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DUROOS RAMAZAN 1-5

Al Tamheed

Bismillah Hir Rahmaan Nir Raheem

**(WASH SHAMSU TAJREE LIMUSTAQARRIL LAHAA ZAALIKA
TAQDEERUL AZEEZIL ALEEM. WAL QAMARA QADDARNAAHU**

MANAAZILA HATTAA A'ADA KAL URJOONIL QADEEM. LASH SHAMSU YAMBAGHEE LAHAA AN TUDRIKAL QAMARA WALAL LAILU SAABIQUN NAHAARI WA KULLUN FEE FALAKI YASBAHOON) (Surah Yaaseen:36/38-40)

Tarjamah : “Aur sooraj ke liye jo muqarrarah raah hai vo usi par chalta rahta hai. Ye hai muqarrar kardah ghalib, ba ilm Allaah Taala ka. Aur chaand ki hamne mazilen muqarrar kar rakhi hai, yahaan tak ke vo laut kar puraani tahn ki tarah ho jata hai. Na aaftaab ki ye majaal hai ke chaand ko pakde aur na raat din par aage badh jaane waala hai, aur sab ke sab aasmaan me teerte phirte hai.”

Ramazan ul Mubarak ki baa barkat ghadiyaan aur pur rounaq saa'aten ham par saaya fagun hai. Nekiyon ki is pur kaif fasle bahaar me Ramazan ul Mubarak se mutaalliq mukhtalif mauzoo'at par kuch baaten peshe khidmat hai taake ham is maah mubarak se zyada se zyada istefaadah kar sake.

Ramazan aur ilm falkiyaat

Kaaynaat me ghour wa fikr Allaah ka hukum hai :

Quraan Kareem insaaniiyat ko kaaynaat me ghour wa fikr aur tadabbur wa takfeer karne ki khuli daawat deta hai, jis se hame Allaah Rabbul Aalameen ki azmat aur uski qudrat ka nishaan milta hai, ham me shukar guzaari ka jazbah paida hota aur hamare eemaan me izaafa hota hai. Allaah Taala ne Quraan Majeed me mukhtalif maqaamaat par zameen, aasmaan, chaand aur sooraj waghairah ki takhleeq par ghour karne par ubhaara hai. Allaah Taala ne farmaya : **(QUL SEEROO FIL ARZI FANZUROO KAIFA BADA AL KHALQA SUMMALLAAHU YUNSHI'UN NASH ATAL AAKHIRATA INNALLAAHA ALAA KULLI SHAI'IN QADEER)**

Tarjamah : “Kah dejiye ! Ke zameen me chal phir kar dekho to sahi ke kis tarah Allaah Taala ne ibtedaa'an paida'ish kee. Phir Allaah Taala hi doosri nayi paida'ish karega, Allaah Taala har cheez par qaadir hai.” (Surah Ankaboot:29/20)

Isi daawate takfeer wa tadabbur ko Surah Ghaashiyah me kuch is andaaz se dohraya gaya, farmaya :

(AFALAA YANZUROONA ILAL IBILI KAIFA KHULIQAT. WA ILAS SAMAA'I KAIFA RUFI'AT. WA ILAL JIBAALI KAIFA NUSIHAT. WA ILAL ARZI KAIFA SUTIHAT)

Tarjamah : “Kya ye oonton ko nahi dekhte ke vo kis tarah paida kiye gaye hai. Aur aasmaan ko kis tarah ooncha kiya gaya hai. Aur pahaadon ki taraf ke kis

tarah gaad diye gaye hai. Aur zameen ki taraf ke kis tarah bichaayi gayi hai.”
(Surah Ghaashiyah:88/17-20)

Allama Iqbal Rahimahullah ne farmaya :

Khol aankh zameen dekh falak dekh fiza dekh

Mashriq se ubharte huye sooraj ko zara dekh

Kaaynaat ki takhleeq ka maqsad :

Allaah Taala ne is was'ee wa areez kaaynaat aur uski har cheez insaan ke liye paida kee hai taake insaan use Explore kare, uska istemaal kare aur uske zariye khaliq e kaaynaat ki ma'arifat haasil karke uska shukar guzar banda bane,
Allaah Taala ne farmaya :

(ALLAHUL LAZEE SAKKHARA LAKUMUL BAHRA LI TAJRIYAL FULKU FEEHI BI AMRIHI WA LITABTAGHOO MIN FAZLIHI WA LA'ALLAKUM TASHKUROON. WA SAKKHARA LAKUM MAA FIS SAMAAWAATI WA MAA FIL ARZI JAMEE'AN MINHU INNA FEE ZAALIKA LA AAYAATIN LI QOUMIY YATAFAKKAROON)

Tarjamah : “Allaah hi hai jisne tumhare liye darya ko taab'e bana diya taake uske hukum se usme kashtiyaan chale aur tum uska fazal talaash karo aur taake tum shukar baja laa'o. Aur aasmaan wa zameen ki har har cheez ko bhi usne apni taraf se tumhare liye taab'e kar diya hai. Jo ghour fikr kare yaqeenan vo usme bahut see nishaaniyaan paa lenge.” (Surah Jaasiyah:45/12-13)

Allaah Taala mazkoorah aayat me insaan ka (Mental Block) tod kar bata rahe hai ke insaan ashraf ul makhlooqaat hai, jiske liye zameen aasmaan, chaand sooraj, sitaare sayyare, samandar pahaad sab musakkhar kar diye gaye hai, vo unhe apne se bada samajh kar unki ibaadat na kare balke ye saari cheezen dar haqeeqat uske istemaal ke liye paida kee gayi hai. Allaah Taala ne Surah Fussilat me farmaya :

(WA MIN AAYAATIHIL LAILU WAN NAHAARU WASH SHAMSU WAL QAMARU LAA TASJUDOO LISH SHAMSI WALAA LIL QAMARI WAS JUDOO LILLAHIL LAZEE KHALAQA HUNNA IN KUNTUM IYYAHU TA'ABUDOON)

Tarjamah : “Aur din raat aur sooraj chaand bhi (usi ki) nishaaniyon me se hai, tum sooraj ko sajdah na karo na chaand ko balke sajdah us Allaah ke liye karo jisne in sab ko paida kiya hai, agar tumhe uski ibadat karni hai.” (Surah Fussilat:41/39)

Qura'an ki is sada se logon ke band zahan khul gaye aur unhone kaaynaat me Research ke zariye mukhtalif eejaadaat aur inkeshaafaat ka silsila shuroo kiya. Spain me jab musalmaano ko qible ka rukh jaanne me dushwaari mahsoos huyi to unhone is par tahqeeq kee. Allama Abu Rehan Muhammad Bin Ahmad al berooni ne ilm falkiyat (astronomy) par kitab al hind ke naam se ek maayaanaaz kitab tasneef kee, kayi jildon par mushtamil ye kitab apne mauzoo par marj'a ki haisiyat rakhti hai.

SOORAJ AUR CHAAND KE FAWA'ED

Pahla faaydah : Roshni haasil karna :

Sooraj aur chaand Allaah Taala ki do azeem makhlooqaat hai, jinke bahut saare fawa'ed hai. Sab se pahla faaydah ye hai ke sooraj se din me aur chaand se raat me roshni haasil hoti hai. Allaah Taala ne farmaya :

(huwallazee ja'alash shamsa ziyaa'an wal qamara nooran)

Tarjamah : "Vo Allaah Taala aisa hai jisne aaftaab ko chamakta hua banaya aur chaand ko nooraani banaya." (Surah Yunus:10/5)

Mazkoorah aayat me Allaah Taala ne sooraj aur chaand ki roshni ke mukhtalif alfaaz istemal kiye hai, sooraj ki roshni ko ziyaa aur chaand ki roshni ko noor se ta'abeer kiya hai. Lafz ziyaa me asar daalne ka maani paaya jaata hai noor me asar qubool karne ka maani paaya jaata hai. Quraan ki ye ta'abeeraat haqeeqat ke ain mawafiq aur munasib tareen hai, isliye ke sooraj mawsr hai Impact daalte hai jabke uske bar aks chaand sooraj ki roshni Reflect (man'akas) karta hai yaani sooraj se roshni haasil karta hai. Aur aaj ki jadeed science ki tahqeeq bhi yahi kahti hai.

Doosra faaydah : Waqt aur taareekh ka ta'aeen

Sooraj aur chaand ka doosra bada faaydah ye hai ke ham unke zariye dino, maheeno aur saalon ki ginti karte hai, neez namaz, roza aur hajj ke awqaat maaloom karte hai, Allaah Taala ne Quraan Kareem me mukhtalif maqaamaat par iska zikr farmaya :

(WA QADDARAHU MANAAZILA LITA'ALAMOO ADADAS SINEENA WAL HISAABA MAA KHALAQALLAHU ZAALIKA ILLAA BIL HAQQI YUFASSILUL AAYAATI LI QOUMIY YA'ALAMOON)

Tarjamah : "Aur uske liye manzilen muqarrar kee taake tum barson ki ginti aur hisaab maaloom kar liya karo. Allaah Taala ne ye cheezen be faaydah nahi paida

kee. Vo ye dala'el unko saaf saaf batla raha hai jo daanish rakhte hai.” (Surah Yunus:10/5)

Sooratul An'aam me farmaya :

(WASH SHAMSA WAL QAMARA HUSBAABAN)

Tarjamah : “Aur sooraj aur chaand ko hisaab se rakha hai.” (Surah An'aam:6/96)

Surah Al Isra me farmaya :

**(WAJA ALNAL LAILA WAN NAHAARA AAYATAINI FAMAHAWNAA
AAYATAL LAILI WAJA ALNAA AAYATAN NAHAARI MUBSIRATAN
LITAB TAGHOO FAZLAM MIR RABBIKUM WALI TA'ALAMOO
ADADAS SINEENA WAL HISAABI WAKULLA SHAI'IN
FASSALNAAHU TAFSEELA)**

Tarjamah : “Hamne raat aur din ko apni qudrat ki nishaaniyaan banayi hai, raat ki nishaani ko to hamne be noor kar diya hai, aur din ki nishaani ko roushan banaya hai taake tum apne Rab ka fazl talaash kar sako aur isliye bhi ke barson ko shumaar aur hisaab maaloom kar sako aur har har cheez ko hamne khoob tafseel se bayaan farma diya hai.” (Surah Isra:17/12)

Surah Baqarah me farmaya :

**(YAS'ALUKA ANIL AHILLATI QUL HIYA MAWAAQEETU LINNASI
WAL HAJJ)**

Tarjamah : “Log aap se chaand ke baare me sawaal karte hai aap kah deejiye ke ye logon (ki ibadat) ke waqton aur hajj ke mausam ke liye hai.” (Surah Baqarah:2/189)

Is aayat me Allaah Taala ne chaand ke liye (al lahlah) jama ka lafz istemaal kiya hai jiska waahid hilaal hai. Iska matlab ye nahi ke chaand bahut saare hai balke yahaan par chaand ke mukhtalif marahil aur Phases ke lihaaz se jama ka lafz istemaal kiya gaya hai.

(Phases of moon) Allaah Rabbul Alameen ki qudrat ka azeem mazhar

Ek jadees tahqeeq ke mutabiq Allaah Taala ki is azeem kaaynaat ki aabaadi sau billion Galaxies par mushtamil hai, isme hamari kahkashaan Milky Way bhi hai jo do sau billion sitaron ko apne andar samoye huye hai, iske solar system yaani shamsi nizaam me filhaal aath planets paaye jaate hai isi me ek zameen bhi hai Zameen sooraj ke atraaf gardish karti hai aur chand zameen ke atraaf chakkar lagata hai, ibteda me chaand bahut baareek nazar aata hai aur uski roshni bhi

madhham hoti hai kyu ke sooraj ki roshni is par bahut kam padti hai, apni gardish ke saath ye har roz qadre bada hota nazar aata hai, kyu ke sooraj ki roshni us par zyada padne lagti hai aur is tarah chowdhwen din chaand mukammil nazar aata hai kyu ke chaand gardish karta hua sooraj ke bilkul maqabil me aa jaata hai jis se sooraj ki mukammil roshni baraahe raast chaand par padti hai aur yahi roshni roshni reflect hokar zameen par padti hai. Jis tarah aaine par padne waali roshni man'akas hokar doosri cheez par padti hai. Is nizam ko Phases of Moon kahte hai jiska Khaliq kaaynaat ne zikar karte huye farmaya :

(WAL QAMARA QADDARNAHU MANAAZILA HATTA AADA KAL URJOONIL QADEEMI LASH SHAMSU YANBAGHEE LAHAA AN TUDRIKAL QAMARA WALAL LAILU SAABIQUN NAHAARI WA KULLUN FEE FALAKIY YASBAHOON)

Tarjamah : “Aur chaand ki hamne manzilen muqarrar kar rakhi hai, yahaan tak ke vo laut kar puraani tahni ki tarah ho jaata hai, na aaftaab ki ye majaal hai ke chaand ko pakde aur na raat din par aage badh jaane waali hai, aur sab ke sab aasmaan me teerte phirte hai.” (Surah Yaseen:36/38-40)

Qamar (chaand) ki ahmiyat :

Hamari zindagiyon me chaand ka bada aham kirdaar hai. Ibadat se lekar maamlaat tak me aksar masa'el ka taalluq chaand se juda hai. Isi ki bunyaad par maheeno ka calender banta hai, Allaah Taala ne Quraan Majeed me pacchees 25 maqaamaat par 'al qamar' ka lafz istemaal kiya hai. Aur Surah Qamar ke naam se ek mustaqil soorat naazil farmayi. Quraan Majeed me kaheen al qamar ki jama 'al qumaar' mazkoor nahi hai, al hilaal ki jama "aahlah" hai, kyu ke chaand ek hi hai aur uski jasaamat bhi mustaqil ek hi hai. Chaand bazaar khud chota bada nahi hota balke uski apne madaar par musalsil gardish ki wajah se sooraj ki roshni us par mukhtalif zaawiyon se padti hai, nateejan ye mukhtalif shakal wa jasaamat me nazar aata hai. Aur yahi wajah hai ke chaand kaheen (kisi khatta arzi me) pahle nazar aata hai aur kisi mulk me baad me nazar aata hai.

Chaand ke taalluq se ek aiteraaz aur uska jawaab :

Chaand ke taalluq ek aiteraaz umooman ye kiya jata hai ke sooraj aur chaand haqeeqatan na ghat'te badhte hai aur ke tuloo wa ghuroob hote huye to phir Quraan Majeed ne kyu ke unke liye tuloo aur ghuroob hone ki ta'abeer istemaal kee hai?

Jawaab : Is aiteraaz ka jawaab ye hai ke insaan ba zaahir jo kuch dekhta, sunta aur mahsoos karta hai usi ki bunyaad par vo apni maaloomaat aur jazbaat wa

kaifiyaat ka izhaar karta hai aur isi par zabaan wa bayaan ke inhisaar hota hai. Ye ek musallama usool hai aur Quraan ne is usool ko apnaaya hai kyu ke Quraan insaano ki hidaayat aur rahnumaayi ke liye naazil hua hai. Isi liye insaan ko zaahiran jo cheez nazar aati hai uska aitebaar karte huye Quraan ne is tarah ke alfaaz istemaal kiye hai. Aaj bhi english me “Sunrise” aur “Sunset” dono alfaaz istemaal kiye jaate hai. Aur sciencedaan in dono alfaaz ko sahi qaraar dete hai.

Quraan Majeed me zulqarnain ke bayaan kardah waaqiye me mazkoor hai ke zulqarnain ne sooraj ko paani ke chashme me doobta hua aur ek qoum par tuloo hota hua paaya. Iska matlab ye nahi ke sooraj waaqai paani me doobta aur kisi qoum ke andar se nikalta hai. Ye ek “Language” ka tareeqe bayaan aur usloob hai jis par aiteraaz karna kisi tarah bhi ma’aqool (logical) nahi hai.

Sooraj grahan aur chaand grahan ka matlab : Chaand gardish karte huye jab sooraj aur zameen ke darmiyaan aa jaata hai to sooraj dikhaayi nahi deta aur chaand ka saaya zameen par padta hai to usko Solar eclipse kahte hai aur bilkul isi tarah jab zameen gardish karte huye sooraj aur chaand ke darmiyaan aa jaati hai to sooraj ki roshni baraahe raast zameen par padti hai aur zameen ka saaya chaand par padne lagta hai to usko (Lunar Eclipse) yaani chaand grahan kahte hai.

Kaaynaat me hone waali ye saari tabdeeliyaan Allaah Rabbul Aalameen ke hukum se roonuma hoti hai jo is baat ki daleel hai ke Allaah Taala hi tanha in azeem makhlooqaat ka khaliq aur maalik hai aur ye azeem makhlooqaat Allaah Rabbul Aalameen ki itaat karti hai lihaza insano ko bhi chahiye ke vo apne Rab ke mut’ee wa farmabardaar bane.

Roza aur eid ke taalluq se ek sawaal aur uska jawaab : (ittehaad raweet ka masla)

Sawaal : Kya poori dunya me astronomical evidence ke zariye ek hi calender banaya jaa sakta hai jiske mutabiq ek hi din eid manaayi jaa sake?

Jawaab : Roza rakhne aur eid manaane ke taalluq se Quraan Majeed aur Sahi Ahadees me waazeh hidayat hai, Astronomical evidence ke zariye ek calender banaakar poori dunya me ek hi din eid manaana duroost nahi hoga jiski do aham wajoohaat hai :

Pahli wajah : Nusoose shari’at ki khilaaf warzi : Yaani ye baat Allaah aur uske Rasool ke waazeh faraameen aur hidaayaat ke khilaaf hai, Allah Taala ne farmaya :

(FAMAN SHAHIDA MINKUMUSH SHAHRA FAL YASUMHU)

Tarjamah : “Tum me se jo shakhs is maheene ko paaye use roza rakhna chahiye,” (Surah Baqarah:2/185)

Aur Allaah ke Rasool ﷺ ne farmaya :

(soomoo lir’u yatihi wa aftiroo lir’u yatihi, fa in ghunniya alaikum fa akmiloo iddata sha’abaana salaaseen)

Tarjamah : “Chaand dekh kar roza rakho aur chaand dekh kar iftaar karo agar yum par mutla saaf na ho to sha’abaan ke tees din mukammil karo.” (Sahi Bukhari:1909)

Neez ek aur riwaayat me Aap ﷺ ne farmaya :

(as saumu youma tasoomoon, wal fitru youma tuftiroon)

Tarjamah : “Roza usi din hoga jis din saare log roza rakhte hai aur eid ul fitr usi din hogi jis din saare log eid manaate hai.” (Khulasa Hakam al Hadees:697)

Allama Ibn Taimiyah Rahimahullah farmaate hai ke “soo moo al raweetaah wa aftaroo al raweetaah” yaani hilaal dekh kar roza rakho aur hilaal dekh kar roza chodo. Is Hadees Rasool me teen maani paaye jaate hai :

- 1) Pahla maani chaand ka nazar aana.
- 2) Doosra us chaand ki khabar phail jaana.
- 3) Teesra shuhrat paana yaani logon me mash’hoor ho jaana.

Isiliye Allaah Taala ne farmaya :

(SHAHRU RAMAZAA NALLAZEE UNZILA FEEHIL QUR’AANU HUDAL LINNAS)

Tarjamah : “Maahe ramazaan vo hai jisme Quraan utaara gaya jo logon ko hidaayat karne waala hai.” (Surah Baqarah:2/185)

“Shahar” ka matlab hai shuhrat paa jaana aur ahlul ka maani hai aawaaz buland karna yaani ramazaan ka hilaal dekhne ke baad vo logon me “Popular” ho aur log use dekh kar khushi se aawaaz buland karne lage.

Iska waazeh mafhoom ye hai ke chaand ke nazar aate hi uska “Accept” hona aur awaam me maqbool hona zaroori hai. Is silsile me hame “Majority of people” yaani jama’at aur ijtemaa’iat ka saath dena chahiye, is tareeqe ko apna kar hi ek accha nizaam aur “System” sahi taur par chal sakta hai warna muslim maashra afra tafri aur bad amani ka shikaar ho jaayega aur yahi saabiqa Hadees :

(as soumu youma tasoomoon, wal fitru youma tuftiroon)

Tarjamah : “(Roza usi din hoga jhis din saare log roza rakhte hai aur eid usi din hogi jis din saare log eid manaate hai) ka maqsood wa mudda hai.”

Doosri wajah Aap ﷺ ka qoul : **“saumoo al raweetaah”** : hai kyu ke Nabi Kareem ﷺ ne is baat ki hidaayat nahi farmayi ke **“saumoo al wajoodah”** ya **“saumoo al wilaadah”** yaani jab chaand (Horizon) par aa jaaye to roza rakho balke Aap ne saaf lafzon me farmaya **“saumoo al raweetaah”** ke jab chaand tumhe nazar aaye to roza rakho, yaani “sighting of the moon” ko roza rakhne aur roza chodne ki bunyaad qaraar diya.

Mazkoorah aayat, Ahadees e Nabawiyah aur ahle ilm ke aqwaal se maaloom hua ke ham apne ilaaqe ke hisaab se roze ki ibteda karenge aur eid manayenge. Isi tarah ek “zone” waale yaani jinka matl’a ek hi hai vo sab muttafiqaah taur par ek hi din roza rakh sakte hai aur agar che unke ilaaqe me chaand nazar na aaye. Albatta ikhtelaaf matl’a ki soorat me ye duroost nahi hai, uske liye chaand ka nazar aana zaroori hoga. Kyu ke hilaal yaani naye chaand ka poori dunya me ek hi din me nazar aana aqlaa aur arfan har aitebaar se naa mumkin aur “scientifically” bhi ye ghair musallam hai.

Misaal : Jab Saudi Arab me subah hoti hai to us waqt America me raat hoti hai agar ahle america saudi arab ko follow karenge to unhe raat me roza rakhna padega jo ke naa mumkin hai. Lihaza hame chahiye ke ham chaand ke “Time zones” ko follow karte huye apne apne matl’a aur ilaaqe ke hisaab se roza rakhe aur eid manaye.

Astronomical Evidence ke zariye chaand ko dekhna ghuloo hai :

“Astronomical Evidence” yaani falkiyaati shawahid ke zariye chaaand dekhna aur uska aitebaar karke roza rakhan ya eid manaana ghuloo hai, ahle kitab ki halaakat ka ek aham sabab deen me ghuloo karna tha, Allaah Taala unhe tanbiyah karte huye farmaya :

(YAA AHLAL KITAABI LAA TAGHLOO FEE DEENIKUM)

Tarjamah : “Aye ahle kitab ! Apne deen ke baare me had se na guzar jaa’o.”
(Surah Nisa:4/171)

Nabi Kareem ﷺ ne ummate muslimah ko ghuloo se bachne ka hukum dete huye irshaad farmaya :

(wa iyyakum wal ghuluwwa fid deen, fa innama ahlaka man kaana qablakumul ghuluwwu fid deen)

Tarjamah : ‘Tum ghuloo se bacho beshak tumse qabl log deen me ghuloo karne ki wajah se halaak ho gaye.’ (Sunan Nasayi:3057)

Shaikh Albani aur Shaikh Ibn Baaz Rahimahullahuma ka fatwa :

Shaikh Albani aur Shaikh bin Baaz Rahimahullahum ka fatwa hai ke agar saari dunya ke musalmaano ke liye ek saath roza rakhna aur eid manaana mumkin hai to ye duroost hai, aur agar ittehaad naa mumkin ho to har koyi apne khitte aur ilaaqe ke hisaab se roza rakhe aur eid manaye. Shari'at me go dono sooraton ki gunja'ish hai lekin pahli soorat par amal karne ke liye sab ka ittehaad zaroori hai.

Raweete hilaal ki gawahi qubool karne ka paimanah :

Chaand ke taalluq se kisi aadmi ki gawahi us waqt qaabile qubool hogi jab uske andar do sifaat paayi jaaye :

- 1) Ek ye ke vo ameen ho aur
- 2) Doosra qawi fil nazar ho yaani uski quwwat basaarat tez ho.

Hazrat Moosa Raziallahuanhu ke khasr ne Moosa Alaihisssalaam ki unhe do khoobiyon ki wajah se unhe apne haan kaam ke liye Appoint kiya tha, Allaah Taala ka irshaad hai :

(QAALAT IHDAA HUMAA YAA ABATIS T'AJIRHU INNA KHAIRA MANIS T'AKHARTAL QAWIYYUL AMEEN)

Tarjamah : “Un dono me se ek ne kaha ke Abbaji ! Aap inhe mazdoori par rakh leejiye, kyu ke jinhe aap ujrat par rakhe unme se sabse behtar vo hai jo mazboot aur amaanat daar ho.” (Surah Qasas:28/26)

Ijtemaa'iat ki ahmiyat :

Kisi aise aadmi ki raweet jo ke paabande shar'a aur amaanat daar hai aur uski beenayi bhi acchi hai, lekin haakim ya qaazi ne bojoh uski shahaadat ko radd kar diya ho to aisi soorat me Allama Ibn Taimiyah Rahimahullah farmaate hai ke us aadmi ko chahiye ke vo ijtemaa'iat ka saath de aur apni raweet ki bunyaad par roza rakhne ya eid manaane ka faisla na kare.

Agar koyi maqaami raweet ke aitebaar se chalna chahta hai aalami raweet ke aitebaar se nahi chalna chahta hai to unke liye ye daleel hai :

(anna ummal fazlib natal haarisi, ba'ashtahu ilaa mu'aawiyah, bish shaami, qaala : faqadimtush shaama faqazaitu haajatahaa fastahalla ramazaanu wa anna bish shaami, fara ainal hilaala lailatal jumu'ah, summa qadimtul madeenata fee aakhirish shahra, fasa alanibnu abbasin, summa zakaral hilaala faqaal : matee ra aitumul hilaala? Qultu : ra aituhu lailatal jumu'ah, qaal : anta ra aitahu? Qultu : na'am, waraahun naasu wa saamoo, wasaama mu'aawiyah, qaal : lakinna ra ainaahu lailatas sabti,

falaa nazaalu nasoomuhu hatta nukmilas salaaseena, aw naraahu, faqultu : afalaa taktafee bi roo'yati mu'aawiyatah wa siyaamihi, qaal : laa, hakazaaa amaranaa rasoolullahi ﷺ)

Tarjamah : “Ummul Fazl bint al Haaris Razallahuanhu ne mujhe Mu'aawiyah Raziallahuanhu ke paas siriya bheja, unhone kaha ke mai siriya aaya aur unki zaroorat poori huyi aur maine vahee Shaam me chaand dekha tha, phir maheene ke aakhir me Madinah aaya, Ibn Abbas Raziallahuanhu ne mujh se chaand ke taalluq se poocha ke tumne chaand kab dekha, maine kaha : Jumah ki raat dekha, phir unhone kaha : Kya tum ne khud usko dekha, maine kaha : Haan aur deegar logon ne bhi dekha aur roza rakha aur Mu'aawiyah Raziallahuanhu ne bhi roza rakha, Ibn Abbas Raziallahuanhu ne kaha : Lekin tum ne to sanichar ki raat chaand dekha. Ham barabar tees taareekh tak roza rakhenge ya ham chaand ko dekh lenge. Maine kaha : Kya Mu'aawiyah Raziallahuanhu ki raweet aur unka roza kaafi nahi hai? Aap ne kaha : Nahi Allaah ke Rasool ﷺ ne hame aise hi karne ka hukum diya hai. (Sunan Abi Dawood:2332)

“Solar System” ki tafseelaat :

Poori dunya ke andar 360 degree ke zones banaye gaye hai, jinhe ham “Longitude” kahte hai. Globe par nazar aane waali seedhi tirchi lakeeren Longitude kahlaati hai aur ye kul 360 Longitudes hai, ek Longitude se doosre Longitude ke faasle me chaar minute ka farq hota hai. Agar kul teen sau saath Longitudes ko chaar se zarb de to haasil zarb 1440 hoga aur agar usko ghanton me tabdeel kare to 24 ghante honge yaani mukammil ek din ka farq hoga. Isi hisaab se 15 Longitude ka ilaaqa ek ghante ka farq paida karega. Aaj ham baa aasaani laptop, iphone, ipad waghairah ke zariye har jagah ka time zone dekh aur jaan sakte hai.

Arab ke ek “Astronomer” khala baaz raweet hilaal ke masle ko hal karne ke liye aasmaan par gaye aur apne aalaat ke zariye wahaan ki tasaaweer kheenchi, unka kahna hai ke (Horizon) par jo chaand hota hai vo bahut baareek hai jiska zameen par rah kar aam logon ka dekhna aur usko samajhna bahut mushkil hai. Isiliye Nabi Kareem ﷺ ne farmaya :

(INNA UMMATUN UMMIYYAH, LAA NAKTUBU WALAA NAHSUBU, ASH SHAHRU HAKAZAA WA HAKAZAA, YAANEE MARRATAN TIS'ATAN WA ISHREENA, WA MARRATAN SALAASEEN)

Tarjamah : “Ke ham ek ummi qoum hai. Aur hamko likhna hisaab karna nahi aata, maheena is is tarah hai yaani Aap ﷺ ki muraad ek aneetas hai aur ek tees ki hai.” (Sahi Bukhari:1913)

Allama Ibn Taimiyah Rahimahullah farmaate hai ke mazkoorah Hadees se ummat e muslimah ki tanqees muraad nahi hai balke is se muraad ye hai ke ye ummat saada mizaaj ki haamil hai, aur ye deen bahut aasaan aur sahal hai, shari'at ki taaleemaat ko samajhna aur us par amal karna har ek ke liye aasaan hai.

Islami calender ke taalluq se ek ishkaal aur uska jawaab :

Sawaal : Musalmaan apni aksar ibadaat jaise roza aur hajj waghairah ke liye lunar calender hi kyu follow karte hai jabke solar calender bhi maujood hai?

Jawaab : Allaah Taala ne din maheene aur saal ke hisaab ke liye dono shamsi aur qamri calender banaye hai aur musalmaan in dono ka istemaal karte hai lekin qamri calender ka zyada istemaal karne ki do wajooahaat hai :

Pahli aur sabse bunyaadi wajah to ye hai ke ye Allaah aur uske Rasool ﷺ ka hukum hai, Aap ﷺ ne farmaya :

(soomoo lir'u yatihi wa aftiru wali r'uyatihi, fa in ghunniya alaikum fa akmiloo iddata sha'abaana salaaseen)

Tarjamah : “Chaand dekh kar roza rakho aur chaand dekh kar iftaar karo agar tum par mutl'a saaf na ho to sha'abaan ke tees din mukammil karo.” (Sahi Bukhari:1909)

Doosri wajah ye hai ke qamri calender din maheene aur saal ke hisaab ka aasaan zariya hai aur uske kayi ek faayde hai.

Pahla faaydah : Ramazaan ka alag alag mausamo me aana :

Qamri calender ke istemaal se maah e Ramazaan alag alag mausamo me milta hai. Masalan agar kisi ko saath sattar saal ki zindagi mayassar huyi to awsatan use ektees battees saal thande mausam me roze naseeb honge. **“kulla jadeed lazeez”** ke mutabiq har nayi cheez insaan ke liye lazeez hoti hai. Aur mukhtalif mausamo me ramazaan ki aamad se uski tabiyat me ibadat ke liye lazzat aur nishaat ki kaifiyat barqaraar rahti hai. Iske bar aks shamsi calender ke mutabiq agar ramazaan sirf ek hi mausam me hota to had darje garmi roze daaron halkaan kar deti ya mausam ki eksaaniiyat se unki tabi'at me uktaahat aur inqibaaz ka hona fitran amr hota.

Doosra faaydah : Ibadat ki adaayagi me asnaai :

Qamri calender ke aitebaar se ibadat ki anjaam dehi nisbatan aasaan hai, iske bar khilaaf shamsi calender ke aitebaar se ibadat ki adaayagi me kayi saari mushkilaat darpesh hongi, misaal ke taur par sooraj apna ek chakkar 365 din 5 ghante aur 48 minute me poora karta hai. Ek saal choonke 365 dino ka hota hai,

isliye baqiya ghanto ki ginti mukammil karne ke liye har chowthe saal ko “Leap year” qaraar dekar uske farwari ke maheene me ek din ka izaafa kiya jaata hai. Teen saal tak farwari ka maheena 28 ka rahta hai aur chowthe saal 29 ka ho jaata hai, yaani teen saal tak ek tihaayi hissa jama hokar chowthe saal ek din ban jaata hai. Lekin Islami ibadat jaise roze me ek tihaayi ya nisf ka tasawwur nahi hai, iska matlab ye nahi ke musalmaan solar ka istemaal hi nahi karte balke musalmaan apni ibadat ke liye iska bhi istemaal karte hai, masalan namaz ke awqaat ke liye shamsi ka hi istemaal kiya jaata hai hi.

Ramazaan ki ahmiyat :

Ramazaan ka ek ek lamha badi ahmiyat wa fazeelat ka haamil hota hai jiska andaza is Hadees se lagaya jaa sakta Hazrat Talha bin Ubaidullah Raziallahuanhu farmaate hai :

(qadima alan nabiyyi ﷺ rajulaani min baliyyi fakaana islaamuhumaa jamee'an waahidan wa kaana ahaduhuma ashaddaj tihaadan minal aakhari faghazal mujtahidu fas tush hida wa aashal aakharu sanatan hatta saama ramazaana summa maata fara'ai talhatubnu ubaidillahi khaarijan kharaja minal jannati fa azina lillazee tuwuffiya aakhira huma summa kharaja fa azina lillazis tush hida summa raja'a ilaa talhata faqaal : irj'i fa innahu lam y'an laka fa asbaha talhatu yuhaddisu bihin naasi fabalagha zaalikan nabiyya ﷺ fahadda soohul hadeesa wa ajaboo feehi qaaloo : yaa rasoolallah kana ashaddar rajulainij tihaadan was tush hida fee sabeelillahi wa dakhala haazal jannata qablahu faqaalan nabiyyu ﷺ : “alaise qad makasa haaza ba'aduhu bisanatin” qaaloo : na'am qaal : “wa adraka ramazaana fasaamahu wa salla kazaa wakazaa fil masjid fil sanah?” qaaloo : balaa qaala : falamma bainahuma ab'adu mimma bainas samaa'i wal arz)

Tarjamah : Qabeelah balee ke do aadmi Rasoolullah ﷺ ke paas aaye, ye dono ek saath Islam laaye the, unme se ek aone saathi ki ba nisbat ibadat me zyada mehnat karta tha. Vo ek martaba jihaad me nikla aur shaheed ho gaya. Doosra aadmi uske baad ek saal tak zinda raha phir vo wafaat paa gaya. Talha bin Ubaidullah Raziallahuanhu farmaate hai ke maine khwaab me un dono ko dekha ke vo jannat ke darwaaze par hai itne me androone jannat se ek shakhs nikla aur jo baad me wafaat paaya tha usko jannat me daakhil hone ke liye kaha, phir dobara bahar aaya aur shaheed ko jannat me daakhil hone ka hukum diya, phir mere paas aakar mujhse kaha ke tum laut jaa'o ke abhi tumhara waqt nahi aaya. Subah huyi to Talha apna khwaab logon ko sunaane lage, aur log us par ta'ajjub karne lage, ye baat Rasoolullah ﷺ tak pahunchi to Aap ne farmaya isme ta'ajjub ki kya baat hai? Logon ne kaha vo ibadat zyada karne waala aur Allaah

ki raah me shaheed hone waala baad me jannat me daakhil hua aur doosra aadmi pahle jannat me daakhil hua ? Aap ﷺ ne farmaya : Kya ye uske baad poora ek saal zinda nahi raha? Logon ne kaha, Haan. Aap ﷺ ne farmaya : Kya usne ramazaan ka maheena nahi paaya aur usme roze nahi rakhe aur saal bhar masjid me namazen nahi padhi? Logon ne kaha, Haan. Is par Aap ﷺ ne farmaya : In dono me zameen wa aasmaan ki wasa'at se zyada farq hai. (Sahi Ibn Hibban:2982)

Isteqbaal e ramazaan :

Ramazaan mubarak ka maheena barkaton aur rahmaton waala maheena hai. Hamare dilon me uski ahmiyat aur azmat bahut zyada honi chahiye kyu ke jis cheez ki jitni ahmiyat hoti hai log usi shaan se uska isteqbaal karte hai. Chuna che ham tamaam ko is maheene ka isteqbaal namaz, rozon, sadqa khairaat aur tilawat Quraan Majeed ke zariye karne ki koshish karni chahiye aur kyu ke ye nekiyon ka mausam bahaar hai. Isliye hame had darje mutaharrik aur “active” rahna chahiye. Iska har ek lamha aur har ek lahzah nihaayat qeemti hai. Hame nahi pata ke agla ramazaan hamare naseeb me hoga ya nahi. Kitne log hai jo guzishta ramazaan mubarak me hamare saath the, jinhone hamare saath sajde kiye, namazen padhi, roze rakhe, taraweeh ada kee, lekin vo aaj hamare darmiyaan nahi hai. Ye Allaah Taala ka fazl hai ke usne hame nekiyon ko apne daaman me samet lene ka behtareen mauqa inaayat farmaya hai so hame is mauqe ko ghaneemat samajh kar kasrat se ibadat karne aur apne Rab ko manaane ki koshish karni chahiye.

Isteqbaal ramazaan aur hamare aslaaf :

Aslaaf Kraam ke baare me aata hai ke vo ramazaan ki aamad se che maah qabl hi dua'on ka silsila shuroo kar diya karte the ke, Aye Allaah too hame ramazaan tak sahee saalim pahuncha, aur ramazaan ke baad paanch maah musalsil ye dua karte the ke, Aye Allaah hamare ramazaan me kee gayi ibadaat ko qubool farma.

Hafiz Ibn Rajab Rahimahullah farmaate hai ke Ma'ali bin al Fazal Rahimahullah ne farmaya ke vo che maah ye dua kiya karte the : **(allahumma balaghnaa ramazaan)** “Aye Allaah ! Too hame ramazaan tak pahuncha de aur ramazaan ke baad che maah ye dua karte the ke Aye Allaah ! Hamare ramazaan ke aamaal ko qubool karle.

Yahya bin Kaseer Rahimahullah farmaate hai ke vo ye dua padha karte the :

(allahumma salamni ilaa ramazaan wa salama lee ramazaan wa tasleemah manee mutqbla)

Aye Allaah ! Mujhe ramazaan tak sahee saalim rakh aur ramazaan ko sahee saalim mujh tak pahuncha de, aur ramazaan me kee gayi ibaadaat ko qubool farma le. (al ta'if al ma'arof:page:148)

Chaand dekhne ki dua :

Nabi Kareem ﷺ ne hame naya chaand dekh kar ye dua padhne ki ta'aleem dee hai. Sayyidina Talha bin Ubaidullah Raziallahuanhu bayaan karte hai ke Nabi Kareem ﷺ jab chaand dekhte to ye dua padhte :

(allahumma ahlilhu alainaa bil yumni wal eemaani was salaamati wal islami rabbi wa rabbukallaah)

Tarjamah : “Aye Allaah ! Mubarak kar hame ye chaand, barkat aur eemaan aur salaamati aur islam ke saath, (Aye Chaand!) Mere aur tumhara Rab Allaah hai.” (Sunan Tirmizi : 3451)

Aamade ramazaan par Aap ﷺ ka Sahaba ko amal par ubharna :

Nabi Kareem ﷺ aamade ramazaan par khushi ka izhaar karte aur Sahaba Kraam ke dilon me ramazaan ke taalluq se shouq paida karte the, Hazrat Abu Hurairah Raziallahuanhu farmaate hai Aap ﷺ ne farmaya :

(ataakum ramazaanu shahrin mubaarakun farazallahu azza wa jalla alaikum siyaamah, tuftahu feehi abwaabus samaa'i, wa tughlaqu feehi abwaabul jaheemi, wa tughallu feehi maradatush shayaateeni, lillahi feehi lailatan khairun min alfi shahrin, man hurima khairahaa faqad hurima)

Tarjamah : “Tum par ramazaan mubarak ka maheena saaya fagun hua hai, Allaah Taala ne tum par roze farz kiye hai, isme jannat ke darwaaze khol diye jaate hai aur jahannam ke darwaaze band kar diye jaate hai aur sarkash shayaateen jakad diye jaate hai, isme ek raat hai jo hazaar maheeno se afzal hai jo uski bhalayi se mahroom raha haqeeqat me vahee mahroom raha.” (Sunan Nasayi:2106)

Nisf Sha'abaaan ke baad roza rakhne hukum

Aap ﷺ ne nisf sha'abaaan ke baad roze rakhne se mana kiya taake ramazaan mubarak ke aamaal poori tawaanaayi aur chusti ke saath anjaam diye jaa sake aur unki adaayagi me koyi khalal waaqai na ho, Hazrat Abu Hurairah Raziallahuanhu farmaate hai ke Aap ﷺ ne farmaya :

(izan tasafa sha'abaanu, falaa tasoomoo)

Tarjamah : “Tum nisf sha'abaaan ke baad roze mat rakho.” (Sunan Abi Dawood:2337)

Nisf sha'abaaan ke baad roze rakhne se mutaalliq baaz ahle ilm ka qoul hai ke nisf sha'abaaan ke baad qaza roze rakhe jaa sakte hai, isi tarah agar koyi cheez jum'eraat ke roze rakhne ka paaband tha to vo bhi in ayyam me roze rakh sakta hai lekin behtar ye hai ke nafil roze bhi na rakhe jaaye.

Ramazaaan mubarak ki istelaahaat :

Ramazaan mubarak me hame kuch khaas 'terminologies' sunne ko milti hai masalan : Ramazaaan, soum, taqwa, taraaweesh, sahri, iftaar, a'itekaaf, lailatul qadr waghairah. In shara'i istelaahaat ka maani wa mafhoom jaanna aur samajhna faaydah mand hai taake unki adaayagi se ek khaas qism ki lazzat mahsoos ho.

Lafz e Ramazaan aur maahe ramazaan se uski munasibat :

Shaikh Abdul Qadir Jeelaani Rahimahullah apni kitab ghaneetah al taalabeen me farmate hai ke lafze ramazaan maakhoos hai ramaz se jiske maani hai kisi cheez ka garmi me khoob tap jaana. Ramazatul har kahte hai sooraj ki roshni se patthar ka garam ho jaana. Iska istelaahi maani hai hijri saal ka nawaan maheena jo sha'abaaan ke baad aata hai. Ye arabi ka bahut purana lafz hai, jiska istemaal aad wa samood bhi kiya karte the, choonke unke zamane me ye maheena garmi ke mausam me aata tha isliye unhone is maah ka naam Ramazaan rakha, Allaah Taala ne Quraan Majeed me baarah maheene me sirf isi maheene ka zikr naam ke saath kiya hai, Allaah Taala ne farmaya :

**(SHAHRU RAMAZAA NALLAZEE UNZILA FEEHIL QUR'AANU
HUDAL LINNASI WA BAYYINAATIM MINAL HUDAA WAL
FURQAANI FAMAN SHAHIDA MINKUMUSH SHAHRA
FALYASUMHU WAMAN KAANA MAREEZAN AW ALAA SAFARIN FA
IDDATUM MIN AYYAMIN UKHARA YUREEDUL LAAHU BIKUMUL
YUSRA WALAA YUREEDU BIKUMUL 'USRA WALI TUKMILUL
IDDATA WALI TUKABBIRUL LAAHA 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 kee aur haq wa baatil ki tameez kee nishaaniyaan hai, tum me se jo shakhs is maheene ko paaye use roza rakhan chahiye, haan jo beemaar ho ya musafir ho use doosre dino me ye ginti poori karni chahiye, Allah 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 badaa'iyaan bayaan karo aur uska shukr karo." (Surah Baqarah:2/185)

Lafze ramazaan ki ek ma'anwi munasibat ye bhi hai ke is maheene me eemaan ki haraarat is qadr zyada hoti hai ke aadmi apni aam aadaat aur maamoolaat ke bar khilaaf apni bhook pyaas aur tamaam khwaahishaat ko ba khushi tark kar deta hai.

Lafze saum ka matlab :

Saum masdar hai jiska laghwi maani "al lamtan'a" yaani ruk jaana hai jise Maryam Alaihissalaam ki zabaani Allaah Taala ne farmaya :

(INNEE NAZARTU LIR RAHMANI SAUMAN FALAN UKALLIMAL YOUMA INSIYYAA)

Tarjamah : "Maine Rahman ke naam ka roza maan rakha hai. Mai aaj kisi shakhs se baat na karoongi (aur urdu me use roza kahte hai)." (Surah Maryam:19/26)

Iska istelaahi maani hai **"huwal imsaak baneetal ta'abudallaaha an ashyaa makhsoo sata fee zaman ma'een min shakhs makhsoos ba sharoot khaasah"** yaani makhsoos shakhs ka ibadat ki niyyat se makhsoos shara'et ke saath makhsoos mudaat me makhsoos cheezon se ruk jaana.

Roza ummate Muslimah par san 2 hijri me hi farz hua aur ye ibadat aqwaam saabiqa par bhi farz thi. Allaah Taala ne farmaya :

(YAA AYYUHAL LAZEENA AAMANOO KUTIBA ALAIKUMUS SIYAAMU KAMAA KUTIBA ALAL LAZEENA MIN QABLIKUM LA ALLAKUM TATTAQOON)

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

Jung se taalluq rakhne waali aayatun ke darmiyaan saum ke zikr ki hikmat :

Ahle ilm farmaate hai ke Allaah Taala ne jung se taalluq rakhne waali aayatun ke darmiyaan saum ka tazkirah isliye kiya ke maidaane jung me jahaan ek shareef insaan bhi akhlaaqi qadron ko paamaal kar jaata hai wahaan saayim apne aap ko control kare maahir nafsiyaat kahte hai ke jo aadmi apni bhook par control kar leta hai vo har jung me discipline follow karne me kaamyab hoga.

Ye mazhab Islam ki hi taaleemaaat ho sakti hai jo apne maanne waalon ko maidaane jung me bhi akhlaaqiyaat aur tahzeebe nafs ki taaleem deta hai, afsos yahee deene rahmat aaj dahashat gardi ki laqab se mat'oon hai. Allaah Taala ne Surah Maa'idah me farmaya : **(MAN QATALA NAFSAN BI GHAIRI**

**NAFSIN AW FASAADIN FIL ARZI FAKA ANNAMAA QATALAN
NAASA JAMEE'AN WAMAN AHYAAHA FAKA ANNAMAA AHYAN
NAASA JAMEE'AA)**

Tarjamah : “Jo shakhs kisi ko baghair uske ke vo kisi ka qatl ho ya zameen me fasaad machaane waala ho, qatl kar daale to goya usne tamaam logon ko qatl kar diya, aur jo shakhs kisi ek ki jaan bacha le, usne goya tamaam logon ko zinda kar diya.” (Surah Maa'idah:5/32)

Islam ki nazar me ek maasoom ka qatl goya poore insaaniyat ka qatl hai. Fil waqt dunya ki aabaadi taqreeban aath billion hai. Is hisaab se agar koyi ek aadmi ka qatl karta hai to uske haq me saath billion nau sau ninaawe million qatl ka gunah likh diya jaata hai.

Lafze Muslim ka matlab :

Lafze muslim islam se maakhoos hai. Jiske maani me itaat guzaar aur farmaanbardaar. Ahle arab itaat guzaar oontni ko naaqatah muslimah kahte the. Iska istelaahi maani hai mazhab Islam me daakhil hone waala yaani Allaah Taala ko ek maan kar apne aap ko uske hawaale kar dene waala.

Ek musalmaan apne tamaam af'aal wa aqwaal aur jazbaat wa khwaahishaat samet khud ko Allaah ki raza ke hawaale kar deta hai. Misaal ke taur par din me khaana uski aadat aur zaroorat hai lekin maahe ramazaan me Allaah Taala ki raza ki khatir vo use tark kar deta hai.

Lafz e taqwa ka matlab :

Lafze “Taqwa” waqaayatah se mushtaq hai. Jiske maani me bachna aur mahfooz rahna aur uska istelaahi maani hai Allaah Taala ke ahkaamaat par amal paira hokar aur uski manhiyaat se ijtenaab karke Allaah ke ghazab se bachna.

Baaz log taqwa ka maani khouf se ta'abeer karte hai jo ke duroost nahi, Allaah Taala ne khouf ke liye alaihdah lafz istemaal kiya hai. Allaah Taala ne farmaya :

**(FALAA TAKHAA FOOHUM WAKHAA FOONI IN KUNTUM
M'UMINEEN)**

Tarjamah : “Tum in kaafiron se na daro aur mera khouf rakho, agar tum momin ho.” (Surah Aale Imran:3/175)

In dono alfaaz me qadre mashabihat hai lekin taqwa ka maani khouf nahi hai. Allama Ibn Taimiyah Rahimahullah farmaate hai ke Quraan ke mutaraadif alfaaz ko mutaraadif kah kar aage na badhe kyu ke in alfaaz ke maani me baareek saa farq hota hai.

ALLAAH KE GHAZAB SE BACHNE KA TAREEQ :

Allaah ke ghazab se apne aap ko bachaane ke liye hame Surah Asr me zikr kee gayi chaar baaton par amal karna hoga. Allaah Taala ne farmaya :

**(WAL ASR. INNAL INSAANA LAFEE KHUSR. ILLALLA ZEENA
AAMANOO WA ‘AMILUS SAALIHAATI WATA WAASAU BIL HAQQI
WATA WAASAU BIS SABR)**

“Zamane ki qasam. Beshak (bil yaqeen) insaan sar taa sar nuqsan me hai. Siwaaye un logon ke jo eemaan laaye aur nek amal kiye aur (jinhone) aapas me haq ki waseeyat kee aur ek doosre ko sabr ki naaseehat kee.” (Surah Asr:103/1-3)

Jo koyi ye chaar kaam karega vo Allaah ke ghazab se jahannam aur qabr ke azaab se mahfooz wa maamoon rahega.

Lafze salawaat ka maani :

Lafze salawaat masdar hai jiske kayi maani hai aur in tamaam maani ka namaz ki kaifiyat se bada gahra taalluq hai.

1. Dua :

Salaah ka ek maani dua hai. Jaise ke Allaah Taala ka irshaad hai :

**(KHUZ MIN AMWAALIHIM SADAQATAN TUTAHHIRUHUM WATU
ZAKKEEHIM BIHAA WA SALLI ALAIHIM INNA SALAATAKA
SAKANUL LAHUM WALLAHU SAMEE’UN ALEEM)**

Tarjamah : “Aap unke maalon me se sadqa le lejiye, jiske zariye se aap unko paak saaf karde aur unke liye dua kejiye, bila shubah aap ki dua unke liye maujab itminaan hai aur Allaah Taala khoob sunta hai khoob jaanta hai.” (Surah Tawbah:9/103)

Is aayat me Allaah Taala ne lafz “salaah” ko dua ke liye istemaal kiya hai.

2. Ibadat gaah :

Salaah ka ek maani ibadat gaah hai, jaisa ke Allaah Taala ne Surah Hajj me farmaya :

**(WALAW LAA DAF’ULLAHIN NAASA BA’AZAHUM BI BA’AZIL
LAHUDDIMAT SAWAAMI’U WA BIYA’UN WA SALAWAATUN WA
MASAAJIDU YUZKARU FEEHAS MULLAHI KASEERAN WA LAYAN
SURANNALLAAHU MAI YANSURUHU INNALLAAHA LA
QAWIYYUN AZEEZ)**

Tarjamah : “Agar Allaah Taala logon ko aapas me ek doosre se na hataata rahta to ibadat khaane aur girje aur masjidon aur yahoodiyon ke ma’abad aur vo masjidon bhi dhaa dee jaati jahaan Allaah ka naam ba kasrat liya jaata hai. Jo Allaah ki madad karega Allaah bhi zaroor uski madad karega. Beshak Allaah Taala badi quwwaton waala bade ghalbe waala hai.”

Is aayat me yahoodiyon ki ibadat gaahon ko “salawaat” kaha gaya hai aur ibraani aur saryaani me bhi namaz ke liye “salut” ka lafz istemaal kiya jaata hai.

3. Ta’areef, maqaam wa martaba aur Darood Ibrahim :

Salaah ka ek maani, 1. Ta’areef, 2. Martaba, 3. Darood Ibrahim hai, jaisa ke Allaah Taala farmaate hai :

(INNAL LAAHA WA MALAA’IKATAHU YUSALLOONA ALAN NABIYYI YAA AYYU HALLA ZEENA AAMANOO SALLOO ALAIHI WA SALLIMOO TASLEEMA)

Tarjamah : “Beshak Allaah Taala aur uske farishte Nabi Kareem ﷺ par ‘salaah’ bhejte hai, Aye Momino ! Tum bhi Nabi Kareem ﷺ par ‘salaah’ bhejo.” (Surah Ahzaab:33/56)

Agar “salaah” ki nisbat Allaah Taala ki taraf ho to uska matlab Allaah Taala ka farishton ke darmiyaan Muhammad ﷺ ki ta’areef bayaan karna hai.

Agar “salaah” ki nisbat farishton ki taraf ho to iska matlab farishton ka Allaah Taala se Muhammad ﷺ ke maqaam wa martabe ki bulandi ke liye dua karna hai.

Agar “salaah” ki nisbat insaano ki taraf ho to uska matlab Aap ﷺ par Darood Ibrahim bhejna hai aur Sahi Ahadees me waarid Darood ke alfaaz ye hai :

(ALLAHUMMA SALLI ALAA MUHAMMADIN WA ALAA AALI MUHAMMADIN KAMAA SALLAITA ALAA IBRAAHEEM WA ALAA AALI IBRAAHEEM INNAKA HAMEEDUM MAJEED, ALLAHUMMA BAARIK ALAA MUHAMMADIN WA ALAA AALI MUHAMMADIN KAMAA BAARAKTA ALAA IBRAAHEEMA WA ALAA AALI IBRAAHEEMA INNAKA HAMEEDUM MAJEED) (Sahi Bukhari:3370)

4. Doosra darjah :

Salaat ka ek maani doosra darjah bhi hai jaise ke arabi zabaan me ek muhaawarah hai : “talaq al sawaabiq wal masleena” yaani jab tum hamare qabeele ke ghud sawaaron se daud lagaa’oge to sabse pahle aane waala ghoda to hamara hoga hi aur saath hi doosre number par aane waala ghoda bhi tum hamara hi paa’oge. Islam ke jo paanch arkaan hai unme ka pahla rukun Kalima

Tayyibah aur doosra rukun “salaah” yaani namaz hai. Is aitebaar se “salaat” ka ek maani doosra darjah hai.

5. Salawain :

Salaat ka ek maani salawain hai, insaani jism me peeth par do badi badi ragen hoti hai jo dono pairon se jaate huye sar se mil jaati hai, inhi ko “salawain” kaha jaata hai. Jab banda rukoo karta hai to uski ye dono ragen peeth ke saath mud (kham) ho jaati hai.

6. Kisi cheez ko aag me tapaana :

Salaat ka ek maani kisi cheez ko aag me tapaana bhi hai aur is maani ko Quraan Majeed me istemaal kiya gaya hai, Surah Lahab me Allaah Taala ne irshaad farmaya :

(SAYAS LAA NAARAN ZAATA LAHAB)

Tarjamah : “Vo anqareeb bhadakne waali aag me jaayega.” (Surah Lahab:111/3)

Yaani Allaah Taala qiyamat ke din abu lahab ko jahannam ki aag me tapaayega. Isi tarah jab banda namaz padhta hai to uska eemaan garam ho jaata hai jiski wajah se uske saare gunah dhul jaate hai.

Salaat ka istelaahi maani :

Namaz Islam ka teesra rukun hai, ye azeem ibadat rukoo wa sajdah aur qiyaam wa qa’ood par mushtamil hai, jiski ibteda takabbur (yaani Allaahu Akbar kahne) se aur inteha taasleem (yaani Assalamu Alaikum wa Rahmatullah kah kar salaam pherne) se hoti hai. Quraan Majeed me Allaah Taala ne 30 martaba iska zikar kiya hai. Ye Allaah Taala ki pasndeedah ibadat hai. Iski adaayagi se dilon ko suroor aur aankhon ko qaraar milta hai. Insaan biwi bacchon ka robaar aur mulaazimat waghairah ke jhamelon me phans kar jab Allaah Taala ko bhool baith’ta hai to namaz use Allaah ki yaad dilaati hai, Allaah Taala ne farmaya :

(WA AQIMIS SALAATA LI ZIKREE)

Tarjamah : “Aur meri yaad ke liye namaz qaayam rakho.” (Surah Taha:20/14)

Lafze sahoor ka maani :

Sahoor ka laghwi maani raat ka aakhri hissa hai, iska istelaahi maani roza rakhne ki niyyat se raat ke aakhri pahar me kuch khaa lena hai aur ye Allaah ke Nabi ﷺ ki sunnat aur ba’as e khair wa barkat hai, Aap ﷺ ne farmaya :

(tasahharoo fa inna fis sahoori barakah)

Tarjamah : “Sahri karo beshak sahri karne me barkat hai.” (Sahi Bukhari:1923)

Lafze iftaar ka maani :

Iftaar ka laghwi maani hai angoor ke beej ka nikal aana aur uska istelaahi maani rozedaar ka sooraj ghuroob hone ke baad kuch khaa lena hai.

Iftaar me jaldi karna ba'as khair hai :

Roza iftaar karne me jaldi karna ba'as khair wa barkat hai, Aap ﷺ ne farmaya :

(laa yazaalun naasu bi khairin maa ajjaloo fitr)

Tarjamah : “Log us waqt tak bhalayi me rahenge jab tak vo iftaar me jaldi karenge.” (Sahi Bukhari:1957)

Jaldi ka matlab ye nahi ke sooraj ghuroob hone se pahle iftaar karle balke uska waqt hote hi yaani sooraj ghuroob hote hi fauran iftaar karle. Ghaflat ya ahtiyaat ke naam par taakheer na kare.

Taraweeh ya qiyaam ul lail ka matlab :

Lafze “Taraweeh” “raahatah” se nikla hai, jiska maani raahat aur aaraam hai, choonke taraweeh me har chaar rakaat ke baad thoda aaraam karte hai isliye is namaz ko “salatul taraweeh” kahte hai aur isi ko ghair ramazaan me qiyaam ul lail kahte hai, Hazrat Aisha Raziallahuanha Rasoolullah ﷺ ki taraweeh ke taalluq se farmaati hai ke :

(maa kaana rasoolullahi ﷺ yazeedu fee ramazaana walaa fee ghairihi alaa ihda ashrata rak'atan yusalli arba'an, falaa tasal an husnihinna watoo lihinna, summa yusalli arba'an, falaa tasal an husnihinna watoo lihinna, summa yusalli salaasan)

Tarjamah : “Nabi Kareem ﷺ ramazaan aur ghair ramazaan me gyaarah rakaat se zyada nahi padhte the, Aap ﷺ chaar rakaat padhte pas aap uski acchayi aur lambaayi ke baare me na pooche phir Aap ﷺ chaar rakaat padhte pas Aap uski acchayi aur lambaayi ke baare me na poochen phir Aap ﷺ teen rakaat witar padhte the.” (Sahi Bukhari:1147)

Mazkoorah Hadees se maaloom hua ke Nabi Akram ﷺ ramazaan aur ghair ramazaan me gyaarah rakaat se zyada nahi padhte the, hame chahiye ke ham bhi Aap ﷺ ke tareeqe ki pairvi kare.

Salaat al tahajjud ka matlab :

Tahajjud kahte hai neend se bedaar hokar koyi kaam karna. Raat me neend se uth kar namaz padhne ko shara'an salaatul tahajjud kahte hai. Iska doosra naam qiyaam ul lail bhi hai.

Aitekaaf ka matlab :

Aitekaaf ka laghwi maani rokne aur kinaara kashi ikhtiyaar karne ke hai aur iska istelaahi maani hai masjid me khaas kaifiyat ke saath apne aap ko roke rakhna.

Lailatul qadr ka matlab :

Lailatul qadr ramazaan ke aakhri ashre ki raaton me se ek raat hai. Ye ek raat hazaar maheeno se afzal hai. isi me makhlooqaat ki taqdeeren likhi jaati hai.

Zakaat ka matlab :

“Zakaat” ka maani safayi aur badhotri ke hai, yaani saahabe maal jab zakaat nikaalat hai to Allaah Taala uske zariye uske doosre maal ko paak wa saaf karta aur usme khair wa barkat naazil karta hai, jiski wajah se uske maal me aur izaafa hota hai, ye Islam ka teesra rukun hai.

Zakaat ke shuroot :

Shaikh Ibn Usaimin Rahimahullah farmaate hai ke zakaat farz hone ke liye al muslim, al har, saahab al maal, saahab al nisaab, haal alaihi al hawl yaani musalmaan, aazaad, maaldaar, saahabe nisaab aur uske maal par hawlaane hawl yaani ek saal guzarna zaroori hai.

Ye vo bunyaadi alfaaz aur shara'i istelaahaat hai jo ramazaan mubarak me ba kasrat istemaal hote hai.

Aakhir me Allaah Taala se dua karta hoon ke vo hamare liye ramazaan mubarak ki sa'aton ko maghfirat ka zariya bana de aur hamara khaatma is haal me farmaye ke vo hamse raazi rahe. Aameen summa Aameen.

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

<http://www.youtube.com/watch?v=ORGX-hgkAbo>

