

ULOOM UL QURAAN

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Bismillah Hirrahman Nirraheem

Muqaddamah (Uloom ul Quraan)

Alhamdulillah wahdahu wa salaatu wa salaamu alaa malla nabiyyi baadah wa alaa ilaha wa ashaabul ajmayeen, amma baad :

Quraan Allaah ka kalaam hai jise kitab hidayat kaha jaata hai. Insaan najaat aur kaamyabi chahta ho to use quraan se apna taallukh mazboot kar lena chahiye. Kitab “Uloom ul Quraan” me yahi kaamosh kee gayi ke Quraan ke har pahloo par roushni daali jaaye, iske uloom wa fitno se waaqif karaya jaaye.

Workshop aur whatsapp course ke zariye ise padhya bhi jaa raha hai. Jis se hazaar taalibah mustafid ho rahe hai, Alhamdulillah.

Marahil nazriya nisaab :

Quraan urooj wa zawaal ki zaamin kitab hai. Jo shakhs Quraan wa Sahi Ahadees ko thaam le vahi shakhs sarquroo ho sakta hai. Maashre ko Quraan se qareeb karne ke liye hamari kaafi koshishen rahi hai. Hamne "Quraanic Arabic Grammar Course" ke zariye apni zimmedaari ada karne ki koshish kee, ab iske baad Uloom ul Quraan ke zariye is zimmedaari ko mazeed ek aur qadam aage badha rahe hai, saath hi hamari kitab "Ahdaaf wa Asbaaq Quraan" ke zariye se Alhamdulillah hamne apni zimmedaari ko ada karne ki hattal miqdaar Bi Iznillah koshish kee hai. Allaah Hamari kaawishon ko qubool farmaye, Aameen.

Marahil tayaari nisaab :

Alhamdulillah 103 points me Quraan se mutaallikh uloom ko is kitab me jama kiya gaya hai, aur saath hi qawayid bayaan kiye gaye, istelaahaat aur is mauzoo se mutaallikh aham Quraani aayaat wa ahadees ko bhi jama kiya gaya hai, aur saath hi muqatalif kutub se nukaat liye gaye taake talba ko faayda ho, Allaah in saare maulifeen ko jaza e khair ata farmaye.

Marahil maraajah aamma :

Ulama committee ne is kitab par nazar saani farmayi hai, jagah jagah apne mufeed mashwaron se nawaza hai, jis se kitab ki ifaadiyat me izafa hoga, In Sha Allaah.

Marahil maraajah khassa :

Infiraadi taur par kayi ulama ne khusoosi tawajjo ke saath isme hazaf wa izafa kiya hai taake kitab aasaan se aasaan aur mufeedtareen ban jaaye.

Ye kitab kiske liye :

Workshop qaayam karne ke aur duroos ke silsile ke liye ek nisaab ka kaam de sakti hai, In Sha Allaah.

Hadiya tashkur :

Is mauqe par mai apne saath dene waale sabhi ulama aur rufaqah ka shukriya ada karta hoon, jinhone is kaam me mera bhar poor saath diya, khusoosan Shaikh Abdullah Umari, Shaikh Nooruddin Umari, Shaikh Abdur Rahman Umari Madani, Shaikh Mujahid Umari, Shaikh Majid Umari aur Ask Islam Pedia ki saari team ka behad mamnoo wa mashkoor hoon, Allaah in sab ko jazaye khair ata frmaye, Aameen.

Mujhe is qaabil banaane waale Jmaia Darus Salaam, Umerabad, Tamilnadu, india aur Jamia Islamiya, Madina Munawaarah, Saudi Arab ke tamaam asateza aur zimmedaaron ka mai behad mamnoon wa mashkoor hoon, jinki musalsil mehnaton ke nateeje – Bi Iznillah – mai is qaabil bana ke Qaareen kraam ki khidmat me Quraan ki khidmat ka ek tohfa pesh kar saka, Allaah Taala hamare in sab ke meezaan hasnaat ko saqeel farma de, Aameen !

Note : Jahaan hamne munasib samjha muqtalif kitabon se kuch iqtebaasaat istefaada ki gharz se naqal kar diye, Allaah Taala saare moulifeen ko jaza e khair ata farmaye.

Wassalaam

Shaikh Arshad Basheer Umari Madani Hafizahullah

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ULOOM UL QURAAAN

1. Quraan ka laghwi maani

Ulama ki tahqeeq ke mutabikh lafz Quraan alag alag masdar se mashtaq hai :

1. Lafz Quraan mashfaq qiraat se – padhna – sabse zyada padhi jaane waali kitab.
2. Lafz Quraan mashtaq qareet hai – jama karna – duniya aur aakhirat me kaamyaabi ke saari zaroori maaloomaat usooli taur par jama kard ee gayi.
3. Lafz Quraan mashtaq qarn se – qareeb aur siyaaq wa sibaaq – siyaaq wa sibaaq se Quraan ka mafhoom samjha jaaye to saare missionaries ke aiteraazaat khatam ho jaate hai.
4. Lafz Quraan mashtaq qareenah se – milte julte – Quraan me milte julte mauzooaat se mutaallikh, ek jagah jama karke samajhne ki koshish kee jaaye.

- Quraan ke laghwi maani kya hai?

2. Quraan Majeed ki jaame wa maane ta'areef

Quraan Majeed Allaah Rabbul Aalameen ka vo mu'jizana kalaam hai jo Muhammad ﷺ par Jibreel Alaihissalaam ke vaaste se naazil hua, jo masaahaf me maktoob hai aur tawatar ke saath hamare paas chala aa raha hai, jiski tilaawat karna ibadat hai aur jiska aaghaaz Soorah Fatiha se aur iqtetaam Soorah Naas par hota hai.

- Quraan ki ta'areef kubaar ulama ne kya batayi hai?

3. Mauzoo Quraan kya hai?

Quraan ka mauzoo bunyaadi taur par “insaan” hai, taake vo apne Rab wa Qaaliq ke paighaam se aagah ho aur duniya ki bhool bhulayyon me itna gum na ho jaaye ke us Qaaliq ko bhool jaaye, jiske paas dobara se palat kar jaana hai.

4. Quraan Majeed kya hai?

- Quraan Majeed kalamullah hai, jise Allaah Taala ne apne Nabi Muhammad ﷺ par naazil farmaya taake vo logon ko gumrahi se noor hidayat ki taraf nikaale, jaisa ke Allaah Taala ka farmaan hai :
Vo Allaah Taala hi hai jo apne bande par waazeh aayaat utaarta hai taake vo tumhe andheron se noor ki taraf le jaaye (Al Hadeed:9)
- Allaah Taala ne Quraan Majeed me pahle aur aakhri logon aur zameen wa aasmaan ki paidayish ki khabre dee, aur isme halaal wa haraam aur aadaab wa aqlaaq ke usool, aur ibadaat wa maamlaat ke ahkaam, Anbiya wa Saaleheen ki seerat, kaafiron aur momino ki jaza wa saza, momineen ke ghar jannat ka wasf aur kaafiron ke ghar jahannam ka tafseeli bayaan hai aur ise har cheez ke bayaan karne waala banaya.

Allaah Taala ka farmaan hai :

Aur hamne Aap par ye kitab naazil farmayi jisme har cheez ka kaafi wa shaafi bayaan hai aur musalmaano ke liye rahmat wa khushkhabri hai (Al Nahal:89)

- Quraan Majeed me Allaah Taala ke Asma wa Sifaat aur uski maqlooqaat aur Allaah Taala uske farishton aur kitabon aur rasoolon aur aakhirat ke din par eemaan ki daawat ka bayaan hai, jaisa ke farmaan Rabbani hai :

Rasool usi cheez par eemaan laaya jo Allaah Taala ki taraf se us par naazil huyi aur momin bhi eemaan laaye, ye sab Allaah Taala aur usek farishton par aur uski kitabon aur uske rasoolon par eemaan laaye, uske rasoolon me se kisi me ham tafreeq nahi karte, unhone kah diya ke ham ne suna aur itaat kee, Aye Hamare Rab, ham teri baqshish talab karte hai aur teri taraf hi loutna hai (Al Baqarah:285)

- Aur Quraan Majeed me qiyamat ke din aur maut ke baad hashar wa nashar aur hisaab wa kitaab ke haalaat ka tazkirah hai, aur houz kousar aur pulsiraat wa meezaan aur n'ematon aur azaab aur qiyamat ke din logon ke jama hone ka wasaf bayaan kiya gaya hai.

Allaah vo hai jiske siwa koyi ma'abood (bar haq) nahi, vo tum sabko yaqeenan qiyamat ke din jama karega, jiske (aane) me koyi shak wa shubah nahi, Allaah Taala se zyada sacchi baat karne waala koun hai? (An Nisa:87)

- Quraan Majeed Furqaan Hameed hai, Allaah Taala ki aayaat koniyah (is jahaan ki nishaniyon) aur aayaat Quraaniyah me ghour wa fikar aur tadabbur ki daawat dee gayi hai, Allaah Taala ka farmaan kuch is tarah hai :

Kah deejiye ke tum ghour wa fikar karo ke aasmaan wa zameen me kya kya hai (Yunus:101)

Aur Rabb Zil Jalaal ka farmaan hai :

Kya vo Quraan par ghour wa fikar nahi karte? Ya fir unke dilon par taale lag chuke hai (Muhammad:24)

- Quraan Majeed me tawheed, risalat aur aakhirat ka zikar tafseeli taur par hai.

- Quraan Majeed me tawheed ruboobiyyat, tawheed asma wa sifaat aur tawheed uloohiyyat ka tafseeli zikar hai aur maqsad Quraan tawheed uloohiyyat ka asbaat hai.
- Quraan Majeed matan hai aur Hadees uski sharah hai (16:44)
- Quraan wa Hadees ko faham sahaba aur unke haqeeqi maufiq mutbayeen ke mutabikh samajhna, amal karna aur daawat wa tableegh wa nifaaz hatta al maqroor karna eemaan ki alaamat hai aur siraat mustaqeem ka taqaza hai.
- Quraan Majeed me ghair musalmaano ke paanch ma'aroor sawaalaat ke jawaabaat tafseel me hai :
 1. Mai koun hoon?
 2. Kahaan se aaya hoon?
 3. Kisne paida kiya?
 4. Mujhe kya karna hai? Kis tarah zindagi guzaarna hai?
 5. Marne ke baad mera kya hoga?

(mazeed tafseel ke liye hamari kitab "Quraan ke Ahdaaf aur Maqasid" ka muta'alla kiya jaaye)

- Quraan Majeed sab logon ki taraf Allaah Taala ki kitab hai, Allaah Taala ke farmaan ka tarjama kuch is tarah hai :

Hamne Aap par logon ke liye ye kitab haq ke saath naazil farmayi hai, pas jo shakhs hidayat par aa jaaye to uska apna hi nafa hai aur jo gumraah ho jaaye uski gumraahi ka wabaal bhi us par hai aur aap un par zimmedaar nahi hai (Zumar:41)

- Nuzool Quraan ke baad yahi (Quraan m'a Sahi Ahadees ki tashreehaat) ek aisi kitab hai jo bashriyat ke liye taa qiyamat kitab rahegi, ab jo bhi is par eemaan na laaye vo kaafir thahara aur vo roze qiyamat saza se do chaar hoga, jaisa ke Rabb Zil Jalaal ka farmaan ka tarjama kuch is tarah hai :

Aur jo log hamari aayaat ko jhutlaayen unko azaab pahuchega isliye ke vo naa farmaani karte hai (Al Ana'am:49)

- Quraan Kareem ki azmat aur jo kuch isme fasaahat wa balaaghat aur m'ujizaat wa nishaniyaan aur amsaal wa ibraten hai uski bina par Allaah Taala ne farmaya :

Agar ham is Quraan ko kisi pahaad par utaarte to aap dekhte ke vo khashyat Ilahi se past hokar reza reza ho jaata aur ham un misaalon ko logon ke saamne bayaan karte hai taake vo ghour wa fikar karen (al Hashr:21)

- Allaah Taala ne jinn wa ins ko ye challenge kiya hai ke vo uski misl laaye ya fir uski misl ek soorah hi laaye, to vo uski istet'aat na paa sake aur vo uski taaqat rakh bhi nahi sakte, jaisa ke Allaah Taala ka farmaan hai :

Kah deejiye ke agar tamaam insaan aur kul jinnat mil kar is Quraan ki misl laana chahe to un sabse uski misl laana naa mumkin hai, goya vo aapas me ek doosre ke madadgaar bhi ban jaaye (Bani Israyil:88)

To jab Quraan Kareem aasmani kitab me sabse azeem aur kaamil aur aakhri kitab hai, to Allaah Taala ne apne Rasool Muhammad ﷺ ko ye kitab logon tak pahuchaane aur uski tableegh ka hukum dete huye farmaya :

Aye Rasool jo kuch bhi Aap ke Rab ne Aap ki taraf naazil farmaya hai pahucha de, agar Aap ne aisa na kiya to Aap ne Allaah Taala ki risalat ada nahi kee (Al M'ayidah:67)

- Is kitab ki ahmiyat aur ummat ko uski zaroorat ke pesh nazar Allaah Taala ne uske saath hamari takreem karte huye ham par naazil farmayi aur uski hifazat apne zimme lete huye farmaya :

Beshak hamne hi Quraan ko naazil farmaya aur ham hi uski hifazat karne waale hai (Al Hijr:9)

- Quraan mukammil abdi, aalami wa hamageri ke aitebaar se mukammal zaabta hayaat Allaah ki taraf se aakhri kitab hai aur hadees sahi iski tashreeh hai.
- Quraan ke mutaallikh aap ne kya samjha hai?
- Quraan ne apni daawat ko kaise pesh kiya? Quraan ka usloob daawat kya hai?

5. Quraan Kareem ke muqatalif naam

Al Quraan (padhna) :

Shaharu ramazaanillazee unzila feehil quraanu, maah ramazan vo hai jisme Quraan utaara gaya (Al Baqarah:185)

Al Furqaan (farq karne waala) :

Tabaarakallazee nazzalal furqana ala abdihi liyakoona lil aalameen nazeera, bahut baa barkat hai vo Allaah Taala jisne apne bande par furqaan utaara taake vo tamaam logon ke liye aagah karne waala ban jaaye (Al Furqaan:10)

Burhaan (daleel) :

Ya ayyuhan naasu qad ja'akum burhaanun mir rabbikum wa anzalna ilaikum nooram mubeena, Aye Logon ! Tumhare paas tumhare Rab ki taraf se sanad aur daleel aa chuki aur hamne tumhari jaanib waazeh aur saaf noor utaar diya hai (An Nisa:174)

Al Kitab (likha hua) :

Zaalikal kitaabu laa raiba feehi, is kitab (ke Allaah ki kitab hone) me koyi shak nahi (Al Baqarah:2)

Al Haq (haq, sach) :

Am yaqooloonaf taraahu bal huwal haqqu mir rabbika li tunzira qoumam maa ataahum min nazeerim min qabluka la'allahum yahtadoon, kya ye kahte hai ke usne use gher liya hai (nahi nahi) balke ye tere Rab Taala ki taraf se haq hai taake Aap unhe daraye jinke paas Aap se pahle koyi daraane waala nahi aaya, taake vo raahe raast par aa jaayen (As Sajdah:3)

Al Zikar (naseehat) :

Inna nahnu nazzalnaz zikra wa inna lahu la haafizoon, hamne hi is Quraan ko naazil farmaya hai aur ham hi iske muhafiz hai (Al Hijr:9)

Al Tanzeel (naazil kiya hua) :

Wa innahu la tanzeelu rabbil aalameen, aur beshak wa shubah ye (Quraan) Rabbul Aalameen ka naazil farmaya hua hai (Al sh'ura:192)

Ahsanul Hadees (behtareen baat) :

Allahu nazzala ahsanal hadeesi, Allaah Taala ne behtareen kalaam naazil farmaya hai (Al Zumar:23)

Azeem (azmat waala) :

Walaqad atainaaka sab'am minal masaani wal quraanal azeem, yaqeenan hamne Aap ko saat aayaten de rakhi hai ke dohrayi jaati hai aur azeem Quraan bhi de rakha hai (Al Hijr:86)

Kareem (izzat waala) :

Innahul quraanun kareem, ke beshak ye Quraan bahut badi izzat waala hai (Al Waaqiyah:88)

Azeez (buland martaba) :

Wa innahul kitabun azeez, ye badi baa waq'aat kitab hai (Fussilat:31)

Majeed (badi shaan waala) :

Qaaf wal quraanil majeed, Qaaf ! Bahut badi shaan waale is Quraan ki qasam hai (Qaaf:1)

Hakeem (hikmat waala) : Alaa (buland martaba) :

Inna ja'alnahu quraanan arabiyyal la'allakum ta'aqiloon (3), wa innahu fee ummil kitabi la daina la aliyyun hakeem (4), yaqeenan ye lauh mahfooz me hai aur hamare nazdeek buland martaba hikmat waali hai (Al Zukhruf:3)

Mau'azah (naseehat) : Shifa (shifa) : Hadi (hidayat) : Rahmah (rahmat) :

Yaa ayyu hannasu qad ja'atkum mauizatum mir rabbikum wa shifa ul limaa fis sudoori wa hudaw wa rahmatul lil mu'mineen, Aye logon !
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 waali hai aur rahmat hai eemaan waalon ke liye (Yunus:56)

Masdaq (tasdeeq karne waala) : Muhaimin (nigehbaan) :

Wa anzalna ilaikal kitaaba bil haqqi musaddiqal lima baina yadaihi minal kitabi wa muhaiminan aleem, hamne Aap ki taraf haq ke saath ye kitab naazil farmayi hai jo apne se agli kitabon ki tasdeeq karne waali hai aur unki muhafiz hai (Al Ma'idah:48)

Mubeen (khol kar bayaan karne waala) :

Aleef laam raa tilka aayaatul kitabi wa quraanim mubeen, aleef laam raa, ye Kitab Ilahi ki aayaten hai aur khule aur roushan Quraan ki (Al Hijr:1)

Mubarak (baa barkat) :

Wa haaza kitaabun anzalnaahu mubaarakun fatta bi'oohu wattaqu la allakum turhamoon, aur ye ek kitab hai jisko hamne bheja badi khair wa

barkat waali, so iska itteba karo aur daro taake tum par rahmat ho (Al Ana'am:155)

Basheer (basharat dene waala) : Nazeer (daraane waala) :

Kitabun fussilat aayaatuhu quraanan arabiiyyal li qoumin ya'alamoon, basheerav wa nazeera, (aisi) kitab hai jiski aayatun ki waazeh tafseel kee gayi hai, (is haal me ke) Quraan arabi zabaan me hai us qoum ke liye jo jaanti hai, khush khabri sunaane aur daraane waala hai (Fussilat:3,4)

Noor (roushni) :

Qad ja'akum minallahi noorun wa kitabum mubeen, tumhare paas Allaah Taala ki taraf se noor aur waazeh kitab aa chuki hai (Al Ma'idah:15)

Note : In naamo me se paanch naam mash'hoor hai : Al Quraan, al Furqaan, Al Zikr, Al Tanzeel aur Al Kitab, baaqi ko sifaati naam se ta'abeer kiya gaya hai. Ek qoul ke mutabikh 55 naam tak milte hai.

- **Quraan Majeed ke muqatalif naam hawaale ke saath likhiye?**

6. Wahee ke maani

Wahee ke lafzi maani "khafya taur par jaldi se ishaara karne" ke hai.

Istelaah me wahee se muraad vo paighaam hai jo Allaah Taala apne kisi Nabi ya Rasool ki taraf bhejta hai. Aakhri wahee wa shariyat Muhammad ﷺ par khatam huyi.

7. Quraan aur Hadees Qudsi me farq

(1) Quraan Majeed Allaah ka kalaam hai aur uske alfaaz wa maani Allaah ki taraf se hai – jabke Hadees qudsi me mafhoom Allaah Taala ki taraf se hota hai aur alfaaz Allaah ke Nabi ﷺ ke hote hai.

(2) Quraan ki tilaawat karna ibadat hai jabke Hadees Qudsi ka padhna ibadat nahi hai (waise neki ka kaam hai), goya Quraan wahee matloo hai aur Hadees Qudsi wahee ghair matloo hai.

(3) Quraan ke saboot ke liye ummat ka ittefaaq aur tawaatar ka hona shart hai magar Hadees Qudsi ke liye ye shart nahi hai.

(4) Quraan Majeed Jibreel Alaihissalaam ke zariye naazil hua hai magar Hadees Qudsi me is farishte ka waasta aur zariya hona zaroori nahi.

(5) Quraan m'ujiza hai aur Hadees Qudsi m'ujiza nahi hai.

- Wahee ghair matloo ka itlaaq ahadees qudsi ke alaawa aur kis par hota hai?
- Hadees qudsi se kya muraad hai? aur aayaat Quraan wa ahadees shareef ke darmiyaan kya farq hai?

8. Wahee ka iqsaam

Wahee ke teen qismen hai :

Wama kaana li bashari ay yukallimahullahu illa wahyan aw man waraa'i hijaabin aw yursila rasoolan fayoo hiya bi iznihi maa yasha'a, innahu aliyyun hakeem (Shoora:51)

Naa mumkin hai ke bande se Allaah Taala kalaam kare, magar wahee ke zariye ya parde ke peeche se ya kisi farishte ko bheje aur vo Allaah ke hukum se jo vo chahe wahee kare, beshak vo bartar hai hikmat waala hai.

1. Wahee Qalbi : Is qisam me Baari Taala baraah e raast Nabi ke qalb ko masqar farma kar usme koi baat daal deta hai.
2. Kalaam Ilahi : Is doosri qism me Baari Taala baraah e raast Rasool ko apni ham kalaami ka sharf ata farmaata hai.
3. Wahee Milki : Is teesri qism me Allaah Taala apna paighaam kisi farishte ke zariye Nabi tak pahuchata hai.

9. Nuzool wahee ke tareeqe

Muhammad ﷺ par muqtalif tareeqon se wahee naazil hoti thi.

1. **Silislatul Jaras** : Shaikh Bukhari ki ek hadees me marwi hai :

Aisha Raziallahuanhuma farmaati hai ke ek martaba Hazrat Haris bin Hishaam Raziallahuanhu ne Hazrat ﷺ se poocha ke Aap par wahee kis tarah aati hai? To Hazrat ﷺ ne farmaya ke, kabhi to mujhe ghanti kee si aawaaz sunayi deti hai, aur wahee ki ye soorat mere liye sabse zyada saqt hoti hai, fir jab ye silsila khatam ho jaata hai to jo kuch us aawaaz ne kaha hota hai mujhe yaad ho chuka hota hai, aur kabhi farishta mere saamne ek mard ki soorat me aa jaata hai, fir mujhse baat karta hai, jo kuch vo kahta hai mai usko yaad kar leta hoon. Hazrat Aisha Raziallahuanha farmaati hai : Maine saqt sardi ke din me aap par wahee naazil hote dekhi hai (aisi sardi me bhi) jab wahee ka silsila khatam ho jaata to Aap ki peshani mubarak paseene se shara bor ho chuki hoti thi (Bukhari:2)

2. **Tamsal malak** : Farishta kisi insaani shakal me Aap ke paas aa kar Allaah Taala ka paighaam pahucha deta tha, aise mauqe par umooman Hazrat Jibreel Alaihissalaam mash'hoor Sahabi Hazrat Dahiya Kalbi Raziallahuanhu ki soorat me tashreef laaya karte the (musannif Bin Abi Shaibah, maazkar fee Aisha Raziallahuanha, hadees no. 32945, Sahi al Adab al Mafrad:616)

3. **Farishte ka asal shakal me aana** : Hazrat Jibreel Alaihissalaam kisi insani shakal iqtiyaar kiye baghair apni asal soorat me dikhayi dete the.

4. **Rooyaye Sadiqah** : Aap ko nuzool Quraan se qabl sacche khwaab nazar aaya karte the jo kuch khwaab me dekhte bedaari me waisa hi ho jaata, Hazrat Aisha Raziallahuanha farmaati hai ke : Aap par wahee ki ibteda neend ki haalat me sacche khwaabon se huyi us

waqt jo Aap khwaab me dekhte vo subah ki roushni ki tarah saccha nikalta (Bukhari:3)

5. **Kalaam Ilahi** : Hazrat Moosa Alaihissalaam ki tarah Aap ﷺ bhi Allaah Taala se baraahe raast hamkalaam huye.
6. **Nafs fil R'oo** : Hazrat Jibreel Alaihissalaam kisi bhi soorat me saamne aaye baghair Aap ke qalb mubarak me koyi baat alqaa (daalna) farma dete the, use istelaah me "nafas fil r'oo" kahte hai.
 - **Muhammad ﷺ par wahee ka nuzool kaise kaise hota tha? Har ek ki hadees bayaan kare.**

10. Quraan ki sooraten baa aitebaar Makki aur Madani

Quraan ki sooraton ki taqseem Makki aur Madani ke aitebaar se kee gayi hai.

Makki : Quraan Kareem ki jo aayaten ya sooraten Rasool ﷺ par hijrat se pahle utri vo Makki hai.

Madani : Jo sooraten ya aayaten Rasoolullah ﷺ par hijrat ke baad utri vo Madani hai.

Makki aur Madani sooraton ki ta'adaad mushaf madani (ba sharaaf saaleh al as shaikh) ke aitebaar se

Madani sooraton ki ta'adaad 28 hai aur Makki sooraton ki ta'adaad 86.

Mandarja zel sooraten Madani hai :

- (1) Soorah Baqarah, (2) Soorah Aale Imran, (3) Soorah Nisa, (4) Soorah Ma'aidah, (5) Soorah Anfaal, (6) Soorah Tawbah, (7) Soorah Ra'ad, (8) Soorah Haj, (9) Soorah Noor, (10) Soorah Ahzaab, (11) Soorah Muhammad, (12) Soorah Fatah, (13) Soorah Hujuraat, (14) Soorah Rahman, (15) Soorah Hadeed, (16) Soorah Mujaadilah, (17) Soorah Hashar, (18) Soorah Mumtahinah, (19) Soorah Saf, (20) Soorah Jumah, (21) Soorah Munafiqoon, (22)

Soorah Taghabun, (23) Soorah Talaaq, (24) Soorah Tahreem, (25) Insaan, (26) Soorah Bayyinah, (27) Soorah Zilzaal, (28) Soorah Nasr.

Mazkoorah baala sooraton ke alaawa jitni sooraten hai vo Makki hai

11. Makki sooraton ki baaz alaamaat

- (1) Har vo soorat jisme lafz (kalaa) aaya ho.
- (2) Har vo soorat jisme sajda aaya ho.
- (3) Har vo soorat jismehuroof maqta'at aaye ho siwaaye Soorah Baqarah aur Soorah Aale Imran ke.
- (4) Har vo soorat jisme Aadam Alaihissalaam aur iblees ka waakhiya mazkoor ho, siwaaye Soorah Baqarah ke.
- (5) Har vo soorat jisme Nabiyon aur umam maaziyah ke haalaat aur waakhiyaat mazkoor ho, siwaaye Soorah Baqarah ke.

(dekhiye mabahas fil uloom ul quraan lil shaikh mana'a al qataan)

Baaz ulama ke mutabikh makki sooraton ka bunyaadi mazmoon tawheed, risalat aur aakhirat hai. Deegar mazameen jaise aqlaaqiyaat waghairah ka zikar bhi maujood hai.

- **Makki sooraton se muraad kya hai aur uski alaamaten kya hai?**

12. Madani sooraton ki baaz alaamaat kya hai?

- (1) Jis soorat me hudood farayez ka zikar ho.
- (2) Jis soorat me jihaad ki ijaazat aur jihaad ke ahkaamaat bayaan kiye gaye ho.
- (3) Jis soorat me munafiqeen ka zikar aaya ho siwaaye Soorah Ankaboot ke.

Note : Madani sooraton ka bunyaadi mazmoon masayel aur ahkaam shariyat ka tafseeli bayaan hai, ba nisbat Makki sooraton ke.

13. Makki aur Madani sooraton ki khusoosiyaat

1. Ibtedaayi makki sooraton ki numayaan khusoosiyaat ye hai ke unme waarid shudah aayaat nihayat choti choti hai. Unme had darje iqtesaar se kaam liya gaya hai. Aayaat ke aakhri alfaaz (fawasil) ham wazan wa ham qaaniyah hai. Inme ajeeb qism ka sooti tanasub paaya jaata hai.
 2. Doosre marhale ki makki sooraton aur pahle marhale ki makki sooraton ka usloob wa andaaz taqreeban eksaa hai. Maqaat'a wa fawasil milte julte hai. Rang ameezi ki vahi faraawaani hai jo ibtedayi marhale ki sooraton me hai. Sooti hasan wa jamaal bhi badi had tak eksaa nauwi'at ka hai.
 3. Teesre marhale ki makki sooraton ka rang dhang bilkul naya hai. Is marhale ki lambi sooraten makki wahee ke aakhri daur aur madani wahee ki ibteda ke darmiyaan sangam aur nuqta itsaal ki haisiyat rakhti hai. Is marhale ki mutaaddid sooraten lambi lambi hai, baaz sooraton ka aaghaaz huroof maqta'at se kiya gaya hai. Baaz sooraton me jaleel ul qadar Anbiya ke qisas wa waakhi'aat bayaan kiye gaye hai.
 4. Madina Munawwarah me jo sooraten naazil huyi thi unke marahil ki tayeen nihayat aasaan hai. Kyu ke us waqt Islam phail chuka tha aur log aam taur par sooraton ke nuzool se aagah the. Madani sooraton ka tarah imtiyaaz ye hai ke unme ibaadaat wa maamlaat, halaal wa haraam, shakhs ahwaal, siyasi wa iqtesaadi qawaneen, sulah wa jung ke haalaat, ghazwa tak ki tafseelaat aur is qism ke deegar sharayi haqayeq mazkoor hai.
- **Makki aur Madani sooraton ki kubaar ulama ne aur kya khusoosiyaat bayaan kee hai? Hawale ke saath naqal karen.**

14. Quraan Kareem ki sooraton ki chaar qismen hai :

- (1) Tawaal
- (2) Mauwan
- (3) Masaani
- (4) Mafsal

- i. Tawaal : Saat lambi sooraton ko kahte hai, jaise Al Baqarah, Aal Imran, An Nisa, Al Maa'idah, Al Anaam, Al Aaraaf aur saatween me iqtelaaf hai ke vo Al Anfaal aur Baraat (At Tawbah) hai, jiske darmiyaan Bismillah laa kar fasl nahi kiya gaya.
- ii. Mauwan : Vo sooraten jinki aayaat ki taadaad sau se zyada ya sau ke lag bhag ho.
- iii. Masaani : Vo sooraten jinki aayaat ki taadaad do sau ke lag bhag ho.
- iv. Mafsal : Soorah Hujuraat ya Soorah Qaaf se lekar aakhir Quraan tak ki sab sooraton ko mafsal kahte hai. (dekhiye mabahas fil uloom ul quraan lil shaikh mana'a al qataan)

15. Mafsal sooraton ki teen qismen hai :

- (1) Tawaal Mafsal, (2) Wasaat Mafsal, (3) Qasaar Mafsal

Tawaal Mafsal

Soorah Qaaf ya Soorah Hujuraat se lekar Sooraah Naba ya Soorah Burooj tak ki sooraton par tawaal mafsal ka itlaaq hota hai.

Wasaat Mafsal

Soorah Naba se lekar Soorah Lail tak ki sooraton par Wasaat Mufsal ka itlaaq hota hai.

[illegible]

Mandarja baala hadees ke zayeeef ki bunyaad par ahad Nabawi ﷺ me tadween (kitab ba shakal mushaf) ka saboot nahi mil paa raha hai, lekin tadween ba maani kitab ka saboot mil raha hai kayi quraan se, jis se ye pata chalta hai ke ahad Nabawi ﷺ me likhne ka riwaaj tha, jaisa ke mandarja zel hadees shahid hai :

Zaid Raziallahuanhu ne bayaan kiya ke, mujhse Abu Bakr Raziallahuanhu ne kaha ke, tum jawaan ho, aqalmand ho aur ham tumhe kisi baare me muteem bhi nahi samajhte, tum Hazrat ﷺ ki wahee bhi likhte the.....chuna che maine Quraan Majeed ki talaash shuroo kee, use mai khajoor ki chaal, chamde waghairah ke tukdon, patle patthar ke tukdon aur logon ke seeno se jama karne laga.

Kaatibeen Wahee :

Hazrat Ibn Abbas Razi Allahuanhuma ne bayaan kiya ke, Rasoolullah ﷺ ne farmaya, Jibreel Alai hissalaam ne mujh ko (pahle) arab ke ek hi harf par Quraan padhaya. Maine unse kaha (isme bahut saqti hogi) mai barabar unse kahta raha ke aur harfon me bhi padhne ki ijaazat do. Yahaan tak ke saat hurfon ki ijaazat mili. (Bukhari:4991)

Rasoolullah ﷺ ne farmaya : Ye Quraan saat qiraaton me naazil hua hai pas tumhe jis tarah aasaani ho padho (Bukhari:6936).

2. Ahad Siddiqi – Baarah hijri, jung yamamah ke baad

Hazrat Zaid bin Saabit Raziallahuanhu ne bayaan kiya ke, jung yamama me (sahaba ki bahut badi ta'adaad ke) shaheed ho jaane ke baad Hazrat Abu Bakr Raziallahuanhu ne mujhe bula bheja. Us waqt Umar Raziallahuanhu mere paas aaye aur unhone kaha ke yamama ki jung me bahut badi ta'adaad me Quraan ke qaariyon ki shahadat ho gayi hai aur mujhe dar hai ke isi tarah kuffar ke saath doosri jungo me bhi quraa Quraan badi ta'adaad me qatl ho jaayenge aur yoon Quraan ke jaanne waalon ki bahut badi ta'adaad khatam ho jaayegi. Isliye mera khayal hai ke aap Quraan Majeed ko (baa qaayda kitabi shakal me) jama karne ka hukum de de. Maine Hazrat Umar Raziallahuanhu se kaha ke, aap ek aisa kaam kis tarah karenge jo Rasoolullah ﷺ ne (apni zindagi me) nahi kiya? Hazrat Umar Raziallahuanhu ne iska ye jawaab diya ke Allaah ki Qasam, ye to ek kaar khair hai. Umar Raziallahuanhu ye baat mujhse baar baar kahte rahe. Aakhir Allaah Taala ne is masle me mera bhi seena khol diya aur ab meri bhi vahi raay ho gayi jo Hazrat Umar Raziallahuanhu ki thi. Hazrat Zaid Raziallahuanhu ne bayaan kiya ke Hazrat Abu Bakr Raziallahuanhu ne kaha ke aap (Zaid Raziallahuanhu) jawaan aur aqal mand hai, aap ko maamle me mutham bhi nahi kiya jaa sakta aur Aap Rasoolullah ﷺ ki wahee likhte bhi the. Isliye aap Quraan Majeed ko poori talaash aur mehnat ke saath ek jagah jama kar de. Allaah ki Qasam ! Agar ye log mujhe kisi pahaad ko bhi uski jagah se doosri jagah hataane ke liye kahte to mere liye ye kaam itna mushkil nahi tha jitna ke unka ye hukum ke mai Quraan Majeed ko jama kardoon. Maine is par kaha ke aap log ek aise kaam karne ki himmat kaise karte hai jo Rasoolullah ﷺ ne khud nahi kiya tha. Hazrat Abu Bakr Raziallahuanhu ne kaha, Allaah ki qasam ! Ye ek amal khair hai. Hazrat Abu Bakr Raziallahuanhu ye jumla barabar dohraate rahe, yahaan tak ke Allaah Taala ne mera bhi unki aur Umar Raziallahuanhu ki tarah seena khol diya. Chuna che maine Quraan Majeed (jo muqtaarif cheezon

par likha hua maujood tha) ki talaash shuroo kar dee aur Quraan Majeed ko khajoor ki chili huyi shaakhon, pattharon se (jin par Quraan Majeed likha gaya tha) aur logon ke seeno ki madad se jama karne laga. Soorah Tawbah ki aakhri aayatun mujhe Abu Quzaima Ansari Raziallahuanhu ke paas likhi huyi mili, ye chand aayaat maktoob shakal me unke siwa aur kisi ke paas nahi thi, laqad ja'akum rasool min anfusikum azeez alahi maa antum, se Soorah Baraat (Tawbah) ke khaatme tak. Jama ke baad Quraan Majeed ke ye safhe Hazrat Abu Bakr Raziallahuanhu ke paas mahfooz the. Fir unki wafaat ke baad Hazrat Umar Raziallahuanhu ne jab tak vo zinda rahe apne saath rakha fir vo Ummul Momineen Hafsa Raziallahuanha ke paas mahfooz rahe (Bukhari:4986)

3. Ahad Usmani – Choubeeswi hijri ke aw aakhir aur paccheesween hijri ke awaayel me

Anas bin Maalik Raziallahuanhu ne bayaan kiya ke, Huzaifa bin al Yamaan Raziallahuanhu Ameerul Momineen Hazrat Usman Raziallahuanhu ke paas aaye, us waqt Usman armenia aur aazarbaijaan ki fatah ke silsile me shaam ke ghaziyon ke liye jung ki tayaariyon me masroof the, taake vo ahl iraq ko saath lekar jung karen. Hazrat Huzaifa Raziallahuanhu Quraan Majeed ki qiraat ke iqtelaaf ki wajaah se bahut pareshaan the. Aap ne Hazrat Usman Raziallahuanhu se kaha ke Ameerul Momineen is se pahle ke ye ummat (muslima) bhi yahoodiyan aur nasraniyan ki tarah Kitabullah me iqtelaaf karne lage, aap uski khabar lejiye. Chuan che Hazrat Usman Raziallahuanhu ne Hafsa Raziallahuanhuma ke yahaan kahlaaya ke saheefe (jinhe Zaid Raziallahuanhu ne Abu Bakr Raziallahuanhu ke hukum se jama kiya tha aur jin par mukammal Quraan Majeed likha hua tha”) hame de de taake ham unhe mushafon me (kitabi shakal me) naqal kar le. Fir asal ham aap ko louta denge, Hazrat Hafsa Raziallahuanhuma ne vo saheefe Hazrat Usman Raziallahuanhu ke paas bhej diye aur aap ne Zaid bin

Saabit, Abdullah bin Zubair, Sa'ad bin Al A'as, Abdul Rahman bin Haaris bin Hishaam Raziallahuanhu ko hukum diya ke vo in saheefon ko mushafon me naqal karle. Hazrat Usman Raziallahuanhu ne is jama'at ke teen quraishi sahabiyon se kaha ke agar aap logon ka Quraan Majeed ke kis lafz ke silsile me Hazrat Zaid Raziallahuanhu se iqtelaaf ho to use quraish hi ki zabaan ke mutabikh likh le kyu ke Quraan Majeed bhi quraish hi ki zabaan me naazil hua tha. Chuna che un logon ne aisa hi kiya aur jab tamaam saheefe muqtalif nusqon me naqal kar liye gaye to Hazrat Usman Raziallahuanhu ne un saheefon ko waapis lauta diya aur apni saltanat ke har ilaaqe me naqal shudah mushaf ka ek ek nusqa bhijwaa diya aur hukum diya ke iske siwaa koi cheez agar Quraan ki taraf mansoob kee jaati hai khwaah vo kisi saheefa ya mushaf me ho to use jala diya jaaye (Bukhari:4987)

Usman Raziallahuanhu ne saat nusqe bheje usme se teen nusqe aaj bhi maujood hai :

1. London ke museum me
2. Turki top khana, Istanbul
3. Taashqan me

- **Usman Raziallahuanhu se saat nusqen kahaan kahaan rawana kiye? Taareeqi hawala de.**

18. Quraan Majeed Muhammad ﷺ ke ahad me jama kyu nahi hua?

Quraan kaamil mahfooz tha Sahaba ke dilon me aur uske nusqe likhe huye maujood the.

Nabi ﷺ ka zamana Quraan ke nuzool ka zamana tha aur ahkaamaat me nusq waarid hone ke imkaanaat maujood the agar us waqt Quraan madwan ho jaata to fir naasiq mansooq me iqtelaat wa iqtelaaf ho sakta tha.

Ahad Nabawi ﷺ me likhne ki zaroorat nahi pesh aayi thi kyu ke Quraan mukammal tour par naazil nahi ho gaya tha balke waqtan fa waqtan naazil hota gaya aur Sahaba use yaad aur hifz kar liya karte the, use ek jagah jama karne ki zaroorat ahad Nabawi ﷺ ke baad pesh aayi.

Lag bhag chaalis kaatibeen vahi maujood the, jis se pata chala ke likhne ka riwaaj maujood tha.

19. Nuzool Quraan ke maqasid kya hai?

Muta'addid aayaat me jo nuzool Quraan ke maqasid wa marahil ko waazeh karti hai.

-Aap ﷺ Allaah ke ahkaamaat logon tak khol khol kar pahucha de aur unhe mutanabbe kar de :
{wa innahu la tanzeelu rabbil aalameen (192) nazala bihir roohul ameen (193) alaa qalbika li takoona minal munzireen (194) bi lisaani arabiiyim mubeen (195) wa innahu lafee zuburil awwaleen (196)} [Shoora:192-196]

Aur beshak ye Rabbul Aalameen ka nuzool kardah hai. Isko roohul ameen ne Aap ﷺ ke qalb par naazil kiya hai taake Aap ﷺ mutanabba karne waalon me se ho. Waazeh arabi zabaan me aur bila shuba uska zikar pahli kitabon me bhi hai.

- ...insano ke acche aur bure anjaam se mutanabbe kiya jaaye :
{Inna haazal quraana yahdee lillatee hiya aqwamu wayu bashshirul m'umineena llazeena y'amaloonas saalihaati anna lahum ajran kabeera} (Bani Israyil:9)

Yaqeenan ye Quraan vo raasta dikhaata hai jo bahut hi seedha hai aur eemaan waalon ko jo nek aamaal karte hai is baat ki khush khabri deta hai ke unke liye bahut bada ajr hai.

-muttaqi afraad ki rahnumayi kee jaaye.

{Zaalikal kitaabu laa raiba, feehee, hudal lil muttaqeen} [Baqarah:2]

Ye kitab hai jisme koi shak nahi, muttaqiyon ke liye ba'as hidayat hai.

- ...mahdood waqt, ilaaqe aur maqsoos qoumon ki bajaay Quraan Majeed tamaam bani n'oo insaan ke liye bila qaid rang wa nasl aur zamaan wa makaan naazil kiya gaya.

{qul ya ayyu hannasu inni rasoolullahi ilaikum jamee'a....} [Al A'araaf:158]

Kah deejiye logon ! Mai tum sab ki taraf Allaah ka Rasool hoon.

{wama arsalnaaka illa kaaffatal linnasi basheerav wa nazeera...}
[Saba:28]

Aur hamne Aap ko tamaam logon ke liye khush khabri dene waala, aur mutanabbe karne waala banakar bheja hai.

- ...guzishta ilhaami kutub me shariyat ke ahkaam waqti aur ilaaqaayi zaroorat ke the. Quraan ko abadi, daayami aur aafaaqi ka sharf haasil hai. Allaah Taala ne deen ki takmeel ka elaan karte huye farmaya :

{al youmal akmalu lakum deenakum wa atmamtu alaikum n'emati wa razeetu lakumul islaama deena...} [Ma'aidah:3]

Aaj ke din maine tumhare liye tumhara deen mukammal kar diya aur tum par apni n'emat tamaam kar dee aur tumhare liye Islam ko ba taur deen pasand kar liya.

- ...guzishta kitab me nuzool ke baad, baad ke adwaar me ahkaamaat Ilahi hone ke bawajood un par amal karna mumkin na raha tha, kyu ke unme tahreef kar dee gayi thi. Lihaza Quraan ko naazil kiya gaya jisme baghair kisi tahreef ya tabdeeli ke amal karna aasaan wa mumkin rahe. Qiyamat tak mahfooz rakhne ka zimma Allaah ne khud le liye (9:15)

{...wa innahu la kitaabun azeezul laa y'a teehil baatilu min baini yadaihi walaa min qalfihi...} [Haa Meem Sajda:41-42]

Beshak ye zabardast kitab hai, baatil is par aage aur peeche se nahi aa sakta hai.

- ...yahood wa nasara se imaamat cheen kar ummat muslima ko dee jaa rahi thi. Isliye khaatimun nabiyyeen Muhammad ﷺ ko bani israyeel ki bajaay bani ismail se mab'oos kiya gaya. Imaamat ki mukammil muntaqili ke liye ye bhi zaroori tha ke ek kitab bhi naazil kar dee jaaye (Baqarah;146, ishaaratal nas se samjha jaa sakta hai).
- ...Nabi Kareem ﷺ aakhri Nabi ke taur par aa rahe the. Aap ﷺ ke baad wahee ka silsila qiyamat tak ke liye ruk jaana tha. Lihaza ye zaroori tha ke ek kitab bhi aisi ho jo qiyamat tak hidayat wa rahnumayi ka kaam de (40:33)

20. Marahil nuzool Quraan

Anzala aur nazzala ka farq ye hai ke lafz anzala me ek hi waqt utaar dene ka maani, jabke nazzala me thoda thoda karke naazil karne ka maani paaya jaata hai.

Tawraat aur Injeel ke liye anzala ka lafz aaya hai (Aal Imran:3), jabke Quraan Majeed ke liye anzala aur nazzala dono ka lafz aaya hai. Quraan jo naazil hua baitul azta me vo anzala hai aur pahli wahee jo naazil huyi vo bhi anzala hai. Lekin jo teen saal me thoda thoda karke naazil hua vo nazzala hai.

(isiliye kahte hai arabi lughat seekhne me bahut lafz aate hai, aur ye bhi hikmat samajh me aati hai ke Quraan arabi lughat me kyu naazil hua, kyu ke arabi zabaan me ta'abeer ki waqt ki was'ee gunjayish hai. Alfaaz ki itni was'aat aur hamgeri kisi aur zabaan me kam dekhne me aati hai, Wallahu Aalam)

1. Pahla Marhala :

Nuzool ke pahle marhale me Quraan mukammil taur par louhe mahfooz me likha gaya. Ye marhala kitne arse me mukammil hua aur uski ta'areeq kya hai?

Is baare me Quraan wa Hadees dono khamosh hai. Ye sab ghaibi umoor hai. Albatta Quraan ke louhe mahfooz me hone ke baare me shahadat maujood hai, masalan :

{bal huwa quraanum majeed, fee lauhim mahfooz} [Burooj:21-22]

Balke vo Quraan Majeed hai aur louhe mahfooz me hai.

2. Doosra Marhala :

Is marhale me poore Quraan Majeed ko louhe mahfooz se "aasmaan duniya" me maujood baitul azt me muntaqil kiya gaya. Allaah Taala farmaate hai :

{wat toor, wa kitaabim mastoor, fee raqqim manshoor, wal baitil ma'amoor} [At Toor:1-4]

Qasam hai toor ki, aur likhi huyi kitab ki, jo jhilli ke khule warq me hai, aur aabaad ghar ki.

{falaa uqsimu bi mawaqin nujoom, wa innahu la qasmul lav ta'alamoon azeem, innahu laquraanun kareem, fee kitabim maknoon, laa yamassuhu illal mutahharoon} [Waakhiya:75-79]

Pas nahi ! Mai qasam khaata hoon sitaron ke mawaqe ki, aur agar tum samjho to ye qasam hai bahut badi, beshak Quraan hai buland paaya, ek mahfooz kitab me sabt, jise mutahhireen ke siwa koyi nahi choo sakta.

3. Teesra Marhala :

Is nuzool ke liye Quraan Majeed me lafz tanzeel istemaal hua hai. Jiske maani hai thoda thoda karke naazil karna. Jabke anzala ke maani kisi cheez ko ek hi dafa naazil kar dena. Quraan Majeed me lafz anzala jahaan istemaal hua hai us se muraad umooman vo nuzool hai jo louhe mahfooz se baitul azta ki taraf hua. Aur tanzeel se muraad vo nuzool jo baitul azta se Aap ﷺ par ba tadreej hua. Is teesre marhale me Jibreel Alaihissalaam ne baitul azta se Quraan ko Nabi ﷺ ke qalb mubarak par naazil kiya. Pahle dono marhalon ki nisbat is marhale me Quraan Majeed ko thoda thoda karke nuzool kiya gaya.

Nuzool Quraan ke is marhale ke aaghaaz sahi riwaayaat ke mutabikh ramazan me us waqt hua jab Nabi Kareem ﷺ ki umar chaalis baras thi. Jis raat is nuzool ka aaghaaz hua vo shabe qadr thi (Ar Raheequl Maqtoom)

Quraan Kareem ke ba tadreej, naazil hone ke baare me waazeh aayaat bhi maujood hai.

Wa quraanan faraqnaahu litaqra'ahu alan naasi alaa muksin wa nazzalnahu tanzeela (Bani israyil:106)

Aur Quraan ko hamne tukde tukde kar diya taake aap bhi thahar thahar kar use logon ke saamne padhe aur hamne use thoda thoda karke naazil kiya.

21. Baith izzat me nuzool Quraan ki hikmaten

Quraan Majeed louhe mahfooz se aasmaan duniya ke baitul izat me utaarne ki ba zaahir hikmat ye nazar aati hai ke :

1. Louhe mahfooz se baitul ma' amoor me use naazil farma kar Allaah Taala ne farishton ko baawar karaya ke mai hi aalamul ghaib hoon. Jis se koyi shai chupi nahi. Kyu ke is Quraan me kuch aisi cheezon ka zikar bhi tha jo abhi waakhai nahi huyi thi.

2. Khatam ul Mursaleen ﷺ ka maqaam aur fazeelat bayaan kar dee jaaye. Neez ummat Muhammad ﷺ ki takreem aur uski ta'azeem bhi baawar karayi jaaye. Is nuzool ka elaan aam farishton me kar diya gaya ke ye aakhri kitab hai aur jise khatam ul Mursaleem ﷺ par unki ummat wast ke liye naazil kiya jaa raha hai. Allaah Taala is ummat ki ta'areef kar raha hai ke meri in par ek khaas rahmat ye bhi hai.
3. Kitab ko ek baargi utaarne me Aap ﷺ aur Mossa ke darmiyaan barabari ho jaaye. Magar fazeelat Muhammad ﷺ bhi bayaan kar dee jaaye ke un par ye Quraan ba tadreej utaara jaayega taake vo use acchi tarah hifz kar sake.
 - Quraan Majeed ko ba tadreej utaarne ki hikmaten kya hai? Ulama is taallukh se kya roushni daali hai naqal kare?

22. Quraan ke marahala waar nuzool ki wajoohaat

Quraan ko muqtaarif marahil me naazil karne ki kayi wajoohaat hai :

1. Quraan ki azmat ka taqaza tha ke use ek baargi nuzool karne ke bajaay muqtaarif marahil me nuzool kiya jaaye.
2. Nabi ﷺ ki saabit qadmi aur hifz ki aasaani ke liye marahil waar naazil kiya gaya. *{Tuharrik bihi lisaanaka li ta'ajala bihi, inna alaina jam'ahu wa quraanah, fa iza qara'a naahu fattab'l quraanah, summa inna alaina bayaanah}* [Qiyamah:16-19]
(Aye Nabi) Aap Quraan ko jaldi (yaad karne) ke liye apni zabaan ko harkat na de, iska jama karna aur (Aap ki zabaan se) padhaana hamare zimme hai, ham sab use padhle to Aap uske padhne ki pairwi kare, fir iska waazeh kar dena hamare zimme hai.
3. Izala shubhaat aur radd baatil ke liye waqtan fa waqtan nuzool mausar saabit hota hai. *{wa quraanan faraanaahu li taqra ahu alan naasi alaa muksin wa nazzalnaahu tanzeela}* [Bani Israyil:106]. Quraan ko hamne thoda thoda karke isliye utaara hai

ke Aap use ba mahulat logon ko sunaye aur hamne khud bhi use ba tadreej naazil farmaya.

4. Marhala waar utaarne se ye zaahir karna maqsood tha ke ye kitab har shak wa shubah se baalatar hai.
5. Quraan ko aasmaan duniya par naazil karke malayika aur deegar maqloof ko bhi is baat ka gawah banaya gaya ke Quraan vo aakhri kitab hai jo aakhri Rasool aur aakhri ummat ke liye naazil kee jaa rahi hai.

23. Quraan ki taba'at

Sattarhween sadi se Quraan ki taba'at ka silsila shuroo ho chuka tha, lekin muslim duniya me usko qubooliyyat haasil na ho saki. 1788 me saltanat Usmaniyah ki nigraani me taba'at se aaraasta hua. Sabse zyada maqbool tareen taba'at shudah mushaf vo hai jo qaahirah se shaikh al zahar ki **sareersti** me 1923 ko sha'ay hua aur fir yahaan se taba'at ka silsila shuroo hua. Iske baad majm'aa Maalik Fahad ne taba'at ki duniya me inqilaab barpa kar diya. Na sirf mushaf ki taba'at balke kayi zabano me umdah quality me tarjama wa tafseer ka sira bhi majm'aa Maail Fahad ko jaata hai.

24. Nusq

Nusq ke laghwi maani naqal karne, tabdeel karne aur mitaane ke hai lekin sharayi istelaah me ek hukum ko badal kar doosra hukum naazil karne ke hai, ye nusq Allaah ki taraf se hua hai, Hazrat Aadam Alaihissalaam ke zamane me sage bahan bhaiyon ka aapas me nikah jaayaz tha, baad me ise haraam kar diya gaya, isi tarah Quraan me bhi Allaah Taala ne baaz ahkaam mansooq farmaye, aur unki jagah naya hukum naazil farmaya, jamhoor ulama ummat ki raay hai ke Quraan wa Hadees me nusq waakhai hua hai. (Tafseer ahsan ul bayaan lil shaikh Saalehuddin Yusuf Lahori aur Dr. Luqmaan Salafi Hafizahullah ki tafseer,

Tafseer al rahman al bayaan ul Quraan)

Nusq fil Quraan ki teen qismen hai

(1) Tilawat mansooq ho hukum baakhi ho, (2) Hakam mansooq ho tilawat baakhi ho, (3) Tilawat aur hakam dono mansooq ho.

- Nusq ki qismon ko aayaat ke saath waazeh kare

25. Nusq ki sharayet

Ulama tafseer wa hadees ne nusq ke liye darje zel sharayet bayaan kee hai :

1. Mansooq kee jaane waali cheez sharayi hukum ho koyi qissa ya kahani na ho.
2. Jis daleel se hukum sharayi ko uthaaya jaaye vo bhi sharayi ho.
3. Daleel sharayi (naasiq) zamane ke aitebaar se hukum sharayi (mansooq) ke baad ho.
4. Hukum sharayi (naasiq) aur daleel sharayi (mansooq) ke darmiyaan ta'araz yaani tazaad ho.
5. Nusq Nabi Kareem ﷺ ke daur me aur Aap ﷺ ki hidayat ke mutabikh hua ho.

26. Nusq ki hikmat

Ulama Quraan ke mutabikh, Quraan Majeed me paaye jaane waale nusq ki bahut si hikmaten hai, masalan :

- Shariyat dete waqt tadreej ka usool saamne rakha gaya taake log ma'ashirati rasam wa riwaaj, akabar ki taqleed ko aahista aahista khatam karke pyaar wa muhabbat se deeni ahkaam ko samjhe aur unhe qubool karle. Neez aam muslamaano ki ijtemaayi maslihat ko bhi saamne rakha gaya. Masalan : Tahweel qibla me

hikmat ye batayi gayi ke ye sab kuch ba taur imtehaan tha ke vo Ilahi hukum ko qubool karte hai ya nahi. Badi hikmat ye bhi posheeda thi ke jab musalmaano ke dilon me masjid Aqsa aur arz shaam ki muhabbat wa aqeedat sarayat kar gayi to fir teen masajid ko hi baaham marboot karke baawar kara diya gaya ke ummat Muhammadiyah hi nabuwwat ki waaris aur maqdas maqaamaat ki rakh waali karne waali hai.

- Baaz siyasi haalaat ka taqaza tha, masalan : Makki daur me musalmaan siyasi taur par kamzor the to jihaad se roka gaya aur sabr ka hukum diya gaya. Lekin jab Madina me haalaat behtar ho gaye to pahle hukum ko mansooq karke jihaad ka hukum diya gaya.
- Tawaalat se bachne ke liye tilawat ko mansooq karke hukum ko baakhi rakha gaya, masalan : Hukum raz'aat par aayaat ki mansooqi magar hukum baakhi.
- Kisi hukum ko mansooq karke us se behtar hukum laaya jaata hai. Masalan : Sharaab ki hurmat waghairah. Ye Allaah Taala ka waada hai ke vo jab bhi nusq karega to ya to us se behtar hukum ata karega ya us jaisa, jo bilkul saccha hai.
- Baaz ahkaamaat ki tilawat mansooq karke hukum baakhi rahne diya gaya. Jiski wajah Allaah hi behtar jaante hai, msalan : *Shaikhu wal shaikhatah iza zanaya far jumoo humal battata nakaalam minallah* boodha mard aur aurat jab dono zina kare to unhe bilkul rajam kar do.

Ye Allaah Taala ki taraf se ek ibratnaak saza hai. Rajam ka lafz baaz tabee'aton par giraan tha magar tahweel qibla ki tarah ye bhi imtehaan bana diya gaya ke koun Rasool ki itaat karta hai?

Note : Har cheez ki taujiyah mumkin nahi uske peeche hikmat ye hai ke "koun hai jo baala toujiyah mahaz same'ena wa ata'ana kah kar maante hai ya nahi, yaani Abdullah hai ya Abdul Aqal? Is baat ka imtehaan hai.

27. Aayaat mansooqa ki taadaad

Ibtedayi daur me qareeban paanch sau aayaat ko mansooq qaraar diya gaya. Baad me ye taadaad kam hoti chali gayi. Aur Allama Suyooti Rahimahullah ki tahqeeq ke mutabikh nusq sirf ekkees aayaat me hua (al atqaan 2,35). Dr. Sabhi Saaleh Rahimahullah ke nazdeek unki taadaad sirf das hai. Shah Waliullah Rahimahullah ne paanch aayaat ko mansooq qaraar diya hai. Mansooq aayaat ki taadaad me ye farq, pahle aur baad ke ulama me nusq ki istelaahi ta'areef me farq ki wajah se hai.

28. Nusq ki aqsaam

1. Nusq Quraan az Quraan :

Ulama aise nusq ke jaayaz hone aur waazeh hone ke qaayal hai, masalan :

{wallazeena yutawaf founa minkum wa yazaroona azwaajan wasiyyatal li azwaajihim mataa'an ilal hawli ghaira iqraaji} [Baqarah:240] ko

{wallazeena yutawaf founa minkum wa yazaroona azwaajan yatarabbasna bi anfusihinna ar ba'ata ash'hurin wa ashraa}

[Baqarah:234] ne mansooq kar diya. Quraan Paak me is qism ke nusq teen tarah ke hai :

- Tilaawat wa hukum dono mansooq :

Vo nusq jisme tilaawat wa hukum dono mansooq ho gaye. Ummul Momineen Sayyida Aisha Raziallahuanha farmaati hai :

(Kaana feema anzala minal qur'aani ashru raza a'ati m'alumaatin yuharrimna, summa nusiqa bi qamsi ma'aloomaatin, fatu wuffiya rasoolullahi ﷺ wahunna feema yuqra'a minal quraan)

“Quraan me ye hukum utra tha ke das baar doodh choosne se hurmat saabit ho jaati hai fir hukum mansooq ho gaya aur ye padha gaya ke

paanch baar doodh choosna hurmat ka sabab hai. Aur Nabi Kareem ﷺ ki wafaat ke waqt ye Quraan me padha jaata tha.” (Sahi Muslim:1452)

Is hadees se ye baat waazeh ho jaati hai ke das raza’at ka hukum bhi mansooq ho gaya aur tilawat bhi mahoo kar dee gayi aur jahaan tak paanch raza’at ka taallukh hai to uski tilawat Nabi Kareem ﷺ ki hayaat tayyiba ke aakhri zamane me mansooq ho gayi thi. Lekin iska hukum baakhi hai jo Aap ﷺ ne hadees ke zariye ummat par waazeh kar diya. Ya jo use padhte the unhe uske mansooq hone ka ilm na hua. Iski hikmat ye hai ke jin alfaaz aur unke ahkaam tak ko uthaa liya gaya to un par amal karna ya tilawat karna be asar tha, isliye lafzi wa hukmi dono cheezen Allaah Taala ne mansooq kar de.

▪ Hukum mansooq tilawat maujood : (Tafseer Tibri)

Is se muraad vo nusq hai jisme hukum uth gaya lekin tilawat sawaab ke liye aur mashaqqat ke uth jaane ke baad aqf n’emat ki yaad dehaani ke liye abhi baakhi hai, masalan :

{wa alalla zeena yuteeqoo nahu fidyatun ta’amu miskeen}

[Baqarah:184)

Aur jo log is (roze) ki taaqat rakhte ho vo ek miskeen ko fidye ke taur par khana khila de.

Ye hukum ibtedayi hukum tha aur sahoolat ki khaatir diya gaya tha ke vo nau muslim jo roza rakhne ke aadi nahi, unhe aassani ho. Ye hukum taqreeban ek saal tak naafiz raha. Fir is aayaat ko mansooq karke is se agli aayat me ye hukum diya gaya :

{faman shahida minkumush shahra fal yasumhu} [Baqarah:175]

To jo bhi is maah me maujood hua vo uske roze zaroor rakhe.

Ibtedayi hukum mansooq hone ke bawajood uski tilawat abhi tak maujood hai.

- Tilawat mansooq hukum maujood :

Vo nusq jisme hukum to abhi maujood hai lekin tilawat mansooq ho gayi. Masalan : Muwatta Imam Maalik aur Sahi Muslim me aayat rajam Sayyidina Umar Raziallahuanhu se in alfaaz me marwi hai :

Sayyidina Umar Raziallahuanhu se farmaya : “Koyi shakhs aayat rajam ko ye kah kar na chod de ke Kitabullah me (zina ke baare me) do qism ki sazayen nahi milti. Kyu ke khud Rasool ﷺ ne bhi rajam kiya aur hamne bhi rajam kiya. Qasam hai us zaat ki, jiske qabze me meri jaan hai, agar log ye na kahte ke Umar Raziallahuanhu ne Kitabullah me izafa kar diya to mai usko zaroor Quraan me likh deta. Vo aayat te hai. Boodha mard aur boodhi aurat agar zina kare to unko zaroor sangsaar karo. Kyu ke hamne is hukum ko (Quraan me) padha hai.”

Hudood me rajam hai mutaallikh ye hukum maujood hai. Lekin iski tilawat mansooq hai. Sahi Bukhari me (2830) Sayyidina Umar Raziallahuanhu ke qutbe ke ye alfaaz hai : *(qad qara'naaha wa wa ainaaha)*.

Jo aayat rajam Aap ﷺ par utri thi hamne usko padha, samjha aur acchi tarah yaad kiya.

Ye hadees muttafaqun alai hai. Sayyidina Umar Raziallahuanhu ke is qutbe aam ko sunne waale be shumaar jaleelul qadr Sahaba the. Kisi ne unki is wazaahat par aiteraaz nahi kiya. Is tarah ye hadees Sahaba ke daur me bhi aur baad me bhi mutawaatir thahri.

29. Muhkamaat aur Mutashaabihaat

Muhkamaat lught ba maani waazihaat

In aayaat ko kahte hai jinme awaamar wa nawahi, ahkaam wa masayel air qisas wa hakaayaat me, jinka mafhoom waazeh aur atal hai aur unke samajhne me kisi ko ishkaal pesh nahi aata.

Mutashaabihaat un aayaat ko kahte hai jo muhkamaat ke bilkul bar aks ho.

Majhool, mauwal aur mushkil sab mutashaabihaat ki qismen hai (al atqaan lil suyooti, jild 2, safa 5)

Ahkaamaat : Mutashaabihaat me do maani aur matlab nikalte hai, lihaza ye aazmaayish hai ke aadmi hawaye nafs ke mutabikh chalta hai ya muhkamaat ki roushni me mutashaabihaat ka vo maani leta hai jo muhkamaat ke mawafiq ho !!

{huwallazee anzala alaikal kitaaba minhu aayaatum muhkamaatun hunna ummul kitaabi w aqru mutashaabihaat, fa ammallazeena fee quloobihim zaighun fa yattabi'oona maa tashaa baha minhub tigha'aa ta'aweelih, wama ya'alamu ta'aweelahu illallah, war raasiqoona fil ilmi yaqooloona aamanna bihi kullu min indi rabbina, wamaa yaz zakkaru illa ulul albaab}

Vahi Allaah Taala hai jisne tujh par kitab utaari jisme waazeh mazboot aayaten hai jo asal kitab hai aur baaz mutashaaba aayaten hai, pas jiske dilon me kaji hai vo to uski mutashaaba aayaton ke peeche lag jaate hai fitne ki talab aur unki muraad ki justajoo ke liye, haalan ke unke haqeeqi muraad ko siwaaye Allaah Taala ke koyi nahi jaanta aur puqta wa mazboot ilm waale yahi kahte hai ke ham to in par eemaan laa chuke, ye hamare Rab ki taraf se hai aur naseehat to sirf aqal mand haasil karte hai (Aal Imran:7).

Mutashaabihaat ki teen aqsaam :

Imam Raaghib Asfahaani ne ek mu'atadil raasta iqtiyaar kiya hai. Vo mutashaabihaat ko teen qismo me munqasam karte hai :

1. Ek qism ki mutashaabihaat vo hai jinka jaanna kisi tarah mumkin nahi hai. Masalan qiyamat ka waqt, daabatal arz ka nikalna, Allaah ke naamo aur sifaton ki kaifiyat.
2. Ek qism vo hai jis se aagah hone ke liye insaan ke paas wasayel maujood hai, masalan – alfaaz ghareebah aur ahkaam mughlaqah waghairah.
3. Teesri qism vo hai jo dono ke darmiyaan hai. Is se baaz ulama raasiqeen waaqif hote hai. Doosre log uski haqeeqat tak rasayi haasil nahi kar sakte. Rasool ﷺ ne mandarja zel irshaad me isi ki taraf ishaara kiya tha. Aap ne Hazrat Ibn Abbas ke haq me dua kee : [redacted] (Aye Allaah, isko deen ki samajh ata kar aur isko taaweel sikha de). [Al atqaan] Isme shubah nahi ke Imam Raaghib ka nuqta nigaah aitedaal se qareeb tar hai (Uloom ul Quraan az Dr. Sahbi Saaleh)

Muhkamaat aur mutashaabihaat ke Quraan Majeed me muqtaarif maano me ist'emaalaat

Agar Quraan ke muhkam hone se ye muraad liya jaaye ke uski aayaat me is had tak zabt wa atqaan aur uske nazm me is qadar husn wa jamaal paaya jaata hai ke uske alfaaz wa ma'afi me zayeeef ke paida hone ka koyi ahtemaal baakhi nahi rahta. To uski ta'ayeed mandarja zel aayat se hoti hai, Quraan me farmaya :

{ [redacted] } Ye vo kitab hai jiski aayaat muhkamaat hai (Hood:1)

Is aitebaar se saara Quraan muhkam hai.

Aur agar mutashaabihaat se muraad ye hua ke aayaat quraaniyah aijaaz wa balaaghat me baaham milti julti hai aur iske ajzaa me taqaabil nahi kiya jaa sakta. To saara Quraan mutashaabah thaharega. Iska sawaab mandarja zel aayat me milta hai, Quraan me farmaya :

{allahu nazzala ahsanal hadeesi kitaabam mutashaabiha} Allaah Taala ne behtareen kalaam ko milti julti kitab ki soorat me utaara (Zumar:23)

Dono aayatun me jis muhkam wa mutashaabah ka zikar kiya gaya hai vo hamare mauzoo bahas se kharij hai.

30. Tafseer ki do badi aqsaam kya hai?

Tafseer ki do badi qismen hai :

- (1) Tafseer bil ma'asoor
- (2) Tafseer bil raay

31. Tafseer bil ma'asoor

Tafseer likhne ka ye vo tareeqa hai jisme kisi aayat ki tafseer me ahadees ke alaawa Sahaba Kraam, taabeyeen aur tabe taabeyeen ke aqwaal naqal kiye jaaye. Goya tafseer ke is andaz me zyadatar riwaayaat aur aasaar se madad lekar tafseer bayaan kee jaati hai.

Is tareeq tafseer ki numayinda kutub tafaaseer ye hai :

- (1) Tafseer Ibn Jareer Tibri az Imam Tibri
- (2) Tafseer Ibn Kaseer az Imam Ibn Kaseer
- (3) Tafseer Ibn Abi Haatim Al Raazi

Inme se sirf ek tafseer Ibn Kaseer ka urdu me tarjama hua hai.

32. Tafseer bil raay

Tafseer ka ek aur tareeqa bil raay kahlaata hai, iski do qismen hai :

- (1) Pasandeedah (mahmood) tafseer bil raay
- (2) Naa pasandeedah (mazmoom) tafseer bil raay

Agar tafseer bil raay Quraan wa Sunnat ki hidayat aur aqal saleem ke mutabikh ho to hi duroost aur pasandeedah tafseer bil raay hai aur agar

vo Quraan wa Sunnat ki hidayat se door ho to fir vo naa pasandeedah (mazmoom) tafseer bil raay hai aur vo hargiz sahi nahi hai.

Tafseer bil raay ke baare me ulama ne muqtaarif afkaar wa aara ka izhaar kiya hai. Baaz isko haraam qaraar dete hai aur baaz jaayaz. Magar unke iqtelaaf ka haasil ye hai ke tafseer bil raay ki vo qism haraam hai jisme bila daleel wa burhaan wasooq ke saath kaha jaaye ke khuda ki muraad ye hai. Ya ye ke mafsar qawayed lught aur usool sharayi se begaana hone ke bawajood tafseer Quraan ki jasaarat kare ya bid'at wa ahwa ki taayeed me tod marod kar quraani aayaat ko pesh kare.

Jab mufasssireen me shuroot matloobah maujood hai to tafseer bil raay me koyi mazayekha nahi hai, balke is se badh kar ham ye kahte hai ke Quraan bazaar khud tadabbur aayaat aur taaleemaat ke faham wa idraak me ijtehaad ki daawat deta hai.

Quraan Kareem me farmaya :

{afalaa yatadabbaroonal quraana am alaa quloobin aqfaaluha}

[Muhammad :24]

Aaya Quraan me ghour nahi karte ya dilon par taale pade huye hai.

{kitabun anzalna hu ilaika mubarakul liyaddabbaroo aayaatih}

[Sa'ad:29]

Ye ba barkat kitab hai jisko hamne aap ki taraf utaara taake uski aayaat me ghour wa fikar karen.

Imam Suyooti ne Allama Zarkashi ki kitab al Burhan se vo sharayet naqal kee hai jinka paaya jaana tafseer bil raay ki abaahat ke liye zaroori hai (Uloom ul Quraan – Dr. Sahabi Saaleh)

Tafseer bil raay ki abaahat ke liye hasbe zel chaar sharten hai :

1. Rasool ﷺ ne manqool ho, magar zayeeef aur mauzoo riwaayat na ho.

2. Sahaba se manqool ho isliye ke qoul sahabi ko bhi marfoo ka darja haasil hai.
3. Lught par aitemaad kiya jaaye, magar aayaat se vo maani muraad na liya jaaye jo arab me kaseer al istemaal na ho.
4. Maqtaziyaat kalaam se istedlaal kiya jaaye ba shart ke sharayi qaanoon is par dalalat karta ho. Rasool ﷺ ne Hazrat Ibn Abbas ke liye yahi dua farmayi thi ke “Aye Allaah isko deen ki faham ata kar aur Quraan ki taaweel sikha de.”

Pasandeedah tafseer bil raay ke tareeqe par jo arabi tafseeren likhi gayi unme se chand ek ye hai :

(yaad rahe mandarja zel tafaaseer ke baaz maqaamaat par ulama ne mawakhiza bhi kiya hai, misaal ke taur par asma wa sifaat ki ghair maqbool taaweelon ke baab hai – lihaza asma wa sifaat ke baab me ye tafseeren ghair mu’atabar hai. Aqeedah Asma wa Sifaat ke baab me Ibn Taimiyah ki kitabon jaise al aqeedatul waastiya, al aqeedatul hamwiya waghairah mu’atabar wa maqbool hai).

(1) Tafseer Kabeer (mafateh al ghaib) az Imam Faqruddeen Raazi

(2) Fatah al Qadeer – Imam Shoukani

(3) Tafseer Qurtubi – Imam Qurtubi Rahimahullah

Note : Tafseer bil maasoor me taseeh wa tazeef ka khayal rakhna zaroori hai aur tafseer bil raay me saleem aur saqem raay ka farq zaroori hai. Iske liye Ibn Kaseer Rahimahullah ki taraf nuqaad riwayatwa darayat se maalaamaal mafsar ki zaroorat thi, lihaza Allaah Taala ne is ummat ko tafseer ibn kaseer ki n’emat ata farmayi, jisme kaafi had tak riwayaat hadees, israyili riwaayaat, qiraat aur saleem wa saqem raay ki chaan been madde nazar rakhte huye kaamyaab sayee kee gayi.

Maujoodah daur me “al tafseer al sahi al masboor – hikmat basheer aur tafseer ahsanul bayaan” acchi tafaseer me shumaar hota hai.

- Daur jadeed ke tafseer bil raay ki chand misaalen bayaan karen?
- Tafseer bil raay ke liye kin shuroot ka poora hona laazim hai?

33. Baaz sahi usool tafseer

Quraan Majeed ki tafseer karne ke sahi usool ye hai :

- (1) Quraan ki tafseer Quraan se kee jaaye. Quraan ka bahut saa hissa apni tafseer aap kar deta hai () ye tafseer ka nihayat aala darja hai {aftoo minoona bi ba'azil kitabi wa takfuroona bi ba'az} [Baqarah:85] {kitabun fussilat aayatuhu quraanan arabiyyal li qoumim ya'alamoon} [Fussilat:3]
- (2) Tafseer Nabawi : Quraan ki tafseer sunnat aur ahadees saheeha ke mutabikh kee jaaye. Kyu ke hadees wa sunnat Quraan Majeed ki tashreeh hi ka naam hai {wa anzalna ilaikaz zikra litu bayyina linnasi maa nuzzila ilaihim wa la'allahum yatafakkaroon} [Nahl:44]
- (3) Arabi zabaan wa adab aur sahi lught ki madad se tafseer ki jaaye aur kalaam arab se isteshaad kiya jaaye. {Istawi : ar taf'a ba riwayat abu al aaliyah, na ke baad ki mahraf shudah dakshazi ke maamlaat jaisa ke istawli}
- (4) Sahaba wa taabeyeen ke mustanad aqwaal ke mutabikh tafseer kee jaaye. {Tafseer Ibn Abbas jo Tanweer al Maqyaas ke naam se hai vo dar asal Ferozabadi ki taraf mansoob hai, isme kaafi man gadhat baaten hai, lihaza Ibn Abbas Raziallahuanhu ki taraf mansoob karna baatil hai, albatta madina university me rasayel jamia me ahad sahaba aur ahad taabeyeen ki tafaaseer ki kitabon me maujood aasaar wa riwaayaat ki tahqeeq saamne aa rahi hai unse istefaada kiya jaa sakta hai, lekin tanweer al maqyaas ko

(6) Jamhoor mufasssireen aur fuqaha ki aara ko saamne rakh kar tafseer kee jaaye (jaise tafseer Ibn Kaseer)

Note : Baaz kitabon me maratib tafseer ke naam se ye mauzoo milta hai, jisme do tasawwur paaye jaate hai :

1. Pahle Quraan se tafseer ki jaaye baad me hadees se tafseer kee jaaye (Ibn Usaimin, Ibn Taimiyah)
2. Quraan aur hadees ko saamne rakh kar tafseer kee jaaye, "pahle quraan aur baad me hadees" ke jumle ko pasand nahi farmaya Shaikh Albani Rahimahullah ne, kyu ke vo hadees maaz ko sanad aw matna zayeef maante hai.

(Sunan Abi Dawood:3592,
Zayeef ul Albani)

Iska jawaab Shaikh Ibn Usaimin Rahimahullah ye dete hai ke ham bhi Quraan aur Hadees ke martaba ke tafreeq ke qaayal nahi sirf tarteef ke liye pahle Quraan dekhte hai fir hadees.

- Qulasa ye hai ke alfaaz ki fazeelat ke aitebaar se Quraan ka martaba pahle hai baad me hadees ka. [*allahu nazzala ahsanal hadees*] (Zumar:23), *fa inna khairul hadeesi kitabullah* (Muslim:867), lekin mafhoom aur ahkaamaat ke aitebaar se dono ka martaba barabar hai yaani hadees quraan ke barabar hai, itteba wa itaat ke baab me kyu ke dono yaani Quraan wa Hadees Allaah ki taraf se hai (*wa ma anzala alaikum minal kitabi wal hikmah*) [Baqarah:231], (Abu Dawood:1458)

34. Baaz ghalat usool tafseer

Quraan Majeed ki tafseer karne ke kuch ghalat tareeqe bhi hai jinme se chand ek ye hai :

- (1) Quraan ki pairwi karne ki bajaay apni khwahish nafs ki pairwi karte huye tafseer karna. Ise man maani tafseer bhi kah sakte hai. Ye Quraan ke mutabikh khud ko badalne ki bajaay Quraan hi ko badalne ka tareeq tafseer hai jo qaabil mazammat hai. Jaisa ke Allama Iqbal ne kaha :
Khud badalte nahi Quraan ko badal dete hai
Huye kis darja fuqhaan haram be tawfeeq
{yuzillu bihi kaseeran} [Baqarah:26]
{fayatta bi'oona maa tashaabaha minhu} [Aal Imran:7]
- (2) Apne kisi khaas nazriye ya apni maqsoos fikar ke mutabikh Quraan ki tafseer karna.
- (3) Ghaali qism ke soofiyaana andaaz me tafseer karna – masalan wahdat al wajood aur taswaf ke ahwaal ke mutabikh tafseer karna.
- (4) Firqa parasti ke jazbe se tafseer karna.
- (5) Scienci haqayeq ki bajaay scienci nazriyaat ke mutabikh Quraan ki tafseer karna {scienci haqayeq ki mawafiqat me ahtiyaat ka daaman apnaaya jaaye kyu ke kayi martaba haqayeq ka daawa hota hai jo baad me science radd kar deti hai, lihaza waakha'yi scienci haqayeq na ke baraye daawa}
- (6) Israyeeli riwaayaat ke mutabikh Quraan ki tafseer karna.

35. Mufasssir ke liye baaz sharayet ka zikar baaz ulama ke mutabikh – (qusoosi taur par qaron oola ke maa baad zamane ke liye)

Har kaam ke liye ahliyat ka hona shart hai. Quraan ki tafseer ka maamla bahut naazuk hai. Ye har shakhs ka kaam nahi. Har koyi tafseer karne ka ahl nahi, is kaam ke liye baaz bunyaadi sharten jisko poora karne ke

baad hi koyi shakhs mufassir Quraan ho sakta hai. Ek mufassir me darje zel sharayet ka hona zaroori hai :

1. Eemaan wa Tawheed se maalamaal aur shirk se khali ho.
2. Itteba sunnat se maalamaal aur bid'at se aari ho.
3. Vo nek aur zaheen musalmaan ho.
4. Vo faasiq wa faajir na ho.
5. Vo arabi zabaan me mahaarat rakhta ho.
6. Vo hadees ka aalim ho (Sahi wa zayeeef ka ilm bhi rakhta ho)
7. Vo fiqah aur usool fiqah se waaqif ho.
8. Vo Quraan ke nuzool ki ta'areeq, shaan nuzool, naasiq wa mansooq aur deegar uloom ul Quraan jaanta ho.
9. Vo asr haazir ke ahwaal wa masayel se ba khoobi aagah ho (Quraan wa Hadees ka sahi ilm waala hi asal haalaat ko behtar jaanta hai, Allaah ki madad se).

36. Tafseer aur mufasssireen

(1) Jaam'e al bayaan fil tafseer ul Quraan ke maulif ka naam Abu J'afar Muhammad bin Jareer Tabri Rahimahullah hai.

(2) M'uallim al tanzeel ke maulif ka naam abu Muhammad Hussain bin Mas'ood bin Muhammad Faraa Baghwi Rahimahullah hai.

(3) Tafseer ul Quraan ul Azeem ke maulif ka naam Imaduddin abu al faraa hafiz Ismail bin Umro bin Kaseer Damashqi Rahimahullah hai.

(4) Tafseer fathul Qadeer ke maulif ka naam Qazi Muhammad bin Ali bin Abdullah Shoukani Rahimahullah hai.

(5) Al daral Mansoor fil tafseer bil maasoor ke maulif ka naam Allama Jalaluddin Suyooti Rahimahullah hai.

(6) Tafseer Qurtubi

(7) Tafseer Ibn Abi Haatim

(8) al tafseer al masboor – hikmat basheer

(9) azwa al bayaan lil sanqaiti

37. Tafseer aur taaweel mubah aur taaweel baatil ka lughwi aur sharayi maani ma'a ahkaamaat

Lughtah : Tafseer ye lafz “fasr yafsar tafseer” baab taf’eel ka masdar hai aur asal me “fasr” se maakhoor hai, jiske laghwi maani waazeh karne aur khol dene ke hai ‘jaise Allaah Taala farmaata hai :

{wala y’a toonaka bi masalin illa j’i naaka bil haqqi wa ahsana tafseer}
[Furqaan:33]

“Ye kaafir aap ke paas jo koyi misaal laayenge ham uska saccha jawab aur umdah tafseel aap ko bata denge.”

Is aayat me lafz tafseer ab maani tafseelan hai, Hazrat Ibn Abbas Raziallahuanhu ne bhi yahi maani liya hai.

Istelaahi ta’areef :

Tafseer ki mufasssireen ne muqatalif ta’areefen kee hai jinme se zyada mash’hoor ye hai :

“ _____ ” (Al Tafseer wal Mufasssiroon:1/5)

“Tafseer aisa ilm hai jisme insani taaqat ke mutabikh Quraan Majeed ke ahwaal ke baare me is tarah bahas kee jaaye ke us se Allaah ki muraad haasil ho jaaye.”

Taaweel :

Lughtah : Ye lafz “awal youwal taaweelah” baab taf’yeel ka masdar hai jiske laghwi maani rujoo karne aur gahrayi me jaane ke hai, yahaan tak

ke sahi anjaam tak pahuch jaayen, agar ghalat anjaam tak jaayen to ye taaweel baatil hai.

Istelaahi ta'areef :

Taaweel ki ta'areef me matkhar me wa mataakhareen ka iqtelaaf hai.

Matkhareen ki ta'areef :

Makhtareen se do ta'areefen manqool hai :

1. "Taaweel aur tafseer dono mutaradif hai."

Yaani jo ta'areef tafseer ki hai vahi taaweel ki hai. In mufasssireen ne is aayat se istedlaal kiya hai :

Wama ya'alamu t'aweelahu illallah..... (Aal Imran:7)

"Haalan ke in (muhkamaat aur mutashaabihaat) ka mafhoom Allaah ke siwa koyi bhi nahi jaanta."

2. "Kisi kalaam se jo mafhoom aqz kiya gaya ho use taaweel kahte hai"

Mataakhareen ki ta'areef :

() (al tafseer wal mufasssireen:1/18)

"Kisi daleel ke pesh nazar lafz ke raajeh maani ko tark karke marj'oo maani muraad le lena taaweel kahlaata hai."

Note : Usool fiqh aur iqtelaafi masayel me taaweel ka maani mataakhareen waala muraad liya jaata hai. Isme taaweel karne waala do cheezon ka paaband hota hai :

1. Jo maani vo muraad le raha ho lafz uska ihtemaal bhi rakhta ho.
2. Vo daleel ya qareena bayaan kare jiski wajah se usne raajeh maani chod kar marjooh maani muraad liya hai, warna vo taaweel faasid hogi balke tahreef ke zamrah me aayegi.

Note : Ibn Kaseer Rahimahullah ke isteqara ke mutabikh Quraan me taaweel do maano me aaya hai :

1. Kisi cheez ki tahqeeq tak pahuch jaana
2. Tafseer yaani wazahat

Tafseer aur taaweel me farq :

Matakhhar me to dono ko ek hi maani me istemaal karte hai lekin matakhareen ne in dono me kayi andaaz se farq bayaan kiya hain masalan : Imam Raaghib Asfahaani Rahimahullah farmaate hai :

(Alif) Tafseer aam hai aur taaweel khaas hai yaani tafseer ka lafz umooman alfaaz ke liye aur taaweel ka lafz ma'afi ke liye istemaal hota hai.

(Ba) Tafseer ka aam taur istemaal "mafradaat" me hota hai aur taaweel ka itlaaq "jumlon" par hota hai.

- **Tafseer aur taaweel me kya farq hai?**

38. Israyili riwaayaat ka matlab

Sjo riwaayaten ahle kitab yaani yahoodiyon aur eesayiyan se ham tak pahuchi hai unhe israyili riwaayaat kahte hai, Allama Ibn Kaseer Rahimahullah farmaate hai ke israliyaat ki teen qismen hai :

- (1) Vo riwaayaat jinki sacchayi Quraan wa Sunnat ke doosre dalayel se saabit hai, jaise firoun ka gharqaat hona, Hazrat Moosa Alaihissalaam ka kooh e toor par tashreef le jaana waghairah, is baare me hukum hai ke inki tasdeeq kee jaaye (aur laazmi taur par bayaan kiya jaaye kyu ke Quraan Majeed me hame mustaghna karta hai maa sabaq naazil karda kitabon se).
- (2) Vo riwaayaat jinka jhoot hona Quraan wa Sunnat ke doosre dalayel se saabit ho, jaise israyili riwaayaat me hai Hazrat Sulaiman Alaihissalaam apni aakhri umar me (ma'azallah) murtad

ho gaye the, is baare me hukum hai ke aisi israyili riwaayaat ka radd laazmi hai.

(3) Israyili riwaayaat ki tafseelaat jinke baare me Quraan wa Sunnat aur doosre sharayi dalayel tasdeeq aur takzeeb ke ma'amle me khamosh ho to aisi israyili riwaayaat ke baare me Muhammad ﷺ ki ta'aleem ye hai ke unke baare me sukoot iqtiyaar kiya jaaye, na unki tasdeeq kee jaaye aur na takzeeb, farmaan Nabawi ﷺ hai :

لا تصدقوا أهل الكتاب ولا تكذبوهم، وقولوا: (آمنّا بالله وما أنزل إلينا وما أنزل إلى إبراهيم...) الآية. (صحيح بخارى: 4485)

Note : Aam logon ke saamne in israyili riwaayaat ko bayaan na kiya jaaye. Kyu ke in tafseelaat ka koyi faayda hota to Quraan Majeed me iska zikar kar diya jaata, Wallahu Aalam.

39. Quraan Majeed me amsaal ka faayda

Shaikh Shanqati Rahimahullah is aayat ki tafseer me farmaate hai :

{Hamne is Quraan me har har tareeqe se logon ke liye tamaam ki tamaam misalen bayaan kar dee hai lekin insaan sabse zyada jhagdaaloo hai} [Kahaf:54]

Quraan Kareem ki in aur aisi hi doosri misalon me ibrat aur wa'az wa naseehat aur daant se bhari azeem misaalen hai uske saath haq ka iltebaas nahi ho sakta, lekin in misalon ke maafi ahle ilm hi samajhte hai jaisa ke Allaah Taala ne is farmaan me zikar kiya hai :

{Ham in misalon ko logon ke liye bayaan farma rahe hai, inhe sirf ilm waale hi samajhte hai} [Ankaboot:43]

Aur misaalen bayaan karne ki hikmat ye hai ke log is se naseehat haasil karen, jaisa ke Allaah Taala ne apne is farmaan me farmaya hai :

{Aur ham ye misaalen logon ke liye bayaan karte hai taake vo naseehat haasil karen} [Hashr:21]

Aur Allaah Taala ne doosre maqaam par ye bayaan kiya hai ke misalon ke saath haq ki wazahat kee jaati hai taake us se kuch log hidayat iqtiaar karle aur kuch log us se gumrah ho jaate hai, jaisa ke Allaah Rabbul Aalameen ka farmaan hai :

{Yaqeenan Allaah Taala kisi misaal ke bayaan karne se sharmata nahi, khwaah vo misaal macchar ki ya us se bhi halki cheez ki ho, eemaan waale to ise apne Rab ki janib se sahi samajhte hai, aur kuffar kahte hai ke is misaal se Allaah Taala ne kya muraad lee hai? Iske zariye beshtar ko gumrah karta aur aksar logon ko raahe raast par chalata hai, aur gumrah to sirf faasiqon ko hi karta hai} [Baqarah:26]

Aur isme koyi shak wa shuba nahi ke jo log isko tasleem karte hai vo hi aqalmand aur aalim hai, jinhone in misalon ke ma'afi samjhe aur unme jo haq bayaan hua hai us se mustafeed huye, aur jinhone in misaalon ko tasleem nahi kiya ye vahi log hai jo inko samjhe hi nahi, aur na hi unhe iska ilm hua ke in misaalon me kin haqayeq ki wazahat kee gayi hai.

To pahla fareeq vahi hai jinke baare me Allaah Taala ne ye farmaya ke {iske zariye aksar ko raahe raast par chalata hai}.

Aur doosra fareeq vo hai jiske baare me Allaah Taala ka farmaan hai {aur gumraah to sirf faasiqon ko hi karta hai}.

- Quraan me misaalen kyu bayaan kee gayi aur iski hikmaten kya hai?
- Allaah Taala ne kisi nasl ki aur kisi qoum ki misaalen Quraan me zikar kee hai tahqeeqi jawaab de?
- Quraan ki amsaal insano ke liye zyada sood mand hai ya vo jo ham baghair kisi sanad ke sunte sunaate hai?

40. Quraan Kareem me mazkoor qisson ke fawayed

1. Apne Nabi Muhammad ﷺ ko qoum ki taraf se pahuchne waali takleefon par tasalli dena aur sabr dilaana.

2. Jo haadsaat wa waakhiyaat ho chuke hai unse dars wa ibrat haasil karna.

3. Tawheed ka sawaab aur Anbiya saabiqeen ki tasdeeq.

4. Aap ﷺ aur Aap ke sahaba ke dilon ko qaraar pahuchana.

41. Ek hi waakhiye ko Quraan Kareem me muqta'if maqaamaat par dohraye jaane ki hikmaten kya hai?

(1) Quraan ki balaaghat bayaan karna maqsood hai.

(2) Ek hi maani wa mafhoom ko muqta'if sooraton me laakar Quraan ke a'ijaaz ko bayaan karna hai aur ye daleel hai ke Quraan mantahi darje ka a'ijaaz hai.

Ek hi waakhiye ko baar baar isliye dohraya gaya hai taake vo waakhiya logon ke dil wa dimaagh me sabt ho jaaye.

42. Quraan Majeed me huroof muqta'at ka matlab kya hai?

Aksar ulama kraam ne aisi aayaat jinme huroof muqta'at hai ki tafseer me tawqaf kiya hai, masalan Qulafa e Raashideen aur baakhi Sahaba Kraam Raziallahuanhum, taabeyeen azaam aur tabe taabeyeen Rahimahullah aur na hi Nabi ﷺ se uski tafseer saabit hai.

To behtar aur sahi yahi hai ke ham unke baare me yahi kahe, Allaah aalam bil muraad manha, ke unki muraad Allaah Taala hi jaanta hai.

Aur baaz ulama kraam ne in huroof ki hikmat talaash karte huye kaha hai ke : Wallahu Aalam, ye huroof un sooraton ke shuroo me zikar kiye gaye hai jinme ai'jaaz Quraan ka bayaan hai, aur maqlooq uske ma'arze se qaasir hai, aur vo isliye ke ye huroof unhi huroof se markab hai jin huroof ke saath vo muqatib hote aur apna kalaam istemaal karte hai.

Shaikh ul Islam Ibn Taimiyah Rahimahullah ne isi qoul ki taraf daari kee hai aur Abu Al Hijaaj Al Mazi Rahimhullah ne is qoul ko pasand kiya hai. (Fatawa , jild 4 / safa 144)

43. Asbaab nuzool

(Ye ilm zaroori hai, Quraan ko haalaat waqt nuzool ko saamne rakh kar samajhne se bahut saari shubhaat ka izala hota hai aur missionaries ke kayi sawaal ke jawaab mil jaate hai).

Quraan Kareem ki aayaten do qism ki hai, ek to vo aayaten hai jo Allaah Taala ne az khud naazil farmayen, koyi khaas waakhiya ya kisi ka koyi sawaal waghairah unke nuzool ka sabab nahi bana, doosri aayaat aisi hai ke jinka nuzool kisi khaas waakhiye ki wajah se ya kisi ke sawaal ke jawaab me hua, jaise in aayaton ka pas manzar kahna chahiye, ye pas manzar mufasssireen ki istelaah me “sabab nuzool” ya shaane nuzool kahlata hai.

Masalan Soorah Iqlaas ke shaane nuzool ke baare me aata hai ke jab mushrikeen makka ne Aap ﷺ se sawaal poocha ke bataav tumhara Rab kaisa hai? Uske jawaab me Soorah Iqlaas ka nuzool hua.

Note : Baaz kitabon me asbaab nuzool se muraad maqsoos haalaat par aayat ka intebaaq muraad liya gaya hai, yahi wajah hai ke matkharmeen ki kitabon me ek hi aayat par kayi asbaab nuzool ka lafz milta hai, iski tawjiyah me ye baat bhi kahi gayi hai ke haqeeqat me ye aayat ka sabab nuzool nahi balke aayat ka istenbaat aur intebaaq muraad hai, jisko to sayee mafhoom me sabab nuzool kaha gaya. Baaz auqaat asbaab nuzool ke iqtelaaf ki wajah zayeef aur sahi ahadees hai. Bahar haal mandarja zel kitabon ki madad se asbaab nuzool ke baab me ahtiyaat ka daaman apnaate huye mustafeed ho.

Asbaab al nuzool par chand mufeed kitaben

- Al Ajaab – Ibn Hajar (market me ma’a al taqreej maujood hai)

- Labaab Al Naqool Fee Asbaab Al Nuzool – Maqbal bin Hadi
- Al Jaame Fee Asbaa ul Nuzool – Ibrahim Ali
- Asbaab al Nuzool – Al Waahdi (taqreej ke saath maktaba shamila me maujood hai)

44. Quraan Majeed ki naye nazriyaat ke saath tafseer ka hukum

Fazeelat us Shaikh Muhammad bin Saaleh al Usaimin Rahimahullah se poocha gaya to unhone jawaab dete huye farmaya :

Ilmi nazriyaat ke saath Quraan ki tafseer karne me khatra paaya jaata hai, vo is tarah ke jab ham un nazriyaat se tafseer kar de to fir unke khilaaf doosre nazriyaat aa jaaye to dushmanaan Islam ki nazron me ye hoga ke Quraan Majeed sahi nahi raha, lekin musalmaano ki nazar me to ye hai ke vo kahte hai jisne iski tafseer kee hai us se qata ka tasawwur kiya jaa sakta hai, lekin dushmanaan Islam iske khilaaf daawgaane ka intezaar karte rahte hai.

Lihaza aap is se bahut hi zyada bach kar rahe ke un ilmi umoor se tafseer karen aur hame ye maamla waakhiye par chod dena chahiye, aur agar ye fil waakhiya saabit ho jaaye to hame uski koyi zaroorat nahi rahegi ke ham ye kahe ke ise Quraan Majeed ne saabit kiya hai :

{Ye baa barkat hai jise hamne Aap ki taraf isliye naazil farmaya hai ke log iski aayaat par ghour wa fikar kare aur aqalmand us se naseehat haasil kare} [Soorah Sa'ad:29]

Aur ye un umoor ki tarah nahi jo tajurbaat se haasil ho aur log use maaloomaat ke zariye haasil kar lete hai, fir ho sakta hai ke is par Quraan Kareem ko laagoo karne me azeem khatra paida ho jaaye, iski misaal ye de sakte hai ke, masalan Allaah Taala ka farmaan hai :

{Aye insano aur jinno ki jama'at ! Agar tum me aasmano aur zameen ke kinaro se baahar nikalne ki taaqat hai to nikal bhago ! Ghalba aur taaqat ke baghair tum bhaag nahi sakte} [Rahman:33]

Jab insaan chaand par jaa pahucha to baaz logon ne is aayat ki tafseer karte huye ise is waakhiye par fit kar diya aur kaha ke : Is aayat me sultan se muraad ilm hai aur vo apne ilm ki bina par zameen ke kinaro se baahar nikle aur jaazbait se tajawuz kar liya hai, to ye bahut badi ghalti hai aur ye jaayaz hi nahi ke is maani me Quraan Majeed ki tafseer kee jaaye.

To ye iska matqaazi hai ke Aap ne ye shahadat dee ke Allaah Taala ne ye chaha aur ye shahadat bahut hi badi shahadat hai jiske baare me tujhse sawaal hoga.

Aur jo bhi is aayat par ghour wa fikar tadabbur karega vo is nateeje par pahuchega ke ye tafseer baatil hai aur sahi nahi, isliye ke ye aayat Allaah Taala ke us farmaan {zameen par jo hai sab fana hone waale hai, sirf tere Rab ki zaat jo azmat aur izzat waali hai, baakhi rah jaayegi, fir tum apne Rab ki kounsi n'emat ko jhutlaa'oge?} [Rahman:26-28]

To ham un logon se sawaal karte hai ke kya ye log aasmaan ke kinaro se baahar nikal gaye hai?

To jawaab, nahi hoga aur Allaah Taala farma rahe hai :

{Aye insano aur jinno ki jama'at ! Agar tum me aasmano aur zameen ke kinaro se baahar nikalne ki taaqat hai}

45. Quraan Majeed ki baaz urdu tafaaseer jo filhaal market me dasteyaab hai

1. Tarjumaan al Quraan – Maulana Abul Kalaam Azad
2. Tafseer Ibn Kaseer – Imam Ibn Kaseer Rahimahullah
3. Al Misbah al Muneer fee Tahzeeb Tafseer Ibn Kaseer – Zer nigrani Maulana Safi ur Rahman Mubarakpuri aur Hafiz Abdul Mateen Rashid
4. Tafseer Ahsanul Bayaan – Hafiz Saalehuddin Yusuf

5. Tafseer Ahsanul Kalaam – Dr. Muhammad Ameen
6. Asdaq al Bayaan – Moulana Muhammad Sadiq Khaleel
7. “Tafseer tarjumaan al Quraan ba latayef al bayaan – Mufasssirul Quraan Allama Nawab Siddiq Hasan Khan
8. Tafseer Sanayi – Moulana Sanaullah amr tasri
9. Tafseer Qurtubi – Imam Qurtubi
10. Tayassarul Quraan m’a Haashiya – Maulana Abdur Rahman Keelani
11. Tayassarul Rahman ul Bayaan al Quraan – Dr. Muhammad Luqman Salafi
12. Tayassarul Sa’adi – Allama Abdur Rahman bin Nasir Sa’adi Rahimahullah

46. Sab’atal Harf

Quraan Majeed sab’atal harf me naazil hua, yaani huroof sab’a se wajoh sab’a muraad hai. Vo saat tareeqe jo lafzi taur par muqtalif hai aur maani me matfaq, aur agar unke maani me iqtelaaf bhi hai to ye iqtelaaf tan’oo aur taghayar hai na ke iqtelaaf ta’araz aur tazaad. Jo ummat ke liye aasaani paida karne ke liye iski ijaazat dee gayi hai (Sahi Bukhari:2419)

Bahar kaif agar Quraan Kareem ke ek lafz ko muqtalif wa matn’oo tareeqon se ada kiya jaaye to vo tour tareeqe saat se aage nahi badh sakte. Aur vo hasbe zel hai :

1. Wajoh a’araab me tabdeeli, khwaah maani wa mafhoom me tabdeeli paida ho ya na ho.

Maani me tabdeeli hone ki misaal ye aayat hai :

{fatalaqqaa adamu mir rabbihi kalimaatin} – isko yoon bhi padha jaata hai - {fatulqa aadama mir rabbihi kalimaatun} [Baqarah:37]

Maani me tabdeeli paida na hone ki misaal ye hai :

{walaa yuzaarra kaatibun walaa shaheedun} – isko yoon bhi padha jaata hai – {walaa yuzaarru kaatibun walaa shaheedun}

2. Iqtelaaf fil huroof

ya'alamoon – ta'alamoon, al siraat – al siraat الصراط – السراط

3. Ismon ke mafrad, tasniyah, jam'a aur tazkeer wa taaniyas me roonuma hone waala iqtelaaf

Li amaanaatihim – li amaanatihim

4. Ek lafz ki jagah doosra lafz rakha jaaye aur vo dono mutaraadif istemaal huye ho – dono me farq ye ho ke inme se ek kisi qabeela me raayaj ho aur doosra na ho.

Kal ihnil manfoosh – kas soofil manfoosh

5. Alfaaz ki taqdeem wa taakheer

Fayaqtuloona wayuqtaloon – fayuqtaloona wayaqtaloon (Tawbah:111)

6. Huroof jaarah wa aatifah ko kabhi hazaf kiya jaaye aur kabhi baakhi rakha jaaye.

Jannatin tajri tahtahal anhaaru – jannatin tajri min tahtihal anhaaru (Tawbah:100)

7. Lahbon ki tabdeeli

Ye iqtelaaf zyadatar fantah amaalah, tarqeeq wa tafkheem, hamza, tasheel, huroof mazar'a ko kasrah dene, baaz huroof ko tabdeel karne, meem ke ishb'a aur baaz harkaat ke ishmaam se paida hota hai.

_____ - ise kasrah ki taraf amaala karke padha gaya hai.

[manahil al arfaan fee uloomul Quraan ke maulif Muhammad Abdur Raheem Zarqaani ne huroof sab'a ki ye mazkoorah tashreeh naqal aur

tasdeeq farmayi hai, Ibn Al Jazri ki “al nashr fil qira’at” ko bunyaad banakar aur Ibn Al Jazri ne kayi aqwaal me se is tashreeh ko tarjeeh dete huye bataya ke yahi tashreeh Imam bin Qutaibah aur Imam Abu al Fazal Raazi ki hai, aur yahi tashreeh Imam Maalik Rahimahullah se bhi milti hai].

- Sab’atal harf se muraad kya hai aur vo kahaan kahaan maujood hai?

47. Saat mash’hoor Qur’aa jinke naam se qir’aaten mash’hoor hai :

- (1) Ibn Aamer Al Damashqi Rahimahullah matoofi 118 hijri
- (2) ibn Kaseer Rahimahullah matoofi 120 hijri
- (3) Aasim bin Abi Al Khabood Al Koofi Rahimahullah matoofi 127 hijri
- (4) Abu Umar bin al Ala al Basri Rahimahullah matoofi 154 hijri
- (5) Hamza bin Habeeb al Ziyaat al koofi Rahimahullah matoofi 156 hijri
- (6) Naafe al Madni Rahimahullah matoofi 169 hijri
- (7) Al Kasayi Abul Hasan Ali bin Hamza Rahimahullah matoofi 189 hijri.

48. Quraan fahmi ke aath marahil

Pahla Marhala : In nusoos par iktefa kiya jaaye jo Rasoolullah se saabit ho, fir Aap ke Sahaba Kraam Rizwanullahi Alaihim Ajmayeen aur fir Taabeyeen Rahimahullahum ke aasaar par.

Doosra Marhala : In kalimaat ke laghwi maani ka ilm haasil karna jo Quraan ki aayaat me aaye ho aur unka maqaarna salaf ke aqwaal se karna aur maani ke umoomi wa balaghi pahloo par tawajjo dena jaayaz hudood me.

Teesra Marhala : Kalimat ke darmiyaan paaye jaane waale salaah ki dalaalat ki ma’arifat.

Choutha Marhala : jumla ki tarkeeb ki dalaalat aur uske mata'aliqaat ki ma'arifat.

Paanchwaan Marhala : Siyaaq wa sabaag ki dalaalat ka fahm.

Chatwaan Marhala : Maqasid soor aur unke muta'aliqaat ka faham.

Saatwaan Marhala : In sab aayaton ko ekjaa karna jo ek hi mauzoo se mutaallikh ho.

Aathwaan Marhala : Boqati tafseer jumla ayimma tafseer ke aqwaal ko madde nazar rakhte huye istehshahaad kiya jaana chahiye.

{المراحل الثمان لطالب فهم القرآن: عصام بن صالح العويد}

Quraan fahmi ke aath marahil ki kuch tafseel :

Pahla Marhala : In nusoos par iktefaa kiya jaaye jo Rasoolullah se saabit ho, fir Aap ke Sahaba Kraam Rizwaanullahi Alaihim Ajmayeen aur fir Taabeyeen Rahimahullahuanhum ke aasaar par.

Rasoolullah ﷺ se waarid tafseer Quraan ki qismen

1. Vo ahadees jinme muqtalif sooraton aur aayaton ki fazeelat bayaan kee gayi hai.
2. Vo ahadees jinme asbaab nuzool bayaan kiya gaya.
3. Quraan ke kisi khaas kalima ya jumla se mutaallikh Rasool ﷺ ki tafseer :
 - a. Tafseer bayaani ya qouli - (zulm ba maani shirk, 82:6)
 - b. Tafseer amali – salloo kamaa ra aitamooni asli / al siyaam / al haj / iqaamatul hudood
 - c. Tafseer qalqi – wal taqlaq ba qalqal quraan (fatah makka ke mauqe par sabr aur haleem ka muzahirah, Hazrat Aisha Raziallahuanha ke qoul ke mutabikh Aap ﷺ chalta firta Quraan the yaani Quraan ki tafseer the).

Doosra Marhala : In kalimaat ke laghwi maani ka ilm haasil karna jo Quraan ki aayat me aaye ho aur unka maqaarna salaf ke aqwaal se karna aur maani ke umoomi wa balaaghi pahloo par tawajjo dena jaayaz hudood me.

Dalaalatal Kalmiyah umoomi ya balaaghi aitebaar se :

1. Antabazat biha makaana qasya
Umoomi maani : Qoum se door ho gayi.
Balaaghi maani : Manbooz had tak dushwaari ka saamna karna pada.
Balaagi maani par tadabbur se shiddat takleef ka ahsaas hota hai.
2. Balaghat minal kabr atyaa
Umoomi maani : Boodha
Balaaghi maani – atayaa – yaboosa (jild aur haddi me khushki aa gayi) shiddat boodhapan ka ahsaas ujaagar hua.
3. F’ajaa haa al makhaaz
Umoomi maani : Le aaya
Balaaghi maani : Aane ke liye majboor hona pada.
4. Inna arsalna ash shaitaana alal kaafiroon tawz ham azaa
Azza me shiddat se tagheer wa tasbeeh muraad hai.

Teesra Marhala : Kalimaat ke darmiyaan paaye jaane waale salaah ki dalaalat ki ma’arifat.

1. Allazeena hum an salaatihim saahoon
Abu al Aaliyah – Namaz me kitne raka’at padhe ya na padhe muraad hai, ye sun kar Hasan ne kaha – fee salaati him saahoon, nahi kaha gaya balke an salaatihim, maani hoga sahoon an al meeqaat muraad hai.
2. Ba’asa fil ummiyyeen
Nabi ﷺ sirf ummiyo ke liye nahi balke ummiyon me bheje gaye hai, kyu ke lil mayeen nahi kaha gaya (al jawaab al sahi)

5.

Imam Ahmad se poocha gaya ke log is aayat se zaati mayeet muraad lete hai to jawaab me kaha ke : Vo padhte hai pahli aayat aur radd kar dete hai aakhri aayat, aur kaha ke us se muraad to ilmi mayeet hai aur istedlaal kiya : ya'alamu maa fee al samwaat wal arz.

Misaal saani : Soorah Naaziyaat me kuffar quraish ke sawaalaat ke baad Moosa Alaihissalaam ke waakhiye ka zikar ye bataane ke liye ke kuffar makkah ka bhi anjaam Moosa Alaihissalaam ki qoum ki tarah hone waala hai, siyaaq se ye pata chalta.

Misaal saalis : Soorah Ma'aoon, man'a al maa'oon min sifaat allazeena yakziboona youmuddeen – maa'oon ka inkaar dar asal vo log karte hai jinka aakhirat par eemaan kamzor hai aur takzeeb me mubtala hai.

Chatwaan Marhala : maqasid soor aur unke mutaallikhaat ka faham

Maqasid al soor

Umoomi taur par ek aam maani jiske khatir soorah ka nuzool hua ya ek khaas mauzoo jiske atraaf aayaten ghoomti hai.

Mauzoo al soorah ya maqsood al soorah ya maqasid al soor ka yahi matlab hai. Salaf me is naam ka wajood to nahi tha jaise bahut saare uloom sahaba me **mutaraawaal** the lekin unka koyi khaas naam nahi tha. Jaise ilm nahoo, balaaghat, usool fiqh, mustalah al hadees waghairah. Albatta ye naam ulama kraam ke isteqaraa aur tatb'ee ke nateeje me wajood me aaye. Raha soorah ka mauzoo ka ilm na matakhar me milta hai na mutaakhireen me. Iske kuch bunyaadi asbaab hai.

1. Soorah ke mauzoo ka ilm ek tarah se Allaah ki kitab ki tafseer me jaraat hai isliye baaz ulama ne iska inkaar kiya. Kyu ke is se takalluf ki bo aur door ki kodi laane ke mutaradif hai.
2. Bahut saare mufasssireen ne aayaton aur kalimaat ki wazahat hi ko kaafi samjha hai. Jaise ahal al raay aur ahal al asar ka tareeqa raha

hai. Albatta aayaton me rabt paida kisi bhi matakharmeen ke paas nahi milta.

- Yahi wajah hai ke mufasireen ke is silsile me teen aqwaal hai.
1. Sooraton aur aayaton me mutalaqqa koyi rabt nahi paaya jaata, ye mutaquireen ki jama'at ka qoul hai jaise Allama Shoukani Rahimahullah waghairah.
Fathul Qadeer (71/1) me Allama Shoukani kahte hai : Bahut se mufasssireen aise ilm ki tarweej me likhe huye hai jiska unhe mukallaf nahi kiya gaya aur aise samandar me kood pade jisme unhe teerne ka mukallaf hi nahi banaya gaya, aur aise ilm me masroof rahe jo unhe koyi faayda nahi pahucha sakta. Balke vo Kitabullah ke un umoor me pad gaye jise mamnoo kiya gaya. Maujoodah Quraan Majeed ki aayaton ki tarteef ke mutabikh aayaton aur soorah me munasibat paida karne ki naa kaam koshish kee gayi. Iske liye unhone aise takleefaati aur naa munasib alfaaz ka istemaal kiya jo kisi tarah insaaf ka taqaza nahi karti. Aur arabon ki balaghat se mel nahi khaata Rab ke kalaam se mel khaaye. Unhone mustaqil kitaben tasneef ke balke taaleef ka maqsad hi bana liya.
 2. Har aayat aur har soorah ka mustaqil maqsad aur mauzoo hota hai aur siyaaq wa sibaaq ki aayaton me munasibat hoti hai. Ye qoul Allama Burhanuddin al Baqayi al Matoofi 885 ki kitab "_____ " me mazkoor hai aur Allama Suyooti Rahimahullah ne bhi isi ko iqtiyaar kiya hai. Ibn Al Arabi Rahimahullah ne bhi isi ko iqtiyaar kiya aur kaha ke unhone is unwaan par ek zakheem kitab hi likh rakhi hai.
 3. Aam taur par har soorah ka ek mauzoo hota hai aur isi tarah aayaton ka bhi. Aur aam taur par har aayat ka taallukh siyaaq wa sibaaq se hota hai lekin har aayat aur har soorah me ye

Teesra qoul hi raayaj maaloome hota hai, Allama Zarkashi Rahimahullah ne apni kitab “al burhaan” me isi ko tarjeeh dee hai, Shaikh ul Islam Ibn Taimiyah Rahimahullah, aap ke shaagird Ibn Qayyim Rahimahullah, Allama Raazi Rahimahullah aur Tahir bin Aashoor ne apni kitab “al tahreer wal tanweer” me isko tarjeeh dee hai.

- Is mauzoo par baat karne waalon ko do cheezon ka khayaal rakhna az had zaroori hai.
1. Aayatun me jo mauzoo aur maqasid nazar aaye, bila takaaf wa tasn'a likhen bar khilaaf Imam Baqayi Rahimahullah ke.
 2. Is mauzoo par likhne waale ke liye zaroori hai ke vo aayatun aur sooraton ke maqasid bayaan karne ke liye aslaaf ke aqwaal se waakhif rahe. Ilm balaghat khusoosan ilm ul maafi wa al bayaan se bakhoobi waakhif rahe taake kisi qism ki laghzish se mahfooz rahe.

Iske teesre qoul ko tarjeeh dene ki wajah ye do daleelen hai jo zel me dee gayi hai :

- [illegible]

Ye aayaten is baat par dalaalat karti hai ke Quraan Majeed ki saari aayaten waazeh hai, unme koi iqtelaaf nahi hai, ye dar asal Allaah ke kitab ke kamaal ki ta'areef hai aur aayat ka siyaaq wa sibaaq jab tak munasib nahi rahega ta'areef nahi ho sakti. Jab ek soorat ijmaali taur par ek mauzoo ya maqsad ya maqasid ko gher leti hai to yahi iqtelaaf ke na paaye jaane ki alaamat hai.

Saatwaan Marhala : In sab aayatun ko ekjaa karna jo ek hi mauzoo se mutaallikh ho. **(jam'a ba maa ta'allukh bil mauzoo)**

Misaal ke taur par : 1. Marahil wajooob soum, 2. Marahil tahreem sharaab

Aathwaan Marhala : Ba waqt tafseer jumla ayimma tafseer ke aqwaal ko madde nazar rakhte huye **istesh haad** kiya jaana chahiye.

- Quraan fahami ke marahil ka qulasa pesh karen?
- Quraan se doori ke chand asbaab zikar karen?
- Waalidain ki laa parwaahi
- Quraan ko ek mushkil kitab samajh liya gaya hai
- Nizam ta'aleem me nuqs
- Quraan Kareem ki azmat, fazeelat aur fawayed wa samraat se jihaalat
- Gharon me tv ke istemaal ka riwaaj paa jaana

50. Hajar Quraan ki chand shaklen bayaan karen?

Allama Ibn Qayyim Rahimahullah ne hajar Quraan ki chand ek shaklen bayaan kee hai jinka tazkirah zel me kiya jaata hai :

- (1) Quraan sunna chod diya jaaye.
- (2) Quraan padhne aur us par eemaan rakhne ke bawajood us par amal na kiya jaaye, Quraan ke halaal wa haraam ke paas waqoof na kiya jaaye.
- (3) Deen ke usool wa far'o me Quraan ke zariye faisla karna chod diya jaaye aur na hi uske taraf faisla lekar jaaya jaaye.
- (4) Quraan me ghour wa fikr karna aur use samajhna chod diya jaaye.
- (5) Quraan ke zariye qalbi aur badni amraaz ke liye shifa haasil karna chod diya jaaye.

51. Huqooq Quraan kya kya hai?

Pahla Haq – Eemaan wa Ta’azeem

Aamanar rasoolu bima unzila ilaihi mir rabbihi wal m’uminoon
(Baqarah:285)

Rasool eemaan laaya us cheez par jo uski taraf Allaah Taala ki janib se utri aur momin bhi eemaan laaye.

Doosra Haq – Tilaawat wa Tarteel

Wa rattilil qur’aana tarteela (Muzammil:4)

“Aap Quraan Majeed ko thahar thahar kar, itminaan ke saath padhe.”

Teesra Haq – Tazakkur wa Tadabbur

Kitabun anzalnaahu ilaika mubarakun liyaddabbaru aayaatihi wal yatazakkara ulul albaab (Sa’ad:29)

Hamne barkat waali kitab isliye utaari hai ke is se aqal waale log naseehat haasil karen aur iski aayaat me tadabbur aur ghour wa fikar karen.”

Choutha Haq – Nifaaz ki koshish hattal maqroor hattal imkaan

Wamallam yahkum bima anzalallahu fa ulaayika humul kaafiroon
(Ma’idah:44)

Jo log Allaah ki utaari huyi wahee ke saath faisle na karen (istet’aat rakh kar bhi) vo amali kufr me mubtala hai (Ibn Abbas)

Paanchwaan Haq – Tableegh wa Tabeeyeen

Ya ayyuhar rasoolu balligh maa unzila ilaika mir rabbik, wa illam taf’al fama ballaghta risaalatah (Ma’aidah:67)

Aye Rasool, jo kuch bhi Aap ki taraf Aap ke Rab ki janib se naazil kiya gaya hai, pahucha dejiye, agar Aap ne aisa na kiya to Aap ne Allaah ki risalat ada nahi kee. (Ma'aidah:67)

52. Tilawat Quraan ke aadaab

1. Hadas se paak (ba wazoo) hokar tilawat kare, khwaah ye hadas chota ho ya bada. Allaah Taala farmaata hai : {laa yamassuhu illal mutahharoon} [Waakhiya:79], "Use bas paak (farishte) hi hath lagaate hai" (baaz ulama ke paas wazoo mustahab hai wajib nahi Quraan ko choone me)
2. Tilawat shuroo karne se pahle *aoozubillah minash shaitaan nirrajeem* padhle. Agar soorat ki ibteda se shuroo kare to *bismillah hirrahman nirraheem* padh kar shuroo kare, siwaaye Soorah Tawbah ke.
3. Tadabbur wa tazkeer, faham wa tazkeer aur daawat wa islaah ki ghraz se tilawat kee jaaye.
4. Rahmat ki aayat ke waqt Allaah Taala se rahmat talab kare, azaab ki aayat ke waqt panah maange, tasbeeh ki aayat ke waqt tasbeeh kare aur jab sajde ki aayat guzre to sajdah kare.
5. Quraan ko tajweed ke qawayed ke saath padhe (par tajweed me ghuloo se bache)
6. Be faayda baaton ke liye qiraat munqatah na kare.
7. Hamesha tilawat ke maamool se Quraan ki muhafizat kare taake use bhool jaane ka aarzah pesh na aaye. Hadees me aata hai, Abdullah bin Umar Raziallahuanhu riwayat karte hai ke Rasoolullah ﷺ ne farmaya : "Aur jab Quraan ko yaad karne waala kamarbasta hokar din raat use padhta rahe to use yaad rahta hai aur agar aisa na kare to bhool jaata hai." (Muslim:789)

8. Jis qadar mumkin ho Quraan ko acchi aawaaz se padhe. Allaah ka farmaan hai : *wa rattilil quraana tarteela* (Muzammil:4), “Aur Quraan ko thahar thahar kar saaf padha kar, aur hadees me bhi aaya hai :

_____, “Quraan ko apni aawaaz se mazeen karo.” (Sahi Ibn Dawood:1468, sahi)

9. Quraan ki qiraat sunte waqt khamosh rahna wajib hai kyu ke Allaah Taala ka farmaan hai : *Wa iza quri'al Quraanu fastami'oo lahoo wa ansitoo la 'allakum turhamoon* (A'araaf:204) “Aur jab Quraan padha jaaye to use tawajjo se (kaan lagakar) suno aur khamosh raho taake tum par raham kee jaaye.”

10. Mustahab (Quraan) ka ihteraam kare, use zameen par rakhe na uske oopar koyi cheez rakhe. Allaah Taala farmaata hai : *marfoo atim mutahharah, fee suhufim mukarramah* (Soorah Abasa:13,14), “(vo) qaabil ahteraam saheefon me (mahfooz) hai. Jo buland wa baala aur paaakeezah hai.”

Tilawat Quraan se mutaallikh vo umoor jo sunnat se saabit nahi :

1. Tilawat Quraan ke liye qibla rukh hona
2. Tilawat Quraan Majeed se pahle miswaak karna
3. Khatam Quraan Majeed ke din roza rakhna
4. Quraan Majeed ki tilawat ke baad tilawat shudah Quraan ki zinda ya murda aadmi ko baqshna
5. Fout shudah aadmi ke liye ikaththe hokar tilawat karna aur use sawaab pahuchana
6. “Bismillah hirrahmaan nirraheem” ka Quraan Majeed khatam karna
7. Mayyit uthaane se pahle rawa daari ke liye dhai paare tilawat karna
8. Khatam Quraan par maqsoos dua maangna
9. Har roz khaas maqsad se Soorah Yaaseen ki tilawat karna ya mauti ke paas Soorah Yaaseen padhna.

53. Bachchon me Quraan ka shaghaf paida karne ke zaraay kya hai?

- Ayyam hamal me Quraan Kareem ki sama'at
- Ayyam raza'at me sama'at Quraan aur tilawat
- Bachche ke saamne tilawat Quraan
- Quraan Majeed sabse qeemti aur khoobsoorat hadiya
- Quraan Kareem me bayaan kiye gaye qisse
- Ibtedayi saalon me Quraan Kareem ke zariye ta'aleem dena
- Umar ke lihaaz se Quraani kalimaat ki talaash ka kaam
- Har waqt Quraan Kareem ka nusqa saath rakhne apr aamadah karna
- Hifz Quraan ke liye maujooda jadeed zaraay ka istemaal
- Bachchon ko apni qiraat record karaane ki targheeb
- Bachchon se tilawat aur Quraani qisson ko ba ghaur sunna
- Ghar me ek doosre ki imamat par himmat afzayi karna
- Masjid ke halqe me shirkat
- Aasaan laghton me Quraan ke alfaaz ke maani talaash karne par himmat afzayi karna
- Bachchon ko tafseer ki aasaan kitabon ke muta'alle ki targheeb
- Ilm ki mahfilon me bachchon ke liye Quraan Kareem ki taraf raahe hamwaar karti hai
- Bachche ke saamne me Quraani istelaahat ko baar baar dohrana

54. Quraan kaise hifz kiya jaaye?

Quraan Majeed hifz karna ek muqaddas amal hai, isiliye ulama kraam ne hifz Quraan ke liye chand usool wa zawabit bayaan kiye hai, agar hifz Quraan ka taalib in usool wa zawabit ko apna le to vo Bi Iznillah hafiz Quraan aur haamil Quraan ke laqab se malqab ho sakta hai. Ye usool wa zawabit haqeeqat me in chand kubaar huffaz ke tajurbon ka qulasa hai, jaise aap ke saamne zel ke sutoor me rakha jaa raha hai :

- (1) Quraan hifz karne se pahle apni niyyat khaalis Allaah ke liye keejiye ke hifz Quraan se mera maalik wa maula khush ho jaaye, kyu ke jisne riyaakaari aur shuhraat ke liye Quraan hifz kiya vo gunahgaar hai, aise shakhs ko saqt azaab ki dhamki sunayi gayi hai aur aisa shakhs ajr wa sawaab se mahroom rahega (Sahi Muslim:1905)
- (2) Hifz Quraan se pahle apna azm puqta keejiye. *Fa iza azamta fatawakkalu alallah* (Aal Imran:159)
- (3) Gunah aur ma'asiyat ke kaamo se mukammil ijtenaab keejiye, is se Allaah ki ta'ayeed wa nusrat shamil haal rahegi. (Astaghfirullah)
- (4) Hifz Quraan ke liye ek hi taba'at waala mushaf (Quraan Kareem) istemaal kiya jaaye taake hifz karne waale ke zahan me poora naqsha mahfooz rahe.
- (5) Hifz ke liye aise ustaad ka inteqaab kiya jaaye jo matqan ho.
- (6) Hifz Quraan ke liye awqaat muqarrar kar liye jaaye fir un awqaat me hifz Quraan ka ahtemaam kiya jaaye, hifz Quraan ke liye fajr se pahle ka waqt ya fajr ke fauri baad ka waqt iqtiyaar kiya jaaye kyu ke ye waqt hifz Quraan ke liye intehayi munasib hai, isliye ke us waqt sukoon ka sama rahta hai aur farishton ki haazri ka waqt bhi rahta hai.
- (7) Hifz Quraan ke liye zaroori hai ke apni qiraat aur huroof ke maqarij duroost kiye jaaye aur ye usi waqt mumkin hai jab kisi qaari Quraan ka record shudah qiraat sunne ka iltezaam kiya jaaye ya kisi qaari Quraan ya maahir hafiz se baraahe raast istefaada kiya jaaye, khud Nabi ﷺ zabaan ke maamle me tamaam arab se zyada faseeh the fir bhi Jibreel Ameen Alaihissalaam se baraahe raast seekhte aur apne Sahaba ko sikhaate the.
- (8) Hifz Quraan ke liye zaroori hai ke taalib ilmon ka inaam ka jaayaz laalach diya jaaye ke jo taalib ilm jitna jaldi hifz karega use itna inaam milega.
- (9) Hifz ke liye taalibe ilmon par tashrad na kiya jaaye.
- (10) Umar ke ibtedayi marhale me Quraan hifz kiya jaaye jiske liye munasib waqt saat saal se pandrah saal hai kyu ke is umar me

sahoolat wa aasani ke saath maaloomaat wa mahfoozaat zahan qubool kar leta hai, isliye aksar sahaba jo qaari Quraan mash'hoor huye unhone apne bachpane me Quraan hifz kar liya tha, jaise Hazrat Abdullah bin Abbas Raziallahuanhu ne bachpan hi me Quraan hifz kar liya tha, vo khud farmaate hai ke Rasoolullah ﷺ ki wafaat ke waqt meri umar das saal thi aur mai Quraan hifz kar chuka tha.

- (11) Hasbe isteta'at rozana sabaq liya jaaye aur ustaad ko sunaya jaaye. Puqta yaad na rahne ki soorat me vahi sabaq fir dobara yaad kiya jaaye.
- (12) Hifz shudah sooraten ya aayaat baar baar dohrayi jaaye, aisa karne se acchi tarah hifz ho jaayega.
- (13) Quraan hifz kar lene ke baad rozana ek paara ya aadha paara sunaya jaaye taake Quraan na bhool sake.
- (14) Aayaat ka maani wa mafhoom samajhne se hifz karna aasaan ho jaata hai, iska tareeqa ye hai ke Quraan hifz karne waala in aayaat ka tarjama tafseer padhe jinko vo yaad karna chahta hai.
- (15) Hamesha acche hafiz Quraan ko Quraan sunaya jaaye, aisa karne se hifz mazboot rahega.

55. Quraan Kareem ke kisi hukum ko naa pasand karne ya kisi aayat ka mazaaq udaane ki saza kya hai?

Aft'u minoona bi ba'azil kitabi wa takfuroona ba ba'azi fama jaza'u mai yaf'alu zaalika minkum illa khizyun fil hayaatid dunya wa youmal qiyaamati yuraddoona ilaa ashaddil azaabi wamallahu bi ghaafilin amma ta'amaloon (Baqarah:85)

Kya baaz ahkaam par eemaan rakhte ho aur baaz ke saath kufr karte ho? Tum me se jo bhi aisa kare, uski saza iske siwa kya ho ke duniya me ruswaayi aur qiyamat ke din saqt azaab ki maar, aur Allaah Taala tumhare aamaal se be khabar nahi.

Zaalika bi annahum karihoo maa anzalallahu fa ahbata a'amaalahum
(Muhammad:9)

Ye isliye ke vo Allaah ki naazil kardah cheez se naa khush huye, pas Allaah Taala ne (bhi) unke a'amaal zaaya kar diye.

Walain sa altahum layaqoo lunna innama kunna nakhoozu wa nalabu qul abillahi wa aayaatihi wa rasoolihi kuntum tastahzi'oon, laa ta'ataziroo qad kafartum ba'ada eemaanikum, in na'afu an taaifatim minkum nu azzib taaifatan bi annahum kaanoo mujrimeen
(Tawbah:65,66)

Agar aap unse pooche to saaf kahdenge ke ham to yoon hi aapas me has bol rahe the. Kahdeejiye ke Allaah, uski aayaten aur uska Rasool hi tumhare hasi mazaag ke liye rah gaye hai? Tum bahane na banaav, yaqeenan tum apne eemaan ke baad be eemaan ho gaye, agar ham tum me se kuch logon se darguzar bhi karle to kuch logon ko unke jurm ki sangeen saza bhi denge.

56. Quraan Kareem se roogardani ki saza

Waman a'araza an zikri fa inna lahu may'eeshatan zanagan wa nahshuruhi youmal qiyamati a'amaa, qaala rabbi lima hashartani a'amaa wa qad kuntu baseera (Taha:124,125)

Aur (haan) jo meri yaad se roogardaani karega uski zindagi tangi me rahegi, aur ham use baroz qiyamat andha karke uthayenge, vo kahega ke Ilaah ! Mujhe too ne andha banakar kyu uthaya? Haalanke mai to dekhta bhaalta tha.

57. Quraan Kareem roz qiyamat baa amal insaan ke haq me gawahi dega aur uski shifa'at karega

Hazrat Abu Malik Ash'ari Raziallahuanhu bayaan farmaate hai ke,
 Rasoolullah ﷺ ne farmaya : _____
 (Roz qiyamat) Quraan tere haq me gawahi dega ya tere khilaaf gawahi
 dega (Muslim:223)

58. Quraan ki faryaad

Taaqon me sajaya jaata hoon, aankhon se lagaya jaata hoon
 Ta'aweez banaya jaata hoon, dho dho ke pilaya jaata hoon
 Juzdaan hareer wa resham ke, aur phool sitaare chandi ke
 Fir itar ki baarish hoti hai, khushboo me basaya jaata hoon
 Jis tarah se tota maina ko kuch bol sikhaaye jaate hai
 Is tarah padhaya jaata hoon, is tarah sikhaaya jaata hoon
 Jab qoul wa qasm lene ke takraar ki nawbat aati hai
 Fir meri zaroorat padti hai, haaton me uthaaya jaata hoon
 Dil soz se khali rahte hai, aankhen hai ke nam ho jaati hai
 Kahne ko mai ek ek jalse me padh padh ke sunaya jaata hoon
 Neki pe badi ka ghalba hai, sacchayi se badh kar dhoka hai
 Ek baar hasaya jaata hoon, sau baar rulaya jaata hoon
 Ye mujhse aqeedat ke daawe, qaano pe raazi ghairon ke
 Yoon bhi mujhe ruswa karte hai, aise bhi sataya jaata hoon
 Kis nazm me mujhko baar nahi, kis nazm me meri dhoom nahi
 Fir bhi mai akela rahta hoon, mujh sa bhi koyi mazloom nahi (Maaher al
 Quadri)

59. Ramoza waqaaf (punctuation)

o ye aayat ki alaamat hai, ise waqf taam bhi kahte hai – is par
 thaharna chahiye.

۞ ye waqf laazim ki alaamat hai, is par zaroor thaharna chahiye.

ط ye waqf mutlaq ki alaamat hai, is par thaharna chahiye, lekin ye alaamat wahaan hoti hai, jahaan baat poori nahi hoti, abhi kahne waala kuch aur kahna chahta hai.

ج ye waqf jaayaz ki alaamat hai, yahaan thaharna behtar hai aur na thaharna jaayaz hai.

ز ye waqf jaayaz majooz ki alaamat hai, yahaan thaharna behtar hai.

ص ye waqf marqas ki alaamat hai, yahaan milaakar padhna chahiye, lekin agar koyi thak kar thahar jaaye to ijazat hai.

صله ye al wasal oola ka iqtesaar hai, ye al wasal oola ka iqtesaar hai, yahaan milakar padhna behtar hai.

ق ye qeel aliya al waqaf ka maqfaf hai, yahaan thaharna dono jayaz hai, lekin thaharna behtar hai.

صل ye qaid yoosal ka maqfaf hai, yahaan thaharna na thaharna dono jaayaz hai, lekin thaharna behtar hai.

قف ye lafz qaf hai, jiske maani me thahar jaavo, ye alaamat wahaan aati hai jahaan padhne waala milakar padhna chahta hai, yahaan thaharna chahiye.

س یا سکتہ ye sakte ki alaamat hai, yahaan is tarah thaharna chahiye ke saans tootne na paaye.

وقفه ye lambe sakte ki alaamat hai, yahaan sakte se zyada thaharna chahiye lekin saans todna nahi chahiye, sakte aur waqfe me farq hai ke sakte me kam thaharna hota hai.

۷ laa ke maani “nahi” ke hai, ye alaamat kabhi aayat ke oopar aati hai aur kabhi aayat ke darmiyaan me aa jaati hai, agar aayat ke oopar ho to chahe thahare chahe na thahare dono jaayaz hai, lekin jahaan ye alaamat aayat ke darmiyaan me akeli aa jaaye wahaan hargiz nahi thaharna chahiye.

60. Baaz tajweed ke qawayed

1. Khada zabar khadi zer ulta pesh ko ek alif ki miqdaar kheench kar padha jaayega (aamana).
2. Do zabar do zer do pesh ko tanween kahte hai.
3. Ghunna naak me aawaaz chupaane ka naam hai.
4. Huroof madda teen hai : (alif – waw – ya) agar alif se pahle zabar ho, waaw saakina se pahle pesh ho aur ya saakina se pahle zabar ho to ye huroof ek alif ke barabar kheench kar padhe jaate hai (taaba).
5. Ek alif se zaayad kheench kar padhne ko mad kahte hai.
6. Huroof madda ke baad hamza isi kalima me ho to madda muttasil (madd waajib ya aham) hoga (jaa’a).
7. Huroof madda ke baad agar hamza doosre kalima me ho to madda munfasal (madda jaayaz) hoga (laa ilaaha).
8. Huroof madda ke baad waale harf par agar jazam ya tashdeed ho to maddi laazim hoga (haajjooka).
9. Huroof halqi che hai (ا - ه - ع - ح - غ - خ) inse pahle ghunna nahi hota, inko huroof izhaar bhi kahte hai.
10. Huroof qalqala paanch hai (ق - ط - ب - ج - د) in huroof ko (qatab jad) bhi kahte hai, aur inko wazahat se padhte hai.
11. *Raa* chaar sooraton me mota padha jaata hai, *raa* ke oopar zabar, pesh ya *raa* darmiyaan me ya aakhir me ho to mota padha jaayega (rabbana).
12. *Raa* do sooraton me baarik padha jaata hai, *raa* ke neechे zabar ho, *raa* shuroo me ho aur uske oopar koyi bhi harkat ho to baarik padha jaayega (rijaalun).

13. Jab kisi jumle par waqf karna ho, to sabse aakhri harf agar saakin na ho to saakin karde, aawaaz aur saans dono ko khatam karde, gol *taa* par jab waqf karenge to wahaan **ا** padhi jaayegi, zabar ki tanween par jab waqf hoga to wahaan alif padha jaayega, ba shart ke *taa* gol na ho.
14. Tashdeed waale harf ko mashrad kahte hai.
15. Tashdeed waale harf ko do martaba padha jaata hai, pahli martaba pahle harf se milakar aur doosri martaba juda.
16. Tashdeed waale harf se pahle jazam waale harf ko aksar chod dete hai, jaise (mir rabbik).
17. Huroof yar maloon che hai (ی - ر - م - ل - و - ن) *adghaam baghna* yaani *yamnoo* (ی - ن - م - و) inka ghunna hoga, aur (*raa – laam*) bilkul ghunna nahi honge.
18. Agar *noon* saakin wa tanween ke baad agle kalima me huroof yarmaloon me se koi harf ho to in chaar huroof me ghunna ke saath *adghaam* hoga, aur (*raa – laam*) bilkul ghunna nahi honge.

Agar lafz Allaah ke (*laam*) se pahle zer ho to (*laam*) yaani Allaah baarik hoga, jaise (الله) aur agar (*laam*) se pahle zabar ya pesh ho to (*laam*) yaani (Abdullah) ya (Nasrullah) mota padha jaayega.

61. Quraan Majeed ki maujoodah tarteeb towqeefi hai

1. Taqreeri Hadees : Is maujoodah tarteeb par Nabi ﷺ ka inkaar kahi nahi paaya gaya.
2. Aap ﷺ Jibreel Ameen ko do baar Quraan sunaye jo isi tarteeb par dalaalat karta hai.
3. Hadees me jo sab'a tawaal waghairah ki istelaah aayi hain us se haseen istenbaat ye hota hai ke tarteeb pahle hi se maujood tha.
4. Maujoodah mushafi tarteeb par shubhaat pesh karne waali riwaayaat zayeef hai.

5. Mushaf Siddiqi aur mushaf Usmani me isi tarteeb ka khayaal rakha gaya jo bain saboot hai ke ye tarteeb towqeefi hai.
6. Imam Maalik aur Ibn Atiya ke aqwaal ka qulasa ye hai ke Sahaba Kraam Nabi ﷺ se jis tarah sunte the usi tarah unhone Quraan ko murattib kar diya.
(al burhaan fee uloom ul Quraan lil Zarkashi, jild 1, safa 257 aur 285)

62. Mufeed Quraani ma'aloomaat

1. Likhe huye Quraan Majeed ko mushaf kaha jaata hai.
2. Se paara farsi zabaan ka lafz hai aur ye "si" (tees 30) aur para (hissa) ka markab hai.
3. Quraan Majeed me tilawat ke choudah (14) sajde hai, jin par ittefaaq hai, jabke pandrawah sajda iqtelaafi hai.
4. Quraan Majeed ki sabse badi soorat ka naam "Soorah Baqarah" hai, jiske chaalis (40) rukoo aur do sau cheyasi (286) aayaat hai.
5. Quraan Majeed ki sabse choti soorat ka naam "Soorah Kausar" hai aur iski sirf teen (3) aayaat hai.
6. Quraan ki sabse azeem aayat "aayatul kursi" hai.
7. Quraan ki sabse badi aayat Soorah Baqarah ki aayat deen (aayat no. 282) hai.
8. Quraan ki sabe choti aayat "waz zuha" hai.
9. Raajeh qoul ke mutabikh *Bismillah* Soorah Fatiha me shamil nahi hai (Ibn Kaseer).
10. Quraan me Quraan ka lafz kul sattar (70) baar aaya hai.
11. Quraan me lafz jalalah kul 2697 dafa aaya hai.
12. Quraan me sirf ek sahabi ka naam aaya hai (Zaid bin Haarisa) ka.
13. Quraan me sirf ek khatoon ka naam aaya hai (Maryam Alaihissalaam) ka jo Eesa Alaihissalaam ki waalidah thi.

14. Quraan ki Soorah Mujadilah (paara no. 28) ki har ek aayat me kam se kam ek martaba Allaah ka naam aaya hai, is soorat me kul 22 aayaat hai, jinme kul 40 baar Allaah ka lafz aaya hai.
15. Urdu zabaan me Quraan Majeed ka sabse pahla tarjama Shah Waliullah Muhaddis Dahalwi Rahimahullah ke saahabzaade Shah Rafiuddin Rahimahullah ne kiya tha, ye lafzi tarjama tha jo aaj bhi maujood hai.
16. Quraan me tawheed ke baad sabse zyada jis hukum ki ta'akeed kee gayi hai vo namaz padhne ka hukum hai.
17. Quraan Majeed ki Soorah Rahman me aayat *fabiayyi aala irabbikuma tukazziban* 31 dafa dohrayi gayi hai.
18. Quraan ki Soorah Qamar me aayat *walaqad yassarnal quraana liz zikri fahal mim muddakir*, 4 dafa dohrayi gayi.
19. Soorah Mursalaat ki aayat *wai lui youma izil lil muttaqeen*, 10 martaba aayi hai.
20. Quraan Majeed me kul 25 paighambaron ka naam aaya hai.
21. Quraan Majeed ka sabse bada kalima (lafz) *fa asqaina kumoohu* (Al Hijr:22) hai.
22. Quraan Kareem maah ramazan ko shab e qadr me utara gaya (Baqarah:185) (Qadr:1)
23. Quraan Kareem ki sabse pahli utarni waali aayat (*iqra bismi rabbikallzi qalaq*) hai. (Bukhari:3)
24. Quraan Kareem ki sabse aakhri aayat jo utri hai vo hai : *wattaqoo youman turja'oona feehi ilallahi, summa tuwaffa kullu nafsima kasabat wahum laa yuzlamoon* (Baqarah:281)
25. Nuzool ke aitebaar se sabse pahli soorat Soorah Alaq ki chand aayaat aur sabse aakhri soorat Soora Nasr hai.
26. Tarteef ke lihaaz se Quraan Majeed ki sabse pahli soorat Soorah Fatiha aur sabse aakhri soorat Soorah Naas hai.
27. Quraan Kareem maqloof nahi balke Allaah ka kalaam hai, jaisa ke farmaan hai : Quraan Allaah ka kalaam hai (Baqarah:75)

28. Sabse pahle Abu al Aswad Wali Rahimahullah ne nuqta lagane ka kaam anjaam diya aur baaz ne kaha ke koofa ke governor Ziyaad bin Abi Sufyan ne unse ye kaam karaya.
29. Sabse pahle Abu al Aswad Wali ne harkaat lagaye aur baaz ne kaha ke Hijaaj bin Yusuf ne harkaat lagaye.
30. Sabse pahle Shah Waliullah Muhaddis Dahalwi Rahimahullah ne Quraan Majeed ka tarjama faarsi zabaan me kiya.
31. Poora Quraan Majeed (23) baras me naazil hua, hijri aitebaar se.

63. Paaron ke naam

- (1) Alif laam meem
- (2) Sayaqool
- (3) Tilkar rusul
- (4) Lan tanaloo
- (5) Wal muhsanaatu
- (6) Laa yuhibbullahu
- (7) Wa iza sami'oo
- (8) Walaw annana
- (9) Qaalal malau
- (10) Wa'alamu annama
- (11) Ya'ataziroon
- (12) Wama min daabbah
- (13) Wama ubarri'u nafsi
- (14) Rubama
- (15) Subhaanallazee
- (16) Qaala alam
- (17) Iqtaraba linnasi
- (18) Qad aflah
- (19) Waqaalallazeena
- (20) Amman khalaq
- (21) Utlu maa oohiya

- (22) Waman yaqnut
- (23) Wama liya laa
- (24) Faman azlamu
- (25) Ilaihi yuraddu
- (26) Haameem
- (27) Qaala fama khatbukum
- (28) Qad sami'allahu
- (29) Tabaarakallazee
- (30) Amma

64. Sooron ke naam

- 1. Soorah Fatiha
- 2. Soorah Baqarah
- 3. Soorah Aal Imran
- 4. Soorah Nisa
- 5. Soorah Ma'aidah
- 6. Soorah Al Ana'am
- 7. Soorah al A'araaf
- 8. Soorah Al Anfaal
- 9. Soorah Tawbah
- 10. Soorah Yunus
- 11. Soorah Hood
- 12. Soorah Yusuf
- 13. Soorah Ra'ad
- 14. Soorah Ibrahim
- 15. Soorah Hijr
- 16. Soorah Nahal
- 17. Soorah Al Isra
- 18. Soorah Kahaf
- 19. Soorah Maryam
- 20. Soorah Taha
- 21. Soorah Anbiya

22. Soorah Hajj
23. Soorah Al M'uminoon
24. Soorah Noor
25. Soorah Furqaan
26. Soorah Shu'ara
27. Soorah Naml
28. Soorah Qasas
29. Soorah Ankaboot
30. Soorah Room
31. Soorah Luqmaan
32. Soorah Sajdah
33. Soorah Al Ahzaab
34. Soorah Saba
35. Soorah Fatir
36. Soorah Yaaseen
37. Soorah Saaffaat
38. Soorah Sa'ad
39. Soorah Zumar
40. Soorah Ghafir
41. Soorah Fussilat
42. Soorah Shoora
43. Soorah Zukhruf
44. Soorah Dukhaan
45. Soorah Jaasiyah
46. Soorah Ahkhaaf
47. Soorah Muhammad
48. Soorah Al Fatah
49. Soorah Hujuraat
50. Soorah Qaaf
51. Soorah Al Zaariyaat
52. Soorah Toor
53. Soorah Najam
54. Soorah Qamar

55. Soorah Rahman
56. Soorah Waakhiya
57. Soorah Hadeed
58. Soorah Mujadilah
59. Soorah Hashr
60. Soorah Mumtahinah
61. Soorah Saff
62. Soorah Jumah
63. Soorah Munafiqoon
64. Soorah Taghabun
65. Soorah Talaq
66. Soorah Tahreem
67. Soorah Mulk
68. Soorah Qalam
69. Soorah Haaqqah
70. Soorah Ma'arij
71. Soorah Nooh
72. Soorah Jinn
73. Soorah Muzammil
74. Soorah Muddassir
75. Soorah Qiyamah
76. Soorah Insaan
77. Soorah Mursalaat
78. Soorah Naba
79. Soorah Naaziyaat
80. Soorah Abasa
81. Soorah Takweer
82. Soorah Infitaar
83. Soorah Mutaaffifeen
84. Soorah Inshiqaaq
85. Soorah Burooj
86. Soorah Tariq
87. Soorah Aala

88. Soorah Ghashiyah
89. Soorah Fajr
90. Soorah Balad
91. Soorah Shams
92. Soorah Lail
93. Soorah Zuha
94. Soorah Sharah
95. Soorah Teen
96. Soorah Alaq
97. Soorah Qadr
98. Soorah Bayyinah
99. Soorah Zilzaal
100. Soorah Aadiyaat
101. Soorah Qaariyah
102. Soorah Takasur
103. Soorah Asr
104. Soorah Humuzah
105. Soorah Feel
106. Soorah Quraish
107. Soorah Ma'aoon
108. Soorah Kausar
109. Soorah Kaafiroon
110. Soorah Nasr
111. Soorah Masad
112. Soorah Iqlaas
113. Soorah Falaq
114. Soorah Naas

65. Quraan ke mazaameen (uloom panjgaana) kya hai?

Quraan Majeed me insaan ki hidayat ke liye bahut se mazaameen bayaan kiye gaye hai jinko Quraani uloom bhi kaha jaata hai. In uloom ki kul ta'adaad ka kisi ko sahi ilm nahi.

Shah Waliullah Muhaddis Dahalwi Rahimahullah ne apni kitab Al Fouzul Kabeer me likha hai (ye kitab faarsi zabaan me hai aur iska urdu ho chuka hai) ke Quraan Majeed ke tamaam mazaameen ki kul paanch (5) qismen hai. Shah sahab ne in mazaameen ko uloom panjgaana ka naam diya hai. Unke nazdeek ye kul paanch uloom hai aur unki tafseel ye hai :

(1) Uloom Ahkaam :

Uloom ahkaam se muraad Quraan Majeed ke awamir aur nawahi ka ilm hai. Awamir se muraad vo kaam hai jinke karne ka hukum diya gaya hai, jaise : Namaz, roza waghairah aur nawahi vo kaam hai jinse mana kiya gaya hai, jaise : Shirk karna, chori karna aur jhoot bolna waghairah. Note : Isme ibaadaat, ma'amlaat, aqlaaqiyaat sab shamil hai, isi tarah najhi, qoumi aur bainul aqwaami saare masayel).

(2) Ilm Maqasimat (debate) :

Is ilm ke mutabikh Quraan Majeed me waqt ke chaar gumrah mazhabi firqon - mushrikeen, munafiqeen, yahood aur nasara ke aqayed par tanqeed kee gayi hai, aur unke ghalat nazriyaat aur a'amaal ki islaah kee gayi hai, is silsile me Tawraat aur Injeel waghairah zer bahas aayi hai.

Wajaadilhum billati hiya ahsanu (Nahal:125)

Note : Asal daawat hai, ba waqt zaroorat jadal hai, isme bhi hasan aqlaaq ko tarjeeh hai.

(3) Ilm tazkeer baala Allah :

Is ilm se muraad ye hai ke Allaah Taala ne Quraan me apni be shumaar n'ematon ka zikar karke insaan ko bandagi aur shukar guzari ki talqeen

kee hai, n'emat se uski ibadat aur uska shukar ada karne ki ta'akeed kee hai.

(4) Ilm tazkeer baaya Mallaah :

Is ilm ke mutabikh Quraan Majeed me guzishta qoumon aur unke paighambaron ka zikar kiya gaya hai, in taareeqi waakhiyaat wa haalaat ke bayaan karne ka maqsad ibrat dilaana aur unse sabaq haasil karna hai.

(5) Ilm tazkeer bil maut wa maa baadal maut :

Is ilm ke lihaaz se Quraan Majeed me marne ke baad ki zindagi, aakhirat ke ahwaal aur jannat wa dozakh ki kaifiyaat bayaan kee gayi hai.

Note : Al gharz Quraan Hakeem me insaani hidaayaat ke liye eemaaniyaat, ibaadaat, ma'amlaat aur aqlaaqiyaat se mutaallikh tamaam umoor bayaan kar diye hai. Aakhri ke teen mazaameen ka taallukh tawheed, risaalat aur aakhirat se hai.

66. Quraan Kareem seekhne waale log behtareen hai

Hazrat Usman bin Affan Raziallahuanhu se marwi hai ke Rasoolullah ﷺ ne farmaya : () "Tum me behtareen shakhs vo hai jo Quraan seekhte aur doosron ko uski ta'aleem dete hai." (Bukhari:5027)

67. Ramazan me rozedaar ke liye saara Quraan khatam karne ka hukum

Shaikh Ibn Usaimin Rahimahullah ne ye fatwa diya hai ke ramazan me rozedaar ke liye saara Quraan khatam karna wajib nahi, albatta ramazan me insaan ke liye behtar hai ke vo kasrat se Quraan ki tilawat kare jaisa ke yahi sunnat Rasool ﷺ hai, chunache Aap ﷺ har ramazan me Jibreel Alaihissalaam ke saath Quraan ka dawrah kiya karte the.

68. Quraan padhne ke liye qibla rukh hona aur use pusht na karna

Kuch log in aamaal ko Quraan ke adab me shumar karte hai aur zaroori taur par inka iltezaam karne ki talqeen karte hai, haalan ke haqeeqat ye hai ke na to tilawat Quraan ke liye qibla rukh hona kisi hadees me maujood hai aur na hi kisi hadees me Quraan ko pusht karne ki mamaaniyat mazkoor hai, aur agar ye aamaal adab Quraan me shamil hote to sabse pahle unhe Nabi Kareem ﷺ aur Sahaba Kraam iqtiaar karte jo is duniya me sabse zyada Quraan ka adab karne waale the aur jab Nabi ﷺ aur Sahaba ne in aamaal ko iqtiaar nahi kiya to fir unki paabandi ki koyi wajah nahi.

69. Kitabullah se khair khwaahi ka mafhoom

Rasoolullah ﷺ ne farmaya “deen khair khwaahi hai” sahaba kraam ne daryaaft kiya ke deen kis se khair khwaahi hai? Aap ﷺ ne farmaya () “Allaah se uski kitab se uske Rasool se musalmaano ke ayimma se aur aam musalmaano se.” (Muslim:55)

Kitabullah (Quraan Kareem) se khair khwaahi ka mafhoom ye hai ke is par eemaan laana, iski tasdeeq karna, ise Allaah ka kalaam samajhna, is se muhabbat karna, iski tilawat karna, iske awaameer par amal aur nawahi se ijtenaab karna, ise zariye ilm samajhna aur ise aage phailane ki koshish karte rahna waghairah.

70. Quraan Kareem ka ihteraam

Saudi mustaqil fatwa committee ne fatwa diya hai ke Quraan Kareem ka ihteraam wajib hai aur har aisa kaam haraam hai jisme Quraan Kareem ki ahaaniyat ka pahloo ho jaise Quraan ko baitul qala me lekar jaana, use kisi naa paak jagah par rakhna, uska takiya banana, uski taraf paav phailana, kisi gandi naa paak jagah par koyi aayat likhna ya

latkaana, aise awraaq me aayaat likhna jinki tawheen ki jaaye, use lekar dushman ke ilaaqe me jaana aur use kuffar ke haathon tak pahucha dena jahaan fasaad ka dar ho waghairah.

71. Quraan kitne din me khatam karna chahiye?

Hazrat Abdullah bin Umar Raziallahuanhu se marwi hai ke teen din me Quraan Majeed khatam karna chahiye.

Ek raat me Quraan Majeed khatam karna, quraan aur hadees ke khilaaf hai {*wa rattilil quraana tarteela*} “Quraan aahista aahista yaani waazeh padho.”

Albatta sirf ramazan ki had tak ek din aur raat (choubees ghante) me sahaba se Quraan khatam karna saabit hai (al azkaar al nawawi:112, latayef al maaroof laa bin rajab:171)

72. Be wazoo Quraan ki tilawat

Be wazoo Quraan Majeed ki tilawat kar sakta hai (Shaikh Albani), kyu ke koyi aisi sareeh aur sahi hadees maujood nahi hai jisme be wazoo aadmi ko Quraan Majeed ki tilawat se roka gaya ho aur quraan majeed ki tilawat ka hukum khud Quraan Majeed me hai. Allaah Taala farmata hai : “Jo Quraan Majeed se maysar ho, padho.”
Aur ek qoul ke mutabikh wazoo zaroori hai.

73. Be wazoo Quraan ka choona

1. Be wazoo Quraan ka choona jaayaz hai, albatta mustahab ye hai ke ba wazoo chooye (Shaikh Albani)
2. Naa jaayaz hai (ayimma raabiya)
3. Iqtelaaf se bachne ke liye wazoo kare taake iqtelaaf se baahar nikal jaaye.

74. Haalat haiz me Quraan ka choona

1. Is baabat ahadees ghair sareeh aur ghair sahi hone ki wajah se hayiza ya be wazoo par laaziman paabandi lagana bila daleel hai (Shaikh Albani)
2. Jaise hadas asghar ya hadas akbar laa haq ho uske liye jaayaz nahi ke Quraan ko kisi haayal ke baghair pakde aur us aurat ko choonke hadas akbar laa haq ho yaani haiz laa haq hai use chahiye ke kisi hayal (yaani kapde waghairah) ke saath Quraan ko pakad le. (Bin Baaz)
3. Naa jaayaz hai.

75. Quraan ki aayaton aur sooraton ko likh kar gahri deewaron, dukaano, gaadiyon aur chauraahon par tabarka latkaana kaisa hai?

Iftaa ki daayami committee ka fatwa hai ke Quraani aayaton aur sooraton ko likh kar ghar ki deewaron, dukano, gaadiyon aur chauraahon par latkaana darj zel asbaab ki bina par mana hai :

- (1) Quraani aayaat aur sooraton ke latkaane me nuzool Quraan ke maqasid se inhiraaf hai.
- (2) Ye Nabi Kareem ﷺ aur qulafa e raashideen ke amal ke sarasar khilaaf hai.
- (3) Allaah ne Quraan padhne ke liye naazil kiya hai na ke tijaarat ko farogh dene ke liye.
- (4) Isme aayat Quraani ki be hurmati aur tauheen hai.
- (5) Aisa karne se shirk ka darwaza khulne ke saath saath aayat Quraani par mushtamil ta'aweez gande ke jawaaz ki raah hamwaar ho sakti hai.

76. Quraan ke iqtetaam par sadaqallahul azeem kahna?

Quraan ki tilawat se faarigh hokar sadaqallahul azeem kahne ki koyi daleel nahi hai garche ye aksar qaariyon ka amal hai, lekin aksariyat ka amal uske haq aur sach hone ki daleel nahi hai, farmaan Ilahi hai :

{wama aksarunnasi walaw harasta bi mu'mineen} [Yusuf;103] Albatta jo log Quraan ki tilawat se faarigh hokar sadaqallahul azeem kahne ke qayal nahi hai unke saath daleel hai jaisa ke Imam Bukhari wa Imam Muslim Rahimahullahalaihijma ne Hazrat Abdullah bin Masood Raziallahuanhu ki hadees bayaan ke hai, Hazrat Abdullah bin Masood Raziallahuanhu bayaan farmaate hai ke Rasoolullah ﷺ ne farmaya, mujhe Quraan padh kar sunao, maine kaha Aap ko padh kar suna'oon, haalan ke Quraan Aap hi par naazil hua hai? Aap ﷺ ne farmaya, mai chahta hoon ke isko doosron se sunu, fir Abdullah bin Masood Raziallahuanhu ne Soorah Nisa padhni shuroo ki, yahaan tak ke is aayat par pahuche : *fa kaifa iza ji'na min kulli ummatin bi shaheedin wa ji'na bika alaa haaulaayi shaheeda* [Nisa:41], Kya haal hoga jis waqt ham laayenge har ummat me se ek gawahi dene waala aur laayenge ham tujh ko un sab ke oopar gawah banakar.....to Aap ﷺ ne farmaya, ruk jao (yahi itna kaafi hai). Hazrat Abdullah bin Masood farmaate hai, maine dekha Aap ﷺ ki aankhen ashk baar hai. Mere maa baap Aap par qurbaan ho. Aap ﷺ ne hazrat Abdullah bin Masood Raziallahuanhu se ye nahi farmaya ke, Sadaqallahul Azeem kaho aur na hi Aap ﷺ se aisa saabit hai aur na hi sadar awwal me iska riwaaj tha ke vo tilawat Quraan se faarigh hote waqt sadaqallahul azeem kahte the aur na hi sahaba ke baad salaf saaliheen se aisa jaana gaya, ab siwaaye iske koyi chaara nahi rah gaya ke ye kaha jaaye ke ye bid'at hai.

Saudi Arab ke iftaa ki daayami committee ka fatwa hai ke sadaqallahul azeem kahna bazaar khud accha hai lekin qiraat se faarigh hote waqt hamesha sadaqallahul azeem kahna bid'at hai, isliye ke Nabi ﷺ aur qulafa e raashideen se aisa karna saabit nahi hai, jabke vo log kasrat se Quraan ki tilawat karne waale the, to maaloom hua ke sadaqallahul azeem kahne par kitab wa sunnat aur sahab ke amal se koyi daleel nahi milti balke ye mutaqireen ki bid'at hai, farmaan Nabawi ﷺ hai

() jisne koyi aisa kaam kiya jis par hamara maamla deen nahi hai to vo mardood hai, () "Jisne hamare is deen me koyi aisi baat eejaad ke jo usme nahi to vo mardood hai"

(dekhiye Shaikh Fawad bin Abdul Azeez al Shalhoob ki kitab, kitab ul adab – baab aadaab tilawatul quraan wama _____)

77. Sajdah tilawat karne ka hukum?

Sajdah tilawat wajib nahi balke sunnat hai aur iske sunnat hone aur adm wajoob ki daleel ye hai ke Hazrat Zaid bin Saabit Raziallahuanhu farmaate hai ke, mai Nabi Kareem ﷺ ke saamne Soorah Najm padhi aur Aap ne sajdah nahi kiya (Sahi Bukhari:1037, Sahi Muslim:577)

Isi tarah Hazrat Umar bin Khattab Raziallahuanhu ne juma ke din minbar par qutba ke dauraan Soorah Nahal ki tilawat ki aur fir sajdah ke maqaam par sajdah kiya, fir uske baad waale juma ko Soorah Nahal ki tilawat kee aur jab sajdah ke maqaam par pahuche to farmaya : Aye logon ! Ham sajdah se guzar rahe hai to jisne sajdah kiya duroost kiya aur jisne sajdah nahi kiya us par koi gunah nahi hai aur Aap ne sajdah nahi kiya aur Na’afe ne Hazrat Abdullah bin Umar Raziallahuanhu se riwayat karte huye ye izafa kiya hai, “Allaah Taala ne sajdah tilawat farz nahi qaraar diya hai balke hamari chahat par chod diya hai.” (Sahi Bukhari:1077)

Qulasa kalaam ye hai ke sajdah tilawat garche wajib nahi taaham tilawat Quraan karne waale ko chahiye ke jab sajdah ki aayat se guzre to sajdah kare aur Nabi ﷺ se saabit shudah dua padhe : **jada wajhiya lillazee khalaqa wa shaq sam’ah wa basarah ba haulahu wa quwwatuhu fatabaarakallahu ahsanal khaliqeen** (Jaame Tirmizi:3425, al Mustadrak al Haakim:802)

78. Quraan Kareem ke phate puraane awraaq ka hukum

Quraan Kareem ke boseedah aur phate puraane awraaq koode ya gali koochon me phenkne ke bajaay unhe kisi paak jagah par dafan kar dena chahiye ya unhe paani me baha dena chahiye ya fir unhe jala dena

chahiye, jaisa ke hazrat Usman Raziallahuanhu ne jab ek mushaf tayaar kar liya aur fir uski naqal tayaar karaake muqtaarif ilaaqon ki taraf rawana kar diya to () “hukum de diya ke uske siwa koi cheez agar Quraan ki taraf mansoob kee jaati hai khwaah vo kisi saheefa ya mushaf me ho to use jala diya jaaye.” (1) Yahaan ye bhi waazeh rahe ke jab hazrat Usman Raziallahuanhu ka ye amal saamne aaya us waqt kasrat taadaad me sahaba maujood the lekin kisi ne bhi is par koi aiteraaz nahi kiya jis se saaf zaahir hai ke ye amal sahaba ke ijmaa ki maanind hai ke ba waqt zaroorat Quraani awraaq jalaaye jaa sakte hai, jis amal par sahaba ka ijmaa ho uske bar haq hone me yaqeenan koi shubah nahi ho sakta.

(Saudi mustaqil fatawa committee) jab Quraan phat jaaye to use koode ke maqaamaat ya raaston me phenkna jaayaz nahi balke use touheen wa tahqeer se bachaane ke liye kisi paak jagah dafan kar dena chahiye ya fir use jalaa dena chahiye jaisa ke Hazrat Usman Raziallahuanhu ke ahad me sahaba kraam ne kiya tha (2).

(1) Bukhari:4987

(2) Fatawa : 48/3

79. Quraan ko zameen par rakhna

Shaikh Ibn Baaz Rahimahullah ne ye fatwa diya hai ke afzal ye hai ke Quraan ko kisi buland jagah par rakha jaaye, masalan kursi ya deewar me kisi daraaz waghairah par ya kisi aur oonchi jagah par, albatta agar tauheen ki gharz se nahi balke mahaz kisi zaroorat ke pesh nazar jaise namaz padh raha ho aur qareeb koi oonchi jagah na ho ya sajdah tilawat karna chahe waghairah, to use paak zameen par rakhne me koi harj nahi In Sha Allaah. Lekin agar use kisi kursi, takiya ya darwaaza waghairah me rakhe to zyada ba’as ahtiyaat hai. Yaqeenan Nabi ﷺ se saabit hai ke jab ek yahoodi ke had rajam ke inkaar par Aap ne Tauraat ka nusqa talab farmaya to ek kursi mangwaayi aur fir Tauraat ko uske oopar rakha, fir vo aayat talaash karne ka hukum diya jo had rajam aur

yahoodi ke jhoot par dalaalat karne waali thi. To jab Aap ne Tauraat ko kursi par rakha isliye ke isme Allaah ka kalaam hai to Quraan zyada haq rakhta hai ke use kursi (waghairah jaisi buland jagah) par rakha jaaye kyu ke Quraan Tauraat se afzal hai. Qulasa kalaam ye hai ke Quraan Kareem ko kisi buland jagah par hi rakhna chahiye, isi me uski ta'azeem hai. Iske saath saath ye bhi yaad rahe ke hamare ilm ke mutabikh aisi koyi daleel maujood nahi jo ba waqt zaroorat paak zameen par Quraan rakhne se rokti ho.

80. Quraan agar zameen par gir jaaye to sadqa dena

Ahle ilm ka kahna hai ke Quraan zameen par gir jaaye to sadqa dene ka kitab wa sunnat me koyi saboot nahi, albatta Allaah Taala se taubah wa isteghfaar karna chahiye, jaisa ke Quraan Kareem me ahle eemaan ki ek sifat ye bhi bayaan huyi hai ke jab vo kisi burayi ka irtekaab ya apne nafson par zulm kar baith'te hai to fauran gunahon ki maafi maangne lagte hai (Aal Imran:135)

81. Quraan ki qasam uthaana

Dar asal Allaah Taala aur uski sifaat ke alaawa har cheez ki qasam uthaana naa jaayaz hai, chuna che farmaan Nabawi ﷺ hai ke (man halafa bighairillahi faqad ashraq) "Jisne ghairullah ki qasam uthaayi usne shirk kiya" (1) albatta Quraan ki qasam uthaayi jaa sakti hai kyu ke Quraan Allaah ka kalaam hai.

Aur Kalamullah ki sifat hai lihaza is aitebaar se Quraan ki qasam uthaana duroost hai. Shaikh Ibn Usaimin ne bhi yahi fatwa diya hai. (Sahi Abu Dawood:3251, Tirmizi:1535)

82. Quraani ta'aweez latkaana

Quraani ta'aweez latkaane se parhez hi behtar hai. Farmaan Nabawi ﷺ ke (man allaqa tameematan faqad ashraqa) "Jisne ta'aweez latkaayi

yaqeenan usne shirk kiya” (Al Silsilatus Saheeha:492), is hadees ke umoom me quraani ta’aweez bhi shamil hai, doosre ye ke quraani ta’aweez kal ko ghair quraani ta’aweez banne ka bhi zariya ban sakta hai. Fir baitul qala waghairah me quraani aayaat ke ta’aweez ke saath hi jaayenge jo yaqeenan Quraan ki be adbi hai.

83. Zikar afzal hai ya tilawat Quraan?

Shaikh Ibn Usaimin Rahimahullah ne fatwa diya hai ke alaa al itlaaq Quraan Kareem ki tilawat zikar se afzal hai lekin jab zikar ke asbaab maujood ho to zikar afzal hai. Iski misaal ye hai ke farz namazon ke baad masnoon azkaar padhna (us waqt) Quraan ki tilawat karne se afzal hai. Isi tarah (azaan ke dauraan) mu’azzin ka jawaab dena us waqt tilawat Quraan se afzal hai aur isi tarah baakhi azkaar ka hukum, albatta zikar ka taqaza karne waala koyi khaas sabab na ho to tilawat Quraan afzal hai.

84. Quraan padhna afzal hai ya sunna?

Saudi mustaqil fatwa committee ne ye fatwa diya hai ke Quraan padhna aur sunna dono ba’as ajr aamaal hai, lekin padhna sunne se afzal hai aur ghour wa fikar ke saath samajh kar padhna baghair ghour fikar aur baghair samajh ke padhne se afzal hai.

85. Kya radio ya TV waghairah se Quraan sunne me ajr hai?

Saudi mustaqil fatwa committee ka fatwa hai ke Quraan padhna aur sunna is zindagi me momin ka wazeefa aur afzal ibadat hai. Aur in aamaal ki taakeed wa targheeb bahut si aayaat wa ahadees me mazkoor hai. Quraan Kareem ka sama ya to kisi shakhs se haasil ho sakta hai ya radio (TV waghairah) se ya fir tape recorder se. To in tamaam me hi ajr aur khair kaseer hai, In Sha Allaah. Albatta sunne waale ko chahiye ke vo Quraan me ghour wa fikar kare, Quraan sunte

waqt aajizi iqtiyaar kare aur jo kuch usme bayaan hua hai us par amal kare kyu ke yahi nuzool Quraan ka maqsad a'azam hai, mahaz sama nahi jaisa ke aaj logon ki aksariyat ki haalat hai (Wallahul Musta'an)

86. Gaane ke andaaz me Quraan ki tilawat karna

Shaikh Ibn Baaz Rahimahullah ka fatwa hai ke kisi bhi momin ke liye Quraan ka gaane ki aawaaz me gaane waalon ke andaaz me padhna jaayaz nahi, balke is tarah padhna chahiye jaise Sahaba Kraam, taabeyeen izaam aur salaf saaliheen padha karte aur vo Quraan ko thahar thahar kar gham zadah hokar aur khushoo wa khuzoo ke saath padhte the, hatta ke padhne waala khud bhi mutasir hota aur use sunne waalon ke dilon me bhi Quraan gahri ta'aseer chodta tha. Lekin agar use gaane waalon ke andaaz me padha jaaye to qata'an jaayaz nahi.

87. Tabarruk ke liye car ya dukaan waghairah me Quraan rakhna ya aayat latkaana

Shaikh Ibn Baaz Rahimahullah ne fatwa diya hai ke agar ye aayat logon ko naseehat ke liye ya unke ta'aleem ke liye latkayi jaaye to fir koyi harj nahi, lekin agar unse maqsood mahaz jinnat wa shayateen ko bhagana ho to iski koyi daleel mere ilm me nahi. Is tarah car me mahaz tabarruk ki gharz se Quraan rakhne ki bhi koyi daleel nahi aur na ye masnoon hai. Albatta agar koyi is gharz se car me Quraan rakhe ke jab use waqt milega vo use padhega to fir koyi harj nahi.

88. Quraan khwaani aur eesaal sawaab

Saudi mustaqil fatwa committee ka fatwa hai ke eesaal sawaab ke liye Quraan khwaani karayi jaaye to ulama ke sahi qoul ke mutabikh iska sawaab mayyit ko nahi pahuchta. Marne ke baad mayyit ko sirf usi cheez ka sawaab pahuchta hai jiske mutaallikh shariyat me koyi daleel

maujood hai, jaise dua, isteghfaar, sadqa, haj wa umrah, kharz ki adayagi aur isi tarah roze rakhna ba shart ke mayyit ke zimme roze ho. Shaikh ibn Baaz Rahimahullah ka fatwa hai ke murdon par Quraan padhne ki koi daleel qaabil aitemaad maujood nahi, mashroo ye hai ke zinda logon ke maa bain Quraan padha jaaye taake vo us se mustafeed ho, isme ghour kare aur kuch samajh haasil kare, taaham mayyit par Quraan padhna khwaah uski khabar ke paas, ya tadfeen se qabl aur wafaat ke baad ya kisi jagah par aur fir vo padha hua Quraan mayyit ko hadiya karna, hamare ilm ke mutabikh iski koi daleel maujood nahi.

89. Aayaat sakeena

(Ibn Qayyim Rahimahullah farmaate hai ke : Ibn Taimiyah Rahimahullah par jab kabhi maamlaat saqt ho jaate vo aayaat sakeena padhte the. {Madarij Al Saalikeen:2/470})

1. Wa qaala lahum Nabiyyuhum inna Aayata mulkiheee ai yaatiyakumut Taabootu feehi sakeenatummir Rabbikum wa baqiyyatummimmaa taraka Aalu Moosa wa Aalu Haaroona tahmiluhul malaaa'ikah; inna fee zaalika la Aayatal lakum in kuntum mu'mineen (Baqarah:248)

Tarjama : Unke Nabi ne unhe fir kaha ke uski baadshahat ki zaahiri nishaani ye hai ke tumhare paas vo sandooq aa jaayega jisme tumhare Rab ki taraf se dil jam'ee hai aur Aal Moosa aur Aal Haroon ka bakhiya tark hai, farishte use uthaakar laayenge, yaqeenan ye to tumhare liye khuli daleel hai agar tum eemaan waale ho.

2. Iz yughashsheekumun nu'assa amanatam minhu wa yunazzilu 'alaikum minas samaaa'i maaa'al liyutah hiraikum bihee wa yuzhiba 'ankum rijzash Shaitaani wa liyarbita 'ala quloobikum wa yusabbita bihil aqdaam (Al Anfaal:11)

Tarjama : Us waqt ko yaad karo jab Allaah tum par oongh taari kar raha tha apni taraf se chain dene ke liye aur tum par aasmaan se paani barsa

raha tha ke us paani ke zariye se tum ko paak kar de aur tum se shaitaani waswase ko dafa kar de aur tumhare dilon ko mazboot kar de aur tumhare paav jama de.

3. Summa anzalal laahu sakeenatahoo 'alaa Rasoolihee wa'alal mu'mineena wa anzala junoodal lam tarawhaa wa azzabal lazeena kafaroo; wa zaalika jazaaa'ul kaafireen (At Tawbah:26)

Tarjama : Fir Allaah ne apni taraf ki taskeen apne Nabi par aur momino par utaari aur apne vo lashkar bheje jinhe tum dekh nahi rahe the aur kaafiron ko poori saza dee, in kuffar ka yahi badla tha.

4. Illal lazeena 'aahattum minal mushrikeena summa lam yanqusookum shai'anw-wa lam yuzaahiroo 'alaikum ahadan fa atimmooo ilaihim 'ahdahum ilaa muddatihim; innal laaha yuhibbul muttaqeen (Tawbah:4)

Tarjama : Agar tum in (Nabi ﷺ) ki madad na karo to Allaah hi ne unki madad kee us waqt jabke unhe kaafiron ne (des se) nikaal diya tha, do me se doosra jabke vo dono ghaar me the, jab ye apne saathi se kah rahe the ke gham na kar, Allaah hamare saath hai, pas janab baari ne apni taraf se taskeen is par naazil farma kar un lashkaron se uski madad kee jinhe tumne dekha hi nahi, usne kaafiron ki baat past kar dee aur buland wa azeez to Allaah ka kalima hi hai, Allaah ghalib hai, hikmat waala hai.

5. Allazeena aamanoo wa tatma'innu quloobuhum bizikril laah; alaa bizikril laahi tatma'innul quloob (Ra'ad:28)

Tarjama : Jo log eemaan laaye unke dil Allaah ke zikar se itminaan haasil karte hai. Yaad rakho Allaah ke zikar se hi dilon ko tasalli haasil hoti hai.

6. Allazeena aamanoo wa tatma'innu quloobuhum bizikril laah; alaa bizikril laahi tatma'innul quloob (Ra'ad:28)

Tarjama : Vahi hai jisne musalmaano ke dilon me sukoon (aur itminaan) daal diya taake apne eemaan ke saath hi saath aur bhi eemaan me badh jaaye aur aasmano aur zameen ke (kul) lashkar Allaah hi ke hai, aur Allaah Taala daana ba hikmat hai.

7. Laqad radiyal laahu 'anil mu'mineena iz yubaayi 'oonaka tahtash shajarati fa'alima maa fee quloobihim fa anzalas sakeenata 'alaihim wa asaa bahum fat han qareebaa (Fatah:18)

Tarjama : Yaqeenan Allaah Taala momino se khush ho gaya jabke vo darakht tale tujhse ba'it kar rahe the. Unke dilon me jo tha use usne maaloom kar liya aur un par itminaan naazil farmaya aur unhe qareeb ki fatah inayat farmayi.

8. Iz ja'alal lazeena kafaroo fee quloobihimul hamiyyata hamiyyatal jaahiliyyati fa anzalal laahu sakeenatahoo 'alaa Rasoolihee wa 'alal mu mineena wa alzama hum kalimatat taqwaa wa kaanooo ahaqqa bihaa wa ahlaha; wa kaanal laahu bikulli shai'in Aleema (Fatah:26)

Tarjama : Jabke un kaafiron ne apne dilon me hameet ko jagah dee aur hameet bhi jaahiliyat kee, so Allaah Taala ne apne Rasool par aur momineen par apni taraf se taskeen naazil farmayi aur Allaah Taala ne musalmaano ko taqwa ki baat par jamaye rakha aur vo uske ahl aur zyada mustahaq the aur Allaah Taala har cheez ko khoob jaanta hai.

90. Aayaat Ash Shifa

1. Qaatiloohum yu'az zibhumul laahu bi aideekum wa yukhzihim wa yansurkum 'alaihim wa yashfi sudoora qawmim mu 'mineen (Tawbah:14)

Tarjama : Unse tum jung karo Allaah Taala unhe tumhare haathon azaab dega, unhe zaleel wa ruswa karega, tumhe un par madad dega aur musalmaano ke kaleje thande karega.

2. Yaaa aiyuhan naasu qad jaaa'atkum maw'izatun mir Rabbikum wa shifaaa'ul limaa fis sudoori wa hudanw wa rahmatul lil mu'mineen (Yunus:57)

Tarjama : Aye logon ! 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 waali hai aur rahmat hai eemaan waalon ke liye.

3. Summma kulee min kullis samaraati faslukee subula Rabbiki zululaa; yakhruju mim butoonihaa sharaabum mukh talifun alwaanuhoo feehee shifaaa'ul linnaas, innna fee zaalika la Aayatal liqawminy yatafakkaroon (Nahal:69)

Tarjama : Aur har tarah ke mewe kha aur apne Rab ki aasaan raaho me chalti firti rah, unke pet se rang ba rang ka mashroob nikalta hai, jiske rang muqtalif hai aur jisme logon ke liye shifa hai ghour wa fikar karne waalon ke liye isme bhi bahut badi nishaani hai.

4. Wa nunazzilu minal quraani maa huwa shifaaa'unw wa rahmatullil mu'mineena wa laa yazeeduz zaalimeena illaa khasaaraa (Isra:82)

Tarjama : Ye Quraan jo ham naazil kar rahe hai momino ke liye to sarasar shifa aur rahmat hai. Haan zaalimo ko bajuz nuqsan ke aur koyi ziyadati nahi hoti.

5. Wallazee Huwa yut'imunee wa yasqeen. Wa iza maridtu fahuwa yashfeen (Sh'oorah:79,80)

Tarjama : Vahi hai jo mujhe khilaata pilaata hai, aur jab mai beemaar pad jaa'oon to mujhe shifa ata farmata hai.

6. Wa law ja'alnaahu Qur-aanan A'jamiyyal laqaaloo law laa fussilat Aayaatuhoo 'a A'jamiyyunw wa 'Arabiyy; qul huwa lillazeena amanoo hudanw wa shifaaa'unw wallazeena la yu'minoona fee azaanihim waqrunw wa huwa 'alaihim 'amaa; ulaaa'ika yunaadawna mim maakaanim ba'eed (Fussilat:44)

Tarjama : Aur agar ham ise ajmi zabaan ka Quraan banaate to kahte ke uski aayaten saaf saaf bayaan kyu nahi kee gayi? Ye kya ke ajmi kitab aur Aap arabi Rasool? Aap kah dejiye ! Ke ye to eemaan waalon ke liye hidayat wa shifa hai aur jo eemaan nahi laate unke kaano me to

(bahrapan aur) bojh hai aur ye in par andhapan hai, ye vo log hai jo kisi bahut door daraaz jagah se pukaare jaa rahe hai.

91. Ruqayya Shariyah

Al aayaat al waardah fil quraan al kareem

- Bismillah Hirrahmaan Nirraheem {alhamdu lillahi rabbil aalameen, ar rahman nirraheem, maaliki youmiddeen, iyyaka naabudu wa iyyaka nastayeen, ih dinas siraatal mustaqeem, siraatallazeena an amta alaihim, ghairil maghzoobi alaihim walazzaalleen}
- Bismillah Hirrahmaan Nirraheem {alif laam meem, zaalikal kitabu laa raiba feehi hudal lil muttaqeen, allazeena y'uminoona bil ghaibi wa yuqeemoonas salaati wa mimma razaqnaahum yunfiqoon, wallazeena y'uminoona bima unzila ilaika wama unzila min qablika wa bil aakhirati hum yooqinoon, ulaayika alaa hudam mir rabbihim wa ulaayika humul muflihoon}
- {inna fee qalqis samaawaati wal arzi waq tilaafil laili wan nahaari wal fulkillati tajree fil bahri bima yanfa'un naasa wama anzalallahu minas samaayi mimma yin fa ahya bihil arza ba'ada mautiha wa bassa feeha min kulli daabbatin wa tasreefir riyaaha was sahaabil musaqqari bainas samaayi wal arzi la aayaatil li qoumin ya'aqiloon}
- {allahu laa ilaaha illa huwal hayyul qayyoom, la t'aquzahu sinataw walaa naum, lahoo maa fis samaawaati wama fil arz, man zallazee yash fa'u indahu illa bi iznihi ya'alamoona maa baina aideehim wama qalfahum wala yuheetoona bi shai im min ilmihi illa bimaa sha'a wasiya kursiyyhus samaawaati wal arz, wala ya'ooduhu hifzu huma wahuwal aliyyul azeem}
- {aamanar rasoolu bima unzila ilaihi mir rabbihi wal m'uminoona kullun aamana billahi wa malaayikatihi wa kutubihi wa rusulihi laa

nufarriqu baina ahadim mir rusulihi wa qaaloo sam'eena wa a'ataana ghufraanaka rabbana wa ilaikal maseer. Laa yukallifullahu nafsani illa wus aha laha maa kasabat wa alaiha mak tasabat rabbana laa tu'aakhizna inna seena aw aqta'na rabbana wala tahmil alaina isran kama hamaltahu alallazeena min qablina, rabbana walaa tuhammilna maalaa ta'aqata lana bihi wa'affu anna waghfirlana warhamna anta maulana fansurna alal qoumil kaafireen}

- {inna rabbaku mullahullazee qalaqas samaawaati wal arza fee sittatin ayyamin summas tawaa alal arshi yughshil lailan nahaara yatlubuhu haseesan wash shamsa wal qamara wan najooma musaqqaraatin bi amrihi **ala** lahul khalqu wal amru tabaarakallahu rabbul a'alameen}
- {inna fee khalqis samaawaati wal arzi waq tilaafil laili wan nahaari la aayaatil ulil albaab. Allazeena yazkuroo nallaha qiyaaman wa qu'oodan wa alaa junoobihim wa yatafakkaroon fee khalqis samaawaati wal arzi rabbana maa khalaqta haza baatilan subhaanaka faqina azaaban naar}
- {afa hasibtum annama khalaqnaakum abasan wa annakum ilaina la turja'oon. Fata aalallahul malikul haqqa laa ilaaha illa huwa rabbul arshil kareem. Waman yad'u ma'allahi ilaahan aakhara laa burhaana lahu bihi fa innama hisaabuhu inda rabbihi innahu laa yuflihul kaafiroon. Waqal rabbighfar warham wa anta khairur raahimeen}
- {wa aw haina ilaa moosa an alqa asaaka fa iza hiya talqafu maa ya'afikoon. Fawa kha'al haqqa wa bataala maa kaanoo ya'amaloon. Fagh liboo hunalika wan qalaboo saaghireen}
- {wa qaala fir'aunu tooni bikulli saahirin aleem. Famma ja'as saharatu qaala lahum moosi alqoo maa anittum mulqoon. Famma al qaw qaala moosa maa j'itum bihis sahrum innallaha sayub tilhu innallaha laa yuslihu amalul mufsideen. Wa yuhiqqullahul haqqa bi kalimaatihi walaw karihal mujrimoon}

- {qaaloo ya moosa imma an tulqiya wa imma an nakoona awwala man alqaa. Qaala bal al qoo fa iza hibaaluhum wa isiyyuhum yuqayyalu ilaihi min sihrihim annaha tas'aa. Fa aw jasa fee nafsihi kheefa moosa. Qulna laa takhaf innaka antal aalaa. Wa alaq maa fee yameenika talqaf maa sana'oo innama sana'oo kaidu saahirin wala yuflihus saahiru haisu ataa}
- Was saaffaati saffa. Faz zaajiraati zajra. Fat taaliyaati zikra. Inna ilaahukum la waahid. Rabbus samaawaati wal arzi wama bainahuma wa rabbul mashariq. Inna zayyannas sama'addanya bi zeenatil kawakib. Wa hafzam min kulli shaitaani maarid. Laa yassamma'oona ilal mala il a'ala wa yuqzafoona min kulli jaanib. Duhuraw walahum azaabun waasib. Illa man khatifal khatfata fa at b'ahu shihaabun saaqib}
- {huwalla hullazee laa ilaaha illa huwa aalimul ghaibi wash shahaadati huwar rahmanur raheem. Huwallahullazee laa ilaaha illa huwal malikul quddoosus salaamul m'uminul muhaiminul azeezul jabbarul mutakabbiru subhaanallahi amma yushrikoon. Huwallahul qaaliqu baariul musawwiru lahul asma ul husna yasabbihu lahu maafis samaawaati wal arzi wahuwal azeezul hakeem}
- {Wanu nazzilu minal quraani maa huwa shifaa'un wa rahmatun lil m'umineena wala yazeeduz zaalimeena illa khasaara}
- {wa in yakaadullazeena kafaroo layuz qounaka bi absaarihim lamma sami'uz zikra wa yaqooloona innahu la majnoon}
- {wa annahu ta'aala jadda rabbana matta khaza saahiba wala waladaa}
- {Qul ya ayyuhal kaafiroon. La a'abudu maa ta'abudoon. Wala antum a'abidoona maa a'abud. Wala an a'abidum ma abattum. Wala antum a'abidoona maa a'abud. Lakum deenakum waliyadeen}
- {Qul huwallahu ahad. Allahu samad. Lam yalid walam yoolad. Walam ya kullahoo kufuwan ahad}

- {Qul a'oozu bi rabbil falaq. Min sharri maa khalaq. Wamin sharri ghaasiqin iza waqab. Wamin sharrin naffasaati fil uqad. Wamin sharri haasidin iza hasad}
- {Qul a'oozu bi rabbil naas. Malikin naas. Ilaahin naas. Min sharri waswaasil khannas. Allazee yuwas wisu fee sudoorinnas. Minal jinnati wannas}



- (A'oozu bi kalimatillahil taammata min sharri maa khalaq)
- (A'oozu bi kalimaatillahil taammah, min kulli shaitaani wa haammah, wa min kulli ainil aammah)
- (Hasbiyallahu laa ilaaha illa huwa alaihi tawakkaltu wahuwa rabbil arshil azeem)
- (as alallahul azeem rabbil arshil azeem ai yashfeek)

92. Uloom ul Quraan sadi ba sadi

Uloom ul Quraan ki bunyaad rakhne waale Sahaba me se mandarja zel the :

Qulafa e raashideen, Ibn Abbas, Ibn Masood, Zaid bin Saabit, Abi bin Kaab, Abu Moosa Ash'ari aur Abdullah bin Zubair Raziallahuanhum.

Taabeyeen me se madarja zel hazraat :

Mujahid, Ata bin Yasaar, Ikrama, Qatadah, Hasan Basri, Sayeed bin Jabeer aur Zaid bin Aslam Rahimahullahuanhum.

Itteba tabeyeen me se Imam Malik Rahimahullah.

Asar tadween me ilm tafseer me mandarja zel hazraat ne tasneef wa taaleef ki khidmat anjaam dee :

Sha'abah bin Hijaj, Sufyan bin Ayeenah aur Wakee bin Haraah

Teesri sadi hijri

Ibn Jareer al Tibri

Ali bin Madeeni – Asbaab al nuzool ke fan par ek kitab likhi

Abu Ubaid Qasim bin Salaam ne naasikh wa mansookh al qiraat aur fazayel Quraan par ek kitab tahreer ki

Muhammad bin Ayyub Al Zarees Matwani 294 hijri ne makki wa madani sooraton ke baare me kitab likhi.

Muhammad bin Khalaf marzabaan matwani 309 hijri ne “al haawi fee uloom ul Quraan” ke naam se ek kitab likhi.

Chouthi Sadi :

Abu Bakr Muhammad bin Qasim al Anbaari matwani 328 hijri – Ajayeb uloolm ul Quraan

Abu al Hasan al Ash’ari – Al Makhzan fee uloom ul Quraan

Abu Bakr Sajtaani – Ghareebul Quraan

Abu Muhammad al Qasaab Muhammad bin Ali Karkhi – Nukatul Quraan

Muhammad bin Ali Awfawi – Al asghaba fee uloom ul Quraan

Paanchwi Sadi

Ali bin Ibrahim bin Sayeed al Houfi – Al Burhan fee uloomul Quraan aur aaraab al Quraan

Abu Umar waaldaani – Al Taiseer fil Qiraat al saba aur al hakam fee alnaqat

Chati Sadi

Abu al Qasim Abdur Rahman (saheeli) - al Quraan

Saatween Sadi

Ibn Abdul Salaam – Majaaz al Quraan

Ilm al deen al Saqawi – Al Qiraat

Ilm al deen Saqawi – Jamaal al qiraa kamaal al qiraa
 Abu Shamah – Al Murshid al wajeez fee ma ba taallukh bil Quraan al
 Azeez

Aathween Sadi

Badaruddin zarkashi – al burhan fee uloom ul quraan

Nawi Sadi

Jalaluddin bilqaini – mawaqa al uloom min mawaqa al najoom
 Imam suyooti – Al tahbeer fee uloom ul quraan aur al atqaan fee uloom
 ul quraan

Aakhri Daur

Shaikh Zahir al bazari – Al tabyaan la baaz al mabahas al mutaaliqah bil
 quraan

Shaikh Muhammad Jamaluddin al Qasmi – Mahaas al taaweel

Shaikh Muhammad Abdul Azeem Zarqaani – Manahil al irfan fee uloom
 ul quraan

Shaikh Muhammad Ali Salamah – Manhaj al furqaan fee uloom ul
 quraan

Shaikh Tantawi Jawhari – al jawahir fee tafseerul quraan al kareem

Mustafa Sadiq Ra’afe – aijaaz ul quraan

Uloom ul quraan – Dr. Sabhi Saaleh

**Asar haazir ki fahame Quraan aur tafseer se mutaallikh mufeed
 kitaben faayde ki gharz se pesh khidmat hai**



93. Faham Quraan ke liye baaz mahad wa ma’awun nukaat

Mantooq : Lafz mahal nataq me jis baat par dalaalat karta hai usko mantooq kahte hai :

{fa siyaamu salaasati ayyamin fil hajja wa sabatin iza raja'atum. Tilka ashtratun kaamilah} (Baqarah:196)

Maudal : Us lafz ko kahte hai jis se zaahiri mafhoom muraad na liya jaa sakta ho. Isliye siyaaq kalaam ke pesh nazar isko doosre maani par mahmool kiya jaata hai.

(wahuwa ma'akum aina maa kuntum} (Haded:4)

Mafhoom : Us maani wa matlab ko kahte hai jis par lafz ghair mahal nataq me dalaalat karta hai. Iski do qismen hai :

1. Fahooyi al khitaab : Falaa taqala lahmaaf
2. Lahan al khitaab : *{innallazeena y'a kuloona amwaalal yataama zulman innama y'a kuloona fee butoonihim naara. Wa sayaslawna sa'eera}* (Nisa:10)

Mafhoom muqalif ki kayi qismen hai magar unme se teen aham hai :

1. Mafhoom wasfi : *{in ja'akum faasiqun bi nabayin fatabayyanoo}* (Hujuraat:6)
Iski paanch qismen hai : Sifat, Shart, Ghayat, Adad aur Laqab.
2. Mafhoom sharti : *{wa in kunna oolaati hamlin fa anfiqoo alaihinna}* (Talaah:6)
3. Mafhoom hasri : *{iyyaka na'abudu wa iyyaka nasta'een}* (Soorah Fatiha)

Siwaaye chand maqaamaat ke :

{wa raba ibukumullati fee hujoorikum min nisaayikum} (Nisa:23)

{wala tukrihoo fatayaatikum alal bighaayi in aradna tahassuna}
(Noor:33)

Aam : Quraan me waarid shudah us lafz ko kahte hai jo apne asal laghwi mafhoom ke aitebaar se bila hasar wa adad apne tamaam afraad ko shamil ho.

{Wa ja'a min aqsal madeenati rajulun yas'aa} (Yaseen:20)

Alfaaz umoom :

1. Kal – jama'a – kaafata aur unke ham maani deegar alfaaz :
 {Kullu man alaiha faan}
 {wahuwallazi khalaqa lakum maa fil arzi jamee'a}
 {adkhalu fis silmi kaaffah}
2. Asma al mausool ba haalat afraad, tasniyah, jama'a aur tazkeer wa taanees
 {masaluhum ka masalillazis tawqada naaran falamma aza'at maa hawlahu} (Baqarah:17)
 {wallazeena y'a tiyaniha minkum fa azoo huma} (Nisa:16)
 {lillazeena ahsanul husna wa ziyaadah} (Yunus:26)
 {wallatee y'a teenal faahishata min nisaayikum} (Nisa:15)
3. Vo lafz jis par alif laam jins daakhil hua ho.
 {was saariqu was saariqatu faq ta'u aidiyahuma} (Ma'aidah:38)
4. Vo jama'a jisko izafat ki bina par ma'arifah qaraar diya gaya ho :
 {yooseekumullahu fee awlaadikum} (Nisa:11)
5. Asma shart
 {waman yaf'al zaalika yalqa asaama} (Furqan:68)
6. Nakrah jab siyaaq nafi me waakh'e ho
 {wa im min shai in illa indana khazainuhu} (Hijr:21)

Khaas al Quraan : Us lafz ko kahte hai jisko fard waahid par dalaalat karne ke liye waz'a kiya gaya ho, masalan Muhammad ka lafz. Khaas al Quraan ki chaar qismen hai : 1. Mutlaq, 2. Maqeed, 3. Amr, 4. Nahi

Majmal wa mabeen

Majmal vo hai jo apne mafhoom par dalaalat karne me waazeh na ho. Majmal me jo abhaam wa iqfa paaya jaata hai uske asbaab mandarja zel hai :

1. Gharabat lafz : Masalan "hal'oo" ka lafz – magar siyaaq quraani se iski wazahat ho jaati hai.
{innal insana khuliqa haloo'an iza massahush sharru jazoo'a, wa iza massahul khairu manoo'a} (Ma'arij)
 2. Waq'oo ishtiraak
{wallaili iza as as} (Takweer:11), ye lafz aane jaane dono ke liye istemaal kiya jaata hai.
 3. Marj'a zameer ka iqtelaaf
{ilaihi yas'adul kalimut tayyibu wal amalus saalihu yarfa'uhu} (Fatir:10)
 4. Taqdeem wa taakheer
{walaw laa kalimatun sabaqat mir rabbika lakaana lizaaman wa ajalum musamma} (Taha:129)
Majmal aarzi hota hai aur jald hi zaayal ho jaata hai. Jab ye ibhaam zaayal ho jaata hai to majmal ko mufassal, mafsar ya mabeen kahte hai.
- Majmal ki tawzeeh wa tashreeh ya to uske saath muttasal hoti hai ya kisi judagaana aayat me uski tawzeeh wa tafseer waarid hoti hai ya baaz awqaat hadees Nabawi se bhi majmalaat Quraan ki tawzeeh kee jaati hai.

94. Tashbiyah?

Iste'arah?

Majaaz?

Kinayah?

95. Wajoh a'ijaaz ul Quraan

1. Asal a'ijaaz taaleef ul kalaam aur nazm kalaam me hai.
2. Sawti a'ijaaz
3. Alfaaz ka a'ijaaz
4. Tarkeeb ka a'ijaaz (walakum fil qisaas hayah ya awli al albaab)
5. Usloob ka a'ijaaz
6. Nazm ka a'ijaaz
7. A'ijaaz tashree'yi
8. Quraan ki peshan goyiyan aur ghaibi umoor.....mustaqbil aur maazi
9. Hifazat Quraan.....taareekhi
10. Inkeshaafaat.....scienci haqayeq wa muslimaat na ke nazriyaat
11. Ilmi haqayeq.....scienci haqayeq wa muslimaat na ke nazriyaat

Note : Scienci haqayeq wa muslimaat na ke nazriyaat me farq zaroori hai. Aqal saleem aur naqal sahi kabhi aapas me nahi takraate. Tafseel ke liye dekhiye : “dar ta’araz al aqaal wal naqaal – Ibn Taimiyah”

96. Daawat wa tableegh ki gharz se ghair musalmano ko tarjama Quraan dena

Jawaab : Jee haan, daawat wa tableegh ki gharz se ghair musalmano ko tarjama Quraan diya jaa sakta hai, Fazeelatus Shaikh Abdullah bin Jabreen Hafizahullah se poocha gaya : Kya ghair muslim tarjama wa tafseer choo sakte hai? Shaikh ne jawab farmaya agar ghair muslim Quraan ke maani wa mafhoom ko jaanna wa samajhna aur us se faayda uthaana chahta ho aur uski hidayat ki ummeed ho to use tarjama wa tafseer Quraan dene me koyi mazayeqah nahi hai, garche usme tarjama

wa tafseer ke saath quraani aayaat bhi tahreer ho, dekhiye (Abu Anas Ali Husain ki kitab “fatawa wa ahkaam ilal daakhilain fil islam”) Aaj choonke ghair musulmano me Quraan fahami ka zouq wa shouq badi tezi se badh raha hai, isliye Quraan ke tarjume ko musulmano aur ghair muslimo me zyada se zyada phailana chahiye taake Quraan ka paighaam ghar ghar pahuche aur ghafil log hosh me aaye neez ghair muslimo par Allaah ki hujjat qaayam ho.

97. Fazayel Quraan Majeed

Muhammad Iqbal Keelani sahab ki kitab mulahizah farmayen.

98. Vo chaar Sahaba koun hai jinke baare me Nabi Kareem ﷺ ne farmaya hai ke in chaaro se Quraan seekho?

Vo chaar Sahabi ye hai :

1. Hazrat Abdullah bin Mas’ood Raziallahuanhu
2. Hazrat Saalim bin Ma’aqal Raziallahuanhu
3. Hazrat Ma’az bin Jabal Raziallahuanhu
4. Hazrat Abi bin Ka’ab Raziallahuanhu
(Sahi Bukhari, kitab Fazayel Sahaba)

99. Kya Muhammad ﷺ ne is Quraan ko taakeef kiya hai?

Yahi ilzaam kuffar quraish bhi diya karte the (Hood:35, As Sajdah:3) par agar ham Quraan aur Hadees ke usloob ko dekhenge to hame is me usloob muqtalif nazar aata hai, Hadees Rasool ﷺ ke muta’alle se bashri usloob ka aasaani se andaza ho jaata hai, aur Muhammad ﷺ ummi the, likhna aur padhna nahi jaante the, aur agar ye Quraan bashri kalaam hota to Muhammad use likh kar apni taraf mansoob karte ke is azeem kalaam ka kahne waala mai hoon, vo kisi aur ki taraf uski nisbat kyu dete, Quraan Majeed me bahut se maqaamaat par Muhammad ﷺ ko

khilaaf oola karne par bahut si aayaten naazil huyi to kya Aap ﷺ khud hi vo aayaten apne mutaallikh likh liye?

Ek shakhs ne Islam qubool kiya ye kah kar ke Nabi ﷺ itne ameen hai ke apni muqalif aayaat bhi bayaan kar diye, agar Aap apni taraf se likhte ya ghair ameen hote to ye aayaat Quraan me na hoti. Quraan me aise mazaameen hai jo ek Khaliq aur Aalimul Ghaib hi bata sakta hai, ek ummi se mumkin nahi ke vo pesh kar sake. {wama kunta tatloo min qalbihi min kitabin wala taquttuhu biyameenik. Izal lar taabal mubtiloon} (Ankaboot:48)
{wa innaka latu laqqal qur'aana milladun hakeemin aleem} (Naml:6)

100. Qiraat Quraan se qabl Bismillah padhne ka hukum

Qiraat Quraan se qabl Bismillah padhne ke hukum ki chaar haalaten hai :

Pahli haalat :

Ye ke Soorah ki ibteda me ho – Soorah Tawbah (Al Baraa) ke alaawa. Is haalat me aksar ulama ne nasan ye kaha ke “namaz aur namaz ke alaawa har Soorah ki ibteda me Bismillah padhni mustahab hai aur iski muhafizat karni zaroori hai, hatta ke baaz ulama to ye kahte hai ke Soorah Baraat (Tawbah) ke alaawa har soorah ke aaghaaz me agar Bismillah na padhi jaaye to Quraan Majeed ka mukammil khatam bhi naaqis hi rahega, jab Imam Ahmad Rahimahullah se har Soorah ke aaghaaz me Bismillah padhne ka masla poocha gaya to unhone kaha ke : Ise nahi chodna chahiye.

Doosri Haalat :

Ye ke Bismillah Soorah me padhi jaaye – aur sawaal bhi yahi hai. Jamhoor ulama aur Qurra ka qoul hai ke jab Soorah me kahi se bhi tilawat karni ho to Bismillah se ibteda karne me koyi maana nahi. Imam Ahmad Rahimahullah ne Bismillah ke baare me jab ye kaha ke Soorah ki ibteda me nahi chodni chahiye, to unse ye kaha gaya ke agar

vo Soorah me se kisi hisse ko padhe to kya vo Bismillah padhega? To unka jawaab tha, isme koyi harj nahi.

Aur Ibadi ne Imam Shafayi Rahimahullah se naqal kiya hai ke : Soorah ke darmiyaan me Bismillah padhna mustahab hai.

Qurra Kraam ka kahna hai ke :

Agar us aayat me jo Bismillah ke baad padhi jaaye aisi zameer ho jo Allaah Taala ki taraf laut rahi ho to is haalat me Bismillah padhni zaroori hai, masalan Allaah Taala ka farmaan hai :

{ } qiyamat ka ilm Allaah hi ki taraf lautaya jaata hai.

Aur farmaan Baari Taala hai :

{ } aur vo (Allaah Taala) hi hai jisne baaghaat ko paida farmaya hai.

Isliye ke A'oozubillah padhne ke baad ye aayaat padhne me shaitan ki taraf zameer lautne ka ibhaam aur karahat paayi jaati hai.

Teesri Haalat :

Soorah Baraat (Tawbah) ki ibteda me Bismillah padhna.

Isme ulama aur qurra abhi tak iqtelaaf ka shikaar hai ke ye makrooh hai. Saaleh ne apne waalid Ahmad Rahimahullah se pane masayel me ye qoul naqal kiya hai ke maine us se Soorah Anfaal aur Soorah Tawbah ke baare me poocha ke kya kisi ke liye ye jaayaz hai ke vo in dono sooraton ko Bismillah hir rahman nir raheem ke saath juda kare? To mere waalid ne kaha : Quraan me vahi rakha gaya hai jis par Sahaba Rasool ﷺ ka ijmaa hai, na to isme koyi kami aur na hi zyadati kare.

Chouthi Haalat :

Soorah Baraat (Tawbah) ke darmiyaan Bismillah padhna.

Isme qurra kraam ka iqtelaaf hai jaisa ke Ibn Hajar Haismi Rahimahullah ne fatawa faqeeyah (52/1) me naqal karte huye kaha hai :

Ayimma qurra me se Imam Saqawi Rahimahullah kahte hai : Isme koyi iqtelaaf nahi ke Soorah Tawbah ke darmiyaan Bismillah padhni sunnat hai, aur Soorah ke darmiyaan aur ibteda me farq kiya hai, lekin jiska koyi faayda nahi, aur un qurra me se Ja'abri ne iska radd kiya hai aur

yahi sahi wajah hai (yaani makrooh hai yahi aqrah ilal sawaab hai) isliye ke maani ibteda me Bismillah ka tark karne ka mataqazi hai kyu ke ye al saif ke saath naazil huyi aur isme munafiqeen ke qabeeh af'aal se parda uthaya gaya hai jo ke kisi aur Soorah me nahi to is bina par iske darmiyaan me bhi Bismillah padhna mashroo nahi jis tarah ke ibteda me hai, jaisa ke guzar chuka hai. Dekhiye : Al adaab al shariya laa bin Maflah (325/2) aur al mausooh al faqeeyah (253/13) aur al fatawa al faqeeyah al kibri (52/1).

101. Quraan Majeed ka tarjama padhne ka ajr wa sawaab

Hadees mazkooah me jo ajr wa sawaab bayaan kiya gaya hai vo to sirf use hi haasil hoga jo Quraan Majeed arabi me hi padhta hai.

Kisi aur lught me tarjama ya maani padhne se is hadees waala ajr wa sawaab nahi, albatta jo bhi Quraan Majeed ko samajhne aur ghour wa fikar aur in aayaat par tadabbur ke liye padhta hai to use us par ajr wa sawaab to zaroor haasil hoga, Allaah Taala use ajr zaroor dega.

102. Mustashriqeen ka aiteraaf haqqaniyat Quraan

Quraan aur science aapas me mutasadim nahi (unka aapas me takraav nahi) jabke Bible aur science aapas me takraate hai (Morris Bokaye [fraansi medical doctor jinhone Islam qubool kiya] – Quraan Bible aur Science)

Aur bhi mustashriqeen ne aiteraaf kiya jinme se kuch naam mandarja zel hai :

Kathel More, Eemarshal Johnson, T V N Prasad, Jolef Samson, Gerald C gor younger, alfred karoner, yusheedi kons, prof. armstrong, william haaye, darja rao, teejaatat teejason, Dr. Morris Bokayel waghairah.

103. Quraan ki sanad (Arshad Basheer Madani se Jibrayeel Alaihissalaam tak)

Arshad Basheer Madani – Muhammad Hameeduddin bin Muhammad Saifuddin – Irfana Basheer bint Muhammad Basheer Muheeduddin – Al Sayyad Sayeed Kaleemullah al Husaini – Al Sayyad Abdul Haq al Makki – Al Kaazimi – Al Jarees – Al Mutawali – Al Tahami – Salmoonah – Al Abeedi – Al Jahoori – Al Saqati – Al Mas’ood – Al Mazahi – Shamsuddin – Shahaazah – Al Tabalaawi – Zakariyya al Ansari – Al Balbeesi – Al Mahqaq Muhammad al Jazri – Abdur Rahman bin Ahmad al Baghdadi – Muhammad bin Ahmad al Saayagh – Ali bin Shujaa Sahar – Abu al Qasim al Shaatbi - Abu al Hasan Balnasi – Abu Dawood al Nadlas – Abu Umar wa Usman al Daani – Ibn Ghalboon – Al Haashmi – Al Shanani – Al Nash’heeli – Hafas bin Sulaiman – Imam Asim al Koofi – Zar bin Habeesh al Sadi – Abdullah bin Mas’ood – Muhammad ﷺ - Jibrayeel Alaihissalaam.

50 Istelaahaat – Uloom ul Quraan

1	Quraan	Qur’aan Allaah ka wo mojizaana kalaam hai jo khatamul anbiyaa Muhammad ﷺ par Jibraeel alaihissalaam ke waaste se naazil hua, jo masahif me maktoob hai aur tawatur ke saath hamare paas chala aarah hai, jis ki tilawat karna ibadat hai aur jis ka aaghaaz sure faatiha se aur ikhtitaam sure naas par hota hai.
2	Uloom ul Quraan	Aisa fan jo Qur’aan se mutalliq mukhtalif mabaahis jaise nuzool, tafseer, naasikh wa mansookh, makki madani waghaira par bahes karta hai.
3	Mushaf	Un saheefo ko kaha jaata hai jin par Qur’aan likha gaya hai.
4	Wahi	Allaah ki taraf se naazil shuda kalaam wa hidayaat ko wahi kahte hain.
5	Kalaam	‘baat’ ko kahte hain, Qur’aan Allaah ka kalaam hai, makhlooq nahi.
6	Makki	Qur’aan ki jo aayatein ya soortein Rasool ﷺ par hijrat se pahle utri wo makki hain.
7	Madani	Qur’aan ki jo aayatein ya soortein Rasool par hijrat ke bad utri hain wo madani hain.
8	E’jaaz	Maana aise baleegh usloob me bayan karna ke log aisa kalaam pesh karne se aajiz ho.
9	Mo’jiza	Khariq e aadat amr ka zuhoor jise Allaah apne nabiyo ki taez ke liye unke hatho zaahir farmate hain.
10	Naskh	Naskh ke loghawi maana naqal karne ke hain, aur shar’ee istilaah me ek hukum ko badal kar doosra hukum naazil karne ke hain.
11	Naasikh	Naskh karne waali aayat, naya hukum laakar pichla hukum badalne waali aayat.

12	Mansookh	Naskh hone waali aayat, nae hukum ke aane par naskh ho jaane waali aayat.
13	Mohkam	Mohkamaat (mohkam ki jama hai) un aayaat ko kahte hain jin me awaamir wa nawaahi, ahkaam wa masail aur qisas wa hikayaat ho, jin ka mafhoom wazeh aur atal hai aur unke samajhne me kisi ko ishkaal pesh nahi aata.
14	Mutashabeh	Mutashabihaat (mutashabeh ki jama hai) un aayaat ko kahte hain jo mohkamaat ke bilkul baraks ho.
15	Tafseer bil masoor	Tafseer likhne ka ye wo tareeqa hai jis me kisi aayat ki tafseer me ahaadees ke alaawa sahaba kiraam, tabaeen aur tabe tabaeen ke aqwaal naqal kiye jaaein.
16	Tafseer bir raae	Tafseer ka ek tareeqa bir raae kahlaata hai. Iski do qismen hain: 1. Pasandeeda (mahmood) tafseer bir raae 2. Naa pasandeeda (mazmoom) tafseer bir raae Agar tafseer bir raae Qur'an wa sunnat ki hidayat aur aqle saleem ke mutabiq ho to durust aur pasandeeda hai. Agar wo Qur'an wa sunnat ki hidayat se door ho to phir wo naa pasandeeda (mazmoom) tafseer bir raae hai aur wo hargiz saheeh nahi hai.
17	Tafseer	Aayaate Qur'aan ki sharah aur wazahat karne ko tafseer kahte hain.
18	Mufasssir	Qur'aan majeed ki tafseer karne waale ko mufasssir kahte hain.
19	Huroof e Muqatta'at	Baaz soorto ke shuru me jo alag alag huroof hain unhe muqatta'at kahte hain jinke maana sirf Allaah jaanta hai.
20	Sab'atu ahruf	Qur'aan Majeed sab'atu ahruf me nazil hua, yani huroof sab'ah se wujooh sab'ah muraad hain, yani wo saat tareeqe jo lafzi taur par mukhtalif hain aur maana me muttafiq, aur agar inke ma'aani me ikhtilaaf bhi hai to ye ikhtilaaf e tanawwo' aur taghayur hai naake ikhtilaaf e ta'aruz aur tazaad. Jo ummat ke liye aasaani paida karne ke liye iski ijazat di gae hai.
21	Qira-at	Qur'aan ki mukhtalif qira-atein hain yaani ek lafz ko padhne ke mukhtalif tareeqe.
22	Qurraa	Qaari ki jama hai, bahtar andaaz, tajweed aur qawaed ka khayaal rakhte hue Qur'aan padhne waale ko kaha jaata hai. Qur'aan ki mukhtalif qira-atein hain aur in qira-aton me padhne waalo ko qurraa kaha gaya hai jo jumla saat hain.
23	Haafiz	Jise Qur'aan yaad ho.
24	Rasme Usmaani	Usmaan ؓ ne sab'atu ahruf ka khayaal rakhte hue Qur'aan ki kitabat karwaae thi, is tarah ke rasmul khat me likhe gae Qur'aan ko rasme Usmaani kaha jaata hai.
25	Mutlaq	Aam hukum
26	Muqayyad	Khaas hukum
27	Mantooq	Alfaaz jis maana par dalalat karte ho aur wo kahe bhi gae ho.
28	Mafhoom	Alfaaz jis maana par dalalat karte ho aur wo naa kahe gae ho.
29	Jadal	Jhagda
30	Amsaal	Misaal ki jama hai.

31	Qisas	Qisse ki jama hai, guzishta aqwaam ke qisse.
32	Tajweed	Qru'aan ko aise padhna jaise uske padhne ka haq hai, ahr harf ko uske makhraj ke saath ada karte hue, baghair kisi banawat wa takalluf ke, qawa'id tajweed ki ria'ayat karte hue padhna.
33	Tarteel	Ruk ruk kar tamaam makhaarij ki adaegi ke saath padhne ka naam hai.
34	Ahdaaf	Nishaana, hadaf ki jama hai.
35	Maqaasid	Maqsad ki jama hai.
36	Asbaaq	Sabaq ki jama hai jis ka ek maana naseehat aur ibrat ke hain.
37	Hudood	Had ki jama hai. Allaah ke mahaarim, jis ke irtikaab se mana kiya gaya hai.
38	Faraez	Shari'at ne jis cheez ke karne ko laazim qaraar diya wo farz hai, jiski jama faraez hai.
39	Mu'awwizatain	Suratul falaq aur suratun naas ko kahte hain.
40	Basmalah	'Bismillaa-hir-Rahmaanir-Raheem' ko kahte hain.
41	Ta'wwuz	'Aoozu Billaahi minash shaitaanir rajeem' ko kahte hain.
42	Aayat	Nishaani, aise jumle jin par ruka jaata hai.
43	Soorat	Qur'aani aayaat ka ek majmua jise ek doosre se jod diya gaya hai, jo is miqdaar aur tawalat ko pahunch gaya ho jitna Allaah chahte the. Tamaam sure Bismillah se shuru hote hain siwaae sure tauba ke.
44	Rukoo	Aadatan jitna hissa padhne ke baad rukoo kiya jaata ho.
45	Paarah	Qur'aan ko 30 paaro me taqseem kiya gaya hai taake ek maah me mukammal kiya jaasake. Jinke alag alag naam rakhe gae hain, masalan: alif laam meem, sayaqool...etc.
46	Manzil	Qur'aan e majeed ek hafte me mukammal karne ki gharz se ise saat hisso me taqseem kiya gaya hai, jise manzil ke naam se mausoom kiya gaya hai, jumla saat manilein hain.
47	Sajdae tilawat	Qur'aan e kareem me chand maqamaat aise hain jin ki tilawat karne ya kisi tilawat karne waale se sunne se sajda karna padta hai ise sajdae tilawat kahte hain.
48	Waqf	Qur'aan padhne ke dauraan jaha ruka jaata hai ya rukna chahiye use waqf kahte hain.
49	Tadween	Jama karne ko kahte hai.
50	Tadabbur	Ghaur o Fikr karna

Al aayaat wal ahadees – Uloom ul Quraan

Al Aayaat

1. Is kitaab (ke Allaah ki kitaab hone) me koi shak nahi, parhezgaaro ko raah dikhane waali hai. (Baqarah:2)
2. Aur jab Qur'aan padha jaaya kare to uski taraf kaan laga diya karo aur khamoosh raha karo, umeed hai ke tum par rahmat ho. (A'araaf:204)
3. Aur ye ek kitaab hai jis ko ham ne bheja badi khair o barkat waali, so is ki ittiba karo aur daro taake tum par rahmat ho. (An'aam:155)
4. Kah dijiye ke agar tamaam insaan aur kul jinnaat mil kar is Qur'aan ke misl laana chahein to un sab se is ke misl laana na-mumkin hai go wo (aapas me) ek doosre ke madadgaar bhi ban jaein. (Bani Israyil:88)
5. Aur beshak ham ne Qur'aan ko samajhne ke liye aasaan kar diya hai. Pas kya koi nasihat haasil karne waala hai. (Qamar:170)
6. Aur Rasool kahega ke aye mere parwardigaar! Beshak meri ummat ne is Qur'aan ko chod diya tha. (Furqan:30)
7. Aur haan jo mere zikr se rugardaani kare ga uski zindagi tangi me rahegi, aur ham use baroze qayamat andha karke uthaenge. (Taha:124)
8. Aye logo! Tumhare paas tumhare rab ki taraf se ek aisi cheez aae hai jo nasihat hai aur dilo me jo rog hain un ke liye shifa hai aur rahnumaae karne waali hai aur rahmat hai eemaan waalo ke liye. (Yunus:57)
9. Ham ne hi is Qur'aan ko naazil farmaya hai aur ham hi is ke muhafiz hain. (Hajar:9)
10. Yaad rakho Allaah ke Zikr se hi dilo ko tasalli haasil hoti hai. (Raad:28)

1. Tum me sab se bahtar wo hai jo Qur'aan e Majeed padhe aur padhaae. (Bukhari:5027)
2. Qur'aan tumhare haq me ya tumhare khilaaf me hujjat hai. (Muslim:223)
3. Qur'aan padha karo kyunke baroze qayamat ye tumhare haq me sifarishi ban kar aaega. (Muslim:804)
4. Allaah Ta'ala isi kitaab ke zariye logo ko buland karta hai aur isi kitaab ke zariye logo ko past wa zaleel karta hai. (Muslim:817)
5. Qur'aan shafa'at karne waala hai aur iski shafa'at qabool ki jaaegi, aur (apne na maanne walo par) gawah banne waala hai, jo ise apne aage rakhe (yani is par amal paira ho) wo use jannat me le jaaega, aur jo ise apne peeth peeche karde wo use jahannam me le jaaega. (Ibn Hibban:1793, Silsilatus Saheeha:2019)
6. Mai tumhare darmiyaan do chizein chode jaa raha hoon, jab tak tum inhe thaame rahoge kabhi gumraah nahi hoge:1. Allaah ki kitaab aur 2. Uske Nabi ki sunnat. (Muwatta:1594, sahi)
7. Khush ho jao, beshak is Qur'aan ka ek sira Allaah ke haath me hai aur ek sira tumhare haatho me, pas ise mazbooti se pakde raho phir tum kabhi halaak na hoge aur na kabhi gumraah hoge. (Sahi Jaame:34)
8. Jo aadmi Qur'aan Majeed me maahir ho wo un farishto ke saath hoga jo mu'azzaz aur buzrugi waale hain, aur jo Qur'aan Majeed atak atak kar padhta hai aur use padhne me dushwaari pesh aati hai to uske liye dohra ajar hai. (Muslim:798)
9. Jo shakhs namaz me khade ho kar das aayatein padhega wo ghafilo me nahi likha jaaega aur jo namaz me khade hokar sau(100) aayatein padhega wo farmabardaro me likha jaaega aur jo ek hazaar aayatein padhega wo behad sawaab paane waalo me likha jaaega. (Sunaan Abi Dawood:1398)

10. Jis shakhs ne wo ilm ke jis se Allaah ki khushnudi haasil ki jaati hai is liye seekha ke us ke zarye dunya ka maal wa mataa' mil jaae to aisa shakhs jannat ki khushbo ko bhi nahi paa sakega qayamat ke din. (Sunaan Abi Dawood:3664)

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