

SURAH EK KAHANI



Surah Al-Fatihah

Aaghaaz

Poora safar — sab se azeem surah, aur ek umr ki dua —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 1 • 7 Ayatein • Makki

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Ek Nazar Mein Surah

Bismil-laahir-Rahmaanir-Raheem

1. Allah ke naam se, jo behad Reham wala, nihayat Reham karne wala hai.

Al-hamdu lillaahi Rabbil-'aalameen

2. Saari tareef Allah ke liye hai, jahanon ke Rab.

Ar-Rahmaanir-Raheem

3. Behad Reham wala, nihayat Reham karne wala.

Maaliki Yawmid-Deen

4. Badle ke Din ka Maalik.

Iyyaaka na'budu wa iyyaaka nasta'een

5. Hum teri hi ibadat karte hain aur tujh hi se madad maangte hain.

Ihdinas-Siraatal-Mustaqeem

6. Humein seedha raasta dikha.

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Sab Se Azeem Surah



Beta, hum poora Quran saath saath safar kar chuke, aakhir ki chhoti surahon se le kar sab se lambi tak. Aur hum wahin khatam kar rahe hain jahan se har padhne wala shuru karta hai — saat chhoti aayatun par jinhein ek Musalman apni zindagi mein kisi bhi doosre alfaz se zyada padhta hai.

Beta, pehle ye samjhiye ke ye surah HAI kya.

Nabi ﷺ ne masjid mein ek sahaabi se farmaya: main tumhein masjid se nikalne se pehle Quran ki SAB SE AZEEM SURAH sikhaaunga. Aur aapne unka haath pakda, aur jab wo bahar qadam rakhne hi wale the, sahaabi ne aapko yaad dilaaya. Aur aapne ﷺ farmaya: 'Al-hamdu lillahi Rabbil-'alameen' — yehi wo saat baar baar dohraayi jaane wali aayatein aur Quran-e-Azeem hai jo mujhe diya gaya.

Beta, Allah ki Kitab ki sab se azeem surah — aur ye saat line ki hai, aur aapko pehle se zubaani yaad hai.

Aur aapne ﷺ farmaya: us shakhs ki KOI NAMAZ NAHI jo Kitab ka Aaghaaz na padhe.



Beta, sochiye iska matlab kya hai. Har namaz ki har rak'at mein, aapki zindagi ke har din. Agar ek shakhs paanch waqt ki namaz padhta hai, to wo ye surah din mein kam se kam sattarah baar padhta hai — saal mein hazaaron baar.

Allah ne EK hissa chuna jo kisi bhi doosre alfaz se zyada dohraaya jaayega jo koi insan kabhi kahega. Ye jaan-na to banta hai ke hum kya keh rahe hain.

Aur beta, iske kai naam hain, aur har ek aapko kuch batata hai: 'AL-FATIHAH' — Aaghaaz. 'UMMUL-KITAB' — Kitab ki Maa, kyunki poora Quran isi se khulta hai. 'AS-SAB'UL-MATHANI' — saat baar baar dohraayi jaane wali. 'ASH-SHIFA' — shifa. Aur riwaayaat mein hai ke ise ek Dase hue aadmi par padha gaya, aur wo yun uTh khada hua goya wo kabhi bimar hi na tha, aur Nabi ﷺ ne farmaya: tumhein kaise pata chala ke ye ruqyah hai?

Aur ab, beta, wo hadees jo aapko theek theek batati hai ke jab aap ise padhte hain to kya hota hai.



Nabi ﷺ ne bataaya ke Allah ne farmaya: Maine namaz ko apne aur apne bande ke darmiyan do hisson mein baant diya, aur mere bande ke liye wo hai jo wo maange.

Jab banda kehta hai 'AL-HAMDU LILLAHI RABBIL-'ALAMEEN', Allah farmate hain: MERE BANDE NE MERI TAREEF KI.

Jab wo kehta hai 'AR-RAHMANIR-RAHEEM', Allah farmate hain: MERE BANDE NE MERI SANA KI.

Jab wo kehta hai 'MALIKI YAWMID-DEEN', Allah farmate hain: MERE BANDE NE MERI BUZURGI BAYAN KI.

Jab wo kehta hai 'IYYAKA NA'BUDU WA IYYAKA NASTA'EEN', Allah farmate hain: YE MERE AUR MERE BANDE KE DARMIYAN HAI, AUR MERE BANDE KE LIYE WO HAI JO WO MAANGE.

Aur jab wo baaqi hissa kehta hai, Allah farmate hain: YE MERE BANDE KE LIYE HAI, AUR MERE BANDE KE LIYE WO HAI JO USNE MAANGA.



Beta, ise jazb kijiye. Har ek baar jab aap namaz mein khade ho kar ye line padhte hain, ALLAH AAPKO JAWAB DE RAHE HOTE HAIN, line dar line.

Beta, aur apne aap se imaandaari se poochhiye: pichhli baar jab aap namaz mein khade the, kya aapko pata tha ke har jumle ke baad ek jawab aa raha hai?

Allah Ke Naam Se

'BISMILLAHIR-RAHMANIR-RAHEEM — ALLAH KE NAAM SE, JO BEHAD REHAM WALA, NIHAYAT REHAM KARNE WALA HAI.'

Beta, ye jumla 'BI' se shuru hota hai — SAATH, ya KE ZARIYE. To matlab hai: Allah ke naam ke saath main shuru karta hoon, madad maangta hoon, ye karta hoon.

Beta, ye kuch shuru karne se pehle ek iqrar hai: main ye apni taaqat se nahi kar raha. Aur isi liye hum ise khaane se pehle, safar se pehle, likhne se pehle, ghar mein daakhil hone se pehle kehte hain.



'ALLAH' — beta, ye Unka zaati naam hai, wo naam jo kisi makhlooq ko kabhi na diya gaya. Unka har doosra naam kisi sifat ka bayan hai: Reham wala, Rizq dene wala, Qudrat wala. Ye wala KHUD WO hain.

'AR-RAHMAN' aur 'AR-RAHEEM' — dono 'rahmah', rehmat se, aur dono behad shadeed. Ulama ne farq yun samjhaaya: 'Ar-Rahman' khud rehmat ki wus'at ka bayan hai — us ka ek samandar, har makhlooq tak pahunchta hua, momin aur munkir, insan aur jaanwar, is duniya mein. 'Ar-Raheem' us rehmat ka bayan hai jo amal mein aa kar pahunchti hai — wo khaas, jaari rehne wali rehmat jo Wo momineen ko dete hain, khaas tor par Aakhirat mein.

Beta, aur gaur kijiye: apne tamaam naamon mein se jin se Wo apni Kitab khol sakte the — Ghalib, Munsif, Zabardast — Unhone ye do chune. Do baar.

Beta, ye ittifaaq nahi. Pehli cheez jo aapka Rab aapko apne baare mein batate hain, har cheez se pehle, ye hai ke Wo Reham karne wale hain.



Saari Tareef Allah Ke Liye

'AL-HAMDU LILLAHI RABBIL-'ALAMEEN — SAARI
TAREEF ALLAH KE LIYE HAI, JAHANON KE RAB.'

Beta, ise khol kar dekhiye, kyunki is mein ek poori umr hai.

'AL-HAMD' — alif-laam ke saath iska matlab SAARI tareef hai, uski har qism. Aur ulama ne 'hamd' ko 'shukr' se alag kiya: aap kisi ka shukriya us cheez par ada karte hain jo usne AAPKE LIYE ki; magar 'hamd' us cheez ki tareef hai jo koi HAI, chahe aapko kuch mila ho ya nahi.

To ye ayah mehez 'meri naimaton ka shukriya' nahi. Ye hai: Tu khud apni zaat mein tareef ke laaye hai.

Beta, aur grammar gaur kijiye: ye ye nahi kehti 'main Allah ki tareef karta hoon'. Ye kaaynaat ke baare mein ek haqeeqat bayan karti hai — ke saari tareef Allah HI KI HAI. Aap kahein ya na kahein, wo Unhi ki hai. Jab koi ek khoobsurat imaat ki tareef karta hai, to tareef



architect tak jaati hai; jab koi wujood ki kisi bhi cheez ki tareef karta hai, to wo us Zaat par khatam hoti hai jisne use banaya.

'RABB' — beta, ye lafz 'maalik' se kahin bada hai. Is mein maalik, aaqa, paalne wala, sambhaalne wala, wo jo kisi cheez ko darje ba darje uThaaye yahan tak ke wo mukammal ho jaaye — sab shaamil hai. Isi liye ek maa ka bachche ko paalna 'tarbiyah' hai, usi asal se.

To 'Rabbil-'alameen' ka matlab hai: TAMAAM jahanon ka Maalik aur Paalne wala — har aalam, makhlooq ki har qism, har zamana, wo sab jo hum jaante hain aur wo sab jo hum nahi jaante.

Beta, aur tareef se shuru karne mein ek ahem baat hai. Is surah ki tarteeb dekhiye: us se kuch maangne se pehle, aap Unki tareef karte hain. Poori teen aayatein iqrar ki pehli darkhwast se pehle aati hain.

Beta, yehi dua ka adab hai, aur isi liye Nabi ﷺ ne sikhaaya ke ek shakhs ko maangne se pehle Allah ki tareef aur apne Rasool par durood se shuru karna



chahiye.

Reham Wala, Aur Us Din Ka Maalik

'AR-RAHMANIR-RAHEEM' — aur beta, gaur kijiye ke ye dono naam dohraaye gaye hain, 'jahanon ke Rab' ke foran baad.

Inhein dohraaya kyun gaya? Ulama ne samjhaaya: kyunki 'Rabb' — Aaq, Maalik — rob aur khauf paida kar sakta tha. To foran, rehmat phir bayan kar di gayi, taake aap jaan lein ke aapka waasta kis qism ke Maalik se hai.

'MALIKI YAWMID-DEEN — BADLE KE DIN KA MAALIK.'

Beta, aur ab tawazun. Rehmat ke do naamon ke theek baad ye yaad-dehaani aati hai ke ek hisab ka Din hai, aur us ke Maalik Wo hain.

Beta, dekhiye ye surah aapko kaise banaati hai. Rehmat, rehmat — phir faisla. Umeed, phir khauf. Koi bhi akela nahi. Wo shakhs jo sirf rehmat jaanta hai be-parwaah



ho jaata hai; wo jo sirf faisla jaanta hai mayoos ho jaata hai. Ye surah, din mein sattarah baar padhi ja kar, aap mein wo tawazun baar baar bana-ti rehti hai.

Aur gaur kijiye 'Maliki YAWMID-DEEN' — khaas tor par US DIN ke Maalik. Wo hamesha har cheez ke maalik hain, magar us Din milkiyat par koi jhagda hi na hoga. Aaj log samajhte hain ke wo cheezon ke maalik hain — apne maal ke, apne ohdon ke, apne jismon ke. Us Din koi ye daawa na karega.

Beta, yahan 'ad-deen' ka matlab badla hai, jo qarz hai uska chukaana. Har amal apne karne wale ki taraf lauTaaya gaya.

Tujh Hi Se

Aur ab, beta, surah ka darmiyan — wo dhuri jis par har cheez ghoomti hai:

'IYYAKA NA'BUDU WA IYYAKA NASTA'EEN — HUM
TERI HI IBADAT KARTE HAIN, AUR TUJH HI SE
MADAD MAANGTE HAIN.'



Beta, sab se pehli baat ALFAZ KI TARTEEB dekhiye. Arabi mein aap aam tor par kehte 'na'buduka' — hum Teri ibadat karte hain. Uske bajaaye maf'ool AGE laaya gaya: 'IYYAKA' — TUJHE, aur phir fe'l.

Arabi mein kisi lafz ko yun aage laana khusoosiyat paida karta hai. To matlab hai: SIRF TERI ibadat karte hain, aur SIRF TUJH SE madad maangte hain.

Beta, wo ek grammar ka moD hi poori tawheed hai. Mehez 'hum Teri ibadat karte hain' nahi — ye to ek mushrik bhi keh sakta tha, doosron ki ibadat ke saath saath. Balki SIRF TERI.

Aur dono hisse gaur kijiye. Pehla wo hai jo aap par Unka haq hai: ibadat. Doosra wo hai jiski aapko Un se zaroorat hai: madad. Beta, chaar lafzon mein ek bande aur uske Rab ka poora rishta — mera farz, aur meri mohtaaji.

Aur TARTEEB gaur kijiye: pehle ibadat, phir madad maangna. Beta, hum aam tor par ise ulaT dete hain. Hum Un ke paas tab aate hain jab humein kuch chahiye.



Ye ayah sikhaati hai: pehle iqrar kijiye ke aap Unke bande hain, aur phir maangiye.

Magar beta, yahan is se bhi gehri ek baat hai, aur ye aapka poora deen samajhne ka andaaz badal deti hai. Ise phir padhiye: 'Hum Teri hi ibadat karte hain, AUR TUJH HI SE MADAD MAANGTE HAIN.'

Aap ko Unki ibadat karne ke liye madad kyun chahiye? Kyunki aap ye apne bal par kar hi nahi sakte. Aap Unke taufeeq diye bagair namaz tak nahi padh sakte. To usi saans mein jismein aap ibadat ka ahd karte hain, aap maan lete hain ke aap ise Un ke bagair nibhaa nahi sakte.

Beta, isi liye Nabi ﷺ ne Mu'adh (RA) se farmaya ke wo un se mohabbat karte hain, aur unhein hidayat di ke har namaz ke aakhir mein ye kehna na chhodein: 'Allahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibadatik' — Ae Allah, MERI MADAD KIJIYE ke main Aapko yaad karoon, Aapka shukr karoon, aur Aapki achhi ibadat karoon.



Aur ab ek aur baat gaur kijiye, beta: 'NA'BUDU' aur 'NASTA'EEN' — HUM ibadat karte hain, HUM maangte hain. 'Main' nahi.

Aap raat ke teen baje ek khaali kamre mein akele khade hain, aur alfaz phir bhi jama hain. Kyunki aap kabhi akele namaz nahi padh rahe; aap ek aise ummat ke fard hain jo zameen ke ird-gird aur sadiyon mein phaili hui hai. Aur is liye ke ek momin, apne sab se niji lamhe mein bhi, apne saath doosron ke liye bhi maangta hai.

Humein Raasta Dikha

'IHDINAS-SIRATAL-MUSTAQEEM — HUMEIN SEEDHA RAASTA DIKHA.'

Beta, poori surah mein ye PEHLI aur WAAHID darkhwast hai. Is se pehle sab kuch tareef aur iqrar tha, aur is ke baad sab kuch isi ek darkhwast ki wazaahat hai.

Ab sochiye. Allah humein sikha rahe hain ke Un se kaise maangein — aur ek cheez jiske maangne ki Wo humein



ta'leem dete hain wo HIDAYAT hai.

Sehat nahi. Daulat nahi. Salaamati nahi, aulad nahi, kaamyaaabi nahi. Beta, in sab ka maangna jaayez hai, aur Quran aisﷻ duaon se bhara hua hai. Magar jab Allah ne khud wo dua tarteef di jo hum kisi bhi doosri se zyada dohraayenge, to Unhone us mein HIDAYAT rakhi.

Kyunki us ke bagair baaqi har cheez be-qeemat hai, aur us ke saath baaqi har cheez uThaayi ja sakti hai.

Beta, aur yahan wo sawal hai jo log poochhte hain: main pehle se Musalman hoon, main pehle se namaz padh raha hoon — to main hidayat kyun maang raha hoon?

Teen jawab, aur teenon sach hain.

Pehla: hidayat ek baar ka waaqia nahi. Ye ek musalsal rasad hai, saans ki tarah. Aapko hawa sirf ek baar nahi chahiye. Aapko aaj hidayat chahiye, aaj ke faislon mein, aaj ki aazmaishon mein — aur phir kal.

Doosra: 'ihdina' ka matlab hai humein raaste TAK pahuncha aur us PAR chala — humein raah dikhaa



AUR humein us par chalte rakh. Kisi sadak ke shuru par khade hona uske aakhir tak pahunchne jais☒ nahi.

Teesra, beta: seedha raasta mehez aam tor par 'Islam' nahi. Ye HAR ek maamle mein sahi cheez hai — aapke kaam mein durust faisla, kisi behes mein sahi alfaz, apne bachchon ke saath sakhti aur narmi ka durust tawazun. Beta, ek shakhs Musalman ho sakta hai aur phir bhi rozana hazaar cheezon mein ghalat ho sakta hai, aur use har ek mein hidayat chahiye.

'AS-SIRAT' — beta, ye lafz ek chaudi, saaf, badi sadak ke liye istemal hota hai, jo aapko wahan pahunchaaye jahan aap ja rahe hain. Aur 'MUSTAQEEM' — seedha, jismein koi moD nahi. Beta, ek seedhi lakeer do nuqton ke darmiyan sab se chhota faasla hai; har kajh-rawi faasla barhaati hai.

Aur beta, Nabi ☒ ne ye apne sahaba ke liye kheencha: ek seedhi lakeer, aur dono taraf se nikalti hui lakeerein, aur aapne farmaya ke un mein se har ek raaste par ek shaytan uski taraf bula raha hai.



Teen Giroh

'SIRATAL-LAZINA AN'AMTA 'ALAYHIM — UN LOGON KA RAASTA JIN PAR TUNE INAAM KIYA — GHAYRIL-MAGHDOOBI 'ALAYHIM WA LAD-DALLEEN — UN KA NAHI JIN PAR GHUSSA UTRA, NA UN KA JO BHATAK GAYE.'

Beta, ab raaste ki ta'reef ho gayi — kisi bayan se nahi, balki us par chalne wale LOGON se.

'WO JIN PAR TUNE INAAM KIYA' — aur Allah humein Quran mein kahin aur theek theek batate hain ke wo kaun hain: anbiya, siddeeq, shuhada, aur saliheen — aur wo kya hi achhe saathi hain.

Beta, to jab aap ye kehte hain, aap us suhbat mein rakhe jaane ki darkhwast kar rahe hain. Har ek din, sattarah baar, aap Allah se maang rahe hain ke wo aapko usi sadak par rakhein jis par anbiya the.

Aur phir do khaaiyon ka naam liya gaya, sadak ki har taraf ek.



'AL-MAGHDOOBI 'ALAYHIM' — WO JINHONE GHUSSA KAMAAYA. Ulama ne inhein aise log bataaya jo haq JAANTE the aur us par amal na kiya. Ilm bina amal ke.

'AD-DALLEEN' — WO JO BHATAK GAYE. Aur ye wo log hain jinhone ibadat ki aur mukhlis ho kar koshish ki, magar bina ilm ke — koshish bina hidayat ke.

Beta, dekhiye ye kitna Theek hai. Seedhe raaste se girne ke bilkul do hi tareeqe hain.

Ek: aap jaante hain aur amal nahi karte. Aap imaandaari wali ayah padh sakte hain aur apne karobar mein bay-imaani kar sakte hain. Aap hukm jaan kar use nazar-andaaz kar sakte hain. Beta, ye khatra padhe-likhon, deendaaron, aur un logon ke liye hai jinhone ilm haasil kiya.

Do: aap ikhlaas se amal karte hain magar ghalat. Aap khushoo' aur aansuon ke saath ibadat karte hain, aur wo kabhi muqarrar hi na ki gayi thi. Aap achha chahte hain aur nuqsan pahuncha dete hain. Beta, ye khatra pur-josh aur jazbaati logon ke liye hai.



Aur seedha raasta in dono ke darmiyan chalta hai: ILM jo AMAL tak le jaaye, aur AMAL jo ILM par khada ho.

Beta, isi liye hamare ulama ne kaha ke ye surah, apni aakhri ayah mein, poore deen ka tareeqa samet leti hai.

Aur phir, beta, hum 'AMEEN' kehte hain — jo surah ka hissa nahi, magar ek dua hai jiska matlab hai: ae Allah, qubool farma. Aur Nabi ﷺ ne farmaya ke jab imam 'ghayril-maghdoobi 'alayhim wa lad-dalleen' kahe, to 'Ameen' kaho, kyunki jiska kehna farishton ke kehne se mil jaaye, uske pichhle gunah bakhsh diye jaate hain.

Beta, iska tasavvur kijiye. Farishte aapke saath 'Ameen' keh rahe hain.

Hum Kahan Khatam Karte Hain

Beta, is surah ki shakl ek baar aur dekhiye, kyunki uski tarteef khud ek sabaq hai.

Ye Allah ke NAAM se shuru hoti hai. Phir tamaam jahanon ke Rab ke tor par Unki TAREEF. Phir Unki REHMAT. Phir Unka INSAAF, Badle ke Din ke Maalik ke



tor par.

Phir, bilkul darmiyan mein, wo moD: Un ke BAARE MEIN baat karne se Un SE baat karne tak. 'Hum Teri hi ibadat karte hain, aur Tujh hi se madad maangte hain.'

Aur phir, ye tay kar lene ke baad ke Wo kaun hain aur aap kaun hain, wo darkhwast: humein raasta dikhaa.

Beta, aur gaur kijiye ye Quran ko kahan rakhta hai. Ye surah ek DUA hai — ek banda maang raha hai ke use raasta dikhaaya jaaye. Aur us ke foran baad kya aata hai? Surah al-Baqarah: 'Ye wo Kitab hai, is mein koi shak nahi, Allah se darne walon ke liye HIDAYAT.'

Beta, aap al-Fatihah mein hidayat maangte hain, aur jawab agle hi safhe par shuru ho jaata hai. Poora Quran al-Fatihah ki dua ka jawab hai.

To beta, hum is safar ke ikhtitaam par pahunch gaye. Humne chhoti surahon se shuru kiya tha — wo jo ek bachcha sab se pehle yaad karta hai — aur hum poori Kitab mein se guzarte hue wapas uske Aaghaaz tak aa



gaye.

Aur hum saat lines par khatam kar rahe hain jo aap hazaaron baar keh chuke hain, aur hazaaron baar aur kahenge.

Beta, is sab ke aakhir mein meri naseehat saada hai. Un sattarah rozana tilaawaton ko apne oopar se paani ki tarah guzar mat jaane dijiye. Jab aap kal khade ho kar 'al-hamdu lillahi Rabbil-'alameen' kahein, to yaad rakhiye ke Allah kehte hain 'Mere bande ne Meri tareef ki'.

Jab aap 'iyyaka na'budu wa iyyaka nasta'een' kahein, to jaan lijiye ke Unhone farmaya hai: ye Mere aur Mere bande ke darmiyan hai, aur Mere bande ke liye wo hai jo wo maange.

Aur jab aap 'ihdinas-siratal-mustaqeem' kahein, to ise yun maangiye goya aapki zindagi isi par tikki hai. Kyunki waqai tikki hai.



Allah humein un mein se bana de jin par Usne inaan kiya, humein jaan kar amal na karne se aur bina jaane amal karne se bachaaye, aur humein anbiya, siddeeqeen, shuhada aur saliheen ke saath jama kar de.

Al-hamdu lillahi Rabbil-'alameen — aur yehi Jannat walon ka aakhri lafz hai, to isi par khatam karna munasib hai.

Is Surah Se Kya Seekha

1. Quran ki sab se azeem surah saat line ki hai, aur us ke bagair koi namaz nahi.
2. Allah aapko line dar line jawab dete hain jab aap ise padhte hain — 'Mere bande ne Meri tareef ki', 'Mere bande ke liye wo hai jo wo maange'.
3. Apne tamaam naamon mein se, Unhone apni Kitab REHMAT ke do naamon se kholi — aur unhein dohraaya.
4. Tareef darkhwast se pehle aati hai: pehli maang se pehle teen aayatein iqrar ki.



5. 'IYYAKA' ka aage rakha jaana matlab SIRF TU — aur ibadat ke liye madad maangna ye maan-na hai ke aap wo bhi apne bal par nahi kar sakte.
6. Ye 'HUM' kehti hai, tab bhi jab aap raat ke teen baje akele hon — aap kabhi akele namaz nahi padh rahe.
7. Wo ek darkhwast jise Allah ne humein sab se zyada dohraana sikhaaya wo HIDAYAT hai — aur sadak ke bagal ki do khaaiyan hain: jaan kar amal na karna, aur bina jaane amal karna.

Ihdinas-siratal-mustaqeem, siratal-lazina an'amta 'alayhim. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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