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Deposition sheet of Witness.

In the Court of the Additional Sub Judge, First Class, Ajmer.

Civil Suit No. 245 of 1945.

X.B.Abdul Wahid Plaintiffs
Durgah Committee Defendant

Witness No.3 for plaintiffs

Name - Syed Sarfaraz Ahmed Ex 7
Son of Syed Yusuf Ahmed Sd B.K.D.Badgel
Age 67 Caste Muslim Ibadim Additional Sub Judge
Resident of Ajmer First Class, Ajmer
Occupation Ibadim Jagiruar.

TRUE COPY
NOTARY
AJMER
1946

States on oath or solemn affirmation :-

I am Jagirdar of Mandla. I am a Ibadim also.
I am doing the work of a Ibadim of the Lazar Sharif for the

DOCUMENT No. 15.

Copy of memorandum No. F. 59/43 dated the 19th June 1943, from R. G. D. Grabham, Esquire, I P., Superintendent of District Police, Ajmer-Merwara to the Deputy Commissioner, Ajmer-Merwara, Ajmer.

Subject:— URS FAIR 1943.

According to the arrangements arrived at in the past only 7 Khadims and one Chaukidar are allowed to enter the tomb of the Khawaja Sahib on the occasion of washing.

2. I would, therefore, request that the President, Durgah Committee, may be asked to furnish the names of 7 Khadims and one Chaukidar direct to the Officer-in-charge Police Station Buland Darwaza every evening to avoid trouble.

3. Last year the President of the Durgah Committee was also granted permission to go inside the tomb at the time of the performance of the Ghusal ceremony but as his name was not notified before hand this was resented by the party of the Muttawalli and the Khadims and the trouble was averted because the President decided not to go in. If there be any move on the part of the Durgah Committee to send their President or any other representative inside the shrine at the time of the Ghusal ceremony they will be well advised to have this fact notified by you before hand, as otherwise there will always remain the possibility of a serious breach of the peace and it would be difficult for the small force inside the Durgah to control the situation.

No. B7643/XXVIII—(i)—6.

Dated Ajmer, the 24th June 1943.

Copy forwarded to the President, Durgah Committee, Ajmer for favour of necessary action.

2. He will please state urgently whether the Durgah Committee intend to send their President or any other representative inside the shrine at the time of the Ghusal ceremony, this year. If so, the names of these gentlemen should be communicated to me in good time to notify the names before hand.

(Sd.) ONKAR SINGH,
for Deputy Commissioner, Ajmer-Merwara.



Copy



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Exhibit. No. 21 (58).
Sd. Illegible.

Ticket Court fees. 2/-

Copy of Resolution No.1 in the meeting of Dargah Sharif met on 26th November 1930. In connection with the management of Fataha after Qul Hazrat Khwaja Ghariab Nawaz Kehemat-ullah - Allah, it is resolved as under :-

1. No body will/allowed to stand between the Gate i.e. inside the South threshold also named as Ba--Payeen Darwaza (Foot-Gate) inside i.e. between the middle of the Gate at the time when Diwan Sahab and Mutwalli Sahab along with companions enter the Holy Tomb for the purpose of reciting the Fatah inside the Holy Tomb. .

2. In the Western portion of Holy Tomb will be specifically reserved for Diwan Sahib , Mutwalli Sahab and their companions and reciters of Fataha.

3. The number of the companions of Diwan Sahib and Mutwalli Sahab shall not exceed six persons i.e. the companions of Diwan Sahib can be six and in the same way the companions of Mutwalli Sahab can also be six. The companions of Diwan Sahab for this entrance shall be restricted to their relations or their bonafide servants, and in the same way on this occasion the companions of Mutwalli Sahab shall also be limited to their relations and their bonafide servants, i.e. in other words Diwan Sahab with their companions shall not exceed seven, and in the same way the companions of Mutwalli Sahab shall not exceed seven. The servants of Diwan Sahab and Mutwalli Sahab accompanying them inside the Holy Tomb shall remain standing towards the western side of the Holy Tomb and their relatives (Diwan Sahib and Mutwalli) Sahab shall sit with Diwan Sahab and Mutwalli Sahab.

Contd. on page 2.



True Translation
of
Annexure No. 1
By
S. S. S. S. S.

NOTARY
Distt. JUMER
25.3.32

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4. After completing the ceremony of Fataha the Diwan Sahab and Mutwalli Sahab with their companions shall pass by the Northern portion of the Holy Tomb shall exit by the Eastern Gate of the Holy Tomb.

As per rules the western portion of the Holy Tomb to the Eastern Gate of the Holy Tomb where Fataha ceremony is recited shall be exclusively used by the Diwan Sahab and Mutwalli Sahab and also their companions. In the same way Southern Gate the western portion of the Holy Tomb shall be exclusively confined for the entrance of Diwan Sahab, Mutwalli Sahab and their companions.

5. Diwan Sahab and Mutwalli Sahab shall be responsible for their company of six companions who accompany them as far as Jannatti -Gate, and only those companions will enter inside the Jannatti - Gate at the instance of Diwan Sahab and Mutwalli Sahab and no other person shall be allowed or admitted inside the said Jannatti -Gate.

(a) The Exclusive space shall be provided between the Eastern Gate to the Begami Balan for ingress and egress of Diwan Sahab and Mutwalli Sahab and their companions ..

6. At that time and occasion inside the Holy Tomb the number of the Receiver's men, shall not exceed two persons.

7. In case of necessity for the purpose of law and order if the Officers of the Police desire to remain there only one Senior Police Officer shall be present inside the Holy Tomb as per rules and old tradition.



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[Signature]

The Translated

of Resolution No 1

of 26.11.39

Received

NOTARY

GIRI, AJMER

25.3.40



8. The officers of Department of the Sarishta viz, (Peshkar of Dargah Committee) will be present at the Court-yard of the Holy Tomb of Sahib-Zadi Sahiba(daughter of the Holy Saint) and after completion of ceremony of Hul and Mamaz shall place the entire report of the said ceremony before the President.

9. The copy of this resolution shall be sent to the Diwan Sahab, Mutwalli Sahab and Khadims of Haft-Chowki (Key-Holders of the Tomb of Dargah Khwaja Sahib, Ajmer on the seven days of the week.) and also to the receiver and Mutwalli Sahab/also inform to the reciters of Fataha accordingly

In my opinion the above noted resolution is very proper and accurate and should be followed and practised accordingly.

Sd.

(President)

I, agree with the above noted resolution
Sd. Mohammad Abdul Latif Sahab . I also agree . Sd.
Syed Tasadduq Hussain Sahab. I also agree the opinion of the President Sd. Mohammad Hussain Sahab I also agree with the opinion of President Sahab. Sd. Syed Gulfiqar Ali Sahab.

We have gone through the above resolution and we found it very proper and correct.

True copy of the Resolution after comparison.

True Translation of
Resolution No 1 of 25/3
Sd.

Mohammad Farhatullah Feshkar
Committee.
15.10.1933

NOTARY 25.3 82-
Distt. AJMER

Sd. Illegible.

TRUP
NOTARY - AJMER



the last 41 years. In the month of Rajab from the night before the 1st to night of the 6th, Ghusal takes place twice every day. These six days are called Urs days.

In the first Ghusal only Khadims take part. They may carry any pilgrim with them but the pilgrims take no part in the Ghusal. This Ghusal takes place after 9 p.m. and finishes by 10-30 or 11 a.m. The second Ghusal takes place at 1 a.m.. In this following persons take part -

1. Seven Sarghanas of the Khadims
2. One Baridar who is also a Khadim
3. One Mutawalli and his servant
4. Aley Rasul Sahib, his servant or brother
5. Two Policemen i.e, Sub Inspector and a constable.
6. One waterman.

None of the members of the Durgah Committee or any person on behalf of the Committee takes part in this Ghusal. The Durgah Committee came in existence in 1867 A.D. The Ghusals have started from 1856 A.D so far as I know when there was compromise ~~nowdays~~ Now says I do not know since when this Ghusal ceremony started. One Ghusal takes place on the 9th of Rajab in which only Khadims take part.

There are other rites performed by the Khadims besides the Ghusal. They are -

1. Offering of Sandal and flowers on the Mazar Sharif.
2. Offering of chader and changing chadar
3. Cleaning the mazar sharif.

Persons other than Khadims have no say.

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SECRETARY AJMER OFFICE



in these rites, and ceremonies. The Durgah Committee can have no interference in the Ghusal ceremonies performed by the Ikhadims.

XX

It is not a fact that the Mutawalli presents him in the Ghusal as a representative of the Durgah Committee. The Mutawalli is not a servant of the Durgah Committee. The Durgah Committee cannot appoint or dismiss the Mutawalli. The Committee has dismissed Syed Asrar Ahmed from Mutawalliship and has appointed Chaudhry Fatch Mohammed as a Mutawalli. Chaudhry Fatch Mohammed is not a hadim and he joins the Ghusal ceremony. Aley Kasul Sahib is not Diwan of the Durgah in the real sense. When Diwan Sahib does not come in the Ghusal he sends his brother or his son. The Diwan sometimes comes with his brother and sometimes with his servant. Diwan can bring only one man with him. The Mutawalli can bring only a bonafide servant or a man approved by the khadims.

I cannot point out any firmans which may show that only the persons mentioned by me can join in the Ghusal. This is according to the Sulahnama only. Besides this there is no other document.

The Baridar's work is to look after the Gumbad. The Baridar is not responsible for the Jhars etc there.

I have been seeing the same family doing the work of a waterman at the Ghusal.

I am one of the seven Barghanas. I am Barghana of all the Baridars and key bearers of Sundays. My day is also Sunday.

The Policemen are there to see that there is no

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no dispute at the time of Ghusal. I cannot say if more than two policemen can go inside, if there is possibility of dispute (objected to).

There is no firman or document showing that a Ghusal should be performed on the 9th Rajab. Nor is there any Firman or document to show that the seven Khadims and other persons should join the Ghusals.

Any person who is not a Khadim cannot offer flowers and Sandal to the Bughah. Every person can offer flowers and sandal on a Mazar when there are no Khadims. But when there are Khadims only they can do so (objected to).

There is a Nobkar also about Ghusal and the rites and ceremonies are performed according to the Sulahnama.

Re-examination nil

I and A.C.

Sd B...J. Badgel

2nd Additional Sub Judge,

First Class, Ajmer.

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NOTARY AJMER (M.B.)



takes place twice every day. The first between 8 or 9 p.m. with slight variations according to season. The second between 1 and 3 A.M. In the first Ghoosal no body except the Khadims are present. It is performed by the Khadims only and no body else participates. In the second Ghoosal the following persons participate. -

1. 8 Khadims (7 Sarghanas or the Haft Chauki) and 1 Baricar or that particular date)
2. Mutawalli and one other person with him who is either a brother or a servant.
3. Dewan Sahib and one more who is either his brother or his servant.
4. One head constable with one constable.
5. One waterman.

The servant of the Mutawalli and the Diwan should be a bonafide domestic servant.

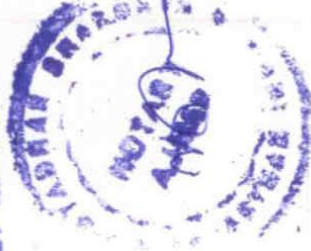
Besides the persons mentioned above the members or any representative of the Burgah Committee never participated in the second Ghoosal.

Beside the two Ghoosals mentioned above one more Ghoosal takes place on the 9th Rajab between 8 & 9 A.M. This is performed by Khadims only and no body else participates. On this day the whole Mazar of Khwaja Sahib is washed while on the other six days only portions of the Mazar are washed.

In the first Ghoosal the four sides of the platform of the Mazar and the sides of the Mazar are washed. The floor near the Mazar inside the Motehra is washed also.

In the second Ghoosal only the four sides of the Mazar only are washed. The floor is not washed.

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3.
In the entire Ghoosal everything is washed which is inside the dome.

The work of the police in the second Ghoosal is only to see that there is no disturbance then.

The brother and servants of the Dewan and Mutawalli stand outside the two Katehras. The Mutawalli stands between the two Katehras with his back towards the West. He does not take part in the actual Ghoosal ceremony. After the Ghoosal the Mutawalli pours down on the mazar the bottle containing rose water or kiora water.

The Dewan Sahib stands in front of the Mutawalli inside the inner Katehra near the mazar with his back towards the east. He also pours scented water after applying sandal.

Out of the 3 Khadims two stand near the mazar when Diwanji stands and takes part in the Ghoosal, three khadims stand between the two Katehras on the eastern side of the mazar. The other 2 khadims stand outside the Katehras.

The two khadims near the mazar apply Sandal after the Ghoosal and pour scented water also. Sencal is applied by the Khadims and the Dewan Sahib at the same time after which scented water is poured by the khadims, the Diwan and the Mutawalli simultaneously.

The two khadims then collect the Sandal and scented water and also give some to the Diwan if he expresses a desire to have a little. After this the Diwan stands by a side and the two khadims dry out the Mazar and floor by a cloth. After this Eteha is said and the Ghilaf is spread over the mazar. After this the Diwan stands on this Ghilaf the khadims spread the sheets of flower supplied by the Lurgah and the pilgrims. The Khadims can spread their own flowers sheet also. The Diwan spreads flower sheets brought by himself. After this every body



goes out. The Fatcha is recited by the two Jhadims after the flower sheets are spread.

The other six Khadims help the two Khadims for bringing the water Samal and flower sheets.

The water man stands outside both the Katchras near the Toshakhana.

The procedure for performing the Ghoosal has always been as I have stated above. This started from 1856 A.D. Before this the Liwan Sahib did not take part in the actual Ghusal but only applied Sandal. The rest was done by Khadims only. The Mutawalli and Police also started coming in the Ghusal ceremony since 1856 A.D. Before that they never came in for the Ghusal.

Besides the Gusal there are other religious rites which are also performed by the Jhadims alone.

The procedure for the Ghusal as given by me is correct whereas that given in the written statement is not correct.

The religious rites are -

The Jhadims give an Azan and open the gate of the Mazar. When they reach the second gate they offer Salat and open the second ~~gate~~ door, The candle is lighted. After this the flower sheet are changed. Old ones are removed and new ones spread. The floor is swept and the floor is opened and pilgrims are allowed to come inside.

This very procedure is repeated at 3 p.m. At this time sandal is also applied which is supplied by Burghah.

At the evening lights are burnt and one Jhadim recites a Nazam which is particularly meant for this purpose and pilgrims are allowed in.

At 10 a.m. after sweeping the floor both doors

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doors are locked.

All these religious rites are performed by the hadims alone and by nobody else.

The khadims never received any information from the Durgah Committee in connection with the Ghusal.

I produce the following documents.-

1. Certified copy of compromise deed dated 10-4-1856 marked Ex 5 (p).
2. Certified copy of Robkar dated 29-2-1856 marked Ex 6(p).

Cross examined.

The ceremonies of Ghusal are performed upto this day in accordance with the agreement dated 10-4-1856. Ex 5(p) and Ex 6(p) is the Robkar which was issued for maintaining peace and order at the time of the Ghusal ceremony. That Robkar is not in force in its entirety and for that a number of years only one head constable and one constable are coming at the time of Ghusal. In 1856 the management of the Durgah was in the hands of the Government and the Committee had not been formed till then.

In 1856 a dispute had arisen in the Mahfil so the Robkar Ex 6(p) was issued. The compromise referred to in Ex 6 is Ex 5. After the existence of the Durgah Committee the Committee appoints persons for management outside the dome (objected to).

By mazar sharif I mean the raised platform inside the second katehra. In the dome besides the mazar the rest is floor whether inside or outside both the katehras. The construction of the azar consists of a Takhat over which there is a Tawiz. In the Ex 5 there is a word Chabuttra zerin Mazar-e-rubarik by which Chabuttra I mean the raised Takhat over the surface and under the Tawiz.

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 GOVERNMENT OF INDIA



C.
Ex 5 A is the same as the first Ghusal narrated by me.

In the second Ghusal the washing of the Mazar (ghusal) is done by the Diwan and the Khadims either pour water or clean the water which trickles down on the floor.

It is not a fact that the sandal supplied by the Durgah Committee is applied by the Diwan. It is also not a fact that the Khadims apply their sandal or that their clients after the Diwan has applied the Sandal.

The procedure shown in Ex 5(b) is followed by us except for the application of Sandal by the Diwan supplied by the Durgah as also the order of application of Sandal.

The procedure as shown in Ex 5(c) is not followed. There is a "Badarro" inside the dome near the Toshakhana.

I do not know how the changes in the procedure as shown in Ex 5 A and 5 C came into existence and how.

Q. Who manages, controls and regulates the religious rites performed at the Ghusal (objected to)

A. If anything is done against the Robkar and old customs then the police will make a report to the Government who will settle the matter.

The Committee does not regulate the established rites and ceremonies of the Ghusal and other also. This is done by Government.

XX adjourned

Sd B.K.Badgel

Additional Sub Judge, First Class,

Ajmer.

XX resumed on 5.A, 7-8-46.

The Durgah Committee pays to the Waterman for

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AJMER



for bringing water for Ghusal, as also for two cups of Sandal for application to the Mazar. The Chadar of flowers is also brought from the money of the Durgah during the Urs as also on other days. The ghilafs are offered by the pilgrims.

I go with my pilgrims to the Durgah & offer the things brought by them. I pray for them and they recite Fatcha. The pilgrims can pray in his thoughts but never expresses to us. There is no restriction for any pilgrim for reciting prayer in the mazar. } objected to

The mahfil of the Urs for 6 days and all Thursdays is included in the religious rites and ceremonies. They started from the time of Shajahan. The Durgah Committee arranges for them and there are firmans for them also.

There are no firmans or writing about the religious rites which I have stated to be performed by the Durgah.

The Committee does not control the rites and ceremonies performed by the Shadims.

Re-ex- The Sandal offered by Diwan Sahib is the one which he himself brings. The Shadims apply the Sandal of Durgah Committee.

On what basis you say that kahfils are included in religious rites. Objected to and disallowed as no authenticity.

Sa B. . . . Badgel

And Additional Sub Judge,

First Class, Ajmer.

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NOTARY
AJMER
12/11/1912



only Khadims take part in it. I have always taken part in this Ghusual. Only the khadims perform the religious rites and ceremonies inside the dome. The Durgah Committee never interferes in the observation of these rites and ceremonies or in the Ghusul. One other Ghusul takes place at about 1 or 1-30 A.M. In that 8 khadims, Diwan Sahib & his brother or his personal servant, Kutawalli and his brother or his servant, waterman, Police Inspector and one constable take part. In this Ghusul no representative of the Durgah ever took part. Similar is my reply with respect to the First Ghusual. At 4 A.M. we open the door of the dome, sweep it and take off the flowers and Sandal and give azan. Only Khadims do this work. At 5 p.m. sheets of flower and sandal are offered to the Mazar after sweeping it. In this the khadims take part and some times take with them the pilgrims. The pilgrims only stand there and recite Fateha and we pray for them. At 10 A.M. after sweeping the floor inside the dome the gates are closed. The Khadims put a light in the dome (objected to). The Durgah Committee never interfered in these things.

XX. By Astana I mean the dome and all what is included inside the dome. By mazar sharif I mean the raised platform with the Tawiz over it and not the dome. I do not know of any Firman or any other document showing that the first Ghusul takes place at 9-30 A.M. Names of persons who attended the Ghusul are no where noted down. No particular khadims are fixed for doing the work, but every Khadim can do it.

In the first Ghusul only two persons remain near the mazar. Two remain between the 1st and 2nd Motehras. In the outermost Katehra any number of khadims which it can contain can come. Only one waterman remains there. In the first Ghusul the khadim who lights the place ~~ex~~ also remains there.

There are no other religious rites and ceremonies besides what I have already stated.

Now a days the Kutawalli is the servant of the Durgah Committee. I do not know if the present Kutawalli Fateh Mohammed went inside at the time of the Ghusul.

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NOTARY PUBLIC



I do not take part in the second Ghusal. I cannot give the name of the waterman. The same waterman attends to both the Ghusals. The same waterman is continuing for number of years. In the second Ghusal a Khadim cannot take any of his pilgrims inside the dome, nor has this been done ever. At 3 p.m. the pilgrims cannot go inside the dome without the permission of the khadims and without his vakil. At 4 A.M. no body except the Khadims go inside the dome. After 3 p.m. if any body remains in we ask him to go out. All the persons go out on our request and the position has never arisen when a person has insisted on not going out.

Flowers and Sandal does not come from the Durgah Committee but from the Jagirs endowed to Durgah. Mutawalli sends these flowers and Sandal. The pilgrims can pray for themselves when they are in. I do not know who prepares the candles for lighting in the dome. The cost of these candles is borne out from the income of the jagir. After the lighting the pilgrims bring ghi uyas and light them there. Nowadays there is electric light also inside the dome. This electric light comes from the power house of the Durgah. There is a switch inside the dome. This electric light was installed about 6 or 7 years ago. The present Durgah Committee was elected 5 or 6 years ago. A pilgrim cannot offer chadar on the mazar. This is done through a khadim.

Re-ex. Nil

I and A.B.

So B.K.P. Badgel

and Additional Sub Judge.

First Class, Ajmer.

TRUE COPY
NOTARY AJMER 11/12/22



2.

Mutwalli there. The names of the Bhisti and ke not received. I never enquired from anybody as to who sent the Bhisti and the keyman.

I am Sub Inspector for 7 years. I had no occasion to go at the ghusal ceremony as an ordinary man. I used to go to the ghusal under the orders of the officer-in-charge of the durgah fair. During the last 3 years and perhaps in 1945, Zahurul Hassan had joined the ghusal ceremony as he was officer-in-charge of the fair then. If the officer-in-charge wants to join the ghusal when I am posted there, I take him and leave the constable out. Once the doors are closed the officer-in-charge can not come inside during ghusal.

Re-examination. When the Dewan and his brother or son came his chaprasi did not come.

I and A.C.

Sd.B.K.D.Badgel

2nd Additional Sub Judge 1st class

Ajmer.



تعداد قلم ۹
۱۹

تاریخ ۱۰/۱۰/۳۳

تاریخ ۱۰/۱۰/۳۳

تاریخ ۱۰/۱۰/۳۳

تاریخ ۱۰/۱۰/۳۳

تاریخ ۱۰/۱۰/۳۳

۱۵/۶/۴۴



TRUE - COPY
SECRETARY GENERAL (MIRZA)



30

DOCUMENT No. 15.

Copy of memorandum No. F. 59/43 dated the 19th June 1943, from R. G. D. Grabham, Esquire, I P., Superintendent of District Police, Ajmer-Merwara to the Deputy Commissioner, Ajmer-Merwara, Ajmer.

Subject:— URS FAIR 1943.

According to the arrangements arrived at in the past only 7 Khadims and one Chaukidar are allowed to enter the tomb of the Khawaja Sahib on the occasion of washing.

2. I would, therefore, request that the President, Durgah Committee, may be asked to furnish the names of 7 Khadims and one Chaukidar direct to the Officer-in-charge Police Station Buland Darwaza every evening to avoid trouble.

3. Last year the President of the Durgah Committee was also granted permission to go inside the tomb at the time of the performance of the Ghusal ceremony but as his name was not notified before hand this was resented by the party of the Muttawalli and the Khadims and the trouble was averted because the President decided not to go in. If there be any move on the part of the Durgah Committee to send their President or any other representative inside the shrine at the time of the Ghusal ceremony they will be well advised to have this fact notified by you before hand, as otherwise there will always remain the possibility of a serious breach of the peace and it would be difficult for the small force inside the Durgah to control the situation.

No. B7643/XXVIII—(i)—6.

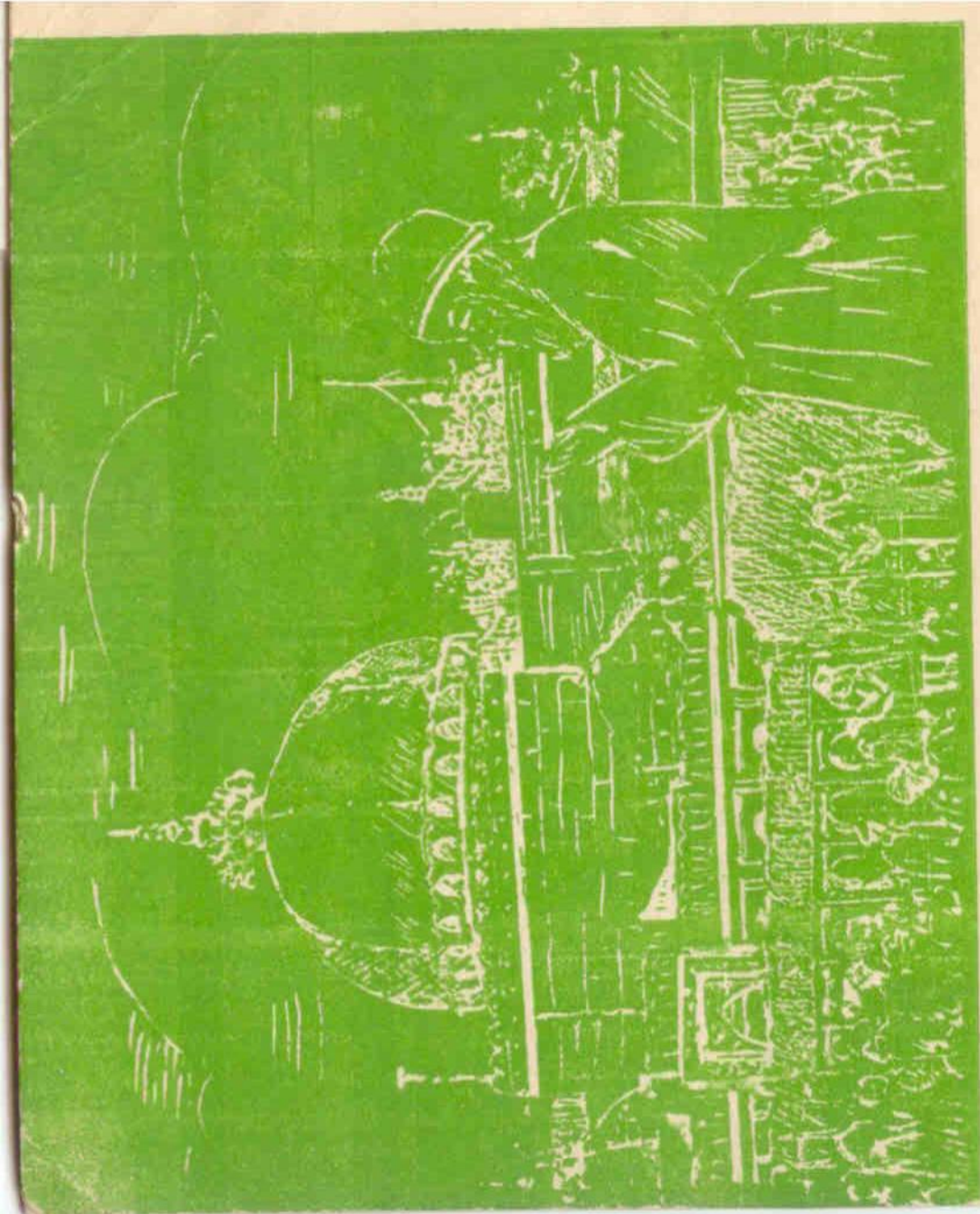
Dated Ajmer, the 24th June 1943.

Copy forwarded to the President, Durgah Committee, Ajmer for favour of necessary action.

2. He will please state urgently whether the Durgah Committee intend to send their President or any other representative inside the shrine at the time of the Ghusal ceremony, this year. If so, the names of these gentlemen should be communicated to me in good time to notify the names before hand.

(Sd.) ONKAR SINGH,
for Deputy Commissioner, Ajmer-Merwara.

AGAVA
COPY



فوائد صالحة

۶

شمس

مطابع مکتبه دارالعلوم دیوبند

ہو جاتا ہے کیونکہ کوئی آتش آتش محبت سے بالاتر نہیں۔

- عارف وہ ہے جو محبوب کے علاوہ ہر شے کو دل سے بھلا دے تاکہ جس طرح محبوب یگانہ ہے اسی طرح خود بھی یگانہ ہو جائے۔
- عاشق اسی وقت تک شور و فغاں کرتا ہے جب تک مشاہدہ نہیں کر لیتا جب مشاہدہ کر لیتا ہے خاموش ہو جاتا ہے۔ دریاؤں کے بہنے کی آواز بہت زور شور سے آتی ہے مگر جب سمندر میں مل جاتے ہیں خاموش ہو جاتے ہیں۔
- افضل ترین لمحات زندگی وہ ہیں جب انسان نفس کے حربوں سے بچا رہے۔
- دنیا میں دو باتوں سے بہتر کوئی بات نہیں۔ ایک اہل علم کی صحبت دویم بزرگوں کی عزت۔

● اگر دوست کی دوستی میں دونوں جہاں بخش دیئے جائیں تب بھی کم ہیں۔

● عاشق کو ہر لمحہ ایک پیاس محسوس ہوتی ہے گویا اس نے آگ کے کئی پیالے پی رکھے ہیں جوں جوں انہیں پیئے گا آگ بڑھتی جائے گی کیونکہ محبوب کے جمال کی کوئی اتہا نہیں ہے اس کا سکون بے سکونی میں اور آرام بے آرامی میں بدل جائے گا تا وقتیکہ مکمل قرب حاصل نہ ہو جائے۔

● جو شخص نفس کا غلام ہو جاتا ہے وہ لعنت کے کفن میں لپیٹ کر ندامت کی زمین میں دفن کیا جاتا ہے اور جو اپنے نفس کو کچل دیتا ہے وہ رحمت کے کفن میں لپیٹ کر سلامتی کی زمین میں دفن کیا جاتا ہے۔

● بندگی و عبادت میں سب سے بہتر بات عجز و انکسار ہے۔

مشاہیر عالم کی حاضری خواجہ صاحب کی وفات کے بعد سے اب تک جو مشاہیر عالم

خواجہ صاحب کے مزار پر حاضر ہو کر گہائے عقیدت نچا کر چکے ہیں ان میں سے چند کے اسمائے گرامی بدیہ ناظرین ہیں :

سلطان محمود خلجی، سلطان شمس الدین التمش، شہنشاہ اکبر، شہنشاہ جہانگیر، شہنشاہ شاہ جہاں، امیر حبیب اللہ خاں شاہ افغانستان، میر عثمان علی خاں والی حیدرآباد دکن، نواب حامد علی خاں والی رام پور، لارڈ کمرزن والسٹرے ہند، ہمارا اہم گوندنگھ والی دیتا، ہمارا اہم کیشن پرنسٹن وزیر اعظم حیدرآباد دکن، ہاتما گاندھی، مولانا محمد علی جوہر، پنڈت جواہر لال نہرو، ڈاکٹر اردھا کرشنن، ڈاکٹر ذاکر حسین، ٹنکو عبدالرحمن وزیر اعظم ملایا اور علی سکندر جگر مراد آبادی۔

وِصال

۶ رجب ۱۲۵۰ھ مطابق ۲۱ مئی ۱۹۳۸ء کو بعد نماز عشاء حسب دستور خواجہ صاحب اپنے حجرے میں نشتر لپیٹ لے گئے دروازہ اندر سے بند کر لیا اور عبادت میں مشغول ہو گئے۔ رات گئے حجرے سے آپ کی آواز آتی رہی لیکن آخر شب بند ہو گئی۔ دن نکل آیا مگر دروازہ نہ کھلتا آپ کے مریدوں کو فکر لاحق ہوئی وہ دروازہ توڑ کر اندر داخل ہوئے تو انہوں نے دیکھا کہ آپ اصل سخی ہو چکے ہیں۔ وصال کے وقت آپ کی عمر پچانوے برس سولہ دن تھی۔ آج خواجہ صاحب کو دنیا سے رحمت ہوئے صدیاں گزر چکی ہیں مگر وقت کی کوئی گردش اور حالات کی کوئی کروت خواجہ صاحب کی عظمت پر اثر انداز نہیں ہو سکی ان کی روحانی برکتوں کے چراغ آج بھی روشن ہیں اور آئندہ بھی ہمیشہ محفل کائنات کو جگمگاتے رہیں گے۔

محفل خانہ درگاہ میں ایک وقت چار ہزار انسان جگمگ پاسکتے ہیں۔ درگاہ کے

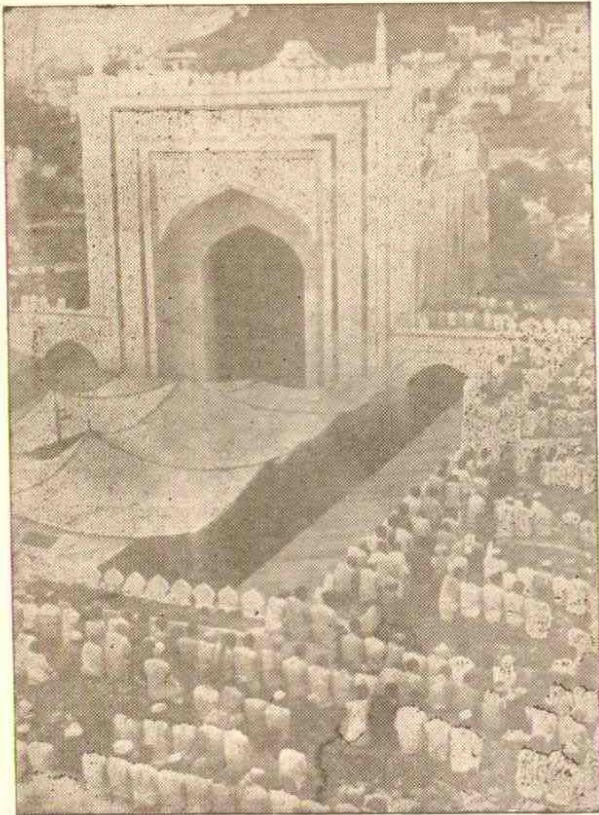
اندر کئی بڑی مسجدیں ہیں۔ عرس کے موقع پر درگاہ میں جگہ جگہ قوالیاں ہوتی ہیں۔ درگاہ کے اندر ۴۴۰ فٹ کا محفل خانہ ہے جس کے چاروں طرف ۸ فٹ چوڑی گیلری ہے۔ شب میں گیارہ بجے سجادہ نشین صاحب مشعلوں کے جلوس کے ساتھ محفل خانہ میں تشریف لاتے ہیں۔ سجادہ نشین صاحب خواجہ صاحب کے خاندان سے براہ راست تعلق رکھنے کے سبب درگاہ کی سب سے اہم ہستی مانے جاتے ہیں۔ شاہی شان سے لیکن درویشانہ انداز میں جب وہ آتے ہیں تو اس تاریخی درگاہ کی ساڑھے سات سو سالہ پرانی تاریخ از سر نو زندہ ہو جاتی ہے۔ وہ منگل بادشاہ بھی کہ جن کے عروج و اقبال کا آفتاب نصف النہار پر جگمگا رہا تھا اس آستانہ پر جبین نیاز خم کرتے تھے۔

سیاحوں کیلئے سامان دلکشی

اجمیر شہر اور ضلع کے مختلف علاقوں میں متعدد قابل دید تاریخی اور مذہبی مقامات ہیں جو راجستھان آرٹ کے نقطہ نظر سے ایک خاص اہمیت رکھتے ہیں اور سیاحوں کی توجہ کا مرکز بنے رہتے ہیں۔ مذہبی مقامات ہونے کے سبب نہ صرف ہندوستان کے کونے کونے سے بلکہ غیر ممالک سے بھی زائرین ہر سال آتے رہتے ہیں۔ جہاں مسلم صاحبان اجمیر کو "اجمیر شریف" کے نام سے پکارتے ہیں وہاں ہندو صاحبان "پشکر کو" تیرتھ راج پشکر" کہتے ہیں۔ یہاں ہر سال کا تہک پور تہیا پر میلہ لگتا ہے۔ کچھ عرصے سے یہاں موشیوں کا بھی میلہ بھرنے لگا ہے۔

خواجہ صاحب کی درگاہ کے علاوہ اجمیر میں شمالی حصے کے درمیان پانی کا کنڈھاللا اول جین تیرتھ شکر شری ریکھ دیو کا مندر، نیپال، پنچہ شاہ صاحب کا ڈھائی دن کا جھونپڑا سطح سمندر سے ۲۸۵۵ فٹ اونچی پہاڑی کی چوٹی پر اے دیو کا بنوایا

ہوا قلعہ، تارا گڑھ شہر کے وسط میں بنی ہوئی میگزین، چوہان راجہ اناجی کی تعمیر کردہ جھینق آنا ساگر، تعلیمی درس گاہ میو کالج "راجپوتانہ عجائب گھر اور اجمیر کی مغربی سمت میں سات میل کے فاصلے پر ناگ پریت" کی چادر گھاتی کے پار مقدس جھیل "پشکر" اجمیر کے مخصوص اور قابل دید مقامات ہیں۔



Namaz