

Uloom Ul Quran

Disclaimer:

Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohut books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronunciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

8. Arabic text

Tarjuma : jab ke un kaafiron ne apne dilon me hamiyat ko jagah dee aur hamiyat bhi jaahilat ki so allah taala ne apne rasool par aur momin par apni taraf se taskeen nazil farmayi aur allah taala ne musalmano ko taqwa ki baat par jamaye rakha aur vo is ke ahal aur zyaada mustahiq the aur allah taala har cheez ko khoob jaanta hai.

90 aayate shifaa

1 arabic text

Tarjuma : unse tum jung karo allah taala inhe tumhare haathon azaab dega, inhe zaleel va rusva karega, tumhe un par madad dega aur musalmano ke kaleje thande karega.

2 arabic text

Tarjuma : ae logo! Tumhare paas tumhare rab ki taraf se ek aisi cheez aayi hai jo naseehat hai aur dilon me jo rog hai unke liye shifa hai aur rahnumayi karne vali hai aur rahmat hai eemaan valo ke liye.

3 arabic text

Tarjuma : aur har tarah ke meve kha aur apne rab ki aasaan raahon me chalti phirti rah, unke pet se rang barang ka mashroob nikalta hai, jiske rang mukhtalif hai, aur jisme logo ke liye shifa hai ghour va fikar karne valo ke liye is me bhi bahut badi nishaani hai.

4 arabic text

Tarjuma : ye quran jo ham nazil kar rahe hai momino ke liye to sara sar shifa aur rahmat hai. Haan zaalimon ko bajuz nuksaan ke aur koyi zyaadati nahi hoti.

5 arabic text

Tarjuma : vahi hai jo mujhe khilata pilata hai aur jab mai beemaar pad jaaon to mujhe shifa ataa farmata hai.

6 arabic text

Tarjuma : aur agar hum use ajmi zabaan ka quran banate to kahte ki iski aayaten saaf bayan kyu nahi ki gayee? Ye kya ki ajmi kitaab aur aap arabi rasool? Aap kah deejiye ki ye to eeman valo ke liye hidaayat aur shifa hai aur jo eeman nahi laate unke kaano me to () boojh hai aur ye unpar andhapan hai, ye vo log hai jo kisi bahut door daraaz jagah se pukare ja rahe hai.

91 rukhayye shariah

Arabic text

92 uloom ul quran **sadi basdi**

Uloom ul quraan ki buniyaad rakhne vale sahaba me se mandarje zail the :

Khulfa arbah, ibn abbas, ibn Masood, zaid bin saabit, abi bin kaab, aboo moosa ash ari, aur Abdullah bin zubair raziallahuanhum.

Tabayeen me se mandarje zail the :

mujahid, ata bin yasar, ikramah, khatadah, hasan basri, saeed bin jaabir aur zaid bin aslam rahimahullahum

iteba tabayeen me se imam maalik rahimahullah

asar tadveen me ilm tafseer me mandarja zail hazraat ne tasneef va taaleef ki khidmat anjaam dee.

Shoba bin hajjaj, sufyan bin ----- aur.....

Teesri sadi hijri

Ibn jaarir -----

Ali bin madine asbaab ----- ke fan par ek kitaab hai.

Abbu abaaid qasim bin salam ne naasikh o mansookh --- aur fazaile quran par ek kitaab tahreer ki

Mohammad bin ayyub ----- mutvafi -----

Chouti sadi :

Abu bakar Muhammad bin qasim -----

Abu al hasan -----

Abu bakar-----

Abu Muhammad -----

Muhammad bin ali -----

Paanchvi sadi

Ali bin ibraaheem bin saeed -----

Abu umar -----

Chati sadi

Abu al khasim abdul Rahman -----

Saatveen sadi

Ibn Abdul Salam – Majaz ul Quran

Ilm -----

Ilm -----

Abu Shamah-----

Aathvi Sadi

Badar -----

Navi Sadi

Jalal -----

Imam -----

Aakhri Dour

Sheikh Zahir -----

Sheikh Muhammad -----

Sheikh -----

Sheikh -----

Sheikh -----

Mustafa Sadiq -----

Uloom ul Quran -----

Asar haazir ki faham quran aur tafseer se mutallikh mufeed kitaben faida ke gharz se peshe khidmat hai

1 Waqoof al Quran -----

2 Sharah-----

3 tafseer -----

4 maqalat fi uloom ul quran -----

5 -----

6 -----

7 -----

8 -----

9 -----

10 -----

11 -----

12 -----

13 -----

14 -----

15 -----

16 -----

17 -----

18 -----

19 -----

20 -----

Faham quran ke liye baaz **mumid o muawin nakaat**

Mantikh : lafz **mehal nutq** me jis baat par dalaalat karta hai is ko mantikh kahte hai.

----- is lafz ko kahte hai jis se zahiri mafhoom muraad na liya ja sakta ho. Is liye **sayaq** kalaam ke peshe nazar isko doosre mane par **mahmool** kiya ja sakta hai.

Mafhoom : is mane aur matlab ko kahte hai jis par lafz ghair mahal nutq me dalalat karta hai is ki do khismen hai

1 -----

2 -----

Mafhoom mukhalif ki kayi kismen hai magar un me se teen aham hai :

1 -----

Iski paanch kismen hai : sift, shart, ghayat, adab aur laqab

2 mafhoom -----

3 mafhoom -----

Siwaye chand maqamat ke

Aam : quran me warid shuda is lafz ko kahte hai jo apne asli lughvi mafhoom ke aitebaar se -----apne tamaam afraad ko shaamil ho.-----

Alfaaz umoom :

1 kal ----- aur unke ham maane deegar alfaaz :

2 -----

3 wo lafz jis par alif laam **jins** daakhil -----

4 wo jama jis ko **azafat** ke bina par ----- qaraar diya gaya ho :

5 -----

6 -----

Khaas al quran : is lafz ko kahte hai jis ko fard wahid par dalaalat karne ke liye waza kiya gaya ho, maslan Muhammad ka lafz.

Khaas al quran ki chaar kismen hai : mutlaq, muqeed, amar, nahi

Mujmal o mubeen

Mujmal vo hai jo apne mafhoom par dalaalat karne me wazeh na ho

Mujmal me jo **ibhaam** -----paaya jata hai is ke -----mundarje zail hai

1 ----lafz : maslan -----ka lafz. Magar **sayaq** qurani se is ki vazahat ho jati hai.

2 **wuqoo ishtiraaq**

----- ye lafz aane jane dono ke liye istemaal kiya jata hai.

3 **marja** zameer ka ikhtelaaf

4 takhdeem o takbeer

Mujmal aarzi hota hai aur jald hi zai ho jata hai. Jab ye **ibhaam** zai ho jata hai to **mujmal** ko mufassil, mufassir ya **mubeen** kahte hai.

Mujmal ko touzeeh o tashreeh ya to is ke saath muttasil hoti hai ya kisi **judaghana** aayat me is ki touzeeh o tafseer warid hoti hai ya baaz ----- hadeese nabavi se bhi -----quran ko touzeeh ki jati hai.

Tasbeeh?

Isteara?

Majaz?

Kanaya?

Wajoh ejaaz ul quran

1 asal ejaaz taaleef al kalaam aur nazam kalaam me hai.

2 sooti ejaaz

3 alfaaz ka ejaaz

4 tarkeeb ka ejaaz -----

5 usloob ka ejaaz

6 nazam ka ejaaz

7 ejaaz -----

8 quran ki peshan goyian aur ghaibi umoor -----mustaqbil aur maazi.

9 hifazat **quran**-----tareekhi

10 inkishaafaat -----scienci haqayiq ----**nah** ke nazriaat

11 ilmi haqayiq ----- scienci haqayiq ----**nah** ke nazriaat

Note : science haqayiq o -----aur nazriyaat me farq zaroori hai. Aqal saleem aur naqal sahi kabhi aapas me nahi takrate. Tafseel ke liye dekhiye -----

Dawat o tableegh ki gharz se ghair musalmano ko tarjuma quran dena

Jawab : jee ha daawat o tableegh ki gharz se ghair musalmano ko tarjuma quran diya ja sakta hai. Fazeelath shaik Abdullah bin -----hifzullah se poocha gaya : kya ghair muslim tarjuma -----choo sakta hai? Sheikh ne jawab me farmaya agar ghair muslim quran ke mane mafhoom ko jaanna va samajhna aur is se faida uthana chahta ho aur is ki hidayat ki ummeed ho to use tarjuma v tafseer quran dene me koyi mazaikha nahi hai. Agarche is me tarjuma va tafseer ke sath qurani aayat bhi tahreer ho, dekhiye (-----

-----) aaj chunke ghair musalmano me quran fahmi ka zoukh va shoukh badi tezi se badh raha hai isliye quran ke tarjuma ko musalmano aur ghair musalmaan me zyada se zyada failana chahiye take quran ka paighaam ghar ghar pahunche au ghaafil log hosh me aaye, neez ghair musalmano par allah ki hujjat qayam ho.

Fazaile qurane majeed

Muhammad Iqbal geelani sahib ki kitaab mulaheza farmaye

Vo chaar sahaba koun hai jin ke bare me nabi kareem ﷺ ne farmaya hai ki un charo se quran seekho.

Vo chaar sahabi ye hai :

1 abdullah bin Masood raziallahuanhu

2 saalim bin -----raziallahuanhu

3 maaz bin jabal raziallahuanhu

4 Abi bin kaab raziallahuanhu

(sahih bukhari, kitab fazaile sahaba)

99 kya Muhammad ﷺ ne is quran ko **taaleef** kiya hai?

Yahi ilzaam kuffare quraish bhi diya karte the (hood 35,3:---) par agar ham quran aur hades ke **usloob** ko dekhenge to hame is me -----mukhtalif nazar aata hai, hadese rasool ﷺ ke mutalle se **bashri usloob** ka aasani se andaza ho jata hai, aur Muhammad ﷺ ummi the, likhna aur padhna nahi jaante the, aur agar ye quran bashari kalaam hota to Muhammad use likh kar apni taraf mansoob karte ke is azeem kalaam ka kahne vala mai hoon, vo kisi aur ki taraf is ki nisbat kyu dete, quran majeed me bahut se makhamaat par Muhammad ﷺ ko -----karne par bahut si aayaten naazil hui to kya aap ﷺ khud hi vo aayaten apne mutallikh likh liye?

Ek shaks ne islam qubool kiya ye kahkar ke nabi ﷺ itne amen hai ki

Apni mukhalif aayat bhi bayaan kar diye, agar aap apni taraf se likhte ya ghair amen hote yo ye aayat quran me nahi hoti, quran me aise mazaameen hai jo ek khaliq aur aalam ----- hi bata sakta hai, ek ummi se mumkin nahi ke vo pesh kar sake -----

48 -----

100. qirate quran se qabal bismillah padhne ka hukum

Qirate qurqn se qabal bismillah padhne ke hukum ki chaar haalaten hai :

Pahli haalat :

Ye ki soora ki ibtida me ho – soora tauba (-----) ke alava

Is haalat me -----ye kaha ke namaz aur namaz kea lava -----ki ----- bismillah padhni mustahab hai, aur iski muhafizat karni zaroori hai, hatta ke baaz ulama to ye kahte hai ki surah tauba k ilava -----ke -----agar bismillah nahi padhi jaye to quran majeed ka mukammal qatam bhi naaqis hi rahega, jab imam ahmad rahimahullah se ----ke -----bismillah padhne ka masla poocha gaya to unhone kaha ki, use nahi chodna chahiye.

Doosri haalat

Ye ke bismillah soora me padhi jaye aur sawal bhi yahi hai

-----ka qoul hai ki jab soora me kahi se bhi tilavat karni ho to bismillah se ibtada karne me **maney** nahi -----

Imam ahamd rahimahullah ne bismillah ke bare me jab ye kaha ke surah ki -- -----nahi chodni chahiye, -----se ye kaha gaya ke agar vo surah me se kisi hissa -----to kya vo bismillah padhega? To un ka jawab tha is me koi hatj nahi.

Aur **abadi** ne imam shafi rahimahullah se naqal kiya hai ki : surah ke darmiyan mien bismillah padhna mustahib hai. **Qira** karaam ka kahna hai ki : **agras** aayat me jo bismillah ke -----**jaye** aisi -----allah taala ki taraf lout rahi-----haalat me bismillah padhna zaroori hai, maslan allah taala ka farmaan hai : **ilahi hai -----qayamat ka ilm allah hi taraf**-----

Aur farman baari taala hai : -----aur wo (allah taala) hi hai jis ne baagaat -----farmaya hai.

Isliye ki auzoo billahi padhne ke baad ye aayat padhne me shaitan ki taraf zameer loutne ka **ibhaam** aur karahat payi jati hai.

Teesri haalat :

Surah ---- (toubah) ki ibtida me bismillah padhna

Is me ulama aur **qira** ab tak ikhtilaaf ka shikaar hai, ki ye makrooh hai.

Saleh ne apne valid ahmad rahimahullah se apne -----me ye qoul naqal kiya hai ki mai ne is se surah -----aur surah-----ke bare me poocha ke kya kisi ke liye ye jaaiz hai ki vo un dono -----allah al Rahman al Raheem ke sath -----? To mere valid ne kaha : quran me vahi rakha gaya hai jis par sahaba rasool ﷺ ka ijma hai -----me koi kami aur na hi zyadti kare.

Chouthi haalaat

Surah toubah ke darmiyan me bismillah padhna :

Is me qira karaam ka ikhtilaaf hai jaise ki ibn hijr ---rahimahullah ne fatawa 52/1 ----) me naqal karte hue kaha hai :

Aymh qira me se imam -----rahimahullah kahte hai : isme koi ikhtilaaf nahi ke surah tauba ke darmiyan bismillah padhna sunnat hai, aur surah ke darmiyaan aur ibtida me farq kiya hai lekin jis ka kai --nahi, aur in ---se-----ne is ka radd kiya hai aur yahi sahi wajah hai (yani makrooh hai yahi aqrab-----hai) is liye ki maine ibtida me bismillah ka tark karne ka **mutaqazi** hai kyu ke ye ----- ke sath nazil hui aur is me munafiqeen ka qabeeh af aal se parda uthaya gaya hai jo ke kisi -----me nahi to is bina par is ke darmiyan me bhi bismillah padhna -----nahi jis tarah ke abtida me hai. Jaisa ke guzar chukka hai.

Dekhen : -----

101. quran majeed ka tarjuma padhne ka -----

Hades mazkoora me jo -----bayan kiya gaya hai vo to sirf use hi haasil hoga jo quran majeed arabi me hi padhta hai.

Kisi ----- me tarjuma ya maani padhne se is hades vala ----- nahi, alabatta job hi quran majeed ko samajhne aur ghour va fikar aur in aayat----- liye padhta hai to use is par -----to zaroor haasil hoga, allah taala use ajar zaroor dega.

102. -----ka aitraaf -----quran

Quran aur science apas me -----nahi (unka aapas me takrao nahi) jabke bible aur science aapas me takrate hai. (-----)

Aur bhi-----ne aitraaf kiya jin me se kuch naam mandarja zail hai :

103. quran ki sanad (Arshad basheer madani se jibrayeel alaihissalaam tak)

Arshad basheer madani -----

1 -----majeed rabbul aalameen ka vo mojiza kalaam hai jo khatimun nabi ﷺ par jibrayeel alaihissalaam ke wastey se nazil hua, jo ---- me maktoob hai aur **tawatar** ke sath hamare paas chala aa raha hai, jis ki tilavat karna ibadat hai aur jis ka aaghaaz surah fatiha se aur ektetaam surah naas par hota hai.

2. uloom-----fun jo quran kareem se mutallikh mukhtalif mubahis jaise nuzool, tafseer, nasikh o mansookh, makki madani vaghaira par bahas karta hai.

3 mushafun sahifon ko kaha jata hai jin par quran likha gaya.

4 -----ki taraf se nazil shuda kalaam vo hidaayat **ko** vahi kahate hai

5 kalaam baat ko kahte hai, quran allah ka kalaam hai, maqloof nahi.

6 -----kareem ki jo aayaten ya sooraten rasool ﷺ par hijrat se pahle utri vo makki hai.

7 -----kareem ki jo aayten ya sooraten rasool ﷺ par hijrat ke baad utri hai vahi madani hai.

8 -----aise baleegh ---me bayan karne ke log aise kalaam pesh karne se aajiz ho.

9 -----aadat amar ka zuhoor jise allah -----apne nabiyon ki tayeed ke liye unke haaton zaahir faramte hai.

10 -----ke lughvi maine naqal karne ke hai, aur sharayi istela me ek hukum ko badal kar doosra hokum nazil karne ke hai.

11 -----karne vali aayat, naya hukum laakar pichla hokum badalne vali aayat.

12 -----hone vali aayat, naye hukum kea aane par -----ho jane vali aayat.

13 -----(muhkaam ki jama hai) un aayat ko kahte hai jinme -----ahkaam - -----aur -----hon, jin ka mafhoom vazeh aur atal hai aur unke samajhne me kisi ko mushkil pesh nahi aata.

14 -----(matshabeh ki jama hai) un aayat ko kahte hai jo -----ke bilkul bar aks

15 tafseer -----likhne ka ye vo tareeka hai jisme kisi aayat ki tafseer me ahaadees ke ilava sahaba karaam tabayeen aur tabe tabayeen ke aqvaal naqal kiye jaye.

16 tafseer-----tafseer ka ek tareeka-----kahlata haiiski do kismen hai:

1 pasandeeda (mahmood) tafseer -----

2 napasndeeda (mazmoon) tafseer-----

-----quran -----ki hidayat aur aqal saleem ke mutabiq ho to duroost aur pasandeeda tafseer-----hai. Agar vo quran -----ki hidayat se dour ho to phir vo ----- (mazmoon) tafseer -----hai aur vo hargiz sahi nahi hai.

17 -----quran ki sharah aur vazahat karne ko tafseer kahte hai

18 -----majeed ki tafseer karne vale ko mufassir kahte hai

19 huroof-----ke shuroo me jo alag alag huroof hai inhe -----kahte hai, jin ke mane sirf allah janta hai

20 -----majeed-----me nazil hua, yani huroof ----- se ----- muraad hai yaani vo saat tareeke jo lafzi tour par mukhtalif hai-----me muttafiq, aur agar unke mane me ikhtilaaf---hai to ikhtilaaf tanau aur --- haina ke ikhtilaaf -----aur tazaad jo ummat ke liye aasani paida karne ke liye is ki izaazat dee gayi hai

21 -----quran ki mukhtalif -----hai yani ek lafz ko paane ke mukhtalif tareeke

22 -----ki jamaa hai, behtar andaaz, tadveed aur khavayed ka ----- rakhte hue quran padhne vale ko kaha jata hai.