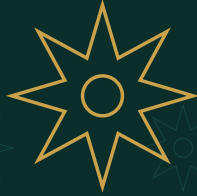


SURAH EK KAHANI



Surah Aal-'Imran

'Imran Ka Gharana

Poora safar — ek chuna hua gharana, ek din nuqsan ka, ek raat nishaaniyon ki
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 3 • 200 Ayatein • Madani

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Ek Nazar Mein Surah

*Rabbanaa laa tuzigh quloobanaa ba'da iz
hadaytanaa*

8. Hamare Rab, hamare dilon ko Terh☞ mat kar us ke
baad ke Tune humein hidayat di.

*Kullamaa dakhala 'alayhaa Zakariyyal-mihraaba
wajada 'indahaa rizqaa*

37. Jab bhi Zakariyya us ke paas mehraab mein daakhil
hote, us ke paas rizq paate.

*Wa'tasimoo bihablil-laahi jamee'anw-wa laa
tafarraqoo*

103. Aur Allah ki rassi ko sab mil kar mazbooti se thaam
lo aur alag alag mat ho.

*Wa laa tahinoo wa laa tahzanoo wa
antumul-a'lawna in kuntum-mu'mineen*

139. To kamzor mat pado aur gham mat karo; tum hi
buland raho ge agar tum momin ho.

Fabimaa rahmatim-minal-laahi linta lahum

159. To Allah ki rehmat hi se tum un ke liye narm ho
gaye.

Rabbanaa maa khalaqta haazaa baatila



191. Hamare Rab, Tune ye be-maqsad nahi banaya.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
— free on nooraniilm.com (Read & Recite section).

Pukhta Aur Mutashaabih

Beta, ye surah apna naam 'Imran ke gharane se leti hai — Maryam (AS) ka gharana — aur ye Madinah mein nazil hui, bade hisse mein Uhud ki jang ke aas-paas ke daur mein, aur Ahl-e-Kitab ke saath lambi guftagoon ke silsile mein.

Ye zinda Khuda ke bayan se khulti hai: 'ALLAHU LA ILAHA ILLA HUWAL-HAYYUL-QAYYOOM — ALLAH — USKE SIWA KOI MABOOD NAHI, HAMESHA ZINDA, SAB KO QAAYEM RAKHNE WALA.'

Aur phir, beta, ye is Kitab ko padhne ka ek aisi usool deti hai jo poori zindagi aapki hifazat karega:

'HUWAL-LAZI ANZALA 'ALAYKAL-KITABA MINHU AYATUN MUHKAMATUN HUNNA UMMUL-KITABI WA UKHARU MUTASHABIHAT — WOHI HAI JISNE



TUM PAR KITAB UTAARI; US MEIN KUCH AAYATEIN
 PUKHTA HAIN — WOHI KITAB KI ASAL HAIN — AUR
 DOOSRI MUTASHAABIH (jinka poora matlab wazeh
 nahi).'

'FA-AMMAL-LAZINA FEE QULOBIHIM ZAYGHUN
 FA-YATTABI'OONA MA TASHABAHA
 MINHUB-TIGHA'AL-FITNATI WABTIGHA'A
 TA'WEELIH — TO JIN KE DILON MEIN TERHA-PAN
 HAI WO UN KE PEECHHE PADTE HAIN JO
 MUTASHAABIH HAIN, FITNA DHOONDTE HUE AUR
 UNKI TA'WEEL DHOONDTE HUE.'

Beta, ise samjhiye, kyunki ye taqreeban har us deeni
 behes ko samjha deta hai jo aap kabhi dekhenge.

'Muhkamat' — saaf, qat'i aayatein — ko 'ummul-kitab',
 Kitab ki MAA kaha gaya. Wahi jagah hai jahan aap jeete
 hain: namaz padho, sach bolo, maa-baap ki izzat karo,
 zulm mat karo, Allah ek hai.

Aur 'mutashabihat' wo hain jinka poora matlab hum tak
 nahi pahunchta.



Aur Allah kehte hain ke jis shakhs ke dil mein bimari hai wo khaas tor par UNHI ki taraf kheencha jaata hai — un saaf ahkaam ki taraf nahi jinpar use amal karna hai, balki un mubham baaton ki taraf jinpar wo behes kar sake. Beta, gaur kijiye ke ek khaas qism ka shakhs hamesha deen ke sab se ajeeb-o-ghareeb sawal par baat karna chahta hai aur us namaz par kabhi nahi jo wo chhod raha hai.

'WAR-RASIKHOONA FIL-'ILMI YAQOOLONA
AMANNA BIHI KULLUN MIN 'INDI RABBINA — AUR
JO ILM MEIN PUKHTA HAIN WO KEHTE HAIN: HUM
IS PAR IMAAN LAAYE; YE SAB HAMARE RAB KI TARAF
SE HAI.'

Beta, yehi asli ilm ki nishaani hai: us cheez ke saath sukoon jo aap par wazeh nahi ki gayi.

Aur phir unki dua, beta — aur ye wo hai jo aapko rozana kehni chahiye:

'RABBANA LA TUZIGH QULOOBANA BA'DA IZ
HADAYTANA WA HAB LANA MIN LADUNKA RAHMAH



— HAMARE RAB, HAMARE DILON KO TERHA MAT
KAR US KE BAAD KE TUNE HUMEIN HIDAYAT DI, AUR
HUMEIN APNI TARAF SE REHMAT ATA KAR —
INNAKA ANTAL-WAHHAB — beshak, Tu hi bahut dene
wala hai.'

Beta, gaur kijiye wo kis cheez se Darte hain: maal ya
sehat khone se nahi. Hidayat paa lene ke BAAD use KHO
DENE se. Aur Nabi ﷺ aksar kaha karte the: ae dilon ko
phairne wale, mera dil apne deen par jamaa de.

Beta, dil ko Arabi mein 'qalb' kaha jaata hai, us asal se
jiska matlab ulaTna aur badalna hai. Kisi ki hidayat kal
ki hidayat se zamaanat-shuda nahi. Isi liye ye dua
maujood hai.

Wo Aurat Jisne Mannat Maani

Aur ab, beta, wo kahani jo is surah ko uska naam deti
hai — aur ye ek aurat ke us waade se shuru hoti hai jo
usne ek aise bachche ke baare mein kiya jo abhi paida
bhi na hua tha.



'IZ QALATIM-RA'ATU 'IMRANA RABBI INNI NAZARTU
LAKA MA FEE BATNI MUHARRARAN FA-TAQABBAL
MINNI — JAB 'IMRAN KI BIWI NE KAHA: MERE RAB,
MAINE JO MERE PET MEIN HAI USE TERE LIYE
MANNAT MAAN LIYA, (Teri khidmat ke liye) AAZAAD,
TO YE MUJH SE QUBOOL FARMA — INNAKA
ANTAS-SAMEE'UL-'ALEEM — beshak, Tu hi Sunne
wala, Jaanne wala hai.'

Beta, usne bachche ko ibadat-gaah ki khidmat ke liye
mannat maana, ek bete ki tawaqqo mein — kyunki us
riwaayat mein wo khidmat mardon ke liye thi.

'FA-LAMMA WADA'AT-HA QALAT RABBI INNI
WADA'TUHA UNTHA — MAGAR JAB USNE USE
JANAM DIYA, TO BOLI: MERE RAB, MAINE TO LADKI
JANI HAI — WALLAHU A'LAMU BIMA WADA'AT —
AUR ALLAH KHOOB JAANTE THE JO USNE JANA — WA
LAYSAN-ZAKARU KAL-UNTHA — AUR LADKA LADKI
JAISe NAHI — WA INNI SAMMAYTUHA MARYAM —
AUR MAINE USKA NAAM MARYAM RAKHA — WA
INNI U'EEZUHA BIKA WA ZURRIYYATAHA



MINASH-SHAYTANIR-RAJEEM — AUR MAIN USE AUR USKI NASAL KO TERI PANAH MEIN DETI HOON SHAYTAN MARDOOD SE.'

Beta, ise ghaur se dekhiye. Uski awaz mein mayoosi hai — usne ek bete ka mansooba banaya tha aur mansooba poora na hua. Aur Allah ka tabsira Theek uske jumle ke beech mein rakh diya gaya: 'aur Allah khoob jaante the jo usne jana.'

Beta, matlab: tumne samjha ke is kaam ke liye ek bete ki zaroorat thi. Main jaanta tha ke Main tumhein kya de raha hoon.

Aur us 'mayoosi' se kya nikla? Maryam — poore Quran mein naam se zikr ki gayi waahid aurat, jiske naam par ek surah hai, aur ek nabi ki maa.

Beta, ise thaame rakhiye jab bhi aapka koi mansooba us se kuch aur paida kare jo aapne maanga tha.

Aur gaur kijiye ek maa ke tor par uska pehla amal: usne apni beti AUR uski nasal ke liye shaytan se panah



maangi. Beta, aur riwaayat hai ke har bachche ko paidaish par shaytan chhoo-ta hai siwaye Maryam aur unke bete ke, isi dua ki wajah se.

'FA-TAQABBALAH RABBUHA BI-QABOOLIN HASANIN WA ANBATAHA NABATAN HASANAN WA KAFFALAH ZAKARIYYA — TO USKE RAB NE USE ACHHI TARAH QUBOOL KIYA AUR USE ACHHE ANDAAZ MEIN PARWAAN CHADHAAYA, AUR USE ZAKARIYYA KI KIFAALAT MEIN DE DIYA.'

Beta, 'anbataha nabatan hasana' — Unhone use yun UGAAYA jaise ek paudha ugaaya jaata hai. Ek achhi tarah paale gaye bachche ka kya khoobsurat bayan.

'KULLAMA DAKHALA 'ALAYHA ZAKARIYYAL-MIHRABA WAJADA 'INDAHA RIZQA — JAB BHI ZAKARIYYA US KE PAAS MEHRAAB MEIN DAAKHIL HOTE, US KE PAAS RIZQ PAATE — QALA YA MARYAMU ANNA LAKI HAZA — UNHONE KAHA: AE MARYAM, YE TERE PAAS KAHAN SE AAYA? — QALAT HUWA MIN 'INDILLAH — USNE KAHA: YE ALLAH KI



TARAF SE HAI — INNALLAHA YARZUQU MAN
YASHA'U BI-GHAYRI HISAB — BESHAK, ALLAH JISE
CHAHEIN BE-HISAAB RIZQ DETE HAIN.'

Beta, ye jawab yaad kar lijiye: 'huwa min 'indillah'.
Chaar lafz jo ek naujawan aurat ne ek nabi ko diye.

Aur gaur kijiye rizq KAHAN paaya gaya: MEHRAAB
mein — ibadat ki jagah par. Wo apne Rab mein
mashghool thi, aur uska rizq wahin uske paas aaya
jahan wo khadi thi.

Ek Nabi Aulad Maangta Hai

Beta, aur dekhiye us manzar ne Zakariyya (AS) par kya
kiya. Unhone mehraab mein ek ladki ke paas
be-mausam phal aate dekhe — aur un ke andar kuch
jaag uTh☒.

'HUNALIKA DA'A ZAKARIYYA RABBAH — USI JAGAH
ZAKARIYYA NE APNE RAB KO PUKAARA — QALA
RABBI HAB LEE MIN LADUNKA ZURRIYYATAN
TAYYIBAH — USNE KAHA: MERE RAB, MUJHE APNI



TARAF SE PAAK AULAD ATA KAR — INNAKA
SAMEE'UD-DU'A' — BESHAK, TU DUA SUNNE WALA
HAI.'

Beta, 'HUNALIKA' — USI LAMHE, WAHIN. Wo
budhaape tak be-aulad the aur zaahir hai is baat se sulh
kar chuke the. Aur phir unhone ek saboot dekha ke
Allah aam raaston se haT kar bhi dete hain — aur
unhone foran apni na-mumkin cheez maang li.

Beta, yehi sabaq hai: jab aap kisi doosre par Allah ki
sakhaawat dekhein, to use apni MAANG barhaane
dijiye, apna hasad nahi. Kisi doosre ki naimat is baat ka
saboot hai ke khazaana khula hai.

Aur farishton ne unhein pukaara jab wo mehraab mein
khade namaz padh rahe the, unhein Yahya ki
khushkhabri dete hue. Aur unhone hairat se poocha ke
kaise — jab wo budhaape ko pahunch chuke aur unki
biwi baanjh thi. Aur jawab: 'KAZALIKALLAHU YAF'ALU
MA YASHA' — YUN HI ALLAH KARTE HAIN JO
CHAAHTE HAIN.'



Aur phir farishton ne Maryam se baat ki: 'YA MARYAMU INNALLAHAS-TAFKI WA TAHHARAKI WASTAFKI 'ALA NISA'IL-'ALAMEEN — AE MARYAM, BESHAK ALLAH NE TUJHE CHUN LIYA AUR TUJHE PAAK KIYA AUR TUJHE JAHANON KI AURATON PAR CHUN LIYA.'

'YA MARYAMUQ-NUTEE LI-RABBIKI WASJUDEE WARKA'EE MA'AR-RAKI'EEN — AE MARYAM, APNE RAB KI FARMABARDAAR RAH, AUR SAJDA KAR, AUR RUKU KARNE WALON KE SAATH RUKU KAR.'

Beta, use uska darja bataaya gaya — aur foran aur ibadat karne ko kaha gaya. Is deen mein darja koi inaam nahi jo aapko kisi cheez se maaf kar de; ye zyada karne ki ek wajah hai.

Aur use 'Isa (AS) ki khushkhabri di gayi: 'INNALLAHA YUBASHSHIRUKI BI-KALIMATIN MINHUS-MUHUL-MASEEHU 'EESAB-NU MARYAMA WAJEEHAN FID-DUNYA WAL-AKHIRATI WA MINAL-MUQARRABEEN — Allah tujhe apni taraf se ek



kalime ki khushkhabri dete hain, jiska naam Maseeh,
'Isa ibn Maryam hoga — duniya aur Aakhirat mein
ba-waqaar aur qareeb kiye gaye logon mein se.'

Aur kaise? 'QALAT RABBI ANNA YAKOONU LEE
WALADUN WA LAM YAMSASNEE BASHAR — usne
kaha: mere Rab, mere haan bachcha kaise hoga jab kisi
mard ne mujhe chhua nahi? QALA KAZALIKILLAHU
YAKHLUQU MA YASHA' — usne kaha: yun hi Allah
banaate hain jo chaahte hain — IZA QADA AMRAN
FA-INNAMA YAQOOLU LAHU KUN FA-YAKOON — JAB
WO KISI KAAM KA FAISLA KARTE HAIN TO BAS USE
KEHTE HAIN: HO JA — AUR WO HO JAATA HAI.'

'INNA MATHALA 'EESA 'INDALLAHI KA-MATHALI
ADAM — BESHAK, ALLAH KE NAZDEEK 'ISA KI
MISAAL ADAM JAISI HAI — KHALAQAHU MIN
TURABIN THUMMA QALA LAHU KUN FA-YAKOON —
usne use mitti se banaya, phir use kaha: HO JA — AUR
WO HO GAYA.'



Beta, yehi qat'i daleel hai. Agar bina baap ke paidaish kisi ko khuda bana deti hai, to phir Adam ka kya, jinka na baap tha na maa? Ghair-maamooli takhleeq Banane wale ki qudrat ka saboot hai, banaayi gayi cheez ke khuda hone ka nahi.

Ek Baat Jo Hamare Darmiyan Mushtarak Ho

Aur phir, beta, ek ghair-maamooli waqaar wali dawat aati hai — Ahl-e-Kitab ke naam:

'QUL YA AHLAL-KITABI TA'ALAW ILA KALIMATIN SAWA'IN BAYNANA WA BAYNAKUM — KAHO: AE AHL-E-KITAB, AAO EK AISI BAAT KI TARAF JO HAMARE AUR TUMHARE DARMIYAN BARABAR HAI — ALLA NA'BUDA ILLALLAHA WA LA NUSHRIKA BIHI SHAY'AN WA LA YATTAKHIZA BA'DUNA BA'DAN ARBABAN MIN DOONILLAH — KE HUM ALLAH KE SIWA KISI KI IBADAT NA KAREIN, AUR US KE SAATH KISI KO SHAREEK NA KAREIN, AUR HUM MEIN SE KOI KISI KO ALLAH KE SIWA RAB NA BANAAYE.'



Beta, iska andaaz dekhiye. 'Ta'alaw' — AAO. 'Supurd ho jao' nahi, 'maan lo ke tum ghalat ho' nahi. Aao — us cheez ki taraf jis par hum DONO khade ho sakein.

Aur teesra hissa gaur kijiye: ke hum mein se koi doosron ko Allah ke siwa rab na banaaye. Is mein ulama, leaders aur riwaayaat sab shaamil hain — har jamaat ke liye, hamari samet.

Surah Ibrahim (AS) ki pehchaan bhi tay kar deti hai, jin par har giroh daawa karta tha: 'MA KANA IBRAHEEMU YAHOOdiyyan wa la nasraniyyan wa lakin KANA HANEEFAN MUSLIMAN — IBRAHIM NA YAHOOdi the na nasrani, balki wo haq ki taraf jhuke hue, musalman the — wa ma kana minal-mushrikeen.'

Aur phir ek aise dil ki bimari ke baare mein tanbeeh jo doosre ki bhalaayi bardaasht na kar sake: 'IN TAMSASKUM HASANATUN TASU'HUM WA IN TUSIBKUM SAYYI'ATUN YAFRAHOO BIHA — AGAR TUMHEIN KOI BHALAAYI CHHOO JAAYE TO UNHEIN



BURA LAGTA HAI; AUR AGAR TUMHEIN KOI TAKLEEF PAHUNCHE TO WO KHUSH HOTE HAIN — WA IN TASBIROO WA TATTAQOO LA YADURRUKUM KAYDUHUM SHAY'A — MAGAR AGAR TUM SABR KARO AUR ALLAH SE DARO TO UNKI CHAAL TUMHEIN ZARRA BHAR NUQSAN NA DEGI.'

Beta, har us shakhs ke liye ye nuskha yaad rakhiye jo aapka bura chahta ho: SABR aur TAQWA. Yehi aapka poora difa hai, aur ayah kehti hai ke chaal aapko 'shay'a' — zarra bhar bhi — nuqsan na degi.

Aur phir, beta, wo ayah jo batati hai ke Allah ki mohabbat asal mein kya maangti hai:

'QUL IN KUNTUM TUHIBBOONALLAHA FATTABI'OONEE YUHBIBKUMULLAHU WA YAGHFIR LAKUM ZUNOObAKUM — KAHO: AGAR TUM ALLAH SE MOHABBAT KARTE HO TO MERI PAIRWI KARO, ALLAH TUM SE MOHABBAT KARENGE AUR TUMHARE GUNAH BAKHSH DENGE.'



Beta, ulama ne ise 'aazmaish ki ayah' kaha. Bahut se log Allah se mohabbat ka daawa karte hain. Ye ayah wo saboot deti hai jo qubool hota hai: Rasool ﷺ ki PAIRWI. Wo mohabbat jo pairwi paida na kare, ek daawa hai bina saboot ke.

Aur ye sauda gaur kijiye: aap pairwi karte hain — aur ALLAH AAP SE MOHABBAT KARTE HAIN. Beta, kisi makhlooq ko is se buland cheez pesh ki hi nahi ja sakti.

Rassi Ko Thaamo, Sab Mil Kar

Aur ab, beta, ek jamaat ke liye Quran ke sab se zaroori ahkaam mein se ek:

'YA AYYUHAL-LAZINA AMANUT-TAQULLAHA HAQQA TUQATIHI WA LA TAMOOTUNNA ILLA WA ANTUM MUSLIMOON — AE IMAAN WALO, ALLAH SE AISE DARO JAISA US SE DARNE KA HAQ HAI, AUR MAT MARNA MAGAR IS HAAL MEIN KE TUM MUSALMAN HO.'



'WA'-TASIMOO BI-HABLILLAHI JAMEE'AN WA LA
TAFARRAQOO — AUR ALLAH KI RASSI KO SAB MIL
KAR MAZBOOTI SE THAAM LO, AUR ALAG ALAG MAT
HO.'

Beta, alfaz dekhiye. 'I'tisam' ka matlab hai kisi cheez ko
hifazat ke liye sakhti se pakadna — jis tarah ek Doobta
hua aadmi rassi pakadta hai.

Aur 'JAMEE'A' — SAB MIL KAR. To yahan do hukm
hain, ek nahi: rassi thaamo, aur use MIL KAR thaamo.
Ek shakhs rassi pakde hue bhi is ayah ki na-farmaani
kar sakta hai, kyunki usne use akele pakda hai aur baaqi
sab thaamne walon se peeThh phair li hai.

'WAZKUROO NI'MATALLAHI 'ALAYKUM IZ KUNTUM
A'DA'AN FA-ALLAFA BAYNA QULOObIKUM
FA-ASBAHTUM BI-NI'MATIHI IKHWANA — AUR
ALLAH KI US NAIMAT KO YAAD KARO JAB TUM
DUSHMAN THE AUR USNE TUMHARE DILON KO JOD
DIYA, AUR TUM USKI NAIMAT SE BHAII BAN GAYE —
WA KUNTUM 'ALA SHAFa HUFRATIN MINAN-NARI



FA-ANQAZAKUM MINHA — AUR TUM AAG KE EK
GADHE KE KINAARE PAR THE, TO USNE TUMHEIN US
SE BACHA LIYA.'

Beta, yaad rakhiye: wo qabeele the jo naslon se ek
doosre ko qatl kar rahe the. Ittehad unki qudrati haalat
na thi — wo ek bachaav tha.

'WALTAKUN MINKUM UMMATUN YAD'OONA
ILAL-KHAYRI WA YA'MUROONA BIL-MA'ROOFI WA
YANHAWNA 'ANIL-MUNKAR — aur tum mein se ek
aisi jamaat honi chahiye jo bhalaayi ki taraf bulaaye,
achhaai ka hukm de aur buraaayi se roke — WA
ULA'IKA HUMUL-MUFLIHOON — aur wohi kaamyaab
hain.'

'KUNTUM KHAYRA UMMATIN UKHRIJAT LIN-NAS —
TUM BEHTAREEN UMMAT HO JO LOGON KE LIYE
NIKAALI GAYI — TA'MUROONA BIL-MA'ROOFI WA
TANHAWNA 'ANIL-MUNKARI WA TU'MINOONA
BILLAH — tum achhaai ka hukm dete ho, buraaayi se
rokte ho, aur Allah par imaan rakhte ho.'



Beta, ise ghaur se dekhiye, kyunki ye aksar sirf pehle aadhe hisse ke saath naql kiya jaata hai. 'Behtareen ummat' ka darja kisi nasal ya paidaish ka tamgha nahi. Ye TEEN AMAL se juda hua hai, aur ye kehta hai 'ukhrijat LIN-NAS' — LOGON KE liye nikaali gayi, insaniyat ke faayde ke liye.

Beta, to jis lamhe ek jamaat achhaai ka hukm dena chhod de, buraaayi se rokna chhod de, aur logon ke liye faayda-mand hona chhod de — wo khud ko is bayan se alag kar chuki.

Uhud: Nuqsan Ka Din

Beta, is surah ka bada hissa Uhud ki jang se maamla karta hai, aur ye kisi bhi kitab ke sab se imaandaar hisson mein se ek hai — kyunki ye khud Allah ka tajziya hai us shikast ka jo momineen ko pahunchi.

Aapko khaaka maloom hai: teer-andaazon se kaha gaya tha ke chahe kuch bhi ho, wo apni jagah par Thehre rahein. Jang Musalmanon ke haq mein mudi, aur zyada tar teer-andaaz maal-e-ghaneemat jama karne neeche



utar aaye. Sawaar dasta unke peechhe se aa gaya. Sattar sahaba shaheed hue, jin mein Hamzah (RA) shaamil the. Khud Nabi ﷺ zakhmi hue, aapka daant TooTa aur chehra khoon-aalood hua.

Aur Allah ne ise seedha mukhatib kiya: 'WA LAQAD SADAQAKUMULLAHU WA'DAHU IZ TAHUSSOONAHUM BI-IZNIHI HATTA IZA FASHILTUM WA TANAZA'TUM FIL-AMRI WA 'ASAYTUM MIN BA'DI MA ARAKUM MA TUHIBBOON — aur Allah ne yaqeenan tum se apna waada sach kar dikhaaya jab tum unke izn se unhein qatl kar rahe the, YAHAN TAK KE TUM HIMMAT HAAR BAITHE AUR HUKM KE BAARE MEIN JHAGADNE LAGE AUR NA-FARMAANI KI, US KE BAAD KE USNE TUMHEIN WO DIKHAA DIYA JO TUM CHAAHTE THE — MINKUM MAN YUREEDUD-DUNYA WA MINKUM MAN YUREEDUL-AKHIRAH — TUM MEIN SE KUCH DUNIYA CHAAHTE HAIN, AUR TUM MEIN SE KUCH AAKHIRAT.'



Beta, jo tarteeb naam ki gayi wo dekhiye: unhone hukm ke baare mein jhagda kiya, aur phir uski na-farmaani ki — US KE BAAD ke fatah pehle hi saamne thi. Khatra kaamyaaabi ke lamhe mein aaya, khauf ke lamhe mein nahi.

Aur phir tasalli, beta: 'WA LA TAHINOO WA LA TAHZANOO WA ANTUMUL-A'LAWNA IN KUNTUM MU'MINEEN — TO KAMZOR MAT PADO AUR GHAM MAT KARO; TUM HI BULAND RAHOGE, AGAR TUM MOMIN HO.'

'IN YAMSASKUM QARHUN FA-QAD MASSAL-QAWMA QARHUN MITHLUH — AGAR TUMHEIN KOI ZAKHM PAHUNCHA HAI TO US QAUM KO BHI AISA HI ZAKHM PEHLE PAHUNCH CHUKA — WA TILKAL-AYYAMU NUDAWILUHA BAYNAN-NAS — AUR YE DIN HUM LOGON KE DARMIYAN BADALTE REHTE HAIN.'

Beta, 'nudawiluha baynan-nas' — Hum in dinon ko logon mein GHUMAATE hain. Fatah ke din aur nuqsan ke din gardish karte rehte hain; koi bhi in mein se kisi



ko hamesha ke liye nahi pakadta. Aur wajah bata di gayi: 'WA LI-YA'LAMALLAHUL-LAZINA AMANOO WA YATTAKHIZA MINKUM SHUHADA' — taake Allah zaahir kar dein ke kaun imaan laaya, aur tum mein se kuch ko shahadat de dein.'

'AM HASIBTUM AN TADKHULUL-JANNATA WA LAMMA YA'LAMILLAHUL-LAZINA JAHADOO MINKUM — YA TUMNE SAMJHA KE TUM JANNAT MEIN DAAKHIL HO JAOGHE IS SE PEHLE KE ALLAH ZAAHIR KAR DEIN KE TUM MEIN SE KAUN KOSHISH KARTA HAI?'

Aur ek sakht, zaroori tasheeh, beta — kyunki kuch samajh baithe the ke Nabi ﷺ qatl ho gaye aur wo hil gaye the:

'WA MA MUHAMMADUN ILLA RASOOLUN QAD KHALAT MIN QABLIHIR-RUSUL — AUR MUHAMMAD EK RASOOL KE SIWA KUCH NAHI; UN SE PEHLE BHI RASOOL GUZAR CHUKE — A FA-IN MATA AW QUTILANQALABTUM 'ALA A'QABIKUM — TO AGAR



WO MAR JAAYEIN YA QATL KAR DIYE JAAYEIN, TO KYA TUM APNI EDHIYON PAR PALAT JAOGE?'

Beta, riwaayat hai ke jab Nabi ﷺ ki waqai wafaat hui, log sadme mein the aur kuch qubool karne se inkaar kar rahe the — yahan tak ke Abu Bakr (RA) khade hue aur yehi ayah padhi. Aur 'Umar (RA) ne kaha ke unhein aisa laga jaise unhone ye kabhi suni hi na thi, aur unke paon unhein sambhaal na sake.

Beta, sabaq har daur ke liye qaayem hai: aapka deen Allah se juda hai, kisi shakhs se nahi — chahe wo kitna hi azeem, kitna hi mehboob ho. Log marte hain. Ulama marte hain. Leaders naakaam hote hain. Allah baaqi rehte hain.

Aur surah shuhada ka bayan karti hai, beta: 'WA LA TAHSABANNAL-LAZINA QUTILOO FEE SABEELILLAHI AMWATA — AUR JO ALLAH KI RAAH MEIN QATL KIYE GAYE UNHEIN HARGIZ MURDA MAT SAMJHO — BAL AHYA'UN 'INDA RABBIHIM YURZAQOON — BALKI WO ZINDA HAIN, APNE RAB KE PAAS RIZQ PAA RAHE



HAIN — FARIHEENA BIMA ATAHUMULLAHU MIN
FADLIH — us par khush jo Allah ne unhein apne fazl se
diya.'

Agar Tum Sakht Hote

Aur ab, beta, us sab ke baad — ek ais☒ shikast ke baad
jiski ek wajah seedhe hukm ki na-farmaani thi — Nabi
☒ ke akhlaq ke baare mein ek ais☒ ayah aati hai jise har
walid, ustad aur leader ka andaaz badal dena chahiye:

'FA-BIMA RAHMATIN MINALLAHI LINTA LAHUM —
TO ALLAH KI REHMAT HI SE TUM UN KE LIYE NARM
HO GAYE — WA LAW KUNTA FAZZAN
GHALEEZAL-QALBI LANFADDOO MIN HAWLIK — AUR
AGAR TUM TUND-MIZAAJ AUR SAKHT DIL HOTE, TO
WO TUMHARE AAS-PAAS SE BIKHAR JAATE.'

Beta, ruk kar is ayah ka waqt sochiye. Unke sattar
sahaba shaheed ho chuke the. Unka apna chehra khoon
beh raha tha. Aur wajah mein wo giroh bhi shaamil tha
jo maal ke liye apni muqarrar jagah chhod aaya.



Koi bhi insan ghusse ka haqdaar hota.

Aur Allah kehte hain: ye Allah ki REHMAT thi ke tum un ke saath narm rahe. Aur phir Wo doosri soorat ka saaf nateeja bata dete hain: wo tum se DOOR BIKHAR jaate.

Beta, ise jazb kijiye. Sakhti kamre ko khaali kar deti hai. Is se farq nahi padta ke aap kitne sahi hain — ek sakht dil aur ek kaaTti hui zubaan aapka ghar, aapki class, aapki team, aapki masjid khaali kar degi.

'FA'FU 'ANHUM WASTAGHFIR LAHUM WA SHAWIRHUM FIL-AMR — TO UNHEIN MAAF KAR DO AUR UN KE LIYE MAAFI MAANGO AUR MAAMLE MEIN UN SE MASHWARA KARO.'

Beta, ek mehngi ghalti ke baad teen hidayaat. Ek: unhein maaf kar do. Do: Allah se un ki BAKHSHISH maango — un logon ke liye dua karo jinhone aapko nakaam kiya. Teen, aur ye hairat-angez hai: UN SE PHIR MASHWARA KARO.



Beta, Uhud ka nateeja kuch had tak mashwaray par amal karne se aaya tha. Aur Allah kehte hain: un se mashwara karte raho. Ek naakaami ko is ki wajah mat banaao ke aap phir kabhi logon par bharosa na karein.

'FA-IZA 'AZAMTA FA-TAWAKKAL 'ALALLAH — AUR JAB TUM FAISLA KAR LO TO ALLAH PAR BHAROSA KARO — INNALLAHA YUHIBBUL-MUTAWAKKILEEN — beshak, Allah bharosa karne walon se mohabbat karte hain.'

Beta, tarteeb gaur kijiye: mashwara, phir FAISLA, phir bharosa. Mashwara be-inteha bahes nahi; kisi muqaam par faisla hota hai aur Allah ke supurd kar diya jaata hai.

'IN YANSURKUMULLAHU FA-LA GHALIBA LAKUM — AGAR ALLAH TUMHARI MADAD KAREIN TO KOI TUM PAR GHAALIB NAHI AA SAKTA — WA IN YAKHZULKUM FA-MAN ZAL-LAZI YANSURUKUM MIN BA'DIH — AUR AGAR WO TUMHEIN CHHOD DEIN TO US KE BAAD KAUN HAI JO TUMHARI MADAD



KARE? — WA 'ALALLAHI
FALYATAWAKKALIL-MU'MINOON.'

Maghfirat Ki Taraf Daudo

Phir surah momineen ko ek doosre qism ke muqaable ki taraf bulaati hai, beta:

'WA SARI'OO ILA MAGHFIRATIN MIN RABBIKUM WA
JANNATIN 'ARDUHAS-SAMAWATU WAL-ARDU
U'IDDAT LIL-MUTTAQEEEN — AUR APNE RAB KI
MAGHFIRAT KI TARAF AUR US JANNAT KI TARAF
DAUDO JISKI CHAUDAAYI AASMANON AUR ZAMEEN
JITNI HAI, PARHEZGAARON KE LIYE TAIYAR KI GAYI.'

Aur phir Wo unka bayan karte hain, beta — chaar
sifaat, aur har ek tawajjoh ke laaye:

'ALLAZINA YUNFIQOONA FIS-SARRA'I WAD-DARRA'
— WO JO AASAANI MEIN AUR TANGI MEIN KHARCH
KARTE HAIN.'

Beta, aasaani mein AUR tangi mein. Jab bahut ho tab
dena tawaqqo ke mutaabiq hai. Jab kam ho tab dena



nishaani hai.

'WAL-KAZIMEENAL-GHAYZ — AUR WO JO GHUSSA PEE JAATE HAIN.'

Beta, 'kazm' us mashkeeze ke liye istemal hota hai jise bhar kar baandh diya jaaye taake kuch chhalke nahi. To: ghussa MAUJOOD hai, aur use rok liya gaya hai. Ayah ye nahi kehti ke unhein kabhi ghussa aata hi nahi — ye kehti hai ke kuch chhalak-ta nahi.

'WAL-'AFEENA 'ANIN-NAS — AUR WO JO LOGON KO MAAF KAR DETE HAIN.'

Beta, aur tarteeb gaur kijiye: pehle wo ghussa andar rokte hain, phir wo MAAF karte hain. Rokna sirf pehla marhala hai; maqsad ranjish ko poori tarah chhod dena hai.

'WALLAHU YUHIBBUL-MUHSINEEN — AUR ALLAH NEKI KARNE WALON SE MOHABBAT KARTE HAIN.' — aur ulama ne barhaaya: rokne aur maaf karne ke baad ihsan aata hai, yaani us shakhs ke saath waqai



BHALAAYI karna jisne zulm kiya. Teen darje, chadhthe hue.

'WAL-LAZINA IZA FA'ALOO FAHISHATAN AW
ZALAMOO ANFUSAHUM ZAKARULLAHA
FASTAGHFAROO LI-ZUNOOBIHIM — AUR WO JO, JAB
KOI BE-HAYAAYI KAR BAITHEIN YA APNI JAAN PAR
ZULM KAR LEIN, ALLAH KO YAAD KARTE HAIN AUR
APNE GUNAHON KI MAAFI MAANGTE HAIN — WA
MAN YAGHFIRUZ-ZUNOOBA ILLALLAH — AUR ALLAH
KE SIWA GUNAH KAUN BAKHSHTA HAI? — WA LAM
YUSIRROO 'ALA MA FA'ALOO WA HUM YA'LAMOON
— AUR WO US PAR JAME NAHI REHTE JO UNHONE
KIYA, JAB KE WO JAANTE HAIN.'

Beta, nekon ka ye bayan dekhiye: wo GUNAH KARTE
HAIN. Quran ki apni tasveer mein Jannat walon ka
fisalna shaamil hai. Farq karne wali cheez wo hai jo us
ke baad hota hai — wo yaad karte hain, maafi maangte
hain, aur wo us par JAME NAHI REHTE.



Beta, to sawal kabhi ye nahi ke 'kya mujh se gunah hua?' Sab se hua hai. Sawal ye hai: kya main us par jama hua hoon?

Nishaaniyon Ki Raat

Aur ab, beta, surah apne aakhri hisse tak pahunchti hai — aur yehi wo aayatein hain jo Nabi ﷺ raat ko jaag kar padha karte the. Riwaayat hai ke aap jaagte, aasman ki taraf dekhte, aur 'Inna fee khalqis-samawati wal-ard' se surah ke aakhir tak padhte.

'INNA FEE KHALQIS-SAMAWATI WAL-ARDI
WAKHTILAFIL-LAYLI WAN-NAHARI LA-AYATIN
LI-ULIL-ALBAB — BESHAK, AASMANON AUR ZAMEEN
KI TAKHLEEQ MEIN AUR RAAT AUR DIN KE BADALNE
MEIN AQL WALON KE LIYE NISHAANIYAN HAIN.'

'ALLAZINA YAZKUROONALLAHA QIYAMAN WA
QU'OODAN WA 'ALA JUNOOBIHIM — JO ALLAH KO
KHADE, BAITHE, AUR APNI KARWATON PAR YAAD
KARTE HAIN — WA YATAFAKKAROONA FEE
KHALQIS-SAMAWATI WAL-ARD — AUR AASMANON



AUR ZAMEEN KI TAKHLEEQ PAR GHOUR KARTE
HAIN:'

'RABBANA MA KHALAQTA HAZA BATILAN —
HAMARE RAB, TUNE YE BE-MAQSAD NAHI BANAYA
— SUBHANAKA FA-QINA 'AZABAN-NAR — TU PAAK
HAI; TO HUMEIN AAG KE AZAB SE BACHA LE.'

Beta, dekhiye in do aayatun mein kya hota hai. Ek
shakhs raat ke aasman ki taraf dekhta hai aur GHOUR
karta hai. Aur wo ghaur hairat par khatam nahi hota —
wo ek DUA par khatam hota hai.

Beta, yehi farq hai ek momin ke kaaynaat dekhne mein
aur kisi aur mein. Sitaron ko khoobsurat koi bhi paa
sakta hai. Momin dekhta hai aur nateeja nikaalta hai: ye
be-kaar nahi banaya gaya — to main be-kaar nahi
banaya gaya — to mujh se poocha jaayega.

Aur teen haalatein gaur kijiye: khade, baitha, aur let-
hota. Beta, koi aisi haalat nahi jis mein ek shakhs Allah
ko yaad karne se maaf ho. Bilkul chit let-hota, itne
bimar ke hil na sakein, tab bhi aap ye kar sakte hain.



Aur phir duayein jaari rehti hain, beta — aur ye Quran ki sab se mukammal duaon mein se hain:

'RABBANA INNAKA MAN TUDKHILIN-NARA FA-QAD AKHZAYTAH — hamare Rab, beshak jise Tu Aag mein daakhil kare Tune use ruswa kar diya — WA MA LIZ-ZALIMEENA MIN ANSAR.'

'RABBANA INNANA SAMI'NA MUNADIYAN YUNADEE LIL-IMANI AN AMINOO BI-RABBIKUM FA-AMANNA — HAMARE RAB, HUMNE EK PUKAARNE WALE KO IMAAN KI TARAF PUKAARTE SUNA: APNE RAB PAR IMAAN LAO — TO HUM IMAAN LE AAYE.'

'RABBANA FAGHFIR LANA ZUNOOBANA WA KAFFIR 'ANNA SAYYI'ATINA WA TAWAFFANA MA'AL-ABRAR — HAMARE RAB, HAMARE GUNAH BAKHSH DE AUR HAMARI BURAAIYAN HUM SE DOOR KAR DE, AUR HUMEIN NEKON KE SAATH MAUT DE.'

'RABBANA WA ATINA MA WA'ADTANA 'ALA RUSULIKA WA LA TUKHZINA YAWMAL-QIYAMAH — hamare Rab, humein wo ata kar jiska Tune apne



rasoolon ke zariye waada kiya, aur humein Qiyamat ke Din ruswa mat kar — INNAKA LA TUKHLIFUL-MEE'AD — beshak, Tu waade ke khilaaf nahi karta.'

Aur unke Rab ne unhein jawab diya, beta: 'FASTAJABA LAHUM RABBUHUM ANNI LA UDEE'U 'AMALA 'AMILIN MINKUM MIN ZAKARIN AW UNTHA BA'DUKUM MIN BA'D — AUR UNKE RAB NE UNHEIN JAWAB DIYA: MAIN TUM MEIN SE KISI AMAL KARNE WALE KA AMAL ZAAYA NAHI KARTA, CHAHE MARD HO YA AURAT; TUM EK DOOSRE MEIN SE HO.'

Beta, 'la udee'u 'amala 'amilin minkum' — Main kisi kaam karne wale ka kaam zaaya nahi hone deta. Ek amal bhi nahi, kisi se bhi, kabhi bhi.

Aur phir aaraam-deh logon se mut'assir hone ke khilaaf ek tanbeeh: 'LA YAGHURRANNAKA TAQALLUBUL-LAZINA KAFAROO FIL-BILAD — KAAFIRON KA SHEHRON MEIN AANA-JAANA TUMHEIN DHOKE MEIN NA DAAL DE — MATA'UN QALEELUN THUMMA MA'WAHUM JAHANNAM — ek



thoda sa faayda, phir unka Thikaana Jahannam hai.'

Aur is surah ki aakhri ayah, beta — ek aisi jamaat ke liye chaar hukm jo abhi abhi ek shikast se guzri hai:

'YA AYYUHAL-LAZINA AMANUS-BIROO WA SABIROO
WA RABITOO WATTAQULLAHA LA'ALLAKUM
TUFLIHOON — AE IMAAN WALO: SABR KARO, AUR
SABR MEIN BAAZI LE JAO, AUR APNI JAGAH PAR JAME
RAHO, AUR ALLAH SE DARO, TAAKE TUM KAAMYAAB
HO.'

Beta, khatam karne ko chaar lafz.

'ISBIROO' — sabr karo, apne aap mein, us par jo tumhare saath hota hai.

'WA SABIROO' — aur doosri taraf se zyada Theher jao; un se zyada sabr karo jo tumhare mukhaalif hain. Beta, bahut si jaddo-jehad sirf is se jeeti jaati hain ke kaun aakhir mein haar maane.

'WA RABITOO' — apni chauki se bandhe raho, apni jagah par jame raho, saf qaayem rakho. Aur ulama ne ise



sarhad ki nighbaani se aur ek namaz ke baad doosri ka intezaar karne se bhi joDa.

'WATTAQULLAH' — aur Allah se daro. Kyunki oopar ki har cheez be-kaar hai agar aap ye chhod dein.

Beta, aur yehi Surah Aal-'Imran hai: ek aurat jo beti par mayoos hui aur use Maryam mili; ek nabi jisne kisi doosre ki naimat dekhi aur apni maangne ki himmat ki; ek din jise imaandaari se parkha gaya; ek zakhmi aadmi jise bataaya gaya ke uski narmi ek rehmat thi; aur ek raat ka aasman jo dua par khatam hota hai.

Is Surah Se Kya Seekha

1. Bimaar dil mubham ke peechhe bhaagta hai aur saaf ko nazar-andaaz karta hai — 'Rabbana la tuzigh quloobana' rozana ki dua hai, kyunki dil palaTte hain.
2. Usne beta chaaha aur use Maryam mili — 'aur Allah khoob jaante the jo usne jana'.
3. Rizq use ibadat ki jagah par mila — aur kisi doosre ki naimat aapki MAANG barhaani chahiye, aapka



hasad nahi.

4. Allah ki mohabbat ka saboot Rasool ﷺ ki pairwi hai — bina pairwi ke daawa, bina saboot ke daawa hai.

5. Rassi thaamo — aur use MIL KAR thaamo; aur 'behtareen ummat' teen amal se juda hai, paidaish se nahi.

6. Sakhti kamra khaali kar deti hai: unhein maaf karo, un ke liye dua karo, aur PHIR UN SE MASHWARA KARO.

7. Nek log bhi gunah karte hain — farq ye hai ke wo us par JAME NAHI REHTE. Aur wo aasman dekhte hain aur dua par khatam hote hain.

Rabbana ma khalaqta hadha batila, subhanaka fa-qina 'azaban-nar. 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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