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hain jo madad kie Aur**

**kuch brothers bhi madad kie Likin ijazat nahi
hai ke unka naam zikr Kia jae Allaah qabool
farmae sab ki mahant**

Ameen

Shukriya

Shoba e nashro ishaat,

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DUROOS RAMAZAAN 11 TO 15

Roze ke aham masa'el

Al Tamheed

Bismillah hir Rahman nir Raheem

Roza ek azeem ibadat hai jo hamse pahli qoumon par bhi farz thi, is ibadat ke
bajaa laane ke jahaan be shumaar ukhrawi fawa'ed hai vaheen ye fard aur

ma'ashre ke liye bhi pur asar aur naf'a bakhsh hai, aa'indah sutoor me ba iznillah aap ke saamne roze se mutaalliq aham masa'el ka tazkirah hoga.

Allaah Taala ne roze ke silsile me irshaad farmaya :

**(UHILLA LAKUM LAILATAS SIYAAMIR RAFASU ILAA NISAA'IKUM
HUNNA LIBAASUL LAKUM WA ANTUM LIBAASUL LAHUNNA
ALIMALLAHU ANNAKUM KUNTUM TAKHTAANOONA
ANFUSAKUM FATAABA ALAIKUM WA AFAA ANKUM FAL AANA
BAASHIROO HUNNA WAB TAGHOO MAA KATABALLAHU LAKUM
WAKULOO WASH RABOO HATTA YATABAYYANA LAKUMUL
KHAITUL ABYAZU MINAL KHAITIL ASWADI MINAL FAJRI
SUMMA ATIMMUS SIYAAMA ILAL LAILI WALAA TUBAASHIROO
HUNNA WA ANTUM AAKIFOONA FIL MASAAJIDI TILKA
HUDOODULLAHI FALAA TAQRABOO HAA KAZAALIKA
YUBAYYINU LLAHU AAYAATIHI LINNAASI LA ALLAHUM
YATTAQOON)**

Tarjamah : “Roze ki raaton me apni biwi'on se milna tumhare liye halaal kiya gaya, vo tumhara libaas hai aur tum unke libaas ho, tumhari posheeda khiyaanaton ka Allaah Taala ko ilm hai, usne tumhari tawbah qubool farma kar tumse darguzar farma liya, ab tumhe unse mubaashirat ki aur Allaah Taala ki likhi huyi cheez ko talaash karne ki ijaazat hai, tum khaate peete raho yahaan tak ke subah ka safed dhaaga siyaah dhaage se zaahir ho jaaye. Phir raat tak roze ko poora karo aur auraton se us waqt mubaashirat na karo jabke tum masjidon me aitekaaf me ho. Ye Allaah Taala ke hudood hai, tum inke qareeb bhi na jaa'o. Isi tarah Allaah Taala apni aayaten logon ke liye bayaan farmaata hai taake vo bache.” (Surah Baqarah:2/187)

Rozon ki niyyat zaroori hai :

Tamaam ibaadaat ke liye niyyat shart hai. Aur a'amaal ka daaromadaar niyyaton par hai. Aap ﷺ ne farmaya : **(innamal a'amaalu bin niyyaat)**

Tarjamah : “A'amaal ka daaromadaar niyyaton par hai.” (Sahi Bukhari:1)

Tamaam ibaadaat ki tarah roze ke liye bhi niyyat shart hai. aur ye niyyat sahri se lekar iftaar tak ki honi chahiye. Agar koi dopahar tak ki niyyat karta hai to uska roza nahi hoga.

Farz rozon ki niyyat :

Farz rozon ki niyyat fajr ki azaan se qabl karna zaroori hai. Aap ﷺ ne farmaya :

(man lam yujmi'is siyaama qablal fajri, falaa siyaama lahu)

Tarjamah : “Jisne fajr se pahle niyyat nahi kee uska roza nahi hai.” (Sunan Abi Dawood:2454)

Nafil rozon ki niyyat :

Nafil rozon ki niyyat din me bhi kee jaa sakti hai bashart ke kuch khaaya piya na ho jaisa ke Ummul Momineen Aisha Razziallahuanha farmaati hai :

(dakhala alayyan nabiiyyu ﷺ zaata youmin faqaal : [hal indakum shai'un] faqulnaa : laa, qaala : [fa innee izn saa'imun] summa ataanaa youman aakhara faqulnaa : yaa rasoolallahi, uhdiya lanaa haisun faqaal : [areeneehi, falaqad asbahtu saa'iman] fa akala)

Tarjamah : “Allaah ke Rasool ﷺ ek din mere paas aaye aur kaha kya tumhare paas koi cheez hai? Hamne kaha : Nahi Aap ﷺ ne farmaya : Beshak mai roze se hoon, phir ek aur din Aap ﷺ tashreef laaye hamne kaha, Aye Allaah ke Rasool ﷺ, hame tohfe me hais diya gaya hai phir Aap ﷺ ne farmaya : Mujhe dikhaa'o mai roze ki haalat me subah kiya tha phir Aap ﷺ ne khaa liya.” (Sahi Muslim:1154)

Sahri ke waqt roze ki niyyat ki ek dua :

(nawyatu an asoum ghadallaah ta'aali)

Logon me kaafi mash'hoor hai jo ke dar haqeeqat man gadhat hai aur kisi bi sahi Hadees se sabit nahi hai. Log is dua ke zariye niyyat to us din ke roze ki karna chahte hai lekin unki niyyat doosre din ke roze ki hoti hai. Kyu ke dua ka matlab hai “maine niyyat kee ke kal mai roza rakhoonga Allaah Taala ke liye.”

Nawaaqiz roza (roza todne waali ashya) :

Nawaaqiz roza bahut zyada hai lekin ham yahaan bil khusoos vahee nawaaqiz discuss karenge jo common aur ba'aze jo bahut naadir hai.

Mafsadaat wa mabtalaat roza :

1. Khaana jaan boojh kar, ikhtiyaari (ilm bhi ho aur yaad bhi ho)
2. Peena jaan boojh kar, ikhtiyaari (ilm bhi ho aur yaad bhi ho)
3. Ghair ma'ataad raaste se daakhil karna jaise naak se paani halaq paar kar jaaye
4. Ghizaayi injection aur glucose se roza toot jaata hai (ilaaj waala injection se roza nahi toot'ta)
5. Amadan qai karna.
6. Haiz
7. Nifaas
8. Istemnaa wa jima'a

(Istemna'a : Is masle me ikhtelaaf hai, Ibn Hajar aur Shaikh Albani ne kaha ke roza nahi toot'ta albatta gunah likha jaayega, tamaam almantah)

9. Hijaamah : Baaz ulama ke paas ye hai ke roza toot'ta hai aur baaz ke paas nahi kyu ke baqoul Anas hijaamah se roza ka tootna mansookh hai (: Anas Raziallahuanhu kahte hai ke aakhri amr ye tha ke Rasoolullah ﷺ ne tay kiya ke hijaamah se roza nahi toot'ta - Sahi Bukhari)

Is par Shaikh Bin Baaz Rahimahullah ne kaha ke hijaamah karna ya na karne ke masle me tarfeen ke dala'el me quwwat hai, lihaza ahtiyaat isi me hai ke kamzori ho aur roza todne ki naubat aati ho to raat tak taale.

Masla :

Blood donation ka hukum bhi hijaamah ki tarah hai. Agar maamooli miqdaar me ho aur kamzori laa haq na ho to roza nahi toot'ta lekin agar kaaseer miqdaar me aur kamzori laa haq hogi ho to ahtiyaatan qaza karle (Ibn Usaimin).

Aur ek masla :

Blood test ke liye maamooli khoon ke qatre rozedaar ke jism se nikaalna isko maaf kaha Shaikh Bin Baaz ne, is se roze par asar nahi padta.

Aur ek masla :

Baghair iraade se nakseer ya khoon churi se kuch kaatne ke dauraan zakhm lag kar jism se nikal jaaye to roza nahi toot'ta, kaseer miqdaar me hi kyu na ho (Ibn Usaimin / Ibn Baaz).

Note : Kisi ki jaan bachaane ke liye blood donate karna jaayaz hai majboori me aur roze ki haalat me hi kyu na ho roza tod bhi sakta hai, baad me qaza karle ((Ibn Baaz) In Sha Allaah.

10. Mafsadaat soum me kya in cheezon ka shumaar hota hai? Behoshi, sugar ka injection, dialysis (gurde ke liye).

Note : Behoshi jo halaq se dawaayi ya koyi cheez jaane ki wajah se na ho balke sadma ya accident ya jism par cheeni sui tarz apna kar ya ilaaj ka injection ya soonghkar behoshi ho to aisi haalat me agar vo roze ki haalat me kam waqt ke liye ho to roza nahi toot'ta lekin agar din ka ghalib hissa behosh aur iftaar ke baad hosh aaya to roza qaza karle (Ibn Qudamah).

Agar koyi ramazaan bhar hosh me na raha to roza farz hi na hua isliye qaza bhi nahi al aqil ki shart par ghour keejiye.

Note 2 : Sugar ka injection ilaaj ka shumaar kiya gaya hai isliye roza nahi toot'ta.

Note : Dialysis me umoomi taur par ghizaayi dawa'a'on ke istemaal ki wajah roza tootne ka fatwa diya gaya agar kisi tareeqe me ilaaj hi ki shakal saabit ho aur sirf khoon ki safayi ho taaqat ya ghiza ka maani na aata ho to roza na tootega (Ibn Usaimin majm'oo – 20113)

11. Ghiza ke alaawa koyi bhi cheez halaq se daale jaan boojh kar
12. Ghuroob shams samajh kar roza iftaar kiya, jamhoor ke paas qaza hai baaz ke paas nahi
13. Niyyat iftaar (baaz ke paas)
14. Murtaad ka roza toot jaata hai M'aazallah
15. Shuroot ya arkaan qaayam na karna.

Chand mutafarriq masa'el

Roze ke haalat me gande khayaalaat ki wajah se mani ke niklane ka hukum :

Agar koyi roze daar gande khayaalaat laane ka shikaar ho ya gandi tasweeren dekhne ya gande khwaab dekhne se mani ka khurooj ho to us se uska roza baatil nahi hoga kyu ke kitab wa sunnat me uska roza baatil hone par koyi sareeh daleel nahi hai. Allama Albani Rahimahullah ne apni kitab tamaam al mantah me is par kaafi bahas kee hai aur us se mutaalliq kayi aasaar naqal kiye hai, inme se ek asar Hazrat Aisha Raziallahuanha se manqool hai, jab Haazrat Aisha Raziallahuanha se is taalluq se sawaal poocha gaya to Aap Raziallahuanha ne farmaya : Sirf jimaa se hi roza tootega, iske alaawa kisi aur cheez se nahi.

Lam yad'a shahwatah se istedlaal karte huye baaz ne roza tootne ka hukum jaari kiya lekin jo is fatwe ke qaayal hai unhone kaha ke ye sareeh nahi hai. Iska matlab ye nahi ke ham is tarah ki harkaton me maloos ho aur ajr zaaya kare Na'oozubillah. Haalaanke ramazaan jaise mubarak maheene me hame is tarah ki harkat se ba darjah oola ijtenaab karna chahiye.

Roze ki haalat me hijaamah karwaane ka hukum :

Agar koyi roze ki haalat me hijaamah (cupping) karwaata hai to uska roza nahi toot'ta hai ba shart ke hijaamah uski kamzori ka sabab na bane. Hazraat Abbas Raziallahuanhu farmaate hai :

(ahtajaman nabiiyyu ﷺ wahuwa saa'imun)

Tarjamah : “Nabi Kareem ﷺ ne roze ki haalat me hijamah karwaaya.” (Sahi Bukhari:1939)

Haan agar hijamah karwaane se be hosh hone ka khadsha hai to uske liye haalat roza me hijamah karwana jaayaz nahi hai. Jaisa ke kuch logon ne Hazrat Anas bin Maalik Raziallahuanhu se poocha, kya Aap roze ki haalat me hijamah karwaane ko makrooh samajhte hai, to Aap Raziallahuanhu ne farmaya :

(Ilaa, illaa min ajliz za’afi)

Tarjamah : “Nahi albatta kamzori ke khayaal se roze ki haalat me hijamah nahi karwaate the.” (Sahi Bukhari:1940)

Shaikh Bin Baaz Rahimahullah farmaate hai ke agar kisi ko roze ki haalat me test waghairah ke liye khoon nikalne ki zaroorat ho to vo nikaal sakta hai agar khoon nikalne se behosh hone ya kamzor hone ka khatra ho to uske liye khoon nikalna jaayaz nahi hai.

Baaz ahle ilm Hazrat Anas Raziallahuanhu ke qoul ki roshni me farmaate hai ke agar koi roze ki haalat me “blood donate” karta hai to uska roza nahi toot’ta.

Jism se khoon nikalne se roza nahi toot’ta :

Zakhm ya ilaaj wa mu’alijah jaise operation waghairah ki wajah se khoon nikalne se roza nahi toot’ta hai. Agar rozedaar ke kaan ka pardah phata hua nahi hai to roze ki haalat me kaan me dawaayi daal sakte hai.

Roze ki haalat me aankh me dawaa dalne ka hukum :

Agar koi aadmi roze ki haalat me aankhon me dawaa daalta hai to us se roza nahi toot’ta.

Rozedaar ke liye thermometer ke istemaal ka hukum :

Roze ka taalluq halaq se hai. Zabaan aur muh se nahi hai. Jaisa ke ham wazoo karte huye kulli karte hai ya naak saaf karte hai. “Thermometer” zabaan ke neech rakha jaata hai isi liye iske istemaal se bhi roza nahi toot’ta.

Rozedaar ke liye endoscopy ke istemaal ka hukum : Endoscopy ek tarah ka tibbi tareeqe ka hai jisme ek pipe me chota camera laga kar uska ek hissa muh ke zariye jism me daakhil kiya jaata hai aur uske zariye se androoni azaa ka qareeb se musaahidah kiya jaata hai. Is tareeqe ilaaj se roze par koi asar nahi padta ke ye na jism me qaraar paata hai aur na hi kisi tarah ki

ghizaa'iat ya quwwat ki faraahami ka sabab banta hai mazeed ye ke iska maqsad ilaaj hota hai jis se Islam mana nahi karta hai balke hame ilaaj wa mu'alijah karne par ubharta hai :

(yaa ibaadallahi tadaawaw ; fa innallaaha lam yaz'a daa'an illaa waza'a lahu shifaa'an) (al darar)

Haan albatta agar pipe ko aasaani se daakhil karne ke liye koyi mawaad istemaal kiya jaaye to us se roza toot sakta hai, hame is se parhez karna chahiye.

Rozedaar ko behosh karne ka hukum :

Agar kisi rozedaar ko injection dekar kisi aur tareeqe se behosh kiya jaata hai aur ye behoshi kuch der ke liye rahti hai to uska roza nahi tootega, ye neend ki tarah hoga, haan agar is se vo din bhar behosh rahta hai to uska roza toot jaayega. Ahle ilm ne iski rafseel kuch yoon bayaan kee hai.

Tibbi tashkhees ya operation ke liye mareez ko be his kayi tareeqon se kiya jaata hai :

- ❖ Be his karne ka ek tareeqa jisme naak ke zariye mareez ko gas chadha kar behosh kiya jaata hai.
- ❖ Chaaini tareeqa ilaaj ocopuncture ke zariye be his karna.
- ❖ Teeke laga kar behosh karna, isme basaawqaat makhsos azoo ko sun kiya jaata hai to kabhi poore jism ko behosh kiya jaata hai.

In tamaam cheezon ke baare me raajeh yahi hai ke inse roza nahi toot'ta ; kyu ke inme se koyi bhi cheez khana peena nahi hai aur na hi khaane ya peene me inhe shaamil kiya jaa sakta hai.

- ❖ Lekin agar behosh karne waale maadde ke saath ghizaa'i injection bhi lagaya gaya, jaise ke aam taur par aisa hi hota hai. To is se roza toot jaayega; kyu ke ye khaane peene me shumaar hoga.

Roze ki haalat me (P.V) sharmgaah me dawa daalne aur injection dene ka hukum :

“P.V” ka matlab hai “per vaginal examination” yaani aurat ki sharmgaah me aalaat daakhil karne ke janeen ko check karna. Is se bhi roza nahi toot'ta hai.

Isi tarah agar mard ya aurat ko sharmgaah me siyaal dawa daali jaaye to is se bhi roza nahi toot'ta hai kyu ke is siyaal dawa ki maadde tak rasaayi ka koyi raasta nahi hai.

Umooman peshaab ke raaste se taaqat waali cheez pet tak pahunchaayi nahi jaati, illa ye ke koyi istesnaayi soorat haal ho, Wallahu Aalam bis Sawaab.

Isi tarah “constipation” yaani qabz ke mareez ki pet ki safayi ke liye peeche ke raaste se ek capsule daakhil kiya jaata hai, is se bhi roza nahi toot’ta hai. Albatta agar taaqat wali injection aage ya peeche sharmgaah me dee jaaye to is se roza toot jaayega.

Roze ki haalat me brush karne ka hukum :

Roze ki haalat me miswaak kee jaa sakti hai isme koyi harj nahi hai, albatta paste lagakar brush karne se ahtiyaat baratna chahiye kyu ke paste ke zaayqe ka asar miswaak ke asar se zyada hota hai aur mumkin hai vo halaq tak pahunch jaaye ain jabreen ne kaha ke agar yaqeen ho ke zaayqa ya mithaas ka asar halaq paar nahi karega to jaayaz hai kyu ke roza halaq se shuroo hota hai, zabaan se nahi.

Un mumaalik me roze ka hukum jahaan che maah din aur che maah raat hoti hai :

Aise mumaalik jahaan che maah din aur che maah raat hoti hai wahaan ke baashindo ko chahiye ke vo apne kisi qareebi mulk jahaan subah wa shaam barabar hoti hai uske hisaab se roza rakhe kyu ke Nabi Kareem khurooj dajjaal ke waqt andaaze se namaz padhne ka hukum diya hai jabke us waqt ek din ek saal ke barabar hoga jaisa ke Sahi Muslim me mazkoor hai. Aap ﷺ ne farmaya :

(qaala : [arba’oona youman, youmun kasanatin, wa youmun ka shahrin, wa youmun ka jumu’atin, wa saa’iru ayyamihi ka ayyamikum] qulnaa : yaa rasoolallahi fa zaalikal youmullazee kasanatin, atakfeena feehee salaatu youmin? Qaala : [laa, aqduroo lahu qadrah])

Tarjamah : “Dajjaal chaalees din dunya me rahega ek din ek saal barabar doosra din ek maheene ke barabar, teesra din ek jum’a (hafta) ke barabar aur baqiyah din tumhare aam dino ki tarah honge. Hamne kaha, Aye Allaah ke Rasool ﷺ vo ek din ek saal ke barabar hoga kya usme ek namaz hamare liye kaafi ho jaayegi ? Aap ﷺ ne farmaya : Nahi tum apne hisaab se namaz ada karo.” (Sahi Muslim:2937)

Ramazaan ul mubarak ki manaasibat se chand naseehaten

Ramazan ul mubarak eemaan ki tajdeed aur ghalatiyon ki islaah ka maheena :

Insaan gunahon ka putla hai. Vo shaitaan ke bahkaawe me aakar Allaah Taala ki naa farmaani karta hai. Apni kotaahi ke sabab aqa'ed wa ibaadaat aur maamlaat ke baab me shirk wa bid'at aur bad akhlaaqiyon ki aamezash kar baithta hai chuna che maahe ramazaan in tamaam ma'asiyaton se taa'ib hokar apne aap ko emaan wa amal saaleh se mazeen karne ka Allaah ki jaanib se ek sunhara mauqa hai aur roze ki farziyat ka asal maqsad bhi yahee hai. Allaah Taala ne farmaya :

(YAA AYYU HALLA ZEENA AAMANOO KUTIBA ALAIKUMUS SIYAAMU KAMAA KUTIBA ALALLAZEENA MIN QABLIKUM LA ALLAKUM TATTAQOON)

Tarjamah : “Aye Eemaan Waalon ! Tum par roze rakhna farz kiya gaya jis tarah se pahle logon par farz kiye gaye the, taake tum taqwa ikhtiyaar karo.” (Surah Baqarah:2/183)

Allaah Taala ne ramazaan ul mubarak ko

(AYYAMAN MA'ADOODAAT) (Surah Baqarah:2/184)

Ginti ke chand din qaraar diya taake insaan in ayyaam me apne eemaan ko reference kar sake ke eemaan bhi boseedah aur kamzor ho jaata hai. Jaisa ke Nabi Kareem ﷺ ne irshaad farmaya :

(in al eemaana layakhlaq fee joufa ahadakum kamaa yakhlug al sawb, fa asalul laaha an yajadal eemaana fee quloobakum)

Tarjamah : “Eemaan aise kamzor aur boseedah ho jaata hai jaisa ke tumhara kapda boseedah ho jaata hai, lihaza tum Allaah Taala se apne eemaan ki tajdeed ka sawaal karo.” (Silsilatus Saheeha:1585)

Ramazaan ul mubarak me shirk wa bid'at se ijtenaab :

Rozedaar apne aap ko khaas kar ramazaan ul mubarak me shirk wa bid'at se bachaaye rakhe kyu ke ye dunya ka sabse bada jurm hai, jo Allaah Taala ko zarah barabar bhi pasand nahi, Allaah Taala dunya ka har gunah maaf kar sakta hai lekin shirk Allaah ke nazdeek naa qaabil maafi hai, jaisa ke Allaah Taala ne farmaya :

(INNAL LAAHA LAA YAGHFIRU AI YUSHRAKA BIHI WA YAGHFIRU MAA DOONA ZAALIKA LIMAI YASHAA'U WA MAI YUSHRIK BILLAHI FAQADIF TARAA ISMAN AZEEMAA)

Tarjamah : “Yaqeenan Allaah Taala apne saath shareek kiya jaane ko nahi bakhshta aur uske siwa jise chahe bakhsh deta hai aur jo Allaah Taala ke

saath shirk muqarrar kare usne bahut bada gunah aur buhtaan baandha.”
(Surah Nisa:4/48)

Shirk se saare aamaal zaaya ho jaate hai :

Shirk ek aisa sangeen gunah hai jis se insaan ke saare aamaal zaaye ho jaate hai, Allaah Taala ne afzal al rusul Hazrat Muhammad ﷺ ko tanbiyah karte huye farmaya :

**(WALAQAD OOHIIYA ILAIKA WA ILALLA ZEENA MIN QABLIKA
LIMAN ASHRAKTA LAYAHBATANNA AMALUKA WA LATAKOO
NANNA MINAL KHAASIREEN)**

Tarjamah : “Yaqeenan teri taraf bhi aur tujh se pahle (ke tamaam Nabiyon) ki taraf bhi wahhee kee gayi hai ke agar toone shirk kiya to bila shubah tera amal zaaye ho jaayega aur bil yaqeen too ziyaan kaaron me se ho jaayega.” (Surah Zumar:65/39)

Aap ﷺ ne farmaya, Allaah Taala farmaata hai :

(man amila amalan ashraaka feehee ma’ee ghairi, taraktuhu wa shirkahu)

Tarjamah : “Jis kisi ne koyi aisa kaam kiya jisme vo mere saath kisi aur ko shareek kiya to maine usko aur uske shirk chod diya.” (Sahi Muslim:2985)

Allaah Taala ko mushrik ke roze ki koyi zaroorat nahi hai. Islam me aqeede ki duroostagi bahut aham hai, isi par Islam ki imaat qaayam hai. Agar aqeedah duroost hoga to baaqi saare a’amaal duroost honge, agar aqeedah kharaab raha to baaqi saare a’amaal bhi bekaar hai. Shayar ne kaha :

Khashati awwal choon nahad ma’amaari kaj

Taa sariyaa mee rood deewaari kaj

Tarjamah : “Pahli eent hi tedhi rakh dee jaaye to saryaa tak bhi agar deewaar ta’ameer kee jaaye to tedhi hi rahegi.”

Aap ﷺ ki itteba :

Ramazaan me kee jaane waali hamari har ibadat Allaah Taala ke liye aur Aap ﷺ ke bataaye tareeqe ke mutabiq honi chahiye tabhi vo Allaah Taala ke paas qaabil e qubool hogi. Aap ﷺ ne farmaya :

(Man ahdata fee amrinaa haaza maa laisa feehee, fahuwa raddu)

Tarjamah : “Jisne hamare deen me koyi aisi cheez eejaad kee jo usme nahi hai vo mardood hai.” (Sahi Bukhari:2697)

Eemaan ki taazgi ke liye deen ki bunyaadi baaton ka jaanna bhi zaroori hai aur is wajah se bhi ke maathe ramazaan me insaan aam dino ke muqaabile me apne deen se zyada dilchaspi leta hai, deen ki bahut saari baaten aur masle masa'el jaanne ki koshish karta hai, lihaza ye ek sunhara mauqa hai ke unhe in dino me deen ki kaafi saari maaloomaat de dee jaaye jis se saal bhar unka eemaan taaza rahe, isi tanazur me Kalima Tawheed LAA ILAAHA ILLALLAAH ka maani, uske arkaan aur uske shara'et ka bayaan aap ke peshe khidmat hai taake deen ki sabse bunyaadi taaleem, aur Kalima LAA ILAAHA ILLALLAAH ke baare me maaloomaat thos ho jaaye aur hamare dil wa dimaagh me raasikh ho jaaye.

LAA ILAAHA ILLALLAAH ka maani :

LAA ILAAHA ILLALLAAH ke maani wa mafhoom ki ma'arifath haasil karna har musalmaan ke liye zaroori hai ke isi par Islam ki imarat qaayam hai, chuna che Allaah Taala ne Aap ﷺ ko is Kalime ka ilm aur iski jaankaari haasil karne ka hukum diya, Allaah Taala ne farmaya :

(FA'ALAM ANNAHU LAA ILAAHA ILLALLAAHU)

Tarjamah : “So (Aye Nabi!) Aap yaqeen kar le ke Allaah ke siwa koyi ma'abood nahi.” (Surah Muhammad:47/19)

Jabke Aap ﷺ Allaah ke Rasool hai. Ye bada azeem Kalima hai uske taalluq se jaankaari karna hamare liye nihaayat zaroori hai.

LAA ILAAHA ILLALLAAH ka maani hai **“laa ma'abood bahaqqa ilallaah”** yaani Allaah ke siwa koyi ma'abood bar haq nahi hai. aur is Kalime me jo “laa” hai vo “special” “laa” hai, iska naam laaye nafi jins hai. Isme har jins ke ma'abood hone ki har aitebaar se nafi kee gayi hai. Yaani zamane ke aitebaar se maazi, haal aur mustaqbil me kabhi bhi Allaah ke siwa na koyi ma'abood bar haq tha, na hai aur na kabhi hoga. Aur makaan ke aitebaar se zameen wa aasmaan aur bahar wa bar me har jagah Allaah ke siwa koyi ma'aboode barhaq nahi hai. aur ashya wa ashkhaas person ke aitebaar se bhi insaan, haiwaan, nabaataat wa jamaadaat, chaand sooraj, sayyare sitaare, sanam wa san, taaweez gande, jinnaat aur farishte, anbiya aur rusul, sahaba wa taaba'een, awliya e saaliheen, makkah mukarramah ke 360 but, hindu ke saikdon devi devata, noor wa zulmat aur saare ma'aboodaane baatilah koyi bhi laayaq par satash nahi ke ma'aboode bar haq sirf aur sirf Allaah Taala ki tanhaazaat hai. Iske siwa koyi ma'abood e bar haq nahi hai.

Laa ilaaha illallaah ke do arkaan hai :

Pahli rukun : Nafi (laa ilaah) isme shirk aur tamaam ma'aboodaane baatilah ki nafi kee gayi hai.

Doosra rukun : Asbaat (illallaah) isme ibadat ki tamaam aqsaam ko Allaah Taala ke liye khaas kiya gaya hai

Kya Kaabatullah ki taraf rukh karke sajdah karna shirk hai?

Sajdah ek ibadat hai, ye sirf Allaah hi ke liye hona chahiye. Musalmaano ka Kaabatullah ki taraf sajdah roo hona ya hajare aswad ko bosa dena shirk nahi hai, kyu ke unhe isi tarah karne ka hukum Allaah Taala ne diya hai. Allaah Taala hi ke hukum se Sahaba Kraam ne kuch dino tak baitul maqdis ki taraf rukh karke namazen ada kee phir qiblah mustaqilan khaane kaaba ki taraf tahweel kar diya gaya.

Sajde ki qismen :

Sajde ki do qismen hai : Sajdah taazeem aur sajdah ibadat, sajdah taazeem ka hukum puraani shari'aton me tha. Yusuf Alaihissalaam ke maa baap aur unke bhai'on ne unhe yahee taazeem sajdah kiya lekin shari'at Muhammadiyah me iski ijaazat nahi, sajdah taazeem ka hukum ab mansookh kar diya gaya chuna che Aap ﷺ ne farmaya :

(law kuntu aamiran ahadan an yasjuda li ahadin la amartun nisaa'i an yasjudna li azwaajihinna)

Tarjamah : “Agar mai kisi ko sajdah karne ka hukum deta to auraton ko hukum deta ke apne shouhar ko sajdah kare.” (Sunan Abi Dawood:2140)

Sajdah ibadat ye vo sajdah hai jo namaz waghairah ke dauraan kiya jaata hai. Sajdah ki ye dono qismen sirf Allaah hi ke liye honi chahiye.

Laa ilaaha illaallaah ke shuroot :

LAA ILAAHA ILLALLAAH ki kuch shuroot hai jinka jaanna har musalmaan ke liye zaroori hai. Kisi ne Imam Ibn Manbah Rahimahullah se poocha :

(alaisa laa ilaaha illallaahu miftaahul jannati? Qaala : [balaa, walakin laisa miftaahun illa lahu asnaanun, fa in ji'ta bi miftaahin lahu asnaanun futiha laka, wa illaa lam yuftah laka)

Tarjamah : “Kya LAA ILAAHA ILLALLAAH jannat ki kunji nahi hai? Aap ne farmaya : Kyu nahi lekin har kunji ke daant hote hai agar daant waali kunji laaye to tala khulega warna nahi khulega.” (Imam Bukhari ne kitab al

janayez me is Hadees ko mu'aaliqaa riwaayat kiya hai, baabu maa jaa'a fil janaa'izi, waman kaana aakhiru kalaamihi : LAA ILAAH ILLALLAH)

LAA ILAAHA ILLALLAAH ki kunji ke saath daant (shuroot) hai, jannat me jaane ke liye inke baare me jaanna aur un par amal karna har musalmaan ke liye zaroori hai aur shaayar ne in saat shuroot ko ek sher me bayaan kiya hai :

Al ilm wal yaqeen wal qabool

Wal inqiyaad faadari maa aqool

Wal sadaqa wal ikhlaas wal mahabbah

Waffa qakallahu lima ahbah

Pahli shart : Al Ilm : “LAA ILAHA ILLALLAH” ke maani wa matlab

LAA ILAAHA ILLALLAAH ka ilm ho yaani kufr wa shirk aur uske aqsaam, Tawheed aur uske aqsaam ke baare me mukammil jaankaari hona chahiye, Allaah Taala ne farmaya :

(FA'ALAM ANNAHU LAA ILAAHA ILLALLAAH)

“Pas jaan le ke haqeeqat ye hai ke Allaah ke siwa koyi ma'abood nahi.”
(Surah Muhammad:19)

Doosri shart : al Yaqeen :

Shahaadaten ka jo madlool hai us par hame mukammil yaqeen hona chahiye. Allaah Taala ne farmaya :

(INNAMAL M'UMINOONALLA ZEENA AAMANOO BILLAHI WA RASOOLIH SUMMA LAM YARTAABOO)

Tarjamah : “Momin to vo hai jo Allaah aur uske Rasool par (pakka) eemaan laaye phir shak wa shubah na kare.” (Surah Hujuraat:49/15)

Teesri shart :

Al qabool : Shahaadatain ko ilm aur yaqeen ke saath qabool (accept) karna bhi zaroori hai. Hazrat Abu Taalib ko yaqeen tha lekin unhone isko qabool nahi kiya jiski wajah se unka thikaana jahannam bana.

Chawthi shart :

Al Inqiyaad : Shahaadatain ko qabool karne ke saath usko (FOLLOW) bhi karna chahiye. Allaah Taala ne farmaya :

**(WAMAN YUSLIM WAJHAHU ILALLAAHI WAHUWA MUHSINUN
FAQADIS TAMSAKA BIL URWATIL WUSQAA WA ILALLAAHI
AAQIBATUL UMOOR)**

Tarjamah : “Aur jo (shakhs) apne aap ko Allaah ke ta’abe karde aur ho bhi vo nekokaar yaqeenan usne mazboot kada thaam liya, tamaam kaamon ka anjaam Allaah ki taraf hai.” (Surah Luqmaan:31/22)

Paanchween shart :

Al sidq : Aadmi shahaadatain ka sacche dil se iqraar kare. Aur isko sach samajhne ki ek alaamat ye hai ke aadmi usko logon ke saamne (present) kare aur phailaaye.

Chati shart :

Al ikhlaas : Aadmi khaalis Allaah hi ki ibadat kare aur apne aamaal ko shirk ki ghilaazaton se paak rakhe.

Saatween shart :

Al mahabbah : Kalima jin baaton par dalaalat karta hai hame unse aur ahle tawheed se muhabbat honi chahiye. Log baadshaahon aur bade logon ke aage jhukte hai ye unse muhabbat ki bina par nahi jhukte balke ye ya to unse kuch haasil karna chahte hai ya unki naaraazgi se bachna chahte hai. Jabke unke dilon me unke taalluq se nafarat hoti hai. Lekin Allaah ki ibadat sacchi muhabbat aur khuloos e dil se karni chahiye.

Ramazaan ul mubarak aur science

Kya roza rakhne se dehydration aur malnutrition hota hai ?

Pahla jawaab : Roze ke taalluq se logon ki ghalat fahmi :

Aam taur par roze ke taalluq se logon ka ye tasawwur hai ke musalmaan maahe ramazaan me 30 din bhooke aur pyaase rahte hai. Jabke baat aisi nahi hai musalmaan din me sahri se iftaar tak hi khaana aur peena chodte hai. Iftaar ke baad se sahri tak unhe khaane aur peene ki ijaazat hai. Bas timing change dee gayi hai. Roza rakhne se dehydration aur malnutrition waghairah kuch nahi hota hai.

Doosra jawaab : Science aur tib ki roushni me :

Insaan jo ghiza khaata hai vo “glucose” me tabdeel ho jaati hai aur ye glucose khoon ke zariye insaan ko taaqat dene ka zariya banta hai. Aur agar glucose zyada ho jaaye to lever usko apne paas jama karta hai, poore process ko glycogen kahte hai. Aur jab kabhi insaan bhooka pyaasa hota hai to lever

me jama glycogen toot kar glucose me tabdeel hota aur khoon ke zariye insaan ko taaqat pahunchata hai aur khaane peene ki kami ko door karta hai, is poore process ko glycogenesis kahte hai. Isi tarah normal haalat me insaan ke andar “water conservation mechanism” paaya jaata hai, jo paani milne par insaan ko paani faraaham karta hai. zyada khaane se zyada beemaariyaan paida hoti hai, Islam ne khaane par control karne ke liye roza jaisi ibadat ko farz kiya hai.

Roze ke taalluq se science daano ki raay :

1994 me “kisaab lanka” me dunya ke 50 maahir sciencedan jama huye, aur un sab ne apne tahqeeqi maqaalaat pesh kiye, un sab ka muttafiqah faisla yahee tha ke roza rakhne se insaan ko “scientifically” aur “medically” koyi nuqsan nahi pahunchta.

Roza dietary system ki tarah hai :

Ek insaan sahet mand rahne ke liye dietary system ko apnaata hai. Alhamdulillah roza isi system ki tarah hai.

Maujoodah research ke aitebaar se roze ke fawa’ed

1. Zahreele jaraasim ka khaatmah :

Rozedaar sahri se iftaar tak khaana aur peena chod deta hai jiski wajah se kayi toxic (zahreele maadde) hamare pet me jama nahi hote aur mazeed ye ke roze rakhne se pahle jo zahreele maadde jama huye hai roze ke sabab unhe khatam karne me madad milti hai.

Aur roza rakhne se aadmi ke andar “immunity” system badh jaata hai yaani beemaari’on aur mazar jaraasim se ladne ki taaqat badh jaati hai. “Ants” me ‘T cells” ka hamla zyada hota hai jiski wajah se insaan ka immunity system kamzor pad jaata hai. Lekin roza immunity system ko mazboot karta hai.

2. Sahetmandi :

Insaani sahet par khaane peene se martab hone waale asraat par jaanwaron ke zariye ek tahqeeq kee gayi, kuch jaanwaron ko musalsil zyada khilaaya pilaaya gaya. Aur kuch jaanwaron ko munasib miqdaar me waqfe waqfe se khilaaya pilaaya gaya. Jin jaanwaron ko zyada khuraak dee gayi vo jald mar gaye aur jin jaanwaron ko munasib miqdaar me waqfe waqfe se khilaaya pilaaya gaya vo zyada din tak zinda rahe. Allaah Taala ne isi ka hukum dete huye farmaya :

(WAKULOO WASH RABOO WALAA TUSRIFOO)

Tarjamah : “Aur khoob khaa’o aur piyo aur had se mat niklo.” (Surah A’araaf:7/31)

Waise maut wa hayaat ka Maalik Allaah Rabbul Aalameen hai, lekin allaah Taala ne asbaab bhi paida farmaaye jinhe apnaana behad zaroori hai. Ham gyaarah maheene khaate aur peete hai lekin ramazaan me ek maah apne maade ko rest de taake hamari sahet acchi rahe.

Islam me beemaaron ke liye rukhsat :

Aaj ki research kahti hai ke high level “diabetic insulin base” mareez ke haq me roza rakhna nuqsan deh hai. Choonke Islam deen sahal hai isliye Allaah ki jaanib se aise mareezon ko rukhsat dee gayi hai albatta roze ki ahmiyat ke peshe nazar sahetyaabi ke baad unhe qaza ka hukum diya gaya. Allaah Taala ne farmaya :

**(FAMAN SHAHIDA MINKUMUSH SHAHRA FALYASUMHU
WAMAN KAANA MAREEZAN AW ALAA SAFARIN FA IDDATUM
MIN AYYAMIN UKHARA YUREEDULLAHU BIKUMUL YUSRA
WALAA YUREEDU BIKUMUL ‘USRA WA LITUKMILUL IDDATA
WA LITUKABBIRUL LAAHA ALAA MAA HADAAKUM WALA
ALLAKUM TASHKUROON)**

Tarjamah : “Tum me se jo shakhs is maheene ko paaye use roza rakhna chahiye, haan jo beemaar ho ya musafir ho use doosre dino me ye ginti poori karni chahiye, Allaah Taala ka iraada tumhare saath aasaani ka hai, sakhti ka nahi, vo chahta hai ke tum ginti poori karlo aur Allaah Taala ki dee huyi hidaayat par uski badaaiyaan bayaan karo aur uska shukr karo.” (Surah Baqarah:2/185)

Agar vo sahet yaab na ho sake to unhe roze ke iwaz fidyah dene ka hukum diya gaya. Allaah Taala ne farmaya :

**(WA ALALLA ZEENA YUTEEQOONAHU FIDYATUN TA’AAMU
MISKEEN)**

Tarjamah : “Aur uski taaqat rakhne waale fidyah me ek miskeen ko khaana de.” (Surah Baqarah:2/184)

Musalmaan “Abdullah” hai “abdul dunya wa al dirham” nahi hai :

Musalmaan ibadat sirf Allaah ko khush karne ke liye karta hai. Aur vo roza bhi sirf Allaah hi ke liye rakhta hai, kyu ke use maaloom hai ke uski takhleeq ka maqsad sirf Allaah ki ibadat karna hai. Allaah Taala ne farmaya :

**(WAMAA KHALAQTUL JINNA WAL INSA ILLAA LI
YA'ABUDOON)**

Tarjamah : “Maine jinnaat aur insaano ko mahaz isiliye paida kiya hai ke vo sirf meri ibadat kare.” (Surah Zaaryaat:51/56)

Aur Surah Anbiya me farmaya :

**(WAMAA ARSALNAA MIN QABLIKA MIR RASOOLIN ILLAA
NOOHEE ILAIHI ANNAHU LAA ILAAHA ILLA ANAA
FA'ABUDOON)**

Tarjamah : “Tujhse pahle bhi jo Rasool hamne bheja uski taraf yahee wahee naazil farmaayi ke mere siwa koyi ma'abood bar haq nahi, pas tum sab meri hi ibadat karo.” (Surah Anbiya:21/25)

Haan ye alag baat hai ke is ibadat se agar zeli faaydah milta hai to usko istemaal kiya jaa sakta hai, Islam hame us se nahi rokta hai. Misaal ke taur par agar ham phal haasil karne ke maqsad se darakht lagaye aur hame phal ke saath us darakht ka saaya bhi mile to ye sone par suhaaga hai, ham ba khushi uska istemal karenge.

Roze ke samaaji faayde :

Roze ke “social benefits” bahut zyada hai. Mahaz khaane peene se ruk jaane ka naam roza nahi hai balke apne aap ko gunahon aur buri aadaton se rukne ka naam roza hai. Aap ﷺ ne farmaya :

**(man lam yad'a qoulaz zoori wal amala bihi fa laisa lillahi haajatun fee
an yada'a ta'aamahu wa sharaabahu)**

Tarjamah : “Jo roza rakh kar jhoot bolna na chode aur us par amal kare Allaah ke liye koyi zaroorat nahi ke vo khaana aur peena chode.” (Sahi Bukhari:1903)

Rozedaar roze ki haalat me jhoot, gheebat wa chughli, gaali galoch, zulm wa zyaadati, aur cigarete, sharaab, juwa jaisi buri cheezon se mukammil ijtenaab karta hai aur musalsil nek aamaal karne aur acchi aadaten apnaane ke liye koshaan rahta hai, ramazaan ka maheena maahe inqilaab hai, Rab ki rahmat se qareeb hone se zindagiyaan sawar jaati hai, haqeeqat amr hai ke kayi log is maahe mubarak me gunahon aur buri aadaton ko apne daaman se aise chod kar uthe phir zindagi me kabhi uski taraf palat kar bhi nahi dekha.

Ek scientist ki reports batlaati hai ke agar kisi ko musalsil 30 din tak kisi kaam ko na karne ke liye programme kiya jaaye to baad me ye cheez uski aadat ban jaati hai. Ramazaan me roze farz karke musalmaano ko

programme kiya jaa raha hai ke vo agle gyaarah maheene gunahon aur buri aadaton se bache rahe aur zyada se zyada nekiyon aur acche kaamon me masroof rahe taake maashre me ek pur aman fiza qaayam ho.

Roze ke psychological faayde :

Insaan jism aur rooh ka majm'ua (combination) hai. Ek acchi aur pur sukoon zindagi guzarne ke liye in dono ka khayaal rakhna zaroori hai. Insaani jism ka taalluq dunyawī aashya se hai, ye dunyawī ghiza jaise chaawal roti, tarkaari gosht aur mewe waghairah se phalta phoolta hai. Insaani jism ki tarah insaani rooh ko bhi ghiza ki zaroorat hai. Choonke rooh (dil) ka taalluq Allaah se hai isliye uski ghiza bhi Allaah ke Kalaam Quraan aur Sahi Ahadees me maujood hai. Insaan umooman jismaani ghiza ka bada khayaal rakhta hai lekin vo roohaani ghiza ka khayaal nahi rakhta jiski wajah se depression ka shikaar hota hai. Allaah Taala ne farmaya :

(ALLAZEENA AAMANOO WA TATMA; INNU QULOBUHUM BI ZIKRILLAH ALAA BI ZIKRILLAH TATMA'INNUL QULOOB)

Tarjamah : “Jo log eemaan laaye unke dil Allaah ke zikr se itminaan haasil karte hai. Yaad rakho Allaah ke zikr se hi dilon ko tasalli haasil hoti hai.” (Surah Ra'ad:13/28)

Ramazaan ka maheena insaani rooh ko ghiza faraaham karne ka maheena hai, namaz, tilawat e Quraan Majeed aur zikr wa azkaar ke zariye dil ko sukoon pahunchaane aur rooh ko taro taaza rakhne ki zyada se zyada koshish karni chahiye.

Quraan Majeed ki azmat :

Quraan Majeed Allaah Rabbul Aalameen ki azeem kitaab hai jisme muttahiyyon ke liye hidaayat ka saamaan hai. Allaah Taala ne farmaya :

(ZAALIKAL KITAABU LAA RAIBA FEEHI HUDAL LIL MUTTAQEEN)

Tarjamah : “Is kitab (ki Allaah ki kitab hone ki) me koi shak nahi parhezgaaron ko raah dikhaane wali hai.” (Surah Baqarah:2/2)

Ye badi powerful kitab hai. Allaah Taala ne iska zikr karte huye farmaya :

(LAW ANZALNAA HAAZAL QUR'AANA ALAA JABALIL LARA A'TAHU KHAASHI'AN MUTASADDI'AN MIN KHASHYATILLAH WA TILKAL AMSAALU NAZRIBUHAA LINNASI LA ALLAHUM YATAFAKKAROON)

Tarjamah ; “Agar ham is Quraan ko kisi pahaad par utaarte to too dekhta ke khouf Ilaahi se vo past hokar tukde tukde ho jaata, ham in misaalon ko logon ke saamne bayaan karte hai taake vo ghour wa fikr kare.” (Surah Hashr:59/21)

Surah Ahzaab me farmaya :

**(INNAA ARAZNAL AMAANATA ALAS SAMAAWAATI WAL ARZI
WAL JIBAALI FA’ABAINA AN TAHMILNAHAA WA ASHFAQNA
MINHAA WA HAMALAHAL INSAANU INNAHU KAANA
ZALOOMAN JAHOOLAA)**

Tarjamah : “Ham ne apni amaanat ko aasmaano par zameen par aur pahaadon par pesh kiya lekin sab ne uske uthaane se inkaar kar diya aur us se dar gaye (magar) insaan ne use uthaa liya, vo bada hi zaalim wa jaahil hai.” (Surah Ahzaab:33/72)

Ramazaan ul mubarak aur Quraan Majeed :

Ramazaan ul mubarak aur Quraan Majeed ka rishta bada gahra hai. Isiliye Allaah Taala ne Quraan Majeed ko ramazaan ul mubarak me naazil farmaya. Allaah Taala ne kaha :

**(SHAHRU RAMAZAA NALLAZEE UNZILA FEEHIL QUR’AANU
HUDAL LINNASI WA BAYYINAATIN MINAL HUDA WAL
FIRQAANI FAMAN SHAHIDA MINKUMUSH SHAHRA
FALYASUMHU WAMAN KAANA MAREEZAN AW ALAA SAFARIN
FA IDDATUN MIN AYYAMIN UKHARA TUREEDULLAHU
BIKUMUL YUSRA WALAA YUREEDU BIKUMUL ‘USRA WALI
TUKMILUL IDDATA WALI TUKABBIRULLAAHA ALAA MAA
HADAAKUM WALA ALLAKUM TASHKUROON)**

Tarjamah : “Maah ramazaan vo hai jisme Quraan utaara gaya jo logon ko hidaayat karne waala hai aur jisme hidaayat ki aur haq wa baatil ki tameez ki nishaaniyaan hai, tum me se jo shakhs is maheene ko paaye use roza rakhan chahiye, Allaah Taala ka iraada tumhare saath aasaani ka hai, sakhti ka nahi, vo chahta hai ke tum ginti poori karlo aur Allaah Taala ki dee huyi hidaayat par uski badaaiyaan bayaan karo aur uska shukr karo.” (Surah Baqarah:2/185)

Ramazaan ul mubarak me bhi aisi mubarak raat ka intekhaab farmaya jo hazaar maheeno se afzal hai. Allaah Taala ne farmaya :

**(INNAA ANZALNAAHU FEE LAILATIL QADR. WAMAA
ADRAAKA MAA LAILATIL QADR. LAILATUL QADRI KHAIRUN**

**MIN ALFI SHAHR. TANAZZA LUL MALAA'IKATU WAR ROOHU
FEEHA BI IZNI RABBIHIM MIN KULLI AMR. SALAAMUN HIYA
HATTA MATLA'IL FAJR)**

Tarjamah : “Yaqeenan hamne use shabe qadr me naazil farmaya. Too kya samjha ke shab qadr kya hai? Shab qadr ek hazaar maheeno se behtar hai. Is (me har kaam) ke sar anjam dene ko apne Rab ke hukum se farishte aur rooh (jibreel) utarte hai. Ye raat saraasar salaamati ki hoti hai aur fajr ke tuloo hone tak (rahti hai).” (Surah Qadr:97/1-5)

Yahee wajah hai ke Aap ﷺ ramazaan ul mubarak me poore quraan ka daur karte the. Hazrat Abu Hurairah Raziallahuanhu farmaate hai :

(kaana ya'arizu alan nabiyyi ﷺ quraana kulla aamin marratan, fa araza alaihi marrataini fil aamillazee qubiza feehee, wa kaana ta'atakifu kulla aamin ashraan, fa'atakafa ishreena fil aamillazee qubiza feehee)

Tarjamah : “Aap ﷺ har saal (ramazaan me) ek martaba quraan ka daur karte the, jis saal Aap ki wafaat huyi Aap ne do martaba daur kiya aur har saal das din ka aitekaaf karte the lekin jis saal Aap ki wafaat huyi Aap ne bees din ka aitekaaf kiya.” (Sahi Bukhari:4998)

Allaah Taala ne Quraan Majeed ko arabi me naazil kita aur ye aisi zabaan hai jisko har koyi aasaani ke saath padh sakta hai isiliye Aap dekhenge ke har zabaan ke jaanne waale Quraan ke hafiz hai. Jabke doosri zabaano ka maamla aisa nahi hai agar kisi ko tamil aati hai to use urdu bolne me kaafi dushwaari hoti hai aur urdu waalon ko tamil ya malayaalam bolna pahaad lagta hai.

Ramazaan ul mubarak ki fazeelat Quraan Majeed ki wajah se hai ramazaan ka maheena Quraan ka maheena hai, hame chahiye ke ham is maah mubarak me ba kasrat Quraan ki tilaawat kare isme ghour wa fikr kare aur iske mutabiq amal karke iske paighaam ko doosron tak pahunchaane ki koshish kare.

Aap ﷺ ka Sahaba Kraam se Quraan sunna :

Nabi Kareem ﷺ kabhi kabhi Sahaba Kraam se Quraan suna karte the, Hazrat Abdullah bin Mas'ood Raziallahuanhu farmaate hai ke :

(qaala lin nabiyyu ﷺ : [iqr'a alayya], qultu : yaa raasoolallahi, iqr'a alaika, wa alaika unzila, qaala : [na'am] fa qara'atu sooratan nisa i hatta ataitu ilaa hazihi aayah : {fa kaifa iza j'inaa min kulli ummatin bishaheedin, wa j'inaa bika alaa hau laayi shaheeda}) [Nisa:41], qaala : [hasbukal aan] fal tafattu ilaihi, fa iza ainaahu tazrifaan)

Tarjamah : “Ek martaba Rasoolullah ﷺ ne mujh se farmaya : Mujhe kuch Quraan padh kar suna’o, Sayyidina Abdullah Raziallahuanhu ne kaha : Yaa Rasoolullah ! Mai Aap ko kya padh kar sunaa’oonga, Aap par to utri hai, farmaya : Haan, pas maine Surah Nisa ki tilaawat shuroo kee, padhte padhte jab maine is aayat **“fakaifa iza jinn min kulli ummatim bi shaheedin wa jinn bika alaa haa’ulaa ‘i shaheeda”** (Nisa:4/41) ki tilaawat kee to Aap ne farmaya, bas karo maine Aap ki taraf dekha ke Aap ki aankhon se aansoo jaari the.” (Sahi Bukhari:5050)

Lafze anzaal aur lafze tanzeel me farq :

Allaah Taala ne Quraan ke liye anzaal aur tanzeel dono lafz ka istemaal kiya hai, anzaal ka matlab hai ekbaargi utaarna aur tanzeel ka matlab thoda thoda karke utaarna. Allaah Taala ne lafze anzaal ka zikr karte huye farmaya :

(INNAA ANZALNAA HU FEE LAILATIL QADR)

Tarjamah : “Yaqeenan hamne use shabe qadr me naazil farmaya.” (Surah Qadr:97/1)

Yaani Allaah Taala lauhe mahfooz se duniyawi aasmaan par ekbaargi quraan Majeed ko naazil kiya. Isi tarah lafze tanzeel ka zikr karte huye farmaya :

(INNAA NAHNU NAZZALNA ZIKRA WA INNAA LAHOO LAHAAFIZOON)

Tarjamah : “Hamne hi is zikr ko utaara hai aur ham hi iski hifazat karne wale hai.” (Surah Hijr:15/9)

Yaani Allaah Taala ne is Quraan ko baitul izzah se 23 saal me thoda thoda karke naazil farmaya hai.

Quraan Majeed ki hifazat :

Quraan Majeed ki hifazat ki zimmedaari khud Allaah Rabbul Aalameen ne le rakhi hai. Allaah Taala ne farmaya :

(INNAA NAHNU NAZZALNA ZIKRA WA INNAA LAHU LAHAAFIZOON)

Tarjamah : “Hamne hi is zikr ko utaara hai aur ham hi iski hifazat karne wale hai.” (Surah Hijr:15/9)

Aur Surah Al Qiyaamah me farmaya :

(LAA TUHARRIK BIHI LISAANAKA LI TA'AJALA BIH. INNA ALAINAA JAM'AHU WA QURAANAH. FA IZAA QARAA'NAAHU FATTAB'I QURAANAH. SUMMA INNA ALAINAA BAYAANAH)

Tarjamah : “(Aye Nabi) Aap Quraan ko jaldi (yaad karne) ke liye apni zabaan ko harkat na de. Isak jama karna aur (Aap ki zabaan se) padhna hamare zimme hai, ham jab use padh le to Aap uske padhne ki pairwi kare. Phir uska waazeh kar dena hamare zimme hai.” (Surah Qiyamah:75/16-19)

Allaah Taala ne Quraan Majeed ki dunya aur aasmaan dono jagah mukammil taur par hifazt kee hai. Ye aasmaan me lauhe mahfooz me mahfooz hai.

Allaah Taala ne farmaya :

(BAL HUWA QURAANUM MAJEED. FEE LAUHIM MAHFOOZ)

Tarjamah : “Balke ye Quraan hai badi shaan waala, louhe mahfooz me (likha hua).” (Surah Burooj:85/21-22)

Aur jab kabhi jinnaat wa shayaateen ne is se kuch churaane ki koshish kee to Allaah unhe shahaabe saaqib ke zariye bhaga diya. Allaah Taala ne farmaya :

(WA ANNAA LA MASNAS SAMAA'A FAWAJADNAA HAA MULI'AT HARASAN SHADEEDAN WA SHUHUBA. WA ANNAA KUNNAA NAQUDU MINHA MAQAA'IDA LIS SAM'I FAMAN YASTAMI'IL AANA YAJID LAHU SHIHAABAN RASADAA)

Tarjamah : “Aur hamne aasmaan ko tatol kr dekha to use sakht chaukeedaaron aur sakht sho'lon se pur paaya, is se pahle ham baaten sunne ke liye aasmaan me jagah jagah baith jaaya karte the. Ab jo bhi kaan lagaata hai vo ek shole ko apni taak me paata hai.” (Surah Jinn:72/8-9)

Aur dunya me Allaah Taala ne Jibreel Ameen ke zariye Muhammad ﷺ ke dil par naazil kiya. Uske baad Sahaba aur Taaba'een ne uski mukammil hifazat kee. Iska tafseeli zikr Allama Suyooti Rahimahullah ki kitab “al atqaan fee uloom ul Quraan” aur Imam Zarkashi ki “al burhaan fee uloom ul Quraan” me sanad ke saath maujood hai.

Dunya me hifze Quraan ka ek azeem mazhar : Hazrat Abu Bakr Raziallahuanhu ke daur me jama wa tadweene Quraan :

Hazrat Abu Bakr Raziallahuanhu ne Hazrat Umar Raziallahuanhu ke mashware se Quraan Majeed ko jama kiya, Hazrat Zaid bin Saabit farmaate hai :

(parsala ilayya aboo bakrin maqtala ahlil yamaamti, fa izaa umarubnul khattaabi indahu, qaala aboo bikrin raziallahuanhu : inna umara

ataanee faqaal ; inna l qatla qadas taharra youmal yamaamati
 biquuraa'i quraani, wa innee akhsha an yastahirral qatlu bil qurraa'i
 bil mawaatini, fayaz haba kaseerun minal quraani, wa innee arai an
 t'amura bi jam'il quraani, qultu li umara : kaifa taf'alu shai'an lam
 yaf'alhu rasoolullahu ﷺ ? qaala umaru : haaza wallahi khairun, falam
 yazal umaru uraajiuni hatta sharahallahu sadree li zaalika, wara'aitu
 fee zaalikallazee ra'ai umaru, qaala zaidun : qaala aboo bakrin : innaka
 rajulun shaabun aaqilun laa nattahimuka, waqad kunta taktubul
 eahyee li rasoolillahi ﷺ, fata tabba'il quraana faj amhu, fawallahi law
 kallafoonee naqla jabalin minal jibaali maa kaana asqala alayya
 mimmaa amaranee bihi min jam'il quraan, qultu : kaifa taf'aloona
 shai'an lam tafalhu rasoolullahi ﷺ ?, qaala : huwa wallahi khairun,
 falam yazal aboo bakrin yuraaji'ooni hatta sharahallahu sadree lillazee
 sharaha lahu sadra abee bakrin wa umara raziallahuanhuma, fata
 tabb'atu al quraana ajm'uhu minal usubi wal likhaafi, wa sudooril
 rijaali, hatta wajad tu aakhira sooratit tawbati ma'a abee khuzaimatal
 ansariyyi lam ajidhaa m'a ahadin ghairihi, {laqad jaa'akum rasoolun
 min anfusikum azeezun alaihi maa anittum} [al tawbah:128] hatta
 khaatimati baraa'ahu, fakaanatis suhufu inda abee bakrin hatta
 tawaffahullahu, summa inda umara hayaatahu, summa inda hafsata
 binti umara raziallahuanhu)

Tarjamah : “Hazrat Abu Bakr Raziallahuanhu ne junge yamaamah se mujhe
 bula bheja aur Umar Raziallahuanhu unke paas the, Hazrat Abu Bakr
 Raziallahuanhu ne farmaya : Beshak Umar raziallahuanhu mere paas aaye
 aur kaha ke yamaamah ki jung me Quraan ke bahut se qaari shaheed ho gaye
 hai aur mujhe dar hai ke is tarah doosri jungo me bhi quraan ke qurraa
 shaheed ho jaaye aur quraan jaanne waalon ki badi taadaad khatam ho jaaye
 isliye mera khayaal hai ke aap quraan majeed ko kitaabi shakal me jama
 karne ka hukum de. Maine Umar se kaha ke aap aisa kaam kaise kar sakte
 hai jo Allaah ke Rasool ﷺ ne apni zindagi me nahi kiya? Umar
 raziallahuanhu ne kaha, Allaah ki qasam, ye kaare khair hai. Umar ye baat
 baar baar dohraate rahe aakhir kaar allaah Taala ne mera seena khol diya. ab
 meri vahee raay hai jo umar ki hai, zaid raziallahuanhu farmaate hai ke abu
 bakr raziallahuanhu ne mujhse kaha aap jawaan aur aqalmand aadmi hai aur
 ham aap ko is maamle me mutham bhi nahi kar sakte aur aap Allaah ke
 Rasool ﷺ ki wahee likhte the, isliye aap Quraan Majeed ko poori talaash aur
 mehnat ke saath ek jagah jama kare. Allaah ki qasam, agar ye mujhe kisi
 pahaad ko ek jagah se doosri jagah muntaqil karne ka hukum dete to ye
 kaam mere liye itna mushkil nahi tha jitna ke unka ye hukum ke mai quraan

Majeed jama karoon. Maine kaha ke aap aisa kaam kaise kar sakte hai jo Allaah ke Rasool ﷺ ne apni zindagi me nahi kiya? Abu bakr Raziallahuanhu ne kaha, Allaah ki qasam, ye kaare khair hai. abu Bkar ye baat baar baar dohraate rahe aakhir kaar unki aur Umar ki tarah Allaah Taala ne mera seena khil diya. chunache maine Quraan Majeed (jo mukhtalif cheezon par likha hua maujood tha) ki talaash shuroo kar dee aur Quraan Majeed ko khajoor ki chili huyi shaakhon, patle patharon se (jin par Quraan likha gaya tha) aur logon ki seeno ki madad se jama karne laga, Soorah Tawbah ki aakhri aayaten mujhe abu khuzaimah ansari raziallahuanhu ke paas likhi huyi mili ye chand aayaat maktoob shakal me unke siwa kisi aur ke paas nahi thi : **laqad jaa'akum Rasool....** Se Soorah Tawbah ke khaatme tak. Jama ke baad Quraan ka ye saheefa Hazrat Abu Bakr Raziallahuanhu ke paas mahfooz tha phir unki wafaat ke baad Umar raziallahuanhu ne jab tak vo zinda rahe apne saath rakha phir vo Ummul Momineen Hazrat Hafsa bint Umar Raziallahuanha ke paas mahfooz raha.” (Sahi Bukhari:4986)

Kisi shaayar ne kaha :

Tagheer ho gaya saare mazahib ke kitabon me

Talna har giz ek shosha bhi kalaame ilahi ka

Mai Allaah Taala se dua karta hoon vo ham sab kom Quraan Majeed ko samajhne samjhaane aur us par amal karne ki taufeeq inaayat farmaaye, Aameen.

Note : Agar aap is bayaan ko video ke shakal me sunna aur dekhna chahte hai to baraaye meherbaani is link par click kare –

http://www.youtube.com/watch?v=c32_g-jGq5Al0