

## BISMILLAHIR'RAHMANIR'RAHEEM

### KYA GHAIR'ULLAH SE MADAD MAANGI JAA SAKTI HAI ??

Farman-e Mehdi-e moud A.S (Mafhoom) : KHUDA se KHUDA ke sivay kuch talab mat kar. Agar (doosri cheez) talab karna (bhi) hai toh KHUDA se (hi) talab kar, logo.n se sawal mat kar ..

H.z. Syed Mohammed Jaunpuri Mehdi-e moud A.S ke is buniyadi farman se koun waqif nahin jis mein Aap A.S ki besat ka maqsad-e ain poshida hai yani Makhlooq aur KHALEQ ke darmiyani parde uthaa kar deedar ka raasta mumkin banana..

Zaaher hai is Naql-e Mubarak mein duniyawi asbaab ekhtiyaar karte hue kisi se kuch chahna, madad talab karna ya sawal karna murad nahin hai balke banday ka ALLAH ki janaab mei apni guzarishat pesh karna hai jise istelahan DUA MANGNA kahte hain..

Agar ye GhairUllah se talab ki jaaye.n toh isay az-ru-e Quran, aur Faramen-e Khatemain A.S shirk kahte hain. Baat wazeh karne ke liye mulaheza farmaiye ke Dua maangne mein aur bandagaan-e KHUDA se madad lene / sawaal karne mein kya farq hota hai..

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|---|--|
| Dua karne wala is yaqeen se dua karta hai ke Dono jahan mein us se behtar koyi sunne wala nahin...  | Duniya mein kisi se madad talab karne / sawal karne mein ye unsar nahin hota ..                                    |
| Dua fouq ul fitri yani (supernatural) tareeqay se hamari hajaat poora hone ka yaqeen deti hai..   | Makhlooq se madad / sawal duniyawi usool aur maddi haisiyat (physical laws) ko nazar mein rakh kar li jaati hai .. |
| Banda jab dua karta hai toh is yaqeen se karta hai ke Dua ki qubuliyat ke jumla ekhtiyaraat us ghaibi taqat ke paas hain jis se wo multamis hai.. | Duniya mein banda jab kisi se madad talab karta hai toh aisa khayal koso.n duur rahta hai..                        |
| Dua mein ye yaqeen hota hai ke jo kuch milega yaheen se milega..  | Duniya mein madad ya arzi kayi jage di jaa sakti hai / bheji jaa sakti hai ..                                      |
| Dua maangte waqt saayel ke zahen mei sirf hajrat-rawa ka khayal hota hai..  | Makhlooq se maangne mei ye kaifiyat nahi hoti ..   |

Shuru mein mazkooor naql ke alawa Taleemaat-e Imamuna (A.S) mei DUA sirf darbar-e KHUDA-WANDI mein pesh karne ki takeed milti hai. **Buzurgaan-e deen ki baargaah mein bhi un se**

madad talab karna ya un se aisi umeed rakhna jaisa ke ALLAH se honi chahiye shirk kahlaata hai ..

Aaj kal log Buzurgaan-e deen ki ziyarat sirf is liye karne jaate hain ke un se faiz talab kiya jaay ya haqeer duniyawi murade.n maangi jaaye.n. Jab un se kaha jaay ke DUA sirf ALLAH se maangni chahiye toh kahte hain ke hum gunah-gaar ALLAH se maangne ke laaye q kahan... ye hamare jadd-e amjed hain, / buzurg hain in se hum bila-jhijak jo chahe maang lete hain aur hamara kaam nikal jata hai. Kuch log zara sambhal kar jawab mein yun kahte hain "Hum dar-asl ALLAH se hi maang rahe hain, **Hum gunah-gaar ALLAH ke saamne kis mu se jaa sakte hain.. isi liye buzurgaan-e deen ko waseela bana kar apni arzi ALLAH tak pahuncha dete hain"** aur ye mashoor maqoula aise sunate hain jaise koyi hadees suna rahe hain ke "Hamari arzi aap se aur Aap ki arzi KHUDA se".. Kya ALLAH ne aisa kahne ka hukm diya hai ya Khatemain A.S ka koyi farmaan hai ya khud un buzurg hastiyo.n ki taleemat hain jin ki ziyarat karne log aise aqayed ke sath jaate hain ??

Kya ALLAH ki makloof, ALLAH se ziyada samii o baseer ya raheem aur kareem ho sakti hai ?

Dekhiye Quran mei ALLAH ne dua ke muamlay mein apne sabhi bandon ko bila tafreeq (nek ho ya bad-kaar) kis mohabbat se jaa-ba-jaa yaqeen dila raha hai ..

1). Tarjuma: Aur tumhare RAB ne kaha ke tum mujhe pukaro main tumhari DUA qubool karne wala hun, jo log meri ibadat (Mujhe pukarne) se sartaabi karte hain an-qareeb wo jahannum mein zaleel ho kar dakhil kar diye jayenge (Suratul Momin / Ghaafir 40:60)

2). Tarjuma : (Ay Rasool SWS) agar mere bande aap se poochen ke main kahan hun **pas main un ke qareeb** hi hoon, Main daayi ki DUA ka jawab deta hun pas, unhen chahiye ke wo meri baat mane.n AUR MUJHI PAR IMAAN RAKHE.n taa ke wo raah-e raast pa sake.n (Baqarah 2:186)..

**Note : Is aayat mein "Kah Dijiye" yani QUL nahi hai, isse jo baat samajh mein aayi ke Allah Ta'ala ne QUL kahna bhi munaasib na jaana ke banda kaheen apne RAB ko duur na samjhe. Qul Kahta to doori ka khayal jaa sakta hai lehaza usko bhi Allah ne hataa diya**

3). Tarjuma: Kya ALLAH apne bande ko kaafi nahin..? Aur wo aap ko daraate hain in se jo in ke siva hain, aur jin ko ALLAH gumraah kar de toh is ko koyi hidayat dene waala nahin (Surat-uz-Zumr 39:36)...

4). Kah do "Ay mere wo Bando ! jinho.n ne apni jaano.n par ziyadati kar rakhi hai, ALLAH ki rahmat se mayoos na ho. **Yaqeen jaano ALLAH saare ke saare gunah muaf kar deta hai, Yaqeenan wo bakhshne waala, bada meherbaan hai** (Surat-uz-zumr 39:53).

Is tarah ki saikdo.n asaan aur bila ekhtelaaf samajh mei aane waali aayaat hain jo hamari tafaseer mein hi nahin balke kisi bhi mutarjim se lee jaa sakti hain..

Hashiya insaf nama aur Naqliyat miyan ALam RA ki aik naql mulaheza farmaaiye “Aik peer aur mureed Makkah muzzama jaa rahe the, peer pani par musalla bicha kar chalne laga, mureed se kaha aa musalle par khade ho ja main KHUDA KHUDA kahta hun tu peer peer kah, laikin mureed ne bhi KHUDA KHUDA kaha aur doobne laga , Phir peer ne kaha “Peer-peer kah” toh usne peer peer kaha toh paani se ooper aa gaya. Ye Naql sahaba rz ne Mehdi-e moud A.S ke huzoor pesh ki, Hz Mehdi-e moud A.S ne farmaya **“Acha nahi kiya jo nahin dooba KHUDA-e Ta’la ke naam se doobta toh shaheed kahlata”**

Is ke bar-khilaf hame koyi aisi aayat ya farmaan-e imamuna A.S nahin milta jis mein ye hukm diya gaya ho ke buzurgaan-e deen se ghaibana madad maangi chahiye ya maangi jaa sakti hai balke jahan in bargazeedah hastiyo.n se karamaat zaaher huwi.n, Hazrat Mehdi-e moud A.S ne unki qabar barabar kar dene ka hukm diya taa ke log parastish na karne lag jaaye.n. **Yaad rahe parastish sirf zabani iqrar se ALLAH ka shareek thairane ko nahin kahte balke un kaifiyaat ko kahte hain jin se shirk ki bu aane lagti hai..**

Agar baat waseelay ki kee jaay toh usay bhi hum Qur’an aur Khatemain A.S ki sunnat ki roushni mein dekhenge jis ka zikr in-sha-Allah aagay ayega..

Ab kuch aql o ilm ki roushni mein is baat ka faisla karenge ke hajat-rawaayi ke liye ALLAH ko chorh kar buzurgaan-e deen ko apna kar-saaz banana kaisa hai ..

Jaisa ke ooper kaha gaya hai ke dua aadmi sirf usi hasti se maangta hai jis ko wo samee o baseer ke alawa fouq ul fitri ekhtiyaraat ka haamil-e kul samajhta hai. Aqeedat ka ye androoni ehshaas us waqt badh jaata hai jab aalam-e asbaab (yani materialistic world) ke tahet fitri zaraaye o wasaayel (yani duniya ke resources) banday ki takleef duur karne ke liye kaafi nahin hote hain aur wo kisi fouq ul fitri ekhtedaar ke maalik se rujoo karta hai. Ba-awaaz-e buland hi nahin balke dil hi dil mein is se madad ki ilteja karta hai, ye sab kuch wo is aqeeday ki bina par karta hai ke wo hasti usko har jaga har haal mei dekh rahi hai, **har waqt uski pukaar par multafit hoti hai (yani dilchaspi rakhti hai), balke intezaar mein rahti hai ke kab wo apni takleefe.n mujh tak laaye,** yehi nahin balke un ko aisi qudrat-e mutleqa haasil hai ke pukaarne waala jahan bhi ho wo is ki madad ko pahunch sakti hai aur iski bigdi bana sakti hai.

Dua ki is haqeeqat ko jaan lene ke baad ye samajhna aadmi ke liye mushkil nahin rahta ke jo shakhs ALLAH ke alawa kisi aur hasti se duwaye.n karta hai wo dar haqeeqat shirk ka darwaza

khol deta hai kyun ke wo in hastiyo.n ke andar aise sifaat-e mutleqa hone ka eteqaad rakhta hai jo sirf ALLAH ta'la ki hain. Agar wo in KHUDAYI sifaat mein KHUDA ka shareek na samajhta toh is se dua maangne ka khayal na karta.

Doosri baat ye acchi tarah samajh leni chahiye ke mahez ye khayal kar lene se ke saare KHUDAAYI ekhtiyaaraat kisi banda-e khuda mein har waqt moujood rahte hain toh laazim nahin aata ke fil-waqay wo un mein moujood ho.n, mahez unhe.n qaadar-e mutlaq aur mudabbir-e kayenaat, samee o baseer maan lene se wo ekhtiyaaraat un mein nahin aa jaate balke KHALEQ-KHALEQ hi rahta hai aur makhloq ba-har-haal makhloq hoti hai.

#### **AHEM NUKTA :**

ALLAH ta'la ke siva doosron se dua maangna aisa hi hai jaise koyi aadmi darkhwast likh kar aiwaan-e hukumat ki taraf jaay laikin asal hakim ko chorh kar wahan ke doosre sayeleen jo apni umeede.n liye baithe hain inhi mein se kisi aik ke aagay apni darkhwast pesh kare aur phir qadmo mein jhuk kar ye ilteja karta jaay ke aap hi sab kuch hain, aap hi ka yahan raaj chalta hai, fa-lihaza meri darkhwast ki manzoori (approval) aap hi karenge toh mera kaam benega.

Ye amal us waqt gustaaqi ban jaata hai jab khud HAAKIM uske paas ho aur munadi kar raha ho ke jise jo chahiye mujh se maang le, agar hukumat ka baaghi bhi hai toh aik muafi naamay par main uske saare jurm muaf kar doonga. Is ke bawajood (ain us Haakim ki moujudgi mein) kisi doosre ke saamne wo banda apni guzarishaat aur mannate.n pesh kare.

Phir ye jahalat apne kamaal ko us waqt pahuch jaati hai jab wo shakhs (jis ke aagay darkhwaast pesh ki jaa rahi thi) dhuthkaar kar kah raha ho ke “Ay mere aaqa ke gustaaq aur sultanat ke baaghi .. tera mujh se kya waasta ..! **mere qarabat-daar toh wo hain jo mere HAAKIM ke wafadaar hain**”, laikin is ke bawajood ye shakhs kahta hi chala jaata hai ke “Rahem mere aaqa rahem..!! Wo Baadshah salamat mujh gunahgaar ki baat nahin sunenge, mere sarkaar toh aap hi hain, ye kaam aap kar sakte hain warna mera kaam nahin banega.. **BA-ALFAAZ-E DEEGAR WO YE KAH RAHA HAI KE “AAP KI RAHEM-DILI, HAKIM KI RAHEM-DILI SE ZIYADA HAI... YE SHIRK NAHIN TOH AUR KYA HAI ??**

In nukkat ko zahen mein rakh kar “Jo kuch talab karna hai KHUDA se (hi) talab kar, logo.n se sawal mat kar ..” ki maahiyat samjhi jaa sakti hai..

Quran mei jahan kaheen ALLAH ne apne bando.n ko dua sikhaayi hai wahan har dua SIRF ALLAH se mukhatibat (address) karti hai (na ke GhairUllah se) jaise “Allahumma, Rabbana, Rabbi, waghairah.. **Nabiyo.n ne jis qadr-daani se museebat ke waqt sirf aur sirf ALLAH ko yaad farmaya, ALLAH ne usay apni ayat bana kar qayamat tak ke liye hamari rahnumaayi farma di.**

Wazu aur namaz mein parhi jaane waali duwaye.n ho.n, ya rozana har mouqay par parhi jaane waali masnoon duaye.n, sabhi ALLAH ki janaab mein mukhatib kee jaati hain .. **H.z. Imamuna Mehdi-e moud A.S jo Mubayyin-e kalamullah, taba-e taam aur hamsar-e RasoolALLah (sws) hain bil-yaqeen yehi tareeqa apnaya hai isi liye har Mehdavi tahiyatul wazu ke baad parhe jaane wali dua ho ya sajda-e munajaat, ya Taraweeh ki duwayen hon ya Lailatul qadr ki maqsoos duaye.n in sab mein kaheen bhi GhairULLah ko nahin pukarta.. Al-gharz, Qur'an ya Faramen-e Khatemain A.S mein Ghairullah se khitab kar ke dua maangne ki daleel toh kya ishara tak nahin milta..**

### **WASEELA EKHTIYAAR KARNA**

ALLAH ko paane ya manaane ke liye jin waasto.n ka sahara aur madad li jaati hai usay waseela kahte hain. In madad-gaaro.n mein khud ALLAH Ta'la ke asma o sifat hain, Khatemain A.S ki zaat-e mubareka hain (jin ke sadqe mein hame imaan naseeb hua), tamam Ahl-ullah hain, Wo murshideen-e kiram aur ulema-e haq bhi hain jo ALLAH ko dekhne dikhaane ki talab aur tadap rakhte hain.

Imamuna Mehdi-e moud A.S ne asbaab ki duniya mein jo sab se ahem waseela bataya hai wo hai "AMAL" Laikin is ke ooper bhi Aap A.S ne farmaya hai ke **Banda e Khuda apne amal ko bhi Musabbib (yani apne KHUDA) ki taraf loutaa kar Allah ke Fazal ko hi Haqeeqi Waseela Samajhta hai.**

Agar aap hamari Duaaon per Ghour karenge jo Imamuna Mahdi A.S ke sadqay se hame naseeb hui hain, unka Ekhtetaam **BI FAZLIKA WA KARMIKA YA AKRAMAL AKRAMEEN WA BI RAHMATIKA YA ARHAMUR'RAAHIMEEN** par hota hai.

Ye amal ba-mohabbat hai jo sulook ki parwaaz mein saalik ko taqwiyaat (energy) deti hai ya dua ki qubooliyat mein waasta banti hai.

Al-gharz, waseelay ko manzil samjah kar unhi ko awwal o akhir na maana jaay balke KHUDA aur MAKHLOOQ ka bayyin farq samajhte hue waseelay ke adaab malhooz rakhe jaaye.n **yaani Hamari duwaye.n ahkamul- hakimeen ke darbaar mein raast (direct) pahunchni chahiye, Sirf USI ke huzoor ko khaatir mein rakh kar wasayel ekhtiyaar kiye jaaye.n ..**

Ya Allah hum sab ko tere hi Fazl o karam ke tufail se ba-amal mehdavi banne ki taufeeq de, Khatemain A.S ka sadqa-khwar banaaye rakh, tamam sahib-e deedar hastiyo.n ke raaste par

hamara qadam jamaaye rakh aur un ke tufail mein hame bhi is daar-e faani mein apna deedar  
naseeb farma..

Ameen

***Syed Yaqoob Shafi Mehdi***

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