

# Khutbaat ARSHADI

Dr. Shaikh Arshad Basheer Umari Madani

حفظه الله

Roman Transliteration presented by

**Umme Abdul Rahman.**

Graduate Alimah.

Founder & Director [imsjeddah.com](http://imsjeddah.com)



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[Imsjeddah.official@gmail.com](mailto:Imsjeddah.official@gmail.com)

# Muqaddimmah at-Taqrriiz

## (Review & Endorsement)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَىٰ بِهُدَاهُ  
إِلَى يَوْمِ الدِّينِ.

Deen-e-Islam Allah Ta'ala ka woh azeem nizaam hai jo har daur, har qaum aur har zaban ke liye rehnuma hai. Har zamane mein Deen ki sahih samajh ko aam karne ke liye mukhtalif zaraaye' aur wasail ikhtiyar kiye gaye hain. Maujooda daur mein jab digital aur social media ne raabtey ko asaan bana diya hai, wahan yeh zimmedari aur zyada barh jati hai ke kitaab-o-sunnat par mabni sahih ilm awam tak unki samajh ki zaban mein pohanchaya jaye.

Aaj Roman Urdu ek aisi aam fahm zaban ban chuki hai jo un afraad ke liye asaani paida karti hai jo Urdu to samajhte hain lekin rasam-ul-khat mein padhna mushkil mehsoos karte hain, ya jo naye musalman hain aur Arabi ya Urdu se poori tarah waqif nahin. Aise halat mein Roman Urdu mein Deeni mawaad, sawal-o-jawab, tafseer, ahadees aur mukhtalif shar'i mauzuaat par mustanad content ki sakht zaroorat mehsoos hoti hai.

Alhamdulillah, is aham zaroorat ko mehsoos karte huay Sister Umme Abdul Rahman ne ilm, ikhlas aur mehnat ke sath is khidmat ka aaghaz kiya. Woh Alimah program mukammal karne ke baad ab Advanced level ki taliba-e-ilm hain, aur pehle bhi meri taliba reh chuki hain. Aaj bhi har mauqe par mujh se rehnumai hasil karti rehti hain, jis se unke kaam mein ihtiyat, tawazun aur ilmī pukhtagi wazeh taur par nazar aati hai.

Unhon ne Roman Urdu ke zariye Deeni khidmat ko sirf ek fardi koshish tak mehdoood nahin rakha, balkeh usay ek multi-lingual Islamic educational platform ki shakal di,

(www.imsjeddah.com) jahan Roman Urdu ke sath Urdu aur English mawaad bhi faraham kiya ja raha hai, aur Deeni kutub PDF ki soorat mein bhi

dastiyab hain. Yeh kaam jazbati rawaiyat par nahin, balkeh Ulama-e-Haq ki rehnumai, mashwaray aur tahqiq ke sath anjaam diya ja raha hai.

Is silsile mein meri supervision aur guidance bhi shamil rahi hai, aur mujhe is baat par itmiinaan hai ke yeh mawaad sahih usloob aur theek talaffuz ke sath tayar kiya gaya hai, kyun ke isay un Ulama ne check kiya hai jo Roman Urdu aur Urdu dono ke mizaj se waqif hain aur is par kaafi waqt lagaya gaya hai.

Yeh kaar-e-khair jaari hai kuch kaam ho chuka hai, aur bohat kuch baqi hai. Is liye is ilmī khidmat ke liye du'a, ta'awun aur rehnumai ki lagataar zaroorat rahegi.

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اللَّهُ حَسْبِيهِ، وَلَا أُزِيُّ عَلَى اللَّهِ أَحَدًا

***Dr. Shaikh Arshad Basheer Madani***

***Hafidhahullah***

***Founder & Director – AskIslamPedia.com***

[Imsjeddah.official@gmail.com](mailto:Imsjeddah.official@gmail.com)

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## Kalma-E-Tauheed Ke Aath Sharaait

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein jitne ahkamaat diye hain un sab nekion ki jad aur asl shahadat (لا اله الا الله) hai, ya'ni Kalma-e-Tauheed hi afzal-ul-Ibaadat aur ahsan-ul-qurbaat hai, Chunanicha Allah Tabaarak-o-Ta'ala ne is kalma (لا اله الا الله) ke ma'ni-o-mafhoom aur tauheed ki rooh ko jaanne aur samajhne ka hukum diya hai. Surah Muhammad, Surah number 47, Aayat number 19 mein Allah Subhanahu-o-Ta'ala ne Farmayaa: "فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ" "So (aey Nabi!) Aap yaqeen kar lein keh Allah ke siwa koi ma'bood nahin."

Allah Ta'ala yeh hukum kis ko de rahe hain? Allah Ta'ala Nabi-e-Akram (ﷺ) ko yeh hukm de rahe hain, Nabi-e-Akram (ﷺ) ko 'Arabi zubaan samajh mein aati thi ya nahi aati thi? Nabi-e-Akram (ﷺ) ko 'Arabi zubaan samajh mein aati thi, Is ke bawajood Allah Subhanahu-o-Ta'ala keh raha hai keh aey Nabi-e-Akram (ﷺ)! jaan lijiye keh (لا اله الا الله) ka ma'ni kya hai, Allah Ta'ala Nabi-e-Akram (ﷺ) ko yeh hukum de kar asal mein saari insaanियat ko hukum de raha hai keh (لا اله الا الله) ka ma'ni kya hai, yeh jaan lo.

Is Aayat mein Nabi-e-Akram (ﷺ) se khitaab ka Doosra matlab yeh hai keh Allah Subhanahu-o-Ta'ala ne Nabi-e-Akram (ﷺ) ko jo ma'ni-o-matlab batlaaya hai, woh ma'ni ke saath hi (لا اله الا الله) padhenge aur samjhenge to (لا اله الا الله) qubool ho ga, warna qubool nahi ho ga.

(قِيلَ لَوَهْبِ بْنِ مُنَبِّهٍ أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ مِفْتَاحُ الْجَنَّةِ قَالَ بَلَىٰ وَلَكِنْ لَيْسَ مِفْتَاحُ إِلَّا لَهُ أَسْنَانٌ فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فُتِّحَ لَكَ وَإِلَّا لَمْ يُفْتَحْ لَكَ.)

"Wahb bin Munabbih (رضي الله عنه) se kaha gaya keh kya (لا اله الا الله) Jannat ki kunji nahi hai? To unhon ne Farmaya keh zarur hai lekin koi kunji aisi nahi hoti jis mein dandanay na hon. Is liye agar tum dandanay wali kunji laaoge to taala (qulfl) khulay ga, warna nahi khulay ga."

Aur woh daant Kalma-e-Tauheed ke 8 sharoot hain.

## ◆ Kalma-e-Tauheed Ke 8 Sharaait ◆

(لا اله الا الله) ki 8 sharaait hain, woh kya hain? 'Arab ke ek 'aalim jo ek shaa'ir bhi hain unhon ne aasani se yaad karne ke liye in sharoot ko ek she'r mein jama' kiya hai.

العلم واليقين والقبول  
والانقياد فادرم أقول  
والصدق والإخلاص والمحبة  
وفقك الله لما أحبه

1 - 'Ilm 2 - Yaqeen 3 - Qubool 4 - Inqiyaad 5 - Sidq (Sachaa'i) 6 - Mohabbat 7 - Ikhlaas Ye alfaaz aise hain jinhein hum Urdu mein bhi istemaal karte hain.

'Ilm se muraad ye hai keh Kalma-e-Tauheed ka ma'ni aur matlab ma'loom ho, jaahalat na rahay, Bandah zabaan se jo kalma ada kar raha hai, us ka sirf iqraar kaafi nahi balkay us ke ma'ani aur taqazon se waaqfiyat bhi laazmi hai. Yaqeen ka matlab hai keh is tauheed ko qubool karne ke ba'd kisi bhi qisam ka shak-o-shubah dil mein baaqi na rahe aur use mukammal imaan wa yaqaan ke saath dil se qubool karein. Qubool ya'ni zabaan se iqraar karna.

Inqiyaad ka mukhtasir ma'ni hai keh dil se bhi ma'ni maanna aur 'amal ke zariy'e bhi saabit karna ya'ni Allah Rabbul 'Aalameen ke liye muti'-o-farmaa'n bardaar ho jaana. Sidq se muraad suchaai ke saath qubool karna.

Muhabbat ya'ni dilon ki muhabbat ke saath qubool karo, nafrat yaa napasandedgi se qubool karna durust nahin hai, dilon mein nafrat chhupa kar aur is tauheed ko bojh samajh kar qubool karna durust nahin hai. Ikhlaas se muraad riya kaari se nahi balki ikhlaas ke saath qabool karo. Tauheed ki qabooliyat ke liye ye 7 condition Qur'an aur saheeh Hadees se saabit hain.

Sheikh Bin Baaz (رضي الله عنه) ne ek aur ya'ni aathwin shart bhi batlaai hai, wo kya hai? Wo ye hai Keh jitne qisam ke ma'boodaan-e-baatilah aur taaghoot hain un ka inkaar karna, ya'ni har qisam ki gandaagi se saaf ho jaao, har qisam ke shirk aur har qisam ki bid'at se paak ho kar Tauheed ko tasleem karo.

Allah Ta'ala jazaa-e-khair de un 'Ulamaa-e-Kiraam ko jinhnon ne badi mehnat-o-mushaqqat se Qur'an-o-Hadees ki roshni mein in tamaam shuroot ko jama' kiya hai aur in nakaat ka mukammal survey kre liye badi aasaani paida kar di hai.

### ◆ 1. Pehli shart (Ilm)

Allah Ta'ala ka hukum hai ke ﴿أَنْتُمْ لَا إِلَهَ إِلَّا اللَّهُ﴾ "so (aey Nabi!) Aap jaan lein keh Allah ke siwaa koi ma'bood nahi" (Surah Muhammad: 19)

(لا اله الا الله) Jaanne ka ek pehlu yeh hai keh sab se pehle aap iska ma'ni samjhein. Ibn 'Uthaymeen (رضي الله عنه) ne kaha hai keh zara ghaur karein! Is kalimah ke do pehlu hain: Ek inkaar hai doosra isbaat hai. Kis cheez ka inkaar hai aur kis cheez ka isbaat hai? Shirk ka inkaar hai aur tauheed ka isbaat hai. Jab tak tumhaara inkaar poora nahi ho ga tab tak tumhaara isbaat bhi poora nahi ho ga. (لا اله الا الله) Nahi hai koi sachcha Ma'bood, ya'ni koi Allah Ta'ala ke siwaa ma'bood-e-haq ho hi nahi sakta. Glass agar ganda rahe ga aur tum usi mein paani daalo ge to paani bhi ganda Ho jaaye gaa aur glass bhi ganda hi rahay gaa. Pehlay glass ko mukammal tareeqay se saaf kar lo ya'ni apnay dil ko, apni soch ko aur apnay 'Aqeeday ko saaray ganday 'Aqeeday se saaf kar lo. Agar safaai mein thodi bhi kami baaqi rahay gi to Tauheed mein khalal aa jaaye gaa.

'Arabi zubaan mein "nahin" ke liye "laa" ka lafz istemaal kiya jaata hai, "lan" bhi musta'mal hai aur "lais" bhi istemaal kiya jaata hai, Farq kya hai? Zamana-e-maazi se muta'aliq "nahin" kehna ho to "lam" ka istemaal karein, haal se muta'aliq "nahin" kehna ho to "lais" ka istemaal karein aur mustaqbil se muta'aliq "nahin" kehna ho to "lan" ka istemaal karein, Lekin yahaan Kalma-e-Tauheed mein "laa" istemaal kiya gaya hai, Doosra koi lafz istemaal nahi kiya gaya.

Doosriibaat ( لا اله ) ke "hay" par zabr hai, pesh nahi hai halanke agar pesh Hota to bhi baat khatam ho sakti thi lekin zabar ke saath ek makhsoos ma'ni maqsoodhai.

( لا ) ke ma'ni mein jitne qisam ke "nahi" hain tamam shamil hain, "laa" mein maazi, haal aur mustaqbil teenon ki nafi muraad hai, ya'ni maazi mein Allah Ta'aala ke muqaabil mein koi nahi tha, haal mein bhi nahi hai aur mustaqbil mein bhi nahi ho gaa, Allah Ta'aala ka muqaabil kabhi bhi nahi aur kahin bhi nahi hai, Allah Ta'aala ka muqaabil na Aasmaan mein hai, na zameen mein hai, na kisi sayyaare mein hai, na kisi jangal mein hai aur na kisi sahrā mein hai. Allah Ta'aala ka koi bhi muqaabil nahi hai, na koi farishta hai, na koi Nabi hai aur na koi shakhsiyat hai Allah ke muqaabla mein koi ho hi nahi sakta.

Are bhai! thodi to gunjaash ho, nahi! Hargiz nahi! Itne bade bade baba hain itne baday baday peer hain, inhein to mauqa' mil jaana chahiye, nahi! Kisi bhi shakl mein nahi.

Allah Ta'ala ka muqaabil lakdi ka, pathar ka, sonay ka, chaandi ka, lohay ka ya kisi bhi qisam ki dhaat ka aur kisi bhi qisam ke maaday ka nahi hai. Allah Ta'ala ka muqaabil ta'weez, Imaam-e-zaamin, haath ke kaday, galay ke maalay, aur caron aur dokanon mein latkaayi jaane waali takhtiyan bhi nahi hain. Allah Ta'ala ka muqaabil kitaabein bhi nahi, durood likhi bhi nahi aur Durood Panj Gaanah bhi nahi.

To phir sawal uthta hai keh Adam (عَلَيْهِ السَّلَام) ko shaitaan ne jo sajdah kiya hai phir woh kya hai? Hum kehte hain keh sajdah kisi bhi jagah jaa'iz nahi hai, na qabr par, na mazaar par, na mandir par, na dargah par aur na hi kisi darakht par jaa'iz hai.

Sawal karne waale sawal karte hain keh Adam ko farishton ne sajdah kyun kiya? Mere bhai! Zarak jaiye, sawal yeh hai keh yeh sajdah karne ke liye kis Ne kaha hai? Jawab hai keh agar Allah ne kaha hai to yeh sajda farishte kar sakte hain, agar Allah Subhanahu-o-Ta'ala ne na kaha hota to yeh sajda farishte nahi kar saktay the. Agar Allah Subhanahu-o-Ta'ala ne kaha hai to sajda Ka'bah ke liye bhi kar sakte hain, agar Allah Subhanahu-o-Ta'ala ne

kaha hai to Bait-ul-Maqdis ke liye bhi sajda kar sakte hain aur agar Allah Subhanahu-o-Ta'ala ne kaha hai to Yusuf (عَلَيْهِ السَّلَامُ) ko bhi sajda kar saktay hain, Hukum kis ka hona chahiye? Hukum Allah Subhanahu-o-Ta'ala ka hona chahiye. Agar hum Ka'bah ke saamne sajda kar rahe hain to hum dar-asl yeh sajda Ka'bah ke liye nahi balki simt-e-Ka'bah Allah hi ke liye kar rahe hain aur Allah Subhanahu-o-Ta'ala ke hukum se kar rahe hain.

Kya ab mein Bait-ul-Maqdis ki taraf rukh kar ke Namaz padh sakta hoon? Nahi! Haalankeh ek zamaana mein iska hukum diya gaya tha lekin ba'd mein rukh tabdeel karne ka hukum diya gaya, kya Ab main Bait-ul-Muqaddas ki taraf rukh kar ke Namaz padh sakta hoon? Nahi! Kyun ke pehla hukm dene waala Allah Subhanahu-o-Ta'ala tha aur ba'ad mein is hukum se roknay waala bhi Allah Subhanahu-o-Ta'ala hi tha, pehlay yeh hukum tha lekin ba'ad mein yeh hukum baaqi nahi hai is liye ab main Bait-ul-Muqaddas ki taraf rukh kar ke Namaz nahi padh sakta, jis shirkia kaam ka kabhi hukm tha hi nahi use main kaise kar sakta hoon? Isi tareeqay se (نَعْبُدُكَ) se bhi baat chal sakti thi lekin (إِيَّاكَ نَعْبُدُ) kyun kaha gaya hai? (إِيَّاكَ نَعْبُدُ) se "hum Teri hi 'Ibaadat karte hain Tere 'Ilaawah kisi ki 'Ibaadat hum nahi karte" yeh ma'ni nikalta hai. Namaz mein sajda kitna ahem hai, baghair sajda ke Namaz nahi ho sakti, lekin jab janaazay ki Namaz ka masla aaya to Allah Subhanahu-o-Ta'ala ne is Namaz se sajda hi nikaal diya kyun ke Namaz-e-janaazah mein saamne mayyit hoti hai. Jis ne yeh peshaani paida ki hai yeh Peshaani Usi ke saamne jhukay gi. Allah Subhanahu-o-Ta'aala ka agar hukum nahi hai to phir yeh peshaani kahin nahi jhukay gi kyun ke jis ne is peshaani ko paida kiya hai yeh peshaani Us ke hawaale hai, Allah Ta'aala ka irshaad hai:

﴿يَأْتِيهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢١﴾﴾

Tarjuma: "Aey logo! apne Us Rab ki 'Ibaadat karo jis ne tumhein aur tum se pehle ke logon ko paida kiya, yahi tumhaara bachaao hai"  
(Al-Baqarah: 21)

'Ibaadat ka falsafah yeh hai keh jis ne paida kiya hai Wahi 'Ibaadat ke laaiq bhi hai, jis ne humein paida nahi kiya Us ki 'Ibaadat kis liye ki jaaye? Sheikh Ibn 'Uthaymeen (رحمته الله عليه) kehte hain keh shirk ka jis qadar inkaar ho ga usi qadar tauheed mazboot ho gi, zara bhi shirk ke inkaar mein shak rahe ga to tauheed mein khalal paida ho jaaye ga, Allah Ta'aala ka irshaad hai:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾

Tarjuma: "Is liye jo shakhs Allah Ta'ala ke siwaa doosre Ma'aboodon ka inkaar kar ke Allah Ta'ala par imaan laaye us ne mazboot kade ko thaam liya, jo kabhi na toote ga aur Allah Ta'ala sunne waala, jaanne waala hai." (Al-Baqarah: 256)

Allah Subhanahu-o-Ta'ala ke muqaabla mein khaday kiye jaane waale tamaam Ma'aboodon ka, chaahе woh kisi bhi shakal mein hon, inkaar laazmi hai. Allah Subhanahu-o-Ta'aala ki Zaat mein, Allah Subhanahu-o-Ta'ala ke naamon mein, Allah Subhanahu-o-Ta'ala ke kaamon mein, Allah Subhanahu-o-Ta'ala ki sifaat mein aur Allah Subhanahu-o-Ta'ala ke Liye ki jaane waali 'Ibaadat mein kisi ko shareek na karte hue yeh paanch baatein Allah Subhaanahu-o-Ta'ala hi ke hawaale kar dene ka naam Tawheed hai:

- (1) Allah Ta'aala ki Zaat
- (2) Allah Subhaanahu-o-Ta'ala ke naamon
- (3) Allah Subhaanahu-o-Ta'ala ki sifaat
- (4) Allah Subhaanahu-o-Ta'ala ke kaam
- (5) Allah Subhaanahu-o-Ta'ala ke liye ki jaane waali 'Ibaadat

In tamaam baaton mein Allah Subhaanahu-o-Ta'ala ke saath kisi ko shareek nahi karna chahiye, yeh tamaam baatein Allah Subhaanahu-o-Ta'ala ke hawaale kar deni chahiyein.

Shaikh Saalih Aal Ash-Shaikh ne is mowzu' se muta'alliq chand ahem

baatein batlaayi hain, 'Ulamaa-e-Kiraam ki kya hi qeemti baatein hain, bahut saare 'Ulamaa-e-Kiraam saalhaa saal badi mehnat karne aur arq rezi ke ba'd 2 safhaat, 6 safhaat, 10 ya 20 safhaat ki mukhtasir kitaab likhte hain lekin is mein 'ilm ka samandar hota hai, Sheikh kehte hain keh (لا إله إلا الله) ka jo hum tarjuma kar rahe hain keh "nahi hai koi saccha Ma'bood ya Ma'bood-e-bar-haq", is mein se yeh "saccha" ka lafz ya "bar-haq" ka lafz kalimah mein to nahi hai, phir iska ma'ni Kahaan se aaya? Isi tareeqah se English mein tarjuma karte hain keh:

There is no god who deserves to be worshipped except Allah

Yeh sun kar koi a'tiraaz kar sakta hai keh beech mein "who deserves to be" "worshipped" ka lafz kahaan se laaye hain? (المستحق للعبادة) 'Ibaadat ke mustahiq-o-laaiq agar koi hai to Woh Allah Subhanahu-o-Ta'ala hai, Yeh 'Ibaadat ke mustahiq-o-laaiq ka matlab kahaan se aaya?

Is liye kehte hain keh Deen-e-Islam ki bareekiyan samajhne ke liye 'Arabi zubaan samajhna chahiye. 'Arabi zubaan mein jab kabhi "mubtada" aata hai to us ki "khabar" ka la ya jaana zaroori hai, 'Arabi zubaan mein basa auqaat "khabar" chhupi (Hidden) hui hoti hai, 'Arab ke logon ki yeh 'aadat thi keh jo baat mukammal tareeqay se samajh mein aa jaaye usay alfaaz mein bayaan nahi karte thay, Aisi baat alfaaz mein kehna aur alfaaz ka us baat ke liye istemaal karna ma'yoob aur 'aar samjha jaata tha.

Jaisa keh "Bismillah" hai, iska tarjuma hum kya karte hain? "Shuru' karta hoon Allah ke naam se" halaanke shuru' ka lafz "Bismillah" mein nahi hai, mukammal "Bismillah ir-Rahmaan ir-Raheem" mein lafz "abda" hi nahi hai, is liye kehte hain keh 'Arabi grammar mein kuch alfaaz chhupe (Hidden) hotay hain, unhein pehchanne ka naam hi 'Arabi samajhna hai.

Agar hum (لا إله إلا الله) ka tarjuma karein ge to is mein khabar chhupi hui milti hai, Qur'aan-e-Majeed ki taqreeban aayaat ka survey karna padega tab jaa kar woh ma'ani ma'loom ho ga aur samajh mein aaye ga, Qur'aan-e-Majeed mein ek aayat hai, Allah Ta'aala ka irshaad hai:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ  
الْعَلِيُّ الْكَبِيرُ﴾<sup>(٦٢)</sup>

Tarjuma: "Yeh sab is liye keh Allah hi Haq hai aur Us ke siwaa jise bhi yeh pukaarte hain woh baatil hai aur beshak Allah hi bulandi waala, kibriyaa'i waala hai." (Al-Hajj: 62)

Yeh aur deegar aayaat aur 'Arabi grammar ki roshni mein ab se nahi balkay qadeem zamaane se Kalma-e-Tauheed ka yeh mazkooarah saheeh ma'ni muraad liya ja raha hai, Alhamdulillah! Qur'an-e-Majeed samajhnay aur padhnay waala kabhi is ma'ni-o-mafhoom ka inkaar nahi kar sakta.

## ◆ 2: Doosri Shart Yaqeen:

(لا إله إلا الله) ka mehaz ma'ni jaan lena kaafi nahi balki is ke ma'ni-o-mafhoom par kaamil yaqeen bhi zaroori hai, warna 'Arab 'Arabi zubaan se waaqif the, woh Kalma-e-Tauheed ka ma'ni jaante thay lekin is par yaqeen nahi karte the, isi liye un ko kaafir kaha gaya. Agar Tauheed mein yaqeen nahi hai to nifaaq aa jaayega, shak ka raasta ghul jaayega aur agar Tauheed par pukhtah yaqeen ho to kisi bhi soorat Tauheed mein zarrah barabar bhi farq nahi aa'ega.

Aap dekhiye! Duniya mein Musulmaanon par kitni musebatein aa rahi hain, lekin Islam nahi chhod rahe hain, Islam ke naam par khawateen ko bhi takleef ho rahi hai lekin woh Islam ko nahi chhod rahi hain, ma'loom hota hai keh in tamam mein aisaa yaqeen hai keh pahaad hil jaaye lekin imaan mein kuch kami na aaye. Surah Hujuraat, Surah number 49, Aayat number 15 mein Allah Ta'aala irshaad farma rahe hain:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَزْتَابُوا وَجْهَهُمْ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾<sup>(١٥)</sup>

Tarjuma: "Momin to woh hain jo Allah aur Us ke Rasool par (paka) imaan laayen phir shak-o-shuba na karein aur apne maalon se aur apni jaanon se Allah ki raah mein jihaad karte rahein, (apne da'waa-

e-imaan mein) yehi sachay aur raast go hain."

Ek zamaana mein Taataari Islam ke khilaaf uthay thay jinhu ne Musulmaanon ka aisa qatl-e-'aam kiya keh un Musulmaanon mein mard kam ho gaye aur zyaada tar 'Auratein baaqi reh gayi thin, ye un 'Auraton ko apne saath le gaye lekin yehi Taataari kuch muddat ba'd Musalmaan ho gaye, tareekh likhne waalon ne kaha hai keh ye Musalmaan kaise huay? Ye wohi log thay jinhu ne Musulmaanon ka qatl-e-'aam kiya tha, is ki kya wajah thi? Is ki teen wajuhaat thin jin mein se ek wajah ye thi keh jo maaen aur behnein mazloom bana kar uthaa li gayi thin unhu ne imaan ke khilaaf musaalihat (compromise) nahi ki balkeh unhu ne Taataariyon ko imaan se maala maal kiya.

Ye imaan ki quwwat hai keh kitni bhi sakht halaat paida ho jaaye imaan ka daaman haath se nahi chhootna chahiye, isi ko yaqeen kehte hain. Saheeh Muslim ki Hadees hai jis mein (لا اله الا الله) padhne ki fazilat batlaai gayi hai, Nabi-e-Akram (ﷺ) ne Farmaya:

(من مات وهو يعلم أنه لا إله إلا الله دخل الجنة)

"Jo shakhs is 'ilm (aur yaqeen) ke saath inteqaal kar jaata hai keh nahi hai koi ma'bood-e-barhaq siwaaye Allah Ta'aala ke to woh Jannat mein daakhil ho jaayega." Ye haqeeqi tauheed ki Fazeelat hai.

(Saheeh Muslim: 26)

Surah Al-Hujuraat aayat number 15 mein Allah Rabb-ul-'Aalameen ne Farmaa:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾﴾

Tarjuma: "Mo'min to woh hain jo Allah Ta'aala aur Us ke Rasool par (pukhtah) imaan laayen phir shak-o-shubah na karein aur apne maalon aur apni jaano'n se Allah ki raah mein jihaad karte rahein to yehi pakke aur sachche mo'min hain."

Is aayat mein Allah Ta'aala aur Us ke Rasool par sidq-e-imaan ki shart ye lagaayi keh woh shak-o-shubah ki gunjaa'ish na rakhein, jise shak-o-shubah hota hai woh munaafiq hai. DoosriHadees mein Nabi-e-Akram (ﷺ) irshaad farmaate hain:

أشهد أن لا إله إلا الله وأني رسول الله . لا يلقي الله بهما عبد ، غير شك فيهما ،  
إلا دخل الجنة

Tarjuma: "Main gawaahi deta hoon keh nahi hai koi ma'bood siwaae Allah Ta'ala ke aur beshak main Allah Ta'ala ka Rasool hoon, koi bhi banda Allah Ta'ala se is haal mein mulaqaat kare keh woh in do gawaahiyon mein kuch bhi shak na karta ho to woh jannat mein daakhil ho jaayega". (Saheeh Muslim: 27)

Pehli Hadees mein sirf (لا اله الا الله) ka zikr tha aur Muhammad (ﷺ) ki Risaalat ka zikr nahi tha, isi liye ba'az log kehte hain keh sirf (لا اله الا الله) kahenge to chalega, Lekin kya hum Risaalat ki gawahi ke baghair bhi Jannat mein chale jaayenge? Agar yeh ma'ni nikaalein ge to phir ek insaan ka qatl kar ke bhi qatl karne waala Jannat mein ja sakta hai, kya sirf ek Hadees padh kar ma'ni nikaalein ge? Nahin! Aur bhi Ahadees hain unhein bhi padhein to ma'ni mukammal samajh mein aa'ega.

Saheeh Muslim ki jo DoosriHadees bayaan ki gayi hai us se ma'loom hota hai keh agar insaan zindagi bhar Tauheed-o-Risaalat ki gawaahi ko thaamay rahe aur is par qaa'im bhi rahe yahaan tak keh Qayamat ka marhala aa jaaye to Allah Ta'aala us se raazi ho kar Jannat mein daakhil kar de ga. Tauheed ki gawaahi aur Risaalat ki gawaahi in dono mein badi taaqat aur badi quwwat Hai, duniya hum se fout ho jaaye to ho jaaye, ghar, bangla, car, samaan, ya sab kuch kisi baadh ya sailaab mein ya kisi zalzale mein chale jaayein to koi baat nahi kyunke hamaare paas maujood (لا اله الا الله) hai to bas hai, kyunke ek Muwahhid se jab Allah Ta'ala raazi ho jaaye to phir Jannat mein daakhil hone se koi cheez use rok nahi sakti. Aisa ho hi nahi sakta keh ek insaan in do gawaahiyon ke saath Allah se mulaqaat kare aur Jahannam mein chala jaaye, Allahu Akbar! Lekin shart kya hai? Shart ye hai keh (غير شك فيهما) Tawheed ke is kalimah ke baare

mein kisi shak-o-shubah mein muhtala na ho.

### ◆ 3: Teesri shart Qubool:

Qubool ka matlab kya hai? Ek insaan 'Ilm se bada yaqeen paida kar leta hai, 'Ilm bhi Aagaya aur yaqeen bhi aagaya lekin kuch log hain jo zubaan se iqraar nahi karte, jaise Abu Taalib hai jinka yaqeen tha keh mera bhatija Muhammad (ﷺ) sachcha Nabi aur Rasool hai aur Uska Deen sachcha hai lekin jab un se kaha gaya keh aik martaba (لا اله الا الله) keh do! to unhon ne kaha tha keh yeh mujh se nahi ho ga.

Khauf, takabbur, ya ghuroor ki wajah se insaan kehne se ya e'laan karne se bhaagta hai keh log kya kahenge? "Musulmaan to dehshatgird hotay hain agar maine Islam qubool kar liya to log mujhe bhi dehshatgird kehne lag jaayein ge", "Aaj kal to Salfiyon ko dehshatgird kaha ja raha hai agar main apne aap ko Salfi kahun ga to log mujhe dehshatgird kahenge". Logon ke Kehne se kuch nahi hota, jo Haq hai wohi kaha jaaye. Islam ko phailne se bachane ke liye aik mahaul banaaya jaa raha hai taake log Islam qubool na karein.

Allah Subhanahu-o-Ta'ala se Du'a hai keh Allah media ke ba'az goshon ko hidayat de jo Islam ke naam se logon mein nafrat phaila rahe hain aur humein bhi is baat ki taufeeq de keh hum misaali Musalmaan ban sakein aur is image ya tasawwur ko jo ghair Muslim ke zehan mein ban chuka hai keh Islam dehshat pasand mazhab hai, is tasawwur ko apne husn-e-akhlaaq-o-'amal se mita sakein.

Teesri shart qubool hai, is pehlu se logon ke raaste badal jaate hain aur paanch qisam ke kufr ban jaate hain:

- (1) Kufr shak
- (2) Kufr takabbur
- (3) Kufr I'raaz
- (4) Kufr Takzeeb

### (5) Kufr Nifaaq

Ab hum is pehlu se kufr ki har aik qisam ko misaal ke zariy'e samajhte hain.

(1) Kufr-e-Shakk: Nabi-e-Akram (ﷺ) ke dour mein jo dehaati the woh kufr shakk mein muftala the, yeh log iqraar to karte the, qubool to karte the lekin andar se shakk karte the.

(2) Kufr-e-Takabbur: Koi insaan jaanta hai keh Islam haqq hai aur Allah ke Rasool (ﷺ) hain lekin takabbur ki wajah se iqraar nahi karta hai jaise qoum-e-Samood aur qoum 'Aad jo takabbur mein barbaad ho gaye, aur shaitaan is ki awwal misaal hai jaanta boojhta takabbur kar ke sajda se inkaar kiya aur jahannam raseed ho gaya.

(3) Kufr-e-I'raaz: Ya'ani aik insaan hai jo tauheed se bhaagta hai aur tauheed jaanne aur pehchaanne ki mukammal koshish nahi karta, balki kehta hai keh bhai! mujhe is mein dilchaspi nahi hai, is liye tauheed ke subject (Subject) ko neglect (Neglect) karta hoon, to yeh kufr I'raaz hai. Qoum Ahqaaf ('Aad)

(4) Kufr-e-Takzeeb: Is ka matlab yeh hai keh insaan ke dil mein yeh yaqeen hota hai keh Islam sachaa Deen hai aur Muhammad (ﷺ) sachay Rasool hain lekin zubaan se iqraar karne ke bajaaye woh isay jhutlaata hai, jaise Abu Lahab jisko ma'loom tha keh Islam sachaa Deen hai lekin phir bhi zubaan se jhutlaaya karta tha.

(5) Kufr-e-Nifaaq: Ya'ani insaan zubaan se iqraar to karta hai lekin dil se inkaar karta hai, yahi munaafiq Hai.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٦٠﴾ وَيَقُولُونَ إِنَّا لَنَتَارِكُوا  
الْهَيْتَا لِشَاعِرٍ مَّجْنُونٍ ﴿٦١﴾

"Yeh woh log hain keh jab un se kaha jaata hai keh هُوَ لَا إِلَهَ إِلَّا اللَّهُ to yeh sarkashi aur takabbur karte the aur kehte the keh kya hum aik deewaane sha'ir ki baat par apne ma'boodon ko chhod dein?"

Allah Ta'ala ne un ke 'azaab ki 'illat aur us ka sabab yeh bayaan kiya keh woh (لَا إِلَهَ إِلَّا اللَّهُ) se takabbur karte aur isay jo yeh kalma le kar aaya jhutlaate, aur

us cheez ki nafi nahin karte thay jis ki yeh kalma nafi karta hai, aur na hi us ka isbaat karte jis ka yeh kalma isbaat karta hai.

#### ◆ 4: Chauthi Shart Inqiyaad:

Yeh shart kalma-e-tauheed ke saheeh honay ke liye bohat zaroori aur ahem hai. Bazaahir bohat saare Musalmaan kalma padhtay hain, sau sau martaba bhi padh letay hain, koi problem nahin hai kyun keh aaj ke Musulmaan baghair samjhay padh letay hain, lekin Abu Taalib ko yeh kalma padhnay se problem tha kyun keh woh is kalmay ka poora matlab samajhtay the. Aik insaan 'Arabi mein kahe keh الخمر حرام aur الميسر حرام lekin wohi insaan sharaab bhi pee raha ho to log kehenge keh "bhail! Aap keh rahay hain keh sharaab haram hai lekin aap sharaab pee rahay hain?" Us waqt woh insaan kahega "Acha, iska matlab yeh hai?! Main to samajh raha tha keh yeh koi tasbeeh hai jo 'Arabi zubaan mein hai." Yeh is liye hua kyun keh usay in alfaaz ka saheeh matlab nahin ma'loom tha aur woh insaan ghalat 'amal kar raha tha, bilkul usi wajah se insaan Allah ke 'ilaawah bohat si jagahon par shirk karta hai lekin kalma bhi padhta hai. Us zamaane mein Abu Lahab aur Abu Jahl ko ma'loom tha keh (لا اله الا الله) ka kya ma'ni hai? Unhein ma'loom tha keh is kalma mein iqraar ke ba'd Allah ke 'ilaawah kisi ki bhi 'ibaadat nahin karni chahiye, un ke liye ma'ni clear tha, is liye woh kalma padhnay se inkaar karte thay, Allah Ta'ala ne un ki is baat ko Qur'an-e-Majeed mein batlaaya hai, Allah Ta'ala ka irshaad hai:

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾

Tarjumah: "Kya us ne itnay saare ma'boodon ko aik hi ma'bood bana diya, waaqi'i yeh bohat hi 'ajeer baat hai." (As Saad: 5)

Woh 'Arab ke log (الهة) ya'ni kai ma'bood kehtay thay lekin Islam "ilah waahid" ya'ni tanha aik ma'bood kehta hai, is liye kuffar-e-Makkah kehte thay keh "saare ma'bood chhod kar aik ma'bood qabool kar lena aisa to mumkin nahin hai" kyun keh kuffar-e-Makkah ko (لا اله الا الله) ka ma'ni-o-mafhoom ma'loom tha. Aaj ka har Musulmaan kalma padhta hai lekin aksar ko matlab zara bhi ma'loom nahin hai.

Aaj Musulmaanon par 'azaabaat aur pareshaaniyaan kyun aa rahi hain? Kya aap ko ma'loom hai? Jab hum safar karte hain aur logon se mulaaqaat karte hain to samajh mein aata hai keh logon ke kai tarah ki bad 'aqeedgiyan, shirk-o-bid'aat aur khuraafaat raah paa gaye hain. Yeh sab Kuch dekhne ke ba'd pata chalta hai keh isi wajah se Musalmanon par aafatein aur museebatein aa rahi hain. Qur'an ke mutaabiq tasawwur kiye jaane waala Musulmaan alag hai aur aaj zameen par paaya jaane waala Musulmaan alag hai, Qur'an aur saheeh Hadees mein aik Islam batlaaya jaa raha hai aur Musulmaan kisi aur tareeqah ko follow kar rahe hain. Jo insaan Qur'an ko saheeh tarjume ke saath achhe tareeqah se padhega, In shaa Allah! woh shirk ke qareeb bhi nahi jaayega.

Inqiyaad ka matlab Allah ka muttee' aur farmabardaar ban jaana jo keh kalmah-e-tauheed ko dil se maan'ne se hota hai. Agar insaan bazaahir kalmah padh le lekin dil se na maane to yeh qabool nahi hai, is kalmah ko dil se bhi maanna zaroori hai. Aisa nahi hai keh bhai! khandaan ki aakhri shaadi hai thoda jahez le liye to kya ho ga? Hum kahein ge keh bhai! Chacha jaan! ya khaala jaan Jab Aap zabaan se iqraar kar rahe hain to dil se bhi tasleem kar lein, ba'az buzurg kehte hain keh dil se hum bhi maante hain lekin khandaan ki aakhri shaadi hai thoda bahut moseeqi MUSIC rakh lein ge! Zara gunjaa'ish nikaal lijiye kyunkeh khandaan ki aakhri khwaahish hai, meri bachi, meri aulaad ya mere rishtedaar ki khaatir! Bardasht kar lijiye lekin Allah ki khaatir kuch nahi karna hai. Surah Al-Ahzaab, Surah no. 33, Aayat no. 36 mein Allah Subhaanahu-o-Ta'aala ne irshaad farmaya:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صُلْبًا مَبِينًا ۝﴾

Tarjuma: "Aur (dekho) kisi Mo'min mard-o-'Aurat ko Allah aur Us ke Rasool ke faislay ke ba'd apne kisi amar ka koi ikhtiyaar baaqi nahi rehta, (yaad rakho) Allah Ta'ala aur Us ke Rasool ki jo bhi nafarmani kare ga woh sareeh gumraahi mein paray ga."

Kisi mo'min mard aur mo'min 'aurat ke liye yeh jaa'iz nahi hai keh jab bhi

Allah Ta'ala aur Us ke Rasool (ﷺ) ka Faisala aa jaaye to us ke 'ilaawah apni taraf se koi aur raasta nikaale. Allah Ta'ala aur Us ke Rasool (ﷺ) ki baat aane ke ba'd Doosriibaat qubool hi nahi hai, is ke aagay full stop hai.

Allah aur Us ke Rasool (ﷺ) ke faislay par ruk jaana hi hai, Doosra option hi nahi hai, lekin phir bhi ba'az log kehte hain keh dekhiye bhai! haram aur halal apni jagah hai lekin mere ghair Muslim dost badi mohabbat se prasaad bheje hue hain, main thoda un ko khush karne ke liye khaa loonga to bura kya hai? Dosti aur business ka mu'aamla hai, agar mera dost ka diya hua prasaad na khaa'oon to woh Islam se kya door nahi ho jaaye ga? Is ka jawaab yeh hai keh aap us se kahiye keh ae bhai! zaroorat padne par main tujhe mera khoon de doonga, zaroorat padne par main tujhe utha kar hospital le jaoonga, zaroorat padne par main tujhe paise de kar teri madad karoonga, lekin main apne Deen mein mufaahmat (compromise) har-giz nahi karooonga, Allah Ta'ala ka irshaad hai: لَكُمْ دِينُكُمْ وَبِي دِينِ (Surah Al-Kaafiroon: 6) "Tumhare liye tumhara Deen hai aur mere liye mera Deen hai.

Ae mere bhai! main duniyawii ai'tibaar se tumhare har kaam aa'oon ga, ya'ni khaana chahiye to khaana doonga, paani chahiye to paani doonga, tumhare ghar ki deewaar gir rahi hai to tumhaari deewaar apne haathon se banoonga, tum mujh se Jo khidmat le lo main free mein karun ga, lekin Deen ke mas'ala mein kisi bhi qisam ki mufaahmat bardaasht nahi ho gi.

Mere bhai! Agar main tumhaare in kaamon mein madad kar raha hoon to iska matlab ye hua keh jo cheez main ghalat samajh raha hoon usay agar karun ga to main ghalti par hoon aur tumhein bhi ghalat raaste par le ja raha hoon, Kya ye ho sakta hai keh insaan apne dost ya rishtedaar ki khaatir kisi haqeeqat ka inkaar kar de? Jaisa keh dost ki khaatir main  $5 = 2 + 2$  to nahi bol sakta, warna log paagal kahenge, Lekin main aap ki math mathematics ko sahih karne ke liye aap ko ek kitaab dilaaon ga aur us ke liye padhaane waale ka bhi intizaam karun ga aur saare intizaam karun ga, lekin aap ki khaatir main  $5 = 2 + 2$  nahi keh sakta. Jo meri buniyaadein hain us ko mujhe follow karna na-zaroori hai.

Jab insaan kisi cheez ko dil se maan leta hai to us ka jawab hi alag

ho jaata hai, us ka 'amal alag ho jaata hai, us ki soch alag ho jaati hai, us ke faislay alag ho jaate hain aur us ke faislay atal ho jaate hain. Mukammal tor par apne aap ko Allah Rabbul-'Aalameen ka muttee' aur farmabardaar banaana is ko inqiyaad kaha jaata hai. Allah Rabbul-'Aalameen ne farmaya:

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ  
وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾﴾

"Aur jo shakhs apne aap ko Allah Ta'ala ke taabe' kar de aur phir woh ho ahsaan karne waala, yaqeenan us ne mazboot kundey ko thaam liya Aur tamaam kaamon ka anjaam Allah Ta'ala hi ki taraf hai."

#### ◆ 5: Paanchwein Shart "Sidq":

Ya'ani sachaa'i, Kalma-e-Tauheed ki paanchwein shart sachaa'i hai jaise Abu Bakr (رضي الله عنه) ki sachaa'i thi, Isi liye unhein Siddeeq ka laqab mila. Allah Ta'ala ka irshaad hai:

﴿أَحْسِبُ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٠﴾ وَلَقَدْ فَتَنَّا  
الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢١﴾﴾

Tarjuma: "Kya logon ne yeh guman kar rakha hai keh un ke sirf is da'we par keh hum imaan laaye hain, hum unhein baghair aazmaaye hue chhod denge? Un se aglon ko bhi hum ne khoob ja'ncha."

(Al-'Ankabut: 2-3)

Yaqeenan Allah Ta'ala unhein bhi jaan le ga jo sach kehte hain, aur unhein bhi ma'loom kar le ga jo jhootey hain."

عن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم: ما من أحد يشهد أن لا إله إلا الله وأن محمداً رسول الله صدقاً من قلبه إلا حرمه الله

على النار) (Saheeh Bukhari: 128)

"Mu'aaz bin Jabal (رضي الله عنه) se Hadees marwi hai keh Nabi (ﷺ) ne Farmaaya: "Jo bhi sidq-e-dil se laa لا اله الا الله padhe aur iski gawaahi

de keh Muhammad (ﷺ) Us ke banday aur Rasool hain to Allah Ta'ala us par aag ko haram kar detay hain."

Kalma-e-Tauheed ki yeh shart kab nikhar kar aati hai? Jab maahaul badaa khatarnaak ho, khoon kharaabay ka mu'aamla ho to 'aam tor par insaan kinaara talaash karta hai aur chhup jaata hai, lekin jis dil mein imaan ki yeh shart "al-sidq" ya'ni sachaa'ii rachi basi ho to woh un halaat mein bhi iqraar karta hai aur Islam ko sachaa Deen batlaata hai jaise Mi'raaj ke waqt logon ne Abu Bakr (رضي الله عنه) se kaha keh Muhammad (ﷺ) is tarah ka da'waa kar rahe hain, Siddiq-e-Akbar Abu Bakr (رضي الله عنه) ne foran kaha keh agar yeh Muhammad (ﷺ) keh rahe hain to bilkul sach hai aur main maan'ne ke liye tayyaar hoon.

#### ◆ 6: Chhatti Shart "Ikhlās":

Ya'ani 'Ibaadat khaalis Allah ke liye honi chahiye. Riya kaari ke liye na ho, kisi ko dikhaane ke liye na ho, Allah Ta'ala ka irshaad hai: **أَلَا لِلَّهِ الدِّينُ الْخَالِصُ** (Surah Az-Zumar: 3) "Khabardaar! Allah Ta'ala hi ke liye khaalis 'Ibaadat karna hai."

(لا اله الا الله) kehne aur iqraar karne ke ba'd khaalis Allah ke liye, Allah ko raazi karne ke liye aur Us ko khush karne ke liye Islam follow karna hai.

#### ◆ 7 : Saatewein Shart "Al-Muhabbat" Ya'ni Muhabbat:

Tauheed muhabbat ke saath tasleem karein aur 'amal karein, yeh koi bojh nahi hai aur is mein kisi qisam ki bhi zabardasti nahi hai, Allah Ta'ala ka irshaad hai:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

Tarjuma: "Ba'az log aisay bhi hain jo Allah ke shareek auron ko thehra kar un se aisi muhabbat rakhte hain, jaisi muhabbat Allah se honi chahiye, aur imaan waale Allah ki muhabbat mein bahut sakht hotay hain." (Al-Baqarah: 165)

Aap (ﷺ) ne irshaad farmaayaa:

(لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنَ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ)

'Anas (رضي الله عنه) se Hadees marwi hai keh Rasoolullah (ﷺ) ne Farmaya: "Tum mein se us waqt tak koi bhi mo'min nahi ho sakta jab tak keh woh mere saath apne betay aur baap aur sab logon se zyaada muhabbat na rakhe." (Saheeh Bukhari: 15)

### ◆ 8: Aathwein Shart: Kufr-o-Bida'at Se Baraa'at:

Har qisam ki gumraahiyon se baraa'at karna, har qisam ke shirk se, har qisam ki bida'at se, har qisam ke bure 'aqeeday se paak ho kar saheeh'aqeeday aur saheeh sunnaton ko apnaana. Allah Ta'ala ka Irshaad hai:

﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۗ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۚ﴾

Tarjuma: "Aap keh dijiye keh ae kaafiro, naa main 'Ibaadat karta hoon us ki jis ki tum 'Ibaadat karte ho, naa tum 'Ibaadat karne waale ho Us ki jis ki main 'Ibaadat karta hoon, aur naa main 'Ibaadat karoonga jis ki tum 'Ibaadat karte ho, aur naa tum Us ki 'Ibaadat karne waale ho jis ki main 'Ibaadat kar rahaa hoon, tumhaare liye tumhaara Deen hai aur mere liye mera Deen hai." (Al-Kaafiroon: 1-6)

Aakhir mein mein du'a go hoon keh Allah Ta'aalaa hum sab ko (لا اله الا الله) ka ma'ni-o-matlab samajhne ki taufeeq 'ata farmaaye, tamaam sharaait aur conditions ba-husn-o-khoobi follow karne ki taufeeq 'ata farmaaye, Aameen.



**Duroos-E-Ramadan 1 Taa 5**

## Al-Tamheed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ  
 قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ  
 تُدْرِكَ الْقَمَرَ وَلَا الْبَيْدُ سَابِقَ النَّهَارِ ۗ وَكُلٌّ فِيهِ فَلَكَ يُنْسَبُونَ ﴿٤٠﴾﴾

Tarjuma: "Aur sooraj ke liye jo muqarrarah raah hai woh usi par chalta rehta hai. Yeh hai muqarrar kardah Ghaalib, baa-'Ilm Allah Ta'ala ka [38] Aur chaand ki hum ne manzilen muqarrar kar rakkhi hain, yahaan tak keh woh laut kar puraani tehni ki tarah ho jaata hai [39] Na aaftaab ki yeh majaal hai keh chaand ko pakday, aur na raat din par aagay badhne wali hai, aur sab ke sab aasmaan mein tairtay phirtay hain." (Yaseen: 36-38)

Ramdan-ul-Mubaarak ki ba-barkat ghadiyaaN aur pur rong saa'atein hum par saayah fagan hain. Nekiyon ki is pur-kaif fasl-e-bahaar mein Ramdan-ul-Mubarak se muta'alliq mukhtalif mozo'aat par kuch baatein pesh-e-khidmat hain taa keh hum is maah-e-mubarak se zyaada se zyaada istifaadah kar sakain.

## ◆ Ramadan Aur Ilm-e-Falakyat ◆

### ◆ Kainaat Mein Ghoor-o-Fikr Allah Ka Hukm Hai:

Qur'an-e-Kareem insaanियat ko kainaat mein ghoor-o-fikr aur tadabbur-o-tafakkur karne ki khuli da'wat deta hai, jis se humein Allah Rabbul 'Aalameen ki 'azmat aur Us ki qudrat ka nishaan milta hai, hum mein shukar guzari ka jazbah paida hota hai aur hamaare imaan mein izaafah hota hai. Allah Ta'ala ne Qur'an-e-Majeed mein mukhtalif maqamaat par zameen, aasmaan, chaand aur sooraj waghaira ki takhleeq par ghoor-o-fikr karne par ubhaara hai. Allah Ta'ala ne Farmaya:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ  
الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾﴾

Tarjuma: "Keh dijiye! Keh zameen mein chal phir kar dekho to sahi keh kis tarah Allah Ta'ala ne ibtidaa paidaish ki. Phir Allah Ta'ala hi Doosrinai paidaish kare ga, Allah Ta'ala har cheez par qaadir hai."

(Al-Ankaboot: 20)

Isi da'wat-e-tafakkur-o-tadabbur ko Surah Al-Ghaashiyah mein kuch is andaaz se dohraaya gaya, farmayaa:

﴿أَفَلَا يَنْظُرُونَ إِلَىٰ الْأِبِلِّ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَىٰ السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَىٰ  
الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَىٰ الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾﴾

Tarjuma: " Kya yeh oonton ko nahi dekhtay keh woh kis tarah paida kiye gaye hain (17 Aur aasmaan ko keh kis tarah ooncha kiya gaya hai [18] Aur pahaadon ki taraf keh kis tarah gaar diye gaye hain [19] Aur zameen ki taraf keh kis tarah bichhaai gayi hai."

(Al-Ghaashiyah: 20)

'Allamah Iqbal (عمر الشیخ) ne Farmayaa:

Khol aankh zameen dekh, falak dekh, faza dekh

Mashriq se ubharta huaa sooraj ko zara dekh

### ◆ Kaainaat Ki Takhleeq Ka Maqsad:

Allah Subhanahu-o-Ta'aala ne is wasee'-o-'areez kainaat aur is ki har cheez insaan ke liye paida ki hai taake insaan use Explore kare, us ka istemaal kare aur is ke zariy'e Khaaliq-e-Kaainaat ki ma'arifat haasil kar ke us ka shukar guzaar bande bane Allah Ta'aala ne Farmayaa:

﴿اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۗ إِنَّ فِي ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿١٣﴾﴾

Tarjuma: "Allah hi hai jis ne tumhaare liye darya ko taabe' bana diya taa keh Us ke hukm se Us mein kishtiyan chalein aur tum Us ka fazl talaash karo aur taake tum shukar baja laao [12] aur aasmaan-o-zameen ki har har cheez ko bhi Us ne apni taraf se tumhaare Liye taabi' kar diya hai. Jo ghaur karein yaqeenan woh is mein bohat si nishaaniyan pa lein ge." (Al-Jaathiya: 12-13)

Allah Ta'ala mazkooorah aayat mein insaan ka (Mental Block) tod kar bata rahe hain keh insaan ashraf al-makhlooqaat hai, jis ke liye zameen aasmaan, chaand sooraj, sitaare sayyaare, samandar pahaad sab musakhkhar kar diye gaye hain, woh inhein apne se bada samajh kar in ki 'ibaadat na kare balke yeh saari cheezein dar-e-haqeeqat us ke istemaal ke liye paida ki gayi hain. Allah Ta'ala ne Surah Fussilat mein farmayaa:

﴿وَمِن آيٰتِهِ اَنْكَ تَرٰى الْاَرْضَ خٰشِعَةً فَاِذَا اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَّتْ ۗ اِنَّ الَّذِيْ اَحْيَاها لَمُحْيِي الْمَوْتِي ۗ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٣﴾﴾

Tarjuma: "Aur din raat aur sooraj chaand bhi (Us ki) nishaniyon mein se hain, tum sooraj ko sajda na karo na chaand ko balkay sajda Us

Allah ke liye karo jis ne in sab ko paida kiya hai, agar tumhein Us ki 'Ibaadat karni hai." (Al Fussilat: 39)

Qur'an ki is sadaa se logon ke band zehan khul gaye aur unhon ne kaainaat mein research ke zariy'e mukhtalif ijaadaat aur inkishafaat ka silsila shuru' kiya. Spain mein jab Musulmanon ko qiblay ka rukh jaan'nay mein dushwaari mehsoos hui to unhon ne is par tahqeeq Ki. 'Allamah Abu Rayhaan Muhammad bin Ahmad al-Bayrooni ne 'Ilm-e-Falakiyyaat (Astronomy) par Kitaab al-Hind ke naam se aik maayah-naaz kitaab tasneef ki, kai jildon par mushtamil yeh kitaab apne mauzu' par marja' ki haisiyat rakhti hai.

### ◆ Sooraj Aur Chaand Ke Fawaid ◆

#### ◆ Pehla Faa'idah: Roshni Haasil Karna:

Sooraj aur Chaand Allah Ta'ala ki do 'Azeem makhlooqaat hain jin ke bohat saare fawaid hain. Sab se pehla faa'idah to yeh hai keh Sooraj se din mein aur Chaand se raat mein roshni haasil hoti hai. Allah Ta'ala ne Farmaya:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا﴾

Tarjuma: "Woh Allah Ta'ala aisa hai jis ne aaftaab ko chamakta huwa banayaa aur chaand ko nooraani banayaa." (Surah Yunus: 5)

1. Muhammad bin Ahmad al-Biruni 'ilm-e-Falkiyyaat (Astronomy) ke maahir Muslim science daanon mein se aik thay. Woh riyaaazi, jughrafia, falkiyyaat, aur tabee'yaat ke maahir thay aur Islaami manbari daur (Golden Age of Islam) ke aik baday daanishwar samjhay jaate hain. Al-Biruni ne zameen ki gardish, sitaaron ki harkaat, aur waqt ke ta'yun par giraan qadr tahqeeq ki. Unhon ne zameen ka muheet (circumference) bhi nihaayat durusti ke saath naapnay ki koshish ki aur falkiyyaati aalaat ki tayyaari mein bhi ahem kirdaar ada kiyaa.

Unki kitaab "Al-Tafheem li-Awaa'il Sana'at al-Tanjeem" 'Ilm-e-Falkiyyaat par aik mashhoor kitaab hai, jis mein unho'n ne sciencei bunyaadon par falkiyyaati

nazriyaat bayaan kiye.

Mazkooora Aayat mein Allah Ta'ala ne sooraj aur chaand ki roshni ke mukhtalif alfaaz istemaal kiye hain, sooraj ki roshni ko ziyaa aur chaand ki roshni ko noor se ta'beer kiya hai. Lafz ziyaa mein asar daalnay ka ma'ni paaya jaata aur noor mein asar qabool karne ka ma'ni paaya jaata hai. Qur'an ki yeh ta'beeraat haqeeqat ke 'ain mowaafiq aur munaasib tareen hai is liye keh sooraj mo'assir hai aur apna Impact daalta hai jab keh is ke bar'aks chaand sooraj ki roshni ko Reflect (mun'akis) karta hai ya'ni sooraj se roshni haasil karta hai. Aur aaj ki jadeed science ki tehqeeq bhi yehi kehti hai.

### ◆ **Doosra Fa'ida: Waqt Aur Tareekh Ka Ta'ayyun**

Sooraj aur chaand ka doosra bada faaida yeh hai keh hum in ke zariy'e dino'n, mahino'n aur saalo'n ki ginti karte hain, neez namaa, roza, aur Hajj ke auqaat ma'loom karte hain, Allah Ta'ala ne Qur'an-e-Kareem mein mukhtalif maqamaat par iska zikr farmaya:

﴿وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝﴾

Tarjuma: "Aur is ke liye manzilen muqarrar ki'n taa keh tum barson ki ginti aur hisaab ma'loom kar liya karo. Allah Ta'ala ne ye cheezen be faaidah nahi paida ki'n. Woh ye dalaail un ko saaf saaf batla raha hai jo daanish rakhte hain."

**(Surah Yunus: 5)**

Surah Al-An'aam mein farmaayaa:

﴿وَالشَّمْسِ وَالْقَمَرِ حُسْبَانًا﴾

Tarjuma: "Aur sooraj aur chaand ko hisaab se rakha hai."

**(Al-An'aam: 96)**

Surah Al-Isra mein farmaya:

﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَنۡ أَرَادَ اللَّيْلَ وَجَعَلْنَا آيَةَ النَّهَارِ مُبۡصِرَةً  
لِّمَنۡ تَبَتَّغُوا فَضۡلاً مِّنۡ رَبِّكُمۡ وَلِتَعۡلَمُوا۟ عَدَدَ السِّنِّينَ وَالۡجِسَابِ ۗ وَكُلَّ شَیۡءٍ  
فَصَّلٰنُهُ تَفۡصِيۡلاً ﴿۱۲﴾﴾

Tarjuma: "Hum ne raat aur din ko apni qudrat ki nishaniyan banaai hain, raat ki nishani ko to hum ne be noor kar diya hai aur din ki nishani ko roshan banaya hai taa keh tum apne Rab ka fazl talaash kar sako aur is liye bhi keh barson ka shumaar aur hisaab ma'loom kar sako aur har har cheez ko hum ne khoob tafseel se bayaan farma diya hai." (Al-Israa: 12)

Surah Al-Baqarah mein farmaayaa:

﴿يَسۡأَلُونَكَ عَنِ ٱلۡأَهۡلَةِ ٱلۡقُلۡ هِيَ مَوَاقِيۡتُ لِّلنَّاسِ وَٱلۡحَجِّ﴾

Tarjuma: "Log aap se chaand ke baare mein sawaal karte hain, aap keh dijiye keh yeh logon (ki 'Ibaadat) ke waqton aur Hajj ke mausam ke liye hai." (Al-Baqarh: 189)

Is aayat mein Allah Ta'aala ne chaand ke liye (الاهلة) jama'a ka lafz istemaal kiya hai jis ka wahid Halal hai. Is ka matlab yeh nahi keh chaand bohat saare hain, balke yahaan par chaand ke mukhtalif marahil aur phases ke lehaaz se jama'a ka lafz istemaal kiya gaya hai.

### ◆ (Phases Of Moon) Allah Rabb-ul-'Aalameen Ki Qudrat Ka 'Azeem Maz'har

Ek jadeed tahqeeq ke mutaabiq Allah Ta'ala ki is 'azeem kaa'inat ki aabaadi 100 billion Galaxies par mushtamil hai, is mein hamaari kehkashaan Milky Way bhi hai jo 200 billion sitaaron ko apne andar samoye hu'e hai, is ke Solar System ya'ni shamsi nizaam mein fi'lhaal aath planets paaye jaate hain, isi mein ek zameen bhi hai. Zameen sooraj ke atraaf gardish karti hai aur chaand zameen ke atraaf chakkar lagaata hai, Ibtidaa mein chaand bahut bareek nazar aata hai aur is ki roshni bhi madham hoti hai kyun ke sooraj ki roshni is par bahut kam padti hai, Apni gardish ke saath ye

har roz qadrey bada hota nazar aata hai kyun ke sooraj ki roshni Is par zyaada padhney lagti hai aur is tarah chaudhween din chaand mukammal nazar aata hai kyun ke chaand gardish karta huwa sooraj ke bilkul muqaabil mein aa jaata hai jis se sooraj ki mukammal roshni braah-e-raast chaand par padti hai aur yahi roshni reflect ho kar zameen par padti hai. Jis tarah aainay par padne waali roshni mun'akis ho kar Doosricheez par padti hai. Is nizaam ko Phases of Moon kehtay hain jis ka Khaaliq kainaat ne zikr karte huay farmaya:

﴿وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ۝ لَّا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقَ النَّهَارِ ۗ وَكُلٌّ فِيهِ فَلَكَ يُسَبِّحُونَ ۝﴾

Tarjuma: "Aur chaand ki hum ne manzilen muqarrar kar rakhi hain, yahaan tak keh woh laut kar puraani tehni ki tarah ho jaata hai, na aftaab ki yeh majaal hai keh chaand ko pakday aur na raat din par aagay badh jaane waali hai, aur sab ke sab aasmaan mein teer'tay Phirtay hain." (Yaseen: 38-40)

### ◆ Qamar (Chaand) Ki Ahmiyat:

Hamaari zindagiyon mein chaand ka bada ahem kirdaar hai. 'Ibaadat se le kar mu'amaalat tak mein aksar masa'il ka ta'alluq chaand se juda hai. Usi ki buniyaad par mahinon ka calendar banta hai, Allah Tabaarak-o-Ta'aala ne Qur'an-e-Majeed mein pachees 25 maqamaat par "al-Qamar" ka lafz istamaal kiya hai. Aur Surah al-Qamar ke naam se ek mustaqil Surah naazil farmaai hai. Qur'an-e-Majeed mein kahin al-Qamar ki jama' "al-Aqmaar" Mazkooor nahi hai, al-Hilaal ki jama' "Ahlal" hai, kyun ke chaand aik hi hai aur is ki jisamat bhi mustaqil aik hi hai. Chaand bezat-e-khud chhota bada nahi hota balkay is ki apne madar par musalsal gardish ki wajah se sooraj ki roshni is par mukhtalif zaweon se padti hai, nateejatan yeh mukhtalif shakl-o-jisamat mein nazar aata hai. Aur yehi wajah hai keh chaand kahin (kisi khitta-e-ard) mein pehle nazar aata hai aur kisi mulk mein ba'd mein nazar aata hai.

### ◆ Chaand Ke Ta'alluq Se Ek Ai'tiraaz Aur Uska Jawab:

Chaand ke ta'alluq aik ai'tiraaz 'aam tor par yeh kiya jaata hai keh sooraj aur chaand haqeeqat mein nahin ghatte badhte hain aur keh tulu'-o-ghuroob hote hue to phir Qur'an-e Majeed ne kyunkar unke liye tulu' aur ghuroob hone ki ta'beer istemaal ki hai?

**Jawab:** Is ai'tiraaz ka jawaab yeh hai keh insaan bazaahir jo kuch dekhata, sunta aur mehsoos karta hai Isi ki bunyaad par woh apni ma'loomaat aur jazbaat-o-kaifiyat ka izhaar karta hai aur isi par zubaan-o-bayaan ka inhisaar hota hai. Yeh aik musallam usool hai aur Qur'an ne is usool ko apnaaya hai kyun ke Qur'an insaanon ki hidayat aur rehnumai ke liye naazil hua hai. Isi liye insaan ko zaahiran jo cheez nazar aati hai us ka ai'tibaar karte hue Qur'an ne is tarah ke alfaaz istemaal kiye hain. Aaj bhi English mein "Sunrise" aur "Sunset" dono alfaaz istemaal kiye jaate hain aur science daan dono alfaaz ko sahi qaraar dete hain.

Qur'an-e-Majeed mein Zul-Qarnain ke bayaan kardah waaqi'e mein mazkooor hai keh Zul-Qarnain ne sooraj ko paani ke chashme mein doobta hua aur aik qaum par tulu' hota hua paaya. Is ka matlab yeh nahi keh sooraj waaqi'an paani mein doobta aur kisi qaum ke andar se nikalta hai. Yeh aik language ka tareeqa-e-bayaan aur usloob hai jis par a'tiraaz karna kisi tarah bhi maqool (Logical) nahi hai Sooraj girhan aur chaand girhan ka matlab: Chaand gardish karte hue jab sooraj aur zameen ke darmiyaan aa jaata hai to sooraj dikhai nahi deta aur chaand ka saayah zameen par padta hai to is ko Solar Eclipse kehte hain. Aur bilkul usi tarah jab zameen gardish karte hue sooraj aur chaand ke darmiyaan aa jaati hai to sooraj ki roshni baraah-e-raast zameen par padti hai aur zameen ka saayah chaand par padne lagta hai to is ko (Lunar Eclipse) ya'ni chaand girhan kehte Ka'inat mein hone waali yeh saari tabdiliyaan Allah Rab-ul-'Izzat ke hukum se roonuma hoti hain jo is baat ki daleel hai keh Allah Ta'ala hi tanha in 'azeem makhluqaat ka Khaaliq aur Maalik hai aur yeh 'azeem makhluqaat Allah Rabb-ul-'Aalameen ki 'Ita'at karti hain, lihaaza insaanon ko bhi chahiye keh woh apne Rab ke Muti'-o-Farmabardaar banen.

## ❖ Roza Aur 'Eid Ke Ta'alluq Se Ek Sawal Aur Us Ka Jawab: (Ittihaad-e-Ro'iyat Ka Mas'ala)

**Sawal:** Kya poori duniya mein Astronomical evidence ke zariy'e ek hi calendar banaya ja sakta hai jis ke mutaabiq ek hi din 'Eid manaai ja sake?

**Jawab:** Roza rakhne aur 'Eid manaane ke ta'alluq se Qur'an-e-Majeed aur saheeh Ahadees mein waazeh hidayaat hain, Astronomical evidence ke zariy'e ek calendar bana kar poori duniya mein ek hi din 'Eid manaana durust nahi hoga, jis ki do ahem wajuhaat hain:

Pehli wajah: Nusoos-e-Shari'at ki khilaaf warzi: ya'ni yeh baat Allah aur Us ke Rasool ke waazeh farameen aur hidayaat ke khilaaf hai. Allah Ta'ala ne Farmaya:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

Tarjuma: "Tum mein se jo shakhs is mahina ko paaye usay roza rakhna chahiye." (Al-Baqrah:185)

Aur Allah ke Rasool (ﷺ) ne Farmaya:

(صَوْمُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ)

Tarjuma: "Chaand dekh kar roza rakho aur chaand dekh kar iftaar karo, agar tum par matlaa saaf na ho to Sha'baan ke tees din mukammal karo."

(Ar-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: Saheeh Al-Bukhari, Raqm Al-Hadees: 1909)

Neez ek aur riwaayat mein Aap (ﷺ) ne Farmaya:

(الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تُفْطِرُونَ)

Tarjuma: "Roza usi din hoga jis din saare log roza rakhte hain aur 'Eid-ul-Fitr usi din hogi jis din saare log 'Eid manaate hain."

(Ar-Raawi: Abu Hurairah (رضي الله عنه), Al-Raqm Al-Hadees: 697, Khulaasah Hukm Al-Hadees: Saheeh)

'Allaamah Ibn Taymiyyah (رحمته الله) farmaate hain keh: صوموا لرؤيته وأفطروا (لرؤيته) "yY'ani hilaal dekh kar roza rakho aur hilaal dekh kar roza chhodo. Is Hadees-e-Rasoolullah mein teen ma'ni paaye jaate hain:

- (1) Pehla ma'ni chaand ka nazar aana.
- (2) Doosra is chaand ki khabar phail jaana.
- (3) Teesra shohrat paana ya'ani logon mein mashhoor ho jaana.

Isi liye Allah Ta'ala ne Farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ﴾

Tarjuma: "Maah-e-Ramadan woh hai jis mein Qur'an utaara gaya jo logon ko hidayat Karne waala hai." (Al-Baqrah: 185)

"Shahr" ka matlab hai shohrat paa jaana aur "Ahlal" ka ma'ni hai aawaaz buland karna, ya'ni Ramdan ka hilaal dekhne ke ba'd woh logon mein "Popular" ho aur log use dekh kar khushi se aawaaz buland karne lagen.

Is ka waazeh mafhoom yeh hai keh chaand ke nazar aate hi iska "Accept" hona aur 'awaam mein maqbool hona zaroori hai. Is silsilay mein humein "Majority of people" ya'ni jama'at aur ijtima'iyat ka saath dena chahiye, is tareeqay ko apna kar hi aik achha nizaam aur "System" saheeh tor par chal sakta hai, warna Muslim mu'aashra afra tafri aur bad-amni ka shikaar ho jaaye ga. Aur yehi saabiqah Hadees:

(الصَّوْمُ يَوْمَ تَصُومُونَ، وَالْفِطْرُ يَوْمَ تُفْطِرُونَ)

Tarjuma: "(Roza usi din ho ga jis din saare log roza rakhte hain aur 'Eid usi din ho gi jis din saare log 'Eid manaate hain)" ka maqsood-o-mud'aa hai."

Doosriwajah Aap (ﷺ) ka qoul: (صوموا لرؤيته) hai, kyunke Nabi-e-Kareem (ﷺ) ne is baat ki hidayat nahi farmaai keh (صوموا لوجوده) ya (صوموا لولادته) Ya'ni

jab chaand (Horizon) par aa jaaye to roza rakho, balke Aap ne saaf lafzon mein farmaayaa: (صوموا لرؤيته) keh jab chaand tumhein nazar aaye to roza rakho, ya'ni "Sighting of the moon" ko roza rakhne aur roza chhodne ki buniyaad qaraar diya.

Mazkooarah aayat, Ahadees-e-Nabwiyyah aur Ahl-e-'ilm ke aqwaal se ma'loom hua keh hum apne 'Ilaaqay kay hisaab say rozaay ki ibtidaa karain gay aur 'Eid manaain gay. Isi tarah aik "Zone" waale ya'ani jin ka matla' aik hi hai woh sab muttafiqah tor par aik hi din roza rakh saktay hain aur 'Eid mana saktay hain agarche un kay kisi 'ilaaqay mein chaand nazar na aaye. Albattah ikhtilaaf-e-matla' ki mein yeh durust nahin hai, is kay liye chaand ka nazar aa'na zaroori ho gaa. Kyun keh hilaal ya'ani naye chaand ka poori duniya mein aik hi din mein nazar aana 'aqlan aur 'urfan har ai'tibaar say naamumkin hai aur Scientifically bhi yeh ghair mumkin hai.

**Misaal:** Jab Sa'udi 'Arab mein subah hoti hai to us waqt America mein raat hoti hai Agar ahl-e-America Sa'udi 'Arab ko follow karain gay to unhein raat mein roza rakhna paday gaa jo keh naa mumkin hai. Lehaza humein chaahiye keh hum chaand kay "Time zones" ko follow kartay huay apnay apnay matla' aur 'ilaaqay kay hisaab say roza rakhain aur 'Eid manaain.

### ❖ **Astronomical Evidence Ke Zariy'e Chaand Ko Dekhna Ghulu Hai:**

"Astronomical Evidence" Ya'ani falakiyaati shawaahid kay zariy'e chaand dekhna aur iska "Astronomical Evidence" ai'tibaar kar kay roza rakhna ya 'Eid manaana ghulu hai, Ahl-e-Kitaab ki halaakat ka aik ahem sabab Deen mein ghulu karna tha. Allah Ta'aala ne unhein tanbeeh kartay huay farmaya:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾

Tarjumah: "Aey Ahl-e-Kitaab! Apnay Deen kay baare mein had say na guzar jaao." (An-Nisaa: 171)

Nabi-e-Kareem(ﷺ) nay Ummat-e-Muslimah ko ghulu say bachnay ka

hukum detay huay irshaad farmaya:

(وَيَاكُمْ وَالْغُلُقَ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُو فِي الدِّينِ)

Tarjuma: "Tum ghulu se bacho, beshak tum se qabl log Deen mein ghulu karne ki wajah se halaak ho gaye."

(Ar-Raavi: Ibn 'Abbas Al-Masdar: Sunan an-Nasa'i Raqm al-Hadees: 3057  
Khulaasa Hukm al-Hadees: Saheeh)

### ◆ Shaikh Al-Albaani Aur Shaikh Ibn Baaz (رضي الله عنهما) Ka Fatwa:

Shaikh al-Albaani aur Shaikh Ibn Baaz (رضي الله عنهما) ka fatwa hai keh agar saari duniya ke Musulmaan ke liye ek saath roza rakhna aur 'Eid manaana mumkin hai to yeh durust hai, aur agar ittehaad naa mumkin ho to har koi apne khitay aur 'ilaaqay ke hisaab se roza rakhay aur 'Eid manayein. Shari'at mein go dono sooraton ki gunjaish hai lekin pehli soorat par 'amal karne ke liye sab ka ittehaad zaroori hai.

### ◆ Ruyat-e-Hilaal Ki Gawaahi Qubool Karne Ka Paimaana:

Chaand ke ta'alluq se kisi aadmi ki gawaahi usi waqt qaabil-e-qubool hogi jab us ke andar do sifaat payi jaayein:

(1) Ek yeh keh woh ameen ho aur

(2) Doosra qawi fi'n-nazar ho, ya'ni us ki quwwat-e-baasarat taiz ho.

Hazrat Musa (عليه السلام) ke khusr ne Musa (عليه السلام) ki inhi do khoobiyon ki wajah se unhein apne haan Kaam ke liye Appoint kiya tha, Allah Ta'ala ka irshaad hai:

﴿قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ﴾

Tarjuma: "Un donon mein se ek ne kaha keh Aba ji! Aap unhein mazdoori par rakh lijiye, kyunkeh jinhein aap ujr par rakhein un mein se sab se behtar woh hai jo mazboot aur amaanatdaar ho."

(Al-Qasas: 26)

### ◆ Ijtimaa'iyat Ki Ahmiyat:

Kisi aise admi ki ru'iyat jo keh paaband-e-shar'ah aur amaanatdaar hai aur us ki beenaai bhi achhi hai lekin Haakim ya Qaazi ne bawajah us ki shahaadat ko rad kar diya ho to aisi mein 'Allamah Ibn Taymiyyah (رحمته الله عليه) farmaate hain keh is admi ko chahiye keh woh ijtimaa'iyat ka saath de aur apni ru'iyat ki bunyaad par roza rakhne ya 'Eid manaane ka Faisala na kare. Agar koi maqaami ru'iyat ke ai'tibaar se chalna chaahta hai, 'aalami ru'iyat ke ai'tibaar se nahi chalna chaahta to un ke liye yeh daleel hai:

(أَنَّ أُمَّ الْفَضْلِ ابْنَةَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ، بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا فَاسْتَهَلَّ رَمَضَانَ وَأَنَا بِالشَّامِ، فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي ابْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ قُلْتُ: رَأَيْتُهُ لَيْلَةَ الْجُمُعَةِ، قَالَ: أَنْتَ رَأَيْتَهُ؟ قُلْتُ: نَعَمْ، وَرَأَى النَّاسُ، وَصَامُوا، وَصَامَ مُعَاوِيَةُ، قَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومُهُ حَتَّى نَكْمَلَ الثَّلَاثِينَ، أَوْ نَرَاهُ، فَقُلْتُ: أَفَلَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ، قَالَ: لَا، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Tarjuma: "Umm-ul-Fazl bint-ul-Haris (رضي الله عنها) ne mujhe Mu'aawiyah (رضي الله عنه) ke paas Syria bheja, unhon ne kaha keh main Syria aaya aur unki zarorat poori hui aur main ne waheen Shaam mein Ramdan ka chaand dekha Hum ne Jum'ah ki shaam chaand dekha tha, Phir mahina ke aakhir mein Madinah aaya Ibn 'Abbaas (رضي الله عنه) ne mujh se chaand ke ta'alluq se poocha keh tum ne chaand kab dekha, Main ne kaha: Jum'ah ki raat dekha, Phir unhon ne kaha: Kya tum ne khud us ko dekha, Main ne kaha: Haan, aur deegar logon ne bhi dekha aur roza rakha, aur Mu'aawiyah (رضي الله عنه) ne bhi roza rakha, Ibn 'Abbaas (رضي الله عنه) ne kaha: Lekin hum ne to Sani'char ki raat chaand dekha. Hum barabar tees tareekh tak roza rakhenge yaa hum chaand ko dekh lenge. Main ne kaha: Kya Mu'aawiyah (رضي الله عنه) ki ru'iyat aur un ka roza kaafi nahin hai? Aap ne kaha: Nahin, Allah ke Rasool (ﷺ) ne humein

aise hi karne ka hukum diya hai."

(Ar-Raawi: Kuraib, Al-Masdar: Sunan Abi Dawood, Raqm-ul-Hadees: 2332 Khulaasah Hukm-ul-Hadees: Saheeh)

### ◆ Solar System Ki Tafseelaat:

Poori duniya ke andar 360 degree ke zones banaaye gaye hain jinhein hum "Longitude" kehte hain. Globe par nazar aane waali seedhi tirchhi lakeerein Longitude kehlaati hain aur yeh kul 360 Longitudes hain, Ek Longitude se doosre Longitude ke faasle mein chaar minute ka farq hota hai. Agar kul 360 Longitudes ko 4 se zarb dein to haasil zarb 1440 hoga aur agar is ko ghanton mein tabdeel karein to 24 ghante honge, ya'ani mukammal ek din ka farq hoga. Usi hisaab se 15 Longitude ka 'ilaaqa ek ghante ka farq paida karega. Aaj hum baa-asaani laptop, iPhone, iPad waghaira ke zariy'e har jagah ka time zone dekh aur jaan saktay hain.

'Arab ke ek "Astronomer" khala baaz ro'iyat-e-hilaal ke maslay ko hal karne ke liye aasmaan par gaye aur apne aalaat ke zariy'e wahaan ki tasaveer kheenchin, unka kehna hai keh (Horizon) par jo chaand hota hai wo bohat bareek hota hai jis ka zameen par reh kar 'aam logon ka dekhna aur us ko samajhna bohat mushkil hai. Isi liye Nabi-e-Kareem (ﷺ) ne Farmaayaa:

(إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ الشَّهْرَ هَكَذَا وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلَاثِينَ)

Tarjuma: "Keh hum ek ummi qaum hain. Aur hum ko likhna hisaab karna nahin aata, mahina is is tarah hai ya'ni Aap (ﷺ) ki muraad ek untees hai aur ek tees ki hai."

(Ar-Raawi: 'Abdullah bin 'Umar Al-Masdar: Saheeh al-Bukhari Raqam Al-hadees : 1913)

'Allamah Ibn-e-Taymiyyah (رحمته عليه) farmaate hain keh mazkooarah Hadees se Ummat-e-Muslimah ki tanqees muraad nahin hai balkih is se muraad yeh hai keh yeh Ummat saada mizaaj ki haamil hai aur yeh Deen bohat aasaan

aur sehl hai, Shari'at ki ta'leemaat ko samajhna aur is par 'amal karna har ek ke liye aasaan hai.

### ◆ Islami Calendar Ke Ta'alluq Se Aik Ishkaal Aur Us Ka Jawab:

**Sawal:** Musulmaan apni aksar 'Ibaadat jaise roza aur Hajj waghaira ke liye lunar calendar hi kyun follow karte hain jabkeh solar calendar bhi maujood hai?

**Jawab:** Allah Ta'ala ne din, mahine aur saal ke hisaab ke liye dono shamsi aur qamri calendar banaye hain aur Musulmaan in dono ka istemaal karte hain lekin qamri calendar ka zyaada istemaal karne ki do wajuhaat hain:

Pehli aur sabse buniyaadi wajah to yeh hai keh yeh Allah aur Us ke Rasool (ﷺ) ka hukum hai, Aap (ﷺ) ne Farmaya:

(صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ)

Tarjuma: "Chaand dekh kar roza rakho aur chaand dekh kar iftaar karo, agar tum par matla' saaf na ho to Sha'baan ke tees din mukammal karo."

(Al-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: Saheeh Al-Bukhari, Raqm-ul-Hadees: 1909)

Doosriwajah yeh hai keh qamri calendar din, mahine aur saal ke hisaab ka aasaan Zariya' hai aur is ke kai aik faide hain.

### ◆ Pehlaa Faidah: Ramdan Ka Alag Alag Mausamon Mein Aana:

Qamri calendar ke istemaal se maah-e-Ramdan alag alag mausamon mein milta hai. Maslan agar kisi ko saatth sattar saal ki zindagi muysar hui tou ausatan usay iktees bates saal thanday mausam mein rozay naseeb hon ge. (كل جديد لذيذ) ke mutaabiq har nayi cheez insaan ke liye lazziz hoti hai. Aur mukhtalif mausamon mein Ramazaan ki aamad se us ki tabiyat mein 'ibaadat ke liye lazzat' aur nashaat ki kaifiyat bar-qaraar rehti hai.

Is ke bar'aks shamsi calendar ke mutaabiq agar Ramdan sirf ek hi mausam mein hota tou hadd darja garmi rozay daaron ko halakaan kar deti yaa mausam ki yaksaaniat se un ki tabiyat mein uktaahat'aur inqibaaZ ka hona fitr'e amr hota.

### ◆ **Doosra Faida: 'Ibaadat Ki Aadaigi Mein Aasaani:**

Qamri calendar ke ai'tibaar se 'Ibaadat ki anjaam dehi nisbatan aasaan hai, is ke bar khilaaf shamsi calendar ke ai'tibaar se 'Ibaadat ki aadaigi mein kai saari mushkilaat dar paish hongy, misaal ke taur par sooraj apna aik chakkar 365 din 5 ghante aur 48 minute mein poora karta hai.

Aik saal chunkeh 365 dino ka hota hai, is liye baqiya ghanton ki ginti mukammal karne ke liye har chauthe saal ko "Leap year" qaraar de kar is ke February ke mahine mein aik din ka izaafa kiya jaata hai. Teen saal tak February ka mahina 28 ka rehta hai aur chauthe saal 29 ka ho jaata hai, ya'ni teen saal tak aik tihaayi hissa jama' ho kar chauthe saal aik din ban jaata hai. Lekin Islaami 'Ibaadat jaise Roze mein aik tihaayi yaa nisf ka tasawwur nahi hai, Is ka matlab ye nahi keh Musalman solar ka istemaal hi nahi karte, balke Musulman apni 'Ibaadat ke liye is ka bhi istemaal karte hain, maslan Namaz ke auqaat ke liye shamsi ka hi istemaal kiya jaata hai.

### ◆ **Ramdan Ki Ahmiyat:**

Ramdan ka aik aik lamha badi ahmiyat-o-fazeelat ka haamil hota hai jis ka andaaza is Hadees se lagaaya ja sakta Hazrat Talha bin 'Ubaidullah (رضي الله عنه) farmate hain:

(قَدِمَ عَلَى النَّبِيِّ ﷺ رَجُلَانِ مِنْ بَنِي فَكَانَ إِسْلَامُهُمَا جَمِيعًا وَاحِدًا وَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنَ الْآخَرِ فَغَزَا الْمُجْتَهِدُ فَاسْتُشْهِدَ وَعَاشَ الْآخَرُ سَنَةً حَتَّى صَامَ رَمَضَانَ ثُمَّ مَاتَ فَرَأَى طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ خَارِجًا خَرَجَ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوُفِّيَ آخِرَهُمَا ثُمَّ خَرَجَ فَأَذِنَ لِلَّذِي اسْتُشْهِدَ ثُمَّ رَجَعَ إِلَى طَلْحَةَ

فَقَالَ: اَرْجِعْ فَإِنَّهُ لَمْ يَأْنِ لَكَ فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثُوهُ الْحَدِيثَ وَعَجِبُوا فِيهِ قَالُوا: يَا رَسُولَ اللَّهِ كَانَ أَشَدَّ الرَّجُلِينَ اجْتِهَادًا وَاسْتِشْهَادًا فِي سَبِيلِ اللَّهِ وَدَخَلَ هَذَا الْجَنَّةَ قَبْلَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَيْسَ قَدْ مَكَثَ هَذَا بَعْدَهُ بِسَنَةٍ" قَالُوا: نَعَمْ قَالَ: "وَأَدْرَكَ رَمَضَانَ فَصَامَهُ وَصَلَّى كَذَا وَكَذَا فِي الْمَسْجِدِ فِي السَّنَةِ؟" قَالُوا: بَلَى قَالَ: "فَلَمَّا بَيْنَهُمَا أْبَعْدُ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ"

Tarjuma: "Qabeela-e-Balee ke do admi Rasoolullah (ﷺ) ke paas aaye, ye dono aik saath Islam laaye thay, in mein se aik apne saathi ki banisbat 'Ibaadat mein zyada mehnat karta tha. Woh aik martaba Jihaad mein nikla aur shaheed ho gaya. Doosra admi is ke ba'd aik saal tak zinda raha phir woh wafaat paa gaya. Talhah bin 'Ubaidullah (رضي الله عنه) farmaate hain keh maine khwaab mein in dono ko dekha keh woh Jannat ke darwaze par hain Itne mein andaroon-e-Jannat se aik shakhs nikla aur jo ba'd mein wafaat paaya tha us ko Jannat mein daakhil hone ke liye kaha, phir woh dobara bahar aaya aur shaheed ko Jannat mein daakhil hone ka hukm diya, phir mere paas aa kar mujh se kaha keh tum laut jao keh abhi tumhaara waqt nahi aaya. Subha hui to Talhah apna khwaab logon ko sunane lage aur log is par ta'ajjub karne lagein, yeh baat Rasoolullah (ﷺ) tak pohncchi to Aap ne farmaya: "Is mein ta'ajjub ki kya baat hai?" Logon ne kaha: "Woh 'Ibaadat zyaada karne waala aur Allah ki raah mein shaheed hone waala ba'd mein Jannat mein daakhil hua aur Doosra admi pehle Jannat mein daakhil hua?" Aap (ﷺ) ne Farmaya: "Kya yeh uske ba'd poora ek saal zinda nahi raha?" Logon ne kaha: "Haan" Aap (ﷺ) ne Farmaya: "Kya usne Ramzaan ka mahina nahi paaya aur us mein Roze nahi rakhe, aur saal bhar Masjid mein Namazen nahi padhi?" Logon ne kaha: "Haan" Is par Aap (ﷺ) ne Farmaya: "In dono mein zameen-o-aasmaan ki wus'at se zyaada farq hai."

(Ar-Raavi: Talhah bin 'Ubaidullah (رضي الله عنه) Al-Masdar: Saheeh Ibn Hibban, Raqam Al-hadees: 2982, khulaasa Hukm Al-hadees: Saheeh)

### ◆ Istiqbaal-e-Ramdan:

Ramdan-ul-Mubarak ka maheena barkatoun aur rehmatoun wala maheena hai. Hamare diloun mein is ki ahmiyat aur 'azmat bahut zyaada honi chahiye kyunke jis cheez ki jitni ahmiyat hoti hai log usi shaan se us ka istiqbaal karte hain. Chunancha hum tamaam ko is maheene ka istiqbaal Namaz, rozou'n, sadaqa khairaat aur tilaawat-e-Qur'an-e-Majeed ke zariy'e karne ki koshish karni chahiye aur kyunke yeh nekion ka mausam-e-bahaar hai. Is liye humein had darja mutaharrik aur "active" rehna chahiye.

Is ka har ek lamha aur har lahza nihaayat qeemti hai, humein pata nahi keh aglaa Ramdan Hamare naseeb mein ho gaa ya nahi. Kitne log hain jo guzash'ta Ramdan-ul-Mubarak mein hamare saath thay, jinhon ne hamare saath sajday kiye, Namazen padheen, Roze rakhay, taraweeh ada ki lekin woh aaj hamare darmiyaan nahi hain. Yeh Allah Subhaanahu-o-Ta'aala ka fazl hai keh Us ne humein nekion ko apne daaman mein samait lene ka behtareen mauqa' 'inaayat farmaya hai, so humein is mauqe' ko ghanimat samajh kar kasrat se 'Ibaadat karne aur apne Rab ko manaane ki koshish karni chahiye.

### ◆ Istiqbaal-e-Ramdan Aur Hamaare Aslaaf:

Aslaaf-e-kiraam ke baare mein aata hai keh woh Ramdan ki aamad se chh maah qabl hi duaa'on ka silsila shuru' kar diya karte thay keh: "Aey Allah, Tu humein Ramdan tak sahih saalim pahuncha," aur Ramdan ke ba'd paanch maah musalsal yeh du'aa karte thay keh: "Aey Allah, hamaari Ramdan mein ki gayi 'Ibaadat ko qubool farma."

Hafiz Ibn Rajab (رحمته الله عليه) farmaate hain keh Mu'alla bin al-Fadl (رحمته الله عليه) ne Farmaya keh woh chh maah yeh du'aa kiya kartay thay: (اللهم بلغنا رمضان) "Aey Allah! Tu hamein Ramdan tak pahuncha day" Aur Ramdan ke ba'd chh maah yeh du'aa kiya kartay thay keh: "Aey Allah! Hamare Ramdan ke a'maal ko qubool kar lay." Yahya bin Katheer (رحمته الله عليه) farmaate hain keh woh yeh du'aa padha kartay the:

(اللهم سلمني إلى رمضان وسلم لي رمضان وتسلمه مني متقبلا)

"Aey Allah! Mujhe Ramdan tak sahih saalim rakh aur Ramdan ko sahih saalim mujh tak pohncha de, aur Ramdan mein ki gayi 'Ibaadat ko qubool farma le."

(Lataaa'if al-Ma'a'arif: safha 148)

### ◆ Chaand Dekhne Ki Du'a:

Nabi-e-Kareem (ﷺ) ne humein naya chaand dekh kar yeh du'a padhne ki ta'leem di hai. Sa'yyiduna 'Talhah bin 'Ubaidullah (رضي الله عنه) bayaan karte hain keh Nabi-e-Akram (ﷺ) jab chaand dekhte thay to yeh du'a padhte:

(اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْإِيمَانِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ)

Tarjuma: "Aey Allah! Mubarak kar humein yeh chaand, barakat aur imaan aur salaamti aur Islaam ke saath, (aey chaand!) mera aur tumhaara Rab Allah hai."

(Sunan at-Tirmizi, Kitaab-ud-Da'waat: (بَابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ الْهَيْلَالِ) Naya chaand (Hilaal) Dehke to kya padhe? Hadees No: 3451, Sheikh Albaani (رحمته الله عليه) ne is Hadees ki sanad ko saheeh kaha hai. Takhreej al-Hadees: Tafarrad bih al-Mu'allif "Tahfatul Ashraaf: 5015" [Saheeh]

Aamad-e-Ramdan par Aap (ﷺ) ka Sahaaba ko 'amal par ubhaarna: Nabi-e-Kareem (ﷺ) aamad-e-Ramdan par khushi ka izhaar karte aur Sahaaba-e-Kiraam ke dilon mein Ramdan ke ta'alluq se shauq paida karte the, Hazrat Abu Huraira (رضي الله عنه) farmaate hain Aap (ﷺ) ne Farmaya:

(أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُعَلَّقُ فِيهِ مَرْدَةُ الشَّيَاطِينِ، اللَّهُ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ)

Tarjumah: "Tum par Ramdan-ul-Mubarak ka mahina saaya-fign hua hai, Allah Ta'ala ne tum par Roze farz kiye hain, Is mein Jannat ke darwaaze khol diye jaate hain aur Jahannam ke darwaaze band kar

diye jaate hain, aur sarkash shayateen jakad diye jaate hain, Is mein ek raat hai jo hazaar mahino se afzal hai Jo iski bhalaai se mehroom raha, haqeeqat mein wahi mehroom raha."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Sunan an-Nasaai Raqam-ul hadees: 2106 khulaasa Hukm-ul-hadees: saheeh)

### ◆ Nisf Sha'baan Ke Ba'd Roza Rakhne Ka Hukum

Aap (ﷺ) ne Nisf-e-Sha'baan ke ba'd Roze rakhne se mana' kiya taa keh Ramdan-ul-Mubarak ke a'maal poori tawanaai aur chusti ke saath anjaam diye jaa sakein aur unki adaaigi mein koi khalal waaqe' na ho, Hazrat Abu Hurairah (رضي الله عنه) farmaate hain keh Aap (ﷺ) ne Farmaya:

(إِذَا انْتَصَفَ شَعْبَانُ، فَلَا تَصُومُوا)

Tarjuma: "Tum Nisf Sha'baan ke ba'd Roze mat rakho."

(Al-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: Sunan Abi Dawood Raqm-ul-Hadees: 2337 Khulasah Hukum-ul-Hadees: Saheeh)

Nisf-e-Sha'baan ke ba'd roza rakhne se muta'alli'q ba'z ahl-e-'ilm ka qoul hai keh Nisf Sha'baan ke ba'd qaza Roze rakhe jaa sakte hain, isi tarah agar koi Peer ya Jum'raat ke Roze rakhne ka paaband tha to woh bhi in ayaam mein Roze rakh sakta hai Lekin behtar yeh hai keh nafali Roze bhi na rakhe jaayen.

### ◆ Ramdan-ul-Mubarak Ki Istilahaat:

Ramdan-ul-Mubarak mein humein kuch khaas "Terminologies" sunne ko milti hain maslan: Ramdan, Saum, Taqwa, Taraveeh, Sehri, Iftaar, 'Itikaaf, Lailat-ul-Qadr waghaira. In shara'i istilahaat ka ma'ni-o-mafhoom jaan'na aur samajhna faa'idah mand hai taa keh inki adaaigi se ek khaas qisam ki lazzat mehsoos ho.

### ❖ Lafz-e-Ramdan Aur Maah-e-Ramdan Se Is Ki Munasibat:

Sheikh 'Abdul Qadir Jeelaani (رحمته اللہ علیہ) apni kitaab Ghunyat-ut-Taalibeen mein farmate hain keh Lafz-e-Ramdan maakhuz hai ramz se jis ke ma'ani hain kisi cheez ka garmi mein khoob tap jaana. Ramzat-ul-harr kehte hain sooraj ki roshni se pathar ka garam ho jaana. Is ka istilaahi ma'ani hai Hijri saal ka naw'aan mahina jo Sha'ban ke ba'd aata hai. Ye 'Arabi ka bahut purana lafz hai, jiska istemaal 'Aad-o-Samood bhi kiya karte thay Chunkeh un ke zamaane mein ye mahina garmi ke mausam mein aata tha, is liye unhon ne is maah ka naam Ramdan rakha, Allah Ta'ala ne Qur'an-e-Majeed mein baarah mahino'n mein sirf isi mahine ka zikr naam ke saath kiya hai, Allah Ta'ala ne Farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Tarjumah: "Maah-e-Ramdan woh hai jis mein Qur'an utaara gaya jo logon ko hidayat karne waala hai aur jis mein hidayat ki aur haqq-o-baatil ki tameez ki nishaniyaan hain, tum mein se jo shakhs is mahine ko paaye use roza rakhna chahiye, haan jo bemaar ho ya musaafir ho use doosre dino mein yeh ginti poori karni chahiye, Allah Ta'ala ka iraadah tumhare saath aasaani ka hai, sakhti ka nahi, Woh chaahta hai keh tum ginti poori kar lo aur Allah Ta'ala ki di hui hidayat par Uski badaiyaan bayaan karo aur Uska shukar karo." (Al-Baqarah: 185)

Lafz-e-Ramdan ki aik ma'nawi munasabat yeh bhi hai keh is maheene mein imaan ki hararat is qadar zyaada hoti hai keh aadmi apni 'aam 'aadat aur ma'moolaat ke bar khिलाaf apni bhookh, pyaas aur tamam khwahishaat ko bikhushi tark kar deta hai.

### ◆ Lafz-e-Saum Ka Matlab:

Saum masdar hai jiska lughwi ma'ni (الامتناع) ya'ani ruk jaana hai jise Maryam (عَلَيْهَا) ki zubaani Allah Ta'ala ne Farmaya:

﴿إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا﴾

Tarjuma: "Main ne Rahman ke naam ka roza maan rakha hai. Main aaj kisi shakhs se baat na karungi. (Aur Urdu mein ise roza kehte hain)" (Maryam: 26)

Is ka istilaahi ma'ni hai (هو الامساك بنية التعبد الله عن اشياء مخصوصة في زمن معين) Ya'ni makhsos shakhs ka 'Ibaadat ki niyat se makhsos sharaait ke saath makhsos muddat mein makhsos cheezon se ruk jaana. Roza Ummat-e-Muslimah par san 2 Hijri mein farz hua aur yeh 'Ibaadat aqwaam-e-saabiqa par bhi farz thi. Allah Ta'ala ne Farmaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

Tarjuma: "Aey imaan waalo! Tum par Roze rakhna farz kiya gaya jis tarah tum se pehlay logon par farz kiye gaye thay, taake tum taqwa ikhtiyaar karo." (Al-Baqarah: 183)

### ◆ Jang Se Ta'alluq Rakhne Waali Aayaton Ke Darmiyaan Saum Ke

#### Zikr Ki Hikmat:

Ahl-e-'Ilm farmate hain keh Allah Ta'ala ne jang se ta'alluq rakhne waali aayaton ke darmiyaan Saum ka tazkira is liye kiya keh maidaan-e-jang mein jahaan ek shareef insaan bhi ikhlaaqa qadro ko paamaal kar jaata hai wahaan saa'im apne aap ko control kare Maahir nafsiyaat kehtay hain keh jo aadmi apni bhok par control kar leta hai woh har jagah discipline follow karne mein kaamyab ho ga.

Yeh mazhab-e-Islam ki hi ta'leemaat ho sakti hain jo apne maanne waalon

ko maidaan-e-jang mein bhi ikhlaqiyat aur tahzeeb-e-nafs ki ta'leem deta hai, afsos yehi deen-e-rahmat aaj dehshatgardi ke laqab se mat'oon hai. Allah Ta'ala ne Surah Al-Ma'idah mein farmaya:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا  
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

Tarjuma: "Jo shakhs kisi ko baghair is ke keh woh kisi ka qaatil ho ya zameen mein fasaad machaane waala ho, qatl kar daale to goya us ne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha le, us ne goya tamaam logon ko zinda kar diya." (Al-Ma'idah: 32)

Islaam ki nazar mein aik ma'soom ka qatl goyaa poore insaanियat ka qatl hai. Fil-waqt duniya ki aabaadi taqreeban aath billion hai. Is hisaab se agar koi aik admi ka qatl karta hai to us ke haqq mein saat billion nau so ninyanve million qatl ka gunaah likh diya jaata hai.

#### ◆ Lafz-e-Muslim Ka Matlab:

Lafz-e-Muslim Islam se maakhuz hai. Jis ke ma'ani hain ita'at guzaar aur farmabardaar. Ahl-e-'Arab ita'at guzaar oontni ko naaqah muslimah kehte the. Is ka istilaahi ma'ni hai mazhab-e-Islam mein daakhil hone waala ya'ni Allah Ta'ala ko aik maan kar apna aap Us ke hawaale kar dene waala.

Aik Muslimaan apne tamaam af'aal-o-aqwaal aur jazbaat-o-khwahishaat samait khud ko Allah ki razaa ke hawaale kar deta hai. Misaal ke tor par din mein khaana us ki 'aadat aur zaroorat hai lekin maah-e-Ramdan mein Allah Ta'ala ki razaa ki khaatir wo isay tark kar deta hai.

#### ◆ Lafz-e-Taqwaa Ka Matlab:

Lafz-e-"Taqwaa" wiqaayah se mushtaq hai. Jis ke ma'ani hain bachna aur mehfooz rehna aur is ka istilaahi ma'ni hai Allah Ta'ala ke ahkaamaat par 'amal pira ho kar aur Us ki manhiyaat se ijtinaab kar ke Allah ke ghazab se bachna. Ba'z log Taqwaa ka ma'ni khauf se ta'beer karte hain jo keh durust nahi, Allah Ta'ala ne khauf ke liye 'alhaidah lafz istemaal kiya hai. Allah

Ta'ala ne Farmaya:

﴿فَلَا تَخَافُوهُمْ وَخَافُونَ إِيَّانَا كُنْتُمْ مُؤْمِنِينَ﴾

Tarjuma: "Tum un kaafiron se na daro aur mera khauf rakho, agar tum mo'min ho." (Aal-e-'Imran: 175)

In dono alfaaz mein qadre mushabihat hai lekin taqwa ka ma'ni khauf nahi hai. 'Allaamah Ibn Taymiyyah (رحمته اللہ علیہ) farmate hain keh Qur'an ke mutaradif alfaaz ko mutaradif keh kar aage na badhein kyunkeh in alfaaz ke ma'ani mein bareek sa farq hota hai.

### ◆ Allah Ke Ghazab Se Bachne Ka Tareeqa:

Allah ke ghazab se apne aap ko bachane ke liye humein Surah Al-'Asr mein zikar ki gayi chaar baaton par 'amal karna ho ga. Allah Ta'ala ne Farmaya:

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝ وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝﴾

"Zamane ki qasam [1] Beshak (ba-yaqeen) insaan sir ta sir nuqsaan mein hai [2] siwaaye un logon ke jo Imaan laaye aur naik 'amal kiye aur (jinhon ne) aapas mein haqq ki wasiyat ki aur ek dusre ko sabr ki nasehat ki." (Al-'Asr: 1-3)

Jo koi yeh chaar kaam kare ga woh Allah ke ghazab se, jahannum aur qabr ke 'azaab se mehfooz-o-ma'moon rahe ga.

### ◆ Lafz-e-Salat Ka Ma'ni:

Lafz-e-Salat masdar hai jiske kai ma'ani hain aur in tamam ma'ani ka Namaz ki kefiyat se bada gehra ta'alluq hai.

### ◆ 1- Du'a:

Salat ka ek ma'ni du'a hai. Jaise keh Allah Subhanahu-o-Ta'ala ka irshaad hai:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٣﴾﴾

Tarjuma: "Aap un ke maalon mein se sadaqah le lijiye, jiske zariy'e se aap unko paak saaf kar dein aur unke liye du'a kijiye, bila shuba aap ki du'a un ke liye moajib-e-itminaan hai aur Allah Ta'ala khoob sunta hai, khoob jaanta hai." (Taubah: 9)

Is aayat mein Allah Subhanahu-o-Ta'ala ne lafz "Salat" ko du'a ke liye istemaal kiya hai.

## ◆ 2- 'Ibaadat Gaah:

Salat ka ek ma'ni 'Ibaadat gaah hai jaisa keh Allah Subhanahu-o-Ta'ala ne Surah Hajj mein farmaya:

﴿وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾

Tarjuma: "Agar Allah Ta'ala logon ko aapas mein aik Doosray se na hataata rehta to 'Ibaadat khaane aur girjay aur Masjidein aur Yahudiyon ke ma'bad aur woh Masjidein bhi dhaa di jaatin jahaan Allah ka naam ba-kasrat liya jaata hai. Jo Allah ki madad karega Allah bhi zaroor uski madad karega. Beshak Allah Ta'ala badi quwaton wala bade ghalbe wala hai."

Is aayat mein Yahudiyon ki 'Ibaadat gaahon ko (صَلَوَات) kaha gaya hai aur 'Ibraani aur Siriyaani mein bhi Namaz ke liye "Salut" ka lafz istemaal Kiya jaata hai.

## ◆ 3-Ta'reef, Maqaam-o-Martaba Aur Durood-e-Ibraheem:

Salat ka aik ma'ni -1- ta'reef -2- martaba -3- Durood-e-Ibraheem hai jaisa keh Allah Subhanahu-o-Ta'ala farmaate hain:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا﴾

Tarjuma: "Beshak Allah Subhanahu-o-Ta'ala aur Us ke farishtay Nabi-e-Akram (ﷺ) par "salat" bhejtay hain, aey momino! tum bhi Nabi-e-Akram (ﷺ) par "salat" bhejo." (Al-Ahzab: 56)

Agar salat ki nisbat Allah Subhanahu-o-Ta'ala ki taraf ho to iska matlab hai Allah Subhanahu-o-Ta'ala ka farishton ke darmiyaan Muhammad (ﷺ) ki ta'reef bayaan karna hai. Agar "salat" ki nisbat farishton ki taraf ho to iska matlab hai farishton ka Allah Subhanahu-o-Ta'ala se Muhammad (ﷺ) ke maqaam-o-martabe ki bulandi ke liye du'aa karna hai. Agar "salat" ki nisbat insaanon ki taraf ho to iska matlab Aap (ﷺ) par Durood-e-Ibraaheemi bhejna hai aur saheeh Ahadees mein waarid Durood ke alfaaz ye hain:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

(Ar-Raawi: Ka'b bin 'Ujzah (رضي الله عنه) Al-Masdar: Saheeh Al-Bukhari, raqam-ul-Hadees: 3370)

#### ◆ 4-Doosra Darjah:

Salat ka aik ma'ni doosra darja bhi hai jaise keh 'Arabi zubaan mein aik mahaawra hai: (تلق السوابق والمصلينا) ya'ni jab tum hamaare qabeelay ke ghod sawaaron se daud lagaaoge to sab se pehle aane waala ghoda to hamaara ho gaa hi aur saath hi dusre number par aane waala ghoda bhi tum hamara hi paaogey. Islaam ke jo paanch arkaan hain un mein ka pehla rukun Kalma Tayyibah aur Doosra rukun "Salat" Ya'ni Namaz hai. Is ai'tibaar se "Salat" ka aik ma'ni Doosra darja hai.

### ◆ 5- Salween:

Salat ka aik ma'ni Salween hai, insaani jism mein peeth par do badi badi ragen hoti hain jo dono pairo'n se jaate hue sar se mil jaati hain, inhi ko "Salween" kaha jaata hai. Jab banda Rukoo karta hai to us ki yeh dono ragen peeth ke saath mud (khamm) ho jaati hain.

### ◆ 6. Kisi Cheez Ko Aag Mein Tapaana:

Salaat ka aik ma'ni kisi cheez ko aag mein tapaana bhi hai aur is ma'ni ko Qur'an-e-Majeed mein istemaal kiya gaya hai, Surah al-Lahab mein Allah Subhanahu-o-Ta'ala ne irshaad farmaya:

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

Tarjuma: "Woh 'anqareeb bhadrone waali aag mein jaayega."

(Al-Lahab: 3)

Ya'ani Allah Subhanahu-o-Ta'ala Qayamat ke din Abu Lahab ko Jahannam ki aag mein tapaaye ga. Isi tarah jab banda Namaz padhta hai to us ka imaan garam hota hai jis ki wajah se us ke saare gunaah dhul jaate hain.

### ◆ Salaat Ka Istilaahi Ma'ni:

Namaz Islam ka teesra rukn hai, yeh 'azeem 'Ibaadat rukoo-o-sujood aur qiyaam-o-qu'ood par mushtamil hai, jis ki ibtidaa takbeer (ya'ni Allahu Akbar kehne) se aur intihaa tasleem (ya'ni Assalamu 'Alaikum wa Rahmatullah keh kar salaam phairne) se hoti hai. Qur'an-e-Majeed mein Allah Ta'ala ne 103 martaba is ka zikr kiya hai. Yeh Allah Ta'ala ki pasandeeda 'Ibaadat hai. Is ki adaagi se dilon ko suroor aur aankhon ko qaraar milta hai. Insaan biwi bachon, kaarobaar aur mulaazmat waghaira ke jhmailon mein phans kar jab Allah Ta'ala ko bhool baithta hai to Namaz usay Allah ki yaad dilaati hai Allah Ta'ala ne Farmaya:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

Tarjuma: "Aur meri yaad ke liye Namaz qaa'im rakh."

(Taa Haa: 14)

### ◆ Lafz-e-Sahoor Ka Ma'ni:

Sahoor ka lugwi ma'ni raat ka aakhri hissa hai, is ka istilaa'hi ma'ni roza rakhne ki niyyat se raat ke aakhri pehar mein kuch khaa lena hai aur yeh Allah ke Nabi (ﷺ) ki sunnat aur baa'is-e-khair-o-barakat hai Aap (ﷺ) ne Farmaya:

(تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً)

Tarjuma: "Sahri karo beshak sahri karne mein barakat hai."

(Al-Raawi: Anas bin Malik (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari Raqm-ul-Hadees: 1923)

### ◆ Lafz-e-Iftaar Ka Ma'ni:

Iftaar ka lugwi ma'ni hai angoor ke beej ka nikal aana aur is ka istilaa'hi ma'ni roza daar ka sooraj ghuroob hone ke ba'd kuch khaa lena hai.

### ◆ Iftaar Mein Jaldi Karna Baa'is-e-Khair Hai:

Roza iftaar karne mein jaldi karna baa'is-e-khair-o-barakat hai Aap (ﷺ) ne Farmaya:

(لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ)

Tarjuma: "Log us waqt tak bhalai mein rahain ge jab tak woh iftaar mein jaldi karein ge."

(Ar-Raawi: Sahl bin Sa'd Al-Masdar: Saheeh Al-Bukhari Raqm-ul-Hadees: 1957)

Jaldi ka matlab yeh nahin keh sooraj ghuroob hone se pehle iftaar kar lein, balke us ka waqt hotay hi ya'ni sooraj ghuroob hote hi fauran iftaar kar lein Ghaflat ya ehtiyaat ke naam par ta'kheer na karein.

### ◆ Taraveeh Yaa Qiyaam-ul-Lail Ka Matlab:

Lafz-e-"Taraveeh" "Raahat" se nikla hai, jiska ma'ni raahat aur aaraam hai chunkhe Taraveeh mein har chaar raka'at ke ba'd thoda aaraam karte hain is liye is Namaz ko "Salaat-ut-Taraveeh" kehte hain aur isi ko ghair Ramdan mein Qiyaam-ul-Lail kehte hain, Hazrat 'Aisha (رضي الله عنها) Rasoolullah (ﷺ) ki Taraveeh ke ta'alluq se farmatin hain keh:

مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً يُصَلِّيْ أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّيْ أَرْبَعًا، فَلَا تَسْلُ عَنْ حُسْنِهِنَّ وَطَوْلِهِنَّ، ثُمَّ يُصَلِّيْ ثَلَاثًا

Tarjuma: "Nabi-e-Kareem(ﷺ) Ramdan aur ghair Ramdan mein gyarah rak'aat se zyaada nahi padhtay thay Aap(ﷺ) chaar rak'aat padhtay, pas Aap is ki achhaai aur lambaai ke baare mein na poochhein Phir Aap (ﷺ) chaar rak'aat padhtay pas Aap Is ki achhaai aur lambai ke baare mein na poochein phir Aap (ﷺ) teen rak'at Witr padhtay thay."

(Ar-Raawi: Umm-ul-Momineen 'Aa'ishah (رضي الله عنها) Al-Masdar: Saheeh al Bukhari, Raqm-ul-Hadees: 1147)

Mazkooorah Hadees se ma'loom hua keh Nabi-e-Akram (ﷺ) Ramdan aur ghair Ramdan mein gyarah rak'aat se zyaada nahi padhtay the Humein chahiye keh hum bhi Aap (ﷺ) ke tareeqay ki pairwi karein.

### ◆ Salat-ut-Tahajjud Ka Matlab:

Tahajjud kehtay hain neend se bedaar ho kar koi kaam karna. Raat mein neend se uth kar Namaz padhnay ko shar'an Salat-ut-Tahajjud kehtay hain. Is ka Doosra naam Qiyaam-ul-Lail bhi hai.

### ◆ I'tikaaf Ka Matlab:

I'tikaaf ka lugwi ma'ni rokney aur kinaarah kashi ikhtiyaar karne ke hain aur is ka istilaahi ma'ni hai Masjid mein khaas kefiyat ke saath apne aap ko

rokay rakhna.

### ◆ Lailat-ul-Qadr Ka Matlab:

Lailat-ul-Qadr Ramdan ke aakhri 'ashray ki raaton mein se ek raat hai. Yeh ek raat hazaar maheenon se afzal hai. Isi mein makhlooqaat ki taqdeerein likhi jaati hain.

### ◆ Zakaat Ka Matlab:

"Zakaat" ka ma'ni safaai aur badhotri hai ke hain ya'ni saahib-e-maal jab Zakaat nikaalta hai to Allah Ta'ala is ke zariy'e is ke doosre maal ko paak-o-saaf karta aur is mein khair-o-barakat naazil karta hai jis ki wajah se is ke maal mein aur izaafa hota hai, Yeh Islam ka teesra rukun hai.

### ◆ Zakaat Ke Sharoot:

Shaikh Ibn 'Uthaymeen (رحمته الله عليه) farmaate hain keh Zakaat farz hone ke liye al-Muslim, al-Hurr Saahib al-Maal, Saahib an-Nisaab, Haal 'alayhi al-Hawl ya'ni Musulmaan, aazad, maal daar, saahib-e-nisaab aur is ke maal par hawlaan-e-hawl ya'ni aik saal ka guzarna zaroori hai. Yeh woh buniyaadi alfaaz aur shar'i istalaahaat hain jo Ramdan-ul-Mubarak mein bakistemaal hote hain.

Aakhir mein Allah Subhaanahu-o-Ta'ala se Du'a karta hoon keh Woh hamare liye Ramdan-ul-Mubarak ki saa'atoun ko maghfirat ka Zariya' bana dey aur hamare khaatima is haal mein farmaaye keh Woh hum se raazi rahe. **Aameen Summa Sameen**





**Duroos-E-Ramdan 6 Taa 10**



## Al-Tamheed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

Tarjuma: "Aey Imaan waalon! Tum par rozay rakhna farz kiya gaya jis tarah tum se pehle logon par farz kiye gaye thay, taake tum taqwa ikhtiyaar karo." (Al-Baqarah: 183)

### ◆ Ramdan Ke Fazaa'il ◆

#### ◆ 1. Ramdan-ul-Mubarak Mein Aasmani Kitaabon Ka Nuzool:

Ramdan-ul-Mubarak badi barakaton aur 'azmaton wala maheena hai. Allah Ta'ala ne Qur'an-e-Majeed mein saal ke baarah maheenon mein se sirf maah-e-Ramdan ka khusoosi zikr farmaya aur tamaam aasmani kitaabon ke nuzool ke liye is maah-e-mu'azzam ka intekhaab farmaya.

#### ◆ Qur'an-e-Majeed Ka Nuzool:

Ramdan-ul-Mubarak aur Qur'an-e-Majeed ka rishta bada gehra hai keh isi maah-e-mubarak mein Allah Ta'ala ne Qur'an-e-Majeed ko naazil farmaya: Allah Ta'ala ne Farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ﴾

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Tarjuma: "Maah-e-Ramdan woh hai jis mein Qur'an utaara gaya jo logon ko hidayat karne waala hai aur jis mein hidayat ki aur haqq-o-baatil ki tameez ki nishaniyaan hain, tum mein se jo shakhs is maheene ko paaye use roza rakhna chahiye, haan jo beemaar ho ya musaafir ho use dusre dino'n mein yeh ginti poori karni chahiye, Allah Ta'alaah ka iraadah tumhaare saath aasaani ka hai, sakhti ka nahi, Woh Chaahta hai keh tum ginti poori kar lo aur Allah Ta'alaah ki di hui hidayat par uski baraiyaan bayaan karo aur Us ka shukar karo."

(Al-Baqarah: 185)

#### ◆ Deegar Aasmani Kitaabo'n Aur Suhuf-e-Ibraheem Ka Nuzool:

Allah Ta'alaah ne Qur'an-e-Majeed ke 'ilaawah deegaar aasmani kitaabon aur Suhuf-e-Ibraheem ko bhi isi maah-e-mubarak mein naazil farmaya jaisa keh Aap (ﷺ) ne Farmaya:

(أنزلت صحف إبراهيم أول ليلة من رمضان، وأنزلت التوراة لست مضين من رمضان، وأنزل الإنجيل لثلاث عشرة ليلة خلت من رمضان، وأنزل الزبور لثمان عشرة خلت من رمضان وأنزل القرآن لأربع وعشرين خلت من رمضان)

Tarjuma: "Suhuf-e-Ibrahim Ramdan ki pehli raat, Taurat Ramdan ki chhatti raat, Injeel Ramdan ki terhwi raat, Zaboor Ramdan ki atharhwi raat, aur Qur'an-e-Majeed ko chobeeswi raat ko naazil kiya gaya."

(Ar-Raawi: Waasilah bin Asqa' Masdar: As-Silsilah As-Saheeha Raqm-ul-Hadees: 1575 Khulaasah Hukum-ul-Hadees: Hasan)

Ba'az mufasssireen ne kaha keh Musa (عليه السلام) ko isi maa'h-e-mubarak mein Koh-e-Toor par bula kar takhtiyani di gayeen. Mazkooorah aayat aur Hadees se ma'lloom hua keh Ambiyaa ki Nubuwwat ka aaghaz isi

maah-e-mubarak se hua. Aur Allah Ta'ala ne logon ko jahalat-o-zalaalat ki tareekiyon se nikaal kar hidayat ki roshni mein laane ke liye isi maa'h-e-mubarak ka intekhaab farmaaya.

### ◆ 20 Ramdan-ul-Mubarak Mein Rozon Ki Farziyat:

Allah Tabaarak-o-Ta'ala ne rozo'n jaisi ahem tareen 'Ibaadat ko isi maa'h-e-mubarak mein farz kiya aur yeh aqwaam-e-saabiqah par bhi farz thi, jaisa keh Allah Ta'ala ne Farmaya: كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ Ya'ani tum se pehle logon par bhi isi tarah Roze farz kiye gaye the Mazeed farmaayaa:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيُصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ  
مِنْ أَيَّامٍ آخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا  
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

Tarjuma: "Tum mein se jo shakhs is maheena ko paaye use roza rakhna chahiye, haan jo beemaar ho ya musaafir ho use doosre dino mein ye ginti poori karni chahiye, Allah Ta'ala ka irada tumhaare saath aasaani ka hai, sakhti ka nahi, Woh chaahta hai keh tum ginti poori kar lo aur Allah Ta'ala ki di hui hidaayat par Us ki badayiyaan bayaan karo aur Us ka shukar karo." (Al-Baqarah: 185)

Aap (ﷺ) ne Roze ka hukum dete hue farmaya:

(إِذَا رَأَيْتُمُوهُ فَصُومُوا)

Tarjuma: "Jab tum (Ramdan) chaand ko dekho to roza rakh lo."

(Al-Raawi: 'Abdullah bin 'Umar (رضي الله عنه) Al-Muhaddis: Al-Masdar: Saheeh al-Bukhari, Raqm al-Hadees: 1900)

Roza Islam ke buniyaadi paanch arkaan mein se ek ahem rukun hai, Aap (ﷺ) ne Farmaya:

(بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ

الصَّلَاةُ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ

Tarjuma: "Islam ki buniyaad paanch cheezon par hai: Shahadatain ka iqraar karna, Namaz qaa'im karna, Zakaat ada karna, Hajj karna aur Ramdan ke Roze rakhna."

(Ar-raawi: 'Abdullah bin 'Umar (رضي الله عنه) Masdar: Saheeh al-Bukhari Raqm al-Hadees: 8)

Mazkooarah bala tamaam nusoos se pata chalta hai keh roza Ummat-e-Muslimah ke har us admi par farz hai Jo roza rakhne ki taaqat rakhta ho. Agar koi baghair shar'i 'uzr ke roza tark kar deta hai to wo gunaaahgaar hoga.

## ◆ Rozon Ke Aqsaam ◆

Bunyaadi tor par rozon ki do qismein hain:

### ◆ 1. Farz Roze:

Ramdan-ul-Mubaarak ke Roze farz rozon ki haisiyat rakhte hain, jin ki farziyat ka zikr Allah Ta'aala ne Surah Al-Baqarah mein kiya hai, farmaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

Tarjuma: "Aey imaan waloo! Tum par Roze rakhna farz kiya gaya jis tarah tum se pehle logon par farz kiye gaye thay, taake tum taqwa ikhtiyaar karo." (Al-Baqarah: 183)

### ◆ 2. Tatawwu' (Nafil Roze)

Nafil rozon ka hukum farziyat ka nahi hai ya'ni jin ke rakhne par sawaab milega aur un ke tark par koi gunaaah nahi ho ga Allah Ta'ala ne Farmaya:

﴿فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

Tarjuma: "Phir jo shakhs naiki mein sabaqat kare woh usi ke liye behtar hai lekin tumhaare haqq mein behtar kaam Roze rakhna hi hai agar tum baa 'ilm ho." (Al-Baqarah :184)

### ◆ Farz Rozon Ke Aqsaam ◆

Farz rozon ki chaar qismein hain:

#### ◆ 1. Ramdan-ul-Mubarak Ke Roze:

Yeh har us shakhs par farz hain jo shari'at ki nigaah mein roza rakhne ke qaabil ho, ya'ni 'aaqil-o-baaligh Musalmaan mard-o-'Aurat Ramdan ke Roze rakhne ke paband hain.

#### ◆ 2: Ramdan Ke Qazaa Roze:

Kisi 'uzr ki binaa par Ramzaan ke rozay chhoot gaye hon to ba'ad mein un rozon ki qazaa laazmi hai. Albatta ista'taat na hone ki soorat mein is ke 'iwaz fidya dena ho ga.

#### ◆ 3: Kafaare Ka Roza:

Agar kisi ne kisi cheez ke karne ki qasam khaai aur woh qasam poori nahi kar paaya to usay kafaare ke tor par das miskeenon ko khaana khilaana paday ga aur agar us ki ista'taat na ho to usay teen din ke Roze rakhne hon ge, Allah Ta'aala ne Farmaya:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ  
فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ﴾

أَوْ كَسَوْتَهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةٌ  
 أَيَّمَانِكُمْ إِذَا حَلَفْتُمْ ۗ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
 تَشْكُرُونَ ﴿٨٩﴾

Tarjuma: "Allah Ta'ala tumhaari qasmon mein laghw qasm par tum se mu'aakhza nahin farmaata lekin mu'aakhza us par farmata hai keh tum jin qasmon ko mazboot kar do. Is ka kaffara das mohtaaon ko khaana dena hai, ausat darjay ka jo apne ghar waalon ko khilaate ho ya un ko kapda dena ya ek ghulaam ya loundi aazaad karna hai Aur jis ko maqdur na ho to teen din ke Roze hain Yeh tumhaari qasmon ka kaffara hai jab keh tum qasm khaa lo Aur apni qasmon ka khayal rakho! Isi tarah Allah Ta'ala tumhaare waaste apne ahkaam bayaan farmaata hai taa keh tum shukar karo." (Al-Ma'idah: 89)

#### ◆ 4: Nazar Ka Roza:

Agar kisi ne koi nazar maan li keh falaan kaam hone ki soorat mein roza rakhoon ga to us par kaam hone ke ba'd roza rakhna farz hai. Allah Ta'ala ne Farmaya:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

Tarjuma: "Jo nazar poori karte hain aur us din se darte hain jis ki buraai Chaaron taraf phail jaane wali hai." (Ad-Dhar: 76/7)

### ◆ Roze Ke Fazaa'il ◆

#### ◆ 1: Rozah Allah Ta'ala Ki Pasandeeda 'Ibaadat Hai:

Rozah Allah Ta'ala ki mahboob aur pasandeeda 'Ibaadat hai. Jis ke zariy'e Allah bande se muhabbat karta hai yeh Allah Ta'ala ke nazdeek is qadar

afzal 'amal hai keh Allah iska ajar khud apne haathon se dete hain. Jaise keh darj-e-zail Hadees Qudsi mein Allah Ta'ala farmaate hain:

(الصَّوْمُ لِي وَأَنَا أُجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَأَكَلَهُ وَشُرْبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جَنَّةً، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يُفْطِرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ)

Tarjuma: "Roza mere liye rakhta hai aur main hi ise badla doonga, woh apni khwahishaat, khaane peene ko mere liye chhodta hai, Roza dhaal hai. Rozedaar ke liye do khushiyaan hain ek jab woh iftaar karta hai aur ek jab woh apne Rab se milta hai, Rozedaar ke munh ki boo Allah Ta'ala ko mushk ki khushboo se zyaada pasand hai."

(Al-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari Raqm al-Hadees: 7492)

## ◆ 2: Roza Maghfirat Ka Zariya' Hai:

Roza gunaahon se maghfirat ka Zariya' hai. Agar koi ikhlaas-e-niyyat aur sunnat-e-nabwi ke mutaabiq roza rakhe ga to Allah Ta'ala us ke agle aur pichhle tamaam sagheera gunahon ko ma'af kar dete hain. Aap (ﷺ) ne Farmaya:

(مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)

Tarjuma: "Jo Imaan aur sawaab ki niyyat se Ramdan ke Roze rakhta hai, us ke pichhle tamaam gunaah ma'af kar diye jaate hain."

(Ar-Raawi: Abu Huraira (رضي الله عنه), Al-Masdar: Saheeh al-Bukhari, raqam-ul-Hadees No: 38)

## ◆ 3: Rozedaar Ke Liye Baab-ur-Rayaan Se Daakhla:

Jannat ke darwaazon mein se aik darwaza "Ar-Rayaan" Rozedaaron ke liye makhsoos hai. Is darwaze se sirf Rozedaar hi Jannat mein daakhil ho sakte

hain. Jaisa keh Aap (ﷺ) ne Farmaya:

(إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانُ، يَدْخُلُ مِنْهُ الصَّابِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّابِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ يَدْخُلُ مِنْهُ أَحَدٌ)

Tarjuma: "Jannat mein aik darwaza hai jiska naam Rayyaan hai Qayaamat ke din is darwaze se sirf Rozedaar daakhil honge, in ke 'ilaawah koi aur daakhil nahi hoga. kaha jaayega, Kahaan hain Rozedaar! wo uth khaday honge, un ke 'ilaawah Koi aur andar daakhil nahin ho paaye gaa, jab woh daakhil honge to darwaaza band kar diya jaaye gaa phir koi us se daakhil nahin ho sake gaa."

(Ar-Raawi: Sahl (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari, raqam-ul-Hadees: 1896)

Roza waajib karne waale shuroot al-Saum:

1. Al-Muslim / al-Islam – ya'ni kaafir par farz nahin
2. Al-'Aaqil / 'Aqal – ya'ni majnoon par farz nahin
3. Al-Baaligh / Bulooghat – ya'ni na-baalegh par farz nahin
4. Al-Qaadir / taaqat ho – iska zid hai boodha, majboor, mushaqqat-o-zarar mein padne waala
5. Al-Saheeh / sehatmand – ya'ni shadeed mareez na ho
6. Al-Muqem / Iqaamat pazeer – ya'ni musaafir na ho
7. Ghayr al-Haa'iz (Haiz ki haalat na ho) / Haa'izah ke liye roza jaaiz nahin.
8. Ghayr al-Naffaas (Naffaas ki haalat na ho) / Naffaas ki halaat mein roza jaaiz nahin
9. Ghayr al-Murdi'ah (doodh pilaane waali ki woh haalat jismein khauf

laahiq ho aur mushaqqat ya zarar mein pad jaane ka khadsha ho)

10. ghayr al-Haamil (haml ki woh haalat jismein roza se khauf ho ya mushaqqat mein pad jaaye) (Ibn 'Uthaymeen – Majaalis Ramadaan)

★ 7 se 10 ko rukawat se khaali haalaat (al-Khuluw min al-Mawaani') se ta'beer kiya gaya hai.

★ Kuch sharaait aise hain jo roza waajib nahin karti aur agar koi rakh le to ghalat hai aur gunaaah hai: Haiz-o-Naffaas ki haalat mein roza haraam hai.

★ Kuch sharaa'it aise hain jo roza waajib nahi karte lekin rakhna chaahe to rakh sakte hain: Naabaaligh, MUSAAFIR, Murzi'ah aur Haamilah, agar mushaqqat bardaasht kar sakte ho lekin zarar na ho (agar zarar ho to khudkushi jaaiz nahi).

★ Mareez agar mushaqqat bardaasht kare to roza jaaiz hai, agar mushaqqat aur zarar na ho to roza waajib hai jaise ma'mooli khaansi ya zukaam, agar mushaqqat aur zarar dono ho to roza haraam hai.

★ Mareez, Boodhaa ya 'Aajiz aur ghair-qaadir marne se pehle qaadir ho to qaza kare ga warna fidyah de ga, ek Roze ke badle ek miskeen ko khaana khilaae (4/21 (رواه الدار قطني الإرواء)).

Daleel 1: 'Amal-e-Anas (عَنْ أَنَسٍ) keh woh jab boodhe ho gaye roza na rakh sake to 30 miskeen ko khilaaya fidyah ke taur par.

Daleel 2: Fatwa Ibn 'Abbas (وَعَلَى) aur (الَّذِينَ يُطِيقُونَهُ) waali aayat se istidlaal (Rawaahu al-Bukhari: 4505)

★ Imaan ke baghair roza ghair maqbool aur ghair saheeh.

★ Ghair 'aaqil ka iraada nahi, lehaza mukallaf bhi nahi.

★ Bimaar agar bimaari se achha hone ki umeed ho to qaza hai Agar achha hone ki umeed na ho to ek Roze ke badle ek miskeen ko khana khila de.

★ Mareez achha ho jaaye lekin qaza ke ma'amle mein susti kare aur mar

jaaye to mayyit ke wali roza rakhenge, (Saheeh Bukhari: 1952, Sheikh Bin Baaz (رحمته الله عليه) jabke 'ulama ki ek ta'adad sirf mayyit ke nazar ke Roze ki qaza ki ijaazat deti hai. (Sheikh al-Albaani)

Murd'iah aur haamil'ah mushqqat ke khauf se roza chhod de to ba'ad mein qaza karni ho gi agar rakhne ki taaqat ho to (Ibn Baaz-o-Ibn 'Uthaymeen) lekin Sheikh al-Albaani ne kaha keh qaza nahi karein ge balke fidya dein ge aur Aayat se aur fahm-e-Sahaabah se istidlaal kiya (وَعَلَى الَّذِينَ يُطِيقُونَهُ) bifahm Ibn 'Abbaas-o-Ibn 'Umar (رضي الله عنهما) se istidlaal karte hue kaha keh qaza nahi, ek roza ke badle ek miskeen ko khana khilaaye In dono ka koi mukhaalif nahi Sahabah mein to phir ye ijmaa' sukooti hua, (Tamaam al-Minnah) Sheikh al-Albaani ne tafseel se dalaail pesh kiye aur is mein quwwat hai Wallahu A'lam! Wazeh Hadees hai keh Aap (ﷺ) ne Farmaya: **إِنَّ اللَّهَ تَعَالَى وَضَعَ شَطْرَ الصَّلَاةِ - أَوْ: نِصْفَ الصَّلَاةِ - وَالصَّوْمِ عَنِ الْمُسَافِرِ، وَعَنِ الْمَرْضِعِ أَوْ الْحَبْلَى، وَفِي رِوَايَةٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ، وَعَنِ الْمُسَافِرِ وَالْحَامِلِ وَالْمَرْضِعِ الصَّوْمِ أَوْ الصِّيَامِ** (wa sahhahahu al-Albani fi Sahih Abi Dawud: 2083) Wajah-e-Istiqaalal yeh hai keh musaafir ke Roze ke qaza ka zikr aa gaya Surah Baqarah ki aayat number 186 mein jabkeh murdia'ah-o-haamilah ki qaza ka zikr nahi, aur na unko mareez mein shumaar kiya Sheikh al-Albaani ne.

Rehmat ka pehlu hai, ba'az auqaat ba'az khawateen ko haml-o-riza'at ki mushaqat mein 10 saal ki qaza karne ke muqaabla mein fidya aasaan hai Phir bhi agar koi Sheikh Ibn Baaz aur Sheikh Ibn 'Uthaymeen (رحمته الله عليه) ke fatwa aur unki ta'leel (keh murdia'ah-o-haamilah par qaza hai mareez par qiyaas karte hue) par mutma'in hote hue aur 'amal karte hue qaza karna chaahe to wus'at ha Lekin behtar aur raajih Sheikh al-Albani (رحمته الله عليه) ki raa'ye nazar aati hai. (Wallahu A'lam)

Muslim: Roza Allah Ta'ala ke haan maqbool hone ke liye Rozedaar ka Musalman hona zaroori hai. Agar koi ghair Muslim rakhta hai is da'we ke saath keh hamaare darmiyaan koi tafreeq aur bhed bhaao nahi hai to garchay hum is insaani rishte se is rawaiye ko achhi nazar se dekhte hain magar Allah ke nazdeek yeh roza qaabil-e-qubool nahi hai.

### ◆ Ghair Muslim Rozedaar Ke Saath Hamaara Bartaao:

Agar koi ghair Muslim mazhabī rawadaari ka saboot detay hue roza rakhta hai to humein chahiye keh us ko khush asloobi se samjhaayein keh aap ke Roze rakhne se bain mazaahib rawadaari ki khushgawaar fiza qaa'im ho sakti hai, neez aap ko Roze ke kaafi duniyawi fa'waa'id (benefits) bhi haasil honge lekin 'ind Allah aakhirat mein iska ajr nahi milega, Da'wati nuqta-e-nazar se yeh Ek mauqa' hai jahaan hum bahaiseeyat da'ee samjhaane ke saath-saath asal paighaam se roshnaas bhi karwa sakte hain Kal agar aap duniya-o-aakhirat dono jahaanon mein Roze ke fa'waa'id (benefits) haasil karne ke khuwaahaan hain to aap ko us par imaan laana ho ga jis ne Roze ka system (system) naazil kiya. Zaahir si baat hai keh ba'z ghair Muslim ahbaab is ki Tawjeeha jaanna chaahein ge to aap ek misaal ke zariy'e unhein (logically) samjha sakte hain keh aap ne ek behtareen (product) banaya aur aap ke paas is ke (import and export) ka (license) nahi hai, to kya is ko mulk se baahar bhej sakte hain? Ji haan, jis tarah project ke saath (license) ka hona zaroori hai, usi tarah Roze ki 'Ibaadat ke saath Laa ilaaha illallah Muhammad Rasoolullah ka (license) hona laazmi hai.

### ◆ Baaligh Aur Is Ke Balooghat Ke 'Alaamaat:

Roze ki farziyat ke liye insaan ka baaligh hona zaroori hai. Balooghat ki muddat aur nishaanyaan har jagah alag alag hain. 'Arab mein bachay jald baaligh ho jaate hain aur aaj kal America aur India mein Das baara saal ki 'umar mein bachay baaligh ho rahay hain. Ladkon ki bulughat ki nishaani zair-e-naaf baal ka aana aur khurooj-e-mani hai aur ladkiyon ka (period ya'ni haiz) ka aa jaana. Isi tarah ihtilaam ka hona bhi bulugh-at ki nishaani hai jaisa keh Aap (ﷺ) ne Farmaya:

(رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ،  
وَعَنِ الصَّبِيِّ حَتَّى يَكْبُرَ)

Tarjuma: "Teen qisam ke logon se qalam utha liya gaya hai, bachay se jab tak baaligh na ho, sotay se jab tak jaag na jaaye, majnoon se

jab tak hosh na aa jaaye."

(Ar-Raawi: Umm-ul-Momineen 'Aa'ishah (رضي الله عنها) Al-Masdar: Sunan Abi Dawood, Raqm-ul-Hadees: 4398 Khulaasah Hukm-ul-Hadees: Saheeh)

Ba'z logon ki 'umar bees 20 ya 30 ho jaati hai lekin un mein bulugh-at ki nishaniyaan zaahir nahin hotin. Un ke liye bulugh-at ki 'umar 15 saal hai. Kyunkeh Hazrat Ibn 'Umar (رضي الله عنهما) farmaate hain:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي ثُمَّ عَرَضَنِي يَوْمَ الْخُنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي، قَالَ نَافِعٌ فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ فَقَالَ: «إِنَّ هَذَا لِحَدُّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ»

Tarjuma: "Uhud ki ladaai mein Nabi-e-Kareem (ﷺ) ke saamne unhein haazir kiya gaya us waqt woh chaudah saal ke thay Aap (ﷺ) ne mujhe ijaazat nahi di Aur Khandaq ki ladaai mein jab main haazir kiya gaya to Aap ne qubool farma liya Us waqt main pandrah saal ka tha Naafi' ne kaha main Khaleefah 'Umar bin 'Abdul-'Azeez ke paas aaya aur is Hadees ko bayaan kiya. Unhon ne kaha beshak yeh baday aur chhotay ke darmiyaan hadd hai."

(al-Raawi: 'Abdullah bin 'Umar (رضي الله عنهما) al-Masdar: Saheeh al-Bukhari, Raqm al-Hadees: 2664)

### ◆ Bachon Ko Roza Rakhne Ki 'Aadat Daalna:

Bachon par roza bulooght ke ba'd farz hai lekin unki tarbiyat ki khaatir bulooght se pehle hi roza rakhwaane ki koshish karna pasandeedah 'amal hai. Sahaabah-e-Kiraam (رضي الله عنهم) farmaate hain:

(نُصَوِّمُ صِبْيَانَنَا، وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ)

Tarjuma: "Hum apne bachon ko roza rakhwaate aur unhein oon ka

khilona de kar behlaaye rakhte Jab koi khaane ke liye rota to usay wahi dete thay iftaar tak."

(Al-Raawi: al-Rabee' bint Mu'awwidh, al-Masdar: Saheeh al-Bukhari, Raqm al-Hadees: 1960)

Isi tarbiyat ke khaatir Aap (ﷺ) ne bachon ko Namaz padhaane ka hukum diya hai Aap (ﷺ) ne Farmaayaa:

(مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَأَضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ)

Tarjuma: "Tum apni aulaad ko Namaz ka hukum do jab woh saat saal ke ho jaa'en, aur Namaz na padhne par unhein maaro jab woh das saal ke ho jaa'en, aur unhein apne bistoron se alag karo."

(Al-Raawi: 'Abdullah bin 'Umru (رضي الله عنه) -al-Masdar: Sunan Abi Dawood, Raqm al-Hadees: 495, Khulaasah Hukum al-Hadees: Hasan)

### ◆ 'Aaqil:

Roze ki farziyat ke liye aadmi ka 'aqalmand aur samajhdaar hona zaroori hai, kyun ke paagal aur majnoon shari'at ka mukallaf nahi hai. Aap (ﷺ) ne Farmaya:

(رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ : عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ، وَعَنِ الصَّبِيِّ حَتَّى يَكْبُرَ)

Tarjuma: "Teen qisam ke logon se qalam utha liya gaya hai, bache se jab tak baaligh na ho, sote se jab tak jaag na jaaye, majnoon se jab tak hosh na aa jaaye."

(Al-Raawi: Umm al-Mu'mineen 'Aa'ishah (رضي الله عنها), al-Masdar: Sunan Abi Dawood, Raqm al-Hadees: — , Khulaasah Hukum Al-Hadees: Saheeh)

### ◆ Qaadir:

Aadmi par roza usi waqt farz hota hai jab woh is ko rakhne par qaadir ho Agar woh roza rakhne ki qudrat nahi rakhta to us par roza farz nahi hai. Maslan boodha ya aisa aadmi jo dushman ke qabze mein ho aur woh usay roza rakhne na deta ho. Is ke 'Ilaawah mareez waghaira jo roza rakhne ki qudrat nahi rakhte.

## ◆ Mareez Ki Do Qismein ◆

### ◆ 1: Chand Dino'n Ka Mareez:

Aik 'Aarz'i mareez hai, jis ke achay honay ki umeed hai, maslan koi mareez jis ke baare mein doctor ne kaha keh woh aik ya do din ke ba'd sehat yaab ho sakta hai. Is tarah ka mareez sehat yaabi ke ba'd apne chhootay huay rozon ki qaza karega.

### ◆ 2: Daayimi Mareez:

Aisa mareez jis ke achay honay ka koi imkaan nahi hai. Is ko chahiye keh woh roza qaza karne ke bajaaye fitya de de.

### ◆ Kya Rozadaar Kisi 'Uzr Ki Binaa Par Roza Tod Sakta Hai?

Rozadaar 'uzr-e-shar'i aur (valid reason) ki bunyaad par roza tod sakta hai. Us par koi gunaaah nahi ho ga jaisa keh Hazrat 'Abdullah bin 'Abbaas (رضي الله عنه) farmaate hain:

(أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ، ثُمَّ أَفْطَرَ)

Tarjuma: "Nabi-e-Kareem (ﷺ) Fatah-e-Makkah ke saal Ramdan mein nikle Aap (ﷺ) rozay se thay yahaan tak keh Aap (ﷺ) Kadeed maqaam par puhnche, phir Aap (ﷺ) ne iftaar kar liya."

(Ar-raawi: 'Abdullah bin 'Abbaas (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: 1113)

Is Hadees se pata chalta hai keh safar 'uzr-e-shar'i hai aur 'uzr-e-shar'i ki bunyaad par roza todna Sunnat hai. Mushaqqat ko sehtay hue roza rakhna koi neki nahi hai, balke yeh apne aap ko halaakat mein daalne ke mutaradif hai jis se Allah Ta'ala ne humein roka hai. Allah Ta'ala ne Farmaayaa:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

Tarjuma: "Aur apne aap ko qatl na karo." (An-Nisaa: 29)

### ◆ Fidyaa Kya Hai?

Roza na rakhne ki soorat mein is ke badlay miskeen ko khana khilaana Fidyaa kehlata hai. Jaisa keh Allah Ta'ala ne Farmaayaa:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

Tarjuma: "Aur us ki taaqat rakhnay waalay fidyaa mein aik miskeen ko Khaana dain." (Al-Baqarah: 184)

### ◆ Miskeen Ko Khaana Khilana Ke Do Tareeqay Hain Aur Dono Hi Durust Hain:

Pehla tareeqa yeh keh hum har din aik aik miskeen ko khana khilaan. Doosra tareeqa yeh keh hum aik saath tees miskeenon ko khaana khilaan jaisa keh Abu Ayyub bin Abu Tameemah farmaatay hain:

(ضَعُفَ أَنَسُ عَنِ الصَّوْمِ فَصَنَعَ جَفْنَةً مِنْ ثَرِيدٍ فَدَعَا بِثَلَاثِينَ مِسْكِينًا فَأَطَعَهُمْ)

Tarjuma: "Anas (رضي الله عنه) roza rakhne se 'aajiz ho gaye to miskeenon ko bula kar aik saath khaana khila diye."

Kya 'Aurat par haalat-e-haiz mein roza farz hai? Haiz ya {period} ki haalat mein 'Aurat par Namaz roza farz nahi hai. Albattah us par rozon ki qaza hai. Hazrat 'Aa'ishah (رضي الله عنها) farmaati hain:

(كَانَ يُصِيئًا ذَلِكَ، فَتُؤْمَرُ بِقَضَاءِ الصَّوْمِ، وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ)

Tarjuma: "Humein haiz aa'ta to humein rozon ki qaza karne ka hukm diya gaya aur Namaz ki qaza ka hukm nahi diya gaya."

(Ar-Raawi: Mu'aadhah Al-Masdar : Saheeh Muslim raqam al-Hadees: 335)

### ◆ Qaza Rozay Kab Rakhe Jaayein?

Ramdan ke foran ba'd qaza rozay rakh lena zyaada behtar hai. Agar Ramdan ke foran ba'd rakhne mein dushwari ho to aanay waale Ramdan se pehle kabhi bhi qaza rozay rakhe ja sakte hain jaisa keh Hazrat 'Aaishah (رضي الله عنها) farmaati hain:

(كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَفْضِيَهُ إِلَّا فِي شَعْبَانَ)

Tarjuma: "Mujh par Ramdan ke rozay hotay thay aur mwin unhein Sha'baan mein hi qaza kar sakti thi."

(Ar-Raawi: Abu Salamah, Al-Masdar: Sahih Muslim, Raqm-ul-Hadees: 1146)

### ◆ Kya 'Aurat Jab Nifaas Ki Haalat Mein Ho To Roza Rakhay Gi?

Bachay ki wilaadat ke ba'd 'Aurat ko jo khoon aata hai usay nifaas ka khoon kehtay hain. Nifaas ki haalat mein 'Aurat par roza farz nahin hai lekin ba'd mein woh rozon ki qaza kare gi.

### ◆ Kya 'Aurat Jab Ayaam-e-Haml Ya Ayaam-e-Riza'at Mein Ho To Roza Rakhay Gi?

'Aurat haamilah (pregnant) ho ya murzi'ah (bachay ko doodh pilaanay wali) ho, dono sooraton mein agar mushaqqat mehsoos kare to us par roza farz nahin hai. Kyun ke roza rakhne se bachay aur maa dono ki sehat par asar pad sakta hai is liye Shari'at ne dono ko rukhsat di hai. Agar Sehat ke bigadnay ka khadsha na ho aur mushaqqat na ho to rozay ka ehtemaam karna farz hai.

### ◆ Murzi'ah Ke Ta'alluq Se Aik Ghalat Fehmi:

Ba'az logon ko yeh ghalat fehmi hai keh haalat-e-riza'at mein 'Aurat ke jism se doodh nikalne se roza toot jaata hai. Lekin baat aisi nahi hai. Jism se khoon ya doodh nikalne se roza nahi toot'ta.

### ◆ Haamilah Aur Murzi'ah Qaza Rozay Rakhay Gi Ya Fidya De Gi?

Is silsilay mein ahl-e-'ilm ki do raaye hain aur usi ke mutaabiq do fatway paaye jaate hain aur humein dono ka ehtraam karna hai.

### ◆ Pehla Fatwa:

Qaza rozay rakhe gi: Ba'az ahl-e-'ilm kehtay hain keh agar murzi'ah ya haamilah mushaqqat ki wajah se Ramdan ke Roze tark karti hai to ba'd mein woh rozon ki qaza kare gi.

### ◆ Doosra Fatwa: Fidya De Gi:

Hazrat Ibn 'Abbas aur Ibn 'Umar (رضي الله عنهما) farmaatay hain keh murzi'ah ya haamilah se mushaqqat ki wajah se jo rozay chhoot jaatay hain us ke badlay woh fidya de gi, qaza nahi kare gi.

### ◆ Chand Wajuhaat Ki Binaa Par Dusre Fatwa Ki Tarjeeh:

Mazkooarah baala mas'alah mein Ibn 'Abbas aur Ibn 'Umar (رضي الله عنهما) ka fatwa zyaada raajih hai kyun ke yeh Sahaaba-e-kiraam ka fatwa hai. Aur un Sahaaba ka fatwa jo fiqh-o-Hadees ke Imaam hain. Aap (ﷺ) ne Hazrat Ibn 'Abbas ko du'a detay hue farmaayaa:

(اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ)

Tarjuma: "Aey Allah Tu isay Deen ki samajh aur tafseer ka 'ilm dey."

(Ar-Raawi: 'Abdullah bin 'Abbas (رضي الله عنهما) Al-Masdar: Saheeh Ibn Hibban Raqm al-Hadees: 7055 Khulaasa Hukm al-Hadees: Saheeh)

Is maslay par tahqeeq aur ghor-o-khuz se yeh natija nikalta hai keh Sahaaba-e-kiraam ke zamaane mein inhi do hazraat ne is ta'alluq se fatwa diya aur unke khilaaf kisi aur ne koi doosra fatwa nahi diya. Aur yeh fatwa saheeh sanad se saabit hai. Doosribaati yeh keh agar koi 'Aurat har saal haamila hoti rahi ya usay har saal bachon ko doodh pilaana raha to us ke liye qaza karna kaafi mushkil ho ga. Wallahu a'lam bissawab.

❁ Agar koi khaatoon qoul-e-awwal ko raajih samajhti hai aur us ke mutaabiq apne rozon ki qaza karna chaahati hai, to woh aisa kar sakti hai un 'Ulama-e-Kiraam ke fawata ki pairwi kar sakti hai kyun ke woh bhi akaabir 'Ulama-e-Kiraam hain Aham baat yeh hai keh khaatoon jis raaye ko ikhtiyaar kare daleel ki bunyaad par, us par diljam'i aur ikhlaas ke saath 'amal kare.

### ❖ Teesri Fazilat: Aik Ramdan Se Dusre Ramdan Tak Saghaa'ir Ki

#### Ma'afi:

Ramdan ki aik ahem fazilat ye bhi hai keh agar koi banda is maah-e-mubarak ki 'Ibaadaton se bharpoor faaidah utha le to Allah Ta'ala aane waale Ramdan tak us ke saare sagheera gunaah ma'af kar detay hain. Aap (ﷺ) ne Farmaya:

(الصَّلَوَاتُ الْخُمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكَفَّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ)

Tarjuma: "Agar insaan kabaa'ir se ijhtinaab kiya to paanchon Namazen, aik Jum'ah se dusre Jum'ah tak, aik Ramdan se dusre Ramdan tak ke darmiyaan hone waale gunaahon ka kaffaara hain."

(Al-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: Saheeh Muslim, Raqm al-Hadees: 233)

Ye maghfirat ka mahina hai aur wo aadmi bada bad-naseeb hai jise Ramdan-ul-Mubarak jaisa mahina muyassar ho lekin is mein wo apne gunaahon ki bakhshish na karwa sake. Jaisa keh Ibn-e-Hibban ki Saheeh Hadees mein

mazkoo hai, Hazrat Abu Hurairah (رضي الله عنه) farmaate hain keh:

﴿أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ، فَقَالَ: «أَمِينَ أَمِينَ قِيلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ حِينَ صَعِدْتَ الْمِنْبَرَ قُلْتَ: أَمِينَ أَمِينَ أَمِينَ، قَالَ: «إِنَّ جِبْرِيلَ أَتَانِي، فَقَالَ: مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ وَلَمْ يُعْفَرْ لَهُ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ، قُلْ: أَمِينَ، فَقُلْتُ: أَمِينَ، وَمَنْ أَدْرَكَ أَبُوَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يَرَّهُمَا، فَهَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ، قُلْ: أَمِينَ، فَقُلْتُ: أَمِينَ، وَمَنْ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَهَاتَ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ، قُلْ: أَمِينَ، فَقُلْتُ: أَمِينَ﴾

Tarjuma: "Ek martaba Nabi-e-Kareem(ﷺ) ne minbar par chadhtay huay teen martaba Aameen kaha, Sahaaba ne poocha: Aap ne minbar par chadhtay huay kyun Aameen kaha? Aap (ﷺ) ne Farmaya: "Jibreel mere paas aaye aur us shakhs par bad-du'a ki jo Ramdan ka mahina paaya aur apni maghfirat nahi karwaya, woh mar gaya aur Jahannum mein daakhil ho gaya, us par Allah ki la'anat ho." Unhon ne kaha keh Aameen kaho, maine Aameen kaha, Aur jo apne maa'n baap ko paaya aur unki khidmat nahi ki, woh mar gaya aur Jahannam mein daakhil ho gaya, us par Allah ki la'anat ho. Unhon ne kaha keh Aameen kaho, maine Aameen kaha. Aur jiske aagay mera zikr ho agar woh mujh par Durood nahi bhejta, woh mar gaya aur Jahannum mein daakhil ho gaya, us par Allah ki la'anat ho Unhon ne kaha keh Aameen kaho, maine Aameen kaha.

(Ar-Raawi Abu Hurairah (رضي الله عنه) Al-Masdar: Saheeh Ibn Hibban Raqm-ul-Hadees: 907 Khulaasa Hukm-ul-Hadees: Saheeh)

Hamara Rab bada Rahmaan-o-Raheem hai kyunke agar banda gidgidaa kar apne gunaahon ki ma'afiyon maangta hai to Allah Ta'aala apne fazl-o-karam se uske gunaahon ko ma'af kar ke unhein nekiyon mein badal deta hai. Allah Ta'aala ne Farmaya:

﴿إِنَّمَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

Tarjuma: "Siwaaye un logon ke jo tauba karein aur imaan laayein aur nek kaam karein, aise logon ke gunaahon ko Allah Ta'ala nekiyon se badal deta hai, Allah bakhshne waala meharbaani karne waala hai."  
(Al-Furqan: 70)

### ◆ Chouthi Fazilat: Ramdan-ul-Mubarak Mein Jahannam Se

#### Khulaasi:

Allah Ta'ala maah-e-Ramdan ki har raat jahannamiyon ko Jahannam se azaad karte hain. Aap (ﷺ) ne Farmaayaa:

(وَلِلَّهِ عِتْقَاءُ مِنَ النَّارِ، وَذَلِكَ كُلُّ لَيْلَةٍ)

Tarjuma: "Har raat Allah Subhanahu-o-Ta'ala na jaane kitnon ko Jahannam se azaadi ka parwana likh dete hain."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Sunan al-Tirmidhi, Raqm al Hadees: 682, Khulaasa Hukm al-Hadees: Saheeh)

### ◆ Paanchwin Fazilat: Ramdan-ul-Mubarak Mein Lailat-ul-Qadr Ka

#### Hona:

Aqwaam-e-saabiqah ke muqaable mein Ummat-e-Muhammadiyah ki 'umrein bahut kam hain. Aap (ﷺ) ne Farmaya:

(أَعْمَارُ أُمَّتِي مَا بَيْنَ السَّتِّينَ إِلَى السَّبْعِينَ، وَأَقْلَهُمْ مَنْ يَجُوزُ ذَلِكَ)

Tarjuma: "Meri ummat ki 'umrein saath aur sattaar saal ke darmiyaan hain. Aur un mein kuch hi log aise hain jo is had ko paar karein ge."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Sunan at-Tirmizi raqm al-Hadees: 3550 khulaasa-e-hukm al-Hadees: Hasan)

Magar yeh Allah Ta'ala ka ehsaan hai keh us ne humein kam 'umr mein zyaada nekiyan kamaane ke bahut saare mawaaqe' 'ata farmaaye hain unhi mein se ek ahem mauqa' Lailat-ul-Qadr bhi hai, yeh bahut mubarak aur 'azeem raat hai, isi mein taqdeer ke faislay kiye jaate hain aur is ek raat

mein 'Ibaadat karna aik hazaar maheenay Ya'ani tiraasi saal chaar maheenay 'Ibaadat karne se behtar hai. Allah Ta'ala ne Farmaayaa:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۗ سَلَّمَ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۗ﴾

"Yaqeenan hum ne isay Shab-e-Qadr mein naazil farmaayaa [1] Tu kya samjha keh Shab-e-Qadr kya hai? [2] Shab-e-Qadr aik hazaar maheenon se behtar hai [3] Is (mein har kaam) ke sar anjaam dene ko apne Rab ke hukm se farishte aur Rooh (Jibra'eel) utarte hain [4] Yeh raat saraasar salaamti ki hoti hai aur fajr ke tulu' hone tak (rehti hai)." (Al-Qadr : 1-5/)

Yeh raat Ramdan ki aakhri taaq raaton: 21, 23, 25, 27 aur 29 mein se kisi aik raat mein aati hai. Aap (ﷺ) ne Farmaayaa:

(إِنِّي أَرَيْتُ لَيْلَةَ الْقَدْرِ، ثُمَّ أَنْسَيْتُهَا - أَوْ نَسَيْتُهَا - فَالْتَمَسْتُوَهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي الْوَتْرِ)

Tarjuma: "Mujhe Lailat-ul-Qadr batlaai gayi thi phir bhula di gayi, tum is aakhri 'ashray ki taaq raaton mein talaash karo."

(Ar-Raawi: Abu Sa'eed al-Khudri (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari Raqm-ul-Hadees: 2016)

### ◆ Chhatti Fazilat:

Ramdan-ul-Mubarak mein Jannat ke darwaze khol diye jaatay hain aur Jahannam ke darwaze band kar diye jaatay hain Maah-e-Ramdan mein Jannat ke darwaze khol diye jaate hain aur Jahannam ke darwaazay band kar diye jaatay hain aur sarkash jinnaat-o-shayateen ko jakad diya jaata hai Ya'ni is maah mein banday ke liye nekiyaan karna aur buraaiyon se bachna aasaan ho jaata hai. Aap (ﷺ) ne Farmaayaa:

(إِذَا دَخَلَ رَمَضَانُ فَتُبِحَتْ أَبْوَابُ الْجَنَّةِ، وَعُغِلَّتْ أَبْوَابُ جَهَنَّمَ وَسُلِّسَتْ

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"Jab Ramdan daakhil hota hai to Jannat ke darwaaze khol diye jaate hain aur Jahannum ke darwaaze band kar diye jaate hain, aur sar-kash shayaateen ko qaid kar diya jaata hai."

(Al-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Al-Bukhari Raqm-ul-Hadees: 3277)

### Hadees:

وَلِلَّهِ عَتَقَاءُ مِنَ النَّارِ ( إِذَا دَخَلَ رَمَضَانُ فَتُحَتُّ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ )

Ka Matlab: Mazkooarah dono Hadeeson ka matlab yeh hai keh Allah Ta'ala Ramdan mein gunaahon se bachne aur nekiyaan karne ke liye aasaani paida karta hai. Koi Musalmaan gunahgaar banda is maah se Faaida uthaaye,

gunaahon se apne daaman ko bachaaye rakhe aur nekiyon se apna daaman bhar le, agar Ramdan mein uska intiqaal ho gaya to Allah Ta'ala usay Jahannam se aazaad kar ke Jannat mein daakhil karenge. Is ke bar khilaaf agar koi kaafir ya mushrik Ramdan mein intiqaal kar jaaye to woh Jannat mein daakhil nahi ho ga kyunkeh us ke paas Imaan nahi hai jo keh dukhool-e-jannat ke liye shart hai. Misaal ke taur par kisi mulk ne e'laan kar diya keh log hamaare mulk ko aa sakte hain agar koi wahaan baghair passport ke jaana chaahe to nahi ja sakta kyunkeh is mulk mein daakhilay ke liye passport shart hai.

Jannat mein janay aur jahannam se bachnay ke liye Imaan aur 'amal-e-saaleh ka hona zaroori hai. Jannat mein jaanay aur jahannam se bachnay ke liye Imaan aur 'amal-e-saaleh hona ka zaroori hai. Allah Ta'ala ne Farmaya:

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝﴾

Zamaane ki qasam [1] Beshak (bil-yaqeen) insaan sar ta sar nuqsan mein hai [2] Siwaae un logon ke jo Imaan laaye aur naik 'amal kiye

aur (jinhon ne) aapas mein Haq ki waseeyat ki aur ek dusre ko sabr ki naseehat ki. (Al-'Asr: 1-3)

"Jo koi ye chaar kaam kare ga woh Allah Ta'aala ki banaai hui Jannat mein daakhil ho ga aur Jahannum aur qabr ke 'azaab se mehfooz-o-ma'moon rahe ga."

### ◆ Ramadan Ke Ta'alluq Se Chand Za'eef Ahadees ◆

Muhaddiseen ne saheeh aur za'eef Ahadees tameez ki khaatir unhein 'alhaidah taqseem kiya aur is par kitaabein bhi likhi hain jaise: "Kitaab al-Mawdu'aat" aur "Tanzeeh al-Shari'ah al-Marfoo'ah" waghairah Ye woh kitaabein hain jin mein man-ghadat aur za'eef Ahadees jama' kar di gayi hain taake log is se bachain, magar afsos ke ab bhi Ahadees Nabwiyyah ke tiyen be-ihtiyaati zoron par hai, log Mauzu' aur man-ghadat Ahadees ko dhadle se phailaate hain aur un kitaabon ka hawaala dete hain jinhein itni bhi buniyaadi knowledge nahi hai keh yeh kitaabein hawaala dene laayiq hain bhi ya nahi. Hamaare mu'ashray mein Ramadan ke ta'alluq se bohat saari za'eef Ahadees zubaan zad-e-khaas-o-'aam hain, un mein se chand ek pesh-e-khidmat hain.

#### ◆ Pehli Hadees:

(من أدى فريضة كان كمن أدى سبعين فريضة)

Ramdan-ul-Mubarak mein yeh Hadees:

(من أدى فريضة كان كمن أدى سبعين فريضة)

Tarjuma: "(Jo koi Ramdan-ul-Mubarak mein aik farz ada kare ga to us ko aik farz ke badlay satta farz ada karne ka sawaab haasil ho ga) bahut gardish karti hai.

Aur aksar khutbaa aur waa'izeen iska zikr karte hain. Yeh riwaayat bilkul

za'eef hai Ibn Abi Haatim (رضي الله عنه) kehte hain keh ye munkar aur za'eef Hadees hai Sheikh Bin Baaz aur Sheikh Al-Baani (رضي الله عنه) ne bhi is ko za'eef qaraar diya hai Aur Imaam Ibn Khuzaimah (رضي الله عنه) ne ba-qaida Saheeh Ibn Khuzaimah mein aik baab: (باب ما جاء ان صح الخبر) Baandha hai Ya'ani Imaam Ibn Khuzaimah is tarah baab baandh kar ye bata rahe hain keh mujhe is khabar ya'ani Hadees ki sehat mein shak hai.

### ◆ Doosri Hadees:

(أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ)

Ek aur Hadees jo Ramdan mein bahut zyaada suni aur sunai jaati hai wo ye hai:

(أَوَّلُهُ رَحْمَةٌ، وَأَوْسَطُهُ مَغْفِرَةٌ، وَآخِرُهُ عِتْقٌ مِنَ النَّارِ)

Tarjuma: " Ramdan-ul-Mubarak ka pehla 'Ashra rehmat ka hai, aur Doosra 'Ashra maghfirat ka hai, aur aakhri 'Ashra jahannam se aazaadi ka hai."

Jaise hi Ramdan ka mahina aata hai yeh Hadees logon mein bahut zyaada gardish karne lagti hai, haalaanke ye Hadees za'eef hai, aur Saheeh Hadees ke mukhaalif bhi hai, kyunke jahannam se khulaasi Ki fazeelat sirf aakhri 'ashray tak mehdood nahi balkay yeh kaam bifadhlillah Ta'ala Ramdan ki har raat hota rehta hai.

### ◆ Teesri Hadees:

Iftaar ke waqt hi du'a qubool hona:

Ramdan-ul-Mubarak mein aik aur Hadees ya'ani iftaar ke waqt hi Rozedaar ki du'a qubool hoti hai, baksrat suni aur sunai jaati hai. Yeh Hadees bhi za'eef hai, jab keh Ahadees se saabit hai keh Rozedaar ki du'a Allah ke haan maqbool hai sahri se iftaar tak, Is ke liye din ka koi hissa khaas nahi hai.

### ◆ Chauthi Hadees:

Doodh se iftaar karna:

Ramdan-ul-Mubarak ke ta'alluq se phailaai jaane wali za'eef Ahadees mein se aik riwayat yeh bhi hai keh Aap (ﷺ) ne Farmaya: "Doodh se iftaar karo, agar doodh na mile to sharbat se iftaar karo. Yeh Hadees bhi za'eef hai. Jabkeh saheeh Hadees yeh hai:

(كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ، فَعَلَى تَمْرَاتٍ، فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ)

Tarjuma: "Allah ke Rasool (ﷺ) Rutab khajooron ke Zariya' iftaar karte Namaz "Se qabl, agar Rutab khajoor na milte to sookhay khajoor se iftaar karte Agar woh bhi na milte paani chand ghoont se iftaar karte."

(Ar-Raavi: Anas bin Maalik (رضي الله عنه) Al-Masdar: Sunan Abi Dawood Raqm-ul-Hadees: 2356 Khulaasa Hukm al-Hadees: Saheeh)

### ◆ Paanchwein Hadees:

Baghair kisi 'illat ke roza tark karne se zindagi bhar roza rakhne se us ki qaza nahi ho sakti:

Ramdan-ul-Mubaarak se ta'alluq rakhne waali za'eef Ahadees mein se yeh bhi hai keh agar koi aadmi baghair kisi 'illat ke roza tark kar de aur woh zindagi bhar roza rakhay lekin phir bhi is ki qaza nahi ho sakti. Is tarah ke ghulu aamaiz alfaaz istemaal karne se humein guraiz karna chahiye kyunke is mas'alah mein kaafi tafseelaat hain. 'Illat ke 'Ilaawah bhi bohat saare aisay asbaab hain jis ki bunyaad par roza qaza kiya ja sakta hai. Jaise musaafir qaza kar sakta hai jabke is ke liye safar ke 'Ilaawah koi aur 'uzr nahi hai, Shari'at usay roza qaza karne ki ijaazat deti hai Isi tarah haamilah aur murzi'ah mushaqqat ki wajah se roza chhod kar ba'd mein us ki qaza kar sakti hai.

### ◆ Ramdan Mein Shayateen Se Muta'aliq Ek Ahem Sawaal:

Ramdan mein Shayateen qaid kar liye jaate hain lekin is ke bawajood log

kyun gunaah Karte hain?

**Jawaab:** Ramdan mein insaan se sarzad hone waale gunaahon ke kai asbaab hain:

**Pehla Nukta:** Yeh keh aadmi ke gunaah ke peechay sirf shaitaan ka haath nahi hota balkay is mein us ke nafs ka 'amal dakhil bhi hota hai, isi liye humein yeh du'aa sikhlaai gayi hai jo khutbah Haajah ka hissa hai: (و نعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا) Padhtay hain. Ya'ani hum apne nafs ki shharaton aur hamaare buray a'maal se Allah ki panaah maangtay hain.

**Doosra Nukta:** Ye keh Shaytaan ne insaani nafs ko saal bhar gunaahon ki jo "training" di hai yeh usi ka nateeja hai, kyun keh angrezi mein kahaawat hai "OLD HABITS DIE HARD" ya'ani puraani 'aadatain badi mushkil se jaati hain.

**Teesra Nukta:** Ye keh admi ki buri sohbat aur bura maahaul bhi us ko buraai par aamaada karte hain.

**Chautha Nukta:** Yeh keh shayaateen ko baandhne aur unhein qaid karne se un ke waswasa daalne ki taaqat khatam nahi hoti hai. Woh apni usi taaqat ka ista'maal kar ke logon ke dilon mein waswasa daal kar unhein gunaahon par aamada karte hain. Jaise Surah An-Naas mein hum un ke usi wasawis se Allah Ta'aala ki panaah maangte hain. Allah Ta'aala ne Farmaya:

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝﴾  
 ﴿الْحَنَّاسِ ۝ إِلَهِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ مَلِكِ النَّاسِ ۝﴾

Tarjuma: "Aap keh dijiye! keh main logon ke Parwardigaar ki panaah mein aata hoon [1] logon ke Maalik ki (aur) [2] logon ke Ma'bood ki (panaah mein) [3] waswasa daalnay waalay peechey hat jaane waalay ke sharr se [4] jo logon ke seenon mein waswasa daalta hai [5] (khaawah) woh jin mein se ho ya insaan mein se. (Al-Nas: 1-6)

Yeh alag baat hai keh Ramdan-ul-Mubarak mein Allah Subhanahu-o-Ta'ala ki rehmatain aur barkatain itni zyaada hoti hain keh un ke waswaso'n ki

taaqat kamzor pad jaati hai, bashart yeh keh Allah Ta'ala bande se raazi ho, Allah Subhanahu-o-Ta'ala usi ko hidaayat detay hain jo hidaayat paana chaahta hai. Allah Ta'ala ne Farmaya:

﴿وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

Tarjuma: "Aur jo bhi Us ki taraf rujoo' kare Woh us ki saheeh rehnumai karta hai." (Ash-shura: 13)

Aur jo hidaayat paana nahi chaahta ya jis ke dil mein kajii ho to Allah Ta'ala us ke dil ko aur tedhha kar dete hain. Allah Ta'ala ne Farmaayaa:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

Tarjuma: "Pas jab woh log tedhay hi rahay to Allah ne un ke dilon ko (aur) tedha kar diya, aur Allah Ta'ala nafarmaan qaum ko hidaayat nahi deta." (Al-Saff: 5)

**Paanchwaan Nukta:** Yeh keh Ramdan mein baday baday sarkash shayateen-o-jinnaat qaid kiye jaate hain isi liye is maa'h mein Muslim 'ilaaqon mein CRIME RATE kam hota hai. Jabkeh chhote shayateen aazad rehte hain. Is ki daleel darj-e-zail Hadees hai jis mein mardat al-jinn ya'ni sarkash jinnaat ka lafz istemaal hua hai. Aap (ﷺ) ne Farmaya:

(إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، فَدَتِ الشَّيَاطِينُ، وَمَرَدَةُ الْجِنِّ)

Tarjuma: "Jab Ramdan ki pehli raat hoti hai to shayaateen aur sarkash jinnaat zanjeeron mein jakad diye jaate hain."

(Ar-Raawi: Abu Huraira(رضي الله عنه) al-Masdar: Sunan Ibn Maajah Raqm al-Hadees: 1642 Khulaasah Hukm al-Hadees: Saheeh)

Isi tarah Saheeh Muslim mein hai keh Aap (ﷺ) farmaate hain:

(يَا أَيُّهَا النَّاسُ، إِنَّهَا كَانَتْ أُبَيِّنْتُ لِي لَيْلَةَ الْقَدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرْكُمْ بِهَا، فَجَاءَ رَجُلَانِ يَحْتَمَانِ مَعَهُمَا الشَّيْطَانُ، فَنَسِيَتْهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ)

Tarjuma: "Aey logon mujhe Lailat-ul-Qadr dikhaayi gayi aur main tumhein bataane ke liye nikla tha pas do ummi aapas mein lad rahe the aur dono ke saath shaitaan tha, phir mujh se Lailat-ul-Qadr bhula di gayi lehaza tum ise Ramdan ke aakhri 'ashray mein talaash karo."

(Ar-Raawi: Abu Sa'eed al-Khudri (رضي الله عنه), al-Masdar: Saheeh Muslim, Raqm al-Hadees: 1167)

Is Hadees mein Allah ke Nabi (ﷺ) ne waazeh tor par farmaayaa keh in dono ladnay jhagdane waale ashkhaas ke saath shaitaan tha. Mazkooorah dono Hadeeson se waazeh hota hai keh Ramdan mein sarkash shayaateen aur jinnaat qaid kiye jaate hain jabkeh chhote shayaateen aur jinnaat aazaad rehte hain. Aaj hamaare Darmiyaan chaand aur 'Eid ke masaa'il ko le kar jo ladaiyaan hoti hain un ikhtilaafaat ka hawa dene mein un chhote shayaateen ka bhi haath hota hai.

Ramdan-ul-Mubarak ko ghanimat jaanen aur rooh ki ghiza ('Ibaadat) ka saamaan faraham karein Insaan jism aur rooh ka majmuu'a (Combination) hai. Ek achhi aur pur sukoon zindagi guzaarne ke liye dono ka khayaal rakhna zaroori hai.

### ◆ Insaani Jism Ka Ta'alluq Duniyawi Ashyaa Se Hai:

Allah Subhanahu-o-Ta'ala ne Aadam (عليه السلام) ki takhleeq ibtidaan mitti se ki, phir is mein paani milaaya gaya, phir woh teen bani, phir woh hama masnoon bani, phir woh sookh kar salsaal ki shakal ikhtiyaar ki Phir is ke ba'd Allah Ta'ala ne Aadam (عليه السلام) ke jism mein rooh phoonki, jaisa keh Aap (ﷺ) ka irshaad hai:

(عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ أَنْ يَتْرُكَهُ، فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ، فَلَمَّا رَأَهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتَمَلَّكُ»

Tarjuma: "Hazrat Anas (رضي الله عنه) farmaate hain keh Rasoolullah (ﷺ) ne Farmaayaa: "Jab Allah Ta'ala ne Aadam (عليه السلام) ka putla (body) banaya

to use jitni muddat chaaha chhod diya, phir Shaytaan us ke atraaf ghoomne aur use dekhne laga Jab us putlay ko khaali paaya to woh pehchaan liya keh ise aisa paida kiya gaya hai keh ise apne aap par qudrat nahi hai."

(Ar-Raawi: Anas bin Malik (رضي الله عنه) Al-Masdar : Saheeh Muslim raqm al-Hadees: 2611)

Yehi wajah hai keh insaani jism paidaa'ish ke ba'd duniyawi ghiza jaise chaawal, roti, tarkaari, mewe waghaira se nash-o-namaa DEVELOP paata hai.

### ❖ Insaan Ki Rooh Ka Ta'alluq Allah Rabb-ul-'Aalameen Ke Hukum

#### Se Hai:

Insaan ki rooh ka ta'alluq Allah Ta'ala ke hukum se hai keh Allah Ta'ala jab farishtay ko hukum detay hain to farishta rehm maa'dar mein rooh phoonkta hai rooh makhloq hai jaisa keh Hadees mein hai:

(رَبُّ الْمَلَائِكَةِ وَالرُّوحِ)

"Farishton aur rooh ka Rabb" (Saheeh Muslim[1091] 487)

Allah Ta'ala ne Farmaayaa:

﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ﴾

Tarjuma: "To jab main use poora bana chukoon aur us mein apni rooh phoonk doon to tum sab us ke liye sajday mein gir padna."

(Al-Hijr: 29)

Surah Al-Isra mein farmaya:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

Tarjuma: " Aur yeh log aap se rooh ki baabat sawal karte hain, aap

jawab de dijiye keh rooh mere Rab ke hukm se hai aur tumhein bohat hi kam 'ilm diya gaya hai." (Al-Isra: 17)

Jab bachaa chaar maa'h ka hota hai to farishte Allah Ta'ala ke hukum se us mein rooh phoonkte hain. Aap (ﷺ) ne Farmaya:

(إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَشَقِيَّ أَوْ سَعِيدٍ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ)

Tarjumah: "Beshak tumhaari paidaa'ish tumhaari maa'n ke pait mein chaalees dino'n tak nutfa ki shakal mein ki jaati hai, phir utne hi dino'n mein khoon ka lothda banta hai, phir utne hi dino'n mein gosht ka tukda banta hai Phir Allah Ta'ala farishte ko bhejta hai aur use chaar baatein likhne ka hukm deta hai Us se kaha jaata hai keh us ka 'amal, us ka rizq, us ki 'umr, aur us ki naik bakhti aur bad bakhti likh Phir us mein rooh phoonk di jaati hai.

(Ar-Raawi: 'Abdullah bin Mas'ood (رضي الله عنه) Al-Muhaddis : Al-Masdar: Saheeh al-Bukhari Raqm al-Hadees: 3208)

## ◆ Insaani Jism Ki Tarah Insaani Rooh Ko Bhi Ghizaa Ki Zaroorat

**Hai:**

Chunkeh rooh Allah Ta'ala ke hukm se phoonki gayi to is ki ghizaa bhi Allah Ta'ala ne aasmaan se naazil farmai woh hai Qur'an-e-Majeed aur Saheeh Hadees. Insaan aksar jismani ghizaa ka bahut khayaal rakhta hai magar roohani ghizaa se beparwaa ho jaata hai, jis ki wajah se woh depression mein chala jaata hai. Insaan ko Mukammal healthy rehne ke liye jismani aur rohaani dono ghiza ka istemaal karna zaroori hai, kyun ke insaan ki thakaan, sukoon aur gham ka ta'alluq rooh se hai. Yahi wajah hai keh aik martaba Hazrat Fatimah (رضي الله عنها) ghulaam maangne ke liye Aap ke paas aa'een to Aap (ﷺ) unhein ghulaam dene ke bajaaye Allah Ta'ala ki tasbeeh-o-

tahmeed karne ka hukm diya, jaisa keh Hazrat 'Ali (رضي الله عنه) farmaate hain:

(أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ، شَكَتْ مَا تَلَقَى مِنْ أَثَرِ الرَّحَا، فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبِيًّا، فَاذْهَبَتْ فَلَمْ تَجِدْهُ، فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيئِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لِأَقُومَ، فَقَالَ: عَلَيَّ مَكَانِكُمْ). فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَيَّ صَدْرِي، وَقَالَ: «أَلَا أَعْلَمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَنِي، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكْتَرَا أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَتُحَمِّدَا ثَلَاثًا وَثَلَاثِينَ فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ)

Tarjuma: "Hazrat Fatimah (رضي الله عنها) ne chaki peesne ki takleef ki shikayat ki. Kuch qaidi Aap (ﷺ) ke paas aaye the to Hazrat Fatimah (رضي الله عنها) Aap (ﷺ) ke paas aayin lekin unhon ne Aap (ﷺ) ko nahin paaya aur Hazrat 'Aaishah (رضي الله عنها) ko paaya to unhein is ta'alluq se bataaya. Phir jab kuch der ke ba'd Aap (ﷺ) aaye to Hazrat 'Aaishah (رضي الله عنها) ne Hazrat Fatimah (رضي الله عنها) ki aamad ki ittila di. Phir Nabi-e-Kareem (ﷺ) hamaare ghar tashreef laaye aur hum bistar par letay hue thay Main khada hona chaaha lekin Aap (ﷺ) ne humein letay rehne ka hukm diya Phir Aap (ﷺ) hamaare darmiyaan baith gaye aur main Aap (ﷺ) ke qadamoun ki thandak mere seene par mehsoos kiya Phir Aap (ﷺ) ne Farmaya: "Tum dono ne mujh se jo talab ki hai, kya main us se achhi baat na bataaun Jab tum sonay ke liye bistar par let jaao to 34 martaba Allah-u-Akbar, 33 martaba Subhan-Allah, 33 Martaba Alhamdulillah padh liya karo, yeh 'amal tumhaare khaadim se behtar hai."

(Ar-raawi: 'Ali bin Abi Taalib (رضي الله عنه) Al-muhaddis: Al-masdar: Saheeh al-Bukhari Raqm al-Hadees: 3705)

Roohaani quwwat ka andaaza aap is baat se bhi laga saktay hain keh Sahaaba-e-kiraam (رضي الله عنهم) farba andaam nahi balke dublay patlay the. Lekin Qaiser-o-Kisra ki hukoomatein un se khauf khaati thein, kyunke jism ke saath saath un ki rooh qawi thi aur Allah Ta'ala se un ka rishta mazboot aur

gehra tha. 'Allaamah Ibn Taymiyyah (رحمته الله عليه) ke baare mein aata hai keh woh Fajr ki Namaz ke ba'd se le kar sooraj ke chadh jaane tak Masjid hi mein zikr-o-azkaar mein masroof rehtay thay, Kuch logon ne un se is ke baare mein poocha to Aap (رحمته الله عليه) ne Farmaayaa: "Mujhe din bhar kaam Karne ki taaqat-o-quwwat isi zikr-o-azkaar se milti hai." 'Allaamah Ibn Taymiyyah ke baare mein aata hai keh aik din mein jitna woh likhte the unhein naql karne ke liye maahireen "Experts" ko ek haftah lag jaata tha.

Mazkooarah Hadees aur waaqi'aat se ma'loom hua keh thakaan waghaira ka ta'alluq rooh se hai aur rooh ki ghiza Allah Ta'ala ke zikr mein hai, agar hum apni rooh ko mazboot aur taaqat war banaana chaahate hain to humein kasrat se zikr-o-azkaar karna chahiye.

### ❖ Insaani Jism Aur Rooh Ke Darmiyaan Tawazun:

Lihaaza insaani jism aur rooh dono'n par yaksaan tawajju dene ki zaroorat hai. Insaani jism aur rooh ke darmiyaan tawazun rakhna chahiye. Kyun ke insaan na farishton ki tarah khair-e-ma'hz hai aur na Shayaateen ki tarah shar ma'hz hai. Is ke andar achhaai bhi hai aur buraai bhi hai, jaisa keh Allah Ta'aala ne Farmaayaa:

﴿قَالَهُمْهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَنْ رَزَقَهَا ۗ وَقَدْ خَابَ مَنْ دَسَّهَا ۗ﴾

Tarjuma: "Har samajh di is ko bad kaari ki aur bach kar chalne ki" [8] "Jis ne ise paak kiya woh kaamyab hua" [9] "Aur jis ne ise khaak mein mila diya woh nakaam hua" (Ash-Shams: 8-10)

Is balance ko baaqi rakhne ke liye insaan ko Allah ki 'Ibaadat bhi karni hai aur duniyawi mu'aamlaat ko bhi anjaam dena hai, is ke andar maadiyat bhi hai aur roohaniyat bhi hai. Maadiyat is ko duniyawi aaraish-o-zebaish ki taraf kheenhti hai aur roohaniyat ise Allah ki taraf bulaati hai. Insaan kabhi kabhi maadiyat ki taraf qadam badhaate hue is qadar gir jaata hai keh woh janwaron se bhi badtar ho jaata hai. Jaisa keh Allah Ta'aala ne farmaayaa:

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Tarjuma: "Aur agar hum chaahte to is ko in aayaaton ki badolat buland martaba kar dete lekin woh to duniya ki taraf mael ho gaya aur apni nafsaani khwaahish ki pairwi karne laga, so us ki haalat kutte ki si ho gayi keh agar tu us par hamla kare tab bhi haanpe ya us Ko chhod de tab bhi haanpe, yehi haalat un logon ki hai jinhon ne hamaari aayaaton ko jhutlaaya. So aap is haal ko bayaan kar dijiye shaa'id woh log kuch sochein." (Al-A'raaf: 176)

Surah At-Teen mein Allah Ta'ala ne Farmaayaa:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝﴾

Tarjumah: " Yaqeenan hum ne insaan ko behtareen soorat mein paida kiya [4] Phir usee neechelon se neecha kar diya [5]Lekin jo log imaan laaye aur (phir) nek 'amal kiye to un ke liye aisa ajr hai jo kabhi khatam na ho ga." (At-Teen: 4-6)

Aur bassa auqaat insaan ghuloo ka shikaar ho jaata hai aur roohaaniyat ki aawaz par labbaik keh kar rahbaniyat ikhtiyaar kar leta hai jis se Islam ne humein roka hai. Allah Ta'ala ne Farmaya:

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾

Tarjuma: "Rehbaaniyat (tark-e-dunya) to un logon ne az khud ijaad kar li thi hum ne Un par ise waajib na kiya tha siwaaye Allah ki raza joi ke. So unhon ne us ki poori ri'aayat na ki, phir bhi hum ne un mein se jo imaan laaye the, unhein un ka ajar diya aur un mein zyaada tar log nafarmaan hain." (Al-Hadeed: 27)

Islaam mein "balance between mind, soil and body" ki ta'leem deta hai. Isi se "peaceful life" milti hai. Aur isi se ek saalih mu'aashra taskeel paata hai.

Aur yeh mutawazan zindagi humein duniyaavi mu'aamlaat ke saath saath Allah ki ita'at aur farmabardari aur Us ki bandagi se haasil hoti hai 'Ibaadat ke sahih Islaami tasawwur ki wazahat is liye bhi zaroori hai taake use anjaam de kar hum apni rooh ko ghiza faraaham kar sakein aur apne Rab se qareeb tar ho sakein.

### ◆ 'Ibaadat Ka Lughwi Ma'ani:

(الطاعة بالخضوع) hai ya'ani 'aajzi ke saath farmaanbardari karna.

'Ibaadat ke lughwi mein pusti ka ma'ani hai jaisa keh 'Arabi zabaan mein (مور معبد) kaha jaata hai ya'ani keh woh raasta jis par baar baar chalne ki wajah se pust ho chuka hai, narm ho chuka hai.

### ◆ Ibaadat Ka Istilaahi Ma'ani:

Imaam Ibn Taymiyyah (رحمته الله عليه) farmaate hain

العبادة اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الظاهرة والباطنة

" Ya'ani Ibaadat ek jami' lafz hai jo un tamaam zaahiri-o-baatini aqwaal-o-a'maal ka naam hai jinhein Allah Ta'ala pasand karta aur khush hota hai."

### ◆ 'Ibaadat Ka Wasee' Mafhoom:

Islam mein 'Ibaadat ka wasee' tasawwur hai, ye zindagi ke har shobay ko touch karta hai, Allah Ta'ala ka irshaad hai:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Tarjumah: "Aap farmaa dijiye keh bil-yaqeen meri Namaz aur meri

saari 'Ibaadat aur mera jeena aur mera marna yeh sab khaalis Allah hi ka hai jo saare jahaan ka malik hai." (Al-An'aam: 162)

Insaan aur jinnaat ki takhleeq ka maqsad 'Ibaadat hi hai. Allah Ta'ala ne Farmaayaa:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

Tarjumah: "Main ne jinnaat aur insaanon ko mehzi is liye paida kiya hai keh woh sirf meri 'Ibaadat karein." (Ad Dhariyaat: 56)

### ❖ 'Ibaadat Ki Do Qismen:

(1) (العبادات المحضة) aur (2) (العبادات غير المحضة)

#### (1) (العبادات المحضة)

'Ibaadat-e-Mahzah ka asl usool:

(الأصل في العبادة المنع) 'Ibaadat-e-Mahzah ki asl yeh hai keh koi bhi kaam 'Ibaadat ke naam par mana' hai jab tak keh is ke karne ki daleel na mil jaaye. 'Aqeedah, Namaz-o-roza-o-zakaat-o-Hajj waghairah.

'Ibaadat-e-Mahzah mein asl yeh hai keh aap koi kaam na karein jab tak keh karne ki daleel na aa jaaye.

#### (2) (العبادات غير المحضة)

'Ibaadat-e-ghair mahzah ka asl usool:

(الأصل في الأشياء الإباحة) keh duniyawii umoor aur 'aam ashya mein karne ki ijaazat hai jab tak keh rukne ki daleel na aa jaaye.

Woh duniyawii umoor aur 'aadatain jaise bawu baash, haml-o-naql, libaas, khaana peena duniya ke woh saare umoor jinki asl jaa'iz hai keh aap duniyawii umoor mein nai nai cheezein ijaad karein jab tak keh rokne ki daleel na mile, aur agar mana' ki daleel mil jaaye to ruk jaayein.

### ◆ 'Ibaadat Ki Qabooliyat Ya Qabool-e-A'maal Ke Do Sharaait Hain:

Pehli Shart: Ikhlaas: ya'ni woh kaam jo sirf Allah Ta'ala ko raazi karne ke liye kiya gaya ho.

### ◆ Ikhlaas Ka Lughwi Ma'ni:

Lafz "Ikhlaas" "khuloos" se nikla hai jis ke ma'ni khaalis aur pure ke hain, ya'ni aisi cheez jis mein kisi qisam ki milaawat aur aamezish na ho. Allah Ta'ala ne doodh ka zikr karte hue farmaya:

﴿وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ  
لَبَنًا خَالِصًا سَابِعًا لِلشَّارِبِينَ﴾

Tarjuma: "Tumhare liye to chopaayoon mein bhi badi 'ibrat hai keh hum tumhein us ke pait mein jo kuch hai us mein se gobar aur laho ke darmiyaan se khaalis doodh pilaate hain jo peene waalon ke liye sehata pachta hai." (An-Nahl 66/16)

Ikhlaas ka istilaahi ma'ni: Har wo kaam jo sirf Allah Ta'ala ki razaamandi haasil karne ke liye kiya jaaye aur Us ke saath kisi ko shareek na kiya jaaye. Allah Ta'ala ne Farmaayaa:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

Tarjuma: "Unhein is ke siwaa koi hukm nahin diya gaya keh sirf Allah ki 'ibaadat karein. Isi ke liye Deen ko khaalis rakhein. Ibraheem Haneef ke Deen par aur Namaz ko qaa'im rakhein aur Zakaat dete rahein, yahi hai Deen seedhi millat ka." (Al-Baiyena: 5)

Surah Az-Zumar Allah Ta'ala ne Aap (ﷺ) ki zubaani farmaayaa:

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

Tarjuma: "Aap keh dijiye! keh mujhe hukm diya gaya hai keh Allah Ta'ala ki is tarah 'Ibaadat karoon keh Usi ke liye 'Ibaadat ko khaalis

karloon." (Az-Zumar: 11)

Aap (ﷺ) ne Farmaayaa Allah Ta'ala farmaata hai:

(مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ)

Tarjuma: "Jis kisi ne koi aisa kaam kiya jis mein woh mere saath kisi aur ko shareek kiya to main us ko aur us ke shirk ko chhod diya."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm al-Hadees: 2985)

Doosrishaart: Allah ke Rasool (ﷺ) ki mutaabi'at: ya'ni woh kaam Aap (ﷺ) ke bataaye hu'e tareeqe ke mutaabiq ho. Humein Deen ka har kaam Allah ke Rasool (ﷺ) ke bataaye hu'e tareeqe ke mutaabiq karna chahiye. Allah Ta'ala ke nazdeek wahi 'amal maqbool hai jis mein Aap (ﷺ) ki ittiba' ki jaaye Jaisa keh Allah ke Rasool (ﷺ) ne Farmaya:

(مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ)

Tarjuma: "Jis ne hamaare Deen mein koi aisi cheez ijaad ki jo is mein nahin hai Woh mardood hai."

(Ar-Raawi: Umm-ul-Momineen 'Aaisha (رضي الله عنها), Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 2697)

Lihaza Deen wahi hai jo Allah ke Rasool (ﷺ) aur Sahaabah-e-Kiraam ke zamaane mein maujood tha. Aap (ﷺ) ne Farmaayaa:

(فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمُهَدِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ)

Tarjuma: "Tum meri aur hidaayat yaafta Sahaabah-e-Kiraam ki sunnat ko laazim pakdo, usko mazbooti se thaam lo aur apne daanton se mazbooti ke saath pakad lo Aur Deen mein nai cheezen ijaad karne se bacho, beshak har nai cheez bid'at hai aur har bid'at gumraahi hai."

(Ar-Raawi: al-'Irbaad bin Saariyah, Al-Masdar: Sunan Abi Dawood, Raqm-ul-Hadees: 4607, Khulaasa Hukm-ul-Hadees: Saheeh)

Doosri Hadees mein Aap (ﷺ) ne Farmaya:

(إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَرَّقَ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً)، قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

Tarjuma: "Beshak Bani Israel 72 firqon mein batt gaye aur meri Ummat 73 Firqo'n mein bat jaaye gi, yeh sab ke sab Jahannam jaayein ge siwaaye aik jama'at ke." Sahaaba ne poocha: " Woh kaun si jama'at hai, Aey Allah ke Rasool (ﷺ)? Aap (ﷺ) ne Farmaayaa: "Jis mein main aur mere Sahaaba hain."

(Abdullah bin 'Umaru (رضي الله عنه) Al-Masdar: Sunan at-Tirmizi Raqm al-Hadees: 2641Khulaasah Hukm al-Hadees: Saheeh)

Allah Subhanahu-o-Ta'ala ne Qur'an-e-Majeed mein taqreeban tees (30) maqamaat par ittibaa-e-Rasool ka zikr farmaya hai aur baarah (12) se zaa'id maqamaat par "ita'at-e-Rasool" ka zikr kiya hai, maslan Surah Aal-e-'Imran ki aayat number 31, 32 mein, Surah Nisaa' ki aayat number 59 mein, Surah Maa'idah, Surah number 5 ki aayat number 92 mein, Surah Anfaal, Surah number 8 ki aayat number mein Surah Anfaal, Surah Anfaal Surah number 8 ki aayat number 46 mein, Surah Anfaal Surah number 8 ki aayat number 20 mein, Surah Muhammad Surah number 47 ki aayat number 30 mein, Surah An-Noor Surah number 24 ki aayat number 52 mein, Surah An-Noor Surah number 24 ki aayat number 54 mein, Surah At-Taghaabun Surah number 64 ki aayat number 13, 11, 12 mein, Surah Al-Mujaadalah Surah number 58 ki aayat number 13, 12, 11.

'Allama Ibn Taymiyyah (رحمته الله عليه) apni kitaab "As-Siyasah Ash-Shar'iyyah" mein farmaate hain keh: "Islam do sawalaat ka naam hai. من تعبد؟ aur tum kaise 'Ibaadat karoge? وكيف تعبد؟؟" ka jawaab hai: (الإخلاص والمطابعة)

◆ **Khulaasa-e-Kalaam** ◆

Khulaasa-e-Kalaam yeh hai keh Ramdan-ul-Mubarak aur is ke ba'd har 'Tbaadat ikhlaas-e-niyyat ke saath aur Nabi-e-Kareem (ﷺ) ke bataaye huwe tareeqe ke mutaabiq honi chahiye. Isi mein hamaari duniya-o-aakhirat ki kaamyabi hai. Main Allah Subhanahu-o-Ta'aala se Du'a karta hoon keh Woh hum sab ko shar'i maslay masa'il seekhne, sikhaane aur is par 'amal karne ki taufeeq 'ataa farmaaye. Aameen



**Daroos-E-Ramdan 11-15**  
**Roze Ke Ahm Masaail**

## Al-Tamheed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Roza aik 'azeem 'Ibaadat hai jo hum se pehli qaumon par bhi farz thi, is 'Ibaadat ke baja laane ke jahaan be shumaar ukhrawi fawaid hain wahin yeh fard aur mu'aashray ke liye bhi pur asar aur nafa' bakhsh hai, aainda sutoor mein bi-iznillah aap ke saamne Roze se muta'aliq ahem masaa'il ka tazkira hoga. Allah Ta'ala ne Roze ke silsilay mein irshaad farmaayaa:

﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْظَنَ بِأَشْرَوْهِنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْيَلَدِ وَلَا تَبَاشَرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾﴾

Tarjuma: "Roze ki raaton mein apni biwiyon se milna tumhaare liye halaal kiya gaya, woh tumhaara libaas hain aur tum unka libaas ho, tumhaari posheeda khyaanaton ka Allah Ta'aalaa ko 'ilm hai, Us ne tumhaari taubah qubool farma kar tum se darguzar farma liya, ab tumhein un se mubaashrat ki aur Allah Ta'aalaa ki likhi hui cheez ko talaash karne ki ijaazat hai, Tum khaate peete raho yahaan tak keh subah ka safed dhaaga siyaah dhaage se zaahir ho jaaye. Phir raat tak Roze ko poora karo aur 'Auraton se us waqt mubashrat na karo jab keh tum Masjidon mein I'tikaaf mein ho. Yeh Allah Ta'ala ki hudood hain, tum un ke qareeb bhi na jaao. Isi tarah Allah Ta'ala apni aayatein logon ke liye bayaan farmata hai taa keh woh bachein."

(Al-Baqarah: 187)

### ◆ Rozon Ki Niyyat Zaroori Hai:

Tamaam 'Ibaadaat ke liye niyyat shart hai. Aur a'maal ka daar-o-madaar niyyaton par hai. Aap (ﷺ) ne Farmaya:

(إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)

Tarjumah: "A'maal ka daar-o-madaar niyyaton par hai."

(Al-Raawi: 'Umar bin Al-Khittaab (رضي الله عنه), Al-Masdar: Saheeh Al-Bukhari, Raqm-ul-Hadees: 1)

Tamam 'Ibaadaat ki tarah Roze ke liye bhi niyyat shart hai. Aur yeh niyyat sehri se le kar iftaar tak ki honi chahiye. Agar koi dopehar tak niyyat karta hai to uska roza nahi ho ga.

### ◆ Farz Rozon Ki Niyyat:

Farz rozon ki niyyat Fajr ki azaan se qabl karna zaroori hai. Aap (ﷺ) ne Farmaya:

(مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ، فَلَا صِيَامَ لَهُ)

Tarjuma: "Jis ne Fajr se pehle niyyat nahi ki us ka roza nahi hai."

(Ar-Raavi: Umm-ul-Momineen Hafsah (رضي الله عنها) Al Masdar: Sunan Abi Dawood Raqm-ul-Hadees : 2454 Khulaasa Hukm-ul-Hadees: Saheeh)

### ◆ Nafil Rozon Ki Niyyat:

Nafil rozon ki niyyat din mein bhi ki ja sakti hai basharteekeh kuch khaaya piya na ho, jaisa keh Umm-ul-Momineen 'Ayesha (رضي الله عنها) farmaati hain:

(دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» فَقُلْنَا: لَا، قَالَ: «فَإِنِّي إِذَنْ صَابِمٌ» ثُمَّ أَنَا يَوْمًا آخَرَ فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَهْدِي لَنَا حَيْسٌ فَقَالَ: «أَرَيْنِيهِ، فَلَقَدْ أَصْبَحْتُ صَابِمًا» فَأَكَلْ)

Tarjuma: "Allah ke Rasool (ﷺ) ek din mere paas aaye aur

kaha Kya tumhaare paas koi cheez hai?" Hum ne kaha: "Nahin." Aap (ﷺ) ne Farmaayaa: "Beshak main Roze se hoon." Phir ek aur din Aap (ﷺ) tashreef laaye, hum ne kaha: "Ae Allah ke Rasool (ﷺ), humein tohfa mein Hais diya gaya hai." Phir Aap (ﷺ) ne Farmaayaa: "Mujhe dikhaao main Roze ki halaat mein subha kiya tha Phir Aap (ﷺ) ne khaa liya."

(Ar-Raawi: Umm-ul-Momineen 'Aa'ishah (رضي الله عنها) Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: 1154)

### ◆ Sehri Ke Waqt Rozay Ki Niyat Ki Aik Du'aa:

(نويت أن أصوم غداً الله تعالى)

Logon mein kaafi mashhoor hai jo keh dar-e-haqeeqat man ghadat hai aur kisi bhi saheeh Hadees se saabit nahi hai. Log is du'aa ke zariy'e niyyat to us din ke rozay ki karna chaahatay hain lekin un ki niyyat doosre din ke rozay ki hoti hai. Kyunke du'aa ka matlab hai: "Main ne niyyat ki keh kal main roza rakhunga Allah Ta'ala ke liye."

### ◆ Nawaqiz-e-Roza (Roza Toadnay Wali Ashyaa):

Nawaqiz-e-Roza bohat zyaada hain lekin hum yahaan bilkhusoos wahi nawaqiz discuss karein ge jo common aur ba'aze jo bohat naadir hain

### ◆ Mufasdaat-o-Mubtilaat Roza

1. Khaana jaan bujh kar, ikhtiyaari ('ilm bhi ho aur yaad bhi ho)
2. Peena jaan bujh kar, ikhtiyaari ('ilm bhi ho aur yaad bhi ho)
3. Ghair mu'taad raaste se daakhil karna jaise naak se paani hota hua halaq paar kar jaaye
4. Ghizaa injection aur glucose se roza toot jaata hai ('ilaaj wala injection se roza nahi toodta)

5. 'Amadn qay karna

6. Haiz

7. Nafaas

8. Istimnaa'-o-Jamaa'

(Istimnaa': Is maslay mein ikhtilaaf hai, Ibn Hajar aur Sheikh Albaani ne kaha keh roza nahi tootta, albatta gunaah likha jaayega. (Tamam al-Minnah)

9. Hijaamah: Ba'az 'ulamaa ke paas yeh hai keh roza tootta hai aur ba'az ke paas nahi, kyun ke baqawl Anas Hijaamah se roza ka tootna mansookh hai: (Anas رضي الله عنه) kehte hain keh aakhri amr yeh tha keh Rasoolullah ﷺ ne tay kiya keh Hijaamah se roza nahi tootta. (Saheeh Bukhari)

Is par Sheikh Bin Baaz رحمته الله ne kaha keh Hijaamah karna ya na karne ke maslay mein tarafain ke dalaail mein quwwat hai, lehaza ihtiyaat isi mein hai keh kamzori ho aur roza toadne ki nobat aati ho to raat tak talaa dein.

### Mas'ala:

(Blood Donation) ka hukum bhi Hajaama ki tarah hai. Agar ma'mooli miqdaar mein ho aur kamzoori laahiq na ho to roza nahi toot'ta, lekin agar Katheer miqdaar mein ho aur kamzoori laahiq ho gayi ho to ihtiyaatan qaza kar le. (Ibn 'Uthaymeen).

### Aur aik mas'ala:

blood test ke liye Ma'mooli khoon ke qatre roza daar ke jism se nikaalna is ko ma'af kaha Sheikh bin Baaz ne, is se roza par asar nahi pad'ta.

### Aur aik mas'ala:

Bghair iraadah se naxseer ya khoon chhuri se kuch kaatnay ke dauraan zakhm lag kar jism se nikal jaaye To roza nahi toot'ta Katheer miqdaar mein hi kyun na ho (Ibn 'Uthaymeen / Ibn Baaz)

**Note:** Kisi ki jaan bachaane ke liye blood donate karna jaa'iz hai majboori mein, aur roza ki haalat mein hi kyun na ho, roza toad bhi sakta hai, ba'ad

mein qaza kar le (Ibn Baaz) In shaa Allah

**10.** Mufsidat-e-Saum mein kya in cheezon ka shumaar hota hai? : Behoshi, sugar ka injection, dialysis (gurday ke liye)

**Note 1:** Behoshi jo halq se dawai ya koi cheez jaane ki wajah se na ho, balkay sadma ya accident ya jism par cheeni sui ka tarz apna kar ya 'ilaaj ka injection ya soongh kar behoshi ho, to aisi haalat mein agar woh roza ki haalat mein kam waqt ke liye ho to roza nahi toot'ta Lekin agar din ka ghaalib hissa behosh aur iftaar ke ba'ad hosh aaya to roza qaza kar le (Ibn Qudaamah)

Agar koi Ramdan bhar hosh mein na raha to roza farz hi na hua, is liye qaza bhi nahi al-'aaqil ki shart par ghour kijiye.

**Note 2:** Sugar ka injection 'ilaaj ka shumaar kiya gaya hai, is liye roza nahi tootta.

**Note:** Dialysis mein 'umoomi tor par ghizai dawaon ke istemaal ki wajah roza tootne ka fatwa diya gaya agar kisi tareeqa mein 'ilaaj hi ki shakal saabit ho aur sirf tanqiyah al-dam (khoon ki safaai) ho, taaqat ya ghiza ka ma'ni na aata ho, to roza na tootte ga (Ibn 'Uthaymeen, Majmoo' – 20113/11)

**11.** Ghiza ke 'ilawa koi bhi cheez halq se daale jaan bujh kar

**12.** Ghurub-e-shams samajh kar roza iftaar kiya, jumhoor ke paas qaza hai, ba'az ke paas nahi.

**13.** Niyyat-e-iftaar (ba'az ke paas)

**14.** Murtaad ka roza toot jaata hai ma'az Allah

**15.** Shuroot ya arkaan qaa'im na karna.

## ◆ Chand Mutafarriq Masaa'il ◆

### ◆ Rozay Ki Haalat Mein Ganday Khayalaat Ki Wajah Se Mani Ke Nikalne Ka Hukm:

Agar koi Roze daar ganday khayaalaat laane ka shikaar ho ya gandi tasveer dekhne ya ganday khwaab dekhne se mani ka khurooj ho to is se us ka roza baatil nahi ho ga kyun keh kitaab-o-Sunnat mein is ka roza baatil hone par koi sareeh daleel nahi hai. 'Allaamah al-Albaani (رحمته الله عليه) Ne apni kitaab **Tamaam al-Minnah** mein is par kaafi behas ki hai aur is se muta'alliq kai a'saar naql kiye hain, un mein se aik asar Hazrat 'Aa'ishah (رضي الله عنها) se manqool hai, jab Hazrat 'Aa'ishah (رضي الله عنها) se is ta'alluq se sawal poocha gaya to Aap (رضي الله عنها) ne Farmaya: Sirf jimaa' se hi roza toote ga, is ke 'ilaawah kisi aur cheez se nahi.

Lam yada' shahwata se istidlaal karte hue ba'z ne roza tootne ka hukm jaari kiya lekin jo is fatwa ke qaa'il hain unhon ne kaha keh yeh sareeh nahin hai. Is ka matlab yeh nahin keh hum is tarah ki harkaton mein mulawwus hon aur ajar zayaa' karein (na'oozubillah). Halaankeh Ramdan jaise mubarak maheene mein humein is tarah ki harkat se badarjah 'oolee ijтинаab karna chahiye.

### ◆ Roze Ki Haalat Mein Hijaamah Karwaane Ka Hukm:

Agar koi Roze ki haalat mein Hijaamah (Cupping) karwaata hai to us ka roza nahin toot'ta hai basharteekeh Hijaamah us ki kamzori ka sabab na banay. Hazrat 'Abbaas (رضي الله عنه) farmaate hain:

(اِحْتَجَمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ صَائِمٌ)

Tarjuma: "Nabi-e-Kareem (ﷺ) ne Roze ki haalat mein Hijaamah karwaaya."

(Ar-Raawi: 'Abdullah bin 'Abbaas, Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 1939)

Haan agar Hijaamah karwaane se behosh honay ka khad'shah hai to is ke liye haalat-e-roza mein Hijaamah karwana jaa'iz nahin hai. Jaisa keh kuch logon ne Hazrat Anas bin Maalik (رضي الله عنه) se poocha, "Kya Aap Roze ki haalat mein Hijaamah karwaane ko makrooh samajhtay the?" To Aap (رضي الله عنه) ne Farmaya:

(لا، إِلَّا مِنْ أَجْلِ الضَّعْفِ)

Tarjuma: "Nahin, albatta kamzori ke khayaal se rozo ki haalat mein hijaamah nahi karwaate the."

(Ar-Raavi: Shu'bah Al-Masdar: Saheeh al-Bukhari, raqam al-Hadees: 1940)

Shaikh Bin Baaz (رحمته الله عليه) farmaate hain keh agar kisi ko Roze ki haalat mein test waghaira ke liye khoon nikaalne ki zarurat ho to woh nikaal sakta hai Agar khoon nikaalne se be-hosh hone ya kamzor hone ka khatra ho to iske liye khoon nikaalna jaa'iz nahi hai.

Ba'az ahl-e-'ilm Hazrat Anas (رضي الله عنه) ke qoul ki roshni mein farmaate hain keh agar koi Roze ki haalat mein "blood donate" karta hai to us ka roza nahi toot'ta.

### ◆ Jism Se Khoon Nikalne Se Roza Nahi Toot'ta:

Zakhm ya 'ilaj-o-mu'aalajah jaise operation waghaira ki wajah se khoon nikalne se roza nahi toot'ta hai. Agar Rozedaar ke kaan ka parda phata hua nahi hai to rozay ki haalat mein kaan mein dawaai daal sakte hain. Roze ki haalat mein aankh mein dawa daalne ka hukum: Agar koi aadmi rozay ki haalat mein aankh mein dawa daalta hai to is se roza nahi toot'ta.

### ◆ Rozedaar Ke Liye Thermometer Ke Istemaal Ka Hukum:

Rozay ka ta'alluq halq se hai Zabaan aur moun se nahi hai. Jaisa ke hum

wuzu karte hue kali karte hain ya naak saaf karte hain. Thermometer "zabaan ke neeche rakha jaata hai, is liye is ke istemaal se bhi roza nahi toot'ta hai.

### ◆ Rozedaar Ke Liye Endoscopy Ke Istemaal Ka Hukm:

Endoscopy ek tarah ka tibbi tareeq-e-kaar hai jis mein ek pipe mein chhota camera laga kar us ka ek hissa moun ke zariy'e jism mein daakhil kiya jaata hai aur is ke zariy'e se andarooni a'zaa ka qareeb se Mushahida kiya jaata hai. Is tareeq-e-'ilaaj se roza par koi asar nahi padta, keh yeh na jism mein qaraar paata hai aur na hi kisi tarah ki ghizaayat ya quwwat ki Faraahami ka sabab banta hai Mazid yeh keh is ka maqsad 'ilaaj hota hai jis se Islam mana' nahi karta hai balkay humein 'ilaaj-o-mu'aalajah karne par ubhaarta hai:

(يا عباد الله تداووا؛ فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً) (الدرر)

Haan albatta agar pipe ko aasani se daakhil karne ke liye koi mawaad istemal kiya jaaye to is se roza toot sakta hai, hamen is se parhez karna chahiye.

### ◆ Roza Daar Ko Behosh Karne Ka Hukm:

Agar kisi Rozedaar ko injection de kar ya kisi aur tareeqe se behosh kiya jaata hai aur yeh behoshi kuch dair ke liye rehti hai to iska roza nahi tootega yeh neend ki tarah hoga, Haan agar is se woh din bhar behosh rehta hai to uska roza toot jaaye ga. Ahl-e-'Ilm ne iski tafseel kuch yun bayaan ki hai.

### ◆ Tibbi Tashkhis Ya Operation Ke Liye Mareez Ko Behis Kai

#### Tareeqon Se Kiya Jaata Hai:

- ❁ Behis karne ka ek tareeqa jis mein naak ke zariy'e mareez ko gas chadha kar behosh kiya jaata hai.
- ❁ Chaini tareeqa-e-'ilaaj akupankchar ke zariy'e behis karna.

❁ Teeqe laga kar behosh karna, is mein basa auqaat makhsoos 'uzoo ko sun kiya jaata hai to kabhi poore jism ko behosh kiya jaata hai.

In tamaam cheezon ke baare mein raajih yahi hai keh in se roza nahi tootta, Kyunke in mein Se koi bhi cheez khaana peena nahi hai aur na hi khaanay ya peenay mein unhein shaamil kiya ja sakta hai.

❁ Lekin agar behosh karne waalay maadey ke saath ghizaai injection bhi lagaaya gaya. Jaisa keh 'aam tor par aisa hi hota hai. To is se roza toot jaayega; kyunke yeh khane peenay mein shumaar hoga.

### ❖ Rozay Ki Haalat Mein (P.v) Sharmgah Mein Dawa Daalnay Aur Injection Denay Ka Hukum:

P.V " ka matlab hai "per vaginal examination" ya'ani 'aurat ki sharmgah mein aalaat daakhil kar ke janin ko check karna. Is se bhi Roze nahi toot'ta hai.

Isi tarah agar mard ya 'aurat ki sharmgah mein siaal dawa daali jaaye to is se bhi roza nahi toot'ta hai kyunke is siaal dawa ki maide tak rasaai ka koi raasta nahi hai. 'Umuman tor par pishab ke raaste se taaqat wali cheez pait tak pohanchayi nahi Jaati, illa yeh keh koi istisnaai surat-e-haal ho. Wallahu a'lam bissawab.

Isi tarah "constipation" ya'ani qabz ke mareez ki pait ki safaai ke liye peeche ke raaste se aik Capsule daakhil kiya jaata hai, is se bhi roza nahi toot'ta hai. Albatta agar taaqat wali injection aage ya peeche sharmgah mein di jaaye to is se roza toot jaayega.

### ❖ Rozay Ki Halaat Mein Brush Karne Ka Hukum:

Rozay ki haalat mein miswaak ki ja sakti hai, is mein koi harj nahin hai Albatta paste laga kar brush karne se ehtiyaat baratna chahiye, kyunke pait ke zaiqay ka asar miswaak ke asar se zyaada hota hai aur mumkin hai wo halq tak pahuncha jaaye Ibn Jibrin ne kaha keh agar yaqeen ho keh zaiqay ya mithaas ka asar halq paar nahi karega to jaaz hai kyunke rozah halq se

shuru' hota hai Zubaan se nahi.

### ◆ In Mumalik Mein Roze Ka Hukum Jahaan Chh Maah Din Aur Chh Maah Raat Hoti Hai:

Aise mumalik jahaan chh maah din aur chh maah raat hoti hai, wahaan ke bashindon ko chahiye keh woh apne kisi qareebi mulk jahaan subah-o-shaam baraabar hoti hai, uske hisaab se roza rakhein, kyunke Nabi-e-Kareem khurooj-e-Dajjal ke waqt andazay se Namaz padhne ka hukm diya hai jabke us waqt ek din ek saal ke baraabar hoga, jaisa keh Sahih Muslim mein mazkoor hai. Aap (ﷺ) ne Farmaayaa:

(قَالَ: «أَرْبَعُونَ يَوْمًا، يَوْمَ كَسَنَةٍ، وَيَوْمَ كَشْهَرٍ، وَيَوْمَ كَجُمُعَةٍ، وَسَائِرِ أَيَّامِهِ كَأَيَّامِكُمْ قُلْنَا: يَا رَسُولَ اللَّهِ فَذَلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ، أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، اقْدُرُوا لَهُ قَدْرَهُ»)

Tarjuma: "Dajjal chalis din duniya mein rahega, aik din aik saal ke baraabar, doosra din aik maheene ke baraabar, teesra din aik jum'ah (hafta) ke baraabar aur baqiya din tumhaare 'aam dino'n ki tarah honge. Hum ne kaha: Ae Allah ke Rasool (ﷺ), woh aik Din aik saal ke barabar ho ga, kya is mein aik Namaz humare liye kaafi ho jaaye gi?" Aap (ﷺ) ne Farmaya: "Nahi, tum apne hisaab se Namaz ada kar lo."

(Al-Raawi: An-Nawwaas bin Sam'aan (رضي الله عنه), Al-Masdar: Saheeh Muslim, Raqm-ul-Hadees: 2937)

◆ **Ramdan-ul-Mubaarak Ki Munasibat Se Chand Naseehatein** ◆

◆ **Ramdan-ul-Mubaarak Imaan Ki Tajdeed Aur Ghaltiyon Ki Islaah**

**Ka Mahina:**

Insaan gunaahon ka putla hai. Woh shaitaan ke behkaaway mein aa kar Allah Ta'ala ki nafarmaani karta hai. Apni kotaahi ke sabab 'Aqaaid-o-'Ibaadaat aur mu'aamlaat ke baab mein shirk-o-bid'at aur bad akhlaaqiyon ki aamezish kar baithta hai Chunaanchah maah-e-Ramdan in tamaam ma'siyaton se ta'ib ho kar apne aap ko imaan-o-'amal-e-saaleh se muzayyan karne ka Allah ki jaanib se aik sunahra mauqa' hai Aur Roze ki farziyat ka asal maqsad bhi yehi hai. Allah Ta'ala ne Farmaayaa:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

Tarjuma: "Ae imaan waalon! Tum par Roze rakhna farz kiya gaya jis tarah tum se pehle logon par farz kiya gaya tha, taa keh tum taqwa ikhtiyaar karo." (Al-Baqarah: 183)

Allah Ta'ala ne Ramdan-ul-Mubaarak ko (أَيَّامًا مَّعْدُودَاتٍ) (Surah Al-Baqarah: 184)

Ginti ke chand din qaraar diya taa keh insaan un ayaam mein apne imaan ko refresh kar sake keh imaan bhi boseeda aur kamzor ho jaata hai. Jaisa keh Nabi-e-Kareem (ﷺ) ne irshaad farmaayaa:

(إن الإيمان ليخلق في جوف أحدكم كما يخلق الثوب فاسألوا الله أن يجدد الإيمان في قلوبكم)

Tarjuma: "Imaan aise kamzor aur boseeda ho jaata hai jaise tumhaara kapda boseeda ho jaata hai, lehaza tum Allah Ta'ala se apne imaan

ki tajdeed ka sawaal karo.

(Ar-Raavi: 'Abdullah bin 'Amr (رضي الله عنه) Al-Mansar: As-Silsilah As-Saheehah  
Raqm-ul-Hadees: 1585 khulaasa Hukm-ul-hadees: Saheeh)

### ◆ **Ramdan-ul-Mubarak Mein Shirk-o-Bid'at Se Ijtinaab:**

Rozedaar apne aap ko khaas kar Ramdan-ul-Mubaarak mein shirk-o-bid'at se bachaye rakhe kyun keh yeh duniya ka sabse bada jurm hai jo Allah Ta'ala ko zara barabar bhi pasand nahi, Allah Ta'ala duniya ka har gunaah ma'af kar sakta hai lekin shirk Allah ke nazdeek naa qaabil-e-ma'afi hai. Jaisa keh Allah Ta'ala ne Farmaayaa:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

Tarjuma: "Yaqeenan Allah Ta'ala apne saath shareek kiye jaane ko nahi bakhshta aur iske siwa jise chaahe bakhsh deta hai, aur jo Allah Ta'ala ke saath shareek muqarrar kare is ne bohat bada gunaah aur bohtaan baandha." (An-Nisa: 48)

### ◆ **Shirk Se Saaray A'maal Zayaa' Ho Jaate Hain:**

Shirk aik aisaa sangeen gunaah hai jis se insaan ke saaray a'maal zayaa' ho jaate hain Allah Ta'ala ne afzal ur-Rusul Hazrat Muhammad (ﷺ) ko tanbeeh karte hue farmaya:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

Tarjuma: "Yaqeenan teri taraf bhi aur tujh se pehlay (ke tamaam Nabiyon) ki taraf bhi Wahi ki gayi hai keh agar tu nay shirk kiya to billa shuba tera 'amal zayaa' ho jaayega aur baliyaqeen tu ziyaan kaaron mein se ho jaayega." (Az Zumar: 65)

Nabi-e-Kareem (ﷺ) ne farmaaya ke Allah Ta'ala farmata hai:

(مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشِرْكُهُ)

Tarjuma: "Jis kisi ne koi aisaa kaam kiya jis mein us ne mere saath kisi aur ko shareek kiya, to main ne us ko aur us ke shirk ko chhod diya."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: 2985)

Allah Subhaanahu-o-Ta'ala ko mushrik ke Roze ki koi zaroorat nahi hai. Islam mein 'aqeeday ki durustagi bohat ahem hai, isi par Islam ki 'imaarat qaa'im hai. Agar 'aqeeda durust ho ga to baaqi saaray a'maal durust honge, agar 'aqeeda kharaab raha to baaqi saaray a'maal bhi Bekaar hain. Shaa'ir ne kaha:

خشت اول چوں نہد معمار کج

تاثریا می رود دیوار کج

Tarjuma: "Pehli eemt hi tedhi rakh di jaaye to Surayya tak bhi agar dewar ta'ameer ki jaaye to tedhi hi rahe gi.

#### ◆ Aap (ﷺ) Ki Ittibaa':

Ramdan mein ki jaane wali humaari har 'Ibaadat Allah Ta'ala ke liye aur Aap (ﷺ) ke bataaye huwe tareeqe ke mutaabiq honi chahiye, tabhi woh Allah Ta'ala ke paas qaabil-e-qubool hogi. Aap (ﷺ) ne Farmaayaa:

(مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَد)

Tarjuma: "Jis ne hamaare Deen mein koi aisi cheez ijaad ki jo is mein nahi hai, woh mardood hai."

(Ar-Raawi: Umm-ul-Momineen 'Aai'shah (رضي الله عنها), Al-Masdar: Saheeh-ul-Bukhari, Raqm-ul-Hadees: 2697)

Imaan ki taazgi ke liye Deen ki buniyaadi baaton ka jaanna bhi zaroori hai, aur is wajah se bhi keh maah-e-Ramdan mein insaan 'aam dino ke muqaable mein apne Deen se zyaada dilchaspi leta hai, Deen ki bahut saari baatein aur masle masaail jaanne ki koshish karta hai, Lihaza yeh ek sunhera mauqa' hai keh unhein in dino mein Deen ki kaafi saari ma'loomaat de di jaayein jisse saal bhar unka imaan taaza rahe, Usi tanaazur mein Kalma-e-Tauheed لا إله إلا الله ka Ma'ni, is ke arkaan aur is ke sharaa'it ka bayaan aap ke paish-e-khidmat hai taa keh Deen ki sab se buniyaadi ta'leem, aur kalma لا إله إلا الله ke baare mein hamaari ma'loomaat thos ho jaayein aur hamaare dil-o-dimaagh mein raasikh ho jaayein.

### ◆ لا إله إلا الله Ka Ma'ni:

لا إله إلا الله ke ma'ni o mafhoom ki ma'rifat haasil karna har Musalmaan ke liye zaroori hai ke isi par Islam ki imaart qaa'im hai. Chunaanah Allah Ta'ala ne Nabi-e-Kareem (ﷺ) ko is kalme ka 'ilm aur is ki jaankaari haasil karne ka hukm diya, Allah Ta'ala ne farmaya:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

Tarjuma: "So (Aey Nabi!) aap yaqeen kar lein ke Allah ke siwaa koi ma'bood nahi." (Muhammad: 19)

Jabke aap Nabi-e-Kareem (ﷺ) Allah ke Rasoolullah hain. Yeh bara 'azeem kalma hai, is ke ta'alluq se jaankaari karna hamare liye nihayat zaroori hai. لا إله إلا الله ka ma'ni hai "La ma'bood bihaqq illallah" ya'ni Allah ke siwaa koi ma'bood bihaqq nahi hai. Aur is kalme mein jo "La" hai woh special hai, is ka naam La-e-Nafi Jins hai. Is mein har jins ke ma'bood hone ki har a'tibaar se nafi ki gayi hai. Ya'ni zamaane ke a'tibaar se maazi, haal aur mustaqbil mein kabhi bhi Allah ke siwaa na koi ma'bood bihaqq tha, na hai aur na kabhi ho ga. Aur makaan ke a'tibaar se zameen o aasmaan aur bahr o barr mein har jagah Allah ke siwaa koi ma'bood bihaqq nahi hai. Aur ashyaa o ashkhaas (person) ke a'tibaar se bhi insaan...(Baaqi matn agar ho to bhej dein taake mukammal tarjuma kiya jaa sake.) Haywaan, nabataat-o-jamaadaat, chaand sooraj, sayyaare sitaare, sanam-o-shan, ta'weez ganday,

jinnaat aur farishtay, Ambiyaa-o-Rusul, sahaabah-o-taabi'een, auliyaa'-e-saaliheen, Makkah Mukarramah ke 360 but, Hunood ke sinkron devi dewta, noor-o-zulmat aur saaray ma'boodaa-e-baatilah koi bhi laaiq-e-parastish nahin keh ma'bood-e-barhaq sirf aur sirf Allah Ta'ala ki tanha Zaat hai. Is ke siwa koi ma'bood-e-barhaq nahin hai.

### ◆ لَا إِلَهَ إِلَّا اللَّهُ Ke Do Arkaan Hain:

**Pehla Rukan:** Nafee (لَا إِلَهَ) is mein shirk aur tamaam ma'boodaa-e-baatilah ki nafee ki gayi hai.

**Doosra Rukan:** Isbaat (إِلَّا اللَّهُ) is mein 'Ibaadat ki tamaam aqsaam ko Allah Ta'ala ke liye khaas kiya gaya hai.

### ◆ Kya Ka'abaullah Ki Taraf Rukh Kar Ke Sajdah Karna Shirk Hai?

Sajdah aik 'Ibaadat hai, yeh sirf Allah hi ke liye hona chahiye. Musulmaanon ka Ka'abaullah ki taraf sajdah ro hona ya Hajr-e-Aswad ko bosah dena shirk nahin hai kyunkeh inhein isi tarah karne ka hukm Allah Ta'ala ne diya hai. Allah Ta'ala hi ke hukm se Sahaabah-e-Kiraam ne kuch dinon tak Bait ul-Maqdis ki taraf rukh kar ke Namazain ada keen, phir qiblah mustaqilan Khanah Ka'abah ki taraf tahweel kar diya gaya.

### ◆ Sajday Ki Qisamain:

Sajday ki do qisamain hain: Sajda-e-Ta'zeemi aur Sajda-e-'Ibaadat Sajda-e-Ta'zeemi ka hukm puraani shari'atoun mein tha. Yusuf (عليه السلام) ke maan baap aur un ke bhaaiyon ne unhein yehi Ta'zeemi sajdah kiya lekin Shari'at-e-Muhammadiya mein is ki ijaazat nahi, Sajda-e-Ta'zeemi ka hukm ab mansookh kar diya gaya Chunanche Aap (ﷺ) ne Farmaya:

(لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ)

Tarjumah: "Agar mein kisi ko sajdah karne ka hukum deta to 'Auratoun ko hukum deta keh woh apne shoharon ko sajdah karein."

(Ar-Raavi: Qais bin Sa'ad Al-Masdar: Sunan Abi Dawood Raqm-ul-Hadees: 2140 Khulaasa Hukm-ul-Hadees: Saheeh)

Sajda-e-'Ibaadat: Ye woh sajda hai jo Namaz waghaira ke dauraan kiya jaata hai. Sajda ki ye dono qisamain sirf Allah hi ke liye honi chahiyein.

### ◆ Ke Shuroot: لَا إِلَهَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ ki kuch shuroot hain jin ka jaan'na har Musulmaan ke liye zaroori hai. Kisi ne Imaam Ibn Munabbih (رضي الله عنه) se poocha:

(أَلَيْسَ لَا إِلَهَ إِلَّا اللَّهُ مِفْتَاحُ الْجَنَّةِ؟ قَالَ: «بَلَى، وَلَكِنْ لَيْسَ مِفْتَاحُ إِلَّا لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فَتُحَ لَكَ، وَإِلَّا لَمْ يُفْتَحْ لَكَ»)

Tarjuma: "Kya لَا إِلَهَ إِلَّا اللَّهُ Jannat ki kunji nahi hai? Aap ne farmaayaa: Kyun nahi, lekin har kunji ke daant hotay hain Agar daant wali kunji laa'ayn to taala khulay ga, warna nahi khulay ga."

(Iman Bukhari ne Kitaab-ul-Janaa'iz mein is Hadees ko mu'allaqa riwaayat kiya hai: (بَابُ مَا جَاءَ فِي الْجَنَائِزِ، وَمَنْ كَانَ آخِرُ كَلَامِهِ: لَا إِلَهَ إِلَّا اللَّهُ)

لَا إِلَهَ إِلَّا اللَّهُ ki kunji ke saat daant (sharoot) hain, Jannat mein jaane ke liye in ke baare mein jaana aur in par 'amal karna har Musalmaan ke liye zaroori hai. Aur shaa'ir ne in saat sharoot ko ek She'r mein bayaan kiya hai:

العلم واليقين والقبول

والانقياد قادر ما أقول

والصدق والإخلاص والمحبة

وفاقك الله لما أحبه

### ◆ Pehli Shart: Al-'Ilm: لَا إِلَهَ إِلَّا اللَّهُ Ke Ma'aani-o-Mataalib

لَا إِلَهَ إِلَّا اللَّهُ ka 'ilm ho, ya'ni kufr-o-shirk aur is ke aqsaam, tauheed aur is ke aqsaam ke baare mein mukammal jaankaari hona chahiye. Allah Ta'aala ne Farmaayaa:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

"Pas jaan le keh haqeeqat yeh hai keh Allah ke siwaa koi ma'bood nahi." (Muhammad: 19)

#### ◆ Doosri Shart: Al-Yaqeen:

Shahaadatain ka jo madlool hai us par humein mukammal yaqeen hona chahiye. Allah Ta'ala ne Farmaayaa:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾

Tarjuma: "Momin to woh hain jo Allah aur Us ke Rasool par (pakka) imaan laayen phir shak-o-shuba na karein." (Al-Hujuraat: 15)

#### ◆ Teesri Shart: Al-Qubool:

Shahaadatain ko 'ilm aur yaqeen ke saath qubool (accept) karna bhi zaroori hai. Hazrat Abu Taalib ko yaqeen tha lekin unhon ne isay qubool nahi kiya jis ki wajah se unka thikaana jahannam bana.

#### ◆ Chouthi Shart: Al-Inqiyad:

Shahaadatain ko qubool karne ke saath usko follow bhi karna chahiye Allah Ta'ala ne Farmaya:

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ  
وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ﴾

Tarjuma: "Aur jo (shakhs) apne aap ko Allah ke taab'e kar de aur ho bhi woh naikokaar, yaqeenan us ne mazboot kada thaam liya, tamaam kaamon ka anjaam Allah ki taraf hai." (Luqman: 22)

#### ◆ Paanchwein Shart: As-Sidq:

Aadmi shahadatain ka sachay dil se iqraar kare. Aur is ko sach samajhnay ki aik 'alaamat yeh hai keh aadmi is ko logon ke saamnay {Present} kare aur phailaaye.

### ◆ **Chhatti Shart: Al-Ikhlaas:**

Aadmi khaalis Allah hi ki 'Ibaadat kare aur apnay a'maal ko shirk ki ghalaazaton se paak rakhay.

### ◆ **Saatwein Shart: Al-Muhabbah:**

Kalma jin baaton par dalaalat karta hai hamen un se aur ahl-e-tauheed se muhabbat honi chahiye. Log baadshahon aur baday logon ke aagay jhuktay hain yeh un se muhabbat ki binaa par nahi jhuktay balke yeh ya to un se kuch haasil karna chaahatay hain ya un ki naraazgi se bachna chaahate hain Jabkeh un ke dilo'n mein un ke ta'alluq se nafrat hoti hai. Lekin Allah ki 'Ibaadat sachchi muhabbat aur khuloos-e-dil se karni chahiye.

### ◆ **Ramdan-ul-Mubarak Aur Science**

Kya roza rakhne se dehydration aur malnutrition hota hai?

### ◆ **Pehla Jawab: Roze Ke Ta'alluq Se Logon Ki Ghalat Fehmi:**

'Aam tor par Roze ke ta'alluq se logon ka yeh tasawwur hai keh Musalmaan maah-e-Ramdan mein 30 din bhooke aur pyaase rehte hain. Jabkeh baat aisi nahin hai Musalmaan din mein sehri se iftaar tak hi khaana aur peena chhodte hain. Iftaar ke ba'd se sehri tak unhein khaane aur peene ki ijaazat hai. Bas timing change di gayi hai. Roza rakhne se dehydration aur malnutrition waghaira kuch nahi hota hai.

### ◆ **Doosra Jawaab: Science Aur Tibb Ki Roshni Mein**

Insaan jo ghiza khaata hai woh "glucose" mein tabdeel ho jaati hai aur yeh glucose khoon ke zariy'e insaan ko taaqat dene ka Zariya' banta hai. Aur agar glucose zyaada ho jaaye to liver isko apne paas jama' karta hai Is poore process ko **glycogen** kehte hain. Aur jab kabhi insaan bhooka pyaasa hota hai to liver mein jama' glycogen toot kar glucose mein tabdeel hota hai aur khoon ke zariy'e insaan ko taaqat pahunchata hai aur khaane peene

ki kami ko door karta hai Is poore process ko **glycogenesis** kehte hain. Isi tarah normal haalaat mein insaan ke andar **water** conservation mechanism paaya jaata hai jo paani milne par insaan ko paani faraham karta hai. Zyaada khaane se zyaada beemariyaan paida hoti hain Islaam ne khaane par control karne ke liye roza jaisi 'Ibaadat ko farz kiya hai.

### ◆ Roze Ke Ta'alluq Se Science Daanon Ki Raa'e:

1994 mein Hisaar Lanka mein duniya ke 50 maahir science daan jama' hue, aur un sab ne apne tahqeeqi maqaalat pesh kiye, un sab ka muttafiqa Faisala yahi tha keh Roze rakhne se insaan ko "medically" aur "scientifically" koi nuqsaaan nahi pohochta.

### ◆ Roza Dietary System Ki Tarah Hai:

Ek insaan sehat mand rehne ke liye dietary system ko apnaata hai. Alhamdulillah roza usi system ki tarah hai.

## ◆ Maujooda Research Ke Ai'tibaar Se Roze Ke Fawaaid ◆

### ◆ 1. Zehrile Jaraseem Ka Khtama:

Roze daar sehri se iftaari tak khaana aur peena chhod deta hai jiski wajah se kai toxins TOXIC (zehrile maadey) humaare pait mein jama' nahi hote aur mazed yeh keh Roze rakhne se pehle jo zehrile maadey jama' hue hain Roze ke sabab unhein khatam karne mein madad milti hai. Aur roza rakhne se aadmi ke andar "immunity system" badh jaata hai ya'ni beemariyon aur muzarr jaraaseem se ladne ki taaqat badh jaati hai. "AIDS" mein "T cells" ka hamla zyaada hota hai jiski wajah se insaan ka immunity system kamzor pad jaata hai. lekin roza immunity system ko mazboot karta hai.

## ◆ 2: Sehatmandi

Insaani sehat par khane peenay se murattab honay waalay asraat par janwaron ke zariy'e aik tehqeeq ki gayi, kuch janwaron ko musalsal zyaada khilaaya pilaaya gaya. Aur kuch janwaron ko munaasib miqdaar mein waqfay waqfay se khilaya pilaaya gaya. Jin janwaron ko zyaada khoraak di gayi woh jald mar gaye aur jin janwaron ko munaasib miqdaar mein waqfay waqfay se khilaaya pilaaya gaya woh zyaada din tak zinda rahay. Allah Ta'ala ne isi ka hukm detay huay farmaya:

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

Tarjuma: "Aur khoob khaao aur piyo aur had se mat niklo."

(Al-A'raaf: 31)

waisay maut-o-hayat ka maalik Allah Rabbul 'Aalameen hai lekin Allah Ta'ala ne asbaab bhi paida farmaaye jinhein apnaana be-had zaroori hai. hum gyarah maheenay khaate aur peetay hain lekin Ramdan mein aik maa'h apne ma'iday ko rest dein taa keh hamaari sehat achi rahay.

## ◆ Islam Mein Bimaron Ke Liye Rukhsat:

Aaj ki research kehti hai keh high level "diabetic insulin base" mareez ke haq mein roza rakhna nuqsan daih hai. Chunkeh Islam deen-e-sehal hai is liye Allah ki jaanib se aisay mareezon ko rukhsat di gayi, albattah Roze ki ahmiyat ke pehlu mein sehatyaabi ke ba'd unhein qaza ka hukum diya gaya. Allah Ta'ala ne Farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ ۗ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

Tarjuma: "Tum mein se jo shakhs is mahina ko paaye use roza rakhna chahiye, haan jo bimaar ho ya musaafir ho use doosre dino mein

yeh ginti poori karni chahiye, Allah Ta'ala ka iraadah tumhare saath aasaani ka hai, sakhti ka nahi, Woh chaahta hai keh tum ginti poori kar lo aur Allah Ta'ala ki di hui hidayat par Uski badayiyaan bayaan karo aur Uska shukar karo." (Al-Baqarah: 185)

Agar woh sehat yaab na ho sakein to unhein rozay ke 'iwaz fidya dene ka hukm diya gaya. Allah Ta'ala ne Farmaayaa:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾

Tarjuma: "Aur iski taaqat rakhne waale fidya mein ek miskeen ko khaana dein." (Al-Baqarah: 184)

### ◆ Musalmaan "Abdullah" Hai 'Abd-Ud-Dunya Waalid Rahm Nahi Hai

Musalmaan 'Ibaadat sirf Allah ko khush karne ke liye karta hai. Aur woh roza bhi sirf Allah hi ke liye rakhta hai kyunkeh use Ma'loom hai keh Uski takhleeq ka maqsad sirf Allah ki 'Ibaadat karna hai. Allah Ta'ala ne Farmaayaa:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"Main ne jinnaat aur insaano'n ko mehaz isi liye paida kiya hai keh woh sirf meri 'Ibaadat karein." (Ad Dhariyaat: 56)

Aur Surah Ambiyaa mein farmaayaa:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

Tarjuma: "Tujh se pehle bhi jo Rasool hum ne bheja us ki taraf yehi Wahi naazil farmaai keh mere siwaa koi ma'bood-e-haq nahi, pas tum sab meri hi 'Ibaadat karo." (Al Ambiyaa: 25)

Haan yeh alag baat hai keh is 'Ibaadat se agar zailee faaida milta hai to is ko istamaal kiya ja sakta hai, Islaam humein is se nahiin rokta hai.

Misaal ke tor par agar hum phal haasil karne ke maqsad se darakht lagaayein aur humein phal ke saath is darakht ka saayah bhi mile to yeh sonay par suhaaga hai, hum bakhushi is ka istamaal karein ge.

### ◆ Roze Ke Samaaji Faide:

Roza ke "social benefits" bohat zyaada hain. mahz khaanay peenay se ruk jaanay ka naam roza nahiin hai balke apne aap ko gunahon aur buri 'aadaton se rokne ka naam roza hai. Ap (ﷺ) ne Farmaayaa:

(مَنْ لَمْ يَدَعْ قَوْلَ النَّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ)

Tarjuma: "Jo roza rakh kar jhoot bolna na chhode aur us par 'amal kare, Allah ke liye koi zarurat nahin keh woh khaana aur peena chhode."

(Ar-Raawi: Abu Huraira (رضي الله عنه), Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 1903)

Rozedaar Roze ki haalat mein jhoot, gheebat-o-chughli, gaali galoch, zulm-o-Ziyaadti, aur sigret, sharaab, juua jaisi buri cheezon se mukammal ijhtinaab karta hai aur musalsal naik a'maal karne aur achi 'aadatein apnaane ke liye koshaan rehta hai. Ramdan ka maheena maah-e-inqilaab hai, Rab ki rehmat se qareeb hone se zindagiyan sanwar jaati hain, haqeeqat-e-amr hai keh kai log is maah-e-mubarak mein gunaahon aur buri 'aadaton ko apne daaman se aise jhaad kar uthe keh phir zindagi mein kabhi is ki taraf palat kar bhi nahi dekha.

Ek scientist ki reports batlaati hain keh agar kisi ko musalsal 30 (tees) din tak kisi kaam ko na karne ke liye program kiya jaaye to ba'ad mein yeh cheez us ki 'aadat ban jaati hai. Ramdan mein Roze farz kar ke Musalmaanon ko program kiya ja raha hai keh woh aglay gyarah maheene gunaahon aur buri 'aadaton se bachay rahen aur zyada se zyada naekiyon aur achay kaamon mein masroof rahen taake mu'aashray mein aik pur aman fiza qaa'im ho.

### ◆ Roze Ke Psychological Faaide:

Insaani jism aur rooh ka majmuu'a (Combination) hai. Ek achi aur pur sukoon zindagi guzaarne ke liye in dono ka khayaal rakhna zaroori hai. Insaani jism ka ta'alluq dunyawī ashya se hai, ye dunyawī ghiza jaise chawal, roti, tarkari, gosht aur mewe waghaira se phalta phoolta hai. Insaani jism ki tarah insaani rooh ko bhi ghiza ki zaroorat hai. Chunkeh rooh (dil) ka ta'alluq Allah se hai is liye is ki ghiza bhi Allah ke kalaam Qur'an aur saheeh Ahadees mein maujood hai. Insaan 'aumooman jismaani ghiza ka bada khayaal rakhta hai lekin woh roohaani ghiza ka khayaal nahi rakhta jis ki wajah se woh depression ka shikaar hota hai. Allah Ta'ala ne Farmaya:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

Tarjuma: "Jo log imaan laaye un ke dil Allah ke zikr se itminaan haasil karte hain. Yaad rakho Allah ke zikr se hi dilon ko tasalli haasil hoti hai." (Ar-Ra'd: 28)

Ramdan ka mahina insaani rooh ko ghiza faraham karne ka mahina hai, Namaz, Roze, tilawat Qur'an-e-Majeed aur zikr-o-azkaar ke zariye dil ko sukoon pahunchaane aur rooh ko taro taaza rakhne ki zyaada se zyaada koshishen karni chahiye.

### ◆ Qur'an-e-Majeed Ki 'Azmat:

Qur'an-e-Majeed Allah Rab-ul-'Aalameen ki 'Azeem kitaab hai jis mein muttaqiyon ke liye hidaayat ka saamaan hai. Allah Ta'ala ne Farmaya:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

Tarjuma: "Is kitaab (ke Allah ki kitaab hone) mein koi shak nahin, parheyzgaaron ko raah dikhaane waali hai." (Al-Baqarah: 2)

Ye badi powerful kitaab hai. Allah Ta'ala ne iska zikr karte hue farmaayaa:

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Tarjuma: "Agar hum is Qur'an ko kisi pahaad par utaarte to tu dekhta keh khauf-e-Ilahi se wo pust ho kar tukday tukday ho jaata Hum in misaalon ko logon ke saamne bayaan karte hain taa keh wo ghaur-o-fikar karein." (Al-Hashr: 21)

Surah Al-Ahzaab mein farmaayaa:

﴿إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا  
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا﴾

Tarjuma: "Hum ne apni amaanat ko aasmanon par, zameen par aur pahaadon par pesh kiya lekin sab ne is ke uthaane se inkaar kar diya aur is se darr gaye (magar) insaan ne ise utha liya, woh bada hi zaalim-o-jaahil hai." (Al-Ahzaab: 72)

### ◆ Ramdan-ul-Mubarak Aur Qur'aan-e-Majeed:

Ramdan-ul-Mubarak aur Qur'aan-e-Majeed ka rishta bada gehra hai. Isi liye Allah Ta'ala ne Qur'aan-e-Majeed ko Ramdan-ul-Mubarak mein naazil farmaayaa. Allah Ta'ala ne Farmaya:

﴿شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَعَلَّكُمْ تَشْكُرُونَ﴾

Tarjuma: "Maah-e-Ramdan woh hai jis mein Qur'aan utaara gaya jo logon ko hidayat karne wala hai aur jis mein hidayat ki aur haqq-o-baatil ki tameez ki nishaniyaan hain, tum mein se jo shakhs is mahine ko paaye use roza rakhna chahiye, haan jo bimaar ho ya musaafir ho use doosre dino mein ye ginti poori karni chahiye, Allah Ta'ala ka

iraada tumhare saath aasaani ka hai, sakhti ka nahi, Woh chahta hai keh tum ginti पूरी kar lo aur Allah Ta'ala ki di hui hidaayat par Us ki badaiyan bayaan karo aur Us ka shukar karo." (Al-Baqarah: 185)

Ramdan-ul-Mubarak mein bhi aisi mubarak raat ka intikhaab farmaayaa jo hazaar mahino se afzal hai. Allah Ta'ala ne Farmaya:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۗ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۗ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۗ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۗ مِنْ كُلِّ أَمْرٍ ۗ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۗ﴾

Tarjuma: "Yaqeenan hum ne ise Shab-e-Qadr mein naazil farmaayaa [1] Tu kya samjha keh Shab-e-Qadr kya hai? [2] Shab-e-Qadr ek hazaar mahino se behtar hai [3] Is (mein har kaam) ke sar anjaam dene ko apne Rab ke hukum se farishte aur Rooh (Jibra'eel) utarte hain [4] Ye raat sarasar salaamti ki hoti hai aur fajr ke tulu' hone tak (rehti hai)" (Al-Qadr: 5-1)

Yehi wajah hai keh Aap (ﷺ) Ramzaan-ul-Mubaarak mein poore Qur'an ka daura karte the Hazrat Abu Hurairah (رضي الله عنه) farmaate hain:

(كَانَ يُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ كُلَّ عَامٍ مَرَّةً، فَعَرَضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ، وَكَانَ يُعْتَكِفُ كُلَّ عَامٍ عَشْرًا، فَأَعْتَكَفَ عَشْرِينَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ)

Tarjuma: "Aap (ﷺ) har saal (Ramzaan mein) ek martaba Qur'an ka daura karte the, jis saal Aap ki wafaat hui Aap ne do martaba daura kiya aur har saal das din ka I'tikaaf karte the lekin jis saal Aap ki wafaat hui Aap ne bees din ka I'tikaaf kiya."

(Ar-Raawi: Abu Hurairah (رضي الله عنه), Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 4998)

Allah Ta'ala ne Qur'an-e-Majeed ko 'Arabi mein naazil kiya aur ye aisi zubaan hai jisko har koi aasaani ke saath padh sakta hai Isi liye aap dekhein ge keh har zubaan ke jaanne waale Qur'an ke haafiz hain. Jabke Doosrizabaano ka mu'aamla aisa nahi hai, agar kisi ko timal aati hai to use Urdu bolne mein kaafi dushwari hoti hai aur Urdu waalon ko timal ya Malayalam bolna pahaad lagta hai.

Ramdan-ul-Mubarak ki fazilat Qur'an-e-Majeed ki wajah se hai Ramdan ka mahina Qur'an ka mahina hai Humein chahiye keh hum is maah-e-mubarak mein bakasrat Qur'an ki tilaawat karein, is mein ghour-o-fikr karein aur is ke mutaabiq 'Amal kar ke is ke paighaam ko dusron tak pohnchaane ki koshish karein.

#### ◆ Aap (ﷺ) Ka Sahaaba-e-Kkiraam Se Qur'an Sun'na:

Nabi-e-Kareem (ﷺ) kabhi kabhi Sahaaba-e-kiraam se Qur'an suna karte the Hazrat 'Abdullah bin Mas'ood (رضي الله عنه) farmaate hain keh:

﴿قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَقْرَأْ عَلَيَّ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أَنْزَلَ، قَالَ: «نَعَمْ» فَقَرَأْتُ سُورَةَ النَّسَاءِ حَتَّى آتَيْتُ إِلَى هَذِهِ الْآيَةِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ. وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾﴾ [An-Nisa: 41] قَالَ: «حَسْبُكَ الْآنَ فَالْتَفَتْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذَرِفَانِ

Tarjumah: "Ek martaba Rasoolullah(ﷺ) ne mujh se farmaayaa: "Mujhe kuch Qur'an padh kar suna'o," Sayyiduna 'Abdullah (رضي الله عنه) ne kaha: "Yaa Rasoolullah! main Aap ko kya padh kar suna'unga, Aap par to utra hi hai, farmaayaa:haan, pas main ne Surah Nisaa ki tilaawat shuru' ki, padhte padhte jab main ne is aayat ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ. وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (An-Nisaa:41) ki tilaawat ki to Aap ne farmaayaa bas karo Main ne Aap ki taraf dekha keh Aap ki aankhon se aansoo jaari the."

(Ar-Raawi: 'Abdullah bin Mas'ood (رضي الله عنه) Al-Masdar: Saheeh-ul-Bukhari, Raqm-ul-Hadees: 5050)

### ◆ Lafz-e-Inzaal Aur Lafz-e-Tanzeel Mein Farq:

Allah Ta'ala ne Qur'an ke liye Inzaal aur Tanzeel dono alfaaz ka istemaal kiya hai, Inzaal ka matlab hai yakbaargi utaarna aur Tanzeel ka matlab thoda thoda kar ke utaarna. Allah Ta'ala ne lafz-e-Inzaal ka zikr karte hue farmaayaa:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

Tarjuma: "Yaqeenan hum ne ise Shab-e-Qadr mein naazil farmaayaa.  
(Al-Qadr: 1)

Ya'ani Allah Ta'ala Lauh-e-Mahfooz se dunyavi Aasmaan par yakbaargi Qur'an-e-Majeed ko naazil kiya. Isi tarah lafz-e-Tanzeel ka zikr karte hue farmaayaa:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Tarjuma: "Hum ne hi is zikr ko utaara hai aur hum hi is ki hifazat karne waale hain." (Al-Hijr: 9)

Ya'ani Allah Ta'ala ne is Qur'an ko Bait-ul-'Izzah se 23 saal mein thoda thoda kar ke naazil farmaya hai.

### ◆ Qur'an-e-Majeed Ki Hifaaizat:

Qur'an-e-Majeed ki hifaaizat ki zimmedaari khud Allah Rabb-ul-'Aalameen ne le rakhi hai. Allah Ta'ala ne Farmaayaa:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Tarjuma: "Hum ne hi is zikr ko utaara hai aur hum hi is ki hifaaizat karne waale hain." (Al-Hijr: 9)

Aur Surat-ul-Qiyaamah mein farmaayaa:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَتَّعَجَلَ بِهِ ۗ إِنَّا عَلَيْنَا جَنَعَهُ وَقُرْآنَهُ ۗ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۗ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ﴾

﴿فَاتَّبِعْ قُرْآنَهُ ۗ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۗ﴾

Tarjuma: "(Ae Nabi)! Aap Qur'an ko jaldi (yaad karne) ke liye apni zubaan ko harkat na dein [16] is ka jama' karna aur (Aap ki zubaan se) padhna humaare zimma hai, hum jab ise padh lein to Aap is ke padhne ki pairwi karein [18] phir is ka waazeh kar dena humare zimma hai." (Al-Qiyaamah: 16-19)

Allah Ta'ala ne Qur'an-e-Majeed ki duniya aur Aasmaan dono jagah mukammal tor par hifaaizat ki hai. Yeh Aasmaan mein Lauh-e-Mahfooz mein mehfooz hai. Allah Ta'ala ne Farmaayaa:

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾﴾

Tarjuma: "Balkeh yeh Qur'an hai badi shaan wala, Lauh-e-Mahfooz mein (likha hua)" (Al-Burooj: 21-22)

Aur jab kabhi jinnaat-o-shayateen ne is se kuch churaane ki koshish ki to Allah unhein shahaab-e-saaqib ke zariy'e bhaga diya. Allah Ta'ala ne Farmaya:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلَأَّتْ حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ ﴿٩﴾ مِنْهَا مَقَاعِدَ لِلسَّرِيعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شُهَابًا رَّصَدًا ﴿٩﴾﴾

Tarjumah: "Aur hum ne Aasmaan ko tatol kar dekha to use sakht chaukidaaron aur sakht sh'olon se pur paaya, is se pehle hum baaten sunne ke liye Aasmaan mein jagah jagah baith jaaya karte the. Ab jo bhi kaan lagaata hai woh ek sh'ole ko apni taak mein paata hai." (Al-Jin: 8-9)

Aur duniya mein Allah Ta'ala ne Jibreel Ameen ke zariy'e Muhammad (ﷺ) ke dil par naazil Kiya. Is ke ba'd Sahaabah aur Taabi'een ne is ki mukammal hifaaizat ki. Is ka tafseeli zikr 'Allaamah Suyooti (رحمته عليه) ki kitaab "Al-Itqaan fi 'Uloom il-Qur'aan" aur Imaam Zarkashi ki "Al-Burhaan fi 'Uloom il-Qur'aan" mein sanad ke saath maujood hai. Duniya mein hifz-e

Qur'aan ka aik 'azeem mazhir: Hazrat Abu Bakr (رضي الله عنه) ke dour mein Jam'-o-tadween-e-Qur'aan:

Hazrat Abu Bakr (رضي الله عنه) ne Hazrat 'Umar (رضي الله عنه) ke mashwara se Qur'aan-e-Majeed ko jama' kiya Hazrat Zaid bin Saabit farmaate hain:

(أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلِ أَهْلِ الْيَمَامَةِ، فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ، قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرْآنِ بِالْمُؤَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، قُلْتُ لِعُمَرَ: «كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟» قَالَ عُمَرُ: هَذَا وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: إِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا تَنْهَمُكَ، وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَتَّبِعِ الْقُرْآنَ فَاجْمَعُهُ، «فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ، قُلْتُ: «كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟»، قَالَ: هُوَ وَاللَّهِ خَيْرٌ، "فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللَّخَافِ، وَصُدُورِ الرَّجَالِ، حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي حُرَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ، ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُمْ﴾ [التوبة: 128] حَتَّى خَاتِمَةَ بَرَاءةٍ، فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ عُمَرَ حَيَاتِهِ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ)

Tarjumah: "Hazrat Abu Bakar ne jang-e-Yamama se mujhe bula bheja aur 'Umar (رضي الله عنه) unke paas the, Hazrat Abu Bakar (رضي الله عنه) ne farmaayaa: "Beshak 'Umar (رضي الله عنه) mere paas aaye aur kaha keh Yamama ki jang mein Quran ke bahut se Qaari shaheed ho gaye \

hain aur mujhe dar hai keh is tarah Doosri jagahon mein bhi Quran ke Quraan shaheed ho jaayein aur Quran jaanne waalon ki badi ta'adad khatam ho jaaye Is liye mera khayal hai keh Aap Quran-e-Majeed ko kitaabi shakal mein jama' karne ka hukum dein. Main ne 'Umar se kaha keh Aap aisa kaam kaise kar sakte hain jo Allah ke Rasool (ﷺ) ne apni zindagi mein nahi kiya?.'Umar (رضي الله عنه) ne kaha: Allah ki qasam yeh kaar-e-khair hai. 'Umar yeh baat baar baar dohraate rahe Aakhir kaar Allah Ta'ala ne mera seena khol diya. Ab meri wahi raaye hai jo 'Umar ki hai, Zaid (رضي الله عنه) farmaate hain keh Abu Bakar (رضي الله عنه) ne mujhse kaha Aap jawaan aur 'aqlmand aadmi hain aur hum Aap ko is mu'aamla mein mutahham bhi nahin kar sakte aur Aap Allah ke Rasool (ﷺ) ki Wahi likhte the, is liye Aap Quran-e-Majeed ko puri talaash aur Mehnat ke saath ek jagah jama' karein. Allah ki qasam agar ye mujhe kisi pahaad ko ek jagah se Doosri jagah muntqil karne ka hukum dete to ye kaam mere liye itna mushkil nahi tha jitna keh unka ye hukm keh main Qur'an-e-Majeed jama' kar doon. Main ne kaha keh Aap aisa kaam kaise kar sakte hain jo Allah ke Rasool (ﷺ) ne apni zindagi mein nahi kiya? Abu Bakr (رضي الله عنه) ne kaha Allah ki qasam ye kaar-e-khair hai. Abu Bakr (رضي الله عنه) ye baat baar baar dehraate rahe aakhir kaar unki aur 'Umar ki tarah Allah Ta'ala ne mera seena khol diya. Chunchah main ne Qur'an-e-Majeed (jo mukhtalif cheezon par likha hua maujood tha) ki talaash shuru' kar di aur Qur'an-e-Majeed ko khajoor ki chhili hui shaakhon, patle pathron (jin par Qur'an likha gaya tha) aur logon ke seenon ki madad se jama' karne laga Surah At-Tawbah ki aakhri aayatein mujhe Abu Khuzaymah Ansari (رضي الله عنه) ke paas likhi hui milin, ye chand aayaat maktoob shakal mein unke siwa kisi aur ke paas nahi thin: لَقَدْ جَاءَكُمْ رَسُولٌ se Surah At-Tawbah ke khaatma tak. Jama' ke ba'd Qur'an ka ye saheefa Hazrat Abu Bakr (رضي الله عنه) ke paas mehfooz tha, phir unki wafaat ke ba'd 'Umar (رضي الله عنه) ne jab tak woh zinda rahe apne saath rakha, phir woh Ummul-Momineen Hafsa bint 'Umar (رضي الله عنها) ke paas mehfooz raha.

(Ar-Raawi: Zaid bin Saabit (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari Raqm-ul-Hadees: 4986)

Kisi shaa'ir ne kaha:

Taghayur ho gaya saare mazaahib ke kitaabon mein

Tala na har-giz ek shosha bhi kalaam-e-Ilahi ka

Main Allah Ta'ala se Du'a karta hoon keh Woh hum sab ko Qur'an-e-Majeed ko samajhne, samjhaane aur is par 'amal karne ki taufeeq 'inaayat farmaaye **Aameen.**



**Duroos-E-Ramdan 16 Taa 19**  
**Deen Ke Teen Darjaat Aur Du'aa Ka**  
**Maah-E-Ramdan Se Gehra Ta'alluq**

## Al-Tamheed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Ramdan-ul-Mubarak ke pur sa'aadat ayaam ka Deen ke arkaan aur is ke maraatib se gehra ta'alluq hai, jis ki ma'arifat yun bhi zaroori hai keh humein in mubaarak ayaam mein Deen ke a'ala maraatib par faa'iz hone ki zyaada se zyaada koshish aur Du'a karni chahiye.

### ◆ Deen ke Maraatib ◆

#### ◆ Deen Ke Teen Maraatib Hain: Islam, Imaan Aur Ihsaan.

Islam ke paanch arkaan hain: Shahadatein ka iqraar karna, Namaz qaa'im karna, Zakaat ada karna, Ramdan-ul-Mubarak ke Roze rakhna aur bishart-e-istita'at Hajj karna.

Imaan ke chh arkaan hain: Allah par, farishton par, Allah ki kitaabon par, Rasoolon par, aakhirat ke din par, achhi aur buri taqdeer par imaan laana. In saari tafseelaat ko Allah ke Rasool (ﷺ) ne Hadees-e-Jibra'eel mein bayaan kiya hai. Hazrat 'Umar (رضي الله عنه) farmaate hain:

(عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بِيَاضِ الْقِيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَيَّ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَيَّ فَخَدَّيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ،

وَمَحَجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا ، قَالَ : صَدَقْتَ ، قَالَ : فَعَجِبْنَا لَهُ  
 يَسْأَلُهُ ، وَيُصَدِّقُهُ ، قَالَ : فَأَخْبِرْنِي عَنِ الْإِيمَانِ ، قَالَ : « أَنْ تُؤْمِنَ بِاللَّهِ ، وَمَلَائِكَتِهِ ،  
 وَكُتُبِهِ ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ ، قَالَ : صَدَقْتَ ،  
 ، قَالَ : فَأَخْبِرْنِي عَنِ الْإِحْسَانِ ، قَالَ : « أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ  
 تَرَاهُ فَإِنَّهُ يَرَاكَ ، قَالَ : فَأَخْبِرْنِي عَنِ السَّاعَةِ ، قَالَ : « مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ  
 مِنَ السَّائِلِ » قَالَ : فَأَخْبِرْنِي عَنْ أَمَارَتِهَا ، قَالَ : « أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا ، وَأَنْ تَرَى  
 الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ، قَالَ : ثُمَّ انْطَلَقَ فَلَمِثْتُ  
 مَلِيًّا ، ثُمَّ قَالَ لِي : « يَا عُمَرُ أَنْذِرِي مِنَ السَّائِلِ ؟ قُلْتُ : اللَّهُ وَرَسُولُهُ أَغْلَمُ ،  
 قَالَ : « فَإِنَّهُ جَرِيْلٌ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ )

Tarjuma: "Ek martaba hum Rasoolullah (ﷺ) ke saath baithe hue the achanak ek aadmi aaya jis ke kapde bohat hi safed the aur baal bohat hi kaale the us par safar ke aasaar bhi nahi the aur hum mein se koi use nahi pehchaanta tha woh aakar Aap (ﷺ) ke paas baith gaya aur apne ghutne Aap (ﷺ) ke ghutnon se milaaya aur Apne haath Aap (ﷺ) ke zaano'n par rakha aur kaha Ae Muhammad, mujhe Islam ke baare mein bataaiye. Aap (ﷺ) ne Farmaayaa: "Islam yeh hai keh tum shahaa'datein ka iqraar karo, Namaz qaa'im karo, zakaat ada karo, Ramzaan mubarak ke Roze rakho aur agar ista'taat ho to hajj karo." Usne kaha:Aap ne sach farmaayaa. (Hazrat'Umar (رضي الله عنه) ne kaha: "Humein is par ta'ajjub hua woh khud Aap (ﷺ) se poochta aur khud Aap (ﷺ) ki tasdeeq karta." Usne kaha: "Mujhe imaan ke baare mein bataaiye." Aap (ﷺ) ne Farmaayaa: "Tum Allah par, farishton par, Allah ki kitaabon par, Allah ke Rasoolon par, aakhirat ke din par, acchi aur buri taqdeer par imaan laao." Usne kaha: "Aap ne sach farmaya." Usne kaha: "Mujhe ihsaan ke baare mein bataaiye." Aap (ﷺ) ne Farmaayaa: "Tum Allah Ta'aalaa ki 'Ibaadat is tarah karo goyaa tum Use dekh rahe ho aur agar tum Use nahi dekh rahe to Woh tumhein dekh raha hai." Usne kaha: "Mujhe Qayamat ke baare mein bataaiye." Aap (ﷺ) ne Farmaayaa:

"Mas'ool se zyaada saa'il jaanta hai." Usne kaha: "Mujhe 'alaamaat bata dijiye." Aap (ﷺ) ne Farmaayaa: "Lon'di apni maalikah ko janam degi Tum dekhoge nange paaon, nange badan, mohtaaj, bakriyaan charaane waale oonchi oonchi imaaratein banaane mein ek doosre ke saath muqaabla kar rahe honge." Hazrat 'Umar farmaate hain Woh saa'il chala gaya. Main thodi der khada raha Phir Aap (ﷺ) ne mujh se kaha: "Ae 'Umar tumhein ma'loom hai keh saa'il kaun tha?" Maine kaha: " Allah aur Uske Rasool behtar jaante hain." Aap (ﷺ) ne Farmaya: "Woh Jibreel the, woh tumhare paas tumhara Deen sikhaane aaye the."

(Al-Raavi: 'Umar bin Al-Khittaab (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: 8)

### ◆ **Islaam Ke Paanch Arkaan Aur Ramdan-ul-Mubaarak:**

Tauheed aur Ramdan: Ramdan-ul-Mubaarak mein banday ki 'Ibaadat khaalis Allah Ta'ala ke liye hoti hai, bilkhusoos banda Allah ke liye roza rakhta hai, bhookh aur pyaas bardaasht karta hai, mauqa' milnay par bhi woh chhup chhupa kar apni bhookh pyaas nahi mitaata balke woh poori sachai se roza mukammal karta hai, is tasawwur ke saath keh Allah Ta'ala se koi cheez posheeda nahi hai. Aur Woh nigraan aur ba-khabar hai. Allah Ta'ala ne Farmaayaa:

﴿وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾

Tarjuma: "Aur Allah bandon ko khoob dekh-bhaal raha hai."

(Aal-e-'Imran: 20)

Aur Surah An-Nisa mein farmaayaa:

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

Tarjumah: "Beshak Allah Ta'ala tum par nigahbaan hai

(An-Nisa: 1)

Neez Aik banda-e-Momin roza ka waise hi ehtimaam karta hai jaise Aap (ﷺ) ne hidaayat farmaayi hai. Iske bar-aks agar koi apne man-mani tareeqe par roza rakhna chaahе to uska roza Allah Ta'ala ke nazdeek mardood hoga aur uska yeh 'amal "Shirk fi Ar-Risalah" shumaar hoga.

Namaz aur Ramdan: Namaz Islam ka doosra rukn hai, isko ada karne se insaan ki balaain aur musibatein door hoti hain aur Allah Ta'ala ki madad haasil hoti hai. Allah Ta'ala ne Farmaayaa:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

"Ae imaan waalon! Sabr aur Namaz ke Zariya' madad chaaho, Allah Ta'ala sabr waalon ka saath deta hai." (Al-Baqarah: 153)

Namaz ka Ramdan-ul-Mubarak se bada gehra ta'alluq hai keh yeh Allah ko yaad karne ka ek ahem tareen Zariya' hai. Allah Ta'ala ne Farmaayaa:

﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

Tarjumah: "Aur meri yaad ke liye Namaz qaaim rakh."

(Taa Haa: 14)

Is maah mein aik 'aam Musalmaan bhi paaband-e-shara' ho kar baksrat Sunan-o-Nawaafil ka ihtimaam karta hai. Taraweeh padta, Qiyaam-ul-Lail ki bhi paabandi karta hai. Sunan-o-Nawaafil ke Qur'an-o-Hadees mein bohat saare fazaa'il bayaan kiye gaye hain. Sunnat-e-Mu'akkadah ke ta'alluq se Aap (ﷺ) ne Farmaayaa:

(مَنْ تَابَرَ عَلَى ثِنْتِي عَشْرَةَ رَكْعَةً مِنَ السُّنَّةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ المَغْرِبِ، وَرَكَعَتَيْنِ بَعْدَ العِشَاءِ، وَرَكَعَتَيْنِ قَبْلَ الفَجْرِ)

Tarjumah: "Jo koi din mein baarah Rak'at ki paabandi karega. Zuhr ki Namaz se pehle chaar Rak'at, ba'ad mein do Rak'at aur Maghrib ke ba'ad do Rak'at aur 'Isha ke ba'ad do Rak'at aur Fajr se pehle do Rak'at. (Agar koi in baarah Rak'at sunnaton ka ehtimaamkarta rahe

ga ) Allah Ta'ala us ke liye Jannat mein ghar bana de ga.

(Al-Raawi: Aa'ishah (رضي الله عنها) Al-Masdar: At-Tirmidhi, Raqm al-Hadees: 414  
Khulasa Hukm al-Hadees: Saheeh)

### ◆ Taraweeh Ki Fazilat Bayaan Karte Hue Aap (ﷺ) Ne Farmaayaa

(مَنْ قَامَ رَمَضَانَ - إِيْمَانًا وَاحْتِسَابًا - غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)

"Jis kisi ne imaan ke saath aur sawaab ki umeed rakhte hue Ramadan mein Qiyaam-ul-Lail kiya, Allah Ta'ala uske pichlay saare gunaaahon ko ma'af kar dega."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Sahih Muslim, Raqm-ul-Hadees: 759)

### ◆ Tahajjud Ki Fazilat Bataate Hue Aap (ﷺ) Ne Farmaaya:

(أَفْضَلُ الصَّلَاةِ، بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ)

"Farz Namazon ke ba'd sab se afzal Namaz Tahajjud hai."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Sahih Muslim, Raqm al-Hadees: 1163)

Hazrat Rabi'ah bin Ka'b al-Aslami (رضي الله عنه) farmaate hain:

(كُنْتُ أَبِيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوبِهِ وَحَاجَتِهِ  
فَقَالَ لِي: «سَلْ» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. قَالَ: «أَوْ غَيْرَ ذَلِكَ قُلْتُ:  
هُوَ ذَلِكَ. قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكثيرة السُّجُودِ)

Tarjuma: "Main ek raat Nabi-e-Kareem (ﷺ) ke saath guzara aur main Aap (ﷺ) ko wuzu aur haajat ke liye paani la kar deta tha. Aap (ﷺ) ne mujh se farmaya: "Mujh se maango." Main ne kaha: "Ae Allah ke Rasoolullah (ﷺ) main jannat mein Aap ki rafa'aqat chahta hoon." Aap (ﷺ) ne Farmaya: "Is ke 'ilaawah kuch aur?" Main ne kaha:

"Nahi, bas yahi." Aa p(ﷺ) ne Farmaya: " Tum apne liye kasrat-e-sujood (Namaz) ke zariy'e meri madad karo."

(Ar-Raawi: Rabi'ah bin Ka'b al-Aslami (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm al-Hadees: 489)

Zakaat aur Ramdan: Zakaat Islam ka ek ahem rukun hai, jis ke duniyaavi aur aakhiravi fawaaid hain, Is ko ada karne se insaan ka maal paak-o-saaf hota hai aur is se maal mein kami nahi hoti balke izaafah hi hota hai. Aksar Musalmaan Ramdan-ul-Mubarak mein zakaat ki adaai gi ka ahtimaam karte hain, kyun ke yeh naikion ka mahina hai aur is mahine mein kiye gaye a'maal ka sawaab 'aam dino se badh kar hota hai.

Ramdan ke mahine mein zakaat ada karne waalon ko yeh baat zehan mein rakhni chahiye keh farziyat se pehle zakaat ada karna jaa'iz hai lekin farziyat ke ba'd ta'kheer karna durust nahi hai Ya'ani agar kisi par zakaat farz hone ke liye do ya teen maah baaqi hon to woh qabl az waqt is ki adaai gi kar sakta hai. Lekin jis par Ramdan se pehle hi zakaat farz ho gayi ho woh Ramdan ke intizaar mein na baithay balkeh jis maah us par Zakaat farz hui hai woh usi maah usay ada karne ki koshish kare

Roza aur Ramadan: Roza Ramadan-ul-Mubarak ki khaas 'Ibaadat hai. Aur is maah mein roza rakhna har us banday par farz hai jo shar'i ai'tibaar se roza rakhne ka qaabil hai. Jaisa keh Allah Ta'ala farmaata hai:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

Tarjuma: "Tum mein se jo shakhs is mahina ko paaye usay roza rakhna chahiye." (Al-Baqarah: 185)

Hajj aur Ramadan: Fareeza-e-Hajj Zi-ul-Hajj ke maheenay mein ada kiya jaata hai. Lekin Allah ke Rasool (ﷺ) ne Ramadan mein 'Umrah karne ki fazilat ko bayaan karte hue farmaya:

(أَنَّ عُمْرَةَ فِي رَمَضَانَ تَعْدِلُ حَجَّةً)

Tarjuma: "Beshak Ramadan mein 'Umrah karna Hajj karne ke baraabar hai."

(Ar-Raawi: Umm Ma'qil Al-Asadiyyah, Al-Masdar: Saheeh Ibn Khuzaymah, Raqm-ul-Hadees: 3075, Khulaasah Hukm-ul-Hadees: Saheeh)

### ◆ Imaan Ke Arkaan Aur Ramadan:

Allah aur Us ke Rasoolon par imaan aur Ramadan: Ramadan ka imaan ke chh arkaan se bada gehra ta'alluq hai. Jo Allah Ta'ala aur Muhammad (ﷺ) par imaan rakhta hai wahi Ramadan ki 'Ibaadaton ko sahi tareeqay se anjaam deta hai. Islam ka ta'alluq zaahiri cheezon se hai aur imaan ka ta'alluq baatini umoor hai. Allah ki kitaabon par imaan aur Ramdan: Imaan bil-kutub ka Ramdan se bada gehra ta'alluq hai. Kyunke Allah Ta'ala ne aksar aasmani kitaabein isi maah mein naazil farmaayeen. Ramdan-ul-Mubarak mein Qur'an-e-Majeed ka nazool: Ramdan-ul-Mubarak aur Qur'an-e-Majeed ka rishta bada gehra hai is liye Allah Ta'ala ne Qur'an-e-Majeed ko Ramdan-ul-Mubarak mein naazil farmaya. Allah Ta'ala ne farmaya:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى  
وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Tarjuma: "Mah-e-Ramdan woh hai jis mein Qur'an utaara gaya jo logon ko hidayat karne waala hai aur jis mein hidayat ki aur haqq-o-baatil ki tameez ki nishaniyan hain, tum mein se jo shakhs is mahine ko paaye usey roza rakhna chahiye, haan jo bimar ho ya musaafir ho use dusre dino mein yeh ginti poori karni chahiye, Allah Ta'ala ka iraadah tumhare saath aasaani ka hai, sakhti ka nahi, Woh chaahta hai keh tum ginti poori kar lo aur Allah Ta'ala ki di hui hidaayat par Uski badaaiyaan bayaan karo aur Us ka shukar karo." (Al-Baqarah: 185)

Ramdan-ul-Mubarak mein deegar aasmani kitaabon aur Suhuf-e-Ibrahim ka nazool: Allah Ta'ala ne Qur'an-e-Majeed ke 'ilaawah deegar aasmani kitaabon aur Suhuf-e-Ibrahim ko bhi isi mah-e-mubarak mein utaara. Aap

(ﷺ) ne Farmaya:

أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ أَوَّلَ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنزِلَتْ التَّوْرَةُ لَسْتِ مَضِينَ مِنْ رَمَضَانَ وَأُنزِلَ الْإِنْجِيلُ لثَلَاثِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَمَضَانَ، وَأُنزِلَ الزَّبُورُ لثَمَانِ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ وَأُنزِلَ الْقُرْآنُ لِأَرْبَعِ وَعِشْرِينَ خَلَّتْ مِنْ رَمَضَانَ

Tarjuma: "Suhuf-e-Ibrahim Ramdan ki pehli raat, Taurat Ramdan ki chhatti raat, Injeel Ramdan ki terhveen raat, Zaboor Ramdan ki atharhveen raat, aur Qur'an-e-Majeed ko chaubeesveen raat ko naazil kiya gaya."

(Ar-Raawi: Waas'ilah bin Isq'a, Al-Masdar: As-Silsilah As-Saheehah Raqm-ul-Hadees: 1575 khulaasah hukm-ul-Hadees: Hasan)

Ba'az mufasssireen ne kaha keh Musa (ﷺ) ko isi maah-e-mubarak mein Koh-e-Toor par takhtiyon di gayeen. Mazkooorah aayat aur Hadees se ma'loom hua keh aksar Ambiyaa-o-Rusul ki Nabuwwat aur risaalat ka aaghaaz isi mah-e-mubarak se hua. Aur Allah Ta'ala ne logon ko jahalat-o-zalaalat ki taariqiyon se nikaal kar hidaayat ki roshni mein laane ke liye isi mah-e-mubarak ka intekhaab kiya.

Aakhirat par imaan aur Ramdan: Insaan deegar ayaam aur khaas kar Ramdan-ul-Mubarak mein nekiyon mein badh chadh kar hissa leta hai taake uski aakhirat ki zindagi kaamyab ho jaaye, woh Jahannam se bach jaaye aur Jannat mein chala jaaye. Allah Ta'ala ne Farmaayaa:

﴿فَأَمَّا مَنْ ثَقَلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ فَأَمَّهُ هَاوِيَةً ۖ وَمَا أَذْرَكَ مَا هِيَ ۖ نَارٌ حَامِيَةٌ ۖ﴾

Tarjuma: "Phir jis ke palday bhaari honge [6] woh to dil pasand aaraam ki zindagi mein ho ga [7] aur jis ke palday halkay honge [8] us ka thikaana haawiyah hai [9] tujhe kya ma'loom keh woh kya hai [10] woh tand-o-taiz aag hai." (Al-Qaria : 11-16)

Taqdeer aur Farishton par imaan aur Ramdan: Ramdan-ul-Mubarak ki Lailat-ul-Qadr mein saal bhar ki taqdeerein likhi jaati hain. Aur isi raat Farishton ka nazool hota hai. Allah Ta'ala ne Farmaya:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ  
حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ﴿٥﴾﴾

Tarjumah: " Yaqeenan hum ne isay baa-barkat raat mein utaara hai beshak hum daraane wale hain [3] isi raat mein har ek mazboot kaam ka Faisala kiya jaata hai [4] humaare paas se hukm ho kar, hum hi hain Rasool bana kar bhejnay waalay." (Ad-Dukhan: 3-5)

Sorat-ul-Qadr mein farmaayaa:

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ  
خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾ تَنزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ  
أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾﴾

"Yakeenan hum ne ise Shab-e-Qadr mein naazil farmaayaa [1] tu kya samjha keh Shab-e-Qadr kya hai? [2] Shab-e-Qadr aik hazaar mahino'n se behtar hai [3] Is (mein har kaam) ke sar anjaam dene ko apne Rab ke hukum se Farishte aur Rooh (Jibra'eel) utarte hain [4] Ye raat saraasar salaamati ki hoti hai aur Fajr ke tulu' hone tak (rehti hai) (Al-Qadr: 1-5)

### ◆ Ehsaan Aur Ramdan:

Ehsaan ka matlab hai har 'Ibaadat ko akmal aur ahsan tareeqe se ada karna. Ya'ani intehaai khuloos aur khushoo'-o-khuzoo' ke saath aur Aap (ﷺ) ke bataaye hue tareeqe ke mutaabiq ada karna. Ye Deen ka sabse ooncha darja hai. Ramdan mein har banda apni 'Ibaadat ko ahsan tareeqe se anjaam dene ki koshish karta hai.

### ◆ Ramdan Aur Du'a:

Du'a ek ahem tareen 'Ibaadat hai. Aur iska Ramdan se bada gehra ta'alluq hai, is liye Allah Ta'ala ne Roze ke zikr ke fori ba'd du'a ka zikr farmaayaa:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

Tarjuma: "Jab mere bande mere baare mein Aap se sawal karein to Aap keh dein keh main bohat hi qareeb hoon, har pukaarne waale ki pukaar ko jab kabhi woh Mujhe pukaare, qabool karta hoon is liye logon ko bhi chahiye keh woh meri baat maan liya karein aur mujh par imaan rakhain, yahi un ki bhalaai ka ba'ais hai."  
(Al-Baqarah: 186)

Du'a hi asal 'Ibaadat hai Aap (ﷺ) ne Farmaayaa:

(الدُّعَاءُ هُوَ الْعِبَادَةُ)

Tarjuma: "Du'a hi 'Ibaadat hai."

(Ar-Raawi: Nu'man bin Basheer Al-Masdar: Sunan At-Tirmizi Raqm-ul-Hadees: 2969 Khulaasah Hukm-ul-Hadees: (Saheeh)

Jo Allah Ta'ala se nahi maangte Allah un se bohat naraaz hota hai. Jaisa keh Allah Ta'ala ne Farmaayaa:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

Tarjuma: "Aur tumhaare Rab ka farmaan (sar zad ho chuka hai) keh mujh se du'a karo main tumhaari du'aakon ko qabool karoonga Yaqeen maano keh jo log meri 'Ibaadat se khud-sari karte hain woh abhi abhi zaleel ho kar Jahannam mein pahunch jaayenge." (Al-Ghaafir: 60)

### ◆ Allah Ka Bandon Se Qareeb Hone Ka Matlab:

Allah Ta'ala ka bandon se qareeb hone ka matlab yeh hai keh Allah Ta'ala apne 'ilm aur qudrat ke saath bandon se qareeb hai lekin Allah ki Zaat saaton Aasmaanon ke ooper 'Arsh par mustawi Hai. Allah Ta'ala ne Farmaya:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

Tarjuma: "Jo Rahman hai, 'Arsh par qaa'im hai." (Taa Haa: 5)

### ◆ Imaam Abu Hanifa (رضي الله عنه) Ka Qoul:

Imaam Abu Hanifa (رضي الله عنه) ne Farmaya:

(من قَالَ لَا اعرف رَبِّي فِي السَّمَاءِ أَوْ فِي الْأَرْضِ فَقَدْ كَفَرَ وَكَذَّابًا مَنْ قَالَ إِنَّهُ عَلَى الْعَرْشِ وَلَا ادري الْعَرْشِ أَفِي السَّمَاءِ أَوْ فِي الْأَرْضِ)

Tarjuma: "Jis kisi ne yeh kaha keh mujhe nahi ma'loom keh Allah Ta'ala Aasmaan mein hai ya zameen mein, beshak usne kufir kiya, aur is tarah agar kisi ne yeh kaha keh mujhe nahi ma'loom keh 'Arsh Aasmaan mein hai ya zameen mein, usne bhi kufir kiya."

(Al-Fiqh Al-Akbar li Abi Hanifa (رضي الله عنه), Baab Isbaat al-'Uluww)

### ◆ Kya Allah Ta'ala Har Jagah Maujood Hai:

Allah Ta'ala har jagah maujood hai yeh 'aqeeda rakhna bilkul ghalat hai. Kyunke Allah ki shaan is se kahin zyaada oonchi hai. Kisi ne aaj tak Allah Ta'ala ko nahi dekha. Hazrat Musa (عليه السلام) ne Allah Ta'ala ko dekhne ki khwahish ki lekin Allah Ta'ala ki ek jhalak bhi bardasht na kar sake aur behosh ho kar gir paday Allah Ta'ala ne Farmaya:

﴿وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

Tarjuma: "Aur jab Musa (عليه السلام) hamaare waqt par aaye aur unke Rab ne unse baatein keen to 'arz kiya keh Ae mere Parwardigar! apna deedaar mujh ko kara dijiye keh main Aap ko ek nazar dekh loon Irshaad hua keh tum mujh ko hargiz nahi dekh sakte lekin tum is pahaad ki taraf

dekhte raho, woh agar apni jagah par barqaraar raha to tum bhi mujhe dekh sakoge. Pas jab unke Rab ne pahaad par Tajalli farmaai to Tajalli ne uske par khachay uda diye aur Musa (عَلَيْهِ السَّلَامُ) behosh ho kar gir paday. Phir jab hosh mein aaye to 'arz kiya, beshak Aap ki Zaat munazzah hai, main Aap ki Janaab mein tauba karta hoon aur main sab se pehle Aap par imaan laane wala hoon." (Surah Al-A'raaf: 143)

Mukhtasar al-'Ulu mein Imaam Zahabi (عَرَبِيَّة) ne bahut si riwayat jama' keen Hain jin ke andar bataaya keh agar is roshni ki miqdaar thodi aur badha di jaati to zameen ki satah jal kar raakh ho jaati.

### ◆ Allah Ki Sifaat Ke Ta'alluq Se Hamaara 'Aqeeda:

Sheikh Ibn 'Uthaymeen (عَرَبِيَّة) kehte hain keh Allah ke Asmaa-o-Sifaat hain lekin hamaare jaise nahin hain: (سميع لا كسمعنا بصير لا كبصرنا يليق بشأنه) ( Tarjuma: "Woh sunta hai lekin hamaari tarah nahi, Woh dekhta hai lekin hamaari tarah nahi, (Uska sunna aur dekhnna) Uski apni shaan ke mutaabiq hai." Isi tarah Uski zaati sifaat bhi hamaari tarah nahi hain: (يد لا كيدنا تليق بجلاله) Tarjumah: "Uski shaan aur jalaalat ke mutaabiq Uske haath hain." Ahl-e-Sunnah wal Jamaa'at ka 'aqeeda hai keh Qur'an aur saheeh Ahadees mein waarid Allah Ta'ala ke Asmaa-o-Sifaat par bila tashbeeh-o-ta'teel aur tahreef-o-takyeef imaan rakhna chahiye.

Imaam Maalik bin Anas (عَرَبِيَّة) ne istiwaa ke ta'alluq se farmaayaa: (الاستواء معلوم والكيف مجهول والسؤال عنه بدعة والايمان به واجب) Tarjuma: "Istiwaa ma'loom hai lekin uski kaifiyat na-ma'loom hai, iske ta'alluq se sawaal karna bid'at hai aur is par imaan laana waajib hai." (Fataawa Sheikh ul-Islam Ibn Taymiyyah: 5/144)

Yahi mu'aamla Allah Ta'ala ki har sifat ke saath hoga.

### ◆ Allah Ta'ala Ke Ma'bood-e-Haqeeqi Hone Ke Das Asbaab Aayah

#### Al-Kursi Ki Roshni Mein:

Allah Ta'ala ne Aayah al-Kursi mein apna behtareen ta'aruf karwaaya hai

aur apne Ma'bood-e-haqeeqi hone ke das asbaab bayaan kiye hain keh tamaam makhlooqaat ka Ma'bood-e-Barhaqq sirf aur sirf Allah hi hai, Us ke 'ilaawah koi Ma'bood-e-Barhaqq nahi hai.

#### ◆ Pehla Sabab:

(الحي): Ya'ani Allah Subhanahu-o-Ta'ala hamesha se zinda hai aur Us ki Zaat hamesha zinda rahe gi. Is ke siwa saari kaainaat faani hai, har aik ko marna aur khatam hona hai. Allah Ta'ala ne Farmaayaa:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

Tarjuma: "Zameen par jo hain sab fanaa hone waale hain."

(Ar-Rahman: 26)

#### ◆ Doosra Sabab:

(القيوم): Ya'ani Woh khud se poori kaainaat ko chalaanay waala hai, Us ko chalaanay ke liye Woh kisi par munhasir nahi hai. Aur saari kaainaat Usi se qaaim hai.

#### ◆ Teesra Sabab:

(لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ): Ya'ani Allah ko neend to door ki baat oongh tak nahi aati hai. Woh har qisam ke nuqs aur 'aib se paak hai. Woh har waqt, har jagah aur har aik ki fariyaad sunta aur poori karta hai. Us ne machhli ke pait mein ki gayi Yunus (عليه السلام) ki Du'a ko sun liya.

#### ◆ Chautha Sabab:

(لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ): Ya'ani Aasmaan aur zameen ki saari milkiyat Usi ki hai. Misaal ke tor par agar kisi ne aap se koi cheez maangi to us cheez ko dene ke liye us cheez ka aapki milkiyat mein hona zaroori hai. Ye kaainaat saari Allah ki milkiyat hai, Woh jis kisi ko jab chaahe aur jaise chaahe 'ata kar sakta hai.

### ◆ Paanchwaan Sabab:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ): Ya'ani Allah Ta'ala ki ijaazat ke baghair koi bhi kisi ki sifaarish nahi kar sakta. Allah Ta'ala bohat powerful hai. Saare duniyavi-o-ukhrawi 'umoor ki door Usi ke haath mein hai.

### ◆ Chhata Sabab:

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ): Ya'ani Allah Ta'ala ko aage aur peeche har cheez ka 'ilm hai. Woh makhluqaat ke maazi, haal aur mustaqbil ka mukammal 'ilm rakhta hai. Mumkin hai insaan gunaah ke ba'd khud apne gunaahon ko bhool jaaye aur naiki kar ke khud apni naiki bhool jaaye lekin Allah Ta'ala ko har cheez ka 'ilm rehta hai:

﴿لَا يَضِلُّ رَبِّي وَلَا يَنْسَى﴾

Tarjuma: "Na to mera Rabb ghalti karta hai na bhoolta hai."

(Taa Haa: 52)

### ◆ Saatwaan Sabab:

(وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ): Ya'ani sab mil kar bhi Allah Subhanahu-o-Ta'ala ke 'ilm ka ihaata nahi kar sakte, albatta Woh apni makhluqaat mein jise chaahe aur jitna chaahe 'ilm de sakta hai. Jaise Allah Ta'ala ne Musa (عَلَيْهِ السَّلَامُ) par Toraat, 'Isa (عَلَيْهِ السَّلَامُ) par Injeel, Dawood (عَلَيْهِ السَّلَامُ) par Zaboor aur Muhammad (ﷺ) par Qur'aan naazil kiya.

### ◆ Aathwaan Sabab:

(وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ): Ya'ani Allah ki Kursi Aasmaanon aur zameen ko ghere hue hai. Ek martaba Nabi-e-Akram (ﷺ) ne Hazrat Abu Zar (رضي الله عنه) se kaha:

(يَا أَبَا ذَرٍّ، مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ فِي أَرْضِ فَلَاقَةٍ،  
وَفَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاقَةِ عَلَى تِلْكَ الْحَلْقَةِ)

Tarjuma: "Ae Abu Zar, Kursi ke muqaable mein saato Aasmaan-o-zameen us kaday ki tarah hai jise kisi chatiyal maidaan mein phainka gaya hai, aur 'Arsh ke muqaable mein Kursi ki misaal us kaday ki tarah hai jo chatiyal maidaan mein phainka gaya hai."

(Al-Masdar: Al-Asmaa-o-al-Sifaat lil-Bayhaqi, Ar-Raawi: Abu Zar (رضي الله عنه), Raqm-ul-Hadees: 861, Hukm-ul-Hadees: Saheeh)

Allah Subhanahu-o-Ta'ala ki Kursi Aasmaanon aur zameen ko ghere hue hai. Allah ki Aik makhlooq kursi agar aasmanon aur zameen mein nahi sama sakti to kaise Allah Ta'ala ka wujood har taraf ho sakta hai jabke Ibn 'Abbas (رضي الله عنه) ke qoul ke mutaabiq ye kursi Allah Subhanahu-o-Ta'ala ke qadam rakhne ki jagah hai.

#### ◆ **Nawaan Sabab:**

(وَلَا يَسُودُهُ حِفْظُهُمْ): Ya'ani zameen-o-Aasman ko sambhaalne aur iski hifaazat mein Woh thakta nahi hai. Zameen-o-aasman aur inke darmiyaan ki saari cheezon ki dekhbhaal aur hifaazat Allah ke liye koi mushkil nahi hai. Allah Ta'ala badi taaqaton aur 'Azmaton wala hai.

#### ◆ **Daswaan Sabab:**

(وَهُوَ الْعَلِيُّ الْعَظِيمُ): Ya'ani Allah Subhaanaahu-o-Ta'aalaa ki Zaat har ai'tibaar se buland aur 'Azmaton waali hai. Du'a maangne waale ko agar Allah ki Zaat ka saheeh ta'aruf ho jaaye to uski du'a mein imaan-o-yaqeen ke saath saheeh tareeqe se du'a kar sakega, neez uski du'a shirk aur bid'aat-o-khuraafaat ki gandagiyon se paak rahegi.

#### ◆ **Allah Ta'aalaa Se Du'a Maangne Ke Liye Najaayiz Waseele Ki Zaroorat Nahi Hai:**

Allah Ta'aalaa se du'a karne ke liye kisi Nabi ya Wali ya Buzurg ke waseele ki zaroorat nahi hai. Allah badi taaqaton wala hai, Woh apne 'ilm aur qudrat ke saath har bande se qareeb hai. Woh Bandon ki du'a direct sun leta

hai. Shaytaan ne barah-e-raast Allah Ta'ala se Du'a ki, Allah Ta'ala ne uski du'a suni aur qubool bhi farmaayi, Allah Ta'ala ne Farmaayaa:

﴿قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

Tarjumah: "Us ne kaha keh mujh ko mohlat dijiye qayaamat ke din tak [14] Allah Ta'ala ne Farmaayaa tujh ko mohlat di gayi."

(Al-A'raf: 15-14)

### ◆ Du'a Ke Aadab

Quran-o-Hadees mein du'a ke kai Aadab ki jaanib rehnumaa'i ki gayi hai, agar hum du'a karte hue in aabab ka lihaaz rakhenge to Allah Ta'ala hamaari du'aaon ko jald sharaf-e-qubooliyat se nawazainge.

### ◆ Pehla Adab: Ikhlaas Aur Ittiba'-e-Rasool:

Kisi bhi 'Ibaadat ki qubooliyat ke liye ikhlaas aur ittiba'-e-Rasool zaroori hai. Allah Ta'ala ne ikhlaas ka zikar karte hue farmaayaa:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

Tarjumah: "Unhein is ke siwa koi hukm nahi diya gaya keh sirf Allah ki 'Ibaadat karein, Us ke liye Deen ko khaalis rakhein. Ibrahim Haneef ke Deen par aur Namaz ko qaaim rakhain aur Zakaat detay rahain yahi hai Deen seedhi millat ka." (Al-Bayyina: 95)

Aur Aap (ﷺ) ne itteba'a ka hukm detay huay farmaayaa:

(مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ، فَهُوَ رَدٌّ)

Tarjuma: "jis ne hamaare Deen mein koi aisi cheez ijaad ki jo is mein nahi hai woh mardood hai."

(Ar-Raawi: Umm-ul-Momineen 'Aaisha (رضي الله عنها) Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 2697)

### ◆ Doosra Adab: Akl-e-Haraam Se Ijtinaab:

Maal-e-haram du'a ki qabooliyat mein rukawat hai, agar koi Chaahta hai keh us ki du'a qabool ho to us ke liye zaroori hai keh woh haram kamaai se apne aap ko bachaa'e rakhe kyun keh Aap (ﷺ) ne Farmaayaa:

(أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا  
أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا  
صَالِحًا، إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾ [المؤمنون: 51] وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ  
آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ [البقرة: 172] ثُمَّ ذَكَرَ الرَّجُلَ  
يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبِّ، يَا رَبِّ،  
وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى  
يُسْتَجَابُ لِذَلِكَ؟)

Tarjuma: "Logo Allah Ta'ala Paak hai, Woh sirf Paak hi ko qubool farmaata hai. Allah Ta'ala ne Momino'n ko bhi Wahi hukm diya hai jo Rasool ko diya hai keh Ae Rasulo! Paak cheezein khaao aur naik kaam karo main tumhaare a'maal ko jaanne waala hoon. Aur farmaya: "Ae imaan waalo! Jo Paak cheezein hum ne tumhein de rakhi hain unhein khaao." Phir Aap (ﷺ) ne ek shakhs ka zikr kiya jo lamba safar karta hai, paragandah baalon waala, ghubaar a'loda chehre waala hai, woh apne haath aasmaan ki taraf phelaakar Ae Rab, Ae Rab" kehta hai, lekin uska khaana peena, pehna aur uski ghiza haraam ki hai, kaise uski du'a qabool ki jaayegi.

(Ar-Raavi: Abu Hurairah (رضي الله عنه), Al-Masdar: Saheeh Muslim, Raqm-ul-Hadees: 1015)

### ◆ Teesra Adab: Ba-Wuzu Ho Kar Du'a Karna:

Du'a ek 'Ibaadat hai go keh is se qabl wuzu karna laazim nahi hai albata bataqaaza-e-adab mustahab hai.

### ◆ Chautha Adab: Qibla Rukh Hona:

Du'a ke aadaab mein se ye bhi hai keh banda Qibla ki taraf rukh kar ke Du'a kare kyun ke Nabi-e-Kareem (ﷺ) se saabit hai keh kuffaar-e-Quraysh ko baddu'a karte waqt Aap ne apna chehra Qibla ki jaanib pher rakha tha. Hazrat 'Abdullah bin Mas'ood (رضي الله عنه) farmaate hain:

(اسْتَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَعْبَةَ، " فَدَعَا عَلَى نَفَرٍ مِنْ قُرَيْشٍ عَلَى شَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ، وَأَبِي جَهْلٍ بْنِ هِشَامٍ )

Tarjuma: "Allah ke Rasool (ﷺ) ne Ka'bah ka rukh kiya aur Quraish ki ek jama'at Sheeba bin Rabi'ah, 'Uqbah bin Rabi'ah, Waleed bin 'Utbah aur Abu Jahl par bad-du'a ki."

(Ar-raawi: 'Abdullah bin Mas'ood (رضي الله عنه), Al-Masdar: Saheeh al Bukhari, Raqm-ul-Hadees: 3960)

Qiblah rukh ho kar du'a karna mustahab hai, waajib nahi hai kyun keh Imaam Bukhari ne ek aur baab baandha Qiblah ki taraf rukh kiye baghair du'a karne ka bayaan. Is mein unhon ne us du'a ka zikr kiya hai jo Aap (ﷺ) ne istisqaa ke liye ki thi. Aap (ﷺ) ne ye du'a minbar par kiye thay aur Aap (ﷺ) ka chehra qiblah ke bajaaye logon ki taraf tha.

### ◆ Paanchwaan Adab: Allah Ki Hamd-o-Sanaa Karna Aur Aap (ﷺ)

#### Par Durood Bhejna:

Bandah jab bhi du'a ke liye haath uthaaye to wo sab se pehle Allah Ta'ala ki hamd-o-sanaa bayaan kare aur Aap (ﷺ) par durood bheje, is ke ba'ad jo chaahe Allah se maange. Hazrat Fadaalah bin 'Ubaid (رضي الله عنه) farmaate hain:

(بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَجَلْتَ أَيُّهَا الْمَصَلِّي إِذَا صَلَّيْتَ فَقَعَدْتَ فَأَحْمَدِ اللَّهَ بِمَا هُوَ أَهْلُهُ، وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ» )

Tarjuma: "Ek martaba hum Rasoolullah (ﷺ) ke saath baithe hue the

keh achanak ek aadmi aaya Namaz padha. Phir kaha: "Ae Allah! mujhe ma'af kar de aur mujh par reham farma." Aap (ﷺ) ne Farmaya: "Ae Namazi, tu ne jaldi ki Jab tu Namaz padh kar baithe to Allah Ta'ala ki shayaan-e-shaan ta'reef kar aur mujh par durood bhej, phir Allah Subhanahu-o-Ta'ala se Du'a kar."

(Al-Raawi: Fadaalah bin 'Ubaid Al-Masdar: Sunan Al-Tirmizi Raqm-ul-Hadees: 3476 Khulaasah Hukm-ul-Hadees: Saheeh)

Aur ek Hadees mein Aap (ﷺ) ne Farmaayaa:

(كل دعاء محبوب حتى يصلى على النبي صلى الله عليه وسلم)

Tarjumah: "Har du'a rok di jaati hai Yahaan tak Aap (ﷺ) par Durood bheja jaaye."

Ar-Raawi: Anas bin Malik (رضي الله عنه) Al-Masdar: Sahih al-Jami' al-Saghir Raqm-ul-Hadees: 4523 Khulasah Hukm al-Hadees: Sahih)

#### ◆ **Chhata Adab: Istighfar Karna:**

Du'a karne se qabl Allah Ta'ala se apne gunaahon ki ma'afiyon maangni chahiye. Allah Ta'ala ne Surah Nuh mein Nuh (عليه السلام) ki zubaan se istighfar ka hukm aur uske fawaid bataate hue farmaya:

﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾

Tarjumah: "Aur maine kaha keh apne Rab se apne gunaah bakhshwao (aur ma'afi maango) Woh yaqeenan bada bakhshne waala hai Woh tum par aasman ko khoob barsata hua chhod dega (11) aur tumhein khoob pay dar pay maal aur aulaad mein taraqqi dega aur tumhein baaghaat dega aur tumhaare liye nahrain nikaal dega." (Nooh: 10-12)

#### ◆ **Satwaan Adab: Gunaah Ke Ta'alluq Se Du'a Na Karna:**

Du'a ke adaab mein yeh bhi hai keh banda qat'a-e-ra'hmi aur gunaah ke

ta'alluq se du'a na kare. Aap (ﷺ) ne Farmaayaa:

(لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ)

Tarjuma: "Banday ki du'a qubool hoti rahe gi jab tak woh gunaah aur qat'a-e-ra'hmi ki du'a na kare."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: 2735 Khulaasa Hukm-ul-Hadees: Saheeh)

### ◆ Aathwaan Adab: Du'a Ki Qubooliyat Mein Jald Baazi Na Karna:

Banda du'a karne ke ba'ad uski qubooliyat ke liye jald baazi na kare warna uski du'a qubool nahi hogi Aap (ﷺ) ne Farmaya:

(لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ، مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمٍ، مَا لَمْ يَسْتَعْجَلْ)

Tarjuma: "Banday ki du'a qabool hoti rahay gi jab tak woh gunaah aur qat'a-e-ra'hmi ki du'a na karay aur qabooliyat ke liye jald baazi na kare."

(Al-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Muslim, Raqm-ul-Hadees: 2735)

### ◆ Nawaan Adab: Du'a Mein Namumkin Aur Bekaar Cheezein

#### Maangnay Se Ijtinaab Karna:

Banda du'a mein bekaar aur namumkin cheezein na maange, maslan kisi ka yeh du'a maangna keh "Aey Allah mere andar mo'jizaat paida kar", "Aey Allah mujhe aisi taaqat day keh main ghanton ka safar seconds mein tay karloon" ya yeh maangna keh "Aey Allah mujhe baadshah bana de."

### ◆ Daswan Adab: Du'a Mein Afzal Aur A'ala Cheezen Maangna:

Banda du'a mein afzal aur a'ala cheezein maangay jaise Hazrat Sulaiman

(عليه السلام) ne maanga:

﴿قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ  
الْوَهَّابُ﴾

Tarjuma: "Kaha keh Aey mere Rab! Mujhe bakhsh day aur mujhe aisa mulk 'ata farma jo mere siwaa kisi (shakhs) ke laayiq na ho, Tu bada hi dene wala hai." (As Saad: 35)

Aur (ﷺ) ne Farmaya:

﴿فَإِذَا سَأَلْتُمُ اللَّهَ، فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ﴾

Tarjuma: "Jab tum Allah se maango to Jannat-ul-Firdous maango, beshak woh Jannat ka sab se afzal aur a'ala darja hai."

(Ar-Raawi: Abu Huraira(رضي الله عنه) Al-Masdar: Saheeh-ul-Bukhari, Raqm-ul-Hadees: 2790)

### ◆ Hazrat Sulaiman (عليه السلام) Ko Allah Subhanahu-o-Ta'ala Ki 'Ata Kardah Na'imatein:

Allah Subhanahu-o-Ta'ala ne Sulaiman (عليه السلام) ki du'a qubool farmaai, aur unhein charind parind, hawa, insaan, jinnaat waghaira par baadshahat 'ata ki. Allah Ta'ala ne Farmaayaa:

﴿فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ  
وَغَوَّاصٍ ﴿٣٧﴾ وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾﴾

Tarjuma: "Pas hum ne hawa ko un ke matahat kar diya aur Aap ke hukm se jahaan Aap chaahte narimi se pahuncha diya karti thi [36] aur (taaqtwar) jinnaat ko bhi (un ka matahat kar diya) har 'imaarat banaane waale ko aur ghoti khor ko [37] aur dusre jinnaat ko bhi jo zanjeeron mein jakde rehte." (As Saad:36-38)

Sulaimaan (عليه السلام) janwaron ki boli samajhte the Allah Ta'ala ne Farmaayaa:

﴿وَوَرَّثَ سُلَيْمَانَ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِمْنَا مِنْ مَنطِقِ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ

شَيْءٌ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ  
وَالنَّاسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

Tarjuma: "Aur Dawood ke waaris Sulaimaan hue aur kehne lage logon! humein parindon ki boli sikhaai gayi hai aur hum sab kuch mein se diye gaye hain. Beshak yeh bilkul khula hua fazl-e-Ilahi hai [16] Sulaimaan ke saamne unke tamaam lashkar jinnaat aur insaan aur parind mein se jama' kiye gaye (har har qisam ki) alag alag darja bandi kar di gayi." (An-Naml:16-17)

### ◆ Giyarahwaan Adab: Du'a Mein Yaqeeni Aur Qat'i Alfaaz Istemaal

#### Karna:

Du'a ke aadaab mein se yeh bhi hai keh banda mu'allaq du'a na kare aur du'a mein ghair yaqeeni alfaaz istemaal na kare. Balke Allah se yaqeen aur jazm ke saath maange. Aap (ﷺ) ne Farmaayaa:

لَا يَقُولَنَّ أَحَدُكُمْ : اللَّهُمَّ اغْفِرْ لِي إِنَّ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنَّ شِئْتَ، لِيَعْزِمَ  
الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ

Tarjuma: "Tum mein koi is tarah na kahe Aey Allah mujhe ma'af kar agar Tu chaahe, Aey Allah mujh par reham kar agar Tu chaahe, usay chahiye keh woh yaqeen ke saath maange beshak "Allah par koi zabardasti karne waala nahi hai."

(Ar-Raavi: Abu Hurairah (رضي الله عنه), Al-Masdar: Saheeh al-Bukhari, raqam-ul-Hadees: 6339)

Aur ek Hadees mein Aap (ﷺ) ne Farmaayaa keh Allah Ta'ala farmaata hai:

(أَنَا عِنْدَ ظَنِّ عَبْدِي بِي)

Tarjuma: "Main apne banday ke gumaan ke mutaabiq hoon."

(Ar-Raavi: Abu Hurairah (رضي الله عنه), Al-Masdar: Saheeh al-Bukhari, raqam-ul-Hadees: 7405)

### ◆ Baarhwaan Adab: Yaksui Ke Saath Du'a Karna:

Banda poori tawajju aur yaksui ke saath du'a kare kyunke Allah Ta'ala us banday ki Du'a qubool nahi karte jo susti aur kaahli ke saath du'a karta hai. Aap (ﷺ) ne Farmaayaa:

(ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ، وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلْبٍ غَافِلٍ لَآهِ)

Tarjuma: "Tum qubooliyat ke yaqeen ke saath Allah Ta'ala se du'a maango aur jaan lo keh Allah us banday ki du'a qubool nahi karta jo ghaafil dil se Du'a karta hai."

(Ar-Raavi: Abu Hurairah (رضي الله عنه) Al-Masdar: Sunan at-Tirmizi, raqam-ul-Hadees: 3479, khulaasa hukm-ul-Hadees: Hasan)

### ◆ Terhwaan Adab: Tawazu' Aur Inkisaari Ke Saath Du'a Karna:

Banda Allah Ta'ala se 'aajzi-o-inkisaari aur khushoo-o-khuzoo ke saath gidgida kar du'a maange. Allah Ta'ala ne Farmya:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Tarjuma: "Tum log apne Parwardigaar se du'a kiya karo gidgida kar ke bhi aur chupke chupke bhi. Waqa'i Allah Ta'aalaa un logon ko na pasand karta hai jo had se nikal jaayein." (Al-A'raaf: 55)

Imaam Ibn Qayyim farmaate hain keh tezi ke saath 'Arsh ko takraane waali du'aaein woh hoti hain jin mein banda tawazu' aur inkisaari ka paikar ban kar Rab ke aage gid gidaata hai, Aisi du'aaein tezi ke saath Aasmaan ko cheerte hue 'Arsh ko jaa kar takraati hain.

### ◆ Chaudahwaan Adab: Aahistagi Ke Saath Du'a Karna:

Du'a ka adab yeh hai keh banda aahistagi ke saath du'a maange, buland aawaz se chilla kar du'a na kare, yeh adab ke munaafi hai. Allah Ta'aalaa ne Farmaayaa:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

Tarjuma: "Tum log apne Parwardigaar se du'a kiya karo gidgida kar bhi aur chupke chupke bhi. Waqa'i Allah Ta'aalaa un logon ko na pasand karta hai jo had se nikal jaayein." (Al-A'raaf: 55)

Hazrat Abu Musa Al-Ash'ari (رضي الله عنه) farmaate hain:

(كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ، هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ إِنَّهُ سَمِيعٌ قَرِيبٌ، تَبَارَكَ اسْمُهُ وَتَعَالَى جَدُّهُ»)

Tarjuma: "Ek martaba hum Rasoolullah (ﷺ) ke saath thay jab hum kisi waadi par chadhtay to La ilaaha illallaah aur Allahu Akbar kehtay aur hamaari aawaaz buland ho jaati thi, Nabi-e-Kareem (ﷺ) ne Farmaya: "Ae logo, apni jaanon par reham karo, Tum kisi behre aur ghaaib ko nahi pukaar rahe ho Beshak Woh tumhaare saath hai, beshak Woh sunne wala aur tumhaare se bahut qareeb hai Us ka naam aur Us ki 'azmat bahut buland hai."

(Ar-Raawi: Abu Moosa Al-Ash'ari (رضي الله عنه), Al-Masdar: Saheeh Al-Bukhari, Raqm-ul-Hadees: 2992)

### ◆ Pandrahan Adab: Takraar Ke Saath Du'a Karna:

Banda kisi bhi cheez ko Allah Ta'ala se takraar ke saath maange kyunke Aap (ﷺ) ne Farmaya:

(مَنْ سَأَلَ الْجَنَّةَ، ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ، وَمَنْ اسْتَجَارَ مِنَ النَّارِ، ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ)

Tarjuma: "Jis ne teen martaba Jannat ka sawal kiya to Jannat kehti hai Ae Allah, is ko Jannat mein daakhil kar de Aur jis ne teen martaba Jahannam se panaah maanga to Jahannam kehti hai Ae Allah, isay

Jahannam se bacha."

(Ar-Raawi: Anas bin Malik (رضي الله عنه), Al-Masdar: Sunan Ibn Maajah, Raqm-ul-Hadees: 4340 khulaasa Hukm-ul-Hadees: Saheeh)

### ◆ Solahwaan Adab: Naik A'maal Ka Waseela Lena:

Du'a ki qabooliyat ke liye apne naik a'maal ka hawala dena mashroo' hai, naik a'maal ke waseele se du'a jald qabool hoti hai. Aap (ﷺ) ne Bani Israeel ke teen logon ka waaqia' bayan karte hue farmaayaa:

(بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتِمَّاشُونَ أَخَذَهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَأُطْبِقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجَهَا. فَقَالَ أَحَدُهُم: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّةٌ صَغَارٌ، كُنْتُ أُرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدِيَّ اسْتَقِيهِنَّ قَبْلَ وَلَدِي، وَإِنَّهُ نَاءٌ بِي الشَّجَرِ، فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَحِثُّ بِالْحِلَابِ فُقُمْتُ عِنْدَ رُءُوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا، وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ قَدَمِي، فَلَمْ يَزَلْ ذَلِكَ دَأْبِي وَدَأْبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنِ كُنْتُ تَعْلَمُ أَيَّيَّيَّ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجِهَكَ فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرُونَ مِنْهَا السَّمَاءَ وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمَّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى آتَيْتُهَا بِمِائَةِ دِينَارٍ فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَلَقِيْتُهَا بِهَا، فَلَمَّا فَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ أَتَى اللَّهُ، وَلَا تَفْتَحِ الْخَاتَمَ، فُقُمْتُ عَنْهَا، اللَّهُمَّ فَإِنِ كُنْتُ تَعْلَمُ أَيَّيَّيَّ قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجِهَكَ فَافْرُجْ لَنَا مِنْهَا. فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَحِيرًا بِفَرَقِ أَرْزٍ، فَلَمَّا قَضَى عَمَلَهُ قَالَ:

أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَرْعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي وَأَعْطِنِي حَقِّي فَقُلْتُ: اذْهَبْ إِلَى ذَلِكَ الْبَقْرِ وَرَاعِيَهَا، فَقَالَ: اتَّقِ اللَّهَ [ ص: 4 ] وَلَا تَهْزَأْ بِي، فَقُلْتُ: إِنِّي لَا أَهْزَأُ بِكَ، فَخُذْ ذَلِكَ الْبَقَرَ وَرَاعِيَهَا، فَأَخَذَهُ فَانْطَلَقَ بِهَا، فَإِن كُنْتَ تَعْلَمُ أَيَّ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ مَا بَيَّي. فَفَرَجَ اللَّهُ عَنْهُمْ )

Tarjuma: "Teen aadmi jaa rahe the keh Baarish ne unhein aaliya aur unhon ne pahaad ke ek ghaar mein panaah li Us ke ba'd un ke ghaar ke munh par pahaad ki ek chattaan giri jis se ghaar ka munh band ho gaya. To unhon aapas mein ek doosre se kaha keh apni us naiki ko yaad karo jo tum ne khaalis Allah Ta'ala ke liye kiya tha aur us ke Zariya' Allah Ta'ala se du'a karo, mumkin hai keh Woh ghaar ka munh khol de. Un mein se ek ne kaha Ae Allah! Mere boodhay waalidayn thay aur mere chhotay bachay thay Main un ke liye bakriyaan charaata tha aur waapas aa kar doodh nikaalta tha Main apne bachon se pehle apne waalidayn ko pilaata tha. Ek din chaare ki talaash Mein main bohat door nikal gaya chunaanchah raat gaye wapas aaya. Main ne dekha keh mere waalidayn so gaye hain. Main ne ma'mool ke mutaabiq doodh nikaala aur doodh ka bartan le kar waalidayn ke sarhaane khada ho gaya Main ne waalidayn ko jagaana gawaara nahin kiya aur waalidayn se pehle apne bachon ko doodh pilaana gawaara nahin kiya. Bachay bhook ki wajah se mere qadmon mein loot rahay thay Usi kashmakash mein subah hui. Pas ae Allah! agar tere 'ilm mein bhi yeh kaam maine sirf Teri raza haasil karne ke liye kiya tha Tu humaare liye kushaadgi paida kar de keh hum Aasmaan ko dekh saken. Allah Ta'ala ne du'a qubool ki aur un ke liye itni kushaadgi paida ki keh woh Aasmaan dekh saktay the.

Dusre shakhs ne kaha Ae Allah! meri aik chacha zaad behan thi main us se muhabbat karta tha woh intehaai muhabbat jo aik mard 'Aurat se karta hai. Main ne us se usay maanga to us ne inkaar kar diya aur sirf is shart par raazi hui keh main use aik so dinar doon. Main ne

mehnat kar ke so dinar jama' kiya aur us ke pass le kar gaya Phir jab main us ke paon ke darmiyaan baith gaya to us ne kaha Ae Allah ke banday! Allah se dar aur mehr ko mat tod Main yeh sun kar zina karne se baaz aa gaya. Pas ae Allah! agar Tere 'ilm mein bhi yeh kaam maine sirf Teri raza haasil karne ke liye kiya tha Tu humaare liye kuch aur kushaadgi paida kar de Chunaanchah un ke liye thodi si aur kushaadgi ho gayi.

Teesray shakhs ne kaha Ae Allah! main ne aik mazdoor ko aik farq chaawal ki mazdoori par rakha tha us ne apna kaam poora kar ke kaha keh meri mazdoori de do. Main ne us ki mazdoori de di lekin woh chhod kar chala gaya aur us ke saath be tawajjuhi ki. Main us ke bachay huay dhaan bota raha aur is tarah main ne us se ek gaaye aur us ka charwaaha khareed liya Jab woh dobara aaya aur kaha keh mera haq de do. Main ne us se kaha keh yeh gaaye aur charwaaha le lo. Us ne kaha Allah se daro mere saath mazaq mat karo. Main ne kaha main tumhaare saath mazaq nahi kar raha hoon yeh gaaye aur charwaaha le lo Chunanacha woh unhein le kar chala gaya Pas ae Allah agar Tere 'ilm mein bhi yeh kaam maine sirf Teri raza haasil karne ke liye kiya tha Tu hamaare liye mukammal kushadgi paida kar de. Allah Ta'ala ne un ke liye poori kushadgi paida kar di jis se woh baahar aa gaye.

(Ar-Raawi : Ibn 'Umar [رضى الله عنه], Al-Masdar: Saheeh al-Bukhari, Raqm-ul-Hadees: 5974)

### ◆ Sattarhawaan Adab: Asmaa'-e-Baari Ta'ala Ka Waseela Lena:

Qur'an-e-Kareem aur saheeh Ahadees mein Allah Ta'ala ke bohat saare Asmaa'-e-Husnaa mazkoor hain, hidaayat-e-Rabbani hai keh banda in Asmaa'-e-Husnaa ke Zariya' du'a kare taake us ki du'a baar-gaah-e-Ilaahi mein maqbool ho. Allah Ta'ala ne Farmaayaa:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

Tarjuma: "Aur achhay achhay naam Allah hi ke liye hain so un

naamon se Allah hi ko ma'soom kiya karo." (Al-A'raaf: 180)

### ◆ Aatharwaan Adab: Khushhaali Mein Allah Se Du'aein Karna:

Bandah khushhaali mein kasrat se du'aein maange kyunke is se us ki tangdasti mein ki jaane wali du'aein jald qubool hongy. Aap (ﷺ) ne Farmaayaa:

(مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ)

Tarjuma: "Jo admi yeh chahta hai keh masaa'ib-o-mushkilaat mein us ki du'a qubool ho to usay chahiye keh woh kushadaagi-o-faraakhi ke waqt kasrat se du'a kare."

(Ar-Raawi: Abu Hurairah (رضي الله عنه) Al-Masdar: As-Silsilah As-Saheeha Raqm-ul-Hadees: 593 Khulaasah Hukm-ull-Hadees: Saheeh)

### ◆ Unneeswaan Adab: Haath Utha Kar Du'a Karna:

Haath utha kar du'a karna bhi du'a ki qubooliyat ke asbaab mein se hai, agar koi bandah haath utha kar Allah se maangta hai to Allah ko sharam aati hai keh usay khaali haath lautaaye Aap (ﷺ) ne Farmaayaa:

(إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى حَبِيٌّ كَرِيمٌ، يَسْتَحْيِي مَنْ عَبْدَهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ، أَنْ يَرُدَّهُمَا صِفْرًا)

Tarjuma: "Beshak tumhaara Rab bada ba haya aur karam wala hai, jab Us ki taraf bandah apne dono haathon ko uthaata hai to Use banday se sharam aati hai keh us ko khaali haath lautaaye."

(Ar-Raawi: Salman Al-Masdar: Sunan Abi Dawood, Raqm-ul-Hadees : 1488, Khulaasah Hukm-ul-Hadees: Saheeh)

'Allaamah Ibn Taymiyyah (رحمته الله عليه) farmaate hain keh haath utha kar du'a karna Aap (ﷺ) se itni Ahadees se saabit hai keh un ka jama' karna mushkil hai. Haath utha kar baghair bhi du'a ki ja sakti hai lekin afzal aur awlaa yeh hai keh banda haath utha kar du'a kare. Sheikh Ibn Baaz (رحمته الله عليه) farmaate

hain keh haath uthaana yeh du'a qabool hone ke asbaab mein se hai lekin zaroori nahi hai.

### ◆ Beeswaan Adab: Qabooliyat Ke Auqaat Mein Du'aein Karna:

Baaz auqaat aise hain jin ke baare mein Ahadees-e-Nabwiyyah mein saraahat hai keh un Makhsoos auqaat mein du'aein maqabool hoti hain jaise Ramdan-ul-Mubarak mein, Maqaam-e-'Arafah mein, Azaan aur iqamat ke darmiyan, Tawaaf ke waqt, Aab-e-Zamzam peetay waqt, baarish ke waqt, haalat-e-safar mein, raat ke aakhri peher, Juma ke din ek mukhtasir waqt mein aur sajdah ki halaat mein waghaira. Humein chahiye keh hum in auqaat mein kasrat se du'aein karein.

### ◆ Nabi-e-Kareem (ﷺ) Ke Sadqa-e-Tufail Mein" Kya Is Tarah Ke Alfaaz Du'a Mein Istemaal Kar Sakte Hain?

Hum is tarah ke alfaaz du'a mein istemaal karne se ijtinab karein ge kyun ke zakheera-e-Ahaadees mein humein iska saboot nahi milta Neez Aap (ﷺ) ke ba'd Sahaaba-e-kiraam aur un ke ba'd Khair-ul-Quroon ke Aimmah-o-'Ulamaa-e-kiraam se bhi is tarah ka tawassul saabit nahi hai. Wallah 'Aalam-us-Sawaab.

### ◆ Du'a Qubool Hone Aur Na Hone Ke Ta'alluq Se Teen Ahem Baatein:

Agar koi banda ikhlaas-e-niyyat ke saath aur Aap (ﷺ) ke bataaye hue tareeqe ke mutaabiq du'a karta hai to use teen cheezon mein se aik cheez zaroor milegi. Aap (ﷺ) ne Farmaayaa:

(مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ بِدَعْوَةٍ لَيْسَ فِيهَا مَأْنَمٌ، وَلَا قَطِيعَةٌ رَحِمٍ إِلَّا أَعْطَاهُ  
إِحْدَى ثَلَاثٍ: إِمَّا أَنْ يَسْتَجِيبَ لَهُ دَعْوَتَهُ، أَوْ يَصْرِفَ عَنْهُ مِنَ الشُّؤْمِ مِثْلَهَا، أَوْ  
يَدَّخِرَ لَهُ مِنَ الْأَجْرِ مِثْلَهَا)

Tarjumah: "Jo koi Musalmaan Allah se aisi du'a karta hai jis mein gunaah ya qat'a-e-rehmi ki baat nahi hoti to Allah Ta'aala use teen

cheezon mein se aik cheez zaroor 'ataa karte hain: 1. Uski du'a qubool kar leta hai 2. Ya us du'a ke zariy'e usi tarah ki museebat ko taal deta hai 3. Uske liye usi tarah ke ajar ko zakheera bana kar rakhta hai."

(Ar-Raawi: Abu Sa'eed Al-Khudri (رضي الله عنه), Al-Masdar: Al-Mustadrak 'ala As-Saheehain Raqm-ul-Hadees: 1816 Khulaasah Hukm-ul-Hadees: Saheeh)

Ba'az riwaayaat mein mazkoor hai keh Qayaamat ke din banda jab apni dheer saari naikiyaan dekhega to heraan ho jaayega aur kahega keh maine itni naikiyaan nahi ki theen. Allah Subhaanahu-o-Ta'aala kahega yeh teri woh du'aein hain jo duniya mein qubool nahi hui thein. Banda kahega kaash keh duniya mein meri koi bhi du'a qubool na hoti to behtar hota.

#### ◆ **Woh Log Jin Ki Du'aein Qubool Hoti Hain:**

Ba'az ashkhaas aise hain jin ki du'aein rad nahi hoti hain. Jaise: Haji, Mu'tamir, Roze daar, musaafir, mazloom, waalidain ki du'a aulaad ke haq mein aur naik aulaad ki du'a waalidain ke haq mein waghaira. Woh log jin ki du'aein qubool nahi hoti hain: Ba'az log aise hain jin ki du'aein qubool nahi hoti hain. Jaise: Mushrik, bid'ati, zaani, haraam nafarmaani aur qata'-e-rahmi ki Du'aein karne wala, waghaira. Haan agar yeh log apne gunaahon se sachi taubah karte hain to Allah Ta'ala un ki du'aein qubool karega.

#### ◆ **Ambiyaa (عليه السلام) Ki Du'aein:**

Allah Ta'ala ne Quran-e-Majeed mein mukhtalif Ambiyaa (عليه السلام) ki du'aaon ka tazkira farmaata hai. Un du'aaon ka mukhtasar tor par zikr is liye zaroori aur mufeed hai keh inki du'aein humein du'a maangne ka tareeqa aur apni haajatein Allah ke huzoor pesh karne ka saleeqah bakhubi sikhaati hain.

#### ◆ **Hazrat Adam (عليه السلام) Ki Du'a:**

Adam (عليه السلام) ko jab Jannat se nikaal kar duniya mein bheja gaya to Aap ne Allah Ta'ala se yeh du'a ki:

﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

Tarjumah: "Ae humaare Rab! Hum ne apna bada nuqsaan kiya aur agar Tu hamaari maghfirat na karega aur hum par rahm na karega to waaqi' hum nuqsaan paane waalon mein se ho jaayenge."

( Al-A'raf: 23)

#### ◆ Hazrat Ibrahim (عليه السلام) Ki Du'aein:

Ibrahim (عليه السلام) ne Allah Ta'ala se mukhtalif du'aein maangi naik aulaad ke liye Aap ne is tarah du'a maangi:

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

Tarjumah: "Ae mere Rab! Mujhe naik bakht aulaad 'ata farma."

(As-Saaffat: 100)

#### ◆ Ka'bah Ki Ta'meer Ke Waqt Is Tarah Du'a Ki:

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

Tarjumah: "Ae hamare Rab! Hum se qubool farma, be-shak Tu hi sab kuch sunne wala, sab kuch jasnne wala hai." (Al-Baqarah: 127)

#### ◆ Ka'abah-Tullah Ki Aman-o-Salaamti, Apne Aur Apne Bachon Ki Shirk Se Hifaazat Ke Liye Is Tarah Du'a Ki:

﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾

Tarjumah: "Ae mere Parwardigaar! is sheher ko aman waala bana de, aur mujhe aur meri aulaad ko but-parasti se panaah de."

(Ibraaheem: 35)

Isi tarah apni aur apni aulaad ki Namazon ke qiyaam ke liye is tarah du'a maangi:

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءً﴾

Tarjumah: "Ae mere Paalne Waale! mujhe Namaz ka paaband rakh aur meri aulaad se bhi, ae hamare Rabb meri du'a qubool farma."  
(Ibraaheem: 40)

#### ◆ Hazrat Ayyoob (عليه السلام) Ki Du'a:

Allah Ta'ala ne Hazrat-e-Ayyoob (عليه السلام) ko bimaari ke zariy'e kai saalon tak aazmaaya. Hazrat Ayyoob (عليه السلام) ne isi bimaari se nijaat haasil karne ke liye Allah Ta'ala se du'a ki. Allah Ta'ala is du'a ka zikr karte hue farmaya:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

Tarjuma: "Ayyoob (عليه السلام) ki is haalat ko yaad karo jabke us ne apne Parwardigaar ko pukaara keh mujhe yeh bimaari lag gayi hai aur Tu Rehm karne waalon se zyaada Rehm karne wala hai."

(Al-Ambiyaa: 83)

#### ◆ Hazrat Yunus (عليه السلام) Ki Du'a:

Hazrat Yunus (عليه السلام) jab machhli ke pait mein chale gaye to Aap ne gid gidaa kar Allah Ta'ala se yeh du'a ki:

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

Tarjumah: "Ilaahi Tere siwaa koi saccha Ma'bood nahi Tu paak hai, beshak main zaalimon mein ho gaya." (Al-Ambiyaa: 87)

#### ◆ Hazrat Musa (عليه السلام) Ki Du'aaein:

Hazrat Musa (عليه السلام) ne bhi Allah Ta'ala se mukhtalif du'aaein keen. Rizq mein kushhaadgi ke liye Aap ne Allah Ta'ala se is tarah maangi:

﴿رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

Tarjumah: "Ae Parwardigaar! Tu jo kuch bhalaai meri taraf utaaray, main us ka mohtaaj hoon." (Al-Qasas: 24)

◆ Allah Se Apni Ghalti Ki Ma'afi Maangte Hue Is Tarah Du'a Ki:

﴿رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Tarjumah: "Ae Parwardigaar! main ne khud apne upar zulm kiya, Tu mujhe ma'af farma de, Allah Ta'aala ne use bakhsh diya, Woh bakhshish aur bahut mehrbaani karne waala hai." (Al-Qassas: 16)

◆ Zubaan Ki Laknat Ke Khaatme Ke Liye Is Tarah Du'a Ki:

﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۖ وَيَسِّرْ لِي أَمْرِي ۖ ۝۳۱ وَأَخْلُدْ عُقْدَةَ مِمَّنْ لِّسَانِي ۖ ۝۳۲ يَفْقَهُوا قَوْلِي ۖ ۝۳۳﴾

Tarjumah: "Ae mere Parwardigaar! mera seena mere liye khol de [25] aur mere kaam ko mujh par aasaan kar de [26] aur meri zubaan ki girah bhi khol de [27] taake log meri baat achhi tarah samajh saken." (Taa Haa: 25-28)

Allah Subhaanahu-o-Ta'aala se du'a hai keh Woh humein Ambiyaa (ﷺ) ki tarah aadaab-e-du'a ka khayal rakhte hue du'aein karne ki taufeeq 'ata farmaaye. (Aameen)



**Rukhsat-E-Ramadan Ki Munaasibat Se  
Chand Naseehatien**

## Al-Tamheed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Ramdan-ul-Mubarak ke pur sa'adat Ramdan-ul-Mubarak ki ba-barkat saa'aten rukhsat hone ko hain, is mauqa' par bagharz-e-afaadah kuch muntakhib Ahadees-e-Nabawiyyah paish-e-khidmat hain jo ba'd az Ramdan bhi hamare liye sarmaaya-e-hayaat ki haisiyat rakhti hain.

### ◆ Pehli Hadees:

Saat khush naseeb jinhein Allah Ta'ala apne 'Arsh ke saaya tale jagah dega: Qayamat ke din Allah Tabbarak-o-Ta'aala saat logon ko apne 'Arsh ke saaya tale jagah dega Jaisa keh Aap (ﷺ) ne Farmaya:

(سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل وشاب نشأ في عبادة الله تعالى ورجل ذكر الله خاليا ففاضت عيناه ورجل - كان - قلبه معلق في المسجد ورجلان تحابا في الله: اجتمعا عليه وتفرقا ورجل دعت امرأه ذات منصب وجمال إلى نفسها فقال: إني أخاف الله ورجل تصدق بصدقة فأخفاها حتى لا تعلم شاله ما تُنفقُ يمينه)

Tarjumah: "Saat aisay khush naseeb log honge jin ko Allah Subhaanahu-o-Ta'aala apne saaye ke neeche jagah 'ata farmaaye ga:

(1) Insaaf pasand baadshah: ya'ni woh baadshah jis ne apni ra'ayaa ke saath insaaf kiya ho ga, isi tarah agar aap kisi position of authority mein hon aur kisi tanazay ya maslay mein aap mukammal insaaf se kaam len to in shaa Allah Ta'ala aap bhi roz-e-qayaamat 'Arsh-e-Ilaahi ke mustahiq ho saktay hain.)

(2) Aisa nojwaan jo apni jawaani Allah ki 'Ibaadat mein guzaar de.

(3) Aisa admi jis ne tanhaayi mein Allah Ta'ala ka zikr kiya aur is ki

wajah se us ki aankhein beh padin.

(4) Aisa aadmi jiska dil Masjid se laga hua rehta hai.

(5) Woh do log jo sirf Allah ke khaatir muhabbat karte hain, Allah hi ke liye milte aur Allah hi ke liye judaa hote hain (Sa'udi 'Arab ke aik 'aalim-e-deen ne kaha keh is se muraad hamaaray ijtimaa'at bhi ho saktay hain. Hum Allah Ta'ala se du'a karte hain keh Allah hamaara shumaar bhi un khush naseeb logon mein farmaye. Aameen)

(6) Woh admi jise koi martabay waali haseen 'Aurat badkaari ki da'wat de aur woh kahe keh main Allah Ta'ala se darta hoon.

(7) Aur woh aadmi jo chhupa kar sadaqah karta hai is tarah keh us ke baayen haath ko pata nahi chalta keh daayen haath ne kya sadaqah kiya hai."

(Ar-Raawi: Abu Huraira (رضي الله عنه) Al-Masdar: Saheeh Muslim Al-Muhaddis: Muslim Raqm-ul-Hadees: 1031)

### ◆ Qayaamat ki Haulnakiyan ◆

#### ◆ Zameen Taambay Ki Bana Di Jaaye Gi:

Qayamat ke halaat bahut hi haulnaak honge Zameen taambay ki bana di jaaye gi Jaisa keh Allah Ta'ala ka irshaad hai:

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

Tarjuma: "Jis din yeh zameen Doosrizameen se badal jaaye gi aur aasmaan bhi, aur log Allah Waahid Qahhaar ke saamne paish honge."

**(Ibraheem: 14)**

Aap (ﷺ) ne Farmaayaa:

(يُخَشِرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَفُرْصَةِ نَقِي)

Tarjuma: "Roz-e-Qayaamat logon ko ek aisi zameen par ikattha kiya

jaaye ga jo safed surkhi Ma'ail, saaf gol hogi."

(Ar-Raawi: Sahl bin Sa'd (رضي الله عنه) Al-Masdar: Saheeh al-Bukhari Muhaddis: Bukhari Raqm-ul-Hadees: 6521)

### ◆ Suraj Aik Meel Ke Faasley Par Ho Ga:

'Arabi zabaan mein "meel" ke do ma'ani aatay hain:

Aik ma'ani: surma daani ki silaai ka hai.

Doosra ma'ani: 1.6093 kilometer ka hai.

Us waqt saari insaaneyat suraj ki haddat aur garmi ki shiddat se heraan-o-pareshan aur paseenay mein sharaaboore hongay, har aik apne apne gunaah ke mutaabiq paseenay mein dooba hua ho ga. Ba'z aisay hongay jin ke honton tak paseena ho ga, ba'z kamar tak aur ba'z ghutnon tak paseenay mein gharq hongay. Bhai apne bhai se, maa apni beti se, baap apne bete se door bhaage ga, Aisay sakht halaat mein Allah Subhanahu-o-Ta'ala naik logon ke saath rahmat ka mu'aamla farmaa'ayn gay, Unhein hashr ke maidaan mein badi 'izzat-o-takreem ke saath jama' kiya jaaye ga aur unhein mu'tadad a'izaazaat se nawaaza jaaye ga Aur ba'z muhsineen ke liye Allah Subhanahu-o-Ta'ala aik khaas saayah naseeb karein gay. Allah Ta'ala hamara bhi shumaar unhi logon mein farmaaye. **Aameen**

### ◆ Allah Ta'ala ke saayah se kya muraad hai? ◆

#### ◆ Pehla Qoul: Izaafat-e-Tashreefi:

Qaazi 'Iyaaz (رحمته الله عليه) farmaatay hain:

(إِضَافَةُ الظَّلِّ إِلَى اللَّهِ إِضَافَةٌ مِلْكٍ وَكُلُّ ظِلٍّ فَهُوَ مِلْكُهُ كَذَا قَالَ وَقَالَ الْحَافِظُ فِي الْفَتْحِ [ وَكَانَ حَقُّهُ أَنْ يَقُولَ إِضَافَةٌ تَشْرِيفٌ لِيَحْضَلَ امْتِيَازٌ هَذَا عَلَى غَيْرِهِ كَمَا قِيلَ لِلْكَعْبَةِ بَيْتُ اللَّهِ مَعَ أَنَّ الْمَسَاجِدَ كُلَّهَا مِلْكُهُ )

Tarjuma: "Allah Ta'ala ki taraf saaye ki izaafat dar-e-haqeeqat izaafat-e-milkiyat hai aur is tarah har saaya Allah Ta'ala ki milkiyat hi hai Hafiz Ibn Hajar ne kaha: "Unhein darasal yeh kehna chahiye tha keh yeh izaafat "izaafat-e-tashreef" hai taa keh is saaye ko deegar tamaam saayon par fazilat haasil ho sake, jaise keh Ka'bah ko Baitullah kaha jaata hai jabke saari Masaajid Allah Ta'ala ki hain."

(Fath-ul-Baari, Raqm al-Juz: 2, Raqm as-Safha: 143)

### ◆ Doosra Qoul: Allah Subhanahu-o-Ta'ala Ki Hifaazat-o-Madad:

Ibn Hajar (رحمته الله عليه) farmaate hain:

الْمُرَادُ بِظَلِّهِ كَرَامَتُهُ وَحِمَايَتُهُ كَمَا يُقَالُ فُلَانٌ فِي ظِلِّ الْمَلِكِ وَهُوَ قَوْلُ عَيْسَى بْنِ  
دِينَارٍ

Tarjuma: "Keh Allah Ta'ala ke saaye se muraad Us ki karaamat aur Us ki madad hai, yeh 'Eesa bin Dinar (رحمته الله عليه) ka qoul hai."

(Fath-ul-Baari, Raqm al-Juz: 2, Raqm as-Safha: 143)

### ◆ Teesra Qoul: Allah Ke 'Arsh Ka Saayah

Ba'az ahl-e-'ilm kehtay hain keh:

وَقِيلَ الْمُرَادُ ظِلُّ عَرْشِهِ وَيَدُلُّ عَلَيْهِ حَدِيثُ سَلْمَانَ عِنْدَ سَعِيدِ بْنِ مَنْصُورٍ  
بِإِسْنَادٍ حَسَنٍ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّ عَرْشِهِ

Tarjuma: "Kaha jaata hai keh is se Allah Ta'aala ke 'Arsh ka saayah muraad hai Hadees Salman (رحمته الله عليه) se is ki taraf ishaara milta hai jis ko Sa'eed bin Mansoor (رحمته الله عليه) ne hasan isnaad ke saath naql kiya hai Is Hadees mein yeh zikr hai keh Allah Ta'aala saat logon ko apne 'Arsh ke saayah talay jagah de ga."

(Fath-ul-Baari, Raqm al-Juz: 2, Raqm as-Safha: 143)

### ◆ Doosri Hadees: Zindagi Mein Ramdan Ki Ahmiyat:

Insaan ki zindagi mein Ramdan-ul-Mubaarak ki ahmiyat aur is ke aik aik lamhay ki qeemat ka andaaza darj-e-zail Hadees ke maqsood-o-mudda'a se lagaaya ja sakta hai.

◆ **Hazrat Talhah Bin 'Ubaidullah (رضي الله عنه) Farmaatay Hain:**

(قَدِمَ عَلَى النَّبِيِّ ﷺ رَجُلَانِ مِنْ بَنِي فَكَانَ إِسْلَامُهَا جَمِيعًا وَاحِدًا وَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنَ الْآخَرِ فَعَزَا الْمُجْتَهِدُ فَاسْتَشْهَدَ وَعَاشَ الْآخَرُ سَنَةً حَتَّى صَامَ رَمَضَانَ ثُمَّ مَاتَ فَرَأَى طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ خَارِجًا خَرَجَ مِنَ الْجَنَّةِ فَأَذِنَ لِلَّذِي تُوِّفِيَ آخِرُهُمَا ثُمَّ خَرَجَ فَأَذِنَ لِلَّذِي اسْتَشْهَدُ ثُمَّ رَجَعَ إِلَى طَلْحَةَ فَقَالَ: ارْجِعْ فَإِنَّهُ لَمْ يَأْنِ لَكَ فَأَصْبَحَ طَلْحَةَ يُحَدِّثُ بِهِ النَّاسَ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثُوهُ الْحَدِيثَ وَعَجَبُوا فِيهِ قَالُوا: يَا رَسُولَ اللَّهِ كَانَ أَشَدَّ الرَّجُلَيْنِ اجْتِهَادًا وَاسْتَشْهَدَ فِي سَبِيلِ اللَّهِ وَدَخَلَ هَذَا الْجَنَّةَ قَبْلَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَلَيْسَ قَدْ مَكَتَ هَذَا بَعْدَهُ بِسَنَةٍ" قَالُوا: نَعَمْ قَالَ: "وَأَدْرَكَ رَمَضَانَ فَصَامَهُ وَصَلَّى كَذَا وَكَذَا فِي الْمَسْجِدِ فِي السَّنَةِ؟" قَالُوا: بَلَى قَالَ: فَلَمَّا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ)

Tarjuma: "Qabeela Balee ke do aadmi Rasoolullah(ﷺ) ke paas aaye, yeh dono aik saath Islam laaye thay, in mein se aik apne saathi ki ba nisbat 'Ibaadat mein zyaada mehnat karta tha. Zyaada mehnati aik martaba Jihaad mein nikla aur shaheed ho gaya. Doosra admi is ke ba'd aik saal tak zinda raha phir woh wafaat paa gaya. Talha bin 'Ubaidullah (رضي الله عنه) farmaate hain keh main ne khwaab mein dekha keh goyaa main Jannat ke darwazay par in dono ko dekh raha hoon keh androon-e-Jannat se aik shakhs aaya aur jo ba'd mein wafaat paaya us ko Jannat mein daakhil hone ke liye kaha, phir woh dobara aaya aur us ko Jannat mein daakhil hone ka hukm diya jo shaheed hua tha, phir dono mere paas aa kar mujh se kaha keh tum waapas chale jao Tumhara abhi waqt nahi aaya hai. Subah hui to Talha woh khwaab

logon ko sunaane lage aur log is par Ta'jjud karne lage, tab woh baat Rasoolullah (ﷺ) tak pohncchi to Aap ne farmaya: "Is mein ta'jjud ki kya baat hai?" Logon ne kaha: "Woh 'Ibaadat zyaadah karne waala aur Allah ki raah mein shaheed hone waala ba'd mein Jannat mein daakhil hua, aur Doosra admi pehle Jannat mein daakhil hua?" Aap (ﷺ) ne Farmaya: "Kya yeh uske ba'd poora ek saal zinda nahi raha?" Logon ne kaha: "Haan." Aap (ﷺ) ne Farmaya: "Kya usne Ramdan ka mahina nahi paaya aur us mein Roze nahi rakhe, aur saal bhar Masjid mein Namazain nahi padhi?" Logon ne kaha: "Haan." Is par Aap (ﷺ) ne Farmaya: "In dono mein zameen-o-aasmaan ki wus'at se zyaada farq hai."

(Ar-Raawi: Talah bin 'Ubaidullah (رضي الله عنه), Al-Muhaddis: Ibn Hibban, Al-Masdar: Saheeh Ibn Hibban, Raqm-ul-Hadees: 2982, Khulaasah Hukm-ul-Hadees: Saheeh)

Ek saal ki muddat mein banda Hajj ada kar sakta hai, Zakaat de sakta hai, kai Namazain padh sakta hai. Basa auqaat ek sajde ke Zariya' Allah Ta'ala ko mana sakta hai. Hamaari aankhon se nikale aansu ke do qatre hamaari zindagi ko badalne ke liye kaafi hain Aur sabse ahem cheez Ramdan jaise mubarak-ush-shaan mahine ki barkaton aur sa'adaton se maala maal ho sakta hai.

Bahar-e-kaif insaani zindagi mein Ramdan-ul-Mubarak ki badi ahmiyat hai, infiraadi zindagi mein murtab hone waali musbat tabdeeliyan hon ya ukhrawi zindagi mein 'amal-e-saaleh ke 'iwaz milne waali nekiyan aur kaamiyabiyan maah-e-Ramdan ka kirdaar nihaayat ahem aur waqee' hai Chunaanchah humein chahiye keh in mubaarak ayaam ko ghanimat jaanna chahiye, zindagi ko lahu-o-la'ab aur 'aish-o-masti mein guzaarne ke bajaaye Allah ki 'Ibaadat aur khidmat-e-khalq mein guzaarne ki koshish karni chahiye. Allah humein taadam-e-hayaat Deen par saabit qadam rakhe.

### ◆ Deen Par Mudaawamat:

Deen par 'amal aur Rab ke farameen-o-ahkaamaat ki baja aawri ka jazba

'aarzi nahi balke daa'imi hona chahiye, yahi mudaawamat aur saabat qadmi hum se matloob hai keh Allah Ta'ala ko woh 'amal nihaayat mehboob aur pasandeeda hai jis par paabandi aur mudaawamat barati jaaye, jaisa keh Allah ke Nabi (ﷺ) ne Farmaya:

(إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ)

Tarjuma: "Beshak Allah Ta'ala ke nazdeek pasandeeda a'maal woh hain jin par dawaam barta jaaye agar woh kam kyun na hon."

(Ar-Raawi: Umm-ul-Momineen 'Aa'isha (رضي الله عنها), Al-Muhaddis: Al-Bukhari, Al-Masdar: Al-Jaami' As-Saheeh Raqm-ul-Hadees : 5861)

### ◆ Ramdan Ke Ba'd Bhi Gunaahon Se Ijtinaab:

Chunanchah mudaawamat ka awwaleen taqaaza yeh hua keh hum Ramdan mein jis tarah haraam rozi, khyaanat, dhoka dahi, jhoot, makar-o-fareb, bad gumaani, bughz-o-hasad, aur takabbur se ijtnaab karte hain, aur halaal rozi ki talaash, sachaa'ee, wafadaari aur amaanat-daari ka khyaal rakhte hain bilkul usi tarah Ramdan ke ba'd bhi in tamaam naikiyon ko laazim pakdein aur buraaiyon se ijtnaab Karein. Bad gumaani, hasad, dushmani aur jaasoosi jaisi buri 'aadaton se mana' karte hue Aap (ﷺ) ne Farmaya:

(إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا)

Tarjuma: "Bad gumaani se bacho kyunke bad gumaani jhoot hai, logon ke 'ayub ke peechhe mat pado, kisi ki jaasoosi mat karo, aapas mein hasad na karo, kisi ke peeth peechhe buraai na karo, bughz na rakho, balke sab Allah ke banday aur bhaai bhai ban kar raho."

(Ar-Raawi: Abu Huraira, al-Muhaddis: al-Bukhari, al-Masdar: al-Jaami' as-Saheeh, Raqm-ul-Hadees: 6064, Khulaasah Hukm-ul-Hadees: Saheeh)

### ◆ Takabbur Se Ijtinaab Ka Hukum:

Takabbur Allah ke 'Ilaawah kisi aur ke liye zeebaa nahi hai. Takabbur Allah

Ta'ala ki chaadar hai. Jaisa keh Aap (ﷺ) ne Farmaayaa keh Allah Ta'ala farmaata hai:

(الْكِبْرِيَاءُ رِدَائِي، وَالْعِظْمَةُ إِزَارِي، فَمَنْ نَزَعَنِي وَاحِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ)

Tarjuma: "Takabbur meri chaadar aur 'azmat meri izaar hai, jo koi un mein se kisi ek ko mujh se cheenne ki koshish karega, main use jahannam mein phenk doonga."

(Ar-raawi: Abu Hurairah [رضى الله عنه], Al-Muhaddis: Abu Dawood, Al-Masdar: Sunan Abi Dawood, Raqm-ul-Hadees: 4090, Khulaasah Hukm-ul-Hadees: Saheeh)

Iblees ne takabbur kiya to Allah Ta'ala ne use apne darbaar se nikaal diya. Jaisa keh Allah Ta'ala ne Farmaya:

﴿قَالَ مَا مَنَّكَ آلَا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾﴾

Tarjumah: " Allah Ta'ala ne Farmaya tu jo sajda nahi karta, to tujh ko is se kaun amr maani hai, jabke mein tujh ko hukm de chuka, Kehne laga Main is se behtar hoon, Aap ne mujh ko aag se paida kiya hai aur is ko Aap ne khaak se paida kiya hai, Allah Ta'ala ne Farmaya Aasmaan se utar, tujh ko koi haq nahi keh tu Aasmaan mein reh kar takabbur kare, so nikal, be shak tu zaleelon mein se hai, Usne kaha keh Mujh ko mohat dijiye Qayamat ke din tak." (Al-A'raf: 12-13)

Qaaron ne takabbur kiya to Allah Ta'ala ne usay us ke khazanay ke saath zameen mein dhansaa diya. Allah Ta'ala ne Farmaayaa

﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ﴾

Tarjumah: "(Aakhir kaar) hum ne usay us ke mahal samet zameen mein dhansaa diya aur Allah ke siwa koi jama'at uski madad ke liye

tayyaar na hui, na woh khud apne bachaane waalon mein se ho saka."

(Al-Qasas: 81)

Namaz ke andar haalat-e-qiyaam mein aisa tasavvur karna chahiye keh hum kainaat ke sab se 'Azeem baadshah ke saamne khaday hain, hum siwaaye Us ke kisi aur ki 'azmat ko nahin maante, Wohi saari kainaat ka haqeeqi baadshah hai, tamaam ta'reefen Usi ke liye hain, Usi ka haq hai keh Us ke aage qiyaam aur rukoo'-o-sujood kiya jaye.

Pichlay zamaane mein agar kisi ko baadshah se faryaad karna hota to woh kai ghanton tak baahar khada rehta aur kaafi dair ke ba'ad aik ghanti bajti thi tab baadshah aa kar poochta keh kitni dair se khaday ho aur kya chahiye?

Isi tarah aaj agar koi kisi baday 'ohday par faaiz hai agar woh saamne waale ke saath aisa hi sulook karta hai to yeh takabbur ki 'alaamat hai jo keh insaan ko zeba nahin deta hai Is se bachna chahiye keh yeh sirf Allah Ta'ala ka haq hai. Insaan bhi bada 'ajeeb hai jab us ke paas do paise aa jaate hain to woh takabbur karne lagta hai. Allah Ta'ala ne Farmaya:

﴿كَذَّآ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ اسْتَغْنَىٰ ﴿٧﴾﴾

Tarjumah: "Sach much insaan to aapay se baahar ho jaata hai, is liye keh woh apne aap ko beparwah (ya to nigr) samajhta hai."

(Al-'Alaq: 6-7)

### ◆ **Ramdan Ke Ba'd Bhi Rozon Ka Ehtimaam:**

Roza Allah Ta'ala ki pasandeeda 'Ibaadat hai jis ke Zariya' Allah banda se mohabbat karta hai. Aap (ﷺ) ne Farmaya:

(عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "الصَّيَامُ جُنَّةٌ فَلَا يَرْتُكُ وَلَا يَجْهَلُ، وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقْتُلْ: إِيَّي صَابِمٍ مَرَّتَيْنِ وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّابِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ " "يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِ الصَّيَامِ لِي، وَأَنَا أَجْزِي بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهِ)

Tarjumah: " Hazrat Abu Huraira (رضي الله عنه) farmaate hain keh Rasoolullah (ﷺ) ne Farmaya: "Roza gunaahon se dhaal hai, chunancha (Rozedaar) koi gandi aur jahaalat ki baat na kare, agar koi Rozedaar se jhagda kare ya gaali de to woh do martaba kahe keh beshak main Roze se hoon, Us Zaat ki qasam jis ke qabze mein meri jaan hai Rozedaar ke munh ki boo Allah Ta'ala ko mushk ki khushboo se zyaada pasand hai (Phir Allah Ta'ala farmaate hain) banda khaana peena aur khwahishaat ko mere liye chhodta hai, aur roza mere liye hai, aur main hi usay badla doonga, aur har naiki ka badla das guna zyaada diya jaata hai."

(Ar-Raavi: Abu Huraira (رضي الله عنه), Al-Muhaddis: Al-Bukhari, Al-Masdar: Al-Jaami' As-Saheeh, Raqm-ul-Hadees: 1894)

Agar hum chaahte hain keh hum Allah ke mehboob banen to humein Roze ke aadaab ka khayaal karte hue rozon ka ihtemaam karna chahiye. Kyunkeh agar koi shakhs apne mehboob ke dil mein ghar karna chaahta hai to woh us kaam ko zyaada tawajjoh se karega jo us ke pasandeedah shakhs ko mehboob hai. Isi tarah roza Allah ki pasandeedah aur mehboob 'Ibaadat hai jis ka ihtemaam kar ke hum Allah ki khushnudi haasil kar sakte hain.

### ◆ Ramdan Ke Ba'd Bhi Namazon Ka Ihtemaam:

Namaz Allah Ta'ala ki ek 'Azeem 'Ibaadat hai, Namaz ada karne se museebatein aur pareshaniyaan door hoti hain aur hamari har jaa'iz khwahish पूरी hoti hai kyunke Namaz Allah ki madad haasil karne ka behtareen Zariya' hai, jaisa keh Allah Ta'ala ne Farmaayaa:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

Tarjumah: " Ae Imaan waalon! Sabr aur Namaz ke Zariya' madad chaaho, Allah Ta'ala sabr waalon ka saath deta hai."

(Al-Baqarah: 153)

Aap (ﷺ) ne Farmaayaa:

﴿إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي﴾

بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى  
أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ،  
وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَبِنِ  
اسْتَعَاذَنِي لِأُعِيدَنَّهُ)

Tarjumah: " Allah Ta'ala irshaad farmaata hai keh jis kisi ne mere wali se dushmani ki to main us se jang ka e'laan karta hoon, banda jo mere qareeb hota hai us ka behtareen tareeqa jo mujhe pasand hai wo Faraaiz hain (Faraaiz ada karega to mere qareeb hoga, warna mujh se door ho jaayega) banda nawaafil ke Zariya' mujh se qareeb hota rahega yahaan tak keh main us se muhabbat karne lagoon ga, phir jab main us se muhabbat karne lagta hoon to main us ka kaan ban jaata hoon jis se woh sunta hai aur us ki aankh ban jaata hoon jis se woh dekhta hai aur us ka haath ban jaata hoo Jis se woh pakadta hai aur us ka pair ban jaata hoon jis se woh chalta hai, aur agar woh mujh se sawaal kare to main zaroor us ko 'ataa karoon gaa, aur woh mujh se panaah maangta hai to zaroor us ko panaah doon gaa."

(Al-Masdar: Al-Bukhari, Ar-Raawi: Abu Huraira (رضي الله عنه), raqam-ul-Hadees: 6502)

Is Hadees Ka Saheeh Mafhoom:

Is Hadees ka mafhoom woh nahi hai jo ba'az jaahilon ne samajh liya hai keh Allah aur banda aik ho jaata hai na'oozubillah, balke is ka saheeh mafhoom bayaan karte hue Imaam Khattabi (رحمته الله عليه) Raqam-Taraaz hain:

(هَذِهِ أَمْثَالُ وَالْمَعْنَى تَوْفِيقُ اللَّهِ لِعَبْدِهِ فِي الْأَعْمَالِ الَّتِي يُبَاشِرُهَا بِهَذِهِ الْأَعْضَاءِ  
وَتَيْسِيرُ الْمَحَبَّةِ لَهُ فِيهَا بِأَنْ يَحْفَظَ جَوَارِحَهُ عَلَيْهِ وَيَعِصِمَهُ عَنْ مُوَاقَعَةِ مَا  
يَكْرَهُهُ اللَّهُ مِنَ الْإِضْغَاءِ إِلَى اللَّهِ بِسَمْعِهِ وَمِنَ النَّظَرِ إِلَى مَا هَمَى اللَّهُ عَنْهُ بِبَصَرِهِ  
وَمِنَ الْبَطْشِ فِيهَا لَا يَحِلُّ لَهُ بِيَدِهِ وَمِنَ السَّعْيِ إِلَى الْبَاطِلِ بِرِجْلِهِ)

Tarjuma: "Yeh kuch misalen hain dar-asal un ka ma'ni kuch yoon hai

keh banda apne un a'zaa se jo a'maal anjaam deta hai un mein Allah Subhanahu-o-Ta'ala ki taufeeq aur Us ki muhabbat-o-razamandi shaamil-e-haal ho jaati hai, is tarah keh Allah Subhanahu-o-Ta'ala us ke a'zaa-o-jawaarih ki un kaamon aur jagahon se hifaazat farmaata hai jo Allah ke yahaan mabghooz-o-naa-pasandeedah hote hain Ya'ani is ke ba'd woh apne kaanon se Allah ki naafarmaani waali baatein nahi suntaa, aankhon se Allah ki mana' kardah ashyaa ki jaanib nahi Dekhta, haath se Allah ke haraam kardah kaam sar anjaam nahi deta, pair se Allah ke nafarmaani Waali jagahon par nahi jaata.

(Fath-ul-Baari 11/352)

#### ❖ **Ramdan Ke Ba'd Bhi Tahajjud Ka Ehtimaam:**

Ramdan-ul-Mubaarak mein jis tarah Taraweeh ka ehtimaam kiya jaata hai usi tarah Ramdan ke ba'd bhi tahajjud ka ehtimaam karna chahiye, Aap (ﷺ) ne Taraweeh ki fazilat bayaan karte hue farmaya:

(مَنْ قَامَ رَمَضَانَ - إِيمَانًا وَاحْتِسَابًا - غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ)

Tarjuma: "Jis kisi ne imaan ke saath aur sawaab ki umeed rakhte hue Ramdan mein Qiyaam-ul-Lail kiya Allah Ta'ala us ke pichhle saare gunaahon ko ma'af kar de gaa."

(Ar-raavi: Abu Huraira (رضي الله عنه) Al-Muhaddis: Muslim, Al-Masdar: Saheeh Muslim Raqm-ul-Hadees: (759)

#### ❖ **Tahajjud Ki Fazilat Bataate Hue Aap (ﷺ) Ne Farmaayaa:**

(أَفْضَلُ الصَّلَاةِ، بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ)

Tarjuma: "Farz Namazon ke ba'd sab se afzal Namaz Tahajjud hai."

(Al-Masdar: Muslim Ar-Raavi: Abu Huraira (رضي الله عنه) Raqm-ul-Hadees: (1163)

#### ❖ **Ramdan Ke Ba'd Bhi Sadaqah-o-Khairaat Ka Ahtemaam:**

Sadaqah-o-khairaat karne se zindagi mein rahmaton aur barkaton ki baarish naazil hoti hai Is se double triple ajar milta hai. Allah Ta'ala ne Farmaya:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

Tarjuma: "Jo log apna maal Allah Ta'ala ki raah mein kharch karte hain, us ki misaal us daane jaisi hai jis mein se saat baaliyaan niklein, aur har baali mein sau daane hon, Aur Allah Ta'ala jise chaahе badhaa chadhaa kar de, aur Allah Ta'ala kushadgi wala aur 'ilm 'ilm wala hai." (Al-Baqarah: 261)

Sadaqah-o-khairaat se Allah ka ghussa thanda hota hai aur Jahannum se bachne ka ek Zariya' hai Aap (ﷺ) ne Farmaayaa:

(اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)

Tarjuma: "Tum Jahannam ki aag se bacho, khajoor ka ek tukda sadaqah karke hi sahi."

(Ar-Raavi: 'Adi bin Haatim (رضي الله عنه), Al-Muhaddis: Al-Bukhari, Al-Masdar: Al-Jaami' As-Saheeh, Raqm-ul-Hadees : 4:14)

## ◆ Ramdan Mein Baday Aur Sarkash Shayateen Ko Qaid Kiya Jaata

**Hai:**

Ramdan mein baday aur sarkash shayateen ko qaid kiya jaata hai. Chhotay shayateen ko qaid nahi kiya jaata. Aap (ﷺ) ne Farmaya:

(إِذَا كَانَتْ أَوَّلُ لَيْلَةٍ مِنْ رَمَضَانَ، صُفِدَتِ الشَّيَاطِينُ، وَمَرَدَةُ الْجِنِّ)

Tarjuma: "Jab Ramdan ki pehli raat hoti hai to shayateen aur sarkash jinnaat zanjeeron mein jakad diye jaate hain.

(Ar-Raavi: Abu Huraira Al-Muhaddis: Ibn Maajah, Al Masdar: Sunan Ibn Maajah, Raqm-ul-Hadees: 1642 Khulaasah Hukm-ul-Hadees: Saheeh)

Mazkooarah Hadees mein jin shayateen ka zikr hai us se chhotay shayateen muraad hain, kyunke Muslim ki riwaayat mein hai keh Aap (ﷺ) farmaate hain:

يَا أَيُّهَا النَّاسُ، إِنَّهَا كَانَتْ أُبَيِّنْتُ لِي لَيْلَةَ الْقَدْرِ، وَإِنِّي خَرَجْتُ لِأُخْبِرْكُمْ بِهَا،  
فَجَاءَ رَجُلَانِ يَحْتَفَانِ مَعَهُمَا الشَّيْطَانُ، فَنَسِيَتْهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ  
مِنْ رَمَضَانَ

Tarjuma: "Ae logo mujhe Lailat-ul-Qadr dikhaayi gayi aur main tumhein bataane ke liye nikla tha, pas do aadmi aapas mein lad rahe thay aur dono ke saath shaytaan tha. Phir mujh se Lailat-ul-Qadr bhula di gayi Lihaza tum usay Ramdan ke aakhri 'ashray mein talaash karo."

(Ar-Raawi: Abu Sa'eed Al-Khudri (رضي الله عنه), Al-Muhaddis: Muslim, Al-Masdar: Saheeh Muslim, Raqm-ul-Hadees: 1167)

Chunancha is tarah hum aksar dekhte hain keh ma'mooli baatein bhi Ramdan mein bassa auqaat issues ban jaati hain, puraanaay waaqi'aat nikaal kar gaday murday khoday jaate hain. Yeh sab chhotay chhotay shayateen ki kaarstaniyaan hoti hain. Shirk se apne aap ko bachaayen.

### Shirk Aik Gunaah-e-'Azeem Hai:

Duniya ka sab se 'azeem aur bada gunaah shirk hai, Yeh Allah Ta'ala ko zarrah baraabar bhi pasand nahi Allah Ta'ala duniya ka har gunaah ma'af kar sakta hai lekin shirk ko kabhi ma'af nahin karta, jaisa keh Allah Ta'ala ne Farmaya:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

Tarjuma: "Yaqeenan Allah Ta'ala apne saath shareek kiye jaane ko nahi bakhshta aur is ke siwaa jise chaahе bakhsh deta hai, aur jo Allah Ta'ala ke saath shareek muqarrar kare us ne bohat bada gunaah aur

bohtaan baandha." (An-Nisaa: 4)

### ❖ Shirk Se Saare A'maal Zaa'ya Ho Jaate Hain:

Shirk ek aisa sangeen gunaah hai jis se insaan ke saare a'maal zaa'ya ho jaate hain Allah Ta'ala ne afzal-ur-Rusul Hazrat Muhammad (ﷺ) ko tanbeeh karte hue farmaya:

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

Tarjuma: "Yaqeenan teri taraf bhi aur tujh se pehle (ke tamaam Nabi'on) ki taraf bhi Wahi ki gayi hai keh agar Tu ne shirk kiya to bila shubah tera 'amal zaa'ya ho jaayega aur baliyaqeen Tu ziyaan kaaron mein se ho jaayega." (Az-Zumar: 39)

Is aayat mein Allah Subhaanahu-o-Ta'ala Nabi-e-Akram (ﷺ) ko khitaab kar ke farmaa rahe hain keh Ae Nabi-e-Kareem(ﷺ), agar Aap bhi shirk karenge to Aap ke saare a'maal barbaad aur zaa'ya ho jaayenge aur Aap nuqsaan uthaane waalon mein se ho jaayenge. Allah Subhaanahu-o-Ta'ala bada Ghayoor hai aur shirk aisa khatarnaak jurm hai jise Allah Subhaanahu-o-Ta'ala kisi bhi haal mein Ma'af karne waale nahi hain. Kyun keh yeh goya Allah ke khilaaf baghaawat hai, jab keh ehkaam se duniyawi baadshah apni hukoomat ke khilaaf baghaawat ko pasand nahi karta to Allah Azzawajal jo tamaam jahaanon ka baadshah hai apne khilaaf baghaawat ko kyunkar pasand kar sakta hai. Isi tareeqe se Allah Subhaanahu-o-Ta'ala ne Surah An'aam mein 18 Nabiyon ka zikr karne ke ba'd irshaad farmaayaa keh:

﴿ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ أَمَّنٌ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ  
عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

Tarjuma: "Yeh Allah ki hidaayat hi hai jis ke zariy'e apne bandon mein se jis ko chaahе us ki hidaayat karta hai aur walau bil-farz yeh hazraat bhi shirk karte to jo kuch yeh a'maal karte the woh sab akaarat ho jaate." (Al-An'aam: 88)

Mazkooarah Aayaat se pata chalta hai keh shirk ek khatarnaak gunaa hai, agar koi banda shirk karta hai to us ki Namazen, Roze, sadaqah-o-khairaat tamaam a'maal zayaa ho jaayenge.

### ◆ Allah Par Bharosay Ko Mazboot Karein:

Kaa'inaat ka Khaaliq Allah Rabbul 'Aalameen hai. Kaa'inaat mein wahi hota hai jo Allah Ta'ala chaahata hai Us ke hukum ke baghair ek patta bhi nahi hilta. Humein har haal mein Allah par bharosa karna chahiye. 'Arab waalon ki ek achhi 'aadat hai keh jab woh kisi museebat mein phans jaate hain ya un ki koi tijaarati deal nahi hoti, ya partnership toot jaati hai aur business mein Bhaari nuqsan ho jaata hai to woh zyaada pareshan hue baghair kehte hain khal wal ya'ni jo huwa usay chhod do aur Allah ke hawaale karo. Humein har haal mein Allah Ta'ala par bharosa karna chahiye, hamara tawakkul aur imaan Allah Ta'ala par mazboot hona chahiye. Hazrat 'Abdullah bin 'Abbaas (رضي الله عنه) farmaate hain keh aik martaba main Allah ke Rasool (ﷺ) ke peechay sawaar tha, Aap (ﷺ) ne mujh se farmaya:

يَا غُلَامُ إِنِّي أَعَلَّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهُ يَحْفَظَكَ، أَحْفَظِ اللَّهُ تَجِدَهُ مُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَأَعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Tarjuma: "Ae bachay! Main tumhein kuch kalimaat sikhaaun gaa tum Allah ko yaad rakho Allah tumhein yaad rakhega, Tum Allah ko yaad rakho tum Allah ko apne saamne pao ge Jab tum sawal karo to Allah hi se sawal karo, aur jab tum madad maango to Allah hi se madad maango Aur yeh jaan lo keh agar saari ummat ikatthi ho kar tumhein faaida pohchana chaahе to utna hi faaida pohncha sakti hai jitna Allah Ta'ala ne tumhaari taqdeer mein likha hai Aur agar saari ummat ikattha ho kar tumhein nuqsan pohchaana chaahе to sirf utna hi nuqsan pohncha sakti hai jitna Allah Ta'ala ne taqdeer mein likha

hai. Qalam uthaa liye gaye aur saheefay khushk ho gaye ."

(Ar-Raawi: 'Abdullah bin 'Abbaas (رضي الله عنه), al-Muhaddis: al-Tirmizi, al-Masdar: Sunan al-Tirmizi, Raqm-u-Hadees: 2516, Khulaasa Hukm-ul-Hadees: Saheeh)

### ◆ **Islaam Ka Ta'aruf:**

Aaj hamaari ta'adad 1.7 billion hai jabke ghair Muslimon ki ta'adad 5.3 billion hai. Hamaari zimmedaari hai keh ham un ke saamne Allah ke Rasool (ﷺ) aur Deen ka ta'aruf rakhain, aur is maqsad ke liye munazzam plan aur antahak mehnat ki zarorat hai. Qur'aan-e-Majeed ka kasrat se mutaala' karna padega, jis se hamaare 'ilm aur taqwa mein izaafa hoga keh ahl-e-'ilm hi Allah se darne waale hotay hain. Allah Ta'ala ne Farmaya:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

Tarjuma: "Allah se Us ke wahi banday dartay hain jo 'ilm rakhte hain." (Al-Fatir: 28)

Alhamdulillah Allah in sutoor ke Raqam ne Zee Salam channel par 30 episodes diye hain jo mukammal tor par Allah ke ta'aruf aur Uski 'Azmat se muta'aliq hain, yeh ek sa'aadat hai jis ka main Allah Rabb-ul-'Izzat ka shukar guzaar hoon.

Isi tarah gumraah firqon ne apne mazhab ki tableegh ke liye kaafi mehnat ki hai. Un ke mukhtalif channels chal rahe hain jabke us waqt hamaara koi channel nahi tha. Aaj media ke zariy'e Islam par hamlay ho rahe hain. Wiki Islam jis ke andar ek murtad ne Islam par 160 a'tirazaat kiye hain. Aur ek kitaab likhi hai jis mein Muhammad ko alag kar ke moh ham mad likha hai. Aur is kitaab mein Aap ki bahut tauheen ki gayi hai, zara ghoor karen baatil mazaahib apne mazhab ki tableegh ke liye kaafi mehnat kar rahe hain jabke apne paas deen-e-Haqq rakh kar so rahe hain.

### ◆ **Qur'an Ki 'Azmat:**

Allah Tabaarak-o-Ta'ala ko dekhna insaan ke bas mein nahi hai jaisa keh Musa (ﷺ) ne dekhna chaaha lekin Allah Ta'ala ne Farmaya keh tum mujhe nahi dekh sakte Musa (ﷺ) ke israar par Allah ne apni ek jhalak pahaad par daali jis ke nateeje mein pahaad rezaa rezaa ho gaya aur Musa (ﷺ) behosh ho kar gir pade. Allah Ta'ala ne Farmaya:

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنِ انظُرِ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

Tarjumah: "Aur jab Musa (ﷺ) hamaare waqt par aaye aur unke Rab ne un se baatein keen to 'arz kiya keh Ae mere Parwardigaar! apna deedaar mujh ko kara dijiye keh main Aap ko ek nazar dekh loon Irshaad hua keh tum mujh ko hargiz nahi dekh sakte lekin tum is pahaad ki taraf dekhte raho, woh agar apni jagah par barqaraar raha to tum bhi mujhe dekh sako ge. Pas jab unke Rab ne pahaad par Tajalli farmaai to Tajalli ne us ke parkhachay uda diye aur Musa (ﷺ) behosh ho kar gir pade. Phir jab hosh mein aaye to 'arz kiya, beshak Aap ki Zaat munazzah hai main Aap ki janaab mein toubah karta hoon aur main sab se pehle Aap par imaan laane waala hoon."

**(Al-A'raf: 143)**

Jis tarah duniya mein Allah Ta'ala ka deedaar karna kisi ke bas ki baat nahi hai, usi tarah Qur'an ko sambhaalna har ek ke bas ki baat nahi hai. Allah Subhaanahu-o-Ta'ala ne Farmaya:

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Tarjuma: "Agar hum is Qur'an ko kisi pahaad par utaarte to tu dekhta keh khauf-e-Ilaahi se woh pust ho kar tukday tukday ho jaata Hum in misaalon ko logon ke saamne bayaan karte hain taa keh woh ghaur-o-fikr karein." **(Al-Hashr: 21)**

Qur'an-e-Majeed ke mutaala' se jahaalat door hoti hai, imaan mein izaafah hota hai, dil ko taqwiat milti hai aur Shaytaan se ladne ka himmat aur hosla milta hai.

Qur'an mein ho ghoatah zan ae mard-e-Muslimaan

Allah kare tujh ko 'ataa jiddat-e-kirdaar

Muhaasbah-e-Nafs Qur'an mein ho ghoatah zan ae mard-e-Muslimaan Allah kare tujh ko 'ataa jiddat-e-kirdaar Insaan ko chahiye keh woh apne nafs ka muhaasbah karta rahe aur apne har chhotay baday a'maal ki nigaaraani kare jaisa keh Allah Ta'ala ne Farmaayaa:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

Tarjuma: "Ae Imaan waalo! Allah se darte raho aur har shakhs dekh (bhaal) le keh kal (Qayamat) ke waaste us ne (a'maal ka) kya (zakheera) bheja hai. Aur (har waqt) Allah se darte raho. Allah tumhaare sab a'maal se baakhabar hai." (Al-Hashr: 18)

Kyun keh asal kaamyabi aakhirat ki kaamyabi hai aur asal zindagi aakhirat ki zindagi hai Allah Ta'ala ne Farmaya:

﴿فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُمَّهُ هَاوِيَةٌ ۖ وَمَا أَدْرَاكَ مَا هِيَ ۖ نَارٌ حَامِيَةٌ ۖ﴾

Tarjuma: "Phir jis ke palde bhaari honge, woh to dil pasand aaraam ki zindagi mein hoga. Aur jis ke palde halkay honge, us ka thikaana Haawiyah hai. Tujhe kya ma'loom keh kiya hai. Woh tand-o-taiz aag (hai). (Al-Qaaryia: 6-11)

Aakhirat ki fikr Allah ke Nabi (ﷺ) ko raato'n mein chain se sonay nahi deti thi. Hazrat 'Aaisha (رضي الله عنها) farmaati hain keh maine Nabi-e-Akram (ﷺ) se poocha keh: "Ae Nabi-e-Akram (ﷺ), Aap raat mein baday bechain rehte hain aur Aap ke karwat badalnay ki aur beqaraari ki aawazein aati rehti hain, To Nabi-e-Akram (ﷺ) ne jawab diya keh:

(قَالَ رَسُولُ اللَّهِ ﷺ كَيْفَ أَنْعَمَ وَصَاحِبُ الْقَرْنِ قَدْ التَّمَّ الْقَرْنَ وَاسْتَمَعَ الْإِذْنَ  
مَتَى يُؤْمَرُ بِالنَّفْحِ فَيَنْفُخُ )

Tarjuma: "Main kaise aaraam se so'oon jab keh Soor phoonkne waala farishta Soor ko luqma banaya huwa hai aur woh kaan lagaaye huwe hai keh kab us ko Soor phoonkne ki ijaazat mile gi."

(Ar-raawi: Abu Sa'eed Al-Khudri (رضي الله عنه), Al-Masdar: Saheeh At-Targheeb Raqm-ul-Hadees: 3569, Khulaasah Hukm-ul-Hadees: Saheeh lighairihi)

Allah Ta'aala se du'a hai keh Woh humein hamesha Deen par saabit-e-qadam rakhe. **Aameen**



**Urdu → Roman Urdu Transliteration Table**

Urdu Letters	Roman Sound	Misal (Example)
ا	a / aa	Aam (mango)
ب	b	Bachcha
پ	p	Paani
ت	t	Talib
ٹ	ṭ / ṭ	ṭable (retroflex t)
ث	s / th	Saalim (Arabic)
ج	j	Jism
چ	ch	Chand
ح	h	Haqq (gehri h)
خ	kh	Khushoo'
د	d	Dil
ڈ	d / d	ḍabba (retroflex d)
ذ	z	Zehn
ر	r	Raah
ڑ	r / r	ṛaḥna (retroflex r)
ز	z	Zameen
ژ	zh	Zhilmil
س	s	Sabr
ش	sh	Shams
ص	s	Ṣabr (zor se s)
ض	z / z	Ẓulm (zor se z)
ط	t	Ṭalib (emphatic t)
ظ	z/z	Ẓaahir
ع	/ khamosh	'Ilm / Aalim
غ	gh	Ghushl
ف	f	Fikr
ق	q	Qalb
ك	k	Kalam
گ	g	Ghar

Urdu Letters	Roman Sound	Misal (Example)
ل	l	Lafz
م	m	Mohabbat
ن	n	Noor
ں	n / nasal n	Chaañd
و	w/o/u	Waqt / Noor
ہ	h	Haq
ء	,	Hamza (rukawat wali a w a a z)
ی	y / I / ee	Yaqeen / Deen

### Istemaal Ka Tareeqa (Usage Not)

◆ Do haroof wale vowels (aa, ee, oo) lambi awaaz dikhate hain. Jaise: Aab, Deen, Noor.

◆ Macron (̄) long vowel (lambi awaaz) ko dikhane ke liye istemaal hota hai — jaise: ā, ī, ū. Ye asl Arabic aur Urdu awaaz ko behtar dikhata hai.

Misal: Āb (آب), Dīn (دین), Nūr (نور), Rasūl Allāh (رسول الله ﷺ) ﷺ Rekhta aur classical Urdu romanization mein macron ka istemaal preferred hai, jabke aam likhai mein "aa, ee, oo" bhi chalega.

◆ Retroflex huruf (ٹ, ڈ, ڑ) ko kuch log t, d, r likhte hain, lekin aam Roman Urdu likhai mein sirf t, d, r bhi chalega.

◆ Hamza (ء) zyadatar lafzon mein khamosh hoti hai, lekin zarurat par (') lagaya ja sakta hai — jaise: Ka'ba, Mu'min.

◆ Ain (ع) ko aam likhai mein chhoda ja sakta hai, lekin agar awaaz ya ma'ni badal sakta ho to (') se dikhaya jata hai.

◆ Har lafz ke sath misal di gayi hai taake awaaz aur ma'ni asani se samjhe ja saken.

**Note**

Yeh Roman Urdu Transliteration Table Rekhta aur classical Urdu standards ke mutabiq hai, lekin Roman Urdu readers ke liye asaan aur phonetic tor par likhi gayi hai.

**Maqsad:** Roman Urdu likhne aur padhne ka aik nizaam paida karna jo Deeni aur Adabi matn ke liye mufeed ho.



## Hard Words & Meanings

1. ‘Aisha Raadiya — عيشه راضيه — Khush haal zindagi \_ Content life.
2. Akabir — اكابر — Baray buzurg \_ Elders.
3. Al-Haaiz — الحائض — Haiz wali aurat \_ Menstruating woman.
4. Al-Ijma‘ — الاجماع — Ulama ka muttafiqa hona \_ Consensus.
5. Al-Ikhlaas — الإخلاص — Khuloos \_ Sincerity.
6. Al-Imtina‘ — الامتناع — Inkaar, ruk jana \_ Abstention, impossibility.
7. Al-Muqem — المقيم — Muqem shakhs \_ Resident.
8. Al-Murdi‘ah — المرضع — Doodh pilane wali aurat \_ Nursing mother.
9. Al-‘Aaqil — العاقل — Aqil, samajh rakhne wala \_ Sane, rational person.
10. Amadan — عمداً — Jaan boojh kar \_ Intentionally.
11. An-Nifaas — النفاس — Bacha paida hone ke baad ka khoon \_ Postnatal bleeding.
12. An-Nisaab — النصاب — Zakat ki muqarrar miqdaar \_ Minimum taxable amount.
13. Ar-Raawi — الراوى — Hadees bayan karne wala \_ Narrator.
14. Ar-Rayyaan — الريان — Jannat ka ek darwaza \_ A gate of Paradise.
15. Asma-ul-Husna — اسمائے حسنى — Allah ke khoobsurat naam \_ Beautiful Names of Allah.
16. Asnaad — اسناد — Riwayat ki zanjeer \_ Chains of narration.
17. A‘imma — ائمه — Rehnuma \_ Imams.
18. Baarrh — باڑھ — Pani ka charrh aana \_ Flood.
19. Baatil — باطل — Ghalat, jhoot par mabni \_ False, invalid.
20. Baatila — باطله — Ghalat cheez \_ Falsehood.
21. Badrja-e-Awla — بدرجه اولی — Zyada behtar tor par \_ All the more so.

22. Bait-ul-'Izza — بيت العزة — Aasmani maqam \_ House of Glory.
23. Bhaid Bhaao — بهيد بهاؤ — Imtiyaz \_ Discrimination.
24. Daaymi — دائمی — Mustaqil \_ Permanent.
25. Falakiyat — فلکیات — Asmani jismon ka ilm \_ Astronomy.
26. Faasiqoon — فاسقون — Nafarman log \_ Transgressors.
27. Farbah Andam — فربه اندام — Bhara hua jism \_ Well-built body.
28. Fazaala — فضاله — Zaaid cheez \_ Excess.
29. Fidya — فدیہ — Badlay ka kharch \_ Compensation.
30. Gardish — گردش — Ghoomna, tabdeeli \_ Rotation, fluctuation.
31. Ghair Mu'taad — غیر معتاد — Aam rawaiyat se hat kar \_ Unusual.
32. Ghair Shaak — غیر شاک — Be-shak, yaqeen rakhne wala \_ Without doubt, certain.
33. Ghayyoor — غیور — Ghairatmand \_ Honourable, protective.
34. Ghulu — غلو — Hadd se barhna \_ Extremism, exaggeration.
35. Ghunyat-ut-Talibeen — غنیة الطالبین — Ek mashhoor kitab ka naam \_ A famous Islamic book.
36. Haamiya — حامیہ — Sakht aag \_ Blazing fire.
37. Haawiya — ہاویہ — Jahannam ka naam \_ Hellfire pit.
38. Haraarat — حرارت — Garmi \_ Heat, temperature.
39. Haulnaakiyan — ہولناکیاں — Darawni cheezen \_ Horrors.
40. Hawlaan — حولان — Saal poora hona \_ Completion of one year.
41. Hiddat — حدت — Sakhti \_ Sharpness, intensity.
42. Hijaama — حجامہ — Khoon nikalna \_ Cupping therapy.
43. Hunood — ہنود — Hindu log \_ Hindus.
44. Ihtilaam — احتلام — Khwab me mani ka kharij hona \_ Nocturnal emission.
45. I'raaz — اعراض — Tawajjoh na dena \_ Avoidance, disregard.
46. Iita'at — اطاعت — Farmanbardari \_ Obedience.

47. Ijtimaayat — اجتماعیت — Samaji mil jul kar rehna \_ Collectivism, social cohesion.
48. Ijtinaab — اجتناب — Bachna \_ Avoidance.
49. Ijma‘ Sukooti — اجماع سکوتی — Khamoshi se ijma‘ \_ Tacit consensus.
50. Illat — علت — Wajah, sabab \_ Cause, reason.
51. Illat — علت — Wajah \_ Cause.
52. Ilahah — الہہ — Jhooti maboodat \_ False deities.
53. Inzaal — انزال — Mani ka kharij hona \_ Emission.
54. Irtiyaab — ارتیاب — Shak, doubt \_ Doubt, suspicion.
55. Isbaat — اثبات — Kisi baat ko sabit karna \_ Proof, affirmation.
56. Istaghna — استغنی — Be-niyazi \_ Self-sufficiency.
57. Istidlal — استدلال — Daleel se baat sabit karna \_ Reasoning, inference.
58. Istilahi — اصطلاحی — Khaas istilah se mutalliq \_ Technical, terminological.
59. Istimna — استمناء — Khud mani nikalna \_ Masturbation.
60. Istiqaa — استقاء — Pani peena \_ Drinking.
61. Istisnaai — استثنائی — Khaas \_ Exceptional.
62. Istita‘at — استطاعت — Taaqat \_ Ability.
63. Istiwa — استواء — Bulandi par qayam hona \_ Ascension.
64. Ittihad — اتحاد — Yaksaniyat, aik hona \_ Unity, union.
65. Jaami‘ — جامع — Mukammal, samaitne wala \_ جامع, comprehensive.
66. Jamadat — جمادات — Be-jaan cheezen \_ Inanimate objects.
67. Jawarih — جوارح — Jismani a‘za \_ Limbs.
68. Jauf — جوف — Andarooni hissa \_ Cavity.
69. Jazm — جزم — Pakka faisla \_ Certainty.
70. Kabaa’ir — کبائر — Baray gunah \_ Major sins.
71. Karaamat — کرامت — Khusoosi fazilat \_ Miracle.
72. Karastaaniyan — کارستانیان — Ajeeb kaam \_ Deeds, exploits.

73. Kham — خم — Jhuka hua, mod \_ Bend, curve.
74. Khuraafat — خرافات — Be-bunyaad aqeede \_ Superstitions, myths.
75. Khuzaima — خزيمه — Sahabi ka naam \_ Khuzaimah (proper name).
76. Kibriyaai — كبريائي — Barai, azmat \_ Grandeur, majesty.
77. Kufr-e-I'raaz — كفر اعراض — Haq se mooh morna \_ Disbelief by turning away.
78. Kufr-e-Nifaq — كفر نفاق — Zahiri iman, batini kufr \_ Disbelief through hypocrisy.
79. Kufr-e-Shak — كفر شك — Shak par mabni kufr \_ Disbelief based on doubt.
80. Kufr-e-Takabbur — كفر تكبر — Takabbur ki bunyaad par kufr \_ Disbelief due to arrogance.
81. Kufr-e-Takzeeb — كفر تكذيب — Haq ko jhutlana \_ Disbelief by denial.
82. Laknat — لکنت — Bolnay ki rukawat \_ Stammer.
83. Lanka — لنکا — Mulki ilaqa \_ Lanka.
84. Lataaif-ul-Ma'aarif — لطائف المعارف — Barik aur gehri maloomat \_ Subtle points of knowledge.
85. Lothra — لوتھڑا — Jamah hua khoon \_ Clot.
86. Maadiyat — ماديت — Maddi soch \_ Materialism.
87. Ma'khuz — ماخوذ — Liya hua \_ Derived, taken from.
88. Ma'rifat — معرفت — Pehchan \_ Gnosis, recognition.
89. Maamoon — مامون — Mehfooz \_ Secure, safe.
90. Maazi — ماضی — Guzra hua waqt \_ Past.
91. Mabghooz — مبعوض — Napasand \_ Detested.
92. Maqaalaat — مقالات — Mazameen \_ Articles.
93. Marhala — مرحلہ — Darja, qadam \_ Stage, phase.
94. Marja' — مرجع — Rujoo ka markaz \_ Authority, reference.
95. Mashroo' — مشروع — Jaiz \_ Legitimate.
96. Masdar — مصدر — Bunyadi lafz \_ Root, verbal noun.

97. Matla‘ — مطلع — Ibtida, shuru \_ Beginning, opening.
98. Matee‘ — مطيع — Farmanbardar \_ Obedient.
99. Ma‘yub — معيوب — Aib wala, naqis \_ Defective, flawed.
100. Mawazein — موازين — Wazan \_ Scales.
101. Mawsoom — موسوم — Naam diya gaya \_ Designated.
102. Mazhar — مظہر — Zahir karne wala \_ Manifestation.
103. Mazaajji‘ — مضاجع — Sone ki jagahain \_ Sleeping places.
104. Mi‘maar — معمار — Tameer karne wala \_ Architect.
105. Millat — ملت — Qaum, deen \_ Nation, religious community.
106. Mizaan — ميزان — Wazan ka aala \_ Scale, balance.
107. Mu‘aawiya — معاویہ — Ek Islami shakhsiyat ka naam \_ Muawiyah (proper name).
108. Mu‘alla — معلى — Buland, aala \_ Elevated, exalted.
109. Mu‘allaq — معلق — Latka hua \_ Suspended.
110. Mu‘azzam — معظم — Zyada, bara hissa \_ Majority, most.
111. Muftada — مبتدا — Jumlay ka ibtidaai hissa \_ Subject (in grammar).
112. Mufahimat — مفاہمت — Aapas ki samajh \_ Mutual understanding.
113. Muhasba-e-Nafs — محاسبہ نفس — Khud jaiza \_ Self-accountability.
114. Mulawwas — ملوث — Ganda \_ Contaminated.
115. Munkir — منکر — Inkaar karne wala \_ Denier.
116. Munazzah — منزہ — Paak \_ Free from imperfection.
117. Munazzam — منظم — Qayde me \_ Organized.
118. Murtadd — مرتد — Deen se phir janay wala \_ Apostate.
119. Musakhar — مسخر — Qaboo me kiya hua \_ Subjugated, subdued.
120. Musalahat — مصالحت — Sulah, samjhota \_ Reconciliation, compromise.
121. Mushahida — مشاہدہ — Dekh kar parakhna \_ Observation.
122. Mustahabb — مستحب — Pasandeeda amal \_ Recommended act.

123. Mustawi — مستوی — Barabar \_ Level, even.
124. Mutafiqa — متفقہ — Ittifaq shuda \_ Agreed upon.
125. Mutaham — متہم — Ilzaam zada \_ Accused.
126. Mutaharrik — متحرک — Harkat me rehne wala \_ Active, dynamic.
127. Mutaradif — مترادف — Hum-ma‘ni alfaaz \_ Synonym.
128. Nafi — نفی — Inkaar, radd karna \_ Negation, denial.
129. Nakseer — نکسیر — Naak se khoon \_ Nosebleed.
130. Nash-o-Numa — نشو و نما — Barhna, taraqqi \_ Growth, development.
131. Nifaq — نفاق — Dil aur zaban ka ikhtilaf \_ Hypocrisy.
132. Nishaat — نشاط — Chuṣṭi, tazgi \_ Energy, liveliness.
133. Nutfa — نطفہ — Ibtidaai qatra \_ Drop of fluid.
134. Paband-e-Shara‘ — پابندِ شرع — Shariyat ka paband \_ Observant of Islamic law.
135. Parsaad — پرساد — Hindu mazhabi nazrana \_ Sacred offering.
136. Qabl-az-Waqt — قبل از وقت — Waqt se pehle \_ Premature.
137. Qatl-e-Aam — قتلِ عام — Bari tadaad me qatl \_ Mass killing, massacre.
138. Qawaneen ya zaroori pabandiyan \_ Conditions, requirements.
139. Qawiyun-fin-Nazar — قوی فی النظر — Gehri soch rakhne wala \_ Strong in insight.
140. Qaza — قضاء — Baad me ada karna \_ Makeup (of missed act).
141. Raajih — راجح — Zyada qabil-e-tarjeeh \_ Preferred, stronger opinion.
142. Raasikh — راسخ — Mazboot jamah hua \_ Firm, deeply rooted.
143. Raast Go — راست گو — Sach bolne wala \_ Truthful person.
144. Rahbaniyat — ربانیت — Duniya se kat jana \_ Monasticism.
145. Ramdat-ul-Harr — رمضة الحر — Sakht garmi \_ Intense heat.
146. Ratab — رطب — Taza khajoor \_ Fresh dates.
147. Rawadari — رواداری — Bardasht, tolerance \_ Tolerance.

148. Raza Joi — رضا جوئی — Khushnudi hasil karna \_ Pleasing, appeasement.
149. Ro'yat — رویت — Dekhna, deedar \_ Sighting, vision.
150. Saghaa'ir — صغائر — Chotay gunah \_ Minor sins.
151. Sahoor — سحور — Rozay se pehle ka khana \_ Pre-dawn meal.
152. Sanam — صنم — But \_ Idol.
153. Saraahat — صراحت — Wazahat \_ Clarity.
154. Sarkashi — سرکشی — Baghaawat, had se barhna \_ Rebellion, defiance.
155. Shan — شن — Puranay qabeelay ka naam \_ Ancient tribe name.
156. Sharaait — شروط — Qawaneen ya zaroori pabandiyan \_ Conditions, requirements.
157. Shuroot-us-Sawm — شروط الصوم — Rozay ki shartein \_ Conditions of fasting.
158. Sidq — صدق — Sachai, kharay dil se sach bolna \_ Truthfulness, sincerity.
159. Siyaasat-e-Shar'iyya — سیاست شرعیہ — Shari nizam \_ Islamic governance.
160. Surayya — ثریا — Sitaaron ka guchcha \_ Pleiades.
161. Syria — سیریا — Mulk ka naam \_ Syria.
162. Tadabbur — تدبیر — Ghor o fikr \_ Deep reflection.
163. Tadween — تدوین — Likhi hui jama' \_ Compilation.
164. Tafreeq — تفریق — Alag alag karna \_ Separation, distinction.
165. Taghoot — طاغوت — Baatil quwwat ya sar-kash mabood \_ False deity, rebellious force.
166. Tahreef — تحریف — Tabdeeli \_ Distortion.
167. Takneef — تکنیف — Likhnay ka andaaz \_ Composition.
168. Takzeeb — تکذیب — Jhoot qarar dena \_ Rejection, denial.
169. Tanqees — تنقیص — Kami karna \_ Diminution, belittlement.
170. Tanqiya — تنقیہ — Safai \_ Purification.
171. Tanzeel — تنزیل — Nazil hona \_ Revelation, sending down.
172. Taqaaza-e — تقاضائے — Mutaliba \_ Requirement.

173. Tashbeeh — تشبیه — Misal dena \_ Anthropomorphism, comparison.
174. Tashkeel — تشکیل — Banaawat \_ Formation.
175. Tatari — تاتاری — Tatari qaum se mutalliq \_ Tatar, Tartar.
176. Tatawwu‘ — تطوع — Naffi ibadat \_ Voluntary worship.
177. Tawassul — توسل — Zariya pakarna \_ Intercession.
178. Tawazun — توازن — Barabari \_ Balance.
179. Ta‘ajjub — تعجب — Hairani \_ Amazement.
180. Ta‘teel — تعطیل — Sifaat ka inkaar \_ Negation of attributes.
181. Tughya — طغی — Sarkashi \_ Rebellion.
182. Tund-o-Tez — تند و تیز — Sakht aur tez \_ Sharp and intense.
183. Ummati Qaum — امی قوم — Ghair taleem-yafta qaum \_ Unlettered nation.
184. Uzr-e-Shar‘i — عذر شرعی — Shari wajah \_ Legitimate excuse.
185. Yaksaniyat — یکسانیت — Barabari, ek jaisa hona \_ Uniformity, sameness.
186. Yaksui — یکسوئی — Tawajjoh \_ Single-mindedness.
187. Zones — زونس — Ilaqai hisson ki taqseem \_ Zones.



