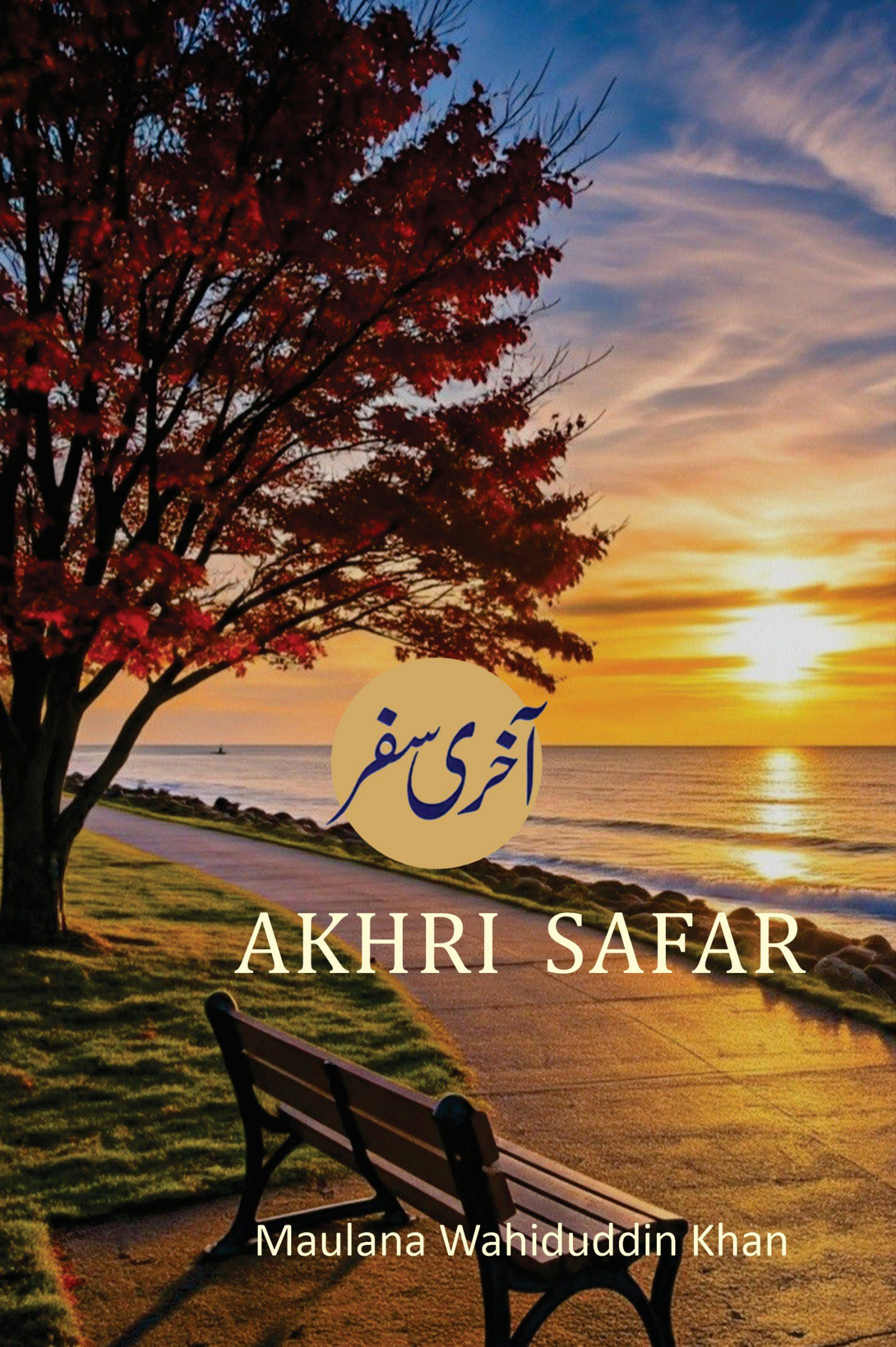


A serene sunset scene over a beach. On the left, a large tree with vibrant red autumn leaves stands on a grassy area. A paved path leads from the foreground towards the ocean. In the foreground, a wooden bench with black metal legs sits on the path. The ocean is calm, reflecting the golden light of the setting sun. The sky is filled with soft, colorful clouds in shades of orange, yellow, and blue. The overall mood is peaceful and contemplative.

آخری سفر

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Transliteration done by
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Content

1. 25 WAN GHANTA	5
2. MAUT KE DARWAZE PAR	6
3. HUM KHUDA KE MULK MEIN HAIN	8
4. MAUT KA MARHALA	9
5. KAISA AJEEB	11
6. SAATH (60) KILOMETRE	12
7. ZINDAGI KA SAFAR	14
8. MAUT KE AAGE	15
9. RUPIYA SE RAAKH TAK	17
11. JAB SAFAR KHATM HOGA	18
12. QABR NAHI DARWAZAH	20
13. GADHE MEIN PAOON	22
14. INSAN KA ALMIA	23
15. CHODNE KE LIYE	25
16. MAUT KA SABAQ	27
17. MAUT KA HAMLAA	28
18. AANE WALA TOOFAN	29
19. US WAQT KYA HOGA	31
20. DUNIYA KI HAQIQAT	32
21. KAL KO JAANIYE	34
22. BE KHABAR INSAAN	35
23. AAKHRI MANZIL	37
24. MAUT KE DUSRI TARAF	39
25. PAANCH SECOND KA FASILA	41
26. KAISI AJEEB MEHROOMI	42
27. AAKHIRAT TAK JAANA HAI	43
28. ZINDAGI KA STAGE	45
29. SUNNE WALA SUN RAHA HAI	46

30. FAISLE KA DIN	48
31. AAH YE INSAN	49
32. SHIKAR KARNE WALE	50
33. YE SONE WALE	51
34. US DIN KYA HOGA	53
35. KAL KO YAAD RAKHIYE	54
36. JAHANNAM KA KHATRA	55
37. JAB MAUT HAR CHEEZ KO BATIL KAR DEGI	57
38. YE JAHANNAMI QAFIL	59
39. KHUDA SE DARO	61
40. JAB HAQIQAT KHULEGI	62
41. NAZUK SAWAAL	63
42. AAJ BONA KAL KAAATNA	65
43. MAUT KE KINARE	66
44. AANE WALA DIN	68
45. SABSE BADI KHABAR	69
46. EK PUKAAR	71

25 WAN GHANTA

Ek Fransisi Musannif ne ek kitab shaya ki hai. Iska naam hai 25 wan ghanta :

25th Hour

Is kitab mein musannif ne Duniya ki maujudahalaat ka jaizaliya hai. Unhone dikhaya hai ke duniya do dhadon mein taqseem hogayi hai. Dono ek dusre ko mitane ki aisi koshish mein lage hue hain jiska aakhri natija sirf insaniyat ki majmuyi halakat ho. Hatharon ki andha dhund race ne Duniya ko Khatarnak hatharon ka godam banadiya hai. Musalsal jungi taiyariyon ne Duniya ko apni barbadi ke aakhri kinare pohoncha diya hai.

Musannif likhte hain ke hamara 24 wan ghanta Khatm ho chuka hai 24th hour is past, ab pachees wan ghanta (Khatima ka ghanta) shuru hone wala hai.

Musannif ne jo baat “Insani Jung “ke baare mein kahi hai woh “Khudayi Qiyamat “ ke baray mein zyada sahih hai. Khuda ne maujudah duniya ko mahdood muddat ke liye Imtihan ke waste paida kiya hai. Ye muddat sirf Khuda ke ilm mein hai, woh hamko tayeen ke saath maloom nahi. Kisi bhi lamha Khuda is muddat ke Khatimah ka ailaan karsakta hai. Aur uske baad duniya aur Uska saara tamaddun Azeem zalzala ke zarye tabah hojayega. Aur uske baad ek nayi abadi aur kamil duniya takhleeq ki jayegi.

Is Aitbaar se dekhiye to maujoda zameen par hamara har lamha goya Aakhri lamha hai. Agar hum apni subah mein hain to andesha hai ke hum shaam na kar sakein. Agar hum apni shaam mein hain to andesha hai ke hamein dobara subah dekhne ko na milay.

Maujoda duniya mein hamara har lamha aakhri lamha hai. Har waqt ye imkaan hai ke insaniyat apni mohlat umar poori kar chuki ho. Insan apne 24 wein ghanta ko Khatm karke 25 wain faisla kun ghantay mein dakhil hojaye.

Log Nuclear Jung ke Khatre se dar rahe hain. Halanke unhein Khuda ki tarafse Qiyamat ka Soor phoonka janese darna chahiye. Kyunke Nuclear jung ka hona yaqeeni nahi. Magar Qiyamat ka aana yaqeeni bhi hai aur uska anjam abadi bhi.



MAUT KE DARWAZE PAR

Maut ka marhala sabse zyada yaqeeni marhala hai jise aadmi ko laaziman guzarna hai. Ye to mumkin hai ke kisiko zindagi na milay. Magar jisko zindagi mili uske liye Maut ka aana lazmi hai. Har aadmi jo zinda hai woh ek roz marega. Har aadmi jo dekhta aur bolta hai yaqeenan ek roz uski aankh be-noor hogi aur uska bolna bandh hojayege. Har aadmi par woh waqt aana hai jabke woh Maut ke darwazay par khada kardiya jaaye. Is waqt iske piche duniya hogi aur uske aage Aakhirat. Woh ek aisi duniya ko chod raha hoga jahan woh dubarah kabhi nahi aayega aur ek aisi duniya mein dakhil horaha hoga jissay isko kabhi nikalna naseeb na hoga. Woh apne amal ke maidan se hata kar wahan dal diya jayega jahan woh apne amal ka abadi anjam bhugat'ta rahe.

Zindagi ek bay-e'tebar cheez hai, jab ke Maut bilkul yaqeeni hai. Hum zinda sirf isliye hain ke abhi hum mare nahi hain aur Maut woh cheez hai jiska koi waqt muqarrar nahi. Hum har lamha Maut ki taraf badh ra he hain. Hum zindagi ke muqabile mein Maut se zyada qareeb hain. Log samajhte hain ke woh zinda hain halanke

zyada sahih baat ye hai ke woh mare hue hain. Woh Maut jiska waqt muqarrar na ho, jo abhi agle lamha aa sakti ho woh goya har waqt aara hi hai iske mutalliq ye kehna sahi hoga ke woh aa chuki hai, bajaye iske ke ye kaha jaaye ke woh aane wali hai. Isi liye Hadees mein Irshad hua hai ke: **“Apne Aapko Khabar Walon Mein Shumar Karo”**. (UD NAFSAKA MIN AHLIL QUBOOR). (Sunan Ibn Majah 4114)

Maut har cheez ko batil kar deti hai, woh hamari zindagi ka bhayanak waqiya hai. Taham Maut agar sirf zindagi ka Khatima hoti to woh zyada bhayanak nahi thi. Maut ka matlab agar sirf ye hota ke ab aayinda ke liye is insan ka wajood na rahega jo chalta tha aur dekhta aur sunta tha to apni saari houlnakiyon ke bawajood ye sirf ek waqti hadsa tha nake koi mustaqal mas’ala. Magar asal mushkil ye hai ke Maut hamari zindagi ka Khatma nahi. Woh ek nayi aur abadi zindagi ka aaghaaz hai. Maut ka matlab apne abadi anjam ki duniya mein Dakhil hona hai.

Har aadmi zindagi se Maut ki taraf safar kar raha hai. Kisika safar duniya ki khatir hai aur kisika Aakhirat ki khatir. Koi saamne ki cheezon mein ji raha hai koi chupi hui cheezon mein. Koi apni khwahish aur ana ki taskeen ke liye daud dhoop kar raha hai aur kisiko Khuda ke khauf aur Khuda ki muhabbat ne bay-chain kar Rakha hai. Dono qism ke log shaam karte hain taake woh apni thakaan ko mitayein aur agle din dubarah subah karte hain taake woh apni pasand ki duniya mein dubara sargarm hojayein. Maujuda duniya mein dono bazahir eksen nazar aate hain. Magar Maut ke baad aane wali manzil ke E’tebar se dono ka haal eksen nahi. Jo shakhs Khuda aur Aakhirat mein ji raha hai woh apne ko bacha raha hai aur jo shaqkh duniya ki dilchaspiyon aur apne nafs ki khwahishon mein ji raha hai woh apne ko Halak kar raha hai.



HUM KHUDA KE MULK MEIN HAIN

Ek Ameriki Khatoon siyahat ki gharz se Roos (Russia) gayeen. Wahan unhone dekha ke har jagah Communist Party ke Chief ki tasveerein lagi hui hain. Ye baat unhein pasand nahi aayi. Ek mauqe par woh kuch Rusion se ispar tanqeed karne lageen. Khatoon ke saathi ne unke kaan mein chupke se kaha ***“Madam aap is waqt Roos mein hain, America mein nahi.”***

Aadmi apne mulk mein apni marzi ke mutabiq reh sakta hai. Lekin agar woh kisi ghair mulk mein jaye to wahan usko dusre mulk ke nizam ki pabandi karni padegi. Agar woh wahan ke nizam ke khilaf warzi kare to woh mujrim qarar payega.

Aisa hi kuch mamila wasee tar mano mein duniya ka hai. Insan ek aisi duniya mein paida hota hai jisko usne khud nahi banaya hai. Ye mukammal taur par Khuda ki banayi hui duniya hai. Goya insan yahan apne mulk mein nahi hai balke Khuda ke mulk mein hai.

Aisi haalat mein insan ki kamiyabi ka wahid rasta ye hai ke Khuda ki scheme ko jaane aur us scheme ke mutabiq is duniya mein rahe. Agar woh yahan khuda ki scheme ke khilaf rahega to woh Baaghi qarar payega aur is qabil tehrega ke Khuda isko sakht saza de kar hamesha ke liye apni tamam nimaton se mehroom karde.

Duniya mein Khuda ki marzi ke mutabiq rahne ka tariqa kya hai? yahi woh sawaal hai jiska jawab dene ke liye Khuda ne apne Paighambar khade kiye. Paighambaron ne insan ki qabil fehmi zaban mein khol khol kar bataya ke insan se Khuda ko kya matloob hai. Aur Khuda ki woh scheme kya hai jiski insan ko pabandi karni chahiye.

Quran isi Paighambarana hidayat ka mustanad majmua hai.

Jo shakhs ye chahta ho ke Khuda usko apne wafadar bandon mein shumar kare aur usko apni abadi Nematon mein hissaydar

banaye uske liye lazim hai ke woh Quran ko padhe aur usko apni zindagi ka rehnuma banale.

Jo shakhs aisa nahi karega uska anjam shadeed tar shakl mein wahi hoga jo Roos (Russia) mein America nawazon ka hota hai ya America mein Roos nawazon ka.



MAUT KA MARHALA

Maut ka lamha tamam qabil e qiyas aur na qabil e qiyas lamhat se zyada shadeed hai. Har dusri musibat jiske liye aadmi pareshan hota hai. Is musibat ke muqabale mein heech hai jo Maut ki surat mein uske saamne aane wali hai.

Maut zindagi ke sakht tareen marhala ki taraf safar hai. Ye kamil be-ikhtiyari, be-sar o samani aur kamil be-madad gaari ke marhale mein Dakhil hona hai. Duniya ki har takleef ki ek had hoti hai, Maut hamko ek aisi duniya mein Dakhil kardeti hai jiski takleefon aur musibaton ki koi had nahi hoti.

Maujuda duniya mein bhi aadmi ba-E'tebar haqiqat isi haal mein hai. Insaan apni zaat ke E'tebar se itna kamzor hai ke woh mamooli na-khushgawari ko bhi bardasht nahi karsakta. Ek sui (needle) ka chubhna, ek din ki bhook pyaas, chand din ke liye neendh na aana bhi uske pure wajood ko tadpa deta hai. Taaham maujuda duniya mein usko uski zarurat ke mutabiq tamam cheezein hasil hain. Isliye woh apni bay-chargi ko bhoola rehta hai. Woh apni haqiqat se na-aashna rehta hai.

Agar aadmi se maujuda duniya cheen li jaaye. Jahan paani aur ghiza hai, jahan hawa aur roushni hai, jahan fitrat ki Quwwaton ko musakhkhar karke tamaddun banane ke imkanat hain. Agar maujuda

duniya aadmi se cheenli jaaye to khala ke kisi dusre muqam par woh apne liye is qism ki ek aur duniya ki takhleeq nahi karsakta. Iske baad uska anjaam iske siwa kuch na hoga ke woh andhere mein bhataakta rahe.

Duniya mein aadmi par musibat padhti hai to woh aah wawela karta hai. Lekin agar woh aane wale din ko jaane to woh kahega ke Khudaya ! jo kuch beet raha hai use kahin zyada sakht hai woh jo beet ne wala hai. Duniya mein aadmi ko izzat aur aaram hasil ho to woh Fakhr aur Ghamand mein muhtala ho jata hai. Lekin agar woh aane wale lamhat ko jaane to woh keh uthega ke Khudaya! is izzat aur aaram ki koi haisiyat nahi, agar aane wale Taweel marhala mein woh baqi na rahe.

Maut hamari zindagi ka Khatima nahi, woh ek naye marhalaye-hayat ka aagaaz hai. Ye duniya ka marhala kisi ke liye tamam musibat se zyada badi musibat ka aaghaz hoga aur kisi ke liye tamam rahat se zyada badi rahat ka darwaza.



KAISA AJEEB

Karnataka ke Governor Mr. Govind Narain ki ladki Nandini ki umar abhi sirf 38 yrs ki thi ke 16th September 1981 ko New Delhi mein uska inteqal ho gaya. Ek hasti hui zindagi achanak khamosh ho gayi.

Nandini bahot zaheen aur tandurust thi. Uski Taaleem khalis angrezi tarz par hui. Uske baad usne America se (journalism) sahafat ki Degree hasil ki. Woh Hindustan Times mein Senior Reporter thi. Apni muqtalif khususiyat ki wajah se Nandini apne akhbaari sathiyon ke darmiyan bahot Maqbool thi. Uske ek saathi ke alfaz mein Nandini ki zindagi ka nazariya ye tha : ***“She loved life to the full and wanted to live it to the full”.***

Woh zindagi se aakhri had-tak pyar karti thi aur zindagi ke saath aakhri had-tak rahna chahti thi.

Nandini ki wafat par uske saathi Reporters ne ek yaad daashth (Hindustan Times 17, September 1981) shaya ki hai. Is yaad daasth kay Khatimay par woh likhte hain ----- Nandini ki Maut is haqiqat ki ek be-reham yad dahani hai kay har aadmi ka ek bay-had muqarrar waqt hai :

It is a crucial reminder of the fact that there is a deadline for everyone.

Kaisi ajeeb baat hai. Ek jeeti jaagti zindagi achanak bujh jaati hai. Ek hasta hua chehra ek lamhay mein is tarah Khatm hojata hai jaise kay woh mitti se bhi zyada bay-qeemat tha. Hauslon aur tamannaon ki koi haqiqat hi na thi.

Zindagi kisqadar ba-mani hai. Magar uska anjam isko kis qadar bay-mani bana deti hai. Aadmi bazahir kitna aazad hai magar Maut kay saamne woh kitna majboor nazar aata hai. Insan

apni khwahishon aur tamannaon ko kitna zyada Azeez rakhta hai. Magar Khudrat ka faisla uski khwahishon aur tamannaon ko kitni bay-rahmi se kuchal deta hai.

Aadmi agar sirf apni Maut ko yaad rakhe to woh kabhi sarkashi na kare. Kaamiyab ijtamayi zindagi ka wahid raaz ye hai kay aadmi apni had kay andar rahne par raazi hojaye aur Maut bila-shuba is haqiqat ki sabse behtar Muallim hai.



SAATH (60) KILOMETRE

Jabir Husain ek Railway Guard thay. Unki mulazimat ki muddat puri hochuki thi. 17 July 1981 ko woh Indore - Bilaspur Express lekar rawana hue. Ye Guard ki haisiyat se unka aakhri safar tha. Kyunke agle din 18 July se woh retire hone wale thay. Retirement kay baad unhone apni zindagi ka pura naqsha bana Rakha tha. Unka qayal tha kay ab woh apne is naqshe ko zer e amal lane kay kinare pohonch chuke hain. Railway Guard ki haisiyat se apni duty kay aakhri safar par rawana hote hue unhone apne doston se kaha “Kalse meri dusri zindagi shuru hogi.”

Ye safar Jabir Husain kay liye waqe aakhri safar tha aur uske baad hi unki dusri zindagi shuru ho gayi. Magar is mane mein nahi jis mein kay unhone samjha tha balke kisi aur mane mein. Unki Express Train apni manzil se 60 kilometre kay fasle par thi kay peeche se aane wali ek maalgadi unki train se takra gayi. Guard ka dabba chakna choor hogaya. Jabir Husain fauran Halak hogaye. ek Railway afsar ne is hadise par tabsira karte hue kaha :

Sixty kilometres more and it would have been the end of his Official journey.

Jabir Husain ne agar 60 kilo metre aur tai karliya hota to Railway mulazim ki haisiyat se unka safar pura hojata (Indian Express 18 July 1981).

Yehi is duniya mein har aadmi ka haal hai. Har aadmi apni zindagi ko lambi tasavur kiye hue hai. Woh samajhta hai kay iska safar '60 kilometre' kay baad pura hoga. Magar Maut ka Farishta isko 60 kilometre se pehle hi pakad leta hai. Har aadmi maujudah duniya mein "Apni kal" ki tameer ka ek naqsha liye hue hai. Magar achanak Maut aakar usko batata hai kay uski "kal" is duniya mein shuru nahi hoti jahan 17 July kay baad 18 July aur 18 July kay baad 19 July ki tareekhlein aati hain. Balke uski kal us abadi duniya mein shuru hoti hai jahan duniya kay Calender lapet kar rakh diye jaate hain. Aadmi jahan apne safar ko Khatm samajh raha hai wahein se uske haqeeqi safar ka aaghaz hota hai.



Maut har aadmi ka peeche kar rahi hai. Bachpan aur jawani ki umar mein aadmi use bhula rehta hai. Magar bil'aakhir taqdeer ka faisla Ghalib aata hai. Budhaye mein jab uski taaqatein ghat jati hain. Tab use mehsoos hota hai kay ab main bahr e haal jald hi marjaaonga. Us waqt woh majboor hota hai kay soche kay "Maut kay baad kya hone wala hai, use talash hoti hai kay koi ummid ki kiran paale jo Maut kay baad aane wale halaat mein uski Zindagi ko tabnak karsake.

ZINDAGI KA SAFAR

Mustafa Rasheed Sharwani, mashoor mujahid Aazadi aur san'at kaar aur Member Rajya Sabha, Train kay zarye Allahabad (Allahabad) se Delhi jarahe thay. Governor Kashmir Mr.B K Nehru bhi unhein kay compartment mein thay. Train Ghaziabad pohonchi thi kay Mustafa Rashid Shervani par dil ka sakht दौरा (Heart Attack) pada. Qabl iske kay unhein koi tibbi Imdad pohonche, fauran hi train mein unka inteqal ho gaya. Ye 8 April 1981 ka waqiya hai. Inteqal kay waqt marhoom ki umr 59 yrs thi.

Is tarah kay waqiyaat muqtalif shaklon mein har roz hote hain. Har din bay shumar zinda log Maut kay darwaza mein Dakhil hojate hain. Har roz lakhon aadmiyon kay saath ye waqiya hota hai kay woh apne muqam se nikal kar kisi “Delhi” kay liye rawana hote hain. Magar darmiyan hi mein unko Khuda kay Farishte pakad lete hain aur unko “Delhi” kay bajaye Aakhirat ki manzil par pohoncha dete hain.

Har aadmi ummidon aur tamannaon ki ek duniya apne zehan mein liye hue hai. Woh samajhta hai kay main apni ummidon ki duniya ki taraf badh raha hoon. Main apne khwabon wale “Kal” ki taraf chala jaa raha hoon. Magar bahot jald usay maloom hota hai kay woh apni tamannaon wali duniya kay bajaye Khuda ki duniya ki taraf badh raha tha, woh duniya ki manzil ki taraf nahi balke Aakhirat ki manzil ki taraf chala jaa raha tha. Aadmi kahan jaraha hai aur kahan pohonch raha hai, magar kisiko uski khabar nahi.

Aadmi apne bachon kay mustaqbil ki khatir apna sab kuch laga deta hai magar Qabl uske kay woh apne bachon kay mustaqbil ko dekh kar khush ho woh khud apne us mustaqbil ki taraf hank diya jaata hai jiske liye usne koi taiyari nahi ki thi. Aadmi apne aaram kay liye ek shaandar makan khada karta hai magar abhi woh waqt nahi aata kay woh apne Khwabon kay makan mein sukh chain kay

saath rahe kay Maut uske aur uske makan kay darmiyan hayel hojati hai. Aadmi apni ma'aash ko badhata hai, woh samajhta hai kay main izzat o taraqqi ki bulandiyon par apneko badhane jaa raha hoon magar bahot jald usko maloom hota hai kay aane wala din uske liye jis cheez ka intezaar kar raha tha woh ek sunsan Qabr thi nake izzat o taraqqi ki raunaqein.

Khuda har din kisi Delhi kay musafir ko Qabr mein pohoncha raha hai. Magar aadmi in waqiyaat se sabaq nahi leta. Uske bawajood har aadmi yehi samajhta hai kay woh Delhi ki taraf chala ja raha hai. Qabr ki manzil uske liye kabhi aane wala nahi.



MAUT KAY AAGE

France kay Louis XI of France (1423 - 1483) ne 60 saal tak Badshah ki haisiyat se zindagi guzari. Woh marna nahi chahta tha. Chunanche aakhir umar mein woh ek band Qila mein rahne laga jahan bahot kam logon ko Dakhila ki ijazat thi. Qila kay charon taraf gehri Qandaq khodi gayi thi taake koi uske qareeb na pohonch sake. Qila ki deewaron par har waqt 40 teer andaz baithe rehte thay. Uske alawah 40 Ghod sawar Din-Raat uske charoon taraf gasht karte rahte thay. Badshah ka hukum tha kay jo bhi bila-ijazat Qila kay andar aane ki koshish kare usko pakad kar usi waqt Qatl kar diya jaaye. Qila kay andar Badshah kay liye har Qism ka aish o ishrat ka saaman muhaiyya kiya gaya tha taa'ke Badshah ka dil kabhi ghamgeen na hone paaye.

Looi Yazdham ko zinda rahne ka itna shouq tha kay usne hukum de Rakha tha kay Maut ka lafz iske saamne hargiz na bola jaaye. Ek mahir Dr. har aan Badshah ki khidmat mein hazir rehta tha. Us

Dr. ko 10,000 Sunehri Crown Mahwaar (Golden Coins monthly) diye jaate thay. Us waqt Europe kay kisi maidan e jung mein 40 saal kaam karke bhi ek Fouji (Military Officer) afsar itni tankhwa hasil nahi kar sakta tha.

Taaham unmein se koi cheez Badshah ko budhape aur kamzori se na bachasaki. Aakhir umar mein woh itna kamzor hochuka tha kay mushkil se woh khane ki koi cheez uthakar apne muh mein dal sakta tha. Uske bawajood uski jeene ki kwahish waham ki had-tak pohonch gayi thi. Usko kisine bataya kay kachwa (Tortoise) 500 saal tak jeete hain aur woh zindagi bakhsh khwaas kay maalik hote hain. Chunanche usne kuch logon ko 3 bahri Jahaz (ship) dekar Germany aur Italy rawana kiya taa'ke wahan se uske liye bahri Kachwe le aayein. Ye Kachwe uske qareeb ek bade house mein rakhe gaye taa'ke usko zindagi ka Faizan ata kar sakein.

Aakhir kaar Looi par falij ka hamla hua aur 30 August 1483 ko Maut ne uspar qabu paliya. Bil aakhir usko maloom hogaya kay koi shakhs Maut ko nahi jeet sakta. Uski zaban se jo aakhri alfaz marne se pehle nikle woh ye thay :

“Main itna beemar to nahi hoon jitna aap log Khayal karte hain.”

Taaham uski tamam koshishien bekar hogayein.

30 August 1483 ko woh margaya. Aakhir kaar Badshah France ko maloom hogaya kay koi shakhs Maut ko jeet nahi sakta.



RUPIYA SE RAAKH TAK

Ghanshyam Das Birla (1894-1983) Hindustan kay mashoor tareen sana't kaar thay. Unki aala kamiyabi ka raaz unki be'had basool zindagi thi. Unhone 12 saal ki umr mein mamooli karobar se apni zindagi ka aaghaaz kiya. Phir woh azeem taraqqi tak pohonche aaj unka khandan Hindustan ka wahid sabse bada kar o bari khandan hai.

Mr. Birla ka mamool tha kay subah 5 baje uthte aur shaam 9 baje tak musalsal kaam mein mashgool rahte. Unki zindagi intehayi saada thi. Woh sharab kay bajaye coffee peetay thay. 2 khane kay darmiyan paani kay siwa aur kuch nahi lete thay. Aksar apna khana khud apne haath se pakate.

Mr. Birla rozana subah ko tehelne kay liye nikalte thay. Is mamool mein koi farq nahi aata tha, khwah woh Hindustan mein hoon ya Hindustan kay bahar. 11 June 1983 ko woh London mein thay. Woh hasb e mamool subah kay nashta kay baad Regent Street par tehelne kay liye nikle. Thodi deer chalne kay baad unhein takleef mehsoos hui. Unhone apne 2 madad gaaron ko bataya jo us waqt unke saath thay. Woh unhein fauran ghar wapas laaye. Ghar aate hi woh be-hosh hogaye. Uske baad unhein London kay Middlese hospital pohonchaya gaya. Hospital mein unhein thodi deer kay liye hosh aaya. Wahan unhone kaha -----Dr. mujhe kya takleef hai.

“What is wrong with me Dr?.”

Dr. ne kaha - hum 5 minute mein mua'ina karke batate hain. Magar qabl iske kay Dr ka mua'ina mukammil ho unka Inteqal hochuka tha. Mr. Birla ki wasiyat thi kay jahan mera intaqal ho wahin mera aakhri marasim ada kiye jaayein. Chunanche Mr. Birla ki laash ko London mein Bijli kay zarye jaladiya gaya. Aur unki

Raaakh Hindustan la kar yahan ki nadiyon mein bahadi gayi. Mr. Birla ki School mein taleem nahi hui. Taaham baad ko unhone zaati mehnat se apne andar liyaqat paida ki. Woh kayi kitabon kay musannif bane. Unki ek kitab ka Hindi naam hai -----Rupiya ki kahani.

Mr. Birla ne “Rupiya ki kahani “likhi, halanke bil aakhir woh khud” Raakh ki kahani “ banne wale thay. Yehi har aadmi ka mamila hai. Har aadmi apni kamiyaabi ki dastan likh raha hai. Halanke aakhir kaar woh jahan pohonchne wala hai woh mukammal barbadi kay siwa aur kuch nahi.



JAB SAFAR KHATM HOGA

Express Train lamba safar tai karne kay baad manzil par pohonch rahi thi. Sadak kay dono taraf Zahir hone wale aasar bata rahe thay kay aakhri station qareeb aagaya hai. Train kay saikdon musafiron mein nayi zindagi paida hogayi thi. Koi bistar bandh raha tha. Koi kapde badal raha tha. Koi ishtiyaq bhari nazron se khidki kay bahar dekh raha tha. Har ek kay dil ki dhadkan tayz horahi thi, har ek aane wale pur’musarrat lamha ka muntazar tha jabke woh train se utarkar apni manzil e Maqsood par pohonch jaye.

Achanak zoorka dhamaka hua. Express Train yard mein khadi hui dusri train se takra gayi. Uske baad jo kuch pesh aaya uska andaaza karna mushkil nahi -----khushiyan achanak gham mein tabdeel ho gayin. Zindagiyan Maut ki aaghosh mein sogayin, ummidon kay mehal ki ek ek yeent bikhar gayi. Ek kahani jiska iqtetam bazahir tarbiya (Comedy) ho raha tha, apne aakhri nuqta par pohonch kar achanak almiya (Tragedy) mein tabdeel hogaya.

Aisa hi kuch mamila zindagi ka hai. Aadmi be shumar koshishon kay baad pur'aitemad ma'ashi zindagi banata hai. Woh apne Hauslon ko ek bane hue ghar ki surat mein taameer karta hai. Woh apne liye ek kamiyaab zindagi ka minar khada karta hai. Magar ain us waqt uski Maut aajati hai. Apne ghar mein sona chodkar woh Qabr mein late jata hai. Uska chikna jism mitti aur keede ki nazar hojata hai. Uski koshishon ka hasil usay is tarah juda hojata hai jaise aadmi aur uske darmiyan kabhi koi taluq hi na tha.

Kothi ka Khwab dekhne wala majboor kardiya jata hai kay woh “Qabr” mein Dakhil ho, woh Qabr kay raste se guzarkar hashr kay maidan mein pohonch jaaye. Ye dusri duniya uski aarzoon ki duniya se bilkul muqtalif hoti hai. Yahan woh itna muflis hota hai kay uske jism par kapda bhi nahi hota. Uski saari kamayi usse juda hojati hai. Uske saathi usse bichad jaate hain. Uska zor usse rukhsat hojata hai. Un cheezon mein se koi cheez wahan uska saath dene kay liye maujood nahi hoti jinke balpar woh duniya mein ghamand kar raha tha.

aah! Woh safar bhi kaaisa ajeeb hai jo ain iqtitam par pahonch kar hadisa ka shikar ho jaye.



QABR NAHI DARWAZAH

“Hafiz ji kay ladke ka inteqal hogaya hai. Janaza ki Namaz taiyar hai. Main aapko bulane kay liye aaya hoon”. Ye sunte hi maine kitab band ki aur Wazu karke unke saath rawana hogaya.

Qabrastan pahoncha to wahan mere siwa thode se aadmi aur khade thay. Gina to chote bade 17 aadmi thay jin mein mayyat kay ghar kay afrac bhi shamil thay. Mujhe ek mahina pehle ki baat yaad aayi jabke Sait Fazal Ali kay ek rishtedaar ka janazah isi Qabrastan mein aaya tha aur qabrastan kay khususi hissay mein dafan hua tha. Us din aadmiyon ka isqadar hujoom tha kay shumar karna mushkil tha. Aisa maloom hota tha goya basti ki tamam muslim aabadi nikal aayi hai.

Mere pahonchne kay chand minute baad Mohalla kay Imam Sahab Namaz e janaza kay liye khade hogaye. Maine bhi saff mein shamil hokar niyyat baandhli magar Imam sahab ne itni teezi se namaz padhayi kay main koi Dua bhi puri na padh saka. Bas jaldi jaldi chaar baar Allahu Akbar ki aawaaz aayi aur thodi dayr baad unhone salam pherdiya. Log apne jootay pehan kar itminan kay saath is tarah khade hogaye goya “Namaz Janaza” kay naam se jo kaam unhein karna tha usko unhone puri tarah anjaam de diya hai.

Qabr qareeb hi thi. Wahan pahonche to maloom hua kay abhi khodi jaarahi hai. Log 2-2, 4-4, karke idhar udhar khade hogaye. Koi firqa warana muzalim ki dastan sunane laga. Kisine Mausam ki sakhti ka zikr ched diya. Koi bazar bhao kay mutalli q apni maloomat pesh karne laga. Gharz idhar udhar ki baatein shuru hogayin.

Main Qabr kay saamne khamosh khada tha. Mere zehan mein woh Aayatein aur Hadeesein ghoom rahi thi jinmein Qiyamat, Hashr, Jannat, Dozakh waghaira kay haalat bataye gaye hain. Aisa maloom hota tha goya Qabr ek khula hua darwaza hai jiske saamne khade

hokar main dusri duniya kay manazir ko apni aankhon se dekh raha hoon. Mera dil be'qarar ho gaya. Meri zaban se nikla "Zindagi ka asal mas'ala woh nahi hai jismein log uljhe hue hain. Balke asal mas'ala woh hai jo Maut kay baad samne aane wala hai. Kaash logon ko maloom hota kay woh is waqt kis waqiya kay darmiyan khade hue hain. Ye ek shakhs ki aarzi duniya se haqeeqi duniya ki taraf rawangi ki taqreeb hai. Ye Qabr jo hamare samne khodi jarahi hai, ye Qabr nahi hai balke ye ek darwaza hai jo ek shakhs ko dusri duniya mein Dakhil karne kay liye khola gaya hai. Jaane wala abhi is darwaze mein Dakhil ho kar us paar chala jaye ga.

Jab bhi koi shakhs marta hai to ye ek khaas waqt hota hai. Us waqt goya thodi dayr kay liye us duniya ka darwaza khola jata hai jo hamari nigahon se oojhal hai. Agar dekhne wali aankh ho to us khule hue darwaza se dusri duniya ki Jhalak saaf dekhi ja sakti hai jahan hum mein se har shakhs ko ek rooz jaana hai. Magar aaj ki duniya kay manazir ne logon ki nigahon ko is qadar uljha Rakha hai kay ain darwaze par khade ho kar bhi unhein us paarki koi cheez dikhai nahi deti. Woh haqiqat kay intehai qareeb pahonch kar bhi haqiqat se be'khabar rah jaate hain.



GADHE MEIN PAOON

Mr. P V Venkateshwaran ek Sarkari idare mein Chief Marketing Manager thay. 29 May 1982 ki shaam ko unhone Delhi kay Gopala Tower mein ek meeting mein shirkat ki. Aathvein manzil par apni meeting se farigh hokar woh daftar se bahar nikle to Bijli fail ho chuki thi, woh apne sathiyon kay saath lift tak aaye. Unhone dekha kay uska darwaza khula hua hai. Woh samjhe kay lift aagayi hai haalan kay lift abhi upar 9th manzil par thi. Mr. Venkateshwar lift kay darwaze ki taraf lapke. Us waqt woh meeting kay faislon se itna khush thay kay woh soorat e haal ki nazakat ka andazah na karsake. Unhone apna ek paoon lift kay andar daal diya. Magar wahan khali tha. Woh achanak 8th manzil se zameen par aagaye. Unka zaati Dr. unke saath tha magar woh sirf ye qidmat anjaam de saka kay neeche utarkar unki laash ko dekhe aur unke murda hone ka ailan kare. Maut kay waqt unki umr 51 saal thi (Hindustan Times 30 May 1982).

Mr. Venkateshwaran ek nihayat kamiyaab Afsar (Officer) thay. Haal mein ek Sarkari Journal ne unke baare mein ye alfaz chape thay -----Ek bahadur karkun, Ek musta'ad aur ikhteraai muntazim, jiske andar mein aag lagi hui ho aur jiske dimagh mein nazriyat ka Khazana ho, Ek hoshiyar General :

“A Thoroughbred professional and a dashing innovative manager with fire in his belly and ideas in his mind, an astute general”.

Duniya kay aitebar se Mr. Venkateshwaran ka case ek anokha case hai. Magar Aakhirat kay aitebar se har aadmi yehi fa'il anjaam de raha hai, har aadmi aqalmand aur kamiyabi kay josh mein aisi jagah apna paoon rakh raha hai jo usko seedhe Aakhirat kay gadhe mein gira dene wala hai -----kisiko be-izzat karne wale alfaz bolna, kisiko satane kay liye iqdaam karna, kisi kay khilaf zidd aur

inteqam kay tehath karwayi karna, kisike saath zulm aur be-insafi baratna. Kisiko na-haq apne zor o taqat ka nishana banana, kisika be-daleel mazaq udana, ye sab goya “Aathvien Manzil “ke Khali maqam par paoon rakhna hai. Aisa har iqdam aadmi ko tabahi kay neechle gadhe mein pohoncha deta hai. Uske baad na uske saathi usko bachane wale sabit ho sakte hain na uski khush fahmiyan -----Har aadmi gadhe mein paoon rakh raha hai. Agarche bataure khud woh samajhta hai kay woh mahfooz taqte par apna Qadam jamaye hue hai.



INSAN KA ALMIA

Dr. Atam Prakash (1928-1982) Hindustan kay ek naam-var Surgeon thay. Woh All India Institute of Medical Sciences mein Surgery department kay Head thay. Dr. Prakash ko Padma Bhushan ka inaam mila tha. Surgery ki aalami Congress 18th February ko Delhi mein hone wali thi jiski sadarat ki kursi unka intezaar rahi thi. Magar 14 February ko unpar dilka दौरा pada aur hospital pohonchte pohonchte unka inteqal hogaya. Us waqt unki umr sirf 54 yrs thi.

Surgery par hone wali world congress ki kamiyabi unke zaati waqaar ko bahot zyada badha deti. Is bina par woh uske muamilat mein ghair mamooli dilchaspi le rahe thay. Unhone Rashtrapati Sanjiva Reddy ko aamada karliya tha kay woh Congress ka iftetah karein. Magar jab saare intezamaat mukammal hochuke to Rashtrapati Bhavan Secretariat se bataya gaya kay Rashtrapati unke ijlaas mein sirf us waqt shirkat kar sakenge jab kay Markazi Wazeer e sehat bhi wahan maujood hoon. Protocol (adaab e shaahi) kay mutabiq aisa hona zaroori hai.

Isse pehle Dr. Prakash kay mansooba mein Wazeer e sehat ka bulana shamil na tha. Magar ab zaroori ho gaya kay Wazeer e sehat ko bhi shirkat ijlaas ki Dawat dijaaye. Dr. Prakash ne Wazeer e sehat kay daftar ka tawaf shuru kiya. Magar ab yahan dusri rukawat haayal thi. Wazeer e sehat ijlaas mein shirkat par raazi na hosake. Ek aise ijlaas mein shirkat karna unki izzat e nafs kay Khilaf tha jiske awwaleen program mein unko shamil na kiya gaya ho. Ye sadmaath Dr. Prakash kay liye itne sakht sabit hue kay ijlaas kay 3 din pehle unpar dilka sakht दौरa pada aur usi mein unka inteqal hogaya. Koi shakhs apne waqt se pehle nahi marta. Magar ek akhbaari mubsar (Hindustan Times 16th February 1982)ke ye alfaz bilkul durust hain kay Maut kay Taweel safar par rawana hone se pehle woh Delhi kay sabse zyada pareshan aadmi thay :

He was the most worried man in town before he took the long road.

Aaj aadmi waqar kay khone ko bhi bardasht nahi kar paata. Phir aane wali duniya mein aadmi ka kya haal hoga. Jab isko bhook aur pyaas lagegi magar wahan khana na hoga jisko woh khayee, aur paani na hoga jise woh apni pyaas bhujhaye. Woh tayz dhoop mein jal raha hoga magar uske liye koi saaya na hoga jiske neeche woh panah le. Azaab usko charoon taraf se ghare hue hoga magar wahan koi madad gaar na hoga jo uski madad ko pohonche. Aah ! woh insan jo kankari ki chot ko bardasht nahi kar paata halanke uske upar musibaton ka pahad toot kar girne wala hai.



CHOODNE KAY LIYE

Bartani(BRITAIN) dour e hukumat mein Hindustan ka Daarul Saltanat Calcutta tha. 1911 mein Bartania ne ye faisla kiya kay Daarul Saltanat ko Calcutta se Delhi muntaqal kardiya jaaye. Angarez maahar tameeraat Sir Edwin Lutyens (1869-1944) ne naye Daarul Saltanat ka naqsha banaya. 1913 mein purani Delhi kay junooB (south) mein Raisina pahadon (hills) kay ilaqe mein tameeraat shuru huin. Bil aakhir woh aali shaan aabaadi wajood mein aayi jisko New Delhi kaha jaata hai.

Ye zamana woh tha jab kay saari Duniya mein ek nayi siyasi lehar aachuki thi. Ye Qaumi tehrikon ki lehar thi. Siyasi afkar ki duniya mein naye inqilabat ne nau abadiyati nizam ka jawaz Khatm kardiya tha. Hindustan mein aazadi ki Tehreek tayzi se jadh pakad rahi thi. Bazahir ye baat khul chuki thi kay Hindustan mein Bartania ki hukumat ab zyada deer tak baaqi rahne wali nahi.

New Delhi ki taameer kay baad isi zamaane mein France kay ek Leader ne Hindustan ka दौरa kiya. Jab woh New Delhi aaye aur yahan naya taameer shuda azeem Daarul Saltanat dekha to unhone ispar izhaar e rai karte hue kaha :-----Unhone kaisi shaandaar duniya banayi hai, sirf isliye kay woh usay chod dein :

“What a magnificent world they built to leave”

Ye kahani sirf Bartania ki kahani nahi hai balke tamam insanon ki kahani hai. Yahan har aadmi ka ye haal hai kay woh aarzo'on aur tamannaon ko liye hue duniya mein Dakhil hota hai. Apni tamam quvaton ka istemal karke woh apna ek “Shandaar Ghar” banata hai. Magar ain us waqt jab kay uski aarzo'on ka ghar bankar mukammal hota hai, achanak Maut ka Farishta aajaata hai aur usko uski mehnaton se banayi hui duniya se juda karke wahan pahoncha deta hai jisko Arthur Koestler ne Na Maloom Mulk Unknown Country ka naam diya hai.

Zindagi ki kahani agar itni hi ho to woh kaisi ajeeb dard naak kahani hai. Magar jis tarah duniya ki har cheez apne jode kay saath mukammal hoti hai. Isi tarah maujuda duniya ka bhi ek takmeeli joda hai. Aur woh joda Aakhirat hai. Jo shakhs Aakhirat ko bhoola hua hai uski zindagi yaqeenan sirf ek almiyah hai. Magar jo shakhs imkaan e Aakhirat se faida uthaye aur maujuda duniya kay mawaqe ko agli duniya ki tameer mein sarf kare, uske liye maujuda duniya ek nayi zyada kamiyaab zindagi ka Qeemti zeena ban jaayegi.

Aakhirat kay baghair insan ki zindagi sirf ek almiya hai. Magar Aakhirat ko milane kay baad woh ek tarbiyah mein badal jaati hai.



Maujuda duniya mein log masnooi ghilafon mein chupe hue hain. Kisi kay liye Khubsurat alfaz uski andruni haalat ka parda bane hue hain aur kisike liye uski maaddi rounaqein. Magar Aakhirat mein logon kay alfaz bhi unse chin jaayenge aur unki maaddi rounaqein bhi. Us waqt har aadmi apni asli surat mein saamne aajayega.

MAUT KA SABAQ

Ek mujrim ko bataya gaya kay adalat uske khilaf faisla karchuki hai aur kal usko phansi di jaayegi. "Phansi" agarche kalke din hone wali thi magar aaj hi uska ye haal hua goya usko phansi di ja chuki ho. Zindagi uske liye be'qemat hogayi. Uska hasna aur bolna khatm hogaya. Uske haath jo dusron kay khilaf uthte thay, ab is qabil na rahe kay kisi kay khilaf uthein. Uske paon jo har taraf daudhne kay liye azaad thay, ab unmein ye taqat bhi na rahi kay woh kahin bhagne ki koshish karein.

Maut batati hai kay yehi mamila har ek ka hai. Har aadmi jo aaj zinda nazar aata hai, kalke din usay "Phansi" kay takhte par lataki hai. Magar har aadmi usse be'khabar hai. Har ek apne aaj mein gum hai, kisiko apne kalka ehsas nahi. Yahan har aadmi" Mujrim "hai magar bahot kam log hain jo apne mujrim hone ko jaante hoon.

Aadmi zameen par chalta phirta hai. Woh dekhta aur sunta hai. Woh apne maal aur apne saathiyon kay darmiyan hota hai. Uske baad ek ajeeb waqiya pesh aata hai. Use puche baghair achanak uski" Maut" aajati hai. Uske chalte hue Qadam ruk jaate hain. Uski dekhne wali aankhein bay noor hojati hain. Woh apni har cheez se juda hokar Qabr ki tanhayi mein chala jaata hai.

Maut ka ye waqiya aadmi ki haqiqat ko bata raha hai. Woh batata hai kay aadmi Ikhtiyar se be'ikhtiyari ki taraf jaaraha hai. Woh ujale se andhere ki taraf jaaraha hai. Woh sabkuch se be'kuch ki taraf jaaraha hai. Maut se pehle woh apne aapko ek aisi duniya mein paata hai jahan woh apne irade ka aap malik hai. Maut kay baad woh ek aisi duniya mein chala jaata hai jahan woh kisi aur ki maatahati Qabool karne par majboor hoga.

Aadmi agar is haqiqat ko yaad rakhe to uski zindagi bilkul badal jaaye. Kisi par qaaboo paakar use Satana usko muzhaka qaziz maloom

ho. Kyunke jo shakhs Khud kal dusre kay qaabu mein jaane wala hai woh kisiko satakar kya paayega. Apne ko bada samajhne par usay sharm aayegi. Kyunki jo badayi bil'aakhir cheen jaane waali ho uski kya haqiqat.



MAUT KA HAMLA

Sikandar e Azam (Q M 356-323) Unani Badshah Flip ka ladka tha. Usne Taqt milne kay baad 10 saal ki muddat mein us zamana ki maloom duniya ka beshtar hisa fatah kar daala. Misar (Egypt) ka Sheher Iskandaria (Alexandaria) uske Fatah Misar ki yaadgaar kay taur par ab bhi maujood hai. Magar bil aakhir uska anjaam kya hua. Woh Iraq kay qadeem Sheher Babil kay ek mehal mein isi tarah be'basi kay saath margaya ji starah ek ghareeb aur kamzoor aadmi apni jhopdi mein marta hai. Usne apni zindagi mein jo chaha woh paaya aur phir sabkuch paakar khali haath is duniya se chala gaya. Uski wasee Saltanat uske marne kay baad uske 3 Fouji Sardaron mein taqseem ho gayi, kyunke uska wahid beta uski zindagi hi mein qatal kiya jaa chuka tha.

Sikandar ki azmat ka ye haal tha kay Julius Caesar ek baar Spain mein Sikandar kay Mujassama (Statue) kay saamne se guzra to usko dekh kar woh be'ikhtiyar rone laga. Usne kaha kay Sikandar ne jo Fatihana kaarnaame 10 baras ki muddat mein anjaam diye uska 10th hisa bhi main ab tak anjaam na de saka.

Sikandar mukhalifat ko bilkul bardasht nahi karta tha. Uska nazariya ye tha kay mukhalifat shuru hote hi usko fauran kuchal dena chahiye. Kaha jaata hai kay Sikandar ghair mamooli fathuhat ka ba'ass uski barqh 'raftaari thi. Achanak pahonch kar Dushman ko daboch lene ki salahiyat uske andar duniya kay tamam General

(Army Officer) se zyada thi, magar Maut use bhi tayz raftar sabit hui. 13th June 323 Qaaf Meem ko jab Maut uske upar hamlawar hui to uske liye uske siwa koi charah na tha kay woh apne aapko bilkul be'basi kay saath Maut kay hawale kar de.

Maut isliye aati hai kay woh Insan ko bataye kay woh Khuda kay aage kis qadar be'bas hai. Aadmi har roz apne charon taraf Maut kay waqiyaat ko dekhta hai magar woh ussay koi sabaq nahi leta. Woh Zindagi ki us sabse badi haqiqat ko bhula rehta hai, yahan tak kay Maut aa'kar use khud us muhlat ko cheen leti hai kay woh soche aur usse sabaq le. Maut aadmi kay liye sabse bada sabaq hai, magar Maut se aadmi sabse kam jo cheez le raha hai woh yehi hai.



AANE WALA TOOFAN

11 August 1979 ko Morvi (Gujarat) mein achanak ek sailab aaya jisne puri basti ko tehas nehas kardiya. Basti kay kinare ek bada bandh tha. Ghair mamooli baarish se uska paani ooncha hogaya. Yahan tak kay usne bandh ko todh daala. Ek mushahid kay alfaz mein “taqreeban 20 feet oonchi paani ki deewar “ itni tayzi kay saath basti kay andar Dakhil hui kay koi usse bach na saka tha. Chand ghanton kay andar paani ka toofan basti ki tamam cheezon ko barbad karke nikal gaya ----- andaazah hai kay taqreeban 25,000 aadmi is achanak sailab mein mar gaye. Jabke basti ki kul aabadi taqreeban 40,000 thi. Barbaadi ka andaazah is se kiya jaa sakta hai kay deegar chandon kay alawah sirf markazi hukumat ne fouri Imdad kay taur par 5 crore rupyee hukumat Gujrat ko diye hain.

Ek angrezi akhbaar kay naam nigar Arun Kumar ne chashm deed report (Hindustan Times 19th August 1979) shaya ki hai

usmein kaha gaya hai kay jo log bache hain unmein se har shakhs kay paas batane kay liye ek pur dard kahani hai. Unko jo sadma aur takleef pahonchi hai uske ehssaas se woh abhi tak nikal nahi sake hain, kuch ka haal ye hai kay unhone apni goyayi khodi hai. Woh bilkul sara seema aur hakka bakka dikhayi dete hain :

“Some have lost their speech and look absolutely dazed and blank.”

Ek aur khabr mein bataya gaya hai kay ek tabah haal zameendaar ko us waqt hairat naak Khushi hui jab sarkaari zimme daaron ne usko 18,000/ rs cash 225 grm gold kay zeveraat ye keh kar diye kay ye tumhare ghar kay andar se dastiyab hue hain (Hindustan Times 20th August 1979).

Is tarah kay waqiyaat jo zameen par roozana hote rahte hain, woh is liye hote hain taa kay aadmi Aakhirat kay din ko yaad kare. Aakhirat ka azeem tar sailab bhi bilkul achanak aayega. Bahot se log us din is tarah barbaad honge kay unke alfaz kay zaqere tak khatam ho jaayenge jo duniya mein har aadmi ko nihayat wafir miqdaar mein hasil hain. Unki chalti hui zabanein band ho jaayengi. Woh sara seema nazron se apni houlnak barbaadi ko dekhenge aur kuch bol na sakenge. Dusri taraf kuch aise log bhi honge jinko ye khush khabri de jaayegi kay halakat aur barbaadi kay amoomi toofan ne tumko kuch nuqsan nahi pohonchaya. Tumhara behtareen Asasa Allah kay mazed Inaam kay saath aaj tumhare hawale kiya jaayega. Ek hi sailaab kuch logon ko Jahannam mein dhakail dega aur kuch logon kay liye woh Jannat ki abadi khushiyon mein Dakhila ka din ban jaayega. Sailaab se pehle aadmi ka haal ye hai kay woh apni har zalimana ravish ko durust sabit karne kay liye shaandaar alfaz palay tay hain. Magar Sailaab ki houlnaaki dekhte hi uska saara zoor Khatm ho jaayega, aur aisa maloom hoga goya uske paas alfaz hi nahi hain jinse woh apni ravish ki safai pesh kar sakay.



US WAQT KYA HOGA

Bukhari ne Hazrat Abdullah bin Masood se riwayat kiya hai. Woh kehte hain kay Rasoolullah ﷺ ne mujhse kaha kay Mujhe Quran ka koi hissa padh kar sunao (iqra alaiyya) Maine kaha, Aye Khuda kay Rasool main aapko Quran sunaon aur woh Aapke upar utra hai. Aapne ﷺ farmaya haan, Mujhe pasand hai kay Main Quran ko apne siwa dusre se sunoon. Maine Surah Nisa padhni shuru ki. Yahan tak kay main is Ayat par pahoncha :(Phir kya hoga jab hum har Qaum se ek gawah khada karenge aur un logon par tumko gawah banakar laayenge) Aapne ﷺ farmaya, bas karo. Maine dekha to Aapki dono aankhon se aansoo jaari thay.

(Sahih al-Bukhari 5050)

Woh waqt kaisa ajeeb hoga jab Khuda ki adalat qayam hogi. Kisike liye dhitayi aur inkaar ka mauqa na hoga. Wahi shakhs jisko duniya mein logon ne be'qemat samajh kar nazar andaz kar diya tha usiko Khudaki tarafse us khaas bande ki haisiyat se samne laya jaayega jisko Khudane Apni tarafse logonko aane wale dinse ba'khabar karne kay liye chuna tha. Jisko logon ne apne darmiyan sabse kamzor aadmi samajh liya tha wahi us waqt Khuda kay hukum se woh shakhs hoga jiski gawahi par logon kay liye Jannat aur Jahannam ka faisla kiya jaaye.

Un logon ka us waqt kya haal hoga jo duniya mein bahot bolne wale thay magar wahan apne aapko goonga paayenge. Jo duniya mein Izzat aur taaqat wale samjhe jaate thay wahan apne aapko bilkul be'zor dekhne par majboor hoonge. Jab unka Zahiri parda utara jaayega aur log dekhenge kay Deen ka libadah pehenne wale Deen se bilkul khali thay. Jab kitni safeediyan kaali nazar aayengi aur kitni rounaqeen itni Qabeeh hojayengi kay log uski taraf nazar karne se bhi ghabrayenge.

Maujuda duniya mein log masnooi ghilafon mein chupe hue hain. Kisi kay liye Khubsurat alfaz uski andruni haalat ka parda bane hue hain aur kisike liye uski maadi rounaqein. Magar Aakhirat mein logon kay alfaz bhi unse chin jaayenge aur unki maadi rounaqein bhi. Us waqt har aadmi apni asli surat mein saamne aajayega. Kaisa sakht hoga woh din. Agar aaj logon ko uska andaza ho jaaye to unke alfaz ki shiddat Khatm ho jaaye, kisi cheez mein unke liye lazzat baaqi na rahe. Duniya ki izzat bhi unko itni hi be'maani maloom ho jitna duniya ki be'izzati.



DUNIYA KI HAQIQAT

Mr. R N Pande (35yrs) Hindustani Fouj (ARMY) mein second Lieutenant thay. Woh 12th November 1983 ko Jammu Taavi Express par sawar hue. Train aage badhi to unhein ehsas hua kay woh ghalat train par sawar hogaye hain. Unhein dar'asal Utkal Express par sawar hona chahiye tha. Jab Okhla ka Station aaya to woh First class ka darwaza khol kar bahar kud pade. Train us waqt puri rafter mein thi. Woh pahiya (wheel) kay niche aagaye aur usi waqt katkar margaye. (Hindustan Times 13, November 1983).

Ye waqiya maujuda duniya mein insan ki be'basi ki ek tasveer hai. Insan Train banata hai jab woh us par bait ta hai to woh usko le kar daudti hai aur Manzil par pahoncha deti hai. Magar isi train kay muqabile mein insan itna kamzor hai kay uske pahiye (wheel) ke neeche aane kay baad woh uski zadh se apne aapko nahi bacha sakta.

Ek kamiyaab insan hai. Woh ek bahot bade makaan mein rehta hai jo uski khush haal zindagi ki alamat hai. Uske ghar kay saamne

motor car khadi hui hai jo uski shaan mein izafa karti hai. Woh ek kaarkhana ka maalik hai jo uski daulat aur taraqqi ka sar'chashma hai. Uske be'shumaar saathi hain jo uski Quwat o shaukat ka zinda saboot hain.

Ye woh cheezein hain jinse aadmi ki dunyavi taraqqi ka andaaza kiya jaata hai. Lekin agar ye tamam cheezein samayt kar upar se aadmi kay sar par girayi jaayein to woh uski barbaadi ka zariya ban jaayein gi. Ye goya ek bahot bada malba hoga jo aadmi kay upar patak diya gaya aur uske neeche dab kar uska wajood fana hogaya.

Uski misaal se samjha ja-sakta hai kay dunyavi taraqqi ki haqiqat kya hai. Duniya ki tamam taraqqiyan usi waqt tak taraqqiyan nazar aati hain jab tak woh fareb kay roop mein hoon. Jaise hi woh apne asli roop mein aayein woh sirf barbaadi ka dheer ban'jaati hain. Ye taraqqiyn apne aakhri anjaam kay aitebar se kisi kay liye Qabrastan to ban sakti hain magar woh kisi kay liye kamiyabi ka shaandaar mahal nahi ban saktin.

Lazzatein Jannat mein lazzat hain aur duniya mein sirf fareb lazzat. Insaan ki ghalti ye hai kay jo cheez Jannat mein milne wali hai usko woh maujuda duniya mein paana chahta hai. Natija ye hai aadmi yahan bhi mehroom rehta hai aur wahan bhi.



KAL KO JAANIYE

Ziaur Rahman (1936-1981) Sabiq Sadar Bangladesh Dhaka se Chattogram gaye. Wahan woh 30th May 1981 ko Sarkaari Rest house mein aaraam kar rahe thay kay raat kay waqt unpar hamla karke unhein halaak kar diya gaya. Unko halaak karne wala Bagladesh ka ek Fouji Afsar Major General Manzoor tha. Major General Manzoor ne ye gumaan kiya tha kay Sadar Zia ur Rahman ko iqtidar se hatane kay baad woh Bangladesh ki hukumat par Qabza karlenge. Magar unka andazah ghalat nikla. Fouj kay ek dasta kay siwa aam Foujiyon ne unka saath nahi diya. Sirf 2 din baad 2nd June 1981 ko mukhalif foujiyon ne unhein goli maar kar Halak kar diya.

General Manzoor ka jo anjaam hua wahi is duniya mein har aadmi ka anjaam ho raha hai. Kisi ka bazahir fouj ki goli kay zariye hota hai aur koi Farishton kay zariye Maut kay anjaam tak pahoncha diya jaata hai. Magar koi isse sabaq nahi leta. Koi General Manzoor ye nahi sochta kay apne hareef ko qatal karne kay agle hi din woh bhi Qatal kar diya jaayega. Dusre ko Maut kay gadhe mein girane kay baad woh khud bhi lazimi taur par Maut kay gadhe mein dhakel diya jaayega.

Ye duniya imtihan ki jagah hai. Is duniya mein har aadmi ko kisi na kisi daire mein iqtidar diya jaata hai. Kisike ikhtiyar ka दौरा bada hai aur kisika दौरा chota. Magar ajeeb baat hai kay har aadmi apne दौरा mein wahi ban-jaata hai jo dusra apne दौरा mein bana hua hai. Yahan har shakhs General Manzoor hai. Har shakhs dusre ki कात mein laga hua hai. Har shakhs dusre ki नफ़ी par apna asbaat karna chahta hai. Har shakhs apni हائियत का ghalat andazah karke samajhta hai kay agar usne dusre ko uske maqam se hata diya to uska khali maqam use mil jaayega. Woh bhool jaata hai kay jo cheez uska intezar kar rahi hai woh kisika Khali maqam nahi balke khud uski apni Qabr hai.

Har shakhs jo aaj apne ko kamiyaab samajhta hai woh kal apne ko na'kaam dekhne par majboor hota hai. Ye waqiya har rooz ho raha hai. Magar koi bhi shakhs aaj kay baad aane wale kal ko nahi dekhta. Har shakhs apne Aaj ko jaanne ka maa'hir hai, kisiko apne Kal ki khabar nahi.

“Apne aajko jaanne walo ! Apne kalko jaano”. Kyunke bil'aakhir tum jis se do'chaar hone wale ho woh tumhara Kal hai na kay tumhara Aaj.



BE Khabar Insaan

Ivory Coast West Africa ka ek saahili Mulk hai. Yahan Bijli ifrat (plenty) kay saath paayi jaati hai. Gharon aur dukaanon ki jag'magaahat ki wajah se usko Africa ka Show-case kaha jaata tha. (Times of India 4th January 1984).

December 1983 mein achanak woh aisa mulk ban gaya jahan log aali-shaan Hotels mein mombatti (candle) ki Roshni mein khana khayein aur gharon aur daftaron (offices) ko bhi mombatti se roushan karein. Ivory Coast mein 92% PAN-'BIJLI ka riwaj tha. Magar baarish ruk jaane ki bina par Dam sookh gaye aur aksar Turbine ka chalna bandh ho gaya. Chunanche Bijli ki katouti ka ye aalam hua kay baaz auqaat musalsal 18 hrs tak Bijli (electricity) ghayab rahi. Iska natija ye hua kay san'aati paidawaar ghat kar 35% rah gayi. Computer, Electric Type Writer, Refrigerator, aur aksar Bijli se chalne waali cheezein bandh rahne lagin.

Bahot se bade bade taajiron ne is andeshe se daftar jaana chod diya kay kahin woh lift mein atak kar na rah jaayein. Ek taajir ne apna haal batate hue New York Times kay numainde se kaha kay

saal-ha -saal se mera ye haal tha kay main apne airconditioned makan se air-conditioned car mein aur phir airconditioned daftar mein jaata tha. Main ne kabhi ye jaana hi nahi kay haqeeqatan Ivory Coast kitna zyada garam hai :

For years, I had gone from my air-conditioned villa to my air-conditioned car to my air-conditioned office. I never realised just how hot it really is here.

Africa jaise garam Mulk mein Air-condition mahoul mein rahne wala tajir (business man) goya ek masnooi duniya mein rah raha tha. Jab Bijli ne uska saath chod diya us waqt usko maloom hua kay asal soorat e haal uske bar'aks thi jisko woh apne zehan mein ba'taur khud farz kiye hue tha.

Yehi haal zyada bade paimane par tamam insanon ka hai. Insan maujudah duniya mein apne aapko azad paata hai woh samajhta hai kay jo kuch uske paas hai woh uski milkiyat hai. Jab insan ki Maut aayegi us waqt achanak usko maloom hoga kay ye mehaz fareb tha ----- usne imtihaan ki aazadi ko istahqaaq ki aazadi samajh liya tha. Usne Khuda kay asasa ko apna asasa farz karliya tha. Woh apne aamaal kay liye Khuda kay yahan jawab dah tha magar woh us ghalat fahmi mein muftala ho gaya kay woh khwah kuch bhi kare koi usse pooch'gach karne wala nahi.



AAKHRI MANZIL

Mount Everest Duniya ki sabse oonchi choti hai. Himalaya ki ye mashoor choti (mountain) satah samandar se 29028 feet (8848 mtr) buland hai. Kaha jaata hai kay pehla qabil e zikr shakhs jisne is buland choti par apna qadam rakhne ki sanjeeda koshish ki woh ek angreez Maurice Wilson tha. Usne 1934 mein uske upar cha'dhayi ki. Magar jis cheez ko usne apni zindagi ka climax samjha tha woh uske liye anti-climax ban gaya.

Maurice Wilson pehli jung e azeem mein ek sipahi tha. Isko duniya ki Aakhri bulandi par pahonchne ka itna zyada shouq tha kay usne apne khandaan ki kamiyaab tijarat ko uske upar Qurbaan kardiya. Usne apna tamam sarmaya kharch kar kay zaati taur par ek second hand hawai jahaz khareeda. Woh inglistan se Hindustan tak 6,000 mile ka safar tai kar kay Purnia mein uthra. Usko apna hawai jahaz aage le jaane ki ijazat nahi mili. Chunan'che usne apna jahaz farokht kar diya. Uske baad usne Darjeeling aur Tibet kay raaste se Airport ki taraf safar shuru kar diya. Aakhir mein uske paas ek chota kheema, kuch chawal , Ek camera aur chand dusri cheezein baaqi rah gayin. Taaham woh upar chadta raha. Woh kamiyabi kay saath 19500 feet ki bulandi tak chad gaya. 21st April 1934 ko uski 36th vin birthday thi. Uska mansooba tha kay woh apni zindagi kay us taariqi dinko Everest ki choti par khada ho. Usne apni dairy mein chand din pehle ye alfaz likhe :

Only 13000 feet more to go.I have the distinct feeling that I'll reach the summit on April 21.

Sirf tera hazaar feet jaana aur baaqi hai. Mujhe ye wazih ehsaas ho raha hai kay main 21 April (1934) ko chooti par pohonch jaoonga.

Un pur'Fakhr sataron ko likhne kay baad Himalaya ka sakht toofan aur Mousam ki shiddat uski raah mein rukawat ban gaye.

Woh majboor ho gaya kay peeche loute. Chunan'che woh utar kar apne nichle thikana par aagaya. Magar uske baad usko dobarah upar Chadna Naseeb na hua. Uske baad uske saath kya pesh aaya, uska haal kisiko maloom nahi. Ek saal baad Tenzing Norgay upar chad raha tha kay usko ek maqam par Maurice Wilson ki laash mili aur usike saath uski Dairy bhi. Jiska aakhri andraaj woh jumla tha jisko hamne upar naqal kiya hai.

Maurice Wilson Himalaya ki buland tareen chooti par khud kay camera kay zariye apni tasveer kheenchna chahta tha usko ummeed thi camera ki aankh usko fatah ki chooti par dekhegi. Jab ye tareekh aayi to wahan na koi Wilson tha jo apni fatah o kamiyabi ko dekh kar khush ho, aur na koi camera tha jo uski fatah o kamiyabi kay waqiye ko record kare.

Ye kahani badli hui soorat mein har aadmi ki kahani hai. Har aadmi ye samajhta hai kay woh kamiyabi ki chooti par pohonchne ki taraf aage badh raha hai. Haalanke haqiqat uske bar'aks hai. Yahan har aadmi sirf ek aisi manzil ki jaanib chala ja raha hai jahan Maut kay siwa koi dusri cheez nahi jo uska isteqbaal karne kay liye maujood ho.

Maujuda duniya mein kuch log woh hain jo dunyavi kamiyabiyon ki sirf tamanna karte rahte hain. Aur bil aakhir is tarah marjate hain kay unhone apni Khwabon ki duniya ki taraf safar bhi shuru nahi kiya tha.

Dusre log woh hain jo apni zindagi mein, kam ya zyada, un Khwahishon ko pa latay hain. Magar paane wale bhi un cheezon se itna hi door rahte hain jitna kay na paane wale. Kyunke unko paalayne kay baad aadmi par khulta hai kay usko woh taaqat aur mawaqe hasil nahi jo un cheezon se lutf andoz hone kay liye zaroori hain. Is duniya mein paane wala bhi itna hi mehroom hain jitna kay na paane wala. Magar bahot kam log hain jo is haqiqat ko jaante hoon.

Insan kitna zyada mehroom hai. Magar woh apne aap ko kitna zyada paane wala samajhta hai. Zindagi kis qadar ghair yaqeeni hai magar aadmi usko kis qadar yaqeeni samajh leta hai. Aadmi sirf na maloom kal kay raste par jaa raha hai magar woh gumaan kar leta hai kay woh maloom aaj mein apni kamiyaab duniya taameer kar raha hai.

Kitne be'khabar hain woh log jo apne ko jaanne wala samajhte hain. Kaise na'kaam hain woh log jinka naam kamiyaab insanon ki fehrist mein sabse aage likha hua hai.



MAUT KAY DUSRI TARAF

Sikandar e Azam ne badi badi fatuhat ki. Magar jab aakhir waqt aaya to usne kaha : Main duniya ko fatah karna chahta tha. Magar Maut ne mujhko fatah karliya. Afsos kay mujhko zindagi ka woh sukoon bhi hasil naho saka jo ek mamooli aadmi ko hasil hota hai. Napoleon Bonaparte kay aakhri ehsasat ye thay :Mayusi mere nazdeek jurm thi magar aaj mujhse zyada mayoos insan duniya mein koi nahin. Main 2 cheezon ka bhooka tha. Ek Hukumat, Dusri Mohabbat. Hukumat mujhe mili magar woh mera saath na de saki. Mohabbat ko maine bahot talash kiya magar maine usay kabhi nahi paaya. Insan ki zindagi agar yehi hai jo mujhko mili to yaqeenan insani zindagi ek be'maani cheez hai. Kyunke uska anjaam mayoosi aur barbaadi kay siwa kuch nahin. Haroon al Rasheed ek bahot badi Saltanat ka Hukumran tha. Magar aakhir umar mein usne kaha : Maine saari umar Gam Ghalat (gham bhulana) karne ki koshish ki, phir bhi main gham ghalat na karsaka. Maine be'hadd gham aur fikr ki zindagi guzari hai. Zindagi ka koi din aisa nahin jo maine be'fikri kay saath guzara ho. Ab main Maut kay

kinare hoon. Jald hi qabr mere jism ko nigal legi. Yehi har insan ka aakhri anjaam hai. Magar har insan apne anjaam se ghafil rehta hai. Khalifa Mansoor Abbasi ki Maut ka waqt aaya to usne kaha : Agar main kuch din aur zinda rehta to is hukumat ko aag laga deta jisne mujhe baar baar sachayi se hata diya. Haqiqat ye hai kay ek neki us saari hukumat se behtar hai. Magar ye baat mujhko us waqt maloom hui jab Maut ne mujhe apne chungal mein le liya.

Duniya kay aksar kamiyaab tareen insanon ne is ehshaas kay saath jaan di hai kay woh duniya kay na'kaam tareen insan thay. Haqiqat ye hai kay Maut kay qareeb pahonch kar aadmi par jo kuch guzarta hai agar wahi uspar Maut se pehle guzar jaye to uski zindagi bilkul badal jaaye. Har aadmi jab Maut kay kinare khada hota hai to uski woh tamaam raunaqein raaakh kay dheer se bhi zyada be'haqiqat maloom hoti hain jin mein woh is qadar gum tha kay kisi aur cheez kay baare mein sochne ki usay fursat hi na mili. Uske peeche ek aisi duniya hoti hai jisko woh khochuka aur aage ek aisi duniya hoti hai jiske liye usne kuch nahi kiya.

Maut jab sar par aajaye us waqt Maut ko yaad karne ka koi faida nahin. Maut ko yaad karne ka waqt ussay pehle hai. Jab aadmi is qabil hota hai kay woh dusron par zulm kare aur apni zalimana karwaiyon ko ain Insaf kahe us waqt woh kuch sochne kay liye taiyar nahin hota. Us waqt woh apni ana (ego)ki taskeen kay liye woh sab kuch kar dalta hai jo usko nahi karna chahiye. Magar jab uski taaqat khatm ho jati hai, jab uske alfaz jawab de ne lagte hain, jab usko mahsoos hota hai kay woh Maut kay be'raham Farishta kay qabze mein hai us waqt usko apni ghalatayan yaad aati hain. Halanke yaad aaneka waqt woh tha jab kay woh ghalatayan kar raha tha. Aur kisi nasihat ki parwah karne kay liye taiyar na tha.



PAANCH SECOND KA FASILA

3 JUNE 1979 ko Raqimul Huruf Meerut mein tha. Shaam ka waqt tha. Main aur Maulana Shakeel Ahmed Qasmi sadar bazar ki sadak par ek saath ja rahe thay.

Uske baad achanak ek waqiya hua. Hamare samne ek makan kay aage ka hisa dhamake kay saath gir pada. Yient aur pathar sadak par dheer hogaye. Us waqt hum dono jaye hadise se bamushkil 5 second ki masafat par thay. Agar hum 5 second aage hote ya makan 5 second baad girta to yaqeenan hum dono uski zad mein aajate. Hamara safar shayad darmiyan hi mein Khatm hojata jiski manzil hum ne bahot aage samajh rakhi thi.

Maine socha. Aadmi aur uski Maut kay darmiyan sirf 5 second ka fasila hai. Kisi bhi aadmi kay liye har aan ye andesha hai kay uska 5 second ka safar pura hojaye aur achanak woh apne aapko dusri duniya mein paaye.

Aadmi agar achi tarah is baat ko jaanle kay uske aur Maut kay darmiyan sirf 5 second ka fasila hai to uski duniya bilkul badal jaaye. Woh ek aur hi qisam ka insan ban jaaye. Woh duniya mein rahte hue Aakhirat mein jeene lage.

Zindagi ka raaz ye hai ke aadmi is baat ko jaan le ke woh har waqt Maut kay kinare khada hua hai. Aisi Maut kiske Ma'nbaad aadmi, Hadees kay alfaz mein, ya to Jannat kay baghon mein se ek baagh mein Dakhil ho jaata hai, ya Dozakh kay gadhon mein se ek gadhon mein ja girta hai. Aadmi ka har Qadam usko 2 intehayi anjaam mein se kisi ek anjaam kay qareeb pahoncha raha hai. Magar insan itna be'his bana hua hai kay usko uski Qabr nahin.

Log jhuti Khuda parasti par bharosa kiye hue hain. Halanke Aakhirat mein sirf haqeeqi Khuda parasti kisi shakhs kay kaam aayegi. Haqeeqi Khuda parasti ye hai ke aadmi is tarah Allah se

darne lage ke woh uske zehan par cha'jaye, woh uske subah o shaam ka nigraan ban jaye. Woh jo kuch kare ye samajh kar kare ke woh Khuda kay samne aisa kar raha hai. Usko duniya se zyada Aakhirat ki fi kar satane lage.



KAISI AJEEB MEHROOMI

Aap kisi shakhs ko ek Dollar dein aur use kahein ke aage isi Qism kay 1 crore sikke pade hue hain. Agar tum tayzi se jaaao to us poore zaqeeere ko hasil karsakte ho. Aisa aadmi dollar dekh kar kya karega. Woh ek ko bhool kar 1 crore ki taraf daud padega.

Aisa hi kuch mamila duniya aur Aakhirat ka hai. Maujuda duniya Aakhirat ka ta'aruf hai. Yahan aadmi un neematon aur lazzaton ki ibtidayi pehchan hasil karta hai jisko Khuda ne kamil taur par Aakhirat mein muhaiyya kar Rakha hai. Ye is liye hai taake aadmi juzz se kal ko samjhe. Woh khatra ko dekh kar samandar ka andazah kare.

Agar aadmi ko duniya ki sahi Marifat hasil ho to uske liye duniya mazkurah 1 dollar ki manind ho jayegi. Woh choti lazzat ko chod kar badi lazzat ki taraf bhagega. Woh duniya ko bhool kar Aakhirat ki taraf daud padega. Uske bar'aks jo shakhs duniya ki sahih nou'iat ko na samjhe woh maujuda duniya hi ko sab'kuch samajh baithega. Woh Aakhirat ko bhool kar isi duniya ki cheezon mein ham'tan mashghool ho jayega.

Suraj isiliye hai ke woh Aakhirat ki raushniyon se bhari zindagi se insan ko mata'aruf kare. Magar insan suraj ko dekh kar ye karta hai ke woh khud suraj hi ko apna Ma'bood bana leta hai. Phoolon aur darakhton ka husn isiliye hai ke woh aadmi ko Aakhirat kay husn ki yaad dilaye. Magar insan phoolon aur darakhton ko aakhri cheez

samajh kar unhi kay darmiyan apni mustaqil Jannat banane lagta hai. Duniya ki lazzatein isliye hain ke insan ko ham'tan Aakhirat ka Mushtaq (arzumand) bana dein magar insan inhein lazzaton mein aisa khota hai ke usko Aakhirat ki yaad bhi nahin aati.

Jo shakhs maujuda duniya ki dilfarebiyon mein gum ho jaaye usne apni Aakhirat ko khodiya. Aisa shakhs Aakhirat mein pahonchega to wahan ki abadi ni'maton ko dekh kar uska haal ye hoga goya uska seena hasrat ka Qabrastan ban chuka hai. Woh kahega ke main bhi kaisa nadaan tha. Maine jhute aish ki khatir haqeeqi aish ko khodiya. Maine jhuti lazzat kay peeche haqeeqi lazzat gawadi. Maine jhuti aazadi se fareb khakar apne aapko haqeeqi aazadi se mehroom kar liya.



AAKHIRAT TAK JAANA HAI

Maulana Ashraf Ali Thanwi ek baar Train se safar kar rahe thay. Unko Azamgarh jana tha. Ek Railway Guard jo unka mu'taqad tha station par unse milne kay liye aaya. Itne mein ek de'hati aadmi bhi aagaya. Usne ganne (sugar cane) ka ek gadda tohfa kay taur par Maulana ko pesh kiya. Maulana ne qabool kar liya aur apne sathi se kaha ke in ganno ka wazan karake unko book karwalo. Guard ne kaha :book karwane ki kya zarurat hai. Is train se jo guard ja raha hai main use keh deta hoon. Woh khayal rakhega. Maulana ne kaha ke tumhara guard to isi train tak saath rahega aur mujhe aage jaana hai. Guard ne samjha ke Maulana ko aage kisi station par ye train badalkar dusri train pakadna hai. Usne kaha : koi harjh nahi. Main guard ko bata deta hoon woh aage wale guard se bhi keh dega aur aapko koi zehmat na hogi. Maulana ne kaha : mujhe ussay bhi aage jana hai. Guard ne hairat se poocha : Aakhir aap

kahan tak jaayenge. Abhi to aapne farmaya tha ke aap Azamgarh jarahe hain. Maulana ne kisi qadar khamoshi kay baad kaha : Mujhe Aakhirat tak jaana hai, wahan tak kaunsa guard mere saath jayega.”

Ye mamila mahaz rail kay safar ka nahin balke tamam muamilat ka hai. Aadmi ka har mamila Aakhirat ka mamila hai. Duniya mein koi “Guard” waqti taur par aapka saath de sakta hai. Magar Aakhirat ki manzil par pahonch kar koi guard saath dene wala nahin. Jiska zehan ye ho ke mujhe Aakhirat tak jaana hai woh har us cheez ko be’qeeamat samjhega jo Aakhirat mein be’qeeamat ho jane wali ho, khwah aaj woh kitni hi qeemati nazar aaye. Isi tarah woh har us cheez ko wazan dene par majboor hota hai jo Aakhirat mein ba’wazan sabit hone wali ho, khwah aaj ki duniya mein bazahir woh kitni hi be’wazan dikhayi de.

Aadmi haq ka inkar karne kay liye aaj khubsurat alfaz pa’leta hai. Magar Aakhirat mein usko maloom hoga ke woh uska saath chod kar peeche rah gaye. Aadmi taqat kay bal par be’insafi karta hai aur khush hota hai ke mazloom uska kuch bigad nahin sakta. Magar Aakhirat mein woh dekhega ke uski taqat pecheki duniya mein rah gayi hai, Aakhirat mein woh uska saath dene kay liye maujood nahin hai. Aadmi kay saaz o saaman usko dhoka dete hain aur woh apne ghamand ka minar khada karta hai. Magar Aakhirat mein woh payega ke uske woh saaz o saaman usay bahot door ho’chuke hain jinke upar woh ghamand kiya karta tha.

Momin aur ghair’Momin ka farq ek lafz mein ye hai ke ghair momin ye samajh kar zindagi guzarta hai ke usko isi duniya mein rahna hai. Aur Momin is Nafsiyat kay saath jita hai ke usko Aakhirat tak jaana hai. Nafsiyat ka ye farq dono ki zindagiyan mein itna zyada amali farq paida kar deta hai ke ek Jahannam ka mustahaq ho jata hai aur dusra Jannat ka.



ZINDAGI KA STAGE

Hyderabad ka waqiya hai. 21 September 1981 ko Mr. B.K. Rama Reddy (90 yrs) aur unki 80 yrs biwi Phoola Bai raat kay waqt apne ghar waqe Banjara Hills mein sorahe thay. Unke alawa unke ghar mein us waqt sirf unka mulazim Ramaiah (50 yrs) tha. Ramaiah ne ain neend ki halaat mein kulhadi se budhe miyan biwi par hamla kiya aur nihayat be'dardi kay saath dono ko maar dala. Uske baad Ramaiah ne baks se taqreeban 1 lakh rupye kay heere aur zevaraata nikale aur raat ki taareeki mein ghar se bahar nikal gaya.

Rasta chalte hue woh ek aise muqam par pahoncha jahan police kay 2 aadmi raat ki duty mein pehra de rahe thay. Unko shuba hua, chunanche unhone Ramaiah ko pakad liya. Pooch gajh aur darane dhamkane kay baad usne apna jurm iqrar kar liya aur churaya hua maal police kay hawale kardiya. Dono police kay aadmiyon ne Ramaiah ko aur ussay bar'aamid shuda maal ko le jakar thana mein jama kardiya. Unka naam Sheikh Mahboob aur S.M.Rasheed bataya gaya.

Mohkama Police kay afsaran kay ilm mein ye waqiya aaya to woh Sheikh Mahboob aur S.M. Rasheed ki kargardagi aur diyanat daari se bahot khush hue uske baad dono ko naghad inaamat diye gaye aur usike saath dono ko taraqqi bhi dedi gayi. Sheikh Mahboob ko Station Officer kay ohde par muta'in kardiya gaya aur S.M.Rasheed ko Head Constable bana diya gaya.

Ye ek misaal hai jisse maloom hota hai ke kis tarah ek waqiya bayak waqt 2 aadmiyon kay liye 2 mani ka hamil hota hai. Ek waqiya pesh aata hai magar isi ek waqiye se ek shakhs ko credit diya jaata hai aur dusre shakhs ko dis-credit kiya jata hai. Ek shakhs ko qatil sabit karke mujrim kay khane mein daldiya jata hai aur dusre shakhs ko imandar aur farz shanas Zahir karke inam ka mustahiq bana diya jaata hai.

Duniya mein jitne waqiyaat pesh aate hain sab ki nou'iat yehi hai. Yahan kisike paas koi ikhtiyar nahi. Yahan koi shakhs kisiko na faida pahoncha sakta aur na nuqsan. Na koi kisiko zindagi de sakta aur na Maut. Taham ye saare waqiyaat yahan ek ya dusre kay haath se pesh aate hain. Duniya ek qism ka Khudai Stage hai. Yahan muqtalif haalat paida karke Khuda har ek ko ye mauqa deta hai ke uske andar jo kuch hai usko woh alal'yelan Zahir karde. Jo shakhs mujrimana zehan liye hue hai woh apne muwafiq halaat pakar jurm kare aur Khuda kay Qanoon kay mutabiq saza ka mustahiq ho. Jo shakhs apne andar haq'parasti ka zehan liye hue hai woh apne muwafiq halaat mein haq aur Insaf ka mamila kare taake woh Khuda kay yahan inam aur qadar afzai kay layaq tehre.



SUNNE WALA SUN RAHA HAI

America kay khufiya mohkama (National Security Agency) kay ek sabiq Afsar ne ek kitab shaya ki hai jiska naam hai (The Puzzle Palace). Is kitab mein uske musannif ne bade dilchasp inkshafat kiye hain. Unmein se ek ko hum yahan naqal karte hain. Andazah kiya gaya hai ke America se bheje jaane wale Telephone, Telex, aur Taar kay paighamaat ki tadaad har roz 1 Million se zyada hoti hai. Jadeed nizam kay mutabiq ye paighamaat pehle Virginia kay zameeni station (Earth Station) par mausool hote hain. Wahan se woh masnooi sayara ki taraf bheje jaate hain jo 2300 mile upar zameen kay charon taraf ghoom rahe hain. Ye sara amal fil faur ek second se bhi kam waqfa mein anjam pata hai.

Iska matlab ye hai ke har mashini paigham jo America se bahar jata hai ya America kay andar aata hai woh asal muqatib tak pohonchne se pehle Ameriki hukumat tak pohonchta hai. Chunanacha

America ka khufiya mohkama jin logon kay paighamaat ko jaanna chahta hai, unka number woh zameeni station kay daftar mein de deta hai. Yahan mazkoorah afrac ki guftaguyein aur paighamaat khudkar aalath kay zarye record hote rahte hain. Goya aap agar Washington se Delhi kay liye Telephone karein to Aapke muhse jo alfaz nikleinge, qabl is kay ke aapka muqatib unko sunein, Amerika ki hukumat unko sunchuki hogi.

Times of India (19th September 1982) kay Ameriki naam nigar ne is ki report dete hue iska unwan qayam kiya hai. Hoshiyar! mumkin hai kay America aapki baat sun raha ho.

“Careful Uncle Sam may be listening”.

Is Qism kay waqiyaat Khuda ke nishani hain. Woh isliye horaha hai taake aadmi apni zaban ko ehtiyat kay saath istamal kare. Aadmi dusre aadmi se ek ghalat baat kehta hai woh samajhta hai ke main sirf ek aadmi se keh raha hoon magar aadmi ko janna chahiye ke iski baat uske muqatib se pehle Khuda tak pahonch rahi hai. Mazkoorah waqiya zabane haal se keh raha hai -----Ai Insan, hoshiyar rah, kyunke teri har baat ko Khuda sun raha hai.



FAISLE KA DIN

Indian Express (Bangalore) ki isha'at moaraqa 9th September 1983 ki ek khabr ka unwan hai ***"Chamakdaar cheez sona nahin"*** Glitter is not Gold.

Khabar mein bataya gaya hai ke Mis Sybil D'Silva jo Bangalore mein Artery Road par rahti hain, woh apne ghar par thi ke taqreeban 45 yrs ki ek aurat unke paas aayi. Uski godh mein 6 mahine ka ek bacha tha. Aurat ne Mis D'silva se kaha ke uska shohar bahot zyada bimar hai aur uske ilaj kay liye fouri taur par 5,000/ रुपये ki zarurat hai. Aurat ne soneka ek haar apni jaib se nikala aur kaha ke main aapse bheek nahi maang rahi hoon. Main sirf us sone (gold) kay haar ko bechna chahti hoon. Agarche ye haar mujhe bahot Azeez hai magar shohar ki sehat usse zyada Azeez hai. Is haar ki qeemat bazaar mein 10,000/ rupiyoon se kam nahin hai. Main apni zarurat ki bina par aapko sirf 5,000/ de doongi.

Mis D'silva ne haar lenese inkaar kiya lekin aurat apni majboori bayaan karti rahi. Yahan tak ke usne Mis D'silva ko mutasir karliya. Unhone rupiye dekar haar qareed liya.

Agle din Mis D'silva Bangalore ki Commercial Street par gayin aur wahan ek sunar ko unhone woh haar dikhaya. Sunar ne woh haar le kar apni kasauti par jaancha. Kasauti par janchne kay baad haar ki haqiqat khulgayi. Mis D'silva ne Bangalore Police ko ye kahani sunate hue kaha ke sunar ne mujhe bataya ke ye to pital hai.

He told me it was Brass.

Yehi Aakhirat ka mamila bhi hai. Maujudah duniya mein har aadmi apne kiye par magan hai. Har aadmi apne kaam ko Sona samjhta hai. Magar koi sona usi waqt sona hai jab ke woh sunarki kasauti par bhi sona sabit ho. Aakhirat mein Khuda har aadmi kay amal ko apni kasauti par janchega. Jiska amal wahan ki jaanch

mein sona sabit ho usike amal ki Qeemat hai, aur jiske amal kay baare mein ye kehdiya jaaye ke ye to Pital tha, uska sona uske liye sirf ruswai aur barbadi ki alamat hoga. Jis cheez ko aadmi aaj itna qeemati samjhe hue hai ke woh usko kisi tarah chodne kay liye taiyar nahin, us din woh use itna be'zar hoga ke woh chahega ke koi aisi soorat ho ke uske aur uske amal ke darmiyan judayi hojaaye magar us din judayi na hosakegi. Jis cheez ko woh Fakhr ki cheez samjhe hue tha, us din woh uske liye sirf zillat aur ruswayi ki cheez ban jayegi.



AAH YE INSAN

Taqreeban 1 dozen ande (eggs) samne rakhe hue thay. Bazahir sab ande thay. Sab upar se dekhne mein ache lagte thay. Magar jab toda gaya to ek kay baad ek sab qarab nikalte chale gaye. Aakhir mein ye maloom hua ke unmein koi ek bhi acha na tha. Saare ande andar se qarab ande thay. Agarche bazahir upar se ache nazar aate thay.

Aisa hi kuch haal aajkal insanon ka ho raha hai. Bazahir dekhne mein har aadmi Aadmi hai. Woh umda kapde pehne hue hai. Woh khubsurat baatein karta hai. Uparse har aadmi acha aadmi maloom hota hai. Har aadmi kay paas apne karnamon ki na Khatm hone wali dastanein hain. Magar jab tajruba kijiye to maloom hota hai ke woh andar se kuch aur tha. Upar ke khoobsurat khoul kay andar ek intehai bad niyyat aur bilkul muqtalif qism ka insan chupa hua tha.

Jab kisise len'den hota hai, jab koi waqie mamila padta hai, jab shikayat aur talqi ka koi mauqa samne aata hai, jab kisi ke mafad aur maslihat par zarb padhti hai to us waqt maloom hota hai kay andar ka asli insan woh na tha jo upar se dikhayi de raha tha. Khoobsurat kapde kay andar jo cheez chupi hui hai woh gandagi

kay siwa aur kuch nahi. Khud gharzi, sathiyat, Zahir dari, fakhr, hasad, ghuroor, mauqa parasti, ta'sub, istihsal, yehi woh cheezein hain jo log apne khoobsurat jismon kay andar chupaye hue hain. Har aadmi bazahir acha anda hai. Magar todne kay baad har aadmi kharaab anda hai.

Yehi aaj ki insani duniya hai. Gehrai kay saath dekhiye to aajki duniya mein sirf 2 cheezein nazar aati hain. Dukh ki aahein, ya zulm kay Qah'Qahe. Kuch log bay insafiyon ka shikar hokar aahein bhar rahe hain. Kuch log apne haiwani iradon ki takmeel karke fatah kay Qah'Qahe laga rahe hain. Kuch log bay shuoori kay gadhe mein padhe hue hain aur kuch log be'hisi kay gadhe mein.

Magar ye surat baaqi rahne wali nahi. Bahot jald woh waqt aane wala hai jab kay insan apne aapko ek aur duniya mein payega. Ek aisi duniya jahan faisla ka sara ikhtiyar Khuda ko hoga nake insan ko.



SHIKAR KARNE WALE

Colonel Jaipal ne apni shikari yaad dashton par ek kitab shaya ki hai jiska naam hai Azeem shikar :

GREAT HUNT, Lt. Col. Jaipal, Carlton Press, New York 1982.

Jim Corbett ek shikari tha, woh sher ko goli mar kar Halak karne se Khaas dilchaspi rakhta tha, taham apne is qatilana fail kay liye uske paas ek Khubsurat toujih thi. “ Main gaon walon ko mardum khour Sheron se bachane kay liye unka shikar karta hoon “ isi tarah aksar shikariyon kay paas apne wahshiyana khel ki khubsurat taveelat maujood hoti hain. Magar Kernel Jaipal ko is qism ki farzi toujihat talash karne ki zarurat nahin. Unhone safai kay saath us baat ko tasleem karliya hai jisko dusre log safai kay saath tasleem nahin karte.

Kernel Jaipal kay liye Ghadiyal ko marna ek pasandida khel tha. Woh likhte hain ke manzar bada dilchasp hota tha jabke main ghadiyal kay peeche reng kar chalta. Phir kabhi ghadiyal chap se paani mein kood padta. Aur usko goli lagti to woh ajeeb tareeqe se apni dum patakta aur muh khol deta, ye sab cheezein mujhko badi ajeeb qism ki pur'josh musarrat deti theen.

All this gave me quite a lot of thrills.

Insan kay mizaj mein ye baat Dakhil hai ke woh dusre ki ghaat mein lage. Woh dusre ko satane kay mansube banaye aur jab dusre ko satane mein kamiyaab hojaye to apni kamiyabi par Khushi kay qah'qah lagaye. Yehi mizaj insan kay imtihan ka asal parcha hai. Jo apne is mizaj se maghloob ho kar apne bhai ka shikar karne lage woh jahannami hai aur jo shakhs apne is mizaj par qaboo paale aur duniya mein is tarah rahe ke dusre insanon kay liye rahmat bana hua ho wahi woh shakhs hai jiske liye Aakhirat mein Jannat kay darwaze khole jayenge.



YE SONE WALE

Hadees mein aaya hai ke Rasoolullah ﷺ ne farmaya : Maine nahi dekha Jahannam jaisi cheez se bhagne wala sogaya ho aur Maine nahi dekha ke Jannat jaisi cheez ko chahne wala sogaya ho .

(MA RA'AITU MISALANNARI NAMA HARIBUHA WA MA RA'AITU MISALAL JANNATI NAMA TALIBUHA).

(Jami` at-Tirmidhi 2601)

Jahannam ka azaab kitna houlnak hai. Magar aadmi usse ghafil hai. Jannat ki ne'matein kitni lazeez hain magar aadmi ko uska koi shouq nahi. Yaqeenan ye zameen par hone wale tamam waqiyaat mein sabse zyada ajeeb hai.

Log so rahe hain taake us waqt jaagein jab kay jahannami aag kay shoule unke liye sone ko na mumkin bana dein. Log ghafil hain taake us waqt hoshiyar hoon jabke mehroomi aur ruswai unke upar is tarah tut pade kay unke liye use bhagne ka koi rasta naho.

Aaj har aadmi be'hosh nazar aata hai. Har aadmi apne aap mein is tarah gum hai jaise uske upar koi aur taqat nahi. Halanke Maut har rooz batarahi hai ke aadmi ek aisi haqeeqat se do'chaar hai jiske muqabile mein kisika kuch bas nahi chalta. Insan kitna zyada majboor hai magar woh apne aapko kitna zyada ba'ikhtiyar samajhta hai.

Aadmi wadaa karta hai magar uske baad usko nazar andaz kar deta hai. Uske upar kisika ek haq aata hai magar woh usko ada nahi karta. Aadmi kay samne ek sachai aati hai magar woh uska aiteraf nahi karta. Woh dusre kay upar ek tarfa ilzam lagata hai aur apni ghalti maanne kay liye taiyar nahin hota. Woh choton ko nazar andaz karke badon ka istaqbal karta hai. Woh apni Zindagi ko usool kay ta'be karne kay bajaye khwahishat kay ta'be karta hai. Woh zor aawar se dabta hai aur be'zor ko satata hai. Woh Khuda ko markaz e tawajah banane ke bajaye khud apni zaat ko apna markaz e tawajah banata hai. Woh Jannat kay ishtiyaqh aur Jahannam kay andeshon mein jeene kay bajaye duniya kay ishtiyaq aur duniya kay andeshon mein jeeta hai.

Aadmi ye sab kuch karta hai aur bhool jata hai ke apni is ravish se apne aapko Jahannam kay qareeb le jaraha hai aur apne aapko Jannat kay liye na'ahal sabit kar raha hai.

Aah ! woh insan jisko isi cheez ka shouq nahi jiska use sabse zyada shouq hona chahiye. Aah ! Woh insan jo isi cheez se sabas zyada be'khauf hai jise usko sabse zyada khauf karna chahiye.



US DIN KYA HOGA

Khuda har cheez ka Malik hai. Duniya mein kisiko jo kuch milta hai Khuda kay diye se milta hai. Khuda kay siwa kisike paas koi cheez hi nahin jo woh kisiko de sake. Aisi halaat mein agar kuch log aisa karein key ek shakhs ko jayaz taur par mili hui cheezko use cheenne lagein to goya woh Khuda kay diye ko cheen rahe hain, woh Khuda kay mansuba ko baatil karna chahte hain.

Duniya mein ek shakhs ko makan mile magar kuch log usko be'ghar karne ki sazishein karein. Uski ma'aash ka jayez intezam ho magar log uski ma'aashiyat ko tabah karne par utar aayein. Usko izzat ki Zindagi hasil ho magar log usko be'izzat karne ki karwaiyan karein. Woh sukoon o aafiyat kay saath apne mahaul mein reh raha ho magar log usko jhoote muqaddmaat mein uljha kar uske sukoon ko gharat karne lagein. Aisa har waqiya Khuda kay intezam mein mudakhilat hai. Ye be'ikhtiyar makhluq ka aise Khaliq se ladna hai jo tanha aur mukammil taur par har qism ka ikhtiyar rakhta hai.

Aise waqiyaat ka matlab ye hai kay -----Khuda ne chaha magar bandon ne na chaha. Khuda ne Apne faisle kay tehat taqseem rizq ka ek intezam kiya magar bande is taqseem ko manne par razi na hue. Khuda kay muqabile mein bandon ki ye sarkashi maujuda duniya mein bazahir kamiyaab nazar aati hai. Magar ye kamiyabi sirf isliye hai ke maujuda duniya mein logon ko imtihan ki aazadi hasil hai, jaise hi imtihan ki muddat Khatm hogi, aadmi apne aapko itna be'zor payega ke iske paas alfaz bhi na hoonge ke woh kisike khilaf bole, iske paas dil bhi na hoga ke kisiko malya'mat karne ka mansuba banaye.

Maujuda duniya mein insan ko aazadi hasil hai. Yahan kisike liye ye mumkin hai ke woh Khuda kay chahe ko batil kare, woh Khuda kay taqseem e rizq ko khandit karne ki koshish kare. Magar

aise logon ka haal us waqt kya hoga jab imtihan ki maujuda aazadi Khatm hochuki hogi. Jab wahi hoga jo Khuda chahe aur woh na hosakega jo Khuda na chahe, us roz Khuda kahega -----Main deta hoon jisko chahoon, ab jisko karna hai Mere chahe ko batil kare.



KAL KO YAAD RAKHIYE

Lord Curzon 1898 mein Hindustan kay Viceroy hokar Englistan (England) se yahan aaye. Unke 2 ladkiyan thien. Teesri paidaish kay waqt Lord Curzon aur Lady Curzon ki bahot kwahish thi kay unke yahan ladka paida ho. Dono badi ummidon kay saath aane wale waqt ka intezaar kar rahe thay. Magar teesri baar bhi March 1904 mein unke yahan ladki paida hui. Us waqt unka qiyam Naldehra mein tha is manasibat mein unhone apni ladki ka naam Alexandra Naldera Curzon Rakha. Lord Curzon ne is zamane mein apni biwi kay naam jo khutoot likhe inmein se ek khat woh hai jo unhone Shimla se London bheja tha. Us khat mein unhone apni biwi ko taskeen dilane ki koshish ki. Inke khat ka ek jumla ye tha : Ladka ya ladki ka kya faida jab ke hum dono is duniya se ja chuke honge.

“After all what does sex matter after we are both of us gone.”

Lord Curzon ka ye jumla mahaz apni mayus Nafsiyat ko chupane ki ek koshish thi. Lekin yehi baat agar aadmi kay andar shaoori taur par paida hojaye to duniya ka aadha mas’ala hal ho jaye. Daulat, Aulad, Iqtidar yehi woh cheezein hain jinko aadmi sabse zyada chahta hai aur unko hasil karne kay liye sab kuch kar dalta hai. Agar aadmi ye sochle ke kisi cheez ko pane ka kya faida jabke chand hi roz baad usko chodkar chala jana hai to logon kay andar Qin’at aajaye, aur duniya ka tamam zulm o fasad Khatm hojaye. Ye ek haqiqat hai ke yahan paane aur na paane mein bahot zyada

farq nahin. Jo paana agle roz khona banne wala ho us paane ki kya qeemat hai ? Aadmi apni saari koshish Kharch karke jo cheez hasil karta hai woh sirf isliye hoti hai ke agle lamha woh usko khode. Har Zindagi bil aakhir Maut se do-chaar hone wali hai, har woh mahboob cheez jisko aadmi apne gard o pesh jama karta hai usko choodkar woh is duniya se hamesha kay liye chala jaane wala hai.

Aadmi “Aaj” mein jeeta hai, woh “Kal” ko bilkul bhula hua hai. Aadmi dusre ka ghar ujadkar apna ghar banata hai halan ke agle din woh Khabar mein jaane wala hai. Aadmi dusre ke upar jhute muqaddme chala kar usko insani adalat mein le jaata hai halanke farishte khud usko Khuda ki adalat mein le jaane kay liye khade hue hain. Aadmi dusre ko nazar andaz karke apni azmat kay gumbad mein khush hota hai halanke bahot jald uska gumbad is tarah deh jaane wala hai kay uski ek yeint bhi baaqi na rahe.



JAHANNAM KA KHATRA

Khuda ne insan ko uski banawat kay aitebar se Jannati nafsiyat kay saath paida kiya. Uske baad usko maujudah duniya mein daal diya jahan aise halaat hain jo aadmi kay andar jahannami Nafsiyat ko ubharte hain. Ab jo shakhs "Asfala safileen" mein rahte hue apne ko Ahsan e Taqweem ki satah par le jaaye, bil faaz deegar jahannami Nafsiyat ko ubharne wale mahaul mein dobarah apne andar chupi hui Jannati nafsiyat ko be'daar kare to wohi woh shakhs hai jo marne kay baad Allah ke pados mein aur uski Ne'ematon mein jagah payega. Baaqi log dhuvein aur aag ki duniya mein azaab sehne kay liye chod diye jaayenge. (Al-Teen).

Maujudah duniya imtihan ki jagah hai. Isliye usko isi dhang par banaya gaya hai ke yahan baar baar aadmi kay liye aazmaishi

halaat paida hoon. Yahan nafaa aur nuqsan ke muamilat hain jo aadmi kay andar Hirs e Tam'ah aur khud gharzi kay ehsasat ubharte hain. Yahan sat'hi dilchaspiyan hain jo aadmi ko shahwat parasti -nasha baari aur lazzatiyat ki taraf le jaati hain. Yahan ek aadmi aur dusre aadmi ka muqabila pesh aata hai jiski wajahse aadmi kay andar khud parasti aur ana'niyyat ka shaitan jaagta hai. Yahan mafadat ka takrao hai jiski wajah se Gussa – Nafrat – Kaminapan kay jazbaat bhadakte hain. Yehi maujudah duniya ka “Asfala Safi leen “hona hai. Aadmi ka kaam ye hai ke woh apne aapko usse upar uthaye aur apne ko “Ahsan e Taqweem” ki satah par le jaaye jo ba'aitebar paidaish iski haqeeqi satah hai.

Ek phal andar se acha hai ya qarab, iska pata us waqt chalta hai jab ke use toda jaye. Yehi haal insan ka hai. Koi insan Jannati nafsiyat mein ji raha hai ya jahannami Nafsiyat mein, iska pata us waqt chalta hai jab ke uski hasti ko toda jaye. Jab aadmi kay saath kisi qism ki na'muwafiq surate haal pesh aati hai to us waqt uski hasti tut jati hai. Aise mouqe par aadmi jo radde amal Zahir karta hai isse maloom hota hai ke Jannati Taqweem ki satah par tha ya jahannami Taqweem ki satah par. Jab do aadmiyon kay darmiyan rupiya ya jaidad ka jhagda khada hota hai. Jab do saahebe mamilae afrad kay darmiyan koi khat-phat paida ho jati hai. Jab do alag alag qiyal rakhne walon kay darmiyan ray'e ka iqtilaf hojata hai. Jab ek mansab ke do dawedaron kay darmiyan takrao shuru hojata hai to yehi woh mauqe hote hain jab ke ye pata chalta hai kay aadmi haqiqat kay aitbaar se kiya hai. Aise mauqe par jo shakhs nafrat – khudgharzi – be-insafi -ana'niyyat ka muzahirah kare woh apne is amal se sabit karta hai ke woh jahannami Nafsiyat mein ji raha tha, woh iblees aur shaitan ka padosi tha. Iske bar'aks jis shakhs ka radde amal un mawaqe par muhabbat -be-gharzi -insaf pasandi aur tawazah ki surat mein Zahir ho woh sabit kar raha hai ke woh Jannati Nafsiyat mein ji raha hai, iske roz o shab Khuda aur uske Farishton kay pados mein guzarte hain. Jo shakhs duniya

mein shaitan ka padosi hai, Aakhirat mein bhi usko shaitan hi ka pados hasil hoga aur jo shakhs duniya mein Khuda aur Farishton ka padosi hai, woh Aakhirat mein bhi Khuda aur Farishton kay pados mein rahega.



JAB MAUT HAR CHEEZ KO BATIL KAR DEGI

Woh waqt kaisa ajeeb hoga jab logon ko maloom hoga ke amal kay naam par duniya mein woh jo kuch karte rahe woh be'amali ki bad'tareen shakl thi log duniya mein apne aapko upar uthakar fakhr karte rahe halanke unke liye qabile fakhr baat ye thi kay woh apne aapko Allah kay hukum kay aage jhukadein. Woh apni ghalation ki toujeeh o taaweel ko kamiyabi samajhte rahe halanke unki kamiyabi ye thi ke woh apni ghalatiyon ka khule dilse aiteraf karlein. Unko alfaz isliye diye gaye thay ke unko Allah ki taareef mein istemal karein. Magar woh apne alfaz kay zaqeere ko insan ki ta'reef mein kharch karte rahe. Unke andar khauf o mohobbat kay nazuk jazbaat isliye rakhe gaye thay ke woh unko Khuda kay liye waqf kardein. Magar woh dusri cheezon ko apne khauf o mohobbat kay jazbaat ka markaz banate rahe. Unhone maal jamaa karne ko sabse badi cheez samjha halanke unke liye sabse badi cheez ye thi kay woh apne maalko Allah ki raah mein dekar be'maal hojayein. Unka asli kamaal ye tha ke woh kamzoron ka lihaz karein magar woh kamzoron ko nazar andaz karke taqatwaron ka istaqbaal karte rahe. Unke liye zyada behtar ye tha kay ma'ani kay khamosh samandar mein gho'ta lagayein magar woh shoor o ghul kay hangamein khade karne mein mashghool rahe. Unki taraqqi ka raaz ye tha ke woh apni zaat ka ehtesab karne wale banein magar woh dusron ka ehtesab karne mein masroof rahe. Unse ye matloob tha ke duniya ka maal ya duniya ki izzat paayein

to usko be'haqiqat samjhein aur usse be'rukhbaty ka saboot dein magar isiko woh sabse badi cheez samajh baithay.

Aajki duniya mein log dusre kay zulm ka ailaan karne kay bahadur bane hue hain, us waqt logon ka haal kya hoga jab unko maloom hoga ke asal bahaduri ye thi ke woh khud apne zulm ko jaanne kay bahadur banein. Log kisi na kisi ghair e Khuda ka daman thamkar samajh rahe hain ke unhone apne liye mazboot panah hasil Karli, us waqt logon ka kya haal hoga jab unko maloom hoga ke Khuda ke siwa koi na tha jo kisike liye panah bansake. Log alfaz bolkar apneko bari uz zimma samajh rahe hain. Us waqt logon ka kya haal hoga jab unko maloom hoga ke ye sirf haqayeq thay jo kisiko bari uz zimma karsakte thay. Log duniya kay asbab ko ikhatta karke mut'main hain ke jo kuch unko paana tha woh unhone paaliya, us waqt logon ka haal kya hoga jab unki harcheez ko batil kardegi aur unko maloom hoga ke unhone kuch bhi nahin paya tha. Log dusron ki ghalatyon ki fahrist murattab karrahe hain, us waqt logon ka kya haal hoga jab Farishte khud unki ghalatyon ki fahrist unke saamne pesh karenge. Log Zindagi ko asal mas'ala samjhe hue hain. Us waqt logon ka kya haal hoga jab unko maloom hoga ke unka asl mas'ala maut tha na ke duniya ki chand roza Zindagi. Log apne khud sakhta me'yaar kay mutabiq pakar apne ko barhaq samajh rahe hain, us waqt logon ka kya haal hoga jab unko maloom hoga ke haq par sirf woh tha jo Allah kay muqarrar kiye hue me'yaar kay mutabiq tha. Log istaqbal karne walon ki bheed pakar apne ko khush khismat samajh rahe hain, us waqt logon ka kya haal hoga jab unko maloom hoga kay khush kismat sirf woh tha jiske istaqbaal kay liye Allah aur uske Farishte uska intezaar kar rahe thay -----har aadmi ne apni khush khyaliyon ki ek duniya bana rakhi hai aur apne aapko uske andar pakar mut'mainn hai. Magar Qiyamat aise tamam gharondon ko tod'degi. Us waqt sirf woh shakhs Mahfooz hoga jo Khuda kay 'Ghar' mein panah pakde hue tha, jisne apne liye Khuda ka saaya hasil karliya tha.



YE JAHANNAMI QAFIL

“Har aadmi Jannat ki talaash mein hai magar har aadmi apni Jannat ko Dozakh mein talash kar raha hai” Meri zaban se besakhta nikla. “ Log kanton mein phool ko dhoond rahe hain, woh apni Zindagi ko khandar kar rahe hain aur samajhte hain ke bahot jald unke liye ek shaandaar Mahal khada hone wala hai”.

Har aadmi apni Zindagi ko sawarne mein laga hua hai. Koi tijarat aur mulazimat kay maidan mein mehnat kar raha hai. Koi qiyadat kay maidan mein apna naam ooncha karne kay liye sar’garm hai. Kisika dimagh khoobsoorat alfaz ka karkhana bana hua hai taake woh awaam ki bheed ko zyada se zyada apne gird jama karsake. Har aadmi apne zehan mein apne mustaqbil ka ek Suhana khwab liye hue hai aur har aadmi apne khwab ko waqiya banane mein raat din masroof hai. Magar logon se qareeb hokar unko dekhiye to maloom hoga kay apne khwabon ki duniya ko hasil karneke liye logon kay paas amal e ghair salih kay siwa koi sarmaya nahin.

Aadmi apne rishtedaron kay huqooq se be’parwah hokar apne bachon ka mustaqbil banana chahta hai. Woh apne padosiyon ko dukh pohonchakar dur ke logon mein khushnaam hone ki tadbeerein kar raha hai. Woh apne zaati ma’milat mein be insafi karke bahar ki duniya mein Insaf ka ilmbardar bana hua hai. Woh apne khilaf ek lafz sunneke liye taiyar nahin magar dusron kay khilaf sabkuch kehne aur karne kay liye woh apne aapko Khudayi Foujdar samajhta hai.

Khuda ne Apni duniya mein insan kay liye woh sabkuch rakha hai jo woh chahta hai, balke usse zyada bhi. Magar Khuda ki duniya mein har achi cheezko paane ka zariya acha amal hai -----Khuda ka inaan unlogon ko milta hai jo apne muta’liqeen kay huqooq ada karein. Jo apne padosiyon ko apne sharse bachayein. Jo apne ahal ma’mile kay saath Insaf karein. Jo khudpasandi kay bajaye

Khuda pasandi kay upar apni zindagiyan ko uthayein. Jo logon se aur adal ki bunyad par ma'mila karein na ke akad aur khud-gharzi ki buniyad par. Jo haq kay aage jhuk jaayein chahe woh unke khilaf kyun na ho. Jo apni Ana ko Khuda kay hawale kardein aur Khuda ki duniya mein be Ana bankar rahne par raazi ho jaayein.

Log jahannami angaron mein kud te hain aur samajhte hain kay woh khubsoorat phoolon se khelrahe hain. Woh dozakh kay raaston mein daudrahe hain aur khush hain kay bahot jald woh Jannat kay bagh'oon mein pohonchne wale hain. Aah! woh qafila jiske paas jhuti khushfahmi kay siwa aur koi sarmaya nahin. Aah ! woh log jo Khuda ki duniya mein apne liye ek aisi duniya banana chahte hain jiski Khudane ijazat nahi di.



KHUDA SE DARO

Aaj koi basti aisi nahin hai jahan ek Musalman dusre Musalman par zulm na kar rahaho. Aaj musalman apne bhai ko satane kay liye sabse zyada she'r bana hua hai. Magar log kis aadmi ko satate hain. Us aadmi ko jo unki nazar mein kamzor ho. Jo dada-giri karna na janta ho, jisne apne aage peeche sathiyon ki fouj na jama kar rakhi ho, jo Police aur kachehri se door rahna chahta ho. Log be zoron kay liye bahadur hain aur jo shakhs logon ko zor aawar dikhayi deta ho uske liye koi bahadur nahin.

Magar ye andhe pan ki aankh se dekhna hai. Agar unke paas dekhne wali aankh ho to woh sabse zyada usse darein jisko woh be zor samajhte hain. Kyunke jo shakhs be zor hai uske peeche Khuda khada hua hai.

Duniya mein jo kuch ho raha hai woh aazmaish kay mansuba kay tehat ho raha hai. Khuda ko jaanch kar har shakhs kay baare

mein jaanna hai kay unmein se kaun hai jo Allah se darne wala hai aur woh kaun hai jo Allah se be-khouf hai. Uski jaanch kaise ho. Uski jaanch un ash'khaas ki satah par nahin hosakti jo apni zor-awari ki wajahse logon ko mar'oob kiye rahte hain, jinki taqat dekh kar logon ko unpar haath dalne ki himmat nahin hoti. Unke khilaf agar log burayi na karein to ye unki apni taqat se darne ki wajah se hoga na kay Khuda kay dar ki wajahse.

Magar ek shakhs hai jiske paas uncheezon mein se koi cheez nahin jo logon ko maroob aur khouf zadah karti hai. Usko satane se agar koi shakhs bachta hai to uski wajah yaqeenan akhlaqi hogi na ke maddi. Khuda kuch afrad ko be'zor aur be haisiyat banakar logonke darmiyan rakhta hai aur phir unko dekhta hai ke woh uske saath kya sulook karte hain. Jo shakhs kamzor aadmi kay saath be'insafi karne se daraa woh goya Khuda se daraa, uska thikana Jannat hoga. Jo shakhs kamzor aadmi kay saath be insafi karne se nahin dara woh goya Khuda se nahin dara, aisa shakhs Jahannam ki bhadakti hui aag mein dhakel diya jayega.

Har aadmi buri Zindagi guzarkar marjata hai taake Maut kay baad aur zyada buri Zindagi ki taraf dhakel diya jaaye!



Insan kitna zyada mehroom hai. Magar woh apne aap ko kitna zyada paane wala samajhta hai. Zindagi kis qadar ghair yaqeeni hai magar aadmi usko kis qadar yaqeeni samajh leta hai. Aadmi sirf na maloom kal kay raste par jaa raha hai magar woh gumaan kar leta hai kay woh maloom aaj mein apni kamiyaab duniya taameer kar raha hai.

“Jo aadmi aaj bo ta hai wohi aadmi kal kaat ta hai. Ye baat aajki duniya kay liye bhi sahih hai aur yehi kalki duniya kay liye bhi.”

JAB HAQIQAT KHULEGI

Duniya mein kuch log woh hain jinke dil Khuda kay aage jhuke hue nahin hain. Woh dikhawe kay liye Khuda ko Sajda karte hain. Aise logonka haal Aakhirat mein ye bataya gaya hai kay wahan jab kaha jaayega ke apne Rab ko sajda karo to woh wahan sajda na karsakeinge (Surah Al Qalam 68:42).

Sajda mahez ek waqti aur rasmi nou'iat ka jismani fa'al nahin. Woh apne aapko haqiqat e aala kay aage jhukana hai, woh apni puri Zindagi ko haq o sadaqat kay ta'be bana dena hai. Is aitebar se dekhiye to maloom hoga ke is Ayat mein mahdood ma'non mein sirf "Sajda" ka zikir nahin hai balke ye Ayat puri Zindagi kay baare mein ek aham haqiqat ko batarahi hai.

Maujuda duniya mein har shakhs aur har qaum ka haal ye hai kay unke dil sachai kay aage jhuke hue nahin hain. Unhone apne aapko haqke taa'be nahin banaya hai. Magar zaheri rawaiya mein har ek ye dikha raha hai ke woh haqpar qayam hai. Har ek apni zabanse aise alfaz bolraha hai goyake uska case Insaf ka case hai na ke zulm aur istagh'alal ka case.

Magar is qism ki dhandli sirf maujuda imtihani duniya mein mumkin hai. Aakhirat kay aatehi puri soorat e haal bilkul badal jayegi. Baazaar mein khote sikke chalsakte hain magar Bank mein khote sikke nahin chalte. Isitarah Aakhirat mein uska imkaan khatm hojayega ke koi jhuti baat ko sache alfaz mein bayan kare. Koi be'insafi kay amalko insaaf ka amal sabit kare.

Aakhirat mein ye hoga ke alfaz jhoote ma'ani ko qabool karne se inkaar kardenge. Kisike liye ye mumkin na hoga ke woh zulum ko insaaf banaye aur batil ko haq kay libaas mein pesh kare. Us waqt Zahir aur batin ka faraq khatm hojayega. Aadmi ki zaban wohi bol sakegi jo uske dil mein hai. Us din har aadmi ain usroop

mein dikhayi dega jo ba'aitebar haqiqat tha na ke us roop mein jo woh masnooi taur par dusron kay saamne Zahir kar raha tha.

Log insaan kay samne apne aapko haq ba'janib dikha kar mutmainn hain kay woh haq ba'janib sabit hogaye. Halanke haq ba'janib woh hai jo Khuda kay saamne haq ba'janib sabit ho. Aur wahan ka haal ye hai kay wahan sirf haq haq sabit hoga aur jo batil hai woh wahan sirf batil hokar rah jaayega.



NAZUK SAWAAL

Arthur Koestler Maut ki taraf safar ko na maloom Mulk (Unknown Country) ki taraf safar kehta hai. Haqiqat ye hai ke Maut hamari Zindagi ka sabse ajeeb aur pur israr waqiya hai. Har aadmi mutajis hota hai ke ye maloom kare ke markar woh kahan pahonchne wala hai.

America kay mashoor Missionary Dr. Billy Graham ki ek kitab hai jiska naam hai (The Secret of Happiness) Musarrat ka Raaz is kitab mein Billy Graham ne likha hai ke ek baar mujhe duniya kay ek bahot bade Leader ka urgent paigham mila. Paigham mein kaha gaya tha ke fauran mujhse mulaqat karo.

Main rawana hokar mazkoorah Leader kay yahan pahoncha. Jab main Leader se uske daftar mein mila to woh fauran mujhe alag kamrah mein legaya aur mujhse mukhatib hote hue bade moa'sar lahja mein kaha :

I am an old man. Life has lost all meaning. I am already to take a fateful leap into the Unknown. Young man, can you give me a ray of hope.

Main ek budha aadmi hoon. Zindagi ne apni tamam ma'nawiyat khodi hai. Anqareeb main na maloom duniya ki taraf ek faisla kun chalang lagane wala hoon. Ai Noujawan Shakhs, kya tum mujhe ummid ki koi kiran desakte ho.

Maut har aadmi ka peecha kar rahi hai. Bachpan aur jawani ki umar mein aadmi use bhula rehta hai. Magar bil'aakhir taqdeer ka faisla Ghalib aata hai. Budhaye mein jab uski taaqatein ghat jati hain. Tab use mehsoos hota hai ke ab main bahr e haal jald hi marjaoonga. Us waqt woh majboor hota hai ke soche ke "Maut kay baad kya hone wala hai, use talash hoti hai ke koi ummid ki kiran paale jo Maut kay baad aane wale halaat mein uski Zindagi ko taabnak karsake.

Haqiqat ye hai ke Khuda kay Paighambar isi ummid ki roushni ko dene kay liye aaye. Paighambaron ne insan ko bataya ke Maut kay baad ek aur duniya hai jo abadi bhi hai aur me'yari bhi. Maut kay baad ki us kamil duniya mein usko Dakhila milega jo Maut se pehleki duniya mein salih a'maal se uska istah'qaaq sabit kare. "yehi woh haqiqat hai jiski taraf Quran mein in lafzon mein isharah kiya gaya hai.

...and God calls to the home of peace.

Aur Khuda Aman kay ghar ki taraf bulata hai. (Wallahu yad'oo ila darus salaam, (Surah Younus : 25).



AAJ BONA KAL KAATNA

Ghanshyam Das Birla (1894 – 1983) Rajasthan kay ek ga’oon Pilani mein paida hue. Unke Baap ek mamooli aadmi thay aur Calcutta mein Jute kay dalaal kay taur par kaam karte thay. 14 saal ki umar mein Mr. Birla bhi Calcutta chale gaye aur wahan apne baap kay kaam mein madad karne lage.

Mr. Birla ko ek roz Calcutta kay kisi tijarati daftar ki imarat mein upar ki manzil par jaana tha. Woh jab lift mein sawar hone lage to unhein rok diya gaya. Kyunke ye lift sirf angreez afsaron kay istemal keliye thi. Jab woh seedhiyon par chadkar pahonche to wahan bhi unko kursi par baitne ki ijazat nahin mili. Unko ek bench par baitne ka ishara kiya gaya jo chapراسيون kay liye maqsoos thi. Taham noujawan Birla is bench par nahin baithe aur kaam hone tak Barabar khade rahe.

Angrezi dour mein mazkooarah ba la qism kay tajrubaat ne Mr. Birla kay andar qaumi aazadi kay khiyalat paida kardiya. Woh Tahreek e aazadi mein Mahatma Gandhi kay saathi bangaye. Ye woh dour tha jabke sarmayadaar tabqa congress ke qareeb aane se ghabrata tha. Magar Mr. Birla nihayat door’been aur hausla mand aadmi thay. Unhone 1947 se pehle ki Congress mein 1947 kay baad ki Congress ki Jhalak dekhli. Unhone qaumi Tahreek kay dour kay Hindustan mein aazadi kay dour kay Hindustan ka mushahidah karliya. Unhone is raaz ko paaliya ke aaj ke “Leader” kalke “Wazeer” honge, Aaj agar woh un Leaderon ki madad karein to kal woh unse zabardast faide hasil karsakte hain. Chunanche unhone aazadi ki Tahreek ki ba’qaida maali madad shuru kardi. Kaha jaata hai ke 1947 tak woh us silsile mein Gandhi ji ko aur Congress Party ko taqreeban 20 Crore rs de chuke thay.

Aazadi kay baad Mr. Birla ko uska zabardast faida hasil hua. Nayi hukumat ki taraf se unko har qisam ki ghair mamooli sahoolatein milna shuru hogayien. Unhone itni tayzi se taraqqi ki ke aazad

Hindustan kay sabse bade san'at kaar bangaye. Aaj Birla ka khandan Hindustan ka sabse zyada doulat mand khandan samjha jaata hai.

Jo aadmi aaj bo ta hai wohi aadmi kal kaat ta hai. Ye baat aajki duniya kay liye bhi sahih hai aur yehi kalki duniya kay liye bhi.



MAUT KAY KINARE

Aaj woh be'waqt mujhse milne aagaya tha aur bahot kam mere paas tehra. Khilaf e mamool usne chai bhi qabool nahi ki. “ Mujhe bahot jald ghar pahonchna hai. Wahan meri biwi mera intezaar kar rahi hogi “ usne kaha aur apna scooter start karke tayzi se rawana hogaya. Uski wapasi ko ba'mushkil aadha ghanta hua tha ke Telephone ki ghanti baji. Uski biwi ghabrayi hui aawaaz mein bol rahi thi “, aapke dost ka -----” usne kaha ---bazahir uska jumla adhura tha. Magar uske rone ki aawaaz ne usko pura kardiya. Main telephone band karke fauran uske gharki taraf bhaga. Maloom hua ke uska Inteqal hochuka hai. Mujhse rukhsat hokar woh apne ghar pahoncha. Abhi seedhiyon hi par tha ke ladhak kar girpada. Log uthakar andar le gaye. Fauran Dr. bulaya gaya magar Dr. ne aakar sirf ye khabar di ke woh is duniya se jaachuke hain.

Scooter par sawar hokar woh mere yahan se rawana hua to bazahir woh apne ghar jaraha tha. Magar haqeeqatan woh Maut ki taraf jaraha tha. Ye koi ittefaqi waqiya nahin. Is tarah kay waqiyaat har roz aur har jagah pesh aarahe hain. 26th May 1979 ko America ka ek bada Jet Plane jismein 271 musafir sawaar thay, O'Hare hawaii adde se uda. Thodi hi dayr baad woh zameen par girgaya. Jahaz sameet saare musafir jalkar raakh hogaye. Ye mamila chand insaanon ka nahi hai balke yehi mamila tamam insanon ka hai. Saare insaan zameen par chalte aur daudte hue nazar aate hain woh

sab Mautki manzil ki taraf jarahe hain. Har aadmi sabse zyada jis cheez kay qareeb hai woh Maut hai. Har aadmi Maut kay kinare khada hua hai. Har aadmi har aan us khatre mein muhtala hai ke uska aakhri waqt aajaye aur woh achanak is duniya se uthakar agli duniya mein pahoncha diya jaye, jahan se kisiko wapas nahi aana hai. Jahan aadmi kay liye ya to Jannat hai ya Jahannam.

Ek andha aadmi chalte chalte kuvein (well) kay kinare pahonch jaye to har aadmi jaanta hai ke us waqt sabse bada kaam ye hai ke usko kuan kay khatre se aagaah kiya jaaye. Hatta ke aise nazuk mouqe par aadmi Qibla Kaaba ki zaban aur nahusarf kay qawayid tak bhool jaata hai aur be ikhtiyar pukaar uthta hai “ kuan kuan “pukarne ki zarurat mehsoos nahin karta. Hatta ke agar koi deewana is qisam ki pukar buland kare to logon ki taraf se jawab milta hai -----” ye shakhs Qaum ko buzdili ki neendh sulana chahta hai, woh jihad kay jazbe ko khatm kar raha hai, woh haqeeqi masail se logon ko hata dena chahta hai, woh Zindagi ka paigham ka paigham-bar nahin balke Maut ka dayee hai. Woh mayusi aur be himmati ka sabaq de raha hai.”

Log kuvein kay kinare khade hue hain aur samajhte hain ke woh Mahfooz makaan mein hain. Log Maut ki taraf badh rahe hain magar khush hain ke woh Zindagi ka safar tai kar rahe hain.



AANE WALA DIN

Maujuda duniya mein jab koi aadmi Khuda ko maanta hai to woh daleel ki buniyaad par Khuda ko maanta hai. Aakhirat mein jo log Khuda ko maanenge woh Khuda ke zoor o khuvat ki buniyaad par Khuda ko maanenge. Goya maujuda duniya mein daleel Khuda ki numa'innda hai. Iske bar'aks Aakhirat mein ye hoga ke Khuda khud apni zaat e kamaal kay saath apne aapko manwane kay liye insaan kay saamne Zahir hojayega.

Isse maloom hua kay haqiqat mein Khuda ko maanne wala kaun hai aur usko na maanne wala kaun. Khuda ko maanne wala woh hai jo ma'qooliyat kay wazan ko maane. Jo haqke aage us waqt jhuk jaaye jab kay uske saath lafzi daleel kay siwa koi aur zoor shamil naho. Uske bar'aks jiska haal ye ho ke koi baat mahaz apni sachai ki bina par usko mutasir na karsake, woh kisi sachai ko sirf us waqt maane jab ke woh kisi wajahse usko maanne kay liye majboor hogaya ho. Jis sachai kay saath aisa koi dabao maujood na ho usko maanne kay liye bhi taiyar na hota ho, aisa aadmi Khuda ko maanne wala nahin hai. Uska Maa'bood Zahiri taaqat hai na ke Ghaibi Khuda.

Khuda apne maanne ka saboot ghaib ki satah par le raha hai aur log usko maanne ka saboot Shahood ki satah par dena chahte hain. Khuda chahta hai ke aadmi haq ke aage jhuk jaaye magar aadmi sirf taaqat kay aage jhukne kay liye taiyar hota hai. Khuda chahta hai kay aadmi mahaz Khuda kay khauf ki binapar insaaf kay tareeqe ko apnale. Magar insan sirf us waqt insaaf karne par raazi hota hai jabke woh uske liye majboor hogaya ho. Jahan majboori naho wahan woh fauran sarkashi karne lagta hai.

Maujuda duniya imtihan ki duniya hai. Yahan aadmi ko mauqa hai ke woh apni haqiqat ko chupale. Magar Qiyamat har aadmi ko barhana kar degi. Us waqt bahot se Khuda parast ghair Khuda

paraston ki saff mein nazar aayenge, bahot se haq ko manne wale haq ko na manneke mujrim qarar diye jaayenge. Bahotse log Jannat ka allotment liye hue hain woh apne ko Jahannam kay darwaze par khada hua payenge.

Insan kitna zyada bay darr bana hua hai, halanke kitna zyada darka lamha uske liye aane wala hai.



SABSE BADI KHABAR

Ek M. C noujawan Delhi mein Sarkari mulazim hain. Unse meri purani mulaqaat hai. Ek roz main kisi kaam se bahar gaya hua tha, raat ko wapaa aaya to ghar walon ne bataya ke aaj mazkurah noujawan kayi baar aapse milne kay liye aachuke hain. Abhi baatein horahi thi ke ghanti baji. Darwaza khola gaya to mazkura noujawan teesri baar mujhse milne kay liye darwaze par maujood thay. Mujhe dekhte hi woh muskurakar bole “ aaj main aapko ek khush khabri dene aaya hoon –“ uske baad unhone bataya kay mera Promotion hogaya hai aur ab meri tankhwah mein 100 rupiya mah’war ka izafa hojayega.

Maine socha kay aadmi kay paas agar aham khabar ho to woh usko chupane par qadir nahin hosakta. Aham khabar ko aadmi batakar rehta hai. Balke woh dhoondta hai kay koi mile taake woh usko bata sake. Kisine nayi Car khareedi ho ya naya makaan banaya ho to uska charcha kiye baghair woh rah nahi sakta. Kisi majlis mein agar uski car ya uska makaan mauzoo e guftagu naho to woh kisi na kisi tarah mauzoo ko badal kar aise rukh par laata hai ke woh apni nayi car aur naye ghar ki khabar ko logon ko de sake. Ye insani fitrat hai. Koi bhi insaan aisa nahi hosakta ke woh apni aham khabar ko dusron ko sunane kay liye be qarar na rehta ho.

Aaj beshumaar awaazein fiza mein phaili hui hain. Har ek kay paas koi na koi paigham hai jisko woh dusron tak pahonchana chahta hai. Magar sunane walon ki bheed mein koi Aakhirat ki khabar sunane wala nahin. Koi Jannat aur Jahannam se aagaah karne wala nahin. Iska matlab ye hai ke bolne aur likhne walon kay paas Aakhirat ki khabar hi nahin. Har ek kay paas duniya ki koi na koi khabar hai. Aakhirat ki khabar kisi kay paas maujood hi nahin. Agar kisi kay paas Aakhirat ki khabar hoti to woh usko sunaye baghair nahin rah sakta. Balke Aakhirat ki ghair mamooli ahmiyat ki bina par uska ye haal hota kay uske liye koi dusri Khabar, Khabar na hoti jisko sunane kay liye woh logon kay saamne khada ho. Woh apni saari taqat aur saara waqt bas Aakhirat ki khabar sunane mein laga deta, Jahannam se darane aur Jannat ki khush khabri dene kay siwa koi kaam usko kaam nazar na aata.

Agar ye maloom hoke agle chand lamha kay baad bhoonchaal aane wala hai ya Aatish fishan (volcano) phatne wala hai to har aadmi usika tazkirah karne mein mashgool hoga. Har dusri baat ko bhool kar log aane wale houlnaak lamha par baat karte hue nazar aayenge. Magar taqreer karne wale taqreerein kar rahe hain aur mazameen likhne wale mazameen likh rahe hain magar ye sab cheezein Qiyamat kay tazkirah se is tarah khaali hoti hain jaise ke logon ko aane wale houlnaak din ki khabar hi nahin.

Aadmi aksar apne gard o pesh kay masail mein uljha rehta hai, zaati ya Qaumi qism ke ma'aashi aur siyasi aur samaaji waqiyaat jinka woh apne aas paas tajruba karta hai woh unhein ki waqiya samajhta hai aur unhein kay charche mein mashgool rehta hai. Magar sabse bada mas'ala Qiyamat ka mas'ala hai, Qiyamat hamari nigahon se oojhal hai magar woh hone wale waqiyaat mein sabse bada waqiya hai, woh tamaam waqiyaat se zyada is qabil hai kay uska charcha kiya jaaye.



EK PUKAAR

Rasoolullah ﷺ ko Dawat e haq ki zimmadari saupigayi to Aapne Makkah kay bashindon ko Safa Pahadi kay paas jamaa kiya aur farmaya ke Ai logon! jis tarah tum soteho usi tarah tum maroge. Aur jis tarah tum jaagte ho usitarah tum dubarah uthaye jaaoge. Iske baad ya to abadi Jannat hai ya abadi Jahannam ye sunkar Abu Lahab ne kaha, tumhara bura ho, kya tum hamko isiliye bulaya tha. (Tabilk, Amaa jamaa'tana al haaza).

Rasoolullah ﷺ jab Madeena kay Sardaar bankar Madeena mein Dakhil hue to us waqt bhi Aapne isi qism ki taqreer farmayi. Us waqt bhi Aapke paas kehneki jo sabse badi baat thi woh ye thi ke Ai logon! apne aapko aagke azaab se bachao, khwah khajoor kay ek tukde kay zarye kyun naho (Ittaqunnar wa lau bishiqqi tamaratin). (Sahih al-Bukhari 6540)

Islami Markaz ka maqsad isi Paighambarana Dawat ko zinda karna hai. Log masail e Zindagi kay liye uth'te hain. hum masail e Maut kay liye uthe hain. Kya koi hai jo is Mission mein hamara saath de. Logon ko jung aur fasaad kay shole dikhayi dete hain. Kya koi hai jisko Jahannam kay bhadakte hue shole dikhayi dete hoon taake woh hamara saath de kar duniya walon ko Jahannam kay sholon se daraye.

Logon ko Sahron ki raunaqein dikhayi deti hain. hum un insaanon ki talaash mein nikle hain jinko Qabrastan kay veerane dikhayi deen. Aise insaanon se duniya pati hui hai jinko mehroomi be taab kiye hue hai kay unko kisi idarah mein Dakhila nahin mila. Hamko woh insaan darkaar hain jinko ye gham bad hawaas karde ke Kahin woh Jannat kay Dakhile se mehroom naho jaayein. Log duniya ki barbaadi ka maatam kar rahe hain. hum un insaanon ko dhoond rahe hain jo Aakhirat ki barbaadi kay andeshe mein diwane hochuke hoon.

Khuda ki duniya mein aaj sab kuch ho raha hai. Magar wahi ek kaam nahin ho raha hai jo Khuda ko sabse zyada matloob hai. Yaani aane wale houl naak din se logon ko aagaah karna. Agar insaan is pukaar kay liye na uthein to Israfeel ka soor usay pukarega. Magar Aah! woh waqt jaagne ka nahin hoga. Woh halaakat ka ailaan hoga na kay aagahi ka alaram.



Maut hamari zindagi ka khatima nahin,
woh ek naye marhala-e-hayat ka aaghaz
hai.

Aadmi agar sirf apni maut ko yaad rakhe
to woh kabhi sarkashi na kare. Kaamyab
ijtimaai zindagi ka wahid raaz yeh hai ke
aadmi apni had ke andar rehne par raazi
ho jaye aur maut bila shuba isi haqeeqat
ki sabse behtar muallim hai.

Maut hamari zindagi ka khatima nahin,
woh ek naye marhalay e hayat ka aagaaz
hai.

Ye duniya ka marhala kisi ke liye tamam
musibaton se zyada badi musibat ka
aaghaz hoga aur kisi ke liye tamam rahton
se zyada badi rahat ka darwaza.

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