

حَمْدُهُ لِمَنْ نَصَّابَ عَلَىٰ رَسُولِهِ الْمَكْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبِّ الْجَمَادِ الْجَمَدِ



Irfan wo Agahi Ke Kayi Raaz Hain Uthaye
Kayi Chhat Gaye Andhere Lo Ujale Laut Aaye

Lo Ujale Laut Aaye

Noore Nigahe Fehmi Peer
Hazrat Khwaja Sufi Shaikh Mohammed Farooque Shah
Quadri Al Chishti Adil Fehmi Nawazi

MAROOF PEER

Madzilahul Aali

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Intesab

Nahmadahu w Nusalli Alaa Rasoolahil Kareem

Laakho ahsaan w shukr us Rabbe kaynaat ka, karodo darood o salam Aqaaye naamdar Madni Taajdar Sarkare do Jaha Mohammed S.A.W par w sad dar sad ahsaan w shukr Peerane peer roshan zameer Hazrat Gause Azam Dastagir R.A w Khwajae Khwajga Khwaja Moinuddin Chishty R.A w tamaami Auliya w Mashakheene Rizwan Allah Taala ajmaeen ka jin ki roohani imdaad har kadam par shamile haal hai.

Insaan Khuda ka mazhare atam hai. Is liye wo qabiliyat rakhta hai ke sifaate bashri ko fana karke Khuda me mil jaye aur Khuda aur Khuda ke sifaat haasil karke baqa ke martabe ko pahche. Rasool w paighambar A.S Khuda ke Mazhare Khaas hote hain. Husule Maarefat ke liye Insaan ko mukhtalif zaraye se guzarna padta hai. Mere aaqa w maula Peer roshan zameer Hazrat Khwaja Shaikh Mohammed Abdul Rauf Shah Qadri Alchishty Peer FEHMI M.A ne inhi ramooz se aagahi baksh kar khilafate qadriya aaliya khulfayyia w khilafate chishtiya bahishtiya se sarfaraz farma kar musnad rushdo hidayat par fayez kiya. Isi rushdo hidayat ke zaman me kitabul haaza “Lo Ujale Laut Aaye” hai. Jo apne Peerao murshid ki baargahe Wilayat me nazar karta hu.

Gar qubul aftad zahe uzzo sharf

Khakpaye Peer Fehmi Khwaja Shaikh Mohammed Farooque Shah Qadri Alchishty **MAROOF PEER Madzillahul Aali**

DUI KAHA SE PAIDA HOTI HAI ?

Nukta:

Dui aql ki ijaad hai yaani wahmo gumaan hai. Aql garmi ko alag thandi ko alag dekhti w janti hai. Ye dono ko ek dekh nahi sakti ya yu kaho bardasht nahi kar sakti jis ki waja se dui ka janm hota hai. Halake dono ek hi hain. Agar ham duniya se garmi ka naamo nishaan mita de thandi khud ba khud khatm ho jayegi, magar aql ye samajhti hai agar garmi ko mita de to thandi rah jayegi magar aisa hargiz nahi. Jab tak noor nahi tha tab tak andhera nahi tha. Chiz ek hi hai magar aql us ko do hisso me dekhti hai. Jabke wajood dui se bahar hota hai. Maslan wajood ke andar bahne wali quwwat ki rao ek hoti hai. Agar mai kahu ke aap ke pair ki ungli ko tod diya jaye to kya kuch aankh ko fark hoga? Tum kaho ge hargiz nahi hoga, kyuke aankh alag hai aur pair ki ungli alag hai. Magar bahar se kuch fark mahsoos na ho, par andar se aankh ko bahot fark hoga. Kyuke andar se bahne wali quwwate rao ek hai aur badi baat ye hai ke tamaam khulyaat ne hi hasbe zarurat khud ba khud tarakki karke in sifaat ke mausoof bane. Maa ke pet me ek hi khulya hota hai. Waha na ankh hoti hai na hath, na pair na deegar aaza magar juhi daure tarakkiyat shuru hota hai to khulyaat khud ko dahucre banana shuru kar deta hai jis ki badaulat tamaam aaza namudar hone lagte hain. Jitna ahsaas ka madda aap ki ungli me hai utna hi ahsaas ka madda aap ki ankh me bhi maujood hai. Kyuke dono ek khulye se hi to bane hue hain. Dusre lafzo me kaho to ungli dekh sakti hai, jis tarha aankh dekh sakti hai. Jitni gehrai se aankh dekh sakti hai utni gehrai se jism ka har khulya ahsas kar sakta hai.

Sawal: Kya tasawwuf ko budhape me sikhna chahiye ?

Jawab: Tasawwuf jine ka hunar sikhata hai aur jine ka hunar jawani me chahiye budhape me sikh kar kiya kare ge.

Qaul: Har lafz dui se payda hota hai.

SHAOOR KI KISME

Nukta:

Shaoor ki do kisme hain. Ek mai hun ka shaoor dusra hun ka shaoor. Jab tum puri tarha se mit jao ge mahaz ek khali saf ho jao ge, tab bhi shaoor baki rahe ga par mai fana ho jaye ga. "Mai" ka ahsas hi admi ko hamesha bahar ki or dhakelta hai jaise "Mai" ja raha hu, "Mai" kha raha hu.

Qaul: Tagayyur ka naam hi waqt hai. Badlahat ki tezi hi waqt ki raftar hai.

Qaul: Haq ek hai par janne walo ne use alag alag dhang se jana hai.

Raaz

Raaz kya hai ?

Naam aur anaam ke bich me ek hona hai. Isi ka naam hai raaz. Jo kai hote huwe bhi ek bana rahta hai. Use hi ham raaz kehte hai. Raaz ka matlab hota hai jise ham jaan bhi lete hai aur phir bhi nahi jaan pate jise ham pahchan bhi lete hai phir bhi wo anjana rahe jaye. La ilmi ke uper ilm hai aur ilm ke upar raaz hai. Jahil ko ye guman hai ke wo nahi jaanta aur alim ko ye guman hai ke wo jaanta hai. kisi ka qaul hai ke jahil to andhere me bhatakta hai par alim to is se bade andhero me bhatakte rahte hain. Jahil is liye bhatakta hai ke wo nahi janta aur alim is liye bhatakta hai ke mai janta hu jis ki waja se us me se aajizi khatm ho jati hai. Aur takabbur maqam kar jata hai. Raaz janne ka naam nahi, balke janne ke uper uth jana hai. Raaz ke mayni hai ke jo andhere me hai wahi ujale me hai. Paidaish w maut ek hai isi ko janne ka naam raaz hai. Jo raazdan hai, un ka qaul hai "mai" ko mitao kyuke jab tak mai ho ga tab tak raaz ko janne ka shauk w zauq me itna josh na hoga. "Mai" ke mayni hai "mai janta hu mujhe sab pata hai aur jaise hi mai ko fana kare ga fauran raaz ko janne ka josh badh jaye ga. Ek hai ilm se pahle ka raaz. Ek hai ilm ke baad ka raaz. Ek ankh wala raaz ek nabina raaz hai.

Qaul: Sone aur jagne me sirf palak ke kholne aur band hone ka fark hai.

Kasafat aur Latafat me Fark

Jo shaye hame hawaas ke zarye ya hawaas se banaye gaye aala jaat ke zarye hame maloom ho ya jise hum mehsoos kar sake use kasafat kahe ge. Aur jo baghair hawaase khamsa ke zarye maloom ho use hum latafat kahe ge.

"Jis admi me raazo ki samajh aa jati hai wo latafat ka darwaza khol leta hai".

Agar mai baghair kaan ke aap ko sun saku ya baghair ankh ke aap ko dekh saku to ye latafat hai.

Karamat

Karamat wo fail hai jis ki waja samajh me na asake kyu ke har fail ki koi na koi waja hoti hai. Jaise ek admi bimar ho aur doctor se dawa le aur thik hojaye hum isko karamat nahi kahe ge, kyu ke yaha thik hone ki saaf waja maloom ho rahi hai. Magar koi admi kisi buzurg ke qadmo me sar rakhe aur thik ho jaye to use hum karamat kahe ge. kyu ke yaha uske thik hone ki waja maloom nahi ho rahi hai magar isme bhi waja hai. Ek to aisi hai jaise bijli aap ke jism me dakhil ho kar aap ko jhatka deti hai. Ya jismani nizam ko kuch der ke liye sun kar deti hai. Theek isi tarha nek admi ki jismani bijli insani bimari ko thik kar deti hai, jise aaj reki kehte hai. Haqiqi karamat wo hai jaha faayel aur waja ek ho jaye. Jaha do ki gunjaish na ho.

KHWAHISHAT KI HAQEEQAT

Qaul: Jo khwahish se bhara hai wahi kahi pahochna chahta hai.

Qaul: Nafsaniyat se bhara huwa man jaha hai waha kabhi nahi hota aur jaha nahi hai waha sada dolta rehta hai.

Qaul: Nafsaniyat se bhara huwa man raaz se waqif nahi ho pata sirf bahar hi bhatakta rehta hai. kabhi andar dakhil ho nahi pata.

Qaul: Nafs hamesha badlao par jita hai.

Qaul: Sab se badi khwahish koi khwahish na hona.

Qaul: Insan choti khwahish ko badi khwahish se (replace) badal deta hai.

Yani choti khwahish ko isi waqt chodta hai jab uske samne koi badi khwahish ho.

Nukta:

Insan jo chahta hai wahi hota hai yani isi khwahishat ka jod. Agar insan ki tamam khwahishat jhad jaye to insan kya hoga. sirf ek sifar ek khala magar isi sifar se zindagi ka darwaza khulta hai. Aap ek makan banate hai, is me ek darwaza banate hai kabhi khayal karke dekho ke darwaza kya hai. Darwaza ek sifar hai. Darwaze ka matlab hai jaha se dakhil hojana hai. Jaha kuch bhi nahi hai. koi diwar se dakhil nahi ho sakta kyu ke waha kuch hai. Sifar hi kamiliyat ka darwaza hai.

DUI KI HAQEEQAT

Qaul: Jis shakhs ko badsurti ka pata nahi hota use khubsurti ka pata nahi hota.

Qaul: Hum usi baat par zor dete hain jaha muqabil pehle se hi paida ho Chuka hai.

Nukta:

Dui ke khatam hote hi ek bhi khud ba khud khatam ho jata hai log samajhte hain ke dui ke mit jane ke baad, ek baqi reh jaye ga magar haqiqat me aisa nahi hota . Dui ki hi waja se ek dikhai pad raha tha agar hume ek ko batana hai to hume ek ke samne 2,3,4 likhna hogा warna ek ka wajood sabit nahi ho sakta koi use lakir koi kuch samjhe ga. Pahad me uchai aur nichai dono hai magar jab hum pahad ki unchai ko khatam karde ge to khud ba khud nichai khatam ho jaye gi, kyu ke unchai hi ne nichai ko paida kiya hai.

Maqam e Wasl me Socho to ALLAH hai na Banda hai

Faqat ek Naam ki hai Qaid Qatra hai na Darya hai

Bande ke mitte hi khuda bhi mit jata hai, jab tak banda tha tab tak Allah tha. Jaise qatra darya me mit jata hai, qatra qatra nahi reh jata balke darya ho jata hai, aur jaise hi darya qatre se wasl karta hai to darya darya nahi reh jata balke qatra ho jata hai. Jaha qatra mita waha darya khud ba khud mit jata hai phir sawal uthta hai wasl kyu? To ek mayni ye hai ke qatre me darya ki kami thi dusra mayni hai ke darya me bhi ek qatre ki kami thi aur jaise dono mile phir wahi nahi reh gaye, jis tarha qatra mit gaya usi tarha darya bhi mit gaya

dono ke mit jane ka naam wasl hai. Qatre qatre se darya bana hai agar hum Yu kahe to galat na hoga ke qatra chota darya hai aur darya bada qatra hai.

NIZAME ZINDAGI

Nukta:

Bimari jism ka hifazati khol hai. Bimari tandrusti ka hi hissa hai. Nizame zindagi ka inhesar zid par hai. Har chiz apne mukhalif se hi pehchani jati hai. Har chiz apne mukhalif chiz ka khayal deti hai. Zindagi maut ka khayal deti hai. Wajood adam ka isi tarha adam bhi wajood ka khayal deta hai. Jis tarha zindagi maut ka khayal deti hai to maut bhi zindagi ka khayal deti hai. Zindagi hai to maut hai. Zindagi hi maut ka darwaza hai. Jab baat samajh me ajaye to insan na zindagi se bhage ga na maut se ghabraye ga. Insan do me se ek ko chunta hai. Insan chahta hai ke tandrust rahe aur bimari na rahe. Jawani rahe par budhapa na rahe. Acchai rahe par burai na rahe. Jab insan ek ko chunta hai jis ki waja se tanao ajata hai. Ek ko pakadne aur ek ko chodne ke chakkar me khichao ajata hai. Kyu ke har chiz ek dusre se judi hui hai. Jaise raat din se juda huwa hai ya insan dono ko qabool karle ya dono chod de, to pur sukun reh sakta hai. Hum chahte hai ke log hamari izzat kare par jaise hi hum ye sochte hai fouran be izzati ka darwaza khul jata hai. Be bizzati aati isi waja se hai ke hum izzat chahte hai. Jo izzat ke liye tayyar hai wo be izzati ke liye bhi tayyar ho jaye. Chahe koi in dono ko pakde ya na pakde par dono sath sath hai. Sath sath bhi nahi balke ek hi chiz ke do sire hain. Maslan jaise ander ki saans aur bahar ki saans koi saans ander le aur bahar na chode ya bahar chode aur ander na le to mar jaye ga. Bahar chodi jane wali saans bhi

wahi hai jo ander li gai thi bazahir do nazar ane wali saans ek hi hai balke joda hai dono ek dusre ki madad karte hai. Jis se wajood ki hayaat qayam rehti hai.

QUDRAT KA NIZAM

Nukta:

Jawan ke paas taqat hoti hai par mukammal tajurba nahi hota aur budho ke paas mukammal tajurba hota hai par taqat nahi hoti. Yahi qudrat ka nizam hai. Jawan ko taqat ki zarurat hai. Jis se wo aur tajurba hasil kare aur budha marne wala hai aur mar ke kabrastan jane wala hai kabrastan jane ke liye kisi taqat ki zarurat nahi hoti.

MAFOOL AUR FAYEL KI HAQEEQAT

Nukta:

Hum aala sahkhiyat use maante hai jis ne deen o duniya me bahot kuch kiya ho. Hamara paimana ye hai ke wo kya karta hai. "wo kya hai" us se hame koi garz nahi hota hamara aala manne ka paimana hi galat hai, jis ki waja se koi bhi aala ban baitha hai. Jis ka hona koi asar payda na kare to is ka bayan kya asar payda kare ga. Maqnatis (magnet) jaha hota hai ek quwwate kashish ka dayra nizam khud ba khud wajood me ajata hai jo lohe ke zarrat is dayre ke ander hote hai khud ba khud khinche chale aate hain. Agar maqnatis ko khud jana pade to samajh lo ke wo maqnatis nakli hogा. koi fail fayel se bada nahi hota. Jis buzуро ko dekh kar chor chori na chode to us buzurg ke bayan se kya khak chori chod sakta hai. Koi buzurg kisi fail ko apni taraf mansub nahi

karte. Magar mutakabbir shaks har fail ko apni "ana" se jodta hai. Hatta ke wo fail bhi jo nahi karta. Maslan mai saans leta hu. Mai bimar hu. Mai jawan hu. Mai budha hu, ye tamam baate jahalat ke andhere me rehne se payda hoti hai, magar jo haqiqat ke ilm se arasta hota hai use khabar ho jati hai ke fayele haqiqi kaun hai agar kisi buzurg se koi aise fail saadir ho jaye jo kharke adat me shamil ho tab bhi wo buzurg ye hi kahe ge ke karamat ki nahi jati balke karamat ho jati hai.

Qaul: Zindagi ek lambe faile jarya ka naam hai. Jaha koi na koi fail Zahoor me rehta hai, gussa karna_pyar karna_saans lena_jagna_sona wagera.

Qaul: Har khoj wahi dobada khoj hai. Aisi koi khoj na thi jo jani na gai ho. Par jinho ne bhi jana tha wo itne bulandi par the ke wo khoj us waqt logo ki samajh me na asaki aur kahi kho gai jis ki waja se se dobara khoj karna pada.

Qaul: Har pareshani ki waja malikiyat ka daawa hai.

INSAN KA SHAOOR

Nukta:

Is kaynat me jo kuch bhi jana ja sakta hai wo insan ke la shaoor me maujood hai sirf hum be khabar hai, maslan lakho baras ke baad beej me se lakho phal nikle ge wo bhi aaj ke darakht ke phal beej me maujood hai. Aisi koi chiz nahi jisko hum nahi jante the aur ab jaan gaye balke hamare batin me wo

maujood hi tha bas fark itna hai ke ab shaoor me roshni aayi jis ki waja se ham is baat se ba khabar ho gaye.

AADMI KI FITRAT

Nukta:

Jab admi aurat ko chahata hai to uski biwi khush ho jati hai ke mera shohar mujh se mohabbat karta hai par admi zaate aurat se pyar karta hai jo ke uski fitrat hoti hai. Aaj agar is aurat se pyar kar raha hai jo ke uski biwi hai kal ko kisi aur aurat se pyar kar sakta hai jo ke zaate admi ka takaza hai par biwi ye chahti hai ke admi mujh se pyar kare aur kisi dusri aurat se pyar na kare jab admi me se aurat ko pyar karne ki kabiliyat khatm ho jati hai to phir admi apni biwi se bhi pyar nahi kar sakta.

BE SUKUNI KI WAJAH

Nukta:

Sukun isi waqt hasil ho sakta hai jab hamara takabbur puri tarha se khatam ho jaye. Be sukuni ke mayni hai takrao takabbur, Jo kibr se bana hai jis ke mayni hai "bade" ke. Hame khud ko bada banane ke liye dusro ko chota banana padta hai jis ki waja se hamesha takrao rehta hai. Aur sukun ki koi gunjaish nahi reh jati. Ham hamesha lad rahe hai, bahar karobaari ladai, ghar me gharelo ladai, ham hamesha ladai me hai bas morcha badal jata hai.

Qaul: Admi usi chiz ka dikhawa karta hai jis se puri tarha se lutf andoz nahi hota.

Qaul: Apne bachao ke liye har koi lad raha hai magar wahi jeet pata hai jo sab me behtar ho.

MAI KA MAKAAAM

Nukta:

Makan diwar ka naam nahi balke us ke ander ki khali jagha ka naam hai. Jaise matka bahar se lagta hai. Jaise matti se bhara ho magar ander se khokla-wa-khali hota hai haqiqat me matka khali jagha ka hi naam hai. Hamara jism bhi makan ki tarha hai aur uske andar ki khali jaga wahi "ham" hai.

Qaul: Jankari hi janne se rok deti hai. kyu ke har jankari adhuri aur udhar hoti hai.

Qaul: Ham Allah ke bare me jante hai par Allha ko nahi jante.

KHAYAL

Nukta:

Jis khayal ki ham mukhalifat karte hai us khayal ko jaga mil jati hai. Phir wahi khayal hame satane lagta hai is liye ham kisi bhi chahe acche ho ya bure khayal ki nafi kare na asbat. Jo khayal araha hai use aane de jo khayal ja raha hai use jane de.

SIFAR KE MAAYNE

Nukta:

Khali jaga ko bhara ja sakta hai par khatam nahi kiya ja sakta. Jaise ek makan khali ho aur ham samaan se bhar de to iska matlab khali jagha khatam nahi hogi, balke chup gai khali jagha koi chiz nahi hai jise khatam kiya ja sake. Balke khali ka mayni hai kuch nahi. Jo nahi hai use kaise khatam kiya ja sakta hai. Phir jaise hi ham saman hata de ge wo khali jagha dobara zaahir ho jaye ge, ye nahi ke wo kahi bahar se aye ge.

Qaul: Jo aadmi awrah sun kar laut jaye us ki koi manzil nahi hoti.

Ishara:

Muraqba aql ki upri sateh ko todne ke liye kiya jata hai upri sateh jaise hi tutti hai to andar daakhla ho jata hai phir andar ki ankh se har chiz saaf nazar aane lagti hai.

KAMIL W MUKAMMAL

Nukta:

Insan do hisso me bata huwa hai. Pehla hissa samajh ka hai, dusra hissa kartapan ka hai. Magar uljhan ye hai ke jo hissa samajh ka hai jo samjh leta hai magar us ke paas koi kaam karne ki koi taqat nahi hoti jis ke paas kaam karne ki taqat hoti hai us ke paas quwwat samajh nahi hoti. Agar ham na samajh bante hai to is hisse me dakhla ho jata hai. Jaha samajh ka guzar nahi. Ahista ahista kar ke dono hisso me aana jana shuru ho jata hai phir ek din wo

aata hai ke dono hisse ek ho jate hain. Jaha insan kamil w mukammal ho jata hai.

Qaul: Gussa pagal pan hai par waqt taur par.

Raaz:

SAWAL:

Insan apne asl chehre ko pehchane ke asal chehra konsa hai. Wo jo maa ke pet me banaya ya wo jo bachpan me tha ya wo jawani me tha, ya wo jo budhape me tha maa ke pet se le kar akhri saans tak karodo martaba chehra badal jata hai phir kaise maloom kare ke hamara asal chehra konsa hai ?

Jawab: Asal hamara wo chehra hai jab hamara wajood bhi na tha, khuda ki bhi asal surat kya hai ye bhi usi waqt maloom hogi jab tum apni asal surat talash kar lo ge.

DEKHNE KI QUWWAT

Nukta:

Abhi tak insan ne kisi bhi chiz ko nahi dekha balke har chiz ka aqs dekha hai, ham aqs dekh kar guman me pad jate hain ke ham ne is chiz ko dekha halanke haqiqat is se alag hai jab ham kisi chiz ko dekhte hai to is chiz ka aqs hamare ankh par girta hai, phir is aqs ko dimag dekhta hai aur ham samajhte hain ke ham is chiz ko dekh rahe hain. Maslan kisi admi ko agar peeliya ho jaye to us admi ko har chiz peeli nazar aye gi jab ke us chiz ka rang kuch aur hi kyu na ho ek haqiqat ye bhi hai ke 100 admi me se har dusre admi ke dekhne ki

quwwate rang me farak hai. Kisi ko ek khaas rang pasand nahi ata_isi tarha hamari ankh ka aqs kaan par padta hai isi tarha hamare ahsas ka aqs jild par padta hai.

Ishara:

khuda ko manne wale kehte hain ke khuda hai aur khuda ko na manne wale kehte hain ke khuda nahi hai aur ham samajhte hai ke ya to khuda hai ya nahi hai faisla ho gaya_magar in dono baato ke ilawah bhi sach kuch aur bhi ho sakta hai. Ek khuda hai dusra khuda nahi hai_teesra khuda hai bhi aur nahi bhi chauhta kuch aur jis ke bare me kaha nahi ja sakta_maslan koi kahe ke matka waha par hai par koi kehsakta hai ke wo matka nahi balke matti hai ya koi keh sakta hai wo na to matka hai na to wo matti hai ya to koi keh sakta hai ke wo matka bhi hai aur wo matti bhi hai. Ya koi ye bhi kehsakta hai ke ye dono ke ilawah kuch aur bhi hai.

Qaul: Har saans par ham marте hai aur jite hai.

Ishara:

Jo saans andar arahi hai wo bahar jane ki taraf ishara hai aur jo saans bahar ja rahi hai wo phir andar aane ke liye himmat jutana hai kyu ke jo saans bahar ki taraf ja rahi hai us se phepde khali ho jate hai juhi phepde khali ho jate hai to in me phir se bharne ki taqat payda ho jati hai.

ILME NAFSIYAAT

Insan ke andar jo chal raha hai is ka jismani harkaat se pata lagaya ja sakta hai. Maslan koi aurat kisi admi ko pasand na karti ho to us admi se baat karte waqt uski kamar thodi piche ki aur jhuki hogi. Agar koi admi dukan par kapda le raha ho to dukan daar admi ki ankh ki taraf dekhta hai ke uski ankh kis kapde par zyada der tak rukti hai aur baat samajh me ajati hai. Maahire nafsiyaat ka kehna hai ke 3 second se zyada kisi ki or dekhna goya uski zindagi me mudakhilat karna hai.

Ilm Nafsiyat - I

Insan lafzo se is tarha bandh gaya hai ke khud apne se baat karne ke liye bhi lafzo ka sahara leta hai jab ke alfaz dusro tak apni baat pahchanne ke liye istemal kiye jate hai. Ek admi jo rozana salam karta ho aur jawab deta ho magar ek din salam karna ya salam ka jawab na dete to logo ka us admi ko dekhne ka nazariya tha pura badal jata hai. Phir log kehte hain ke isko bohot ghamand agaya hai. Thoda maal kya agaya sahab ka tevar badal gaya_sirf ek lafz ke liye ham us admi ko puri sawane umri badal dete hai. Ye hai lafzo ka asar har koi jitna ho lafzo ko zyada se zyada dimag me jama karne ke koshish me lage rehte hain. Taake logo par meri baat ka zyada se zyada ruwab jam sake.

Qaul: Is duniya me insan se zyada kam aql koi nahi hai. Ek mayni me.

Aurat ka Raaz

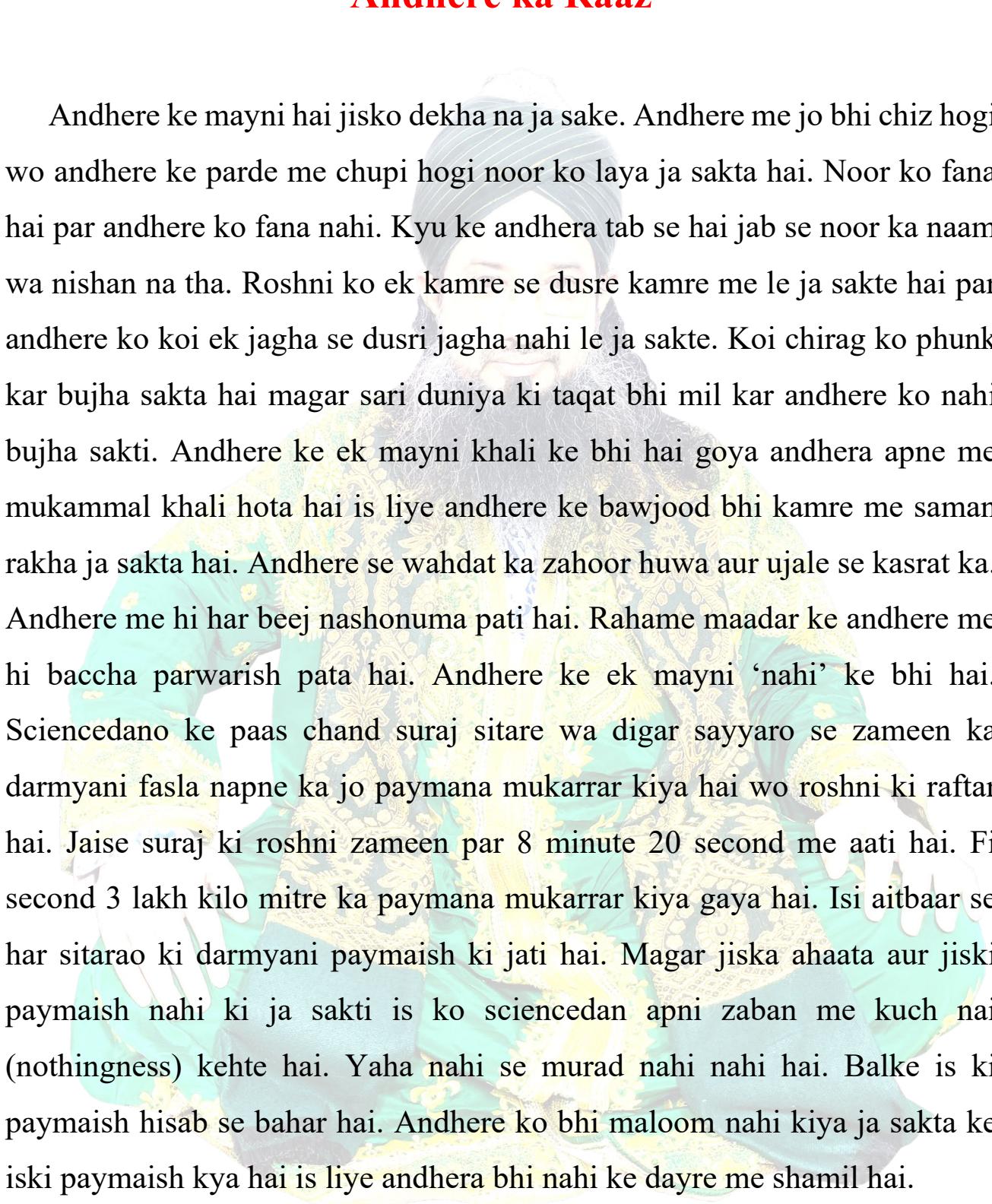
Aurat ka raaz andhero ka raaz hai. Jo aurat ka raaz samjha wo khuda ka bhi raaz samajh sakta hai. Mard ke "nahi" ke mayni "nahi" hote hain. Magar aurat ke "nahi" ke mayni "nahi" ke bhi hote hai aur "han" ke bhi hote hain. Ek atom bomb se bhi zyada taqat ek aurat ko baccha payda karne me lagti hai _ ek mard ka baap banna rasmi hai, goya us ne kisi fail ka aghaaz kar diya magar is fail ko anjam tak pahchana sirf aurat ka kaam hai. Isi liye aurat ka maa banna rasmi nahi balke faile haq hai. Aaj science ne itni taraqqi kar li hai ke wo mard ke sperm ko hazar saal tak sambhal sakta hai. Ek admi marne ke 10 hazar saal baad bhi baap ban sakta hai par maa banne ke liye aurat ka zinda hona zaruri hai. Admio ne hazaro ijadaat kiye par aurat ki sirf ek ijaad hai wo hai kisi ko zinda payda karna. Qudrati nizam ke aitbaar se agar 100 ladkiya payda hoti hain to 116 ladke payda hote hain. Bade hote hote 116 ladko me se sirf 100 ladke zinda rah jate hai aur 16 ladke mar jate hain. Isi tarha tadaad barabar ho jati hai. Aurat mard ke muqable me kuch baras zyada zinda reh sakti hai.

Aur mard ke muqable me kam bimar hoti hai. Aurat baghair kuch kiye sab kuch kar sakti hai par admi ko kuch karne ke liye kuch karna padta hai. Aurat baghair kahe wo keh sakti hai jo admi lafzo ka zakhera rakh kar bhi nahi keh sakta. Aurat me har chiz qubool karne ka qudrati madda hota hai. Aur admi me hamla karne ka madda hota hai. Khuda ko pane ka raaz bhi aurat ke raaz me zam hai. Khuda ko koi hamla kar ke jeet nahi sakta balke aurat ki tarha

zer ho kar apne dil ka darwaza khol de to khuda khud ba khud us ke dil me dakhil ho jata hai.

Pur khamosh intezar ek aurat kar sakti hai mard nahi. Aurat ko jab bhi budhana ki nazar se dekha gaya to is liye ke wo maa hai aurat maa ke maqam ki waja se jitni budhana pai itni budhana wo kisi ki biwi ban kar na pa saki. Aaj bhi samaaj aurat ko agar kisi khas award se nawazta hai to wo hai maa. Jaise mother teresa ,ummul momineen wagera. Jab ladka payda hota hai to uske (sex hormones) baad me banna shuru hote hain. Magar jab ladki payda hoti hai to uske tamam ande wo sath le kar payda hoti hai. Yani ladki mukammal payda hoti hai aur ladka baad me mukammal hota hai. Is liye ladki me ek tarha ka sukoon hota hai aur ladke me ek tarha ki bechaini hoti hai. Ladke ko pur sukoon banane ke liye tarike dhunde jate hai aur ladki ko be chain karne ke liye tarike dhunde jate hai aur ladki ko be chain karne ke liye zarya talash kiya jata hai. Iski bahot gehri waja hai ke ladki jis sex chrome se payda hoti hai us ke (cell) xx hote hai yani dono ek hote hai aur ladka jis sex chrome se payda hota hai us ka ek (cell) x aur dusra (cell) y hota hai. Wo dono barabar nahi hote aurat me (balance) hota hai yani ek x hai to dusra bhi x hai. Magar admi me (balance) nahi hota. Kyuke dono khulye mutzaad juda hote hain. Aurat ki khubsurti ka raaz bhi isi xx me hai. Is ki ek jaisi raftar se khubsurti badhti hai magar mard ki raftar ek jaisi nahi hoti is liye mard ki waisi khubsurti taraqqi nahi pati jaisa ke aurat ki khubsurti me baat hai aurat ke wajood ko banane wale 48 atom hai wo pure hai 24+24 kar ke aur admi ko banane wale 47 hai bas ye ek ki kami admi ko zindagi bhar daudati hai, is dukan se us dukan. Zameen se chand tak jo ek kam hai wo pura hona chahta hai. Aurat ke isi tawazan ki waja se in me har chiz ki kabuliyat ka maadda mard ke muqable me zyada bohot zyada hota hai. Aurat ka maa banna uska phailao hai aur baap ke liye mahaz baaise fikr.

Andhere ka Raaz



Andhere ke mayni hai jisko dekha na ja sake. Andhere me jo bhi chiz hogi wo andhere ke parde me chupi hogi noor ko laya ja sakta hai. Noor ko fana hai par andhere ko fana nahi. Kyu ke andhera tab se hai jab se noor ka naam wa nishan na tha. Roshni ko ek kamre se dusre kamre me le ja sakte hai par andhere ko koi ek jagha se dusri jagha nahi le ja sakte. Koi chirag ko phunk kar bujha sakta hai magar sari duniya ki taqat bhi mil kar andhere ko nahi bujha sakti. Andhere ke ek mayni khali ke bhi hai goya andhera apne me mukammal khali hota hai is liye andhere ke bawjood bhi kamre me saman rakha ja sakta hai. Andhere se wahdat ka zahoor huwa aur ujale se kasrat ka. Andhere me hi har beej nashonuma pati hai. Rahame maadar ke andhere me hi baccha parwarish pata hai. Andhere ke ek mayni ‘nahi’ ke bhi hai. Sciencedano ke paas chand suraj sitare wa digar sayyaro se zameen ka darmiyani fasla napne ka jo paymana mukarrar kiya hai wo roshni ki raftar hai. Jaise suraj ki roshni zameen par 8 minute 20 second me aati hai. Fi second 3 lakh kilo mitre ka paymana mukarrar kiya gaya hai. Isi aitbaar se har sitarao ki darmiyani paymaish ki jati hai. Magar jiska ahaata aur jiski paymaish nahi ki ja sakti is ko sciencedan apni zaban me kuch nai (nothingness) kehte hai. Yaha nahi se murad nahi nahi hai. Balke is ki paymaish hisab se bahar hai. Andhere ko bhi maloom nahi kiya ja sakta ke iski paymaish kya hai is liye andhera bhi nahi ke dayre me shamil hai.

BEHOSHI KI WAJA

Nukta:

Hasad, kina, bugz, gussa, fareb tamaam tar adat khabisa hamare me gaflat ki waja se dakhil ho pate hai. Hamari be hoshi ka markaz aur sabab hamara Mai pana wa ananiyat hai. Jab ham kisi muqaddas makam par jate hai to hamara qalb ek ajeeb kism ka sukoon mehsoos karta hai. Phir jab ham waha se chale aate hai to wo sukoon gayab ho jata hai jaise ke tha hi nahi iski waja ye hai jitni der tak ham us muqaddas maqam par the utni der tak hamara wajood "mai pana" se khali tha isi liye hamare wajood me sukuniyat thi, hamara "mai pan" wajood me fasaad barpa karta hai. Kabhi socha hai jab ham so jate hai aur phir uthte hai to ek tarha ki tazgi mehsoos karte hai jo sare din me kaam aati hai. Is ki bhi ye waja hai ke jab ham so jate hai to mai pan bhi so jata hai phir subha quwwat mil jati hai. Hamara takabbur har waqt badalta rehta hai magar itni tezi se ye badlao hota hai jiski waja se hame is ke badlao ki khabaar nahi ho pati_baccha maa ke pet me 24 ghanta sota rehta hai. Qudrate kamla bacche ko 24 ghante sulaye rakhti hai taake us ko apne "mai" ki khabar na ho jaye warna wajood ki tamir ruk sakti hai. Phir baccha duniya ke aab o hawa me aata hai aur 22 ghante, phir 20 ghante ayse karte karte wo jawani me 8 ghante aur budhape me 4 ghante par ajata hai. Jab 4 ghante me ajata hai to wajood me todne ka kaam shuru ho jata hai. Bil akhir maut waqaye ho jati hai. Takabbur bhi qudrati hai jis tarha bimari bhi qudrati hai. Zahar bhi qudrati hai magar ham zahar bhi pina chahate hai aur marna bhi nahi chahte jo zahar piye ga wo zarur marea.

Qaul: Har khwahish insan ko bahar se pareshan karti hai magar ummid insan ko andar se pareshan karti hai.

SUKOON KI HAQEEQAT

Nukta:

Aayate Qurani hai "jaan lo Allah ke zikr me dilo ka sukoon hai" har zakir ki yehi shikayat hoti hai ke hame sukoon nahi mila. Aysa kyu hota hai zara samjhe, jab zakir zikr karta hai to us ka sara khayal sukoon par hota hai ke itni der se zikr kar raha hu sukoon nahi mila. Balke aur be chain ho jata hai yahi waja hai ke wo raaz jo ayat Qurani me hai samajh me nahi aata. Ham sukoon ke liye zikr karna chahte hai, jab ke raaz ye hai ke zikr me sukoon hai. Baat to ek jaisi maloom hoti hai par zameen wa asman ka farak hai. Yani sukoon koi nahi paida kar sakta na kahi bazar me milta hai balke jab zakir zikr me kho jata hai to sukoon khud ba khud paida ho jata hai.

Ishara: Ghair mamuli insan kon hai?

Har admi apne apko mamuli samajhna nahi chahta balke gair mamuli samajhta hai. Haqiqat me gair mamuli insan wo hai jo apne apko mamuli samajhta hai ye hi wo sifat hai. Jo ek aam admi ko khaas kar deti hai.

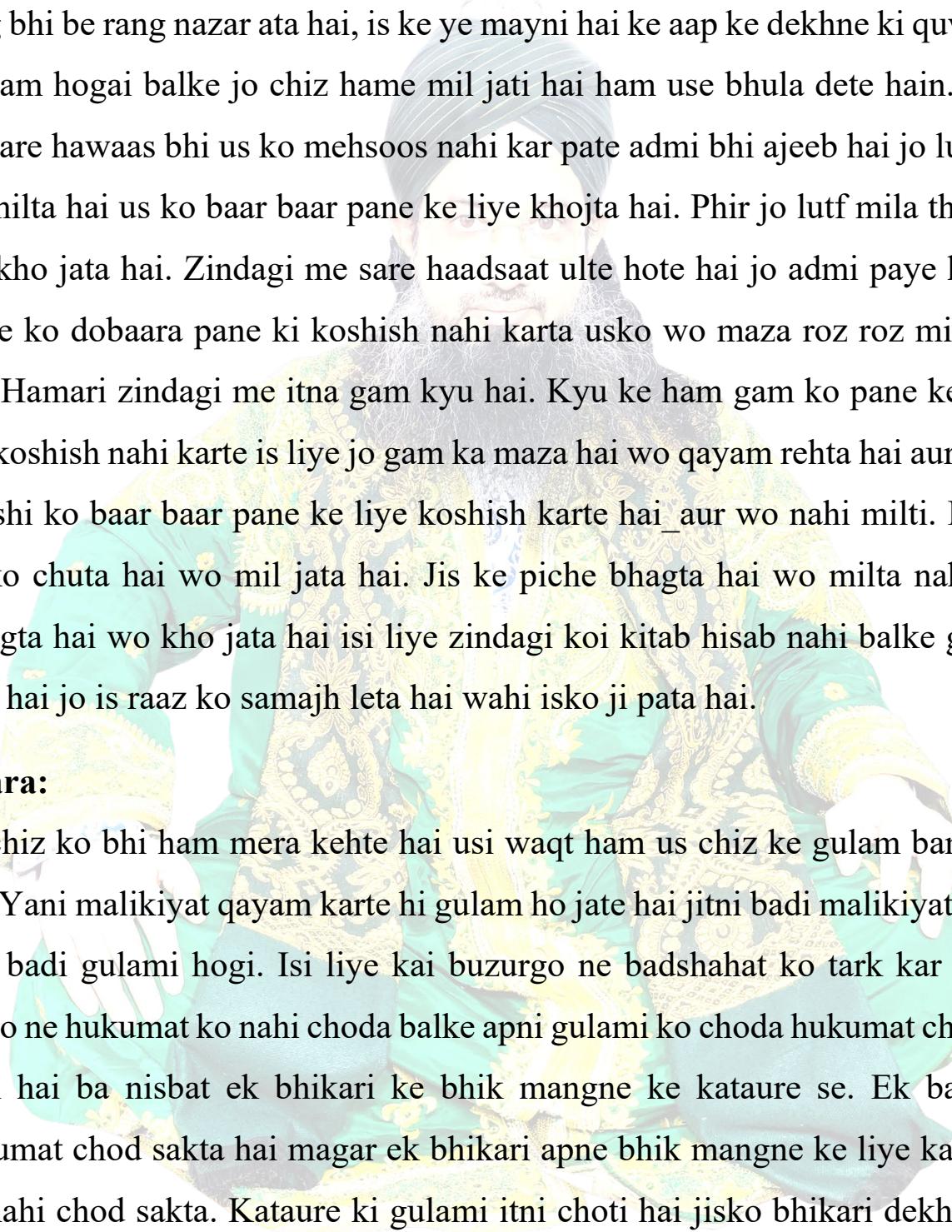
Ishara:

Baccha duniya me akar jo pehli chiz leta hai wo saans hai. Koi baccha saans leta huwa payda nahi hota, akar saans leta hai. Aur koi insan jab duniya se rukhsat hota hai to jo chiz akhir me chodta hai wo bhi saans hai. Koi insan saans leta huwa duniya se nahi jata, isi liye kaha jata hai ke zindagi ek dayere

ke manind hai jaha se shuru waha par khatam bhi hai. Yaad rahe zindagi me kuch bhi sidha nahi par ham har chiz ko sidha dekhna chahte hai isi liye chauk jate hai. Zindagi ki raftar dayra numa hai. Sirf zindagi ki raftar hi nahi balke zameen, chand, suraj har ek ki raftar dayre numa hai.

Ishara:

Jis chiz ko bhi ham baar baar mehsoos karte hai wo chiz mar jati hai. Agar mujh ko kisi se bhi pyar hai to mai din me 4 dafa pata lagana chahta hu ke pyar hai ke nahi, puch lena chahta hu, zarya talash karta hu, jis ke zarye kahlaya ja sake ke ha pyar hai. Chahne wale hi chahat ka qatl kar dete hai ye baat mahaz pyar par hi nahi balke zindagi ke tamam pahlu par bhi baat lazim aati hai. Agar kisi ko ye baat baar baar yaad aati ho ke mai afzal hu to wo shaks khud apne haaton se apni afzaliyat ko mita deta hai. Akhir aysa kyu hota hai ke jis chiz ko ham baar baar mehsoos karte hai wo mit jati hai to is ki waja hai, pahli waja ye hai ke ham isi chiz ko baar baar mehsoos karna chahate hai. Jis par hamara bharosa nahi hota andruni taur par jo hame bharosa nahi hai isi bharose ki janch karne ke liye ham baar baar ayesa karte hai. Aksar zakirin wa murakib aur murakba se talluk rakhne walo ki ye shikayat hai ke jaise hame pehle maza aata tha ab hame waisa maza nahi milta. kyu ke zakir wa shagil isi maze ko dobaara pane ke liye wahi amal baar baar karte hai jis ka pehli dafa tajurba hasil kiya tha _baar baar wahi amal dohrane ki waja se wo amal basi ho gaya _aur basi hue ki waja se us amal ko mehsoos karne ka jo madda tha wo khatam ho jata hai. Maslan agar ham ek hi kisam ka attar rozana lagate hai to bhala sari duniya ko is ki khabar lag jaye par ham ko iski khabar nahi hogi. Hamare naak ke natthe us khushbu ko



faramosh kar dete hai. Agar kisi khubsurat rang ko bhi baar baar dekhte rahe to apki ankh ka talluk baar baar dekhne ki waja se tut jata hai. Phir khubsurat rang bhi be rang nazar ata hai, is ke ye mayni hai ke aap ke dekhne ki quwwat khatam hogai balke jo chiz hame mil jati hai ham use bhula dete hain. Phir hamare hawaas bhi us ko mehsoos nahi kar pate admi bhi ajeeb hai jo lutf us ko milta hai us ko baar baar pane ke liye khojta hai. Phir jo lutf mila tha wo bhi kho jata hai. Zindagi me sare haadsaat ulte hote hai jo admi paye huwe maze ko dobaara pane ki koshish nahi karta usko wo maza roz roz mil jata hai. Hamari zindagi me itna gam kyu hai. Kyu ke ham gam ko pane ke liye koi koshish nahi karte is liye jo gam ka maza hai wo qayam rehta hai aur ham khushi ko baar baar pane ke liye koshish karte hai_aur wo nahi milti. Insan jis ko chuta hai wo mil jata hai. Jis ke piche bhagta hai wo milta nahi, jo mangta hai wo kho jata hai isi liye zindagi koi kitab hisab nahi balke gahra raaz hai jo is raaz ko samajh leta hai wahi isko ji pata hai.

Ishara:

Jis chiz ko bhi ham mera kehte hai usi waqt ham us chiz ke gulam ban jate hai. Yani malikiyat qayam karte hi gulam ho jate hai jitni badi malikiyat hogi utni badi gulami hogi. Isi liye kai buzurgo ne badshahat ko tark kar diya. Unho ne hukumat ko nahi choda balke apni gulami ko choda hukumat chodna asan hai ba nisbat ek bhikari ke bhik mangne ke kataure se. Ek badsha hukumat chod sakta hai magar ek bhikari apne bhik mangne ke liye kataure ko nahi chod sakta. Kataure ki gulami itni choti hai jisko bhikari dekh nahi sakta. Apne ilawah kisi par malikiyat ka dawa karna gulami hai.

Ishara:

Jab koi amal kamyab ho jaye to khud ko ojhal kar lo is ke pehle ke dil me ye khayal pukhta ho jaye ke ye amal mai ne kiya hu aur takabbur use barbad kar de. Magar ham ulta karte hai, jab ham naakam hote hai to ojhal ho jate hai taake logo ko hamari na kaami ki khabar na lage.

Qaul: Tamam khwahishat ka darwaza jism hai.

MAKAAME WAHDAT

Nukta:

Har payda hone wala baccha makame wahdat me payda hota hai magar ye makame wahdat uske la shaoori me hota hai. Baccha jab payda hota hai to use kisi farak ka pata nahi hota us ke jism aur shaoor me koi lakir farak nahi hoti jism aur shaoor ek hi wajood ki tarha badhte hai. Magar zindagi ki zarurate, tahzibe, samajh, hifazat jism aur shaoor me farak payda karna shuru kar deta hai. Bacche ko agar bhuk lagti hai to bhi hame use sikhana padta hai ke jab bhuk lage usi waqt khana mile ye zaruri nahi bhuk ko rokna bhi zaruri hai. Jab nind aye bistar mil jaye ye bhi zaruri nahi. pyas lage aur pani mile ye bhi zaruri nahi. Har chiz par kabu rakhna bhi sikhna padta hai. Jaise hi bacche me kabu rakhne ki kabiliyat ajati hai isi waqt use ilm ho jata hai ke mai alag hu aur jism alag hai kyu ke jism ko bhuk lagti hai aur mai bhuk ko rok leta hu jism ko nind aati hai aur mai nind ko rok leta hu mai rok sakta hu. Jise mai rok sakta hu is se mai alag ho jata hu jaise jaise kabu rakhne ki kabiliyat me tarakki hoti jati hai waise waise jism aur shaoor me darar padna shuru ho jati hai. Wo darar roz baaroz badi hoti chali jaati hai. Ye darar jitni badi hoti jati

hai_itna wajood ke sath ek hona mushkil ho jata hai. Jise apne wajood ke sath ek hona bhi mushkil ho gaya ho use itne bade Rabbul alameen ke sath ek hona aur mushkil ho jata hai. Chand tajrubaat wa halaat ke peshe nazar bacche ki bhalai ke liye jo talim o tarbiyat di jati hai taake jab halaat khush gawar na ho sabar wa zabit aur kabu ka madda hona chahiye. Umr ke sath sath takazo me bhi azafa ho ga in maango ko pura karne ke liye wo koi galat raah ikhtiyar na karle isi liye aisi tarbiyat ki ashad zarurat hoti hai. Jo nasal dar nasal chali aati hai magar ye hi tarbiyat tamam zindagi ka nizam markaz ban jati hai dhire dhire aisa lagta hai ke jo maang kar raha hai wo alag malum hota hai aur jo rok raha hai wo alag malum hota hai. Khwahish alag aur aql alag malum hone lagti hai. Aql aur khwahish jaise hi do malum hone lagte hai hamare andar do hisse ho jate hai phir ham puri zindagi unhe do hisso ki kashmaksah me pareshan hote rehte hain. Khwahish apni maang karne lagti hai aur aql usko kabu karne lagti hai. Dhire dhire pura wajood apas me taksim hona shuru kar dete hai. Naaf ke niche ka hissa khwahish se jud jata hai aur naaf ke upar ka hissa aql se jud jata hai. Isi liye zere naaf wala hissa hamesha chupaye rakhte hai hamari pehchan ka nishan hamara sar ban jata hai jaha par hamari aql hoti hai. Jo insan apne jism ko kaseef rooh aur rooh ko latif jism samajh pata hai wo hi dui ko khatam kar pata hai phir wahdat ka jo ahsas hota hai wo ayen shaoori me hota hai.

ZINDAGI KA ASL MAKсад

Nukta:

Jo log zindagi ka maksad talashte hain wo zindagi ko ji nahi pate un ki puri zindagi isi sawal ke ghore me guzar jati hai ke akhir zindagi ka maksad kya hai par ek talkh haqiqat ye bhi hai ke zindagi ka koi maksad nahi balke zindagi hi maksad hai. Agar koi admi jawab talash kar lata hai ke zindagi ka maksad khuda ko pana hai to phir sawal wahi hogा ke phir khuda ko pane ka kya maksad. Isi liye mai kehta hu ke koi bhi maksad zindagi se bahar nahi hosakta magar hamari be waqfi har waqt koi na koi maksad dhund lati hai kyu ke hamne samajhdar admi ki ye nishani maan li hai ke samajhdar admi koi bhi kaam baghair maksad ke nahi karta. Zara khelte huwe baccho se pucho ke tum kyu khel rahe ho? to wo bacche khamosh ho jaye ge kyu ke bacche khelne ke liye khelte hai. Un ka khelne ka koi maksad nahi hota aur ham khel bhi baghair maksad ke nahi khel sakte jab khel bhi kisi maksad ke liye khela jata hai to waha haar aur jeet ke mayni badal jate hai jise bhi jina hai wo aaj hi me ji sakta hai aur maksad ke mayni hai ke kal me jina. Kal me koi jiya hai na ji sakta hai kal ke mayni hai jo abhi hai nahi, jo abhi hai yahi hai maujood hai isi me jiya ja sakta hai. Mere kehne ka ye bhi mayni hai ke kisi admi ko kal train pakadna hai wo aaj hi train pakad le ya hath par hath rakh kar baith jaye. Kal ki train ka time table aaj hi bana hogा magar time table banate waqt is lamhe ko bhi jiye ke mai time table bana raha hu lekin ham kal ki train ke liye aaj pura din pareshan rehte hain. Agar ham dubte huwe kisi admi ko bachate hai to abhi uske bachane ki khusi bhi hasil na hui thi ke ham hazaro khayalat dil me le aate hain ke kisi ne ham ko dekha ke

nahi dekha. Kal ke akhbaar me hamare karnaame ka zikr hoga ke nahi. Thodi si khushi bhi kal ki nazar ho jati hai. Jise bhi zindagi ka maza pana hai wo jine me hi pa sakta hai jis tarha khane ka maza khane me hi paya ja sakta hai na ke khelne me aur khelne ka maza khelne me hi paya ja sakta hai na ke khane me. Jo admi jine ke liye jiye ga wo hi jine ka sukh pa sakta hai wo hi zindagi ki khushiya le sakta hai. Jaise hi ye baat samajh me ajaye ke zindagi hi apna maksad hai yani jina hi maksad hai waise hi sawal ka rukh badal jaye ga ke zindagi hi apna maksad hai yani jina hi maksad hai waise hi sawal ka rukh badal jaye ga tab ham ye nahi puche ge ke kis liye jiye tab ham puche ge kaise jiye "kaise" ruhaniyat paida hoti hai. Islam payda hota hai tasawwuf ka zahoor hota hai science wajood me aati hai tamam Ambiya e karam ka nuzul hota hai.

KHUDA KI TALAASH

Nukta:

khuda ko jo janne ke liye nikle hai wo khuda ko jaan nahi sakte kyu ke khuda ko jana nahi ja sakta. Is liye ke jise ham jaan letे hai uski ek shakl ban kar hamari jankari me qaid ho jati hai. Khuda har qaid se mubarra hai. Khuda jo hai jise ham chu nahi pate dekh nahi pate jis ke hone se inkar na kiya jasake. Wo aise maujood hai jaise kahi bhi na ho jo tamam jaan lene ke baad bhi baki reh jaye wo khuda hai.

Qaul: Admi usi se mohabbat kar sakta hai jis se nafrat kar sakta hai.

PAGAL HONE KA RAAZ

Nukta:

Pagal hone ka raaz khud se bahar ki daud hai. Jitna aap pagal ho jaye ge utne hi dukhi ho jaye ge. dukhi ki jagha ka naam hi jahannum hai. Kisi ne kuch keh diya ham uske piche daudne lagte hai. Raat ki nind din ka chain haram kar dete hai. Koi tarakki kar raha hai to ham daudne lagte hai jo khud se bahar juwa lagaye ga wo haar jayega. Bahar ki koi chiz milti nahi phir pagal pan hi reh jata hai.

Nukta:

Gusse ke baare me ham hamesha sochte hai ke gussa bahar se aata hai balke gussa andar se hi aata hai. Hamare andar ka bartan sada gusse se bhara rehta hai. Magar bila waja agar hamne gussa kiya to log hame pagal samjhe ge is liye gusse ko bahar nikal ne ke liye koi na koi bahana dhundte hai_is baat ko ek tajurbe ke zariye samajhte hai. Ek admi ko 10 din ke liye ek kamre me band kar do wo admi 4,5, din me hi kamre ke andar bartan par apna gussa nikalna shuru kar dega. Phir akhir me jab use kuch na mile to khud par gussa karte huwe mil jaye ga aur ho sakta hai ke jab bahar aye to ek pagal aur us me kuch farak mehsoos na ho.

Sawal: Jis tarha hamne digar chizo ka maza liya hai kya ham gusse ka bhi maza chak sakte hai?

Jawab: Gusse ka bhi maza chaka ja sakta hai. Jab gussa puri tarha se ajaye to thodi der ke liye ankhe band kar le andar gusse ki lizzat ko mehsoos kare

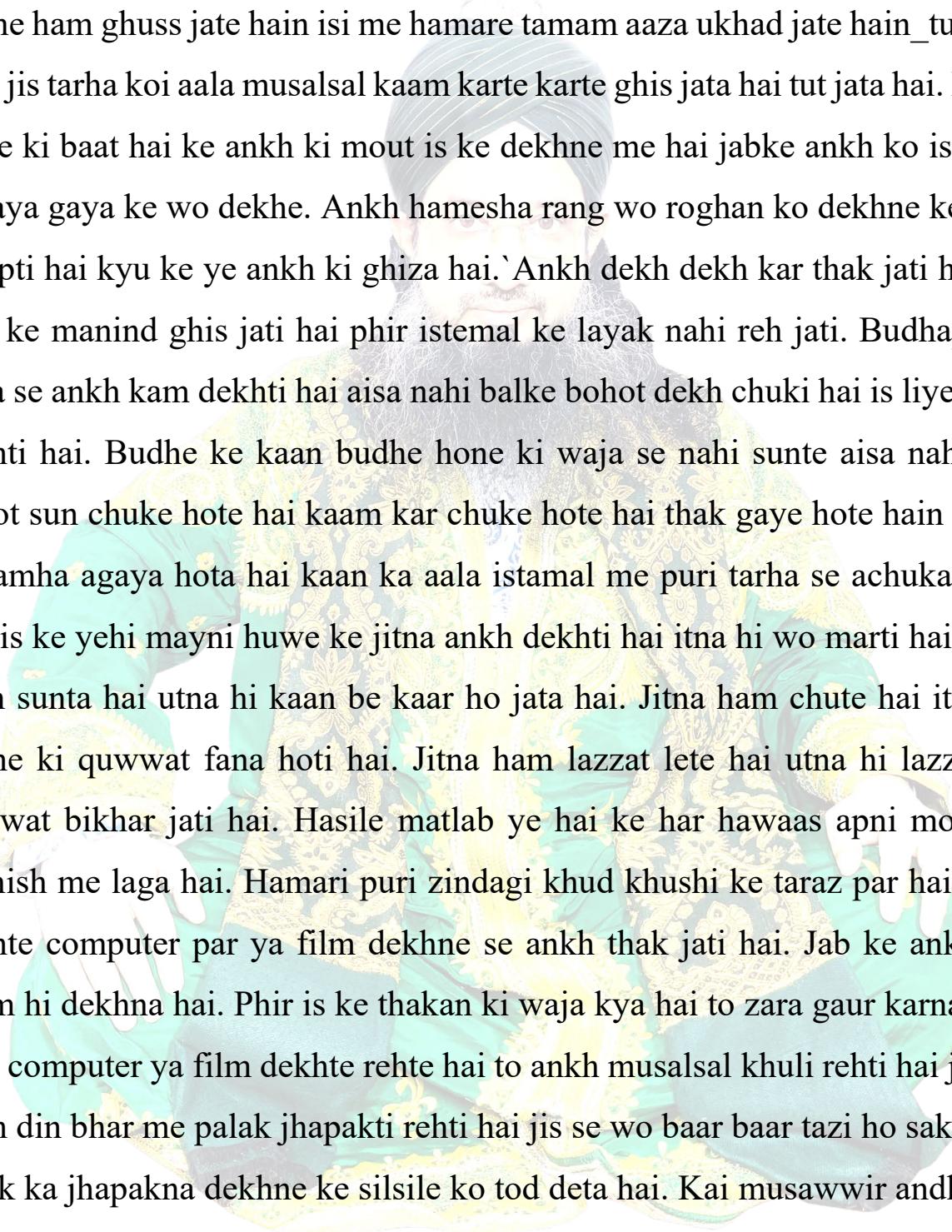
to maloom hogा ke hamare andar ki tazgi khatam ho chuki hai aur halaq se lekar chaati tak ek baasa pan ek sukha pan hai_is liye gusse ke waqt admi ko zyada pyas lagti hai. Agar gusse ke mukable me ham pyar ki lizzat ko mehsoos kare to aisa mehsoos ho ga. Goya anjani an dekhi mithi misri hamare andar ghul rahi hai.

Raaz

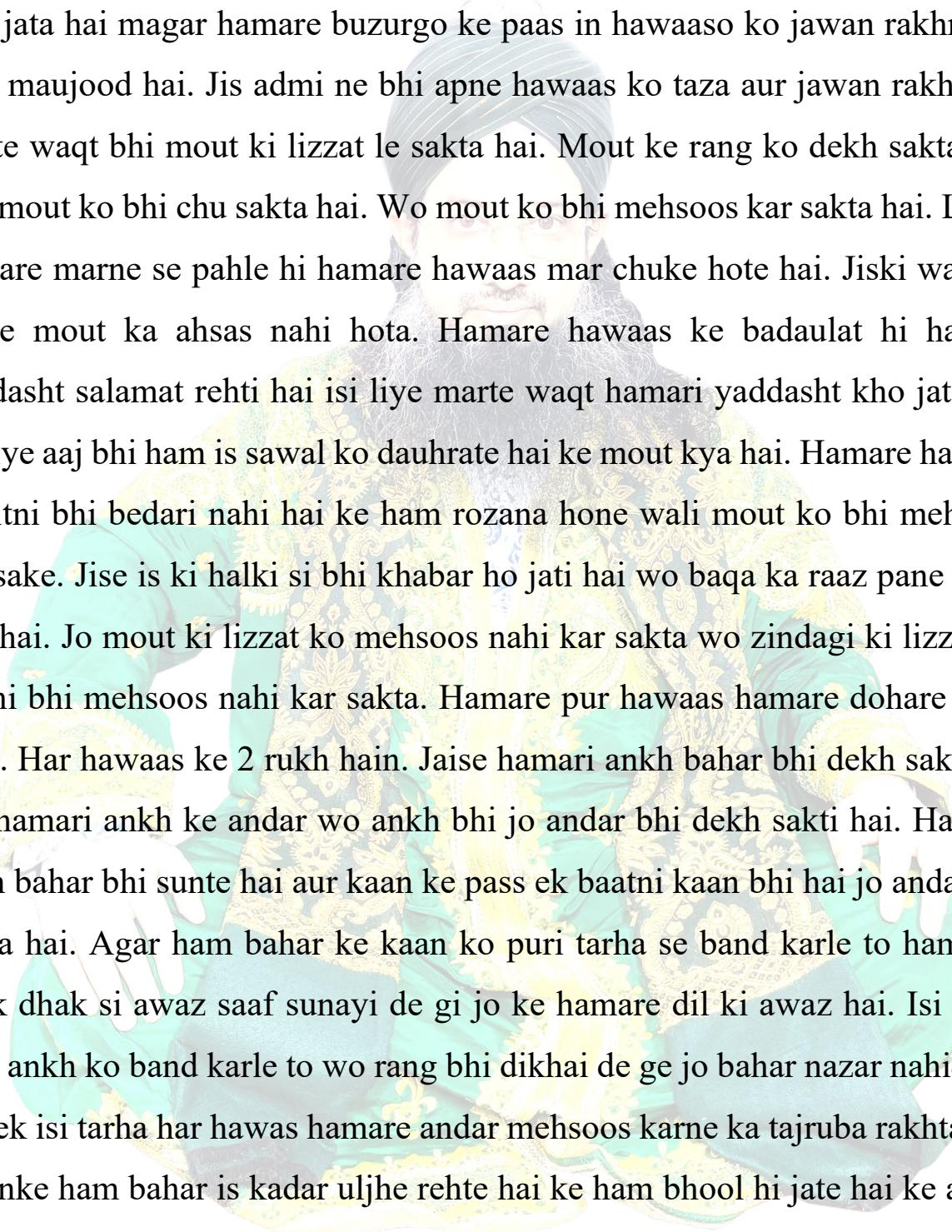
Mera Jeena hi Marna hai Mera Marna hi Jeena hai

Yanha Marne se Pahele Baqa ka Samaan Laya hu

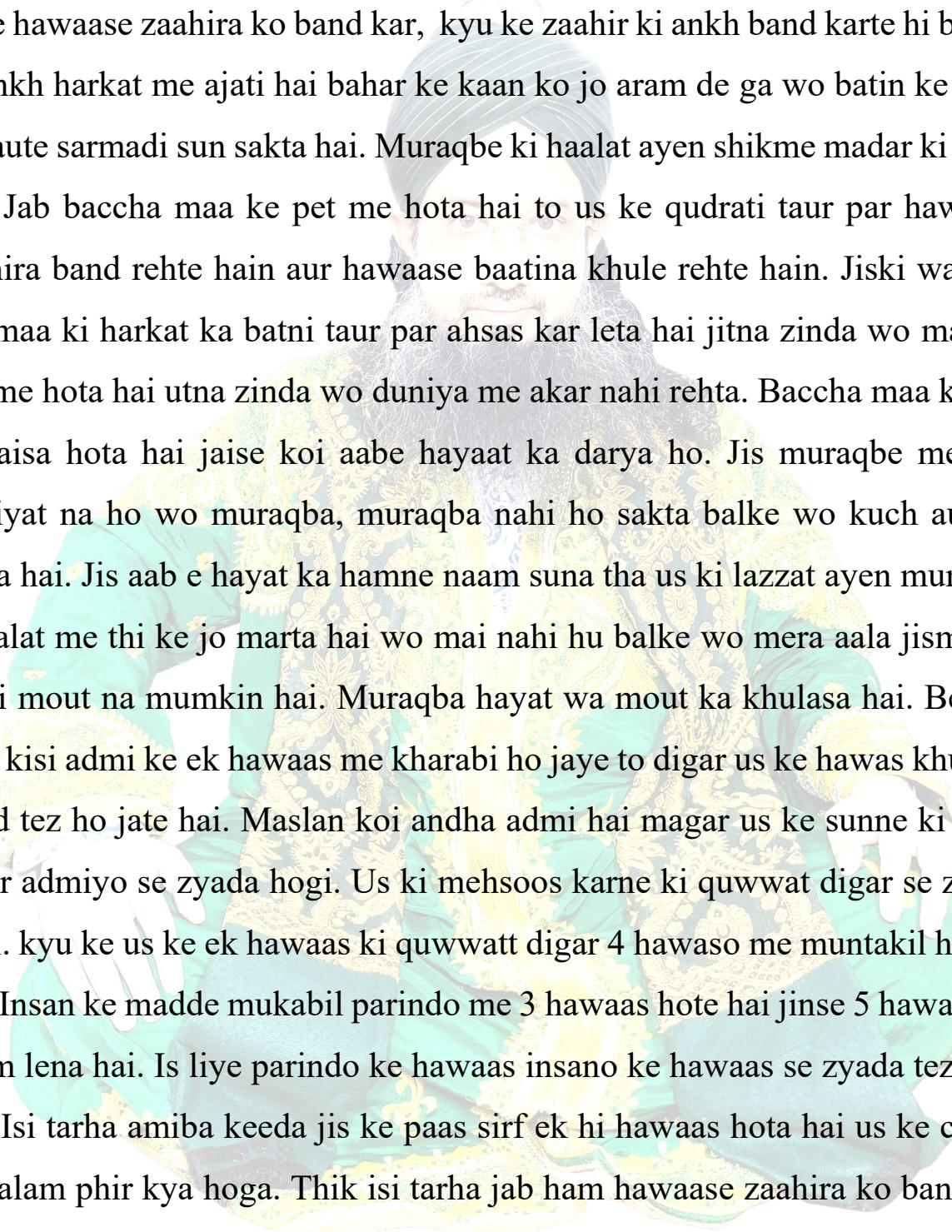
Ham roz roz jeene ke naam par mar rahe hain aur kehte hain ke mout achanak aaye gai. Par mout kabhi achanak nahi aati is kaynat me kuch bhi achanak nahi hota, balke roz roz tarakki pati hai mout koi achanak hone wala hadsa nahi dar haqiqat ek lamba (process) hai. Paidaish se hi marna shuru ho jata hai. Paida hote hi hamari naaf ko kata jata hai. Mout ki shuruwat hi naaf se hoti hai. Marne ke din wo amal mukammal ho jata hai. Mout hadsa nahi balke tarakki pazir hai. Is liye ham ye nahi keh sakte ke mout mustakbil me hogi balke abhi ho rahi hai. Ham ghanta bhar baithe hai to ham ghanta bhar aur mar chuke hoge. Zindagi ka ek ghanta kam ho jayga. Dusri baat mout koi bahari hadsa nahi hai ke hamare uper se ya bahar se ajati ho balke mout ka zahoor bhi hamare andar hi hota hai. Agar ye baat hamare samajh me ajaye ke mout achanak nahi balke ek lamba amal aur mout kabhi bahar se nahi aati balke andar hi hoti hai agar ye baat khayal me ajaye to hame pata chale ga ke hamari puri zindagi roz roz kai shaklo me marti hai. Ankh dekh dekh mit ti



se fana hoti hai. Kaan sun sun kar fana hote hai. Quwwate lizzat le le ke bikhar jati hai marte hai ham ji ji kar_marna hi hamare jine ka intezam hai. Isi me ham ghuss jate hain isi me hamare tamam aaza ukhad jate hain_tut jate hain jis tarha koi aala musalsal kaam karte karte ghis jata hai tut jata hai. Bade maze ki baat hai ke ankh ki mout is ke dekhne me hai jabke ankh ko isi liye banaya gaya ke wo dekhe. Ankh hamesha rang wo roghan ko dekhne ke liye tadapti hai kyu ke ye ankh ki ghiza hai. `Ankh dekh dekh kar thak jati hai ek aale ke manind ghis jati hai phir istemal ke layak nahi reh jati. Budhape ki waja se ankh kam dekhti hai aisa nahi balke bohot dekh chuki hai is liye kam dekhti hai. Budhe ke kaan budhe hone ki waja se nahi sunte aisa nahi hai bohot sun chuke hote hai kaam kar chuke hote hai thak gaye hote hain aram ka lamha agaya hota hai kaan ka aala istamal me puri tarha se achuka hota hai_is ke yehi mayni huwe ke jitna ankh dekhti hai itna hi wo marti hai jitna kaan sunta hai utna hi kaan be kaar ho jata hai. Jitna ham chute hai itna hi chune ki quwwat fana hoti hai. Jitna ham lazzat lete hai utna hi lazzat ki quwwat bikhar jati hai. Hasile matlab ye hai ke har hawaas apni mout ki koshish me laga hai. Hamari puri zindagi khud khushi ke taraz par hai. 2,3, ghante computer par ya film dekhne se ankh thak jati hai. Jab ke ankh ka kaam hi dekhna hai. Phir is ke thakan ki waja kya hai to zara gaur karna, jab ham computer ya film dekhte rehte hai to ankh musalsal khuli rehti hai jabke ankh din bhar me palak jhapakti rehti hai jis se wo baar baar tazi ho sakti hai palak ka jhapakna dekhne ke silsile ko tod deta hai. Kai musawwir andhe ho jate hai. Halake ye hona chahiye tha ke roz roz rango ko dekhne ki mashq se ankho ko dekhne me azafa hona chahiye tha. Kyu ke admi rozana ki mashq



se aur tez ho jata hai. Magar hawaas ka mamla kuch ulta hota hai kyu ke jis hawaas ka ham zyada istemal karte hain wo hawaas auro ke mukable me jaldi mar jata hai magar hamare buzurgo ke paas in hawaaso ko jawan rakhne ka raaz maujood hai. Jis admi ne bhi apne hawaas ko taza aur jawan rakha wo marte waqt bhi mout ki lizzat le sakta hai. Mout ke rang ko dekh sakta hai. Wo mout ko bhi chu sakta hai. Wo mout ko bhi mehsoos kar sakta hai. Lekin hamare marne se pahle hi hamare hawaas mar chuke hote hai. Jiski waja se hame mout ka ahsas nahi hota. Hamare hawaas ke badaulat hi hamari yaddasht salamat rehti hai isi liye marte waqt hamari yaddasht kho jati hai. Isi liye aaj bhi ham is sawal ko dahuhrate hai ke mout kya hai. Hamare hawaas me itni bhi bedari nahi hai ke ham rozana hone wali mout ko bhi mehsoos kar sake. Jise is ki halki si bhi khabar ho jati hai wo baqa ka raaz pane nikal jata hai. Jo mout ki lizzat ko mehsoos nahi kar sakta wo zindagi ki lizzat ko kabhi bhi mehsoos nahi kar sakta. Hamare pur hawaas hamare dohare raste hain. Har hawaas ke 2 rukh hain. Jaise hamari ankh bahar bhi dekh sakti hai aur hamari ankh ke andar wo ankh bhi jo andar bhi dekh sakti hai. Hamare kaan bahar bhi sunte hai aur kaan ke pass ek baatni kaan bhi hai jo andar bhi sunta hai. Agar ham bahar ke kaan ko puri tarha se band karle to hame ek dhak dhak si awaz saaf sunayi de gi jo ke hamare dil ki awaz hai. Isi tarha ham ankh ko band karle to wo rang bhi dikhai de ge jo bahar nazar nahi-aate. Theek isi tarha har hawas hamare andar mehsoos karne ka tajruba rakhta hai. Chunke ham bahar is kadar uljhe rehte hai ke ham bhool hi jate hai ke andar bhi baatni hawaas ke tajrube ka bhi ek aalam tha jo bina khole hi rah gaya. Haasile talab ye hai ke ankh bahar ke rango ko dekh dekh kar andhi ho jaye



gi magar jo batin ki ankh hai wo bhi bina khole reh jaye gi. Isi liye har buzurg ne is baat par zor diya hai ke ankh band kar kaan band kar lab band kar yani apne hawaase zaahira ko band kar, kyu ke zaahir ki ankh band karte hi baatin ki ankh harkat me ajati hai bahar ke kaan ko jo aram de ga wo batin ke kaan se saute sarmadi sun sakta hai. Muraqbe ki haalat ayen shikme madar ki halat hai. Jab baccha maa ke pet me hota hai to us ke quadrati taur par hawaase zaahira band rehte hain aur hawaase baatina khule rehte hain. Jiski waja se wo maa ki harkat ka batni taur par ahsas kar leta hai jitna zinda wo maa ke pet me hota hai utna zinda wo duniya me akar nahi rehta. Baccha maa ke pet me aisa hota hai jaise koi aabe hayaat ka darya ho. Jis muraqbe me aisi kaifiyat na ho wo muraqba, muraqba nahi ho sakta balke wo kuch aur ho sakta hai. Jis aab e hayat ka hamne naam suna tha us ki lazzat ayen muraqbe ki halat me thi ke jo marta hai wo mai nahi hu balke wo mera aala jism hai. Meri mout na mumkin hai. Muraqba hayat wa mout ka khulasa hai. Behare haal kisi admi ke ek hawaas me kharabi ho jaye to digar us ke hawaas khud ba khud tez ho jate hai. Maslan koi andha admi hai magar us ke sunne ki taqat digar admiyo se zyada hogi. Us ki mehsoos karne ki quwwat digar se zyada hogi. kyu ke us ke ek hawaas ki quwwatt digar 4 hawaso me muntakil ho jati hai. Insan ke madde mukabil parindo me 3 hawaas hote hai jinse 5 hawaas ka kaam lena hai. Is liye parindo ke hawaas insano ke hawaas se zyada tez hote hai. Isi tarha amiba keeda jis ke paas sirf ek hi hawaas hota hai us ke chune ka aalam phir kya hoga. Thik isi tarha jab ham hawaase zaahira ko band kar dete to hawaas zaahira ki tamam quwwat hawaase baatina me muntaqil ho jati hai. Isi se andaza lagaye ke phir baatni hawaas ka aalam kya hoga. Jitni

dekhne ki zarurat hai utna dekhe agar zarurat na ho to ankhe band karle thik isi tarha hawaas ka istemal kare taake quwwate safre batin me kaam aaye.

Qaul: Zaahiri hawaas ki quwwat ko bhi bila waja kharch karna asraafe azeem hai.

Nukta:

Khwahish ko chodne ki khwahish bhi nayi khwahish payda karti hai. Jab ham khwahish se khwahish ko katne ki koshish karte hai to khwahish aur tez ho jati hai. Agar ham khwhish ko chodne ki bajaye khwhish ko samajhne ki koshish kare to tab hame khwhish chodne ki zarurat nahi padti balke khwahish khud ba khud kho jati hai.

Qaul: Ujale ne hi andhere ko payda kiya hai. Jab tak ujala na tha tab tak andhere ka wajood hi na tha.

Qaul: Siyasat kharab nahi balke siyasat hamesha aise logo ke hato me gai jo kharab hi the. Jinho ne siyasat ka galat istemal kiya jiski waja se siyasat badnaam ho gai.

MAI KO MITANA

Nukta:

Mai ko mitaya nahi ja sakta kyu ke ham jisko mitane nikalte hai isko ham apni puri taqat de dete hai jiski badaulat wo aur taqat war ban jata hai. Aur ham isko mitane nikalte hai jo hai hi nahi. Mai ko mitane ki koshish hi mai

ko zinda rakhti hai. Mai ko mitaya to nahi ja sakta _haan! mai ko jana ja sakta hai _mai ko samjha ja sakta hai _ke mai kya hai aur mai kaha hai.

Riyaz:

Khayal kare ke hamare wajood ke andar ek tarazu hai jiske do palle hamari chaati ki aur hai jiska kanta hamare dono aibro ke darmiyan hai aur jiska pakadne ka akhri sira (hook) hamara dimag hai. Jab ye tarazu wajood me qayam ho jaye to phir is par hamesha nazar rakhe ke koi harkat to nahi ho rahi hai. Koi palla niche upar to nahi ho raha hai. Hamare andar kisi bhi kism ki tabdeeli aate hi palla niche uper hona shuru kardeta hai. koi hamari taarif kare ya hame koi gali de to fauran tarazu harkat me ajata hai. Is liye hamesha khayal jamaye ke dono palle barabar rahe. Agar kisi kism ki tabdili hoti hai to fauran tarazu par khayal ko jamate hi dono palle saakit ho jate hain.

Qaul: Khuda itna bada hai ke us ke baare me bhi batane ke liye alfaz chote pad jate hai.

NAKIS AQAL

Nukta:

Hamare har alfaz adhure hai aur jiski taraf ishara kiya jana hai wo pura hai yani khuda. Aur koi alfaz pure ho bhi nahi sakte. Kyu ke lafz jis aqal se payda hote hai wo bhi adhuri hai. Aur aqal bhi puri ho nahi sakti. Kyu ke hamara wajoode kul ki haisiyat rakhta hai aqal juz hai. Hamari zindagi ka aqal ek chota sa hissa hai. Aqal se bade hai ham aqal se wasi hai ham. Hamara jo hona hai is me aqal bhi ek boond hai. Lekin wo hamara pura samandar nahi.

Is liye juz se jo bhi payda hoga wo juz hi hoga. Chota hi hoga bada ho nahi sakta. Dusri baat hamare har alfaz hawaas se mutassir hote hai. Magar hamare hawaas bhi mahdood hai. Aur jisko mehsoos kiya jana hai wo la mahdod hai. Haqiqat me hamari ankh itni choti hai ke hame har cheez tukdo me dekhni padti hai. Kisi bhi cheez ko hamari ankh baik waqt ek sath nahi dekh sakti. Thik isi tarha hamare har hawaas aur inke tajurbaat ka bhi yahi haal hai. Isi liye alfaz jin hawas se mutassir hote hai wo bhi mehdood ki hi khabar de sakte hain la mahdood ki_lamahdoodiyat ko had me bandhna goya la mahdood me nuqs payda karna hai. Har alfaz hamari soch ka izhar karte hai aur soch dui ka masdar hai. Isi liye hamare har alfaz me dui ki bu hogi. Hamare koi alfaz waha tak nahi pahoch pate jaise ke khuda ka hona hai. Is liye jab bhi ham khuda ko batane ki koshish karte hain to lafz chote pad jate hai.

Nukta:

Rahbar ke mayni hai darmiyan me khada huwa insan. Jo tumhare bich hote huwe bhi tum se bahot door, wo tum jaisa bhi hai aur tum jaisa bilkul nahi. Jo duniya ki qayad me hote huwe bhi puri tarha azad.

GHAFLAT KA PARDA

Nukta:

Har payda hone wale bacche ka payda hona goya mout ki tarha hi maloom hota hai. Kyu ke jis maa ke pait me wo 9 maha raha. Jise usne zindagi samjha tha wo zindagi khatam par agai_aur aage ki zindagi ka bacche ko kuch pata nahi. Aage to khauf hai ke pait ke andar ka sara aram sara ayesh,sab sukh

chin raha hai. Aur use aage ka to pata nahi. Uski duniya se use ukhada ja-raha hai. Sab jade tut jaye gi. Jise ham payda hona kehte hai wo bacche ke liye inteqal hai aur mout se pehle hi admi behosh ho jata hai is liye baccha behoshi ki tarha payda hota hai.

Namude Nakhl Kasrat Pamale Tukhme Wahdat hai

Samajhte hai Jise Maulood Hum wo Ayen Rehlat hai

Qaul: Bhool (galti) ghadi ki pendulam ki tarha hai. Agar ek chor se bach gaye to dusre chor par hona hi hai.

Qaul: Insan jina bhi chahta hai aur marna bhi chahta hai.

Qaul: Insan me marne ki khwahish bhi chupi huwi hai.

Qaul: khubsurti ek raaz hai.

Nukta:

Ek phool khilta hai ham kehte hai ke khubsurat hai. Ek chand nikalta hai ham kehte hai khubsurat hai. Koi chahra accha lagta hai kehte hai khubsurat hai. Koi gazal dil ko chuti hai kehte hai khubsurat hai. Lekin kya aapne kabhi khubsurti ko dekha hai. Aapne khubsurat chize dekhi hai, magar jo khubsurti hai usko jana hai. Usko dekha hai agar nahi dekha hai to phir kisi cheez ko aap khubsurat kaise kehte hai. Phool me aapko khubsurti nazar aati hai magar khubsurti ko nahi dekha. Phool me khubsurat subha khilti hai aur sham hote

hote khojati hai. Ek chehre me khubsurti dikhti hai aur kal ye gum ho jaye gi jo aaj tak tha kal kho jaye ga, jo subha dikha tha sham doob jaye ga. Kya use chizo se alag kar ke dekha? Kya aap ne kabhi khalis khubsurti dekhi hai? Aap ne khubsurat chiz dekhi hai, khubsurti ko nahi dekha. Phool ki tajrumani ho sakti hai iski had hai. Iska aakaar hai_banwat hai, pehchan hai magar khubsurti ki tarjumani nahi ho sakti. Kyu ke iski koi had nahi, banawat nahi, pehchan nahi aur phir bhi ham pahchante hai. Agar pehchan na hoti to ham phool ko khubsurat kaise kehsakte hai. Agar phool hi khubsurat hai to phir raat ka chand khubsurat na ho sake ga_phool aur chand me kya taluk, agar chand hi khubsurat hai_to kisi ankh ko khubsurat na keh sako ge. Khubsutri kuch hai jo phool me bhi hai chand me bhi hai ankh me bhi hai_khubsurti kuch aur hai jo ankh se alag hai_chand se alag hai. Phool se alag hai_ankh jo abhi khubsurat maloom ho rahi thi abhi gusse se bhar jaye to badsurat ho jayegi. Nafrat se bhar jaye to bad surat ho jaye gi. Ankh wahi rahe gi magar kuch kho jaye ga, to yaqinan khubsurti na to chand hai na phool hai na ankh hai. Khubsurti kuch aur hai_lekin khubsurti ko bhi dekha, kabhi amne samne dekha kabhi khubsurti se mulakat hui. khubsurti se mulakat nahi hui_na dekha na jana_khubsurti ki baat kuch aur hai phir bhi khubsurti ko ham pehchante hain. Jab phool me wo utarta hai raaz. Jab wo raaz phool me nazar aata hai to ham kehte hai ke phool khubsurat hai wo raaz jab kisi ankh me jhalakta hai to ham kehte hai ke ankh khubsurat hai. Wo raaz jab kisi kalam me zaahir hota hai to ham kehte hai ke kalam khubsurat hai.

Kisi anjane raste se hamari uski mulakat bhi hoti hai. kisi anjan raste se wo hamare dil me utar bhi jata hai kisi anjan raste se hamari rooh ko bhi chu

leta hai. Magar kya hai wo, jisko hamara dil mehsoos kar leta hai hamari rooh chu leti hai aur phir bhi hamari aqal jisko pakad nahi pati. Uska ahata nahi kar pati. Dimag jiske pakadne me na kamyab rehta hai. Jo khard ke hath se hamesha kho jati hai. Kyu ke aqal ek mahdood chiz hai aur wo mahdood chiz se hi wakif ho sakti hai. Wo mahdood ko hi jaan sakti hai, aqal kisi chiz ki paymaish karne ke liye is ki ibteda dekhti hai aur inteha dekhti hai ke ye shuru kaha se hai aur is ka khatma kaha par hai. Aqal ki isi mahdudiyat ki waja se har chiz tukdo me bat jati hai aur tukdo me batii chali jati hai. Aqal jo payda hota hai aur jo marta hai use jaan sakti hai. Phool payda hota hai aur is ko payda karne ke hazarao raste bhi hai. Magar khubsurti ko payda karne ka ek bhi rasta nahi. Phool marsakta hai magar khubsurti nahi marsakti. Phool mahdood aur khubsurti la mahdood hai. Is liye khubsurti ke raaz ko aqal jaan nahi pati aur bhatakte rehti hai.

Qaul: Allah ki khubsurti ka naam Muhammad s.a.w hai aur Muhammad s.a.w hayatun Nabi hain aur hayatun Nabi khubsurti hai.

Ayate Qurani:

Allah khubsurat hai aur khubsurti se mohabbat karta hai.

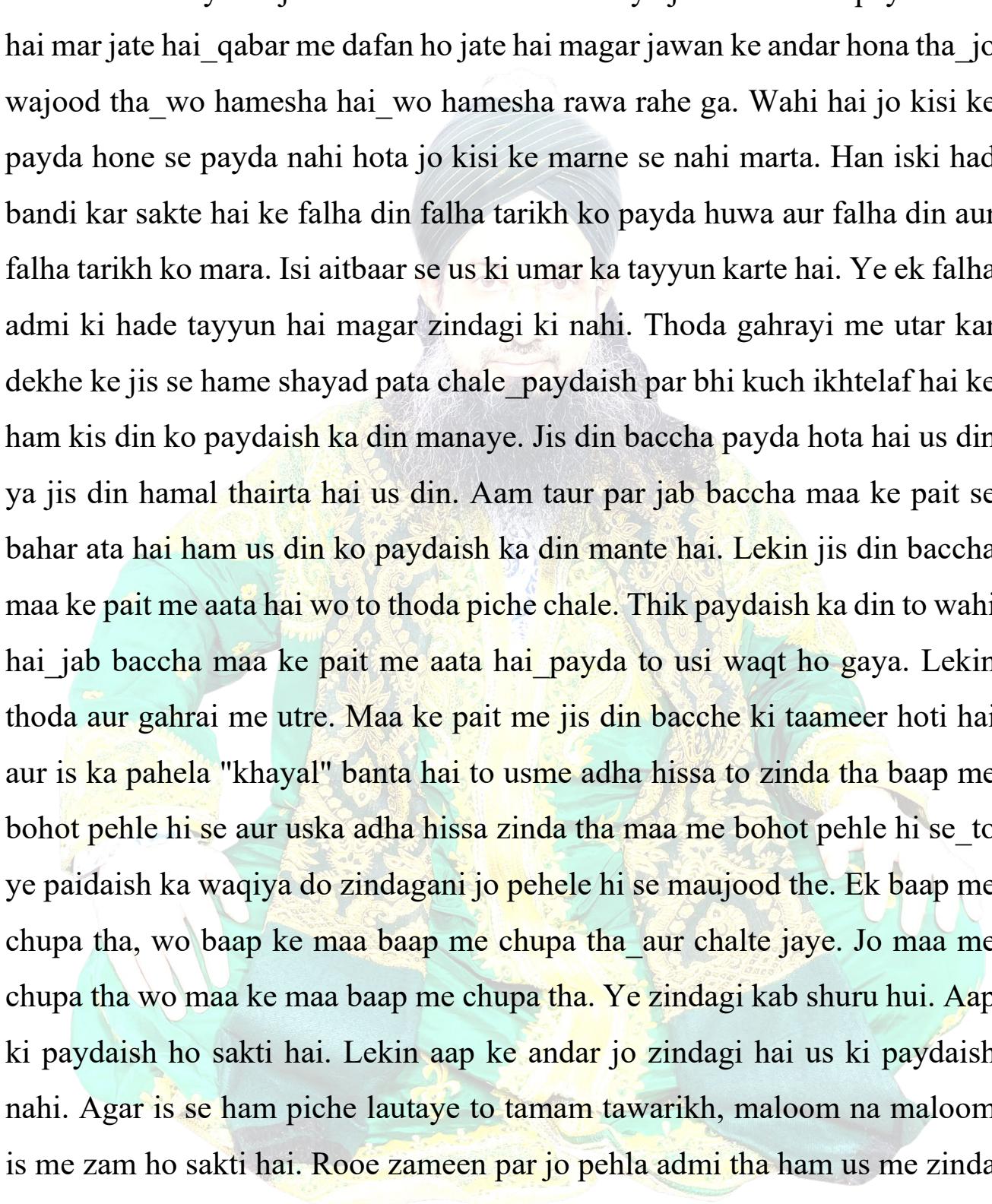
HAQEEQI BAQA

Nukta:

Koi to hai jo hamesha se tha hamesha se hai aur hamesha hi rahe ga. Suraj tulu hota rahe ga aur dubta rahe ga. Duniya banti rahe gi aur mitti rahe ge magar kuch hai jo suraj nikalne se pahele bhi tha aur doob jane ke baad bhi

rahe ga. Kuch hai jo duniya banne se pahele bhi tha aur baad me bhi rahe ga. Log payda hote rahe ge aur marte rahe ge.

Kuch ayesa hai jise na payda kiya ja sakta hai na mara ja sakta hai jo hamesha hi rahe ga. Wo hai khalis "wajood" ham ne kabhi wajood nahi dekha. Ham ne ek darakht dekha jiska wajood hai, ham ne ek nadi dekhi jiska wajood hai. Ham ne ek admi dekha jiska wajood hai. Ham ne ek suraj dekha jiska wajood hai, magar wajood ham ne nahi dekha. Ham ne chize dekhi hai jo "hai" magar chize kho jaye gi. Maslan ek table hai ham kehte hai ke "hai" ek admi, hai ham kehte hai ke "hai" ek makan hai ham kehte hai ke "hai" table hai, admi hai, phool hai, makan hai, suraj hai. Ye "hai" wajood kya? Jo table me bhi hai. Admi me bhi hai, suraj me bhi hai. Ham ne admi dekha, suraj dekha, table dekha, magar jo "hai" pan hai jo "wajood" hai wo hamne kabhi nahi dekha. Samjhiye table ko hamne tod diya _ ham ne do chize kahi thi ek "table" dusra "hai" hamne table ko to khatam kar diya to kya hamne uski dusri chiz is ke hone ko bhi khatam kar diya. Phool tha ab kehte hai nahi hai. Phool ko hamne mita diya to kya phool ke andar jo hona tha wajood tha use bhi hamne mita diya. Wajood ko bhi hamne dekha nahi _ hamne sirf chize dekhi hai ek admi tha mar gaya. Admi hai us me do chize thi. Admi tha us me haddi, gosht posht_aqal jism, dil aur hona tha. Wajood tha haddi tut gai_jism gal gaya mitti ho gaya magar "hai" jo hona tha kya wo gal gaya mit gaya lekin "hai" agar ek phool ko ham mitate hai to bas us phool ko hi mitate hai us ki khubsurti ko nahi jis khubsurti ko hamne dekha nahi. Usko ham kaise mita sakte hai. Jisko ham kabhi pakad na sake jisko chu na sake usko khatam bhi kaise kiya ja sakta hai. Thik isi tarha "wajood" ko bhi hamne



dekha nahi is liye wajood ko bhi khatam nahi kiya jasakta. Insan payda hote hai mar jate hai_qabar me dafan ho jate hai magar jawan ke andar hona tha_jo wajood tha_wo hamesha hai_wo hamesha rawa rahe ga. Wahi hai jo kisi ke payda hone se payda nahi hota jo kisi ke marne se nahi marta. Han iski had bandi kar sakte hai ke falha din falha tarikh ko payda huwa aur falha din aur falha tarikh ko mara. Isi aitbaar se us ki umar ka tayyun karte hai. Ye ek falha admi ki hade tayyun hai magar zindagi ki nahi. Thoda gahrayi me utar kar dekhe ke jis se hame shayad pata chale_paydaish par bhi kuch ikhtelaf hai ke ham kis din ko paydaish ka din manaye. Jis din baccha payda hota hai us din ya jis din hamal thairta hai us din. Aam taur par jab baccha maa ke pait se bahar ata hai ham us din ko paydaish ka din mante hai. Lekin jis din baccha maa ke pait me aata hai wo to thoda piche chale. Thik paydaish ka din to wahi hai_jab baccha maa ke pait me aata hai_payda to usi waqt ho gaya. Lekin thoda aur gahrai me utre. Maa ke pait me jis din bacche ki taameer hoti hai aur is ka pahela "khayal" banta hai to usme adha hissa to zinda tha baap me bohot pehle hi se aur uska adha hissa zinda tha maa me bohot pehle hi se_to ye paidaish ka waqiya do zindagani jo pehele hi se maujood the. Ek baap me chupa tha, wo baap ke maa baap me chupa tha_aur chalte jaye. Jo maa me chupa tha wo maa ke maa baap me chupa tha. Ye zindagi kab shuru hui. Aap ki paydaish ho sakti hai. Lekin aap ke andar jo zindagi hai us ki paydaish nahi. Agar is se ham piche lautaye to tamam tawarikh, maloom na maloom is me zam ho sakti hai. Roee zameen par jo pehla admi tha ham us me zinda the lekin wo pehla admi bhi kaise ho sakta hai_pehle admi ke hone ke liye bhi zaruri hai ke zindagi is se pehle maujood ho. Ab zara mazhab ke aytbaar

se dekhe _ mazhab kehta hai ke maa baap ke milan se jo chiz bani wo sirf jism ki zindagi hai aur rooh is me dakhil ho gai. Maa ke pait me jo waqiya guzar raha hai wo bhi azli hai aur rooh ka jo waqiya guzar raha hai wo bhi azli hai. Yani do azal ka maa ke pait me milap ho raha hai. Mai hamesha tha is mayni me, mere jism ka zarra zarra maujood tha _ meri raoohaniyat ka zarra zarra maujood tha. Aisa koi bhi lamha nahi tha jab mai na tha _ is wajood me. Shakl kuch bhi rahi ho banawat kuch bhi raha ho. Aisa koi lamha nahi tha wajood me jab ham na rahe ho aur aisa bhi lamha koi nahi hogya jab ham nahi hoge.

Qaul: Beta baap se payda hota hai. Magar baap bete ko payda kar nahi saktा.

Qaul: Adam a.s se pehle bhi zaat adam a.s rooe zameen par maujood thi.

ILM AUR JANKARI

Nukta:

Samajh 18 saal ya kam az kam 13 saal me puri ho jati hai. Ek 18 saal ka jawan aur ek (80) ke budhe admi ki samajh takriban ek hi hoti hai. Mahaz jaan kaariyo (maalumat) ka fark hota hai. 18 saal ke jawan ki jaankari kam hogi ba nisbat (80) saal ke budhe ke. Magar samajh utni hi hogi. Samajh me kisi qism ka farak na hogi. Maslan ladka ek se hazar tak ginti jaanta tha, phir use ek hazar se das hazar tak ginti sikhay gai. Ab is ladke ki jaankari me aur azafa huwa aur azafa karaya ja sakta hai magar ab bhi samajh me kisi kism ka farak wakaye na huwa. Isi tarha ta umar akhir jaankariyo me azafa hota rahe ga. Kuch log jaankariyo ko hi ilm samajh baithe hai ke jitni jaankari hai utna ilm

hai. Halanake ilm aur jaankari me zameen wa asman ka fark hai. Jaankari hamesha dusro se hasil hoti hai aur bahar se aati hai _ aur ilm andar se hi hasil hota hai aur waqt padne par apna hi ilm kaam aata hai na ke dusro ki jaankari. Jaankari se gurur badta hai aur ilm se khaksari aati hai. Schools aur colleges me inhe jaankari ki yaddasht ka imtehan liya jata hai. Agar wo isme kamyab ho jaye to unhe phir degree se nawaza jata hai. Jinhe ham padha likha admite hai. Degree admite ko doctor bana sakti hai Engineer bana sakti hai, professor bana sakti hai. Scientist bana sakti hai magar saahibe samajh nahi bana sakti. Samajh ke darwaze ko andar ka ilm hi khol sakta hai. Ilme maarifat admite ki jaankariyo ko nahi badhata hai balke admite ki soch w samajh ko badha deta hai. Dusre alfaz me yu samjho ke samjh ko hi badal deta hai. Samajh ke badalte hi pura admite badal jata hai.

Qaul: Jo na kamyab hote hai wo khali marte hai aur jo kamyab hote hai wo aur bhi zyada kahli marte hai.

Qaul: Insan me kuch aisa hai jo kabhi nahi bharta.

Qaul: Har khwahish udhar hai isi liye admite khwahish puri hone ke bawjood pareshan rehta hai.

Qaul: Jaha sab khwahishaat puri ho jati hai us jaga ka naam dozakh hai.

Qaul: Insan jitna chalaak ho jata hai uske andar ki masumiyat utni hi khatam ho jati hai.

Qaul: Bimariya bahar se aati hai aur tandrusti andar se.

Qaul: Khushi aur gham ke bich me udaasi hai.

KHWAB SE BEDAARI

Nukta:

Khamoshi se ankh band kar ke baith jaye aur ek hi baat ka khayal rakhe ke bahar ki koi chiz nahi dekhe ge. Hamari adat ki waja-se bahar ki surate bahot aye gi. Aur ye jaante rahe ke ye tasawwure bahar ki hai aur mai dekhne ko razi nahi. Meri tayyari dekhne ki nahi hai mera koi lutf nahi hai koi koshish nahi hai. Agar aap itna kar sakte ke andar ka talluk tod le bahar ke mazo se to aap pao ge ke bahar ke khayalat kam ho jaye ge. Wo aate hi isi waja se hai ke aap bulate hai. Man me koi bhi mahman bin bulaya huwa nahi hai, man me koi bhi mahman zabardasti nahi agaya hai. Aap ki dawat hai hosakta hai ke aap ne dawat de kar bhool gaye hoge. Hosakta hai ke aap dawat de kar badal gaye ho ge. Hosakta hai ke aap ko khayal bhi na ho ke kab kis la shaoori ke waqt me aap ne dawat diya tha. Lekin aap ke man me jo bhi waqiya guzarta hai. Jis ke liye aap ke ilawah koi aur zimmedar nahi ho sakta. Agar khwab me aap kisi ka qatal karte hai ya kisi aurat ke sath zina karte hai to ye aap karna chahte hoge. Apne se bhi chupa liya hoga khud ko bhi dhoka de diya hoga. Subha uth kar aap kehete hai ke sirf khwab tha_khwab ka kya. Lekin khwab aap ke hai_khwab tayyar kiye huwe hai. Aap ne hi sajaye hai. Isi liye khwab ka kya. Aisa bhi mat kehna. Khwab aap ka, ayna aap ki jhalak hai.

Aap ki khabar hai. Aap ke man ke satho ki khabar hai. Ye man hai aap ke paas din me jhoot maan lo magar raat me ye man kaam karne lagta hai. Maahire nafsiyat kehte hai ke insan ko khwab na aye to insan pagal ho jaye. Wo thik hi kehte hai. Din bhar aap jo bhi daba lete hai, khwab me usi ka akhraaj hota hai. Pehle log sochte the ke agar ek admi ko zyada din tak sone na diya jaye to wo pagal ho jaye ga. Lekin ab mahire nafsiyat ye kehte hai ke asal waja ye nahi ke nind nahi mili balke nind na aye to wo khwab nahi dekh paya jis ki waja se wo pagal ho jata hai. Raat me admi 12 baar khwab dekhta hai. 12 baar khwab me dakhil hote hai. Darmiyan ke waqt me aap khwab se bahar hote hai ya nind me hote hai. Aap bahar se bhi dekh kar bata sakte hai ke admi kab so raha hai, aur kab khwab dekh raha hai, us ke ankh ki putli ki raftar bata deti hai. Film ko dekhte waqt jis tarha ankh ki raftar hoti hai, thik khwab ko dekhte waqt bhi wo hi raftar hoti hai. Kyu ke khwab bhi ek film hai. Us ke ankh ki putli ruk gai yani wo so raha hai. Agar chal rahi hai to goya mahwe khwab hai. sciencedano ne ek tajruba kiya ke kai admiyo ko ayen khwabda halat me jagaya gaya. Takriban 15 dino ke andar kai ki halat pagalo jaisi ho gai. Dusra tajurba yu kiya gaya ke ayen halat nind me jagaya gaya, magar koi admi pagal na huwa balke qulli taur par sab durust the. Ain tajrurat ki roshni me science daan kehte hai ke nind ki waja se admi pagal nahi hota balke iski asal waja khwab ka na dekhna hai. Insan din bhar me jo kuch kachra ikhatta karta hai. Apne halate la shaoori me agar wo nikal paye aur kachra ikhatta hota chala jaye to wahi pagal pan ki waja ban jata hai. Khwab bila waja nahi balke aap hi ke hai apne khwab hai. Agar aap ankh band karte

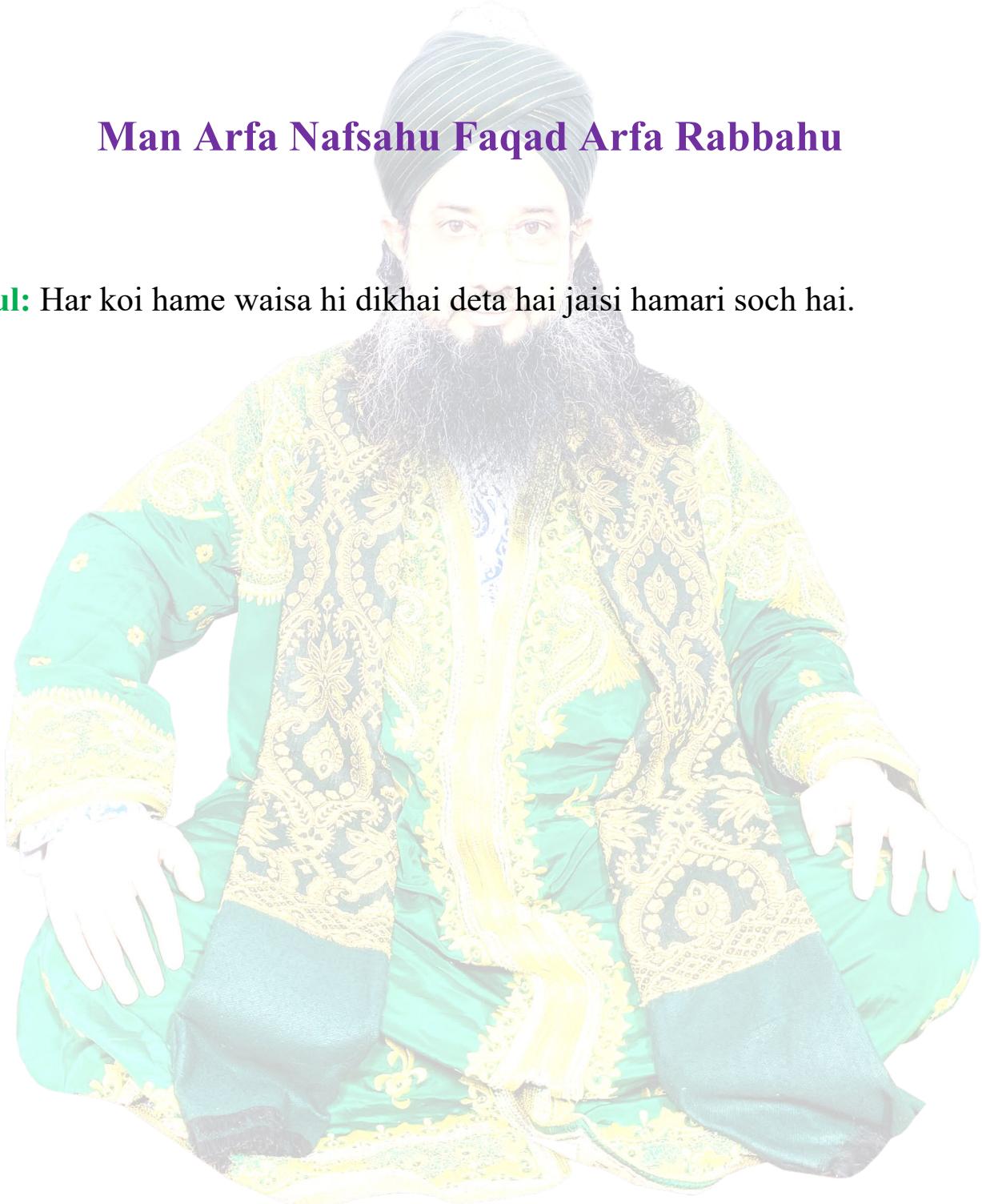
hai aur tasvir aana shuru ho jati hai, in me apko maza milta hai. Is liye aate hain.

Isi liye mai kehta hu ke pehla kaam is maze ko tod de. Taswire aaye to dekhe magar be maza ho jaye. Ghair mutahrik ho jaye. Maslan ek admi film dekh raha ho aur kafi maza bhi le raha ho itne me koi doctor aaye aur kahe ke tumhari janch se pata chala ke tum ko cancer hai aur tum kuch hi dino ke mahman ho, abhi bhi wo admi film dekh raha hogya magar jo dekhne ka maza tha wo khatam ho jaye ga. Isi tarha jab aap taswiyo se be maza ho jaye ge to taswire aana kam ho jaye gi. Taswire purani adat ki waja se aaye gi zarur magar jade khokli hojayegi. Rafta rafta darmiyan me ek khali pan ek waqfa hogya. Jab aisa waqt ayga tab apki nazar khud par hogi. Tab aap dekhe ge ke aap ka chirag aap ko roshan kar raha hai. Aap ke wajood ki lau aap ko zaahir kar rahi hai. Ye wahi chirag aur wo hi lau hai jo ab tak dusro ko zaahir kar raha tha. Jab dusra koi maujood nahi hota tab chirag ki roshni khud par padna shuru ho jati hai. Thik isi tarha kaan band kar ke baith jaye, bahar ki awaze aye gi magar aap be lutf bad maza ho jaye. Kuch hi dino me sari awaze khamosh ho jaye gi aur usi din andar ka sannata sunai dega har hawaas ko andar ki taraf moda ja sakta hai. khushbu andar ki bhi ek khushbu hai. Is ka hame koi pata nahi_shayad wo hi asal khushbu hai. Lekin bahar ki khushbu ne hamare naak ke nathne ko is kadar bhar diye ke hame yaad bhi nahi rah jata ke rooh ki bhi koi khushbu hai. koi saans andar ki bhi hai. Hamare hawaas hamare raste hai magar dohre. Hawaas aap se bhi jude hai aur bahar se bhi, isi liye bahar ki khabar tum tak late hai_magar ham log hawaas ka istamal ek tarfa raste ki tarha kar rahe hai. Ham us se mahaz duniya ki hi khabar le rahe

hai, ham ne us se kabhi bhi andar ki khabar na li. Jo apne hawaas ko batin ki or mod leta hai wo raaz e hasti se waqif ho jata hai.

Man Arfa Nafsahu Faqad Arfa Rabbahu

Qaul: Har koi hame waisa hi dikhai deta hai jaisi hamari soch hai.



RAAYE QAYAM KARNA

Nukta:

Kisi admi ke taalluq se ham agar ye aqida rakhte hai ke wo admi accha hai to goya hamara aqida hamara intekhab ban jata hai ke ham us admi ki acchai chun lete hai aur burai chod dete hai. Aur isi tarha kisi ko bura maan liya to bhi uski acchai hamari nazro se chup jati hai.

Ishara:

Insan andar se khud ko band kar rakha hai aur apne aap ko bahar se kholna chahta hai is liye khol nahi pata.

Nukta:

Har Shaye ki 3 Qisme hoti hain.

- 1) Thos (Solid)
- 2) Maay (Liquid)
- 3) Gas (Gas)

Maslan:

Baraf pani ki thos shakal hai aur pani maay ki shakal hai aur bhaap pani ki gasi shakal hai.

Mahaz chiz hi nahi hamare alfaz bhi 3 shakal rakhte hai. Kisi ne hamko gali ya bura bhala kaha to goya ye alfaz ki thos shakal hai jis se insan ko chot pahochti hai. Dusri shayar, nazam, gazal, kalam wagerah ye alfaz ki maay shakal hai. Shayar, shayari wagerah me ek tarha ka bahao hota hai jo kisi pani me paya jata hai. kalam me ek lafz ke kai mayni nikalte ha. Har koi kalam ko

apne khayal apni soch wa mijaz ke mawafiq samajhta hai agar is tarha se na ho to phir ye kalam nahi ho sakta. Tisri khamoshi par khamoshi ye lafz ki gass shakal hai, Jaha baghair kahe bhi baat puri ho jati hai.

Ishara:

Admi jawab pane ke baad bhi sawal me uljha huwa rahta hai akhir kyu? Agar iski gahrai me jakar dekhe to pata chale ga ke jawab sawal ka milta hai aur ye jawab puchne wale tak nahi pahoch pata. Jabke jawab sahebe sawal ka milna tha na ke sawal ka. Agar jawab mahaz sawal ka hi hota jis tarha ilm hisab me har sawal ka jawab bandha hota hai. Jaise do aur do kitne hote hai, jawab hogya chaar, isi tarha adad badalte jaye ge ya hisab ki nishani badalti jaye gi magar jo ab wo hi bandha hogya. Agar ye qayda thik hai to har sawal ka jawab bandha hona chahiye. Magar Huzur e Akram s.a.w ek hi sawal ka kai jawab dete hai ek saail wo hi sawal karta hai to jawab kuch aur hota hai. Dusra saail wahi sawal karta hai to jawab kuch aur pata hai. Huzur akram s.a.w kabhi sawal ko dekh kar jawab nahi dete the balke sawal kaun puch raha hai. Isko dekh kar iske aytbaar se jawab dete the. Jaise koi hakeem mariz ki nabz ko dekh kar uski dawa tajwiz karta ho. Na ke marz ko sun kar dawa deta ho jaise ke aaj kal ho raha hai. Jiski waja se asar kam balke rad asar zyada ho raha hai. Jis ki badaulat marz thik hone ki bajaye aur badh jata hai jab hakeem hi neem ho to phir jaan ka khatra bana hi rahe ga. Behre kaif jo na samajh hai wo ek jaise sawal ka ek jaisa hi jawab dege. Balke wo isi jawab ko dauhrate rehte hai. Kyu ke ye jawab inka nahi hota balke kisi aur se ya kisi kitab se sikha huwa hota hai. Isi liye tote ki tarha dohrana padta hai_isi tarha ka diya huwa odhar jawab mahaz sawal ki khana puri kar sakta hai

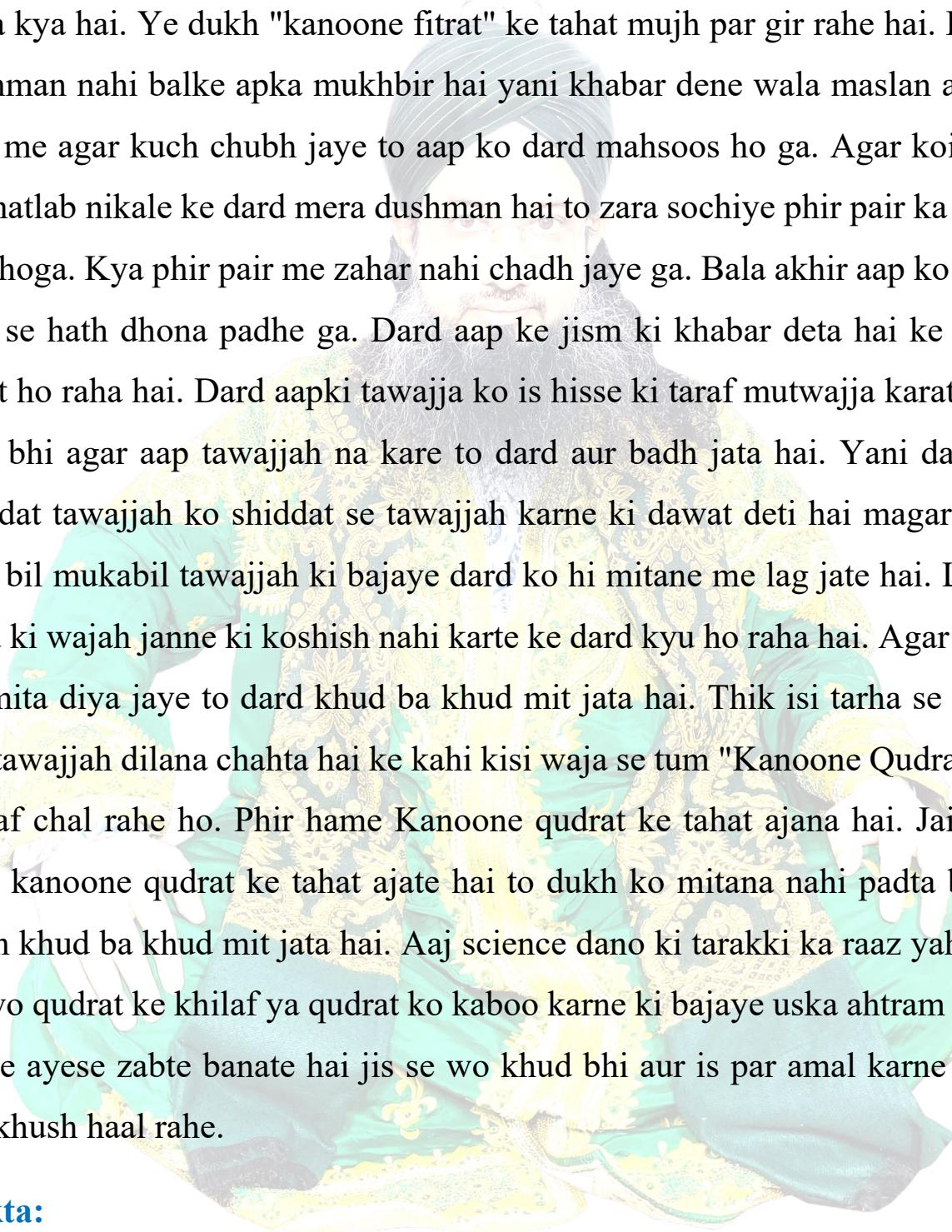
magar saail ko mutmain nahi kar sakta kyu ke jawab dene wala khud motmain nahi hota. Jo sahibe samajh hai jo jaante hai ke sawal ek jaisa ho sakta hai magar puchne wala alag uski tajassus alag hogi uski rooh alag hogi agar saail ke andar jhank kar dekha jaaye ke sawal kaha se utha_to pata chale ga ke sawal to wahi ek jaisa hi hai magar saail ki halat ke aytbaar se sawal ka pura matlab hi badal jaye ga. Isi liye jawab sawal ko nahi balke puchne wale ko milna chahiye. Kyu ke sawal aham nahi balke puchne wala aham hota hai.

Qaul: Na samajh ko sawal sunayi padta hai aur sahibe samajh ko puchne wala.

Qaul: Udhbar jawab kachre ke ilawah kuch bhi nahi.

Ishara:

Har admi sukh pana chahta hai aur dukh ko mitana chahta hai puri zindagi uski isi jaddo jihad me nikal jaati hai. Dukh mitne ke bajaye_din ba din aur badhta chala jata hai kyu ke admi sukh ko dost aur dukh ko dushman jaise samajhta hai. Magar kabhi wo is baat ko samjhne ki koshish nahi karta ke dukh meri zindagi me kyu araha hai. Jaise science dan baar ha hone wale amal ko nahi dekhte balke ye amal kis scienci kanoon ke tahat ho raha hai. Is kanoon ko samjhne ki koshish karte hai aur is scienci kanoon se khud bhi fayda utha te hai aur dusre bhi fayda uthate hai. Jaise Newton par sote waqt aam gira wo uth kar sawal karta hai ke har chiz niche ki hi taraf kyu girti hai. Us ne gahri tahkeek karke is amal ka scienci kanoon "kuwwat Jazba" gravity banaya jo duniya bhar me mash-hur huwa. Agar Newton tahkeek ke bajaye



darakhto ko hi katne lagta to kya hota. Magar insan apne dukh ke darakht ko katne lagta hai. Lekin zara bhi tahkeek karne tayyar nahi ke akhir ye dukh ki waja kya hai. Ye dukh "kanoone fitrat" ke tahat mujh par gir rahe hai. Dukh dushman nahi balke apka mukhbir hai yani khabar dene wala maslan aapke pair me agar kuch chubh jaye to aap ko dard mahsoos ho ga. Agar koi iska ye matlab nikale ke dard mera dushman hai to zara sochiye phir pair ka alam kya hoga. Kya phir pair me zahar nahi chadh jaye ga. Bala akhir aap ko apne pair se hath dhona padhe ga. Dard aap ke jism ki khabar deta hai ke kuch galat ho raha hai. Dard aapki tawajja ko is hisse ki taraf mutwajja karata hai phir bhi agar aap tawajjah na kare to dard aur badh jata hai. Yani dard ki shiddat tawajjah ko shiddat se tawajjah karne ki dawat deti hai magar ham iske bil mukabil tawajjah ki bajaye dard ko hi mitane me lag jate hai. Lekin dard ki wajah janne ki koshish nahi karte ke dard kyu ho raha hai. Agar waja ko mita diya jaye to dard khud ba khud mit jata hai. Thik isi tarha se dukh bhi tawajjah dilana chahta hai ke kahi kisi waja se tum "Kanoone Qudrat" ke khilaf chal rahe ho. Phir hame Kanoone qudrat ke tahat ajana hai. Jaise hi ham kanoone qudrat ke tahat ajate hai to dukh ko mitana nahi padta balke dukh khud ba khud mit jata hai. Aaj science dano ki tarakki ka raaz yahi hai ke wo qudrat ke khilaf ya qudrat ko kaboo karne ki bajaye uska ahtram karte huwe ayesے zabte banate hai jis se wo khud bhi aur is par amal karne wale bhi khush haal rahe.

Nukta:

Kai baar kuch baate jinhe ham nahi samajhte kaam karti hai kyu ke ham inhe nahi samajh pate is liye wo kaam kar jati hai.

Qaul: Mout khaatma nahi balke puri zindagi ka markaze kamil hai.

Qaul: Mout zindagi ki aham halat hai.

Qaul: Mout ka didar usi waqt hota hai jab kisi apne ki mout hoti hai.

Qaul: Sahibe samajh dusro ki bhool se bhi sikh leta hai aur na samajh khud ki bhool se bhi kuch nahi sikhta.

Qaul: Mout wo bulandi hai jaha se zindagi ko behtar dhang se dekha ja sakta hai.

Qaul: Ilm ki deewar ke aage chin ki deewar choti hai.

Qaul: Kuch aur banne ki chah insan ko pagal bana deti hai.

Qaul: Jannati wo hai jiske andar jannat ho. Na ke wo jo jannat me rahne ka khwab dekhta ho.

FANAFIL SHAIKH

Nukta:

Tasawwur kya hai? Peer ki maujoodgi ko mahsoos karna hai. Peer ka naam aur zaahiri jism ko puri tarha se bhool jana hai aur jo zaate peer hai us me apni zaat ko is tarha dubona hai jis tarha qatra darya me gum ho jata hai. Isi ka naam fana fil shaikh hai. Aur jis din zaate peer me zaate Rasool ki maujudgi ka ahsas hoga, usi din fana fil Rasool ka maqam hasil hoga, aur jis din zaate peer me zaate khuda ka ahsas hoga. Usi din fana fil allah ka ahsas

hoga_aur jis din zaate khuda aur khudi gayab ho jaye gi usi waqt baqa billah ka didar nasib hoga.

Qaul: Insan paana sab chahta hai aur khona kuch nahi_

Qaul: Is duniya me ustad ban kar sikhne se behtar koi tarika nahi.

ILME JINSIYAT

3 Tarha ki Jinsiyat Yani Shahwat Pai Jati Hai.

1) Hydro sexual –

Yani apne mukhalif jins se shahwat. Jo aam hai yani mard aur aurat ke darmiyan

2) Homo sexual –

Ham jins se shahwat karna yani mard aur mard ke darmiyan, aurat aur aurat ke darmiyan.

3) Auto sexual –

Jo khud se ho. Jaise amiba keeda hota hai. Wo khud hi mard aur khud hi aurat yaani dono khud hi hota hai. Is ki paydaish kisi jins ke mile baghair hoti hai. Amiba itna khata hai ke akhir us ke markaz se wo do hisso me bat jata hai.

Aksar bacche khud ka anghuta chuste rahte hain. Magar kisi bade admin ya aurat ko apne hi anguthe ko chusne kaha jaye to be maza hoga. Haa dusre ko chune aur chumne me maza aasakta hai. Har admi sath (60) fi sad mard hota hai aur 40 fi sad aurat aur har aurat 60 fi sad aurat hoti aur 40 fi sad mard hoti hai. Aur jaha barabri ka makam aajata hai to phir samjhe kya hota. Baqaule Mirza Ghalib ke

Na Tu Hi Mila Na Wisale Sanam

Na Idhar Ke Rahe Na Udhhar Ke Hum

Shaikh Mohiuddin Ibne Arbi R.A farmate hain jo dono quwwato me kamzor hota hai wo mukhannas banta hai. Insani paydaish ke liye shart hai ke mard aur aurat ka milan. Jo bhi admi paida hota hai wo mard aur aurat ke milan se hi paida hota hai is ka matlab mard aur aurat ke ajza ke milap se hi insan ki takhleek hoti hai. Magar ye nukta yaad rakhe ke jab ye baat samajh me aagai ke har mard me 40 fi sad aurat aur har aurat me 40 fi sad mard maujood hai to us ke mayne ye hue ke har mard me aurat poshida hai aur har aurat me mard poshida hai. Phir is ke ek aur lateef mayne ye hue, jab ek mard ek aurat se milta hai jis ko Hydro sexual kahte hain. To dono ke milan se wo ek tarha ki andruni khushi mahsoos karte hai aur shayad wo ye samajhte hoge ke ye khushi dono ke milne se hui hai magar dono ke milte hi ek dayra paida hota hai. Aur wo dayra jismani taur par hota hai is se koi aur duniya me asakta

hai magar milan andruni khushi ki waja nahi ban sakta. Ye jismani taur par kuch aram mahsoos kara sakta hai. Is ki asal waja ye hai ke jab dono milte hai to ek lamha wo ata hai jaha mard ke andar ki aurat aur aurat ke andar ka mard dono ek ho jate hai aur ek baatni dayra paida ho jata hai jisko Tasawwuf ki zaban me ham kuch yu keh sakte hai ke insan mukammal ho jata hai. Jaha dui ka khatma muktasar waqt ke liye ho jata hai jis ki waja se roohani itmenan hasil hota hai. Magar is roohani ahsas ko mustakil banane ke liye muraqba me puri tarha utarna hoga. Jo ahsas is ko kisi dusri aurat se zaahiri taur par huwa aur kisi aurat ko kisi mard se zaahiri taur par huwa hoga. Magar jab mard apne andar ki aurat se milta hai jisko auto sexual kehte hai _to wo khud payda hota hai. Jaha na koi mard banta hai na koi aurat. Bas ek noor ban jata hai, ayse shakhs ko na mard na aurat balke sarapa noor e mujassam hi kaha ja sakta hai.

Qaul: Meda shahwat ka darwaza hai.

Ilme jinsiyat: Shahwat ke 3 tal hote hain.

Shahwat ke 3 Tal

Pehla Tal:

Jismani hota hai _janha ek jism dusre jism se milta hai is tarha ki shahwat me insan aur janwar dono barabar hote hai is liye is amal ko baar baar dohrana

padta hai. Jawan admi ki quwwate shahwat tezi se banti hai is liye jawan admi me quwwate shahwat ka madda zyada hota hai _ aur jaise jaise umar me azafa hota jata hai madda kamzor hota jata hai. Jis ki waja se quwwate shahwat kam ho jati hai. Is liye umar daraz admi kam shahwat karta hai. Shahwat ki kami ki waja se umar daraz me "hawas" badh jati hai. Ek nawjawan quwwate shahwat ke mamle me puri tarha tandrust hota hai aur umar daraz quwwate shahwat ke mamle me kamzor hota hai. Isi kamzori ki waja se hawas me azafa ho jata hai. Jo admi adha pait khana khata hai uska khayal khane ke baad bhi khane me hi hoga. Jismani taur par bhi shahwat karne ke liye darind, parind aur digar haywanaat behri wa barri ka ek waqt mukarrar hota hai magar qurban jaye hazrate insan par jiska koi bhi waqt nahi hota. Na khane ka na shahwat ka, is ke liye insan hamesha tayyar rehta hai. Lukman hakim se kisi ne sawal kiya biwi se shahwat kab karni chahiye. Hazrat Lukman hakim jawab dete hai ke zindagi me sirif "ek" baar. Saail phir puchta hai ke agar baardasht na ho to _ Lukman hakim jawab dete hai ke saal me ek martaba. Phir sawal karta hai ke phir bhi bardasht na ho to jawab milta hai ke hafte me ek martaba phir wahi sawal karne par jawab milta hai ke apni qabar khud khod lena. Makdi ki ek kism aysi bhi hai ke ek martaba ke shahwat ke baad nar mar jata hai. Ayse kai makhluk hai ke jo ek martaba koi do martaba koi teen martaba isi tarha hasbe haysiyat mar jate hai. kyu ke jism se nikalne wali tawanai ke jhatke wo bardasht nahi kar pate aur mar jate hai. Yahi unke liye qudrat ka nizam hai, magar insan hamesha qudrat ke khilaf hi chalta hai. Dil ke daure (heart attack) ki ek waja kasrate shahwat bhi mani gai hai. Zyada shahwat karne se "quwwate madafaat" yani bimariyo ko dafa karne wali

quwwat kamzor ho jati hai jis ki waja se bimariya jism me ghar kar leti hai. Buzrgo ka qaul hai ke "ratan ka jatan kar" isi ratan ki badaulat chehre me ronak aati hai ankho me chamak rehti hai. Zyada shahwat se ankho ki binai me fark ajata hai. Goya ankh bhi jism ka ratan hai. Agar is ratan ko salamat rakhna hai _to us ratan ka jatan karna hoga chahre ki kashish ka raaz yehi hai.

Jismani tal ki shahwat upri satah ki hoti hai. Insan apni quwwat ka ikhraj karne ke baad shayad jism ko halka aur aram kar sakta hai, aur acchi tarha so sakta hai. Jis tarha koi nind ki goli le kar sota hai. Baccho me ek umar ke baad shahwat bedaar hoti hai is liye nizame qudrat ke tahat niche ki aur ek darwaza khol diya jata hai. Taake wo quwwat bah sake. Jis tarha ladkiyo me mahawri (m.c) is baat ka signal deti hai ke quwwat puri tarha se bedar ho chuki hai thik isi tarha se ladko me ahelam goya ek signal hota hai. Magar ye ladkiyo se bilkul mukhtalif hota hai. Ladka phir jawan phir zaefi ki umar ko pahochta hai. Magar quwwate shahwat ka jo bahao niche ki or tha jo ek nizame qudrat ki hikmate aqli thi. Isko badalne ki koshish nahi karta. Pani ko upar se niche ki taraf aana asan hai. Magar ye hikmat khas waqt aur khas maqsad (baqaye nasal) ke liye hai. Insan kasrate shahwat ki waja se apni tauqire shahwat ka suoor aur apni mardangi se haath dho bait-tha hai.

Dusra Tal:

Dusra tal qalbi hai. Ba waqte shahwat yaha jism ke sath sath dil bhi shamil rehta hai. Is tarha se hone wala amal insan ko thodi gehrai tak le ja sakta hai. Is se jism ko aram aur qalb ko rahat farhat dilata hai. Sath hi sath ek aur amal zahoor me aata hai ek khas tarha ki kimya waqte anzal nikalti hai. Jo bacche

me ek tarha ka khaas wasf payda karti hai. Baccha zahan faham hota hai. Wo baccha jis maydan me hoga wo kamyab aur kamran hoga. Wo baccha jismi taur par bhi tandrust hoga kam bimar hoga aur umar daraz ko pahche ga aur zahni taur par bhi is qadar tandrust hoga ke tanao ke haalat me bhi us ka zahan kam dabao mahsoos kare ga. Us ka hafza akhri waqt tak uska sath de ga. Aksar waliden ko shikayat hoti hai ke unka baccha digar baccho se kam aqal aur na samajh hai. Acche se acche padhane wale aur acchi school ke ba wajood unka baccha sifar hai. Bacche ki is halat pe 90 fisad zimmedar unke waliden hote hai. Agar waliden apne hi baccho ka tajziya karke dekhe to pata chale ga ke koi baccha apne dusre bhai se zyada samajh daaR hai_aur koi kam, koi doctor hai to koi mazdur waja saaf hai. Jaha jism aur dil mila waha doctor, engineer jaha mahaz jism mila waha mazdur jism aur dil ka milna asan nahi ye amal khas waqt aur qudrat kaamila ke tahat hota hai.

Teesra Tal:

Teesra tal raoohaniyat ka hai. Shayad log sun kar hairan ho ke roohaniyat aur shahwat ka kya talluq, kyu ke jab bhi ham ne roohaniyat ke khilaf jis lafz ka istemal kiya wo hai nafsaniyat. Shahwat ka ye yaad rakho ke kisi ke manne ya na manne se haqiqat nahi badalti. Jaha logo ka jismi se gehra qalbi tak pohochna mushkil ho waha roohaniyat ki baat shayad be mayni lagti hai. Pehle roohani shahwat ko samjho. Yaha mahaz ek jism se dusra jism ya mahaz dil se dil milne ki baat nahi balke ek rooh ka dusre rooh me sama jana hai. Pahla tal jism ka hai jo rozana milta hai. Dusra tal dil ka hai jo kabhi kabhi milta hai. Teesra tal roohaniyat ka hai ye mahaz ek martaba hi milta

hai. Phir dobara ki zarurat hi nahi hoti. Is tarha ka waqiya barso me nahi balke sadiyo me guzarta hai. Is tarha ke milan se ek roohani inquilab barpa hota hai. Zamana karwat leta hai. Ek naye daur ki shuruwat hoti hai. Is tarha ke roohani milan se aane wala bacche ko mamuli nahi hota balke apne waqt ka tajdar hota hai. Zaahiri uloom ke sath sath roohani uloom ka bhi imam hota hai. Wo rahbare waqt hota hai. Hazaro chirag us se roshan hote hai. Wo apne sath ek aysi khushbu lata hai. jisko log har daur me har sadi me mahsoos karte hai. Wo saare alam ko apni khushbu se mehka deta hai. Wo apne andar ek aysi chamak lata hai. Jiske aage hazaro suraj gum ho jate hain. Kaynat ka zarra zarra uski chamak se jagmaga uthta hai aur ye hi jagmagahat us ke aane ki khabar ban jati hai. Phir zara sochiye is tarha ka milan kya ek mard aur aurat ka ho sakta hai, nahi balke ek rooh ka dusre rooh se milan hai. Ek sad i ka dusri sad i se milan hai, ek noor ka dusre noor se milan hai. Ek wajoode haqiqi ka dusre wajoode haqiqi ka milan hai. Kya ab bhi aap ye kehsakte hai ke is tarha ka milan baar baar ho sakta hai, kya har ghadi ho sakta hai, gi nahi. Ye sadiyo me hone wala amal hai kyu ke ek sad i se dusri sad i ka milan hai.

NUKTAE AQEEDAT:

Aqeedat aur andhi taqlid ke fark ko janne ke liye is ke natije ko dekhna hog a is se hi faisla hog a ke aqeedat hai ya andhi taqlid. Maslan aap kisi admi se aqeedat rakhte hai aur ho sakta hai ke wo admi galat ho aur wo aqeedat ke kabil bhi na ho. Agar ayse admi se apki aqeedat ka talluk hai to log kahe ge ke ye andhi taqlid hai. Aap andhe hai, aap ko dikhai nahi deta ke wo admi galat hai. Agar aap ayse kisi qawanin par aqeedat rakhte hai jiski koi Scienc i

dalil na ho to log kahe ge ke ye andhi taqlid hai. Koi qawanin scienci hai ya nahi ye aham nahi. Agar is qawanin par aqeedat ki waja se aap ki zindagi scienci hoti ho to agar is aqeedat ki waja se aap me tabdili aati hai agar wo aqeedat aap ko paak aur baatni quwwat ki taraf le jati ho to samajh na ke wo hi aqeedat hai aur wo qawanin kitna hi scienci taur par ho jis par aqeedat rakhne se zindagi marti ho niche ki taraf aati ho to samajhna ke wo andhi taqlid ke ilawah kuch nahi hai. Koi kaisa hai thik hai ya galat ye digar baat hai, aham baat ye hai ke aqeedat kaisi hai ye aqeedat karne wale par munhasar hai. Aqeedat koi chiz ki tarha nahi hai _ balke chiz ke talluk se hai. Kis se aap ki aqeedat hai ye aham ya faisla kun nahi hai.

Aap ki aqeedat aap ke liye kya karti hai. Yahi aham hai yahi faisla kin baat hai. Tab har admi tol sakta hai ke iski aqeedat, aqeedat hai ya andhi taqlid agar aap ki aqeedat aap ko kahi nahi le jati aap wahi ke wahi sadte hai to wo andhi taqlid hai. Aqeedat to ek aag hai jo aap ko jala degi aur badal degi. Aag me ham sone ko dale to jo kachra hai wo jal jata hai. Sona bach jata hai. Aag sacchi hai ya jhuti kya sona puch sakta hai? Wo khud me dekhe ke jo kachra tha wo jal gaya aur wo nikhar kar bahar agaya to wo aag sacchi thi. Aag ko janne ka sone ke paas aur koi zariya bhi to nahi. Agar kachra sab bach jaye to aag jhuti hai. Aap iski fikar mat karna ke aap ko kis se aqeedat hai aap is ki fikar karna ke aap ke paas jo aqeedat hai wo aag hai ke nahi. Wo aap ko badalti hai ke nahi. Ye bade maze ki baat hai ke aap jis se aqeedat rakhte hai wo kabhi kabhi aqeedat ke kabil bhi nahi hota. Magar aap kabil ho jate hai apni aqeedat ki waja se. Aysa roz hota hai ke aap ko jis se aqeedat hai wo puri tarha se is aqeedat ke kabil hota hai magar aap ki zindagi me koi fark

nahi ata. Koi waqiya nahi hota_aap na kabil hi rah jate hai. Magar ham sabhi ye sochte hai ke hamari jis se aqeedat hai wo thik hai ya nahi. Magar dusre sire se dusri taraf se dekhe ke sahibe aqeedat thik hai ya nahi. Agar aap ki aqeedat aap ko darati ho to ye andhi taqlid hai. Aap ki aqeedat aap ko la khauf karti ho to ye aqeedat hai. Aap ki aqeedat, nafrat, hasad, bugz, lalach se bharti hoto andhi taqlid hai. Aap ki aqeedat, karam, raham, ban jati hai to wo aqeedat hai. Apne se tolne ke ilawah koi zarya nahi hai. Jo dusro se tolne chale ga use koi kabil milne wala nahi hai. Jis se wo aqidat kar sake, jo khud par sochna shuru kare ga use har taraf kabil hi kabil mil jaye ge jis se aqeedat kar sake.

HIKAYAT:

Ek buzurg the un ki ye sifat thi ke wo har kisi par bharosa karte the aur har admi aap ka koi na koi saman le jata tha. Buzurg ke murid ne kaha, Hazrat aap sab par jaldi bharosa kar lete hai aur taklif uthate hain. Kam az kam pehle tahkik to kar lena chahiye ke wo bharose ke laik bhi hai ya nahi. Itne admi aap ko dhoka de gaye phir bhi aap ka admiyo se bharaosa nahi chuta. Wo buzurg muskura kar kehne lage ke wo sabhi mere bharose ka imtehan le rahe hai. Wo buzurzg us murid se bole ke tujhe wo log zyada nuksan pahcha rahe hai. Saman to gaya_sath me teri aqeedat ja rahi hai. Saman ki kuch kimat bhi ho sakti hai_use do bara bazar se kharida bhi ja sakta hai. Magar aqeedat ki koi kimat nahi aur na use kisi bazar se kharida ja sakta hai. Mere sath ayse log ho joh mujhe kisi kisam ka nuqsan na pahchate ho to phir mere bharose

ke liye koi kasauti bhi na hogi. Mai admi par bharosa karte hi jao ga. Sawal admi ka nahi balke mere bharose ka hai. Sawal ye nahi ke admi par mera bharosa ho balke sawal ye hai ke mera bharosa ho. Agar mai admi par bharosa nahi kar sakta to mai kisi par bhi bharosa nahi kar sakta. Agar ham is buzurg ke nazariye se dekhe to aqeedat me zameen o asman ka fark ajaye ga. Aqeedat aham hai kis par hai ye aham nahi. Andhi taqlid na mard aqidat hai is se kuch fayda nahi hota_use ham dimag ke kisi kone me rakhe rehte hai_wo kisi kaam ki nahi uska koi istemal nahi. Agar itne log khuda par bharosa rakhte hai to ye bharosa jhuta hona chahiye. Kyu ke agar sach me itne log khuda par bharosa rakhte hai to ye aalam itna badsurat nahi ho sakta jitna ke hai. Agar itne log sahi me bharosa rakhte hai to unki zindagi me jo khushbu aana chahiye iska to kahi pata nahi chalta. Sirf badbu aati hai. Ye bharosa jhuta hai ye bharosa upri hai ye bharosa dikhawa hai_to use kehte hai andhi taqlid. Jo inquilab laye aap ki zindagi me aqidat hai. Jo aap ki zindagi ko thahre huwe badbudar nali ka pani bana de wo andhi taqlid hai. Jo mulk andhi taqlid par hai wo band dabbe me sadte rehte hain. Aqidat to ek bahao hai ek tez raftar hai. Aqidat man hona koi asan baat nahi. Aqidat man hone ka matlab hai ke khud ko badalne ki tayyari. Magar log khud ki zimmedariyo se picha chudane ka matlab aqidat samajhte hain. Maslan kisi wali ke mazar par jakar apni zimmedari ka tokra unke sar par daal aate hai_aur is amal ko wo aqidat ka naam dete hai_aur is tarha ki andhi aqidat wo peer, wali, khuda digar par karte hai_aur apne ko pakka aqidat mand ki kataar me la khada karte hai. Ye zarur hai jo khud ko badalna chahta hai ya kuch karna chahta hai to sari kaynat uska sath dene tayyar ho jati hai.

Nukta:

Qamar Ali darwash, puna, ya Qutb Alam Ahmedabad ya digar auliya e karam ke mazarate paak ke ahate me gol patthar chaptta patthar ya kisi aur banawat ka ho. Jisko chand aqidat mandane auliya apni unglie par uthate hai jin ko dono hatho se uthana mushkil hota hai. Jab ham un buzurg ka naam lete hai, _maslan "ya qamar Ali darwash" us waqt unke naam ki roohaniyat ki tarange chand second ke liye ek makhsus dayra banati hai jo utne dayre ki zameen ki quwwate jazba (gravity) ko rok deti hai jiski waja se wo patthar chand second ke liye halka ho jata hai _aur palak jhapatte uth jata hai.

HOSH**Nukta:**

Soya huwa admi kahi nahi pahochta. Jaga huwa admi hi kahi pahoch pata hai. Jaga huwa insan se murad wo admi jo jaha hota hai wo wahi hota hai. Agar khada hai to khada hai, agar chal raha hai to chal raha hai aur soya huwa admi ka man kahi hota hai aur tan kahi hota hai _aur wo khud kahi hota hai. Khwab ke mayni bhi yehi hote hai ke admi ka tan kahi aur man kahi kisi aur jagha par sair kar raha hota hai. Jaaga huwa admi khwab nahi dekhta balke har waqt haqiqat ke rubaru hota hai. Jaga huwa insan hi ji pata hai. Soya huwa insan goya murde ke manind hota hai. Jaga huwa insan agar soya bhi hoto us ke andar ek hosh ka diya jalta rehta hai. Jaisa ke Huzur Akram s.a.w ne farmaya meri sirf ankhe soti hain mera dil nahi sota. Yani mere dil me bedari ka chirag jalta rehta hai.

Qaul: Har payda hone wala baccha apne sath ek sawal lekar payda hota hai.

OM kya Hai ?

Jis tarha ahle Islam kisi kaam ke agaaz me bismillah, padhte ya likhte hai isi tarha ahle hanud chahe kisi bhi firke se talluk rakhta ho kisi kaam ki ibteda me OM kehte aur likhte hai. Uske bagair kisi bhi kaam ke agaz ko wo bura (ashubh) mante hai. Ye sanskrit zaban ka lafz hai. Hindu mazhab ke pandit ke qaul ke mutabik lafz, Om, khuda ke mayno me istemal karte hai. Jisko ishwar_bhagwan waghera ke ham mayni samajhte hai. Kuch hindu mazhab ke pandit is mayni se ikhtelaf rakhte hai. Chunancha pandit gauri dat ne Om ke tazkirah me tehrir kiya hai " prabhu ya parmatma ke kaaran Om ko nahi ta barta jata ham isko ek putr (paak) naam jaan kar likhte hai aur bolte hai taake hamare kaam sidh ho jaye. (AZ) risala bhakti lahore babat jadai (1922) mazmun ba unwan "Ram widya"

Pandit Hardayal M.A Shastri Sanskrit, english dictionary me Om ke maayni yu likhte hain.

OM, a holy word of sanskrit language which is showing different meaning, but true meaning are following:

- 1) A hand of God, 2) A power of God & a strength of nature, {the sanskrit english dictionary by pt Har Dayal M.A shastri, published by Mahatma book hall bazar, Amritsar , printed in general electric press Amritsar 1907}

Tarjuma "Om" ye sanskrit zaban ka ek pakiza lafz hai. Jo mukhtalif mayni ko zaahir karta hai lekin iske haqiqi aur asal mayni hasbe zail hai.

(1) khuda ka hath (2) khuda ki qudrat (3) fitrat ki taqat lekin Doctor_K.C Chakr warti ki naat me Om ke mayni yu markoom hai_(molahyza ho sanskrit dictionary_musannif pandit har dayal a.m_ay sastri shaay karda Mahatma book stall, baal bazar amar tasar matboa gernal electric press Amritsar (1907

Mr. k c_chakr varti am ne Om ke mayni ye likhe hai:

OM: A powerful hand of God. A powerful light of God (a modern dictionary of sanskrit and english edited by k_c_chakarawarti m.a publisher,narain pustakalay, Dehli, printed at the eastern, public press , Dehli.[India 1918]

Tarjuma: "Om" khuda ka ek taqatwar hath, khuda ki ek taqat roshni (molahyza ho sanskrit english dictionary molafa k_c_chakarwarti am shaye karda narayan pustakalay Dehli_matbua eastern public press Dehli_Bharat (1918).

Mr.Jagat lal fazil sanskrit ne Om ke mayni ye likhe hai:

Om: The strengthened hand of nature coaching the world, father of earth, the face of God.

Tarjuma: "Om" (1) Qudrat ka wo quwwat yafta hath, jo nizame alam ko chalata hai (2) Zameen ka baap (3) Khuda ka chehara sanskrit aur hindi ke pandit vishwanath ne apni kitab me "Om" ke mayni ye likhe hai.

Om parmatma ki ek quwwat jo zameen o asman aur sab insano ke kaam chalati hai.

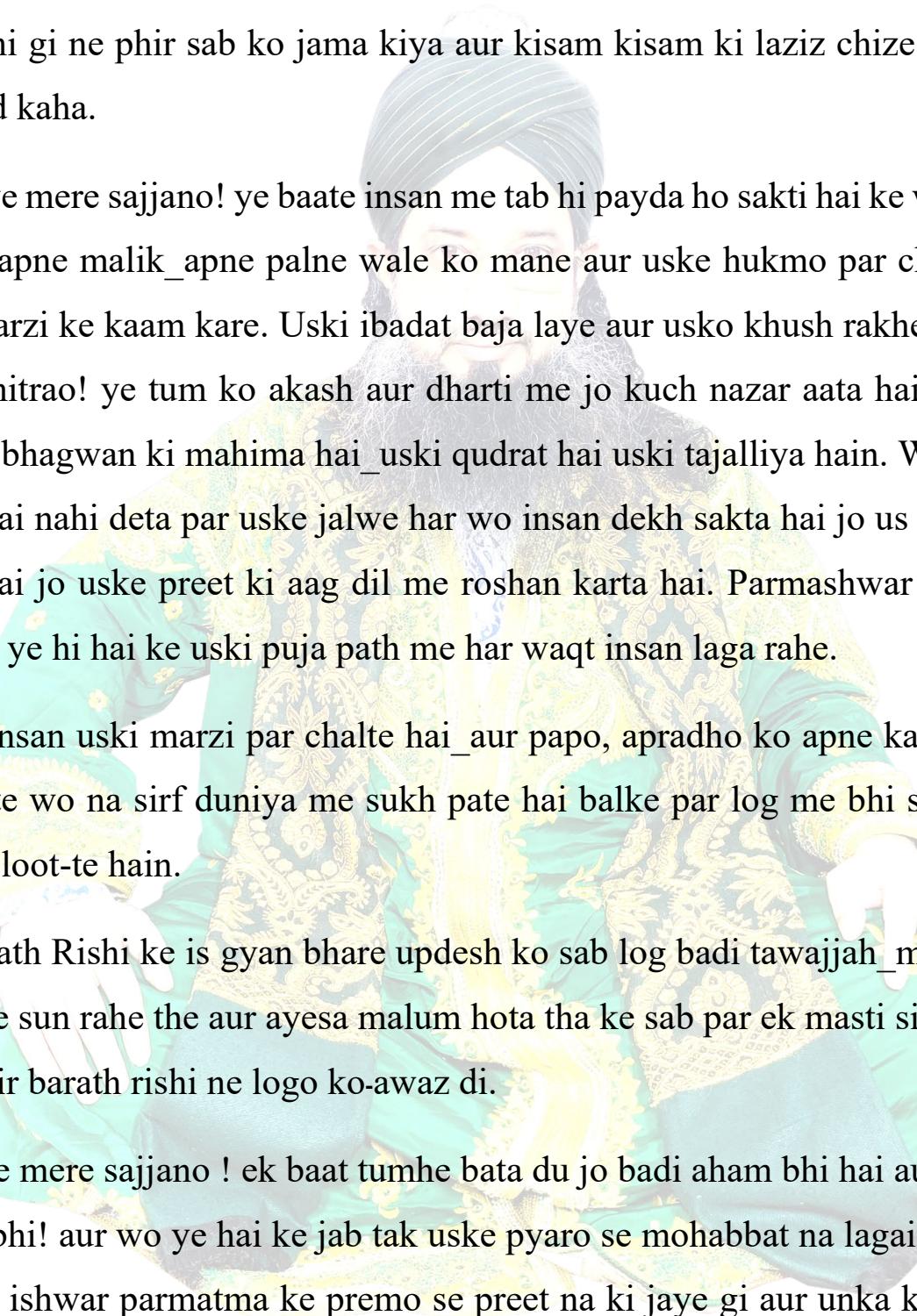
Mundraja bala tamam mayni talab ki roshni me ab hame ye dekhna hai ke khuda ka hath khuda ki quwwat qudrat ki taqat khuda ka taqatwar hath wo kaun azim shan hasti hai. Jiski fazilat me om ka lafz wird huwa hai.

Brath Rishi ki peshan goi qabal masih 5500

Qaf. mim 5500 bahot purane zamane ki baat hai wiladat Masih 5 hazar 500 sau baras pehle ki baat hai. Hindustan me ek rishi (darwaish) jangalo aur pahado ki khoob siyahat farmaya karte the, naam nami Brath lakab "Kalasan" tha unko charo vedo aur charo shastro par na sirf uboor hasil tha balke wo Alim ba amal the. Bayabano aur kohsaro me aasan jama kar yog aur gyan dhyan me masroof rehte aur kabhi kabhi abadiyo me jakar bhi dharam ka parchar karte the.

Himalye ke daman me in dino ek bohot bada kasba tha. Jo "Narbiyam" ke naam se mash-hur tha. Ek roz Brath Rishi is qasbe me chale gaye inhe ye dekh kar afsos huwa ke waha ke log khuda shanasi aur neki badi ki tamiz se door hai aur insaniyat ka johar in me mafqood hai. Rishi ji do char din to apni tapassya aur prathna me lage rahe aur log unke ajeeb wa garib amal ko dekh kar hairan hote rahe. Akhir ek din unho ne un logo ki dawat ki jab qasba ke tamam admi jama ho gaye to unho ne aala kism ke phool aur dusri nafis tarin chizo se unki tawazay ki. Un logo ne aysi chize kabhi khwab me bhi na dekhi thi. Is liye Rishi gi ko aur bhi hairat se dekhne lage aur kehne lage ye koi badi

hi pavitr aur pujya paad hasti hai. Ab rishi barath jo kuch bhi un se kehte wo log unke hukum ki tamil karte aur unki baato par khub kaan dharte the. Ek din rishi gi ne phir sab ko jama kiya aur kisam kisam ki laziz chize khilane ke baad kaha.



Aye mere sajjano! ye baate insan me tab hi payda ho sakti hai ke wo apne khalik apne malik apne palne wale ko mane aur uske hukmo par chale aur uski marzi ke kaam kare. Uski ibadat baja laye aur usko khush rakhe dekho mere mitrao! ye tum ko akash aur dharti me jo kuch nazar aata hai ye sab ishwar bhagwan ki mahima hai uski qudrat hai uski tajalliya hain. Wo khud to dikhai nahi deta par uske jalwe har wo insan dekh sakta hai jo us se prem karta hai jo uske preet ki aag dil me roshan karta hai. Parmashwar hi gi ki chahna ye hi hai ke uski puja path me har waqt insan laga rahe.

Jo insan uski marzi par chalte hai aur papo, apradho ko apne karib nahi ane dete wo na sirf duniya me sukh pate hai balke par log me bhi swarg ki bahare loot-te hain.

Barath Rishi ke is gyan bhare updesh ko sab log badi tawajjah madh aur prem se sun rahe the aur ayesa malum hota tha ke sab par ek masti si cha gai hai. Phir barath rishi ne logo ko awaz di.

Aye mere sajjano ! ek baat tumhe bata du jo badi aham bhi hai aur hairat angez bhi! aur wo ye hai ke jab tak uske pyaro se mohabbat na lagai jaye gi. Jab tak ishwar parmatma ke premo se preet na ki jaye gi aur unka kehna na mana jaye ga. Unki farma bardari na ki jaye gi aur unki shaan aur fazilat aur

un ke darjat ki pechan na rakhi jaye gi. Tab tak koi tapassia aur koi prarthna aur koi yog kisi kaam ka nahi_unki mohabbat aur ataat ke bagair insan ke karam aur sare taap (amal o ibadat) ikaarat jaye ge.

Saamaeen me se kisi ne pucha_Rishi Maharaj! wo parmatma ke pyare kaun hai. Kya wo maharishi aur moni aur yogi, jo guzar chuke hain?

Barath ne kaha "haa wo bhi hai jo guzar chuke hai_aur apni talimaat wa farmudaat ko sansar me phaila chuke hain Un sab ki farma bardari karna_aur unse prem rakhna bhi farz hai_magar un ke ilawah kuch aur bhi hai unka ilm tum ko nahi hai_tumhe kya? Baaz bade bado ko unki khabar nahi hai. Aam log un paak hastio ko nahi jante_lo suno!

"Ek bohot door samay me jabke sansar ka akhir hone wala hogा_aur wo akhri zamana kehlayga_to us zamane me ek bohot bada mahatma aur maharajao ka maharaj payda hone wala hai jo har prakar ka apna chamatkar (maujza) dikhaye ga uske janam par (farsh ke atish kuda ki taraf ishara) ho jaye gi. Buth ondhe mooh gire ge_darakht aur patthar aur haiwan usko matha teke ge_aur har chiz usko namaskar (darudo salam) kare gi. Us bade maharaj ka pavitar naam paak naam "Mahamata" (Hazrat Muhammad s.a.w) hogा. Jiski ungli se chandarma ko do tukde (shaqql qamar) kare gi_aur wo Ishwar ka hath keh layega. Yani (yadullaah) wo parmatma ka mukhda (Wajua allah) hogा wo bhagwan ji ki wo surya (suraj) palta dega_jis tarha parmashwar ke bohot se naam hai isi tarha unka bhi ek naam 'OM' hogा_(Risala saraswati Dehli babat) Maha March 1967 ba hawala kitab Sauran shakha_naiz_tarlok

pothi "molafa pandit tarlok chand_shay karda arya book depo Agra matboa
arya system press Agra 1939)

Haasile Matlab Peshan Goi

Is peshan goi se saaf malum hota hai ke Mahatma Rishi Barath ne Om ki tashri me kisi bahot badi hasti ki amad ki khabar di hai. Hinduo ki kadeem mazhabi kitabo me Huzur Akram s.a.w ko rajao ka Maharaja bada maharaj jisko ahle Islam Sayyidul Ambiya shaane Risalat kehte hain. Aur Huzur s.a.w ka ism mubarak "Mahamat" wagerah likha hai, is peshan goi me koi shak ki gunjaish baki nahi rahi. Kyu ke barath rishi ne Huzur s.a.w ke makhsoos fazail bayan kiye. Maslan Huzur s.a.w zahoore mubarak par Iran ke atish kade ka thanda ho jana. Kaabe ke buto ka mooh ke bal girna aur tuth jana_wa_hajar wa shajar aur haiwanat ka Huzur s.a.w ko sajda karna aur Huzur s.a.w ke ishare angusht se chand ka shaq hona wagera pesh kiya. Isi peshan goi me rishi barath Aap s.a.w ke ausaf likhe hai jo Om ke mayni ke mushaba hai jaise

(1) Ishwar ka hath yani khuda ka hath Allah taala ne Huzur s.a.w ke hath ko apna hath farmaya yadullahe fauqa ayedehim us lihaz se Huzur s.a.w ka hath Allah ka hath hai.

(2) Ishwar ka mukhda khuda ka chahra Hadeese pak me Huzur s.a.w farmate hai man raani fakad raaul haq (jis ne mujhe dekha usne haq ko dekha) is lihaz se Huzur s.a.w ka chahra mubarak wajah allah hai.

(3) Bhagwan ki shakti khuda ki taqat shakkal qamar ke maujze se ye baat wazah ho jati hai ke Huzur s.a.w khuda ki taqat quwwatullah hai.

(4) Dube huwe suraj ko palatne wala kaun hai? Tarikhe Islam ke aurak is maujaze ke gawah hai ke Huzur s.a.w ne duba huwa suraj paltaya.

Kalanki puran se ek aur saboot:

Hind ki mash-hoor kitab kalanki puran me hai kalanki autar brahaman ke ghar me payda hoge. Unka paydaish shambal unke baap ka naam vishnu das unki maa ka naam somati hogा.

(Az kalanki puran matboa sadiq almatabae mirath safā 5,6,7)

Puran me likha hai ke kalanki autar brahman ke ghar janam lege. Jis tarha musalmano me sayyado ka makam hai isi tarha hinduo me brahman ka makam hai_is lihaz se Huzur s.a.w sayyed ke ghar tawallud hoge. Is ke dusre mayni mandir me jo puja path karte hai use bhi brahman ka darja diya jata hai is lihaz se Huzur s.a.w ke dada Hazrat Abdul Mutallib kaabe ke mutwalli the _'shambal' arab ko kehte hai.

Vishno das jiske mayni khuda ka banda isko arbi me Abdullah kehte hai. Ye kalanki autar ke walid ka naam hai. Somati jiske mayni amanat daar jisko arbi me amina kehte hai_jo kalanki autar ki maa hai.

Ab Hinduo ki is mastanad kitab se baat puri tarha se wazah ho jati hai ke rishi barath ki peshan goi aur puran ki peshan goi Huzur s.a.w ki taraf ishara karti hai.

Lafz Om ki shakal lafz Ali se kafi milti julti hai.



OM ke kayi mayno me Hazrat Ali se ham mayni hote hai. Maslan matti ka baap=abu turrab allah ka chahara =karam allah wajah khuda ki taqat = quwwat allah saif allah jis tarha allah ka naam bhi Ali aur uske wali ka naam bhi Ali. Isi tarha sanskrit or Arbi (khususan Arbi Kufi) me iska ism mubarak "Ali" kariban ek hi jaise rasamul khat me likha jata hai. Halanke kaha sanskrit aur kaha Arbi, magar Allah paak ko apne Ali paak ka maujza dikhana tha ke usne OM ke sanskrit lafz aur Ali_ke Arbi lafz ki surat wa shakal me ek guna mushabehat aur mumasilat payda kardi chunancha sanskrit me 'Om' ko  is shakal me likhte hai or Arbi kufi rasmul khat me Ali ko Ali ki surat me likha jata hai. Aap dono alfaz "Om" sanskrit_aur lafz "Ali" Arbi kufi ki shakal o surat ko bagaur dekhiye. "OM" ko Ali aur "Ali" ko Om padha ja sake ga. Yu bhi dono zabano ke alfaz ka tajziya kar ke dekh lijye_(Ali)

farmaiye kya bana? Ali ya aur kuch? ilawah bari. Agar hejazi, najdi, tahami, misri, rasmul khato ko hi liya jaye to bhi thode se fark ke sath (wo bhi sirf ek dandane ka fark) aur Ali ke alfaz apas me milte julte hai. Maslan sanskrit ka Om Ali aur Arbi ka Ali bataye koi khas fark hai? kuch bhi nahi!

Baaz Hindu Hazraat jo 'Om' ko hindi me **ॐ** likhte hai. Ye sanskrit ka mustanad aur kadeem rasmul khat nahi balke bhasha rasmul khat hai. Sahi sanskrit rasmul khat me 'Om' ki shakal wahi hai jo upar darje zel hai.

Isi tarha kathyawadi ki Gujrati, Marathi zaban, Bengali zaban, Asami zaban aur Brahamni zaban me bhi bilkul mamuli ikhtelaf ke sath "Om" ko isi tarha likhte hai jis tarha sanskrit me likha jata hai.

