

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**QURAANI AAYAAT KI
SAHI AUR GALAT
TAFSEEREN.**

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DAWAT-E-QURAN

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QURAANI AAYAAT KI SAHI AUR GHALAT **TAFSEEREN.**

Quraan-e-Hakim ki aayatun ki tafseer Huzur Sallallahu Alaihi Wasallam ne khud apne Sahaba ko sikhaya. Phir Sahaba ne Taabe'een ko phir Taabe'een ne apne baad wale logon ko. Phir ummat ke bade bade Ulma ne in tafseeri riwayatun ki hifazat ke garz se tafseer-e-Quraan par kitaaben likhin. Is tarah silsila dar silsila ye tafseeren kitabi shakal mein ham tak pahunchi. Aur aaj ham aasaani ke saath jis aayat ki bhi tafseer aur matlab maloom karna chaahе un kitaabon ke zariye maloom karsakte hain. Magar Islam aur Musalman ke dushman Yahud-o-Nasara ki shuru se ye koshish rahi hai ki Musalman Quraani Aayaat ko un sahi tafseeron ki raushni mein samajhne ke bajaaе khud apni aqal se samjhe aur apni raae se uska matlab tay karen. Kyuki woh khoob jaante hain ki ye gumraahi aur bedeeni ka ek bada raasta hai. Is liye ke Quraan shareef mein bahut saari aisi Aayaat hain ki agar ham usko samjhe ke liye Sahaba-e-kiraam ki bayan ki hui tafseeron ko chhor kar sirf apni aqal se kaam lein to yaqeenan ham gumraah ho jaaenge. Jaisa ki firqa Ahal-e-Quran jo sirf Quraan ko apni aqal ki raushni mein maan ne ka dawa karta hai. Woh kahte hain ki aaj Musalman jis tarah se paanch waqt ki namazen ada karte hain ye sab galat hai kyuki Quraan mein kisi bhi jagah paanch namazon aur unko ada karne ka tareeqa nahi bataya gaya hai. Quraan mein sirf itna aaya hai ki "AQEEMUASSALATA" aur "AQEEMU" ka matlab hota hai kisi bhi cheez ko qayam karna yani uss par pabandi baratna. Aur arbi zabaan mein "ASSALAT" ka matlab hota hai dua karna. To ab aayat ka matlab hua ki pabandi se dua karo .Is liye

is aayat se namaaz ko saabit karna sahi nahi hai. Un ki is khuli gumraahi aur bedeeni ki wajah Quraan ko sahi tafseeron ki raushni mein samajhne ke bajae Quraan ko apni aqal se samajhne ka nateeja hai. Is liye Huzur Sallallaho Alaihi Wasallam ne apni ummat ko Quran ke kisi bhi Aayat ke baare mein begair ilm ke sirf apni raae se bolne ko sakhti ke saath mana farmaya. Aap Sallallaho Alaihi Wasallam ne irshad farmaya ki: Jisne Quraan ke baare mein begair ilm ke kuchh kaha to us ka thikana jahannam hai. (Tirmizi, Hadis No:2950).

Aur aap Sallallaho Alaihi Wasallam ne farmaya ki: Jis ne Quraani Aayaton ke bare mein apni raae se kuchh kaha to us ka thikana jahannam hai. (Tirmizi, Hadis NO:2951).

Yahan tak ki Aap Sallallaho Alaihi Wasallam ne irshad farmaya ki: Jis ne Quraan ke baare mein apni raae se kaha aur usne sahi bhi kaha to usne galat kiya. (Tirmizi, Hadis No:2952).

Magar afsos! Aaj bahut saare log Huzur Sallallaho Alaihi Wasallam ki in hadiso ko nahi jaan ne ki wajah se ye baat unke dil ko lubha raha hai ki "Quraan aasaan hai, ise khud Allah ne hamare liye aasaan banaya hai "hame khud padhna aur samajhna chahiye, ham khud aqal wale hain. Hame kisi ki bayan ki hui tafseer ko dekhne ki zarurat nahi hai." wagairah. In mithi mithi baato ke peechhe yahood-o-nasara ne hamare liye gumraahi ke kis qadar khaufnak aur bhayanak jaal bichha rakha hai. Kaash ke log parde ke peechhe dekh paate. Yaad rakhe! Har aalime deen aam logo ko Quraan ko padhne ki dawat dete hain. Is silsile mein taqreeren karte hain aur is par ubhaar ne ke liye fazilat wali hadisen bhi sunaate hain aur Islam ke ye dushman bhi bhes badal kar musulmano ko ye dawat dete hain. Magar dono ki dawat mein farq ye hai ki aalime deen Quraan parhne ke saath is ki aayato ka matlab samajhne ke liye

Huzur Sallalloho Alaihi Wasallam aur sahaba se manqool tafseeron ko padhne ki dawat deta hai jab ki Islam ke dushman sirf apni aqal se Quraan samajhne ki dawat dete hai jis se hamare pyaare nabi Sallalloho Alaihi Wasallam ne sakhti se mana farmaya.

Magar afsos! Huzur Sallalloho Alaihi Wasallam ki in farmano ko bahut saare logon ne ek kinare daal diya aur Quraan ki aayaton ki tafseer apni raae se karne lage jiski wajah se aaj bahut saari aayaton ki galat tafseer logon ke darmyan mash'hoor hogae hain aur jiski wajah se bahut saare log gumraahi ka shikar ho rahe hain. Is mukhtasar kitaab mein unhi aayato ki galat tafseeron ko bayan karne ke saath saath unki sahi tafseer pesh ki jaaegi. Maulaa-e-Karim ki baargaah mein dua hai ki is kitaabche ko logon ke liye zaryae hidayat banae.

Aayat No 1: **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**

Tarjuma: Ham teri hi ibaadat karte hain aur tujhi se madad chahte hain.[Surah Fatiha,Aayat No 4]

Ghalat Tafseer: Is Aayat se maloom hua ki Ghairullah yani Allah ke elawah kisi aur se madad maangna shirk hai, jis tarah Allah ke elawa kisi aur ki ibadat karna shirk hai. Is liye ham dusre baba aur waliyon ki baat to door Allah ke Rasool se bhi madad nahi maang sakte. Kyuki is aayat mein hame yhi sikhaya gaya hai ki hum sirf Allah ki ibadat Karen aur usi se madad maange.

Sahi Tafseer: Allama Ibne Kaseer Hazrat Qatada raziialloho anhu ke hewale se is Aayat ki tafseer karte hue likhte hain ki: Is Aayat mein Allah Taala ne apne bando ko ye hukm diya ki woh khali Allah ke liye ibadat

Karen (nahi kisi ko dikhane ke liye aur nahi kisi aur maqsad ke liye) aur apne maamlaat mein us se madad maange.

Rahi baat ki “إِيَّاكَ نَعْبُدُ” ko “إِيَّاكَ نَسْتَعِينُ” se pahle kyu bayan kya gaya? Yani ibadat ka bayan madad ke bayan se pahle kyu hua? To uski wajah ye hai ki ibadat to sirf usi hi ke liye hoti hai aur is me kisi bhi dusri cheezon ke waseele ki zarurat nahi hoti. Lekin Allah ki madad, to Allah ne is ke liye bahut saare zarye bhi banae hain jin zaryon se banda Allah ki madad paata hai. Yani ibaadat direct hoti hai aur madad direct bhi aur indirect bhi. Isliye ibadat ko pahle aur madad ko baad mein bayan kiya gaya.(Tafseer Ine Kaseer).

NOTE: Upar jo Aayat-e-Karima ki galat tafseer bayan ki gayi uske galat hone ki bahut saari wajah hain. Pehli wajah to yahi hai ki is aayat ki aisi tafseer nahi Huzur Sallalloho Alaihi Wasallam ne bayan kiya aur nahi sahaba ne aur nahi kisi mufassir ne. Yani ki ye tafseer apni khaas aqal aur samajh ki rsushni mein ki gayi, naaki ahaadis ya aqwal-e-sahaba ki raushni mein. Aur Huzur ne farmaya ki: JIs ne Quraan mein apni raae se kuchh kaha to us ka thikana jahannum hai. Aur agar usne sahi bhi kaha tab bhi ghalat hai.(Tirmizi, Tafseerul Quraan).

Dusri wajah ye hai ki is tafseer mein jo ye kaha gaya ki “ghairullah se madad mangna shirk hai aise jaise ghairullah ki ibaadat karna shirk hai” bilkul hi durudt nahi kyuki Quraan aur Ahaadis Rasool ke khilaf hai. Quraan sharif mein Allah Taala ne farmaya ki: Aye imaan waalo! Sabr aur namaaz se madad chaaho. Beshak Allah sabr karne walo ke saath hai.(Sura Baqra, Aayat:153). Hum sab jaante hain ki hame hamare rab ne jis “sabar aur namaaz” se madad chaahne ka hukm diya wo Allah

nahi balki Allah ke elawa koi aur cheez hai. JIs mein Allah ne bando ki madad karne ki taaqat rakhi hai.

Dusri jagah Allah Taala ne farmaya ki: Beshak Allah unka mdadgaar hai aur Jibraeel aur nek momin aur farishte.(Sura Tahreem, Aayat: 4). Is aayat mein Allah Taala ne farmaya ki: Allah madad karne wala hai aur Jibraeel aur nek momin yani Allah ke Awliya aur farishte. Ye sab madad karne wale hain. Jabki jibraeel aur Allah ke nek bande aur farishte ye sab gairullah hain. Aur Allah hi ne in sab hazaraat ko madad karne ki taaqat ata farmayi hai. Ab sawal hota hai agar Allah ke elawah kisi aur se madad maangna shirk hai jaisa ki galat tafseer bayan karne wale kahte hain. To phir khud Allah Taala hi ne imaan waalon ko kyu apne elawa “sabr aur namaaz” se madad maangne ka hukm diya? Aur ye kyu bayan farmaya ki “Jibraeel aur nek momin aur farishte bhi madad karne waale hain”. To kya ab galat tafseer bayan karne wale log in aayat ka inkaar karenge ya phir ye kehkar Allah ke naazil kiye hue Islam ko chhod denge ki isme shirk ki taleem hai. Aur hame shirk bilkul pasand nahi is liye hum apne banae hue Islam ko manenge. Allah ke utare hue Islam ko nahi. Nauzobillahi minzalik.

HADIS: Hazrat Rabia bin Kaab radhiallaho taala anho bayan karte hain ki: Ek martaba main Huzur-e-Aqdas Sallalloho Alaihi Wasallam ke saath raat guzara to main aap Sallalloho Alaihi Wasallam ke wuzu waghera ke liye paani lekar haazir hua. Huzur-e-Aqdas Sallalloho Alaihi Wasallam ne mujhse irshad farmaya: Maang. To maine arz kiya ki: Main Huzur se ye maangta hun ki main jannat me huzur ke saath rahu. Huzur ne farmaya ki: Aur kuchh? Main ne arz kiya:Nahi, Meri muraad to bas yahi hai. To Huzur ne farmaya ki: Tab tu ziyadah se ziyadah sajdo ke zariye meri madad kar(Sahi Muslim, Hadis No: 1320).

Is hadis mein aaya ki Huzur ne khud apne se maangne ke liye kaha aur jab maangne waale ne ek bahut hi pyaari cheez maangi to Huzur ne inkaar nahi farmaya balki farmaya ki is ke elawah bhi aur kuchh chahiye? Jab unhone kaha ki nahi to Huzur ne unse farmaya ki tab tum zyada se zyada sajda karke meri madad karo. Agar Allah ke elawah kisi aur se maangna shirk hota to pehli baat Huzur jo duniya se shirk mitaane ke liye tashreef laae kabhi apne se maangne ke liye nahi kahte. Dusri baat khud Huzur unse apni madad ke liye nahi kahte. Magar jo hua wo hadis mein poori amanat daari ke saath Muhaddiseen ne bayan kar diya. Isse maloom hua ki "Ghairullah se madad maangna shirk nahi hai" aur jo log ise shirk qaraar dete hain woh bilkul galat hai. kyuki usko sahi manne se ye baat laazim aati hai ki *Nauzobillah* khud hamare Huzur ne shirk kiya jabki ise koi bhi musalman maan hi nahi sakta hai, balki aisa soch bhi nahi sakta.

Ek galat fehmi ka izaala: Galat tafseer bayan karne wale log kahte hain ki: Is hadis mein jo Huzur ne khud se maangne ke liye kaha ya Huzur ne jo khud apni mada karne ke liye kaha ye sab zindo se madad maangne ka waaqia tha. Aur hum log bhi zindo se madad maangne ko shirk nahi kahte balki murdon se madad maangne ko shirk kahte hain.

Yaad rakhe! Shariat banana ka haq Allah aur uske Rasool ko hai. In galat tafseer bayan karne waale logo ko nahi ki ye jis ko shirk kah de woh shirk aur jisko imaan kahde woh imaan hojaaega. Aur Allah aur uske Rasool ki shariat mein jo cheez shirk hoti hai woh cheez hamesha aur har waqt shirk hoti hai. Aisa nahi hota ki koi cheez din mein shirk ho aur raat mein imaan ban jae jaise Allah ke elawah kisi aur ki ibadat karna shirk hai. To ab Allah ke elawa kisi zinda shakhs ki ibadat kare to bhi shirk hoga aur uske marne ke baad bhi uski ibadat kare to bhi shirk hoga. Raat mein karega tab bhi shirk hoga aur din mein karega tab bhi

shirk hoga. Ye qaaeda ki zindon se madad maangna shirk nahi aur wafaat ke baad maangna shirk hai. Aisa kisi aayat ya kis hadis mein nahi hai.

Faaida: Is mein koi shak nahi hai ki “Gairullah se madad maangna shirk nahi balki jaiz hai” jaisa ki upar ke bayan se zaahir hai. Magar iska matlab ye nahi hai ki hum Allah ko chhod kar sirf gairullah se madad maangte rahen. Balki hame chahiye ki hum apne tamam maamlaat mein apne rab se madad maangen kyuki Allah Taala ko ye pasand hai ki uska banda usse maange. Aur ye bhi zehen mein rakhen ki “dua” sirf Allah se hoti hai. Jabki madad ki faryad Allah ke elawah se bhi hoti hai. To aisa nahi ki hum sirf gairullah ke saamne faryad karte rahen aur Allah ki bargah mein faryad karna chhod den. Aur haan! Kisi bhi gairullah se madad maangte waqt ye baat bhi hamesha zehen mein honi chahiye ki ye sirf ek zarya hai jin mein Allah Taala ne madad ki taaqat rakhi hai aur haqeeqat mein har cheez ka maalik Allah Taala hi hai. Aur ye bhi yaad rakhen ki har gairullah se hum madad nahi maang sakte balki sirf unhi se madad maang sakte hain jinke baare mein Quraan aur Ahaadis se saabit hai ki Allah Taala ne inke andar madad karne ki taaqat rakhi hai jaise Ambiya, Auliya, shuhada aur Farishte wagairah.

Aayat No 2: **إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ**

Tarjama: Beshak usne tum par haraam kiya murdaar, khoon, khinzeer ka gosht aur woh jaanwar jo gair-e-Khuda ka naam lekar zibah kiya gaya. To jo naa-chaar ho, nahi unko khwahish se kahaae aur nahi

yon ki zarurat se aage badhe to is par gunaaah nahi beshak Allah bakhshne wala meherbaan hai.(Sura Baqra, Aayat: 173).

Ghalat Tafseer: Is aayat mein Allah Taala ne haram cheezon ko bayan karte hue kaha ki ” وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ “ yani har woh janwar ya cheez jis par Allah ke elawah ka naam le liya jaae woh haraam hojaati hai. Is liye jo log khassi ya murga wagairah buzurgaane deen ke naam par paalte hain aur phir use zibah karke logo ko khilaate hain to aise janwar ka gosht khana haram hai. Kyuki is par Allah ke elawah ka naam liya gaya aur is janwar ke baare mein kaha gaya ki ”ye khassi ya murgha” Ghaus-e-Paak ke naam ka hai ya Khwaja Gharib Nawaz ke naam ka hai. Is lie ye haram hai. Isi trah Auliya-e-kiraam ke naam se isaale sawab karne ke liye jin cheezon par faateha padhi jaati hai un cheezon ka bhi khana haram hai kyuki us par bhi Allah ke elawah ka naam liya jaata hai aur ye kaha jaata hai ki is par Ghaus-e-Paak ke naam ki fateha padh do wagairah.

Sahi Tafseer: ” وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ “ yani har woh jaanwar jise Allah ke elawah ka naam le kar zibah kiya gaya ho haram hai jaise Makka ke kaafir janwaron ko zibah karte waqt apne jhoote mabudon ka naam liya karte the(Tafseer Jalaaleen, Tafseer Ibne Kaseer).

Tamaam mufassereen ne jo is aayat ki tafseer bayan kiya hai uske mutaabiq har woh jaanwar haram hai jis janwar ko Allah ke elawah ka naam le kar zibah kiya gaya ho. Aur ye baat har koi jaanta hai ki jo log Huzur Ghaus-e-Aazam radhiallahu anhu ke naam se isaale sawab ke liye jaanwar ko paalte hain woh log jab us janwae ko zibah karte hain to zibah ke waaqt Huzur Ghaus-e-Aazam ka naam nahi balki Allah ka naam lekar zibah karte hain. Is liye ye beshak halal aur paakiza hai. Aur isi tarah woh tamaam jaanwar bhi halal hain jise Khalid ya Bakar ki shaadi, aqqeqa, waleema ya qurbaani ke naam par palaa jata hai.kyuki in

janwaron par agarche Allah ke elawah ka naam pukara jaata hai ki “ye bakra Khalid ki shaadi ke liye hai aur ye Bakar ke Aqeeqe ke liye” magar zibah karte waqt is par Khalid ya Bakar ka naam nahi balki Allah hi ka naam liya jaata hai.

NOTE: Jin logo ne is aayat ki galat tafseer bayan kiya unki woh galat tafseer kisi bhi kitaab mein maujud nahi. Yani unki apni taraf se garhi hui tafseer hai. Jo sarasar galat hai aur Quran ke khilaaf hai. Kyuki inki is galat tafseer ko maan liya jaae to phir duniya ki har cheez haram hojaaegi. Kyuki in logo ki tafseer ke mutaabiq jin cheezon par bhi Khuda ke elawah ka naam pukaar diya jaae to woh saari cheezen haram hojaati hain. To ab agar koi kisi makaan ke baare mein ye kah de ki ye Allah ka nahi balki Khalid ka makaan hai, ya ye kahde ki ye mobile Zaid ka hai yani kisi bhi cheez par Allah ke elawah ka naam lele to woh sab haram hojaaengi, phir duniya ki kaunsi cheez halal rahegi?

Aayat No 3: يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Tarjama: Aye nabi! Aap ne apne upar kyu haram kiya us cheez ko jise Allah ne aapke liye halal kiya? Aap apni biwion ko khush karna chahte hain. Aur Allah bada bakhshne wala meharban hai.[Surah Tahrim, Aayat No.1]

Galat Tafseer: Is aayat se maloom hua ki Huzur Sallallohu Alaihi Wasallam ko kisi cheez ke halal aur haram karne ka ikhtyaar nahi tha. Kyuki agar iska ikhtyaar aapko hota to jab aapne shahad khaane ko apne upar haram kiya to Allah Taala is par aapko nahi tokta. Magar Allah ne aapko toka aur farmaya ki “Aye nabi aapne kyu haram kiya us

cheez ko jise Allah ne aap ke liye halal kiya” Is se Ye saabit hua ki aap Sallallaho Alaihi Wasallam ko halal ya haram karne ka ikhtyaar nahi tha.

Nadaani ki intehaa: Hum sab jaante hain ki Allah ne jin cheezon ko halal kiya usko haram maan naa aur use haram kehna kufr hai. Aur galat tafseer bayan karne wale log keh rahe hain ki Huzur Sallallaho Alaihi Wasallam ne ek halal cheez yani shahad ko haram kiya. To is ka kya matlab? Yani ye log Huzur par kufr karne ka ilzaam laga rahe hain. Nauzubillahi minzalik.

Sahi tafseer: Hazrat Ayesha radhiyallahu anha bayan karti hain ki beshak Huzur Sallallaho Alaihi Wasallam Ummul momineen hazrat Zainab binte jahash radhiyallahu anha ke paas jaate to wahan par shahad nosh farmane ki wajah se aap Sallallaho Alaihi Wasallam ko der hoti. Jiski wajah se mujhe aur aap Sallallaho Alaihi Wasallam ki dusri biwiyo ko rashk hua, to mashwara hua ki jab Huzur wahan se jis ke paas aae woh kahe ki ya Rasoolallah Sallallaho Alaihi Wasallam Sallallaho Alaihi Wasallam aapke munh Mubarak se mughafeer ki bu aarahi hai. Jabki Huzur ko mughafeer ki bu bilkul pasand nahi thi. Phir jab Huzur Sallallaho Alaihi Wasallam hazrat Hafsa radhiyallahu anha ke paas aae to unhone wahi kaha. To aap Sallallaho Alaihi Wasallam ne farmaya ki ye mughafeer nahi balki Zainab binte jahash ke paas shahad nosh kiya hai. Aur phir Huzur ne apni biwiyon ke dil ko khush karne ke liye farmaya ki “wala audalah” ab main kabhi shahad nahi piunga. Is par ye aayat nazil hui ki “Aye nabi aapne apne upar kyu haram kar liya us cheez ko jise Allah ne aap ke liye halal kiya”.(Tafseere khaazin).

Yaad rakhen! Kisi halal ko haram karne ki do suraten hoti hain. Ek ye ki kisi halal cheez ko haram hona maan liya jaae. Aur ye mana balki kufr hai. Aur Huzur se aisa hona mumkin hi nahi hai. Dusri surat ye hai

ki halal ko halal hi samjha jaae lekin uske istemaal se parhez kiya jaae aur aisa karna jaaiz hai. Jaisa ki gaae ka gosht khana jaaiz hai magar bahut saare log usko halal samajhne ke baawajood uske istemaal se parhez karte hain.

Huzur Sallallahu Alaihi Wasallam ke haram karne ki yahi surat thi. Aur Allah Taala ke is farmaan ki wajah ye hui ki Huzur Sallallahu Alaihi Wasallam ne apni biwiyo ki khushi ke liye apne upar pabandi laga li thi jisse Huzur ko takleef aur mushaqqat ka saamna karna parta kyunki shahad Aap Sallallahu Alaihi Wasallam ko bahut pasand tha. Aur Allah Taala ko hargiz ye gawara nahi ki uske mahboob ko takleef pahunche. Isliye farmaya ki aapne aisa kyu kiya? Aap ko apni biwiyo ki khushi chaahte hain to main aapka aaraam aur aapki raahat chaahta hun. Aisi paabandion ki ijazat main kaise desakta hun. To is aayat se Allah Taala ki bargaah mein aap Sallallahu Alaihi Wasallam ka buland martaba saabit hota hai. Ye nahi ki aapko ikhtyaar nahi tha. Aur ye ho bhi kaise sakta hai jabki Allah Taala ne aapke is ikhtyaar ke hone ka elaan khud Quraan mein farmaya ki: Ye nabi logo ke liye paakizah cheezon ko halal aur gandi cheezon ko haram karenge(Sura Aaraaf, Aayat: 157). Aur dusri jagah khud Allah Taala ne apne mahboob ke is ikhtyaar ke nahi maanne waalon se imaan waalon ko jang karne ka hukm diya aur farmaya ki: Lado un logon se jo imaan nahi laate Allah aur aakhirat ke din par aur haram nahi maante un cheezon ko jinhe Allah aur uske Rasool ne haram qaraar diya(Sura Tauba, Aayat:29).

Aur aap Sallallahu Alaihi Wasallam ke is ikhtyaar ke sabot par bahut saari hadisen kitaabo mein maujud hain. Yahan par qarreen ki hararat imaani ki lau ko tez karne ke liye sirf ek hadis pesh hai.

Hazrat Miqdaam bin Ma'adi karb kandi radhialaaho anhu se riwayat hai: Rasoolullah Sallalloho Alaihi Wasallam ne irshad farmaya: Qareeb hai ki ek shakhs apne takye par tek lagae baitha hoga aur uske saamne meri hadison mein se koi hadis bataai jaaegi to woh ye kahega: Hmaare aur tumhare darmiyaan Allah Taala ki kitaab kaafi hai. Hum jo usme halal paaenge use halal maanenge aur jise haram paaenge use haram maanenge.(Huzur Sallalloho Alaihi Wasallam ne irshad farmaya) suno! Beshak wo cheezen jise Allah ke Rasool Sallalloho Alaihi Wasallam ne haram qaraar di hain wo aise hi haram hain jaise Allah ne haram qaraar diya(Tirmizi, Hadis No: 12).

Magar galat tafseer bayan karne waale logo ko wo saaf aur sareeh aayaten nazar nahi aati jin me Huzur ka ye ikhtyaar din ke ujaale ki tarah har tarah ke shukook-o-shohbaat se balatar surat mein maujood hai. Aur wo aayat jis ke lafzi aur zaahiri tarjume se bekhbar logo ko gumraah kiya jaana mumkin hai socity mein phaila rahe hain aur apni taraf se garhi hui baat jo na Quraan ke mutaabiq hai naahi hadis ke mawafiq, nahi tafseeron mein kahin uska naam-o-nishaan. aisi baat ko Quraan aur hadis kehkar pesh kar rahe hain. Jhuton par Allah ki laanat. Allah paak hum sabko apne karm se imaan ke in luteron se bachae.

Aayat No 4: **إِنَّكَ لَا تَسْمِعُ الْمَوْتَى**. Beshak aap murdon ko nahi suna sakte.(Sura Naml, Aayat: 80).

Aayat No 5: **وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ**. Aur aap un logo ko nahi suna sakte jo qabron mein hain.(Sura Al-Faatir, Aayat: 22).

Galat Tafseer: In dono aayaton se maloom hua ki murde nahi sunte hain. Isliye ambiya, auliya aur buzurgaane deen ko madad ke liye

pukaarna bekaar kaam hai. kyunki jab woh sunte hi nahi to phir pukaarna kis kaam ka. Haqeeqat mein inko pukaarna to aise hi hai jaise kaafir log apne buton ko pukaarte hain jo nahi sun sakte hain aur nahi madad karsakte hain.

Mukammal aayat aur Tarjama ye hai:

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ وَمَا أَنْتَ بِهَدَى الْعُمَى عَنْ ضَلَّاتِهِمْ ۖ إِنَّ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ -

Tarjama : (Ae mahboob!) beshak tumhaara rab unke darmyan apne hukm se faisla farmaaega aur wahi ghaalib jaanne wala hai to aap Allah par bharosa rakhiye beshak aap saaf haq par hain {Makka ke kaafir nahi} beshak aap koi pukaar na murdon ko suna sakte hain aur na hi bahron ko jab wo aap se peeth pher kar jaa rahe ho aur na aap andhon ko gumraahi se {baghair izne Ilahi ke} hidayat de skate hain. Aap to unhi ko suna sakte hain {jo aapki dawat se} hamaari aayaton par imaan laate hain aur woh musalmaan hain.

Sahi Tafseer: Allama ibne Kaseer is aayat ki tafseer karte hue likhte hain ki: Beshak Allah Taala qayamat ke din apne hukm se inke darmiyan faisla farmaaega kyunki woh Gaalib hai bure logo se badla lene par aur woh apne bando ke tamaam baato aur kaamo ko jaan ne wala hai. To aap apne tamam maamle mein Allah par bharosa rakhiye aur apne Rab ke paigham ko pahunchaate rahiye agarche woh log aapki mukhaalifat Kare jinki qismat mein bad-bakhti likh di gai aur jin par aapke Rab ki

baat saabit ho chuki hai ki woh log imaan nahi laaenge. {Allama ibne Kaseer likhte hain ki:} Unhi logo ko is aayate-karima mein “murda, behra aur andha” kaha gaya hai. (Tafseer ibne Kaseer. Volume: 6, Page: 210).

Tafseere Nasfi mein hai ki jab kuffaraane Makka Huzur ki baat nahi sunte the aur na isse koi fayda uthate the to Allah Taala ne zinda hone ke bawajud unhe murdon se tashbih diya.(Tafseere Nasfi, Volume: 3, Page: 23).

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَلَا الظُّلُمَاتُ وَلَا النُّورُ وَلَا
الظُّلُّ وَلَا الْحَرُورُ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۗ إِنَّ اللَّهَ يُسْمِعُ مَن
يَشَاءُ ۗ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ إِنْ أَنْتَ إِلَّا نَذِيرٌ

Tarjama: Andhe aur aankh wale barabar nahi hoskate, na hi taareeki aur raushni aur na hi saaya aur tez dhup barabar hoskate hain. Aur na hi zinde aur murde barabar hoskate hain, beshak Allah jise chahta hai suna deta hai. Aur aap unko nahi suna sakte hain jo qabro mein hain, aap to nahi hai magar sirf dar sunane wale.

Sahi Tafseer: Allama ibne Kaseer likhte hain ki: Yani jis tarah se ye alag alag cheezen jaise andha aura aankh wala, tareeki aur raushni, saaya aur dhup aapas mein barabar nahi hosakte isi tarah zinde aur murde bhi barabar nahi hosakte. Ye ek misaal hai jis mein momino ko zinda aur kaafiron ko murda farmaya. Beshak Allah jise chahta hai suna deta hai yani hidayat de deta hai aur aap un logo ko jo qabron mein hai nahi suna sakte yani jis tarah wo log kufr par mar gaye aur apni qabron mein jaa chuke unhe ab koi hidayat faaida nahi pahucha sakti usi tarah ye mushrikeen jin ki qismaton mein bad-bakhti likh di gayi hai aur ye tay

ho chuka hai ki wo kabhi imaan nahi laaenge unke baare mein aapki koi tadbeer kaargar nahi hogi aur na hi aapki dawat se wo kuchh faaida utha paaenge.(Tafserr ibne Kaseer, Volume: 6, Page: 542-543).

Is tafseel se maloom ho gaya ki dono aayate karima mein “murda” ka matlab woh murda nahi hai jiske badan se rooh nikal gai ho balki yahan “murda” se muraad wo log hain jinke dil murda ho chuke the jaise ki Abu Jehal, Utba aur Shaiba wagairah. Aur inko murda ya qabron mein jaa chuke logo se tashbih is liye diya gaya ki jis tarah wo log ab hidayat qubool karke koi faaida nahi uthasakte usi tarah ye log jo azli badbakht hain inko bhi dawat o tablig ke zariye koi faaida nahi pahuchaya jaa sakta.

Magar apne man aur jee se Quraan ki galat tafseer bayan karne walo ne is aayat me “murda” se wo “murda” samajh baithe jin ki rooh badan se nikal gai ho. Aur un logo ne isi galat tafseer ke mutaabiq apna ye aqeeda bana liya ki “murde nahi sunte hain” jabki unke is aqeede ka taalluq na Quraan ki is aayat se hai jaisa ki zaahir hua aur na hi ahaadis se. Kyuki ye aqeeda ahaadis ke saaf khilaaf hai. Ek nahi kai ek hadiso mein hai ki murde bolte bhi hain sunte bhi hain aur ehsaas bhi karte hain ye baat alag hai ki hum unki awazon ko nahi sun paate. Aur haan Allah jise chahta hai unko murdon ki awaz suna bhi deta hai . Jaisa ki Tirmizi sharif ki hadis hai Hazrat ibne Abbas radhiallahu anhu bayan karte hain ki: Kuchh sahaba ne apna khema ek qabar par gaad diya kyuki unlogo ko maloom nahi tha ki yahan par qabar hai. To un logo ne us qabar ke murde se Surah Mulk ki tilawat shuru se aakhir tak suni. Phir jab un logo ne Huzur Sallalloho Alaihi Wasallam ke paas aakar pura waqia bayan kiya to Huzur Sallalloho Alaihi Wasallam ne irshad farmaya ki: Ye surah qabar ke azaab ko rokne wali aur isse nijaat dene wali hai. (Tirmizi, Hadis: 2890).

Wo Hadise jinse murdon ka bolna, sunna, aur ehsaas karna wagairah saabit hota hai. Unme se kuchh ye hain.

[Hadis No.1] Hazrat Abu Saeed Khudri radhiallahu anhu se riwayat hai ki Huzur Sallallaho Alaihi Wasallam irshad framaya karte the ki: Jab janaza rakha jaata hai aur log use apni gardano par uthate hain to agar marne wala nek hota hai to kehta hai “Mujhe aage barhaao” aur agar nek nahi hota hai to apne ghar walon se kehta hai “haae barbaadi! Mujhe kaha lejarahe ho? Uski awaz ko insaan ke elawah har cheez sunti hai aur agar insaan sunle to behosh hojaae.[Sahi Bukhari,Hadis No.1316] Is hadis sharif se saabit hua ki murde bolte hain.

[Hadis No.2] Hazrat Abu Ayyub radhiallahu anhu bayan karte hain ki: Sooraj doobne ke baad nabi karim Sallallaho Alaihi Wasallam nikle to ek awaz suni, to aap Sallallaho Alaihi Wasallam ne farmaya ki: Yahudi ko uski qabar mein azaab diya jaa raha hai.[Sahi Bukhari,Hadis No.1375]

[Hadis No.3] Hazrat Anas bin Maalik radhiallahu anhu bayan karte hain ki: Rasool Akram Sallallaho Alaihi Wasallam ne irshad farmaya ki: Beshak jab mayyat ko uski qabar mein rakh diya jaata hai phir jab log jaane lagte hain to wo unke jooton ki awaz ko suntan hai.[Sahi Bukhari,Hadis No.1338] Is hadis sharif se maloom hua ki murde sunte hain.

[Hadis No.4] Hazrat Anas bin Maalik radhiallahu anhu bayana karte hain ki: Beshak Rasoolullah Sallallaho Alaihi Wasallam badar mein qatal kiye gaye {kaafiron ki laashon} ko teen din tak chhode rakha phir unke paas tashreef laae aur khade hokar unko awaz dete hue kaha ki: Aye Abu Jehal bin Hashim! Aye Umayya bin Khalf! Aye Utbaa bin rabiya! Aye Shaiba bin Rabiya! Kya tum logo ne usko nahi paa liya jo tumse tumhare Rab ne sachcha wada kiya tha? Beshak main ne to usko paa liya jo mujh se mere Rab ne sachha wada farmaya tha. Hazrat Umar radhiallahu anhu ne Huzur Nabi-e-Karim Sallallaho Alaihi Wasallam ki baat suni to

unhone arz kiya: Ya Rasoolallah Sallallahu Alaihi Wasallam! Wo log kaise sunenge aur kaise jawab denge jabki wo murda laash ho chuke hain. To Huzur-e-Akram Sallallahu Alaihi Wasallam farmaya: Qasam hai us zaat ki jiske qabze wa qudrat mein meri jaan hai! JO main unse kehraha hun tum unse zyada sun ne wale nahi ho lekin unke paas itni taaqat nahi hai ki wo jawab de. Phir Huzur ne hukm diya to un sab ko badar ke kuen mein daal diya gaya.

[Hadis No.5] Hazrat Shamasa Al-Mehri bayan karte hain ki ham log Hazrat Amar bin Aas radhiallahu anhu ke paas unke aakhri waqt mein hazir hue to unhone apne beton se kaha ki: Jab tum log mujhe dafna dena aur qabar par mitti daal dena to phir meri qabar ke paas itni der tak ruke rehna jitni der mein ek oont ko zibah karke uska gosht taqseem kar diya jaata hai, taaki main tumse uns haasil karun aur dekhun ki main apne Rab ke farishton ko kya jawab deta hun.

Upar bayan ki hui hadison se maloom hua ki murde bolte aur sunte hain aur woh mehsoos bhi karte hain.

Note: Ye baat har shakhs jaanta hai ki sahi tafseer wahi hoti hai jo hadis aur aqwaale Sahaba ke mutaabiq hoti hai. Aur upar jo galat tafseer bayan ki gayi wo saaf Huzur ke farmaan ke khilaaf hai is liye ek musalmaan use kabhi qubool nahi karsakta.

Aayat No 7: حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Tarjama: Yahan tak ki jab un mein se kisi ko maut aata hai to wo kehta hai ki: Aye mere rab! Mujhe wapas jaane de ki main wo nek kaam karun jo main chhode rakha. Hargiz nahi. Beshak wo to sirf ek baat jo wo apne munh se kehta hai. Aur unke aage ek barzakh hai uthae jane ke din tak.(Surah mominoon, Aayat: 99/100).

Galat Tafseer: Is aayat se maloom hua ki marne wala shakhs chaahte hue bhi phir is duniya me nahi aaskta hai kyunki Allah Taala iski ijazat kisiko deta hi nahi hai. Is liye jo log kahte hain ki Huzur Sallallaho Alaihi Wasallam kahin bhi aa jaa sakte hain bilkul galat hai.(Ye tafseer aur matlab kisi kitaab mein nahi hai aur naahi ye hadis ke mutaabiq hai).

Sahi Tafseer: Allama ibne Kaseer is aayat ki tafseer bayan karte hue likhte hain ki: Is aayat mein Allah Taala ne kaafiron aur Allah ke ahkaam mein zyaadti karne wale logo ki maut ke baad jo haalat hoti hai uski khabar diya hai. Ki wo log jab azaab apni aankhon se dekhte hain to Allah Taala se wapas duniya mein jaane ki talab karte hain. Aur kahet hain ki “Aye Rab! Mujhe wapas jaane de ki main wo nek kaam karun jo main chhode rakha” yani main is baat ki gawahi dun ki Allah ke elawah koi maabood nahi hai aur Mohammad Sallallaho Alaihi Wasallam Allah ke sachhe Rasool hain. To unse kaha jaata hai hargiz nahi.(Tafseer ibne Kaseer)

Is tafseer se maloom hua ki marne ke baad kaafiron ki rooh ko kaise qaid kar diya jaata hai aur unki haalat kya hoti hai. Rahi baat nek muslamano ki to unki kya haalat hoti hai use Huzur Sallallaho Alaihi Wasallam ne tafseel se bayan farmaya ki: Beshak duniya kaafir ki jannat hai aur musalmaano ka qaidkhana. Aur beshak jab musalmaan ki jaan nikalti hai to uski misaal aisi hai ki koi qaidkhaane mein tha aur ab use nikal diya gaya to ab wo zameen mein aazaadi ke saath ghumta phirta

hai. Aur Ibne Abi Shaiba ki riwayat mein ye lafz aaya hai ki “Jab muslamaan marta hai to uske raaston ko khol diya jaata hai ki wo jahan chahe sair kare.”(Kitaabuzzuhd li ibin Mubarak, hadis: 597.Musannaf ibne abi shaiba,Hadis 35867).

Is hadis sharif se maloom hua ki jo pabandi kaafiron ke liye hoti hai wo musalmaano ke liye nahi hoti aur jab aam musalmaan ke liye nahi hoti to phir ambiya aur auliya ke liye wo pabandi kaise hosakti hai jo kaafiron ke liye hoti hai. Magar afsos galat tafseer karne wale ne wo pabandi nabiyon ke sardaar par lagadiya. Jise Allah Taala ne kaafiron ke liye rakha hai. Nauzobillahi minzaalik.

Yaad rakhen! Ambiya-e-Ikraam baad wisaal bhi zinda hote hain aur jahaan chahe aa jaa sakte hain. Jaisa ki Meraaj ke waqt tamaam Ambiyaa-e-kiraam Baitul Muqaddas mein haazir hue aur Huzur ke peechhe namaaz ada farmaya phir un mein se alag alag aasmaano par Huzur ki mulaqat bhi hui aur unhone Huzur ko mubarakbad bhi pesh farmaya. Khaas taur se Hazrat Musa Alaihissalam ne ap ko mubarakbad dene ke saath namaazon mein kami karane ka baar baar mashwara bhi diya.(Sahi Muslim, Hadis: 172). Ye aur is baab ki saari hadisen batati hain ki ambiya-e-kiraam baad-e-wisaal kisi bhi jagah aa-jaa sakte hain. Is liye ye aqeeda ki Huzur baad-e-wisaal kahin bhi aa-jaa nahi sakte Hadis ke khilaaf hone ki wajah se bilkul galat hai.

Aayat No 8: قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِن تَتَّبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ

Tarjama: Aap keh dijiye ki main tumse ye nahi kehta hun ki mere paas Allah ke khazane hain aur naahi ye kehat hun ki main khud se gaib jaan leta hun aur naahi ye kehat hun ki main farishta hun. Main to sirf

usiki pairwi karta hun jo meri taraf wahi ki jaati hai.(Sura Inaam, Aayat: 50).

Ghalat Tafseer: Is aayat mein hai ki Huzur Sallallaho Alaihi Wasallam ne farmaya ki” **وَلَا أَعْلَمُ الْغَيْبَ** “ main gaib nahi jaanta hun. Lihaaza maloom hua ki Huzur Sallallaho Alaihi Wasallam ko gaib ka ilm nahi tha. Is liye aapke bare mein ye aqeeda rakhna ki aap Sallallaho Alaihi Wasallam gaib ki baaten jaante the Quraan ke khilaaf hai.

Sahi Tafseer: Allama ibne Kaseer likhte hain ki: Allah Taala ne is aayat mein apne Rasool se farmaya ki aap keh dijiye ki “ main gaib nahi jaanta hun” yani ki aap ye kahiye ki beshak gaib to Allah ke ilm mein se hai use main khud se nahi jaanta hun, haan main sirf gaib ki baat utna hi jaanta hun jitna mere Rab ne mujhe bataya hai.(Tafseer ibne Kaseer).

Is tafseer se maloom hua ki gaib ka ilm Allah Taala ne jitna Huzur ko ata farmaya utna gaib Huzur beshak jaante hain.Ye tafseer Quraan ki in aayaton ko nazar mein rakhte hue kiya gaya hai ki Allah Taala ne farmaya: Allah ki ye shaan nahi hai ki tum mein se har ek ko apne gaib par muttale karde lekin apne Rasoolon mein se gaib ka ilm ata farmane ke liye chun leta hai. [Surah Aale Imran,Aayat No.179] Aur farmaya ki: Allah sab gaibo ko jaan ne wala hai to apne gaib par kisi ko musllat nahi karta siwaae apne pasandeeda Rasoolon ke.[Surah Jinn,Aayat No.26]

In dono aayate kareema se saabit hua ki Allah Taala apne Rasoolon ko ilme gaib ata fermata hai. Aur uski ata se Rasool gaib ka ilm rakhte hain. Aur Huzur ke baare mein Allah Taala ne saaf lafzon mein ye irshad farmaya ki: Aur wo Mohammad Sallallaho Alaihi Wasallam ghaib ki baat batane par bakheel{kanjoos} nahi. (Surah Takweer, Aayat No: 24) Yani ghaib ki baat batate hain. Aur zaahir hai ki gaib ki baaten wahi bataega

jiske paas ilm-e-gaib hoga. Is tafseel se malomm hua ki Huzur Sallallaho Alaihi Wasallam Allah ki ata se gaib jaante the aur jo Huzur ke liye gaib ka ilm nahi maane woh Quraan ko jhutlaane wala hai.

Aayat No 9: **أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۖ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ ۗ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ**

Tarjuma: Haan khali Allah hi ki bandage hai. Aur wo jinhone uske siwa aur waali bana liye, kahte hain hum to inhen sirf itni baat ke liye poojte hain ki ye hume Allah ke paas nazdeek karden Allah inme faisla kardega is baat ka jis mein ikhtlaaf kar rahe hain beshak Allah raah nahi deta use jo jhuta bada naashukra ho.(Surah Zumar, Aayat: 3).

Galat Tafseer: Aaj kuchh log Qabron ko poojte hain aur kahte hain humto inke mazaaron par sirf isliye jaate hain ki ye hame Allah se Qareeb kardenge. Aise logo ke bare mein Allah Taala ne is aayat mein farmaya ki wo jhute aur nashukri karne wale hain aur Allah aise logo ko hidayat nahi deta. Lihaaza is aayat se maloom hua ki mazaaron par jaane waale log gumraah aur bedeen hain.

Sahi Tafseer: Allam ibne Kaseer is aayat ki tafseer Hazrat Qatadah radhiallahu anhu ke hewaale se bayan karte hue likhte hain ki: Allah Taala ne buton ke poojne waale mushrikeen ke baare mein farmaya ki wo log kahte hain ki “Hum in buton ko sirf isliye poojte hain ki ye hame Allah se qareeb karde” to Allah ko chhod kar buton ki ibaadat karne waale log jhute aur nashukre hain.(Tafseer ibne Kaseer).

Is tafseer se maloom hau ki ye aayat Allah Taala ne kaafir aur mushrik ke baare mein naazil farmaya jo Allah ko chhod kar buton ki pooja karte the aur ye gumaan karte the ki ye but hame Allah se qareeb kardega aur hamaare liye Allah ki baragaah mein sifaarish karega. Magar Quraan ki aayaton ke saath khelwaar karne waale logo ne is aayat ko un musalamaano par laagu kar diya jo sirf Allah hi ki ibaadat karte hain aur Allah ke elawah kisi ko bhi ibaadat ka haqdaar nahi maante hain. Yahan tak ki is kaainat ki sabse azeem hasti apne pyare nabi ki bhi pooja aur ibadat karna jaaiz nahi samajhte, wali ki ibadat to bahut door. Quraan ki aayaton ke saath isi tarah se khelwaar karne wale logo ke bare mein Sahabie Rasool Hazrat Abdullah bin Umar radhiallahu anhu ne farmaya ki: Duniya ke sabse ghatiya aur badtareen log khaarji hain jo kaafiron waali aayaton ko musalamaano ke upar laagu karte hain. [Sahi]

Note: Aaj mazaar par kuchh log jo jaahilana harkat karte hain aur ghair shari kaam karte hain unka ahle sunnat wa jamaat se koi talluq nahi. Ye khaas unhi ka kaam hai jis ki wajah se ahle sunnat par koi ilzaam lagana zulm hai. Lekin mazaar par jana, unki qabar ki ziyarat karna aur wahan jaakar Quraan shareef wagairah ki tilawat karke unki roohe paak ko isaale sawab karna aur unke waseele se apni jaaiz haajaton ke liye Allah Taala ki baargaah mein dua karna beshak jaaiz hai kyuki in sab kaamo ki ijazat Huzur Sallalloho Alaihi Wasallam se saabit hai.

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ^ط وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Tarjama: Aur agar tujhe Allah koi burai pahuchaae to uske elawah usko koi door karne wala nahi aur agar tujhe bhalaai pahuchae to wo sab kuchh karsakta hai.(Sura Anaam, Aayat: 17).

Galat Tafseer: Is aayat se maloom hua ki insaan ko agar koi takleef pahuchti hai to insaan se us takleef ko Allah ke elawah koi door nahi karsakta hai. To jab Allah ke elawah koi door kar hi nahi sakta to phir uske elawah nabi ya wali se apni takleef ko door karne ki faryad karna aur mazaaron par jaakar rona gidgidana beshak shirk aur gumraahi wa bedeeni hai.

Sahi Tafseer: Is aayat mein Allah Taala ne ye khabar diya ki nafa aur nuqsan ka maalik wahi hai aur beshak wo apni makhloq mein jo bhi tasarruf karna chahta hai karta hai uske hukm par koi rok nahi laga sakta aur naahi uske faisle ko koi taal sakta hai.(Tafseer ibne Kaseer).

Is tafseer se maloom hua ki nafa aur nuqsan pahuchane ka maalik sirf Allah Taala hai. Lekin nafa aur nuqsan pahuchne ke zariye bahut se hain jaise doctor beemari door karne ka zariya hai aur saanp, bichhoo wagairah nuqsan pahuchane ke zariye hain. Lekin ye sab zariye bhi kaam usi waqt karte hain jab Allah chahta hai. To ab agar koi shakhs ye kahe ki Quraan mein aaya hai ki takleef ko Allah ke elawah koi door kar hi nahi sakta hai isliye beemari ki takleef khatam karane doctor ke paas jaana shirk aur gumraahi wa bedeeni hai to ye uska dimaagi khalal qaraar diya jaaega aur kaha jaaega ki beshak aisa hai lekin usi hamare meharbaan Rab ne in zariyon ko apne bando ke faaide ke liye paida karke unse nafa uthane ki ijaazat ata farmaya hai. Isliye zariye ko apnana shirk nahi imaan hai. Aur haqeeqat mein isko shirk kahne wale log hi mushrik hain ki Huzur Sallallaho Alaihi Wasallam ne farmaya ki jab koi kisi shakhs ko kaafir wa mushrik kehta hai aur wo haqeeqat mein

kaafir wa mushrik nahi hota to kehne waale par hi laut aata hai.(Sahi Muslim, Hadis:60).

Jis tarah Allah Taala ne aur bahut saari cheezon ke andar nafa wa nuqsan pahuchane ki taaqat rakha hai usi tarah Allah Taala ne apne khaas aur nek bandon ko bhi apne dusre bando ki madad karne ki taaqat ata farmaya hai. Isliye agar koi shakhs Allah ke un nek bando se madad ki faryad karta hai to ye beshak jaaiz hai.