27 March 2023 - class 4 - Surah Al Haj

Aaj ki tafseer class kay ehem nukat

Allah taala ney jo qital aur rozey jaisey mushkil hukmun ki Quran mei hikmatein bayan kein, iska ye matlab hargiz nhi hay ki har hukm karney waley kay liye lazim hay ki har hukm ki mehkoom yaney jisko hukm diya ja raha hay ko wazahat dey, na ye keh mehkoom ki marzi hay ki hikmat samajh mei aaye tou hukm par amal karey warna na karey. Jab hukm dey diya gaya samjh mei aaye ya na aaye manna zaroori hay.

Allah taala kay paas hatmi authority hay aur ye authority Allah taala ney apney bandun ko bhi di hay jaisey (1) Rasoolun ko keh banday inka hukm mannein.

(2) Sharie hakim ko jiski baiat ki gayi ho ya pichley leader sey is kay paas hukumat munatqil hui ho. Ab hakim kay paas authority aagayi ki iski ita'at ki jaye. (3) Isi tarah nikah kay baad shauhar kay paas authority aajati hay ki biwi iski bhi ita'at karey.

Zimni sawal: Shauhar ko nikah say authority mil gayi, Rasool ko Jibrael Ameen say, Ameer ko baiat say ya pichley ameer say, ab kya ye authority matlaq (Bagair kisi shart kay lazim) hogayi?

Nhi balkey is mei

الخالق معصية في لمخلوق طاعة لا:

Kaliq ki nafarmani mei kisi makhlooq ki ita'at nhi ki lazmi shart hoti hay.

Lekin in usulun ka itlaq Rasoloon par nhi hota.

Rasoloon ko istasna hasil hay kyunki Allah kay tamam ahkam Rasoloon kay wastey say hi miltay hain. Wo Allah kay hukm kay khilaf hukum dey hi nhi saktey.

◈ Eesa as kay hawariyun ney aap kay baad aap kay mission ko jari rakha lekin yahudiyun ney rumiyun kay saath mil kar in ka qitaal karna chaha. Hawariyun ney in kay khilaf qitaal kiya jis mei inko shikast howi. Hattakey jab kisi qabil na rahey tou deen ki aafiyat issi mei jani ki rahbaniyt ikhtiyar ki jaye; gharoon, jangalun mei ibadat khaney bana kar qiyam karna shuru kar diya. Quran majeed is rahbaniyat ko bidat kehta hay. Lekin chunki ye us waqt ki zaroorat thi isi liye aisey bidati bhi musalman kehlaye, jaisey Surat Burooj wala Rahib.

◈ Ibadat khanun mei Allah ki ibadat hoti hay. Itney afzal kaamun ki hifazat kay liye jihad ki zaroorat parhti hay. Sirf zikr hifazat ka zariya nhi ban sakta. Har kaam ki apni jagah ahmiyat hoti hay agar qitaal na hoga tou ye ibadat gahein bhi khatm ho jaiengi.

◈ Jab musalman jihad kartey hain tou is ki aek haebat hoti hay aur kafir apney napak iradun sey baaz rehtey hain.

◈ Ye aayat hijrat e Madeni kay bad nazil hui. Lekin Sahaba Kiram rz ko is mei pehlay iqtidar aur hukumat kay barey mein bata diya gaya. Hazrat Usman rz ney farmaya

بلاء قبل ثناء

Yani amal kay wajood mei aaney sey pehley hi madah wa sana kar di.

Ye baat zahir karti hay ki Allah ko Sahaba kiram rz par kitna aitimaad tha. Kaiser uaha aitimaad unhun ney hasil kia tha ki imtihan sey pehley hi kamyabi ki khabr dey di gayi.

◈ Allah kay ilm mei sab kuch maujood hay lekin ye tamam ilm Quran Majeed mei bayan nhi kiya gaya siwai chand cheezun kay. Lekin insan kay barey mei ki tum ye amal karo gay bayan nhi kiya gaya siwai Sahaba Kiram rz kay liye. Allah ney apney ilm e azli sey Sahaba Kiram rz kay barey mei bayan farma diya ki ye aisa karein gey. Is sey Shan e Sahaba kiram rz wazeh hoti hay.

◈ Kuch loug Sahaba Kiram rz ko bura bhala kehtey hain jabki Allah taala ney in ko رضى الله عنه farma diya. Rawafiz Quran ka inkar kiye bagair apney daway ki tasdeeq kar hi nhi saktey.

◈ Jaisey namaz rozah zakat seekhney sey aati hay isi tarah

الأمر بالمعروف والنهي عن المنكر

Seekney ki cheez hay agar bina seekhey karein gey tou fasaad barpa karein gey.

Recording link:

http://files.rememberallah.org/Ramadan1444_tafseer/05_ramadan1444tafseerclass_day04.mp3