

SURAH EK KAHANI



Surah An-Nisa

Auratein

Poora safar — huqooq ki surah —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 4 • 176 Ayatein • Madani

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Ek Nazar Mein Surah

*Wattaqul-laahal-lazee tasaaa'aloona bihee
wal-arhaam*

1. Aur Allah se daro jiske waaste se tum ek doosre se maangte ho, aur rishton (rehmon) ka lihaaz karo.

Wa 'aashiroohunna bilma'roof

19. Aur un ke saath bhalaayi se zindagi guzaaro.

Innal-laaha laa yazlimu misqaala zarrah

40. Beshak Allah zarra barabar bhi zulm nahi karte.

*Innal-laaha ya'murukum an tu'addul-amaanaati
ilaaa ahlihaa*

58. Beshak Allah tumhein hukm dete hain ke amaanatein unke haqdaaron ko lauta do.

Afalaa yatadabbaroonal-Qur'aan

82. To kya wo Quran par ghaur nahi karte?

*Koonoo qawwaameena bilqisti shuhadaaa'a
lillaahi wa law 'alaaa anfusikum*

135. Insaaf par mazbooti se qaayem raho, Allah ke liye gawaah bano, chahe khud apne khilaaf ho.

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Ek Hi Jaan Se

Beta, ye HUQOOQ ki surah hai — auraton ke huqooq, yateemon ke, kamzoron ke, rishtedaaron ke, padosiyon ke, muashre ke. Aur ye aapko ye yaad dilaate hue khulti hai ke har insan kahan se aaya:

'YA AYYUHAN-NASUT-TAQOO RABBAKUMUL-LAZI KHALAQAKUM MIN NAFSIN WAHIDATIN — AE LOGO, APNE RAB SE DARO, JISNE TUMHEIN EK HI JAAN SE BANAYA — WA KHALAQA MINHA ZAWJAH WA BATHTHA MINHUMA RIJALAN KATHEERAN WA NISA'A — AUR USI SE USKA JODA BANAYA, AUR UN DONO SE BAHUT SE MARD AUR AURATEIN PHAILA DEEN.'

'WATTAQULLAHAL-LAZI TASA'ALOONA BIHI WAL-ARHAM — AUR ALLAH SE DARO JISKE WAASTE SE TUM EK DOOSRE SE MAANGTE HO, AUR REHMON (rishton) KA LIHAAZ KARO — INNALLAHA KANA 'ALAYKUM RAQEEBA — beshak, Allah tum par nigraan hai.'



Beta, khitaab gaur kijiye: 'YA AYYUHAN-NAS' — AE LOGO. 'Ae imaan walo' nahi. Ye surah poori insani nasal se baat karte hue shuru hoti hai, aur unhein ye bataate hue shuru hoti hai ke wo ek hi khandan hain.

Aur gaur kijiye Allah ke Dar ke saath kya joDa gaya: 'wal-arham' — REHM, yaani rishtedaari ke bandhan. Beta, Nabi ﷺ ne humein bataaya ke rehm ka rishta Arsh se juda hua hai, aur jo use joDe Allah us se ta'alluq rakhte hain, aur jo use kaaTe Allah use kaaT dete hain.

Phir surah foran yateemon ki taraf mudti hai — 'WA ATUL-YATAMA AMWALAHUM WA LA TATABADDALUL-KHABEETHA BIT-TAYYIB — YATEEMON KO UNKE MAAL DE DO AUR ACHHE KE BADLE BURA MAT LO — WA LA TA'KULOO AMWALAHUM ILA AMWALIKUM INNAHU KANA HOOBAN KABEERA — aur unke maal apne maalon mein mila kar mat khaao; beshak ye BADA GUNAH hai.'

Beta, is surah ki sab se pehli amali hidayat be-bas logon ke maal ke baare mein hai. Ye aapko batata hai ke ye



deen kis cheez ko pehle rakhta hai.

'INNAL-LAZINA YA'KULOONA AMWALAL-YATAMA
ZULMAN INNAMA YA'KULOONA FEE BUTOONIHIM
NARAN — beshak, jo zulm se yateemon ka maal khaate
hain WO APNE PETON MEIN AAG HI BHAR RAHE
HAIN.'

Aur phir nikah aur mahr ke ahkaam — aur ye jumla
gaur kijiye, beta: 'WA ATUN-NISA'A SADUQATIHINNA
NIHLAH — AUR AURATON KO UNKE MAHR KHUSHI
SE (ek tohfe ke tor par) DE DO.' Ek qeemat ke tor par
nahi, ek sauday ke tor par nahi — ek tohfa jo khushi se
diya jaaye.

Hisse

Beta, is surah mein wirasat ka tafseeli qanoon hai — aur
aapko samajhna chahiye ke Quran ne ise logon par
chhodne ke bajaaye khud kyun likh diya.

Kyunki us muashre mein, aur us ke baad bahut se
muashron mein, taaqatwar sab kuch le lete the aur



kamzoron ko kuch na milta tha. Auraton aur bachchon ko bilkul kuch wirasat mein na milta; sirf wo hissa paate the jo lad aur difa kar sakte the.

Aur Quran ne hisse matn mein, ginti mein tay kar diye — taake unhein baaton se udaaya na ja sake.

'LIR-RIJALI NASEEBUN MIMMA TARAKAL-WALIDANI WAL-AQRABOON — MARDON KE LIYE US MEIN SE HISSA HAI JO MAA-BAAP AUR QAREEBI RISHTEDAAR CHHODEIN — WA LIN-NISA'I NASEEBUN MIMMA TARAKAL-WALIDANI WAL-AQRABOON — AUR AURATON KE LIYE BHI US MEIN SE HISSA HAI JO MAA-BAAP AUR QAREEBI RISHTEDAAR CHHODEIN — MIMMA QALLA MINHU AW KATHUR — CHAHE WO KAM HO YA ZYADA — NASEEBAN MAFROODA — EK MUQARRAR (laazmi) HISSA.'

Beta, 'naseeban mafrooda' — ek hissa jo LAAZIM kiya gaya, muqarrar, ikhtiyaari nahi. Kisi ki khush-dili ki zaroorat nahi.



Aur wirasat ke ahkaam ke beech mein ek khoobsurat hidayat rakhi gayi hai: 'WA IZA HADARAL-QISMATA ULUL-QURBA WAL-YATAMA WAL-MASAKEENU FARZUQOOHUM MINHU WA QOOLOO LAHUM QAWLAN MA'ROOFA — AUR JAB TAQSEEM KE WAQT (doosre) RISHTEDAAR, YATEEM AUR MOHTAAJ MAUJOOD HON, TO UNHEIN BHI US MEIN SE KUCH DO, AUR UN SE BHALAAYI KI BAAT KAHO.'

Beta, ise dekhiye. Wo log jinka wirasat mein koi qanooni haq nahi magar wo wahin khade use baTte dekh rahe hain — unhein kuch dijiye, aur un se achhi baat kijiye. Ye us se badh kar lihaaz hai jitna khud qanoon maangta hai.

'WAL-YAKHSHAL-LAZINA LAW TARAKOO MIN KHALFIHIM ZURRIYYATAN DI'AFAN KHAFOO 'ALAYHIM — aur wo log Darein jo, agar apne peechhe kamzor aulad chhodte, to un ke liye Darte.'

Beta, ye ek waaris ke zameer se ek zor-daar apeal hai: agar aap na hote to aap chahte ke AAPKE bachchon ke



saath kaisa sulook ho?

Un Ke Saath Bhalaayi Se Raho

Phir surah ek aise muashre mein auraton ke saath sulook ko mukhatib karti hai jahan unhein wirasat ki jaaydad samjha jaata tha, beta:

'YA AYYUHAL-LAZINA AMANOO LA YAHILLU LAKUM AN TARITHUN-NISA'A KARHA — AE IMAAN WALO, TUMHARE LIYE HALAL NAHI KE TUM AURATON KO ZABARDASTI WIRASAT MEIN LE LO.'

Beta, akele isi ne ek aise rasm khatam kar di jis mein ek bewa jaaydad ke saath aage soonp di jaati thi.

'WA 'ASHIROOHUNNA BIL-MA'ROOF — AUR UN KE SAATH BHALAAYI SE ZINDAGI GUZAARO — FA-IN KARIHTUMOOHUNNA FA-'ASA AN TAKRAHOO SHAY'AN WA YAJ'ALALLAHU FEEHI KHAYRAN KATHEERA — AUR AGAR WO TUMHEIN NA-PASAND HON — TO SHAYAD TUM EK CHEEZ KO NA-PASAND KARO AUR ALLAH US MEIN BAHUT SI BHALAAYI



RAKH DEIN.'

Beta, is ayah ke saath baithiye, kyunki shaadi ke liye di gayi ye sab se amali hidaayatun mein se ek hai.

"Ashiroohunna bil-ma'roof" — 'mu'asharah' rozana ki suhbat ka lafz hai, kisi ke saath saath rehne ka. Aur 'bil-ma'roof' ka matlab hai us tareeqe se jise achha aur shareefana pehchana jaata hai. To: ghar mein aapka rozmarra ka aam bartao achha hona chahiye.

Aur phir wo ghair-maamooli hissa: AUR AGAR WO TUMHEIN NA-PASAND HON. Allah ye nahi kehte ke 'tumhein mohabbat mehsoos karni hi hogi'. Wo maan lete hain ke ek mard ko, kisi waqt, na-pasandeedgi mehsoos ho sakti hai. Aur hukm phir bhi qaayem hai: phir bhi bhalaayi se raho.

Aur phir wajah: SHAYAD tum kisi cheez ko na-pasand karo aur Allah ne us mein bahut si bhalaayi rakh di ho. Beta, kitne log kisi mushkil se chal diye aur baad mein pata chala ke wohi mushkil us cheez ka darwaza thi jiski unhein zaroorat thi?



Aur talaq par bhi surah wohi waqaar qaayem rakhti hai:
 'WA IN ARADTUMUS-TIBDALA ZAWJIN MAKANA
 ZAWJIN WA ATAYTUM IHDAHUNNA QINTARAN
 FA-LA TA'KHUZOO MINHU SHAY'A — aur agar tum ek
 biwi ki jagah doosri lena chaaho, aur tumne un mein se
 kisi ko DHER SAARA maal diya ho, TO US MEIN SE
 KUCH WAPAS MAT LO.'

Beta, judaai ke lamhe mein bhi — kuch wapass mat
 lijiye.

Aur phir, beta, Quran mein huqooq ki sab se mukammal
 fehriston mein se ek:

'WA'BUDULLAHA WA LA TUSHRIKOO BIHI SHAY'A —
 AUR ALLAH KI IBADAT KARO AUR USKE SAATH KISI
 KO SHAREEK MAT KARO — WA BIL-WALIDAYNI
 IHSANA — AUR MAA-BAAP KE SAATH
 HUSN-E-SULOOK — WA BI-ZIL-QURBA — AUR
 RISHTEDAARON KE SAATH — WAL-YATAMA — AUR
 YATEEMON KE SAATH — WAL-MASAKEEN — AUR
 MOHTAAJON KE SAATH — WAL-JARI ZIL-QURBA —



AUR US PADOSI KE SAATH JO RISHTEDAAR HO —
 WAL-JARIL-JUNUB — AUR US PADOSI KE SAATH JO
 AJNABI HO — WAS-SAHIBI BIL-JANB — AUR US
 SAATHI KE SAATH JO BAGAL MEIN HO —
 WABNIS-SABEEL — AUR MUSAFIR KE SAATH — WA
 MA MALAKAT AYMANUKUM — AUR UN KE SAATH
 JO TUMHARE ZER-E-IKHTIYAAR HAIN.'

'INNALLAHA LA YUHIIBBU MAN KANA MUKHTALAN
 FAKHOORA — beshak, Allah use pasand nahi karte jo
 itraane wala aur faKhr karne wala ho.'

Beta, giniye ye kitne darje hain — tawheed ke baad nau.
 Aur gaur kijiye kaun kaun shaamil hai: wo padosi jo
 rishtedaar hai, wo padosi jo ajnabi hai, aur 'as-sahibu
 bil-janb' — bagal wala saathi, jise ulama ne har us
 shakhs ke tor par samjhaya jo ittifaaqan aapke bagal
 mein ho: ek saathi karkun, ek hum-safar, wo shakhs jo
 aapke saath baiTh hai.

Beta, aur gaur kijiye fehrist kaise khatam hoti hai:
 GHUROOR ke khilaaf ek tanbeeh se. Kyunki ghuroor hi



wo cheez hai jo ek shakhs se in tamaam huqooq mein kotaahi karwaata hai.

Amaanatein Lauti Do

Aur phir, beta, ek ayah jise ulama ne hukoomat aur har peshe ki buniyaadon mein se ek kaha:

'INNALLAHA YA'MURUKUM AN TU'ADDUL-AMANATI ILA AHLIHA — BESHAK, ALLAH TUMHEIN HUKM DETE HAIN KE AMAANATEIN UNKE HAQDAARON KO LAUTA DO — WA IZA HAKAMTUM BAYNAN-NASI AN TAHKUMOO BIL-'ADL — AUR JAB TUM LOGON KE DARMIYAN FAISLA KARO TO INSAAF SE FAISLA KARO — INNALLAHA NI'IMMA YA'IZUKUM BIH — kya hi achhi hai wo naseehat jo wo tumhein karte hain.'

Beta, 'al-amanat' — amaanatein. Aur ulama ne ise sab se wasee' maani diye: har wo zimmedari jo aapke haath mein rakhi gayi. Ek ohda jo aapko diya gaya, kisi ka paisa jo aapke paas hai, ek raaz jo aapko bataaya gaya, ek ilm jo aapko sikhaaya gaya, ek bachcha jo aapke ghar mein pal raha hai, ek naukri jis ke liye aapko rakha



gaya.

Aur 'ila ahliha' — unhein unhein do jo un ke HAQDAAR hain. Beta, yehi ayah is usool ki buniyaad hai ke ohde ehal aur mustahiq logon ko milne chahiye, rishtedaaron aur doston ko nahi.

'YA AYYUHAL-LAZINA AMANOO ATEE'ULLAHA WA ATEE'UR-RASOOLA WA ULIL-AMRI MINKUM — AE IMAAN WALO, ALLAH KI ITAAT KARO AUR RASOOL KI ITAAT KARO AUR APNE MEIN SE IKHTIYAAR WALON KI — FA-IN TANAZA'TUM FEE SHAY'IN FA-RUDDOOHU ILALLAHI WAR-RASOOL — AUR AGAR TUM KISI CHEEZ MEIN IKHTILAAF KARO TO USE ALLAH AUR RASOOL KI TARAF LAUTA DO — IN KUNTUM TU'MINOONA BILLAHI WAL-YAWMIL-AKHIR — agar tum Allah aur aakhri Din par imaan rakhte ho — ZALIKA KHAYRUN WA AHSANU TA'WEELA — yehi behtar aur anjaam mein achha hai.'



Beta, Arabi ki ek baareek☞ gaur kijiye jis par ulama muddat se tawajjoh dilaate hain. Kaha gaya 'Allah ki itaat karo' aur 'Rasool ki ITAAT KARO' — fe'l dohraaya gaya. Magar ikhtiyaar walon ke liye fe'l nahi dohraaya gaya; unhein Rasool ki itaat ke saath jodh diya gaya.

Matlab: Allah aur Uske Rasool ki itaat mutlaq hai; insani ikhtiyaar ki itaat us se nikli hui aur mashroot hai. Wo sirf Allah ki itaat ke andar hi qaayem rehti hai.

Aur jhagdon ka tareeqa bata diya gaya: use Kitab aur Sunnat ki taraf wapas le jao. Rasm-o-riwaaj ki taraf nahi, us ki taraf nahi jo sab farz kar lete hain, aur us ki taraf nahi jo sab se oonchi awaz mein bole.

Aur phir, beta, ek bahut sakht ayah: 'FA-LA WA RABBIKA LA YU'MINOONA HATTA YUHAKKIMOOKA FEEMA SHAJARA BAYNAHUM — TO NAHI, TERE RAB KI QASAM, WO MOMIN NA HONGE JAB TAK WO APNE JHAGDON MEIN TUJHE FAISLA KARNE WALA NA BANAAYEIN — THUMMA LA YAJIDOO FEE ANFUSIHIM HARA JAN MIMMA QADAYTA WA



YUSALLIMOO TASLEEMA — AUR PHIR TERE FAISLE PAR APNE DILON MEIN KOI TANGI NA PAAYEIN, AUR POORI TARAH SUPURD HO JAAYEIN.'

Beta, teen darje maange gaye. Ek: unke faisle ko qubool karo. Do: uske baare mein andar koi ranjish mehsoos na karo. Teen: mukammal tor par supurd ho jao.

Beta, darmiyan wala hissa mushkil hai. Ek shakhs zaahiri tor par deen ka koi hukm maan sakta hai aur apne seene mein aitraaz uThaaye phir sakta hai — 'magar ye to na-insaafi hai', 'ye hamare zamaane ke munasib nahi'. Aur Allah apni qasam kha kar kehte hain ke imaan tab tak mukammal nahi jab tak wo andaruni tangi bhi na chali jaaye.

Kya Wo Ghaur Nahi Karte?

Phir surah Madinah ke munafiqon par baat karti hai, aur un par jo ladne nikle aur jo peechhe reh gaye, aur raaste mein kuch bhaari aayatein deti hai.



'AYNAMA TAKOONOO YUDRIK-KUMUL-MAWTU WA
LAW KUNTUM FEE BUROOJIN MUSHAYYADAH —
TUM JAHAN KAHIN BHI HO, MAUT TUMHEIN PAA
LEGI, CHAHE TUM MAZBOOT BURJON MEIN HO.'

Beta, ye har us qile ka jawab hai jo insanon ne kabhi
banaaya.

'MA ASABAKA MIN HASANATIN FA-MINALLAH — JO
BHALAAYI TUMHEIN PAHUNCHE WO ALLAH KI
TARAF SE HAI — WA MA ASABAKA MIN SAYYI'ATIN
FA-MIN NAFSIK — AUR JO BURAAAYI TUMHEIN
PAHUNCHE WO KHUD TUMHARI TARAF SE HAI.'

Beta, ek momin ka sahi andaaz yehi hai: har bhalaayi
Allah ki taraf mansoob karo, aur har nuqsan ka sabab
pehle apne hi amal mein dhoondo.

Aur phir, beta, khud Quran ke baare mein ek hidayat:

'AFALA YATADABBAROONAL-QUR'ANA WA LAW
KANA MIN 'INDI GHAYRILLAHI LA-WAJADOO
FEEHI-KHTILAFAN KATHEERA — TO KYA WO QURAN



PAR GHOUR NAHI KARTE? AGAR YE ALLAH KE SIWA
KISI AUR KI TARAF SE HOTA TO WO IS MEIN BAHUT
SA IKHTILAAF PAATE.'

Beta, lafz 'tadabbur' hai — 'dubur' se, kisi cheez ka
anjaam ya nateeja. To tadabbur ka matlab hai kisi cheez
ko uske nataij tak dekhna; use ulaT-palaT kar dekhna,
alfaz ke peechhe tak pahunchna.

Beta, isi liye Quran ko tezi se, ek aisے zubaan mein jo
aap samajhte nahi, bina ruk kar soche padh lena wo
nahi jo ye aap se maangta hai. Ye TADABBUR maangta
hai.

Aur di gayi daleel gaur kijiye: ek kitab jo tees saal mein
tukdon mein pahunchaayi gayi, behad mukhtalif
haalaat mein — ghurbaat mein aur iqtidaar mein,
shikast mein aur fatah mein, Makkah mein aur
Madinah mein — ek aise aadmi ke zariye jo padh nahi
sakta tha. Aur ye apne aap ko kaaTti nahi.

Aur phir baat karne ke baare mein do aayatein, beta.
Pehli khabar phailaane ke baare mein: 'WA IZA



JA'AHUM AMRUN MINAL-AMNI AWIL-KHAWFI
 AZA'OO BIH — aur jab unke paas aman ya khauf ki koi
 khabar aati hai, WO USE PHAILA DETE HAIN — WA
 LAW RADDDOOHU ILAR-RASOOLI WA ILA ULIL-AMRI
 MINHUM LA-'ALIMAHUL-LAZINA
 YASTANBITOONAHU MINHUM — magar agar wo use
 Rasool ya apne ikhtiyaar walon ki taraf lauta dete, to wo
 log jaan lete jo us se sahi nateeja nikaal sakte hain.'

Beta, ye ayah jang ke zamaane ki afwaahon ke baare
 mein utri. Aur ye theek wo zabt hai jo hamare aage
 bheje gaye messages mein ghaayab hai: phailaane se
 pehle, jaanne walon se tasdeeq kar lijiye.

Aur doosri: 'MAN YASHFA' SHAFATAN HASANATAN
 YAKUN LAHU NASEEBUN MINHA — JO KISI ACHHE
 KAAM MEIN SIFAARISH KARE USE US MEIN SE HISSA
 MILEGA — WA MAN YASHFA' SHAFATAN
 SAYYI'ATAN YAKUN LAHU KIFLUN MINHA — aur jo
 kisi bure kaam mein sifaarish kare use uske bojh mein
 se hissa milega.'



Beta, jab aap kisi ke liye ek lafz kehte hain — ek naukri, ek rishta, ek madad — to us ke baad hone wali bhalaayi ka ek hissa aapko milta hai. Aur yehi usool ulTa bhi chalta hai.

'WA IZA HUYYEETUM BI-TAHIYYATIN FA-HAYYOO BI-AHSANA MINHA AW RUDDOOHA — AUR JAB TUMHEIN SALAAM KIYA JAAYE TO US SE BEHTAR SE JAWAB DO, YA KAM SE KAM WOHI LAUTA DO.'

Beta, salaam ka bhi ek qanoon hai: use lautao, ya us se behtar karo. Agar koi 'assalamu 'alaykum' kahe, to aap kahiye 'wa 'alaykumus-salam wa rahmatullah' — aap kuch barhaate hain.

Insaaf Par Mazbooti Se Khade Raho

Aur ab, beta, wo ayah jo is surah ki choti hai, aur kisi bhi kitab mein insaaf ke baare mein sab se azeem bayanaat mein se ek:

'YA AYYUHAL-LAZINA AMANOO KOONOO QAWWAMEENA BIL-QISTI SHUHADA'A LILLAHI — AE



IMAAN WALO, INSAAF PAR MAZBOOTI SE QAAYEM
 RAHO, ALLAH KE LIYE GAWAAH BANO — WA LAW
 'ALA ANFUSIKUM AWIL-WALIDAYNI WAL-AQRABEEN
 — CHAHE WO KHUD TUMHARE APNE KHILAAF HO,
 YA MAA-BAAP KE, YA QAREEBI RISHTEDAARON KE.'

'IN YAKUN GHANIYYAN AW FAQEERAN FALLAHU
 AWLA BIHIMA — CHAHE WO AMEER HO YA
 GHAREEB, ALLAH DONO KE ZYADA HAQDAAR HAIN —
 FA-LA TATTABI'UL-HAWA AN TA'DILOO — TO APNI
 KHWAHISH KE PEECHHE MAT CHALO KE INSAAF SE
 HAT JAO.'

Beta, dekhiye kya mutaalba kiya ja raha hai. Sachi
 gawaahi do CHAHE KHUD APNE KHILAAF HO. Chahe
 apne hi maa-baap ke khilaaf. Chahe apne sab se qareebi
 khandan ke khilaaf.

Aur phir wo do simtein jin mein insaaf aam tor par
 jhukta hai, dono ka naam liya gaya aur dono band ki
 gayeen: AMEER aadmi ki taraf-daari mat kijiye is liye ke
 uske paas taaqat hai aur aap uski khush-dili chahte



hain; aur GHAREEB aadmi ki taraf-daari bhi hamdardi mein mat kijiye.

Beta, ye doosri baat logon ko hairaan karti hai. Hum farz kar lete hain ke kamzor fareeq ki taraf jhukna rehm-dili hai. Aur ayah kehti hai: nahi. Insaaf kisi bhi simt mein nahi jhukta. 'Allah dono ke zyada haqdaar hain' — Wo unke haalaat aap se behtar jaante hain.

'FA-LA TATTABI'UL-HAWA AN TA'DILOO' — apni khwahish ke peeche mat chalo, warna tum insaaf na kar sakoge. Beta, tareeqa yehi hai: na-insaafi taqreeban hamesha ek PASANDEEDGI se shuru hoti hai. Hum ek khaas nateeja chahte hain, aur phir uske liye wajahein dhoond lete hain.

Aur gaur kijiye ye ayah Surah al-Ma'idah wali ayah ke bagal mein kaise baithti hai: wahan, aap NAFRAT ko apna faisla moDne nahi de sakte; yahan, aap MOHABBAT ko nahi de sakte. In dono ke darmiyan, har darwaza band ho gaya.

Wo Darwaze Jo Khule Hain



Phir surah wazeh karti hai ke Allah kya nahi bakhshste aur kya bakhshste hain: 'INNALLAHA LA YAGHFIRU AN YUSHRAKA BIHI WA YAGHFIRU MA DOONA ZALIKA LI-MAN YASHA' — BESHAK, ALLAH APNE SAATH SHIRK KO NAHI BAKHShte, MAGAR US SE KAM JO HAI USE JISKE LIYE CHAHEIN BAKHSH DETE HAIN.'

Beta, aur yaad rakhiye: ye us shakhs ke baare mein hai jo shirk hi par mar jaaye. Jab tak ek shakhs zinda hai, kisi bhi cheez se tawbah ka darwaza khula hai — jais☒ khud ye surah kahin aur kehti hai.

'WA MAN YA'MAL SOO'AN AW YAZLIM NAFSAHU THUMMA YASTAGHFIRILLAHA YAJIDILLAHA GHAFUORAN RAHEEMA — AUR JO KOI BURAAAYI KARE YA APNI JAAN PAR ZULM KARE, PHIR ALLAH SE MAAFI MAANGE, TO WO ALLAH KO BAKHSHNE WALA, REHAM WALA PAAYEGA.'

Beta, 'yajidillaha' — wo Allah ko bakhshne wala PAAYEGA. 'Allah shayad bakhsh dein' nahi. Wo Unhein ais☒ PAAYEGA.



Aur phir, beta, har us shakhs ke liye ek ayah jo aisā jagah phansa ho jahan wo apna deen na nibhaa sake:

'WA MAN YUHAJIR FEE SABEELILLAHY YAJID
FIL-ARDI MURAGHAMAN KATHEERAN WA SA'AH —
AUR JO ALLAH KI RAAH MEIN HIJRAT KARE WO
ZAMEEN MEIN BAHUT SI (mutbaadil) JAGAHEIN AUR
KUSHAADGI PAAYEGA.'

Beta, 'muraghaman katheeran wa sa'ah' — bahut si panah ki jagahein, aur KUSHAADGI. Jo bhi Allah ke liye kuch chhode wo paayega ke zameen chaudi hai.

Aur phir niji guftagoon ke baare mein ek hissa, beta: 'LA KHAYRA FEE KATHEERIN MIN NAJWAHUM — UNKI ZYADA TAR SARGOSHIYON MEIN KOI BHALAAYI NAHI — ILLA MAN AMARA BI-SADAQATIN AW MA'ROOFIN AW ISLAHIN BAYNAN-NAS — SIWAYE US KE JO SADAQE KA, YA KISI BHALAAYI KA, YA LOGON KE DARMIYAN SULH KA HUKM DE.'

Beta, hamari niji guftagu ki aam be-kaari se teen istisna: kisi sadaqe ka intezaam karna, kisi bhalaayi ki targheeb



dena, ya do logon ke darmiyan ta'alluq Theek karna.

Beta, ise apni aam guftagu ke saamne rakhiye. Hum niji tor par jo kehte hain uska kitna hissa in teenon mein aata hai?

Aur surah namaz aur uske waqt ke baare mein sab se wazeh aayatun mein se ek deti hai: 'INNAS-SALATA KANAT 'ALAL-MU'MINEENA KITABAN MAWQOOTA — BESHAK, NAMAZ MOMINEEN PAR MUQARRAR WAQTON KE SAATH FARZ KI GAYI HAI.'

Beta, 'kitabun mawqoota' — ek aisa farz jiske waqt muqarrar hain. Jab bhi mauqa mile tab nahi. Apne waqt par.

Deen Mein Kaun Behtar Hai?

Aur ab, beta, surah apne ikhtitaam ki taraf ek aisa ayah ke saath badhti hai jo ye tay karti hai ke ek achha Musalman asal mein hai kya:

'WA MAN AHSANU DEENAN MIMMAN ASLAMA
WAJHAHU LILLAHI WA HUWA MUHSINUN



WATTABA'A MILLATA IBRAHEEMA HANEEFA — AUR DEEN MEIN US SE BEHTAR KAUN HAI JO APNA CHEHRA ALLAH KE SUPURD KAR DE JAB KE WO NEKI KARNE WALA HO, AUR IBRAHIM KE TAREEQE KI PAIRWI KARE, HAQ KI TARAF JHUKA HUA? — WATTAKHAZALLAHU IBRAHEEMA KHALEELA — AUR ALLAH NE IBRAHIM KO GEHRA DOST BANAYA.'

Beta, teen cheezein: supurdgi, ihsan — bhalaayi karna aur kaam achhe se karna — aur khaalis tawheed ke raaste ki pairwi. Yehi poori ta'reef hai.

Aur phir: 'WA LILLAHI MA FIS-SAMAWATI WA MA FIL-ARDI WA KANALLAHU BI-KULLI SHAY'IN MUHEETA — aur aasmanon aur zameen mein jo kuch hai Allah hi ka hai, aur Allah har cheez ko ghere hue hain.'

Phir surah 'Isa (AS) ke baare mein wo badi tasheeh karti hai, un dono ko durust karte hue jinhone unki maa par tohmat lagaayi aur jinhone unhein unke muqaam se badha diya: 'INNAMAL-MASEEHU 'EESAB-NU



MARYAMA RASOOLULLAHI WA KALIMATUHU
ALQAHA ILA MARYAMA WA ROOHUN MINH —
Maseeh, 'Isa ibn Maryam, ALLAH KE RASOOL the aur
uska kalima jo usne Maryam ki taraf Daala, aur us ki
taraf se ek rooh.'

'FA-AMINOO BILLAHI WA RUSULIH — to Allah aur
uske rasoolon par imaan laao — WA LA TAQOOLOO
THALATHAH — AUR 'TEEN' MAT KAHO — INTAHOO
KHAYRAN LAKUM — BAAZ AA JAO; YE TUMHARE
LIYE BEHTAR HAI — INNAMALLAHU ILAHUN WAHID
— Allah to bas EK HI MABOOD hai — SUBHANAHU AN
YAKOONA LAHU WALAD — wo is se paak hai ke uska
koi beta ho.'

'LAN YASTANKIFAL-MASEEHU AN YAKOONA 'ABDAN
LILLAHI WA LAL-MALA'IKATUL-MUQARRABOON —
MASEEH KABHI ALLAH KA BANDA HONE SE AAR NA
KARENGE, AUR NA HI QAREEBI FARISHTE.'

Beta, wo lafz gaur kijiye: wo BANDA hone se kabhi AAR
na karenge. Bandagi makhlooq ke sab se azeem logon ke



liye kam-tari nahi; ye unka aizaaz hai.

Aur phir surah un ke liye waada deti hai jo thaame rehte hain: 'FA-AMMAL-LAZINA AMANOO BILLAHI WA'-TASAMOO BIHI FA-SA-YUDKHILUHUM FEE RAHMATIN MINHU WA FADLIN WA YAHDEEHIM ILAYHI SIRATAN MUSTAQEEMA — to jo Allah par imaan laaye aur USE MAZBOOTI SE THAAM LIYA, wo unhein apni rehmat aur fazl mein daakhil karenge aur unhein apni taraf seedhe raaste par chalaayenge.'

Beta, aur is surah ki aakhri ayah, hairat-angez tor par, phir wirasat ki taraf laut-ti hai — us aadmi ke maamle ki taraf jo na maa-baap chhode na aulad, aur uski jaaydad ek bhai aur ek behen mein kaise taqseem hogi.

'YUBAYYINULLAHU LAKUM AN TADILLOO — ALLAH TUMHARE LIYE WAZEH KARTE HAIN, KAHIN TUM BHATAK NA JAO — WALLAHU BI-KULLI SHAY'IN 'ALEEM — aur Allah har cheez ko jaanne wale hain.'

Beta, sochiye ye surah kaise khatam hoti hai. Ye shuru hui 'ae logo, apne Rab se daro jisne tumhein ek hi jaan



se banaya' se — aur khatam hoti hai un Theek hisson par jo ek bhai aur ek behen ka haq hain.

Insaniyat ke aaghaaz se le kar ek hi khandan ki jaaydad ke hisab tak. Beta, yehi is deen ka daayra hai: ye wujood ki sab se badi sachai se shuru hota hai aur use theek neeche tak le jaata hai — ke kis ko kaunsa hissa milega, taake kisi par zulm na ho.

Kyunki wo deen jo Khuda ke baare mein khoobsurat baatein kare aur kamzor ka haq na chukaaye, usne apna kaam poora nahi kiya.

Is Surah Se Kya Seekha

1. Ye 'AE LOGO' keh kar mukhatib karti hai aur hum sab ko yaad dilaati hai ke hum ek hi jaan se aaye — aur Allah ke Dar ke saath rishton ka lihaaz joDti hai.
2. Pehli amali hidayat yateemon ke maal ke baare mein hai — ye deen be-bas se shuru karta hai.
3. 'Un ke saath bhalaayi se raho' — aur agar koi cheez tumhein na-pasand ho, Allah ne us mein bahut si



bhalaayi rakhi ho sakti hai.

4. Amaanatein unhein do jo unke HAQDAAR hain, aur insaaf se faisla karo — ohde ehal logon ka haq hain, rishtedaaron ka nahi.

5. Imaan tab tak mukammal nahi jab tak Allah ke faisle par ANDAR koi tangi baaqi ho.

6. Sachi gawaahi do chahe apne, apne maa-baap, apne rishtedaaron ke khilaaf ho — aur na ameer ke liye jhuko, na ghareeb par taras kha kar.

7. Zyada tar niji guftagu mein koi bhalaayi nahi, siwaye sadaqe, bhalaayi ki targheeb, ya logon mein sulh ke.

Ya Allah, hamein un mein bana dijiye jo insaaf par mazbooti se khade rehte hain, apni amaanatein nibhaate hain, aur Aapko mazbooti se thaame rehte hain. 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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