta jis ko hum ny mutafun phoray ka naam diya hai jisani insani me naaf k muqam par hota hai or arf e aam me is ko nafs kaha jata hai hum ye pori tarhan wazeh kar chukay hain k zindagi ki har harkat zindagi ka har amal zindagi ka har tasawwur har khayal har aurk or ehsas do rukhon par kaam karta hai ek wo rukh hai jis ka talluq shetaniyat se hai or ek rukh wo hai jis ka talluq rehmaniyat se hai isi tarhan nafs ka talluq bhi do tarzoon me hama waqt qayam rehta hai ek tarz shetaniyat hai or dosri tyarz wo hikmat hai jo rasool alehe salto wasalm ny quran pak ki surat me nou insan ko ata ki hai jab koi admi apnay upper in khayalati ko musallat karleta hai or khud ko darobast is rah ka musafir bana leta hai jo rasta shetaniyat tak le jata hai to nafs me isi rastay ki tamam khobiyan ya buraiyan peda hojati hai jo rasta bandah apnay iraday se mutaiyyun karta hai ek admi agar apnay iraday or ikhtiyar se musalsal shetani rastay par chal raha hai to zahir hai is k upper is rastay me peesh anay walay tamam halat wa waqiyat ahsasat or tassurat qayam hongay ek admi aisay rastay ka intekhab karta hai jis rastay me darakht or phol hain rastay me sabzah zar hai absharain hain to wo admi is rastay k tamam manair se lutf andoz hoga is ko darakhton ka saya bhi milay ga is ka dimag rastay me mojud phoolon ki khoshboon se muatter bhi hoga sabzah zar se is ki ankhoon ko thandak bhi milay gi abshar ka saaf shaffaf or moti jesa pani bhi isay peenay ko milay ga or is k upper ek sarwar or wajdan ki kefiyat tari rahi gi is k bar aks dosra bandah aisa rasta ikhtiyar karta hai jis rastay par aisay darakht hain jo khushk hain kantay dar hain aisay manazir hain jin me khushki hain rastay me aisi jheelein hain jin me taffun hai badbo hai to wo admi in tamam cheezon

se mutassir huy baghair nahin rahay ga or agar wo is rastay ko chornay par amadah nahin hoga or dosra rasta jis par sar chari shadabi shaguftogi or asaish wa aram hai ikhtiyar nahin karay ga to kabhi wo taffun ki duniya se azad nahin hoga or is k upper khush bo or saay ki thandak kabhi zahir nahin hogi yehi surat e haal nafs ya is nuqtay ki hai jis nuqtay ko hum ny mutaffun phora kaha hai ye nuqta do rukhon par qayam hai ek rukh shtaniyat hai or dosra rukh wo hai jo ALLAH k bargazidah bandon par inam hai wo rukh jo ALLAH k bargazidah bandon par ALLAH ka inam hai insan k andar dosra nuqta hai is nuqtay ko arf e aam me qalb kaha jata hai hota ye hai k jab admi zindagi ko sirf or sirf duniyawi aish o nishat ki zindagi qarar de leta hai or zindagi ka saray ka sara maqsad duniya ban jati hai to is ka rishta ALLAH se kamzor hota chala jata hai or jesay jesay ye rishta kamzor hota hai nafs ka rabta qalb se kam hota chala jata hai is ko hum asan alfaz me is tarhan keh saktay hain k wo bandah jis k nazdeek zindagi duniya or sirf duniya hai ya duniya ka aish o nishat hai wo apnay khaliq se dor hota chala jata hai qalab ya zameer isay barabar isay is taraf mutawajja karta hai k ye rasta jo ikhtiyar kar liya gaya hai wo rasta hai jo in logon ka rasta nahin hai jo inam yafta hain lekin bandah apni zid or had dharmi ki wajah se duniyawi lazzat ko chornay k liy tayyyar nahin hota jis ka nateja ye nikalata hai k qalb or zameer is ko ALLAH k rastay ki taraf mutawajja karnay ki koshish tark kardetay hain or jab aisa hota hai to nafs sirf ek rukh ki taraf safar karna shuru kardeta hai yani eo apnay iraday or ikhtiyar se is zindagi ko qubool karleta hai jo zindagi shetan ki zindagi hai.

chunkay ALLAH deen k mamlay me jabar nahin farmatay or har banday ko is baat ka ikhtiyar diya gaya hai k deen or duniya dono rastaon me se kisi ek rastay ka intekhab karay chunacha musalsal targheeb (inspiration) or banday ko kher ki awaz konazar anndaz karnaay k baad jab ye mamla ALLAH k huzoor peesh kiya jata hai k ye bandah kisi surat



me sirat e mustaqeem par chalnay pr amadah nahin hai to ALLAH is k iraday or ikhtiyar ko qubool kar letay hain chunkay ALLAH ny is ka ye iradah or ikhtiyar yani shetaniyat qubool karnay ka irada qubool kar lia hai is liy ab sirat e mustaqeem par chalnay ki gunjaish baqi nahin rehti or yehi wo loog hain jin k baray me ALLAH ny farmaya hai k jab ALLAH ki taraf se in k dilon me mohar lag gai hai is baat ko hum is tarhan kehtay hain k dilon par mohar ALLAH ny maouzo billah kisi dushman ki wajah se nahin lagai bulkay ALLAH ny banday ka iradah or ikhtiyar qubool kar liya hai k wo is rastay par chalna hi nahin chahta agr ALLAH is ka ye iradah or ikhtiyar qubool na karay to ikhtiyar zer e behes a jata hai or phir ALLAH ka ye irshad k adam or jinnat ba ikhtiyar hain or inhen neki ya badi ikhtiyar karnay ki azadi di gai hai sahi nahin hoga qanoon qudrat me saqam par jay ga ba ikhtiyar honay se muraad yr hai k bandah khud apnay liy ek rasta ikhtiyar karay ALLAH agar chahayn to duniya me chri nahin hoskati or ALLAH chahayn gar to duniya me koi qatal nahin ho sakta ALLAH agar chahyn to duniya me koi admi be namazi na ho ALLAH agar chahyn to shetan ka wajod khatam hosakta hai lekin ba ikhtiyar honay ka masla khatai me par jay ga ek admi jab apni marzi se buraai nahin karsakta to apni marzi se bhalai bhi ikhtiyar nahin kar sakta ab ye baat alag hai k ALLAH chunkay ye chatay hain k bandah bhalai k rastay par chalta rahay is liy qalb or zameer barabar isay is taraf mutawajja kartay rehtay hain k rasta jo ikhtiyar kiyaja raha hai galat hai lekin ek admi jantay bojhtay or samajhtay huy k me jis rastay par chal raha hoon wo rasta sahi nahin hai phir bhi chalta hai to ALLAH us ka us rastay par chalna qubool karletay hain or jab ALLAH kisi banday ka shetaniyat p chlnaay ka amal qubool kar letay hain to phir wo bandah shetan se insan nahin ban sakta quran paak me jo kuch ALLAH ny irshad farmaya hai is me jahan takhleeq ka zikar hai wahan malaika ka zikar hai jinnat ka zikar hai adam zaad ka zikar zameen ka zikar hai samawat ka zikar hai paharoon ka zikar hai har us makhlooq ka zikar hai jis makhlooq k

takhleeqi formulay bayan huy hain. insan or jinnat k bayan me ye baat batai gai hai k in ko ba ikhtiyar banaya gaya hai farishton k baray me ye nahin kaha gaya hai k wo ba ikhtiyar hain yehi wajah hai k farishton se galti sar zad nahin hoti or na hi in k upper muhasba hai in k supurd jo kaam kardiya gaya hai wo karrahay hain mutzakrah bala ayat ki tashreeh or tafseer jo kuch bayan ki gai is se ye baat hamaray samnay agai k dilon par mohar lag jana ya ankhon par pardah par jana ALLAH ki taraf se is had tak hai k ALLAH ny is banday ki ikhtiyar ko qubool kar liya hai k wo bhalai ka rasta ikhtiyar nahin karay ga bulkay burai k rastay par chalnay ko apni afiyat samajhta hai yehi haal qaoumon k urooj o zawal ka bhi hai jab qoumain apnay liy aisay rastay mutaiiyun karti hain jin raston par chal kar izzat o sarfarazi hasil hoti hai to qoumain sargaraz hojati hain or jo qoumain apnay liy aisay rastay muntakhib karti hain jin raston par chal kar zillat khowari or maskinat naseeb hoti hai to wo qoumain zaleelo khuwar hojati hain in se badshahatein cheen ka inhen ghulam banay jata hai aisi qoumain bhikari ban jati hai aisi qoumain dar dar ki thokrein khati hain or zameen in ko qubool karnay se inkar kardeti hai.

in ki tadad itni ziyada hoti hai k wo qoumain jo sarfaraz hain in k samnay koi hesiyat nahin rakhtin lekin jab izzat touqeer iqtedar or hakmiyat zere behes ati hai to ye qoumain nihayat abtar or khasta haal or pareshan nazar ati hain aj k dor me israeel or musulmanon ki misaal hamary samnay hain israeeli tees lakh hain musulman 90 carore hain 90 carore or tess lakh ka hisaab kuch billi chohay ka sa nazar ata hai lekin musulman ki hesiyat ek zakahm khurdah chohay se zoiyada nahin hai or is ki wajah yehi hai k is ka nafs mutaffun phora ban gaya hai or yehi surat wo hai jis ko quran paak ny qayamat ka naam diya hai.

## ALLAH KAY DOST

sawal: insani zindagi ka daromadar itla par hai kia mout k baad bhi itlaat ka silsila jari rehta hai? tasawwuf k hawalay se tashreeh farmayn.

jawab: ye baat kai baar pori tarhan wazeh ki gai hai k insani zaindagi ka daromadar mehez or mehez itla ya khabar k upper hai hum jab zindagi me kaam karnay walay taqazon ka tajziya kartay hain to hamaray upper is baat ka inkishaf hota hai k darasal zindagi me kaam anay wala har jazba khabar ya itla hai ye baat bhi batai ja chuki hai k khana admi is waqt khata hai jab isay bhook lagti hai pani admi is waqt peeta hai jab isay piyas lagti hai sonay k liy bistar par is waqt letta hai jab isay sona hota hai neend se is waqt bedar hota hai jab isay dimag is baat par amadah karta hai k mazeed sona jismani or dimagi sehet k liy muzar hai apnay bacchon se piyar admi is buniyad par karta hai k shaori or la shaori aitbar se ye baat is k ilm me hai k ye is k bacchay hain agar cha wo dosray bacchon se bhi muhabbat karta hai or in k sath shafqat se peesh ata hai lekin apni aulad or dosray ki auladme behre haal imtiyaz barqarar rehta hai bacchay bahesiyat bacchon k sub barabar hain bholay bhalay masoom chehray sub bacchon k hotay hain in ki piyari or khush karnay wali batein bhi ek si hoti hain bacchon ka mizaj bhi taqreeban yaksan hota hai lekin humy ye itla hai k ye bacchay hamaray hain or wo bacchay falan k hain ye itla ya khabar muhabbat or shafqat me ek had fasil peda kar deti hai aurat ba hesiyat e aurat k aurat hai duniya ki tamam autein ek se khado khaal par mushtamil hain lekin jab rishta zer e behes ata hai to humy ye itla milti hai k ye aurat hamari behen hai ye aurat hamari maa hai ye aurat hamari bewi hai wagherah wagherah is ka saaf matlat ye hai k itla ny ek hi hansti k rishtay alag alag mutaiyun kardiye admi raat din mehnat kar k paseena baha kar rozi

hasil karta hai is rozi k husool k doran is k dimag me ye baat mojud hai k ye rozi halal hai dosra admi pehly admi se buhut ziyada mehnat karta hai lekin is k dimag me ye itla ya khabar ya ye mafhom mojud hai k ye rozi halal nahin hai dono admi ata kharidtay hain atay se roti pakti hai or dono admi roti khatay hain magar itla ki buniyad par ek khana halal qarar pata hai or dosra khana haram qarar pata hai yehi haal hamari jismani sehet or bemari ka bhi hai bemar honay se pehlay har admi k upper kam o besh ye kefiyat zaror tari hoti hai k wo bemar hai natejay me wo bemar hojata hai ek admi acha khasa betha hua hai tabiyat me agar kaslamandi hai aisab me zara sa khichawat hai wo is baat ka izhar is tarhan karta hai k meri tabiyat kharab hai or mujhy bukhar honay wala hai natejay me isay bukhar hojata hai jab tak koi admi bemari ki itla qubool nahin kar leta wo har giz bemar nahin hota ye qanoon hai or bemari choti ho ya bari is ki koi takhsees nahin hai ye baat bari ajeeb hai k koi admi apni marzi se bemar hota hai lekin qanoon ye hai ya loh e mehfoz par ye likkha hua hai k jab tak koi admi bemari ki itla ko qubool nahin karta bemar nahin hosakta yehi haal mout ka bhi hai jab tak koi admi zehni ya shaori tor par la shaor me zakherah mout ki itla qubool nahin karta wo har giz nahin marta ye bhi buhut ajeeb baat hai kiyun k admi is duniya me aisa peda nahin hua jo khud apni marzi se marna chahta ho leki qanoon apnio jagah atal hai is liy k na sirf zindagi bulkay mout bhi ek itla hai yahan ek aitraz kiya ja skta hai k sahab! in faradi tor par ba amar majbori is qanoon ko maan letay hain lekin ye jo hadsati moutein hojati hain ya jangon me hazaron lakhon admi mar jatay hain ye to nahin chahtay k hum mar jay ek dushman ny hamla kar k in k upper mout musallat kardi halan kay wo marna nahin chahtay thy aisa nahin hai fil waqiya wo sub marna chahtay thy is liy mar jatay hain zindagi k tarz e amal ko agr buhut ghor se dekha jay zindagi me kaam karnay wali tarzon ki chan phatak ki jay or is k sath sath asmani sahaif k bayan karda qawaneen ka mutalla kiya jaay to ye baat buhut asani se

samajh ajati hai wo ye hai k admi ki zindagi hama waqt har aan or har lamha do dairon me safar karrhi hai ek दौरा शाही है or dosra la shaori hai qudrat ny ye baat mutaiyyun kar di hai k is qisam k amal o halat or is qisam ka tarz e amal qaoumon ko tabah kardeta hai or is qisam ka tarz e amal qaoumon ki ragon me zindagi ban jata hai jo qoumain apni zindagi yani roh se dor hojati hain wo qoumain mar jati hain is liy k marnay k matlat ye har giz nahin hai k admi wajod takhleel hogya ya admi buniyadi tor p khatam hogya mout ka matlab ye hai k insani jisam yani gosht post k jisam ka rishta roh se munqata hogya infiradi tor par koi fard wahid roh se rishta munqata kar le wo bhi marna hai or ijtimai tor par pori qoum apni roh se rishta munqata kar le wo bhi marna hai yani kisi fard ya qoum ny is itlako qubool karliya hai jis itla ka naam arf e aam me mout rakkha jata hai musalman man hais ul qoum jab tak apni roh k sath wabasta rahay duniya me arooj patay rahay or musalman man hais al qoum jab apni roh se dor hogay to mar gay marnay ki buhut si shaklein hain koi waba a kar kha jay koi dush man shab khon mar kar halak karde koi bari taqat luqma tar samajh kar nigal ly qanoon apni jagah qanoon hai k qoum ny is liy wo itla jo mout ka rop dharti hai intekhab kar lia tamam ambiya ka mishan in ki taleem or tableegh haio k insan ko ye bata diya jaay k is ka wajod sirf or sirf itla par qayam hai roh agar kehti hai k to zindah hai to wo zindah hai roh agar kehti hai k to murdah hai to wo murdah hai mout ki qismain hain ek mout tabi mout kehlati hai ek mout hadsati mout kehlati hai ek mout ijtemai mout kehlati hai kisi mout ka naam mout rakkha jata hai or kisi mout ka naam halakat rakkha jata hai or kisi mout ka naam shahadat rakkha jata hai yahan bhi qanoon ki wahi dafa kaam karrhi hai k mout ki itla humy kin manoon me mosol hoi aya hum tabi mout mar rahay hain ya kuttay billi ki mout marrahay hain ya hum shahadat hasil karrahay hain hum jab is duniya se muntaqil horahay hain to hmara thikana jahannum hai ya hamara thikana jannat me hoga jis itla me

admi mar jata hai marnay k baad wahi itla zindagi ban jati hai jab koi admi is duniya me pareshan haal hai wo pareeshan khayali or khalafshar k azab me maar gaya to wo seedha dozakh me gaya isliy dozakh ki itla ambiya se jo kuch humy mili wo pareshan hali hai darmandigi muntashir khayali takleef o aziyat hai wagherah wagherah is k bar aks agar koi bandah sukoon o ashna zindagi me dakhil hokar rahat o sukoon k jazbat se mutassir ho kar or adam tahaffuz or dar or khouf k jazbat se azad ho kar maarta hai to wo seedha jannat me jata hai is liy k ambiya se jaanat k baray me jo itla humy mili wo ye hai k rahat hogi rahat o sukoon hoga aram milay ga tarhan tarhan ki naimtein dastarkhuwn par humy mayassar hongy wagherah wagherah ye baat hum sub jantay hain k dozakh jis tabqay jis ilaqay ya jis abadi me ya jis kanton bharay medan ka naam hai wahan wo log qayam karen gay jo ALLAH k na pasand dedah hain jinhon ny kabhi ye koshish nahin ki k hum ALLAH ko pehchanay ALLAH se hamara talluq or rabta qayam ho humy ALLAH ka qareeb naseeb ho or hum ALLAH k dost ban jayn dosra tabqa jannat ka tabqa hai is tabqay me wo loog rahyn gay jin logon ny ALLAH se qurbat hasil karnay k liy jaddo jehed ki wo loog rahyngay jin logon ny in baton se aitraz kiya jo ALLAH or is k rasool ko na pasand dedah hain jannat me wo loog rahyn gay jinhon ny quran ki taleemat ko is tarhan samjha jis tarhan peghambaron ny samjha apni arzi zindagu me ALLAH k diy huy iktiyar ko is tarhan istemal kiya jis tarhan peghambaron ny apnay ikhtiyarat istemal kiy jannat k basi wo loog hongay jin k saron par ALLAH ny dast e shafqat rakh diya hai wo ALLAH k dost hain ALLAH k doston ki tareef ye hai k in ki zindagi me na khof hota hai or na huzn o malal hota hai or na ghum hota hai is ayat mubarka ki tafseer me agar tafakkur kiya jayto ek hi baat samnay ati hai or ye baat aisi hai jis ko koi baray se bra alam e deen baray se bara masnad nasheen gadi nasheen baray se bara peer ro nahin karsakta ye k ALLAH k doston ko na khaouf hota hai na gham or jin logo k andar

ghum hota hai or khouf hota hai wo ALLAH k dost nahin hosaktay or jo ALLAH k dost nahin hotay jannat ki fiza inhy qubool nahin karti wo dozakh ka aindhan hotay hain agar kisi k andar khouf or ghum hai to ALLAH k bayan kardah qanoon k mutabiq wo jannati nahin hai rohani qadron me kisi shagird ya rah e sulook par chalnay walay musafir ki tarbiyat is tarhan ki jati hai k is k dil se khouf ghum nikal jay khouf or ghum is waqt tak peecha nahin chortay jab tak admi k andar qataat or isteganmojud na ho.

qataat or istegna koi lafzi mama nahin hai ya koi hisaab ka heer pheer nahin hai istegna fil amal ek kefiyat hai ek haqeeqat hai aisi haqeeqat jo haqeeqat mutassil hai jab tak koi bandah haqeeqat se mutarruf nahin hota mushahidah nahin karleta is waqt tak is k andar istegna peda nahin hota or agar hota hai to wo itna hota hai to wo itna hota hai kmehez is ka tazkirah kiya jasakta hai jis admi k andar jis munasbat se qataat or istefana mojud hai us admi k andar isi munasbat se dar khof or ghum bhi kam hota hai.

## ISTAGNA TAWAKKAL OR BHAROSA

sawal: istagna ki istelah ka usool mafhoom kiya hai kiya ye tawakkal or ALLAH pe bharosa rakhnay ka hi dosra hain? is ki wazahat karen.

jawab: sahab maraqba jab pehli seerhi se qadam barha kar dosri seerhi par qadam rakhta hai to is k samnay is ka asli jism jism misaali ya aura ajata hai pehli baat jo salik k zehen me warid hoti hai wo ye hai k isay is baat ka yaqeen hojata hai k mitti k zarrat se banay huy gosht post ki hesiyat mehez arzi fani or mafroza hai haqeeqi hesiyat roshniyon ka wo jism hai jis ny gosht post k jism ko sambhala hua hai is waqt kiyun k takhleeqi formula k tehet wo qanoon bayan horha hai jis qanoon ko ALLAH ki taraf se bayn karnay ki ijazat hai isi liy yahan roh aura or jism misaali ka farq bayan karna zarori hai marnay ki halat ko aam tor se ye kahan jata hai k roh nikal gai marnay k baaad jis alam me admi muntaqil hota hai is k baray me ye kaha jata hai k marnay wala apnay doston or azizon ki rohon k alam airaf me chala gaya hai amar waqiya ye hai k airaf me admi khana bhi khata hai pani bhi peeta hai sota jagta bhi hai waahan apnay rishtedaron se milta hai dukh sukh dard sukoon rahat itmenan se ashna bhi hota hai. agar ye kaha jay k marnay walay admi ki roh nikal gai hai to roh nikalnay se muraad ye hogi k ab admi na sun sakta hai na dekh sakta hai na mehsos kr skta hi wagherah wagherah hum jis ko marna kehtay hain dar asal wo aisi halat hai jis ko hum roshni k halay ka mitti k jism se rishta munqata karlenay ka naam de saktay hain huzoor qalandar baba sahab nay kitaab loh o qalam me is baat ko bil wazahat bayan kiya hai farmatay hain admi garam o sard se mehfoz rehnay k liy or azay jismani k tapish or sard lehroon se bachanay k liy ek libas ikhtira karta hai ye libas soti kapray ka hota hai auni kapray ka hota hai ye kisi bhi qisam k banay huy dhagon k tanay banay se markab



ya bana hua hota hai jab tak ye takhleeq karda libaas jisam k upper mehfoz hai is waqt tak is libas me harkat rehti hai jisam k upper qameez ki harkat jisam ki harkat k tabe hoti hai agar qameez jisam k upper hai to asteen hath ki harkat k sath hilnay par majbor hai ye mumkin hi nahin k hath hilay or asteen na hilay is tarhan ye bhi mumkin nahin hai k pehni hoi qameez ki asteen hilay to is k sath sath bhi harkat karay hamesha hath ki harkat k sath qameez ki asteen mein harkat peda hoti hai agar jisam k upper pehni hoi isi qameez ko utaar kar zameen par ya char pai par dal diya jaay or is qameez se kaha jay k wo harkat karay chalay phiray to is k andar har giz koi harkat peda nahin hogi baba sahab qibla gosht post k jisam ko misali ka libas qarar detay hain farq agar hai to sirf itna k kapray ki bani hoi qameez jisam k upper hoti hai or jisam misaali gosht post k upper hota hai libas or gosht post k jisam ki hesiyat qayam kar k hum dekhtay hain k ek maray huy admi ka jisam ya lash jab zameen par pari hoi hoti hai to qameez ki tarhan is k apnay andar koi harkat nahin hoti aap lakh koshish karen k ye lash apni marzi or apnay ikhtiyar se harkat karay ye tamam koshish be bekaar or be sood sabit hogi is liy be sood dabit hoti hai k jis jisam ka ye libas tha us jisam ny utaar phenka hai.

aam halat me jab istaghna ka tazkirah kiya jata hai to matlat ye hota hai k kis admi ko ALLAH k upper kitna bharosa or tawakkal hai tawakkal or bharosa kam o beesh har admi ki zindagi me dakhil hai lekin jab hum tawakkal or bharosa ki tareef bayan kartay hain to humy bajuz is k kuch nazar nahin ata k hamari dosri ibadaat ki tarhan bharosa or tawakkal bhi dar asal lafzon ka ek khush numa jaal hai tawakkal or bharosa se ye muraad hai k bandah apnay tamam mamlaat ALLAH k supurd kar de lekin jab hum fil amal zindagi k halat ka mushahidah kartay hain to ye baat mehez naarah or gher yaqeeni hai or ye aisi baat hai k har admi ki zindagi me is ka amal dakhil jari o sari hai maslan ek admi kisi firm me mulazmat karta hai is k peesh e nazar ye baat rehti hai k firm ka malik

ya seth saho kaar agar mujh se naraz hogya to mulazmat se barkhast kar diya jaon ga ya meri taraqqi nahin hogi ya tarqqi tanzili me tabdeel hojay gi zahir hai ye baat bharosa or tawakkal k sar sar khilaf hai is k bar aks hum zindagi mein ye baat bar bar dohratay hain k agar koi kaam nahin karen gay to khayn gay kaha se ye baat bhi hamaray samnay hain k jab kisi kaam ka natejah accha martab hota hai to hum ye kehtay hain k ye nateja hamari aqal or hamari farasat wa fehem se martab hota hai is qisam ki beshumar misalein hain jin se ye sabit hota hai k banday ka ALLAH k upper tawakkal or bharosa mehez mafroza hai jis banday k andar tawakkal or bharosa peda nahin hota or is k andar istagna bhi nahin hota istaghna se muraad ye hai k zaroriyat zindagi guzarnay me banday ka apna zati iradah ya ikhtiyar shamil na ho ALLAH agar murgi khilatay hain is me khush rehta hai ALLAH agar chutni se roti detay hain is me bhi khush rehta hai ALLAH agar khaddar k kapray pehnata hai bandah is me bhi khush rehta hai matlab ye hai k zindagi me peesh anay walay har amal or harkat ko ALLAH ki taraf mor diya jata hai pehlay banday k andar tawakkal or bharosa peda hota hai or is k baad wo istaghna k dairay me qadam rakhta hai tawakkal or bharosa dar asal ek khaas talluq hai jo banday or ALLAH k darmiyan barah e rast qayam hai or jis banday ka ALLAH k sath rabta qayam ho jata hai is banday k andar se duniya ka tamam lalach nikal jata hai aisa bandah dosray tamam bndon ki imdad or tawwun se beniyaz hojata hai or is banday ki hesiyat aisi hojati hai k jis hesiyat ka tazkirah ALLAH ny surah ikhlaas ki 5 ayaton me kiya hai ALLAH ny surah ikhlaas me panch hatmi batein bayan farmai hain is baat ko hum yun bhi keh saktay hain k ALLAH ny surah ikhlaas me apni zaat par se pardah utha diya hai or ye bhi bata diya hai k jo sifaat ALLAH k andar mojud hain ya jo sifaat ALLAH ki hain wo sifaat makhloq k andar mojud nahin hain surah ikhlaas ki 5 ayatein humy khaliq or makhloq ka imtiyaz sekhati hain ALLAH farmatay hain ay peghambar! aap farma dijiy ALLAH ek hai ALLAH be

niyaz hai kisi se ahtiyaj nahin rakhta ALLAH na kisi ka beta hai or na kisi ka baap hai ALLAH koi khandan bhi nahin rakhta.

in sifaat ki roshni me jab hum makhlooq ka tajziya kartay hain to ye baat samnay ati hai k makhlooq kabhi ek nahin hoti makhlooq hamesha bakasrat hoti hai makhlooq zindagi k amaal o harkaat poray karnay par kisi na kisi ehtiyaj ki paband hai ye bhi zarori hai k makhlooq kisi ki aulaad ho makhlooq k liy ye bhi zarori hai k is ka koi khandan ho ALLAH ki bayan kardah in panch sifaat me jab la shaoori tafakkur se kaam liya jata hai to humy ek baat aisi milti hai k hum in sifaat ko jo ALLAH ny bayan kin hain in me se ek sift apnay iraday or ikhtiyar se apnay upper warid karsaktay hain makhlooq k liy ye har giz mumkin nahin hai k wo kasrat se be niyaz ho makhlooq is baat par bhi majboor hai k is ki koi aulad ho isi tarhan makhlooq ka ek khandan hona bhi zarori hai matlab ye hua k ALLAH ki bayan kardah panch sifaat me se chaar sifat me makhlooq apna ikhtiyar istemal karnay k liy be bas or majboor hai sirf ek agency aisi hai k makhlooq ALLAH ki sift ko apnay iraday or ikhtiyar se apnay upper warid kar sakti hai or wo hai ALLAH ahtiyaj se mawra hai makhlooq ko ye ikhtiyar hasil hai k wo duniyawi tamam masail se apni zaroriyat or ahtiyaj ko tor kar sirf or sirf ALLAH k sath wabasta karay yehi wabastigi tawakkul or bharosa hai agar banday k andar makhlooq k sath ahtiyaji awamil kaam karrahay hain to wo tawakkal or bharosa k amal se door hain rah e sulook k musafir sub se pehlay is baat ki mushkq karai jati hai. k zindagi k tamam taqazay or zindagi ki tamam harkat wa saknaat peer o murshad k tabe hain zindagi ki harkat o saknat jab salik peer o murshad k supurd kardeta hai to wo is ki tamam zaririyat ka kufail ban jata hai bilkul is tarhn jis tarhan ek doodh peetay bacchay k kufail is k waldin hotay hain in bacchon ki kifalat zer e behes ati hai jinhon ny abhi tak shaoor k dairay me qadam nahin rakkha hai jab tak baccha shaoor k dairay me dakhil nahin hota waldein chobees ghnatay is ki fikar me mubtala rehtay hain.

la tadad mawrai waqiyat me se chnad mazeed waqiyaat ka dohra dena is liy zarori hai k rah sulook k musafiron k samnay wo tamam marahil ajayn jin marahil se guzar kar koi salik isteghna k dairay me qadam rakhta hai or is k zehen me istaghna or be niyazi ka aisa pattern tarteeb pa jata hai jis ki buniyad par salik gher ikhtiyari tor par bhi apnay mamlaat ALLAH ki taraf mansoob karta hai abhi hum ny ye bataya hai k yaqeen peda honay k liy zarori hai k admi ko yaqeen k awamil se is tarhan raddo badal kardiya jaay k yaqeen is ki zindagi ka ahata karay aisa ahata k shaori ikhtiyar s jannay k ba wajod wo is ahata ya is dairay se qadam bahar na nikaal sakay yaqeen ki tareef me hum pichlay isbaq me bil wazahat bata chukay hain k pedaish se mout tak or mout k baad ki zindagi me airaaf hashr o nashar hisab kitab jannat dozakh or ALLAH ki tajalli ka dedaar sub ka sub yaqeen k upper qayam hai buniyadi baat ye hai k admi ko sub se pehly is baat ka yaqeen peda hota hai k wo zindah hai wo mojud hai is k andar aqal o shaor kaam karta hai wo ek had tak ba ikhtiyar hai or bari had tak is k upper gher ikhtiyari kefiyat nazil hoti rehti hain maslan koi admi apnay iraday or ikhtiyar agar sans lena shuru karde to chand minute me wo hanp jay ga koi admi apnay iraday or ikhtiyar se sans na lenay ka amal ikhtiyar karay to bemar hojay ga ya is k dimag me khoon jam jay ga isi tarhan koi admi zindagi k buniyadi taqazay bhook me apna zati ikhtiyar istemal nahin karta am zindagi me bhook lagti hai wo kuch kha leta hai piyas lagti hai to pani pee leta hai yehi halat admi k andar is machine ki hai jo machine musalsal mutawatir har lamha or har aan chal rahi hai is machine k kull purzay azay raisa dil gurday phepray jiggar pitta or anton ki harkat musalsal jari hai 4 arab ki abadi me ek admi aisa nahin jo apnay iraday or ikhtiyar se apnay andar fit ki hoi machine ko chalata ho machine bilkul gher ikhtiyari toor par chal rahi hai is machine me jo aindhan istemal hota hai is par bhi insan ki koi dastaras nahin hai or is ka saboot ye hai k jab ye machine band hojati hai to duniya ki bari se bari taqat ya

taraqqi isay nahin chala sakti ye machine qudrati nizaam k tehet ba tadreej bhi band hojati hai or ek dam bhi band hojati. batadreej band honay ka naam bemari rakkha jata hai or machine k ek dam band ho janay ko harkat e qalb band hojana ya heart fail kaha jata hai insan ye samajhta hai k bemari ka elaj ikhtiyari hai agar bemari ka elaj ikhtiyari hai to duniya me koi admi marta nahin ala hazal qayas zindagi k buniyadi awamil or wo tamam mohriqat jin par zindagi rawan dawan hai insan k ikhtiyar me nahin hai agar hum buniyad par nazar dalen to zindagi is waqt shuru hoti hai jab admi peda hota hai or pedaish par insan ko koi ikhtiyar nahin hai lakhon saal k taweel arsay me ek fard bhi aisa nahin hua jo apnay iraday or ikhtiyar se peda hogya ho peda honay wali har cheez peda honay wala har fard ek waqt mutaiyana k liy is duniya me ata hai or jab wo waqt pora hojata hai to wo admi ek second k liy bhi is duniya me teher nahin sakta mar jata hai ye aisi batein hain jin k baray me ziyada sooch bichar tafakkur ya zehni gehrai ki zarorat nahin hai har lamha har aan har minute har second ye surat e haal waqiya horahi hai mukhtasar baat ye hai k ALLAH apni marzi se peda kartay hain chahtay hain to admi sehet mand peda hota hai nahin chahtay to admi ki nasho numa me aisa siqam waqiya hojata hai k is k aza sahi hotay hain na is ka dimag sahi hota hai is ki nazar bhi sahi kaam nahin karti hath peeron ka haal ye hota hai k wo kisi cheez ko pakar nahin sakta apni marzi se chal phir nahin sakta science jitni bhi taraqqi karle pedaishi apahij or mazoor bacchon ka elaj is k paas nahin hai or is qisam k mazoor bacchon ko ye keh kar rad kiya jata hai k ye pedaishi mareez hai yahan bhi insan ki bebasi or be ikhtiyari azhar man al shams hai soraj ki tarhan ayan hai qudrat jab bacchon ko peda karti hai to mukhtalif surton me peda karti hai qad kath mukhtalif hota hai ye nahin dekha gaya k koi buniyad par kotah qad admi 7 fit ka ban gaya ho is ka saaf matlab hai k qad o qamat k mamlay me bhi admi be ikhtiyar hai ab masla zehni salahiyat or aqal o shaoor ka ata hai logon me jab hum aqal

o shaoor ka mawazna kartay hain to koi admi humy ba salahiyat milta hai koi admi humy kam salahiyat wala milta hai or koi admi bilkul be aqal milta hai science khala me chehel qadmi ka dawa kar sakti lekin aisi koi misaal samnay nahin i k be aqal admi ko aqal mand kar diya gaya ho ALLAH hi apni marzi se aqal o shaoor bakhshatay hain admi k andar ALLAH fikr o gehrai ata kartay hain almiya ye hai k jin logon k andar ALLAH fikar or gehrai peda kardetay hain wo ye samajhtay hain k ye hamari apni cheez hai lekin jab wahi fikar or shaoor or gehrai in se cheen li jati hai is waqt wo kuch bhi nahin karsaktay zindagi k tamam ajzay tarqeebi kisi ek taqat k paband hain wo taqat jis tarhan chahay chalati hai or jab chahay sakit kardeti hai murshad qareem huzoor qalandar baba auliya ny ek dafa irshad farmaya k loog nadan hain kehtay hain k hamari girat halat k upper hai insan apni marzi or munshah k mutabiq halat me raddo badal karsakta hai lekin aisa nahin hai insan ek khilonay hai halat jis qisam ki chabi is khilonay me bhar detay hain isi tarhan ye kodta hai nachta hai awazein nikalta hai waqiya ye hai k agar filwaqiya halat par insan ko dastaras hasil hoti to koi admi ghareeb na hota.

mout k panjay ny in ki gardan maror di or duniya par in ka nam o nisan nahin raha ye shadad wa namrood or firoon ki misaalein aisi nahin hain k jis ko hum tareekh batein keh kar guzar jayn tareekh har zamanay me khud ko dohrati hai albatta rang roop naam or shakal badal jati hai hamaray zamanay me shehensha iraan ki misaal samnay hai jis ny dhai hazar saal ki salgirah manai mout k panjay ny is ko is qadar bebas or zaleel kardiya k is k liy is ki saltanat ki zameen bhi tang hogai wo diyar gher me mar gaya or koi is ka pursan e haal nahin agar halat insan k bas me hain to itna bara badshahgareeb ul deedar nahin hoskta ye or is qisam ki be shumar batein hamaray sath har roz peeesh ati rehti hain baat sirf itni se hai k hum in batoon par ghoor nahin kartay or in sub batoon ko ittefaq keh kar guzar jatay hain jab kay kainat me ittefaq or

hadsa ko har giz koi dakahal nahin hai ALLAH ka ek nizaam hai jo marboot hai har nizam ki dosray nizam k sath wabastigi hai is nizam me na kahin wabastigi hai na hadsa na koi qudrati majbori hai ALLAH ka ek nizaam hai or is nizaam ko chalanay walay karinday ALLAH k hukum or ALLAH ki mashiyat k mutabiq isay chala rahay hain admi kiya hai?kathputli hai jis tarhan kainat ka nizaam chalanay walay karkun doriyon ko harkat detay hain admi chalta rehta hai doriyan hilna band hojati hain admi mar jata hai ye batein is liy arz ki gain hain k mein batan chahta hoon k istaghna is waqt tak kisi shakhs k andar peda nahin ho saktajab tak is k yaqeen me ye baat rasikh na hojay k har cheez man janib e ALLAH hai jab kisi banday k andar ye baat yaqeen ban jati hai k is nizaam me koi choti se choti harkat or bari se bari shay ALLAH k banay huy ek marboot k nizaam k tehet qayam hai to is k andar ek aisa pattern ban jata hai jis ka istelahi naam istaghna hai is pattern ko jab tehrikaat milti hai or zindagi me mukhtalif waqiyat peesh atay hain to in waqiyat ki kariyan is qadar mazbot mustehkam or marboot hoti hain k admi ki aqal ye sochnay or mannay par majboor hojati hai k wahi hota hai jo ALLAH chahtay hain.

ye baat hum sub jantay hain k kisi cheez k upper yaqeen ka kamil hojana isi waqt mumkin hai jab wo cheez ya amal jis k baray me hum nahin jantay k ye kis tarhan waqiya hogi baghair kisi iraday or ikhtiyar or wasail k pori hoti rahay ek dafa ka zikar hai k me kamray me beha hua looh o qalamk safhat dobara likh raha tha asar or maghrib k darmiyan ka waqt tha lahore se kucvh mehman agay aam halat me chunkay thori dair k baad khanay ka waqt tha is liy zehen me ye baat i k in mehmanoon ko khana khilana chahiy ye is dor ka waqiya hai jab me herat k muqam par safar karrha tha or na sirf ye k koi khanay penay ka intezam nahin tha libas bhi mukhtasir ho kar ek longi or baniyan reh gaya tha ye ek alaag dastan hai k is libas me garmi sardi or barsat kis tarhan guzri jab ALLAH chahtay hain to himmat or taufeeq ata kardetay

hain to bari se bari mushkilaat or pareshaniyan palak jhanpaktay guzar jatin hain qissa kotah ye k zehen me ye baat i k paroos me se panch rupay udhar mang liy jayn or in rupoon se khurdon noosh ka intezam kiya jaay khayal aya k agar panch rupay denay se inkar kardiya gaya to bari sharmindigihogi phir khayal aya k jhonpri walay hotel se khana udhar leliyajaay tabiyat ny is baat ko bhi pasand nahin kiya ye soch kar khamosh ho rha k ALLAH chahay ga to khanay ka intezam hojay ga or me kamray se bahar aya jesay hi darwazay se bahar aya chat p se panch rupay ka ek note gira note is qadar naya tha k zameen par girnay ki awaz i farsh par jab ek note naya para hua dekha to na maloom tareeqay se meray upper dehshat tari hogai lekin yakayak zehen me ek awaz gunji ye ALLAH ki taraf se hai wo note utha lia gaya or khanay peenay ka ba faraghat intezam hogya



## WASAIL KI FARAHMI

sawal: insan ALLAH par bharosa karta hai or isi jazbay k tehet jiddo jehed karta hai or wasail ikatthay karta hai is ki wazahat farmayn.

jawab: buniyadi zaroriyat me sub se ahem hawa'pani'dhoop;chand ki chandni shamil hain agar insan apni zaroriyat ka khud kufail hai to is k pas aisi kon si taqat hai kon ca ilm hai k wo dhoop ko hasil kar sakay zameen k andar agar pani k sotay khushk hojayn to insan k pass aisa kon ca ilm hai taqat hai aqal hai k wo zameen k andar pani ki negrein jari karde yehi haal hawa ka hai hawa agar band hogay ALLAH ka nizaam wo nizaam jo hawa ko takhleeq karta hai or hawa ko gardish me rakhta hai is baat se inkar karde k hawa ko gardish nahin to zameen par mojud arboon kharboon makhlooq ek minute me tabah o barbar hojayn gi ye kesi be aqli or sitam zarifi hai k buniyadi zaroriyat ka jab tazkirah ata hai to hum kehtay hain k hamara is par koi ikhtiyar nahin hai or jab roti kapray or makan ka tazkirah ata hai to hum kehtay hain k agar hum apna ikhtiyar istemal na kren to ye cheezein humy kesay faraham hongy? in marozaat se mansha ye har giz nahin hai k insan ye samajh kar k me be ikhtiyar hoon hath pair tor kar beth rahay is k aza munjamad hojayn gay mansha sirf ye hai k zindagi me har amal or har harkat ko man janib ALLAH samjha jay jiddo jehed or koshish is liy zarori hai k k aza munjamad na hojay or admi apahij na hojay admi jis munasbat se jiddo jehed karta hai jis munasbat se amlu iqdaam karta hai be shak isay wasail bhi sisi munasbat se naseeb hotay hain lekin is ka matlab ye har giz nahin hai k qanoon qudrat par isay dastaras hasil hogai qanoon ye hai k ALLAH ny insan k liy zameen asmaan or zameen asman k andar jo kuch hai sub ka sub kukhar kardiya hai magar tareeq ye hai k ALLAH ki is taskheer ko sirf or sirf madi hadood me istemal kiya

jaay or dosra ahsan tareeqa ye hai k wasail ko is liy istemal kiya jay k ALLAH ny ye tamam wasail insan k liy peda kiy hain.

wasail ki taqseemor ALLAH ki razaqiyat ki tareef me ghous ali shah ny ek waqiya qalam band kiya hai farmatay hain k kisi sheher me kasad bazari is had takh pohunchi k wahan k bazar weeran hogay jab karobar chalnay ki koi surat samnay nahin i to logon ny is sheher se naqal makani karna shuru kar di is kasad bazari or naqal makani ki wajah se sheher me rehnay wlay ghareeb mazdoor nihayat pareshan or bad haal honay lagay abhi is musibat ka koui hal samnay nahin aya tha or na hi koi baat aisi ban rahin thi k bazar ki werani khatam ho kar dobarah gehma gehmi or hama hami peda hojay ek roz do soda gar bazar me warid hoy or in dono ny kharidari shuru kar di had ye hai k soi se hathi tak har cheez k daam lag gay or bazar or chehel pehel or ronnaq afzoon tar hogai is kharidari k ntejay me ghoray ,khachar ,bail gariya,mazdoor har shakhs mutahrrik hogya in dono soda garoon ny elaan kiya k hum poray ek haftay tak kharidari karen gay or apni zaroriyat ki fehrist ko itna taweel kardiya k is sheher k soda garoon ny raat din ki koshish k baad dosray shehroon se saman ki farahmi ka intezaam or band o bast kiya is ek haftay me aisa mahool peda hogya k ye sheher mulk ki sub se mandi ban gai loog khush haal hogay in k chehroon par tazgi agai jo naqal makani kar chukay thay in ko jab ye khabar mili to wo wapis anay lagay or jin logon ny naqal makani ka iradah kar liya tha unhon ny iradah multawi kardiya mazdoor khush haal hogay izteraab or bechaini aflaas or bhook ka door khatam hogya ek haftay ki kharidari k baad masla saman uthanay or jahaz me load karnay ka peesh aya loading in loading k silssilay me bhi ek makhlooq masroof hogai or is tarhanujarta hua sheher dobarah bas gaya in dono soda garoon k sath baray miyan bhi thay jo mehnat mazdori k silsilay me in sath lag gay thay jab kharida hua sara saman jahaz me rakh diya tha to soda garon ny is buzurg mazdor se kaha ab hamara tumhara sath nahin rahay ga borhay

mazdoor ny in k sath chalnay par israr kiya or kaha me tanha hoon me aap logon ki khidmat karoon ga or aap k sath zindagi guzar jaay gi soda gar or mazdoor jahaz me sawar hogay or jahaz chaltay chaltay samandar beech pohuncha to in soda garon ny is jahaz ko samandar me dobo diya or borhay mazdoor se kaha k hum hum farishtay hain chunkay ek abad basti karobar na honay ki wajah se barbad horhi thi is liy ALLAH ny hamaray zariy ye intezam kiya ta k basti dobarah abad hojay or yahan k logon ko zarorat k mutabiq rizq milta rahay ye keh kar wo dono farishtay gayab hogai or borhay mazdoor ko samandar k kinaray pohuncha diya ye waqiya huzoor qalandar baba auliy ki khidmat me suna kar menay pochha k k kiya sahab taqween yani ALLAH k intezam ko chalanay walay banday is qisam k kaam kartay hain? huzoor baba sahab ny farmay ye kaaam in logon k supurd hain jin logon ko ALLAH ny quranpaak me fil arz khalifa kaha hai zameen me ALLAH ka naib or khalifa ALLAH k kin ikhtiyaraat ko istemal kar k apnay faraiz poray kartay hain ye ek alag baat hai jo inshaALLAH kisi munasib moqay par tafseel se batai jay gi is waqt hamaray peesh e nazar istagha or yaqeen ki tareef hai istaghna or yaqeen me jo buniyadi batein hain wo ye hain insani zindagi me aisay waqiyat pe dar pe sadir hotay hain jin waqiyat ki ki tawajjiha peesh na kar sakay or na hi in waqiyat k sad ro me is ki koi aml jiddo jehed ya koshish shamil ho ghous ali shsh ny jis waqiy ka tazkirah farmaya hai is waqiya me bhi ye hikmat poshidah hai k rizk ki farahmi ka bandobast darbast ALLAH k zimmay haiab ALLAH rizk pohunchanay ka koi bhi zariya ikhtiyar karen hum maa k pait me bacchay ki parwarish bacchay ki zindagi or bacchay ko mustaqbil tor par ghiza pohunchanay ki misaal day chukay hain ghor talab baat ye hai k maa k pait me baccha ghiza hasil karta hai or is ghiza se musalsal or mutawatir aitedal k sath tawazun k sath parwarish pata rehta hai yahan ye baat bhi ajeeb hai k bacchay ko ghiza pohunchanay ka jo zariya hai yani maa is zariy ko bhi ghiza pohunchanay me koi zati ikhtiyar hasil

nahin hai ek maa ghiza khati hai is ghiza se bilkul gher ikhtiyari or gher iradi tor par khoon banta hai or ye khoon shariyanon or ragon me dornay k bajay bacchay ki ghiza banta rehta hai shariyanon or ragon ko khoon ki jitni zarorat hoti hai is miqdar me shariyanon or waridon kobhi khoon faraham hota rehta hai ye sawall apni jagah ehem hai k maa k pait me bacchay ki parwarish kis iraday or kis ikhtiyar k sath ho rhi hai? banday ka is me zara sa bhi amal dakahl nahin hai bacchay ki pedaish k baad bacchay ko ghiza faraham honay ka tareeqa yaksar badal jata hai wahi khoon jo bacchay ko maa k pait me barah e rast muntaqil ho rha hai ab dosra saaf shaffaf tareeqa ikhtiyar karta hai or yehi khoon maa k seenay me behtreen ghiza doodh ban jata hai ye baat phir apni jagah ehem hai k khoon doodh kesay bana kis ny banaya? is me admi ka kon sa ikhtiyar kaamkarrha hai? or ye baat kia ajeeb nahin hai k bacchay ki parwarish jab maqsood nahin hoti to maa k seenay me doodh nahin utarta is k baad baccha doodh ki manzil se zara sa agay barhta ahi to isay doosh ki munasbat se kuch bhari ghizaon ki zarorat peesh ati hai in bhari ghizaon ko chabanay or peenay k liy qudrat dant faraham karti hai duniya me kon sa aisa ilm hai aisi kon ci sceince aisa kon ca bandah hai jo isay iraday or ikhtiyaar k sath aisa kar sakay jesay jesay bacchay ki nasho nyma barhti hai or bacchay k jismani nizaam ko bhari or qouwat bakhsh ghizaon ki zarorat peesh ati hai is ki antein maidah or dosrayaza isi munasbat se kaam karna shuru kardetay hain aqal o shaor k pas aisa kon ca ilm hai jis ilm ki buniyad par wo ALLAH ki banai hoi machine ki niqali kar sakay yani wo antein bana de maidah banday dil phepray takhleeq kar de chunkay ghizaon me kasafat hai or ye ghizayn wo ghizayn nahin hain. jin ghizaon ko ALLAH ny latif kaha hai to in ghizaon se nikli hoi kasafat k ikhraaj ka bhi ihtemam hai admi agar apnay andar khud machine ka muaina karay to is baat par pori tarhan wazeh hojati hai k insani zindagi me insani ikhtiyar ko insani ilm ko koi dakhil nahin hai ab masla ye dar peesh hai k jab insan ko zindagi

guzarnay par koi ikhtiyar nahin hai to phir ye jaza or saza k mamlay me ikhtiyar kiya cheez hai? saza or jaza k mamlay me ikhtiyar ya be ikhtiyari rohaniyat ka ek buhut bara baab hai is baab ko agar is waqt khool diya gaya to istaghna walay baab ki pori tarhan wazahat nahin hosakay gi hum musalsal is baat par behes karrahay hain k ALLAH ki zzat par yaqeen is waqt kamil hota hai jab admi ki andar wo qouwat mutahrrik hojay jis qouwat ka naam tasawwuf ny shahood rakkha hai.

## KHARQ ADAT

sawal: kharq adat sirf auliya or ambiya se hi to sabit hain jadu garon or sahiyon ny bhi kai baar kharq adat k muzahiray kiy hain in me buniyadi farq ki wazahat farma den?

jawab: shahood ki teen qismain hain (1)ilm al yaqeen (2)ain al yaqeen (3) haq al yaqeen.ilm al yaqeen k dairay me dakhil honay k baad insan par pehli baat jo munkashif hoti hai wo ye hoti hai k hamara khaliq ALLAH hai aisa ALLAH jis ny hamari tama zaroriyat ki kafalat apnay zimmay li hai zaroriyat pora hona or musalsal pora hona or baghair kisi madi qanoon k pora hona admi ko bila akhir ye sochnay par or yaqeen karnay par majboor kar deta hai k fil waqiya raziq ALLAH hai fil waqiya rab ALLAH hai fil waqiya zindagi denay or zindagi denay or zindagi lenay wala ALLAH hai ALLAH hi izzat deta hai ALLAH hi zillat deta hai ALLAH hi ibtida hai ALLAH hi inteha hai ALLAH hi zahir ALLAH hi batin hai or ALLAH hi har shay ko moheet hai is manzil me dakhil huy baghair admi k andar kabhi istaghna peda nahin hota or jis banday k andar istaghna peda nahin hota wo rah e sulook ka bhatka hua musafir hota hai is ki koi manzil nahin hoti duniya me aisay beshumar log hai jinhon ny apni batni quwaton ko bedar or mutahrrik kar k aisay kamalat or kharq adaat ka izhaar kiya hai k loog heraan hain pareshan hain baaz batein in se is qisam ki bhi sar zad hoti hain baray baray sahab ilm loog in ki is rohani quwat par emaan lay atay hain or raasta bhatak jatay hain me arz ye karna chata hoon k admi apni istetaat apni salahiyat apni istedaad peda nahin hota kiya aap ny aisay loog nahin dekhay k jo jadu tonay ka kaam karta hain logon ko pareshan kartay hain or logon k banay huy kamoon ko kharab kardetay hain lekin fees letay hain kiya aap nay aisay amil nahin dekhay k peeri ki gadi par bethay huy hain

surat shakal farishton jesi banai hoi hai qaal ALLAH or qaal rasool ka charcha hai libaas ain islam k mutabiq hai jabay qabay me dhakay huy hain lekin logon se paisay wasool kar rahay hain abhi pichlay dinon meray paas ek khaton tashreef layn inhoon ny jo amil sahab ka naqsha khencha is se zahir hota tha k koi buhut hi abid zahid zindah shab bedaar hai masail or mushkilaat ka haal ye batay k sadqa karo khaton ny pochay kis cheez ka sadqa kron? peer sahab ny batay k oont ka sadqa kardo or 3000 rupay k liy meray murshad qareen huzoor qalandar baba auliya ny ek sail k sawal k jawab me irshad farmaya k peer or faqeer hai faqeer ki tareef ye hai k is k andar istaghna milay ga is k andar duniyawi lalach nahin hoga wo is baat par yaqeen rakhta hai k is ka kufail sirf or sirf ALLAH hai ALLAH is ko itlas wa kakhwaab pehna deta hai wo khush ho kar pehen leta hai ALLAH is ko khaddar pehna deta hai. is me bhi wo khush rehta hai ALLAH is ko langoti pehna deta hai wo is me bhi khush rehta hai ALLAH is se se langoti cheen leta hai wo is me bhi khush rehta hai or dosri pehchan ye farmay k jab tak bandah fil waqiya kisi faqeer ki sohbat me rehta hai is ka zehen sirf ALLAH ki taraf mutawajja rehta hai shaz o nadir hi isay duniya k kaam ka khayal ata hai.

kharq adaat k zaman me aj gul sciencei nuqta nazar se jo koshishen ki ja rahin hain in se bhi ye sabit hoti hai k insan apni zati koshishon se or mutaiyana mashatoon se apnay andar mawrai salahiyaton ko bedar kar leta hai telly pethi or hepnatisim k silsilay me europe or bil khasos rosse me jo peesh e riffat hoi hai is ko dekhtay huy insan is baat k upper yaqeen karnay par majbor hojata hai k agar hum ibadat ya riyazat ko mawrai uloom k husool ka zariya samjhein to ye baat bazahir kamzor nazar ati hai kiyun k rosse jis ka mazhab par koi aqedah nahin hai mawrai uloom k husool me qabil e tazkirah had tak taraqqi kar chuka hai tasawwuf me ek tazkirah ata hai tasarruf karna yani sheikh apnay mureed par tawajja kar k is k andar kuch tabdeliyan peda karta hai ye

tasarruf aj ki duniya me ek science dan bhi kar leta hai or wo telly pethi k zariy apnay hasb e mansha dosray dosray admi ko mutassir kar k is ko wo kaam karnay par majboor kar deta hai jo is k zehen me hota hai tasawwuf me dosri bari or ahem cheez andar dekhna hai yani admi k andar aisi batni nazarkaam karnay lagti hai jis nazar se wo apnay saiyyaray se bahar ki duniya ka mushahidah karta hai aj k dor me ye baat bhi hamaray samnay achuki hai k maraqba bhi ek science ban chuka hai euopr mr lakhon ki tadaad me aisi kitabein shay ho chuki hai jo maraqba or maraqbay ki kefiyaat par ser e hasil behes karti hain tesri cheez jo rohaniyat tasawwuf or mazhab me buhut ziyadah ahmiyat rakhti hai wo ye hai k admi k andar aisi salahiyatein peda hojati hain jin salahiyatoon ki buniyad par wo aisay uloom ka izhar karta hai jo uloom bazahir kitaboon me nahin miltay science ny is silsilay me bhi kafi peesh riffat ki hai or aisay uloom ka izhar ho chuka hai k jin par shaoor insani ny yaqeen bhi nahin kiya or bila akhir wo cheezein wajod me ain or insan in par yaqeen karnay par majboor hogya in halat me tasawwuf ki istelahein tawajja tasarruf batni nigah ka khulna time and space ya zaman o makan se azadi azadi ek muamma ban gain hain ab tak ye samjha jata raha hai k mawrai nazar ka mutahrrik honasirf zikr o fikar or ashfal se mumkin hai in halat me ye samajhna buhut zarori hogya hai k aisay loog jo mazhab par aqeedah nahin rakhtay tasarruf kar saktay hain in k andar batni nigah bedar hojati hai wo nay nay uloom ki dag bail dal saktay hain phir ye tasawwuf kiya hai?tasawwuf k sath sath mazhab ka tazkirah bhi ata hai mazhab ki buniyadein bhi inhin usoolon par rakkhi gain hain k admi mazhabi faraiz poray karnay k baad is qabil hojata hai k wo apni zindagi ya dosron ki zindagi me tasarruf kar sakay is ki batni nigah ALLAH ki nishaniyon ka mushahidah kanay lagaylekin jab hum mazhab k peron karoon ki zindagi ka mutalla kartay hain to hazaroon lakhon me humay ek admi bhi aisa nahin milta jis ki tasarruf ki taqat bahal hogai ho or jis k andar batni nigah kaam karti ho ye bari



ajeeb o ghareeb baat ho k mazhabi loog in uloom se be khabar hain jin uloom ki nishan dahi aisay logon nay ki hai jo mazhab par aqeedah nahin rakhtay ya mazhab ko ek majbori samajhtay hain in halat me har sanjedah admi ye sochnay par majboor hai to phir tasawwuf or mazhab kiya hai? is baat ko hum yahan mukhtasar kar k phir apnay asal mozon istaghna ki taraf lottay hain quran paak me ALLAH ny hazrat musa k tazkiray me wazahat k sath firon or jadu garon ka tazkirah kiya hai firon nay jab ye dekha ki is ki khudai par harf arha hai or hazrat musa is ki tabahi or barbadi ka zariya ban rahay hain to is nay apni mumlikat k tama jadu garon ko dawat di k wo ayn or hazrat musa se muqabla karen is dawat me jadu garon k liy jo mutawajja karnay ki sub se bari cheez thi wo ye thi k agar tum nay musa ko shikast dedi to tumhay insaam wa akram se malamaal kar diya jaay ga.

ek medaan or tareekh muqarrar hoi jadu gar jama hogay musa bhi tashreef laay jadu garon nay lathiyen bans or rasiyan medan me phenkein wo sanp ban gay azdahay ban gay lagta tha k medan baray baray sanpoon or azdahon se bhara hua hai har taraf cheekh o pukar or sanpon ki phunkar thi surat e haal jab buhut nazuk hogai itni nazuk k hazrat musa bhi ghabra gay hazrat musa ALLAH ki taraf mutawajja huy ALLAH nay farmaya ay musa dar mat!apna asa phenk musa nay apna asa zameen par phenk diya wo asa ek buhut bara azdaha ban kar medaan dortay huy tamam sanpon or azdahon ko nigal gaya or is tarhan firoon jis ko apni duniyawii dolat or maal o asbab par ghamand tha zaleel o khuwar hua or wo jadu gar jo dolat o ikram k lalach me door daraz se hazrat musa ko shikast denay ay thay wo bhi na muraad loot gay is waqiy me agar tafakkur kiya jaay to buhut sada baat ye hai jadu garon nay jab bans phenkay to in se kharq adaat zahoor hua or wo sanp ban gay hazrat musa nay jab asa phenka to wo bhi azdaha ban gaya or wo tamam sanpon ko nigal gaya abhi hum ny arz kiya hai k admi apni koshishon or mutaiyyan tareqon par mashqeen karnay k baad is

qabil ban jata hai kwo apnay iraday or ikhtiyar se kharq adat ka izhar karsakay jesa k jadu garon nay apnay iraday or ikhtiyar kharq adat ko zahir kiya k ek makhlooq nay is ka mushahidah kiya lekin is me ek buniyadi farq hai jadu gar latadad hain bans or rasiyan jo azdahay or sanp banay wo beshumar hain jadu garon ko ek buhut baray badshah ka tawwun bhi hasil hai hazrat musa tanha hain in ka takia in ka bharosa ALLAH k sath wabasta hai is baat ko is tarhan samjha jay k jadu garoon k diloon me chunkay maal o dolat ki khowahish mojud hai is liy me istaghna nahin tha hazrat musa k andar chunkay istaghna tha is liy istaghna ki quwat or yaqeen nay jadu garon k tamam jadu ko barbad or khatam kardiya yehi surat e haal tasawwuf me tawajja tasarruf or batni nigah ki bhi hai agar kisi banday me ALLAH ki zaat se talluq khatir peda nahin hua or is k andar istaghna ki qowatein nahin ubhre in to is se jo kuch kharq adaat sadir hongy wo istad raaj hai jadu hai mazhabi ibadat ka bhi yehi qanoon hai mazhab nay jo ibadatein farz kar di hain in faraiz ki adaygi me agar banday ka zehen ALLAH k sath wabasta hai to ye ibadat hai warna ye ibadat nahin hai ?kalma namaz rozah haj zakat ye sub arkan is buniyad par qayam hain k ALLAH is tarhan chahtay hain is liy hum par lazim hai k in faraiz ki adaygi me hum koi kotahi na karen lekin agar farz ki adaygi ALLAH k sath yaqeen qayam na ho to ye farz ki adaygi hogior bandah bil akhir nuqsanor khasaray me hoga.

zindagi me dosra waqiya ye peesh aya k eid ka chand dikhnay k baad bacchon ki eidi k silsilay me fikar lahaq hoi or me apnay ek dost k pas kuch rupay udhar lenay k liy chala gaya dost ny mujh se kaha ye rupay to meray pas mojud hain lekin kisi ki amanat hain tabiyat ny is baat ko gawarah na kiya k dost ko amanat me khayanat karnay ka mujrim qarar diya jaay wahan se chalta hua me bazar me agya wahan mujhy ek dost milay buhut acchi tarhan peesh ay or inhon nay peesh kash ki k aap ko eid k silsilay me kuch rupay paison ki zarorat ho to le len meray pas kafi raqam mojud hai na maloom tareeqay par menay in ki is peesh kash ko

na manzor kardiya inhon nay kaha k sahab menay apsay kisi zamanay me kuch rupay udhar liy thy wo me ada karna chahta hoon or inhon ny meri jeb me satt rupay daal diy mein ghar chala aya or in satt rupoon se eid ki tamam zaroriyaat pori hogain is waqiya par buhut ziyadah ghoor e talab baat ye hai k dost se me tees rupay udhar lenay gaya tha ALLAH ny mujhy itnay paisay dilwa diy jo meri zaroriyaat k liy poray thy zahir hai agar tess rupay qarz mil jatay to zaroriyat pori na hoti ye paisay or rupay k silsilay me do waqiyat menay goosh guzaar kiy is qisam k beshumar waqiyat zindagi me peesh ay in beshumar waqiya peesh anay k natejay me ye yaqeen mustehqam or pukhta hogyaor zaroriyat k wahid kufail ALLAH TALLAH hain ALLAH ny wadah kiya hai k hum razzaq hain wo behre haal rizq pohunchatay hain or ALLAH k wo karinday jin k baray me ALLAH ny fil arz khalifa kaha hai is baat par car band hain k wo makhlooq ko zindah rakhnay k liy wasail faraham karenbuhut ajeeb baat hai k ALLAH apni marzi se peda kartay hain jab tak wo chahtay hain admi zindah rehta hai or jab wo nahin chahtay to admi second k hazarwein hissay me bhi zindah nahin reh sakta lekin admi ye samajh raha hai k me apnay ikhtiyar se zindah hoon mashi silsila meray ikhtiyar se qayam hai isi silsilay me ek martaba huzoor qalandar baba aulia ny farmaya kisan jab kheti ktta hai to jharo se ek ek danan samait leta hai or jo danay kharab hotay hain ya ghun khay wy hotay hain in ko bhi ikhatta kar k janwaroon k agay daal deta hai jis zameen par gehoon baliyon se alaidah kar k saaf kiya jata hai wahan agar aap talash karen to mushkil se chand danay nazar ayn gay lekin jab hum dekhtay hain k ALLAH ki makhlooq parinday aarbon kharboon ki tadaad me dana chugtay hain in ki ghiza hi dana hai to ye muamma hal nahin hota k kisan to ek dana nahin chorta in paridon k liy koi makhsos kasht nahin hoti phir ye parinday kaha se khatay hain ?huzoor qalandar baba nay farmaya k ye qanoon ye hai k parindon ka ghol jab zameen par is iraday se utarta hai k humay yahan dana chugna hai is say pehlay k in k panjay

zameen par lagein qudrat wahan dana peda kardeti hai agar parindoon ki ghiza ka daro madar hazrat e insan yani kisanon par hoga to saray parinday bhook se mar jatay dosri misaal huzoor qalandar baba sahab ny ye irshad farmai k chopay behr e haal insanon se buhut bari tadaad me zameen par mojud hain bazahir wo zameen par ugi hoi ghas khatay hain darakhton k pattay chartay hain lekin jis miqdar me ghas or darakhton k pattay khatay hainzameen par koi darakht nahin rehna chahiy qudrat in ki ghiza ki kifayat pori karnay k liy itni bhari tadaad me darakht or ghas peda karti hai k charinday seir ho kar khatay rehtay hain ghas or patton me kami waqiya nahin hoti ye in darakhton or ghas ka tazkirah hai jin me insan ka koi tasarruf nahin hai qudrat apni marzi se peda karti hai apni marzi se darakhton ki parwarish karti hai or apni marzi se inhen sar sabz o shadab rakhti hai ye ALLAH ki nishaniyan hain jo zameen par pheli hoi hain har insan ki zindagi me do char waqiyat aisay zaror peeshh atay hain jin ki wo koi aqli scienci tawajjiha peesh nahin kar sakta anhoni batein hoti rehti hain admi ittefaq keh kar guzarta rehta hai halankay kainat me kisi ittefaq kisi hadsa ko koi dakhil nahin hai.

## SALAHYATOON KA ZAKHIRAH

sawal: istaghna kiya hai? aam tor par khuwahishat se dast kashi ko istaghna kaha jata hai rohaniyat ki roshni me is ki wazahat farmayn.

jawab: science ki mojudah jitni bhi taraqqi ab tak samnay achuki hai jab hum is k afadi pehloaon par nazar daltay hain to hamaray samnay ye baat ati hai k nou insani ki fala wa behbod k parday me is taraqqi ka mahasil duniyawi lalach hai jitni bhi science ny taraqqi ki is taraqqi se nou insan mustafaiz hoi lekin jon logon ny ejadat kin in k peesh e nazar me mali or duniyawi munafat rahi hum tarze fikar k baray me wazeh tor par ye bayan kar chukay hain k duniya me jo kuch mojud hai is ka talluq bara h e rast tarz e fikar se hai ek tarz e fikar wo hai jis ka talluq barah raast ALLAH ki zaat se hai or ek tarz e fikar wo hai jis ka rabta ALLAH se qayam nahin hai ALLAH ki tarz e fikar ka mushahidah har aan or har ghari hota hai ALLAH ny khud quran me farmaya hai hamari nishaniyon par ghoor karo or tafakkur karo or aqil baligh ba shaoor samajh daar or faheem loog wo hain jo hamari nishaniyon par ghor kartay hain ALLAH ki nishaniyon me zahir hawas se dekhay janay wali nishaniyan jin se hum har waqt mustafaiz hotay rehtay hain wo hawa pani dhoop or rang hain zameen k nash o numa or nai nai cheezein takhleeq krnay ki salahiyat hai ALLAH ny is ki kokh se asii aisi cheezein peda kin jin cheezon par na sirf ye k nou insani bulkay zameen k uppe jitni bhi makhlooq mojud hain is ki zindagi ka daro madar hai hawa ek aisi nishani hai jis se zameen par rehnay wala ek mutfans bhi mehroom nahin hai pani ek aisi nishani hai jo insan ki zindagi ko feed na karay to zindagi khatam hojay gi na sirf ye k insani zindagi khatam hojay gi pora saiiyarah zindagi se mehroom hojay ga yehi haal dhoop ka hai yehi haal chandni ka hai yehi haal darakhton k sar sabz shadab honay ka hai or

yehi haal ran ba rangay phoolon ka hai ye sari cheezein barah e rast ALLAH ki takhleeq kardah hai in takhleeqat par jab tafakkur kiya jata hai to bajuz is k koi baat samnay nahin ati k in tamam takhleeqat se ALLAH ka mansha or maqsab ye hai k nou insani ko faidah pohunchay aisa faidah jis faiday k peechay koi gharz koi sila koi maqsad koi lein dain or koi karobar nahin hai agar ye kaha jay k ALLAH ny ye tamam cheezein is liy peda ki hain k banday ALLAH ki hakmiyat ko tasleem kartay huy is ki ibadat karen to phir hum ye kesay tasleem karen gay k jo loog ALLAH ki zaat wa sifaat ka inkar kartay hain or barmila kufr ki zindagi basar karhay hain hawa in ko bhi zindagi de rahi hai pani se wo bhi seraab ho rahay hain dhoop me jo hayatein or tawanai mojud hain in se bhi inhen faidah pohunch raha hai nou insani se hat kar sanp biccho or kan khajoray or beshumar hashraat al arz bhi ALLAH k is muft inam se mala mal hain is mukhtasar se tamheed se ye baat pori tarhan wazeh hojati hai k ALLAH ki tarz e fikar ye hai k wo jab inam farmatay hain to makhlooq ko bila takhsees is se faidah pohunchta hai or ALLAH ko makhlooq ki taraf se kisi sila ya sataish ki gharz nahin hoti bas ye in ki shan e kareemi hai k inhon nay makhlooq ko peda kiya or is makhlooq ko zindah rakhnay k liy itnay wasail faraham kardiy k al waqiya makhlooq is ka shumar bhi nahin kar sakti.

ALLAH wasail be had o hisaab ata farmatay hain is k bar aks jab hum scienci tarqiyat par nazar daltay hain to humay science ki har taraqqi me zati munfaat or duniyawii lalach milta hai ye wo tarz e fikar hai jo ALLAH ki tarz e fikar k mutazad hai zahir hai jo cheez ALLAH ki tarz e fikar k mutabiq nahin hai wo ALLAH k liy pasand dedah nahin hai jitna qarb ALLAH se banday ko hota hai isi munasbat se banday me ALLAH ki tarz e fikar muntaqil hoti rehti hai or is se aisay amaal sar zad hotay rehtay hai jin se makhlooq ko faidah pohunchta hai lekin is banday ka apna zati faidah kuch nahin hota tamam aulia karam ki zindagi is baat ki shahid hai k inhon nay nou insani ki jo bhi khidmat ki us khidmat k

peechay in ka apna koi zati faidah nahin tha or agar kisi banday ka zati faidah hai to wo har giz aulia ALLAH ki sif ka bandah nahin hai koi admi apni koshish apni riyazat se apnay andar rohani salahiyaton ko bedar kar k yaqeenan kharq adaat ka izhaar kar sakta hai lekin agar is ki tarz e fikar ALLAH ki tarz e fikar se hum ahang nahin hai to ye tasawwuf nahin hai ek scine hai aisi science jo la mazhab loog ikhtiyar kar saktay hain or jesa k is zamanay me ho rha hai europe me jo rohaniyat k upper research ho rhi hai ya rohani nuqta nazar se baqol in k jo taraqqiyan hamaray samnay arhi hai in taraqqiyan me ek ye baat lagti hai wo ye k is taraqqi se hum nou insani ko kis tarhan tabah kar saktay hain is taraqqi se hum apna iqtidar kis tarhan mazbot kar saktay hain is taraqqi se hum dosray logon ko shikast khor wo qoum kis tarhan bana saktay hain yani admi apnay khaol k andar band aisi ijadaat ko jin aijadaat ka faidah barah e rast ALLAH ki makhloq ko nahin pohunchta or agar kisi takhleeq ka faidah pohunchta bhi hai to wo bhi ba amar majbori pohunchta hai ab tak k halat shahid hain k jin logon nay scienci taraqqi hasil ki hai or jo qoumain duniya me sub se agay hain wahan ek hi kashmakash milti hai k hum kis tarhan dosron ko nest o nabod kar k ghalib ajayn. ye is waqt hai jab koi taraqqi barah e rast taraqqi nahin hai jo bhi taraqqi ab tak hoi hai ya aindah hogi ya ho chuki hai is k masala par ghor kiya jaay to is masala ki takhleeq koi nahin bijli ALLAH ki ek takhleeq hai bijli ko daryaft karnay ka sahara be shak admi k sir par bandha hua hau lekin ye k bijli is ny peda kar di hai ye baat sahi nahin hai bijli ALLAH ka ek inam hai sawal ye hai k agar ALLAH zameen k sotay khushk kar den ya paharoon se absharein girna band hojayn badal barsna chor den saray samandar khushki ban jayn is waqt bijli kaha se peda hogi bijli peda hona to ek jumla mafroza hai zindagi hi khatam hojay gi ambiya karam ki talimaat par rohani nuqta nazar se or qalbi mushahiday k sath ghor kiya jaay to pata chalta hai k ambiya ki sari taleemat ka nichor ye hai k banday ki zindagi ko ALLAH ki taraf mor dia

jaay yani agar bandah infiradi tor par zindah rehta hai to is liy zindah na rahay k is ko is ki marzi k baghair ALLAH ny peda kiya is liy k ALLAH chahtay hain k wo zindah rahay agar ALLAH nny is k andar salahiyaton ka zakherah jama kar diya hai to jab ALLAH isay tofeeq den or in salahiyaton ka istemal karen to is k zehen me ye baat rahi k meri salahiyaton ka izhar is liy horha hai k is se ALLAH ki makhlooq ko faidah pohunchay ye kehna k istaghna ka matlab ye hai k admi apni khuwahishat ko khatam karde har giz sahi nahin hai ye sarasar kotah aqli ki daleel hai is liy k zindagi bajay khud khuwahishat ka naam hai zindagi se khuwahishat ko nikaal diya jaay to zindagi roshniyon me tehleel hojay gi kuch bhi baqi nahin rahay ga kia pani peena bhook lagna sonay or jagnay ka taqaza bacchon ki khuwahishat peda hona bacchon ki tarbiyat karna ALLAH k samnay jhukna ka taqaza peda hona khuwahishat nahin hain ye sub khuwahishat hain?muraad ye hai k tamam khuwahishat pori ki jaay magar khuwahishat ko pora karnay me insan ka zehen ye ho k ALLAH chunkay ye chahtay hain is liy hum ye karrahay hain istaghna se muraad ye bhi nahin hai admi sari zindagi rozah rakhta rahay istaghna se muraad ye bhi nahin hai k ALLAH wasail ata farmayn or admi sokhi roti khata rahay istaghna se muraad ye hai k jo kuch karay ALLAH k liy karay ALLAH agar atlas wa kamkhuwab k kapray pehnata hai to wo kapray is liy pehnay k ALLAH ny pehnay hain ALLAH agar taat k kapray pehnay to admi is se bhi itna hi khush rahay jitna wo itlas or kam khuwab k kapray pehen kar khush hota hai admi ko ALLAH murgi khilay to wo murgi khay lekin agar halat k taqazay k tehet admi ko chutny se roti milay ya ek waqt roti milay to is me bhi itna hi khush rahay jitna wo murgi kha kar khush hua tha or ye surat haal is waqt peda hoti hai jab admi k zehen me ye baat rasikh hojay k hamari zindagi ki harkat par amal hamari guftar ki buniyad ALLAH ka ek inam hai ALLAH ny humay bolnay ki salahiyat di hum boltay hain.ALLAH nay humay sunnay ki salahiyat ata ki hum suntay hain ALLAH ny humay



sochnay samajhnay or tafakkur karnay ki salahiyat ata ki hum sochtay hain tafakkur kartay hain or jo kuch kartay hain is liy kartay hain k ALLAH chahtay hain k aisa kiya jaay.

isi qisam or isi qabeel k logon k liy irshad e khuda wandi hai or wo loog jo rasikh fil ilm me kehtay hain k ye baat yaqeen or mushahiday me hain k har baat har cheez man janib e ALLAH hai is ayat k mafhoom par ghor kiya jaay to sochnay or samajhnay k kai rukh mutaiyyan hotay hain tafseel me janay k bajay hum do rukhon ka tazkirah kartay hain ALLAH ka irshad hai k wo loog almi aitbar mustehkam zehen rakhtay hain yani aisa zehen jis me shak o shuba ki gunjaish nahin hai aisa zehen jo shetani waswason se paak hai aisa zehen jis k andar kasafat or almi alodgiyan nahin hai almi kasafat or almi alodgi se muraad ye hai k is ilm se bandon ko takleef pohunchay jis ko arf e aam me takhreeb ka ilm kaha jata hai or wo loog jo ilmi aitbar se aisi masnad par qayam farma hainjis par shakok wa shabahat ki chap nahin hai wo kehtay hain k hamara yaqeen or eman hai k har cheez is duniya me koi bhi hesiyat rakhti ho choti ho bari ho rahat ho takleef ho har cheez ALLAH ki tararf se ho is ayat e mubarka me mukhtasar do rukhon ka zikar is tarhan hai k kuch loog hain jo rasikh fil ilm hain or in logon ka kehna hai ya in logon ko pehchan ye hai ya in logon ki tarz e fikar ye hai k ye baat in k mushahiday me hoti hai k kainat me jo kuch mojud hai jo ho chuka hai ho rha hai ya aindah honay wala hai is ka barah e rast talluq ALLAH ki zaat se hai yani jis tarhan ALLAH k zehen me hain isi tarhan is cheez ka ya is amal ka muzahirah horha hai ya falastiniya tarz e fikar ko nazar andaz kartay huy aam satah par hum is baat ko chand misaloon me peesh karna chahtay hain. tarz e fikar k baray me ye baat wazeh tor par samnay achuki hai k zindagi ka har amal apni ek hesiyat rakhta hai is hesiyat me mani pehnana dar asal tarz e fikar me tabdeli hai hamara ye eman hai k har cheez jis ka wajod is duniya me hai ya aindah hoga wo loh mehfoz par likkhi hoi hai yani duniya me koi cheez is waqt tak

mojod nahin hosakti jab tak k pehlay se loh mehfoz par mojod na ho koi admi is liy peda hota hai k wo peda honay se pehlay loh mehfoz par mojod hai zindagi k nashaib o faraz se isliy guzarta haik zindagi k nashaib o faraz din or mah o saal k waqfay loh mehfoz par mojod hain ye alag baat hai k in waqfoon time ki hesiyat kiya hai? ek admi jab aqil baligh or ba shoor hota hai to is ko zindagi guzarnay k liy wasail ki zarorat peesh ati hai or wasail ko hasil karnay k liy rupay paisa buniyadi hesiyat rakhta hai baat is tarhan hai k ek admi k liY ALLAH ny ek lakh rupay mutaiyyan kiy or wo ek lakh loh mehfoz par likkhay gay jis tarhan ek lakh rupay bank me jama kardiya jata hai isi tarhan ek lakh rupay pehlay se loh mehfoz par jama hai wasail ko hasil karnay k liy admi koshish or jaddu jehed karta hai jesay jesay jaddo jehed or koshish k marahil tay kartay hain is ko rupay milta rehta hai or zaroriyat pori hoti rehti hain lekin ye baat apni jagah atal hai k k agar loh mehfoz par is k hissay ka zar mubadla mutaiyun na ho to isay duniya me kuch nahin mil sakta ek tarz e fikar ye hai k admi ba wajod is k k zameer malammat karta hai apni rozi ko haram tareeqay se hasil karta hai dosra admi is baat ki koshish karta hai k rozi halal ho rizq halal se mein bhi do do roti khata hai or rizq haram se bhi wo shikam seri karta hai lekin ye baat apni jagah muslim hai k is duniya me isay jo kuch mil raha hai wo loh mehfoz se mil raha hai or loh mehfoz me wasail is k liy pehlay se mutaiyyun hain ek admi mehnat mazdori kar k zameer ki roshni me rupiya pesa hasil karta hai dosra admi zameer ki parwah na kartay huy rupiya hasil karta hai dono surton me isay itna hi rupiya mil raha hai jo ALLAH ny pehlay hi is k liy jama kardiya hai is liy k jab tak loh mehfoz par koi cheez naqsh nahin hoti duniya me is ka muzahirah nahin hota ye bari ajeeb baat hai or darja nadani or be waqofi hai k amdi apni har cheez ko haram kar deta hai or apni har cheez ko halal kardeta hai qanoon ye hai k jo cheez loh mehfoz par par naqsh hogai is ka muzahirah lazim ban jata hai rasikh fil ilm loog is baat ka mushahidah kar letay hain k har mazhar ka

talluq har amal ka talluq har harkat ka talluq loh mehfoz se hai is liy wo bar mila is ka elaan kartay hain k har cheez ALLAH ki taraf se hai or is elaan k sath sath is baat par yaqeen rakhtay hain k ALLAH ny hamaray liy jo kuch mutaiyyun kar liya wo zaror milay ga is k sath sath in ki nazron k samnay ye baat bhi ajati hai k hamaray liy loh mehfoz par itna sarmaya itnay wasail makhsos kardiy gay hain bilkul is tarhan jesay admi ko ye maloom ho k bank me meray naam se ek carore rupiya jama hai kiyun k muzahirati tor par ye baat is k yaqeen me hai k meray naam se ek carore rupiya jama hai wo is baat se mutmaen rehta hai rasikh fil ilm loog chunkay loh mehfoz k naqoossh ka muzahirah kar letay hain is liy wo kisi takleeq ko ya kisi araam ko arzi takleef ya arzi kami samajhtay hain or is mushahiday k baad in k zehen me ye baat rasikh hojati hai k hamaray liy ALLAH ny jo naimtein makhsos kar di hain wo humay har haal me mayassar ayn gi or ye yaqeen in me istaghna ki taqat peda kar deta hai murshad qareem qalandar baba auliya ny mujh se farmaya k istaghna baghair yaqeen k peda nahin hota or yaqeen baghair mushahiday k takmeel nahin pata or jis admi me istaghna nahin hai is admi ka talluq ALLAH se kam or mawiyat se ziyadahh rehta hai tasawwuf or rohaniyat dar asal aisay asbaq ki dastaweez hai jin asbaq me ye baat wazahat k sath bayan ki gai hai k sukoon k liy zarori hai k admi k andar istaghna ho istaghna k liy zarori hai k ALLAH par tawakkal ho tawakkal ko mustehkam karnay k liy zarori hai k admi k andar emaan ho or enaam k liy zarori hai k admi k anadar wo nazar kaam karti ho jo nazar ghaib me dekhti hai basurat e degar kisi banday ko kabhi sukoon mayassar nahin asakta aj ki duniya me ajeeb surat e haal hai k har admi duniya k peechay bhag raha hai har admi dolat k ambar apnay gird jama karna chahta hai or ye shikayat karta hai sukoon nahin hai sukoon nahin hai sukoon har giz koi arzi cheez naahin hai sukoon ek aisi kefiyat ka naam hai jo yaqeeni hai or jis k upper kabhi mout waqiya nahin hoti aisi cheezon se jo cheezein arzi hain fani hain or jis par hamari zahirah

ankhon k samnay bhi mout warid hoti rehti hai in se har giz sukoon hasil nahin hosakta maraqba is silsilay me ek aisi koshish hai jis koshish par ye tarzein mutaiyan hain k admi fani or madi cheezon se apnay zehen ko hata kar haqeeqi or la fani cheezon me tafakkur kare ye tafakkur jab qadam qadam chala kar ghaib ki duniya me kisi banday ko pohunchta hai to sub se pehlay is k andar yaqeen peda hota hai jesay hi yaqeen ki kiran dimag me phonti hai wo nazar kaam karnay lagti hai jo nazar ghaib ka mushahidah kati hai ghaib me mushahiday k baad kisi banday par jab ye raz munkashif hojata hai k sari kainat ki baag dor ek wahid hansi k hath me hai to is ka tamam tar zehni rujhan is zaat par markoz hojata hai or is markaziyat k baad istaghna ka darakht admi k andar shakh dar shakh phelta rehta hai.

## RASIKH AL ILM

sawal: rasikh al ilm kisay kehtay hain? admi ilm me kis tarhan rasikh hosakta hai? wazahat farmayn.

jawab: wo loog jo ilmi aitbar se mustehakm zehen rakhtay hain yani aisa zehen jis me shak o shuba ki gunjaish nahin hai aisa zehen jo shetani waswason se paak hai aisa zehen jis k andar kasafat or ilmi alodgiyan nahin hain ilmi kasafat or ilmi alodgi se muraad ye hai k is ilm se bandon ko takleef pohunchay jis ko arf e aam me takhreeb ka ilm kaha jata hai or wo loog jo ilmi aitbaar se aisi masnad par qayam farma hain jis par shakoko shabahat ki chap nahin hai wo kehtay hain k hamara yaqeen or emaan hai k har cheez jis ki duniya me khuwa koi bhi hesiyat ho choti ho bari ho rahat ho takleef ho har cheez ALLAH ki taraf se hai is ayat mubarka me mukhtasaran do rohon ka tazkirah is tarhan hai k kuch loog hain jo rasikh fil ilm hain or in logon ka kehna ye hai ya in logo ki pehchan ye hai hai ya in logon ki tarz e fikar ye hai k ye baat in k mushahiday me hoti hai k kainat me jo kuch mojud hai jo kuch hochuka hai ho rha hai ya honay wala hai is ka barah e rast talluq ALLAH se hai yani jis tarhan ALLAH k zehen me hai isi tarhan is cheez ka is amal ka muzahirah horha hai falsafyana tarz e fikar ko nazar andaz kartay huy amyana satah par hum is baat ko chand misaloon me peesh karna chatay hain.

tarz e fikar k baray me ye baat wazeh tor par samnay achuki hai k zindagi ka har amal apni ek hesiyat rakhta hai is hesiyat me mani pehnana dar asal tarz e fikar me tabdeeli hai hamara ye emaan hai k har cheez jis ka wajod is duniya me hai ya aindah hoga wo loh mehfoz par likkhi hoi hai yani duniya me koi cheez is waqt tak mojud nahin

hosakti jab tak k pehlay se loh mehfoz par mojud na ho koi admi is liy peda hota hai k wo peda honay se pehlay loh mehfoz par mojud hai zindagi k nashaib o faraz se is liy guzarta hai k zindagi k nashaib o faraz din or maah o saal k waqfay loh mehfoz par mojud hain ye alag baat hai k in waqfon me time ki hesiyat kiya hai? ek admi jab aqil baligh or ba shaoor hota hai to is ki zindagi guzarnay k liy wasail ki zarorat peesh ati hai or wasail ko hasil karnay k liy rupay pesay buniyadi hesiyat rakhta hai baat kuch is tarhan hai k ek admi k liy ALLAH nay ek lakh rupay mutaiyun kiy or wo ek lakh rupay loh mehfoz par likkhay gay jis tarhan ek lakh rupay kisi bank me jama kar diya jata hai isi tarhan ek lakh rupay pehlay se loh mehfoz par jama hai wasail ko istemal karnay k liy admi jiddo jehed or koshish karta hai jesay jesay koshsh or jiddo jehed kamiyabi k marahil tay karti hai is ko rupiay milta rehta hai or zaroriyat pori hoti rehti hai lekin ye baat apni jagah atal hai k agar looh mehfoz par is k hissay ka zar mubadla mutaiyyun na ho to isay is duniya m kuch nahin milsakta ek tarz e fikar ye hai k admi ba wajod is k k zameer malammat karta hai apni rozi ko haram tareeqay se hasil karta hai dosra admi is baat ki koshish karta hai k rozi halal ho rizq halal me bhi wo do roti khata hai or rizq haram me bhi wo shikam seri karta hai lekin ye baat apni jagah muslima hai k is duniya me isay jo kuch mil raha hai wo loh mehfoz se mil raha hai or loh mehfoz me wasail is k liy pehlay se mutaiyyun hain ek admi mehnat mazdori kar k zameer ki roshni me rupiya hasil karta hai dono surtoon me isay itna hi paisa mil raha hai jo ALLAH ny pehlay se is k liy jama kar diya hai is liy k jab tak loh mehfoz par koi cheez naqsh nahin hoti duniya me is ka muzahirah nahin hota ye bari ajeeb baat hai or intehai darja nadani or be waqofi hai k admi apni hi cheez ko haram kar deta hai qanoon ye hai k jo cheez loh mehfoz par naqsh hogai is ka muzahirah lazim ban jata hai rasikh fil ilm loog is baat ka mushahidah kar letay hain k mazhar ka talluq har wajod ka talluq har amal ka talluq har harkat ka talluq loh mehfoz se hai is liy wo bar mila is

ka elaan kartay hain k har cheez ALLAH ki taraf se hai or is elaan k sath sath is baat par yaqeen rakhtay hain k ALLAH ny hamaray liy jo kuch mutaiyyun kardiya hai wo zaror milay ga is k sath sath in ki nazron k samnay ye baat bhi ajati hai k hamaray liy loh mehfoz par itna sarmaya itnay wasail makhsoso kardiya gay hain bilkul isi tarhan jesay kisi admi ko ye maloom k bank me meray naam ek carore rupiya jama hai chunkay muzahirati tor par ye baat is k yaqeen me hai k meray naam se ek carore rupiya jama hai wo is baat se mutmaen rehta hai rasikh fil ilm loog chunkay looh mehfoz k naqosh ka mushahidah kar letay hain is liy wo kisi takleef ko ya kisi be arami ko arzi kami ya arzi takleef samajhtay hain or is mushahiday k baat in k zehen me ye baat rasikh hojati hai k hamaray liy ALLAH ny jo naimtein makhsos kar di hai wo humay har haal me mayassar ayn gi or yaqeen in k andar istaghna peda kar deta hai istaghna baghair yaqeen k peda nahin hota or yaqeen baghair mushahiday k takmeelnahin pata or jis admi k andar istaghna nahin hai is admi ka talluq ALLAH se kam or mawiyat se ziyada rehta hai tasawwuf ya rohaniyat darasal aisay asbaq ki dastaweez hai jin asbaq me ye baat wazahat k sath bayan ki gai hai k sukoon k liy zarori hai k admi k andar istaghna ho istaghna k liy zarori hai k ALLAH k upper tawakkal ho tawakkal ko mustehkam karnay k liy zarori hai k admi k andar emaan ho or emaan k liy zarori hai k admi k andar wo nazar kaam karti ho jo nazar ghaib me dekhti hai ba surat e degar kisi banday ko kabhi sukoon mayassar nahin asakta aj ki duniya me ajeeb surat e haal hai k har admi duniya k peechay bhag raha hai har admi dolat k ambar apnay gird jama karna chahta hai or ye shikayat karta hai k sukoon nahin hai sukoon nahin hai sukoon har giz koi arzi cheez naahin hai sukoon ek aisi kefiyat ka naam hai jo yaqeeni hai or jis k upper kabhi mout waqiya nahin hoti aisi cheezon se jo cheezein arzi hain fani hain or jis par hamari zahirah ankhon k samnay bhi mout warid hoti rehti hai in se har giz sukoon hasil nahin hosakta maraqba is silsilay me ek aisi

koshish hai jis koshish par ye tarzein mutaiyan hain k admi fani or madi cheezon se apnay zehen ko hata kar haqeeqi or la fani cheezon me tafakkur kare ye tafakkur jab qadam qadam chala kar ghaib ki duniya me kisi banday ko pohunchta hai to sub se pehlay is k andar yaqeen peda hota hai jesay hi yaqeen ki kiran dimag me phonti hai wo nazar kaam karnay lagti hai jo nazar ghaib ka mushahidah kati hai ghaib me mushahiday k baad kisi banday par jab ye raz munkashif hojata hai k sari kainat ki baag dor ek wahid hansi k hath me hai to is ka tamam tar zehni rujhan is zaat par markoz hojata hai or is markaziyat k baad istaghna ka darakht admi k andar shakh dar shakh phelta rehta hai.



## HUSOOL YA MUNTAQLI

sawal: rohaniyat ko ek makhsos tarz e fikar ka husool ya muntaqli keh kar bayan kiya gaya hai tarz e fikar ki ye muntaqli kiyun kar or kis qanoon k tehet amal me ati hai ? is ko bayan farma den.

jawab: ALLAH k qanoon k tehet ye baat hamaray hai k har nou me bacchay is makhsos nou k maqsh o nigaar par peda hotay hain ek billi aap se kitni hi manoos ho lekin is ki nasal billi me hi hoti hai kis nay ye nahin dekha k bakri se gay peda hoti hai ya gay se kabotar peda hota hai kehna ye hai k shikam e madar me ek taraf noui tasawwurat bacchay ko muntaqil hotay hain or dosri taraf maa k ya baap k tasawwurat bacchay ko muntaqil hotay hain ye alag baat hai k in tasawwurat me ALLAH k irshad k mutabiq miqdarein mutaiyyun hain.

teswein paray me ALLAH ny farmay hai "paak or buland martaba hai wo zaat jis ny takhleeq kiya or miqdaroon k sath hidayat bakhshi" ye miqdarein hi kisi nou ko alag karti hain or nouon me afrac ko alag karti hain.

is nuqta nazar se jab hum syedna huzoor alehe salato wasalmki basat k baray me ghoor kartay hain to ye baat wazeh tor par hamaray samnay ajati hai k hazrat ibrahim alehe salam ki aulad hain yani hasil e kainat alehe salato wasalam ko hazrat ibrahim se hazrat esaa tak tama ambiyay karam ki moyun miqdarein muntaqil hoin yani tama ambiya ka wo zehen jis me ALLAH basta hai huzoor ko bator e wirsay k muntaqil hua is baat ko is tarhan bhi kaha ja sakta hai k syedna huzoor alehe salato wasalm ka zehen mubarak basat se pehlay hi tamam ambiya ki manazil tay kar chuka tha or jab ALLAH ny apna karam farmaya to to huzoor ko wo maqam ata hua jo kisi ko hasil nahin

huadosri baat ye baat buhut ziyadah ghor talabn hai quran paak me jitnay ambiya ka tazkirah hai wo taqreeban hazrat ibrahim ki aulad hain yani ek nasal ki tarz e fikar barabar muntaqil hoti rahi.

chunkay nabowat khatam ho chuki hai or ALLAH ka qanoon jari o sari hai quran k irshad k mutabiq ALLAH ki sunnat me na tattul hota hai na tabdeli waqiya hoti hai ALLAH is sunat ko jari o sari rakhnay ka program huzoor ny apnay wirsa ko muntaqil kiya jo ALLAH k dost hain or jin ko arf e aam me aulia ALLAH kaha jata hai sheikh ya muraad ALLAH ki ais tarz e fikar ka waris hota hai jab koi bandah ya mureed apnay sheikh ki tarz e fikar hasil karna chahay to is k liy sub se pehlay zarori ye hai k wo sheikh ki nisbat hasil karay sheikh ki nisbat hasil karnay me pehla sabaq "tasawwur e sheikh" hai.

jab mureed ya salik ankhein band kar k har taraf se zhen hata kar apnay sheikh ka tasawwur karta hai to is k andar sheikh ki tarz e fikar muntaqil hoti rehti hain tarz e fikar dar asal roshniyon ka wo zakhirah hai jo hawas banati hai shaor banati hai zindagi ki ek nehej banati hain jab hum apnay iraday k tehet apnay sheikh ka tasawwur karen gay to tasawwur me gehrai peda honay k baad sheikh k andar kaam karnay wali wo roshniyan jo isay syedna huzoor alehe salto wasalm se muntaqil hoin hamaray andar muntaqil hojayn gi.

aisay be shumar waqiyat hain k jab koi mureed apnay sheikh k tasawwur me gum hogya to is ki chaal dhaal guftogu or shakal wa surat me ais numayan shabihat peda hojati hai k ye pehchanna mushkil nahin rehta k ye apnay sheikh ka aks hai kiyun k sheikh ka tasawwur sheikh k andar kaam karnay wali tarz e fikar ki muntaqli ka bais banta hai is liy is tasawwur ki gehrai k sath sath huzoor ki tarz e fikar ki tarz e fikar bhi muntaqlu hoti rehti hai is liy k sheikh huzoor ki tarz e fikar ka aks hai.

## TARAQQI OR TANAZZUL

sawal: aaj duniya me musalman man hais ul qoum ruswai or zillat se do char hain kiya is surat haal se nikalnay ki koi surat hai?agar hai to kia hai.

jawab: saari zindagi hum nay ye suna k quran paak me ghair al maghzob e alaihim walazzualleen ka matlab yahodi hain hamaray aslaaf nay humay ye bhi batay k yahodi kabhi bar sar e iqdtadar nahin ayn gay magar ak ki halat ibrat naak hai ek taraf tees lakh yahodi hain or dosri 90 carore musalman hain baat wahi rahi k jo qoumain apni halat nahin badalna chahtin ALLAH in ki halat me tabdeeli peda nahin kartay hum nay man hais al qoum ALLAH k banay huy qawaneen se nazar hata li hai or apnay aap ko sirf azaab o sawab k chakkar me mehdod kar liya hai takhleeqi formuloon se hum bilkul be behrah hogay hain ALLAH quran paak me irshad farmatay hain k hum nay zameen asman or is k andar jo kuch hai sub ka sub tumharay tabe farman kardiya hai tumharay liy soraj ko maskhar kardiya hai tumharay liy chand ko maskhar kardiya hai tumharay liy sitaron ko maskhar kar diya hai or hum hain k hum nay is taskheeri amal ko ko kabhi ankh utha kar bhi nahin dekha quran hamara hai or paak o ashgaf alfaz me kehta hai k lohay me insanon k liy beshumar faiday mehfoz hain zahir hai k quran ye keh raha hai k ye faiday jo ALLAH ny lohay k andar mehfoz kardiya hain inhyn talash karo or jab tum in faidon ko or jab tum in faidon ko talash kar lo gay to in se ALLAH ki makhlooq ko faidah pohunchay ga or ALLAH ki makhlooq me tumhari izzat o touqeer hogi ALLAH ka qanoon apni jagah bar haq hai jin logon nay lohay ki salahiyaton ko talash kiya wo log qoumi aitbar se izzat dar hogay or hum nay quran paak ki taleemat ko nazar andaz kiya hum zaleel o khuwar hogay kalma namaz rozah haj zakat apni jagah

ahem hain farz hain zarori hain is liy k in arkan ki adaigi se roh ko taqwiyat milti hai rohani salahiyatain mutahrrik or bedar hoti hain lekin yahan mamla bilkul ulta or bar aks hai k ye pata hi nahin chalta k roh ki salahiyatein man hais al qoum ya infiradi tor par hamaray andar mojud bhi hain ya nahin is ki wajah sirf ye hai k hamaray andar tafakkur mojud nahin hain hum amal to kartay hain amal ki haqeeqat ki taraf mutawajja nahin hotay jab koi bandah jis ko ALLAH nay ilm ul yaqeen ki daulat se nawaza hai quran paak me tafakkur karta hai to is k samnay qoumoon k urooj o sawal ki tareekh ajati hai or wo is baat ka mushahidah kar leta hai k qoumoon ka arooj o zawal is baat p munhesar hai k ALLAH ki farmai hoi batoon par jin qoumoon nay tafakkur kiya wo sarfaraz hoin or jin qoumoon nay tafakkur ko nazar andaz kardiya hai wo qoumain ghulam ban gain. bari sitam zarefi hai k jab hum dekhtay hain k mojudah scinece ki taraqqi me wo tamam formulay kaam karrahay hain jo hamaray islam nay choray hain or jo fil waqiya hamara wirsa hai lekin chunkay hum nay is wirsa ko koi ahmiyat nahin di is liy dosray logon ny is se faidah utha lia or hum ek pasmandah qoum ban gay.

tarqqi or tanazzul jab zer behes atay hain to zhen is taraf bhi mutawajja hota hai k taraqqi ya tanazzul mein kon se awamil kar farma hain pichlay asbaq me hum bata chukay hain k infiradi ya ijtemai jiddo jehed k natejay me taraqqi naseeb hoti hai or infiradi ya ijtemai tasahil or aish pasandi k natejay me qoumoon ko urooj k bajay zawal naseeb hota hai taraqqi k bhi do rukh hain taraqqi ya izzat o tauqeer ki ek halat ye hai k kisi fard ya kisi qoum ko duniyawii izzat or duniyawii dabdaba or duniyawii shan o shoukat naseeb hai logon nay taraqqi taouqi lekin ye taraqqi istaghna k khilaf hoti hai taraqqi ka dosra rukh jo fil waqiya haqeeqi rukh hai is baat ki nishan dahi karta hai k shahood me rehtay huy ghaib ki duniya me jis faryad jis qoum ki rasai hoti hai dar asal wahi asal taraqqi izzat or shan o shoukat hai in do rukhon par agar ghoor kiya jaay to ye baat pori tarhan hamaray samnay ati hai k mojudah dor me

science i taraqqi ka dar o madar sirf zahiri taraqqi hai be shak wo qoumain jinhon nay uloom me tafakkur kiya or jiddo jehed k natejay me nay nay ikhteraat kahin wo duniyawi aitbar se taraqqi yafta hai lekin jab hum dekhtay hain k yehi taraqqi yafta qoumain sukoon or itmenan qalb se mehroom hain to ye baat samnay ati hai k yehi qoumain haqeeqat se be khabar hain ya haqeeqi duniya ka abhi in se koi wasta ya talluq nahin hai is liy k haqeeqat me zehni inteshar nahin hota haqeeqat k upper kabhi khouf or ghum k saay nahin mandlatay haqeeqi duniya se mutarruf loog hamesha pur sukoon rehtay hain mojudah dor be shak tarqqi ka dor hai lekin is taraqqi k sath sath jis qadar soubatein pareshaniyan or zehni inteshar se nou insani do char hoi hai wo is se pehlay k dor me nahin milti wajah sirf ye hai k is taraqqi k peechay zati munfaat hai wo infiradi ho ya qoumi ho agar ye taraqqi fil waqiya nou insan ki falah o behbod k liy hoti to qoumoon ko itmenan o sukoon naseeb hota infiradi ya ijtemai zehen k tarz e fikar me agar ye baat hoti k hamari koshish jiddo jehed or ikhtiraat se nou insani ko or ALLAH ki makhlooq ko faidah pohunchay to ye tarz e fikar ambiya ki tarz e fikar hai or ye tarz e fikar ALLAH ki tarz e fikar hai ye tarz e fikar admi k andar istaghna se peda hota hai istaghna hasil karnay ka asaan tareeqa ye hai k insan ki sooch or insan ki tarz e fikar is tarz e fikar se hum ahang ho jo ALLAH ki tarz e fikar hai hum jab zameen k upper mpjodaat ka muzahirah kartay hain to dekhtay hain k ALLAH nay beshumar wasail apni makhlooq k liy peda kiy hain lekin in wasail me se koi ek bhi aisa nahin hai jis ka talluq barah e rast ALLAH ki kisi zarorat se ho ALLAH har cheez se be niyaz hai ba wajod ye k har cheez se be niyaz hain or inhyn kisi cheez ki zarorat nahin wo apni makhlooq k liy ek qanoon k tehet tasalsul k sathwasail faraham kartay rehtay hain agar kisi mousam me aam ki zarorat hai to ek royn me darakht par phool ayn gay aam lagayn gay or in amoon se logon ki zaroriyat pori hoon gay chunkay insan wasail ka mohtaj hai is liy wo is tarhan k wasail se be niyaz nahin ho

sakta k wo har taraf se apna rishta munqata kare lekin ye tarz e fikar wo ikhtiyar kar sakta hai hai k ye wasail jo meri jiddo jehed or koshish se wajod me mazhar me ayn hain pori mou insani ka hissa hain jis tarhan me in se faidah uthata hoon isi tarhan pori nou insani ko faidah uthanay ka pora pora haq hasil hai tarz e fikar hasil karnay k liy zarori hai k insan jis tarz e fikar ko hasil karna chahta hai is se zehni qurbat hasil ho maslan ye k agar aap kisi namazi se dosti karna chahtay hain to wo tamam mashaghil apna len jo ALLAH waloon k liy pasand dedah or marghob hain jis munasbat se in mashaghil ko ya in adaat ko ikhtiyar kartay chalay jayn gay usi munasbat se apki tarz e fikar badalti chali jaay gi ALLAH ki tarz e fikar ye hai k wo apni makhlooq ki khidmat kartay hain or is khidmat ka koi sila nahin chahtay bandah jab ikhtiyari tor par is tarz e fikar ko ikhtiyar kar leta hai k wo har haal me ALLAH ki makhlooq k kaam ay to isay ALLAH ki tarz e fikar muntaqil hojati hai or jab ye tarz e fikar gehri hoti hai to uska zehen har aan har lamhay is taraf mutawajja rehta hai k me wo kaam karrha hoon jo ALLAH k liy pasand dedah hai bar bar is adat ya amal ka adah honay se is k mushahidat me be shumar waqiyat aisay atay hain k is k andar ye yaqeen peda hojata hai k jo kuch horha hai jo kuch ho chuka hai ya jo aindah honay wala hai wo sub ALLAH ki taraf se hain isi talluq ko istaghna ka naam diya jata hai musalman qoum ka istaghna wirsa hai huzoor alehe salto wasalm ki sari zindagi is amal se ibarat hai k har cheez ki taraf se har baat or har amal admi is waqt anjam deta hai jab ALLAH cahatay hain burai or bhalai ka jahan tak talluq hai koi amal duniya me na bura hai na accha hai dar asal kisi amal me mani pehnana acha ya bura hai mani pehnanay se muraad niyat hai amal karnay se pehlay insan ki niyat me jo kuch hota hai wahi aachai ya burai k pehlo me zahir hota hai insan ko amal par ikhtiyar nahin hai insan ko niyat karnay par ikhtiyar hai aag ka kaam jalna hai ek admi aag ko logon ki falah o behbod k liy khana pakanay k liy istemal karta hai ye amal kher

hai wahi admi is aag se logon k ghr jala dalta hai ye intehai darja burai hai mojudah dor k ulma fizla jo kuch kartay hain chunkay in ki niyat me nou insani ki falah nahin hai is liy tama amaal burai hain jin qoumon se hum maroob hain or jin jin qoumoon k hum dast nagar hain in ki tarz e fikar ka agar ba ghor mutalla kiya jaay to baat dhoop ki tarhan roshan hai k science ki sari taraqqi ka zor is baat par hai k ek qoum iqtedar hasil kar le or sari nou insani is ki ghulam ban jay ya ejadat se itnay mali fawaid hasil kiy jaayn gay k zameen par ek makhsos qoum ya makhsos mulk maldaar ho jay or baqi insan ghareeb or maflook al haal ban jayn kiyun k is taraqqi me ALLAH k zehen k mutabiqnou insani ki falah muzmar nahin hai is liy ye saari taraqqqi nou insani k liy or khud in qoumoon k liy jinhon nay jiddo jehed or koshish k baad nai nai ejadaat ki hain musibat ban gain hain huzoor alehe salato wasalam k irshad ala k mutabiq wo loog jo rasikh fil ilm hain in ka yaqeen hai k har cheez ALLAH ki taraf se hai quran me ALLAH nay ye bhi irshad farmaya hai k har cheez ALLAH ki taraf se hai or ALLAH ki taraf loat jani hai jab tak admi k yaqeen me ye baat rehti hai k cheezon ka mojud hona ya cheezon ka adam me chalay jana ALLAH ki taraf se hai is waqt tak zehen ki markaziyat qayam rehti hai or jab ye yaqeen gher mustehkam hojata hai to admi aisay aqidon me or aisay waswason me giraftar hojata hai jin me zehni inteshar hota hai pareshani hoti hai ghum or khoof hota hai halankay agar dekha jaay to yee baat bilkul samnay ki hai k insan ka har amal har faal har harkat kisi aisi hansti k tabe hai jo zahirah ankhon se nazar nahin ati maa k pait me bacchay ka qayam 9 mahinay tak nasho numa k liy ghiza ki farahmi or peda honay se pehlay maa k seenay me doodh pedaish k baad do saal sawa do saal tak musalsal doodh ki farahmi doodh ka ghizaiyat se ek aitdaal k sath tawazun k sath bacchay ka barhna na sirf qadam barhana bulkay har aza ka apni munasbat or aitedal se rehna chota baccha barh kar 7 fit ka hojata hai jawani k taqazay in taqazon ki takmeel me wasail ki takmeel wasail

farahm honay se pehlay wasail ki mojudgi agar ALLAH zameen ko mana karden k wo khetiyan na ugaay to jawani k taqazay me husool rozgar mafkod hojay ga admi k andar rizq hasil karnay ka taqaza peda hota hai to is taqazay ki takmeel me pehlay se wasail mojud hojay hain mojud wasail me insan jiddo jehed kar k apnay liy asaish or araam ka saman mohaiyya karta hai isi tarhan shadi k baad waldein k del me ye taqaza peda hota hai k hamara koi naam lenay wala ho is taqazay me intehai darja shiddat or is k natejay me maa baap banna maa baap k dil me mohabbat ka peda hona ghor talab baat ye hai k agar ALLAH waldein k dilon me mohabbat na dalein to aulad ki parwarish kis tarhan hosakti hai or aulad ki parwarish k liy waldein k dil me aulad ki mohabbat sirf insano k liy makhsos nahin hai har makhlooq me mohabbat ka ye jazba mushtarik hai or isi mohabbat k saharay maa baap apni aulad ki parwarish kartay hain nigehtasht kartay hain or in k liy wasail ikhatta kartay hain.

aam tor par ye tassur liya jata hai k mehnat or jiddo jehed k baghair wasail ka husool na mumkin hai jab kay hum dekhtay hain k jin wasail k husool me hum jiddo jehed or koshish kartay hain or ek qaiday or qanoon k tehet pehlay se mojud hain kisan jab mehnat kar k zameen me beej dalta hai or is beej ki nasho numa se insani zaroriyat k liy qisam qisam ki ghizayn faraham hoti hain ye sub is waqt mumkin hota hai k jab pehlay se wasail mojud hoon masaln zameen ka mojud hona zameen k andar beej ko nasho numa denay ki salahiyat hona beej ki nasho numa k liy pani ka mojud hona chandni ka mojud hona hawa ka mojud hona or mosam k lehaz se sard o garam fiza ka mojud hona agar beej mojud na hoye zameen k andar beej ko nasho numa denay ki salahiyat mafqod hojay ya pani mojud na ho to insani koshish tamam bekar sabit hogi mojudah dor ki tarqqi me buniyadi cheez bijli hai ALLAH k nizam k tehet agar pani k andar bijli mojud na ho to science ki koi bhi taraqqi mumkin nahin hogi ALLAH ka ye wasf hai k jab wo kisi



cheez ko takhleeq kartay hain to is takhleeq se arbon kharbon takhleeqat wajod me ati hain mojudah dor me bijli ki misaal hamaray samnay hai ALLAH ki ek takhleeq bijli hai or is bijli k zariy hazarha ejadaat manzar e aam p a chukin hain arahin hain or aindah ati rahayn gi ye surat e haal samnay rakhtay huy hamaray upper ye raaz munkashif hota hai k ALLAH nay wasail is liy takhleeq kiy hain k ALLAH ki ek makhsos makhlooq in wasail k andar makhfi ko talash kar k in se kaam lay.

## ILM AL ASMA

sawal: ilm al asma kiya hai? or ye ALLAH ny sirf adam ho ko kiyun ata farmaya? is ki wazahat farmayn.

jawab: wo loog jin k andar ALLAH ki zaat k sath wabastigi qayam hai or jo zindagi ko har haal me ALLAH k sath munsalik samajhtay hain or in k andar ye tarz e fikar rasikh hojati hai k har kaam har baat har amal har mout pedaish wasail bemari sehet rizq sub kuch dard bast ALLAH k hath me hai jab ye tarz e fikar kisi banday k andar pori tarhan qayam hojati hai to rohaniyat me aisay banday ka naam mustaghni hai istaghna k baray me kafi had tak nahin to itni tashreeh zaror hogai hai k baat asani k sath samajh me ajay jab koi bandah mustaghni hojati hai to is k andar aisi tarz e fikar qayam hojati hai k wo ikhtiyari or ghair ikhtiyari tor par zindagi me peesh anay walay har amal ko ALLAH ki taraf pher deta hai zindagi me kisi amal se agar isay rahat hoti hai to ALLAH ka shukar ada karta hai or agar isay zindagi me koi takleef hoti hai to is takleef me bhi koi na koi acchi maslehet talash kar leta hai mukhtasar ye hai k is k zehen ki uftaad ye hojati hai k wo har aan or har lamha ALLAH k sath wabasta rehta hai is amal k baad insan k upper ek raaz munkashif hota hai or wo raaz ye hai k wo mehsos karnay lagta hai k me ek hansti k sath bandha hua hoon ya ye k koi hansti hai jo meri zindagi par moheet hai bar bar jab ye ehsas ubharta hai to ye ehsas ek muzahirati shakal ikhtiyar kar leta hai or wo ye dekhney lagta hai k roshni ka ek dairah hai or me is dairay me band hoon issi dairay k baray me ALLAH ny farmaya "ALLAH O BE KULLE SHAYIN MOHEET" ALLAH har shay par moheet hai ye ahata ya ye dairay ek noor hai is norani dairay me bashamool insan sari kainat band hai is baat ko ALLAH ny quran paak me buhut wazahat k sath bayan kiya hai.

ALLAH samawat or arz ka noor hai yani samawat or arz ki bisaat jis cheez par qayam hai wo ek noor hai jo har lamha or har aan kainat ki har cheez ko ALLAH k sath wabasta kiy huy hai mutaghna admi ki nazar jab is dairay ya noor k halay par teheri hai to is ki nazroon k samnay wo formula ajatay hain jin formula se takhleeq amal me i hai ALLAH farmatay hain ALLAH samawat or arz ka noor hai or is noor ki misaal ye hai k taaq hai is me chirag hai chirag ek qandeel me hai or wo qandeel ek chamak dar sitarah ki tarhan hai chirag zetoon se roshan hai jo na shirqi hai na gharbi or agar is ko aag na chuy tab bhi aisa lagta hai k abhi bharak utthay ga noor k upper noor hai or ALLAH is ko hidayat bakhshay hain jis ko chahayn.

is ayat e mubarka me insani takhleeq k buniyadi formula ka tazkirah hai pehla formula ye hai k ALLAH k zehen me ye baat mojud hai k mujhy kainat banani hai ALLAH nay is kainat ko bananay ka iradah kiya or kun farma kar takhleeq kardiya ab jo cheez ya kainat k andar jo kuch mojud hai wo ALLAH ki zaat e aqdas k zehen se muntaqil ho kar looh mehfoz par agya looh mehfoz par poori kainat ka yakjai program naksh hogya yakjai program me jab harkat waqiya hoi to noui program alag alag hogya noui program me jab harkat waqiya hoi to infiradi program alag alag hogya is baat ko asan zaban me is tarhan kaha jay ga k kainat k ek mumtaz fard insan ki ibtedai takhleeq noor se hoi noor nay jab tanazzul kiya to insan k upper roshni ka ek ghilaf charh gaya roshni nay jab tanazzul kiy to insan k upper be shumar rangon k part agay har rang ka har part ek taraf rang hai or dosri taraf roshni hai ye roshni jis buniyad par qayam hai wo noor or noor ki buniyad ALLAH hain is ka matlab ye hua k ALLAH ki takhleeq me ALLAH ki takhleeqi sifaat bhi muntaqil hoin baat bilkul alag hai k ALLAH nay in takhleeqi sifaat ka ilm kis ko kitna diya kainat k kul purzay farishtay bhi is takhleeq ka ilm jantay hain is takhleeqi ilm se jinnat bhi waqif hain lekin hazrat e insan ko is ilm par aisi dastaras hasil hai jo kisi or makhlooq ko hasil nahin hai isi baat ko

ALLAH nay quran paak me is tarhan bayan kiya hai me zameen me apna naib banay wala hoon farishton nay kaha ye khoon kharaba karay ga or zameen par fasad ka bais hoga or agar aap is ko apni tasbeeh o taqdees k liy takhleeq karrahayn hain to tasbih o taqdees to hum bhi karrahay hain ALLAH nay farmaya hum jo jantay hain wo tum nahin jantay or phir adam ko ilm al asma dekha diya ilm al asma se muraad har giz ye nahin hai k adam ko ye sekha diya gaya k ye billi hai ye bakri hai ye bher hai ye darakht hai ya ya andrezi me bher ko ye kehtay hain hindi me ye kehtay hain.ilm al asma se muraad ye hai k ALLAH nay apni in sifaat ka ilm seekha diyajo sifaat takhleeq me amal pera hain ya jin sifaat ahliya takhleeq wajod me ai qayam hai or jab tak ALLAH chahayn gay qayam rahay gi yahi wo ilm e takhleeq hai jis ko ALLAH nay apni amanat qarar diya hai jahan ALLAH apni amanat ka tazkirah farmatay hain wahan humayn quran is baat ka saboot bhi faraham karta hai k insan ki tarhan kainat me mojud dosri makhlooq bhi ba shaoor hai or aqal rakhti hai ALLAH farmatay hain hum nay apni amanat peesh ki samawat par zameen par paharoon par inhon nay arz kiya ya ALLAH hum itnay baray ilm k mutahmil nahin hosaktay or agar hum nay is baar ko apnay kaandhon par utha liya to hum rezah rezah hojayn gay or hamara wajod sifa hansti se mit jaay ga insan nay is amanat ko utha liya ALLAH farmatay hain beshuk ye zalim or jahil hai.

ghor talab bat ye hai k jab adam nay ya insan nay ALLAH ki is amanat ko apnay kandhon par utha liya to ALLAH farmatay hain k ye zalim or jahil hai samawat or arz k baray me zalim or jahil ka lafz nahin farmatay jab kay samawat or arz k ye arz kar denay se k hum is k mutahmil nahin hai ye sabit hojata hai k zameen k zarray zarray me or asman ki har makhklooq me aqal o shaoor mojud hai ye baat k insan ba hesiyat is k wo ALLAH k hukum ka ameen ALLAH ki takhleeqi sifaat ka ilm hai or phir bhi wo zalim or jahil hai is taraf isharah hai k ba wajod is kay k ALLAH nay isko apna wo ilm ata kiya jo bahesiyat e khaliq k ALLAH ka

apna maksos ilm hai phir bhi insan ALLAH ki sifaat se door hai ALLAH ye chahtay hain k kainat khush gawar mahool me musalsal mutahrik rahay qayam rahay or insan ki tamam tar koshish is baat me surf hojati hai k kainat ka qayam jitna ziyadah mukhtasir hosakay mukhtasar hojay halankay kehta wo ye k jo kuch karta hoon wo taweel zindagi k liy karta hoon.

ye surat e haal humy batai hai k ALLAH nay apnay baad agar kisi takhleeq ko ye ikhtiyar diya hai k zeli takhleeq kar sakti hai to wo insan hai lekin agar kisi insan k andar ALLAH k sath wabastigi na ho ba alfaz e degar is k andar istaghna istaghna mojud na ho to ALLAH ki wadiyat kardah takhleeqi salahiyatein pas e pardah chali jati hain or insan zameen ki dosri makhlooq se bhi kam tar shumar hota hai is liy k dosri tamam makhlooqat nay is baat ka elaan kar k hamray andar ye baar e amanat uthanay ki sakat nahin hai khud ko bari uzzimma qarar ded iya hai or ba wajod is kay k insan ALLAH k uloom ka khazana hai ALLAH k takhleeqi uloom ka ameen hai wo har kaam karsakta hai jis se nou insani ko rahat o sukoon na pohunchay or nou insani izteraab or takleef me muftala rahay is ki bari wajah ye hai k nou insani k afrad k andar ALLAH k upper tawakkal bharosa or istaghna nahin nou insani k afrad apni zati ighraaz apnay samnay rakhtay hain.

ba hesiyat e insan jab hum aqal o shaoor se kaam letay hain to ye baat hamaray upper pori tarhan wazeh hojati hai k duniya me ya kainat me jo kuch mojud hai dar asal is ki hesiyat ilm ki hai agar kisi cheez k baray me hamari aqal ya hamara shaoor ilmi tor par ba khabar hai to hum is cheez se barah e rast ya bil wasta mutassir hotay rehtay hain ilm ki do hesiyatein hain.

ek ilm ye hai k shaoor is se waqif ho or waqfiyat k sath sath wo cheez wajodi aitbaar se ankhoon k samnay bhi ho dosri hesiyat ilm ki ye hai k wajodi aitbar se zahiri ankh k samnay wo cheez mojud na ho lekin nou

insani ka shaor infiradi shaor me muntaqil hogya hai in dono surtoon me se koi bhi surat ho insan ilm se mutassir huy baghair nahin rehta ye ilm humay batata hai k kainat me mojud har shay is ilm ki buniyad par ek dosray se mutarruf hai tarruf me kahin rahat sarwat or musarrat k khaka numayan hotay hain or kahin pareshani beqarari or izamhal mojud hota hai ghum or khushi ka jahan tak talluq hai is ki buniyad bhi ilm k upper hai ilm jab humay ye batata hai k is cheez k na honay se hamara nuqsan hai to hamaray upper takleef ki kefiyat martab hoti hain ilmjab humy ye batata hai k ye kam ya ye amal ya ye cheez hamaray faiday k liy hai to is ilm k natejay me hamaray upper jo kefiyaat martab hoti hain in ka naam hum khushi musarrat sukoon itmenan qalb wagherah wagherah rakhtay hain.

ye baat hamaray ilm hai k aag ek aisi makhlooq hai k jo humay rahat bhi pohunchati hai or nuqsan bhi pohuncha sakti hai chunkay ilm me masbat or munfi dono rukh mojud hain isliy aag se hum munfi or masbat dono qadron me mutassir hotay hain humay ye maloom hai k pani se hamaray andar mojud ragon patthon or aisaab ki serabi hoti hai sath hi ye baat bhi hamary ilm me mojud hai k agar pani aitedal se ziyada hojay to ye zameen or nou insani k liy barbadi ka bais ban jata hai yehi wajah hai k pani se masbat or manfi pehloan se mutassir huy baghair nahin rehtay ala hazal qayas is qisam ki misalein beshumar hain mukhtasaran arz ye karna hai k zindagi k andar kaam karnay walay tamam jazbaat o ehsasaat me isi qisam ki wasat peda hoti chali jati hai ilm ki hesiyat agar manfi hai to danista or na danista is se aisay kaam sar zad hojatay hain jin k natejay me na sirf ye k wo pareshan hota hai is ki nou bhi takleef me muhtala hojati hai ilm ki hesiyat agar masbat hai to is se danista ya na danista aisay amaal aisi harkaat ka sadwar hota hai jin se wo khud bhi rahat mehsos karta hai or nou insani bhi is k pur musarrat azbaat se faidah hasil karti hai dosri surat jo jazbat o ehsasaat ki takhleeqi hesiyat hai wo ye hai k insan ilm ko mani pehnata hai jis

qisam k wo ilm k andar mani mafhoom dakhil karta hai isi qisam k tassuraat is k upper qyam hojatay hain is ki chand misalain peesh e khidmat hain.

hamara ilm humay batata hai k rizq halal insan ko sukoon or rahat pohunchata hai dosri surat me hamara ilmye batat hai k rizq haram insan k sukoon or rahat k liy ek buhut bari dewar hai jo insan ko sukoon k andar dakhil nahin honay deti lekin jab hum rizq or rizq haram k baray me sochtay hain to yehi baat samnay ati hai k rizq haram bhi kahay jata hai or rizq halal bhi khaya jata hai rizq haram se bhi admi ata khareed kar roti pakata hai pait bharta hai or or rizq halal se bhi admi ata khareed kar roti pakata hai pait bharta hai khana khanay ki buniyadi zarorat ek hai yani bhook ka taqaza ek ilm hai jab tak ilm bhook k andar mehdod hai is ki hesiyat ilm ki hai k bhook kis tarhan rafe ki jaay ye ilm k andar mani pehnaana hai ab agar mani manfi pehna diy gay to bawajod is kay k bhook ko badfa karnay k liy hi saray kaam kiy jarahay hain or admi isi tarhan ehtemam se dastarkhuwan becha k khana kha raha hai is roti se khoon bhi ban raha hai is roti se energy bhi hasil horhi hai is roti me ghizaiyat ki wajah se qad o qamat bhi barh raha hai is ghizaiyat or roti k aitbar se tajarbaat or ehsasaat me bhi roshni ka pehlo numayan horha hai yani aqal o shaoor me bhi izafa horha hai lekin chunkay ye mani pehna diy gay hain k ye roti halal hai or halal na honay k ilm me ye mani pehna diy gay k is se sukoon darham barham hojay ga is liy ab jab admi haram roti ka luqma khay ga to is k andar be sukooni pareshani bad haali zehni kashakash dimagi kashmakash ka pattern bana diya jay ga jab ye dimag k andar bannay wala pattern mustehkam or mazboot hojata hai to ab ilm me jab bhi mani pehnay jayn gay wo be sukooni be itmenani or pareshani k hoon gay.is k bar aks hum ilm me masbat pehlo dakhil kartay hain yani ilm k andar jo mani or mafhoom pehnatay hain wo mani o mafhoom sukoon ashna zindagi se talluq rakhtay hain sukoon ashna zindagi ka pattern jab dimag me musteham

hojata hai to dimag k andar wo khilay jo ilm k andar mafhoom or mani pehnatay hain hamesha sukoon or rahat k mani pehnayn gay sukoon or rahat ki zindagi me ye talash karna zarori hai kfil waqiya sukoon kiya hai or izteraab kiya hai?ye baat hum abhi bata chukay hain k izteraab ho ya sukoon pareshani ho ya khushhaali ghum ho ya khushi is ka taluuq ilm k andar mani pehnanay se hai ab ye talash karna hai k kon si aisi makhloq hai jo sukoon ashna zindagi guzarti hain or jis k upper khouf or ghum k saay agar mandlatay hain to kam se kam hotay hain makhloq ko talash karnay me humay kahin bahar jana nahin parta is zameen par humay aisi makhloq milti hai jo insani zindagi k aitbaar se ziyadah par sukoon hai ziyadah khush haal hai ziyadah sehet mand hai ziyadah be fikar hai jab kay is ki tamam zaroriyaat wahin hain jo insan ki zaririyat hain maslan khana khana or dosray tamam taqazay jo zindagi me jab tak dakhil na hon zindagi pori nahin hoti ye makhloq darakhta hai parinday hain charinday hain wagherah wagherah is nou ki zindagi me sukoon ka bara wasta or sukoon ka bara zariya hai k ye tamam makhloq jiblat k andar rehtay huy zindagi pori karti hai ya is baat ko is tarhan bhi kaha jasakta hai k insan k elwa dosri nouain ilm ko sirf had tak janti hain jis had tak ilm az khud apnay mani or mafhoom in k dimag par zahir karta hai in tama nouaon k bar aks insan mumtaz hesiyat ya insan ki asghal tareen hesiyat ye hai k wo apnay iraday or ikhtiyar ALLAH nay is ko bakhsh diya hai yehi wo surat haal hai jis k baray me ALALH nay farmaya hai "hum nay apni amanat samawat pahar or arz par peesh ki sub nay inkar kardiya or insan nay apnay kandhon par utha lliya hai beshuk ye jahil or zalim hain zulm or jahalat ye hai k ALLAH nay apni rehmat e khaas se ilm k andar mani pehnanay ka na sirf ye k ikhtiyar diya bulkay mani pehnanay ki machine is k andar fit kardi or ye bhi bata diya k ilm k andar mani or mafhoom agar musbat hoongay to to admi ousukoon zindagi guzaray ga or ilm k andar mani or mafhoom agar munfi hongay to admi aisi zindagi guzaray ga jo kuttaybilliyon bhes



gay darakht se bhi battar hogi is waqt jo surat e haal hai wo hum sub k samnay hai admi k uper jis qadar pareshaniyan khouf adam tahaffuz ka ehsas nai nai bemariyan nai nai pareshaniyon nai nai takaleef k ambar mout ka khouf jitna ashraf ul makhlooqat ko hai itna bher bakri ko bhi nahin hai halankay zaroriyat e zindagi me jitnay taqazay zarori hain wo bakri bhi poray karti hai or admi bhi poray karta hai ye baat bhi zehen nasheen honi chahaiy k sukoon admi ko wahan milta ha jahan sukoon mojud ho rahat admi ko wahan milti hai jahan rahat k wasail mojud honroshni admi ko wahan milti hao jahan roshni hokhushbo admi ko wahan milti hai jahan khushbo ho badbo or taffun me koi bandah agar khushbo talash karta hai to ye nadani hai or kuch nahin kainat par nazar daliy zameen k tabqat ko khangaliy asman ki rafatoon ko chuiy farishton ki majlis me bethiy jannat ki muzaiiayn surtoon or khobsurat baghat or nehroon ka mushahidah kiji dozakh ka mushahidah kiji kahin bhi chalay jaiypur sukoon hansti agr koi hai to wo ek hi zaat hai jo har aitbar se qadir mutalliq hai or wo khaliq hai ALLAH hai rab hai mabodhai jab koi bandah ALLAH k sath apna talluq qayam karleta hai to is k dimag me ek aisa pattern ban jatahai k ios dimag k andar makhlooq se ahtiyaj toot jati hai or wo dar o bast ALLAH ko apna hakim khaliq apni khuwahishat pori karnay wala apni zaroriyat e zindagi pori karnay wala samajhnay lagta hai.natejay me ALLAH ki zaat ka sukoon insani dimag par munakas honay lagta hai or phir insan sukoon ashna zindagi k elawa kisi dosri zindagi se mutassir nahin hota yehi tareef hai in logon ki jin ko ALLAH nay mustaghna kaha hai.

## ZAAT MUTALLIQ

sawal: ALLAH ka qurb hasil karnay k liy humay kiya karna chahiy? jawab: rawan dawan pani ko dekh kar admi is liy mutassir hota hai k is k la shaoor me ye baat mojud hai k pani zindagi ko qayam rakhnay k liy ek ahen uzar hai khanak lateef hawa k jhonkon se admi is liy pur kaif hojata hai k wo ye janta hai k lateef or khushk hawa admi ki buniyadi zarorat oxygen faraham karti hai khushnuma libaas pehen kar admi is liy apnay andar farhat mehsos karta hai k is k zeheen me ye baat mojud hai k khush numa cheezein dosroon ko mutassir karti hain or khushnumai khus insan k liy behtreen khushi ka zariya hai chotay chotay bacchon ko dekh kar is me hewanat ya insan ki koi takhsees nahin admi k upper ek be khudi ki si kefiyat tari hojati hai ye is liy hota hai k is k zehen me is ka apna bachpan mehfoz hai ba alfaz e degar hum is baat ko is tarhan kahen gay k ek bara burha admi bacchay ko dekh kar apnay mazi k bachpan me lout jata hai kiyun k bacchay fitri or jibli tor par khush rehtay hain is liy jab ek 60 sala 20 sala ya 25 sala admi apnay bachpan me dakhil hota hai to is k upper wahi tamam tasurat ghalib ajatay hain jo bacchon ki zindagi ka khasa hain is k bar aks jab admi khizan rasidah darakht ko dekhta hai jab is k upper pattay nahin hotay shagofay nahin hotay phal nahin hotay shadabi nahin hoti to is darakht se wo in halaat ki tarhan mutassir nahin hota jis tarhan wo bahar k mosam me darakht se mutassir hota hai is ki wajah bhi yehi hai k koi admi khud ko khizan rasidah dekhna nahin chahta koi admi ye nahin chahta k is ki nasal zameen par na phelay koi admi nahin chahta k is k ghar me shagofay na kheilein koi admi khud ko bemar dekhna nahin chahta jab k khizan rasidah darakht ek tarhan se bemari ka khaka peesh karta hai hum aisay pani ko dekhtay hain jo pani intehai darja talkh hai

ya intehai darja garam hai to hamaray upper yaqeenan wo tassuraat qayam nahin hotay jo sheerein safaid or thanday pani ko dekhnay k baad tari hotay hain is ki wajah zahir hai yehi hai k koi admi karwa pani peena nahin chahta koi admi intehai garam pani se ghusal karna nahin chahta or is se agay barhayn to hamaray qudrat ka ek ajeeb inkeshaf hota hai wo ye k pani ek aisa matter hai jo jis dai me daal diya jaay usi k mutabiq dhal jata hai is baat se qanoon ka inkeshaf hota hai wo ye k daiyan mukhtalif hai matter ek hai pani jab kelay k darakht ki sharyanoon raggoon or pathhon se guzar kar kelay ki dai me jam jata hai to kela ban jata hai is matter ko jab anaar ki dai me daal diya jaay to anaar ban jata hai aam ki dai me daal diya jaay to aam ban jata hai admi k andar fit dai me ja kar jab ye pani jamta hai to admi ban jata hai bakri gaay bhes k andar fit sanchoon me jab ye pani jam jata hai to to is pani ki shakal kahin bakri ban jati hai kahin gay ban jati hai or kahin bhes ban jati hai qudrat ki kitni bari sanai hai k matter ek hai daiyan kharab ha kharab hain sath sath sath dai k andar shakal o surat ki mojudgi me rang bhi tabdeel hotyay hain kahin ek rang hota hai kahin das rang hotay hain kahin mukammal rang hotay hain halankay darakht ki jaron ko jo pani serraab karta hai us ka rang ek hai anaar k darakht me jo pani dala jat hai wo safaid hai lekin jab hum anaar ko kholtay hain to humay wahan ALLAH ki ajeeb sift nazar ati hai aisi khobsurti se danay jaray hotay hain k aqal heran reh jati hai wo rangeen hotay hain kalay hotay hain safaid hotay hain zard hotay hain yahan se ek nay qanoon ka inkeshaf hota hai wo ye k dai k andar ALLAH nay ye ilm wadiyat kiya hai k is dai nay safaid pani ko kiy mani pehnanay hain kia rang dena hai kiya zaiqa dena hai matab bilkul saaf or wazeh hai k jis tarhan ek admi shaoor rakhta hai anaar ko bhi ALLAH nay ye shaoor diya hai k is k andar dornay walay pani ko isay kiya rang dena hai kiya zaiqa dena hai kiya shakal deni hai baat phir wahin isi ayat par ati hai.

ALLAH TALLAH ny farmayya hum nay apni amanat samawat paharoon or zameen par peesh ki in sub ny inkar kardiya ALLAH farmatay hain k samawat zameen or pahar bhi aqal o shaoor rakhtay hain aqal o shaoor ka ye alam hai k wo is baat ko samajh gay k ALLAH hamaray upper jo zimma dari dalna chahtay hain hum is k mutahmil nahin hosaktay.

wo ALLAH se arz kartay hain hamaray andar itni istetaat or sakat nahin hai hum nay agar aap k irshad k mutabiq is amanat ko apnay upper utha bhi liya to hum rezah rezah hojayn gay hamara wajod rezah rezah hojay ga ye baat kehna k hum is ilm k mutahmil nahin hain or agar hum nay ilm ko utha liya to hum rezah rezah hojayn gay is baat ki khuli daleel hai k samawat o arz wa jibaal ko pora pora shaoor hasil hai arz dar asal ek tarhan maa ka pait hai jis tarhan koi baccha shikam e madar s peda ho kar shaoor hasil karta hai shaoor is waqt hasil karta hai jab is k andar shaoor bananay ki machine ya shaoor banay ka pattern mojud ho isi tarhan jab zameen ki kooskh se koi darakht tolad hota hai is k andar bhi shaoor hota hai or ye kahan se aya? kis nay banaya ? kis tarhan wajod me aya? ye sub batein hamaray samnay hain jis nay zameen banai jis nay pani banay jis nay dai banai jis nay dai ko ye shaoor bakhsha k mujhy is tasweer k andar jo meray andar parwarish pa raahi hai kiya shakal o surat dni hai kiya rang dena hai isi zaat mutalliq nay shaoor ata kiya ab agar hum is zaat e muatlliq se mutarruf hona chahtay hain to humay is baat par yaqeen karna paray ga k ek hi zaat e mutalliq hai jis nay humay or sari kainat ko sambhala hua hai or isi zaat e mutalliq k zehen ki aqasi nai nai shakal o surat me namu daar horhi hai ab jab hum is yaqeen par pohunch jatay hain k zaat e mutalliq ek hai to hamaray andar az khud ye justojo pedda hojati hai k is zaat ya hansti ko dekhna chahiy is zaat e mutalliq ko khud qareeb karna chahiy or aisay amaal karnay chahiy jin se zaat e mutalliq hum se khud qareeb hojay qurbat k liy zarori hai k hum ziyadah se ziyadah kaam karen wo adaat wa atwaar ikhtiyar karen jo is hansti k andar mojud hain jis hansti se hum qareeb

hona chahtay hain ek admi agar kisi namazi se dosti karna chahta hai or is se intehai darja qurbat ka khuwahan hai to wo jab is k sath namaz ada karnay lagta hai to az khud is ki dosti namaz se hojati hai ek sharabi k sath dosti karna maqsod hai to is k sath sharab peenay se intehai darja qurbat hasil hojati hai ek admi shatranj ka shouqeen hai or is ki zindagi ka ehem maqsad shatranj ban gaya hai to is k sath shatranj khelnay se ya shatranj me dilchaspi lenay se is se dosti or qurbat peda honay lagti hai kisi cenema k shoqeen se dosti karnay k liy ye buhut asan tareqa hai k is k sath film dekhna shuru kardiya jaay ala hazal qayas jis admi se aap qareeb hona chahtay hain to agar uski adaat wa atwaar ikhtiyar kar len to dosti ziyadah hogi or or is ki adatein iss tarhan ikhtiyar kar li jayn gi k is dost me or khud me koi farq nahin rahay to wo dono dost ek jaan do qalb hojayn gay ab dekhna ye haik zaat mutalliq jis nay ye saari kainat banai hai kiya kaam karti hai ?tadabbur or tafakkur se kaam liya jaay to ek hi baat samnay atai hai k ALLAH apni makhloqat ki khidmat kartay hain wo chahtay hain k makhlooq araam o asaish kizindagi or khush rahay jab koi bandah ALLAH ki makhlooq ki khidmat ko apni zindagi ka ahem maqsad qarar de leta hai or ALLAH ki makhlooq ki kidmat is tarhan karta hai k is khidmat k pas pardah koi khidmat koi sula ya koi gharz nahin hoti to dar asal banday nay wahi kaam shuru kardiya hai jo ALLAH karrahay hain is khidmat is amal ya is kaam jitna ziyadah inhemak hojata hai jitna ziyadah admi agay barhta hai usi munasbat se wo ALLAH se qareeb hojata hai is liy k banday nay wo kaam shuru kardiya hai jo ALLAH karrahay hain ALLAH jab ye dekhtay hain k jab hamaray banday nay aisi zindagi ikhtiyar kar li hai jo zindagi hamaray liy intehai darjapasandedah hai to ALLAH is banday ko pasand kartay hain or is ki pasand dedgi k natejay me banday ko god me brtha letay hain huzoor alehe salato wasalm ka irshad hai k ALLAH bandoon se khush ho kar inhen uchak letay hain.

## BEMAAR DARAKHT

sawal: hum dekhtay hain k insan apni tamam tar taraqqi k bawajod bemariyon or pareshaniyon ka shikar rehta hai insan is ki wajohaat jannay se qasir nazar ata hai aap is par kuch roshni dalen.

jawab: hum jab ALLAH ki takhleeq par ghoor kartay hain or is ghor o fikar me quran paak se ruju kartay hain to ye baat samnay a kar yaqeen ban jati hai ba wajod is k matter ek hai takhleeqi qaiday zabtay or tareqqay ek hain makhlooq k andar tabi taqazay yaksan hain aqal o shaoor sub me hain ye alag baat hai kisi me shaoor ziyadah hai kisi me kam hai or kisi me buhut kam hai bawajod in tamam mushtarik cheezon k hum ye dekhtay hain k har takhleeq ki infiradiyat apni jagah qayam hai infiradiyat k do rukh hain.

ek rukh ijtemai hesiyat rakhta hai or dosra rukh infiradi shakhsiyat k roop me mojud hai ijtemai rukh ko hum nou ka naam detay hain or infiradi rukh ko hum fard kehtay hain har nou ka har fard alag apni ek hesiyat shakal o surat rang o roop or naksho nigaar rakhta hai.

tootay ki nou k tamam afrad ki shakal ek hai kabotar k nou k afrad ki shakal o surat ek hai is tarhan ALLAH ki jitni mukhtalif makhlooqat hain wo noui aitbaar se jo shakal rakhti haibn wahi shakal o surat infiradi hai ye baat aisi hai k is me ziyadah tafakkur or tadabbur karnay ki zarorat peesh nahin ati insani mushahidaat har waqt is surat e haal se ashna hain noui tano par ghoor karnay se ye baat samnay ati hai k nou ka mukhtalif hona is baat ki alamat hai k nou k khad o khaal me moiyyan miqdarein kaam karrain hain bakri ki nou me ALLAH nay jo moiyyan miqdarein rakh di hain wo moiyyan miqdarein jab motahrrik hoti hain to to is k natejay me bakri hi mutahrrik hoti hai aisa nahin hota k bakri k

pait se kabotar peda hojay ya kabotar k pait se bakri peda hojay ye motiyyan miqdarein na sirf zameen k upper mojud makhloq me nazar ati hain bulkay kainat ki har takhleeq k har jizo me ye miqdarein kaam karrahin hain in miqdaroon ka ehem kaam ye hai k jab ye apas me raddo badal hoti hain ya in ka apas me ek dosray k andar injezaab hota hai to mukhtalif rang ikhtiyar kar leti hai or ye rang hi dar asal kisi nou k khad o khaal ban jatay hain ab takhleeqi formula ye bana k matter ek hai daiyan mukhtalif hain dai ki takhleeq is tarhan amal me i hai k dai matter ko apnay andar mehfoz kar k is tarhan motahrrik karti hai k matter mukhtalif or moiyyan miqdaron me tabdeel hojata hai jab ye moiyyan miqdarein ek dosray me mil kar pewast ho kar zarb khati hain to koi ek rang banta hai or jab ek rang dosray rang me jazb hota hai to tesra rang banta hai natejay me beshumar rang wajod me atay hain or ye beshumar rang hi ALLAH ki kainat hain ALLAH nay quran paak me irshad farmaya paak or buland martaba hai wo zaat jis nay takhleeq kiya barabar barabar or moiyyan miqdaron k sath is ko hidayat bakhshi ALLAH wo batein farma rahay hain k barabari k sath peda kiya or alag alag miqdaroon k sath is ko shaor bakhsha barbari se muraad wahi ek mada ya matter moiyyan miqdaron se muraad rangoon ki mukhtalif tarzein hain ye baat hum phir arz kartay hain k k hum is baat par pori tarhan roshni daal chukay hain k zindah rehnay k liy jazbat or ehsasaat tamam zameeni or asmani makhloq me mojud hain or jo kuch mojud hai wo yaksan kainat ka har zarra ba shaor hai kainat k har zarray k andar zindagi qayam rakhnay k liy tamam jazbaat o ehsasaat mojud hain kainat ka har zarra is baat ka shaor rakhta hai k wo makhloq hai is ko peda karnay wali koi hansti mojud hai kainat me mojud har shay is baat ka ilm bhi rakhti hai k me noui aitbaar se apni ek hesiyat rakhti hoon maslan ye k bakri ye janti hai k k wo bakri hai or bakri is baat se bhi waqif hai k is tarhan chaar peron par chalnay wala ek janwar bheriya hai jis se is ko apni hifazat karna hai bakri is baat ka shoor or ilm

rakhti hai k ek dosray nou admi se bulkul isi tarhan jis tarhan admi is baat ka shoor rakhta hai k k ye bakri ki nou hai ye ghoray ki nou hai ye bhens ki nou hai ya ye darakht ki nou hai rohaniyat me ye baat na sirf ye k ilmi tor se samjhai jati hai bulkay is baat ka mushahidah kara diya jata hai darakht bhi apni mou se isi tarhan waqif hai jis tarhan admi apni nou se or khud se waqif hai jis tarhan admi ka shoor ilm ye baat janta hai k adam nou insani ka pehla fard hai isi tarhan ek darakht bhi ye janta hai k is ka bhi koi pehla fard hai jis tarhan nou insani ko adam seirteqai manazil k baad shoor muntaqil horha hai isi tarhan darakhtoon me bhi darakhtoon k adamn se shoor muntaqil horha hai yahan ek aitraaz ho sakta hai k admi shoor irtiqa k sath sath ilmi hesiyat me apna ek maqam rakhta hai apna ek tarruf rakhta hai or ilmi irtqa k sath sath buhut saari ejadaat or buhut saari tarqqiyat wabasta hai ye baat bhi samnay ati hai k ek zamana aisa tha insan gharoon me rehta tha phir ek zamana aisa aya k is nay patthar ka istemal seekh liya phir ek zaman aisa aya k wo kisi tarhan aag k istemal se waqif hogya phir dhaat ka zamana aya or ba tadreej taraqqi kartay kartay insan aisay maqqam par pohunch gaya jis maqqam par bazahir darakht or dosri nouein humay nazar ati hain

bazahir ye baat samnay hai k adam k zamanay me darakht ki jo hesiyat thi ab bhi darakht isi hesiyat me mojud hai is ny koi aisi taraqqi nahin ki jis buniyad par ye kaha jaay k adam ki tarhan darakht bhi ek taraqqi pazeer qoum ya nou hai ye baat bazahir sahi hai lekin ye baat humay manni paray gi k insan nay jesay jesay taraqqi ki hai or taraqqi ki munasbat se jo jo masaib mushkilaat pareshaniyan is ko peesh ati rahayn wo is taraqqi yafta dor se pehlay me nahin thi insan uloom ki tarqqi k sath sath jab masaib o alam ka ambar apnay gird jama kar liya iss to is nay is masail se nikalnay se liy jiddo jehed or koshish ki or fizayn jo ghutan or zehrelay madday is nay peda kardiy is se bachao se beshumar tadabeer ikhtiyar kin jis k natejay me nay nay elaj wajod me



ay or nai nai taraqqiyan aisi peesh ki gain jin tarqqiyon se or jin tadbeeron se wo in musibatoon or pareshaniyon ko dor kar sakay ye baat zer e behes nahin hai k insan nay takhleeq kardah musibatoon pareshaniyon or adam tahaffuz k ehsas par kis had tak control hasil hai or wo kisi had tak be bas hal batana ye hai k insan ki ilmi taraqqi nay fiza ko (atmosphere)ko zeher alood kardiya hai jis tarhan insan fiza k andar zehreli madday se mutassir ho kar bemar hota hai or in bemariyon k tidraak k liy elaj k silsilay me nai nai ejadaat karta hai is tarhan darakht bemmar nahin hotay or na hi darakht apnay liy nay nay tarqqay or nai nai ikhtira kartay hain lekin ye kahay baghair charah nahin hai k insan jo ashraf ul makhlooqat honay ka dawa karta hai jab fiza ki zeher na kiyun se mutassir honay par majbor hai to lazmi tor par darakht jo ashraf ul makhlooqat nahin hai wo bhi is zeher alood fiza se mutassir hotay hain ek insan jab saaf suthra pani nahin peeta to is ko tarhan tarhan ki bemariyan la haq hojati hain ek insan jab hawa me khuli or basi hoi dhoyn ki miqdar k zariy apnay pheproon me muntaqil karta hai to is hawa phepray mutassir huy baghair nahin rehtay jis tarhan insan ki zindagi ka inhesaar oxygen par hai isi tarhan darakht ya ksii dosri nou zindagi ka inhesaar bhi oxygen par hai fiza me mojud oxygen insanizindagi ka endhan bantay hain wahi oxygen darakht ki ki zindagi ka bhi endhan banti hai lekin ye endhan jab insan k khoon me gardish karta hai kiyun k is me kasafat hai is liy insan beshumar bemariyon ka markaz ban jata hai in bemariyon me aisi bemariyan bhi hain jin ka elaj insan daryaftnahin karsaka phir hum ye kesay keh saktay hain k darakht jab wahi oxygen apni zindagi me istemal karta hai jis oxygen k istemal k baad insan bemar hojata hai to darakht kiyun bemar nahin par jata is ka wazeh matlab ye hai nou insani jis tarhan irteqa ki manazil tay kaarahin hai qudrat nay darakht ko bhi itna ilm itna shaoor or itni aqal ata farmai hai k wo apni nou ka tahaffuz karta raha hai or ashraf ul makhlooqat insan ki phelai hoi barbadiyon se khud ko

mehfoz rakh sakay agar darakhton k andar itna ilm mojud na hota ya apnay tahaffuz k liy wo aqal istemal na karsaktay to fiza ki alodgi se wo khatam hojatay or zameen part kahin darakht nazar nahin ata in shawahid se or in haqeeqat se ye baat wazeh tor par yaqeen ban jati hai k ALLAH ka ye irshad hai k hum nay moiyyan miqdaroon k sath takhleeq kiya hai in moiyyan miqdaron me darakht bhi hain darakht ka tazkirah bator e khaas is liy kiya gaya hai ye samajhta jata hai k darakht ek ais makhlooq hai jo baat nahin karti koi ehsas nahin rakhti jab k dosri makhlooq maslan gay bhens bakri k baray me aam tassur ye paya jata hai k darakhton ki nisbat ziyadah shaoor hain ziyadah ba aqal hain jo cheez insani nazar me bilkul be shaoor be aqal oe be ikhtiyar hai is k andar bhi ALLAH ki wadiyat kardah moiyyan miqdaron ki wajah se itni samajh bojh hai k wo apni nou ka tahaffuz kar sakay.

## NIYABAT E AHLIYA

sawal: insan ko ALLAH nay apna naib or khalifa muqarrar farmaya or isi insan se dosri mahklooqat se ashraf tehra rohani uloom ki roshni me is ki wazahat farmayn.

jawab: shoor ka tajziya agar kiya jaay to hum is tarhan bayan karen gay k har wo cheez jo mutahhrik hai gardish karrhi hai or irtiqai manazil se guzar rahi hai shoor rakhti hai ba alfaz e degar kisi cheez ka mutahhrik rehna barhna ghatna sar sabz o shadab hona ya khushk hona peda hona ya mar jana mosam k garam o sard se mutassir hona or is cheez k upper awazoon ka asar andaz hona shoori kefiyat hai jesay jesay kefiyat me tezi ati rehti hai usi munasbat se shoor barhta rehta hai shoor barhnay se muraad ye hai k ilm me izafa hota rehta hai yani ilm me izafa dar asal shoori irtiqah hai adam ki pedash se ab tak nou insani nay jis qadar aqli ilmi ya shoori taraqqi ki hai hum is ko irtiqai manazil is liy kehtay hain k nou insani k uloom me izafa hua hai baat buhut seedhi hai yani adaam ko jo ilm hasil tha wo aj adam ki aulaad ko ilm hasil hai or is ilm me be andaza izafa hua hai ba alfaz e degar adam ki aulad nay jab wo uloom hasil kar liy jin uloom se adam ya adam ki aulaad waqif nahin thi to nou insani taraqqi yafta surat me zahir hoi science kiya hai?ye bhi uloom ki ek irtiqai shakal o surat hai nou insani me se koi bandah ya ya koi science daan peda hua is nay kisi ilm ki buniyaad rakkhi abhi ilm k khado khaal pori tarhan wazeh bhi nahin huy thy k wo mar gaya is science daan ki theory ko anay wali nasloon nay ilmi or aqli aitbaar se agay barhaya or natejay me ilm ki ek aisi thoos or masbat shakal samnay agai jis ko hum nay koi naam dediya maslan tele phone radio tele vision wagherah irtiqai manazil se guzar kar hi koi nai cheez ejaad hoti hai is surat e haal peesh e nazar ye baat zahir hoti hai k

koi cheez jo mutahrrik hai or aqal o shaor rakhti hai agar aqal o shaor k dairay me reh kar jiddo jehed or koshish karti hai to is se nai nai ejadaat samnay ati hai nou insani or dosri nouon me shaori aitbar se jo had fasil qayam hai wo ye hai dosri nouayn ek makhsos shaor or makhsos jabat me reh kar zindagi guzarti hai or insan chunkay ALLAH k ilm ka ameen hai is liy wo nai nai ikhtiraat k liy jiddo jehed or koshish karta rehta hai or ye koshishein bar awar hoti hain in tamam koshishon k natejay me jo cheez wajod me ati hain wo humay is tafakkur ki dawat deti hain k koshish or jiddo jehed se insan buhut kuch sekhta hai buhut kuch banata hai or dosri nouon se mumtaz hojata hai lekin agar nou insani me koi ek qoum ya ziyadah aqwam tafakkur se kaam nahin leti to in ki hesiyat hewanon ki si hoti hai jis tarhan ek bakri ek makhsos tarz me zindagi guzarti hai isi tarhan nouyn insani ki qoum ek do makhsos tarzon me zindagi guzar kar mar jati hai is tarhan nou me se jo afrad jo qoumain justojo or jiddo jehed karti hain ALLAH ki nishaniyon me se oe nishaniyan talash karti hain to in se nai nai chezein wajod me ati hain ye surat e haal jo is waqt hamaray samnay hai ye hai k aqwam alam me wahid qoum musulman hai jo ilmi aitbar se intehai darja past or intehai darja peechay hai.

hum nay zameen or asmaan ko is k andar jo kuch hai sub ko insan k liy maskhar kardiya hai or taskheeri formula ki kitaab quraan me in sub batoon ko wazahat k sath bayan kardiya hai or quran samajhnay k liy asaan kardiya.

or hum logon k upper quran ka samjhna asam kar diya hai hai koi samajhnay wala? hai koi samajhnay walay se muraad ye hai k jab bandah quran paak k mafhoom me tadabbur or tafakkur kare ga to baat samajh ay gi or quran paak ki ayaat me tafakkur or tadabbur nahin kiya jaay ga to quran samajh me nahin ayga jab quran samajh me ajay ga to quran me kainat ki taskheer k mutalliqliq jo formula bayan kiy gay hain wo bhi samajh me ajayn gay mojudah science ki taraqqi k upper agar nazar

dali jaay to science ki har taraqqi me ALLAH ki banai hoi ashiyan ka amal dakahal hai science ki koi taraqqi aisi nahin hai or na kabhi aindah hogi k jo ALLAH ki banai hoi ashiya se masni ho maslan bijli bijli ka main source pani hai pani ALLAH ki ek takhleeq hai bijli ko mazbot rakhnay k liy or bijli ko rawan rakhnay k liy taroon ki zarorat peesh ati hai jis dhaat se bantay hain wo ALLAH ki banai hoi takhleeq hai bari bari machinery choti choti machinery chotay se chota purza ya baray se bara purza dhaat se banta hai ye dhaat bhi ALLAH ki baani hoi hai ala hazal qayas duniya ki taraqqi aisay mumkin nahin hai jis me pehlay se mojud ALLAH ki ki banai hoi cheezon ka amal dakhal na ho insan jis ALLAH ki banai hoi kisi takhleeq me tafakkur karta hai wo tafakkur k sath is cheez ko agay barhata hai to isi ek cheez se hazaroon lakhon cheezin wajod me ajati hain lekin lohay k andar ba wajod is k aisi salahiyat mojud hai k wo hazaron lakhon ashiya me tabdeel hojat ahai ye salahiyat is me mojud nahin hai k wo az khud ashiya me tabdel hojay lohay ko nai nai cheezon me dhalnay k liy ALLAH ki sub se acchi takhleeq insan hai yani ALLAH nay insan ko aisi salahiyaton par takhleeq kiya hai k wo ALLAH k masnooat se dosri beshumar masnoaat tayyar karta rehta hai tasawwuf ya rohaniyat insan ki apni salahiyaton ki pehchan ka naam admi ka apna irfan hai rohaniyat humay batati hai k insan ka sub se pehla farz mansibi ye hai k wo apnay andar chupi hoi makhfi taqatoon ka surag lagay or in salahiyaton ko apnay andar mutahrik karde jin salahiyaton ki buniyad par wo khaliq hai ALLAH apnay baray me irshad farmatay hain ahsan ul khaliqeen me takhleeq karnay waloon me behtreen khaliq hoon matlab wazeh hai k ALLAH k elawa ALLAH k banday bhi takhleeqi salahiyat rakhtay hain or jab wo takhleeqi salahiyaton kaam letay hain to nai nai cheezein wajod me ajati hain lekin agar insan apni salahiyaton se mutarruf huy baghair in salahiyaton ko kisi tarhan mutarruf karde to is se jitni bhi takhleeqat amal me ati hain wo nou insani k liy falajh o behbod ka zariya bannay ki bajay halakat or pareshaniyon ka peesh

khema ban jati hain is liy k admi apni salahiyaton se waqif honay k baad ye raaz maloom karlena hai k asal khaliq ALLAH hai or bandah jin salahiyaton se dosri cheezein takhleeq karta hai wo ALLAH ki di hoi salahiyatein hai ye koi mushkil baat nahin hai is ki misaal ye hai k aag ki salahiyat jalna hai aag ko jis jagah me daal diya jaay ga wo cheez jal jay gi lekin ek admi aag ki tapish aag k andar shiddat garmi or is garmi se dosri cheezon ko pighlanay ki salahiyat se waqif hai to aag se beshumar aisi cheezein bana ly ga jo is k liy mofeed or kar amad hongy isi surat se jab koi bandah apni zaaat ka irfan hasil kaleta hai to is k upper ye raaz khula jata hai k admi gosht post ka admi nahin hai admi dar asal ALLAH ki takhleeqi salahiyaton ka mazhar hai isi baat ko huzoor alehe salato wasalam nay irshad farmaya hai yani jab bandah khud ko pehchan leta hai to wo ALLAH ko bhi pehchan leta hai khaliq e kainat ko pehchannay k liy zarori hai k pehlay admi khud se mutarruf ho agar koi bandah apnay aap ko nahin pehchanta nahin janta ya apnay andar ALLAH ki bakhshsi ki hoi in salahiyaton se waqof nahin rakhta jin salahiyaton ki bina pra wo kainat me aam nouaon se mumtaz hai to wo ALLAH ka irfan hasil nahin karsakta hai rohaniyat humay sekhati hai k jo loog is sabaq ko yaad kar k agay barh jatay hain in ko ankhon se dekha deta hai k adam ka putla sirf gosht post ka nahin hai dar asal ye ALLAH ki sifaat se markab hai ALLAH chunkay khaliq hain is liy ALLAH ki har sift takhleeq hai chunkay insan ko ALLAH nay is baat ka idraak ata kardiya hai k insan ALLAH ka naib honay ki hesiyat se beshumar takhleeqat kar sakta hai or insan k elawa dosri koi nou in takhleeqi hadod me apnay iraday se dakhil nahin hosakti is liy insan dosri nouaon k upper ashraf hai lekin agar insan in takhleeqi salahiyaton se waqif nahin hai ya waqif honay k liy jiddo jehed or koshish nahin karta to is ki hesiyat ashraf ul makhlooqat ki nahin hai zameen or asman par is ki hukmorani zer e behes nahin ati wo chunti or macchar bhi kamtar hai tasawwur e sheikh or maraqba riyazat o majahid ishfal o azkar or tafakkur ye sub seerhiyan

hain is manzil tak pohunchnay k liy jis manzil par humay ye surag milta hai k insan ki hesiyat kainat me ALLAH k naib ya qayam maqam ki hai naib ya qayam maqam me hesiyat se is ko ALLAH nay ye naimat ata ki hai k wo ALLAH k diy huy ikhtiyarat ko istemal karsakta hai or agar koi bandah in ikhtiyarat ko istemal nahin karsakta ya ikhtiyarat k istemal se waqif nahin hai to is ki hesiyat ALLAH k naib ya qayam maqam ki nahin hai. arf e aam me naib or qayam maqam ki mani ye hai k koi admi jab kisi ka naib hota hai ya kisi jagah ba hesiyat e qayam maqam k bethta hai to isay wo ikhtiyaraat hasil hotay hain jis ki wo niyabat karrha hai yani kisi mulk k sadar ka koi naib ya qayam maqam mutaquil na sahi arzi tor par wahi ikhtiyaarat rakhta hai jo sadar k hotay hain is baat ko is tarhan bhi kaha ja sakta hai k kisi ba ikhtiyar hansti nay apnay ikhtiyaraat dosray k supurd kardiy hain quran paak me ALLAH ka irshad hai k mein zameen me apna khalifa banay wala hoon phir is naib ya khalifa ko farihton se sajda karana farishton k aitraz par naib or khalifa ko khososi ilm ata karna jo farishton ko hasil nahin tha or nahin hai is baat ki taraf wazeh ishrah hai ALLAH nay apnay naib ko arzi tor par apnay ikhtiyaraat muntaqil kiy hain ALLAH chunkay khaliq hain isi liy ALLAH k bahesiyat e khaliq k ikhtiyarat takhleeqi ikhtiyarat me shumari hongay yani ALLAH nay apnay takhleeqi ikhtiyarat apnay naib ko muntaqil kardiy is baat ko ALLAH nay ahsan ul khaliqeen keh kar irshad farmaya hai ALLAH farmatay hain me takhleeq karnay walon me behtreen khaliq hoon baat bilkul wazeh hai k ALLAH k diy huy ikhtiyaraat k tehet wo loog bhi takhleeqi ikhtiyarat istemal kar saktay hain jin logon ko ALLAH nay bahesiyat e naib ya khalifa k ikhtiyaarat tazweez kardiy hain ikhtiyaraat do tarhan istemal hotay hain ikhtiyaraat istemal karnay ki ek surat ye hai k admi az khud bila kisi dosray k mashwaray in ikhtiyarat ko istemal karay ikhtiyaraat istemal karnay ki dosri surat ye hai k admi ikhtiyaraat istemal karnay me ba ikhtiyar ho lekin wo ikhtiyar kisi ka tazweez kardah ho jahan tak ikhtiyarat istemal

karnay ka talluq hai donon surton me is ka tareqa kaar ek hi hoga farq sirf itna rahay ga k ek admi jo kisi k diy huy ikhtiyarat istemal karrha hai or is hansti ki raza or mansha ko malhoos nazar rahay ga.

quran paak me jahan takhleeqi formuloon ka tazkirah milta hai is me buniyadi baat jo ALLAH nay irshad farmai hai wo surah yaseen shariif k akhri ayatoon me mojud hai ALLAH farmatay hain k is ka amar ye hai k jab wo iradah karta hai kisi cheez ka to kehta hai kun or wo cheez hojati hai yani ALLAH jab kisi cheez ko takhleeq karna chahtay hain to ALLAH ka amar pehlay is cheez ko wajod me lanay k liy iradah karta hai phir ye iradah mutahrrik ho kar is cheez ko hukum deta hai k hoja or wo cheez khad o khaal or jood k sath mazhar ban jati hai formula ye bana k jab kisi cheez ko takhleeq kiya jay ga to phelay is cheez ka khaqa is cheez k naqoosh is cheez se mutalliq zaroriyat zehen me mojud hoongay zehen in cheezon ko wajod me lanay ka iradah karay ga phir iraday me gehrai peda hogi or iraday me jab harkat peda hogi to to wo cheez jo pehlay se zehen me mojof hai khad o khaal sath wajod me ajay gi ALLAH farmatay hain is ka amar ye hai amar se muraad ALLAH ka zehen jis ko tasawwuf ki istelah me wajib al wajod bhi kaha gay hai kainat ki takhleeq se pehlay ALLAH k zehen (amar)me ye baat i k kainat banai hai zehen ya amar nay is kainat ko wajod bakhshna chahayani kainat k khad o khaal jo ALLAH k zehen me mojud thay in ko ALLAH k zehen se bahar mazhar banay ka iradah kiya is iraday nay kun kaha yani hukum diya k is kainat ko jo kainat ALLAH k zehen me mojud thi or is hukum k sath hi kainat tashkeel pa gai ye ALLAH ka apna zehen hai ya ALLAH ka apna zati tarqqa hai k ALLAH k zehen jo kuch mojud tha is ko ALLAH nay zahir karnay ka iradah kiya iraday me harkat peda hoi or ye sub jo ALLAH k zehen me mojud tha shakal o surat k sath mojud hogya ALLAH ki wo takhleeq jis ko ALLAH nay zeli takhleeqat ka ikhtiyaar diya hai is ki zindagi ka tajziyakiya jaay to hum is natejay par pohunchtay hain k ALLAH ki hi zeli takhleeq bhi ALLAH ki is sift ko ikhtiyari ya ghair ikhtiyari



tor par istemal karrhi hai banday ko piyas lagti hai piyas ka taqaza zehen k upper warid hota hai ye taqaza jab gehra hota hai to admi pani penay ka iradah karta hai iraday me jab harkat hoti hai to admi pani pi leta hai piyas k taqazay k sath jab admi ka iradah shamil na ho to admi kabhi piyas nahin pi sakta is tarhan admi ko bhook lagti hai yani admi k zehen me bhook ka taqaza martab hua bhook ka taqaza martab hota hai bhook ka taqaza martab honay se muraad ye hai k jin ashya se bhook rafe hosakti hai in tamam ashya k naqosh or khad o khaal zehen k upper martab hogay is ko barah rast tarz me istarhan kaha jay ga k admi nay ye chaha k kuch khaya jaay ta k bhook rafa ho ye ALLAH ka amar hai is amar nay ye chaha k bhook rafa karnay k liy ashya ka istemal kiya jaay chahna iradah hai jab zehen nay bhook rafa karnay k liy iradah kiya to cheezen mojud hogain jin cheezon se bhook rafa hoti hai bhook kin cheezon se rafa hoti hai ye ek ilm hai zindagi k taqazon ki takmeel kin cheezon se hoti hai ye bhi ek ilm hai isi ilm ko ilm ul asma kaha kiya hai ab yahan do surtein zer e ghoor hain bhook ka ilm hai or bhook ko kin cheezon se rafa kiya jaay is ka ilm hewanat ko bhi bakri ye baat janti hai k meeri bhook charoon se rafa hoti hai gosht khanay se mujhy koi faidah nahin hoga lehaza bakri pattay khati hai ghost nahin khati sher ko is bat kailm hai k is ki bhook gosht khanay se rafa hoti hai is liy wo bhook rafa karnay k liy gosht khata hai pattay nahin khata ilm ki ek shakal ye hai k pattay khanay se bhook rafa nahin hoti gosht khanay se bhook rafa hoti hai or pattay or gosht ko apnay ikhtiyarat k tehet istemal kiya jasakta hai ek admi jo ikhtiyarat k istemal se waqfiyat rakhta hai wo patton se bhi bhook rafa karleta hai or gosht se bhi bhook mita leta hai is liy k isay bhook piyas rafa karnay k liy ilm k sath sath ye ilm hasil hai k wo ALLAH k diy huy ilm k sath sath apnay ikhtiyarat bhi istemal kar sakta hai lekin jahan tak takhleeqi formuloon ya equations ka talluq hai is ka tareeqa ek hi hai farq itna hai k ALLAH ye formula har cheez se be niyaz ho kar ba hesiyat qadir mutalliq k istemal kartay hain

or ye bandah ALLAH k takhleeqi formulon k mutabiq apnay ikhtiyarat istemal kar k amal daramad karta hai.

insan ko ALLAH nay apna naib or khalifa qarar diya hai or takhleeqi formulon par isay ikhtiyar diya gaya hai inhin takhleeqi formulon par ikhtiyar ko zahir karnay k liy ALLAH nay quran me irshad farmaya k tumharay liy arz o samawat or is k andar jo kuch hai sub ka sub maskhar kardiya gaya hai chand ko maskhar kardiya suraj ko maskhar kar diya najoom ko maskhar kar diya gaya hai insan ba hesiyat e khaliq k jin formulon se markab hai wo bhi quran paak se sabit hain ALLAH quran paak me irshad farmatay hai insan naqabil e tazkirah shay hai hum nay is k andar apni roh dal di or wo bolta hansta chakhta mehsos karta insan ban gaya yani jab tak ALLAH ki roh insan k andar nahin phonki gai is ki koi hesiyat nahin thi jesy hi is k andar ALLAH ki roh i insan mutahrrik hogya is baat ko mazeed wazahat k sath ALLAH bayan farmatay hain k tum meri samat se suntay ho tum meri basart se dekhtay ho tum meray dimag se sochtay ho or ALLAH har cheez par moheet hai ALLAH hi ibteda hai ALLAH hi inteha hai ALLAH hi zahir hai ALLAH hi batin hai maqsad wazeh hai k insan ki hesiyat is waqt hai jab is andar ALLAH ki roh kaam karti hai roh k baghair insan ki koi hesiyat nahin wo mitti k dhelay se ziyadah hesiyat nahin rakhta roh k baray me quran kehta hai ay peghambar!ye loog ap se roh k baray me sawal kartay hain aap in se farma dejiy k roh meray rub k amar se hai quran paak amar ki tareff ye karta hai k is ka amar jab iradah karta hai to kehta hai kun or jis cheez ka iradah kiya gaya hai wo cheez mojud hojati hai.

## RANGEEN DUNIYA

sawal: insani zindagi me rangon ki ahmiyat or in se agahi ka tareeqa bayan farma ween?

jawab: hum jab zameen k upper mojud nat nai takhleeqat par ghoor or tafakkur kartay hain to ye baat hamary samnay wazeh tor ajati hai k takhleeq ka amal zahir bain nazron se dekha jaay to ek nazar ata hai maslan hum kisi darakh ki pedaishk baray me ghor kartay hain to humay zameen par mojud tamam darakhtoon ki pedaish ka lamatnahi silsila ek hi tareeqay par qayam milta hai darakht chota ho ya bara tanawar ho ya bail ki shakal me ya jari boti shakal me pedaish ka silsila yehi hai k zameen k andar beej boya jata hai zameen apni kokh me is beej ko nasho numa deti hai or beej ki nasho numar mukammal honmay k baaddarakht wajod me ajata hai lekin ye bari ajeeb baat hai k bawajod har pedaish ka tareeqa ek hi hai har darakht apni ek infiradiyat rakhta hai or darakht ki ye infiradiyat na mukammal nahin hoti maslan aam or badam k darakht ko dekha jaay to darakht ki hesiyat me dodno ek hain dono ki pedaish ka tareeqa ek hai donon ka qad o qamat bhi ek sa hai lekin aam k tanay me or badam k tanay me zameen asman ka farq hai aam k darakht ka phal or badam darakht ka phaal bilkul alag alag shakal o surat me wajod hain isi tarhan jab hum pholon ki taraf tawajja kartay hain to phool ka har darakht apni ek infiradi hesiyat rakhta hai or is infiradi hesiyat me is k pattay bhi alag hotay hain is ki shakhein bhi alag hoti hain or is k andar jo phool nikalta hai wo bhi alag hai phoolon k beshumar qismon par jab nazar jati hai to ye dekh k heraan hoti hai k phool me agar khushbo hai to har phool me alag khushbo hai.

phool agar rangeen hain to har darakht ka phool alag rang liy huy hai is ki rang sazi ka alam ye hai k koi phool is qadar surkh hota hai k nouy insani ka is qadar surkh rang banana asaan nahin phool k rangon me kahin safaid kahin sabz or kahin auda matlab ye k beshumar rang zameen se phottay rehtay hain ALLAH ki shan bhi kesi ajeeb shan hai k zameen ek hai hawa bhi ek hai soraj ki roshni bhi ek hai pani bhi ek hai pedaish ka tareeqa bhi ek hai lekin har cheez ek dosray se mukhtalif hai or dosri baat jo buhut ziyadah tawajja talab hai wo ye hai k har peda honay wali shaay me kisi na kisi rang ka ghalba zarori hota hai matlab ye hai k koi aisi cheez mojud nahin hai jo be rang ho ye be rang or rang khalqeen or khaliq k darmiyan ka ek pardah hai khaliq se makhlooq ko jo cheez alag or mumtaaz karti hai wo rang hai insan k andar jab takhleeqi sifaat ka muzahirah hota hai ya ALLAH apny fazal o karam seis k andar takhleeqi salahiyaton ka ilm bedaar kar detay hain to is k upper ye baat munkashif hojati hai k takhleeq ka matlab hi ye hai k koi khayal se berang khayal jab rangeen hojata hai to takhleeq ban jata hai ALLAH bahesiyat e khaliq k jo bhi hain is ka alfaz me ahata mumkin nahin hai jin logon par ALLAH ba hesiyat e khaliq k zahir hogay in ka irshad bhi yehi hai k ALLAH ki zaat ko alfaz me bayan nahin kiya jasakta ALLAH aisi mawra hansti hai k jo tamam makhlooqat se alag or mumtaaz hain huzoor qalandar baba auliya nay looh qalam me ALLAH ki zaat ko daray be rang farmaya yani rang daray be rang ALLAH nay jab kainat ko banay ka iradah farmay to jo kuch ALLAH k zehen me mojud tha us ka iradah kiya or farmaya kun or wo cheez wajod me agai yani daray berang se nazool kar k ALLAH k khayal nay ek rang ikhtiyar kiya jis ko samajhnay k liy tasawwuf nay be rangi ka naam diya yani aisa rang jis ko bayan nahin kiya ja sakta or jis ki alfaz me tashreeh nahin ki ja sakti phir is be rangi me harkat peda hoi to rangeen wajod takhleeq me agya or yehi wajod mukhtalif surton me or mukhtalif rangon me or mukhtalif salahiyaton k

sath mujassim or muntaqil hogya is baat se ye pata chala k kainat ki takhleeq me buniyadi ansar ya buniyadi masala rang hai.

is se pehlay ye baat pori wazahat se bayan ki ja chuki hai k insan gosht post or haddiyon k dhanchay ka naam nahin hai insan k upper ek or roshniyon ka bana hua jisam hota hai ye jisam jo roshniyon ka bana hua hai roh nahin hai bulkay jis tarhan is roshniyon k banay huy jisam nay apnay gosht post k jisamk alibaas banay hai isi tarhan roh nay ye roshniyon ka insan takhleeq kiya hai insan k andar roshni k chay nuqtay ya roshni k chay qamqamay hotay hain jin ko tasawwuf me latifay kaha jata hai har to latifon se ek roh banti hai latifa nafsi or latifa qalbi se roh hewani ka jisam banta hai latifa sari latifa rohi se roh insani wajod me ati hai latifa khafi or latifa akhfi se roh azam ki tashkeel hoti hai latifa nafsi or latifa qalbi se jo roh banti hai yani roh hewani is k upper hamesha sard rang ghalib rehta hai latifa rohi or latifa sari se bannay wali roh yani roh insani par sabz rang ghalib rehta hai akhfi or khafi se markab roh azam par neelay rang ka khatta rehta hai jis qadar zard rang ka ghalba ziyadah hojay ga usi munasib se admi duniyani lawazmat me ziyadah giraftar hojata hai rohaniyat me maraqba is liy karaya jata hai k admi k upper se zard rang ki giraft kaam hojay zard rang ki giraft kam honay se admi ka zehen sabz roshniyon ki taraf muntaqil hojata hai ye sabz roshniyan isay sukoon deti hain or zehni irtikaz me maawun sabit hoti hai jab zehni irtekaz sabz roshniyon par hota hai to zehen neeli roshniyon ki taraf muntaqil hojata hai neeli roshniyon k baad koi rang nahin hai jab koi bandaah neeli roshniyon ki giraft se azad hojata hai to is ka zehen be rangi me muntaqil hojata hai zehen insani ki takhleeq ALLAH nay kuch is tarhan ki hai k wo ek jagah teherta nahin hai be rangi se nikal kar wo daray rang ka mushahidah karleta hai or yehi ALLAH ki zaat ka irfan hai tasawwuf me salik k liy zarori hai k wo apnay iraday or ikhtiyar se apnay upper aisi kefiyaat or wardaat moheet kare jo isko duniyawii khayalaat se azad karden duniyawii khayalt se azad honay ka

matlab ye nahin hai k k admi khana peena chor de kapray na pehnay ghar me rahay shadi na kre duniyawi khayalat se azadi ka matlab ye hai k duniyawi mamlaat me zehen ka inhemaak na ho duniyawi mamlaat ko routine k tor par pora kare maslan ek admi ki zarorat hai k wo pani piy jab isay piyas lagti hai to pani peta hai lekin wo tamam din apnay upper piyas ko musallat nahin rakhta pani ka taqaza peda hua pani piya or bhool gaya is tarhan admi zindagi qayam rakhnay k liy khana khata hai lekin koi admi subah se sham or sham se subah tak is khayal me gharq nahin rehta k khana khana hai ya khana khanay me itni dair baqi hai bhool rafa karnay ka ek waqt muqarrar hai bhool lagti hai or admi khana kha leta hai yehi surat e haal sonay or jagnay ki yehi surat e haal rishtederon or doston se mail jool ki hai jab koi bandah kisi ek do dar bees pachas khayalat me is tarhan ghar jata hai k is ka zehen kisi waqt yaksun nahin hota to is ka matlab ye hota hai k wo be rangi se door ho kar rangon ki duniya me masroof hogya hai agar koi bandah duniyawi zaroriyat k tamam amal ko routine k tor par anjam deta hai to is ka matlab ye nikalta hai k wo rangon ki duniya me reh kar bhi be rangon ki duniya me safar karrha hai.

syedna huzoor alehe salto wasalam duniyawi mamlaat se aledgi or zehni yaksun k liy ghar e hira me tashreef lay jatay thay sath me hasb e zarorat khana oor pani bhi lejatay thay jo ghar e hira me qayam k doran khurd o noosh k kaam ata tha huzoor k is roolein amal ya sub se pehli sunnat par ghoor karnay se ye baat yaqeeni ban jati hai k zehni yaksoi hasil karnay k liy ye zarori nahin hai k bandah duniyawi alaiq or buniyadi jismani zaroriyat se qata talluq kar k gosha nasheen hojay syedna huzoor alehe salam ki is aulain sunnat se ye baat samnay ati hai k huzoor ghar e hira me mustaqil tor par qayam nahin farmatay thay kuch muddat k liy tashreef lay jatay thay or phir wapas a kar duniyawi mamlaat me masroof hojatay huzoor ki aulain sunnat humay ye bhi batati hai k jab huzoor ko zehni yaksoi hasil hogai or is zehni yaksoi k

natejay me hazrat jibrael tashreef lay ay or huzoor k upper ALLAH ki khusosi taleemat ki barish hogai is k baad huzoor ghar e hira me tashreef nahin lay gay bais e nabowat k baad huzoor ki taleemat k baad jo ALLAH nay huzoor ko ata farmayn huzoor ki tarz e fikar sirf or sirf ye thi har cheez man janib e ALLAH hai koshish or jiddo jehed insan ka kaam hai lekin nateja dar o bast ALLAH k hath me hai ghar e hira k amal k natejay me ummat k upper ye baat ashkaar hojati hai k jab yaksoi k musalsal amal maraqbay se zehen ALLAH ki zaat me markoz hojata hai to phir maraqba ki zarorat baqi nahin rehti uloom nabowat par ghoor karnay se pata chalta hai k zehen ko duniyawi alaiq or duniyawi mamlaat se yaksoi karnay k liy aisi mashatoon ki zarorat hai jin mashaton me zehen duniya ko arzi tor par chor de in ibaadat o riyazat or mashaton se jab zehen yakso hojata hai yani zehen me se duniya ki ahmiyat khatam hojati hai ya yun kahiy k duniyawi mamlaat routine k tor par amal pazeer hotay hain to admi k andar rohani salahiyatein bedaar hona shuru hojati hai jab in bedaar rohani salahiyaton me zehen insani buhut mutawajja hota hai to shaor k upper se zard rang ka ghalba totnay lagta hai jis k natejay me zaman o makan ki had bandiyanis tarhan khatam hojati hain k admi bedaar rehtay huy aisay amal karnay lagta hai jis tarhan k amal ya jis tarhan k kaam wo khuwab ki zindagi me karta hai aisay maraqbay k andar ankhain band kiy huy pori tarhan ehsas rehta hai k me jisamani tor par mojud hoon jisamani tor par zameen par betha hua hoon ankhein band hain is k bawajod bhi chal phir raha hoon urh raha hoon or door daraz fasloon ko hazaf kar k cheezon ko dekh raha hoon ye dekhna dar asal bedari me khuwab dekhna hai jis tarhan admi sotay huy khuwab dekhta hai or isay is halat me ye pata nahin hota k mera jisam mojud hai ya nahin mein leeta hoon ya betha hoon matlab ye hai k khuwab ki zindagi me admi zaman o makan k faslay madoom kar k dosri duniya me safar karta hai aziiz rishtay daron se milta hai agar khuwab ki halat me koi cheez khata hai

to is ki lazzat mehsos karta hai koi admi isay maray to isay choot ka ehsas hota hai koi dehshat naak is ki ankhon k samnay ajay to dar or khouf se is ki cheekh nikal jati hai na sirf ye k isay ye drowna manzar yaad rehta hai bulkay wo bedar honay k bedar in tamam kefiyat se guzarta hai jin kefiyat se bedari me ek dehshat zadah admi guzarta hai khuwab se honay k baad is k dil ki harkat teez hoti hai or is k jisam par pasina hota chehray pard dehshat k asaar numayan hotay hain or ankhon me khouf ki halak hoti hai is k bar aks jab wo khuwab me aisi kefiyaat se guzarta hai jin kefiyaat se shadman hai musarrat hau sukoon hai itmenan hai khushi hai bedar honay k baad is k upper sukoon ki tamam kefiyat mojud hoti hain to bedar honay k baad wo ye mehsos karta hai k mein kisi bagh se guzar kar aya hoon agar is nay khuwab me rang ba rangay haseen phoolon ki khushbo songhi hai to bedar honay k baad bhi is k mahool me khushbo basi hoi hoti hai khuwab ki halat me wo koi phal khata hai to is ka zaiqa or khushbo bhi isay mehsos hoti hai ye khuwab ki aisi halat hai k jis me insan k hawas jismani wajod se bekhbar hotay hain lekin roh hewani k upper zard rang ka ghalba aam tor se jitna ghalba hota hai us se kam ho jata hai maraqbay me jab koi bandah khuwab dekhta hai ya ba alfaz e degar wo band ankhon se kaam na le kar teesri ankh se dekhta hai tab bhi is k upper yehi kefiyat martab hoti hai khuwab or maraqbay me farq ye hai k khuwab me zehen jismani aza ko nazar andaz nahin karta koi maraqba karnay wala bandah jis ki ankh khuli hoi hai ankh se muraad andar ki ankh hai ya roh ki ankh hai to time and space ye zaman o makan ko hazaf kartay huy bhi jismani kefiyat se ashna rehta hai maraqbay ko hum khuwab ka pehla darja qarar de saktay hain yani aisa khuwab jis khuwab me admi k upper neend ghalib na ho or bedari mukammal tor par hawi ho is k ba wajod admi zaman o makan se guzar kar koi safar kare koi cheez dekhtay ye maraqba hai ye surat e haal roh hewani k amaal o harkaat par qayam hai roh hewani do nuqton se markab hai ek nuqtay ka naam



nafs hai or dosray nuqtay ka nam qalb hai shoor e insani jab tak nafs k andar duniya ka mushahidah karta hai ya duniya ko dekhta hai to ye zaman o makan me paband rehtay huy bedari me dekhnai hai is se taraqqi kar k jab admi roh hewani se upper qalb me dekhta hai to time and space hazaf hojata hai ye dekhnai khuwab hai do seerhiyon se guzar kar jab admi tesri seerhi par qadam rakhta hai yani latifa rohi me dekhta hai to ye dekhnai maraqbay me dekhnai hai maraqbay me bedar rehtay huy shoor o hawas k sath time space ki pabandi k khilaf chalna phirna dorna khana peena or ALLAH ki duniya beshumar cheezon ka dekhnai hai maraqba ki bhi kai surtain hain maraqbay ki ek surat ye bhi hai k bandah ankh band kar k beth jata hai isay zehni yaksoi naseeb hojati hai koi cheez is ki nazron k samnay ajati hai lekin bandah dekhi hoi cheez me mani or mafhom nahin pehna sakta dosri baat ye hoti hai k k jis waqt koi cheez nazar ati hai is waqt shoor or hawas muattal hojatay hain or jab is kefiyat se wo nikalta hai to is k zehen me sirf ye tassur qayam rehta hai k menay koi cheez dekhi hai kia dekhi hai ?kis tarhan dekhi hai aisi koi baat is k hafzay me nahin rehti tasawwuf me is surat ko bedari me khuwab dekhnai kehtay hain or bedari me khuwab dekhnay ko istelahi tor par ghonod kehtay hain is k baad dosri stage ye ati hai k admi nay bethay huy hosh o hawas qayam rakhtay huy koi cheez dekhi is ko ek jhatka sa laga or ye baat is k zehen me i k mera wajod mojud hai wajod ki mojudgi k sath sath dekhi hoi cheez kuch yaad reh gai kuch bhool me par gai is kefiyat ka istelahi naam drood hai or jesa k abhi menay arz kiya hai k bedar k hawas me is tarhan kisi cheez ko dekhnai k wo yaad bhi hai is k mani or mafhoom bhi zehen nasheen hojain wajod e jismani ka ehsas bhi baqui rahay or time and space ki pabandi na hois kefiyat ka naam maraqba hai rohani tarzon me androni duniya ko dekhnay ka amal ibtedai darjon me char tariqoon par qayam hai pehla tareeqa khuwab dosra tareeqa ghonod teesra tareeqa

dorood or cotha tareeqa maraqba hai kefiyat sub ki sub dar asal  
khuwab ki duniya me bedari me muntaqil hojana hai

## BEA ASRAAF

sawal: rohaniyat me zaman time ko mukhtasar karnay ka tazkirah kiya jata hai wo kon ci taqat hai jis ki madad se zaman ki hadood me raddo badal kiya jasakta hai kiya zahiri zindagi me bhi aisa karna mumkin hai?

jawab: ghoor kiya jaay to ye zahiri zindagi ka aam mushahidah hai k hum zaman ya time ki giraft ko apnay upper se tor bhi saktay hain or apna upper musallat bhi karletay hain maslan humy koi kaam karna hai is kaam ko agar hai qaiday or tareeqay se kiya jaay to wo ek ghanay me pora hojata hai lekin agar hum na chahayn to ye ek ghanay ka kaam hafton or mahinon me bhi pora nahin hota ek kaam karna hai ab sochna shuru kardejiy k ye kaam karna hai is soch me k ye kaam karna hai haftay bhi lag saktay hain mahinay bhi lag saktay hain saal bhi lag saktay or agar hum fori tor par kaam shuru karden to ye kaam minton ghanton ya dinon me pora hojata hai baat wahi hai jo pehlay kahi ja chuki hai zaman ka mukhtasar ya taweel karna insan ka apna ikhtiyari amal hai.

kaha jata hai k zindagi ka waqt muiyyan hai lekin mushahidaat or tajarbaat is baat ka inkishaf karrahay hain k zindagi k mah o saal bhi admi apnay ikhtiyar or iraday se ghata or barha sakta hai ek admi in awamil me zindagi guzarta hai jin me zindagi me kaam anay wali taqatoon or salahiyaton ka israaf beja hota hai wo aisi ghizayn istemal karta hai jis se admi ki sehet mutassir hoti hai is k dimag par ghum o fikar k aisay khayalat chaay rehtay hain jin k dabao se iskay aisaab muzahmil or dheelay par jatay hain natejay me aisay admi ki umar kaam hoti hai.

is k bar aks ek admi lawazmat zindagi ko buhut mukhtasri kardeta hai ghum o alam or fikar ko apnay qareeb nahin bhatakna deta aisi ghizayn istemal nahin karta jo khoon ko kamzor karti hain yani tambako manshiyat wagherah aisay saaf suthray mahool me rehta hai jahan fiza zeher alood nahin hoti natejay me aisay admi ki umar barh jati hai.

ye wazahat hai is baat ki zamaniyat k bhi do rukh hain ek rukh wo hai jis me admi k andar kaam karnay wali energy yani wo salahiyat wo taqat ya wo lehrein jo is ki zindagi ko qayam rakhti hain itni ziyadah kharch hoti hain k admi asabi tor par kamzor hojata hai is k aisab jawab de jatay hain or wo bila akhir mar jata hai zamaniyat ka dosra rukh wo hai k jis rukh me kaam karnay wali lehrein zarorat k mutabiq kharch hoti hain asraaf beja nahin hota chunkay lehrein aitedal me karch hoti hain is liy in ka zakherah mehfoz rehta hai zakherah mehfoz rehna se admi k andar salahiyatein ziyadah taqatwar hojati hain or wo is taqat se zamaniyat ko mukhtasar or buhut mukhtasar karsakta hai.

rohaniyat me maraqba aisa amal hai jis k zariy is baat ki koshish ki jati hai k insan k andar lehroon ka zakhirah ziyadah se ziyadah had tak mehfoz hojay orr is mehfoz zakhiray ki taqat se is ka apna ikhtiyar or iradah is taraf safar karnay lagay jahan sukoon or rahat ki zindagi mojud hai.

hum nay jis taqat ko lehronn ka naam diya hai science dan in lehron ka naam (calories) rakhtay hain.

## NAFS E WAHID

sawal: huzoor alehe salato wasalm ka irshad e mubarak hai jis nay apnay nafs ko pehchana is nay apnay rub ko pehchana sawal ye hai k nafs kiya hai jis ko samajh kar hum ALLAH ka irfan hasil kar saktay hain?

jawab: ALLAH jab takhleeq ka tazkirah farmatay hain or apni khalqiyat ka elaan kartay hain to kehtay hain wahi hai jis nay tumhay takhleeq kiya nafs e wahid hai tasawwuf me is ka istelahi naam nasbat o wehdat hai or is ko ek nuqta se tasbi di jasakti hai jis me tamam kainat ban hai.

badi ul nazar me hum ghoor kartay hain k nafs wahid kiya cheez hai? to aam tarzon me ye keh diya jata hai nou insani adam se peda hoti hai yani nafs e wahid se muraad adam hai ye tarz e fikar ya ye taweel sahi nahin hai is liy k jab adam ka tazkirah ata hai to ALLAH k irshad k mutabiq adam ka putla sari or abni mitti se takhleeq hua haqeeqat me nafs wahid jis k baray me irshad e bari tala hai k hum nay tumhay nafs e wahid se takhleeq kiya hai wo nuqta hai jo sari kainat ki buniyad hai hai or is nuqta me kainat ka ek ek zarrah record hai koi cheez is se bahar nahin hai zarorat is baat ki hai k admi apnay andar mojud is nuqta se waqif hojay or is ki nigah is nuqta k andar kaam karnay lagay.

isi nuqta k baray me huzoor akram ka irshad hai jis nay apnay nafs ko pehchan liya is nay apnay rab ko pehchan liya ALLAH k farman or huzoor akram k irshad par tafakkur kiya jaay to is k mani mafhoom apni pori tawanaiyan k sath hamaray samnay atay hain or hum in dono me bahimi rabt mojud patay hain ALLAH ka irshad hai k hum nay tumhay takhleeq kiya nafs wahid or huzoor akram is nafs k baray me farmatay hain k jis nay apnay nafs ko pehchan lia is nay apnay rab ko pehchan kiya mushkil ye aan pari hai k jab irfan ka nafs ka koi masla samnay ata

hai to hum in qurani ayat ko jis me irfan nafs k mutalliq wazeh or roshan hidayat mojud hain mansha buhat keh kar guzar jatay hain halankay is kitab me kisi qisam k shak o shuba ki koi gunjaish nahin khud ALLAH ka farman hai k ye kitabjis me kisi qisam k shak k gunjaish nahin in logon ko hidayat bakhshiti hai jo muttaqi hain or muttaqi wo log hain jo ghaib par emaan rakhtay hain yani ghaib in k mushahiday me hota hai in hazrat ki ek tareef ye bhi hai k in ki aam tarz e fikar ye bhi hoti hai wo kehtay hain k hum is baat par emaan rakhtay hain ye baat hamara yaqeen hai yani ye baat hamaray mushahiday me hai k har baat har kaam har amal har harkat khuwah wo ibteda ho ya inteha zahir ho ya chupi hoi ho sub ALLAH ki taraf se hai matlab ye hai k kisi cheez k amal dar amad honay me barah e rast ALLAH ki mashiyat ka amal dakhil hai.

ye baat samnay a chuki hai k kainat me mojud har shay lahron k tanay banay par qayam hai or ye lahrein noor k upper qayam hain ALLAH k farman k mutabiq zameen o asman ALLAH ka noor hain takhleeq ki ek hesiyat noorani hai or dosri hesiyat roshni hai in lahroon or takhleeq k noorani wasf ko talash karnay k liy ahl e ALLAH nay insani shaor ki munasbat se qaiday or zabtay banay hain or ek nuqtay ko chay hisson me taqseem kardiya ta k ek salik asani se samajh sakay is nuqtay k chay hisson ka naam tasawwuf me lataif satta yani chay latefay rakha gaya hai panch lateefon ko chor kar akhri chata latifa jis ko akhfi ka naam diya gaya hai har insan k andar nafs wahid hai yehi wo nuqta hai jis me dakhil honay k baad kainat sahi manoon me insan k liy taskheer hojati hai or wo ALLAH ka irshad samajh leta hai k him nay maskhar kardiya sub ka sub tumharay liy jo kuch hai asmanon me or zameen me yani asmanon or zameen me jo kuch hao wo tumhara mehkoom hai or tum is k hakim ho is irshad ki mazeed tafseel ye samnay ati hai k hum nay tumharay liy suraj ko maskhar kardiya chand ko maskhar kar diya sitaron ko maskhar kardiya maskhar honay se ye matlab nikala jata hai

k chand or suraj ko ALLAH nay ek duty tazweez ki hai or ye baat in k faraiz me shamil hai k wo makhlooq ki khidmat kare chand ho suraj ho sitaray hoon nabatat ho ya jamadat pani ho ya gas charinday ho ya parinday sub insan ki khidmat guzari me masroof hain ye maskhar honay ki tareerf me nahin ata maskhar hona kisi cheez par hakmiyat qayam honay k mani rakhta hai k is cheez par tasarruf kiya ja sakay mojudah surat ye hai k insan chand or suraj k tasarruf me zindagi basar karrha hai agar chand or suraj apna tasarruf khatam kar saktay to zameen ka wajod baqi na rehta maslan ye k hum dhoop k mohtaj hain or hum is baat k bhi mohtaj hain k chand apni roshni se hamari faslon ko parwan charhay humay chand or soraj par koi hakmiyat hasil nahin hai.

## KAAM OR ARAAM

sawal: ALLAH farmatay hain k me nay din kaam karnay k li or raat aram keliy banai hai aap apni kitabon me likhtay hain k la shaor ko bedaar karnay k liy neend kam karni chahiy bab taj ud diin raat ko maraqba kartay thay raat me jagnay se la shaor bedar hosakta hai koi shakhs is tarhan kare to bemaar to nahin hoga kehtay hain k loog raat me ibadat kartay hain ALLAH k qareeb hotay kitni neend karni chahiy kis waqt soyn kis waqt utthayn la shaor ko bedar karnay k liy neend kam karnay se bemaar to nahin hoongay?

jawab: neend or khanay peenay ka talluq adat se hai maslan ek admi apni khuraak 16 rotiyan kar le to wo 16 rotiyan khata rahay ga jisam is ka phelta rahay ga aisay bhi loog apnay dekhayn hongay menay to apnay peero murshad ko dekha hai wo choti choti do tikiyan ek tikiya subah or ek tikiya shaam ko khatay thay chaltay phirtay bhi thay kaam kaj bhi kartay thy namaz roza ghusal khana jana apna chota mota kaam karna wo sub kartay thy to ghiza ka jo masla hai wo aisa hai k is ko jitna chahay barha lo or jitna chahay chaho ghata lo hazrat Ali ka qool hai k mujhay herat hai k loog khatay hain or mar jatay hain itnay loog talwar se halak nahin huy jitnay khanay se halak huy hain yani wo itna khatay hain k bemaar hojatay hain or mar jatay hain ab yehi surat e haal neend ki hai jo ghiza ki hai kam karen ya ziyadah karen 16 rotiyan khayn 4 rotiyan bhi kha saktay hain do subah khayn do sham khayn apki sehet acchi rahay gi aap apni ghiza ko kam bhi karsaktay hain or aitedal se hat kar ziyadah se ziyadah bhi kar saktay hain yehi haal neend ka bhi hai menay aisay loog bhi dekhay hain jo 16 16 ghantay bhi sotay hain in ki kamar hi nahin dekhti to is ka matlab hai k inhon nay apni neend barha li hai or aisay bhi loog hain jo teen ghanta sotay hain or teen ghantay



sonay k baad bhi chak o chopand hotay hain or hazir dimag bhi rehtay hain buhut kaam kartay hain khud mein jab shuru shuru me kalam likhta tha amoman 19 ghnatay roz kaam karta tha ye aap k jo khatot atay hain wo mein saray khud likha karta tha ab to mujhy mashaAllah buhut saray loog mil gay hain in se bhi pora nahin hota jab k me akela kar karta tha 19 ghantay me kabhi nahin thaka is me zoq o shoq ka bhi bara dakhil hota hai meray peer o murshad qalandar baba aulia naay mujh se ye farmaya k ALLAH se dosti karni hai to makhloq se mohabbat karo khidmat karo to zoq o shoq me neend ka koi ghalba nahin hota tha.

ALLAH nay huzoor se farmaya:

ya aiyuhal muzammil o quran e kareem ki ayat

tarjuma: ay peghambar kambal orhnay wala!ALLAH apnay habib ko nat nay namon se yaad kartay hain apnay mehboob ko baray baray khitaab diy kabhi hum keh diya kabhi yaseen keh diya to kabhi ya aiyuhal muzammil o keh diya apnay habib apnay habib apnay mehbob ko jis tarhan bhi yaad karen.

ay peghambar raat ko adhi raat guzar jaay ya adhi raat se kam guzar jay ya thori ziyadah guzar jaay uttho or uth kar quran parho.

is ka matlab bhi ye hai k neend par control hasil karen to ziyadah sona jo hai jis tarhan admi kam sonay se bemar hota hai yani itnakam soyn ek ghanta hi soyn to lazmi bemar hojain gay lekin farz karen ek admi ki neend ka waqfa 5 ghanta hai or wo char ghantay soy to bemar nahin hoga adat par jay gi or ek admi bilkul sota rehay to wo bemar par jay ga rohani loog ye kehtay hain k 5 ghahta se ziyadah nahin sona chahiy.

admi agar ek dam jagnay ki practice shuru karde to bemar hosakta hai ahista ahista agar practice ki jaay to 5 ghantay ki neend insan k liy kafi hai admi chust bhi rehta hai khush bhi rehta hai sehet bhi acchi rehti hai

bhook bhi ziyadah lagti hai aap kabhi tajarba karlen k kam sonay walay bandon ko bhook ziyadah lagti hai kis liy k is liy k jitna kaam karen gay harkat hogi khana ziyadah hazam hoga agar kisi cheez ko aitedal se hat kar kiya jaaay to admi bemar hojay ga or agar kisi cheez ko aitedal me reh kar kiya jaay ahista ahista kiya jaay or sath sath ye k is k peechay koi rehnuma bhi ho ustad bhi ho to is me koi nuqsan nahin hogor na hi koi takleef hogi.

jis tarhan zindagi k taqazay poray karnay k liy hum aitedal kartay hain agar isi surat se neend ki kami karden neend ki kami se bil shuba la shaoor bedar hota hai neend ki kami is had tak karlen k jitni humy zarorat hai agar humay 5 ghanta neend ki zarorat hai to 6 ghnatay khiyun soyn agar humay 6 ghanaty ki neend ki zarorat hai to humay chahiy k 6 ghantay soyn 7 ghanta kiyun soyn in 7 ghanton me duniya ka kaam karen mutalla ALLAH k naam ko phelanay k liy tableegh ka kaam karen beswein kaam karsaktay hain admi aitedal se hat kar koi bhi kaam kare ga bemar hojay ga wo neend ho chahay wo khana ho khana aap aitedal se hat kar khayn gay bemar hojayn gau or agar aitedal me reh kar kaam kiya jaay to wo kaam khushi ka bais ban jata hai or is se sehet mandi hasil hoti hai.

## ROSHNIYON KA SAIB

sawal: kiya madday ki buniyad rangeen roshniyan hain ?hum mukhtalif rangon se kis tareeqay par ghiza hasil kar saktay hain?kia gandumi rang ki roshniyan ghizay zaroriyat pori karti hain?rohaniyat k hawalay se is par roshni dalen.

jawab: agar gandum k andar bhook door karnay wali energy ki roshniyan agar ap maloom karlen or inhen istemal karna seekh lyn to nateja to wahi hoga magar sawal ye hai aap to cycle ki bhi naqal kartay hain jo qoum khurafat me pari hoi hai jis k andar research or talash nahin hai wo roshniyon ki kis tarhan talash kare gi.

kainat me jitni bhi ashiya hain in sub ki buniyad roshni hai or is baat ko ALLAH nay quran me irshad farmaya hai k ALLAH zameen or asman ki roshni hai ALLAH nay zameen or asman or is k andar jo kuch hai wo roshniyon se takhleeq kiya hai ALLAH khud noor hain yani roshni hain to jo kuch bhi program duniya ka bana zahir hai k is k elawah kuch nahin kaeh saktay k ye sara program ALLAH k zehen me mojud tha is ka matlab ye hua k sara program noraniyat or roshni hai ALLAH nay apnay zehen k mutabiq is program ko zahir karna chaha to ALLAH nay kaha kun noor k andar se niklay huy alfaz bhi noor hotay hain roshni hotay hain ALLAH ki awaz ko noor or roshni k elawah kuch nahinkaha ja sakta quran paak k mutabiq pori kainat roshni hai is poray ruku me is ki wazahat ki gai hai ALLAH nay is ruku me roshni ka ka pora formula bayan kia hai roshni kis tarhan bani roshni kia hai insan k upper roshniyon k kitnay parat hai kitnay ghilaf hain or phir roshni me ek taraf garmi hai ek taraf thandak hai quran ki ayat k wo noor k upper noor hai ghilaf dar ghilaf admi roshni ka bana hua hai or ALLAH jis ko chahta hai is ko wo noor dikha bhi deta hai ab gandum ki roshniyan koi maloom

kar ly or in roshniyon ko kisi bhi surat se apnay andar dakhil kar le to admi ki ghizai zarorat pori hojati hai ye mera apna tajarba bhi hai kuch arsa tak admi baghair khana khay reh sakta hai agar aap ko ye pata chal jay k saib kitni roshniyon se bana hua hai or mushahidati tor par wo baat apko nazar bhi ajay k saib itni roshniyon se bana hua hai to ap is saib ki roshniyon ko apnay andar jazb kar k apnay andar muntaqil kar k saib se ghizaiyat hasil kar saktay hain saib ba zaat khud kuch nahin hai saib roshni hai admi gandum khata hai fazla nikal jata hai asal me gandum jin roshniyon se bana hua hai wo roshni humay energy faraham karti hain insan roshniyon ka bana hua hai rohani loog jisay jisam misaali kehtay hain science daan isay aura ka shadow.

roshni roshni ko khati hai agar admi adha kilo giram gandum rozana khata haito is nay ek mah me pandrah kilo giram gandum khaya hai to saal bhar me ek so assi kilo giram is k ghiza bani jab k saal bhar me is ka wazan itna nahin barha agar aap fizla ka waza karen to ek mah me fizla pandrah kilo giram nahin hota qanoon ye hai k admi (quantity) nahin kha raha bulkay roshni kha raha hai.

quran taskheer e kainat ki dastaween hai ye ilmiya hai k hum taskheeri formula maloom karnay k liy quran nahin parhtay yahan to masla ye hai k har musalman girohon me bat gaya koi diyo bandi hai koi barelwi koi ahl e hadees or pata nahin kia kia hai or har firqa k danish war quran ko apnay tafarqay me istemal karrahay hain tafarqa bazi me istemal honay ki wajah se musalman quran k andar se quran ki hikmaton se or qurani formuloon se mehroom hogay hain ALLAH farmatay hain k is rassii ko mazboti semuttehdah ho kar ek jagah jama ho kar pakar lo apas me tafarka na dalo lekin ab islam naam hi sirf tafarqay ka hai diyo bandi hazrat barelwi hazrat k peechay namaz nahin parhtay barelwi hazrat diobandi ulma k peechay namaz nahin parhtay or jitnay firqay hain har firqa apnay aap ko jannati or dosron ko doszkhi kehta hai halankay kisi ko nahin pata k kon jannati hai or kon dozkhii hai ?ye to

ALLAH miyan faisla karen gay k kon jannati hai or kon dozkhi hai hamara to ye haal hai k hum firqon me jannat or dozakh ko bant rahay hain to jab hum quran parhayn gay nahin or quran k andar taskheeri formulay talash nahin karen gay to quran ko kia zarorat pari hai k wo apnay formulay hamaray upper zahir kare ALLAH ka farman hai k hum nay sari duniya me jo kuch bhi hai miqdaron k sath takhleeq kiya hai homio pethic ki itni si goli hoti hai khashkhash k barbar is goli ki taqat ek lakh hojati hai kahan se is me itni taqat peda hogaik agar matter me sabhi kuch hai to homip pethic ki ek lakh ki taqat ki itni choti goli aap k jisam me kesay tabdeel kar deti hai matlab ye hua k quantity ki hesiyat nahin hai aap jab gehon khatay hain to jo miqdarein ALLAH nay gehon k andar mutaiyyan kar di hain wo aap khatay hain rohani admi ko ibtedai taleemat me ye batay jata hai k gehon kesay bana ? rohani ustad apnay shagird ko ya mureed ko mushahidah karat ahai ka gehon ka ek dana hai ustad is ko bara karta hai jitna bara hosakta hai jesay khurd bain choti cheez ko bara kar k dekhati hai yani ankh khurdbain ban jati hai jab dana bara hojata hai to to ek gehon ka dana marood k barabar hojata hai baaz aukat is se bhi bara hojata hai ustad k hath par amrood k barabar ek gehon ka dana rakkha hua hai wo kehta hai k is me dekho k miqdarein kitni hai is me mithas kitni hai is me nishasta kitna hai is me bhurbura pan kitna hai is k andar rang kitnay hain agar rang 4 hain to to sath rangon (miqdaroon)me pehlnay ki salahiyat kitni hai is k andar pani jazb karnay ki salahiyat hai ustad is k baad dikhata hai k roti banay k liy aag bardasht karnay karnay ki is k andar kitni salahiyat sari miqdarein mushahidah kara k zameen k andar gehon ka dana daal diya hai shagird ko pata chal jata hai k gehon koi cheez nahin hai bulkay asal cheez is ki miqdarhai miqdar se muraad hai k hum nay ye samajh lia hai mithas ki ek miqdar hai to rohani loog kehtay hain k mithas me kitni miqdarein kaam karti hain to phir mithas ka tazkirah kar k is mithas ki miqdar ka taiyyun kartay hain phir yr kehtay hain k gehon k andar pani jazb karnay

ki salahiyat mojud hai to wo ye dekhtay hain k pani jazb horha hai to kitni miqdar me jazb horha hai wo tajarba kartay hain k gandum k dana ka formula ye bana k is me itna pani hai inti shakkar hai itna nishasta hai itna is k andar bhubura pan hai itni is k andar sakhti hai itna is k andar phelao hai itna is k andar karkara pan hai taqreeban 20 miqdaroon se mil kar ek gehon bana phir is ko zameen me daltay hain or isi ki kasht kartay hain ustad nay is gehon ko pakra or pakar kar is ko fiza me rakha to wahan shagird nay dekha k is gehon k upper fiza me jitni gas hain jitni roshniyan hain is ka is gehon k andar jo miqdarein hoti hai is par kiya asar hota hai wo kis tarhan ek dosray se multiply hoti hain kis tarhan ek dosray me jazb ho kar barhti hain phir is ko neechay phenktay hain dekhein pakri hoi cheez alag hai or upper se neechay ani wali cheez alag hai ab upper se jab cheez arahi hai to zameen ki jo kashish saqal hai jis ko aap gravity kehtay hain wo gehon ko khech rahin hai ab ye batay jata hai k ye gravity ki kitni miqdarein hain is k baad zameen par gehon gir gaya ab zameen par jab gehon gira phir fiza k andar jitni roshniyan hain jitni ges hain wo is me shamil hogain ab zameen par jab wo gira to to sakht zer e behes ajati hai k zameen kin anasri par tarqeeb pai hai zameen me kitnay anasir kaam karrahay hain maslan zameen me tamba hai petal hai aluminium hai phasphoras chandi hai sona hai or beshumar madniyat abraq hai namak hai phitkiri hai wagherah wagherah be shumar madniyat ks is gehon par kia asar hua or in madniyat ki alag alag kitni miqdarein jab wo sari miqdarein gehon me shamil hogain to gehon zameen k andar chala gaya or zameen nay is zameen nay is band kar lia phir gehon k andar kia tabdeeli waqiya hoi kis tarhan is k andar kala phota kisi tarhan wo gehon phool kar phata phatnay k baad is me kala aya phir patti bani phir poda is poday k andar hazaron lakhon gehon lag gay phir ye masla zer e behes ajata hai k ek gehon me hazar gehon kesay lag gay?

ye rohani taleemat ka ek tareeqa hai ab aap dekhein is me siway roshni ki miqdaron k koi cheez hain hai ab wo jab gehon bana or aap nay buhut saray gehon ikhatta kar k is ko piswaya wahan par bhi miqdarein zer e behes again agar wo chakki k patoon me makhsos heat peda na ho to ata nahin banta chakki chalay baghair ata banay ga ap nay dekha hoga jab ata pista hai aap hath laga kar dekhyn acha khasa garam hota hai ungliyan jal jati hain phir wo garam ata thanda hua phir aap nayis atay ko gondha is me pani jazb kiya is to taway par dala ye sari cheezein miqdaron k elawah kuch nahin ab hum jo kuch bhi kha rahay hain maddi aitebar se to hum matter kha rahay hain lekin rohani nuqta nazar se koi admi matter nahin kha raha insan khud roshni ka bana hua roshni roshni ko kha rahi hai ya yun kahayn k roshni roshni kojazb karrhi hai yehi wajah hai k jitni hum khorak khatay hain i k hisaab se hamara waza nahin barhta.

koi cheez miqdar k baghair nahin hoti or miqdar roshniyon k elawa kuch nahin hotato roshni ko koi na koi alag naam zaror dena paray ga agar aap kisi zariy se saib ki gehon ki papetay ki jo miqdarein hain in ko aap dekh kar samajh kar apnay andar zakhirah kar lein to ye baat sahi hai k aap ko khana khanay ki zarorat peesh nahin aygi jannat me bhi matter nahin hai isliy jannat me bol o baraz nahin hota pakhana peshab nahin hota jannat me cheezein to sub hain doodh bhi phaal bhi hain shehed bhi hai pani bhi hai ghizai intezam wahan sara ka sara hai lekin wahan har cheez roshni se bani hoi hai .

## RAH E SULOOK K ADAAB

sawal: shariyat tarqiyat marfat me kia farq hai? wazahat farmayn.

jawab: jab hum quran paak ka mutalla kartay hain or is k andar tafakkur kartay hain ek to is tarhan mutalla karna hai k parhtay jayn or quran pak me ghor o fikar kar k is ki hikmat ko talash kiya jaay ye asal me quran ka mansha hai jo banday quran paak ko tarjumay k sath parh kar is me hikmat talash kartay hain in k samnay ye baat ati hai k quran me beshumar uloom bayan kiy gay hain in ko mukhtalif hisson me taqseem kia ja sakta hai in me se ek hissa is baray me hai k hewan me or insan me kis tarhan imtiaz qayam ho or is imtiaz ko qayam karnay k liy insan ko kia karna hai maslan jahan tak zindah rehney ka talluq hai ek bhens bhi zindah rehti hai isay bhook bhi lagti hai piyas bhi lagti hai wo bhi pani pi kar piyas bojhati hai bhens k bhi bacchay hotay hain bhens apnay bacchay ko doodh bhi pilati hai jis tarhan insan apnay bacchay ko doodh pilata hai bhens apnay bacchay ki tarbiyat bhi karti hai parwarish bhi karti hai bhens ko garmi sardi bhi lagti hai or is ko nahanay ki bhi zarorat peesh ati hai ab hum insan or bhens ki zindagi ka tajziya kartay hain to humay sari batein e si nazar ati hai lekinjab hum quran ki ayat me tafakkur kartay hain to bawajod ye k insan or hewan ki zindagiyan yaksan hai insan ek mumtaz makhlooq ban kar samnay ata hai or quran ye batata hai k insan kis tarhan zindagi guzaray kis tarhan pakezgi ikhtiyar kare kis tarhan hamsaiyon k haqoq poray karen husool muash me i baat ka khayal rakkhay k dosron ka hissa na mara jay dosron ki haq talfi na ho be emani na ho bacchon ki tarbiyat kesay ho insan ibadat kesay karay wagherah wagherah dosray hissay me tareekh bayan ki gai k nou insani me kis qisam k loog peda huy ALLAH k peghambaron ki batein in peghambaron ki kiya taleemat thinlogon nay in peghambaron



ko kis had tak suna or kis had tak roka ya logon nay na sirf ye k ALLAH ki baat nahin suni bulkay ALLAH k peghambaron ko qatal bhi kiya wagherah wagherah or in tareekhi haqaiq me ye baat samnay i k qoumon ka arooj o zawa is baat par munhesar hai k qoumain kitni jiddo jehed karti hain kitni koshishen karti hain tesrah hissa muad kehlata hai roh kia hai? is hissay me sari guftogu roh par hai kahan bani kesay bani roh k kitnay roop hain alam e arwah me sagar roh thi to zameen tak anay me is ko kin kin madraj se guzarna para phir is duniya me anay k baad kin kin madraj se admi guzar kar borha hua or bila akhir mar gaya marnay k baad kahan chala gaya or marnay k baad ki zindagi ka naqsh phir insan is tarhan zindah hojay gajis tarhan marnay se pehlay thahisaab kitab hoga hashar nashar hogajannat o dozakh wagherah wagherah to quran k teen hissay hamaray samnay ay ek hissa ye k insan ALLAH k mansha par chaltay huy pakezah zindagi kis tarhan guzaray dosri tareekh or teesra hissa muad hai muad ka jo hissa hai is me sub se pehli baat ye k insan fil waqiya gosht post ka jisam ka naam nahin hai bulkay ye jab lenay k baad k gosht post ka jisam asal nahin bulkay is ki roh is ka asal hai ye ilm janna buhut zarori hai k roh kia hai jab ap nay roh ko samajh lia to yahan ye sawal peda hua k roh banay wala kon hai jab roh k bananay walay k baray me ap sochayn gay to is hansti ko ap dhondayn gay ye khoj lagana talash karna ye sub tarqiyat k dairay me ata hai insan hewanat se mumtaz ho kar zindagi guzaray acchai burai haram halal wagherah ye sub shariyat hai shariyat ka matlab ye hai k insan apnay liy wo laiya e amal muntakhib karay jis laiya e amal se ALLAH nay apnay peghambaron k zariy insan ko mutarruf karaya ALLAH nay insan ko aqal e saleem ata ki wo aqal e saleem is ko kehti hai k k to soch or talash kar k peda honay se pehlay kahan tha or marnay k baad to kahan chala jata hai or tu peda kiyun hota hai or chahta ye hai k mein kabhi na maron magar tu mar jata hai ye kia mamla hai k apni marzi se to peda bhi nahin ho sakta hai apni marzi se to zindah bhi nahin rehta

akhir phir teray anay ka yahan maqsad kia hai tera to apna koi ikhtiyar hi nahin hai pedash par tujhay ikhtiyar nahin hai mout ka kuch waqfa k liy multavi karnay ka tujh ko ikhtiyar nahin hai jab koi hansti chahti hai to tu peda ho jata hai or jab ko hansti chahti hai to tu mar jata hai ab la mohala zehen me ye baat ati hai k ye ye gorakh dhanda kia hai humay peda kiyun kia gaya hai agar humay is liy peda kia gaya hai k khana khayn hamari aulad ho hum ma baap banayn o churiya bhi maa baap ban rahi hai churiya bhi kha pi rahi hai churoya bhi saray kaam karrhi hai chriya bhi ibadat karrhi hai agar insan ko is liy peda kia gaya hai k wo ghar banay to churiya bhi ghonsla bana rahi hai chohay bhi apna bil banatay hain aqal e saleem k tehet jab insan apna or hewanat ka mawazna karta hai k me bhi peda ho rha hoon hewan bhi peda horha hai me bhi baccha hoon heran bhi baccha hai hewan bhi jawan hai mein bhi jawan hoon hewan bhi marrha hai mein bhi marrha hon to is k peechay kia baat hai to ye jo talash hai apni talsh apni roh ki talash apnay peda karnay walay ki talash kainat ki talsh ye jo hai ye sub tarqiyat hai is talash k natejay me jab aap is hansti ko oehchan letay hain is hansti se waqif hojatay hain is hansti ka aap tarruf hasil karletay hainjis hansti nay apko banaya hai is ka naam marfat hai shariyat tarqiyat or muarfat ye teenon cheezen is tarhan hain ab ye koi insan shariyat k baghair hewanat semumtaz nahin hosaktashariyat k baghair kisi insan me aqal e saleem nahin peda hoti misaal hamaray samnay hai hamaray samnay jo science daan hain kia thikana hai in k dimagon ka k wo asmanon me bhi chalay gay or bain jesi cheez inhon nay darfiyat kar li lekin chunkay aqal e saleem abhi peda nahin hoi sisliy har cheez ko wo ittefaq kehtay hain har cheez hadsati or ittefaqi tor par hogai bawajod is kay k nay nay inkishaf horahay hain wo is baat ka bar mila izhar nahin kartay k koi hansti hai k jis nay har cheez banai hai wajah ye hai k in ka zindagi ka jo rehen sehen zindagi guzarnay ka inka jo program hai is me peghambaron ki taleemat nahin hain jin taleemat ka naam shariyat hai

aqal saleem hasil karnay k liy peghambaron or huzoor ka diya hua program zarori hai shariyat ka ilm or aqal saleem hasil honay k baad kainat ka khoj lagana zarori hai or kainat ka khoj laganay k baad ALLAH ka irfan zarori hai baray peer sahab ka ek bara mashoor waqiya hai wo kahin tashreef ly ja rahay thay k ek dam asman me chaka chond hoi or zehen me ye baat i k me nay noor dekha roshni dekhi hai is me se awaz i k ay abdul waqqarshum nay tum par namaz muaf kar di thori der k liy wo sooch me par gay k ye kesay mumkin hai k huzoor k upper to koi namaz muaf na hoi jab kay wo masoom bhi hain meray upper namaz kesay muaf hogai agar in ko shariyat ka ilm na hota to kabhi bhi in k zehen me ye baat na ati k huzoor masoom hain or jab in k upper namaz muaaf na hoi to kisi or k upper namaz muaf kesay hosakti hai inhon nay kaha tu shetan hai inhon nay lahoor parhi phir awaz ai k tujhay teray ilm nay bacha lia phir ye khayal aya k huzoor k mutalliq ye khayal ALLAH meray zehen me nahin daltato me kesay bachta mera to ilm naqis hai or ye khayal meray zehen me nahin ata inhon nay phir tauba astaghfar ki to baray peer sahab k waqiy se hamaray samnay ye baatati hai k jis tarhan shariyat ka ilm hamaray liy zarori hai isi tarhan tarqiyat ka ilm bhi zarori hai namaz ek buniyadi rukun hai 100 dafa namaz k baray me quran me tazkirah aya hai ab is k baad jab aap nay namaz ki niyat bandhi ab namaz me ALLAH k sath talluq qayam hojana ye tarqiyat hai agar ALLAH k sath namaz me talluq qayam na ho wo quran paak k irshad k mutabiq har giz namaz nahin hai ALLAH quran paak me farmatay hain.

tarjuma: or halakat hai in namaziyon k liy jo apni namaz se be khabar hain ALLAH nay ye nahin kaha k halakt hai un namaziyon k liy jo namaz nahin parhtay wo to baat hi alag hai namaz to ek rukun hai baat toye hai k halakat hai un namaziyon k liy jo apni namazoon se be khabar hain halankay wo namaz to parh rahay hain lekin in ko kuch pata nahin k wo kia karrahay hain to namaz ka parhna or namaz k liy kharay hojana

namaz k adaab poray karna ye sub shariyat hai namaz k andar zehni yaksoi qayam hojana or ALLAH k sath rabta qayam hojana huzoor k irshad k mutabiq ALLAH ko dekhna ya ALLAH ka banday ko dekhna ALLAH ko pukarna or ALLAH ka us pukar ko sun kar jawab dena ye sub tarqiyat hai sirf islam qubool kar lenay se koi insan momin k darjay par faiz nahin hosakta musalman hosakta hai ALLAH nay quran me irshad farmaya hai ye kehttay hain k hum musalman hain musalman beshak hain lekin abhi in k dilon me emaan dakhil nahin hua musalman hona shariyat par amal karna hai musalman honay k baad ALLAH se rabta qayam kar lena tamam arkan ko poray kartay huy ye emaan hai or emaan ki takmeel k baad jo marhala hai wo irfan hai or ALLAH ki marfat hai to ye jo shariyat tarqiyat or tassauw ki baat hai ye koi lambi chori nahin hai seedhi se baat hai shairiyat adaab hain is raastay par chalnay k jo raasta admi ko irfan tak lejata hai aap rastay k adaab se waqif na hoon ye pata na ho k kahan se murna hai kahan jana hai kahan sign hai signal kahan hai aap saray rastay chaltay rahayn gay manzil tak na pohunchayn gay raastay k addan ye hain k aap ko maloom hona chahiy k sarak kidher hai or aap dayn bayn mur gay to to kahan pohunchayn gay or agar aap rastay k adaab se waqif nahin hain to apka pohunchna mashkok hai pohunch hi nahin saktay kabhi idher mur jayn gay kabhi udher mur jayn gay eh dinas siratal mustaqeem ka matlab hai k ya ALLAH humay seedhay rastay ki hidayat aap seedhay rastay ki hidayat mangtay hain har namaz ki har raat me aap alhumd shareef parhtay hain to jab aap namaz k liy kharay hogay to kia aap sirat e mustaqem par nahin hain to kia aap namaz parhnay k ba wajod seedhay rastay par nahin hain. maqsad ye hai k hum shariyat k tamam taqazay poray kartay huy teray huzoor me kharay hogay hain ya ALLAH ab humay tarqiyat k rastay par chala ta k hum tarqiyat k rastay par chaltay huy aap ka irfan hasil kar len or hamaray upper inaam karhumay in logon me شمار na kijiy jin se aap naaraz hain bulkay humay un logon me شمار kijiy jin se

aap razi hain ye kehtay hain k hum musalman hain par abhi to in k dilon me eman dakhil nahin hua islam lana alag cheez hai or emaan dil me dakhil hona alag cheez hai aap din me kitni baar dosra kalma parhtay hain jis ka matlab gawahi dena hai kia aap baghair dekhay gawahi de rahay hain jhooti gawahi de rahay hain aap ki ye duniyawii aitebar se to baghair dekhay gawahi taslem nahin ki jati ye duniyawii mamlaat baghair dekhay gawahi k adalat tasleem nahin karti to ALLAH aap ki gawahi kesay tasleem kare gaasal baat ye hai k aap ALLAH ko dekh chukay hain or sub is ki rabobiyatka iqrar kar chukay hain ALLAH nay jab aap ko peda kia to alastu be rabbikum keh karapna dedar apko karaya or aap nay dekh kar is ki awaz sun kar ye kaha ka qalo bala ji han hun is baat ka iqrar kartay hain k aap hi hamaray rab hai aap dekhayn to sahi baat kia hai nazron par hamari pardah para hua hai nafs ka pardah isi ko huzoor nay farmaya k jis nay apnay aap ko pehchana us nay apnay rub ko pehchan lia to apnay aap ko jan lo pehchan lo is parday ko dekh lo jis pardah naytum ko or tumharay rub ko alag kardiya or jesay hi tum is parday ko hatao gay rub tumharay samnay hoga shariyat k baghair tarqiyat ki takmeel nahin hoti shariyat or tarqiyat k baghair irfan ki takmeel nahin hoti apnay aap ko pechannay or apnay rab ko pechannay k liy ye teenon cheezein lazim o malzoom hain.

## SULTAN KIYA HAI?

sawal: ay giroh jinnat or insan agar tum nikal saktay ho to asman or zameen k kinaron se nikal kar khao tum nahin nikal saktay magar sultann k sath sultan kia hai or hum is ko kis tarhan hasil kar saktay hain?wazahat farmayn.

jawab: surah rehman me ALLAH farmatay hain.....

tarjuma: ay giroh jinnat or ay insanon k giroh tum agar zameen or asman k kinaroon se nikal saktay ho to nikal kar dikhao agar tum asmanon or zameen k kinaron se bahar ja saktay ho to ja kar dikhao tum nahin ja saktay tum nahin nikal saktaymagar sultan k zariy matlab ye hai k aap agar sultan hasil kar len to aap zameen or asmanon k kinaron se bahar ja saktay hain.

is ayat e mubarka me buhut ziyadah ghor o fikar karnay ki zarorat hai ALLAH farmatay hain ek surat or ek salahiyat insanon k andar aisi hai k agar wo is salahiyat ko talash kar len or apnay aura ko bedar or mutahrrik kar len to insan ghaib ki duniya me dakhil ho saktay hain is aayat se ye baat sabit hain k agar insan ko sultan hasil hojay to wo ghaib ki duniya me dakhil hojata hai asmanon or zameen k kinaron se tum nikal saktay hoasman k kinaron se nikalna kia mani rakhta hai surat e haal ye hai kinaron se bahar khala hai.

jo cheez nazar nahin ati ya jis cheez k baray me humay ilm nahin hai wo ghaib hai jab zameen k kinaron se bahar or asmanon me hai ghaib me saat asmanon k kinaron k baad arsh hai is ka matlab ye hua k har insan k andar ALLAH nay ye salahiyat rakkhi hai k agar wo sultan hasil kar lay to zameen or asman k kinaron se nikal jaay to arsh is k samnay ajata hai arsh par ALLAH apni sifaat k sath qayam pazeer hain.

is ka mafhoom ye nikla k har bandah ALLAH ko dekh sakta hai kuch loog ye sawal kartay hain k ALLAH ko koi kesay dekh sakta hai jab kay musa alehe salam bhi nahin dekh sakay jab wo koh e tor par ALLAH ki tajalli ka nazool hua to musa alehe salam tajalli dekh kar behosh hogay nahin dekh sakay to ek aam admi kesay dekh sakta hai pehli baat to ye hai k musa alehe salam nay kuch nahin dekha to wo behosh kesay hogay buhut ziyadah ghor e talab baat ye hai k musa nay ALLAH ko dekha zaror lekin musa ka shoor in ko bardasht nahin karsaka is liy wo behosh hogay musa alehe salam ka behosh hona is baat ki alamat hai is musa alehe salam nay is tajalli ka dedaar to kia lekin bardasht nahin kar sakay.

aap 100 waat ka bulb dekhtay hain or dekhnay k adi hain or ek dam apkay samnay 5000 waat ka bulb roshan kar diya jaay to is ka ye nateja niklay ga aap ki ankhein k samnay andher ajay gaphir wahi bulb agar aap bar bar dekhein gay to aap adi hojayn gay musa alehe salam jab bhi ALLAH se baat kartay thy to wo koh e toor par tashreef lay jatay thay ALLAH ki batein suntay thy logon k peghab lay jatay thy logon k liy jawab latay thy 40 raat or 40 din inhon nay koh e toor par qayam kia or to raat kitab laay is baray me quran kareem ki ayat:

tarjuma: ay giroh e jinnat or ay giroh insan kia tum is baat ki istetaat rakhtay ho k tum nikal jao asmanon or zameenon k kinaron se nikal jaoto is ayat me nuqta hai k ALLAH nay zameen pehlay nahin kaha halankay baat zameen par ho rahai hai lekin ALLAH pehlay samawat ka tazkirah karrahay hain k kia tum asmanon k kinaron or zameen k kinaron se nikal saktay ho.

pehlay asman hai or phir zameen hai tum nahin nikal saktay magar sultan k zariy sultan kia hai insan k andar is ki apni roh hai jab ALLAH nay insan ko peda kiya peda karnay k baad khud ALLAH nay apni zaat ko insan se mutarruf karanay k liy ALLAH nay ye kaha alastu berabbikum

me tumhara rab hon jab insanon k zehen me ye baat pari k me tumhara rab hoon to saray insanon k zehen is taraf mutawajja hogay k ye bolnay wali hansti kon hai ye awaz kahan se arahi hai jab insan is awaz ki taraf mutawajja huy to inhon nay dekha k ALLAH ki hansti in k samnay mojud hai to inhon nay dekh kar kaha qalo bala ji han aap hamaray rab hain is ka matlab ye hua k alam arwah me hamari roh nay ALLAH ki awaz suni or ALLAH ko dekha bhi or ALLAH ko dekhnay k baad ALLAH ki rabobiyat ka iqrar bhi kia pas sabit hua k hamari roh ALLAH ko pehlay se dekhay huy hai or pehlay se janti hai agar hum is roh ko talash kar len jis nay ALLAH ko dekha tha ALLAH ki awaz suni thi ALLAH ko pehchan lia tha hamaray andar wo salahiyat muntaqil hojay gi or salahiyat hi ka naam to ALLAH nay sultan rakkha hai sultan se muraad ye hai k agar tum apni roh ko talash kar lo or is roh ko jis roh nay alam arwah me hamari rabobiyat ka iqrar kia hai to tum asmanon or zameen k kinaron se nikal saktay ho.



## MITHAS KA ISTEMAL

sawal: kitaab jannat ki sair me maraqba k baray me parhez or ehtiyat k silsilay me pehla nuqta bayan kia gaya hai k rohani taraqqi k liy mithas kam se kam istemal ki jay magar aap aksar mithas ziyadah istemal karatay hain or namak kam istemal karnay ka mashwarah detay hain?is ki wazahat karen.

jawab: rohani digest me hum bemariyon ka elaaj or masail ka hal peesh kartay hain apnay dekha hoga k hum jahan par batatay hain k namak kam se kam kar diya jaay wo rohani taskeen k liy nahin kehtay bulkay nafsiyati mareez k liy mashwarah detay hain dimagi mareez nafsiyati mareez pagal pan k mareez in k liy hum kehtay hain k namak kamkardo or mithas ziyadah kardo is ki wajah ye hai k mithas insan ki zameni shaoor ko pohunchati hai agar mithas kam hojay to insan ka zameeni shaoori kamzor hojata hai jab shaoor kamzor hojata hai to basa aukat isay mawrai awazein anay lagti hain mawrai duniya nazar anay lagti hai wo is awaz k apnay hisaab se mani pehnata rehta hai chunkay amlī zindagi se is ka koi talluq nahin hota is liy ye ek qisam ka pagal pan jata hai jitna koi admi mithas ziyadah khata hai isi munasbat se is k zameeni shaoor me kashish e saqal peda hojati hai or phir wo duniyawī zindagi ziyadah acchi tarhan guzarta hai is k bar aks agar is k andar shak ki ziyadti hojay to is ka shaoor kamzor hojata hai or la shaoor mutahrrik hosakta hai or la shaoor mutahrrik (active) honay se duniyawī kaam me khalal peda hota hai kiyun k is k peechay koi ustaad to hota nahin hai wo is me apnay hi aap mani pehnata rehta hai is tarhan wo apnay liy pareshani khareed leta hai or ghar waloon k liy bhi azab ban jata hai dimagi amraaz tension , dipression(agar low blood pressure na ho)mirgi ,high blood pressure,marz e istafa , jildi amraaz be khuwabi or shezo

freniya me namak ka ziyadah istemal buhut ziyadah muzar hai muallij k mashwarah se namak k istemal me ehtiyat karna zarori hai.

## ROIAAY SADQA

sawal: khayali khuwab or haqeeqi khuwab me kia farq hai neez ye k insan jab kisi k baray musalsal sochta rehta hai to wo khayal ki surat me khuwab nazar ajata hai agar rujhan acchi batoon ki taraf hai to jo khuwab dekhta hai is ko accha kaha jata hai lekin jab buray khayal khuwab buntay hain ti is ko bura keh diya jata hai halankay wo bhi khayal hi hota hai aisa kiyun hai?wazahat farmayn.

jawab: kainat me koi bhi khayal koi bhi wehem or koi bhi tasawwur be mani nahin hai har khayal k do qisam k mani nikaltay hain is khayal me rehmani qadron se mutalliq mani hotay hain ya khayalat shetani qadron se mutalliq hotay hain uloom ki do qismain hain shetani uloom or rehmani uloom.

jitnay bhi peghambar is duniya me tashreef lay huzoor alehe salato wasalam tak inhon nay ek hi baat kahi hai k rehmani uloom seekhnay k baad in par amal karo ta k tum rehman se qareeb hojao shetani uloom na seekho or shetani uloom par amal bhi na karo is liy k agar tum nay shetani uloom par amal kiya to shetan se qareeb hojao gay zahir hai k jo bandah shetan se qareeb hojay ga wo rehman se dor hojay ga or jo bandah rehman se qareeb hojay ga wo shetan se door hojay ga khuwab khayal ki baat jo aap nay pochi hai is ki haqeeqat ye hai k ek insan k khayal me 24 ghanta khayal rehta hai paisa paisa paisa is ko paisay ki hoos hai to khuwab me wo daulat hi dekhay ga or ek admi k zehen me ALLAH ki mohabbat peghambaron ki taleemat aulia ALLAH ki mohabbat hogi to wo har waqt isi khayal me rahay ga k isko ALLAH or is k rasool alehe salato wasalm ki mohabbat mil jaay huzoor ka qareeb naseeb hojay huzoor ki ziyarat hojay to is k khuwab bhi pakezah hongay

peghamaron nay shetan to rad kiya hai or shetani khayal se door rehney ki hidayat ki hai or ALLAH se qareeb honay k liy or rehmani uloom seekhnay k liy pori nou insani ko dawat di hai.khuwab ki do tarzein hain ek ye k jo khayalat har waqt zehen me gasht kartay rehtay hain wo maskh surat ho kar nazar ajayn dosri ye k alam bila me jo pakizah khayalat gasht kar rahay hain wo nazar ajayn maskh surat khuwab roiaay ka zaba or haqeeqi khuwaboon ko roiaay sadqa kaha jata hai.

## DUA K ADAAB

sawal: jannat ki seer me syedah khatoon azeemi nay ek jaga khuwab bayan kartay huy farmaya hai k farishtay jin duaon ko maqboliyat k qabil nahin samajhtay inhyn asman se phenk detay hain jaab k irshad e khua wandi hai k logo mujhay pukaro me sunon ga mujjh se dua mango me ddon ga insan khuda se dua k zariy mangta hai dua k zariy khuda ko pukarta hai to farishtay dua ko qubool kiyun nahin samajhtay asman se kiyun phenk detay hain?wazahat farma den.

jawab: baat seedhi hai k har cheez k adaab or asool hain dua mangnay k bhi adaab hain kuch bhi mangnay k asool hain maslan beta baap se kahay k abay abba paisay nikal abba isay paisa nahin dengay bulkay thappar mar den gay or kahyn gay k jaoi door hojao dafa hojao or agar wahi beta ye kahay ga k abba gi mujhay paisay chahiy mujhay paison ki zarorat hai to abba do rupoon ki bajay isay panch rupay den gay mojudah door me jo duayn mangi jatin hain aap is par zara ghoor karen k is k andar na gudaz hota hai na ajizi na inkisari hoti hai bulkay ek order hota hai ALLAH miyan ye kar de ALLAH miyan ye kar de is me na adab hai na ehtraam hai na gudaaz hai na yaqeen hai to wo duayn farishtay asman se neechay phenken gay to kiya karen gay?me 60 saal se ek baat sunta arnha hoon k ya ALLAH bani israel ka berah gharq kar de hajj me bhi yehi dua hoti hai har masjid me bhi yehi dua hoti hai har madarsa me yehi dua hoti hai or lakhon karoron admi ameen kehtay hain lekin ye dua qubool nahin hoi 60 saal to hogay hum ko suntay huy jitna dua mangtay hain k bani israel ka berah gharq hojay itna hi bani israel ka urooj horha hai akhir kia matlab hai ?60 saal kia kisi dua k qubool honay k liy kam waqt hai karoron musalman ye dua mang rahay hain k bani israel ka bera gharq hojay magar bani israel ka bera gharq nahin hita

jabkay ALLAH nay farmaya hai k mujh se mango me dunga me qubool karonga tum dua mujh se mango to sahi jab aap dua k adaab hi poray nahin karen gay ALLAH k upper yaqeen nahin hai ALLAH zubani jama kharch ko nahin mangta quran kareem me hai amal se qoumon ki taqdeeron me raddo badal hota hai is waqt surat e haal ye hai k hamaray amaal hi quran k mutabiq nahin hain har admi janta hai k jhoot bolna gunah hai magar wo jhoot bolta hai har admi janta hai k kisi ki dil azari karna buhut bara paap hai lekin har shohor biwi ki dil azari karrha hai aap ghoor karen k muashray me kis qadar buraiyan dakhil hogain gain is muashray me kesay ap ki dua qubool hogi kis baat par aap ALLAH se ye tawaqqa rakhtay hain k wo apki dua qubool karen gay musalman har wo kaam karrha hai jo rasool alehe salato wasalam ko napasand hai jin logon se ALLAH ka talluq hai bila shuba ALLAH in ki dua qubool kartay hain aisa nahin hai k sub ki duayn rad hojati hain jin logon ka ALLAH se talluq hai ALLAH us ki dua qubool karta hai mera beta salam arif azeemi bata raha tha k jama masjid rawalpindi me ek molvi sahab taqreer karraahy thy inhon nay dua karai ya ALLAH aisa kar k bani israel ka bera gharq kar de aisa kar k kufar is duniya se neest nabood hojain joosh khitabat me kehney lagay k ya ALLAH bani israel ki topon me keeray daal de yani toop ko ALLAH insan bana de ata bana de or is me keeray daal de ye kitni bari be adbi or gustakhi hai k admi ko ye bhi pata nahin hai k me kis k samnay khara hoon or kia mang rahay ho to dua kesay qabool hogi ?dua wahi rad hoti hai jis k sath gudaz na ho jis k sath dili talluq na ho or jis k sath yaqeen na ho agar dua me gudaz hai agar dua me apka dil shamil hai agar dua k sath sath yaqeen hai to wo dua zaror qubool hogi haqeeqat ye hai k ALLAH khali dua ko nahin mantay ALLAH farmatay hain k pehlay amal karo phir dua karo phir me dua qubool karon ga huzoor alehe salato wasalm ki zindagi hamray samnay hai huzoor nay pehlay amal kia phir dua farmai aap ko jitnay mujahid mayassar ay inhyn lay kar medan me jehad k liy tashreef lay

gay phir arz kiya ay meray ALLAH me itnay banday hi lasakta tha ab aap hamari madad karen ALLAH nay dua qubool kar k farishtay nazil kar diy to baghair amal k dua qubool nahin hoti amal k sath sath gudaz hona chahiy yaqeen hona chahiy to aisi duayn qubooliyat k darjay par faiz hoti hain.

## FAIZ KA HASIL HONA

sawal: faiz se kia muraad hai murshad jab apnay mureed ko faiz muntaqil karta hai to wo kia cheez muntaqil karta hai kia is ka talluq mawrai lehroon se hai mawrai lehrein agar muntaqil hoti hain to mureed k upper kis qisam k tassuraat qayam hotay hain?

jawab: dosray uloom ki tarhan rohaniyat bhi ek ilm hai koi bhi ustad apnay shagird ko ilm muntaqil karta hai jis tarhan duniya uloom ka ustad kisi ko apna ilm muntaqil karta hai isi tarhan rohani ustad is k naam peer o murshad ho is ka naam rohani ustad ho behr e haal wo rohani ustad hai jis tarhan duniyawi uloom ustad apnay shagird ko muntaqil karta hai isi tarhan rohani ustad rohaniyat muntaqil karta hai farq sirf itna hai k duniyawi uloom me ustad ki jo tarz e fikar hai is se admi kafi had tak mutassir hota hai apnay ustad ki jo tarz e fikar hai is ko qubool kar k is k mutabiq chalta hai lekin jab rohani ustad ya rohani shagird ka tazkirah ata hai or koi rohani ustad rohaniyat muntaqil karta hai to ustad ki tarz e fikar muntaqil hojati hai maslan ek rohani admi k liy zarori hai k is ka tawakkal ALLAH k upper ho is k andar istaghna ho jab achay halat hotay hain ALLAH ka shukar adaa karta hai or jab wo kharab halaat se guzarta hai to ALLAH se ruju karta hai ALLAH se mafi mangta hai astaghfar karta hai or ye bhi sochta hai k is me bhi koi behtri hai ab jo pareshani lahaq hai is me bhi ALLAH ki taraf se behtri hai lekin hum kamzor hain zaef hain in pareshaniyon ko bardasht nahin kar saktay aap humay muaaf karden hamaray liy accha rasta khool den maqsad ye hai k rohaniyat ek tarz e fikar hai or rohani uloom ka talluq tarz e fikar se hai or wo tarz e fikar ye hai k rohani admi ka zehen hama waqt ALLAH ki taraf mutawajja rehta hai tamam peghambaron ki taleemat par agar ghoor kiya jaay or alhami kitaboon



ka agar khulasa bayan kia jaay to ek hi haqeeqat samnay ay gik bandah ka ALLAH k sath ek rishta hai ek talluq hai bandah makhlooq hai ALLAH khaliq hai jab banday or ALLAH ka rishta istewar hojata hai to bandah apnay har amal ko ALLAH ki taraf moor deta hai maslan agar wo khana khata hai to khana khanay k baad ALLAH ka shukar ada karta hai k ALLAH nay mujh ko wasail mohaiia kiy pehlay accha khana khaya phir ye k ALLAH nay mujh ko accha hazma diya ye nahin hua k me khana kha kar qay kardoon khana kha kar ishaal hojaon matlab ye k khana menay khaya wo pait me rahn or hazam hua or is ka khoon bana khoon se energy ban karjism me door rahi hai wo musalsal ghoor o fikar sabar shukar k amaal se ye jaan leta hai k zindagi me bandah ka apna zati amal dakhil kuch nahin hai ek admi khana khata hai agar andar ki machinery band hojay agar antein chalna band hojayn to khana hazam nahin hoga bandah ki ye tarz e fikar ban jati hai k insan dar bast ALLAH k tabe hai or jo kuch horha hai wo ALLAH karrha hai or jo bhi kuch is ko mil raha hai wo ALLAH ki taraf se mil raha hai muttaqi logon ki ye pehchan hai jin ka emaan mukammal hai wo kehtay hain k jo kuch bhi hai sub hamaray rab ki taraf se hai.(al quran)

agar ALLAH barish na barsay zameen na banay ALLAH dhoop na nikalay ALLAH chand na nikalay ALLAH zameen me pani na peda kare to zameen me koi cheez uug hi nahin saktiaap zameen nahin bana saktay aap pani nahin bana saktayaap beej nahin bana saktay agar gehon ka beej zameen se na peda hojay to batayn wo kon si aisi science hai jo beej bana degi jo bhi cheez aap istemal kartay hain wo behr e haal qudrat ki peda kardah hogi hum zameen ki pedawaar barhanay k liy khaad istemal kartay hain agar qudrat zameen me wo cheezein peda na kare jin se khaad banti hai to khaad kesay ban sakti hai maslan aap apni marzi se peda bhi nahin kar saktay agar ALLAH na chahay kon admi peda hosakta hai ALLAH pedaishi pagal peda karde kon sa aisa aisa elaaaj hai jo pagal pan ko sahi kar de pagal pan ka koi elaaaj hi nahin hai nai nai

bemariyan peda hoti hain maslan cancer cancer ka abhi tak elaj hi darfiyat nahin hua hai itnay baray baray science daan hain wo kehtay hain hum chand par chalay gay khala me chehel qadmi kar aay hain or ye hogya hai wo gaya hai in k baray saray margay wo sciencei ejadaat se mout k hath me kiyun panja na daal sakay? mout ko kiyun nahin marsakay jab hum ghoor kartay hain apni zindagi par zameen ki zindagi par aindah mustaqibil k upper mazi k or is k siwa humay kuch nahin ata k jo kuch horha hai ALLAH k hukum se horha hai or ALLAH karrha hai maslan jab baccha peda hota hai ALLAH maa baap k dil me muhabbat daal deta hai agar maa k dil me ALLAH muhabbat na dalat to baccha ki parwarish hi nahin ho sakti.

maa chahay billi ho bakri ho bhens ho insan ki maa ho jin ki maa ho kisi ki bhi maa ho ek nizaam hai k jab baccha peda hota hai is ki parwarish k liy is ki nasho numa k liy ALLAH maa baap k dil me muhabbat daal deta hai agar ALLAH maa baap k dil se muhabbat nikaal lay to koi baccha parwarish nahin pa sakta pedash se pehlay ALLAH maa k seenay ko doodh se bhar deta hai is me maa kon ca qirdar ada karti hai doodh banay may aap jitna bhi gehrai me tafakkur karen to apko ek hi baat nazar aygi k insan kuch nahin karrha hai sub kuch ALLAH karrha hai ye insan ki nadani hai k insan samajh raha hai k sub kuch me krraha hoon accha sub kuch aap karrahay hain to karobar me nuqsan kiyun hota hai aap bemaar kiyun hotay hain hazrat Ali se kisi nay pochay ap nay ALLAH ko kesay pehchana to inhon nay farmaya k idaron ki nakami se jo nahin chahta wo hota hai or jo me chahta hoon wo nahin hota.

iradahtak to aap ko ikhtiyar nahin hai aap dekhtay hain aap apni zindagi ka tajziya karen bhook hai bhook khud lagti hai koi admi bhook par control hasil nahin kar sakta k me to saari zindagi roti nahin khaon ga mumkin hi nahin hai khana khana paray ga isay me pani nahin peeta pani peena paray ga isay mafhoom wazeh hai agar is ko zindah rehna hai to pani peena hi paray ga koi admi saari zindagi so hi nahin sakta

uthna paray ga koi admi saari zindagi bedar nahin reh sata sona paray  
 ga koi admi saari zindagi bekar nahin beth sakta chalna paray ga kon sa  
 aisa maqam hai aap ki zindagi me meri zindagi me zameen ki zindagi me  
 k hum keh saken hamari zindagi hamari apni zati zindagi hai is  
 phulsapha ko to aap aqli tawajjiha or daleel k sath bayan bhi nahin  
 karsaktay aap nahin keh sakay k aap ALLAH k mohtaj nahin hain maslan  
 sciencei ejadaat mezael atom bum or dosri aam ejadaat in ka talluq ksi  
 bhi shuba se ho sari ejadaat cheezon se bani hain jo pehlay se mojud  
 hain agar gandhak na ho noshadar na ho to barood na banay ga aap ek  
 patakha bhi nahin bana saktay koi science daan zameen bana kar  
 dekha de or zameen k andar jitni salahiyatein hain jitni madniyat hain  
 wo bana kar dekha de zameen k upper pehlaay se mojud uranium  
 daryaft hoi to atom bum bana kar ALLAH zameen me uranium na peda  
 kartay to atom bum nahin ban sakta tha is me lohay ki zarorat hai loha  
 na ho to mizael to bari baat hai aap keel bhi nahin bana saktay jitni bhi  
 kainat me cheezein hain or jitni bhi ejadaat or taraqqi hoi adam se ly  
 kar ab tak is me wasail zaror zer e behes ayn gay zameeni wasail ko agar  
 aap nazar andaz karden to koi ejaad mumkin nahin hai ALLAH khud  
 chahtay hain k nai nai ejadaat hoon wo khud dawat de rahay hain k  
 science daan wasail istemal karen quran paak me ALLAH miyan ka  
 irshad parhayn hum nay loha is liy nazil kia hai k loog is se ziyadah se  
 ziyadah faidah uthayn ab aap dekhyn k aap jahan bethyn hain wahan  
 apko das jagah loha nazar ayga chat me lohay ka gard darwazay me  
 kundi khirki me griil kunwayn k upper dool khinchnay k liy charkhi pani  
 lay janay k liy paip zameen khodnay k liy belcha kharpa baar katnay k liy  
 lohay ki bari saari kenchi or janad lohay se muraad dhaat hai is me  
 aluminuim bhi hai tamba bhi hai petal bhi hal agar tamam dhatoon ka  
 ek naam loha rakh liya jaay to aap dekhein k k har jagah lohay ka  
 istemal aap ko milay ga atom bum me mezael me rail ki patri me pani k  
 jahaz me wagherah wagherah ALLAH khud keh rahay hain k menay jo

wasil peda kardiya ko tum istemal karoor ye wasail k liy peda kiy gay hain k in k istemal se insan nai nai ejadaat kare gharz ye k zameen par kuch bhi takhleeq ho ALLAH k banay huy wasail se hi takhleeq hoti hai. rohani ustaad jo ilm muntaqil karta hai wo ye hai k bandah ka ALLAH se aisa rabt or talluq qayam hojaay k bandah behtreen ghiza khaay behtreen libaas pehnay behtreen ghr me rahay behtreen khushbo behtreen bagh lagay darakhtoon k saay tewar ki awazein sunay hua se jhoomtay darkhtoon k saaz sunay lekin zehen ALLAH se idher udher na ho.

misaal: aap din bhar kaam kartay hain khana bhi khatay hain chaltay bhi hain gari me safar kartay hain daftar bhi jatay hain lekin din ki roshni me apna zehen kabhi nahin hat ta ikhtiyari tor par ya ghair ikhtiyari tor par agar din ki roshni se apka zehen hat jaay to apkay samnay tareeki ajay gi or aap chal phir saken gay na parh saken gayraat hoti hai raat ki tareeki bhi ek roshni hai jitnay raat k kaam hain maslan sona araam karna zehen ka sukoon wagherah wagherah agar raat ki roshni se apka zehen hat jaay to ap raat k kaaam nahin kar saktay hamari zindagi ka tajarba hai k hum din me rehtay huy ikhtiyari tor par or ghair ikhtiyari tor par roshni se alag nahin ho saktay to aisi surat me jis ALLAH nay roshni banai is ALLAH se hum kiyun rishta nahin reh saktay dar asal ye ek practice hai is baat ki k hamara zehen ye jaan lay k hum roshni me chal rahay hain roshni me kha rahay hain roshni me likh rahay hain roshni me so rahay hain haqeeqat ye hai k roshni hamaray upper moheet hai.

rohani ustaad jo apnay shagird me aisi tarz e fikar muntaqil kar deta hai k wo kuch bhi kare shadi kare bacchon ki tarbiyat kare karobar kare jis tarhan din ki roshni is k upper moheet rehti hai or wo saray kaam karta hai is tarhan ALLAH is par moheet hojata hai or quran paak ki inayat ki tasdeeq hojati hai.

tarjuma: "ALLAH har cheez par ahata kiy huy hain"

duniyawī or rohāni uloom me buniyadi farq ye hai k rohāni ustaad agar is ko rohāniyat atī hai to mureed ko wo tarz e fikar muntaqil kardeta hai jis tarz e fikar me apka or ALLAH ka barah e rast rishta qayam hai aap kuch bhi karen jahan bhi jayn apka zehen ALLAH ki taraf se nahin hatay ga or apkay andar ye tarz e fikar muntaqil hojay gito zahir hai apko ALLAH se jitni qurbat muntaqil hogi utnay hi ap ALLAH k dost ban jayn gay ALLAH k qareeb hojayn gay dosti kise kehtay hain? qurbat or dushmani ka matlab hai doori jab aap ALLAH se qareeb hogay ALLAH nay quran kareem me farmaya diya hai k

tarjuma: ALLAH k doston ko ghum o khouf nahin hota aap ki zindagi jo dozakh bani hoi hai agar ALLAH se qurbat hasil hojay to ye saari zindagi jannat ban jay gi.

jannat kia hai? jannat ki khososiyaat ye hai k jannat me tajalli ka dedar hoga agar jannat me ALLAH ka dedaar na ho to jannat ka koi musrrif nahin rahay ga dozakh ALLAH se doori ka naam hai to is duniya me aap ALLAH se qareeb hogay to ALLAH se apka rishta is tarhan jurgaya k aap kha rahay to ap k samnay ALLAH hai jesy din ki roshni aap k samnay pehen rahay hain to ALLAH aap k samnay hai jesy din ki roshni aap k samnay aap ka karobar karrahy to aap k samnay ALLAH hai jesy din ki roshni ya raat ki tareek roshni apkay samnay hai.

huzoor ka irshad girami hai k har admi apni jannat dozakh sath lay phirta hai makhlooq me se qareeb tareen bandah ALLAH ka agar koi hota hai to wo peghambar hota hai peghambaron ki tarz e fikar jab aap ko muntaqil hogi to aap bhi ALLAH se qareeb hojayn gay rohāni ustaad ka ye buhut bara wasf hai k wo apnay shagird k andar wo andar wo tarz e fikar muntaqil kar deta jo tarz e fikar is ko huzoor se muntaqil hoi.

## NAMAZ KI IQSAM

sawal: rohani uloom k husool k liy maraqba karna kiyun zarori hai kia maraqbay k baghair ye uloom hasil hosaktay hain?

jawab: ALLAH nay anwa o iqsam ki makhlooqat peda kiin or har nou ki takhleeq ka kuch na kuch maqsad rakha isi tarhan ALLAH nay insan ki takhleeq bhi khaas maqsad k tehet k jab ALLAH tanha tha to wo ek chupay huy khazanay ki tarhan tha is chaha k koi isay janay koi isay pehchanay koi is ki buzurgi ko manay or koi is ki azmat ka aitraaf kare isi maqsad k tehet ALLAH nay insan ko takhleeq kiya ta k insan is ki azmat o kibriyai ka aitraaf kartay huy is ki niyabat ka bojh utha lay ALLAH nay adam ko ilm al asma sikhay yani apni sifaat ka ilm ata kiya ta k insan niyabat k faraiz ba ahsan tareeq poray kar sakay.

adam nay na farmani ki to jannat se nikalay gay is ki nafarmani k natejay me inhyn jo ALLAH ki qurbat or irfan hasil tha wo bhi mutassir hua adam nay na farmani ki mafi mang li or ALLAH nay muaaf bhi kardia magar jannat se nikalay janay ki wajah se qurbat or irfan jo mutassir hua tha us ka pori tarhan azala na hosaka yehi kefiyat nasal adam ko wirsa ma mili.

ALLAH nay adam ko peda hi is maqsad k liy tha k insaan is ki zaat o sifaat se waqif hojay is ka irfan hasil kar lay magar na farmani ki wajah se is wasf se mehroom hogya.

phir ALLAH nay insan ko marfat hasil karnay ka ek program ata kia is program k natejay me insan ki ALLAH tak rasai honay lagi is program ka zikar quran majeeb me kiya gaya hai is me do batein buhut ehem or zarori hain qayam karo salat or ada karo zakat is program k do jizo namaz or zakat hain ye roh or jisam ka wazifah hain wazifa se muraad

wo harkat hai jo zindagi ko qayam rakhnay k liy lazmi hai nabi kareem alehe salato wasalam ka irshad hai:

jab tum namaz me mashghol ho ti mehsos kar k hum ALLAH ko dekh rahay hain ya ye mehsos karo k ALLAH humay dekh raha hai

is irshad se ye baat wazeh hojati hai k namaz me aza ki harkat k sath sath zehen ka ALLAH ki taraf mutawajja hona bhi zarori hai sirf qayam ruku o sajud hi namaz nahin bulkay zehen ka ALLAH ki taraf ruju hona asal me namaz hai.

is tarhan namaz do qisam hogai ek namaz to aisi hogai jis me insan ALLAH ki taraf se ghafil hojata hai jis k baray me quran me aya hai: or wo loog jo namazi hain or apni namazon se be khabar hain aisi namazein in k liy halakatein or barbadi ban jati hai.(surat al maoon)

aam tor par hota yehi hai k idher niyat baandhi or udher film chalnay lagi jisam namaz k liy mojud hota hai magar dimag ghair hazir rehta hai dimag idher udher ki batein sochta rehta hai agar jamat me shareek hai to ye nahin pata chalta k imam nay kia qirat ki or agar tanha parh raha hai to khud kiya parha baan dafa ruku me sajodd me garbar hojati hai k bandah namaz me hotay huy bhi namazon se ghafil hota hai in hi namazon ko insan k liy halakat o barbadi kaha gaya hai haqeeqat to ye hai k aisi namazein insan me buhut se naqais peda kar deti hain maslan

- (1) aisay namazi k zehen me ye baat jam jati hai k wo chunkay pabandi se namaz parhta hai is liy isay ALLAH ki khusosi tawajja hasil hai.
- (2) is k zehen me ye ghoror peda hojata hai k jo loog namazi nahin hain wo is se kamtar hain.
- (3) or aisay namaziyon par shetani ghalba ziyadah karta hai.
- (4) ye loog jins se buhut mutassir hotay hain.
- (5) aisay loog qanotiyat ka shikar buhut jald hojatay hain.

(6) in k andar zehni wasat nahin hoti zehen mehdod dairay me band hota hai.

(7) aisay loog acchai par amadah der se hotay or burai se foran mutassir hojatay hain.

(8) ghair namazi kitnay hi acchay kaam karen kitni hi naiki k kaam anjam den in ki naaza me ye loog buray hi hotay hain.

(9)ghafil namazi jab dua mangtay hain to ye samajh kar k chunkay wo namazi hain is liy in ki dua qubool hojay gi maagar adam qabooliyat ki surat me sara ilzam ALLAH par daltay hain.

mandarja bala namaz aisi namaz hoti hai jisay nafs ki namaz kehna chahiy aisi namazon se faiday ki bajay ultay nuqsanaat hotay hain dosri namaz wo hai jis k baray me nabi kareem alehe salato wasaln ka irshad hai:

ALLAH nay farmaya: menay tumhari ummat par panch namazein farz ki hain or menay is ka zimma liya hai jo shakhs in panch namazon ko in k waqt par ada karnay ka ahtemam kare is to me apni zimma dari par jannat me dakhil karon ga.

wo namazein jo khush o khuzu or huzoori k sath parhi jayn ALLAH nay aisi hi namazon ki zimma dari li hai or aisi hi namazon ko jannat me dakhil kare ga aisi namazon ko haq ki namazein kehna chahiy jo loog haq ki namazein parhtay hain inhi k liy namaz rehmat ka sabab banti hai haq ki namaz parhnay walay k baray me k jab aisa admi namaz k liy qayam karta hai to jannat k darwazay khul jatay hain namazi or ALLAH k darmiyan tamam parday hat jatay hain aisi hi khuzu o khushu or huzoori namaz me jab bandah sajdah karta hai to is ka sir ALLAH k qadmon me hota hai na sirf ALLAH ki qurbat ka ehsas hota hai bulkay baaz aukat iska lums bhi mehsos karta hai aisi hi namaz ko mominin ki meraaj kaha gaya hai.



hazrat abu bakar jab namaz qayam karnay k liy kharay hotay thy to in k upper shiddat se riqqat tari hojati thi or gudaz se mamoor fiza me ghair muslim aurtein or bacchay bhi ronay lagtay thy.

hazrat umer farooq qayam salat me itnay zor se rotay thy k ronay ki awaz pichli siif tak pohunchti thi.

hazrat ali ki raan me ek teer laga or aar paar hogya jab teer nikalnay ki koshish ki gay to aap ko buhu takleef mehsos hoi kisi sahabi nay mashwarah dia k teer is waqt nikala jaay jab aap namaz me hoon chunacha aap nay namaz ki niyat bandhi or is had tak yaksoi hogay k gar do peesh ki koi khabar na rahi teer ko nihayat asani k sath nika kar marham patti kar di gai or aap ko takleef ka qatan ehsas na hua.

hazrat zain ul abdeen ek roz masjid me namaz ada karrhy thy k yakayak masjid k chappar me aag lag gai or anan fanan bharak utthi lekin ap badastoor namaz me masroof rahay ye waqiya dekh kar loog jama hogay buhut shoor machaya lekin apko khabar tak na hoi jab aap namaz se farig huy or bahar tashreef lay to logon nay arz ki k hazrat hum nay to itni zor zor se awazein din lekin ap nay parwah tak na ki aap nay farmaya k tum mujhy duniya ki aag se bachanay ki koshish karrahy thy magar me is waqt khuda k darbar me khara tha.

hazrat sufiyan ek din khana kaba k qareeb qayam salat thy jab aap sajday me gay to kisi dushman nay paon ki ungliyan kaat din salam pheera to khoon para hua dekha or phir pao me takleef mehsos ki tab ap ko maloom hua k kisi shakhs nay ungliyan kaat dali hain.

hazrat abbu al khair aqta k pao me akla tha tabibon nay mashwarah dia k pao katwa dena chahiymagar wo razi na huy ap k mureed nay tabibon se kaha k namaz ki halti me in ka pao kaat dia jaay kiyun k is waqt inhy khabar nahin hoti chunacha aisa hi kiya gaya jab wo namaz se farigh huy to dekha k pao kata hua tha.

in waqiyat se ye baat wazeh hojati hai k haq ki namaz ada karnay walay kis tarhan zehni yaksoi huzoori or khuzu o khushu k sath ALLAH k samnay hazri detay hain is waqt in ki kia kefiyat hoti hain.

ghafil namazi nafs ki namaz parhnay wala kis tarhan haq ki namaz ada karnay walay k barabar ho sakta hai ek admi amanat rakhta hai magar khayanat karta hai dosra admi na amanat rakhta hai na khayanat ka martakab hota hai.

namaz me jo khuzu o khushu ikhtiyar nahin karta jis ka zehen idher udher bhataкта rehta hai jo ALLAH k samnay hazir ho kar dosri masroof ho ALLAH kis tarhan ko muaf kare ga to wo ALLAH ka mujrim hai to isay ALLAH ki rehmat kis tarhan hasil hogi tark salat walay ko to hosakta hai ALLAH muaf karde magar ghafil namazi ki to apni namazein hi halakat ka sabab ban jayn gi.

zehni yaksoi k liy maraqba ki mashq ki jaay or jab zehni yaksoi ki adat ho jaay to phir wo namaz asani se ada ki ja sakti hai jis k zariy irfan hasil kia jasakta hai or ghaib ki duniya se waqfiyat hasil ki ja sakti hai.

## BAIT KA QANOON

sawal: ek banday ko bait kitni umer me karni chahiykia bait hona zarori hai? kia ek shakhs do jagah bait hosakta hai? tasawwuf k hawalay se roshni dalen.

jawab: sochnay ki baat ye hai k bait hona zarori bhi hai k nahin?kis umer me bait karni chahiy ye alag baat hai lekin pehli baat ye hai k kiy admi zaror kisi se bait hodosri baat ye hai k fil waqiya bait kia cheez hai ye do batein ziyadah ghor e talab hainaam tor se ye samjha jata hai k koi aisa admi jo kisi surat se mawrai uloom janta hoya isay buzurgon se koi ilm muntaqil hua ho ya wo gadi nasheen hois ki agar sarparasti hasil kar li jaay to duniyawii kaam buhut se asan hojatay hain or admi balaon se mehfoz hojata hai aam tasawwur ye hai k k baghair bait admi aisa k jis k sir par saiban na hoagar bait is liy ki jati hai k is k duniyawii kaam hotay rahayn or balaon se nijat milti rahay ya ALLAH bait k zariy se is ko apnay hifz o aman me rakhtay hainto ye baat sahi nahin hai bait hona koi zarori baat nahin ALLAH sub ki hifazat kartay hain.

bait darasal ek istilah hai khud kobeech dena farokht kardena be mani hai khareed o farokht k quran ka lafz se be se ye bara masla kharab hogya hai k jab admi kisi ka mureed hojata hai kisi k hath par bait kar leta hai to to admi ye samajh leta hai k bhaee ye to mera zar khareed hogya hai is nay khud apni marzi se apnay aap ko meray hath beech dia haijo bait ki istelah k tehet ati hai pata nahin kaha se ye lafz nikla behre haal is lafz ki koi ahmiyat nahin hai jesa j is ko kahan jata hai k hamaray huzoor qalandar baba aulia nay is istelah ko ek admi dosray kisi admi k hath beech de is ko khatam kardia hai hamaray silsilay k jo qawaid o zawabit hain in qawaid o zawabit me ek baat ye bhi hai k koi aisa admi

jo silsila azeemi me kisi laiq hojay or ALLAH is k zariy dosray logon ko faiz pohunchayn gay is k upper lazim hai k wo kisi admi ko apna muredd na kahay bulkay apna dost kahay ek admi jis ko ALLAH nay azad peda kiawo kiyun kisis dosray admi k hathon khud ko farokht kareis k jo lafzi mani hain wo sahi nahin hain bait darasal ek rohani shagirdi hai kisi ilm ko seekhnay k liy jab kisi rohani ustad ka aap intekhab kartay hain phir ustad k batay huy tareeqay k mutabiq amal karnay ka ehed kia jata haito ye bait kehlati hai kiyun k kisi bhi ilm ko hasil karnay k liy aap ko ustad ki hidayat k mutabiq amal karna hoga warna aap ilm nahin seekh saktay or agar aap rohani uloom nahin seehna chahtay to bait hona koi zarori nahin huzoor qalandar baba aulia k pas jab loof aya kartay thy to wo farmaya kartay thy k dekho bhae koi kaam hai to bata dohamaray se ustad shagirdi ka rishta na istewar karo warna pareshani hogi dost baanao humay jo tumhara kaam hai kahon hum dua karen gay ALLAH pori karen gay bait to hamaray yahan silsila azeemi me siray se hi nahin is ko hum is tarhan se samajhtay hain k insan ko jo azmat hai azadi ki wo ek tarhan se is ko majro karnay wali baat hai ab ye k kis umer me ap shagirdi ikhtiyar karen to rohani uloom seekhnay k liy umeer ki koi qaid nahin hai jis tarhan or uloom hasil karnay k liy umer ki koi qaid nahin hai is tarhan rohani uloom seekhnay k liy umer ki koi qaid nahin hai aam tor se 5 6 saal k umer k bacchay ko aap school me dakhil karatay hain is k baad wo parhta hai likhta hai is ka ek shaor ban jata hai jab bhi wo shaor k dairay me dakhil ho or wo ye janna chahta ho k rohaniyat kia hai to kisi bhi umer me wo apna rohani ustad bana sakta hai or rohani shagird ban sakta hai hamaray yahan ye surat hai hum nay azeemi silsila ka jo faram banaya hai is me hum ye koshish kartay hain k aisay logon ko silsilay me dakhil karen karen k jin k shaor me pukhtugi a gai ho aisa na ho k hum nay inko school me dakhil karlia thoray dino k baad wo chor kar chalay gay to is ki apni mehnat bhi zaya hogaito aam tor se larkiyon me 16 saal k baad or larkon me 18 saal k baad shaor me

pukhtugi ajati hai hum is baat ka khayal kartay hain k admi ka shoor baligh hojay ta k jab wo ek dafa faisla kar le to is par qayam rahay ta k is k zehen me koi ikhtilafi baat ay to wo mutanazzil na ho jay kisi bhi ilm ko seekhnay k liy umer ki koi qaid nahin hai sirf ek baat ko madd e nazar rakkha jata hai k is ka shoor faisla karnay k qabil ho to wo ustaad or shagird ka rishta qayam kar sakta hai.

## NEGATIVE BEENI

sawal: aap aksar logon ko mukhtalif takleef k azalay k liy negeto beeni ka mashwarah detay hain me ye pochna chahta hoon k negeto dekhney se kia faidah hota hai?

jawab: duniya me koi bhi tareeqa elaaj ho ailo pethi yonani homeo pethi wagherah har tareeqa elaaj k peechay ek thoery hoti hai or is theoty k paas e manzar me logon ka tajarba hota hai.

koi admi ye keh sakta hai bukhar konain ki ek goli kha lenay se kis tarhan utar jata hai to zahir hai is ka jawab yehi hoga k is dawa me bukhar ko kaam karnay ki taseer mojud haiisi surat se aiko pankchure ek tareeqa elaaj hai or china me hazaron saal se raij hai inhonnay jisam par kuch points muqarrar kiy huy hain soi se in points ko chera jata hai is ka nateja ye hota hai k k ek point se dosra point chunkay jura hua hai to soi ki nook jab ek siray par lagti hai to jisam k andar ek khaas qisam ka current flow hota hai apnay dekha hoga k pair me soi lagti hai to poray dimag me jhunjhunahat si hoti hai kabhi apko cunti kaat lay to dimag me jhunjunahat si mehsos hoti hai jis system k upper ye jisam qayam hai is system ko cher denay se chemical changes peda hoti hain or in chemical tabdeelion ki buniyad par insani jisam me tabdeeli hojati hai.

isi surat se yonani elaaj hai inka tareeqa elaaj ye hai k wo ye kehtay hain k sahab jisam k andar agar kuchaisi ratobatein jama hojayn jin ka kharij hona zarori ho to is se kai qisam ki bemariyan peda hojati hain jin se yani is tareeqa elaaj me jo akhlaat zaid hojayn in ka tadraak kia jata hai ab ye bhi sawal hai k jari boti jisam me ja k kesay khilat ko saaf kardeti hai is ka bhi jawab yehi hai k har jari boti k andar apni ek khasiyat hoti

hai is khasiyat ki buniyad par jisam k andar jo zaid ratobatein hoti hain wo nikal deti hai or jin cheezon ko mehfoz rakhna hota hai un ko mehfoz kar leti hai.

to ab baat ye samnay ay k is zameen par jo kuch bhi hai nabatat hoon jamadaat hon ya hewani ajza hoon har ek ki apni ek khasiyat hoti hai ek tareeqa elaaj to ye hua k marz ki kefiyat dekh karaisi koi dawa tajweez ki jaayjis me ye khasiyat ALLAH nayrakh di ho k is makhsos marz ka is se azala hojata hai ye ek madi elaaj hai.

is k bar aks ek or elaaj hai jis ko aap rohani elaaj kehtay hain madi elaaj me or rohani elaaj me kuch farq hai go k rohani elaaj walay bhimadi cheez ka sahara letay hain cheez ki khasiyat ko badalnay me tabdeeli hojati hai maslan jesa k abhi wajahat sahab nay sawal kia k negetive bana kar dekhnay se kis tarhan ka faidah hojata hai kis qisam k marz khatam hojatay hain nafsiyati amraz me maslan depression tension neend na anay ki shikayat khouf waghrah bator rohani elaaj hum nay kai martaba negeto bini ka mashwarah diya hai jesa k menay tamheed me ap se bayan kiya k har cheez me khasiyat hoti hai is kaliya k tehet negeto me bhi kuch khasiyat mojud hai is me do batein zer e behes ati hain ek to ye k ye elaaj ziyadah tar dimagi amraaz me istemal hota hai maslan depression me k ek shakhs ko mukhtalif munfi khayalat atay hain maslan ek admi ko khayal ata hai k meray upper jaddu hai to is ka matlab ye hai k is mareez ka zehen ek munfi khayal par teher gaya dilchasp baat ye hai k wo ek taraf to is kefiyat se nikalna chahata hai lekin sath sath wo nikalna nahin bhi chahta.

ab iska rohaniyat me tareeqa elaaj ye hai k jis admi ka zehen ek khayal par markoz hogya or qayam hogya is banday ko is khayal se hata kar ye dosray khayal me daal diya jaay munfi khayal se hatanay keliy rohaniyat me ye tareeqa hai k is banday ko jis khayal me wo giraftar hai is ko ye na kaho k ye galat hai ye bhi na kaho k is ko choro is liy k wo khud hi

chorna chahta hai jab wo chornay me nakam hota hai tab hi wo apnay pas ata hai wo ye kehtay hain k is khayal ko hata k ek jagah se dosri jagah ly jao khayal ko kisi ek nuqtay se hata kar dosray par markoz karna ek mashq hoi ab negetive bini k amal ki amli tawajjiha ye hai k takhleeq k do rukh hain ek masbat rukh hai ek manfi rukh hai ek negetive hai ek positive sari kainat bhi negetive or positive par bani hoi hai camera se tasweer kashi k zariy is ki misaal is tarhan di ja sakti hai k jab camera se hamari tasweer utaari jati hai to pehlay negetive banta hai ye negetive ulta hota hai or jab is negetive ko dosray kaghaz par palta jata hai to wo tasweer seedhi hojati hai ye ulta hona seedha hona ek musalsal amal hai or hamaray sath sath chal raha hai is baat ko jab hum istarhan bayan karen gay hamaray jisam jo humay seedha naazar araha haiye positive hai or jis negetive ki ye tasweer hai wo negetive roh hai roh ALLAH k ek system k tehet apni ek tasweer banati hai isay jisam kehtay hain gosht post or haddiyon k is jisam ka jab hum nay camera k zariy negetive banaya to hua ye k hamari jo seedhi tasweer hai ye tasweer ulat gai or ulat kar negetive hogainegetive honay ka matlab ye hua k ye tasweer negetive honay k baid kaha jasakta hai k ye tasweer roh se qareeb hogai kiyun k roh negetive hai or jisam positive hai jab positive ka negetive bana to jisam jo hai roh se qareeb hogyaroh me bemari nahin hoti roh me koi pareshani bhi nahin hotiroh me time and space bhi nahin hota roh ko nazla khansi bhi nahin hoti or roh ko dimagi marz bhi nahin hotato jab ek mareez positive ki hesiyat se negetive ko bar bar dekhay ga or is ki taarfa mutawajja rahay ga to is ka matlab ye hua k ap is baat ko jaan nahin rahayn hain lekin aap jismani o zehni tor par apni roh ki taraf mutawajja horahay hain ab jitni tawajja apki roh ki janib muntaqil hogi jitnay ziyadah ap roh k sath yakso hojayn gay itnay hi ziyadah muntashir khayalaat toot kar roh k ek nuqtay par markoz hojayn gay or isis hisaab se roh ki tehreqat roh ki roshniyan positive ko muntaqil hojayn gi ab aap yun samjhayn k ek



admi ka negetive hai is negetivek upper dhabbay daal den ab aap is negetive se ek lakh tasweerein banayn gay to is ek laakh tasweeron me dhabbay zaror ayn gay lekin agar negetive saaf hai to jitna negetive saaf hoga utni hi tasweer saaf ay gi khobsurat ay gi roh me dagh dhabbay nahin hain roh me bemari nahin hai jab hum bar bar roh ki taraf mutawajja hongay to zahir hai roh ki tehriqat bhi humay muntaqil hongy or jab roh ki tehreeqat humay muntaqil hojayn gito jo apko khayalat sata rahay hain bemari se mutalliq o ap bhool jayn gay or jab wo khayalat ap bhool jayn gay to sehet ki janib qadam uthayn gay to positive ki hesiyat se ek nuqtay se hat jayn gay isi bemari se mutalliq zehen me khayalat kamzor partay jayn gay or sehet ki taraf qadam barhayn gay.

## AITEKAAF RAMZAN

sawal: mah e ramzan k akhri ashray me loog aitekaaf me beth tay hain aitekar ki kia ehmiyat hai? wazahat farmayn.

jawab: hamaray deen k jitnay bhi arkaan hain aagar in par ghooor kia jaay to arkan e islam ki ek hesiyat infiradi hai or sath sath is rukun ki hesiyat ijtemai hai agar tafakkur kiya jaay to islam ka pegham ye hai k ijtemai hesiyat ko qayam karo infiradi soch se nikal kar ijtemai sooch ko ikhtiyar karo is liy panch waqt ki namaz ba jamat ada karnay ka hukum diya gaya hai har mohallay k loog panch waqt masjid me ikhattay ho namaz e bajamat ada kartay hain is tarhan namaz e jumma k baad namaz e eidein ati hain jis tarhan kisi mohallay k afraad kisi ek jama masjid me ja kar jummay ki namaz ada kartay hain isi tarhan saray sheher k afrad ek jaga jama ho kar namaz e eid ada kartay hain is tarhan haj ek aisa farz hai jis me duniya se lakhon farzandan e touheed khana kaba me hazri detay hain or fareeza haj ada kartay hain ye bhi ijtemai amal hua ramzam ka program bhi ijtemai amal hai aisa program k sari ummat e muslima ALLAH k liy pora din bhooki piyasi rehti hai ALLAH k liy is nay roza rakkha yani is nay khana peena chor dia isliy k ALLAH ye chahta hai k tum subah se sham tak bhookay raho to wo ijtemai tor par subah se sham tak bhookay rehtay hain jab ALLAH nay ye chaha k ab tum bhookay nahin raho to wo iftar kar letay hain ye bhi ek ijtemai amal hai rozay se ye baat samnay ati hai k bhook or piyas se ALLAH k kia talluq hai is ka saaf matlab hai k aap nay pait k taqazon ko ALLAH k liy waqf kar lia to ab ye jo bhook piyas ka shadeed taqaza hai ye ALLAH se hum rishta ho jata hai jis ki wajah se bandah ALLAH ki zaat se qareeb hojata hai.

ye ek faidah hua dosra faidah ye hai k jab insan bhooka or piyasa rehta hai sara din to is k zehen me is k bhookay piyasy rehnay k adaab bhi hain is ko ye maloom hai k rozah rakh k admi jhoot bolay to rozah nahin hota isay ye bhi maloom hai k roza rakh kar agar be imani ki jaay to rozah nahin hota to is k zehen me ye baat ati hai k sara din bhooka rehnay k bawajod bhi agar mera roza nahin hua to is k bhookay piyasy rehnay ka kia faidah to nateja ye nikalta hai k wo rozay me ziyadah se ziyadah is baat ki koshish karta hai k jhoot na bolay or ziyadah se ziyadah is baat ki koshish karta hai k wo ibadat kare.

teesra faidah rozay ka ye hai k insan ki sehet acchi rahay gi bemariyan peda hoti hain is ka kisi na kisi tarha talluq pait se hota hai agar insan ka pait sahi hai to wo bemar bhi nahin hota jo loog khanay peenay me ehtiat kartay hain in ka nizam e hazam durust rehta hai wo bemar nahin hotay wo in logon k muqablay me kam bemar hotay hain jo khanay peenay me be ehtiyat hotay hain ye baat hum sub jantay hain to jab hum subah se sham tak bhookay rahay gay is ka nateja ye hoga k hamaray nizam e hazam ko taqat milay gi or hamari sehet bhi bahal hogiek sehet mand admi duniyawii kaam ho ya deeni kaam ho sahi tareeqay se sir anjam de sakta hai .

cotha faida rozay ka jo rohani nuqta nazar se wo ye hai k insan jab bhooka rehta hai or wo bhook ALLAH k liy hoti hai to is k andar ALLAH k anwar zakherah hojatay hain ALLAH nay khud farmaya hai k:

"rozay ki ajza me khud hoon"

yani ALLAH ki sifaat ALLAH k anwar o tajliyat or roshniyan insan k andar muntaqil hona shuru hojati hain or jesay jesay wo roshniyan insan k andar zakherah hoti hain isi munasbat se roh k andar baledgi peda hoti hai roh k andar taqat peda hoti hai to pehlay ramzan se 19 ramzan tak har roza dar k andar aisi salahiyatein badar or mutahrrik hojati haain jin ka talluq barah rast ALLAH k anwar or rasool alehe salato wasalm k

noor nabowat se hai or roh noor nabowat k anwar se mamoor hojati hai ab jo 19 din bhooka rehna se anwar or roshniyan zakherah hoon gi in se faidah bhi uthana chahiy.

maslan apkaay paas ek behtreen gari hai is k andar petrol nahin hoga to gari nahin chaly gi ya agar petrol kam hai to gari chalay gi or bar bar rukay gi ab is gari ki tenki ko apnay fill kara liya hai ab tenk jab fil hogya to iska matlab ye hai k gari apkaay safar me sahi tarhan kaam aygi or agar ap isay nahin chalayn gay to petrol bhara rahay ga or mumkin hai buhut ziyadah din guzar jayn to wo urh hi jaay misaal naqis hai lekin samjhanay k liy deni parti hai yani musalman rozay dar jab 19 din me apnay andar ALLAH k anwar tajliyat ka zakherah kar leta hai to ab is ka istemal zer e behes ata hai istemal se muraad ye hai k ALLAH ki roshniyan roh ko parwaz ki taraf mail karti hain ab roh ki alam bala ki taraf parwaz honi chahiy.

alam ghaib me dakhil ho kar alam ghaib ka mushahidah karna chahaiy mushahiday k liy buhut ziyadah yaksoi ki zarorat hai buhut ziyadah jismani sukoon zarori hai to jismani sukoon k liy or zehni yaksoi hasil karnay k liy aitekaaf ka masla samnay ata hai yani insan apnay duniyawii mashaghil tark kar k bewi bacchon se dor ho kar ghar baar chor kar ksi ek goshay me sirf or sirf ALLAH k liy beth jaay or wo bethna das din k liy ho.

ab das dinon me 20 k baad se 21 23 25 27 ramzan al mubarak ki ratoon me laila tul qadar ki raat hoti hai ab ALLAH nay quran paak me farmaya:

"hum nay quran ko nazil kiya laila tul qadar me"

quran kiya hai quran ek dastoor al amal hai aisa dastoor al amal jo aap k liy duniyawii rehnumai bhi karta hai or aisa dastoor al amal jo aap k liy alam bala or mawraii duniya k liy bhi rehnumai karta karta hai to laila tul qadar kiya hai?ALLAH farmatay hain laila tul qadar ek hazar mahinon

se afzal hai. ek hazar mahinon se afzal honay ka matlab ye hai k ye raat 30 hazar din or 30 hazar ratoon se behtar hai 30 hazar din or 30 hazar ratoon ka tazkirah jab hum kartay hain k insan din me jagta hai bedar rehta hai yani bedar reh kar zindagi guzarta hai hawas khamisa me reh zindagi guzarta hai jazbat o ehsasaat k sath zindagi guzarta hai or raat me bedari se hat kar khuwab k alam me zindagi guzarta hai jab hum sotay hain to sonay k doran hawas ki raftar din k hawas ki raftar se ziyadah hojati hai is ki misaal ye hai k hum yahan sotay hain to sonay k doran hawas ki raftar din k hawas ki raftar se ziyadah hojati hai is ki misaal ye hai k k hum yahan sotay hain or khud ko london me patay hain koi admi hamara peer hilta hai to phir hum ek second k hazarwein hissa me charpai par mojud hotay matlab ye hai k mahinon ka safar secondon me tay hojata hai khuwab k hawas me hamari raftar barh jati hai ab hum yun kahen gay is ko sciencei nuqta nazar se k ek raat behtar hai tees hazar khuwab k hawason se 30 hazar din k hawas se ab is ka seedha seedha matlab ye hua k ek raat behtar hai sath hazar din raat se yani ek insan jitna safar 60 din or raat me karta hai agar is k andar laila tul qadar k hawas ALLAH k hukum se or rasool alehe salato ki nisbat se mutahrrik or bedar ho jayn to wahi ek bandah ek raat me sath hazar raat or din k barabar safar kare ga.

ye jo loog aitekaaf me beth tay hain ye fil waqiya mawrai duniya me dakhil honay ka program hai or sahi baat ye hai k agar ramzan k rozay 20 din tak sahi manoon me rakh lay or is k baad aitekaaf me betha jaay to zehni markaziyat hasil honay k baad insan ko martaba hasil hota hai huzoor aleh salato wasalm ka irshad hai:

"momin ko martabaehsan hasil hota hai martaba ehsan k do darjay hain ek darja ye hai k bandah mehsos kare k mujhay ALLAH dekh raha hai or ala darja ye hai k bandah ye mesos kare k me ALLAH ko dekh raha hoon"

ramzan k program ki kamiyabi k natejay me agar fil waqiya sahi manon me jiddo jehed or koshish ki jaay to momin ko rasool alehe salto waslaam k irshad martaba ehsan hasil hojata hai or yehi iatefkaaf bhi hai is liy aitekaaf karna chahaiy.

rohani logon ka kehna ye hai k kasrat se dorood shareef kalma tamjeed or quran paak parhna hchahiy quran paak k mani o mafhoom par ghor o fikar karna chahiy maraqba karna chahiy maraqbay se muraad ye hai k aap jab bhi kuch parhen thori der k liy ankhein band kar k beth jayn or ye tasawwur karen k mujhy ALLAH dekh raha hai or jab ALLAH ki rehmat se rasool alehe salato wasalam ki nisbat se ye tasawwuf qayam hojay k mujhay ALLAH dekh raha hai ye char panch din me hojata hai or aitekaaf me admi bethay to phir baqaya din jo hain isay is baat ka maraqba karnachahiy k me ALLAH ko dekh raha hoon or ALLAH dor to nahin ALLAH nay khud farmaya:

"me tumhari rag jan se ziyadah qareeb hoon"

ab ye hai k hum isay dekhein to sahi isay pukarein to sahi ALLAH nay bhi yehi farmaya hai k jahan tum ek ho wahan me dosra hoon jahan tum do ho wahan me teera hoon ALLAH nay ye bhi farmaya hai

"me nay to tumhay ahata kia hua hai me to ek dairah hoon tum is k andar ho"

to ye ALLAH ko jo farman hai jab hum is par ghoor o fikar karen gay ALLAH ko talash karen gay ALLAH kahin door nahin hai ALLAH to hamaray andar bastay hain.

ALLAH dil me bastay hain rag jaan se ziyadah qareeb hain to ramzan aitekaaf hai is k buhut ziyadah fazilat hai ALLAH se dua karen k ALLAH humay ramzan ki barkat se faizyab kare or humay day k hum ziyadah se ziyadah aitekaaf me bethyn or ziyadah se ziyadah maraqba karen

maraqba me ye tasawwur karen k mujhy ALLAH dekh raha hai ye me ALLAH ko dekh raha hoon..