



HAFTAWAAR KISALAH:299
WEEKLY BOOKLET:299

Ameer-e-Ahl-e-Sunnat Say **Qur'an-E-Pak** Kay Baaray Mayn Suwal Jawab

Roman



Shaykh-e-Tareeqat, **Ameer-e-Ahl-e-Sunnat**, Bani-e-Da'wat-e-Islami, Hazrat
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Translated into English by

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امیرِ اہلِ سنت سے قرآنِ پاک کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat Say Qur'an-e-Pak Kay Baray Mayn Suwal Jawab

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye **إِن يَشَاءَ اللَّهُ** jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

(Al-Mustatraf, jild. 1, Safhahh. 40)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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(Yeh Risala Ameer Ahl-e-Sunnat *واعتبر كتابهم العالیه* say ki 'ay ga 'ay
suwalaat aur un kay jawabat par mushtamil hay.)

Ameer-e-Ahl-e-Sunnat Say Qur'an Pak Kay Baray Mayn Suwal Jawab

Du'a-e-Janashen-e-'Attar:

Ya Allah Pak! Jo ko`ee 17 safhaat ka risala “*Ameer Ahl-e-Sunnat Say Qur'aan Pak Kay Baray Mayn Suwal Jawab*” parh ya sun lay, us kay dil ko Noor-e-Qur'an say munawar farma aur us ki bay hisab bakhshish farma.

أَمِينُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Shareef Ki Fazeelat

Farman-e-Aakhiri Nabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: jis nay din aur raat mayn mayri taraf shauq-o-muhabbat ki wajah say teen teen martabah Durood-e-Pak parha Allah Pak Par haq hay keh wo us kay us din aur us raat kay gunah bakhsh day.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: Deen-e-Islam kay baaray mayn bohat si kutub likhi

¹ Mu`jam Kabeer, jild 18, safhah 362, Hadees 928

ga`ee hayn. Qur`aan-e-Pak kay ba`d in sari kitabon mayn sab say pehlay kon si islami kitab likhi ga`ee aur kis nay likhi?

Jawab: Hujjat-ul-Islam Hazrat Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ nay Thya`ul `Uloom mayn naqal kiya hay keh Islam mayn sab say pehlay `Abdul Malik Bin `Abdul `Azeez Bin Juraij رَحْمَةُ اللهِ عَلَيْهِ ki kitab tasneef ho`ee. Jis mayn aasaar aur Hazrat-e-`Ata, Hazrat-e-Mujahid aur Hazrat-e-`Abdullah Bin `Abbas رَضِيَ اللهُ عَنْهُمْ kay digar shagirdon say manqool tafaseer hayn. Yeh kitab Makkah-e-Mukarramah shareef mayn tasneef ho`ee.¹

Suwal: Pehlay kay daur mayn kaghaz maujood nahin thay to us waqt tehriri kaam kin chezon par hota tha?

Jawab: Mukhtalif cheezon par likha`ee hoti thi, jaysay Qur`aan-e-Kareem ko chambray, ount ki haddi aur darakht ki chaal waghayrah par likha jata tha aur ba`d mayn inhi cheezon say Qur`aan-e-Kareem ayk jagah jama` kar liya gaya.² Jis waqt Hazrat `Usman-e-Ghani رَضِيَ اللهُ عَنْهُ ko Shaheed kiya gaya us waqt bhi Aap kay samnay chamray par likha howa Qur`an-e-Kareem maujood tha aur Aap us ki tilawat kar rahay thay, Aap kay khon kay qatray Qur`an-e-Kareem ki is Aayat par aa`ay thay:

(3)  فَسَيَكْفِيكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

¹ Thya`ul-`Uloom, jild 1, safhah 112 (Malfuzaat-e-Ameer Ahl-e-Sunnat. jild 1, safhah 343

² Manahil-ul-`Irfan fi `Uloom ul Qur`an, jild 1, safhah 202 Makhuzan

³ Parah 1, Surah Al Baqrah, Aayat 137. Tarjama-e-Kanzul Iman: to Ay Mehboob `anqareeb Allah unki taraf say tumhayn kifayat karay gaur wohi hay suntan janta.

Tafseer Dur-e-Mansoor, parah 1, surah Al Baqarah, Aayat 137, jild 1, safhah 403 mafhoman. Tafseer-e-'Azeezi, jild 1, safhah 622 mafhoman

Aaj bhi wo Qur'an-e-Kareem aur us par khon kay nishanaat maujood hayn. Bahar haal! Likhnay ka silsila bohat purana hay. Pehlay to printing prees bhi nahin thay, is li'ay kitabayn chapnay (Publishing) ka silsila bhi nahin tha, ayk kitab ki nuqool (Copies) tayar karnay kay li'ay usay ka'ee martabah likhna parta tha, zahir hay yeh sab bhi 'ilm ka shauq tha keh likh bhi laytay thay aur yaad bhi kar liya kartay thay, ab to ayk say barh kar ayk khobsoorat, dilkash aur mukhtalif rangon wali kitabayn chap rahi hayn, laykin afsoos! Shauq khatam ho raha hay. Khas taur par deeni kitabayn parhnay ka jazbah bohat kam ho gaya hay.¹

Suwal: ko'ee kitabon ki dukan par kaam karta ho jahan dunyawii kitabayn bhi hon aur Qur'an-e-Pak, Siparay aur Qa'iday bhi hon to kiya usay har waqt ba wuzu rehna paray ga? Ya agar ko'ee Pak kapra iste'maal karnay ka tariqah ho to wo bata diji'ay.

Jawab: Qur'an-e-Pak ko bay wuzu chona gunah hay,² jab keh Islami kitabon ko ba wuzu chona Afzal-o-mustahab hay aur bay wuzu chona khilaf-e-Awla hay.³ Agar bay wuzu honay ki halat mayn Qur'an-e-Pak chuna ho to is kay li'ay apnay pas ko'ee kapra ya romal waghayrah rakh liji'ay aur jab zarorat ho to uskay zari'ay utha liji'ay,⁴ is mayn yeh ahtiyat karni hogi keh

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 195*

² *Fatawa-e-Razawiyyah, jild 1, safhah 1074 makhuzan*

³ *Faratawa-e-Razawiyyah, jild 1, safhah 1075. Bahar-e-Shari'at, jild 1, safhah 302 Hissah 2*

⁴ *Dur-e-Mukhtar ma'a Radd-ul-Mohtar, jild 1, safhah 348*

hath ya ungli ka ko`ee bhi hissa Qur'an-e-Pak say (Touch) na ho. Dastanay (Gloves) pehen kar uthanan ja`iz nahin hoga kiyun keh dastanay badan kay tabay` hotay hayn.¹

Suwal: Agar ghalti say Qur'an-e-Pak nichay tashreef farma ho ja`ay (ya`ni zameen par gir ja`ay) aur wuzu bhi na hoto kiya baghayr wuzu Qur'an-e-Pak utha kar rakh saktay hayn?

Jawab: agar ko`ee romal ya kapra jayb mayn ho to us kay zari`ay utha kar rakh diji`ay² ya phir ayk sorat yeh hay keh kisi nabaligh say uthwa liya ja`ay, kiyun keh us ka wuzu nahin totta.³

(Ameer Ahl-e-Sunnat kay qareeb baythay ho`ay Mufti Sahab nay farmaya:) agar tauheen ya bay adabi ki sorat ho, jaysay **مُعَاذَ اللَّهِ!** Qur'an-e-Kareem kisi nali mayn gira howa daykhayn to aysi sorat mayn Fuqha-e-Kiram nay ijazat di hay keh baghayr wuzu bhi Qur'an-e-Pak utha sakta hay.⁴

Suwal: kiya Qur'an-e-Pak ki tafseer ko bay wuzu chu saktay hayn?

Jawab: Jee haan! Qur'an-e-Pak ki tafseer ko bay wuzu chu saktay hayn Albatta jahan jahan aayat ya us ka tarjama likh ho bi`ainihi us jagah aur us kay pichay kaghaz ka jo hisa ho usay nahin chu saktay.⁵

¹ *Dur-e-Mukhtar ma'a Radd-ul-Mohtar, jild 1, safhah 348 (Malfuzaat-e-Ameer-e-Ahl-e-Sunnat. jild 3, safhah 209*

² *Dur-e-Mukhtar ma'a Radd-ul-Mohtar, jild 1, safhah 348*

³ *Bahar-e-Shari`at, jild 1, safhah 302, Hissa 2*

⁴ *Al Tibyan fil Adab Hamla-tul-Qur`an, safhah 196 makhuzan (Malfuzaat-e-Ameer-e-Ahl-e-Sunnat. jild 3, safhah 210*

⁵ *Fatawa-e-Razawiyah, jild 1, safhah 1075*

(is moqay' par Madani Muzakiray mayn shareek Mufti sahib nay farmaya:) tafaseer do tarah ki hoti hay: ayk to wo jo judagana hoti hay aur tafseer hi kehlati hay jaysa keh tafseer-e-Jalalayn keh yeh hamaray han alag say milti hay to usay bay wuzu chu saktay hayn aur dusri wo tafaseer jo bilkul Qur'an-e-Pak ki tarah hoti hayn aur Qur'an-e-Pak hi kehlati hayn jaysa keh bayroot say chapnay wali Tafseer-e-Jalalayn, Tafseer-e-Khaza'in-ul-'Irfan, Tafseer Noorul 'Irfan waghayrah keh yeh daykhmay mayn Qur'an-e-Pak hi ma'loom hoti hayn layhazah aysi tafaseer ko bay wuzu hath nahin laga saktay¹

Ayk aur moqay par Ameer Ahl-e-Sunnat *داعية بركاتها العالمة* nay farmaya:) Tafseer-e-Na'eemi aur Tafseer Sirat-ul-Jinan yeh mufassil tafaseer hayn unhayn bhi agar cheh bay wuzu chona acha nahin hay, mustahab hay keh unhayn bhi ba wuzu chua ja'ay magar kisi nay unhayn bay wuzu chu liya to gunah nahin hay. Albatta bay wuzu honay ki halat mayn inhay aur kisi deeni kitab ko chotay waqt yeh ahtiyat karni hogi keh Qur'ani Aayat ya uskay tarjamay par aagay ya pichay kahin say hath na lagay.²

Suwal: Agar kitabon ki almari kay ayk partition mayn Qur'an-e-Pak ho to us kay upper walay partition mayn ko'ee dusri deeni kitab waghayrah rakh saktay hayn, yeh bay adabi to nahin hay?

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat. jild 2, safhah 242 (bay wuzo, junb aur hayz-o-nifas wali) in sab ko Fiqh-o-Tafser-o-Hadees ki kitabon ka chuna makroh hay aur agar in ko kisi kapray say chuwa agar cheh usko pehnay ya orhay ho'ay ho to haraj nahin magar ma'oda'-e-Aayat (Aayat ki jagah) par in kitabon mayn bhi hath rakhna haram hay. (Bahar-e-Shari'at, jild 1, safhah 327, Hissa 2)*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat. jild 1, safhah 406*

Jawab: Uper na kitabayn rakhayn aur na hi ko`ee digar saman rakhayn. Ba`az loog almari mayn deeni kitabayn rakhtay hayn aur upper digar cheezayn rakh daytay hayn aysa na karayn.¹

Suwal: Jis kamray mayn Qur'an Majeed ho uski chat par charhnay mayn ko`ee bay adabi to nahin hay?

Jawab: Jee Nahin! Is mayn ko`ee bay adabi nahin hay warna to zindagi dushwar ho ja`ay gi. Hum masjid ki pehli manzil par namaz parhnay kay li`ay jatay hayn to nichay Qur'an Majeed hotay hayn, isi tarah buildingon aur pilazon mayn ko`ee bhi ghar aysa nahin hoga jis mayn Qur'an-e-Kareem na ho to yun is ka ko`ee hal nahin hay.²

Suwal: Rail gari Hawa`ee jahaz ya kishti waghayrah mayn safar kay dauran Qur'an-e-Kareem ko kis jagah rakhayn?

Jawab: Adab ki jagah rakhayn. Aysa bag jis kay upper pa`on rakh kar ya us bag par hi log bayth jatay hayn, to apnay zameer say pochayn keh kiya ko`ee us mayn Qur'an-e-Kareem rakh sakta hay!! Layhazah Qur'an-e-Kareem `alehdah say kisi bag mayn rakh kar aysi jaga rakhayn jahan bay adabi na ho ya apnay pas rakh layn. Agar juzdan mayn lipta hawa hay to bay wuzu bhi usay hath mayn rakhnay mayn ko`ee haraj nahin hay.³

Suwal: Agar kisi ko Qur'an-e-Pak tohfay mayn diya aur us nay Qur'an-e-Pak mayn jo sajday hotay hayn wo sajday na ki`ay to kiya wo Qur'an Pak ka tohfa qabool hoga ya nahin?

¹ *Fatawa-e-Hindiyah, jild 5, safhah 324 (Malfuzaat-e- Ameer Ahl-e-Sunnat, jild 3, safhah 275*

² *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 275*

³ *Dur-e-Mukhtar ma`a Radd-ul-Mohtar, jild 1, safhah 348 (Malfuzaat-e- Ameer Ahl-e-Sunnat, jild 4, safhah 298*

Jawab: Agar Qur'an-e-Kareem ka tohfa kisi ko tohfay mayn diya to sawab milay ga. Aayat-e-Sajdah parhnay sunnay kay jo bhi masa'il hayn un kay mutabiq jab sajdah kisi par wajib ho ga tab usay sajdah karna hoga. Ab jisay Qur'an-e-Kareem diya gaya, agar wo Aayat-e-sajdah parh ya sun kar sajdah nahin karta to yeh us ka mu'amla hay, agar sajdah wajib honay kay bawajood nahin karay ga to wo gunahgaar hoga. Neez yeh bhi mumkin hay keh jis Qur'an-e-Kareem ka nuskha tohfay mayn diya gaya ho usay parhna hi na ata ho. Bahar haal aysay shakhs ko bhi Qur'an-e-Kareem tohfay mayn daynay mayn ko'ee haraj nahin hay.¹

Suwal: Agar kisi insan nay teen martabah jhoti baat par Qur'an-e-Pak uthaya to uska kiya gunah hay?

Jawab: Qur'an-e-Kareem ki qasam khana qasam hay albatta sirf Qur'an-e-Kareem utha kar ya us par hath rakh kar ko'ee bat karna qasam nahin Fatawa-e-Razawiyah, jild 13, safhah 574 par hay: jhoti bat par Qur'an-e-Majeed ki qasam uthana sakht 'azeem gunah-e-kabirah hay aur sachi baat par Qur'an-e-'Azeem ki qasam khanay mayn haraj nahin aur zarorat ho to utha bhi sakta hay magar yeh qasam ko bohat sakht karta hay. Bila zarorat-e-khasa na chahi'ay.²

Suwal: Qur'an-e-Pak ka safha (Page) Shaheed ho kar zameen par tashreef lay aa'ay to kiya usay bay wuzu jaldi mayn utha saktay hayn?

Jawab: wuzu nahin hay aur na hi paas mayn ko'ee nabaligh bacha hay jo utha lay aur na hi pas ko'ee romal waghayrah hay jis say pakar kar utha sakay aur sorat-e-haal aysi hay keh yeh

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 133

² Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 494

khud hi utha`ay ga to uthay ga, bachnay ki ko`ee sorat nahin hay to phir usay uthana hoga, bhalay bay wuzu utha lay aur us ko adab ki jagah rakhay keh is ka adab farz hay.¹

Suwal: hamaray ga`on mayn bohat saray Qur`an-e-Pak dafan hayn, pehlay kisi nay nahin daykha tha, ab un kay upper say mitti hat ga`ee hay to yeh Qur`an-e-Pak nazar anay lagay hayn, in ka kiya karay?

Jawab: Wo Qur`an-e-Pak bosidah hon gay jin say tilawat nahin ki ja sakti ho gi. Agar is tarah kay hayn jaysay muqaddas auraq hotay hayn to unhayn wahan say nikal kar kisi aur jagah jahan logon kay pa`on na parayn dafan karayn ya unhayn boray mayn daal kar boron mayn chirah laga kar ya ko`ee wazan dar cheez un mayn dal kar samundar kay beach mayn daal diya ja`ay. Pata honay kay bawajood keh yeh Qur`an-e-Kareem hayn unko wahin rehnay diya ja`ay, نَعُوذُ بِاللَّهِ loog un par chalayn is ki ijazat nahin. Masjid mayn Qur`an-e-Pak bohat ziyadah jama` ho jatay hon gay to loog wo Qur`an-e-Pak bhi is tarah dafan kar atay hon gay, halan keh agar wo parhnay kay qabil hayn aur kisi nay masjid mayn rakhay hayn to unko dafan karna ja`iz nahin hoga. Ramazan shareef mayn loog Qur`an Kareem kay na`ay na`ay nuskhay la kar masjid mayn rakh dayta hayn, is ka yeh matlab nahin hota keh jo pehlay kay rakhay ho`ay hayn unhayn thanda kar diya ja`ay kiyun keh wo parhnay kay qabil hotay hayn.²

Suwal: kisi Masjid mayn tilawat-e-Qur`an karnay walay na hon aur wahan pehlay say Qur`an-e-Pak maujood hon to kiya wahan mazed Qur`an Pak rakh saktay hayn?

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 322

² Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 511

Jawab: Is tarah ki Masjid mayn Qur'an Pak nahin rakhna chahi'ayn aur na aysi jaga rakhna chahi'ay keh jahan tilawat waghayrah karnay walay na hon kiyun keh jahan tilawat hi nahin ki jati wahan Qur'an-e-Pak rakhnay ka kiya fa'idah? Aur Masjid mayn pehlay hi Qur'an-e-Pak maujood hotay hayn yahan mazeed la kar rakhnay ka ko'ee maqsad nahin ho ga aur phir itnay Qur'an Kareem kay nuskhon mayn kon tilawat karay ga? Hamaray yahan to aysa riwaj ban gaya hay keh kisi ka intiqaal hota hay to foran Qur'an Kareem ka nuskha Masjid mayn pohncha diya jata hay keh eesal-e-sawab kay li'ay Masjid mayn Qur'an Kareem rakh rahay hayn. Is say Masjid ki jagah bhi ghirti hay aur us ka saheeh isti'mal bhi nahin ho pata aur phir logon ko Qur'an khuwaniyon ka itna shauq bhi nahin hay keh rozana ki bunyad par so pachas Qur'an khuwaniyan ho rahi hon, shayad soyam, daswan, aur chaliswan hota hoga to Qur'an khuwani hoti hogi ya na'ee dukan kholi ho gi to uskay iftitah mayn Qur'an khuwani karwa laytay hon gay. Is tarah keh ba'az khas khas mawaqay' hotay hayn jin mayn Qur'an khuwaniyan hoti hayn yeh achi bat hay.¹

Suwal: Masjid mayn Qur'an-e-Pak rakhnay hon to uski ahtiyat bayan farma diji'ay?

Jawab: Masjid mayn Qur'an Kareem rakhnay hon to masjid kay imam sahib say mashwarah kar liya ja'ay kiyun keh imam sahib panchon namazon mayn masjid hi mayn hotay hayn unko ma'loom hota hay keh kitnay loog Qur'an-e-Kareem parhtay hayn? Mashwarah kar Layna acha hoga, warna agar pehlay 99 Qur'an Pak rakhay thay to ayk aur ka izafah ho kar poray 100 ho ja'ayn gay. Ramazan shareef kay 'ilwah itnay loog Qur'an Pak parhtay nazar nahin aatay. Albattah jo masjid

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 513*

abaad hoti hayn un mayn kuch na kuch tilawat karnay walay hotay hayn magar unki ta'daad bhi itni nahin hoti jitnay Qur'an-e-Kareem rakhay hotay hayn, Qur'an-e-Kareem bohat saray rakhay hotay hayn magar parhnay walay 2 4 hi hotay hayn. Ahmed Abad Shareef Hind ki masjid mayn daykha tha keh dhayron Qur'an Shareef rakhay ho'ay hayn hatta keh poray poray box Qur'an Kareem say bharay ho'ay hotay hayn, baining ki'ay ho'ay 30 paray rakhay hotay hayn aur un par (Gujrati mayn) is tarah kay jumlay likhay hotay hayn "fulan bhai na eesal-e-sawab", "fulan bhai na taraf ti eesal-e-sawab" becharay kamayti walay bhi bay bus hotay hayn keh jo daynay aya hay usay kis tarah mana' karayn, agar mana' kiya to un say laray ga kon? Is wajah say loog rakh daytay hayn. Mayn yeh sochta hun keh kamayti walay itnay saray Qur'an-e-Kareem kay nuskhon ko kis tarah sambhaltay hon gay? Ho sakta hay ye Qur'an-e-Kareem loog gharon mayn Qur'an khuwani kay li'ay lay jatay hon phir wapis la kar rakh daytay hon laykin Qur'an khuwani kay li'ay bhi sirf ayk hi set kafi hota hoga, is kay bawajood mayn nay ka'ee set rakhay ho'ay daykhay hayn keh yeh marhomeen kay eesal-e-sawab kay li'ay hayn.¹

Suwal: Agar Masjid mayn Qur'an Pak ziyadah ta'daad mayn jama' hon aur parhnay walay itnay na hon to unka kiya kiya ja'ay?

Jawab: (Ameer Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* kay qareeb bethay ho'ay Mufti Sahab nay farmaya:) agar ayk hi Masjid mayn itnay saray Qur'an-e-Kareem jama' ho ga'ay keh jin ki yahan par zarorat hi nahin thi to unko dusri Masjid kay li'ay diya ja sakta hay.²

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 512*

² *Fath-ul-Qadeer, jild 6, safhah 202*

(Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** nay farmaya:) Masjid mayn Qur'an-e-Kareem rakhnay say behter hay Madaris mayn rakh di'ay ja'ayn, jo mudarriseen wahan parhatay hayn un say poch kar unko day di'ay ja'ayn keh aap yeh Qur'an-e-Kareem un bachon ko day dayn jo hifz kartay ya nazirah parhtay hayn ya jin ko zarorat hay unko day dayn. Mayn samajhta hun is tarah bachay unki tilawat karayn gay aur daynay walay ko sawab milay ga warna wo masjid mayn rakhay hi rahayn gay. Kisi ko yeh ghalat fehmi na ho ja'ay keh Qur'an pak masjid mayn rakhay hi na ja'ayn aysa nahin hay, parhnay walon kay li'ay masjid mayn Qur'an-e-Kareem rakhna kaar-e-sawab hay.¹

Suwal: Masjid mayn Qur'an-e-Pak paray hotay hayn jinko parhnay wala ko'ee nahin hota kiya wo Qur'an Pak hum kisi ko ghar mayn parhnay kay li'ay day saktay hayn?

Jawab: Qur'an Pak kay li'ay "paray hotay hayn" kay alfaz bolna munasib nahin hay keh is mayn adab nahin paya ja raha. Yun kaha ja'ay keh "Qur'an Kareem tashreef farma hotay hayn ya Qur'an-e-Kareem rakhay hotay hayn." Bahar haal Qur'an-e-Kareem Masjid kay li'ay waqf ki'ay ga'ay hayn to wo gharon mayn parhnay kay li'ay nahin day saktay.²

Suwal: Kiya Qur'an-e-Pak ko khushbu laga saktay hayn?

Jawab: Agar Qur'an-e-Kareem ka nuskha zati hay to aysi khushbu jiskay dhabbay na parayn apnay hath par laga kar Qur'an-e-Kareem par ta'zeem ki niyat say laga saktay hayn. Albatta agar Qur'an-e-Kareem ka nuskha kisi aur ka ho to phir

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 514*

² *Bahar-e-Shari'at, jild 2, safhah 535, Hissah 10 makhuzan (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 2, safhah 297)*

na laga`ayn, kiyun keh mumkin hay jo khushbu laga`ayn us say dusray ko ilarji ho, neez yeh bhi mumkin hay keh khushbu ka dhabba par ja`ay. Masjid mayn tilawat kay li`ay jo Qur`an-e-Kareem kay nuskhay rakhay hotay hayn un par bhi khushbu na laga`ayn.¹

Suwal: Aksar daykha hay keh Qur`an Pak mayn khobsurti kay li`ay mor kay par rakhay jatay hayn, yeh irshad farma`ay keh Qur`an Pak mayn mor ka par rakhna kaysa hay?

Jawab: Qur`an Pak mayn mor ka par rakhnay mayn haraj nahin kiyun keh is mayn bay adabi ka tasawur nahin hota. Hum bhi bachpan mayn mor kay chotay chotay par Qur`an-e-Kareem mayn khubsurti ki niyat say rakhtay thay, albatta agar ko`ee pora bandal rakhay to yeh alag bat hay.²

Suwal: Ba`az bachay Qur`an-e-Pak mayn khali jagah par apna nam likhtay aur phool botay banatay hayn to unka aysa karna kaysa hay?

Jawab: Agar Qur`an Kareem ka nuskhay apna zati hay to khali jagah mayn naam likhnay aur `umda phool botay banany mayn haraj nahin hay jab keh aysa karnay say nuskhay ki zeenat kharab na hoti ho. Albatta jo madrasay kay waqf shudah Qur`an-e-Kareem hotay hayn un mayn na naam likh saktay hayn na lakeer laga saktay hayn na unkay safhaat mor saktay hayn na phool botay bana saktay hayn aur na hi ko`ee aysa andaaz ikhtiyar kar saktay hayn jis ki wajah say unhayn nuqsan pohinchay.³

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 271

² Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 1, safhah 491

³ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 132

Suwal: Agar bartan mayn aayaat likhi hon to us mayn khana kha saktay hayn?

Jawab: Nahin kha saktay. Albatta bawuzu ho kar shifa ki niyat say us bartan mayn pani daal kar piya ja sakta hay. Bay wuzu honay ki sorat mayn Aayaat par hath nahin laga saktay.¹

Suwal: Qur'an-e-Kareem mayn jagah jagah ruku' pora honay par “ع” likha howa hota hay, is say kiya murad hota hay?

Jawab: Ho sakta hay keh aap ko ta'ajjub ho keh yeh ayk isharah hay aur is mayn murad Ameer-ul-Mu'mineen Hazrat-e-'Usman-e-Ghani رضى الله عنه hayn.² Yun is hisab say Qur'an Pak ka ko'ee bhi nuskha in kay zikir-e-khayr say khali nahin hay.³

Suwal: Mobile mayn Qur'ani Aayaat kay Message ko Delete karna kiya is Hadees-e-Pak kay hukm mayn aa'ay ga keh Qurb-e-Qiyamat mayn log Qur'an ko mita'ayn gay?

Jawab: Log Qur'an ko mita'ayn gay yeh mayn nay nahin parha, albatta is tarah hay keh Qur'an utha liya ja'ay ga ya'ni seenon say nikal ja'ay ga.

(Ameer Ahl-e-Sunnat دامت برکاتُهُمُ الْعَالِيَةِ kay qareeb baythay ho'ay Mufti Sahab nay farmaya:) Hazrat 'Abdullah Bin

¹ *Sadrul Shari'ah Maulana Mufti Muhammad Amjad 'Ali A'zami رحمه الله عليه farmatay hayn: jis bartan ya glass par surah ya aayat likhi ho uska chuma bhi in (bay wuzo, junub aur hayz-o-nifaas wali) ko haram hay aur is ka isti'maal sab ko Makruh, magar jab keh khaas ba niyat-e-shifa ho. (Bahar-e-Shari'at, jild 1, safhah 327, Hissah 2, Mafhuman) (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 300)*

² *Mir'at-ul-Manajih, jild 3, safhah 188 makhuzan*

³ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 196*

Mas'ood رَضِيَ اللهُ عَنْهُ kay hawalay say hay keh Qurb-e-Qiyamat mayn Qur'an Pak seenon say nikal liya ja'ay ga.¹

(Ameer Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ nay farmaya:) ya'ni ko'ee Hafiz baqi nahin rahay ga, apnay Mobile say Delete karna murad nahin hay. Qur'an-e-Kareem ki aayaat-e-mubarakah likh kar ta'weez bhi bana'ay jatay hayn aur unko pani mayn dal diya jata hay jo us mayn ghul jatay hayn aur aayaat mit jati hayn to usay qiyamat ki nishani nahin kaha ja'ay ga balkeh is pani ka pina ja'iz aur ba'is-e-shifa hoga layhazah Mobile say Qur'ani Aayaat Delete karnay mayn ko'ee haraj nahin.²

Suwal: Agar ko'ee Qur'an-e-Pak hifz karay to kitnay 'arsay tak yaad rakhna zarori hay?

¹ Hazrat 'Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ farmatay hayn: bay shak ye Qur'an jo tumharay samnay maujood hay, 'anqareeb usay utha liya ja'ay ga. Ayk shakhs nay kaha: ye kaysay ho sakta hay halan keh hum nay isay dilon mayn aur saheefon mayn mehfoz kar rakha hay. Hum apnay bachon ko is ki ta'leem daytay hayn aur hamaray bachay apni awlad ko Qur'an sikhatay hayn. Aap nay farmaya: wo ayk raat mayn chala ja'ay ga aur subh kay waqt log usay nahin pa'ayn gay aur us ki sorat yeh ho gi keh Qur'an dilon aur saheefon say mehew kar diya ja'ay ga. (tafseer Abu Sa'ood, Parah 15, surah Bani Isra'eel, Aayat 86, jild 3, safhah 503) neez Hazrat 'Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ nay hi farmaya keh Qur'an-e-Pak khoob parho is say pehlay keh Qur'an-e-Pak utha liya ja'ay kiyun keh qiyamat qa'im na hogi jab tak keh Qur'an-e-Pak na uthaya ja'ay. (Shu'aib-ul-Iman, jild 2, safhah 355, Hadees 2026) jab qayam-e-qiyamat (qiyamat kay qa'im honay ko sirf 40 baras reh ja'ayn gay, ayk khushbo daar thandi hawa chalay gi, jo logon ki baghlon kay nichay say guzray gi, jis ka asar yeh ho ga keh musalman ki rooh qabz ho ja'ay gi aur kafir hi kafir reh ja'ayn gay aur unhi par qiyamat qaim ho gi. (Bahar-e-Shari'at, jild 1, safhah 127, Hissah 1)

² Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 3, safhah 551

Jawab: Martay dam tak yaad rakhay aur az khud na bhula`ay, albatta agar hafizah khud ba khud khatam ho ja`ay to yeh alag baat hay jaysa keh ba`az awqaat aakhiri waqt keh jab bandah marnay kay qareeb hota hay ya hadisay ki sorat mayn hafizah khatam ho jata hay aur bandah apnay maan baap balkeh awlaad tak ko nahin pehchan paata. Allah Pak hamayn is halat say mehfoz rakhay. Jo Qur`an-e-Pak hifz karay wo sari `umr Qur`an Pak parhta rahay aur ho sakay to rozana kam az kam 1 siparah parhay **إِنْ شَاءَ اللَّهُ** is tarah duhra`ee karatay rehney say Qur`an-e-Pak yaad rahay ga.¹

Suwal: Ba`az awqaat School College mayn imtehan ki ta`iyari kay li`ay Qur`an Pak ki Aayaat yaad ki jaati hayn jo Islamiyat aur diniyaat kay paper ka hissah hoti hayn ya kisi dusray maqsad kay li`ay yaad ki jaati hayn kiya in sab kay li`ay yeh hukm hay keh jo aayat ayk baar yaad kar li usay yaad hi rakhna hay bhulana nahin hay?

Jawab: Jo Aayat yaad kar li ga`ee ab usay yaad hi rakhayn. Muballigheen aur muqarrireen bhi bayan kay li`ay ba`az aayaat zabani yaad kar laytay hayn kiyun keh `aam taur par yeh loog aayat zabani hi parhtay hayn agarcheh hum nay apnay muballigheen ko yeh zehen diya huwa hay keh bayan daykh kar hi karna hay magar muqarrireen aysa nahi kartay to unko bhi yeh khayal rakhna hoga keh jo aayat ayk daf`a yad ho ga`ee ab usay yaad hi rakhayn.

(Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** kay qareeb bythay ho`ay Mufti Sahab nay farmaya:) yeh hukm mutaqaan hay ya`ni har ayk kay li`ay hay chahay wo Hafiz-e-Qur`an ho ya na ho.

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 149

Al-Zawajir mayn ayk ayk harf aur Aayat kay hawalay say yeh baat likhi hay.¹

Suwal: Kuch logon ko Qur'an-e-Pak parhna nahin ata, phir bhi Qur'an-e-Pak parhatay aur uskay paysay laytay hayn? Aysa karna kaysa?

Jawab: Yeh na ja'iz hay. Aysa karnay wala gunahgaar hoga.²

Suwal: Jo gharon par Qur'an parhanay jatay hayn agar ghar walay baghayr mangay unhayn kuch khanay ko dayn to kiya wo kha saktay hayn?

Jawab: Agar baghayr mangay apnay shauq say khilatay hayn to bilkul kha saktay hayn, ghar walon ko sawab bhi milay ga, is kay li'ay Suwal na kiya ja'ay aur na hi Indirect (ya'ni bila wasta) kaha ja'ay, jaysay "mujhay bohat bhook lagi ho'ee hay, aaj khanay ka moqa' nahin mila, gass khatam ho ga'ee thi, paka nahin sakay thay, yahan say farigh ho kar hotel ja'on ga, aaj to hotal mayn khana paray ga." Yeh sab Suwal hi kay andaz hayn, kiyun keh wo log sun kar kahayn gay keh "nahin Qari

¹ Az-Zawajir, jild 1, safhah 256. Jahannam mayn lay Jaanay walay A'maal, jild 1, safhah 394 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 38)

² Bahar-e-Shari'at jild 3, safhah 170, Hissah 14 makhuzan. (A'la Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: bila shubah itni tajweed keh jis say tasheeh-e-Hurf ho aur ghalat khuwani say bachay farz-e-'Aen hay. "Bazazyah" waghayrah mayn hay: (الْمَلْعُونُ عَمَّا بَلَ غَلَاظِي) (bila khilaf lehen haram hay). (Fatawa-e-Razawiyah, jild 6 safhah 343) masalan ayk huruf ko dusray huruf say badal dayna, jaysay (الْمَلْعُونُ) ko (الْمَلْعُونُ) parhna, e'rab ki ghalati karna, jaysay "arabi" "mayn "arabi" kay "meem " par zabar aur "arabi" kay "ba" par paysh parhna. (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 213)

Sahab! Hum aap ko khana khila`ayn gay, abhi khana latay hayn” to yeh andaz munasib nahin hay.¹

Suwal: Agar namaz na aati ho aur ba jama`at namaz parhi ja`ay to kiya namaz ho jati hay?

Jawab: Jis ki qira`at durust nahin hay us kay li`ay zarori hay keh kisi Jam`ay Shara`it imamat qari kay pichay namaz parhay aur us par farz hay keh koshish kar kay itni qira`at sikh aur yaad kar lay keh jitni namaz mayn karna farz hay.²

Neez jitna namaz mayn qira`at karna wajib hay itni hi sikhna aur yaad karna wajib hay.³ Isi tarah jitni qira`at namaz mayn mustahab hay itni qira`at sikhna aur yaad karna mustahab hay.⁴

Qari kay pichay namaz parhnay ka matlab ye hay keh aysay shakhs kay pichay namaz parhay jo durust Qur`an parhna janta ho yeh murad nahin keh jo baray lehjay kay sath kan par hath rakh kar khobsurat aawaz mayn parhtay hayn un kay pichay namaz parhay keh log `umoman ayson ko hi qari samajh rahay hotay hayn halan keh un mayn say har ayk ka qari hona zarori nahin balkeh un mayn say ba`az makharij kay mu`amlay mayn taur phor macha rahay hotay hayn albatta agar ko`ee is tarah khobsurat andaz mayn Qur`an parhnay wala waq`ee qari ho to us kay pichay bhi namaz parhi ja sakti hay. Yaad rakhi`ay! Asal qari wo hay jis ki kam az kam itni

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 5, safhah 68)*

² *Durr-e-Mukhtar ma`a Radd-ul-Muhtar, jild 2, safhah 395.396*

Mulakhkhasan. Bahar-e-Shari`at, jild 1, safhah 570, Hissa 3

³ *Durr-e-Mukhtar ma`a Radd-ul-Muhtar, jild 2, safhah 315. Bahar-e-Shari`at, jild 1, safhah 545, Hissa 3*

⁴ *Fatawa-e-Razawiyah, jild 6, safhah 349 makhozan*

qira`at durust ho jis say namaz saheeh ada ho sakay. Bahar haal jis ki qira`at durust na ho wo kisi jamay` shara`it imamat qari kay pichay namaz parhay aur sikhta bhi rahay aur wo attahiyaat bhi sikh kar yaad kar lay keh is ka bhi namaz mayn parhna wajib hay.¹

Suwal: Hum Mobile phone aur computer par tilawat suntay hayn, agar is dauran hamayn ko`ee kaam karna ho to hum is tilawat ko rok kar apna kaam kar kay dobarah tilawat sun saktay hayn aur aysa karna gunah to nahin ho ga?

Jawab: ko`ee haraj nahin. Record shudah tilawat band karnay mayn ahtiyat karnay wala mayn nay kabhi nahi daykha, `umoman jab band karna hota hay to thak kar kay band kar daytay hayn. Kisi ka yeh zehen nahi hota keh thora sabr kar liya ja`ay aur wo aayat ya shay`r chor kar band kar daytay hayn. Aayat pori honay ka andazah ho jata hay kiyun keh aayat mukammal honay par qari sahib ruk jatay hayn layhazah usi waqt band kiya ja`ay ya ko`ee waqf aaja`ay to band kiya ja`ay. Neez na`at shareef `umoman urdu mayn parhi ja rahi hoti hay to yun shay`r mukammal honay ka pata chal jata hay layhazah shay`r mukammal honay par band karayn. Isi tarah agar madani chenal band karna hoto thora theher ja`ayn aur shay`r mukammal honay dayn phir band karayn, ba`az awqaat shay`r ka misir`a mukammal ho jata hay to ma`na bhi poray ho jatay hayn is sorat mayn agar misir`a mukammal honay par band karayn gay to ma`na fasid nahin hon gay jaysay “Noor wala aya hay Noor lay kar aya hay” yeh ayk mukammal misir`a hay, agar yehi na`at chal rahi ho aur abhi sirf itna parha ho “Noor wala aya hay” aur foran band kar diya to yeh durust ho ga balkeh

¹ *Bahar-e-Shari`at, jild 1, safhah 518, Hissa 3 (Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 242)*

sirf itna parha “Noor wala” aur band kar diya tab bhi ko`ee haraj nahin magar har shey`r mayn aysa nahin ho ga keh usko adhoray misir`ay par band kiya ja`ay. Jo thori bohat urdu samajhta ho ga usay andazah ho ja`ay ga keh kahan band karna chahi`ay? Yaad rakhi`ay! Jab `ishq-o-muhabbat aur adab ehtram ka zehen banay ga to is tarah ki ehtiyatayn khud bakhud hon gi.

Aaj kal to apnay mobile phone par tilawat lagatay hayn ya aur na`at shareef ka ko`ee shay`r lagatay hayn goya un jaysa ko`ee `aashiq-e-Rasool hay hi nahin, jab kisi ki call ati hay to thak kar kay phone receive kar laytay hayn, bhalay tilawat ya shay`r jahan bhi pohnta ho. Neez yahan na`at shareef ya tilawat sunna maqsood bhi nahin hota layhazah is tarah na`at shareef ya tilawat apnay mobile par na laga`ayn. agar tilawat ya na`at shareef sun ni hay to apnay mobile mayn hazar na`atayn bharwa layn aur suntay rahayn laykin is tarah ghanti ki jagah na laga`ayn. tilawat ya na`at shareef ki jagah ko`ee sadi tune jis mayn music na ho wo laga layn kiyun keh musical tune ja`iz nahin hay. Mobil mayn is tarah kay kafi option hotay hayn jin mayn baghayr music wali tune hoti hayn laykin logon ki `adat hi music wali tune ki ban chuki hay is li`ay wohi lagata hayn. Is say sachi taubah karni chahi`ay. Is ka khayal sirf tilawat ya na`at shareef mayn hi nahin rakhna balkeh agar bayan waghayrah ho raha ho to us mayn bhi rakhna hay maslan kisi muballigh ka bayan ho raha hay to wahan bhi ghaur kiji`ay keh kab band karna hay? Kisi aysay jumlay par band na karayn jis mayn ma`na bigar jatay hon. Neez agar mas`la bayan ho raha hay to wo mas`ala pora honay diya ja`ay ya agar mas`ala taweel hay to ko`ee jumla pora ho ja`ay to tab band karayn.¹

¹ *Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 4, safhah 584*

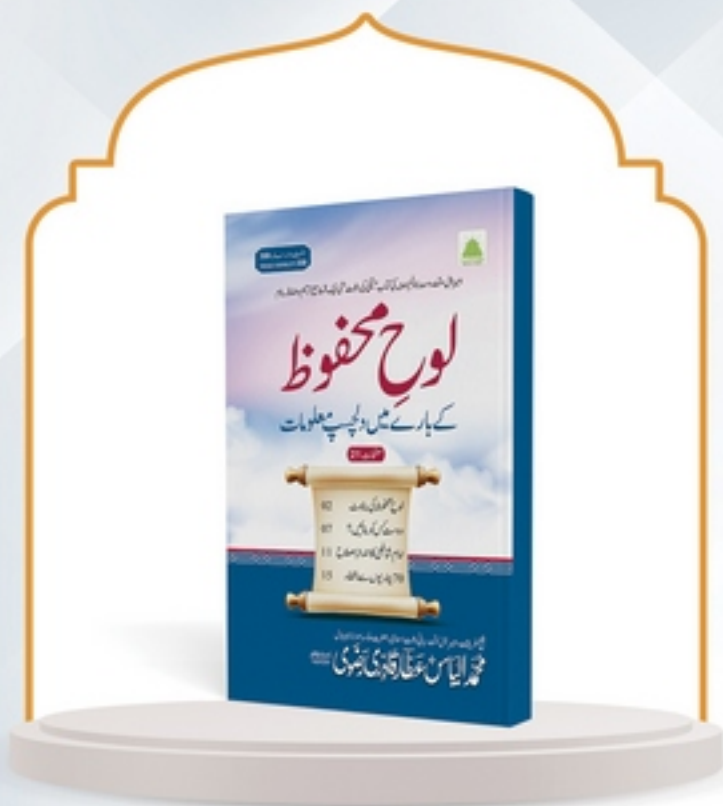
Suwal: kiya memori card mayn maujood record shudah tilawat sun kar us ka sawab esal kar saktay hayn?

Jawab: Esal ka ma'na pohnchana aur paysh karna haya. Jis 'amal par sawab milay maslan fara'iz aur nawafil waghayrah to us ka sawab esal ho sakta hay. Memori card mayn maujood record shudah tilawat sunayn gay to zahir hay sawab milay ga, jab sawab milay ga to esal bhi kar sakay ga layhazah us ka esal-e-sawab bhi kar sakayn gay. Albatta barah-e-rast tilawat sunnay ka apna sawab hay, donon mayn farq hay.¹

Note: safhah 7,8,9 kay Suwalaat aur safhah 11 ka dusra Suwal sho'bah malfuzaat-e-Ameer Ahl-e-Sunnat ki taraf say qa'im ki'ay ga'ay hayn jabkeh jawabat Ameer Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** kay 'ata farmodah hi hayn.

¹ Malfuzaat-e-Ameer Ahl-e-Sunnat, jild 6, safhah 253

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