

SURAH EK KAHANI



Surah Al-Kahf

Ghaar

Poora safar — chaar kahaniyan, chaar aazmaishein —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 18 • 110 Ayatein • Makki

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Ek Nazar Mein Surah

*Alhamdu lillaahil-lazeee anzala 'alaa
'abdihil-Kitaaba wa lam yaj'al-lahoo 'iwajaa*

1. Tareef Allah ke liye jisne apne bande par Kitab utaari
aur us mein koi kaji na rakhi.

*Innahum fityatun aamanoo bi-Rabbihim wa
zidnaahum huda*

13. Beshak wo naujawan the jo apne Rab par imaan
laaye, aur Humne unhein hidayat mein barha diya.

*Wa laa taqoolanna li-shay'in innee faa'ilun
zaalika ghadaa. Illaaa any-yashaaa'al-laah*

- 23-24. Aur kisi cheez ke baare mein hargiz mat kaho ke
main ye kal zaroor karunga, siwaye ye ke Allah chahe.

*Wa lawlaaa iz dakhalta jannataka qulta maa
shaaa'al-laahu laa quwwata illaa billaah*

39. Aur jab tu apne baagh mein daakhil hua to kyun na
kaha: 'Ma sha Allah, la quwwata illa billah'?

Wa maa fa'altuhoo 'an amree

82. Aur maine ye apni marzi se nahi kiya.



*Faman kaana yarjoo liqaaa'a Rabbihee falya'mal
'amalan saalihanw-wa laa yushrik bi'ibaadati
Rabbiheee ahadaa*

110. To jo apne Rab se mulaqaat ki umeed rakhe wo nek amal kare aur apne Rab ki ibadat mein kisi ko shareek na banaaye.

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Ek Kitab Jis Mein Koi Kaji Nahi

Beta, ye wo surah hai jise Nabi ﷺ ne humein har Jumu'ah padhne ko kaha. Aapne farmaya ke jo Jumu'ah ke din Surah al-Kahf padhega uske liye do Jumu'on ke darmiyan ek noor chamkega. Aur aapne farmaya ke jo iski pehli das aayatein yaad karega wo Dajjal se mehfooz rahega.

To is surah mein kuch aise hai, beta, jo khaas tor par ek momin ko fareb ke khilaaf lais karta hai. Ise zehen mein rakhiye jaise hum aage badhte hain, kyunki is mein chaar kahaniyan chaar aazmaishen hain — aur har ek ke saath ek ilaaj juda hai.



'AL-HAMDU LILLAHIL-LAZI ANZALA 'ALA
'ABDIHIL-KITABA WA LAM YAJ'AL LAHU 'TWAJA —
TAREEF ALLAH KE LIYE, JISNE APNE BANDE PAR
KITAB UTAARI AUR US MEIN KOI KAJI NA RAKHI —
QAYYIMAN — (usne ise) SEEDHA (banaya).'

Beta, 'iwaj' kaji hai, ek moD, ek bal — aur 'qayyiman'
seedha aur mustaqeem aur mazbooti se khada. To: us
mein koi tehreef nahi, aur ye seedha khada hai taake us
cheez ko durust kare jo tum mein Terhi hai.

'WA YUNZIRAL-LAZINA QALUT-TAKHAZALLAHU
WALADA — aur un ko KHABARDAAR kare jo kehte
hain: ALLAH NE EK BETA LE LIYA — MA LAHUM BIHI
MIN 'ILMIN WA LA LI-ABA'IHIM — unhein iska koi
ilm nahi, na unke baap-dada ko — KABURAT
KALIMATAN TAKHRUJU MIN AFWAHIHIM — BADI
HAI WO BAAT JO UNKE MOONH SE NIKALTI HAI — IN
YAQOOLONA ILLA KAZIBA — wo jhooth ke siwa kuch
nahi kehte.'



Aur phir, beta, Nabi ﷺ ke liye tasalli ki ek ayah jo ye bhi bayan karti hai ke ye duniya asal mein kya hai:

'FA-LA'ALLAKA BAKHI'UN NAFSAKA 'ALA
ATHARIHIM IN LAM YU'MINOO BI-HAZAL-HADEETHI
ASAFA — to shayad tum un par GHAM MEIN APNE AAP
KO HALAK KAR DOGE, agar wo is paighaam par imaan
na laayein, afsos se.'

'INNA JA'ALNA MA 'ALAL-ARDI ZEENATAN LAHA
LI-NABLUWAHUM AYYUHUM AHSANU 'AMALA —
BESHAK, HUMNE JO KUCH ZAMEEN PAR HAI USE US
KE LIYE EK ZEENAT BANAYA, TAAKE HUM UNHEIN
AAZMAAYEIN KE UN MEIN SE KAUN AMAL MEIN
BEHTAR HAI — WA INNA LA-JA'ILOONA MA 'ALAYHA
SA'EEDAN JURUZA — AUR BESHAK, HUM JO KUCH US
PAR HAI USE EK BANJAR MAIDAN BANA DENGE.'

Beta, in dono aayat ke saath baithiye. Har cheez jo is zameen par hai — imaaratein, gaadiyan, baagh, technology, khoobsurti — 'zeenah', ZEENAT bayan ki gayi hai. Aur uska maqsad naam kiya gaya: dekhne ke



liye ke kaun behtar amal karta hai.

Aur phir: ye sab ek nange, sookhe maidaan mein hamwaar kar diya jaayega.

Beta, yehi poori surah ka framework hai. Ab chaar kahaniyan shuru hoti hain — aur har ek is duniya ki zeenat ke saath ek imtihaan ka saamna karne wale kisi shakhs ke baare mein hai.

Ghaar Wale Naujawan — Imaan Ki Aazmaish

'AM HASIBTA ANNA AS-HABAL-KAHFI WAR-RAQEEMI KANOO MIN AYATINA 'AJABA — ya tumne samjha ke GHAAR AUR KATBE WALE Hamari nishaaniyon mein se koi hairat-angez baat the?'

Beta, shuru ka sawal gaur kijiye — goya ye kehte hue: ye kahani tumhein hairaan karti hai, magar aasman aur zameen us se badi nishani hain, aur tum roz un ke paas se guzarte ho.



'IZ AWAL-FITYATU ILAL-KAHFI FA-QALOO RABBANA
ATINA MIN LADUNKA RAHMATAN WA HAYYI' LANA
MIN AMRINA RASHADA — JAB WO NAUJAWAN
GHAAR KI TARAF PANAHA LE GAYE AUR KAHA:
HAMARE RAB, HUMEIN APNI TARAF SE REHMAT ATA
KAR AUR HAMARE MAAMLE MEIN HAMARE LIYE
HIDAYAT TAIYAR KAR.'

Beta, wo naujawan the jo ek aise hukmraan ke neeche
jeete the jo apni qaum par buth-parasti thopta tha. Wo
sirf Allah par imaan laaye, aur unke apne sheher mein
un ke liye koi jagah na thi. To wo us dua ke siwa kuch
liye bagair ek ghaar ki taraf bhaag gaye.

'INNAHUM FITYATUN AMANOO BI-RABBIHIM WA
ZIDNAHUM HUDA — BESHAK, WO NAUJAWAN THE
JO APNE RAB PAR IMAAN LAAYE, AUR HUMNE
UNHEIN HIDAYAT MEIN BARHA DIYA.'

Beta, us aadhe jumle mein usool gaur kijiye: wo imaan
laaye — aur Allah ne unhein BARHA DIYA. Hidayat us
shakhs ke liye barhti hai jo apne paas jo kuch pehle hai



us par amal karta hai. Ek qadam uThaao, aur raaste ka agla hissa roshan ho jaata hai.

'WA RABATNA 'ALA QULOOBHIHIM IZ QAMOO
FA-QALOO RABBUNA RABBUS-SAMAWATI WAL-ARDI
LAN NAD'UWA MIN DOONIHI ILAHA — AUR HUMNE
UNKE DILON KO BAANDH DIYA jab wo KHADE HUE
aur kaha: HAMARA RAB AASMANON AUR ZAMEEN KA
RAB HAI; HUM US KE SIWA KABHI KISI MABOOD KO
NA PUKAARENGE — LAQAD QULNA IZAN SHATATA —
warna hum ek be-tuki baat kehte.'

Beta, 'rabatna 'ala qulubihim' — Humne unke dil
BAANDH diye. Wohi jumla jo Musa ki maa ke liye
istemal hua. Aur gaur kijiye ye KAB aaya: 'IZ QAMOO'
— JAB WO KHADE HUE. Taqwiyaat khade hone ke lamhe
aayi, us se pehle nahi.

Beta, yun hi hota hai. Tum shaayad hi amal se pehle
bahaadur mehsoos karoge. Pehle khade ho jao; dil ka
baandha jaana khade hone ke saath aata hai.



Unhone panah li, aur Allah ne unhein ek muddat ke liye sula diya jise Quran teen sau saal aur nau aur bayan karta hai. Usne unhein daayein-baayein palTaaya, aur unka kutta ghaar ke dahaane par apne agle paon phailaaye tha. Aur surah kehti hai ke agar tum unhein dekhte, to tum peeThh phair kar bhaag jaate aur dahshat se bhar jaate.

Phir wo jaage, aur ek doosre se poocha ke kitna Thehray — ek din, ya din ka kuch hissa? Beta, teen sadiyan ek dopahar jais☞ lageen. Ise yaad rakhiye jab Quran kehta hai ke ye poori zindagi ek din ke ek ghante jais☞ lagegi.

'FALYANZUR AYYUHA AZKA TA'AMAN FALYA'TIKUM BI-RIZQIN MINHU WAL-YATALATTAF — wo dekhe ke KAUNSA KHANA SAB SE PAAK HAI aur us mein se tumhare liye khana laaye, AUR NARMI AUR EHTIYAAT BARTE.'

Beta, unki bhook mein bhi do khoobsurat baareekiyan: unhone SAB SE PAAK, sab se halal khana maanga — 'azka ta'aman' — aur unhone narmi aur poshidgi ki



hidayat di.

Aur phir, beta, ikhtilaafi tafseelaat sambhaalne ke baare mein humein ek bahut ahem hidayat. Log is par jhagde ke wo kitne the: teen, paanch, saat — aur Allah kehte hain: 'QUL RABBI A'LAMU BI-'IDDATIHIM — KAHO: MERA RAB UNKI GINTI KO BEHTAR JAANTA HAI — MA YA'LAMUHUM ILLA QALEEL — unhein kam hi log jaante hain — FA-LA TUMARI FEEHIM ILLA MIRA'AN ZAHIRAN — TO UN KE BAARE MEIN JHAGRA MAT KARO SIWAYE EK ZAAHIRI (SARSARI) BAAT KE — WA LA TASTAFTI FEEHIM MINHUM AHADA — aur un mein se kisi se un ke baare mein mat poochho.'

Beta, ye seekhiye: ginti kabhi asal baat na thi. Allah jaan-boojh kar ise be-mu'ayyan chhod dete aur humein kehte hain ke is par mehnat zaaya na karo. Aur hamara kitna jhagda theek yehi hai — un tafseelaat par ladna jinka koi faayda nahi, jab ke kahani ka sabaq bina jeeye reh jaata hai.



Aur foran baad, beta, Quran ki sab se amali hidaayatn mein se ek aati hai:

'WA LA TAQOOLANNA LI-SHAY'IN INNI FA'ILUN
ZALIKA GHADA — AUR KISI CHEEZ KE BAARE MEIN
HARGIZ MAT KAHO: MAIN YE KAL ZAROOR KARUNGA
— ILLA AN YASHA'ALLAH — SIWAYE (ye barha kar)
YE KE ALLAH CHAHE — WAZKUR RABBAKA IZA
NASEET — AUR JAB TUM BHOOL JAO TO APNE RAB KO
YAAD KARO.'

Beta, yehi wo jagah hai jahan se 'in sha Allah' aata hai. Ek jumla inkaar ko narm karne ke liye nahi, aur ahd na karne ka tareeqa nahi. Ye ek iqrar hai ke kal tumhara nahi. Ise kaho aur is ka matlab rakho.

Aur 'wazkur Rabbaka iza naseet' — jab bhool jao to apne Rab ko yaad karo. Beta, darwaza us ke liye bhi khula hai jo fisla.

Do Baaghon Wala Aadmi — Daulat Ki Aazmaish



Phir, beta, doosri kahani se pehle, Allah suhbat ke baare mein ek hidayat dete hain jise har naujawan ko do baar padhna chahiye:

'WASBIR NAFSAKA MA'AL-LAZINA YAD'OONA
RABBAHUM BIL-GHADATI WAL-'ASHIYYI
YUREEDOONA WAJHAH — AUR APNE AAP KO UN
LOGON KE SAATH SABR SE ROKE RAKHO JO
SUBAH-SHAAM APNE RAB KO PUKAARTE HAIN, USKA
CHEHRA CHAHTA HUE — WA LA TA'DU 'AYNAKA
'ANHUM TUREEDU ZEENATAL-HAYATID-DUNYA —
AUR APNI AANKHEIN UN SE AAGE MAT BADHAAO,
DUNYAWI ZINDAGI KI ZEENAT CHAHTA HUE.'

Beta, ye tab utri jab Makkah ke kuch sardaron ne Nabi ﷺ se maanga ke ghareeb momineen ko haTaa dein taake wo aapke saath baiThein. Aur Allah ne unse kaha: inhi ke saath raho, aur apni nazar inke aage mut'assir-kun logon ki taraf mat jaane do.

'WA LA TUTI' MAN AGHFALNA QALBAHU 'AN
ZIKRINA WATTABA'A HAWAHU WA KANA AMRUHU



FURUTA — aur us ki baat mat maano jiske dil ko Humne Apni yaad se GHAAFIL kar diya, jo apni khwaahish ki pairwi karta, aur jiska maamla HADD SE GUZRA hua hai.'

'WA QULIL-HAQUU MIN RABBIKUM FA-MAN SHA'A FALYU'MIN WA MAN SHA'A FALYAKFUR — aur KAHU: HAQ TUMHARE RAB KI TARAF SE HAI, TO JO CHAHE — IMAAN LE AAYE; AUR JO CHAHE — KUFR KARE.'

Beta, us mein waqaar gaur kijiye. Koi giribaani nahi, koi sauda-baazi nahi, kisi ko jeetne ke liye paighaam ko sasta karna nahi.

Aur ab doosri kahani: 'WADRIB LAHUM MATHALAN RAJULAYNI — aur unke saamne DO AADMIYON ki misaal pesh karo.' Ek ko angoor ki beloon ke do baagh diye gaye jinke gird khajoor ke darakht the, un ke darmiyan kheti thi, aur ek nehr behti thi.

'KILTAL-JANNATAYNI ATAT UKULAHA WA LAM TAZLIM MINHU SHAY'A — dono baaghon mein se har



ek ne apna phal diya aur us mein kisi cheez mein kami na ki.'

'FA-QALA LI-SAHIBIHI WA HUWA YUHAWIRUHU ANA AKTHARU MINKA MALAN WA A'AZZU NAFARA — aur usne apne saathi se, us se baat karte hue, kaha: MAIN TUJH SE MAAL MEIN ZYADA HOON AUR JATHTHE MEIN TAAQATWAR.'

Beta, ye raha — wo do cheezein jin se log aaj bhi ek doosre ko naapte hain: paisa, aur tumhare peeche jamaat ka size.

'WA DAKHALA JANNATAHU WA HUWA ZALIMUN LI-NAFSIHI QALA MA AZUNNU AN TABEEDA HAZIHI ABADA — aur wo apne baagh mein daakhil hua jab ke wo apne aap par zulm kar raha tha, aur bola: MAIN NAHI SAMAJHTA KE YE KABHI FANAA HOGA — WA MA AZUNNUS-SA'ATA QA'IMAH — AUR MAIN NAHI SAMAJHTA KE QIYAMAT AAYEGI — WA LA'IN RUDIDTU ILA RABBEE LA-AJIDANNA KHAYRAN MINHA MUNQALABA — AUR AGAR MAIN APNE RAB



KI TARAF LAUTAAYA BHI GAYA, TO MAIN ZAROOR IS SE BEHTAR LAUTNE KI JAGAH PAAUNGA.'

Beta, teen jumlon mein teen bimaariyan. Ek: ye kabhi khatam na hoga. Do: shayad koi Qiyamat nahi. Teen: aur agar hai bhi, to main wahan bhi achha karunga — kyunki dekho main kitna wazeh tor par nawaaza gaya hoon.

Beta, wo teesri sab se khatarnaak hai, aur wo aaj zinda hai: ye farz karna ke dunyawii kaamyaabi Allah ki razaamandi ka certificate hai.

Aur uske momin saathi ne use jawab diya — aur beta, is jawab ko padhiye, kyunki ye kisi ko durust karne ka ek namoona hai:

'A KAFARTA BILLAZI KHALAQAKA MIN TURABIN THUMMA MIN NUTFATIN THUMMA SAWWAKA RAJULA — KYA TU US SE KUFR KARTA HAI JISNE TUJHE MITTI SE, PHIR EK BOOND SE BANAYA, PHIR TUJHE EK MARD KI SHAKL DI?'



'LAKINNA HUWALLAHU RABBEE WA LA USHRIKU BI-RABBEE AHADA — MAGAR MERE LIYE, WOHI ALLAH MERA RAB HAI, AUR MAIN APNE RAB KE SAATH KISI KO SHAREEK NAHI KARTA.'

Beta, gaur kijiye ke usne daulat par us se muqabla nahi kiya. Usne bas apna khud ka muqaam bayan kiya.

'WA LAWLA IZ DAKHALTA JANNATAKA QULTA MA SHA'ALLAHU LA QUWWATA ILLA BILLAH — AUR JAB TU APNE BAAGH MEIN DAAKHIL HUA TO KYUN NA KAHA: JO ALLAH CHAHE — ALLAH KE SIWA KOI QUWWAT NAHI?'

Beta, us jumle ko yaad kar lijiye: 'Ma sha Allah, la quwwata illa billah.' Ise kahiye jab aap apne ghar, apne bachchon, apni sehat, apne kaam ko dekhein. Ye iqrar hai ke ye Us se aaya aur sirf Uski quwwat se jaari hai — theek wohi cheez jise us daulatmand aadmi ne kehne se inkaar kiya.

'IN TARANI ANA AQALLA MINKA MALAN WA WALADA — agar tu mujhe maal aur aulad mein apne se



kam dekhta hai — FA-'ASA RABBEE AN YU'TIYANI
KHAYRAN MIN JANNATIK — TO SHAYAD MERA RAB
MUJHE TERE BAAGH SE BEHTAR CHEEZ DE DE.'

'WA UHEETA BI-THAMARIHI FA-ASBAHA YUQALLIBU
KAFFAYHI 'ALA MA ANFAQA FEEHA WA HIYA
KHAWIYATUN 'ALA 'UROOSHIHA — AUR USKE PHAL
(tabahi se) GHER LIYE GAYE, AUR WO APNI
HATHELIYAN ULATNE LAGA us par jo usne is mein
kharch kiya tha, jab ke wo apne chhapron par gir
chuka tha — WA YAQOOLU YA LAYTANI LAM USHRIK
BI-RABBEE AHADA — AUR WO KEHNE LAGA: KAASH
MAINE APNE RAB KE SAATH KISI KO SHAREEK NA
KIYA HOTA.'

Beta, 'yuqallibu kaffayhi' — apni hatheliyan ulatna. Ye
us aadmi ka andaaz hai jo sab kuch kho chuka: apne
khaali haath dekhta hua.

Aur phir khulaasa ayah, beta: 'AL-MALU
WAL-BANOONA ZEENATUL-HAYATID-DUNYA —
MAAL AUR AULAD DUNYAWI ZINDAGI KI ZEENAT



HAIN — WAL-BAQIYATUS-SALIHATU KHAYRUN
 'INDA RABBIKA THAWABAN WA KHAYRUN AMALA
 — MAGAR BAAQI RAHNE WALI NEKIYAN TUMHARE
 RAB KE NAZDEEK AJR MEIN BEHTAR AUR UMEED
 MEIN BEHTAR HAIN.'

Beta, 'al-baqiyatus-salihat' — BAAQI RAHNE WALI
 nekiyan. Aur ulama zikr karte hain ke in mein ye alfaz
 shaamil hain: SubhanAllah, walhamdulillah, wa la ilaha
 illallah, wallahu akbar. Wo alfaz jo kuch kharch nahi
 maangte aur har baagh se zyada baaqi rehte hain.

Musa Aur Al-Khidr — Ilm Ki Aazmaish

Aur ab teesri kahani, beta — aur ye us cheez ki hadd ke
 baare mein hai jo ek shakhs jaanta hai.

Ye tab shuru hui, riwaayaat batati hain, jab Musa (AS)
 se poocha gaya ke sab se zyada ilm wala kaun hai, aur
 unhone jawab diya ke wo khud hain — ilm ko Allah ki
 taraf lauTaaye bagair. Aur Allah ne unpar wahi ki ke do
 samandron ke milaap par ek banda hai jo wo jaanta hai
 jo wo nahi jaante.



Beta, ise gaur kijiye. Ek nabi, ilm ke baare mein ek jumle par durust kiya gaya. Aur wo foran kisi aur se seekhne ek lambe safar par nikal pade.

'QALA LAHU MOOSA HAL ATTABI'UKA 'ALA AN TU'ALLIMANI MIMMA 'ULLIMTA RUSHDA — MUSA NE US SE KAHA: KYA MAIN AAPKI PAIRWI KAR SAKTA HOON IS SHART PAR KE AAP MUJHE US MEIN SE SIKHAAYEIN JO AAPKO SAHI SAMAJH KA SIKHAAYA GAYA?'

Beta, is andaaz mein aajizi dekhiye: 'kya main aapki PAIRWI kar sakta hoon'. Ek nabi, ek rasool, wo jisne Allah se baat ki — ek ustaad ke peechhe chalne ki ijaazat maang raha hai.

'QALA INNAKA LAN TASTATEE'A MA'IYA SABRA — USNE KAHA: BESHAK, AAP MERE SAATH SABR NAHI KAR PAAYENGE — WA KAYFA TASBIRU 'ALA MA LAM TUHIT BIHI KHUBRA — AUR AAP US PAR KAISE SABR KARENGE JISE AAP ILM MEIN GHER NAHI SAKTE?'



Beta, wo jumla is poori kahani ki — aur aapki zindagi ke bade hisse ki — kunji hai. Aap us par sabr nahi kar sakte jise aap samajhte nahi. Har baar jab aap apne haalaat par ghusse mein aaye, ye is liye tha ke aap poori tasveer nahi dekh sakte the.

Phir teen waaqiaat aaye. Wo kashti jispar unhein muft safar mila — aur Al-Khidr ne use kharaab kar diya. Ek ladka jis se wo mile — aur Al-Khidr ne uski jaan le li. Ek basti jisne unhein khana aur mehmaan-nawaazi dene se inkaar kiya — aur Al-Khidr ne un ke liye ek girti hui deewar bina kisi mu'aawze ke dobara banaayi.

Aur har baar Musa ne aitraaz kiya — kyunki har aitraaz, zaahir tor par, bilkul durust tha.

Aur phir wazaahatein aayeen. Kashti un ghareeb logon ki thi jo samandar par kaam karte the, aur aage ek baadshah tha jo har achhi kashti zabardasti chheen leta tha; ek kharaab kashti chhod di jaati. Ladka — uske maa-baap momin the, aur Allah jaante the ke wo kya ban jaayega, aur uski jagah unhein behtar diya gaya.



Aur deewar ke neeche us basti ke do yateemon ka khazaana tha jinka baap nek tha, aur Allah ne chaaha ke wo balig hon aur use khud nikaalein.

'WA MA FA'ALTUHU 'AN AMREE — AUR MAINE YE APNI MARZI SE NAHI KIYA.'

Beta, is se surah ka sab se bada sabaq lijiye: nuqsan hifazat tha, khona rehmat tha, aur bina mu'aawze ki mehnat un bachchon ke liye thi jo abhi apni wirasat mein paida bhi na hue the.

Aur Musa ne is mein se KUCH bhi na dekha — aur wo ek nabi the.

To beta, jab aapke saath koi aisi cheez ho jo mehez nuqsan lagti hai, yaad rakhiye: aap kashti par Musa hain. Aap patwaar mein ek chhed dekh rahe hain aur us baadshah ko nahi dekh sakte jo nadi ke neeche intezaar mein hai.

Aur adab ki do aur baareekiyan gaur kijiye. Jab Al-Khidr ne deewar ki wazaahat ki, usne kaha 'tera Rab CHAHTA



tha ke wo balig hon' — bhalaayi Allah ki taraf mansoob karte hue. Magar kashti ke baare mein usne kaha 'MAINE ise kharaab karna CHAHA' — zaahiri nuqsan apne oopar lete hue. Beta, ye wohi adab hai jo Ibrahim ka 'jab main bimar hota hoon, WO mujhe shifa deta hai'.

Aur doosri: jab Musa apni shart bhool gaye, unhone kaha 'WA MA UNSANEEHU ILLASH-SHAYTANU AN AZKURAH' — ise mujhe shaytan ke siwa kisi ne na bhulaaya. Beta, unhone apni safaayi nahi di; unhone sarchashme ka naam liya aur aage badhe.

Beta, aur yahan ek aur baat hai. Musa ka seekhne ka safar bhook, thakaan, aur mehmaan-nawaazi se inkaar bhi shaamil tha — 'LAQAD LAQEENA MIN SAFARINA HAZA NASABA', hum ne apne is safar mein zaroor thakaan uThaayi. Ilm ne hamesha kuch qeemat maangi hai.

Dhul-Qarnayn — Taaqat Ki Aazmaish

Aur chaauthi kahani, beta, ek aise aadmi ke baare mein hai jise wo diya gaya jiske peechhe zyada tar log apni



zindagiyan bhaagte guzarte hain: zameen par ikhtiyaar.

'INNA MAKKANNA LAHU FIL-ARDI WA ATAYNAHU
MIN KULLI SHAY'IN SABABA — BESHAK, HUMNE USE
ZAMEEN MEIN JAMAAYA AUR USE HAR CHEEZ KA EK
RAASTA DIYA.'

Wo maghrib ki taraf gaya yahan tak ke suraj ke doobne
ki jagah pahuncha, aur wahan ek qaum paayi. Aur Allah
ne use ek intikhab diya: unhein saza do, ya un se
bhalaayi se pesh aao.

'QALA AMMA MAN ZALAMA FA-SAWFA
NU'AZZIBUHU — usne kaha: jo ZULM kare, use hum
saza denge — WA AMMA MAN AMANA WA 'AMILA
SALIHAN FA-LAHU JAZA'ANIL-HUSNA WA
SA-NAQOOLU LAHU MIN AMRINA YUSRA — magar jo
imaan laaye aur nek amal kare, uske liye behtareen
badla hai, aur hum use apne hukm se NARMI se
kahenge.'

Beta, is hukmraan ka kirdaar gaur kijiye: zaalim ke liye
insaaf, aur nek ke liye baat mein narmi. Taaqat ne use



sakht na banaya.

Wo mashriq ki taraf gaya, aur phir do pahadon ke darmiyan ek darre par pahuncha jahan usne ek qaum paayi jo mushkil se baat samajh sakti thi. Unhone Ya'juj aur Ma'juj ki zameen mein fasaad ki shikayat ki, aur use ek aad banaane ka mu'aawza pesh kiya.

Aur beta, uska jawab dekhiye: 'QALA MA MAKKANNI FEEHI RABBEE KHAYR — JO MERE RAB NE MUJHE DIYA WO (tumhare mu'aawze se) BEHTAR HAI — FA-A'EENOONI BI-QUWWATIN AJ'AL BAYNAKUM WA BAYNAHUM RADMA — MAGAR TAAQAT SE MERI MADAD KARO; MAIN TUMHARE AUR UNKE DARMIYAN EK AAD BANA DUNGA.'

Beta, ek jumle mein do sabaq. Usne paisa Thukra diya — ek hukmraan jo apne ohde ko paise mein nahi badalta. Aur usne unhein us ke saath KAAM karne ko kaha, us ke bajaaye ke wo unke liye bas kar de. Ek achha leader apne logon mein salaahiyat banaata hai; unhein mohtaaj nahi banaata.



Wo lohe ki chaadrein laaye, aur jab khaali jagah bhar gayi to usne unse us par phukwaaya yahan tak ke wo aag ki tarah dahakne laga, aur us par pighla taanba undela. Aur aad itni hamwaar aur mazboot thi ke Ya'juj aur Ma'juj na us par chadh sakte the na us mein surakh kar sakte the.

Aur phir, beta, poori kahani ka taaj — jo usne kaam khatam hone par kaha:

'QALA HAZA RAHMATUN MIN RABBEE — USNE
KAHA: YE MERE RAB KI TARAF SE EK REHMAT HAI —
FA-IZA JA'A WA'DU RABBEE JA'ALAHU DAKKA'A —
MAGAR JAB MERE RAB KA WAADA AAYEGA, WO ISE
HAMWAAR (barabar) KAR DEGA — WA KANA WA'DU
RABBEE HAQQA — aur mere Rab ka waada sach hai.'

Beta, use do baaghon wale aadmi se milao. Us aadmi ne apni jaaydad dekhi aur kaha 'main nahi samajhta ke ye kabhi fanaa hoga'. Is aadmi ne apne daur ki sab se badi engineering ki kaamyaabi dekhi aur kaha: ye mere Rab ki taraf se ek rehmat hai, aur ek din Wo ise hamwaar



kar dega.

Yehi farq hai us taaqat mein jo ek aadmi ko barbaad karti hai aur us taaqat mein jise ek banda uThaata hai.

Beta, to chaaron kahaniyon ko saath dekhiye, kyunki surah isi tarah padhi jaana chahti hai. Chaar aazmaishein: IMAAN ki aazmaish (wo naujawan jinhone apna watan khoya), DAULAT ki aazmaish (do baaghon wala aadmi), ILM ki aazmaish (Musa aur Al-Khidr), aur TAAQAT ki aazmaish (Dhul-Qarnayn).

Aur beta, ye theek wohi chaar cheezein hain jinke saath Dajjal aayega — imaan ke baare mein ek jhootha daawa, be-hisaab daulat, ghaib ka zaahiri ilm, aur haulnaak taaqat. Isi liye ulama ne is surah ko us se hifazat se joda. Ye tumhein har qism ke fareb ke khilaaf pehle se tarbiyat deti hai.

Amal Mein Sab Se Bade Ghaate Wale

Phir surah ek tanbeeh deti hai, beta, jise hum mein se har ek ko rok dena chahiye:



'QUL HAL NUNABBI'UKUM BIL-AKHSAREENA
 A'MALA — KAHO: KYA HUM TUMHEIN AMAL KE
 LIHAAZ SE SAB SE BADE GHAATE WALON KI KHABAR
 DEIN? ALLAZINA DALLA SA'YUHUM
 FIL-HAYATID-DUNYA WA HUM YAHSABOONA
 ANNAHUM YUHSINOONA SUN'A — WO JINKI
 KOSHISH DUNYAWI ZINDAGI MEIN ZAAYA HO GAYI,
 JAB KE WO SAMAJHTE HAIN KE WO ACHHA KAAM
 KAR RAHE HAIN.'

Beta, ise do baar padhiye. Sab se bade ghaate wale wo nahi jinhone kuch na kiya. Wo wo hain jinhone SAKHT MEHNAT KI — 'sa'yuhum', unki jaddo-jehad — aur poore waqt apne aap se khush rahe, aur wo sab kuch be-kaar gaya.

Beta, isi liye is deen mein niyat itni ahem hai. Ek umr ki koshish kuch aisā banana mein kharch ho sakti hai jo Allah ne kabhi maanga hi na tha, ya ghalat sunne walon ke liye achhe kaam karte hue.



Aur is ka tor is surah ki aakhri ayah hai, jis tak hum aayenge.

Phir surah momineen ke liye Jannat bayan karti hai — 'INNAL-LAZINA AMANOO WA 'AMILUS-SALIHATI KANAT LAHUM JANNATUL-FIRDAWSI NUZULA — beshak, jo imaan laaye aur nek amal kiye — un ke liye FIRDAWS ke baagh ek MEHMAAN-NAWAAZI (Thikaana) honge — KHALIDEENA FEEHA LA YABGHOONA 'ANHA HIWALA — us mein hamesha rehte hue, us se kabhi kisi taboodli ki khwahish na karte hue.'

Beta, 'nuzula' ka matlab wo mehmaan-nawaazi hai jo ek mehmaan ke aane par taiyar ki jaaye. Agar Firdaws SWAAGAT hai, to baaqi kya hoga?

Aur phir Allah ke ilm ki wus'at ke baare mein ek ayah, beta: 'QUL LAW KANAL-BAHRU MIDADAN LI-KALIMATI RABBEE LA-NAFIDAL-BAHRU QABLA AN TANFADA KALIMATU RABBEE WA LAW JI'NA BI-MITHLIHI MADADA — KAHQ: AGAR SAMANDAR



MERE RAB KE KALIMAAT KE LIYE SIYAAHI HOTA, TO SAMANDAR KHATAM HO JAATA US SE PEHLE KE MERE RAB KE KALIMAAT KHATAM HON, CHAHE HUM US JAIS☞ AUR (samandar) MADAD KO LE AAYEIN.'

Main To Sirf Tumhaara Jais☞ Ek Insan Hoon

Aur ab aakhri ayah, beta — aur ye ek momin ke jeene ke liye poore Quran ki sab se ahem aayatun mein se ek hai:

'QUL INNAMA ANA BASHARUN MITHLUKUM YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — KAHO: MAIN TO SIRF TUMHAARA JAISA EK INSAN HOON, JISKI TARAF WAHI KI JAATI HAI KE TUMHARA MABOOD EK HI MABOOD HAI.'

'FA-MAN KANA YARJOO LIQA'A RABBIHI FALYA'MAL 'AMALAN SALIHAN — TO JO APNE RAB SE MULAQAAT KI UMEED RAKHE — WO NEK AMAL KARE — WA LA YUSHRIK BI-'IBADATI RABBIHI AHADA — AUR APNE RAB KI IBADAT MEIN KISI KO SHAREEK NA



BANAAYE.'

Beta, kisi bhi cheez ke qubool hone ki do shartein ek line mein bayan dekhiye. Amal NEK hona chahiye — yaani us tarah kiya gaya jaise Allah ne muqarrar kiya, ghadha gaya nahi. Aur ye SIRF USI ke liye hona chahiye — niyat mein koi shareek nahi.

Aur 'la yushrik bi-'ibadati Rabbihi ahada' mein chhupa shareek bhi shaamil hai: kuch is liye karna ke log dekhein, ta'reef karein, ya yaad rakhein. Beta, ye wo khaamosh shirk hai jise Nabi ﷺ is ummat ke liye sab se zyada Darti the.

Aur gaur kijiye, beta, ye ayah 'amal mein sab se bade ghaate walon' ka kitni kaamil tarah jawab deti hai. Unhone sakht mehnat ki aur sab kuch kho diya kyunki in do sharton mein se ek ghaayab thi.

To poori surah ek line mein, beta: zameen par har cheez zeenat hai aur hamwaar kar di jaayegi; chaar qism ki aazmaishen tumhaare zariye tumpar aayengi — tumhaara imaan, tumhaara paisa, tumhaara ilm,



tumhaari taaqat; aur waahid cheez jo bach jaati hai wo ek nek amal hai jo sirf Allah ke liye kiya gaya.

Aur wohi, beta, do Jumu'on ke darmiyan ka noor hai.

Is Surah Se Kya Seekha

1. Zameen par har cheez 'zeenah' hai — zeenat, ye dekhne ko di gayi ke kaun behtar amal kare, aur nange maidaan ban jaane ke liye muqaddar.
2. Dil KHADE hone ke lamhe baandha jaata hai, us se pehle nahi — tum shaayad hi amal se pehle bahaadur mehsoos karoge.
3. 'In sha Allah' ke bagair 'main kal karunga' hargiz mat kaho — aur un tafseelaat par ladte apni zindagi zaaya mat karo jinhein Allah ne be-mu'ayyan chhoda.
4. Apni naimaton ko dekh kar 'Ma sha Allah, la quwwata illa billah' kaho — ye theek wohi hai jise baaghon wale aadmi ne kehne se inkaar kiya.
5. Tum us par sabr nahi kar sakte jise tum samajhte nahi — jab wo mehez nuqsan lage, tum kashti par



Musa ho.

6. Taaqat ne Dhul-Qarnayn ko sakht na banaya: usne mu'aawza Thukraya, logon se saath kaam karne ko kaha, aur apni sab se badi kaamyabi ko ek rehmat kaha jo ek din hamwaar kar di jaayegi.

7. Sab se bade ghaate walon ne sakht mehnat ki aur apne aap se khush rahe — to aakhri ayah do shartein deti hai: ek nek amal, sirf Allah ke liye.

Ya Allah, hamein har fareb se bachaiye, hamare amal ko khaalis rakhiye, aur is surah ko hamare liye ek noor bana dijiye. 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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