

SURAH EK KAHANI



Surah Al-Baqarah

Gaay

Poora safar — Quran ki sab se lambi surah —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 2 • 286 Ayatein • Madani

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Ek Nazar Mein Surah

*Zaalikal-Kitaabu laa rayba feeh;
hudal-lilmuttaqeen*

2. Ye wo Kitab hai jis mein koi shak nahi, Allah se darne walon ke liye hidayat.

Innee jaa'ilun fil-ardi khaleefah

30. Beshak main zameen mein ek jaanasheen banane wala hoon.

*Wa laa talbisul-haqqa bilbaatili wa
taktumul-haqqa wa antum ta'lamoona*

42. Aur haq ko baatil ke libaas mein mat chhupao, na haq ko jaante-boohte chhupao.

Wasta'eenoo bissabri was-Salaah

45. Aur sabr aur namaz se madad maango.

Wa qooloo linnaasi husnaa

83. Aur logon se achhi baat kaho.

*Rabbanaa taqabbal minnaa; innaka
Antas-Samee'ul-'Aleem*

127. Hamare Rab, ye hum se qubool farma. Beshak Tu hi Sunne wala, Jaanne wala hai.



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Ek Kitab Jis Mein Koi Shak Nahi

Beta, hum Quran ki sab se lambi surah tak pahunch gaye, aur sab se azeem mein se ek. Ye itni lambi hai ke hum ise do hisson mein lenge, kyunki ye dheere padhe jaane ki haqdaar hai.

Shuru karne se pehle, jaan lijiye ke Nabi ﷺ ne is ke baare mein kya farmaya: apne gharon ko qabristan mat banaao — shaytan us ghar se bhaagta hai jismein Surah al-Baqarah padhi jaaye. Aur aapne farmaya ke Surah al-Baqarah aur Surah Aal-'Imran Qiyamat ke Din do baadalon ki tarah aayengi, apne padhne wale ki taraf se behes karti hui.

'ALIF LAM MEEM. ZALIKAL-KITABU LA RAYBA FEEH
— YE WO KITAB HAI JIS MEIN KOI SHAK NAHI —
HUDAN LIL-MUTTAQEEEN — ALLAH SE DARNE
WALON KE LIYE HIDAYAT.'



Beta, ek baat gaur kijiye jo pehle logon ko uljhaati hai. Ye Kitab 'muttaqeen' ke liye hidayat hai — un ke liye jin mein pehle se taqwa hai. Magar kya ye Kitab taqwa PAIDA karne ke liye nahi?

Ulama ne samjhaaya: hidayat ke do darje hain. Ek RAASTA DIKHAANE ki hidayat hai, jo har ek ko pesh ki jaati hai. Aur ek us raaste par CHALAAYE JAANE ki hidayat hai, jo un ke liye hai jo pehli qubool karte hain.

Beta, to ye Kitab kisi ko bhi sadak dikhaa degi. Magar ye sirf us shakhs ke saath chalti hai jo chalne ko taiyar ho.

Aur phir muttaqeen ka bayan paanch cheezon mein: 'ALLAZINA YU'MINOONA BIL-GHAYB — jo GHAIB par imaan laate hain — WA YUQEEMOONAS-SALAT — aur namaz qaayem karte hain — WA MIMMA RAZAQNAHUM YUNFIQOON — aur jo Humne unhein diya us mein se kharch karte hain — WAL-LAZINA YU'MINOONA BIMA UNZILA ILAYKA WA MA UNZILA MIN QABLIK — aur jo us par imaan laate hain jo tumhari taraf utaara gaya aur jo tum se pehle utaara



gaya — WA BIL-AKHIRATI HUM YOOQINOON — aur Aakhirat par wo YAQEEN rakhte hain.'

Beta, pehli baat gaur kijiye: GHAIIB par imaan — jo aap dekh nahi sakte. Wahin se imaan shuru hota hai. Jo aankhon ke saamne rakh diya jaaye us par to koi bhi imaan le aayega; us mein kuch nahi rakha.

Aur aakhri gaur kijiye: 'yooqinoon' — unhein Aakhirat par YAQEEN hai. Umeed nahi, raaye nahi. Yaqeen.

Phir surah un ka bayan karti hai jo inkaar karte hain, aur phir — kahin zyada tafseel se — MUNAFIQON ka, jinhone apni zubaanon se wo kaha jo unke dilon mein na tha. Aur Allah unki do misaalein dete hain.

Pehli: ek aadmi jisne aag jalaayi, aur jab usne uske ird-gird sab kuch roshan kar diya, Allah ne unka noor le liya aur unhein andheron mein chhod diya, dekhne se qaasir. Beta, roshni unke haathon mein thi aur cheen li gayi.



Doosri: andhere mein ek toofani baarish, garaj aur bijli ke saath — 'YAJ'ALOONA ASABI'AHUM FEE AZANIHIM MINAS-SAWA'IQI HAZARAL-MAWT — WO KADAK SE MAUT KE DAR SE APNI UNGLIYAN APNE KAA NON MEIN DE LETE HAIN — KULLAMA ADA'A LAHUM MASHAW FEEHI WA IZA AZLAMA 'ALAYHIM QAMOO — JAB BHI WO UN KE LIYE ROSHNI KARE, WO US MEIN CHAL PADTE HAIN; AUR JAB UN PAR ANDHERA CHHA JAAYE, WO KHADE REH JAATE HAIN.'

Beta, kya tasveer hai: ek aisa shakhs jo tab chalta hai jab deen aasan ho aur us lamhe jam jaata hai jab wo us se kuch maange. Beta, is ke saamne apne aap ko imaandaari se parkhiye.

Zameen Par Ek Jaanasheen

Phir surah tamaam logon ko apne Rab ki ibadat ki taraf bulaati hai — 'YA AYYUHAN-NASU'-BUDOO RABBAKUMUL-LAZI KHALAQAKUM WAL-LAZINA MIN QABLIKUM LA'ALLAKUM TATTAQOON' — aur wo azeem challenge jaari karti hai: agar tum us ke baare



mein shak mein ho jo Humne utaara, to is jais□ ek hi surah le aao, aur Allah ke siwa apne gawaah bula lo, agar tum sacche ho.

Aur phir, beta, khud aapke aaghaaz ki kahani:

'WA IZ QALA RABBUKA LIL-MALA'IKATI INNI JA'ILUN FIL-ARDI KHALEEFAH — AUR JAB TERE RAB NE FARISHTON SE KAHA: BESHAK MAIN ZAMEEN MEIN EK JAANASHEEN BANANE WALA HOON.'

Aur farishton ne poocha: 'A TAJ'ALU FEEHA MAN YUFSIDU FEEHA WA YASFIKUD-DIMA'A WA NAHNU NUSABBIHU BI-HAMDIKA WA NUQADDISU LAK — KYA TU US MEIN AISE KO RAKHEGA JO US MEIN FASAAD KARE AUR KHOON BAHAAYE, JAB KE HUM TERI HAMD KE SAATH TASBEEH KARTE AUR TERI PAAKI BAYAN KARTE HAIN? — QALA INNI A'LAMU MA LA TA'LAMOON — USNE KAHA: BESHAK MAIN WO JAANTA HOON JO TUM NAHI JAANTE.'

Beta, ye aitraaz na tha; ye ek sawal tha. Aur jawab tha: Main wo jaanta hoon jo tum nahi.



'WA 'ALLAMA ADAMAL-ASMA'A KULLAHA — AUR
USNE ADAM KO NAAM SIKHAAYE — SAARE KE
SAARE.'

Beta, dekhiye insan ko kis cheez ne mumtaaz kiya: ILM.
Taaqat nahi, ibadat nahi — farishton ke paas ibadat ki
kami na thi. Use jaanne aur naam dene ki salaahiyat di
gayi.

Aur jab farishte un ke naam na bata sake aur Adam ne
bata diye, unhone kaha: 'SUBHANAKA LA 'ILMA LANA
ILLA MA 'ALLAMTANA — TU PAAK HAI; HUMEIN KOI
ILM NAHI SIWAYE US KE JO TUNE HUMEIN
SIKHAAYA — INNAKA ANTAL-'ALEEMUL-HAKEEM.'

Beta, ye jumla seekh lijiye aur istemal kijiye. Ye sab se
imaandaar baat hai jo koi apne ilm ke baare mein keh
sakta hai.

Phir sajde ka hukm, aur Iblees ka ghuroor se inkaar. Aur
phir Adam aur unki biwi Jannat mein, aur wo fisalna,
aur wo alfaz jinhone unhein bacha liya:



'FA-TALAQQA ADAMU MIN RABBIHI KALIMATIN
FA-TABA 'ALAYH — PHIR ADAM NE APNE RAB SE
KUCH ALFAZ PAAYE, TO USNE USKI TAWBAH QUBOOL
KAR LI — INNAHU HUWAT-TAWWABUR-RAHEEM.'

Beta, ise dekhiye: Allah ne unhein SIKHAAYA ke tawbah
kaise ki jaaye. Laut-ne ke alfaz khud us Zaat ki taraf se
ek tohfa the jiski taraf lauta ja raha tha.

'FA-IMMA YA'TIYANNAKUM MINNEE HUDAN
FA-MAN TABI'A HUDAYA FA-LA KHAWFUN 'ALAYHIM
WA LA HUM YAHZANOON — aur jab tumhare paas
Meri taraf se hidayat aaye, to jo Meri hidayat ki pairwi
kare — un par na koi khauf hoga na wo ghamgeen
honge.'

Beta, ye waada zameen par insani zindagi ke bilkul
aaghaaz mein kiya gaya, aur ye kabhi wapas nahi liya
gaya.

Haq Ko Baatil Ka Libaas Mat Pehnaao



Beta, ab is surah ka ek lamba hissa Bani Israel ko mukhatib karta hai — aur main chahta hoon ke aap ise Theek andaaz mein padhein. Ye is liye nahi likha gaya ke hum apne aap ko bartar samjhein. Ye is liye likha gaya ke hum ise dohraayein nahi. Is mein har tanqeed ek aaina hai jo har us jamaat ke saamne rakha gaya hai jise kitab mili ho.

'YA BANEES ISRA'EELAZ-KUROO NI'MATIYAL-LATI AN'AMTU 'ALAYKUM WA AWFOO BI-'AHDEE OOFI BI-'AHDIKUM — AE BANI ISRAEL, MERI US NAIMAT KO YAAD KARO JO MAINE TUM PAR KI, AUR MERA AHD POORA KARO, MAIN TUMHARA AHD POORA KARUNGA.'

'WA LA TALBISUL-HAQQA BIL-BATILI WA TAKTUMUL-HAQQA WA ANTUM TA'LAMOON — AUR HAQ KO BAATIL KE LIBAAS MEIN MAT CHHUPAAO, NA HAQ KO JAANTE-BOOJHTE CHHUPAAO.'

Beta, 'la talbisoo' — haq ko baatil ka LIBAAS mat pehnaao, use sajaao mat. Do alag gunahon ka naam liya



gaya: haq ko jhooth se milaana, aur us haq ko chhupaana jo tum jaante ho.

Beta, doosra wala khaamosh aalim ka gunah hai — wo shakhs jo sahi jawab jaanta hai aur chup rehta hai kyunki bolne se use kuch qeemat chukaani padegi.

'A TA'MUROONAN-NASA BIL-BIRRI WA TANSAWNA ANFUSAKUM WA ANTUM TATLOONAL-KITAB — KYA TUM LOGON KO NEKI KA HUKM DETE HO AUR APNE AAP KO BHOOL JAATE HO, JAB KE TUM KITAB PADHTE HO? — AFALA TA'QILOON — TO KYA TUM AQL SE KAAM NAHI LOGE?'

Beta, is ayah ne bahut se waaiz ko raat bhar jagaaye rakha hai, aur ais☐ hi hona chahiye.

Aur phir, beta, har mushkil ke liye wo azeem hidayat:

'WASTA'EENOO BIS-SABRI WAS-SALAH — AUR SABR AUR NAMAZ SE MADAD MAANGO — WA INNAHA LA-KABEERATUN ILLA 'ALAL-KHASHI'EEN — AUR BESHAK YE BHAARI HAI SIWAYE AAJIZI KARNE



WALON PAR.'

Beta, do aale, aur teesra koi nahi. Sabr — thaame rehna.
Aur salah — Un ki taraf jaana.

Aur doosre hisse ki imaandaari gaur kijiye: ye waqai
BHAARI hai. Allah ye dikhaawa nahi karte ke jab dil
kuchla hua ho to namaz mein khada hona aasan hai. Wo
kehte hain ye mushkil hai — siwaye un ke jin mein
khushoo' hai.

'ALLAZINA YAZUNNOONA ANNAHUM MULAQOO
RABBIHIM WA ANNAHUM ILAYHI RAJI'OON — WO
JINHEIN YAQEEEN HAI KE WO APNE RAB SE MILNE
WALE HAIN AUR USI KI TARAF LAUTNE WALE HAIN.'

Beta, yehi wo cheez hai jo namaz ko halka kar deti hai:
mulaqaat ka yaqeen.

Naimatein, Aur Bhool Jaana

Phir surah ginwaati hai ke us qaum ko kya diya gaya,
beta — aur fehrist hairat-angez hai.



Unhein Firaun se bachaaya gaya, jo unke beton ko zibah kar raha tha. Un ke liye samandar cheera gaya. Sehra mein baadalon se un par saaya kiya gaya. Un par mann-o-salwa utaara gaya — aasman se khana, bina kisi mehnat ke. Ek chattan se paani phooT pada jab Musa ne use maara, baarah chashme, har qabeela apna paani lene ki jagah jaanta tha.

Aur unhone kya kaha? 'YA MOOSA LAN NASBIRA 'ALA TA'AMIN WAHIDIN — AE MUSA, HUM EK HI QISM KE KHAANE PAR SABR NAHI KAR SAKTE — FAD'U LANA RABBAKA YUKHRIJ LANA MIMMA TUNBITUL-ARDU MIN BAQLIHA WA QITHTHA'IHA WA FOOMIHA WA 'ADASIHA WA BASALIHA — TO APNE RAB SE DUA KARO KE HAMARE LIYE ZAMEEN SE USKA SAAG, KHEERE, LEHSAN, MASOOR AUR PYAAZ NIKAALE.'

Aur jawab: 'A TASTABDILOONAL-LAZI HUWA ADNA BIL-LAZI HUWA KHAYR — KYA TUM BEHTAR KO KAM-TAR SE BADAL RAHE HO?'



Beta, ye sawal bahut si insani chuninda ki tashkhees hai. Unhein aasman se cheez di gayi, aur unhone pyaaz maange.

Beta, aur un par hansne mein jaldi mat kijiye. Poochhiye aapne kya badla hai: raat ki namaz ka sukoon ek aur ghante ki scrolling se; imaandaar aamdani ki barkat ek thodi si badi bay-imaan aamdani se.

Aur unse kaha gaya ke basti mein 'HITTAH' kehte hue daakhil hon — hamare bojh haTa de — aur aajizi se daakhil hon. Aur unhone lafz badal diya aur alag andaaz se daakhil hue.

Beta, gaur kijiye ke wo na-farmaani kitni chhoti lagti hai aur use kitni sanjeedgi se liya gaya. Un se ek lafz aur ek andaaz maanga gaya. Hukm aasan tha — aur phir bhi badal diya gaya. Kuch na-farmaani mushkil ki wajah se nahi hoti; ye is wajah se hoti hai ke kisi ko kaha jaana pasand nahi.

Gaay



Aur ab, beta, wo waaqia jo is sab se lambi surah ko uska naam deta hai — aur is ka sabaq wo nahi jo zyada tar log tawaqqo karte hain.

Ek aadmi qatl kiya gaya tha aur qaatil ka pata na tha. Musa (AS) ne unse kaha: 'INNALLAHA YA'MURUKUM AN TAZBAHOO BAQARAH — ALLAH TUMHEIN HUKM DETE HAIN KE EK GAAY ZIBAH KARO.'

Aur unka pehla jawab: 'A TATTAKHIZUNA HUZUWA — KYA TUM HUMEIN MAZAQ BANA RAHE HO?' Aur unhone kaha: 'A'OOZU BILLAHI AN AKOONA MINAL-JAHILEEN — main Allah ki panah maangta hoon ke jaahilon mein se hoon.'

Beta, hukm saada tha: ek gaay zibah karo. Koi bhi gaay. Agar wo nikalte aur pehli hi gaay zibah kar dete jo mil jaati, to maamla wahin khatam ho jaata.

Uske bajaaye: 'QALUD-'U LANA RABBAKA YUBAYYIN LANA MA HIYA — APNE RAB SE dua karo ke hamare liye wazeh kare ke WO KAISI HAI.' Aur jawab aaya: ek ais☐ gaay jo na budhi ho na bachhia, darmiyani umr ki.



'QALUD-'U LANA RABBAKA YUBAYYIN LANA MA
LAWNUHA — USKA RANG KYA HAI?' Ek zard gaay,
chatakdaar rang, dekhne walon ko bhaane wali.

'QALUD-'U LANA RABBAKA YUBAYYIN LANA MA HIYA
INNAL-BAQARA TASHABAHA 'ALAYNA — gaayein to
hamein ek jais lagti hain.' Aur jawab aur zyada
shartein le kar aaya: ek ais gaay jo na hal jotti ho na
kheti seenchti, saheeh-salaamat, jismein koi dhabba na
ho.

'QALUL-ANA JI'TA BIL-HAQQ — AB TUM HAQ LAAYE
— FA-ZABAHOOHA WA MA KADOO YAF'ALOON — TO
UNHONE USE ZIBAH KIYA, AUR WO QAREEB THA KE
KARTE HI NA.'

Beta, sabaq lijiye. Unka har sawal hukm ko MUSHKIL
banaata gaya. Har mutaalbe ke saath tafseel tang hoti
gayi yahan tak ke mulk mein sirf ek hi jaanwar us par
poora utar sakta tha, aur riwaayaat kehti hain ke
unhein use bahut badi qeemat par khareedna pada.



Beta, yehi hota hai jab Allah ke hukm par hadd se zyada sawal kiye jaayein. 'Magar kyun?' 'Magar kaunsi?' 'Magar kin sharton par?' — jab ke darwaza chauda khula tha aur aap us se guzar sakte the.

Aur aakhri jumla gaur kijiye: 'wa ma kadoo yaf'aloona' — aur wo QAREEB THA ke karte hi na. Us sab ke baad bhi, itaat mushkil se hui.

Nabi ﷺ ne farmaya: mujhe waise hi chhod do jaise maine tumhein chhod diya; tum se pehle ke log apne hadd se zyada sawaalon aur apne anbiya se ikhtilaaf ki wajah se halak hue. Aur aapne farmaya: jab main tumhein kisi cheez ka hukm doon, to us mein se utna karo jitna tum se ho sake.

Beta, to jab aap Allah ka koi hukm jaanein, pehla radd-e-amal use KARNA hona chahiye, uski poochh-taachh nahi.

Aur phir surah bayan karti hai ke dil ki sakhti kaisi hoti hai: 'THUMMA QASAT QULOObUKUM MIN BA'DI ZALIKA FA-HIYA KAL-HIJARATI AW ASHADDU



QASWAH — PHIR US KE BAAD TUMHARE DIL SAKHT HO GAYE, PATTHARON JAISE YA US SE BHI ZYADA SAKHT.'

Aur phir, beta, ek ghair-maamooli muqaabla: 'WA INNA MINAL-HIJARATI LAMA YATAFAJJARU MINHUL-ANHAR — AUR BESHAK KUCH PATTHAR AISE HAIN JIN SE NEHREIN PHOOT PADTI HAIN — WA INNA MINHA LAMA YASHSHAQQAQU FA-YAKHRUJU MINHUL-MA' — AUR KUCH AISE HAIN JO PHAT JAATE HAIN AUR UN SE PAANI NIKALTA HAI — WA INNA MINHA LAMA YAHBITU MIN KHASHYATILLAH — AUR KUCH AISE HAIN JO ALLAH KE KHAUF SE GIR PADTE HAIN.'

Beta, ek chattan phaT kar paani de sakti hai. Ek chattan apne Khaaliq ke Dar se gir sakti hai. Aur ek insani dil us se bhi zyada sakht ho sakta hai.

Ibrahim Buniyaadein Uthaate Hain

Beta, phir surah Ibrahim (AS) ki taraf mudti hai, aur ek bada sawal tay kar deti hai: unpar daawa karne ka haq



kis ko hai?

'WA IZIB-TALA IBRAHEEMA RABBUHU
BI-KALIMATIN FA-ATAMMAHUNN — AUR JAB
IBRAHIM KO USKE RAB NE KUCH AHKAAM SE
AAZMAYA, AUR USNE UNHEIN POORA KIYA — QALA
INNI JA'ILUKA LIN-NASI IMAMA — USNE KAHA:
BESHAK MAIN TUJHE LOGON KA IMAM BANANE
WALA HOON.'

'QALA WA MIN ZURRIYYATEE — USNE KAHA: AUR
MERI AULAD MEIN SE? — QALA LA YANALU
'AHDIZ-ZALIMEEN — USNE KAHA: MERA AHD
ZAALIMON TAK NAHI PAHUNCHTA.'

Beta, ye jawab gaur kijiye. Deen mein qiyadat wirasat mein nahi milti. Ek nek baap apna darja ek na-laayeq bete ko muntaqil nahi karta.

Aur phir wo Ghar: 'WA IZ JA'ALNAL-BAYTA
MATHABATAN LIN-NASI WA AMNA — AUR HUMNE
US GHAR KO LOGON KE LIYE LAUT-NE KI JAGAH AUR
AMAN BANAYA — WATTAKHIZOO MIN MAQAMI



IBRAHEEMA MUSALLA — aur Maqam-e-Ibrahim ko namaz ki jagah banaao.'

Beta, 'mathabatan lin-nas' — ek aisi jagah jahan log baar baar LAUTTE hain. Jo bhi Makkah gaya hai wo us kheench ko jaanta hai.

Aur Ibrahim ki us sheher ke liye dua, beta: 'RABBIJ-'AL HAZA BALADAN AMINAN WARZUQ AHLAHU MINATH-THAMARATI MAN AMANA MINHUM BILLAHI WAL-YAWMIL-AKHIR — mere Rab, ise ek pur-aman sheher bana aur uske rehne walon ko phalon ka rizq de — un mein se jo Allah aur aakhri Din par imaan laayein.'

Aur Allah ka jawab: 'WA MAN KAFARA FA-UMATTI'UHU QALEELAN — AUR JO KUFR KARE — MAIN USE BHI THODA SA FAAYDA DUNGA.'

Beta, ise ghaur se dekhiye. Ibrahim ne sirf momineen ke liye rizq maanga. Aur Allah ne kaha: nahi — is duniya ka rizq munkir ko bhi milta hai, kuch arse ke liye.



Beta, ye ek aam farz ki ahem tasheeh hai. Duniyawi rizq Allah ki razaamandi ki nishaani nahi. Wo un ko bhi khilaate hain jo Unka inkaar karte hain. Un se jo rok liya jaata hai wo Aakhirat hai.

Aur phir, beta, is surah ka sab se khoobsurat manzar:

'WA IZ YARFA'U IBRAHEEMUL-QAWA'IDA
MINAL-BAYTI WA ISMA'EEL — AUR JAB IBRAHIM US
GHAR KI BUNIYAADEIN UThAA RAHE THE, ISMA'IL
KE SAATH, (ye kehte hue): RABBANA TAQABBAL
MINNA — HAMARE RAB, YE HUM SE QUBOOL FARMA
— INNAKA ANTAS-SAMEE'UL-'ALEEM — beshak, Tu
hi Sunne wala, Jaanne wala hai.'

Beta, iska tasavvur kijiye. Ek baap aur beta, Allah ka Ghar apne haathon se bana rahe hain, garmi mein, patthar dar patthar — insani tareekh ka sab se mo'azzaz ta'meer kaam.

Aur wo kaam karte hue kya keh rahe hain? 'Dekho humne kya bana diya' nahi. Wo ALLAH SE QUBOOL KARNE KI ILTIJA KAR RAHE HAIN. Kaam karte hue,



aur Darte hue ke shayad ye kaafi achha na ho.

Beta, yehi mayaar hai. Agar Ka'bah banane wale qubooliyat ki fikr kar rahe the, to hamara koi amal apni hi taareef ke saath nahi hona chahiye.

'RABBANA WAJ'ALNA MUSLIMAYNI LAKA WA MIN ZURRIYYATINA UMMATAN MUSLIMATAN LAK — hamare Rab, humein apne liye farmabardaar bana, aur hamari nasal mein se ek farmabardaar ummat — WA ARINA MANASIKANA WA TUB 'ALAYNA — aur humein hamare tareeqe dikhaa aur hamari tawbah qubool kar.'

Aur phir, beta, wo dua jiska jawab chhe sadiyon baad aaya: 'RABBANA WAB'ATH FEEHIM RASOOLAN MINHUM YATLOO 'ALAYHIM AYATIKA WA YU'ALLIMUHUMUL-KITABA WAL-HIKMATA WA YUZAKKEEHIM — HAMARE RAB, UN MEIN UNHI MEIN SE EK RASOOL BHEJ JO UN PAR TERI AAYATEIN PADHE AUR UNHEIN KITAB AUR HIKMAT SIKHAAYE AUR UNHEIN PAAK KARE — INNAKA



ANTAL-'AZEEZUL-HAKEEM.'

Beta, Nabi ﷺ ne farmaya: main apne baap Ibrahim ki dua hoon.

Beta, is ke baare mein sochiye. Ek aadmi ek khaali waadi mein khada, patthar rakhta hua, ek rasool ke liye dua karta hai — aur jawab do hazaar saal se zyada ke baad aaya, aur wo AAP tak pahuncha, aapki zubaan mein, aapke ghar mein, aaj.

Kabhi ye mat samjhiye ke koi dua be-jawab gayi kyunki aapne use apni zindagi mein poora hote nahi dekha.

'WA MAN YARGHABU 'AN MILLATI IBRAHEEMA ILLA MAN SAFIHA NAFSAH — AUR KAUN IBRAHIM KE DEEN SE MOONH MODEGA SIWAYE US KE JO KHUD KO BEWAQOOF BANAAYE? — IZ QALA LAHU RABBUHU ASLIM QALA ASLAMTU LI-RABBIL-'ALAMEEN — JAB USKE RAB NE US SE KAHA: SUPURD HO JA — USNE KAHA: MAIN JAHANON KE RAB KE SUPURD HO GAYA.'



Beta, hukm ka ek lafz aur jawab ka ek lafz. Allah aur Ibrahim ke darmiyan is guftagu mein poora Islam hai.

Aur ye hissa khatam hota hai: 'TILKA UMMATUN QAD KHALAT LAHA MA KASABAT WA LAKUM MA KASABTUM — WO EK UMMAT THI JO GUZAR GAYI. USKE LIYE WO HAI JO USNE KAMAAYA, AUR TUMHARE LIYE WO HAI JO TUMNE KAMAAYA — WA LA TUS'ALOONA 'AMMA KANOO YA'MALOON — AUR TUM SE US KE BAARE MEIN NAHI POOCHHA JAAYEGA JO WO KARTE THE.'

Beta, ye ayah is surah mein do baar dohraayi gayi hai, aur ye khaandani nasab ki har behes khatam kar deti hai. Kisi se uske baap-dada ke amal ke baare mein nahi poocha jaayega. Aap se aapke baare mein poocha jaayega.

Beta, hum yahan rukenge, us muqaam par jahan Ghar dobara khada ho chuka aur ek Rasool ke liye dua ki ja chuki. Doosre hisse mein hum qiblah ki tabdeeli, roza, qanoon, Quran ki sab se azeem ayah, aur wo do aayatein



lenge jo Nabi ﷺ ko aasmanon ke oopar di gayeen.

Chehre Ka Phirna

Beta, hijrat ke baad taqreeban solah maheene tak Musalman Bayt-ul-Maqdis ki taraf rukh kar ke namaz padhte rahe. Aur Nabi ﷺ apna chehra aasman ki taraf uThaate rehte the, Ibrahim ke Ghar ke mushtaaq.

'QAD NARA TAQALLUBA WAJHIKA FIS-SAMA' —
 HUMNE YAQEEENAN TUMHARE CHEHRE KA AASMAN
 KI TARAF PHIRNA DEKHA —
 FA-LA-NUWALLIYANNAKA QIBLATAN TARDAHA —
 TO HUM TUMHEIN ZAROOR US QIBLAH KI TARAF
 PHER DENGE JIS SE TUM RAAZI HOGE — FA-WALLI
 WAJHAKA SHATRAL-MASJIDIL-HARAM — TO APNA
 CHEHRA MASJID-E-HARAM KI TARAF PHER LO.'

Beta, is mein jo narmi hai wo gaur kijiye. Unhone maanga nahi. Unhone aasman ki taraf dekha, aur Allah ne us NAZAR ka jawab de diya.



Aur aitraaz karne walon ne foran kaha: unhein us qiblah se kis cheez ne pher diya jiski taraf wo rukh karte the? Aur Allah ka jawab: 'QUL LILLAHIL-MASHRIQU WAL-MAGHRIB — KAHO: MASHRIQ AUR MAGHRIB ALLAH HI KE HAIN.'

Beta, simt kabhi asal baat na thi. ITAAT thi. Wohi log jo hukm par Bayt-ul-Maqdis ki taraf rukh karte the ab hukm par Makkah ki taraf rukh kar rahe hain — aur dono baar ibadat ka amal SUPURDGI thi, jugraafiya nahi.

'WA KAZALIKA JA'ALNAKUM UMMATAN WASATAN LI-TAKOONOO SHUHADA'A 'ALAN-NASI WA YAKOONAR-RASOOLU 'ALAYKUM SHAHEEDA — AUR YUN HUMNE TUMHEIN EK MO'TADIL UMMAT BANAYA, TAAKE TUM LOGON PAR GAWAAH HO, AUR RASOOL TUM PAR GAWAAH HO.'

Beta, 'ummatan wasata' — darmiyani, mo'tadil ummat. Kisi bhi simt mein inteza nahi: rahibon ki tarah jism ka inkaar nahi, aur na un ki tarah us mein Doob jaana jo



aur kuch pehchaante hi nahi. Ifraat aur ghaflat ke darmiyan — ibadat mein, kharch mein, ghusse mein, har cheez mein.

'WA MA JA'ALNAL-QIBLATAL-LATI KUNTA 'ALAYHA ILLA LI-NA'LAMA MAN YATTABI'UR-RASOOLA MIMMAN YANQALIBU 'ALA 'AQIBAYH — aur Humne wo qiblah jiski taraf tum rukh karte the sirf is liye muqarrar kiya tha ke zaahir ho jaaye ke kaun Rasool ki pairwi karta hai aur kaun apni edhiyon par palaT jaata hai.'

Beta, khud ye tabdeeli ek imtihaan thi. Kuch log us cheez mein tabdeeli bardaasht nahi kar paate jiske wo aadi hon, chahe wo wahi ke zariye hi kyun na aaye.

Aur phir, beta, har us shakhs ke liye ek ayah jisne kisi achhe kaam mein kisi apne ko khoya ho: 'WA LA TAQOOLOO LI-MAN YUQTALU FEE SABEELILLAHI AMWATUN BAL AHYA'UN WA LAKIN LA TASH'UROON — AUR JO ALLAH KI RAAH MEIN QATL KIYE JAAYEIN UNHEIN MURDA MAT KAHO. BALKI WO ZINDA HAIN



— MAGAR TUM SHU'OOR NAHI RAKHTE.'

Aur phir aazmaish ki wo azeem ayah, beta:

'WA LA-NABLUWANNAKUM BI-SHAY'IN
 MINAL-KHAWFI WAL-JOO'I WA NAQSIN
 MINAL-AMWALI WAL-ANFUSI WATH-THAMARAT —
 AUR HUM TUMHEIN ZARoor AAZMAAYENGE KUCH
 KHAUF SE AUR BHOOK SE, AUR MAALON, JAANON
 AUR PHALON KI KAMI SE — WA
 BASHSHIRIS-SABIREEN — AUR SABR KARNE WALON
 KO KHUSHKHABRI DE DO.'

'ALLAZINA IZA ASABAT-HUM MUSEEBATUN QALOO
 INNA LILLAHI WA INNA ILAYHI RAJI'OON — JO, JAB
 UNHEIN KOI MUSEEBAT PAHUNCHTI HAI, KEHTE
 HAIN: BESHAK HUM ALLAH KE HAIN AUR BESHAK
 USI KI TARAF LAUTNE WALE HAIN.'

Beta, is jumle ke dono hisse dekhiye, kyunki yehi gham
 ka poora ilaaj hai.



'INNA LILLAH' — hum Allah KE hain. To jo cheez li gayi wo pehle bhi hamari thi hi nahi. Jise aapne khoya wo ek amaanat thi, aapko udhaar di gayi, aur Maalik ne apni cheez wapas le li.

'WA INNA ILAYHI RAJI'OON' — aur hum Usi ki taraf LAUT rahe hain. To judaai aarizi hai, aur aap dono ek hi simt mein safar kar rahe hain.

'ULA'IKA 'ALAYHIM SALAWATUN MIN RABBIHIM WA RAHMAH — YEHI WO LOG HAIN JIN PAR UNKE RAB KI TARAF SE INAAYATEIN AUR REHMAT HAIN — WA ULA'IKA HUMUL-MUHTADOON — AUR YEHI HIDAYAT-YAAFTA HAIN.'

Beta, aazmaish ki ayah mein lafz 'shay'in' gaur kijiye — 'KUCH khauf se, KUCH bhook se'. Poora nahi. Ek hissa. Imtihaan mein bhi miqdaar mehdood hai.

Roza, Aur Wo Qurbat

Phir surah qanoon ki azeem aayatein deti hai, beta — aur un mein roza:



'YA AYYUHAL-LAZINA AMANOO KUTIBA
'ALAYKUMUS-SIYAMU KAMA KUTIBA 'ALAL-LAZINA
MIN QABLIKUM LA'ALLAKUM TATTAQOON — AE
IMAAAN WALO, TUM PAR ROZA FARZ KIYA GAYA JAISE
TUM SE PEHLE WALON PAR FARZ KIYA GAYA, TAAKE
TUM PARHEZGAAR BANO.'

Beta, bayan kiya gaya maqsad gaur kijiye: 'la'allakum
tattaqoon' — TAAKE TUM TAQWA HAASIL KARO. Roza
bardaasht ka imtihaan nahi aur ye khaane ke baare
mein bhi nahi. Ye us cheez ko Un ke liye chhodne ki
tarbiyat hai jo jaayez hai, taake haram chhodna aasan
ho jaaye.

'SHAHRU RAMADANAL-LAZI UNZILA
FEEHIL-QUR'ANU HUDAN LIN-NASI WA BAYYINATIN
MINAL-HUDA WAL-FURQAN — RAMADAN KA
MAHEENA, JIS MEIN QURAN UTAARA GAYA, LOGON
KE LIYE HIDAYAT AUR HIDAYAT KI WAZEHI
DALEELEIN AUR KASAUTI.'



'YUREEDULLAHU BIKUMUL-YUSRA WA LA YUREEDU BIKUMUL-'USR — ALLAH TUMHARE LIYE AASAANI CHAHTE HAIN AUR TUMHARE LIYE TANGI NAHI CHAHTE.'

Beta, ye jumla har us shakhs ki deewar par likha hona chahiye jo samajhta hai ke deendaari ka matlab cheezon ko mushkil banana hai.

Aur phir, beta, roze ki aayatun ke bilkul beech mein — ek jawahar:

'WA IZA SA'ALAKA 'IBADEE 'ANNI FA-INNI QAREEB — AUR JAB MERE BANDE TUM SE MERE BAARE MEIN POOCHHEIN — TO BESHAK MAIN QAREEB HOON — UJEEBU DA'WATAD-DA'I IZA DA'AN — MAIN PUKAARNE WALE KI PUKAAR KA JAWAB DETA HOON JAB WO MUJHE PUKAARE — FALYASTAJEEBOO LEE WALYU'MINOO BEE LA'ALLAHUM YARSHUDOON — to unhein chahiye ke Meri baat maanein aur Mujh par imaan laayein, taake wo raah paayein.'



Beta, ye ayah be-misaal hai. Quran mein kahin aur, jab log kisi cheez ke baare mein poochhte hain, jawab 'QUL' — KAHO — se shuru hota hai. Yahan, Allah darmiyani waasta poori tarah haTaa dete hain. Wo ye nahi kehte 'unhein bata do ke Main qareeb hoon'. Wo kehte hain: MAIN QAREEB HOON.

Beta, dekhiye ek hi line mein Wo kitni baar apni zaat se baat karte hain: Main qareeb hoon, Main jawab deta hoon, jab wo MUJHE pukaare, MERI baat maanein, MUJH par imaan laayein.

Aur ye roze ki aayat ke beech rakhi gayi — kyunki tab darwaza sab se zyada khula hota hai.

Phir surah bahut se maamlaat par ahkaam deti hai — Hajj, sirf un se ladna jo tum se ladein aur hadd se na badhna, nikah aur talaq, yateemon ke saath sulook, judaai mein auraton ke huqooq — aur in mein se har ek Allah ke Dar mein lipta hua hai.

Aur sadaqe par, beta, dene ke baare mein ek hidayat: 'YA AYYUHAL-LAZINA AMANOO ANFIQOO MIMMA



RAZAQNAKUM' — us mein se kharch karo jo Humne tumhein diya — aur phir ek tanbeeh: 'WA LA TAYAMMAMUL-KHABEETHA MINHU TUNFIQOON — AUR US MEIN SE GHATIYA KA IRADA MAT KARO KE USE KHARCH KARO — WA LASTUM BI-AKHIZEEHI ILLA AN TUGHMIDOO FEEH — JAB KE TUM KHUD USE NA LETE SIWAYE AANKHEIN BAND KAR KE.'

Beta, ek khaas qism ke sadaqe ka kya khoob bayan hai: theek wo cheez de dena jise aap khud lene se inkaar kar dete.

Talut, Aur Wo Chhoti Jamaat

Phir surah un logon ka zikr karti hai jinhone apne nabi se ek baadshah muqarrar karne ko kaha taake wo lad sakein, beta — aur phir, jab ladna farz hua, un mein se zyada tar moonh moD gaye.

Aur jab Talut muqarrar hue, unhone aitraaz kiya: uska hum par hukm kaise ho sakta hai jab ke hum zyada haqdaar hain, aur use maal ki farawaani bhi nahi di gayi?



Aur jawab: 'INNALLAHAS-TAFAHU 'ALAYKUM WA ZADAHU BASTATAN FIL-'ILMI WAL-JISM — BESHAK, ALLAH NE USE TUM PAR CHUN LIYA HAI AUR USE ILM AUR JISM MEIN WUS'AT DI HAI — WALLAHU YU'TEE MULKAHU MAN YASHA' — AUR ALLAH APNI BAADSHAHAT JISE CHAHEIN DETE HAIN.'

Beta, jo salaahiyatein naam ki gayeen wo gaur kijiye: ILM aur jismani salaahiyat. Maal nahi, aur nasab nahi.

Aur phir wo nehr, beta — Quran ke sab se sabaq-amoz imtihaanon mein se ek. Talut ne apne lashkar se kaha: Allah tumhein ek nehr se aazmaayenge; jo us mein se piye wo mera nahi, siwaye us ke jo apni hatheli se ek chullu bhar le.

'FA-SHARIBOO MINHU ILLA QALEELAN MINHUM — MAGAR UNHONE US MEIN SE PI LIYA, SIWAYE UN MEIN SE THODE SE KE.'

Beta, ek lashkar jisne ladne ka mutaalba kiya tha, ek nehr par naakaam ho gaya.



Aur phir jinhone paar kiya unhone kaha: aaj hamare paas Jalut aur uske lashkaron ke muqaable mein koi taaqat nahi. 'QALAL-LAZINA YAZUNNOONA ANNAHUM MULAQULLAHI KAM MIN FI'ATIN QALEELATIN GHALABAT FI'ATAN KATHEERATAN BI-IZNILLAH — JINHEIN YAQEEEN THA KE WO ALLAH SE MILNE WALE HAIN UNHONE KAHA: KITNI HI CHHOTI JAMAATEIN ALLAH KE IZN SE BADI JAMAATON PAR GHAALIB AA GAYEEN — WALLAHU MA'AS-SABIREEN.'

Aur unki dua, beta, kisi bhi bhaari soorat-e-haal ke liye yaad kar lene laaye hai: 'RABBANA AFRIGH 'ALAYNA SABRAN WA THABBIT AQDAMANA WANSURNA 'ALAL-QAWMIL-KAFIREEN — HAMARE RAB, HUM PAR SABR UNDEL DE, AUR HAMARE QADAM JAMAA DE, AUR HUMEIN FATAH DE.'

Beta, 'afrigh 'alayna sabra' — hum par sabr UNDEL de, jis tarah bartan se paani undela jaata hai yahan tak ke har cheez Dhak jaaye. 'Humein thoda sabr de' nahi. Undel de.



Aur Dawud (AS), us chhoti jamaat mein ek naujawan, ne Jalut ko qatl kiya. 'WA LAWLA DAF'ULLAHIN-NASA BA'DAHUM BI-BA'DIN LA-FASADATIL-ARD — AUR AGAR ALLAH LOGON KO, KUCH KO DOOSRON KE ZARIYE, NA ROKTE, TO ZAMEEN MEIN FASAAD PHAIL JAATA.'

Sab Se Azeem Ayah

Aur ab, beta, hum us ayah tak pahunche jise Nabi ﷺ ne Allah ki Kitab ki sab se azeem ayah bataaya. Aapne Ubayy ibn Ka'b (RA) se poocha ke Allah ki Kitab ki kaunsi ayah wo sab se azeem samajhte hain, aur jab unhone jawab diya 'Allahu la ilaha illa Huwal-Hayyul-Qayyoom', to Nabi ﷺ ne unke seene par haath maara aur farmaya: ilm tumhare liye khush-gawaar ho, ae Abul-Mundhir.

Aur aapne ﷺ farmaya ke jo ise har farz namaz ke baad padhe, use Jannat mein daakhil hone se maut ke siwa koi cheez nahi rokhti. Aur Abu Hurayrah (RA) ki us riwaayat mein jo Ramadan ke sadaqe par raat aane wale



chor ke baare mein hai, use bataaya gaya ke agar wo apne bistar par jaate waqt ye ayah padhe, to Allah ki taraf se ek nighbaan uske saath rahega aur subah tak koi shaytan uske qareeb na aayega — aur Nabi ﷺ ne tasdeeq ki ke us jhoote ne use sach bataaya.

'ALLAHU LA ILAHA ILLA HUWAL-HAYYUL-QAYYOOM — ALLAH — USKE SIWA KOI MABOOD NAHI, HAMESHA ZINDA, SAB KO QAAYEM RAKHNE WALA.'

Beta, 'Al-Hayy' — Zinda, jiski zindagi ka na koi aaghaaz tha na anjaam hai. 'Al-Qayyoom' — wo jo khud apne bal par qaayem hai aur jiske sabab baaqi har cheez qaayem hai. Wujood mein koi cheez khud ko thaame nahi.

'LA TA'KHUZUHU SINATUN WA LA NAWM — USE NA OONGH AATI HAI NA NEEND.'

Beta, 'sinah' wo pehla bojh hai jo neend se pehle aankhon par aata hai. Wo bhi nahi. Kyunki agar kaaynaat ko thaame rakhne wala ek lamhe ke liye bhi nazar haTa le, to sab khatam ho jaaye.



'LAHU MA FIS-SAMAWATI WA MA FIL-ARD —
AASMANON AUR ZAMEEN MEIN JO KUCH HAI USI KA
HAI.'

'MAN ZAL-LAZI YASHFA'U 'INDAHU ILLA BI-IZNIH —
KAUN HAI JO USKE PAAS SIFAARISH KARE SIWAYE
USKI IJAAZAT SE?'

Beta, ye jumla har waaste ka darwaza band kar deta hai.
Uski ijaazat ke bagair Uske saamne koi nahi bolta.

'YA'LAMU MA BAYNA AYDEEHIM WA MA
KHALFAHUM — WO JAANTA HAI JO UNKE AAGE HAI
AUR JO UNKE PEECHHE HAI — WA LA YUHEETOONA
BI-SHAY'IN MIN 'ILMIHI ILLA BIMA SHA' — AUR WO
USKE ILM MEIN SE KUCH BHI GHER NAHI SAKTE
SIWAYE US KE JO WO CHAAHE.'

Beta, jo kuch bhi kisi insan ne kabhi jaana — har
science, har daryaaft, har likhi gayi kitab — wo ek hissa
hai jise Unhone hum tak pahunchne diya.



'WASI'A KURSIYYUHU-SAMAWATI WAL-ARD —
USKI KURSI AASMANON AUR ZAMEEN KO GHERE
HUE HAI — WA LA YA'OODUHU HIFZUHUMA — AUR
UN DONO KI HIFAZAT USE THAKAATI NAHI — WA
HUWAL-'ALIYYUL-'AZEEM — AUR WOHI BULAND,
AZEEM HAI.'

Beta, 'la ya'ooduhu hifzuhuma' — aasmanon aur
zameen ko sambhaalna Un par zarra bhar bojh nahi.
Har zarra, har dil ki dhadkan, har girta patta, har
gardish — thaami hui, bina kisi mashaqqat ke.

Beta, ye ayah seekhiye, apne bachchon ko sikhaaiye, aur
har namaz ke baad aur sone se pehle padhiye.

Aur uske foran baad, beta: 'LA IKRAHA FID-DEEN QAD
TABAYYANAR-RUSHDU MINAL-GHAYY — DEEN
MEIN KOI ZABARDASTI NAHI; HIDAYAT GUMRAHI SE
ALAG WAZEHO CHUKI.'

Beta, iski jagah gaur kijiye. Allah ki mutlaq qudrat ke
bayan ke foran baad — us qudrat ke jo har cheez par
majboor kar sakti hai — ye bayan aata hai ke is deen



mein koi zabardasti nahi. Wo jo har ek ko majboor KAR SAKTE the, unhone na karna chuna.

'FA-MAN YAKFUR BIT-TAGHOOTI WA YU'MIN
BILLAHI FA-QADIS-TAMSAKA

BIL-'URWATIL-WUTHQA LANFISAMA LAHA — to jo
baatil maaboodon ka inkaar kare aur Allah par imaan
laaye USNE SAB SE MAZBOOT KADA THAAM LIYA, JO
KABHI TOOTNE WALA NAHI.'

'ALLAHU WALIYYUL-LAZINA AMANOO
YUKHRIJUHUM MINAZ-ZULUMATI ILAN-NOOR —
ALLAH UN KE KAARSAAZ HAIN JO IMAAN LAAYE; WO
UNHEIN ANDHERON SE NIKAAL KAR NOOR MEIN LE
AATE HAIN.'

Saat Sau Daane

Phir surah kharch karne par ek lamba aur khoobsurat
hissa deti hai, beta — aur ye Quran mein sadaqe ka sab
se tafseeli bayan hai.



'MATHALUL-LAZINA YUNFIQOONA AMWALAHUM
 FEE SABEELILLAHİ KA-MATHALI HABBATIN
 ANBATAT SAB'A SANABILA FEE KULLI SUNBULATIN
 MI'ATU HABBAH — JO APNE MAAL ALLAH KI RAAH
 MEIN KHARCH KARTE HAIN UNKI MISAAL US DAANE
 JAISI HAI JIS SE SAAT BAALIYAN UGEIN, HAR BAALI
 MEIN SAU DAANE — WALLAHU YUDA'IFU LI-MAN
 YASHA' — AUR ALLAH JISE CHAHEIN AUR BARHA
 DETE HAIN.'

Beta, ek daana, saat sau daane. Aur 'Allah jise chahein
 barha dete hain' — yaani wo bhi hadd nahi.

Magar phir shartein, beta: 'ALLAZINA YUNFIQOONA
 AMWALAHUM FEE SABEELILLAHİ THUMMA LA
 YUTBI'OONA MA ANFAQOO MANNAN WA LA AZA — jo
 apne maal Allah ki raah mein kharch karte hain AUR
 PHIR JO KHARCH KIYA US KE PEECHHE EHSAAN
 JATAANA YA AZIYAT NAHI LAGAATE.'

Beta, 'mann' — us shakhs ko yaad dilaana ke tumne use
 kya diya. 'Adha' — use takleef dena, zaleel karna,



doosron ke saamne uska zikr karna.

'QAWLUN MA'ROOFUN WA MAGHFIRATUN
KHAYRUN MIN SADAQATIN YATBA'UHA AZA — EK
ACHHI BAAT AUR DAR-GUZAR US SADAQE SE BEHTAR
HAI JISKE PEECHHE AZIYAT HO.'

Beta, to ek narm inkaar us tohfe se behtar hai jiske
saath zillat judi ho.

'YA AYYUHAL-LAZINA AMANOO LA TUBTILOO
SADAQATIKUM BIL-MANNI WAL-AZA — APNE
SADAQE EHSAAN JATAA KAR YA AZIYAT DE KAR
BAATIL MAT KARO' — aur phir ek chikni chattan ki
misaal jis par mitti ho, aur us par moosladhaar baarish
pade aur use nanga chhod jaaye.

Beta, ek umr ka dena ek chattan se dho kar bah sakta
hai, sirf is wajah se ke aapne baad mein us ke baare
mein kaise baat ki.

'ASH-SHAYTANU YA'IDUKUMUL-FAQRA WA
YA'MURUKUM BIL-FAHSHA' — SHAYTAN TUMHEIN



GHURBAT SE DARAATA HAI AUR TUMHEIN
BE-HAYAAYI KA HUKM DETA HAI — WALLAHU
YA'IDUKUM MAGHFIRATAN MINHU WA FADLA —
JAB KE ALLAH TUM SE APNI TARAF SE MAGHFIRAT
AUR FAZL KA WAADA KARTE HAIN.'

Beta, theek wohi awaz hai jo aap sunte hain jab aap
kuch dene lagte hain: 'tumhein iski zaroorat padegi'.
Ayah uske sarchashme ka naam le deti hai.

'WA MAN YU'TAL-HIKMATA FA-QAD OOTIYA
KHAYRAN KATHEERA — AUR JISE HIKMAT DI GAYI
USE BAHUT SI BHALAAYI DI GAYI.'

Aur phir ba-waqaar ghareebon ka bayan, beta — aise
log jinhein aap kabhi pehchan na paayein:
'YAHSABUHUMUL-JAHILU AGHNIYA'A
MINAT-TA'AFFUFI — NA-WAAQIF UNHEIN UNKI
KHUDDAARI KI WAJAH SE GHANI SAMAJHTA HAI —
TA'RIFUHUM BI-SEEMAHUM — TUM UNHEIN UNKI
NISHANI SE PEHCHANTE HO — LA
YAS'ALOONAN-NASA ILHAF — WO LOGON SE



CHIMAT KAR NAHI MAANGTE.'

Beta, aise logon ko dhoondiye. Wo aapke paas nahi aayenge.

Aur phir dene ke waqt ke baare mein wo ayah:

'ALLAZINA YUNFIQOONA AMWALAHUM BIL-LAYLI WAN-NAHARI SIRРАН WA 'ALANIYATAN FA-LAHUM AJRUHUM 'INDA RABBIHIM — jo apne maal raat aur din, chhup kar aur khule-aam kharch karte hain — unke liye unke Rab ke paas unka ajr hai — WA LA KHAWFUN 'ALAYHIM WA LA HUM YAHZANOON.'

Sood Ke Khilaaf Jang

Aur phir, beta, surah riba — sood — ki taraf mudti hai, aur zubaan ais❧ hai jais❧ Quran mein aur kahin nahi.

'ALLAZINA YA'KULOONAR-RIBA LA YAQOOMOONA ILLA KAMA YAQOOMUL-LAZI YATAKHABBATUHUSH-SHAYTANU MINAL-MASS — JO SOOD KHAATE HAIN WO KHADE NA HONGE MAGAR US SHAKHS KI TARAH JISE SHAYTAN NE CHHOO KAR



PAAGAL KAR DIYA HO.'

'ZALIKA BI-ANNAHUM QALOO INNAMAL-BAY'U
MITHLUR-RIBA — YE IS LIYE KE WO KEHTE HAIN:
TIJAARAT TO SOOD HI JAISI HAI — WA
AHALLALLAHUL-BAY'A WA HARRAMAR-RIBA —
HAALANKE ALLAH NE TIJAARAT HALAL KI AUR SOOD
HARAM KIYA.'

'YAMHAQULLAHUR-RIBA WA YURBIS-SADAQAT —
ALLAH SOOD KO MITAATE HAIN AUR SADAQON KO
BARHAATE HAIN.'

Beta, zaahir ka ulTa jaana gaur kijiye. Sood barhotri
LAGTA hai aur Allah use 'mahq' kehte hain — miT
jaana, chaand ke ghaTne ke liye istemal hone wala lafz.
Aur sadaqah nuqsan LAGTA hai, aur Wo use BARHOTRI
kehte hain.

'FA-IN LAM TAF'ALOO FA'ZANOO BI-HARBIN
MINALLAHI WA RASOOLIH — AUR AGAR TUM AISA
NA KARO TO ALLAH AUR USKE RASOOL KI TARAF SE
JANG KA ELAAN SUN LO.'



Beta, Quran mein koi doosra gunah aise nahi jise Allah ki taraf se JANG kaha gaya ho. Sochiye ye us ma'ishat ke baare mein kya kehta hai jo isi par khadi ho.

'WA IN KANA ZOO 'USRATIN FA-NAZIRATUN ILA MAYSARAH — AUR AGAR KOI TANGI MEIN HO TO USE AASAANI TAK MOHLAT DO — WA AN TASADDAQOO KHAYRUN LAKUM IN KUNTUM TA'LAMOON — AUR AGAR TUM USE SADAQAH KAR DO TO YE TUMHARE LIYE BEHTAR HAI, AGAR TUM JAANTE HO.'

Beta, seedhi dekhiye: use waqt dijiye; aur agar aap kar sakein, to qarz poori tarah maaf kar dijiye.

'WATTAQOO YAWMAN TURJA'OONA FEEHI ILALLAH — AUR US DIN SE DARO JIS MEIN TUM ALLAH KI TARAF LAUTAAYE JAAOGE — THUMMA TUWAFFA KULLU NAFSIN MA KASABAT WA HUM LA YUZLAMOOON.'

Beta, riwaayaat mein hai ke ye aakhri utarne wali aayat mein se thi.



Aur phir poore Quran ki sab se lambi ayah aati hai — qarz ki ayah, jo hukm deti hai ke udhaar likh liya jaaye, gawaahon ke saath, Theek Theek, aur likhne se ukTaaomat, chhota ho ya bada.

Beta, is ke baare mein sochiye. Is Kitab ki sab se lambi ayah ibadat ki tafseelaat ke baare mein nahi hai. Ye QARZ LIKH LENE ke baare mein hai.

Kyunki shareef logon ke darmiyan zyada tar jhagde 'maine to samjha tha ke hamari baat ye hui thi...' se shuru hote hain — aur Allah ne wo darwaza ek safha bhar hidayaat se band kar diya.

Aakhri Do Aayatein

Aur ab, beta, hum is azeem surah ke ikhtitaam par pahunche — do aayatein jinke baare mein Nabi ﷺ ne farmaya ke ye unhein Arsh ke neeche ek khazaane se di gayeen, aur ye kisi doosre nabi ko na di gayeen. Aur aapne farmaya: jo raat ko Surah al-Baqarah ki aakhri do aayatein padhe, wo use kaafi ho jaayengi.



Riwaayat hai ke ye Mi'raj ki raat, aasmanon ke oopar di gayeen.

'AMANAR-RASOOLU BIMA UNZILA ILAYHI MIN RABBIHI WAL-MU'MINOON — RASOOL US PAR IMAAN LAAYE JO UNKE RAB KI TARAF SE UNKI TARAF UTAARA GAYA, AUR MOMINEEN BHI — KULLUN AMANA BILLAHI WA MALA'IKATIHI WA KUTUBIHI WA RUSULIH — SAB ALLAH PAR AUR USKE FARISHTON AUR USKI KITABON AUR USKE RASOOLON PAR IMAAN LAAYE — LA NUFARRIQU BAYNA AHADIN MIN RUSULIH — HUM USKE RASOOLON MEIN SE KISI KE DARMIYAN FARQ NAHI KARTE.'

'WA QALOO SAMI'NA WA ATA'NA — AUR UNHONE KAHA: HUMNE SUNA AUR HUMNE MAANA — GHUFRANAKA RABBANA WA ILAYKAL-MASEER — HAMARE RAB, HUMEIN APNI MAGHFIRAT ATA KAR, AUR TERI HI TARAF LAUTNA HAI.'



Beta, 'sami'na wa ata'na' — HUMNE SUNA AUR HUMNE MAANA. Ise isi surah ki pehli qaumon se milaiye, jin ke baare mein kaha gaya ke unhone suna aur NA-FARMAANI KI. Do ummaton ka poora farq ek lafz mein hai.

Aur phir aakhri ayah, beta — ise dheere padhiye, kyunki ye darkhwaston ka ek silsila hai, aur un mein se har ek qubool kar li gayi:

'LA YUKALLIFULLAHU NAFSAN ILLA WUS'AHA — ALLAH KISI JAAN PAR USKI GUNJAISH SE ZYADA BOJH NAHI DAALTE.'

Beta, yehi poori shari'at ki buniyaad hai. Aap is waqt jis cheez ka bhi saamna kar rahe hain, aap mein us ki gunjaish hai — kyunki Wo gunjaish se zyada nahi Daalte. Ye Unka apna bayan hai Apne hi nizaam ke baare mein.

'LAHA MA KASABAT WA 'ALAYHA MAKTASABAT — USKE LIYE WO BHALAAYI HAI JO USNE KAMAAYI, AUR US PAR WO BURAAAYI HAI JO USNE KAMAAYI.'



'RABBANA LA TU'AKHIZNA IN NASEENA AW
AKHTA'NA — HAMARE RAB, HUMEIN MAT PAKAD
AGAR HUM BHOOL JAAYEIN YA GHALTI KAR
BAITheIN.' — Aur riwaayat hai ke Allah ne farmaya:
Maine ais☐ hi kiya.

'RABBANA WA LA TAHMIL 'ALAYNA ISRAN KAMA
HAMALTAHU 'ALAL-LAZINA MIN QABLINA —
HAMARE RAB, AUR HUM PAR AISA BOJH MAT DAAL
JAISA TUNE HUM SE PEHLE WALON PAR DAALA.' —
Maine ais☐ hi kiya.

'RABBANA WA LA TUHAMMILNA MA LA TAQATA
LANA BIH — HAMARE RAB, AUR HUM PAR WO BOJH
MAT DAAL JISE UThAANE KI HUM MEIN TAAQAT NA
HO.' — Maine ais☐ hi kiya.

'WA'FU 'ANNA WAGHFIR LANA WARHAMNA — AUR
HUM SE DAR-GUZAR KAR, AUR HUMEIN BAKHSH DE,
AUR HUM PAR REHAM KAR.'

Beta, in teen lafzon ko saath gaur kijiye, kyunki ye
dohraav nahi hain. "Afw' miTaana hai — ke gunah



record se yun mit jaaye goya wo hua hi na tha.

'Maghfirah' Dhaankna hai — ke wo chhupa rahe aur zaahir na ho. 'Rahmah' rehmat hai — ke us sab ke baad, Wo aap par mehrbaan hon.

To: use miTaa dijiye, use chhupaa dijiye, aur phir bhi mujh par mehrbaani kijiye.

'ANTA MAWLANA FANSURNA

'ALAL-QAWMIL-KAFIREEN — TU HI HAMARA KAARSAAZ HAI, TO HUMEIN KAAFIR QAUM PAR FATAH DE.'

Beta, aur yun Quran ki sab se lambi surah khatam hoti hai: kisi hukm par nahi, balki ek DUA par — aur ek aise dua par jiska jawab jumla ba jumla de diya gaya, us se pehle ke wo humein kehne ko di gayi.

Beta, palaT kar dekhiye ye surah kahan se shuru hui thi. Ye khuli thi 'ye wo Kitab hai, is mein koi shak nahi, muttaqeen ke liye hidayat' se. Aur ye band hoti hai insanon ke 'humne suna aur humne maana' kehne aur dar-guzar maangne par.



In do nuqton ke darmiyan, isne aapko sab kuch diya: insan ki takhleeq, wo fisalna aur laut-ne ke alfaz, ek qaum jise har naimat mili aur usne pyaaz maange, ek gaay jo har sawal ke saath aur mushkil hoti gayi, ek baap aur beta ek Ghar banaate aur qubooliyat ki iltija karte hue, ek qiblah jo phera gaya, ek roza jo farz hua, ek nehr jisne ek lashkar ko haraa diya, ab tak utri sab se azeem ayah, ek daane se saat sau daane, sood par jang ka elaan, aur ek safha bhar hidaayaat ek qarz likh lene ke baare mein.

Beta, yehi Surah al-Baqarah hai. Ise apne ghar mein padhiye. Apne ghar ko qabristan mat banne dijiye.

Is Surah Se Kya Seekha

1. Ye Kitab kisi ko bhi raasta dikhaa deti hai, magar chalti sirf us ke saath hai jo chalne ko taiyar ho — aur munafiq sirf tab chalta hai jab aasan ho.
2. Do gunah saath naam kiye gaye: haq ko baatil se milaana, aur us haq par KHAAMOSH rehna jo tum jaante ho.



3. Gaay ke baare mein har sawal ne hukm ko mushkil kar diya — jab koi hukm jaano, use KARO.

4. Ka'bah banane wale kaam karte hue Allah se qubooliyat ki iltija kar rahe the — aur Ibrahim ki Rasool ke liye dua ka jawab do hazaar saal baad aaya, aur aap tak pahuncha.

5. 'Inna lillahi wa inna ilayhi raji'oon' — wo kabhi tumhara tha hi nahi, aur judaai aarizi hai.

6. 'Aur jab Mere bande tum se Mere baare mein poochhein — Main qareeb hoon' — Unhone jumle se paighaam pahunchaane wale ko haTaa diya.

7. Sood barhotri LAGTA hai aur use miT jaana kaha gaya; sadaqah nuqsan LAGTA hai aur use barhotri kaha gaya — aur ek achhi baat us tohfe se behtar hai jo zaleel kare.

8. Wo kisi jaan par uski gunjaish se zyada bojh nahi Daalte — to aap jo bhi uThaaye hue hain, aap usi ke liye banaaye gaye the.



Rabbana la tu'akhizna in naseena aw akhta'na... wa'fu
'anna waghfir lana warhamna, Anta Mawlana. 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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