

Tazkira
Qalandar Baba
Aulia R.A

SOHAIL AHMED AZEEMI



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Tazkira Qalandar Baba Aulia R.A

Roman Urdu

Compiled

By

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Intesab

Us Nojawan Nasal ke Naam

Jo

ABDAAL E HAQ, QALANDAR BABA AULIA ki

“ Nisbat e Faizaan ”

Se No-E-Insani Ko Sukoon O Raahat Se Aashna Kar

Kay

Is Ke Oopar Se Khauf Aur Gham Ke Dabeez Saaye

Khatam Kardey Gi. Aur Phir

Insaan Apna Azlli Sharf Haasil Kar Ke Jannat

Mein Daakhil Hojaye Ga .

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Paish Lafz

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين محمد وعلى اله واصحابه اجمعين.

اما بعد

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون.

Baari taala ne aadam o Hawa ko peda kya. Phir Nasl e aadam phela ne ke liye zameen par bhaj diya. Is rab Zuljilal ki marzi aur Mansha ke mutabiq aadmi ki takhleeq ka silsila barabar jari hai .

Jaisay jaisay abadiyaan aur giroh barhatay gaye aadmi ki zaroraton mein izafah hota raha. Din, mahinay aur saal guzarte guzarte sadiyan aur Qarn ban'nay lagey. Logon ki hidaayat ke liye nabiyo par saheefay aa ne lagey. Jab yeh qabeeley aur qaafley ziyada phail gaye to tourait, Zaboor , Anjeel aur sab se aakhir mein Quran Majeed Furqan e hameed ka nuzool huwa aur Khudawandi hidaayat ka silsila mukammal hogaya .

Daal naya mein ab taq aik laakh chobees hazaar paighambar aa chukay hain. Pachees tees ki aamad aur khidmaat ki taied Allah taala ne apne kalaam ke zariye ki hai aur un ki misalein di hain. Sab se aakhri nabi, dono jahan ke sardar, badi deen Mubin sale Allah aleh wa-alehe wasallam ki aamad, bassat, khidmat, rahbari aur takmeel e Insaniyat ke amal par daftar ke daftar likhay ja chukay hain. Lekin wajad aur kefiyat aur Maarfat aur rohaniyat ki galiyo ke baasi apni zabaan se yahi keh rahay hain .

Hunooz Naam to Guftan kamaal be adbi ast

Yeh kya hai ?

Mqam e adab hai. Mqam e ijaz hai. Inkisari ka izhaar hai. Apni bandagi aur bandagi ki be basi ka iqraar hai. In logon ke dilon par intahaye mohabbat ka jazba sawaar hai. Is raah mein guzarna har kis o naks ke liye aik juraa maizn naab yaqeen o imaan ke liye mujassam Gul o gulzaar hai. Ishhq ki un paicheeda ghatiyon mein jo bhi jis ko , ghumade, phirade. Dar e Habib sale Allah aleh wasallam ka jalva dikhade murshid buzurag assaar hai aur jo aqeedat mand apni Eradat ka kashkaul un ke agay rakh kar phir nah hille, nah talle, liye baghair nah rahay, cheenney baghair saans nah le, apni har aas ko apne murshid ki har saans par tj nah day, is ki har ada aur sada ko apne dil ki quba mein taank nah le aur yaqeen ki Aba mein dhaank nah le woh kaisay baz reh sakta hai .

Kkhuda ki wahdat ko jaan lena, pehchan lena, dekh lena, samajh lena, dekhnay mein to bohat aasaan lagta hai lekin samajhney aur haasil karne ki duniya mein soi ke nake mein se oont ko guzaar lena aasaan hai magar al-wahiyat aur lillahiyat ki ughat ghatiyon mein se guzarna, aur nah sirf guzarna balkay apne zehan aur imaan ko bhi



salim rakhna, iqraar ko bhi be qarar nah honay dena, Iblisiyat se inkaar ko kahin qarar nah lainay dena aik kathin manzil hai. Aik musafir jab sunsaan, weraan jungle se guzarta hai to is par khauf taari hojata hai. Lekin jab woh ghany ban mein se raat ki bhayanak tarike mein safar karta hai to is par dehshat taari hojati hai. Lekin aqeedat aur Eradat ke behar zulmaat mein jab qadam rakhta hai to khauf, dehshat, Hazan , yaas, darmandgi, ajnabaiyat aur qisam qisam ki hawaas bakhatgiyan ajeeb ajeeb draoni shaklon mein anay lagti hain. Is aalam terah o taar mein aik murshid azeem tareen mohsin ban kar bacha ki terhan ungli pakar kar aisay kharaman kharaman le jata hai jaisay tifal garikhta pa apni maa ka doodh peenay mein magan hai aur choosnay ke har saans ke sath is ko Rohani dastarkhawan se ewaan Nemat mlitay chalay jarahay hain jin ki ginti karne se woh be niaz hochuka hai. Bas qudrat ki rehmat se muanqa karne mein magan hai .

Allah taala wahid hai, ahad hai, Samd ha, Lam Yalid hai walam yulad hai . Is ki isi wahdat aur wahdaniyat ka har mazhab ne raag alapa hai. Zameen par kisi aisay mazhab ka wujood nahi hai jis ne haq taala ki wahdaniyat se mun morra ho ya is ke wujood se inkaar kya ho. Sofyaye karaam aur avlyaye Azaim ne is ahadiyat, samadiyat, hqanit aur wahdaniyat ko samjhane aur samajhney ke liye mukhtalif rastay aur tareeqay ikhtiyar kiye hain. Aam feham andaz mein toheed aur masla toheed, Shariat , tareqat, haqeeqat o ray Maarfat par mushtamil hai. Rehbar jin o ensaan, haadi kon o makaan, mahi zal o btlan, sarkar do Jahan sale Allah aleh wa-alehe wasallam farmatay hain :

من عرف نفسه فقد عرف ربه

Jis ne apne nafs ko pehchana is ne apne rab ko pehchana .

Is Irfan nafs mein khwahisaat aur shehwat ki Maarfat nahi hai, badan ki Maarfat nahi hai, apne Aziz o Iqareb ki pehchan nahi hai, apne maa baap ki pehchan nahi hai. Apne shehar, ghar aur watan ki pehchan nahi hai, saari duniya ke ilm ki pehchan nahi hai balkay yeh pehchan karni aur smjhni hai ke qudrat ne tujhe kyun peda kya hai? Tairay andar is ne kon sa johar wahid chhupa kar tujhe Adam se wujood mein bheja hai. Mushiyat ne apne iraadon mein tairay andar kon kon si hoshmandiyan, danaiyan aur paishwaiyan saja bana kar rakhi hain. Kya tujhe mehez teri apni hi ekloti zaat ke liye pidakya hai? Agar aik bandah apni is quna, is lam, is gharz aur paidaiesh ki is Ghayat taq poanch jaye ke woh khud apni zaat mein kya kuch hai to yeh samajh lau ke is bandah ne khud ko pa liya, samajh liya, maan liya, pehchan liya. Is wajdan ke muyassar atay hi shaan rab Zuljilal pooray Jah o jlal ke sath karfrma nazar aaney lagi .

Jab yaqeen ain al-yaqeen aur haq al-yaqeen taq aap_hncha to tamam safar maqsad mukammal hokar fa huwal murad ban gaya. Jab jazo ne k'ul ka maqsad hukum pa liya to woh jazo kahan raha. Is maqam prja pouncha jis ka ikhfa mein rakhna bayan kardainay se ziyada Arfah hai .

Wahdat Rabbani aur wahdaniyat Yazdani ke baray mein irshad baari hai :

Tarjuma : aur tumhara rab akela rab hai, kisi ki ibadat nahi karna, siwaye is ke woh

bara meharban aur reham karne wala hai aur bandagi kisi ko nahi magar aik mabood ko .

Is ke siwa kisi ko bandagi nahi, woh zindah hai aur qaim rehne wala hai .

Hazrat junaid bughdadi farmatay hain ke ilm toheed is ke wujood se judda hai aur is ka wujood ilm se allag. Yani rab Zuljilal ilm ki hadd se bahar hai yani itna wasee hai ke koi ilm is ka ihata ya andaza nahi karsaktha .

Hazrat abbu baker vasti ka qoul hai ke raah haq mein Khalq nahi aur raah Khalq mein haq nahi yani yeh bande jwas ke idraak ka daawa karne lagtay hain, is ki zaat bashriyat ke idraak se ziyada Arfah o aala hai jis taq pohanchna namumkin hai . Un ayaat mubarikah aur buzurgaan karaam ke aqval se yeh saabit hojata hai ke toheed ka masla itna aasaan nahi hai jitna log usay sahal samajte hain. Jis terhan aik piyali mein glass nahi sama sakta, aik glass mein matka nahi sama sakta, aik mtke mein aik talaab nahi sama sakta, aik talaab mein aik samandar nahi sama sakta, aik samandar mein saaray samandar nahi sama satke isi terhan aik bandah ki nanhi si aqal, samajh, soch, fikar, feham, idraak, ehsas, Aiqaan aur wajdan mein woh zaat-e wahid kaisay sama sakti hai jis ko hum Allah ke naam se yaad karte hain, jo azal se hai aur abadd taq rahay ga .

Aik momin ban'nay ke liye haadi brhq sale Allah aleh wasallam ke baad sahaba karaam, tabayn, tba tabayn aur phir avlyaye karaam hidaayat aur rahbari ka zareya rahay hain. Hazrat owais qarni ke baad Sayedna Sheikh Mohi Aldeen Abdul Qadar jilani, hazrat Ali Hajwaree almarof dataa ganj bakhsh, hazrat baba fareed ganj Shukar, hazrat nizaam Aldeen aulia mehboob Ellahi, hazrat khwaja Moueen Aldeen Chishti ajmiri, hazrat Ulaa Aldeen sabir kuleri, hazrat bo Ali Shah Qalandar, hazrat sahibzadah Sheikh Ahmed srhndi Farooqi Mujaddad alif sani, hazrat Hafiz Abdul Rahman jamii Malang baba, hazrat Shah abdul lateef bhitai, hazrat Sachal sarmast, hazrat Laal Shahbaz Qalandar aur dosray aisay tamam buzurgan karaam jo awam ke liye Faiz aam aur marja Anaam rahay hain. Janoobi asia mein un aulia karaam ki jismani, dainee, mulki, mili aur Rohani khidmaat waqt ke sath sath aur ziyada roshan tar hoti chali jarahi hain. In buzurgon ka Rohani mission mazhab aur millat aur aqeedah ki hadd bndyon se buland hai. Har mazhab aur millat ke log apni apni zarurten le kar haazri dete hain aur jab taq inhen kamyabi ka ishara nah mil jaye woh jany ka naam nahi letay. In buzurgon ko is duniya se judda hue agarchay kayi sadiyan guzar gayi hain lekin un ke mzarat se yeh maloom hota hai ke abhi dafan bhi nahi hue hain .

Qudrat apne pegham ko pohanchanay ke liye diye se diya jalatii rehti hai Maarfat ki Mashal aik haath se dosray haath mein muntaqil hoti rehti hai. Aakhir yeh qutub, Ghaus , walii, Abdal , sufi, mjob aur Qalandar sab kya hain. Yeh qudrat ke woh haath hain jo Rohani roshni ki Mashal ko le kar chaltay rehtay hain. Is roshni se apni zaat ko bhi roshan rakhtay hain aur dosaron ko bhi roshni ka inikaas dete hain. Aur jis ko apne is Faiz se malaa maal karte hain is ka dast haq parast Maarfat aur baab Maarfat ke markaz aur shehar hazrat maula Ali mushkil kusha se mila dete hain jo darbaar risalat mein is aqeedat ko paish karne aur Nazar guzaarne mein hama waqt msrof e niaz hain .



Sirf tareekh ke ourak nahi balkay logon ke dilon par un buzurgon ki aisi aisi dastaneen aur chasham deed baatein ab taq zindah aur mehfooz hain jin ki duaon se mardon ko zindagi, bimaroon ko Shifa , bhookhon ko ghiza, dkhyon ko ataa, ghareebon ko zar, be haal logon ko baal o par, be sahara aur be kis logon ko aulaad aur maal o Mataa ke inamaat mlitay rehtay hain .

Quran pak mein bayan kya gaya hai ke Allah ki sunnat mein nah tabdeeli hoti hai aur nah ta-attul waqay hota hai. Is qanoon ke tehat azal se abadd taq Allah ki sunnat ka jari rehna zurori hai. Choo ke huzoor Khatim al anbiya par paigambri khatam hochuki hai, is liye Faizan e Nabuwat ko jari o saari rakhnay ke liye Sayedna Huzoor Aleh Salat Valslam ke waris aulia Allah ka aik silsila qaim huwa jin ke baray mein quran Majeed Farqan hmid mein irshad hai :

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون

Allah ke doston ko khauf hota hai aur nah woh gham aashna zindagi se manoos hotay hain. (surah Younis . Aayat 62)

Abdal haq Huzoor Qalandar Baba Aulia Sayedna Huzoor Aleh Salat Valslam ke Aasman ilm o aagahi mein aik aisa Derkhshandah sitara hain jin ke baray mein huzoor akrm sale Allah aleh wasallam ka irshad hai :

“ Mein apne baad Allah ki kitaab aur apni aulaad chore kar ja raha hon. ”

Aalam rohaniyat ke israr o Ramooz se Munawar ' ' looh o qalam' ' aur jaam Maarfat se labraiz' ' rbaayat Qalandar baba aulia' ' mein se chand iqtisabaat ke sath sath Baba Sahib ki talemaat, arshadat o malfoozat aur kashaf o karamaat ko yakja kardiya gaya hai. Taakay har tabqay aur har khayaal ke arbab e ilm o adab aur ehley nazar hazrat Baba Sahib ki talemaat se faizyab ho sakin .

Noorani logon ki baatein bhi roshan aur Munawar hoti hain. Zindagi mein un ke sath aik lamhay ka taqarab so sala taat be riya se afzl hai aur aalam Quds mein chalay jany ke baad un ki yaad hazaar sala taat be riya se aala aur afzl hai ke aisay maqarrab bargaah bundon ke tazkeray se aadmi ka ang ang Allah taala ki qurbat ke tasawwur se rangeen hojata hai. Irshad hai :

Ae nabi sale Allah aleh wasallam! Guzashta rasoolon ke waqeat is liye aap sale Allah aleh wasallam ke samnay bayan karte hain taakay aap sale Allah aleh wasallam ke qalb ko sukoon haasil ho aur Aap s.a.w ka qalb quwwat hojaye .

La zawaal hasti apni qudrat ka Faizan jari o saari rakhnay ke liye aisay bande takhleeq karti rehti hai jo duniya ki be sbati ka dars dete hain. Khaliq e haqeeqi se talluq qaim karna aur aadam zaad ko is se muta-arif karana un ka mission hota hai.

Aaiyae! Hum dil daar dil Nawaz ki baatein karen.

Is liye ke ensaan dosti ka taqaza hai ke insaanियat Nawaz , pakeeza kirdaar, arif haq



Huzoor Qalandar Baba Aulia ki aawaz ki leharen zair nazar kitaab'' tazkara Qalandar baba aulia'' ke safhaat par bekhair di jayen, is terhan ke aik muraqi tasweer samnay aajay .

Abdal haq Qalandar baba aulia ki zindagi ke halaat, kashaf o karamaat, asaraar o Ramooz ki khusbhoo se muattar malfoozat o arshadat Alia par ab taq jo kuch Rohani digest mein likha ja chuka hai, kitabi soorat mein paish kya ja raha hai. Qalandar baba aulia ki zabaan se nikla huwa aik aik lafz behar Maarfat ka dar-e nayaab aur shama hidaayat hai .

Kitaab “ **Tazkara Qalandar Baba Aulia**” ki tarteeb o tadween ke liye idaara Rohani digest ne Farzand Rohani janab Mohammad Younis azimi ki sarbarahi mein aik panel (panel) qaim kya tha. Mujhe khushi hai ke Aziz graami qader Mohammad Younis azimi salma ne is kaam ko nihayat saleeqa ke sath poora kya aur الحمد لله murshid kareem, Abdal haq Qalandar baba aulia ke halaat zindagi par yeh pehli kitaab taba-at se aaraasta hui .

Allah taala hum sab ko tofeq den ke hum Baba Sahib ke mission ko saari duniya mein jari o saari kar dein taakay ensaan apna Azli Sharf dobarah haasil kar ke rehmat o aafiat aur sukoon o raahat ki zindagi mein qadam rakh sakay .

Dua go

khwaja Shamsuddin azimi
27 october 1982 eewsi



Halaat Zindagi

Qalandar

Qabal is ke hum Huzoor Qalandar Baba Aulia ke halaat aur kashaf o karamaat paish karen munasib hai ke lafz “Qalandar” ki wazahat kar di jaye taakay un ke maqam ka andaza hojaye aur un se wuqoo mein anay walay waqeat samajh lainay aur un par yaqeen kar lanay mein zehan o khayaal, iraday aur niyat ko yaksoi haasil hojaye . Aisa ensaan jis ke deeda aitbaar aur chasham haqeeqat ke samnay har shye ki shayeeyat utth gayi ho aur woh muratib wujood ko samajh kar un mein urooj karta rahay, yahan taq ke aalam takveen se baala qadam rakhay aur maqam wahdaniyat ke mushahiday mein ghark reh kar ahadiyat ki tafseel mein ain wahdat ka jamal mushahida karkay maqam wahdat ki masti aur be kaify mein gum rehtay hue martaba ahadiyat par wapas aajay. Is ke baad apne Muratib se judda hue baghair ahadiyat ke mushahiday mein mehv rahay. Phir insani martabay par poanch kar abodit ka maqam haasil kere, yahan taq ke is ka urooj o nuzool aik hojaye. Juzw mein kul aur kul mein juzw ko dekhe. Phir un tamam se mustaghni hokar herat Mahmooda yani suroor mein rahay to is ko “Qalandar” kehte hain .

Yeh Qalandar ka maqam mhbobit ke maqam se bhi aala hai kyunkay mhbobit ke maqam mein phir bhi doi baqi rehti hai ke aik aashiq, dosra mashooq hota hai. Lekin qlndri ka maqam yeh hai ke yahan doi bilkul nahi rehti .

Mann Tu Shudam Tu Mann Shdi

ka maamla ban jata hai. Allah taala ne kalaam Majeed Farqan hmid mein haadi konain sale Allah aleh wasallam ke is maqam ki khabar di hai. Chunancha aik mauqa par irshad farmaya hai :

يد الله فوق ايديهم

un ke hathon par Allah ka haath hai (fatah. Aayat 10)

halaanke baet ke waqt sahaba karaam ke haath par nabi sale Allah aleh wasallam ka haath tha. Wahdat ke lehaaz se yani doi baqi nah rehne ke aitbaar se nabi sale Allah aleh wasallam ke haath ko rab Zuljilal ne apna haath qarar diya hai. Aik aur jagah Hazrat Haq jal Jalalah farmatay hain :

Tarjuma : ae nabi sale Allah aleh wasallam! Aap ne jab khaak utha kar pehnki to woh aap ne khaak utha kar nahi pehnki balkay woh Allah ne khaak utha kar pehnki thi “(Alanfal. Aayat 17)”

yahan par bhi Allah taala ne nabi sale Allah aleh wasallam ke feal ko apna feal qarar diya hai .



Qalandari Silsila

Hazrat Abdul alaziz muki Qalandar se Qalandari ﷺ silsila jari huwa hai. Yeh buzurag hazrat Saleh aleh salam ki aulaad mein se hain. In ko jab Anhzrat sale Allah aleh wasallam ke zahuur ki khush khaberi mili to unhon ne Allah taala se iltija ki ke mujhe itni barri Umar ataa farma ke mein hazrat Khatim Al Nabi Sal Allah aleh wasallam ka zamana pa sakoon. Allah ne un ki yeh dua qubool farmali .

Aap ne aaqaye Namdar , sarkar do jahan sale Allah aleh wasallam ka zamana paaya aur hazoor sali Allah aleh wasallam hi ke dast haq parast par Musharraf bah islam hue. Nabi pak salaAllah aleh wasallam ne aap ko “Qalandar” ke naam se Musharraf farmaya. Manaqib qlndrih mein likha hai ke masjid nabwi ke qareeb sufa aik chabotra tha. Wahan par fuqra o masakeen sahaba karaam rehtay they jo ashaab sufa kehlate they. Hazrat abdalaziz muki Qalandar bhi un mein se aik they. Qaazi abbu Naeem ne ashaab sufa ki tadaad so se ziyada batayi hai .

Allah taala apne jis bande ko qlndri ka maqam ataa karta hai to woh Zaman o makaan (time & space) ki qaid se azad hojata hai aur saaray Zee hayaat is ke matehat kar dyie jatay hain aur kaayenaat ka zarra zarra is ke tabay farmaan hota hai. Lekin Allah taala ke yeh naik bande gharz, riya, tama, hiras, lalach se to kab ke rukhsat ho chukay hotay hain. Is liye jab kkhuda ki makhlooq un ki khidmat mein koi guzarish paish karti hai to is ko suntay bhi hain aur is ka tadaruk bhi karte hain kyun ke inhen qudrat ne isi kaam ke liye muqarrar kya hai. Yahi woh pakeeza o qudsi nafs Allah ke bande hain jin ke baray mein Allah taala ka irshad hai :

“ mein apne bundon ko dost rakhta hon aur un ke kaan, aankhh aur zabaan ban jata hon. Phroh mere zariye suntay hain, mere zariye boltay hain aur mere zariye cheeze pakarte hain.”

ﷺ baaz sofyaye karaam ka khayaal hai ke hazrat Zулnun misri se qlndri silsila jari huwa hai .

Taaruf

Abdal Haq, Silsila Owaisia Azeemi Ke Baani Mubani, Risala Rohani Digest Ke Rooh Rawan Murshidna O Sayedna Hasan Ukhra Mohammad Azeem Barkhiya Rehmat Allah Aleh Ke Halaat Zindagi Ka Zikar E Jameel Paish Karne Se Qabal, Hum Aap Ke Naam Nami Ism Graami Par Roshni Dalain Ge Taakay Qaryin Huzoor Baba Sahib Ke Maqam Aur Martaba Wilayat Ko Pehchan Len .

Huzoor Baba Sahib ka poora ism graami :

HASAN UKHRA SYED MOHAMMAD AZEEM BARKHIYA

Almaroof

HUZOOR QALANDAR BABA AULIA

Hasan Ukhra : Huzoor Baba Sahib Ka Khitaab Hai. Yeh Khitaab Ba-Tareeq Owaisiya Sayedna Huzoor Aleh Salato Walslam Ki Bargaah Aqes Se Ataa Huwa Hai. Aur Bargaah Rasool Sale Allah Aleh Wasallam Mein Un Hi Muqaddas Kalmaat Se Huzoor Baba Jee Mukhatib Bakhitab Farmaiye Jatay Hain .

Mohammad Azeem : Huzoor Baba Jee Ki Paidaiesh Ke Baad Rakha Gaya Tha. Aap Najeeb ul Tarfain Sadat Mein Se Hain. Aur Aap Ka Khandani Silsila Hazrat Imam Hasan Askari Se ja milta Hai. Is Liye Aap Syed Kehlaye Jatay Hain .

Barkhiya : Aap Ka Takhallus Hai. Takmeel Wabastagi Shoq Shair O Sukhan Ke Liye Huzoor Baba Sahib Ne Barkhiya Ka Takhallus Ikhtiyar Kya Tha. Qalandar Baba Aulia Huzoor Baba Sahib Ka Urf Hai. Martaba Qalandariyat Ke Aala Maqam Par Faiz Honay Ki Wajah Se Mulaika Arzi O Samawi Aur Hamilan Arsh Mein “Qalandar Baba Aulia” Ke Naam Se Mashhoor Hain Aur Yahi Urfiat Yani “Qalandar Baba Aulia”, Aama Al Naas Mein Zabaan Zad e Aam Hai .

Jaye Paidaiesh

Huzoor Qalandar Baba Aulia 1898 Hamza Mein Qasba Khorja, Zila Buland Shehar, U. P (Bharat) Mein Peda Hue .

Taleem O Tarbiyat

Qalandar baba aulia ne quran pak aur ibtidayi taleem mohalla ke maktab mein haasil ki. Kehte hain ke honahaar poot ke paon paalne mein nazar aajate hain. Chunanacha Qalandar baba aulia bachpan hi se intahi zaheen, baa adab, khaleeq aur milansaar they aur achay buray ki tameez rakhtay they. Parhnay ke waqt nihayat tavajja se parhte aur sathiyon ke sath mohabbat aur sulooq se paish atay they .

Qalandar Baba Aulia Ne Ibtidayi Taleem khorja Mein Haasil Karne Ke Baad High School Taq Buland Shehar Mein Parha Aur Phir Inter (Inter) Mein Dakhla Ali Garh Muslim University Mein Liya .



Roohani Tarbiyat

Aligarh mein qiyam ke douran aap ki tabiyat mein darwaishi ki taraf melaan bohat ziyada barh gaya. Aur wahan molana kabli ke paas qabrustan ke hujray mein ziyada waqt guzaarne lagey. Subah tashreef le jatay aur raat gaye wapas atay. Isi asna mein Qalandar baba aulia apne nana baba taaj Aldeen Nagpuri ki khidmat mein haazir hue. Nana ne inhen wahan rokka liya. Qalandar baba aulia ke waalid sahib ko jab yeh pata chala to woh nagpor tashreef le gaye aur baba taaj aldeen sahib se arz kya ke is ki taleem namukammal reh jaye gi. Usay wapas Ali garh bhaj dijiye. Ustadon ke ustaad, waaqif asaraar o Ramooz , haamil ilm Idunni baba taaj Aldeen ne farmaya ke is ko agar is se ziyada parhaya gaya jitna yeh ab taq parh chuka hai to yeh mere kaam ka nahi rahay ga. Qalandar baba ke waalid sahib ne aik Mushfiq baap ki terhan betay ko samjhaya aur jab dekha ke betay ka melaan taba fqr ki taraf mael hai to unhon ne yeh keh kar “ betay! Tum khud samajh daar ho, jis terhan se chaho, apna mustaqbil taamer karo.” inhen un ke haal par chore diya .

Qalandar baba aulia apne nana taaj Aldeen aulia ke paas no saal taq muqem rahay. No saal ke arsay mein baba taaj aldeen ne un ki Rohani tarbiyat farmai. Tarbiyat ke zamane mein be shumaar waqeat mein se chand waqeat ka tazkara aur is ki Ilmi tojihh Abdal haq Qalandar baba aulia ne kutta bay' ' tazkara taaj Aldeen baba' ' mein farmai hai .

Dron Khanah

Kulo nafsun zayeqat ulmaut ke misdaaq tarbiyat ke isi zamane mein huzoor Baba Sahib ki walida Majida Saeeda bi bi chaar baityon aur do beton ko chore kar aalam baqa mein tashreef le gayeen. Huzoor Baba Sahib ki aik hamsheerah ke ilawa sab bachay Baba Sahib se chhootay they aur un mein se koi bhi sun shoor ko nahi pouncha tha. Qalandar baba aulia apne behan bhayon ki tarbiyat mein kamar basta hogaye aur bachiyon ki tarbiyat ke silsilay mein diqat paish aayi to baba taaj Aldeen nagpuri ke irshad ke mutabiq un ke aik aqeedat mand ki Sahebzadi se Dehli mein aap ki shadi hui .

Taqseem hind ke baad Huzoor Qalandar Baba Aulia ma ahal o Ayal aur waalid aur behan bhayon ke sath Karachi tashreef le aeye. Karachi mein li market ke muhallay mein aik nihayat khasta o boosedah makaan karaye par liya. Kuch arsa ke baad Khan bahadur abdul lateef, commissionaire bahalyat (rehabilitation commissioner) jo huzoor baba taaj Aldeen Nagpuri ke aqeedat mand they, ne huzoor Baba Sahib se farmaya ke aik darkhwast likh kar day dijiye taakay aap ke liye koi acha sa makaan allot (allot) kardiya jaye. Huzoor Baba Sahib ne Khan bahadur ki darkhwast par tavajja nahi di aur isi makaan mein rehtay rahay .

Qalandar baba ne zindagi mein kabhi sabun se haath nahi dhuain. Garam pani se haath dho kar tualiyeh se saaf karliya karte they. Haath dhoney mein kaafi waqt sirf hojata tha. Jab taq haath mein lagi chiknai daur nahi hojati thi, haath dhotay rehtay they. Roz maraah istemaal ki cheezon ki aik jagah muqarrar thi. Koi cheez jagah se be jagah hojati to tabiyat par giran guzarti .

Aik daur aisa bhi aaya ke Huzoor Qalandar Baba Aulia par jazb o masti aur aalam istaghraq ka ghalba hogaya. Aksar auqaat khamosh rehtay aur gahe gahe guftagu bhi be rabt ho jata karti thi lekin jazb o kefiyat ki yeh muddat ziyada arsa taq qaim nahi rehti thi .

Im laduni ki taleem ke douran aur is ke baad bhi huzoor Baba Sahib dhai teen ghantay se ziyada kabhi nahi soye. Neend par un ko poori terhan ghalba aur dustarus haasil thi. Ghiza ke muamlay mein bohat ziyada mohtaath they. Chobees ghantay mein ziyada se ziyada do chapati aur kabhi aik chapati tanawal farmaya karte .

Rozgaar

Shadi ke baad huzoor Baba Sahib Dehli mein qiyam Pazeer hogaye. Silsila muaash qaim rakhnay ke liye mukhtalif rasail o jrayd ki sahaafat aur shouraa ke deewano ki islaah aur tarteeb ka kam apne liye muntakhib kya. Shab mein shehar ke shouraa, ADBA ki mahfilen jamteen aur din ke waqt un ke paas sufi mnsh log atay aur tasawuf par sair haasil guftagu aur tabsaray hotay. Aap ke shayarana adbi mashwaron se shouraa mustafeed hotay aur ehley zouq hazraat aap ki sohbat Saleha se Musharraf o ba murad hotay they .

Huzoor Qalandar Baba Aulia ne Karachi mein mustaqil sukoonat ikhtiyar karne ke baad zareya muaash ka yeh tareeqa ikhtiyar kya ke larns road ki foot path par rozana subah jaakar baith jatay they aur bijli ke fuse (fuse) waghera laga kar apni zindagi busr karte. Rafta rafta jab logon ko Karachi mein a noon ki aamad ki ittila hui to woh urdu dawn mein sab editor (sub-editor) ke ohday par Faiz hogaye. Is ke baad aik arsa taq risala naqaad mein kaam karte rahay. Kuch rsalon ki adart ke faraiz bhi injaam diye. Kayi mashhoor kahaaniyon ke silsilay bhi qalamband kiye. Jo dosaron ke naam se chupati rahen. Silsila waar kahaaniyon se mutaliq aik kitaab bhi zewar taba se aaraasta hui aur awam mein itni maqbool hui ke uskay beshumar addition shaya hue .

Baet

1956 mein silsila Soharwardia ke buzurag qutub irshad hazrat `Abu Fayz Qalandar Ali soherwerdi Karachi tashreef laaye. Huzoor Baba Sahib un ki khidmat mein haazir

Hazrat Qalandar Ali soherwerdi ka mazaar shareef Lahore (hanjrwal) mein waqay hai .

hue aur baet haasil karne ki darkhwast paish ki. Hazrat abbu Fayz Qalandar Ali soherwerdi ne farmaya ke raat ko teen bujey aao. Sakht sardi ka aalam tha ke huzoor Baba Sahib grand hotel, miklod road ki seerihon par raat ke do bujey jaakar baith



gaye. Aur theek teen bujey Soherwerdi buzurag ne darwaaza khoola aur andar blalya. Samnay bitha kar huzoor Baba Sahib ki Peshani mubarak par teen phonken marain. Pehli phoonk mein aalam arwah munkashif hogaya. Doosri phoonk mein aalam malqoot o Jabroot samnay agaya aur teesri phoonk mein huzoor Baba Sahib ne arsh mualla ka mushahida kya .

Maqam E Wilayat

Hazrat abbu Al Fayz Qalandar Ali soherwerdi ne qutub irshad ki talemaat teen haftay mein poori karkay khilafat atar farmadi. Is ke baad hazrat Sheikh Najam Aldeen qubra rehmat Allah aleh ki rooh pur futooh ne huzoor Baba Sahib ki Rohani taleem shuru ki aur phir yeh silsila yahan taq pouncha ke Sayedna huzoor aleh Salato valslam ne barahay raast ilm ladni ataa farmaya aur Sayedna huzoor aleh salato valslam ki himmat aur nisbat ke sath bargaah rab ulizzat mein paishi hui aur asaraar o Ramooz ka ilm haasil huwa . Is zamane mein huzoor Baba Sahib rehmat Allah aleh ne musalsal das raat aur das din shab baydaari ki aur tahjd ki nawafil mein kayi kayi so martaba Surah Ikhlās parhi .

Jin buzurgon ki arwah Tayyabat aur jin silsiloon se Huzoor Qalandar Baba Aulia ko nisbat owaisiya ke tehat Faiz haasil huwa hai un ki tafseel diye gaye naqshay “nisbat Faizan” mein bayan ki gayi hai .

Ikhlāq E Husna

Huzoor Qalandar Baba Aulia Hasan ikhlāq ka aisa saraapaa they ke jis ki misaal milna mushkil hai. Ibtida hi se aap ki tabiyat mein be panah saadgi aur shakhsiyat mein aik khaas Waqar numaya nzaata tha. Pareshani mein dil joi karna, dosray ki takleef ko apni takleef aur dosray ke dard ko apna dard samjhna aur nah sirf samjhna balkay dosray shakhs ki tawaqqa se kahin ziyada barh kar is ka dukh baantna woh aala Awsaf they jin ka izhaar Aap ki zaat-e بابرکات ne awail Umar hi se shuru kardiya tha .

Bachpan aur shabab

Aap ke bachpan ke aik saathi janab syed Nisar Ali bukhari farmatay hain :

“ Bachpan ke halaat mein yeh baat bohat ziyada ahem hai ke Qalandar baba ki kabhi kisi se larai nahi hui aur doosri baat yeh ke hum Umar saathi hamesha un ka adab o ehtram karte theyaur yeh khud apne hum Umar aur apne se kam Umar sathiyon se " aap" “janab” ke sath guftagu karte they. Kabhi aisa koi khail nahi khela jo ikhlāq ke manafi ho.



aik martaba kisi baat par bhai Nisar Ali sahib se huzoor Baba Sahib ki tabiyat mein takadur peda hogaya. Kayi mahinay taq aik dosray se mulaqaat nahi hui. Isi asna mein eid aagai. Eid ke mubarak o masood mauqa par janab bhai Nisar sahib huzoor Baba Sahib ke ghar tashreef le gaye. Huzoor Baba Sahib inhen dekh kar khil utthay aur nihayat ikhlaq aur Khanda peshani ke sath bhai Nisar Ali sahib ki pazeerai ki aur gilaay mil kar is qader roye ke chehra aanso-on se bhiig gaya. Bhai Nisar Ali sahib farmatay hain :

Es roz mere andar gudaaz ki aisi kefiyat peda hui ke meri aankhon se ashqo ka sale rawan hogaya. Aur mein is qader roya ke zindagi mein kabhi itna nahi roya. Nah shikwah nah shikayat. Is ke baad hamari dosti badastoor qaim hogayi. Is waqea ke baad sattu saal taq Mohammad azeem برحمتاً rehmat Allah aleh ke sath dosti ka Sharf haasil raha. Pakistan ban'nay ke baad jab mein Karachi agaya to bhai sahib ka yeh mamool raha ke woh haftay mein aik roz mere ghareeb khanaay par tashreef laataay they. Yeh mamool is waqt toota jab woh sahib farash hogaye aur chalne phirnay ke qabil nah rahay. Mujh se farmaya :

"Bhai! Ab mein chalne phirnay ke qabil nahi raha hon, aap aajaya karen.' ' bhai sahib ki Azmat o shaan ka kya tazkara karoon ke aksar o beshtar aisa bhi huwa ke sakht bukhaar charha huwa hai aur woh waqt e muqarara par mere ghareeb khanaay par tashreef le aeye aur tabiyat kitni hi kharab kyun nah hui bhai sahib qibla kabhi bhi mere ghar aakar letey nahi. Aik makhsoos nashist gaah par waqt muqarara taq tashreef rakhtay they aur wapas ho jatay they .

Ausaf e Hamida

Huzoor Qalandar Baba Aulia Fatr Tahzeen Haleem al taba, mukhlis, shayar, flasfr, wasee Al Maloomat, Khaleeq , sukhan sanj aur par mazah they. Jab koi mulaqati ya dost aap ke paas atay to mumkina khatir o madarat karte, barray itminan se is ki baat suntay aur mutmaen kardete they. Apne halqa ahbaab mein khaas tour par aur aama al naas mein aam tor se nihayat izzat o Jah ke maalik manay jatay they aur bohat hi maqbool aur dil-azaiz they. Aap jis jagah tashreef le jatay log nihayat Khanda peshani se aap ka porjosh istaqbaal karte aur aap ke frmodat bohat inhimak se suntay they. Ibtidayi daur mein aap ko shatranj se bhi shoq tha aur shatranj mein is qader mahaarat thi ke inhen aik so se ziyada chaalein azber theen .

Azmat

Aik martaba letter pad (letter-pad) par naam chhpwane ke liye huzoor Baba Sahib se ijazat talab ki.' HasanUkhra syed Mohammad azeem barkhia ', likh kar khidmat mein paish kya gaya. Huzoor Baba Sahib ne lafz ' ' syed' ' par दौरا banadiya aur farmaya ke naam ke sath yeh nah likha jaye. Arz kya gaya ke aap najeeb Al Tariq syed hain. Is liye darkhwast hai ke ' ' syed' ' likhnay ki ijazat marhamat farmadi jaye . Huzoor Baba Sahib ne farmaya ke ' ' syed' ' likhna is shakhs ko Zaib deta hai jis ke andar Sayedna huzoor aleh Al Salatu valslam ke kuch to Awsaf mojud hon aur yeh keh kar zaar o qitaar ronay lagey. Itna roye ke hichikiyaan bndh gayeen. Rotay rotay tootay phootay alfaaz mein irshad kya.' ' mein khud ko is ka ahal nahi samjhta ke apne naam ke sath ' ' syed' ' likhon.' '

Salbi Aulaad

Huzoor Baba Sahib ne apne pas mandgan mein chaar صلیبی avladin choari hain, jin mein do sahibzaday aur do sahbzadyan hain. In ke asmaye graami hasb zail hain :

1. Shamshad Ahmed
2. Rof Ahmed
3. Salima Khatoon
4. Taslimh Khatoon

Tasnifaat

Qalandar baba aulia ki Rohani aulaad ko Baba Sahib ke Faiz ko aam karne ke liye teen kitaaben bator virsa muntaqil hui hain .

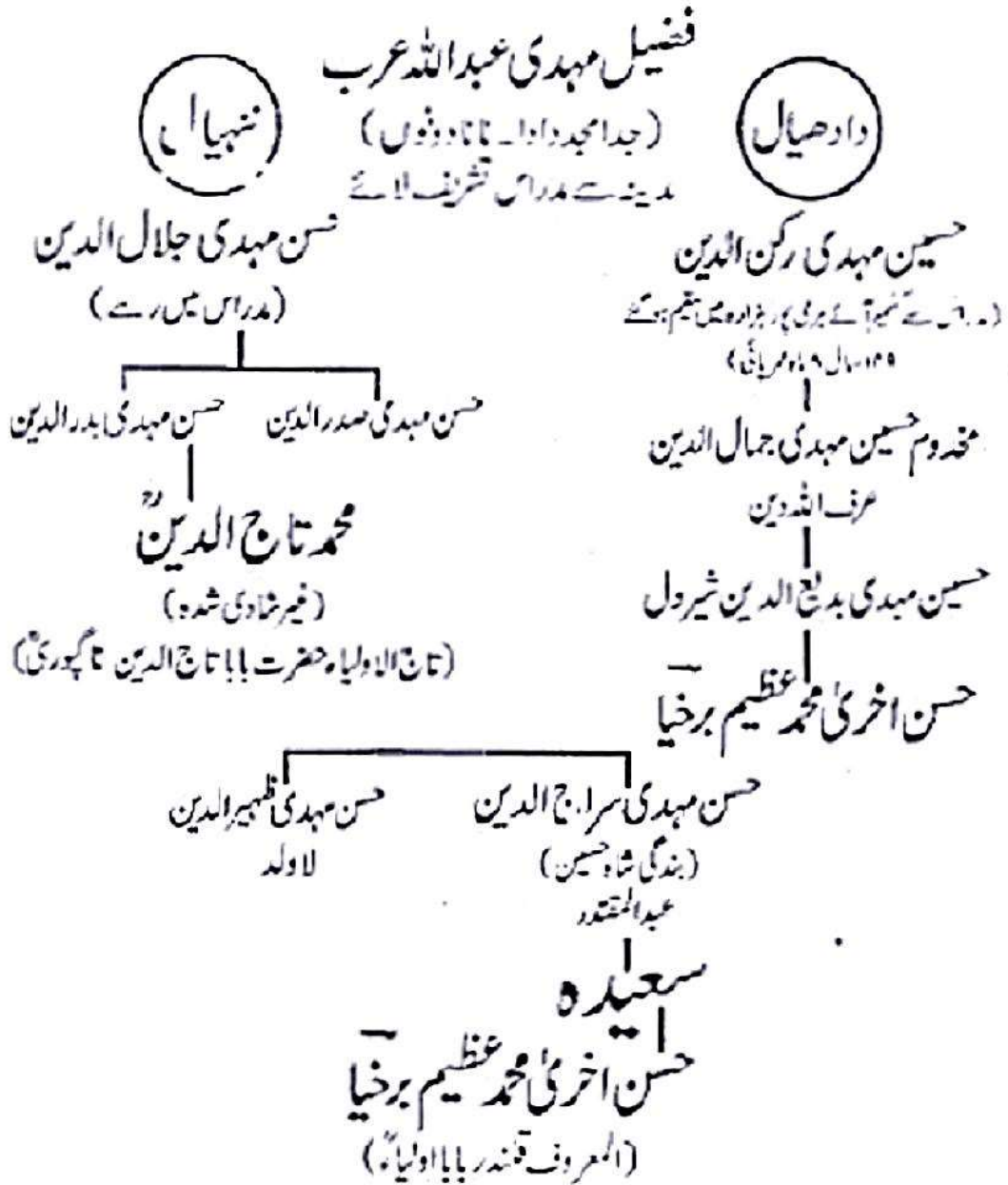
Ilm o Irfan ka samandar **Rbaayat Qalandar Baba Aulia** , asaraar o Ramooz ka khazana **Looh O Qalam** , kashaf o karamaat aur marwai aloom ki tojihat par mustand kitaab **Tazkara Taaj Aldeen Baba** .

Is ke ilawa Qalandar Baba Aulia ne apni Rohani aulaad ke liye aalam lahot, malakoot, Jabroot aur arz o samawat ki takhleeq aur taskheer kaayenaat ke farmolon par bohat saaray naqshay bana kar diye hain .

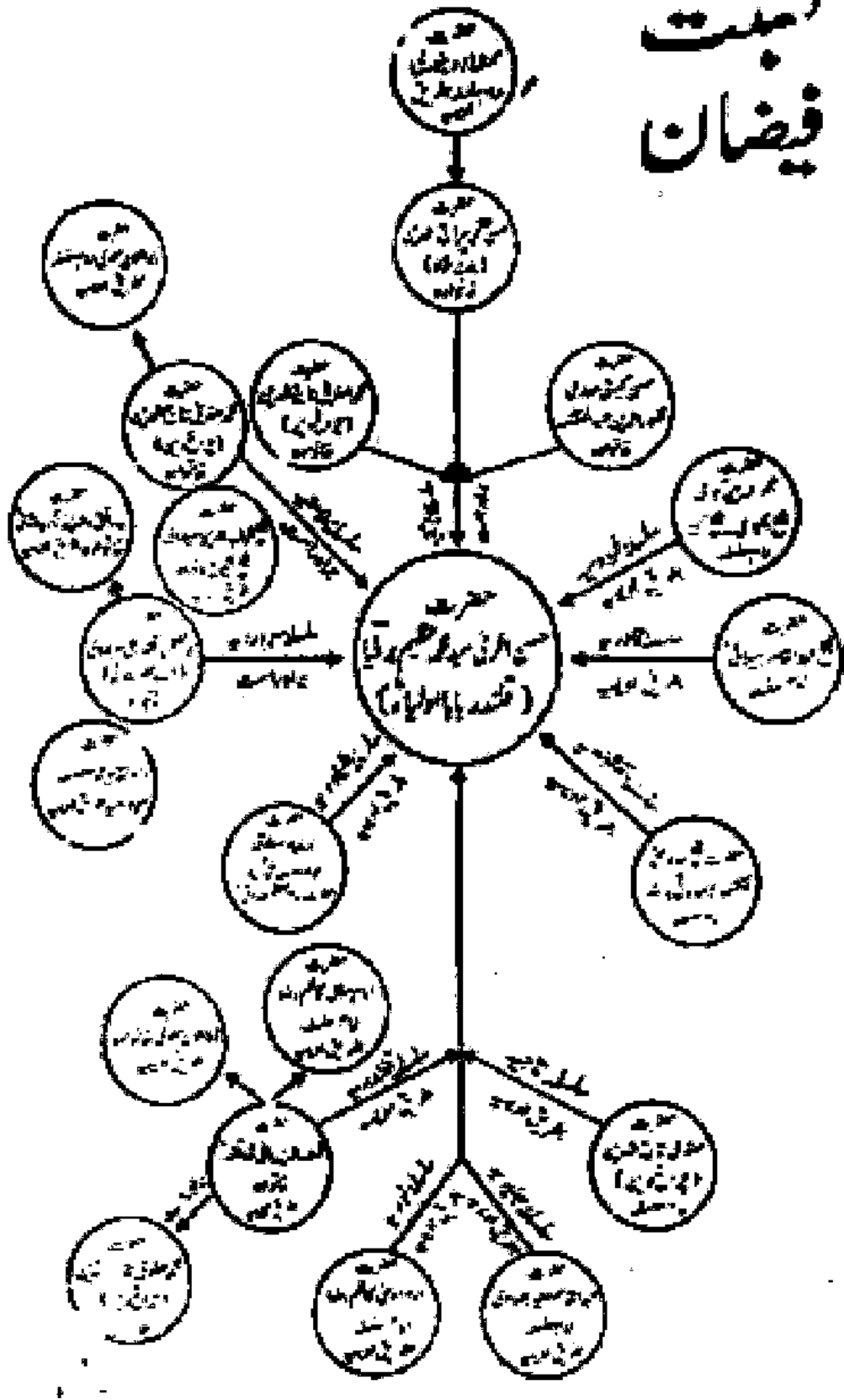
Huzoor Baba Sahib ki zair sarparasti Rohani digest ka pehla jareeda yakam decemeber 1978 hamza ko manzar aam par jalva gir huwa. Rohani digest ke beshtar title juzwi tabdeeli ke sath inn hi naqshoon ki akkaasi karte hain .

Huzoor Qalandar Baba Aulia ki zindagi mein hi aik trust, Azeemia trust faondishn ke naam se tashkeel pagya tha. Azeemia trust foundation ne north Karachi mein mazaar shareef aur khaanqah ke liye zameen haasil ki. Yahi woh maqam hai jahan is waqt Qalandar Baba Aulia mehve istirahat hain aur mazaar shareef marja Khalaique hai .

شجرہ عالیہ



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Kashaf O Karamaat

Allah taala ka irshad hai :

“ Mein chhupa huwa khazana tha, mein ne mohabbat ke sath makhlooq ko takhleeq kya taakay mein pehchana jaoon.”

Pehchanney ke liye zurori tha ke makhlooq khaaliq se aur khaaliq ki sifaat se muta-arif ho. Taaruf ke liye zurori hai ke darmain mein aik zaat aisi ho jo taaruf ka Mansha poora kar sakay. Taaruf ki takmeel is waqt taq nahi hoti jab taq ke taaruf karanay wala khud zaat ki poori sifaat ka arif nah ho. Lehaza yeh zurori huwa ke zaat baari ki sifaat ka waaqif aik aisa noor peda ho jo khaaliq ke is Mansha ko jo makhlooq mein taaruf se hai, poora kar sakey. Yahi noor Ali noor Sayedna huzoor aleh salat o alsalam hain .

Allah taala ki sunnat mein nah tabdeeli waqay hoti hai aur nah ta-attul peda hota hai. Is liye Sayedna Huzoor Aleh Salat O Valslam ke parda frmane ke baad yeh silsila huzoor sale Allah aleh wasallam ki ummat mein aulia Allah ke zariye qaim hai aur abadd taq qaim rahay ga. Aisay bundon se jab koi Kharique aadat sadir hoti hai to karamat kehlati hai aur yahi Kharique aadat jab payghambaroon ke zariye samnay aati hai to moujza kehlati hai. Chunkay un pakeeza hstyon ko huzoor akrm sale Allah aleh wasallam se khaas nisbat hoti hai is liye un ki zaat wala sifaat se aisay aisay waqeat manzar aam par atay hain jin ki aqli tashreeh mumkin nahi .

Sayedna Huzoor Aleh Salat O Salam ke waris aur Allah ke dost Huzoor Qalandar Baba Aulia ki zaat ba barkat se jo karamaat vqtan fawaqtan sadir hoti rahi hain, qaryin ki khidmat mein paish hain .

Kabootar Zindah Hogaya

Mujhe kabootarr paalne ka shoq tha. Aik martaba aik fakhta aakar kabutaro ke sath dana chugnay lagi. Aik kabootarr ke sath is ka jora mila diya gaya. Is ke andon se jo do bachay niklay woh apni khoubsurti mein yaktaa aur munfarid they. Paron ka rang gehra siyah aur baqi jism safaid tha. In ke andar is qader kashish thi ke jo daikhta tareef kiye baghair nah rehta. Shamat aamaal, aik roz subah saweray billi ne aik kabootar ko pakra¹ aur chhat par le gayi. Mein ne jab billi ke mun mein yeh kabootarr dekha to mein is ke peechay dora. Oopar poanch kar mein ne dekha ke billi ne kabootarr ke baal o par allag kardiye hain aur baithi usay kha rahi hai. Gussa to bohat aaya magar phir socha ke kabootarr to ab mar hi chuka hai, billi ko hi pait bharnay diya jaye aur jab yeh kabootarr khachke gi to usay saza dun ga. Yeh khayaal atay hi mein neechay chala gaya. Lekin mujhe itna shadeed sadma tha ke meri aankhon se ansoo jari hogaye. Huzoor Baba Sahib qibla pehli manzil ke kamray mein takhat par tashreef farma they. Mein ne hazrat se ehtijajan arz kya ke billi ne mera kabootar mar diya hai. Huzoor Baba Sahib ne farmaya aisa hi hota hai. Mein ne jawabun arz kya ke aap ke hotay hue billi mera kabootarr le jaye, yeh baat meri samajh mein nahi aati. Yeh kehney ke baad mein dil bardashta bawarchi khanaay mein jaakar nashta tayyar karne laga. Mere huzoor baba jee ne mujhe aawaz di lekin ghusse ne mujhe gustaakhi par majaboor kardiya aur mein ne koi jawab nahi diya. Dobarah aawaz di. Woh bhi

mein ne un suni kar di. Yeh is zamane ka waqea hai jab bhai mohsin sahib bhi mere sath rehtay they. Huzoor Baba Sahib ne bhai mohsin ko aawaz di aur mere baray mein daryaft kya. Unhon ne kaha ke khwaja sahib ko kabootarr ke marnay ka bohat sadma hai aur woh bawarchi khanaay mein baithy ro rahay hain. Huzoor Baba Sahib un ki is baat se mutasir hue aur farmaya : “Khwaja sahib ko bulaaoo aur un se kaho ke inka kabootarr agaya hai.”

Bhai mohsin sehan mein aeye to dekha ke woh kabootarr dosray kabutaro ke sath mojood tha. Bhai mohsin ne yeh baat mujhe batayi to mein ne is ko mazaq par mhmol kya aur samgha ke yeh baat meri dil joi ke liye keh rahay hain. Lekin jab unhon ne sanjeedgi se kaha ke aap bahar jaakar dekhen to sahi to mein be yakeeni ke aalam mein aũth kar sehan mein aaya. Dekha to kabootarr mojood tha. Kabootarr ko dekhte hi mein dobarah dora huwa chhat par gaya aur takhat ke neechay dekha to wahan khoon ke dhabbay aur kuch par parre hue they. Yeh dekh kar mujhe shadeed nedamat aur sharmindagi hui. Mein ne neechay aakar huzoor Baba Sahib ke Peer pakar liye aur apni gustaakhi ki maffi chahi. Shaam honay se pehlay pehlay saaray kabootarr taqseem kardiye .

Gongi Behri Larki

Huzoor Baba Sahib ki khidmat mein aik larki ko paish kya gaya jo pedaishi tor par gongi aur b_hri thi. Jin logon ne Huzoor Qalandar Baba Aulia ko qareeb se dekha hai woh yeh baat achi terhan jantay hain ke un ke mizaaj mein ahthyat bohat thi aur woh karamaat se tbaan guraiz farmatay they. Is din nah maloom kon sa waqt tha ke huzoor baba jee ne larki ko mukhatib karkay farmaya “tera naam kya hai ?” zahir hai gongi b_hri larki kya jawab deti. Khamosh rahi, doosri dafaa aap ne phir farmaya, “ bta tera naam kya hai ?”

Larki phti phti aankhon se dekhatii rahi. Teesri baar inhen jalal agaya. Sakht gussa ke aalam mein maarny ke se andaaz mein haath uthaya aur farmaya,” bta, tera naam kya hai ?”

Aur larki ne bolna shuru kardiya. Mera andaza hai ke is waqt is larki ka sun solah, satrah saal ka hoga .

Mosla Dhaar Barish

Huzoor Qalandar Baba Aulia ka mamool tha ke hafta ke roz shaam ke waqt woh apne ghar jatay they aur itwaar ki shaam wapas tashreef le atay they. Aik martaba itwaar ke roz maghrib se kuch pehlay barish shuru hogayi, shadeed aur mosla dhaar barish. Mein ne yeh soch kar ke barish bohat taiz hai aur huzoor baba jee tashreef nahi layein ge, ghar ke darwazay band kardiye aur sonay ke liye late gaya. Kuch der baad meri aankhh khuli to dekha ke huzoor baba jee takhat par baithy hue hain. Mein ne samgha ke intzaar karte karte mein soogya tha, is liye shayad khawab dekh raha hon. Lekin jab mein charpayee par aũth kar betha to baba jee ne mujhe aawaz di. Mein herat zada hokar nihayat taizi ke sath aur ghabrahat ke aalam mein charpayee se uttha aur Baba Sahib ke qareeb jaakar poocha “ itni taiz barish mein aap kaisay tashreef laaye ?” baba jee muskuraye aur farmaya “bas, mein agaya” mein ne Baba Sahib ki shairvani

uthai taakay is ko khonti par latka dun to yeh dekh kar mazeed heran huwa ke shairvani ke oopar pani ki aik boond bhi nahi thi. Mein ne phir arz kya.” aap is tofani barish mein larns road se naazim abad tashreef le aeye aur aap ki shairvani bheegi taq nahi ? “Baba Sahib ne tabassum farmaya aur kaha.' ' khwaja sahib! Time space mehez mafrooza hai. Yeh baat abhi aap ki samajh mein nahi aeye gi.”

Mein Ne Tokri Uthai

Aik raat taqreeban saarhay gayarah bujey ka waqt tha ke Baba Sahib ne irshad farmaya “machhli mil jaye gi ?” mein ne arz kya, “Huzoor! Saarhay gayarah bujey hain. Mein koshish karta hon kisi hotel mein zaroor miley gi.” Baba Sahib ne farmaya, “nahi, hotel ki paki hui machhli mein nahi khata. Ghar mein paki hui machhli ko dil chaah raha hai.” mein shash o panj mein prhgya ke is waqt kachi machhli kahan se miley gi. Is zma ne mein naazim abad ki abadi bohat kam thi. Behar haal, mein ne apne dil mein yeh soch liya ke machhli zaroor talaash karni chahiye. Yeh soch kar mein ne tokri uthai to Baba Sahib ne farmaya, “ab rehne do. Subah dekha jaye ga.” aik ghanta bhi nahi guzra tha ke kisi ne darwazay par dastak di. Bahar jaakar dekha to aik sahib haath mein raho machhli liye kharray hain. Unhon ne kaha “mein thatta se araha hon aur yeh machhli baba Qalandar ki Nazar hai.” yeh kehte hi woh rukhsat hogaye .

Mehar Ki Raqam

Mera nikah dhaka, sabiq mashriqi Pakistan mein huwa tha, nikah ke waqt mohar ke maslay par ikhtilaaf hogaya. Sasural walon ka kehna yeh tha ke mohar ki raqam ziyada honi chahiye. Mein is baat par bazid tha ke mohar ki raqam itni honi chahiye jo mein ada karsakeoon. Jab fariqain kisi nateejay par pounchanay ke liye tayyar nahi hue to mein ne dekha ke Qalandar baba mere paas baithy hue hain. Halaank woh is waqt Karachi mein they. Farmaya, “larki walay jo mohar bandh rahay hain usay qubool karlo.” mein ne arz kya, “mujh mein itni istetat nahi hai.” Baba jee ne zara lehja badal kar farmaya, “hum jo keh rahay hain is ki tameel karo.” chunancha raazi khusi nikah ki taqreeb poori hogayi .

Farishtay

Mein aksar raat ko Qalandar baba ki kamar dabatay waqt yeh daikhta tha ke chhat aur dewaron mein se doodhiya rang ki roshni phoot rahi hai. Andheray kamray mein yeh roshni achanak namodaar hoti to mein baaz auqaat sakht khauf zada hojata tha. Aik raat mein itna khauf zada huwa ke jism par larzah taari hogaya. Baba jee ne meri peshani par haath rakha aur farmaya' ' darny ki koi baat nahi hai. Yeh mardan ghaib hain.' ' phir yeh baat taqreeban rozana ka mushahida ban gayi ke huzoor Baba Sahib letey hue hain, mein kamar daba raha hon aur koi sahib huzoor Baba Sahib ke samnay aakar kharray hogaye hain. Mein ne aksar yeh bhi dekha ke yakayak chuka chond roshni hogayi aur koi farishta Baba Sahib ki khidmat mein haazir huwa. Baba Sahib ne kuch Hadayat den aur woh chala gaya .

Mushk Ki Khusbhoo



Kabhi kabhi Baba Sahib ke seenay mein se khusbhoo ki laptain uthte theen aur yeh khusbhoo mushk ki hoti thi. Jab aisa hota to mein Baba Sahib ke muqaddas seenay par sir rakh kar is khusbhoo ko soonghta tha aur mere oopar masti aur be khudi ki aik kefiyat taari hojati thi .

Eesaar O Mohabbat

Aik roz huzoor Baba Sahib ghutnon ko hathon ke halqay mein liye baithy they. Mein ne huzoor baba jee ke peeron par apna sir rakh diya aur aisi kefiyat taari hui ke mein so gaya. Is waqt din ke das bujey they. Jab meri aankhh khuli to shaam ke chaar baj rahay they. Musalsal chay ghantay taq huzoor Baba Sahib ne apni nashist nahi badli aur aik hi nashist se baithy rahay taakay meri neend kharab nah ho. Beedar honay ke baad jab mein ne gharri dekhi to nedamat se meri peshani arq alood hogayi .

Cholstan Ka Jungle

Aik dafaa mein cholstan ke jungle mein shikaar party ke sath shikaar ke liye gaya huwa tha. Wahan party se bhichar kar rasta bhatak gaya. Subah se shaam taq srgrdan raha aur idhar udhar bhatakta phira. Bil akhir bhook se be taab aur kamzoree se nidhaal ho kar aik kabootarr par fire kardiya. Kyunkay gosht bhon-nay ke liye maachis paas nahi thi, is liye gosht kacha hi kha gaya. Yeh aik lambi kahani hai ke Allah taala ne kis terhan mehfooz rakha jab ke mashhoor yeh hai ke cholstan ke jungle mein bhatakay hue raahi ki laash taq nahi millti. Qissa kotah, kabootarr ka kacha gosht khanay se maida aur anton ka nizaam darham barham hogaya aur paichis ki shikayat la-haq hogayi jo har qisam ka ilaaj karne ke bawajood khatam nahi hui. Jab takleef hadd se barh gayi to huzoor Baba Sahib ne farmaya. "aap mere paas late jayen. Mein aaj aap ka maida tabdeel karkay puranay maida aur purani anton ki jagah naya maida aur nai aanten bnadita hon." Baba Sahib ne aik haath meri peshani par rakha aur dosra haath pait par. Chaar paanch minute isi terhan ankhen band kiye baithy rahay aur phir farmaya. " bas! Ab theek hai. Chay mahinay taq aap aisi ghizayein khayen jo bachon ko di jati hain. Is liye ke ab aap ka maida aur aanten bilkul nai hain." Qalandar Baba Huzoor ki karamat ka Ejaaz hai ke chobees saal guzarnay ke baad bhi Baba Sahib ke is ghulam ko kabhi paichis ki shikayat la-haq nahi hui . Har shye mein Allah nazar aata hai aik dafaa aadhi raat ko mein Huzoor Qalandar Baba ki kamar daba raha tha aur Baba Sahib quran pak ki ayaat mein Allah taala ki bayan kardah hikmat mujhe samgha rahay they. Baba Sahib ne mujh se irshad kya ke falan aayat parho. Mein ne talawat ki. Phir farmaya ' ' is aayat ka saat baar vird karo.' ' satwen martaba jab mein ne is aayat ko parha to nazron ke samnay se parda hata aur yeh baat mushahiday mein aayi ke har shye mein Allah basta hai. Deewar ki taraf nazar uthi to yeh dekh kar herat mein doob gaya ke deewar fi nafsa koi hesiyat nahi rakhti. Is deewar ko Allah taala sambhale hue hain. Ghusal khanaay mein jaakar twenty kholi to yeh baat mushahiday mein aayi ke nlke se behnay walay pani mein bhi kkhuda hi jalva gir hai. Musalsal aur lagataar artalees ghantay is mushahiday ke baad mujh par istaghraq taari hogaya. Baba Sahib ne phir tavajja ki aur aahista aahista yeh kefiyat mamool par aagai .

Zameen Par Bithado



Huzoor Qalandar Baba Aulia ki khidmat mein aik aisa mareez laya gaya jis ke dono ghatney jorhe hue they aur woh chalne phirnay se mazoor tha. Azaa aur uqarba un buzurag mareez ko goad mein utha kar oopar laaye. Khilaf e mamool Huzoor Qalandar Baba Aulia ne farmaya. “un ko zameen par bitha do.” Baba Sahib ne un buzurag mareez ke sir par haath rakha. Jism ne pehlay aik jhurjhuri li aur phir taiz qisam ke teen jhatkay lagey. Baba Sahib ne farmaya . “ Aap kharray ho jaien.” mareez ne takalouf kya aur kaha “salha saal gzrgye hain, khara nahi ho sakta. “Baba Sahib ne phir farmaya,” aap kharray ho jaien !” woh sahib mikaniki tour par kharray hogaye aur apne peeron se chal kar seedhiyan utray aur ghar chalay gaye .

Jinn Mard Aur Jinn Aurtain

Kabhi kabhi yeh daikhta tha ke huzoor baba jee ke kamray mein aik jim Ghafeer hai. Jis mein aurtain aur mard shaamil hain. Baar baar yeh manzar dekhney ke baad mein ne poocha ke yeh kon log hain? Baba Sahib ne farmaya' “yeh sab tumahray Peer bhai aur Peer behnain hain.” kaafi arsay baad is raaz par se parda uttha aur mein yeh samajhney ke qabil hogaya ke yeh sab noo ajna ki makhlooq thi .

Paish Goyee

Allah taala ke nizaam haae Takveen se mutaliq guftagu ke douran aik martaba huzoor Baba Sahib ne aik bacha ki wiladat ki pishin goi ki jis ko June 1960 hamza mein paida hona tha. June 1960 hamza ki tareekh aayi to mein ne dobarah istafsaar kya, jis ke jawab mein mujhe bataya gaya ke woh bacha aalam arwah se aalam nasoot mein agaya hai. Jab yeh chalees saal ki Umar ko puhanche ga to duniya ke tamam mazahab mein aik inqilab barpa kar deyg. Mazahab ki girift toot jaye gi aur woh khalis mazhab baqi rahay ga jis ko Allah taala ne deen Hanif qarar diya hai. Science ki barri barri ayjadat ke farmole usay azber hon ge. Sainda aur Danishwer is ki Ilmi fazeelat se larzah brandam hon ge jab ke is ki taleem ziyada nahi hogi. Is ki Rohani qowat kaya aalam hoga ke is ki nigah ke isharay se hawaon ka rukh badal jaye ga. Aman o sukoon ke mutlashi noo ensaan is ke ird gird is terhan jama hojaye gi jis terhan shama ke gird parwanay. Yeh bacha fakhr aalam, Sayedna Huzoor Aleh Salat Valslam ka waris hoga .

Darakht Bhi Baatein Karte Hain

Jis kamray mein Huzoor Qalandar Baba Aulia qiyam farma they. Is ke samnay ihata ki deewar se bahar badam ka aik darakht tha. Aik roz baton baton mein huzoor Baba Sahib ne farmaya, “yeh darakht mujh se is qader baatein karta hai ke mein aajiz agaya hon. Mein ne is se kayi martaba kaha hai ke ziyada baatein nah kya kar. Mere kaam mein khlal parta hai. Magar yeh santa hi nahi.” baat Raft gasasht hogayi. Aik roz subah beedar honay ke baad dekha ke darakht gayab hai. Barri herani hui ke itna bara darakht raton raat kahan gayab hogaya. Bahar jaakar dekha ke darakht ko jarr se kaat liya gaya hai. Aaj taq yeh baat moamma bani hui hai ke itnay barray darakht ko kis ne kaata aur kaise le gaya. Neez darakht kaatnay mein jab is par kulhari pari hogi to aawaz bhi hui hogi. Aankhh bhi nahi khuli. Mein ne is silsilay mein huzoor Baba Sahib se poocha to woh muskura kar khamosh hogaye .



Laal Shahbaz Qalandar

Aik martaba mein ne huzoor sahib ki khidmat mein arz kya, “mera dil chahta hai ke mein sihon shareef ho aon.” farmaya, “abhi thehr jao.” mukhtasir yeh ke Laal Shahbaz Qalandar ke mazaar par jany ki khwahish aik taqaza ban gayi aur mein be chain o be qarar rehne laga. Jab bhi jany ki ijazat chahta, Baba Sahib yahi farmatay' ' abhi thehr jao “aik hafta ya kuch din guzar gaye to sihon shareef pounchanay ki khwahish deewangi ki shakal ikhtiyar kar gayi. Aik roz bandar road se bas mein sawaar hokar naazim abad inquiry bas stop par utra to dekha ke foot path par Laal Shahbaz Qalandar kharray hue hain. Mein ne salam ke baad musafah ke liye haath badhaya to Qalandar sahib ne musafah karne ke bajaye haath ke isharay se mujhe mana kardiya aur farmaya,” tum hamein bohat yaad kar rahay they. Hum khud hi tumahray paas aagaye. “taqreeban aadh ghantay taq woh mere paas rahay aur phir tashreef le gaye .

Sahib Khidmat Buzurag

Yeh 1965 ka waqea hai. Pak Bharat jung apni poori holnakyon ke sath jari thi. Rozana Bharti radio par yeh elaan horaha tha ke Karachi ke falan falan ilaqon par bombari ki gayi. Karachi ke rehne walon ne yeh khabar bhi suni ke laloo khait ka hawai adda tabah kardiya gaya hai. Logon mein saraseemgi aur khauf o dehshat dekh kar mein ne Baba Sahib se arz kya “ab kya hoga ?” farmaya “Allah taala ki hifazat o nusrat Pakistan ke sath hai. Sayedna Huzoor Aleh Salat Valslam ka yeh hukum hai ke Pakistan ki hifazat ki jaye. Chunanacha tameel irshad mein ahal Takveen ne aik sahib khidmat muqarrar kya hai jo gandhi garden mein betha hai. Is ke supurd yeh khidmat hai ke Karachi ko bombari se nuqsan nah puhanche.” mein shoq ke aalam mein is bande ke paas pouncha. Aur salam kya. Bande ne sir uttha kar surkh surkh aankhon se mujhe dekha aur kaha “yahan se chalay jao.” sahih yaad nahi, ghaliban dosray ya teesray din woh bandah Sooraj niklny se pehlay ghar par haazir huwa. Mein ne jab un ko dekha to nihayat herat ke aalam mein Baba Sahib se arz kya. “Huzoor! Woh garden walay sahib aeye hain.” farmaya, “izzat o Ikram kay sath inhen oopar le aao.” yeh sahib oopar tashreef laaye. Fouji silyot ki terhan salam kya aur apni karkardagi ki report paish ki. Huzoor Baba Sahib ne farmaya “jaldi se chaye le aao.” chaye ke sath mein ne double rootti ke toos ya papey bhi paish kiye. Is bandah kkhuda ne sirf chaye pi. Jab mein ne israar kya ke aap nashta karlen to Baba Sahib ne farmaya “ un ko aik haftay taq sirf chaye peenay ki ijazat hai. Huzoor Aleh Salat Valslam ke irshad ke mutabiq inhen chaye ke ilawa koi aur cheez khanay ko nahi di jaye gi taakay pait bhara honay ki bana par inhen neend ya ghunodghi nah aajay.”

Farishtay Hifazat Karte Hain

Huzoor Qalandar Baba Aulia ka yeh mamool tha ke hafta ki shaam ko apne ghar tashreef le jatay they. Itwaar ki shaam ko muzaffar sahib, sabiq sales director, broke band company ke ghar aik nashist hoti aur wahan se Baba Sahib 1-d, 1 / 7 naazim abad aajate they. Aik roz shairvani utaartay hue farmaya.' ' aaj mein ne gromndr par chand farishtay dekhe. In se poocha ke tum yahan kyun kharray ho? Unhon ne jawab diya ke abhi kuch der baad aik haadsa honay wala hai. Jin logon ki mout ka abhi waqt



nahi aaya hai hamein unn ki hifazat par mamoor kya gaya hai. agli subah akhbar aaya to haadsay ki tafseelaat isi terhan darj theen jis terhan Baba Sahib ne farmaya tha .

Sathey Ka Number

Mere aik bohat Aziz dost ne israar karkay mujhe is baat par majaboor kya ke mein inhen satta ka number btadon. Raat ko asbaq se farigh honay ke baad mein ne istakharey ki woh dua parhi jis se baydaari mein halaat munkashif ho jatay hain. Dekha ke aik parda hai jaisay cinema ki screen hoti hai aur is par number likhay hue hain. Abhi nmbroon ko achi terhan zehan nasheen nahi krpaya tha ke mere aur parday ke darmain Baba Sahib ka haath agaya nihayat ghsili aawaz mein kaha. “kya karta hai ?” is ke sath hi meri nazron ke samnay se parda gayab hogaya .

Biwi Bachon Ki Nigheydasht

isi terhan ka aik waqea yeh hai ke mere aik dost molvi sahib ne mujh se israar kya ke mere oopar tavajja ki jaye. Agar koi mujhe dimaghi nuqsan puhanche to is ki koi zimma daari aap ke oopar nahi hogi. Mein ne nadani mein un se wada karliya. Subah Fajar ki azaan ke waqt jab mein un ki taraf mutwajjah huwa aur apne lateefa qalbi aur nafsi ki roshniyan un ke lateefa akhfa? Mein muntaqil kee to foran huzoor baba jee ka haath samnay agaya. Taiz aawaz mein mujhe tanbeeh ki aur sath hi yeh bhi kaha ke un ke biwi bachon ki nighdasht tum karo ge? Molvi sahib ka dimagh ulat gaya to un ke biwi bachon ka kya banay ga? Yeh koi kamaal ki baat nahi hai ke aadmi ja o be ja apni taaqat ka muzahira kere. Kamaal ki baat yeh hai ke kisi shakhs ki tarbiyat karkay is qabil bana diya jaye ke woh is taaqat ka muthammil hosakay .

Neelam ki angothi

Mujhe apne baba jee qibla par itna naz tha ke shayad kisi ko ho. Jitna yeh ghulam humraaz tha, shayad koi nah ho. Lutf o inayat ki barish jitni is aajiz o maskeen par farmatay they, woh khayaal o tasawwur aur izhaar o bayan se baala hai. Aik roz mein ne is khwahish ka izhaar kiya ke mein angothi pehnana chahta hon. Farmaya' ' bilkul theek hai. Aap angothi mein neelam pehnein.' '

Bazaar mein jab neelam ki qeemat maloom ki to woh meri istetat se bahar niklee. Rohan sa mun banakar arz kya “ huzoor! Neelam to bohat mehanga pathar hai.” huzoor baba jee khamosh hogaye. Dosray din subah aath aur no ke darmain mein frere road par ja raha tha ke naalay ke qareeb kharray hue aik faqeer ne mujhe aawaz di. Mein samgha ke koi sawali hai. Usay aik aanah day diya jaye. Jab mein qareeb pouncha to is se pehlay ke mein usay khairaat dun is ne mere haath par aik angothi rakh di. Angothi mein neelam jura huwa tha. Mein ne poocha. “yeh angothi kitney ki hai ?”

Is bandah kkhuda ne kaha “ qeemat pooch kar kya karogay? Tum is ki qeemat ada nahi kar saktay.”

Allah maaf kere, mein samgha koi fraud hai. Mein ne is se kaha ke bhai qeemat ke baghair angothi nahi lon ga. Is ne yeh sun kar jawab diya ke nahi mantay to siwa



paanch rupay day do. Kyunkay mein bazaar se neelam ki qeemat maloom krchka tha is liye mere is khayaal ko mazeed taqwiyat pohanchi ke yeh aadmi koi aisa waisa hai. Mein ne kaha. “ bhai mujhe yeh angothi nahi chahiye.”

Mera yeh kehna tha ke faqeer ko jalal agaya. Nihayat darasht lehje mein bola. “ to shak karta hai. Le angothi aur chala ja. Apne barron ko le ja kar dikha. Kal mein isi waqt yahan phir milon ga.” kaam waghera to mein sab bhool gaya. Angothi le kar huzoor baba jee ke paas aaya aur un ki khidmat babarkat mein saari roidaad sunai. Baba jee qibla ne meri is gustaakhi ko napasandeedah nazron se dekha aur farmaya.' ' yeh sacha neelam hai.' '

Ab to mere oopar barri wehshat taari hui aur mein is soch mein ghark hogaya ke woh faqeer kon hai jis ne itni qeemti angothi mujhe tohfay mein day di . Baba jee ne mujh se farmaya.' ' kal subah bohat saweray isi jagah jaakar un buzurag ka intzaar karna aur koshish karna ke woh tumahray sath nashta karlen aur sath hi aqeedat o ehtram se Khamida hokar un ko siwa paanch rupay Nazar kar dena.' ' qissa mukhtasir mein faqeer ke betaye hue waqt se kaafi pehlay wahan jaakar un ka intzaar karne laga. Woh hanstay hue namodaar hue aur farmaya ' ' khoob daant pari hai, khoob daant pari hai.' '

Mein ne maffi chahi aur siwa paanch rupay un ko Nazar kiye. Bohat khush hokar yeh Nazar sar par rakhi aur mujhe dheron duayen den. Mein ne arz kya' ' mein ne abhi taq nashta nahi kya hai. Aap ke sath nashta karne ko dil chahta hai.' ' bolay.' ' Allah tumhe khush rakhay. Yeh chaar anay lau aur meri taraf se nashta karlo.' ' tareekh, mah o saal yaad rakhnay mein mera Hafza kamzor hai. Is waqt halwa poori aik anay ki millti thi .

Qalandar Ki Namaz

Aik roz Huzoor Qalandar Baba Aulia ki khidmat mein arz kya' ' huzoor! Kya aap ko namaz mein maza mein aata hai ?' ' Farmaya : ' ' haan !' ' Mein ne arz kya,' ' mujhe tou kabhi yeh pata nah chala ke mein kya kar raha hon. Bohat koshish karta hon ke khayalat aik nuqta par markooz ho jaien magar zara si der ke liye kamyabi hoti hai aur phir zehan bhatak jata hai.' ' Farmaya,' ' mein aik tarkeeb batata hon. Is se zehni mrkzit haasil hojaye gi.' '

Huzoor baba jee ne mujhe sajda ki haalat mein unglio ki makhsoos harkat Talqeen farmai aur farmaya ke yeh amal sirf esha ki namaz mein aakhri rak-at ke aakhri sajda mein karna .

Mein ne tahajud ke baad witaroon ki aakhri rak-at ke aakhri sajda mein yeh amal kya to waqai meri prishan khayaali dhuwan ban kar urr gayi. Mein ne Fajar ki namaz mein bhi is amal ko dohraya aur phir Zahar , asar aur maghrib aur esha aur tahajud mein bhi yeh amal karta raha. Mein yeh bhool gaya ke sirf aik waqt yeh amal karna hai. Tahajud ki aakhri rak-at ke aakhri sajda mein jab mein ne yeh amal kya to sajda ki haalat mein mehsoos huwa ke mere dayen aur baen koi khara hai lekin mein khauf zada honay ke bawajood yeh amal dohrataa gaya aur sajda zaroorat se ziyada taweel

hogaya. Ab dar ke maaray mera dam ghatney laga aur mein jaldi jaldi namaz khatam karkay palang par jaa leta .

Yeh is zamane ka waqea hai jab mere ghareeb khanaay mein bijli nahi thi. Ho ka aalam tha aur mahol ke sannaate mein gidaron ki aawaz ke siwa aur koi aawaz sunai nahi day rahi thi. Mere ghar ke aas paas koi makaan bhi nahi tha aur jo makaan they woh kaafi faaslay par they. Lamp bhi bujha huwa tha. Ghabrahat mein diya silai bhi nahi mili. Ittafaq se mein pooray ghar mein akela tha aur dar ke maaray halaq mein kantay par rahay they. Jaisay tise palang par letey letey aayat al kursi parhna shuru kar di. Lekin aayat al kursi ke vird se dehshat aur ziyada barh gayi. Aur dil ki harkat band hoti hui maloom honay lagi. Phir aik dam dil ki harkat taiz hogayi. Aisa mehsoos ho raha tha ke dil seenah ki deewar toar kar bahar nikal aeye ga. Mein ne ab qul hūo Allah shareef parhna shuru kardiya. Jaisay hi qul hu Allah shareef khatam hui mera jism oopar utney laga aur uthte uthte chhat se ja laga. Mein ne haath laga kar dekha ke yeh waqai chhat hai ya mein koi khawab dekh raha hon. Haath se chhokr dekha to vaqata mein chhat se laga hua tha .

Mujhe yeh khauf huwa ke ab mein neechay garon ga aur haddi pasli nah bhi tooti to bheja zaroor bahar aajay ga. Isi waqt mein ne dekha ke do haath taizi se meri gardan ki taraf aeye. Aik haath ne mere dil ko sanbhala aur aik haath ne mera mun band kardiya. Mujh par is nadeedah haath ki is qader dehshat taari hui ke mein be hosh hogaya. Subah ke waqt se pehlay mein ne khawab mein dekha ke mere dada hazrat molana khalil Ahmed anbeauty, hazrat abbu Al Fayz Qalandar Ali soherwerdi, hazrat Sheikh Abdul Qadar jilani aur huzoor Qalandar baba aulia, makaan ke sehan mein ghabraye hue kharray hain aur Huzoor Qalandar Baba Aulia be chain idher se udhar tahel rahay hain aur frmarhe hain .

" Yeh kya hogaya ? " Phir zor se farmaya jaisay kisi se keh rahay hon, ' ' is ko har haal mein zindah rehna hai.' "

Subah ko jb mein utha to mere jism ka aik aik uzoo dukh raha tha. Shaam taq qadray qarar aaya aur mein Huzoor Qalandar Baba Aulia ki khidmat mein haazir huwa . Farmaya' ' tum ne mere kehney ke khilaaf amal karkay sab ko pareshan kardiya. Allah ne fazl farmaya nahi to kaam tamam hogaya tha.' "

Wirasat Ilm Ladunni

Aik Raat Tahajud Ki Namaz Ke Baad Mein Ne Durood Khizry Parhte Hue Khud Ko Sayedna Huzoor Suroor Kaayenaat Aleh Salat Valslam Ke Darbaar Aqes Mein Haazir Paaya Aur Mushahida Kya Ke Huzoor Akrm Takhat Par Tashreef Farma Hain. Is Bandah Ne Huzoor Ke Takhat Ke Samnay Do Zano Baith Kar Darkhwast Ki :

Ya Rasool Allah , Ae Allah Ke Habib, Ae Baais Takhleeq Kaayenaat, Mehboob Parvar-Digaar, Rehmat Allaalmin, Jin O Ans Aur Firshaton Ke Aaqa, Haamil Kon O Makaan, Maqam Mahmood Ke Makeen, Allah Taala Ke Hum Nasheen, Ilm Zaat Ke



Amen, Kher Al Bashr, Mere Aaqa Mujhe Ilm Ladunni Ataa Farma Dijiye. Mere Maa Baap Aap Par Nisar , Aap Ko Hazrat Owais Qarni Ka Vaastaa, Aap Ko Hazrat Abbu Zar Ghaffari Ka Vaastaa, Aap Ko Aap Ke Rafeeq Hazrat Abbu Baker Seddiq Ka Waasta, Aap Ko Hazrat Khadija Alkabri Ka Vaastaa, Aap Ko Hazrat Fatima, Hazrat Ali Aur Hasnain Ka Vaastaa, Apne Is Bande Par Nazar Karam Farma Dijiye! Aur Alme Ladunni Ataa Farma Dijiye !

Mere Aaqa! Aap Ko Quran Kareem Ka Vaastaa, Aap Ko Ism Azam Ka Vaastaa, Aap Ko Tamam Payghambaroon Ka Vaastaa, Aap Ke Jadd Amjad Hazrat Ibrahim Ka Vaastaa, Aur Un Ke Eesaar Ka Vaastaa, Mere Aaqa! Mein Aap Ke Dur Ka Bhikaari Hon. Aap Ke Ilawa Kon Hai Jis Ke Samnay Dast Sawal Daraaz Karoon. Mein Is Waqt Tak Aap S.A.W Ke Dur Se Nahi Jaoon Ga Jab Taq Aap S.A.W Mera Daman Morad Nahi Bhar Den Ge. Aaqa! Mein Ghulam Hon, Ghulam Zaadah Hon. Mere Jadd Amjad Hazrat Abbu Ayub Ansari Par Aap Ki Khusoosi Shafqat O Rehmat Ka Vaastaa, Mujhe Nawaz Dijiye .

Dareaye Rehmat Josh Mein Agaya. Farmaya.' ' Koi Hai ?' '

Dekha Ke Huzoor Qalandar Baba Aulia Darbaar Mein Aakar Mo'adab Eistaada Hain, Is Terhan Jaisay Namaz Mein Niyat Bandhay Kharray Hon. Huzoor Baba Jee Ne Nihayat Adab Aur Ehtram Se Farmaya.' ' Ya Rasool Allah! Mein Aap Ka Ghulam Haazir Hon.' '

Sayedna Huzoor Aleh Salat Valslam Ne Irshad Farmaya.' ' Tum Is Ko Kis Rishta Se Wirasat Dena Chahtay Ho ?' '

Huzoor Qibla Baba Sahib Ne Farmaya,' ' Ya Rasool Allah! Is Ki Walida Meri Behan Hain.' '

Sayedna Huzoor Aleh Salat Valslam Ne Tabassum Farmaya Aur Irshad Huwa.' ' Khwaja Abbu Ayub Ansari Ke Betay! Hum Tujhe Qubool Farmatay Hain.' '

Is Waqt Mein Ne Dekha Ke Mein Huzoor Qibla Baba Sahib Ke Pehlu Mein Khara Hon .

Mustaqbil ka inkishaaf

Mere Peer bhai, zaki sahib hyderabad mein furniture ka kaam karte hain. In ki shadi ka masla darpaish tha. Zaki sahib ke waalid namsaad halaat ki bana par abhi shadi karna nahi chahtay they. Huzoor Qalandar Baba Aulia ne un se farmaya ke shadi foran kar di jaye warna yeh shadi arsay taq nahi hosakay gi. Behar haal, jaisay tise karkay shadi hogayi. Rukhsati ko aik hafta bhi nahi guzra tha ke un ke aik qareebi rishta daar ka intqaal hogaya. Abhi un ka chaleeswa bhi nahi huwa tha ke khandan mein aik aur mout waqay hogayi. Is silsilay ne itna tole khincha ke chalees din

pooray nahi hotay they ke kisi aik ka intqaal hojata tha aur yeh alamnaak silsila kayi saal se jari hai .

Aulia Allah ke (25)pachees jism

Bar e sagheer aur beron malik aisay log ab bhi mojud hain jinhon ne aik din aur aik waqt mein mukhtalif maqamat par Huzoor Qalandar Baba Aulia rehmat Allah aleh ko dekha hai. Kisi ke sath huzoor Baba Sahib ne musafah kya, kisi ko seenay se lagaya, kahin chaye nosh farmai aur kisi ko hidaayat di ke aisa karo, aisa na karo. Is baat ka izhaar is terhan huwa ke mujhe (Ravi ko) logon ne bataya aur kuch logon ne khutoot ke zariye ittila di ke huzoor Baba Sahib tashreef laaye they . Mujhe (Khwaja Shamsuddin Azeemi) Allah ke fazl o karam se yeh aizaz haasil raha hai ke huzoor Baba Sahib ke naam jitne khutoot atay they un ka jawab mein likhta tha . Aik martaba switzerland se khat aaya jis mein huzoor Baba Sahib ki tashreef aawri se mutaliq bohat ziyada tshkr o Intinan ka izhaar tha aur yeh bhi tehreer tha ke mein ne aap ke irshad ke mutabiq falan kaam kardiya hai.

Jab mein ne yeh khat Baba Sahib ko sunaya to un se arz kya ke is arsay mein to aap kahin nahi gaye, yeh kya likha hai? Qalandar baba aulia rehmat Allah aleh muskuraye aur farmaya.' ' Ehle Takveen hazraat ke pachees (25) jism har waqt kaam karte hain aur jab kaam ki zayad-ti hoti hai to un ki tadaad chalees se bhi ziyada hojati hai

Faried Aur Li Bi Doo

Janab bi Zaman sahib, deputy secretary ke sath aik martaba mujhe central hotel Karachi mein mohtaram dost shaan Al Haq Haqi ke paas jany ka ittafaq huwa. Wahan faried ka tazkara chal nikla Haqi sahib ne farmaya faried ne aik istilaah ijaad ki hai ' ' li bi do ' ' is ka urdu tarjuma kya hai ?

Mein kuch nervous hogaya. Is liye ke mein angrezi parha huwa nahi hon. Palak jhapkane ke amal ke sath mein ne dekha ke huzoor Baba Sahib samnay kharray hain. Farmaya ' ' keh do li bi do ka urdu tarjuma nahi huwa hai.' '

^ Takveen se morad Allah taala ka nizaam (administration) hai aur Allah ke woh Maqarrab bande jo intizami umoor mein Allah taala ka nizaam chalanay ke liye kisi khidmat par mamoor kiye gaye hon, ahal Takveen kehlate hain. Maslan qutub, Ghaus , Abdal waghera waghera .

Mein ne Haqi sahib se arz kya ke sahib li bi do ka urdu tarjuma koi nahi hai. Haqi sahib ne kaha ke li bi do ka urdu tarjuma hai .

Mein ne arz kya ' ' batadijye kya tarjuma hai ? ' ' Haqi sahib ne kaha, ' ' mein kal batau ga.' '

Aglay roz mein un ki khidmat mein haazir huwa aur un se kaha ke li bi do ka tarjuma maloom karne aaya hon. Haqi sahib bohat khoob aur marnija maranj ensaan hain



unhon ne nihayat Khanda peshani se jawab diya ke aap ka kehna sahih hai abhi taq li bi do ka urdu tarjuma nahi huwa hai .

Jism Misali Ya Aura

Aik martaba jism misali '(aura) ka tazkara ho raha tha. Is khadim ne arz kya ke jab asal ensaan jism misali hai aur

Gosht post ka jism is ka libaas hai to jism misali se har woh kaam liya ja sakta hai jo gosht post ka jism injaam deta hai .

Huzoor Qalandar Baba Aulia ne farmaya.' ' haan! Yeh baat sahih hai.' '

Mein ne arz kya,' ' kya bijli ka switch bhi aan, of (on, off) kya ja sakta hai ?' '

Yeh baat mere mun se niklee hi thi ke kat ki aawaz aayi aur kamray mein andhera hogaya. Kuch der baad switch ke (on) honay ki aawaz aayi aur kamray mein roshni phail gayi .

Operation se nijaat

Pait mein shadeed dard honay ki bana par aik sahib seven day hospital (seven day hospital) mein daakhil hogaye. Jab kisi terhan marz ki tashkhees nah hosaki to doctoron ne faisla kya ke pait khol kar dekha jaye ke kya takleef hai. Aindah roz operation karne ka waqt muqarrar hogaya. Raat ko un sahib ke waalid sahib aeye. Huzoor Qalandar Baba Aulia ki khidmat mein arz kya.' ' kal mere betay ka operation hai. Allah taala se dua karen ke operation kamyab ho.' '

zahiri jism ki terhan ensaan ke oopar aik aur jism hai jo gosht post ke jism se taqreeban? 9 Inch oopar hama waqt mojud rehta hai. Isi jism ko jism misali (aura) kaha jata hai. Insani gosht post ke jism ka dar-o-madar is jism misali ke oopar hai. Jism misali ke andar sahet mandi mojud hai to gosht post ka jism bhi sahet mand hai. Yani insani zindagi ke andar jitne takazey mojud hain woh takazey gosht post ke jism mein peda nahi hotay balkay roshiniyon se banay hue jism misali mein peda hotay hain aur wahan se muntaqil hokar gosht post ke jism ke oopar zahir hotay hain. Agar koi aadmi is baat ki khwahish karta hai ke is ko rootti khaani hai to bzahir hamein yeh baat nazar aati hai ke gosht post ka bana huwa jism rootti kha raha hai lekin aisa nahi hai. Jab taq jism misali ke andar bhook ka taqaza peda nahi hoga aur jism misali gosht post ke jism ko bhook ya pyaas ka aks muntaqil nahi kere ga, aadmi khana nahi kha sakta .



Huzoor Baba Sahib ne hans kar farmaya.' ' operation ki zaroorat nahi hai. Naaf tal gayi hai. Kisi jankar se kahin ke Peer ke angothay khech day taakay naaf jagah par aajay.' '

Woh sahib be yakeeni ke aalam mein uthay aur kamray se bahar jaakar mujh se kaha' ' Qalandar baba ne mujhe taall diya hai.' '

mein ne kaha,' ' kya harj hai kisi ko dikha dein' '

qissa kotah, subah saweray aik sahib hospital gaye aur unhon ne naaf theek kar di. Jis waqt mareez ko operation theatre le jany ka waqt aaya to dr yeh dekh kar heran reh gaye ke ab dard ka naam o nishaan nahi tha .

Karachi Se Thailand Mein Ilaaj

Janab bi Zaman sahib (retired deputy secretary, fnans) ka bayan hai ke thai land mein un ki begum sahibaa ko khoon dainay ki nobat paish aayi. Zaman sahib ne Huzoor Qalandar Baba Aulia ki taraf mutwajjah hokar arz kya' ' huzoor! Begum ki tabiyat bohat kharab hai. Dr mayoos nazar arhay hain.' '

Aur dekhte hi dekhte khoon ki kami poori hogayi. Is ke nateejay mein khoon dainay ki zaroorat paish nahi aayi. Khoon dainay se mutaliq saaray ke saaray intizamaa be car saabit hue .

Aik Laakh Rupay Kharch Hogaye

Aik sahib, kkhuda inhen Ghareeq rehmat kere, Iqbal Mohammad sahib ke. D. Ae (k. D. A) mein deputy secretary they. In ke aik dost ke bachay se qatal hogaya. Iqbal sahib apne dost ke sath huzoor Baba Sahib ki khidmat mein haazir hue. Tafseeli halaat sun kar huzoor Baba Sahib ne farmaya ke mein Allah taala ki janab mein arzi paish karoon ga. Insha Allah yeh case khatam hojaye ga .

Kayi saal muqadma chalne ke baad larka buri hogaya. Kamyabi par aik taqreeb munaqqid ki gayi. Is mein Iqbal Mohammad sahib bhi mojud they. Iqbal sahib ne apne dost se kaha.' ' aap ne mere peer o murshid ki karamat dekhi ke Allah taala ne kis terhan se un ki dua ko Sharf qabuliat bakhsha.' '

Is ke jawab mein dost ne tanzia andaaz mein kaha ke mein ne is case (muqadma) par taqreeban aik laakh rupiya kharch kardiya hai. Is mein huzoor Baba Sahib ki karamat kya hui? Janab Iqbal sahib ko yeh baat bohat nagawaar guzri aur woh wahan se a'uth aeye aur yeh baat janab badar sahib se بدرصاحب جاکہی ka yeh mamool tha ke woh subah daftar jany se pehlay huzoor Baba Sahib ko salam karne haazir hotay they. Pata nahi kya huwa ke badar sahib jaisay muthammil mizaaj aadmi ne yeh saari roydad snadi. Yeh sun kar Huzoor Qalandar Baba Aulia jalal mein aagaye. Nihayat ghusse ke aalam mein farmaya.' ' is ka matlab yeh huwa ke paisa hi sab kuch hai. Aur navz ballh, Allah kuch nahi hai. Ab dekhye kon bachata hai aur doulat kitna kaam aati hai.' '



nateejay mein qatal ka yeh case dobarah shuru huwa. Maal vzr ka jitna asasa tha sab khatam hogaya .

Janab badar alzman sahib is waqea ko sunaate hain to un ki aankhon mein ansoo aajate hain aur woh kehte hain kash! Mein ne is baat ka tazkara nah kya hota.

Polio Ka Ilaaj

Aik sahib hain, Javed sahib, lalokhit mein un ki garment (malbosaat) ki dukaan hai. In ke bachay ko polio hogaya. Huzoor Baba Sahib ki khidmat mein haazir hue aur bachay ko charpayee par luta diya huzoor Baba Sahib ne koi mufrad dawa batayi aur farmaya is ko pani mein pakka kar taang ko بھپارا do. Sirf aik dafaa ke amal se polio khatam hogaya. Lekin ajab ramz hai ke ab Javed sahib ko nah to is Booti ka naam yaad hai aur nah hi is ki shakal yaad hai. Woh jab bhi kisi polio zada bachay ko dekhte hain un ke dil se aik aah nikalti hai ke kash! Mein ne is dawa ka naam likh liya hota !

Topi Gayab Aur Jinnat Haazir

Aksar yeh hota tha ke Huzoor Qalandar Baba Aulia ki topi gayab hojati thi. Kabhi kabhi inhen is baat par naraaz hotay hue dekha gaya. Aik din mein ne poocha yeh kya masla hai, dekhte hi dekhte topi gayab hojati hai. Aakhir yeh kon le jata hai ? Farmaya :'' jaanat le jatay hain. Mein un ko sakht sust kehta hon lekin un ke oopar koi assar nahi hota. Sir jukaye kharray rehtay hain.''

Zakham Ka Nishaan

Raat ke waqt mein huzoor Baba Sahib ki kamar daba raha tha. Pasliyon ke oopar jab haath para to huzoor Baba Sahib ko takleef mehsoos hui. Karta utha kar dekha to taqreeban char paanch inch ka zakham tha. Mein yeh dekh kar be qarar hogaya aur poocha ke yeh kaisa zakham hai, huzoor ? Farmaya.' ' mein aik darra se guzar raha tha. Jagah kam thi pahar ki noke se yeh zakham agaya.' ' chunkay raat kaafi guzar chuki thi. Taqreeban baara bujey ka amal tha. Is liye mein koi dawa bhi nah la saka. Jab unhon ne mujhe pareshan dekha to kaha.' ' koi baat nahi subah marham patti hojaye gi, aap ne kaahe ka gham kya hai ?'' subah jab mein ne karta utha kar dekha to zakham ka nishaan taq un ke jism par nahi tha .

Barish Ka Qatra Moti Ban Gaya

Barkha ruut thi. Samaa bhaga huwa tha. Bijli chamak rahi thi. Aasman abr alood tha. Barish baras rahi thi. Bahar yeh khoob soorat manzar tha aur kamray mein takhleeqi farmolon par guftagu ho rahee thi. Douran guftagu sachey motiyon ka tazkara agaya. Is ghulam ko huzoor Baba Sahib ke mizaaj mein bohat dakhla tha. Mein ne arz kya.' ' huzoor! Barish ka aik qatra jab seep ke pait mein nasho o numa paata hai to moti ban jata hai.' ' yeh arz karne ke baad mein bahar nikla aur aik ktore mein barish ka pani jama karkay le aaya. Huzoor Baba Sahib ne dropper ka pani uthaya aur is ke oopar apni nigah markooz kar di. Ab droper mein se jitne qatray giray woh sab sachey moti



they . Mein ne un motiyon ko surmey ke sath pees liya jitne logon ne bhi yeh surma istemaal kya, un ki nazar ko na qabil bayan faida pouncha .

Japan Ki Sanad

Silsila Azeemia ke sahib dil aur sahib maqam buzurag dr Abdul Qadar Sahib jab Huzoor Qalandar Baba Aulia ki khidmat mein pehli baar haazir hue to un ke paish e nazar do baatein theen. Aik yeh ke Japan jaakar trinng haasil karen aur voln aspnnng master (woollen spinning master) ka diploma haasil karen. Chunancha huzoor Baba Sahib ki khidmat mein darkhwast paish ki gayi. Huzoor baba jee ne farmaya' ' aap ko trinng ke liye bahar jaane ki kya zaroorat hai? Bas aap aspnnng master hain.' ' Huzoor Qalandar Baba Aulia ke frmane ke baad halaat kuch is terhan se paish aeye ke vlika mil mein jo japaani aspnnng master kaam karta tha woh mulazmat chore kar chala gaya aur hamaray yeh buzurag aspnnng master ke ohday par kaam karne lagey aur arsa daraaz taq kaam karte rahay .

Athaara Saal Ke Baad

Dr sahib ka dosra masla shadi tha. Jis larki se dr sahib shadi karna chahtay they woh hindostan mein thi. Taqseem ke baad yeh pata nahi chal saka ke woh kahan hai. Athaara saal ke taweel intzaar ke baad un sahib ka khat masool huwa. Khat le kar yeh buzurag usmaan abad, larns road walay ghar mein huzoor Baba Sahib ki khidmat mein haazir hue. Huzoor Baba Sahib ne khat parha aur parhnay ke baad sirf itna farmaya ke aap falan din Lahore chalay jayen. Wahan shadi karen. Islamabad aur meri mein honey moon mana kar wapap ajayeen .

Lahore ki roidaad bhi ajeeb roidaad hai. Jab yeh buzurag Lahore mein betaye hue maqam par puhanche to pehli mulaqaat larki ke waalid se hui . Yeh wohi sahib they jin ki wajah se shadi nahi hosaki thi. Nihayat ikhlaq se paish aeye aur ghar mein andar le gay. Larki se guftagu hui to pata chala ke woh ab un sahib se shadi nahi kere gi kyun ke ab woh tea bi aur siil jaisay marz mein muhtala hochuki hai lekin sachhi mohabbat kabhi kisi rukawat ko khatir mein nahi latayen. Hamaray mohtaram buzurag ne shadi karli. Shadi ke baad dono miyan biwi ki hesiyat se nihayat khush haal zindagi guzartay rahay. Abhi atharwaan maheena khatam nahi huwa tha ke biwi achanak daagh mufarqat day gayi. Yeh bhi qudrat ka ajeeb raaz hai ke athaara saal ki muddat ke intzaar ki tashnagi athaara mahino mein abhi poori nahi hui thi ke phir judai ki deewar beech mein aagai. Is almiya ka itna gehra assar huwa ke dr sahib taqreeban duniya o ma fi haa se be niaz hogaye aur ishhq majazi mein jo zehni yaksoi haasil hui thi woh sab huzoor Baba Sahib ki taraf muntaqil hogayi ke huzoor baba jee aur dr sahib mein doori nahi rahi. Jis zamane mein yeh alamnaak waqea paish aaya, dr sahib ki asayish o aaraam ki zindagi par barray barray log rashk karte they aur jab Huzoor Qalandar Baba Aulia ki zulff ke aseer hue to tamam dunewi asayish ke samaan khud se allag kardiye. Jis waqt is aliiiiii maqam buzurag ne apna dunyawii chola badla, is waqt un ke paas taqreeban daidh so taiyan theen aur isi munasbat se suit, maghrib ki dil deeda-e hasti ne ab jo roop ikhtiyar kya woh yeh hai. Aik karta, aik Ingi, Allah bas, baqi hawas. Huzoor Qalandar Baba Aulia ki nazar karam ka Faiz un ke oopar itna muheet huwa aur is buzurag hasti ne itna Riaz kya ke ab woh Silsila Azeemia mein aik azeem maqam par Faiz hain .



Khoon Hi Khoon

Aik raat darwazay par dastak hui. Darwaaza khoola to dekha ke do Sahiban kharray hain aur Huzoor Qalandar Baba Aulia se mulaqaat ke khwahish mand hain. Mein ne un se arz kya ke is waqt huzoor Baba Sahib se mulaqaat mumkin nahi hai. Raat ziyada hogayi hai. Mere yeh kehna par aik sahib ne apna mun khol diya. Mein yeh dekh kar ghabra gaya ke un ka mun khoon se labalab bhara huwa tha. Aur dekhte hi dekhte unhone ne zameen par khoon thook diya. Haalat kyun ke ghair mamooli thi is liye mein ne un sahib ko baba jee ki khidmat mein paish kardiya. Baba Sahib ki khidmat mein paish honay ke baad wohi soorat paish aayi ke un sahib ne apna mun khol kar dekhaya to itni der mein mun phir khoon se bhara huwa tha. Baba Sahib ke poochnay par un ke saath ne bataya ke aik haftay se yeh bemari la-haq hogayi hai ke mein khoon ajata hai aur yeh pani ki terhan khoon ki kaliyan karte hain. Doctor khoon ki bottle charhatay rehtay hain aur mun se khoon kharij hota rehta hai. Abhi thori der hui khoon ki boond (drop) khatam hui thi ke mein aonhin wahan se uttha laya. Huzoor Baba Sahib ne aadh minute ke liye ghor kya aur jo ilaaj tajweez farmaya woh yeh hai :

puranay se purana taat le kar is ko jala diya jaye. Jab taat achi terhan aag pakdae to is ke oopar tawa ulta diya jaye. Thori der baad taat raakh ban jaye ga. Is jalay hue taat ko kharl mein pees kar shehad mein milaya jaye aur subah, shaam, raat, teen waqt yeh shehad mareez ko chataya jaye . Woh dono Sahiban shukriya ada karkay chalay gay. Mein kayi din taq yeh sochta raha ke is mareez ka kya bana aur is baat par baar baar afsos karta raha ke agar mein pata pooch laita to kheriyat maloom hojati . Chouthay roz woh dono Sahiban phir tashreef laaye. Ab un ke haath mein mithai ka dubba aur huzoor Baba Sahib ke gilaay mein daalnay ke liye ghulaab ka haar tha .

Khwaja Ghareeb Nawaz Aur Hazrat Buali Shah Qalandar

Jis zamane mein Huzoor Qalandar Baba Aulia risala naqaad, Karachi mein kaam karte they, mera yeh mamool tha ke shaam ko chhutti ke waqt haazir khidmat hota aur huzoor Baba Sahib qibla ko apne sath le kar naqaad ke daftar se kuch daur ratan talaab par waqay apne jhonparey mein le jata. Wahan aik bohat khobsoorat nashist hoti thi. Ghair taleem Yafta magar bohat mukhlis, taleem Yafta aur sljhe hue dost tashreef laataay they. Aik roz ka waqea hai ke mein dopehar ko ghar aaya to aik sahib jin ka naam Zubair Ahmed ansari tha, mujhe miley. Unhone ne bataya ke huzoor Qalandar Baba Sahib qibla aur do aur buzurag kamray mein tashreef rakhtay hain aur andar se kunddi lgali hai. Darwazay ke paas mein ne buzurgon ki sargoshi suni lekin koi lafz mere kaan mein nahi Itra . Socha ke bazaar se doodh le aao n aur chaye banalu. Chulha jala kar pani rakha aur doodh lainay chala gaya. Doodh le kar wapas aaya to tenu Sahiban tashreef le ja chukay they. Bohat afsos huwa. Behar haal, shaam ko jab mein huzoor Baba Sahib rehmat Allah aleh ko lainay ke liye naqaad ke daftar pouncha to mein ne poocha. Huzoor! Dopehar ke waqt aap chalay aeye. Mein chaye paish karna chahta tha aur aap ke sath woh buzurag hazraat kon they ? ' ' farmaya,' ' Buali Shah Qalandar aur khwaja Moueen Aldeen Chishti tashreef laaye they. Kuch qanoon ke oopar tabadlah khayaal karna tha.' ' mujhe aaj taq is baat ka malaal hai ke mein ne doodh lainay ke liye Zubair ko kyun nahi bhaj diya! Kash aisa

hojata aur is khaakhsaar ko huzoor khwaja ghareeb nawaz aur Buali Shah Qalandar ki jismani ziyarat hojati !

Shah Abdul Lateef Bhitai

Hamaray aik dost they muzaffar sahib yeh huzoor Baba Sahib ki hayaat mein hi BroOke Bond company mein sales director they. Huzoor Baba Sahib har itwaar ki shaam ko un ke ghar tashreef le jatay aur bohat saaray log jama hokar apne masail paish karte they. Allah taala muzaffar sahib ko jannat alfrdos mein jagah den aur bohat si naematain ataa karen. Huzoor Baba Sahib ki unhon ne bohat khidmat ki hai. Aik roz programme bana ke hazrat Laal Shahbaz Qalandar aur Shah abdul lateef bhitai ke mzarat par haazri di jaye. Shah abdul lateef bhitai ke mazaar mubarak mein jab sab log andar tashreef le gay aur Fatiha parhi to huzoor Baba Sahib taizi ke sath mazaar se mut-tasil msjdmn chalay gay. Masjid ke aik gooshay mein bah nafs nafees o bah tamam kamaal jismani tor par Allah ke dost hazrat Shah abdul lateef bhitai mojud they. Huzoor Baba Sahib qibla ne nihayat adab o ehtram ke sath un se musafah kya aur arz kya.' ' Shah sahib! Mere sath aur bhi log hain, woh dar jayen ge.' ' un alfaaz ke sath hi Shah sahib bijli ke koondey ki terhan nazron se oojhal hogaye .

Meetha Pani Karva Hogaya

Aik dafaa Huzoor Qalandar Baba Aulia roshni ki lehron ke utaar charhao, lehron ke rdo badal aur lehron ki مقداروں mein kami Beshi se qanoon takhleeq ki wazahat farma rahay they. Aap yeh bta rahay they ke miqdaron ke rdo badal se takhleeq mein tabdeeli waqay hojati hai aur kaayenaat mein mojud har shye un hi lehron ke tane banay se bani hui hai. Jab noorani leharen nuzool karkay roshni banti hain to mukhtalif Mazahir wujood mein aajate hain. Madah darasal roshiniyon ka khalt malt hai. Misaal mein jab namak ka tazkara aaya aur namak ke andar kaam karne wali roshiniyon ka amal dakhal zair behas aaya to mein ne arz kya.' ' huzoor! Is ka matlab yeh huwa ke aadmi ke andar namak ki leharen har waqt mushtarik rehti hain. Namak ki leharen aati rehti hain. Zakheera hoti rehti hain aur kharch hoti rehti hain ? ' '

farmaya,' ' khwaja sahib! Namak jism ke masamaat se kharij hota rehta hai aur jab miqdaron ke mutabiq kharch nahi hota to blood pressure ka marz la-haq hojata hai aur miqdaron se ziyada kharch hota hai to (low) lau blood pressure la-haq ho sakta hai .

Mujhe kya sojhi ke mein aik ktore mein pani bhar laya aur arz kya' ' Ya Sheikh ! Jab masamaat se namak kharij hota rehta hai to pani mein ungelian daalnay se pani namkeen hojata hoga.' '

Huzoor Qalandar Baba Aulia ne ktore mein paanchon ungelian daal den aur kuch der ke baad haath nikaal kar farmaya.' ' chako. ! ' Ya Badee ul Ajayeb! Katore ka pani samandar ke pani ki terhan namkeen aur karva tha .

Pait Mein Rasoli Ka Rohani Ilaaj

Ghaliban London ya America se aik khaton tashreef layein aur bataya ke doctoron



ne un ke pait mein rasoli batayi hai jis ki wajah se woh aulaad se mahroom hain. Unhon ne kaha ke mein Allah ki Raza par raazi rehne wali bandi hon lekin mushkil yeh paish aagai hai ke aulaad nah honay ki wajah se shohar doosri shadi karne par bazid hain yeh keh kar woh khaton kuch aisi be qarari se royain ke un ki hichikiyaan bndh gayeen aur rotay rotay unhon ne apna sir Huzoor Qalandar Baba Aulia ke seenay par rakh diya. Huzoor Baba Sahib is waqt letey hue they. Aanso-on se kameez bheegi to laga ke dil bhi bhiig gaya. Huzoor Baba Sahib taizi ke sath a'uth kar baith gay. Khaton se farmaya.' ' seedhi late jao' '. Kuch parha, parh kar angisht shahadat par phoonk maari aur ungli se rasoli ki jagah aik cross (x) banadiya. Doctoron ne test kya to pata chala ke rasoli khatam hochuki hai. Allah taala ne is khaton ko aulaad se bhi nawaza. Yeh waqea taqreeban satrah saal pehlay ka hai .

Kharq E Aadat Ya Karamat

Abdal haq Huzoor Qalandar Baba Aulia farmatay hain :

Kharique aadat ya karamat ka zahuur koi achanhay ki baat nahi hai. Jab kisi bandah ka shaori nizaam la shaori nizaam se khud ikhtiyaari tor par maghloob hojata hai to is se aisi baatein sarzad honay lagti hain jo aam tor se nahi hoten. Aur log inhen karamat ke naam se yaad karne lagtay hain jo sab bhaan mati hai. Rohani aloom aur rohaniyat bilkul allag hai. .. Aamaal o harkaat mein Kharique aadat aur karamat khud apne ikhtiyar se bhi zahir ki jati hai aur kabhi kabhi ghair ikhtiyaari tor par bhi sarzad hojati hai. Kharique aadat aadmi ke andar aik aisa Wasf hai jo mashq ke zariye mutharrak kya ja sakta hai .

Irshadat

Makhdum mukaram qibla Huzoor Qalandar Baba Aulia is maadi daur ki tarikeon mein roshni ka minaar aur muztarib o pareshan dilon ke liye sarchashma sukoon o qarar they. Woh waqt ziyada daur nahi jab aap ki talemaat o hidaayat ka besh baha khazana manzar aam par aajay ga aur duniya ke barray barray Danishwer aur hikmat o falsafah ke Daiee yeh dekh kar angisht bdndan reh jayen ge ke unhon ne chaand sitaron par kamand daalnay ki sae natamam mein waqt aur doulat ka be daregh zeyaa kya magar fitrat ke raaz haae sar basta ke aisay maaya Iftikhar Mehram ke Faiz se mahroom rahay jo abhi kuch arsa pehlay taq un hi ke darmain jsd khaki ke roop mein jalva figan tha aur jis ke dar hikmat o hidaayat se mutlashi haq ko woh sab kuch mil sakta tha jis ki unhen talaash thi. Is soorat e haal ko maadi roshni ke andheron mein bhatakne walay ensaan ki kam naseebi ke ilawa aur kya kaha ja sakta hai .

Ghanemat hai ke is pur aashob daur mein jabkay maadi wasail ki bohtat hi zindagi ka miyaar banti jarahi hai, Rohani digest tishnaghan Aloom Rohani ke liye sirabi aur tamaniat ka sarchashma hai. Insha Allah is muqtadir jareeda ki wasatat se huzoor Baba Sahib ki talemaat aur unki muqaddas zindagi ke nadir almaani tajarbaat jst_h jst_h manzar aam par aaenge aur qudrat ki hikmat baligha ke raaz haae sar basta baqadar Mushiyat ayzdi aashkara hotay jayen ge .

Makhdum mukaram, murshid Muazzam , haamil ilm e laduni, waris Aloom anbia, maqbool bargaah azzwajal aur Manzoor nazar Sayedna Huzoor Aleh Salat Valslam



hazrat Qalandar baba aulia ka aik nihayat salees aur saada magar haqayiq o Ramooz fitrat se bharpoor mazmoon aama al naas ke Afadah ki gharz se paish karne ki Saadat haasil kar raha hon. Apne murshid o Makhdum ke aik nihayat hi haqeer qadam bese ki hesiyat se mujhe yeh fakhr haasil hai ke is besh baha khazana hikmat o hidaayat ko paish karne ka Sharf khud mere mulja o mava murshid Makhdum ne bakhsha hai. Yeh mazmoon aam feham aur salasat bayan ke bavsaf waqt nazar aur pursukoon tafakur o tahaqeeq ka mutaqaazi hai. . Mutalea o tfkr ke yeh lawazmaat agar sahih maino mein browe car laaye jayen to aik qaari khud mehsoos kere ga ke yeh roz maraah mshahdat mein anay walay waqeat jinhein hum koi ahmiyat nahi dete apne daman mein Ramooz o haqayiq ke kitney besh qeemat gohar samete hue hain .

1. Pani ki zaati aik harkat hai aur hama waqt mojud hai. Pani mein harkat aur lehar ka khaasa mojud hai .
2. Jab kanker teh mein pouncha to pani mein leharen uthna shuru hogai bashart e kay pani ki wusat itni ok woh batin ka muzahira kar sakay .
3. Kanker ke tassadum se pani apna batin yani harkat numaya karta hai .
4. Jo cheez waqay hoti hai woh mazahir e qudrat ke batin mein mojud hai. Isi liye waqay hoti hai. Albata is ke waqay honay ka aik mehal hai .
5. Kanker iradah ki jagah hai ya iradah ka maqam rakhta hai aur kanker ka pani se tassadum' ' tavajja' ' ka qaim maqam hai. Darasal kanker hi iradah ka tamasul hai aur pani mein harkat peda hona tavajja ka tamasul hai. Yani jab iradah mein takraar waqay hui to tavajja ka amal shuru hogaya. Iradah ki takraar ko tavajja kehte hain. Aksar iradah la shaori tor par takraar karta hai aur woh tavajja bilkul la shaori hoti hai. Lekin is ka nateeja lazim hai. Nataij ki dono sooraton mein ahmiyat hai. Yaksaa tor par dono assar andaaz hotay hain. Yani Mazahir ki duniya mein dono ki hesiyat aik hai. Dono ka assar aik hai. Khawab ki bhi yahi haalat hai aur kefiyat bhi yahi maienay rakhti hai .
6. Kanker hi jo la shaori hai woh kainati zehan ka iradah hai. Yahi Allah taala ka' ' amar' ' hai.' ' amar' ' mein yani kainati zehan mein barabar takraar hoti rehti hai yeh kabhi baghair takraar ke nahi hota. Yeh kanker yani' ' amar' ' ki takraar hi' ' kitaab ul mubeen " hai.' ' kitaab ul mubeen ' hi ki takraar se Mazahir qudrat ya kaayenaat runuma hui.' ' takraar' " ' kitaab ulmubeen' ' hi mein waqay hoti hai lekin takraar ke nataij' ' kitaab ul marqoom ' ' kehlate hain. Darasal kaayenaat' ' kitaab ul marqoom ' hai. Takraar kabhi zehan ki oopri satah par waqay nahi hoti balkay zehan ki geherai mein waqay hoti hai. Jab kanker pani ki geherai mein pohanchana hai to leharen uthnay lagti hain. Goya pani ka batin Mazahir ki soorat ikhtiyar karleta hai. Yeh Mazahir pani ke batin mein mojud hain. Lekin takraar waqay nahi hui thi. Woh batin jis mein takraar waqay nahi hui, sirf mufrad harkat hai. Isi hi ko' ' ghaib' ' kehte hain. Agar is mein takraar waqay hojaye to Mazahir qudrat ban jaye gi. Sufi ki tavajja isi mein takraar peda karti hai aur jab sufi tavajja karta hai to is ki tavajja is matloob ki shakal o soorat ikhtiyar krliti hai jo sufi ke zehan mein hai. Pehlay se jo shakal o soorat wahan mojud thi woh saada, mufrad, be rang shakal o soorat thi. Yeh shakal o soorat wohi hai jo kainati zehan ki hai lekin jab sufi ki tavajja is mein daakhil hogayi to woh shakal o soorat bhi daakhil hogayi jo sufi ka matloob hai. Agar arif ki tavajja

shaamil nahi hoti to pani ke andar jo khawaas mojud hain un ka amal hota rehta. Is se kisi bhi makhlooq ka koi vaastaa ya talluq hota magar khawaas ki shakal o soorat isi shakhs se be niaz hoti jis se is ka talluq hota. Pani ke khawaas 1 shakhs ko doobnay ke aur dosray ko tairnay ke asbaab peda kardete hain .

7. Iradah ki takraar iradah ki qowat hai. Yeh zurori nahi ke iradah siwa laakh baar hi d_hraya jaye lekin iradah mein itni qowat honi chahiye jo siwa laakh baar dohranay se peda hoti hai. Agar woh qowat mojud hai to aik harkat kaafi hai. Kabhi aisa hota hai, aur ziyada tar is zamane mein ۹۹۹ fi hazaar aisa hi hota hai ke siwa laakh d_hraya huwa iradah bhi aik baar ki qowat se agay nahi barhta. Darasal iradah d_hraya hi nahi jata kyunkay jin alfaaz ke zariye iraday ko dohranay ki koshish ki jati hai woh alfaaz dohranay walay ensaan ke zehan mein apni koi tasweer yani maienay ke khadd-o-khaal peda nahi karte .

8. Iradah darasal koi shakal o soorat rakhta hai. Jis matlab ka iradah ho, matlab apni poori shakal o soorat ke sath iradah mein markooz hona zurori hai. Baghair shakal o soorat ke kisi iradah ko iradah nahi kehte .

Ensaan Ka Shaori Tajurbah

Aulyaye karaam aur arif billah kashaf aur ilham se wabsta hotay hain. Muraqba ke zariye kashaf aur ilham ki trzin un ke zehnon mein itni mustahkam hojati hain ke woh Mazahir ke pas parda kaam krniwale haqayiq samajhney lagtay hain aur un ka zehan Mushiyat Aliha ke asaraar o Ramooz ko barah e raast daikhta aur samjhata hai aur phir woh qudrat ke raaz daar ban jatay hain. In Rohani madaraj ke douran aik marhala aisa aata hai ke un hazraat ka zehan, un ki zindagi aur zindagi ka aik aik amal Mushiyat aur razaye Aliha ke tabay hojata hai .

Aisay buzurgon ki guftagu asaraar o Ramooz aur ilm o Irfan se pur hoti hai aur un ki zabaan se nikla huwa koi lafz Maarfat o hikmat se khaali nahi hota. Unn ke malfoozat aur waardaat rohaniyat ke rastay par chalne walay salkeen ke liye Mashal raah hotay hain. In ki guftagu aur un ke alfaaz par zehni mrkzit ke sath tfrk kya jaye to kaayenaat ki aisi makhfi haqeqteen munkashif hoti hain jin ka inkishaaf aur mushahida ensaan ko is amanat se roshnaas kardaita hai jis ko samawat, arz, Jabaal ne yeh keh kar qubool karne se inkaar kardiya ke hum is amanat ke muthammil nahi ho saktay is liye ke is ke bar se hum rezah rezah ho jaien ge .

Murshid mukaram, manba Rashd o hidaayat , Sheikh tareqat, aalam ilm Idunni, Abdal Haq Hasan Ukhra Syed Mohammad Azeem Barkhiya almarof Huzoor Qalandar Baba Aulia ki zaat graami ilm o Irfan ka aisa samandar hai jis ke kinare noor nabuwat se jamlte hain. Aap ki hasti aik aisa heera hai jis ki taraash o kharaash Khatim alnain Huzoor Aleh Salat Valslam ke Faiz o karam se amal mein aayi hai. Aap ki shakhsiyat aik aisa aftaab hai jis ki ziyapashi noor Ellahi aur noor nabuwat ke Faizan se qaim o daaim hai .

Jin logon ne huzoor Baba Sahib ko dekha hai aur Ramooz o hikmat se labraiz un ke arshadat sunay hain, un par yeh haqeeqat roshan hai ke huzoor Baba Sahib qudrat ke muamlay mein kitna dakhil rakhtay they. Aksar auqaat guftagu ke douran woh aisay bunyadi nakaat bayan krjate they jo barahay raast qawaneen qudrat ki gehraion se mutaliq hain aur jinhein sun kar suneney walay ke zehan mein kaayenaat mein jari o saari usool o qawaneen ka naqsha ajata tha. Huzoor Qalandar Baba Aulia jab kisi mauzo par tabsarah farmaya karte to aisa maloom hota jaisay un ka zehan aik dareaye ناپیدا kinar aur zakheera Anwaar hai aur yeh Anwaar alfaaz ke sanchay mein dhal kar huzoor Baba Sahib ki zabaan se ada ho rahay hain. Hazreen majlis aksar un ki guftagu se mabhoot ho jatay they aur yeh kaha karte they ke nizaam kaayenaat se mutaliq qudrat ke qawaid o zawabit aur un par amal daraamad ke qanoon ko aam feham zabaan mein is terhan bayan karna huzoor Baba Sahib jaisay aalam Idunni hi ka Wasf ho sakta hai .

Huzoor Qalandar Baba Aulia ke arshadat aur malfoozat paish karne ka maqsad aur Mansha yeh hai ke Huzoor Qalandar Baba Aulia ke zehan, un ki tarz fikar aur un ki talemaat se awam muta-arif ho jaien aur un ke samnay yeh baat aajay ke aulia Allah ki tarz fikar kya hoti hai, woh kis terhan sochte hain aur un ke roz o shab kis terhan guzarte hain .



Zaman Maazi Hai

Aik nashist mein huzoor Baba Sahib ne zamaniyat aur makaniyat ki haqeeqi tarzon par Rohani nuqta nazar se roshni daaltay hue farmaya.' ' har takhleeq do rukhon ki shakal o soorat mein wujood rakhti hai. Chunancha zindagi ke bhi do rukh hain. Aik wasee tar rukh (lashaoor) aur dosra mehdood tar rukh (shaoor).

Zindagi ka wasee tar pehlu (lashaoor) Zaman hai jis ki hudood azal taa abadd hain aur mehdood tar pehlu (shaoor) makaan hai jo darasal Zaman (lashaoor) ka taqseem shuda jazo hai. Sawal yeh hai ke Zaman fi al haqeeqat hai kya? Aur Zaman ki taqseem yani makaniyat kya hai aur kis terhan wujood mein aati hai ?' '

Farmaya :

Aam tor par yeh samgha jata hai ke zamana guzarta rehta hai halaank fi al haqeeqat Zaman record (maazi) hai. Haal aur mustaqbil alehda koi wujood nahi rakhtay balkay maazi ke ajzaa hain. Sayedna Huzoor Aleh Salat Valslam ne farmaya hai :

" jo kuch honay wala hai, qalam is ko likh kar khushk hogaya.' "

Yahan taq guftagu ke baad huzoor Baba Sahib ne is hadees ki tashreeh bayan karte hue farmaya : aik kitaab hai jo likhi ja chuki hai yani maazi (record) hai. Ab is kitaab ko parhnay ki trzin mukhtalif hain. Agar kitaab shuru se tarteeb o tasalsul se parhi jaye yani aik lafz, phir dosra lafz, aik satar, phir doosri satar, aik safha phir, dosra safha, phir teesra safha Ala hazaal qiyas is terhan poori kitaab ka mutalea kya jaye. Mutalay ki yeh tarz woh hai jo baydaari (shaoor) mein kaam karti hai. Ensaan ka shaori tajurbah yeh hai ke aik din guzarta hai, phir dosra, aik hafta guzarta hai, phir dosra. Isi terhan mah o saal aur sadiyan isi tarteeb aur isi tarz se yani aik ke baad aik karkay guzarti rehti hain. Mangal ke baad jumaraat ka din is waqt taq nahi aasakta jab taq budh ka din nahi guzar jata. Isi terhan shawaal ka maheena is waqt taq nahi aasakta jab taq ke ramadaan aur is se pehlay ke mahinay nahi guzar jatay. Yahi tarz ensaan ki shaori tarz (baydaari) hai. Is tarz ko rohaniyat mein Zaman mutawatar ya Zaman musalsal (serial time) kehte hain .

Maazi Aur Mustaqbil

Is ke baad khawab ka tazkara karte hue farmaya :

Mutalea ki doosri tarz woh hai jo khawab mein kaam karti hai. 1 shakhs khawab mein daikhta hai ke woh abhi London mein hai aur aik lamhay baad daikhta hai ke woh Karachi mein hai. Yeh baat zehan ki is waardaat se mutaliq hai jis ka naam ghair mutawatir zaman (non-serial time) ya lashaoor hai. Ghair mutawatar Zaman (lashaoor) darasal kitaab ke mutalea karne ki woh tarz hai jis mein Zaman mutawatar ki tarteeb hazf hojati hai. Khawab mein ensaan ki zehan ki raftaar itni barh jati hai ke woh lashaoor mein daakhil hojata hai aur jo kuch khawab mein nazar aata hai woh ziyada tar mustaqbil mein paish anay walay waqeat se mutaliq hota hai .

Baaz auqaat khowaboon ke zariye ensaan ko un hadsaat se mehfooz rehne ke liye asharaat mlitay hain jo mustaqbil mein paish anay walay hotay hain aur un ahteyati tadabeer ko ikhtiyar karkay un hadsaat se mehfooz raha ja sakta hai. Baaz auqaat ghair iraadi tor par baydaari mein ensaan ki chhutti hiss usay anay walay hadsaat se khabardaar kardeti hai. Is qisam ke bohat se waqeat logon ke sath paish atay hain. In sab ki tojihh aik hi hai ke zehan aik lamhay ke liye Zaman mutawatar (shaoor) se nikal kar ghair mutawatar Zaman (lashaoor) ki hudood mein daakhil hojata hai aur anay walay waqea ko mehsoos karleta hai. Lekin yeh cheez ghair iraadi tor par wuqoo Pazeer hoti hai. Agar is waardaat par muraqba ke zariye ghalba haasil karkay iraday ke sath wabsta karliya jaye to baydaari ki haalat mein bhi aindah paish anay walay waqeat ka mutalea aur mushahida kya ja sakta hai. Is liye ke (mutawatar Zaman ki hudood mein) jo kal hoga woh (ghair mutawatar zamane ki hudood mein) aaj bhi mojud hai aur kal (maazi mein) bhi mojud tha. Yahan yeh baat wazeh hojati hai ke zamana sirf maazi (record) hai. Haal aur mustaqbil sirf kitaab ke mutalay ki tarzon mein ikhtilaaf se wujood mein aeye hain .

Is ki misaal aisi hai ke 1 shakhs cinema mein film dekh raha hai. Film ke manazair aik tarteeb kay sath is ki nazron ke samnay arhay hain. Jo manzar is ki aankhon ke samnay hai usay woh haal (present) se aur guzray hue manazair ko maazi (past) se aur aaney walay manazair ko mustaqbil (future) se tabeer karta hai halan ke saari film maazi hai. Lekin choo ke maazi aur mustaqbil shaori tor par ensaan ke samnay nahi hotay is liye woh samjhta hai ke zamana guzarta ja raha hai. Matlab yeh hai ke sara zamana maazi (film) hai. Farq sirf zamana ka mutalea karne ki tarzon mein hai. Pehli tarz apney andar aik tarteeb rakhti hai. Yeh tarz zaman mutawatar hai. Doosri tarz mein lamhaat yakke baad degray waqay nahi hotay balkay yakayak zehan aik lamhay se jist karkay kayi lamhay baad ke zamane mein daakhil hojata hai. Yeh tarz Zaman ghair mutawatar hai. Mein (huzoor baba jee) keh chuka hon ke azal se abadd taq ka tamam zamana maazi (record) hai aur jo lamha is saaray zamane ka ihata karta hai is ko ahal rohaniyat lamha haqeeqi ya Zaman haqeeqi (real time) kehte hain. Isi zamana ka tazkara Sayedna Huzoor Aleh Salat Valslam ne apni hadees mubarikah mein un alfaaz ke sath irshad farmaya hai ke jo kuch honay wala hai, qalam is ko likh kar khushk hochuka hai. Yani Zamaniyat (lamha haqeeqi) ki hudood mein har cheez mukammal tor par hochuki hai. Jo kuch ho raha hai woh maazi ka aik hissa hai .

Hawaas Kya Hain ?

Huzoor Qalandar Baba Aulia ko Allah taala ne ranga rang sifaat aur kashaf o ilhamat ka markaz banaya hai. Tjlyat ke samandar mein se noor mein dhaly hue motiyon se aap bhi Faiz yab hon : .

Huzoor Baba Sahib ne farmaya :

Baaz cheeze aisi hain jin ko ensaan ghair haqeeqi keh kar samajhney ki koshish karta hai aur wahima ya khawab o khayaal keh kar nazar andaaz kardaita hai halaank kaayenaat mein koi shyeh fazil aur ghair haqeeqi nahi hai. Har khayaal aur har wahima ke pas parda koi nah koi kainati haqeeqat zaroor car farma hoti hai .



Veham kya hai? Khayaal kahan se aata hai? Yeh baat ghor talab hai. Agar un sawalaat ko nazar andaaz kar dein to kaseer haqaiq makhfi reh jayen ge. Aur haqaiq ki zanjeer jis ki so feesad kadiyaa is maslay ke samajhney par munhasir hain unjani reh jayen gi. Jab zehan mein koi khayaal aata hai to is ka koi kainati sabab zaroor mojud hota hai. Khayaal ka aana is baat ki Daleel hai ke zehan ke pardon mein harkat hui hai. Yeh harkat zehan ki zaati harkat nahi hoti. Is ka talluq kaayenaat ke un taron se hai jo kaayenaat ke nizaam ko aik khaas tarteeb mein harkat dete hain. Maslan jab huwa ka koi taiz jhaunka aata hai to is ke maienay yeh hotay hain ke kurrah hawai mein kahin koi tagayur waqay huwa hai. Isi terhan jab ensaan ke zehan mein koi cheez warid hoti hai to is ke maienay bhi yahi hain ke ensaan ke lashaor mein koi harkat waqay hui hai. Is ka samjhna khud insani zehan ki talaash par hai. Zehan insani ki do satah hain. Aik satah woh hai jo fard ki zehni harkat ko kainati harkat se milati hai. Yani yeh harkat fard ke iraadon aur mehsosaat ko kaayenaat ke hama geer iraadon aur mehsosaat taq latayen hai. Zehan ki dono sthin do qisam ke hawaas ki takhleeq karti hain. Aik satah ki takhleeq ko misbet hawaas kahin to doosri satah ki takhleeq ko manfi hawaas keh satke hain .

Darasal misbet hawaas aik maienay mein hawaas ki taqseem hai. Yeh taqseem baydaari ki haalat mein waqay hoti hai. (isi qisam ko Zaman mutawatar kehte hain) is taqseem ke hissay azaye jismani hain. Chunancha hamari jismani faliyat mein yahi taqseem kaam karti hai. Aik hi waqt mein aankhh kisi aik shye ko dekhatii hai aur kaan kisi aawaz ko suntay hain. Haath kisi teesri shye ke sath masroof hotay hain. Aur Peer kisi chothi cheez ki pemaiesh karte hain. Zabaan kisi panchwin cheez ke zaiqay mein aur naak kisi chhutti cheez ke soonghnay mein mashgool hoti hai aur dimagh mein un cheezon se allag kitni hi aur cheezon ke khayalat arhay hotay hain. Yeh misbet hawaas ki karfrmayi hai lekin is ke bar aks manfi hawaas mein jo tehrikat hoti hain un ka talluq ensaan ke iraday se nahi hota. Maslan khawab mein bawajood is ke ke mazkooarah baala tamam hawaas kaam karte hain, azaye jismani sakit rehtay hain. Azaye jismani ke sukut se is haqeeqat ka suraagh mil jata hai ke hawaas ka ijtima aik hi nuqta zehni mein hai. Khawab ki haalat mein is nuqta ke andar jo harkat waqay hoti hai, wohi harkat baydaari mein jismani aaza ke andar taqseem hojati hai. Taqseem honay se peshtar hum un hawaas ko manfi hawaas keh satke hain. Lekin jismani aaza mein taqseem honay ke baad un ko misbet kehna durust hoga. Yeh baat qabil ghor hai ke manfi aur misbet dono hawaas aik hi satah mein mtmkn nahi reh satke. In ka qiyam zehan ki dono sthon mein tasleem karna hoga. Tasawuf ki istilaah mein manfi satah ka naam Nisma e mufrad aur misbet satah ka naam Nisma e murakkab liya jata hai .

Huzoor Baba Sahib ne farmaya :

Nisma e murakkab aisi harkat ka naam hai jo tawatar ke sath waqay hoti hai yani aik lamha, dosra lamha, teesra lamha aur is terhan lamha baad lamha harkat hoti rehti hai. Is harkat ki makaniyat lamhaat hain jis mein aik aisi tarteeb payi jati hai jo makaniyat ki taamer karti hai. Har lamha aik makaan hai, goya tamam makaniyat lamhaat ki qaid mein hai. Lamhaat kuch aisi bandish karte hain jis ke andar makaniyat khud ko mahboos paati hai aur lamhaat ke daur mein gardish karne par aur kainati shaor mein khud ko haazir rakhnay par majaboor hai. Asal lamhaat Allah taala ke ilm mein haazir hain aur jis ilm ka yeh unwan hai, kaayenaat isi ilm ki tafseel aur Mazhar hai. Allah



taala ne quran pak mein irshad farmaya hai ke mein ne har cheez ko do rukhon par peed akya hai. Chunancha takhleeq ke yahi do rukh hain. Takhleeq ka aik rukh khud lamhaat hain. Yani lamhaat ka batin ya shaoor yak rang hai aur dosra rukh lamhaat ka Mazahir ya shaoor kōl rang hai. Aik taraf lamhaat ki girift mein kaayenaat hai aur doosri taraf lamhaat ki girift mein kaayenaat ke afraad hain. Lamhaat back waqt do sthon mein harkat karte hain. Aik satah ki harkat kaayenaat ki har shye mein allag allag waqay hoti hai .

Yeh harkat is shaoor ki taamer karti hai jo shye ko is ki munfarid hasti ke dairay mein mojud rakhta hai. Doosri satah ki harkat kaayenaat ki tamam ashya mein back waqt jari o saari hai. Yeh harkat is shaoor ki taamer karti hai jo kaayenaat ki tamam ashya ko aik dairay mein haazir rakhta hai. Lamhaat ki aik satah mein kainati afraad allag allag mojud hain. Yani afraad ka shaoor judda judda hai. Lamhaat ki doosri satah mein kaayenaat ke tamam afraad ka shaoor aik hi nuqta par markooz hai. Is terhan lamhaat ki do sthin ya do shaoor hain. Aik satah infiradi shaoor hai aur doosri satah ijtimai shaoor hai. Aam istilaah mein markazi shaoor hi ko lashaor kaha jata hai .

Apna Irfan

Irfan nafs, Maarfat Aliha ka darwaaza ensaan par khol deta hai aur irfan nafs ke husool ke silsilay mein ahal rohaniyat ko jin madaraj se guzarna parta hai un mein sab se pehla darja ' ' laa' ' hai. Yani sab se pehlay ensaan ko apni riwayati maloomat aur shaori ilm ki nifi karni padtee hai aur phir is ke baad rohaniyat ke isi rastay par chaltay hue ensaan aisay darjay par poanch jata hai jahan is par apni haqeeqat aashkaar hojati hai. Yani nafs ka Irfan haasil hojatahe. Is ke liye salk ko aik muayana aur muqarara rastay par safar karne ke liye Sheikh ya murshid ki rahnumai laazmi hai. Zail mein isi mazmoon se mutaliq Sheikh tareqat, mukhzan ilm o aagahi Huzoor Qalandar Baba Aulia rehmat Allah aleh ka irshad raqam kya ja raha hai .

Sahih baat samajhney ke liye jo kuch hamaray zehan mein pehlay se mojud hai is ko aindah ke liye bilkul بهلاديا jaye. Baat yahan se shuru hoti hai ke ensaan kya hai? Ensaan sirf khayalat ki leharen aik tarteeb mein jama hojane ka naam hai. Is ke ilawa kuch nahi. Aik darya beh raha hai. Is ka pani jab taq dono kinaroon ke beech mein behta rehta hai, is waqt taq insani ehsas koyh nahi maloom hota ke pani ki lehron mein kya kya cheeze behti chali jarahi hain. Aik haalat mein darya ke andar tufaan ajata hai pani kinaroon se bahar uchalnay lagta hai. Ab insani ehsas ko yeh ittila millti hai ke kuch khayalat paragandah qisam ke ab-tar, be tarteeb aur taqreeban be maienay idhar se Yarash karte chalay arhay hain. Ensaan un tamam khayalat ke maienay samajhney ki koshish nahi karta. Balkay guzarta rehta hai. Guzarnay ki wajah khaas tor se yeh hoti hai ke woh un khayalat mein tarteeb qaim nahi karsaktha . Khayalat ki doosri qisam aik aur bhi hai. Woh qisam yeh hai ke insani ehsas darya ke pani mein behti hui chand cheeze uthata rehta hai aur un kwayk khaas piraye mein muratab karleta hai. Is tarteeb se jo mafhuum nikalta hai is ko woh apni tasneef qarar day deta hai yahi o hay kaam hai jis ko duniya ke zaheen aur Zee hosh ensaan kisi khaas ilm ya ikhtira ka naam dete hain .

Khayalat ki aur qasmon se yahan behas karna maqsood nahi hai. Is liye un ko nazar andaaz kya jata hai. Ensaan ke andar do qisam ke khayalat kaam kar rahay hain .

1. Woh khayalat jo dryake tofani honay se kinaroon se bahar uchhal jatay hain .
2. Woh khayalat jin ko insani shaoor apni matlab bar aari ke liye intikhab karta hai .

Darya ka makhaz kya hai? Darya mein tufaan kyun aata hai? Insani shaoor behti hui cheezon mein se kuch nah kuch cheeze jo is ke haath aati rehti hain kyun uthata rehta hai? Insani science ke aloom ab taq is baat se waaqif nahi hosakay hain halan ke woh kayi sadiyon se nafsiat ke maidan mein is qisam ki talaash kar rahay hain. Jo sawalaat oopar kiye gay hain un ke jawabaat aasmani sahayef mein talaash kiye jasaktay hain. Jab ensaan do hisson mein taqseem hogaya to is ko do unit ki hesiyat di jaye gi. Aik unit wasee tar unit hai aur isi unit ki rasai darya ke makhraj taq hai. Dosra unit mehdoon tar hai. Is unit ka tamam karnaama maazi ke mutaliq janna aur maazi ko hafzay mein rakhna hai .

Yahi unit insani shaoor ki saari hudood ka ihata karta hai .

Mandarja baala stor mein Huzoor Qalandar Baba Aulia ne lashaoor ko wasee tar unit aur shaoor ko mehdoon tar unit ka naam diya hai aur yeh bta ya hai ke lashaoor ki rasai darya ke maakhuz taq hai. Yahi woh manba aur maakhuz hai jahan se har lamha aur har aan poori kaayenaat ko zindagi ki تحریکات millti hain. Isi manba ki bunyaad (base) Amar Rabbani hai .

Israar Ellahi ka behar zakhar

Abdal Haq, Sayedna o Murshidna Huzoor Qalandar Baba Aulia nah khud jubba o dastaar posh they aur nah un ke haan baet ka silsila murawaja tareeqon se tha. In ke haan nah مشيخت ki koi karofar thi, nah peeri mureedi ka ihtimaam. Baadi al nazr mein kon jaan sakta tha ke yeh seedhi saadi hasti asaraar Ellahi ka behar zakhar aur dareaye na paida kinar hai .

Huzoor qibla Baba Sahib ka har nafs Faizan se mmlo tha. Mujhe jab bhi un ki huzoori mein baryabi hoti to mein un ke arshadat graami aur Altaf o Ikram jo mujh par hotay woh sab bahawala din, tareekh, apni beaaz mein qalamband karliya karta tha. Chand arshadat graami paish khidmat hain .

1. Mein aik roz Huzoor Qalandar Baba Aulia ke silsila Alia mein apne dakhlay ki tasdeeq ke tor par kisi tehreeri sanad بشکل shajrah ka khawastgah huwa to huzoor baba jee ne farmaya.' ' hamari zabaan sanad hai jo tehreer se ziyada mustand hai.' '

Mujhe apni is nalaiqi aur gustaakhi par barri nedamat mehsoos hui jo meri dili tamanna ke sath huzoor Baba Sahib ki chasham haqeeqat been se makhfi nah rahi. Dareaye rehmat josh mein aaya aur apne Dur se bhikaari ko khaali haath nah bhejnay ke liye dosray roz apne qalam se tehreer karkay khud hi mom jama karkay mujhe ataa kya aur farmaya.' ' usay baazu par bandh lau.' '



2. Aik roz mein ne daryaft kya ke silsila Azeemia mein ajraye silsila ke liye kon kon ba majaz aur sahib ikhtiyar hain ?

Huzoor Baba Sahib ne irshad farmaya ' ' aik mein (huzoor baba jee) khud hon, aik khwaja sahib hain aur aik dr sahib hain. Aik badar sahib hain, aik Abaid Allah sahib hain jin ko tum ne nahi dekha hai.' ' phir arz kya ke un hazraat mein huzoor ke ilawa sahib Takveen bhi koi sahib hain ? ' ' farmaya,' ' haan hain.' '

Es ke sath hi lafz' ' khanwad_h' ' ki tashreeh farmai ke khalifa aur khanwad_h mein yeh farq hai ke khanwad_h ko imam apna zehan muntaqil kardaita hai aur woh imam ka mumasal hota hai .

3. Aik roz arz kya ke khawab mein Sayedna Huzoor Aleh Salat Valslam ki ziyarat hui jis mein huzoor ka roye anwar saaf dikhayi nahi diya. Huzoor Baba Sahib ne farmaya.' ' Huzoor Aleh Salat Valslam ka roye Munawar dekhney ki kon taab la sakta hai? Tumahray zehan par jo parda hai woh uth jaye ga to hasb istedad Shabeeh mubarak saaf nazar anay lagey gi.' '

4. Aik roz Baba Sahib ne irshad farmaya ke quran ki chand ayaton ko jo mansookh kaha jata hai, yeh ghalat hai kyun ke quran ki aik aayat ko agar mansookh maana jaye to sara quran mashkook ho sakta hai. Is liye chahiye to yeh tha ke jo ayaat Nasikh o mansookh dikhayi deti hain un ke ehkaam mein ghor karkay taweel o tatbeeq ki jati .

Meri (Ravi) is muamlay mein molana anwar Shah sahib se barri guftagu hui thi. Woh mujhe qaail nah kar sakay aur yeh keh kar baat khatam kar di ke pehlay logon ka yahi qoul hai jo hamein maanna parta hai .

Darbaar Risalat (s.a.w) Mein Haazri

Aik roz mein ne darhhi ke mutaliq daryaft kya ke azroe quran o hadees is ki hadd kitni hai aur Sayedna Huzoor Aleh Salat Valslam ki resh mubarak kaisi thi aur sahaba karaam bilkushoos khlfaye rashdin jin se barh kar manba Shariat koi nahi ho sakta, un ki dariyan kitni lambi theen? Irshad farmaya,' ' quran mein darhhi ki lambai choraai ki koi hadd muqarrar nahi ki gayi hai. Darhhi ke mutaliq hadees bhi sirf aik hai, baqi sab mauzo hain.' ' is ke baad farmaya' ' hamari darbaar risalat sale Allah aleh wasallam mein hafta mein do baar to zaroor haazri hoti hai. Wahan khlfaye rashdin rizwan Allah Taala Allahum Ajmayaan bhi mojud hotay hain. Hum jo wahan dekhte hain woh to yeh hai ke Huzoor Aleh Salat Valslam ki resh anwar ke moay mubarak ghongar walay, paicheeda, lachhay daar hain aur jism Ather par aik ungal ke qareeb lambay nazar atay hain aur barray khoob soorat lagtay hain. Hazrat abubaker ki darhhi khashkhashi hai, hazrat Umar Farooq aur hazrat Usmaan ki dhariyan zara is se barri hain aur hazrat Ali karam Allah Wjih ki darhhi to charhi hui nazar aati hai.' ' is se maloom huwa ke Huzoor Qalandar Baba Aulia sahib dewan alsalhin bhi hain .

Aakhri alat ke douran jab bijli ke ilaaj ka course poora hogaya to aik roz is ilaaj ke douran honay wali sakht takleef ka zikar karte hue huzoor Baba Sahib ne farmaya ke



mein (huzoor baba jee) ne is takleef ke liye Allah taala se kaha tha ke ae mere maalik! Tunay mujhe mehez apne fazl o karam se ابدالوں ka sardar banaya aur aisi takleef mein muftala kardiya. Agar meri zindagi khatam hogayi hai to mout bhaj day taakay is takleef se chhuut jaoon. Is par Allah taala ne farmaya.' ' khamosh! Hum apne khawaas ko bhi awam ke mamool se guzartay hain.' ' aur mujh se daryaft kya.' ' kya tum zindah rehna chahtay ho ?' '

Mein ne kaha,' ' mein apne liye zindah rehna nahi chahta.'

Allah taala ne farmaya.' ' owais qarni se pucho.'

Mein ne hazrat owais qarni ki khidmat mein yeh baat arz ki. Woh sun kar khamosh hogaye. Kuch jawab nahi diya to mein bhi khamosh hogaya kyunkay aik dafaa hazrat junaid Bughdadi rehmat Allah aleh ko itna sakht bukhaar tha ke un ka badan tap raha tha. In ke aik dost ne un ki yeh haalat dekh kar kaha ke huzoor! Is takleef se nijaat ke liye Allah miyan se kahiye. To unhon ne kaha mein ne Allah miyan se kaha tha to jawab mila.' ' khamosh! Junaid bhi hamara, bukhaar bhi hamara. Tum beech mein bolnay walay kon ?' '

Ravi : Ghulam Rasool Qadri Alazeemi

Kun Fayakoon

Aik baar Kun Fayakoon ki wazahat karte hue Huzoor Qalandar Baba Aulia ne farmaya :

Allah taala ne farmaya hoja, woh hogayi. Is ka matlab yeh nahi hai ke woh maazi mein chali gayi. Nah hi yeh matlab hai ke woh cheez ho rahee hai aur namukammal hai. Is ka matlab yeh hai ke woh cheez nafizalaml hai aur mukammal hai. Yani mukammal soorat mein nafzalaml hai. Wazahat is ki yeh hui ke woh cheez la zamaniyat mein mukammal hochuki hai aur zamaniyat mein nafizalaml hai .

Isi guftagu ko jari rakhtay hue farmaya,' ' sirf aik second hai jo haqeeqi hai aur is aik second ki taqseem se azal se abadd taq wujood sadir huwa hai. Yani wohi aik haqeeqi second (waqfa ka chhootay se chhota unit) taqseem hokar waqt ke la-mutnahi yonton mein runuma ho raha hai. Is aik second ke takweeni marahil ka izhaar is amal par mabni hai ke is ki taqseem la-mutnahi yonton ki shakal o soorat ikhtiyar karle. Is shakal o soorat ka naam Mazahir kaayenaat ya aalam nasoot o Jabroot o lahot hai.' ' doosri nashist ke douran Kun Fayakoon par takweeni nuqta nazar se roshni daaltay hue farmaya.' ' kin ke chaar takweeni shobay hain. Pehla shoba abdaa hai jis ka matlab yeh hai ke agarchay zahuur mojoodaat ke koi asbaab o wasail mojoood nahi they lekin mojoodaat baghair asbaab o wasail ke muratab aur mukammal hogaye. Yeh Takveen ka pehla shoba hai. Takveen ka dosra shoba Khalq hai jis ka matlab yeh hai ke jo kuch mojoodaat ki shakal o soorat mein zahir huwa is mein harkat o sukoon ki trzin runuma hogai aur zindagi ke marahil yakke baad deegray wuqoo mein aana shuru hogaye. Yani mojoodaat ke af-aal zindagi ka aaghaz hogaya. Takveen ka teesra shoba tadbeer hai. Yeh mojoodaat ke aamaal zindagi ki tarteeb aur mehal wuqoo ke abwab par mushtamil hai. Hikmat Takveen ka choutha shoba tadala hai. Tadala ka matlab

hikmat Takveen ka woh shoba hai jis ke zariye qaza o qader ke nazam o zabt ki kadiyaa aur faislay Madoon hotay hain. Ensaan ko ba-hasiat khalifa Allah ilm asma (alm qalam) ki hikmat Takveen ke asaraar o Ramooz is liye ataa kiye gay hain ke woh nizamat e kaayenaat ke umoor mein naib ke faraiz pooray kar sakay.''

Tehreer : Farakh Azam

Maktoob E Giraami

Huzoor Qalandar Baba Aulia ka aik khat jo aap ne aik sahib ke astfsarat ke jawab mein tehreer karwaya tha .

(1)

Bism Allah Al Rehman uraheem

Brather Aziz salma Allah taala se bohat dua .

Hasb zail ibaat tumahray tehreer kardah sawalaat ke jawab mein likhi jarahi hai. Bzahir sawalaat bilkul mukhtasiraaur aasan hain lekin un ka jawab ziyada ghor talab hai aur tafseel chahta hai. Agar poori baatein samajhney mein diqat paish aeye to barbar parh ke aur ghor karkay alfaaz ka mafhuum achi terhan zehan nasheen karlena. Yeh aisi baatein hain jin ka sirf kaghaz par likha rehna kaafi nahi hai. In ka Hafza mein naqsh karna zurori hai .

Looh mehfooz se aik noor aata hai woh is terhan phialta hai ke saari kaayenaat is ki girift mein hoti hai. Is ke phelnay ki trzin kisi aik simt mein nahi hoten balkay har simt mein hoti hain. Isi baat ko dosray alfaaz mein is terhan kahin ge ke is noor ke phelnay ki koi simt nahi hoti. Ab tum simt nah honay ka matlab samajh lau ke simt nah hona kya cheez hai aur noor ka tamam simtao mein phailna kya maienay rakhta hai. Yeh saari baatein quran pak mein bitashreeh Allah taala ne irshad farmai hain. Afsos yeh hai ke un arshadat ko mutashabihat keh kar nazar andaaz kardiya gaya hai. Tehreer mein ziyada gunjaish nahi hai. Sirf aik misaal day kar mein tumhe batana chahta hon. Is misaal par ghor karo .

Chand khlabaz khlaa mein ja chukay hain. Woh kehte hain ke 100 mil se ziyada bulandi par aik to bilkul be wazni ki kefiyat taari hojati hai. Dosray yeh ke zameen ya to bilkul gole ya taqreeban gole nazar aati hai. Aik ne kaha hai ke gaind numa nazar aati hai. Tum ne khud bhi mushahida mein dekha hai ke papitey ki soorat hai. Ab sahih soorat e haal samjhna chaho to yeh nazar aeye ga ya yeh mehsoos hoga ya yeh haqeeqat munkashif hogi ke saarhay teen arab ensaan aur chalne phirnay walay chopaye sab ke sab tangon ke bil zameen se latkay hue hain. Har ensaan yeh kehta hai ke mein zameen par peeron ke bil chal raha hon. Samajh lok_h woh kitni ghalat baat keh raha hai. Jab se noo insani abad hai, woh tamam log jin par haqeeqat munkashif nahi hui hai yahi kehte hain. Yahi samajte hain. Ghor karo ke jab aadmi peeron ke bil latak raha hai to chal kaisay sakta hai. Ltkne ki haalat to bilkul jabri hai. Is ka yeh kehna ke mein chal raha hon sara sar ghalat hai. Jabri haalat mein uska iradah be maienay hai. Isliye ke is ki apni koi harkat mumkin nahi. Yeh baat to qareen qiyaas hai ke jin taron mein uskay Peer bandhay hue hain woh taar harkat karte hon aur un ke sath Peer bhi harkat karte hon. In taron se ensaan ke iraday ka kya talluq jab ke ensaan ko un taron ka koi ilm hi nahi. Bawajood itni Sarih ghaltion ke woh daaway karta hai ke mera sar bulandi ki taraf hai, aur mere Peer pasti ki taraf aur mein chalta

phirta hon. Waqea yeh hai ke is ne apne aap ko aik banava bana liya hai aur kehta hai ke yeh banava haqeeqat hai .

Darasal nah koi simt hai, nah ensaan harkat karne ki qudrat rakhta hai. Haan sirf niyat karsaktha hai. Chunancha is ne apni niyat hi mein la shumar daaway jama karliye. Ensaan ke baqi tamam dawoon ka is hi daaway par qiyaas karlo. Allah taala ne quran pak mein har mushahida ko radd kya hai. Jagah jagah farmaya hai' ' tum nahi samajte aisa hai, aisa hai aur tum nahi dekhte.' ' aik jagah farmaya hai' ' tum dekhte ho pahar aur gumaan karte ho ke yeh jim rahay hain. Allah taala ne jis cheez ko quran pak mein ghaib farmaya hai woh ensaan ka ghaib hai, Allah ka ghaib nahi hai. Zahir hai ke jab woh Allah ke liye ghaib nahi hai to Allah ke liye huzoor hai. Jo Allah ka huzoor hai woh haqeeqat hai jo ensaan par munkashif nahi hai. Is liye jo uska mushahida hai woh haqeeqat nahi hai. Is hi liye ghalat hai. Buden sabab har mushahida ko radd kya hai. Ab saari haqeeqat ilm huzoori hai. Yeh ilm huzoori Allah ki taraf se milta hai, jis ko Allah taala tofeq ataa farmaen. Quran pak mein is ki bhi wazahat hai. Allah taala ne farmaya hai.' ' jis ne hamaray liye jehed kya hai, hum is par apni rahein khol dete hain.' ' (Ankaboot .Aya 69)

Quran pak mein is ki kayi misalein millti hain :

Malka Saba ke qissay mein hai jab sulaiman ne kaha apne drbaryon se ke tum mein se kon is ka takhat jaldi la sakta hai to jaanat mein se aik ne kaha ke jitni der mein aap darbaar barkhast karen, mein takhat haazir kardoon ga .

Doosri aayat mein Allah taala farmatay hain :

Aik dosray shakhs ne kaha palak jhapkane bhi nah paye gi ke takhat yahan mojoon hoga. Aur takhat agaya. (Alnamal. Aayat 40)

Allah taala ne is shakhs ki khasusiyat batayi hai ke woh kitaab ka ilm rakhta tha. Jitne صحائف aasmani hain, Allah taala un sab ko kitaab ke naam se yaad karte hain. In mein quran bhi hai. Chunancha quran mein yeh ilm mojoon hai jaisa ke Allah taala ne khud farmaya hai aur baar baar quran ko kitaab ke naam se mosoom kya hai. Jo quran nahi samajte woh jo bhi chahain kahin. In ki zabaan kon pakar sakta hai lekin quran khud un ki tardeed karta hai is liye zurori hai ke tum arabi parho aur quran ko quran ke alfaaz mein samjhoo. Baghair kisi taweel aur baghair kisi assar ke bilkul ghair janib daar hokar, is tasawwur se ke Allah taala kya farmatay hain. Jahan taq samajhney ka sawal hai, Allah taala ne khud wada farmaya hai ke mein ne tumahray liye quran ka samajhna aasaan kardiya hai. Hai koi samajhney wala? Yeh silaye aam hai. Surah Qamar mein chaar martaba yeh baat kahi gayi hai .

Aamdm barsar matlab. Tum yeh baat samajh gay hogay ke simt koi cheez nahi hai. Yeh ensaan ki apni mafrooz aur qiyaas kardah hai. Jaisa ke oopar bayan huwa hai ilm huzoori ke ilawa koi ilm mojoon nahi hai. Ensaan ka Hafza itni wusat nahi rakhta ke ilm huzoori ki kisi aik tarz ko bhi apne andar mehfooz karle. Chunancha looh mehfooz se phelnay wala noor ensaan ko it-tila-aat faraham karta hai to apni gharz aur matlab bar aari ke nuqta nazar se kaam le kar un it-tila-aat ۹۹۹ fi hazaar to radd kardaita hai. Aik fi hazaar ko maskh karkay toar maror ke Hafza mein rakh laita hai. Yahi maskh shuda aur bigre hue khadd-o-khaal, is ke tajarbaat ka, mshahdat ka,

aadaat aur harkaat ka sancha ban jatay hain. Ab jitni it-tila-aat woh akhaz karta hai, un hi sanchon mein dhalti chali jati hain. Yeh hai ensaan ka tamam karnaama aur is ki Moueen kardah aur farz kardah simtain, formulay aur usool. Is hi khurafaat ke baray mein woh baar baar yeh kehta rehta hai ke yeh hai mera tajurbah, yeh hai mushahida, yeh hai ilm tabayee .

Tumahray zehan mein yeh baat to aagai ke jo noor poori kaayenaat mein phialta hai is mein har qisam ki it-tila-aat hoti hain jo kaayenaat ke zarra zarra ko millti hain. In it-tila-aat mein chakhna, songhna, sunna, dekhna, mehsoos karna, khayaal karna, vahm vqman waghera waghera zindagi ka har shoba, har harkat, har kefiyat kaamil tarzon ke sath mojud hoti hai. In ko sahih haalat mein wusool karne ka tareeqa sirf aik hai. Ensaan har tarz mein, har maamla mein, har haalat mein kaamil istaghna rakhta ho. Maskh karnay wali is ki apni mslhtin hoti hain. Jahan Maslehat nahi hai, wahan istaghna hai, ghair janibdari hai aur Allah ka shoar hai. Ab jo harkat hoti hai woh poori kaayenaat par muheet hai aur poori kaayenaat mein amal karti hai .

Is cheez ko phir aik dafaa samajh lau. Yeh koi bareek baat nahi hai. Sirf tavajja ki zaroorat hai .

Ensaan ki zaati mslhtin apne liye noor ki shu-aon ko mehdoon krliti hain. Yeh mehdoon shu'ayen apna kainati amal tark nahi krsktin. Woh to jari rehta hai. Ab ensaan ka aik baatil tasawwur jo is ne shu-aon se wabsta karliya hai, ghalat umeeden ban jata hai. Yahi nakami hai. Yahi insani museebat hai. Seedhi saadi baat hai ke jis noor ka talluq saari kaayenaat se hai woh aik fard wahid ke liye kaisay makhsoos ho sakta hai. Ensaan agar zaati aghraaz ki qaid o band mein muhtala nahi hai to un shu-aon ko poori kaayenaat par muheet daikhta aur muheet samjhta hai. Chunanacha shu-aon ka aur is ke zavia nazar ka aik khaas artbat qaim hojata hai. Yeh artbat woh shai hai jo Allah ke qanoon ke zair assar shu-aon ke liye mehal tavajja hai. Ab is ke mafaad ka tahaffuz shu'ayen khud karti hain. Is ka yeh matlab huwa ke agar woh kahe din to shu-aon ko din peda karna parre ga. Agar woh kahe raat to shu-aon ko raat ki takhleeq karni parre gi. Allah ka shoar shu-aon ko is baat ka hukum deta hai ke woh do sunnatain poori karen. Aik kaayenaat ke liye amal karna, doosri is fard ke mafaad mein amal karna jis ne un shu-aon se artbat qaim kya hai . Jis waqt hazrat owais qarni aur hazrat umar ki mulaqaat hui to hazrat umar ne hazrat owais qarni se darkhwast ki thi ke aap mujhe kuch nasiyaat karen. Is par hazrat Owais ne do sawal kiye .

1.' ' Ya Umar! Aap Allah ko jantay hain ?' '

unhon ne jawab diya.' ' haan mein Allah ko jaanta hon.' '

2.' ' يا عمر! Allah bhi aap ko jaanta hai ?' '

jawab diya,' ' Allah bhi mujhe jaanta hai.' '

In dono baton ka matlab bilkul wazeh hai. Sirf yeh kaafi nahi hai ke ensaan Allah ki raah mein qadam uthaye aur kaam poora hojaye. Wahan yeh dekhna zurori hai ke qadam sirf Allah ke liye uthaya gaya hai ya aur bhi mslhtin shaamil hain. Is mein jannat bhi aik Maslehat hai. Aur bohat si naikian bhi Maslehat hain. Allah taala kisi



ko is waqt taq nahi pehchanta jab taq ke maqsad sirf Allah ki zaat nah ho. Agar aik aadmi ka maqsad jannat hai to jannat usay janti hai. Kehti hai ' ' aao labaik ' ' yeh baat yaad rakhni chahiye ke rohaniyat mein Allah ke sath koi dosra maqsad, koi doosri Ghayat shareek karna kufar hai .

Tum ne jo khawab likha hai is ke alfaaz yeh hain :

mein aap ke qadmon mein betha ro raha hon aur keh raha hon ke baba jee! Meri amma kahan gayi. Meri amma mujhe dilado .

Ittila ke teen hissay hain. Aik hissa meri soorat hai. Dosra hissa tumhari apni soorat hai. Teesra hissa amma hain jo mojud nahi hain. Ittila ka inkishaaf hota hai yahan se ke tum aik jagah ho. Is jagah tumhari hesiyat aik aisay sawal ki hai jo bohat se sawalaat ka majmoa hai. Is majmoa ka naam hai amma yani zindagi ke bohat se rastay jis nuqta se shuru hotay hain aur ensaan yeh tey nahi karsaktha ke mujhe kin raastoon par safar karna hai. qudratan maa ki position yahi hai ke woh zindagi ko aik aisay nuqtay par lakar khara kardeti hai jahan se zindagi ka safar shuru hota hai. Rastay la shumar hain. Ensaan ke samnay yeh marhala hai ke woh jis rasta par safar shuru kere kahin aisa nah 'ok' woh rasta ghalat saabit hojaye aur usay nakamiyoo ka mun dekhna parre. Yahan woh apni rooh se rahnumai chahta hai lekin rooh ko kisi roop mein Mushkil daikhta hai kyun ke usay har shai ko Mashhood banake dekhney ki aadat hai. Jin dinon mein tum ne yeh khawab dekha hai, un dinon mein aisay khayalat ka ziyada zor aur dabao raha hai. Mazkooorah baala khawab 19 June ka hai. Zehan par yeh kefiyat hafton pehlay se musallat thi. Is ka jawab rooh 7 June ko khawab mein day chuki hai. 7 June ka khawab tum ne apne alfaaz mein is terhan dekha hai : aik aadmi ne mujhe aake kaha ke qibla badar sahib ne tum ko bulaya hai. Mein foran rawana hogaya aur thori der ke baad aik makaan mein daakhil hogaya. Darwaaza par aik aurat mili. Is aurat ne kaha ke badar sahib is kamray mein tumhara intzaar kar rahay hain. Kamray mein daakhil hokar mein ne dekha ke badar sahib maiz ke samnay baithy hue kuch kar rahay hain. Mujhe dekh kar woh kharray hogaye. Mein ne salam arz kya. Unhon ne mujhe gilaay se lgalya aur meri zabaan apne mun mein le kar zor se dubaiee jis se meri aankhh khil gayi .

Is khawab mein mazkooorah sawalaat ka poora jawab mojud hai. Yani mustaqbil mein Allah ki taraf se muawnat ka bandobast hoga. Ghaib se aisa programme ban jaye ga jo aindah zindagi ko kamyab bananey ka zamin hai. Har cheez bar waqt hoti jaye gi. Wazeh tor par is khawab mein sab cheeze mojud hain. Tumhara bulaya jana, darmain mein kisi ki rahnumai aur aakhri manzil mein (inspiration) ilhaami khayaal, ki takmeel ghaib se. Yeh saaray zarraat khawab mein allag allag mojud hain. Duniya ke mamlaat baqi rahay, woh saaray ke saaray un hi kudiyon ka sazu samaan hain. In ka bar waqt mojud hona, amal mein aana yakeeni hai . Tum ne hasb e zail muraqba likha hai :

1. Raat ko sabaq parhte hue sara jism zameen se uth jata hai. Magar jab agay chalne ki koshish karta hon to girnay lagta hon .
2. Jab aap ka tasawwur karta hon to aap aur naazim abad ka poora makaan mere samnay hota hai magar yeh samajh mein nahi aata ke mein naazim abad mein hon ya naazim abad aur aap mere paas aagaye hain .



Allah taala ne quran pak mein farmaya hai :

هدى للمتقين- الذين يؤمنون بالغيب ه (البقره 2 تا 3)

Mafhuum : yeh kitaab un logon ko roshni dukhati hai jo apne andar Allah ke baray mein zouq rakhtay hain .

Ghaib se morad woh tamam haqayiq hain jo ensaan ke mshahdat se bahar hain. Woh sab ke sab Allah ki Maarfat se talluq rakhtay hain. Imaan se morad zouq hai. Zouq woh aadat hai jo talaash mein srgdan rehti hai. Is liye nahi ke usay koi muawza miley ga. Balkay sirf is liye ke tabiyat ka taqaza poora kere. Mut-taqi se woh ensaan morad hai jo samajhney mein barri ahthyat se kaam laita hai. Sath hi badgumaani ko raah mein nahi deta. Woh Allah ke muamlay mein itna mohtaata hota hai ke kaayenaat ka koi roop usay dhoka nahi day sakta. Woh Allah ko bilkul allag se pehchanta hai aur Allah ke kamon ko bilkul allag se jaanta hai. Sahih tor se pehchanney ki wajah yeh hai ke is ke andar zouq mojud hai. Yeh nah samajh lena ke har ensaan ke andar yeh zouq mojud nahi hai. Dar haqeeqat wohi zouq life stream (chashma hayat life stream) hai. Is hi zindagi ki bana hai. Ensaan a sakuu istemaal kere ya nah kere yeh is ki apni marzi aur Maslehat hai .

Yeh zouq hi ensaan ke andar basta hai warna ensaan khala hamza hai jaisa ke Allah taala ne quran pak mein irshad kya hai :

" mein ne ensaan ko bjni matti se banaya hai.' "

yahan matti ki nature (fitrat nature) bayan ki hai jo khala hai. Ab yeh baat tumahray liye samjhna bohat aasaan hai ke zouq mein nah wazan hota hai, nah zouq ke liye faasla koi maienay rakhta hai. Nah zouq zameen aasman ki hudood ka paband hai. Nah usay waqt paband bana sakta hai. Yahi zouq chalta phirta hai. Yeh baat zaroor hai ke ensaan is se is waqt taq muta-arif nahi hota jab taq is se taaruf haasil nah kere. Jab taaruf haasil karleta hai to usay maloom hojata hai ke yahi zouq ensaan hai. Yeh poori kaayenaat mein azad hai. Firshton ka sarbarah hai. Allah ki behtareen sanat hai aur kaayenaat mein Allah ka naib hai. Nah woh peeron se chalne aur hathon se pakarney ka paband hai. Nah woh aankhon se dekhnay aur kaanon se suneney ka mohtaaj hai. Yeh saari khurafaat ensaan ne aap hi takhleeq ki hain aur aap hi dhol bajata phirta hai ke haae mein to bilkul majaboor hon. Tum yeh socho ge ke kitney hi aadmi jo Allah taala se taaruf haasil kar sakay woh to bahar soorat azad nahi hain. Inhen har maamla mein azad hona chahiye. Yeh sahih hai ke woh azad hain magar sath hi woh noo insani ke muashray ki rassi mein bandhay hue hain. Har daur mein is hi kamzoree ne aisay logon ki azaadi ko adhoora rakha hai .

Jis ka naam Zaid hai woh is hi zo q ka patteren (tarz, pattern) hai. Koi patteren sakit o Samat pinjra nahi balkay boltaa, chalta phirta, khata peeta, sochta samjhata ensaan hai. Farsh se arsh taq is ka aik qadam hai. Soi ka rosin aur asmano ki khuli fiza aik sitara se dosray setaaray taq ka faasla is ke liye aik hi maienay rakhta hai. Woh nah kahin rukta hai, nah khatkata hai. Afsos yeh hai ke woh khud ko jaanta nahi ke mein kya hon aur kaayenaat kya hai. Huzoor Aleh Salat Valslam ka noo insani par yeh sab se bara ahsaan hai ke unhon ne un tamam rason ko vashgaf karkay rakh diya. Yeh nah

samjhna ke yeh sab raaz unhon ne az khud munkashif kardiye they balkay un par Allah ne khole jin ko mann o an unhon ne quran ki soorat mein record kara diya. Unhon ne saari zindagi ki jafa kashi seh kar is amanat ko noo insani ke hawalay kya. Noo insani ne jo qader ki hai, woh zahir hai .

Allah ne is hi ilm ko kitaab ka ilm farmaya hai. Har ensaan is se faida utha sakta hai, chahay is ka naam Zaid ho, baker ho ya Umar ho .

Tum ne likha hai ke chalne ki koshish karta hon to girnay lagta hon. Yeh is wajah se hai ke abhi tum ensaan se achi terhan muta-arif nahi ho jo haqeeqi ensaan hai . Tum yeh khat baghore parhna. Agar koi lafz ya tarz bayan tumhe mushkil mehsoos ho usay baar baar parh kar samajh lena. Raat ke waqt fursat mein baith kar harf bhrf is khat ki naqal karna aur woh naqal apni file mein mehfooz karlena. Is khat ki naqal karna tumahray liye ashad zurori hai. Is liye zurori hai ke ibartain aur mafhuum achi terhan tumahray hafzay mein muntaqil ho jaien. Phir is naqal ka baar baar parhna bhi zurori hai. Jab tum apne haath ki likhi hui tehreer ko baar baar parhnay mein aasani mehsoos karogay aur zehan ko lafzon ke ma-ani mein markooz rakh sakuu ge, mere likhay hue lafzon ko parhnay mein zehan par allag se jo baar parsakta hai is baar se tumhara zehan mehfooz rahay ga .

Silsila ke sab behan bhai tumhe yaad karte hain aur mizaaj puchhte hain .

Bohat Yaad Se Daago
Hasan Ukhra Mohammad Azeem
1 Bujey Shab, 19 Augst 1963 Hamza



(2)

hurriyaat, Karachi ke aik qaari ne nihayat tanz o mazah ke piraye mein raqim alhrof ke likhay hue tamam mazameen par dushnaam Tarazi ke sath aitraaz kya tha. Aur yeh jawab jo ke ' ' aik qaari ke khat ke jawab mein arz hai ke ' ' ke unwan se morkha 7 July 1978 ko ' Rohani ilaaj ' ke colum mein shaya hua tha, raqim alhrof ke Pir o Murshid Huzoor Qalandar Baba Aulia ne is terhan likhwaya hai :

Noo insani ka tarz kalaam jitna mehdood hai aur is ke andar jitni khamiyan hain, hum un par ghor nahi karte. Mumkin hai hamari noo is baat par ghor karne ki zaroorat hi nah samjhti ho ya is taraf tavajja karti ho to is terhan jaisay koi khala mein jhankta hai aur jhanknay ko fuzool samajh kar nazar andaaz kardeita hai .

Misaal : hum kabhi afsanwi zabaan mein ya vaqaati tazkirom mein kehte hain ke hamara guzar aik bohat barray aur ghany jungle se huwa. Is jungle mein saaye they aur taiz huwa ki cheekhain sunai deti theen. Tareek raton mein jab huwa rók jati to jungle bhayanak sannaate aur mout ka namona ban jata .

Aap un jumlon ko chand baar phariye aur ghor kijiyej ke bayan krniwale ne fi al waqea koi sahih aur Moueen baat kahi hai? Ya qaryin ko sirf andheray mein pheink diya hai. Bayan karne walay ne yeh baat bilkul nahi batayi ke jungle mein kon kon se darakht they. In ka qad o qaamat, un ka rang o roop, un ke phool pattian kis waza ki theen aur un darakhton se mulhiq kon kon se parinday, kis qisam ke janwar aur un ki shakal o soorat kya thi. Zameen aur chhootey pouday aur zameen par uggi hui ghaas, zameen ka utaar charhao, zameen par behnay wala pani, naram rait aur sakht pathirelay ilaqon ke naqsh o nigaar kya they. Is jungle mein kitney aabshaar, kitney pahar, kitney teele aur kitney raig zaar they .

Qaryin kabhi yeh nahi sochte ke baat kis qader be saro pa kahi gayi hai halaank woh ibaaat parhnay ke baad kuch nahi samajte bajuz is ke ke jungle ka aik tasawwur zehan mein bana aur zehan is se chimat kar sogya. Aur sirf aik second ya aik second ke hzaroyin hissay mein jaag uttha is umeed par ke agay aur kya paish aaya, qissa go aur kya kahe ga. Qaryin is maqam taq poanch kar magan ho jatay hain aur afsana nawees ya muqarrar ki tareef karne lagtay hain. Is qisam ki bhool bhuliyon ilm ke tamam mahdanon mein aam hain. In hi bhool bhuliyon se mutaliq ensaan ne crore Dur crore kitaaben likh dalain, kharab Dur kharab tqririn krdalin aur sankh Dur sankh roz maraah guftagoo'on ki daagh bail daali hai .

Ab zara suntay jaiye, tareekh insani kya kehti hai? Yeh woh tareekh hai jo noo insani ke tamam aloom ki nishandahi karti hai .

Hazaron Saal Pehlay Ka Daur

Mah parasti aur sitara parasti ke daur mein kaha gaya ke zameen thahri hui hai, Sooraj gardish karta hai. Yeh bohat purana daur tha, hazaron saal pehlay ka daur. Phir aik daur aaya. Unjani quwatoon se dara huwa ensaan kehlay laga meri saari gardishen devtaon ki qowat se sarzad hoti hain. Is daur ke ensaan ne yeh bhi kaha ke kahin nah kahin roohon ka markaz hai. Is hi markaz se ensaan ki qismat wabsta hai, sitaron ki



qismat wabsta hai, pahoron, darakhton, daryaaon aur janwaron ki qismatein wabsta hain. Hawae aur roshniyan bhi isi markaz arwah se millti hain. Rafta rafta un roohon ki shakal o soorat Moueen ki gayeen. Devtaon ke mujasmay banaye gay. Buut parasti aam hoti chali gayi. Pythagors aur thees ka zamana aaya to unhon ne kaha ke yeh setaaray kya hain? Madah kya hai? Yeh kaayenaat kya hai? Maadi zarraat ka majmoa hai. Ab ensaan kuch falsfiyana aur tabee tarzon par baatein karne laga. In ka khayaal yeh tha ke aadmi ki aankhon se roshniyan tulu hokar cheezon ko dekhatii aur p_hchanti hain. Tamam noo ensaan mein lakhon baatein karne walay حکماء, falsafi, haiyat daan, tabiyati mahireen waghera peda hue aur kuch nah kuch kehte rahay. In mein ikhtilaaf raye tha. Kyun ?

Is liye ke haqeeqat taq koi nahi pouncha. Haqeeqat sirf aik hosakti hai. Hazaron, lakhon nahi hosktin. Agar yeh log haqeeqat se waaqif ho jatay to ikhtilaaf raye har gaz nahi hota .

Sooraj Markaz Hai, Zameen Markaz Nahi

Ab Sooraj ki parastish shuru hogayi. coopernex aftaab parast tha. Is ne kaha Sooraj markaz hai. Zameen markaz nahi hai. Peshtar bhi yahi baat kahi gayi thi lekin coopernex ne ziyada zor day kar haiyat ko naqsha badal kar paish kya. Aayzk neton ka zamana aaya. Is ne kaha kashish saqal aur mikanikiyat fitrat ka usloob hai. Nature (fitrat, nature) mein garariyon ke zariye amal ho raha hai. Sadi guzarnay lagi to ahal fun ne kehna shuru kardiya ke fitrat ke tamam Mazahir kamaniyon aur garariyon par amal pera nahi hain. Neton ke baad doosri sadi aayi twas ke waza kardah jazb o kashish aur maqnateesiat bhi behas talab umoor ban gay. Baaes so baras pehlay wamfer atliyas ne jo baat kahi thi ke madah ka aakhri zarra jazo la tujza hai, woh toot nahi sakta. Yeh baat phir lout aayi magar imtidad zamana ke hathon yeh thyori (nazriya, theory) pamaal hochuki thi .

Science daano ne kaha johri nizaam qabil qubool hai. Magar johri nizaam ka aakhri marhala kya ho sakta hai? Yeh janna zurori hai aur johar ko tornay ki jad-o-jehad shuru hogayi .

Beeswin sadi ke nisf awwal mein ensaan tamam mahdanon se bhaag nikla. Is ne faisla kardiya ke eather mojud nahi hai. Yeh sirf pehlay logon ka mafrooz tha. Is daur ke science daan rooh se bezaar hohi chuke they. In ka yeh khayaal huwa ke kahin eather ki jagah rooh nah aajay. In nazriyat ko ke aankhon ki roshni bahar dekhatii hai woh pehlay hi nazar andaaz kar chukay they. Naye nazriyat ki ro se kharji duniya ki roshni hamari aankhon mein daakhil hokar dimaghi screen par shabhihein aur alamtain banati dikhayi dainay lagen. Baat se baat nikalti hai .

Faried Ka Nazriya

Nafsiat daano ne Basira , lamsa aur Samia ke maheejon ka sahara lena shuru kardiya. Faried ne apne daur se pehlay logon ki kahi hui baton tuasee taana baana tayyar kya. Jo darone ki irtiqai zanjeeroon se mila jala pinjra ban gaya. Is pinjare mein islaaf se muntaqil shuda li bi do daakhil hogaya jis ke andar noo ensaan ke gunaaho ki tamam

hasaratein mujtma theen. Usay bhi rooh ka dar huwa to is ne kaha, ' ' yeh sirf lashaor hai.' '

Eienstine ke maasr jab chand sadiyon ke maarka tularaa ijtehaad par tabsarah karne lagey to unhon ne shuai Mazahir , maqnateesi Mazahir aur hayati Mazahir ko allag allag kardiya. Ab jo har toot chuka hai aur Eienstine ki waza kardah thyori Zaman o makaan ke baray mein phail chuki hai. Is ne kaha ke Zaman o makaan ka allag allag tasawwur bilkul ghalat hai kyunkay makaan mein tircha pan hai . Tashreeh ki gayi ke fitrat ka amal jo kaayenaat mein jari o sari hai, ravani mein amoodi nahi balkay is mein tircha pan hai. Yahan jazb o kashish, nizaam sayargan aur roshni ki raftaar sab ki sab mashkook hogayi. Yeh daur izafiyat aur miqdariat ke naam se mosoom huwa .

Zara sochye! Roshni ki raftaar aik laakh chhyasi hazaar do so byasi mil fi second maan li jaye to makaan mein tircha pan aur is ki pemaiesh kis terhan mumkin hai. Jab ke hum faasla bil raast naaptay hain yani amoodi line daal kar, nah ke name दौरا bana kar. Eienstine aur Eienstine jaisay aur log, ma baad ul nafsiyat is ki himayat nahi karta .

Ilm ma baad Nafsiyat

Ilm ma baad nafsiyatis baat ki wazahat karta hai ke hamaray tarz bayan mein qadam qadam par itni khamiyan hain ke hum josh mein sab kuch kehte chalay jatay hain aur yeh samajhney ki koshish nahi karte ke hum kya keh rahay hain. Hum kaha karte hain ke maazi ke nuqoosh hain. Hamari zameen khrbon saal purani hai aur kaayenaat ki Umar mumkin hai snkhon saal se bhi ziyada ho. In alfaaz ke ma-ani kya nikaltay hain aur zara samajhney ki koshish kijiyej .

Alfaaz ka matlab bohat wazeh hai yani snkhon saal ka zamana munjamad hokar makaan (space) ki soorat ban gaya. Jis ko hum kaayenaat kehte hain. Jab taq zamana munjamad nahi huwa tha is waqt taq nah Shahid tha nah Mashhood . Yeh kehney wala bhi nahi tha ke yeh kaayenaat hai aur nah kaayenaat thi. Yeh wohi zamana hai jis ko nah hum chhoo satke hain aur nah dekh satke hain, nah apne andar mehsoos karte hain aur nah bahar lekin Zaman (time) ya lazaman ki mojudgi se inkaar bhi nahi kar saktay .

Stor baala se yeh baat vashgaf hojati hai ke khawab ho ya baydaari dono halaton mein hum Zaman ka mehez tazkara karte hain. Zaman hawaas ki girift se Mawrah hai. Aap ka yeh sawal ke khawab ke hawaas mein zamaniyat ki terhan makaniyat nazar andaaz nahi hoti, mehez shaori aur la shaori taayun ki darja bandi hai. Shaoor agar Zaman ki taraf mutwajjah hai yani shaoor ka yaqeen yeh hai ke ab aik lamha, dosra lamha aur ghantay guzar rahay hain to yeh taayun Zaman ki girift sakht tar kardey ga. Lekin agar shaoor Zaman ke guzarnay ya nah guzarnay ki taraf tavajja day ke lamhay ghantay guzar rahay hain to yeh taayun Zaman ke guzarnay ya nah guzarnay ki taraf tavajja day to lamhay, ghantay, din aur haftay ki zamaniyat aik aan mein simat jati hai .

Arz yeh karna hai ke Zaman ko raftaar ki bana par samgha jata hai. Fi al waqea hum kisi bhi shyee ko is waqt nahi dekh satke, nah hi chhoo satke, nah hi mehsoos kar



saktay jab taq zamaniyat munjamad nah hojaye. zamaniyat ke injmaad ki raftaar se makaniyat bhi لپٹی aur simateti rehti hai. Uski misaal yeh hai ke hum pachaas saal ki Umar mein aik aisi baat yaad karte hain jo hamaray sath chaar ya paanch saal peechay maazi mein pahunchti hai. Hamaray oopar is waqeye ki poori kaifiyat muratab hojati hain. Lamhoon, scondon ya minton ke liye hum bhool jatay hain ke hamari Umar is waqt pachaas saal hai. Isi baat ko hum ne zamana ka munjamad hona kaha hai . Jahan taq hawaas ko jan-nay o ray samajhney ka talluq hai uskay baray mein yahi kaha ja sakta hai ke noo ensaan ka shaoor abhi aik anghutha choostay bachay ki hesiyat ke ilawa koi hesiyat nahi rakhta. Tareekh Shahid hai ke ibtidaye aafinish se aaj taq hawaas ke baray mein koi aik raye qaim hi nahi ki jaski .

Ma Baad Nafsiyataur Nafsiat

ma baad nafsiyataur nafsiat mein bunyadi farq yeh hai ke nafsiat daan yeh samajte hue bhi ke inhen maloom hai ke shaoor aur hawaas ka mukhzan aur formula kya hai, hawaas ko tasleem karte hain aur yeh samjhna aisa hi hai jaisay do saal ka bacha maa baap ke kahe hue alfaaz dohra deta hai. Ma baad nafsiyataur is se mulhiqa sab aloom is baat ki nishaan dahi karte hain ke hawaas agar hain to un ki haqeeqat kya hai. zamaniyat makaniyat ki mojudgi agar hai to is ka shaoor o hawaas se kya talluq hai aur fi al waqea un ka source (zareya) kya hai .

Tasnifat

Loh O Qalam

Idaara Rohani digest ka yeh faisla mustahsan aur waqt ki ashad zaroorat ki takmeel hai ke is Muaqqar risala mein qist waar shaya honay wala mazmoon' ' looh o qalam' ' asookhta ki shakal mein dobarah qiston mein shaya kya jaye ga. Aloom Rohani se dilchaspi rakhnay walay qaryin jinhon ne is nayaab o yakta e rozgaar silsila mazameen ka bah nazar ghor mutalea kya hai un par yeh haqeeqat zaroor wazeh hogayi hogi ke yeh koi aam tarz ki tasawuf ya Rohani taleem ki kitaab nahi hai balkay is ke mndrjat apne Rohani aur manwi sehar angaiz tasrat ke sath sath dil o dimagh ke band aur kund gooshon ko khol kar aur jala bakhash kar qudrat ke un azeem rason ko bhi vashgaf kardete hain jin par kisi murawaja aloom ya science ke tasawurat ka aks bhi ab taq nah para tha. Huzoor Qalandar Baba Aulia rehmat Allah aleh ka yeh giran baha atiyah rehti duniya taq Mashal hidaayat aur minarh noor ka kaam day ga. Woh zamana go hamari aankhon se laakh oojhal sahi, aalam ghaib mein zaroor parwarish parha hai jo' ' looh o qalam' ' ke asaraar o Ramooz se roshnaas hoga aur jab duniya mein aik Rohani inqilab barpaa hoga aur yaqeenan hoga to yahi hamilan aloom samawi is inqilab ke naqeeb hon ge. Is daur ke yeh azeem qaideen apni noorani aur Rohani qayadat o rahnumai se insani dil o dimagh ko aik nai roshni aur qowat ataa karen ge. In ke tavassut se aur un ki shakhsiyat ki Faiz rasani ke tufail aik aisa nizaam aalam tashkeel paye ga jis mein mojudaa zamana ki nfsa nafsi aur khud farebi ka guzar nah hoga .

Yeh zamana jis mein hum aur aap yaksaa tor par kash makash aur ibtila ki zindagi busr kar rahay hain aur jahan har taraf madiyah ki yalghaar hai, batadreej apne injaam ki taraf barh raha hai. Madiyah ki taiz roshni mein Basarat ki khairgi aur dil soaz jalan hai, magar rooh ki Latafat aur baseerat ki nami nahi hai. Jis terhan madiyah ko qarar aur Dwam nahi hai, isi terhan madiyah ki bunyaad par jo imarat taamer hogi woh der ya sawair se zaroor zameen bese hojaye gi. Yeh nizaam qudrat hai aur koi is ka toar nahi .

Huzoor Qalandar Baba Aulia ne 81 saal ki umar tabee payi. In ki baseerat parwar nigahon ke samnay mojudaa sadi ke rooh farsaa hadsaat aur inqalaabat runuma they. Unhon ne maadi quwatoon ko parwan charhtay dekha aur apni gehri magar Hazan o malaal se bhari nigahon se mushahida farmaya ke insaanayat kis terhan bawajood farawani ilm o danish pamaal aur darmandah ho rahee hai. Kharji zeenat o Araish aur aish koshi ke pas parda dakhli inteshaar o iztiraab aur nikbat o flakt ka dio rooh o dil ko roond raha hai aur raah nijaat aur jaye mafar nazar nahi aati. Huzoor Qalandar Baba Aulia zamana hazrh ke logon ki, khaas tor par musalmanoon ki Zaboon haali aur ghaflat koshi aur markaz gareezi ka zikar aksar auqaat nihayat dil Suzi aur qalbi iztarar ke sath bayan farmaya karte they. In ka israar tha balkay un ka mission tha ke musalman apne aap ko duniyawi fanoon o kamalaat se buland tareen maqamat par Faiz karne ke liye koi dqiqlah nah utha rakhen. Magar is ke sath yeh haqeeqat bhi faramosh nah ki jaye ke yeh muashi aur maadi taraqqi aur khush haali hi zindagi ka maqsad aur mudda nah qarar diya jaye. Basarat chasham se ziyada baseerat qalb par fikri aur amla tavajja murtakiz rehni chahiye. Bakol allama Iqbal ?

Dil Beena Bhi Kar Kkhuda Se Talab

Aankhh Ka Noor Dil Ka Noor Nahi

is machini daur ke ensaan ki maadi taraqqi aur Rohani ya baatini tunazul ka haal ajab fikar angaiz hai. Sir bafalak, pab ba Gill, sir par ghuroor aasman ki bulandi se bhi buland tar aur paye Namooos halakat o Adam tahaffuz ki duldul mein dhansa huwa. Aik baar phir allama Iqbal ki taraf rujoo karna para .

Dhondhne Wala Sitaron Ki Gzrgahon Ka
Apne Afkaar Ki Duniya Mein Safar Kar Na Saka
Apni Hikmat Ke Kham O Paich Mein Uljha Aisa
Aaj Taq Faisla Naffa O Zarrar Kar Nah Saka
Jis Ne Sooraj Ki Shu-Aon Ko Girftar Kya
Zindagi Ki Shab E Tareek Sehar Nah Saka

un hosla shikan aur imaan soaz halaat mein huzoor Qalandar baba ka wujood pak insani hamdardi aur mushfiqana Rashd o hidaayat ke sarchashma ki hesiyat se qudrat ka giran qader aur tshkr o ahsaan mandi ka mutafayz khazana tha. Magar afsos hamari is be hisi aur haq gareezi par ke hum is zaat graami ki noorani hidaayat aur rahnumai se apne tareek dilon ko Munawar nah kar sakay. Ab jab ke huzoor jismani tor par hum mein mojood nahi hain hamaray liye aap ki talemaat aur arshadat hi aisay zaraye baqi reh jatay hain jin se hum baqadar zouq o aqeedat istifada kar saktay hain. Agar talaash haqeeqat ki lagan khuloos o niaz mandi ke sath jari reh sakay to yeh Rohani zaraye ab bhi Rashd o hidaayat ke is khalaa ko kisi hadd taq pur kar saktay hain. In zaraye mein kitaab' ' looh o qalam' ' ko roshan tareen minarh noor ki hesiyat haasil hai. Waqt ka ahem tareen taqaza hai ke is nuskha Rashd o hidaayat ka altizam aur dil jamee ke sath mutalea kya jaye aur is ke mndrjat ko hirz e jaan bnalya jaye. Phir aap dekhen ge ke aalam rohaniyat ke asaraar o Ramooz ke kitney roshan dareechay khil kar aap ke qalb o rooh ko Latafat o taazgee bkhshte hain aur is Jahan so daal o zayan se guzaar kar kis Hussain andaaz mein aap ko kaifiyat o ehsasat ki is fiza mein pouncha dete hain jahan noor hi noor hai aur jahan Mazahir qudrat ka ain al-yaqeen ke sath mushahida' ' nzarah daman dil me kushad ke ja ein jast ' ke misdaaq aap ko hayaat sarmadi se hum kinar kardey ga .

" looh o qalam' ' ka ibtidayi musevida ghaliban 1957 hamza ke douran huzoor Qalandar baba ne likhwana shuru kya aur kam o besh do saal mein thora thora karkay mukammal huwa tha. Yeh aizaz o Sharf mohtaram Khwaja Shamsuddin Azeemi ko haasil hai ke is kitaab ki aik aik satar huzoor Qalandar baba ke arshadat par mushtamil ba tarz e imla naweesi tehreer ki gayi hai. raqim alhrof ki darkhwast par khwaja sahib ne ilhaami arshadat ki haamil is kitaab ki tarteeb o tashkeel ka pas manzar bataya. Huzoor Qalandar baba is daur mein khwaja sahib ke mojooda makaan waqay naazim abad mein muqem they. Umooman har roz shaam ke baad aqidtmnd aur ahbaab haazir khidmat hokar huzoor ke arshadat aur talemaat se mstfiz hotay they. In nashiston mein aalam rohaniyat ke asaraar o Ramooz bhi bayan hotay they aur hazreen apne apne masail aur mushkilaat bhi paish karte they jinhein huzoor isi shafqat o tavajja se suntay they jis dil jamee ke sath woh aalam rohaniyat ke mzmrat o maqamat apne makhsos andaaz mein bayan karte they .



Un hi rozana ki nashiston mein Huzoor Qalandar Baba Aulia baaz auqaat aalam islam ki Zaboon haali aur fikri inteshaar par apne ehsasat ka izhaar farmaya karte they. Islami mumalik ke zawaal ke baad bar e sagheer ke musalman mayoos kin halaat ka shikaar ho chukay they jabkay aghyar apni Ilmi aur amlī muntashir quwatoon ko yakja karkay apne mustaqbil ke liye taraqqi aur istehkaam ke asbaab faraham kar rahay they. Musalmanoon mein jo is bgrhti hui soorat e haal se mutfakir aur pareshan they unhon ne khanqahon aur rajat pasandi mein panah talaash ki aur amlī duniya se yaksar kinara kash hogaye. Aama al naas afra tfri ka shikaar hokar maali aur zehni bhanwar mein ghar kar kahin ke nah rahay. Rahi sahi kasar jung azaadi 1857 hamza ki nakami ne poori kar di is ka sara khmyazh musalmanoon ko bhughtna para jis ke daur ras nataij se mslmanan hind arsa daraaz taq nah panp sakay. Islam aur islam ke naam lewa har jahat se ibtila aur azmaish mein girftar they. Yahan un tareekhi awamil ka iada Manzoor nahi hai magar is ke bawajood is haqeeqat se inkaar mumkin nahi hai ke un dard o karb ki ghrhyon mein agar kahin jaye panah thi to un hi khanqahon mein aur agar kahin se hidaayat o rahnumai ke asbaab muhayya honay ke imkanaat they to un hi Sahiban baseerat aur dil dard mand ke maalik buzurgon ke saya Atifat mein they. Magar yahan bhi bohat kuch islaah o tanzeem ka fuqdaan tha yani Rashd o hidaayat ke zaraye ya to darina riwayat theen ya ilm seenah. Tasawuf ya Rohani aloom ke maakhuz buzurgaan salaf ke arshadat malfoozat ki shakal mein jama they jin ka beshtar hissa arkaan o ehkaam ki talemaat par mabni tha. In mein bhi riwayat aur swanhi waqeat numaya they. Saal par saal guzarte gay magar musalmanoon mein nufooz kardah jamood ne karvat hi nah li. Scienci aloom aur un ke zair assar maadi taraqqi ne jo nai raah amal khol di thi woh mehez maadi aloom aur maadi taraqqi ki raah thi .

Islam aik mukammal aur jame nizaam hayaat honay ki bana par nah to maadi aloom ke liye sad e rah hai aur nah maadi taraqqi o farogh ki hosla shikni karta hai. Is ke barkhilaf islam dunewi farogh aur khush haali ko takmeel hayaat ka zareya qarar deta hai magar is ke sath is ka yeh bhi taqaza hai ke musalman islam ka mukhlis peirokaar honay ka dawaydaar hokar mehez dunewi asayish o Araish ka dildada hokar nah reh jaye. Balkay is ki zindagi ka matdb_h hissa baatini islaah o farogh par bhi mushtamil hona zurori hai. Yahi haqeeqi maqsad hayaat hai aur isi ki bunyaad par kaamrani javedan ka inhasaar hai .

Huzoor Qalandar baba ke paish e nazar aik jame aur qabil amal majmoa aloom ko kitabi soorat mein yakja karkay ummat Musalmah ko aalam rohaniyat ke asaraar o Ramooz se roshnaas karna tha. Huzoor farmaya karte they ke chodan so baras guzar jaane ke baad bhi Rohani shoba hayaat mein marwai aloom ke samajhney aur is par dustarus haasil karne ki gharz se silsila waar asbaq o Hadayat aik jame shakal mein paish nah kiye jasakay. Is ka qudrati nateeja yeh hai ke aloom rohaniyat ke shedaiyon aur صفائے قلب o rooh ke mutamanni afraad ke liye koi aisi kitaab mojud nahi hai jis mein takhleeq o Takveen kaayenaat ke asaraar o maqamat ki aam feham zabaan mein nishaan dahi ki gayi ho aur jis ke tavassut se ahal aqeedat sahih Rohani aur marwai aloom se aagahi haasil karen. Is raah ka har raahi kuch daur chal kar thak haar kar ya mayoos hokar baith jata hai .

Thak thak ke har maqam pay do chaar reh gay tera pata nah payen to nachar kya



Karen un hi ehsasat o jazbaat ke tehat huzoor قلندربابا ne faisla kya ke ahal baseerat aur haqeeqat ke mutlashi logon ki hidaayat o rahnumai ke liye aloom rohaniyat mein car farma usool o zawabit ko aam fehama zabaan mein kitabi shakal mein paish kardiya jaye. Is buland paya aur aam dagar se Mawra maqsad ki takmeel ke liye aur mujawaza kitaab ko zabt tehreer mein laane ke liye huzoor wala ki nigah intikhab khwaja sahib par pari aur yeh tey paaya ke huzoor rozana shab ki aakhri tahai mein khwaja sahib ko daidh do ghantay rozana ke arshadat bator imla naweesi tehreer karayen ge. Jinhein khwaja sahib aik Zakheem copy ya register mein rawan shakal mein jama karte jayen taa ke aik mukammal kitaab ka musevida tayyar hojaye. Chunancha un programme par bohat jald baqaaidagi se amal shuru hogaya .

Is maqsad ke liye aakhri tahai hissa shab ka intikhab jitna maienay khaiz hai itna hi sehar angaiz bhi. Yahi woh saatein hain jab Naseem sehar ke lateef o janfiza jhonkay mazboot asaab ko mehv e istarahaat rakhnay par Qadir hotay hain. Aur yahi woh mutbarrik aur Faiz aagen lamhaat hain jab muqriban e Ellahi aur dil o beedar o nafs e mutmaina maalik garam o gudaaz bstron ko kher baad keh kar khaaliq kaayenaat se msrof raaz o niaz ho jatay hain. In hi muqaddas aur Faiz assaar sa-aton mein arzi o samawi umoor tey paate hain jin par yeh مقربين bargaaah Shahid hotay hain aur hamilan arsh un ki taied o tasdeeq mein kalmaat tehseen ada karte hain. Yeh subah khaizi aur un lateef o naram lamhoon mein khalq kaayenaat ki hamd o sana ke sath takhleeq kaayenaat mein tdbur aur tfrk jaisi la zawaal aur besh baha naematain ahal naseeb hi ka muqaddar ho sakti hain .

Yeh Rutba Buland Mila Jis Ke Tha Naseeb

un lutaf aageen sa-aton mein jo raat din ke chobees ghanton mein rooh parwar tareen saatein hoti hain muqrabeen bargaaah ayzdi ka apne pehlu bstron se alehda karkay yaad Ellahi mein masroof hona Allah taala ka khaas fazl aur tofeq hai. Is ke siilay mein haasil honay walay innaam o Ikram par khud quran kareem bhi gawah hai .

Tarjuma :

" un ke pehlu khawab gaah se alehda hotay hain is tor par ke woh log apne rab ko umeed se aur khauf se pkarte hain (masroof ibadat rehtay hain) aur hamaray ataa kardah rizaq mein se kharch karte hain. Kisi Zee rooh ko (mutlaq) khabar nahi hoti ke un ki aankhon ki thandak ke kaisay kaisay samaan aisay logon ke liye khazana e ghaib mein mojud hain. Yeh un logon ke aamaal ka sila hai.' "

(السجده , Aayat 16, 17)

Jab tehreer o Tazkeer ka programme tey pagya to theek saarhay teen bujey shab huzoor Qalandar baba aur khwaja sahib deegar mehv khawab afraad khanah se alehda hokar aik kamrah mein yaksoi aur khamoshi ke aalam mein baith jatay they. Huzoor Qalandar baba apne naram ro lehja mein silsila kalaam jari rakhtay they aur khwaja sahib hama tan gosh hokar sir jukaye kaghaz o qalam par nazar jamaye likhte jatay they. Jab kisi maqam par khwaja sahib ka zehan rُk jata aur woh sawalia nazron se huzoor ki taraf dekhnay lagtay thi to huzoor isi dheemay fehama amooz lehja mein wazahat farma dete ya naqsha bana kar aalam Takveen ke maqamat ki nishandahi kardete. Khwaja sahib mutmaen ho jatay aur phir is ke baad un ka qalam rawan hojata. Taqreeban do ghantay ki imla naweesi aur wazahat o isharat ke baad is roz (



shab) ka hissa khatam hojata aur agli shab isi saa-at par aur isi zehni o maadi saaz o samaan ke sath phir nashist hoti aur is nashist ka mutayyan hissa poora karliya jata . Khwaja sahib farmatay hain ke kabhi kabhi awwal shab mein masrufiyat ya din bhar ke kaam kaaj ke sabab neend ka ghalba hojata aur waqt muqarara par aankhh nah khulti to huzoor khud un ko beedar kardete they. Yeh ajeeb inkishaaf bhi khwaja sahib ne kya ke douran tehreer un ko neend ajati thi to huzoor ahistagi ke sath hooshiyar kardete they. Daryaft karne par maloom huwa ke kabhi un ke zehan o dimagh par aik khumar ki kefiyat taari hojati thi aur un ka qalam rók jata tha aur kabhi waqai takan ke sabab neend ka ghalba hojata tha magar kisi haalat mein bhi is al-wahiyat bad amaan programme mein kisi qisam ka tagayur o Tabdal nah huwa aur nah taqdeem o takheer ko rava rakha gaya. Kam o besh doghnte ki Tolani nashist mein mausam ki garam o sard sitam zrifi bhi kabhi aade nah aayi. Khwaja sahib jab un rooh parwar aur dil kusha lamhoon ko yaad karte hain to un par Kaif o suroor ki lehar chhaa jati hai. Kehte hain taqreeban do saal taq phailay hue taweel lamhaat itni taizi se beeet gay ke goya aik hi nashist thi jo palak jhapakty barkhast hogayi . Khwaja sahib baja tor par is Saadat o khidmat par naz karte hain ke ' ' looh o qalam' ' ka aik aik lafz un ke qalam se zbt^o tehreer mein aaya hai. Baat sirf itni nah thi ke huzoor Qalandar baba apni zuban-e Faiz baar se irshad farmatay they aur khwaja sahib un ke arshadat ko likhte jatay they aur Afham o Tafheem ka sawal nah tha. Yeh nahi, balkay huzoor jo nuqta bhi bayan farmatay is ki tashreeh o wazahat misaal aur jadole ke zariye bhi karte jatay they jis mein ملاء aala ke maqamat tjlyat o Anwaar ka mehal wuqoo aur un ke tavassut se dunyae zaireen par muratab honay walay assaar o tasrat bhi wazeh kardete they. Is terhan khwaja sahib ke looh zehan par looh mehfooz aur maqamat^o samawi ka khaka ab taq mojud hai. Yeh woh khusoosi Faiz o karam hai jis se khwaja sahib nawaze gay hain aur woh tshkr o ahsaan mandi ka jis qader izhaar karen kam hai .

Jab kitaab mukammal hogayi aur is par nzo^o sani farma kar Huzoor Qalandar Baba Aulia ne is mein zurori tasheeh o tarmeem bhi kar di to is ki taba-at ka masla darmain aaya. Faisla kiya gaya ke maali aur tabaati mushkilaat ke pish^o nazar is kitaab' ' looh o qalam' ' ki taba-at o ashaat ka masla sr^odst multawi rakha jaye aur fori tor par is tasheeh shuda musevida ki mazeed naqlen urdu type writer par tayyar karkay mutawasaleen aur matqdin ke paas mehfooz rakh di jayen taakay is nadir o nayaab nuska ke gum ya zaya hojane ka ihtimal bhi nah rahay aur mazeed naflon ke zariye is ka halqa mutalea waardaat kisi qader wasee hojaye aur boqt^o zaroorat un naflon se sanad ka kaam bhi liya jaye .

Is terhan kaayenaat ki takhleeq o Takveen ke asaraar o Ramooz par mushtamil yeh marka alaara tasneef Huzoor Qalandar Baba Aulia ke zehn e al-wahiyat rasa ke Tawassal se marz^o wujood mein aagai. Jaissa ke khud huzoor farmaya karte they Rohani duniya ke aloom o kawaif par mushtamil yeh pehli marboot o ميسوط tasneef hai. Is kitaab ki sab se barri khoobi yeh hai ke is mein paish kardah Ramooz o haqayiq intahi saada aur zehan nasheen para e mein bayan kiye gay hain halaank takhleeq kaayenaat mein car farma awamil itnay daqeeq aur wasee hain ke aam insani zehan is ka ihata nahi karsaktha. Magar huzoor ke trz^o bayan mein posheeda salasat o saadgi ka yeh Ejaaz hai ke aik mutajusus aur mukhlis qaari ka zehan kahin kisi maqam par nahi rukta (Albata yeh zaroor hai ke is ke mndrjat ko mustaqil tor par zehan nasheen karne aur is ki juzziyat aur tafseel par uboor haasil karne ke liye tayid e rabbi aur murshid kaamil ka taqarab zurori hai. Yeh alehda behas hai aur is par ehley baseerat

hi izhaar-e khayaal kar saktay hain). Agar nasr mein sahal mumtana ki istilaah ka istemaal bari khatir nah hoto is mukhtasir magar jame tasneef ko is sanat kalaam ka shahkaar qarar day satke hain .

Zabaan Tasneem o kumar mein dhli hui aur roz maraah ki chaashni liye hue chashma rawan ke pani ki terhan lateef o hamwar, dil o dimagh ko Farhat o taazgee bakhshay wala. Mndrjat o mushtamilat ke samajhney mein koi diqat mehsoos nah ho magar jab aap is mein paish kardah asaraar o Ramooz ki girah kushai karna chahain to rooh o qalb iztirari kefiyat ka shahkaar ho jaien ke kash kisi sarah Asaraar Ellahi ki dastgeeri muyassar hok_h is khush numa seep mein band gohr nayaab ki jhalak hi dikhayi day jati. Agar aap is Rohani tasneef se adbi shahkaar ki hesiyat mein mehez aqal o zehan se kaam lena chahain ge to aap ko koi diqat mehsoos nah hogi balkay aap is ke trz bayan aur andaz tashreeh o tozeeh ki janbiyat se mutasir hokar ash ash keh utheen ge magar jab aap Asaraar kaayenaat ke behar na paida kinar mein ghouta zani ka iradah karen ge to qadam awwal hi mein dam ghatney lagey ga .

Baat wazeh hai ke Aloom aalm Rohani ki yeh tasneef zehan o dimagh se roh e beedar aur qalb-e muztarib ki kawishon ki mutaqaazi hai. Yahan sahal angraai aur taghافل arifana ki nahi balkay is tarap aur j_hd musalsal ki zaroorat hai jis ka sila jadah manzil ki nishaan dahi yani hidaayat Rabbani hai aur jis ki Naveed quran kareem mein di gayi hai .

" jo log hamari raah mein (mustaqil mizaji ke sath) jaddo jehed karen ge hum un par apni zaat ki Maarfat (hidaayat) ki rahein khol den ge.' ' (ankaboot. Aayat 69) Huzoor Qalandar Baba Aulia is kitaab ' looh o qalam ' ki nisbat ghair mabham andaaz mein farmatay they ke joshkhs khulay aur be los zehan o qalb ke sath kkhuda rasai ki par khuloos niyat se is kitaab ka mutalea jari rakhay ga to Allah taala apne fazl se aisay ghaibi asbaab peda kardey ga jin ke tufail is ka dil hajat dunewi se mustaghni aur is ki rooh kashaf o sh_hod ki Rohani doulat se malaa maal hojaye gi .

Madar pyalaa aks rukh e yaar deedaam
ae be Khabar zay lazzat e sharb dwam ma

Tehreer : professor Sheikh faqeer Mohammad



Rubaayat

Khatmi martabat, suroor kaayenaat fakhr mojoodaat ke noore nazar, Haamil alm^o Idunni, peshwaye silsila Azeemia, abdal haq Huzoor Qalandar Baba Aulia ki zaat ba Barkaat noo ensaan ke liye aloom o Irfan ka aik aisa khazana hai ke jab hum tfkr karte hain to yeh baat roz^o roshan ki terhan ayaan hoti hai ke Allah taala ne jahan aap ko takhleeqi farmolon aur asaraar o Ramooz ke aloom se Munawar kya hai wahan Aloom adab aur shair o sukhan se bhi behra war kya hai. Is terhan huzoor baba jee ke rukh e jamal^o ke dono pehlu roshan aur Munawar hain .

Looh o qalam aur rbaayat jaisi Fasih o Baleegh tahreerein is baat ka zindah Javed saboot hain ke Huzoor Qalandar Baba Aulia ki zaat-e graami se sharaab arfani ka aik aisa chashma phoot nikla hai jis se rahar Won sulooq nasha tuaheedi mein mast o be khud honay ke liye hamesha sarshar hotay rahen ge .

Huzoor Baba Sahib ne apni rbaayat mein beshtar mozuaat par roshni daali hai kahin bani noo insani ki fitrat aur haqeeqi trz^o fikar ko ujar kiya hai, kahin matti ke zarray ki haqeeqat aur fanaa o baqa par roshni daali hai. Kahin parwardigar ki shaan o Azmat ka zikar hai. Kahin Fitrat aadam ki sharaab wahdat mein mast o be khudi ka zikar hai. Kahin aalm e malakoot o Jabroot ka tazkara hai. Kahin kehkashani nizaam o sayaron ka zikar hai, kahin Fitrat aadam ki masti o qalandari aur gumraahi par roshni daali hai. Kahin is faani duniya ki faani zindagi ko Ibrat ka muraqa thehraya hai. Kahin farmaan Ellahi aur farmaan Rasool s.a.w paish karkay tasawuf ke pehluo ko ujjagr kya hai. Kahin arif ke baray mein farmaya hai ke arif woh hai jo sharaab Maarfat ki lzon se behra war ho aur Allah taala ki Mushiyat par raazi brza ho. Gharz Yeh Ke rbaayat azeem ilm o Irfan ka thathen maarta huwa samandar hai .

Zail mein maikadah Azeemia se sharaab irfani^o ke chand qatray tashnaghan^o sharaab Maarfat ke liye pish^o khidmat hain. Is terhan woh har aik rubie ko saghar samajh kar pay Dur pay nosh farmatay hue nasha tuaheedi mein mast o be khud hokar srer e irfani se lutaf andoz hosakin ge .

(1)

Mehram Nahi Raaz Ka Wagerna Kehta
Acha Tha Ke Ik Zarraa Hi Aadam Rehta
Zarraa Se Chala, Chal Ke Ajal Taq Pouncha
Matti Ki Jafayeen Yeh Kahan Taq Sehta

^o Zahir o batin
^o rbaayat ^o iqtisabaat



Tashreeh :

Aadmi qudrat ke raaz, o j_h takhleeq aur tamam baton se mehez nabld hai. Zameen ka har zarra aadam ki tasweer ka aks hai. Lekin yahi eik zara jab Mushkil aur mujassam hojata hai to fanaa ka safar shuru hojata hai. Aadmi matti mein dafan hokar phir matti ban jata hai. Matti ke zarraat boqalmoni ke sath phir Mushkil aur mujassam ho jatay hain aur phir fanaa ke rastay par chal kar matti mein tahleel ho jatay hain. Tahleel nafsi ke is musalsal aur mutawatar amal se aadmi ke andar matti ki jafayeen bardasht karne ki sakt peda hojati hai. Duniya ki nasho o numa ka yeh qanoon takhleeqi farmolon ka raaz ban kar jari o saari hai .

(2)

Ik Lafz Tha Ik Lafz Se Afsana Huwa
Ik Shehar Tha Ik Shehar Se Virana Huwa
Gurdon Ne Hazaar Aks Daaley Hain Azeem ?
Mein Khaak Huwa Khaak Se Pemana Huwa

Tashreeh:

Allah taala ki Azmat ka andaza kon karsaktha hai. Aik lafz mein saari kaayenaat ko سموديا hai. Is lafz mein arbon, khrbon balkay un ginat aalam band hain. Yeh lafz jab aks raiz hojata hai to kahin aalm e jabroot o malakoot abad ho jatay hain aur kahin kehkashani nizaam aur sayaray Mazhar ban jatay hain. Kitna barjasta raaz hai yeh ke lafz har aanaur her lamha nai soorat mein jalva figan ho raha hai. Is aik hi lafz ki zia pushiyon ko kabhi hum baqa kehte hain aur kabhi fanaa ka naam day dete hain. Ae azeem! Is ki Azmat ki koi intahaa nahi ke is ne' ' kin' ' keh kar aik zarra be miqdaar par itnay aks daal diye hain ke mein pemana ban gaya hon aisa pemana jis ke zariye dosray zarraat (makhlooq) woh nasha aur sheeftagi haasil kar satke hain jis se pemana khud sarshar aur wahdat ki sharaab mein mast o be khud hai .

(3)

Maloom Nahi Kahan Se Aana Hai Mera
Maloom Nahi Kahan Pay Jana Hai Mera
Yeh Ilm Ke Kuch Ilm Nahi Hai Mujh Ko
Kya Ilm Ke Khona Hai Ke Paana Hai Mera

Tashreeh:

Yeh nahi maloom ke mein kahan se aaya hon aur nah hi yeh maloom hai ke manzil kahan hai. Aisa ilm jis ko nah to kho jaane ka ilm ho aur nah kuch paline ka ilm ho ilm nahi hai. Apni be بضاعتی aur kam mayigi ka yeh haal hai to hum haqeeqat ke samandar mein kis terhan ghouta zan ho saktay hain haqeeqi ilm jan-nay ke liye zurori hai ke hum yeh jantay hon ke hamein kis ne peda kya hai. Is duniya mein paidaiesh se pehlay hum kahan they aur marnay ke baad kon se aalam mein chalay jatay hain aur is aalam mein zindagi kin tarzon par qaim hai ?



(4)

Matti Mein Hai Dafan Aadmi Matti Ka
Putla Hai Woh Ik Pyalaa Bhari Matti Ka
Me Khawar Pyin Ge Jis Pyalaa Mein Sharaab
Woh Pyalaa Banay Ga Kal Isi Matti Ka

Tashreeh :

Khuda ne aadam ko matti se banaya hai to har aadmi bhi matti se bana hai aur yahi wajah hai ke hum usay matti mein hi dafan kardete hain. Yeh aik Hussain moorti jis ke Hasan par sab log jaan dete hain valh o Shaida banay rehtay hain woh asal mein matti ke zarraat se murakkab hai. Mohabbat ki sharaab peenay walay jis pyalaa mein sharaab pyin ge woh pyalaa phir isi matti se banadiya jaye ga. Yani qudrat ki karishma saazi bhi kya khoob hai ke aik hi matti se mukhtalif shakalain banati rehti hai. Aur phir isi mein mila kar mita deti hai aur phir bana deti hai. Takhleeq ke is amal mein un logon ke liye wazeh nishanain hain jo fi al waqea Allah taala ko janna aur pehchanana chahtay hain .

(5)

N•Ron Ko Maizn Naab Ki Weraan Chorra
Phoolon Mein Parindon Ko Ghazal Khwan Chorra
Iftaad Tabiyat Thi Ajab Aadam Ki
Kuch Bas Nah Chala To Bagh Rizwan Chorra

Tashreeh :

Is aadam ya aadam zaad ki sifaat nah puchiye. Is ne chamak damak rakhnay wali sharaab ki n•ron ko jannat mein weraan chore diya. Qisam qisam ke phoolon aur baghoun mein jo parinday chehchha rahey they, un ki gungunhat ko bhi khair abad aaya. Is aadam ki tabiyat mein Allah taala ne kuch aisi khoobi rakhi hai ke kisi aik baat ya aik cheez par Qaney nahi rehta. Is ka jannat mein rehtay rehtay jab jee ghabranay laga to usay chore kar bhaag aaya. Is ke mizaaj mein Mazahir kaayenaat mein kaam karne wali har aan aur har lamha tagayur o Tabdal ki sift (harkat) mojud hai .

(6)

Ik Juraa Maizn Naab Hai Har Dam Mera
Ik Juraa Maizn Naab Hai Aalam Mera
Masti O Qlndri O Gumraahi Kya
Ik Juraa Maizn Naab Hai Mehram Mera

Tashreeh :

Bandah kehta hai ke mera har saans khalis sharaab ke aik ghoont ki manind hai aur ziyada geherai mein sochon to meri saari duniya hi khalis sharaab ka aik ghoont nazar



anay lagti hai. Jab meri hadd aur hudood aisi hon to meri masti o qlndri ya gumraahi ka wujood na wujood ban jata hai. Sharaab ka yahi ghoont meri zindagi mein panhan asaraar ko mere oopar munkashif karta hai chahay usay masti o qlndri mein guzaar lon aur chahay to usay gumraahi mein zaya kardoon .

(7)

Jis Waqt Ke Tan Jaan Se Judda Thehray Ga
Do Gaz Hi Zameen Mein To Ja Thehray Ga
Do Chaar Hi Roz Mein To Hoga Gayab
Aakar Koi Aur Is Jagah Thehray Ga

Tashreeh :

Jab qudrat ke hukum se is badan se rooh ko allag kardiya jaye ga to is badan ka thikana sirf do gaz zameen ka tukda hoga (woh bhi is ke liye jisay muyassar aajay) aur do chaar din guzar janay ke baad to duniya se bilkul hi gayab hokar reh jaye gaavr phir teri jagah kisi aur ko dafan kr dyajaye ga. Dekh le ae bande! Teri zindagi, tera wujood, teri haqeeqat kitni faani hai. Is duniya mein sab ke liye chal chhalao aur khatam nah honay wala aik silsila qaim hai. Faani duniya ki yeh faani zindagi, Ibrat ka muraqa hai .

(8)

Ik Aan Ki Duniya Hai Farebi Duniya
Ik Aan Mein Hai Qaid Yeh Saari Duniya
Ik Aan Hi Ariyat Mili Hai Tujh Ko
Yeh Bhi Jo Guzar Gayi, To Guzri Duniya

Tashreeh:

Is aadam ko dhoka dainay wali aur dhoka mein rakhnay wali duniya mehez aik lamha hai. Yeh saari duniya aik lamha ki zindagi mein qaid hai. Aur is aik lmhati duniya ke usool ke mta bq is aadam, is bashar, is aadmi, is bandah ko mehez aik gharri mstaar mili hai. Agar yeh zindagi bekar mehez baton mein guzar gayi to saari duniya hi guzar gayi. Hum nah peda hue, nah jiye, nah uthay, nah baithy, nah kuch kya, nah kuch samgha. Goya aisay aeye ke aeye hi nah they. Is liye ae bande! Jab to is duniya mein aaya hai to kuch kar guzar taakay qudrat ne tujhe jis maqsad ke liye peda kya hai to is ko poora kardey warna pachtaana hi pachtaana muqaddar ban jaye ga .

(9)

Dunyae Talismaat Hai Saari Duniya
Kya Kahiye Ke Hai Kya Yeh Hamari Duniya
Matti Ka Khilona Hai Hamari Takhleeq
Matti Ka Khilona Hai Yeh Saari Duniya

Tashreeh :

Yeh bhari pari duniya aik qisam ka tilsam kida hai is mein aisa jaadoo mojuood hai ke



is ko samjhna tola mashah tolnay wali aqal ke bas ki baat nahi. Ghor kya jaye to saari duniya matti ka aik khilona hai jis ka muqaddar bil akhir toot kar bikhar jana hai .

(10)

Ik Juraa Maizn Naab Hai Kya Paye Ga
Itni Si Kami Se Kya Farq Aeye Ga
Saqi Mujhe Ab Muft Pila Kya Maloom
Yeh Saans Jo Agaya Hai Phir Aeye Ga

Tashreeh:

Paband zindagi ki haqeeqat sharaab ke aik ghoont ki hai. Mil gaya to aur nah bhi mila to kya farq parta hai. Mujhe to Maarfat ki woh sharaab chahiye jis ka aik ghoont time space ki qaid o band se azad kardaita hai .

(11)

Taa Chand Kaleesa O Kanshat O Maharab
Taa Chand Yeh Waiz Ke Jahannum Ka Azaab
Ae Kash Jahan Pay Roshan Hoti
Ustaad Azal Ne Kal Jo Likhi Thi Kitaab

Tashreeh:

Girja ghar, atishkadah aur masjid ka wujood ya un mein aur un ke maan-ne walon mein ikhtilaaf aur waiz ke waaz mein dozakh ke azaab se darane ka amal aakhir kab taq jari rahay ga. Ae kash! Un logon par qudrat ke woh raaz khil jatay jo Allah taala ne apne khaas bundon ko bata diye hain, aisay bande jin ko nah koi khauf hota hai aur nah woh ghamgeen hotay hain .

(12)

Maathey Pay Ayaan Thi Roshni Ki Maharab
Rukhsaar O Lab Jin Ke They Gohar Nayaab
Matti Ne Inhen Badal Diya Matti Mein
Kitney Hue Dafan Aftaab O Mahtab

Tashreeh:

Jin logon ki peshani roshan thi aur maathey par sajdon ka nishaan tha aur un ke chehray chamak damak se maamoor they. Jab inhen matti mein dafan kya gaya to matti ne inhen bhi matti hi banadiya. Kaisay kaisay chaand aur Sooraj is zameen mein dafan ho chukay hain. Hum un ka shumaar bhi nahi kar saktay. Chand dinon ki is earzi duniya mein aadmi کبرو nakhwat ki tasweer bana phirta hai. Bil akhir usay bhi



mout matti ke zarron mein tabdeel kardey gi aur matti ke yeh zarray peeron mein roanday jayen ge .

(13)

Jo Shah Kayi Malik Se Letay They Kharaaj
Maloom Nahi Kahan Hain Unkay Sir O Taaj
Albata Yeh Afwaah Hai Aalam Mein Azeem ?
Abtak Hain Gubhar Zard Un Ki Afwaj

Tashreeh:

Sikandar o Dara, shadad o namrud, farayeen aur barray barray badshah jin ki Haibat o bar bariat ka yeh aalam tha ke log un ke naam se leraztay they, woh jo barri barri reyaston aur mmlkton ke Tajdar they, awam se kharaaj wusool karte they, khud ko aaqa aur Allah ki makhlooq ko ghulam samajte they maloom nahi ke woh khud aur un ke taaj kahan hain ? .. In ko aur un ki afwaj ko jo aandhi tufaan ban kar duniya ke liye museebat ban gayi theen matti ne nigal liya. Yeh barray barray mehlaat aur khndrat jo aaj apni be bidaatee par aa nso b_harhe hain bil akhir un ka naam o nishaan bhi safha hasti se mit jaye ga .

(14)

Kul Umar Guzar Gayi Zameen Par Nashad
Aflaaq Ne Har Saans Kya Hai Barbaad
Shayad Ke Wahan Khusi Missr Ho Azeem ?
Hai Zair-E Zamee Bhi Aik Duniya Abad

Tashreeh:

Hamari is rang o bo ki duniya ki terhan aik aur duniya bhi hai jo marnay ke baad hamaray oopar roshan hoti hai. Hum kitney badnaseeb hain ke hum ne kabhi is nadeedah duniya ki taraf safar nahi kya. Rasool Allah sale Allah aleh wasallam ke irshad' ' marjao marnay se pehlay' ' par amal karkay agar hum is duniya se roshnasi haasil karlen to is baat ki tawaqqa ki ja sakti hai ke Nashad o namuraad zindagi ko musarrat o shadmani muyassar aajay .

(15)

Har Zarraa Hai Ik Khaas Numoo Ka Paband
Sabza Ho Sanober Ho Ke Ho Sir O Buland
Ensaan Ki Matti Ke Har Ik Zarraa Se
Jab Milta Hai Mauqa To Nikaltay Hain Parind

Tashreeh :

Allah taala ne farmaya hai ke hum ne Moueen مقادرون se takhleeq ki hai. Har takhleeq



mein Moueen mqdarin kaam kar rahi hain jo har noo ko doosri noo se aur har fard ko dosray fard se mumtaaz kardeti hain. Matti ke zarraat aik hi hain lekin un zarraat ki مقدارون mein rdo badal se terhan terhan ki takhleeq wujood mein aa rahi hain. Matti ke yeh zarraat kahin saro Saman , kahin koh o dmn aur kahin khush Al Haan parind ban jatay hain aur jab bzahir matti ke yeh be jaan zarraat zindagi ko apnatay hain to rang rang kaayenaat mein bikhar jatay hain aur un hi rangon se jeeti jaagti aik duniya aalm E wujood mein ajati hai .

(16)

Aadam Ko Banaya Hai Lakiron Mein Band
Aadam Hai Isi Qaid Ke Andar Khursand
Wazeh Rahay Jis Dam Yeh Lakerain Tooten
Rokay Gi Nah Ik Dam Usay Matti Ki Kamand

Tashreeh:

Yahan har cheez lehron ke dosh par rawan dawaan hai yeh leharen (lakerain) jahan zindagi ko khush aaraam banati hain, museebat o ibtila mein bhi mubtala kardeti hain. Noor ke qalam se niklee hui har lakeer noor hai aur jab noor Mazhar bantaa hai to roshni ban jata hai. Roshni kam hojaye to andhera hojata hai. Aadam ne isi andheri duniya mein qaid honay ko sab kuch samajh liya hai woh is baat par khush hai ke usay roshni ke samandar mein se chand roshan qatray mil jayen .

(17)

Saqi Tre Mekaday Mein Itni Beddad
Rozon Mein Huwa Sara Maheena Barbaad
Is Baab Mein Hai Peer Maghaan Ka Irshad
Gar Bada Nah Haath Aeye To Aati Hai Baad

Tashreeh:

Ae kkhuda! Tairay mekaday mein yeh kaisi beddad hai ke saaray mahinay rozay rakhnay ke baad bhi hamein Maarfat ki sharaab nahi mili jabkay khud tera farmaan hai ke rozay ki jaza mein khud hon. Jab is mahinay mein bhi tera deedar naseeb nahi huwa to saaray saal musibaton ki aandhiyan mera muqaddar ban jayen gi.

(18)

Is Baat Pay Sab Gghor Karen Ge Shayad
Aahein Bhi Woh Do Chaar Bharain Ge Shayad
Hai Aik Hi Baat Is Mein Pani Ho Ke Maizn
Hum Toot Ke Saghar Hi Banin Ge Shayad

Tashreeh:



Pani aur maizn koi allag allag cheez nahi hai. Pani ho ya sharaab dono aik hi farmole ke tehat wujood mein atay hain farq sirf itna hai ke pani mein takhleeqi farmole brah^o raast kaam kar rahay hain aur sharaab brah^o raast takhleeqi farmolon mein kuch rdo badal ke sath banti hai. Sharaab ke naam par log jhagarte hain. Aakhir woh kyun un Ramooz o nakaat par ghor nahi karte. Sharaab bhi matti hai, saghar bhi matti hai, hum khud matti hain. Hum toot kar bikhar jayen ge to hamari matti se phir saghar ban jaye ga. Kyun ke takhleeq ka amal jari o saari hai .

(19)

Yeh Baat Magar Bhool Gaya Hai Saghar
Ensaan Ki Matti Se Bana Hai Saghar
So Baar Bana Hai Ban Ke Toota Hai Azeem ?
Kitni Hi Shikaston Ki Sada Hai Saghar

Tashreeh :

Moorten hamein pukaar pukaar kar keh rahi hain. .. Ae aadam zaad! To kyun khud faramoshi ke jaal mein girftar hai? Yeh sab matti hai jo toot kar, bikhar kar, rezah rezah hokar naye naye roop mein jalva gir ho rahee hai. To kyun matti ke samnay shikast khorda nahi hojata. Is shikast mein tairay liye Saadat hai ke to kibar o nakhwat se bach jaye ga .

(20)

Achi Hai Buri Hai Deher Faryaad Nah Kar
Jo Kuch Ke Guzar Gaya Usay Yaad Nah Kar
Do Chaar Nafs Umar Mili Hai Tujh Ko
Do Chaar Nafs Umar Ko Barbaad Nah Kar

Tashreeh:

Duniya ki har cheez aik dagar par chal rahi hai. Nah yahan koi cheez achi hai nah buri hai. Aik baat jo kisi ke liye khushi ka baais hai, wohi dosray ke liye pareshani aur azmhlal ka sabab ban jati hai. Yeh duniya ma-ani aur mafhuum ki duniya hai. Jo jaisay ma-ani pehna hai is ke oopar waisay asraat mrttb ho jatay hain. Phir kyun duniya ke jhamailon mein par kar waqt ko barbaad kya jaye. Yeh jo do chaar saans ki zindagi hai usay zaya nah kar. Har baat ko Allah taala ki taraf se samajh. Parvardigaar aalam farmatay hain. Aur woh log jo Rasikh fi al-ilm hain kehte hain ke har cheez hamaray rab ki taraf se hai .

(21)

Saqi! Tra Makhmoor Piye Ga So Baar
Gardish Mein Hai Saghar To Rahay Ga So Baar



So Baar Jo Tootay To Mujhe Kya Gham Hai !
Saghar Meri Matti Se Banay Ga So Baar

Tashreeh :

Mein is baat ka ghum kyun karoon ke saghar toot gaya hai. Yeh pyalaa meri hi zaat se bana hai aur mera wujood bhi un zarron se bana hai. Mujhe marnay ka koi gham nahi hai kyunkay meri roshiniyon se jo saghar ban gaya hai woh so baar bhi tootay to phir ban jaye ga aur yeh silsila isi terhan jari rahay ga .

(22)

Kal Roz E Azal Yahi Thi Meri Taqdeer
Mumkin Ho To Parh Aaj Jabeen Ki Tehreer
Mazoor Samajh Waiz Nadan Mujh Ko
Hain Baadah O Jaam Sab Mushiyat Ki Lakeer

Tashreeh:

Ae waiz! Mein jis aaqa ka ghulam hon, un ka irshad hai. .. Qalam likh kar khushk hogaya. Aaj meri peshani par zindagi ki jo film raqsaan hai woh meri paidaiesh se pehlay hi azal mein ban gayi thi aur yahi meri taqdeer hai. Ae waiz! Tairay waaz o nasiyaat ka mere oopar kya assar hoga to khud azal ki likhi hui tehreer hai. Yeh sab baadah jaam ki baatein bhi azal mein hi likhi jachki hain. Yeh sharaab (zindagi) aur yeh jaam (khaki libaas se muzayyan badan) qudrat ki aisi lakeer hai jisay koi bhi nahi badal sakta. Ae waiz! Yeh saadat Azli Saadat mandoon ko muyassar aati hai. Azli شقى is ke qurb se bhi mahroom rehtay hain. Bil akhir aik waqt aeye ga ke yeh lakerain (leharen) muntashir ho jaien gi. (gravity) ka दौरا car khatam hojaye ga aur aadmi ka jism tahleel hojaye ga .

(23)

Saqi Tre Qadmon Mein Gzrni Hai Umar
Peenay Ke Siwa Kya Mujhe Karni Hai Umar
Pani Ki Terhan Aaj Pila Day Baadah
Pani Ki Terhan Kal To Bhikarni Hai Umar

Tashreeh:

Huzoor Qalandar Baba Aulia is rubie mein farmatay hain ke arifon ke nazdeek zindagi ka maqsad sirf sharaab Maarfat ki lzton se behra war hona hai ya Saqi haqeeqi (khalq e kaayenaat) ki Mushiyat par amal daraamad karna hai. Is ka Allah taala se yahi mutalba hai ke usay Maarfat ka aala darja ataa farmaya jaye aur Allah taala ki Mushiyat par raazi brza rehne aur amal-dar-aamad karne ki tofeq ataa farmai jaye. Zindagi ke mehdood arsay mein agar is maqsad ki takmeel nah hosaki to sab kuch raaygan jaye ga. Aur zindagi jo lamha bah lamha tarteeb se wuqoo Pazeer ho rahee hai pani ki terhan bhikar jaye gi. Aur usay kisi terhan sameta nah jasakay ga .



(24)

Aadam Ka Koi Naqsh Nahi Hai Bekar
Is Khaak Ki Takhleeq Mein Jalwey Hain Hazaar
Dasta Jo Hai Koza Ko Uthany Ke Liye
Yeh Saed Simin Se Banata Hai Kumhar

Tashreeh:

Aadam ki takhleeq mein Allah taala ne ranga rang roshniyan bhar dee hain. Is khaak ki takhleeq mein Allah taala ki snaay ke hazaron jalwey panhan hain. Bzahir yeh takhleeq matti (rohaniyat ki zabaan mein matti ka matlab sirf matti nahi balkay yeh aik aisa Mazhar hai jis mein takhleeqi farmole brsr◌ amal hain aur radd o badal hokar mukhtalif tkhliqat ka roop ikhtiyar karte hain) se murakkab nazar aati hain lekin is ke pass parda jo roshniyan aur farmole kaam kar rahay hain woh a hsn◌ Taqweem ka Mazhar hain. Lekin afsos is baat ka hai ke aadam apne aap se be khabar hai. Woh khud ko nahi jaanta. Agar woh khud ko jaan le, dekh le to Allah taala ki sift rabaniyat ko pehchanana bilkul aasaan hai. Is liye ke is ki takhleeq sift rabaniyat ka Mazhar hai. Yeh rubai huzoor akram sale Allah aleh wasallam ke farmaan mann urfa nafsahoo faqad urfa rabohoo ki tashreeh hai .

(25)

Haq Yeh Hai Ke بيخودی Khudi Se Behtar
Haq Yeh Hai Ke Mout Zindagi Se Behtar
Albtt_H Adam Ke Raaz Hain Sir Basta
Lekin Yeh Kami Hai Har Kami Se Behtar

Tashreeh:

Duniya mein har waqt Allah taala ke aisay bande mojud rehtay hain jo sh_hod aur baatini nematon se malaa maal hotay hain. Jab woh duniya mein aksariyat ke trz◌ amal ka tajzia karte hain to inhen yeh dekh kar afsos hota hai ke log chand roza zindagi ko asal zindagi samjhay hue hain. Lekin jald hi is ki wajah bhi nazar ajati hai aur woh Huzoor Qalandar Baba Aulia ki terhan pukaar uthte hain :

Sach to yeh hai be khudi khudi se aur mout zindagi se aala tar hai lekin duniya ke basyon par Adam ka yeh raaz roshan nahi hai ke asal zindagi wohi hai jo marnay ke baad shuru hoti hai. Is raaz ka posheeda hona hi duniya mein aadam ki dil chaspi qaim rakhnay ka sabab hai. Agar har shakhs par duniya ki be sbati roshan hojaye to earzi zindagi aur duniya se kon jee lagaye. Yeh ikhfa Allah taala ki hkmt◌ amlī ka zabardast jazo hai .

(26)



Jab Taq Ke Hai Chandni Mein Thandak Ki Lakeer
 Jab Taq Ke Lakeer Mein Hai Khham Ki Tasweer
 Jab Taq Ke Shab_E_ Meh Ka Waraq Hai Roshan
 Saqi Ne Kya Hai Mujhe Saghar Mein Aseer

Tashreeh:

Huzoor Baba Sahib chaand ko khham se tshbihh dete hain. Jis terhan khham mein sharaab bhari hui hoti hai isi terhan chaand mein thandhi aur mashoor kón chandni bhari hui hai. Aur yeh mashoor kón rop_hli chandni darasal woh roshni hai jis se zameen ka zarraa zarraa numoo o hayaat parha hai. Jab taq numoo o hayaat ka silsila jari hai, kaayenaat Munawar aur roshan hai aur jab roshni ka nizaam darham barham hojaye ga to khham rahay ga, nah sharaab, nah chaand rahay ga nah chandni. Agar koi cheez baqi rahay gi to woh saqi ki zaat wali sifaat hai .

(27)

Pathar Ka Zamana Bhi Hai Pathar Mein Aseer
 Pathar Mein Hai Is Daur Ki Zindah Tasweer
 Pathar Ke Zamana Mein Jo Ansan Tha Azeem ?
 Woh Bhi Tha Hamari Hi Terhan Ka Dilgeer

Tashreeh:

Insani tareekh ke tamam adwaar Bashmole maazi aur mustaqbil louh-e mehfooz par naqsh hain. Kaayenaat ka har zarraa isi naqsh ki tafseeli tasweer hai. Har zarray ke wujood ki geherai mein isi naqsh ka suraagh milta hai. Isi terhan pathar mein pathar ke zamane ki saari film mojud hai. Yeh film pathar ke andar jhanknay se nazar aati hai. Isi record ya film ka mushahida karkay aik Rohani aadmi maazi aur mustaqbil ke tamam waqeat se mutala hojata hai .

Aadam ki takhleeq mein jo farmole kaam kar rahay hain woh azal se aik hi pattern ya tarz par qaim hain. Zay manay ki tabdeeli ke sath sath un ki muzahirati tarzon mein zaroor tagayur (variation) runuma hota hai. Lekin bunyadon mein koi tabdeeli waqay nahi hoti. Insani tabiyat mein takazey, ranj o gazabb, pyar, reham, jins waghera yaksaa hain. Albata har daur mein un ki muzahirati soorten tabdeel hoti rehti hain .

(28)

Matti Se Nikaltay Hain Parinday Arhkr
 Duniya Ki Fiza Dekhte Hain Murh Murh Kar
 Matti Ki Kashish Se Ab Kahan Jayen Ge
 Matti Ne Inhen Dekh Liya Hai Morh Kar

Tashreeh :



Tamam jandaar matti se banay hue hain. Matti se morad roshiniyon ka woh khalt malt hai jis mein tamam rang mojoood hain. Usay kal rang roshni bhi kaha jata hai. Yahi rang darakht ki jarrain zameen se haasil karti hain. Aur yahi rang tana, shaakhon, pattoun, phool aur phal mein numaya ho jatay hain lekin takhleeq ki yeh tarz dairpa nahi hai. Jald hi yeh takhleeq پھر مٹی ban jati hai. Parinday bhi isi matti ke banay hue hain. Qowat parwaaz haasil hojane ke baad bhi matti se rstgari haasil nahi kar satke kyunkay woh matti ke दौरا car (gravity) se bahar nahi ja satke. Jald hi yeh kashish inhen phir matti mein mil kar matti ban jaane par majaboor kardeti hai .

(29)

Maloom Hai Tujh Ko Zindagani Ka Raaz ?
Matti Se Yahan Ban Ke Urri Hai Shahbaz
Is Ke Par O Purzey To Yahi Zarray Hain
Albtt_H Ke Sanaa Hai Is Ka Damsaz

Tashreeh :

Ae aadam! Kya tujhe maloom hai ke teri zindagi ke andar kon se farmole kaam kar rahay hain? Duniya mein har cheez ki saakht matti se amal mein aayi hai. Shahbaz ki qowat parwaaz bhi isi matti ki mamnoon karam hai kyunkay is ke jismani aaza isi matti (kal rang roshni) ki mukhtalif trkibon se wujoood mein aeye hain. Albata takhleeq ka asal raaz yeh hai ke matti ke andar khalq کاayenaat ka amar mutharrak hai jo ke matti ko mukhtalif sanchon mein dhaal kar mukhtalif shaklon mein zahir kar raha hai. Kanker, pathar, pouday, mukhtalif qisam ke janwar aur ensaan darasal mukhtalif sanchay (dye) hain .

(30)

Matti Ki Lakerain Hain Jo Layte Hain Saans
Jageer Hai Paas Unn Ke Faqat Aik Qiyaas
Tukre Jo Hain Qiyaas Ke Hain, Mafrooza Hain
Inn Tukron Ka Naam Hum Ne Rakha Hai Hawaas

Tashreeh:

Hamaray atraaf mein bikhare hue mukhtalif jandaar matti ki bani hui woh mukhtalif taswerain hain jo saans layte hain. In ki zindagi ka sara asasa qiyaas aarai hai. Yahi qiyaas aarai hawaas ki bunyaad hai. Jab khayaal mutharrak hota hai to Basarat , samaat, goyai, Shamah , Masham aur lams darja badarja tarteeb pa jatay hain. Chunkay un ki bunyaad qiyaas aarai hai is liye zahiri hawaas mein hamara dekhna, samjhna aur sochna haqeeqi nahi hai. Isi liye rohaniyat mein qalbi mushahiday ko haqeeqat kaha gaya hai. Quran kehta hai ' ' dil ne jo dekha, jhoot nahi dekha.' '

(31)



Har Cheez Khayalat Ki Hai Pemaiesh
Hain Naam Ke Duniya Mein Gham O Asayish
Tabdeel Hui Jo Khaak Goristan Mein
Sab Koocha O Bazaar Ki Thi Zebaish

Tashreeh:

Insani nigah ke samnay jitne manazair hain woh shoor ki banai hui mukhtalif taswerain hain. Yeh tazkara hochuka hai ke dekhnay ki yeh tarz mafrooza hai. Is liye is ke mshahdat o tajarbaat bhi mafrooza hain. Dekha jata hai ke aik hi cheez aik aadmi ke liye khushi aur dosray ke liye gham ka baais hoti hai. Aik cheez ke baray mein mukhtalif logon ki senkron mukhtalif aaraa hoti hain halaank haqeeqat aik aur sirf aik hosakti hai. Aam mushahida hai ke hamari nigah ke samnay Mazahir mein har waqt tagayur hota rehta hai. Abadi virana mein aur virana abadi mein badal jata hai. Yeh mutaghayyar duniya kis terhan haqeeqi hai jabkay haqeeqat mein tagayur nahi hota .

(32)

Saqi Ka Karam Hai Mein Kahan Ka May Nosh
Mujh Aisay Hzarha Kharray Hain Khamosh
Maizn Khawar Azeem Barkhiya Haazir Hai
Aflaaq Se Aa Rahi Hai Aawaz E Sarosh

Tashreeh:

Huzoor Qalandar Baba Aulia is rubie mein farmatay hain ke Allah taala ka khusoosi karam hai is ne mujhe khusoosi ilm (ilm ldunni) ataa farma kar hazaron lakhon se mumtaz kardiya aur mere andar sharaab Maarfat ke khham ke khham undail diye hain. Aawaz Sarosh ya soot sarmadi ne mujhe mazahirati duniya aur qaid o band ki zindagi se azad kardiya hai. Meri samaat tole mouj (wave length) ke tane banay se mawara aur bohat mawara hai. Asmano mein jo kuch ho raha hai mein khuli aankhon se is ka mushahida karta hon aur marwai awazon se meri samaat lutaf andoz hoti hai aur yeh saari naematain mujhe saqi ke karam se mili hain. Huzoor Qalandar Baba Aulia ne apne nana ki Munqabat mein is baat ko is terhan kaha hai ?

Yeh Aap Hi Ka To Nawasa Hai, Darya Pi Kar Jo Piyasa Hai
Jalwoon Ka Samandar Day Dijiyee, Ae Baadah Haq Ae Juye Ali



Visaal

Visaal se paishter Huzoor Qalandar baba aulia ne aath mah taq chobees ghanton mein sirf aik piyali doodh par guzar kya. Aur teen roz pehlay khana aur piinaa dono chore diya. Jab bhi darkhwast ki gayi ke aap aur nahi kuch to pani hi pi len to huzoor ne haath ke isharay se mana farma diya. Aik hafta pehlay is baat ka elaan farmadya ke ab mein ziyada se ziyada aik hafta ka maheman hon. Jis roz visaal huwa is roz subah saweray apne damaad, Mohammad Jameel sahib se farmaya, ' ' aaj tum kahin nahi jana. Mera kuch pata nahi.' ' dopehar ke baad farmaya, ' ' tum ghar mein hi rehna. Is waqt mere peeron ki jaan nikal chuki hai.' ' visaal se teen ghanta paish tar hazrat Khwaja Sahib qibla ki talabi hui. Irshad aliiiiii huwa.' ' mujh se musafah karo.' ' is se pehlay kabhi kisi se yeh baat nahi farmai thi. Visaal se aik ghanta qabal bhai Saraj sahib ne jaane ki ijazat chahi. Farmaya.' ' acha jao, kkhuda Hafiz , subah jald aajana.' ' Amar waqea yeh hai ke bhai Saraj sahib ne Peer o murshid ka haq khidmat ada kardiya. Qibla khwaja sahib aur chand dosray mutvasaleen hazraat ki mojudgi mein aik baar jannat ka tazkara ho raha tha. Qibla huzoor ne farmaya.' ' mein ne aik dhobi ki peshani par jannat ki mohar dekhi hai. Yeh dhobi Saraj sahib hain.' '

28 January 1979 hamza burrows itwaar qibla huzoor ke visaal ki khabar roznama jung, roznama jasaarat aur roznama millat gujrate ne numaya tor par shaya ki .

27 January : January 1979 hamza ka Rohani digest choup kar tayyar hochuka tha. Title ki chhupayi hungami haalat mein rukwa kar pehlay safha par Qalandar baba aulia ke visaal ki khabar is terhan shaya ki gayi.

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Ah Qalandar Baba Aulia

Wa Hasrataa ke aaj duniya is wujood sarmadi se khaali hogayi jis ke baray mein Allah taala ka irshad hai .

" Mein apne bundon ko dost rakhta hon aur mein un ke kaan, aankhh aur zabaan ban jata hon. Phir woh mere zariye suntay hain, mere zariye boltay hain aur mere zariye cheezein pakarte hain.' "

Rohani digest choup kar tayyar hi huwa tha ke Rohani digest ke sarparast aala huzoor Hasan Ukhra Mohammad Azeem Barkhiya, Qalandar baba aulia ne safar akhirat ki tayari karli aur dekhte hi dekhte wasil bahaq hogaye .

Jigar khon hogaya, ankhen pani hogyin, dil tukre tukre hogaya, dimagh maof hogaye. Koi aankhh aisi nah thi jo nmnak nah hui ho. Koi dil aisa nah tha jo be qarari ke ameeq samandar mein doob nah gaya ho. Aisa lagta tha ke logon ke jim Ghafeer par saktah taari hogaya hai .

Aisi bargazida hasti ne parda farma liya jis ki namaz e janaza mein insanon ke ilawa lakhon farishtay saf basta they, huzoor sarkar kaayenaat sale Allah aleh wasallam aashiq rasool hazrat owais qarni, aulia ke sartaaj hazrat Ghaus alaazm graami qader apne Muaziz Farzand Saeed ke istaqbaal ke liye mojud they. Hadd nazar taq aulia Allah ki arwah ka aik thathen maarta huwa samandar tha .

Mushiyat ayzdi aik aisi haqeeqat hai jis ke baray mein bajuz sabr o shukar koi charah nahi.' ' Allah ki sunnat mein tabdeeli hoti hai aur nah ta-attul waqay hota hai. Quran pak mein yeh irshad hai : .

Kulo Nafsun Zayeqatul maut

Paish e nazar shumara mein aqeedat mand hazraat Huzoor Qalandar Baba Aulia ki yeh rubie parheen ge .

Aik Juraa Maizn Naab Hai Kya Paye Ga
Itni Si Kami Se Kya Farq Aeye Ga
Saqi Mujhe Ab Muft Pila, Kya Maloom
Yeh Saans Jo Agaya Hai Phir Aeye Ga



27 January 1979 hamza ki shab aik bujey jab ke shab beedar, kkhuda Raseedah bande apne Allah ke huzoor haazri dete hain, Huzoor Qalandar Baba Aulia rehmat Allah aleh mustaqil huzoori par tashreef le gaye .

Inaa Lillah Wana Ilaihi Rajiun

Huzoor Qalandar Baba Aulia ki wasiyat ke mutabiq aap ka jsd mubarak Azeemia trust foundetion ke shumali hissa mein mehv istirahat hai. Jis waqt matti di jarahi thi is waqt maghrib ki azaan ho rahee thi .

Fiqiya Deher, Fakhr Ahal Ayman
 Ramooz Hikmat O Arfaan Ke Mehram
 Rafeeq O Munas Hurman Nsiban
 Woh Apnon Aur Beyganon Ke Humdam
 Hue Jab Azim Firdous Aala
 Bapaa Har So Huwa Ik Shore Maatam
 Bajuz Allah Ke Har Shai Hai Faani
 Sadaye Ghaib Yeh Aati Hai Pihm
 Sun Rehlat Ki Mujh Ko Justojoo Thi
 Bohat Hi Muztarib Thi Jaan-E Pur Gham
 Kaha Aah Khech Kar Hatef Ne Foran
 Qamar ! Keh Do' ' Qalandar Fkhr E Aalam' '

۱۴۰۵.؟ 236 ۱۳۹۹ Hjri

(Qamar Yazdani)





امام سلسلہ عظیمیہ حسن اُختری محمد عظیم بر خیا المعروف قلندر بابا اؤلیاء

Khanqah Azeemia

Ilm o fazl ke idaron ka jaiza letay hue hamein soofiya ke marakaz ko bhi paish e nazar rakhna chahiye. In marakaz ko zavia ya khanqah kaha jata hai. Islam ki ibtidayi sadiyon mein yeh marakaz tawaqqa ke mutabiq soofiyon ke ijtimaat ke maqam they jahan woh jama hokar muraqba aur deegar Rohani rayazaten karte they. Aur talbon ko baatini asaraar o Ramoos se aagah kiya jata tha. Yahan woh log jinhein rasmi ilm se itminan nahi hota tha, aakar Aiqan ki roshni aur haqeeqat ke barah e raast kashaf ke taalib hotay they .

Woh maktabe Ilmi behas o tmhis yani qail o qaal ko kher baad keh dete they aur apne Rohani rehnumao ki hidaayat ke mutabiq ghour o fikar (haal) se inbisaat haasil karte they. Isi liye arifon aur istadlaal pasandon yani baatini ilm rakhnay walon aur zahiri ilm rakhnay walon ko bal tarteeb Sahiban haal aur Sahiban qaal kaha jata tha. Chunancha soofiyon ke markaz dar haqeeqat Ilmi marakaz hotay they. Lekin wahan jo ilm sikhaya jata tha woh kitabon mein nahi milta tha aur is ke inkishaaf ke liye zehni slahityon ki tarbiyat hi kaafi nahi hoti thi. In marakaz mein shayqin^o rohaniyat muraqba ke zariye ilm ki buland tareen soorat yani baatini aur Rohani ilm ka idraak karte they. Jis ki tehseel ke liye rooh aur zehan ki pakizgee zurori hoti hai . mangolon ke hamlay ke baad soofiya ke marakaz bahar haal hamesha ke liye Ilmi idaron ki shakal ikhtiyar kargaye. Aalam islam ke mashriqi ilaqon mein mangolon ke hamlay ke nateejay mein muashray ke kharji idaron ki tabahi ke baad koi aisi tanzeem nahi thi jo taamer no ka kaam shuru karne ke qabil hoti masiwaye soofiyon ke silsilay ke jinhein muashray ka nidar tabqa kaha ja sakta hai .

Karachi malik ka sab se bara aur sab se pur shikwah shehar hai. Beshumar khoobiyan hain jo is shehar ko deegar shehron se mumtaaz karti hain aur ahal watan ki zabaan mein usay' ' Aroos alblad' ' kaha jata hai. Lekin fi al haqeeqat is shehar nigaran ke liye fazeelat ka sab se bara sabab yeh hai ke Sayedna Huzoor Aleh Salat Valslam ke aloom o asaraar ke waris, Allah ke dost, baani tareeqa Azeemia, abdal haq, haamil ilm Idunni, Huzoor Qalandar Baba Aulia ne isi shehar ko apne qiyam aur phir apne khaki jism ki aakhri aaraam gaah ke liye muntakhib kya. Jaisay Lahore ka turah Iftikhar dataa ki nagri hona hai, isi terhan Karachi ka sarmaya naz Huzoor Qalandar Aulia Rehmat Allah Aleh ka shehar hona hai .

Huzoor Qalandar Baba Aulia rehmat Allah aleh ka astana mubarak jo shadaman town mein khanqah Azeemia ke naam se mosoom hai, awam ke liye mojab barket o Saadat hai aur kyun nah ok^o yahi woh muqaddas bargaaah hai jahan mazloom ki daad rassi



aur zalim کپیرسش hoti hai. Yahan dosti ko ikhlaas ka gohar milta hai aur dushmani ka libada chaak hojata hai. Khasta haal ghanni bantay hain aur doulat ke boojh taley dabey hue dil sukoon ki vus-aton se humkenar hotay hain. Apne bande ki dosti ke tufail Allah taala duayen qubool karte hain, duayen maqbool aur har haazri dainay wala paiker mohar o mohabbat aur mujasma khuloos o eesaar ban kar loutta hai. Yeh woh pakeeza darbaar hai jahan poanch kar tamam manfi jazbaat dam toar dete hain aur Izhan reham o karam ki barish mein dhull kar shafaaf ho jatay hain .

Urrs Mubarak

27 January is muqaddas hasti ka yom visaal hai jo bargaah khuda wandi mein maqbool aur Sayedna Huzoor Aleh Salat Valslam ka mehboob hai. Is wujood masood ne Sayedna Huzoor Aleh Salat Valslam ke ikhlaq, Rohani aur aloom huzoori ke mission ko zamane ke taqazoon ke mutabiq paish kya hai. Ishhq rasool sale Allah aleh wasallam ke parwanay aur aulia Allah ki mohabbat mein deewany, pak batin log 27 January ko Huzoor Qalandar Baba Aulia ke Uras mubarak mein daur daraaz maqamat se tashreef laataay hain aur Rohani Faiz se malaa maal aur surkhuru hokar apne apne maqamat par Baba Sahib ke Faiz ko aam karte hain . Mandarja zail programme ke tehat Azeemia Trust Foundation ke zair e ihtimaam Uras ka intizam o insaram takmeel paata hai .

Programme 27, January

Baad namaz Zahar : khatam durood shareef aur aayat kreema

Baad namaz asar : Quran khawani

Baad namaz maghrib : Fatiha aur taqseem langar

Bamaqam : Khanqah Azeemia s. Tea. Siktr 14-b , bas stop shadaman town number 1, Karachi (Bus stop sakhi Hasan se agla bus stop hai) .

Rang

**Kkhuda Numa Jahan Numa Hai Silsila Azeemia
Qaqbool e Shah e Do Jahan Hai Silsila Azeemia
Hussain Rehnuma Miley Hasan Azeem Barkhiya
Qalandaron Ka Rang Hai Silsila Azeemia**



Silsila Azeemia Ka Taaruf Aur Aghraaz O Maqasid

Kufar o al-haad ki aandhiyan jab apne urooj par hoti hain aur har taraf ghp andheray ke siwa kuch nazar nahi aata to Allah taala apni sift rehmat se apni makhlooq ka iztiraab aur be cheeni daur karne ke liye paighambar maboos farmatay hain. Paighambar batatay hain ke ensaan ki sab se barri zaroorat hidaayat Rabbani hai. Woh tofeq hai jo ensaan ko batati hai ke kaayenaat kaisay wujood mein aayi. Is ki takhleeq mein kon se farmole kaam kar rahay hain. Aadam ko khaaliq kaayenaat ne kis liye peda kya hai. Is duniya mein anay se pehlay woh kahan tha aur duniya ki chand roza zindagi guzaar kar kahan chala jata hai. Chaand, Sooraj aur kaayenaat ki takhleeq kis terhan zahuur Pazeer hui aur kehkashani nazaron ki sair ke kya tareeqay hain .

Hazrat aadam se hazrat eesa taq shaoor insani ne irtiqa ka woh marhala tey karliya tha jis mein woh ikhlaq, tamaddun, maeshat aur siyasat ki gthyon ko suljhanay ki ahmiyat ko mehsoos krchka tha. Makhlooq ki zehni aftad jab irtiqa marahil se zara agay qadam badhaane ki taraf mael hui تو الله taala ne khatam al-mursaleen sale Allah aleh wasallam ko maboos farmaya. Aap sale Allah aleh wasallam ne noo insani ko apni hayaat tayyiba ki roshan misaal kay sath masharti, ikhlaqi, tareekhi aur taskheeri farmolon ki mustand kitaab quran se istifada karne ki wazeh Hadayat den aur bataya ke yeh kitaab bhatki hui insaanियat ko Siraat mustaqeem par gamzan karti hai aur izzat o Sharf ke aala maqam par Faiz karti hai. Sayedna Huzoor Aleh Salat Valslam ka irshad graami hai :

" Allah taala ne mujhe is mission par bheja hai ke mein insanon ke darmain Adal o ahsaan se bahami taluqaat qaim kardoon, tamam buton ko toar dun aur sirf aik Allah ki itaat o bandagi ka markaz o mehwar banadoon, yahan taq ke kisi hesiyat se kisi maamla mein koi Allah ka shareek nah rahay ga.' ' har ensaan dosray ensaan se hum rishta hai. Har ensaan dosray ensaan se is liye muta-arif hai ke is ke andar zindagi ban'nay wali leharen aik dosray mein rdo badal ho rahee hain. Pur musarrat mehfl mein jahan senkron hazaron afraad alaam se be niaz, khoshion ke lateef jazbaat se sarshar hain wahan aik fard ki almnaki saari mehfl ko maghmoom kardeti hai. .. Aakhir aisa kyun hai ?

Is liye ke poori noo ke afraad zanjeer ki kudiyon ki terhan aik dosray ke sath wabsta o paiwastah hain. Aik kari kamzor hojaye to saari zanjeer kamzor hojati hai. Aik kari toot jaye to zanjeer mein jab taq doosri kari hum rishta nah hojaye zanjeer nah kehlaye gi. Quran kareem ka irshad hai :

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا



" sab mil kar Allah ki rassi ko mazboot pakarlo aur tafarruqa mein nah parro.' ' (Aal e Imran . Aayat 103)

Ittehaad o ygangt maazi ko par Waqar , haal ko masroor aur mustaqbil ko roshan o tabnaak banati hai .

Allah ki sunnat mein nah tabdeeli hoti hai aur nah ta-attul waqay hota hai. Is qanoon ke mutabiq jab Allah ke rasool sale Allah aleh wasallam ne hamari zahiri aankhh se parda farma liya to sunnat ko jari o saari rakhnay ke liye Allah ne apne rasool sale Allah aleh wasallam ke vrsa ka aik silsila qaim kardiya. Silsila kya hai? In aulia Allah Majeed farqan hmid mein irshad Rabbani hai : ۞ka giroh hai jin ke baray mein qraan

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون

" Allah ke doston ko khauf hota hai aur nah woh gham aashna zindagi se manoos hotay hain.' ' (Younis . 62آیت)

Ilm huzoori se malaa maal aulia Allah ne Khatim al-mursaleen sale Allah aleh wasallam ke mission ki paish Raft ke liye hidaayat o rahnumai ki zimma daari apne tawana kandhon par uthali aaj yeh jo toheed ka غلغله aur ilm huzoori ki jhalak nazar aati hai yeh sab huzoor akrm sale Allah aleh wasallam ke un hi vrsa ki koshish ka samar hai .

Huzoor Qalandar Baba Aulia farmatay hain :

" Huzoor Aleh Salat Valslam Allah ke aisay mehboob bande hain ke jitni qurbat Allah ne inhen ataa ki hai kisi aur ko naseeb nahi hui. Jis qoum ya jis fard par huzoor sale Allah aleh wasallam ke aala Awsaf aur Rohani eqdaar ki chhap nah ho, is ka yeh kehna ke mein huzoor sale Allah aleh wasallam ka ummati hon huzoor sale Allah aleh wasallam ke sath be adbi aur gustaakhi hai.' ' jo khud arif nahi woh kisi ko arif kaisay bana sakta hai! Jo khud qalash aur mflok al haal hai woh kisi ko kya khairaat day ga ! Is pakeeza kirdaar arif haq ne hamein bataya hai ke aaj hum kufar o shirk ke tufaan se agar bachay hue hain to is ki wajah woh aawaz hai jo peda hotay hi hum apne bachon ki haq aashna samaat mein muntaqil kardete hain. Azaan ke maienay aur mafhuum par tfkr karne se yeh baat mushahida mein ajati hai ke peda honay walay har bachay ke dimagh ki screen (screen) par pehla naqsh yeh Murtasam hota hai ke hamara peda karne wala Allah hai. Woh Allah jo hamein zindah rakhta hai aur hamaray liye zindagi ke wasail faraham karta hai .

Allah walon ke oopar rehmaton ka nuzool hota hai, tjlyat ki barish hoti hai, un ke Fayooz o Barkaat ki roshan aur Munawar chadar aik aalam par saya figan rehti hai. Har zamane mein taalib haq kisi arif buzurag se baet honay ke baad jab woh sulooq ki manzilaiin tey karta hai to hay buzurag kisi nah kisi rastay se qadam bah qadam chala kar manzil e maqsood yani irfan khuda wandi taq pouncha deta hai. Yeh usool o qawaneen aur Rohani rastay silsilay katayn karte hain. Giroh aulia Allah mein se



muntakhib aur Ikaber logon ne har zamane mein taliban haq ki umomi haalat ko paish e nazar rakh kar aisay azkar o asbaq muratab kiye hain jin par amal pera hokar Irfan khuda wandi haasil kar saken. Har zamane mein noo insani ki shaori aur jismani salahiyaton mein farq bhi waqay raha hai. Aik zamane mein logon ke paas jismani qowat ki farawani thi lekin un ke shaoor ki quwaten itni mazboot nahi theen jitni ke aaj dekhney mein aa rahi hain. Fi zamana mahol ke asraat se logon ke asaab kamzor hogaye hain. In ki masrofiyat mein hadd darja izafah hogyahe. Chunancha aaj logon ke liye yeh mumkin nahi raha ke woh puranay tareeqa haae riyazat par amal kar saken .

Aaj ke scienci daur mein koi baat is waqt qabil qubool hai jab usay fitrat ke mutabiq aur scienci tojihat ke sath paish kya jaye. Silsila Azeemia ka mission bhi yahi hai ke logon ke oopar tfkr ke darwazay khol dyie jayen. Chunancha halaat hazrh ke paish e nazar silsila Azeemia ke asbaq o afkaar bohat hi mukhtasir muratab kiye gaye hain jin ke zariye reharwan e sulooq ko Irfan khuda wandi naseeb hota hai .

Sang E Bunyaad

Abdal Haq Hasan Ukhra Syed Mohammad Azeem Barkhiya Huzoor Qalandar Baba Aulia ke dast karam se aap ke naam Nami ism graami se mansoob silsila Azeemia ki bunyaad, Sayedna Huzoor Aleh Salat Valslam ki bargaah Aqes mein Sharf qabuliat ke baad July 1960 hamza mein rakhi gayi .

Aik roz khwaja sahib ne silsila Azeemia ki bunyaad rakhney ke liye Huzoor Qalandar Baba Aulia ki khidmat mein darkhwast paish ki. Huzoor Baba Sahib ne khwaja sahib ki yeh darkhwast bargaah sror kaayenaat, fkhro mojoodaat, Sayedna Huzoor Aleh Salat Valslam mein paish ki. Huzoor nabi kareem sale Allah aleh wasallam ne darkhwast qubool frmane ke baad silsila Azeemia qaim karne ki ijazat ataa farma di .

Khanwadah E Salasil

silsila Azeemia jazb o sulooq dono Rohani shobo par muheet hai imam silsila Azeemia, Abdal haq, Sayedna o Murshidna Hasan Ukhra Mohammad azeem Barkhiya almarof Huzoor Qalandar Baba Aulia rehmat Allah aleh khasosan ikees salasil tareqat ke Murabbi o مشفی hain aur hasb zail gayarah salasil Alia ke Khanwadah ۱۰۰ hain .

- Qalandarih : Imam Silsila Hazrat Zулnun Misri
 Nooriya : Imam Silsila Hazrat Imam Moose Kazm Raza
 Chishtia : Imam Silsila Hazrat Shamshad Deenori
 Naqshbandiya : Imam Silsila Hazrat Sheikh Beha Al Haq Naqshband Khwaja Baqi Billah
 Soharwardiya : Imam Silsila Hazrat Abul Qahir
 Qadriah : Imam Silsila Hazrat Sheikh Abdul Qadar Jilani
 Taifooriya : Imam Silsila Hazrat Bayazeed Bastami
 Junaidiya : Imam Silsila Hazrat Abbu Al Qasim Junaid Bughdadi
 Malamatiya : Imam Silsila Hazrat Zулnun Misri
 Firdosiya : Imam Silsila Hazrat Najam Aldeen Qubra
 Najiya : Imam Silsila Hazrat Mohammad Sughra Taaj Aldeen

Silsila Azeemia mein taalib ko isi Rohani rang mein ranga jata hai jis rang mein is ki aftad taba hai. Silsila Azeemia mein riwayat peeri mureedi nahi hai. Nah jubba o dastar hai nah minbar o maharab. Agar kisi taalib ko do azeem se kuch lena hai to is ke liye khuloos aur talab ilm ke liye zouq o shoq ka hona kaafi hai .

Rang

Huzoor Qalandar Baba Aulia martaba qalandariyat ke maqam aala par Faiz honay ki wajah se aap ki zaat ba barkat ka rang qlndrih hai. Is liye silsila ka rang bhi qlndrih hai .

۱۰۰ woh Sheikh ya sahib Wilayat jisay imam silsila ne apna zehan muntaqil kardiya ۱۰۰ kehte hain .



Aghraaz O Maqasid

La zawaal hasti apni qudrat ka Faizan jari o saari rakhnay ke liye aisay bande takhleeq karti rehti hai jo duniya ki be sbati ka dars dete hain. Khaaliq haqeeqi se talluq qaim karna aur aadam zaad ko is se muta-arif karana un ka mission hota hai

Sayedna Huzoor Aleh Salat Valslam ke waris Abdal haq Huzoor Qalandar Baba Aulia ki talemaat ka nichor yeh hai ke.

Ensaan ko mehez rootti kapray ke husool aur asayish o zebaish hi ke liye peda nahi kya gaya balkay is ki zindagi ka awleen maqsad yeh hai ke woh khud ko pehchane, apne is rehmat allaalmin mohsin sale Allah aleh wasallam ka qalbi aur baatini taaruf haasil kere jin ke jo do karam aur rehmat se hum aik khush naseeb qoum hain aur jin ki talemaat se inhiraf ke nateejay mein hum duniya ki badnaseeb aur bad tareen qoum ban chuke hain. Silsila Azeemia ke aghraaz o maqasid hasb zail hain .

1. Sirat e mustaqeem par gamzan ho kar deen ki khidmat karna .
2. Rasool Allah sale aleh wasallam ki talemaat par sadaq dil se amal karkay aap ke Rohani mission ko farogh dena .
3. Makhlooq kkhuda ki khidmat karna .
4. Ilm deen ke sath sath logon ko Rohani aur scienci aloom haasil karne ki targheeb dena .
5. Logon ke andar aisi trzø fikir peda karna jis ke zariye woh rooh aur apne andar Rohani salahiyaton se bakhabar ho jaien .
6. Tamam noo insani ko apni baradri samjhna. Bulaa tafreeq mazhab o millat hrshkhs ke sath khush ikhlaqi se paish اناور hatta almaqdoor un ke sath hamdardi karna .

Qawaid O Zawabit

Silsila Azeemia ke tamam doston ko hasb zail ehkamaat par paband rehna zurori hai :

1. Har haal aur har qaal mein apna Rohani tashakkus barqarar rakhen .
2. Chhootay aur barray ka imtiaz kiye baghair salam mein pehal karen .
3. Allah ki makhlooq ko dost rakhen .



4. Silsilay mein reh kar aapas mein ikhtilaaf se guraiz karen .
5. Sheikh ki har baat par bulaa choo o chura amal karen .
6. Kisi bhi silsilay ke muqablay mein apne silsilay ko bartar saabit nah karen is liye ke tamam rastay Allah taq pounchanay ka zariya hain .
7. Silsila mein jo shakhs gannd phelanay ya munafqat kasbb banay, usay silsilay se kharij kar dena chahiye .
8. Zikar vfr ki jo taleem aur hidayat di jayen un par pabandi se amal karen. Muraqba mein kotahi nah karen .
9. Quran pak ki talawat karen, maienay o mafhoom prghor karen .
10. Salaat (namaz) mein Allah taala ke sath rabt qaim karen .
11. Kisi dosray silsilay ke talb e ilm ya salik ko silsila Azeemia mein taalib ki hesiyat se qubool kya ja sakta hai .
12. Jo shakhs pehlay se kisi silsila mein baet ho usay silsila Azeemia mein baet nah karen. Yeh qanoon hai ke 1 shakhs do jagah baet nahi ho sakta .
13. Silsila Azeemia se baet haasil karne ke baad nah to baet tori ja sakti hai o rnh hi koi fard apni marzi se faraar haasil karsaktha hai. Is liye baet karne mein jald baazi ka muzahira nah karen. Jo shakhs silsila mein daakhil hona chahta hai is se kaha jaye ke pehlay khoob achi terhan dekh bhaal karli jaye ke hum is Laiq hain bhi ya nahi .
14. Silsila Azeemia ke zimma daar hazraat par lazim hai ke woh kisi ko apna mureed nah kahin, ' ' dost' ' ke laqab se yaad karen .
15. Silsila ka koi sahib majaz majlis mein gaddi nasheen hokar nah baithy. Nashist o barkhast awam ki terhan ho .
16. Noo ensaan mein mar daal, aurtain, bachay, boorhay sab aapas mein aadam ke nate khalq kaayenaat ke takhleeqi raaz o neaz hain. Aapas mein bhai behan hain. . . . Nah koi bara hai nah chhota. Barayi sirf is ko Zaib deti hai jo apne andar thathen maartay hue Allah ki sifaat ke samandar ka Irfan rakhta ho. Jis ke andar Allah ke Awsaf ka aks numaya ho, jo Allah ki makhloq ke kaam aeye. Kisi ko uss ki zaat se takleef nah puhanche .
17. Shak ko dil mein jagah nah den. Jis fard ke dil mein shak jagzin ho, woh arif kabhi nahi ho sakta. Is liye ke shak shetan ka sab se bara hathyaar hai jis ke zariye woh aadam zaad ko apni rooh se daur kardaita hai. Rohani qadron se doori, aadmi ke oopar ilm o aag_hiaur arfan ke darwazay band kardeti hai .
18. Musawir aik tasweer banata hai pehlay woh khud is tasweer ke naqsh o nigaar se lutaf andoz hota hai. Musawir apni banai hui tasweer se agar khud mutmaen nah hoto dosray kyun kar mutasir hon ge. Na sirf yeh ke dosray log mutasir nahi hon ge balkay tasweer ke khado khhaal mazaq ka hadaf ban jayen ge aur is terhan khud musawir be

cheeni, iztiraab o azmhlal ke aalam mein chala jaye ga. Aisay kaam karen aap khud mutmaen hon, aap ka zameer murda nah hojaye aur yahi woh raaz hai jis ke zariye aap ki zaat dosaron ke liye rahnumai ka zariya ban sakti hai .

19. Har shakhs ko chahiye ke karobar○ hayaat mein mazhabi qadron, ikhlaqi aur masharti qawaneen ka ehtram karte hue poori poori jad-o-jehad aur koshish kere lekin nateeja par nazar nah rakhay. Nateeja Allah ke oopar chore day. Is liye ke aadmi halaat ke haath mein khilona hai. Halaat jis terhan chaabi bhar dete hain aadmi isi terhan zindagi guzaarne par majaboor hai. Be shak Allah Qadir mutlaq aur har cheez par muheet hai, halaat par is ki girift hai. Woh jab chahay aur jis terhan chahay halaat mein tagayur waqay hojata hai. Muaash ke husool mein masharti, ikhlaqi aur mazhabi qadron ka poora poora ehtram karna hrshkhs ke oopar farz hai .

20. Tum agar kisi ki dil aazari kasbb ban jao to is se maffi maang lau qata nazar is ke ke woh tum se chota hai ya bara. Is liye ke jhuknay mein Azmat posheeda hai .

21. Tumhe kisi ki zaat se takleef poanch jaye to usay bulaa tawaquf maaf kardo. Is liye ke intiqam bajaye khud aik suobat hai. Intiqam ka jazba asaab ko mzmhl kardaita hai .

22. Gussa ki aag pehlay gussa karne walay ke khoon mein irtiaash peda karti hai aur is ke asaab mutasir hokar apni anrji (energy) zaya kardete hain. Yani a sakay andar qowat hayaat zaya hokar dosaron ko nuqsan pohanchati hai. Allah taala noo insani ke liye kisi qisam ke bhi nuqsan ko pasand nahi farmatay. Allah taala ka irshad hai : " jolog gussa par qaboo haasil kar lete hain, Allah aisay ahsaan karne walay bundon se mohabbat karta hai.' "

Yaad rakhiye. . . . ! Shama pehlay khud jalti hai aur jab woh apni zindagi ka aik aik lamha aag ki Nazar krk_h khud ko fanaa kardeti hai to is eesaar par parwanay shama par jaan Nisar ho jatay hain . Silsila Azeemia tamam noo insani ko " muttahid hokar Allah ki rassi ko mazboot pakarlo aur aapas mein tafarruqa nah daalo.' ' (aal Imran . Aayat 103) ke plate form par jama honay ki dawat deta hai .

Aayye! Ehad karen ke mohsin insaanayat sale Allah aleh wasallam ke naqsh qadam par chal kar poori insaanayat ke liye hum aik misaal qaim karen ge aur huzoor akrm sale Allah aleh wasallam ke mission ko ghar ghar pouncha kar har fard ko is ke andar bahtay hue ilm o aag_hi ke samandar se roshnaas karayen ge aur khud bhi apni Rohani slahityon se behra war hokar rasool Allah sale Allah aleh wasallam ke samnay surkhuru hon ge .

Ameeen Ya Rab Alaalmin !

.. . * . . Ekhtataam.

