

SURAH EK KAHANI



Surah Maryam

Maryam

Poora safar — wo surah jisne ek baadshah ko naram kiya —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 19 • 98 Ayatein • Makki

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Ek Nazar Mein Surah

Iz naadaa Rabbahoo nidaaa'an khafiyyaa

3. Jab usne apne Rab ko ek chhupi (dheemi) pukaar se pukaara.

Wa lam akum bidu'aaa'ika Rabbi shaqiyyaa

4. Aur mere Rab, main tujh se dua maang kar kabhi mehroom nahi hua.

Wa huzzeee ilayki bijiz'in-nakhlati tusaaqit 'alayki rutaban janiyyaa

25. Aur khajoor ke tane ko apni taraf hilao, wo tumpar taaza pake khajoorein giraayega.

Qaala innee 'abdul-laah; aataaniyal-Kitaaba wa ja'alanee Nabiyyaa

30. Usne kaha: main Allah ka banda hoon; usne mujhe Kitab di aur mujhe nabi banaya.

Yaaa abati innee qad jaaa'anee minal-'ilmi maa lam ya'tika fattabi'nee

43. Ae mere pyaare abba, mere paas wo ilm aaya hai jo aapke paas nahi aaya, to meri pairwi kijiye.

Innal-lazeena aamanoo wa 'amilus-saalihaati sa-yaj'alu lahumur-Rahmaanu wuddaa



96. Beshak jo imaan laaye aur nek amal kiye, unke liye
Ar-Rahman mohabbat rakh dega.

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Wo Surah Jisne Ek Baadshah Ko Rulaya

Beta, is surah ko kholne se pehle, aapko jaanna chahiye ke ise pehli baar khule-aam kahan padha gaya — kyunki ye aapko batata hai ke ye kaisa surah hai.

Makkah ke ibtidaai saalon mein, jab zulm na-qaabil-e-bardaasht ho gaya, Musalmanon ka ek giroh Habsha (Abyssinia) ki taraf hijrat kar gaya, Isaayi baadshah Najashi ke paas. Quraysh ne tohfon ke saath qaasid bheje, mutaalba karte hue ke unhein wapas soonp diya jaaye.

Baadshah ne Musalmanon ko bulaaya aur unse apni safaayi maangi. Ja'far ibn Abi Talib (RA) khade hue aur bayan kiya ke wo pehle kya the: jahaalat ke log, buth poojte, murdaar khaate, be-hayaayi karte, rishte katte, taaqatwar kamzor ko nigalte — aur kaise Allah ne un



mein ek aise aadmi bheja jise wo uski sacchai aur amanatdaari ke liye jaante the, jisne unhein sirf Allah ki ibadat, sach bolne, amaanatein rakhne, rishte joDne, achhe padosi hone, aur namaz padhne aur sadaqah dene ki taraf bulaaya.

Aur phir baadshah ne poocha ke kya us wahi mein se kuch uske paas hai. Aur Ja'far ne ISI surah se padha — Maryam aur 'Isa (AS) ke baare mein wala hissa.

Riwaayaat kehti hain ke baadshah itna roya ke uski daadhi geeli ho gayi, aur uske paadri roye, aur usne kaha ke ye aur jo 'Isa laaye ek hi sarchashme se hai. Aur usne Musalmanon ko soonpne se inkaar kar diya.

Beta, ise padhte hue yaad rakhiye: ye aayatein, ek baar padhi gayeen, ek sataaye gaye giroh ke liye panah paa gayeen. Alfaz wo kar sakte hain jo lashkar nahi kar sakte.

Ek Pukaar Jo Kisi Aur Ne Na Suni



Surah kuch harfon se khulti hai, aur phir: 'ZIKRU RAHMATI RABBIKA 'ABDAHU ZAKARIYYA — tere Rab ki REHMAT ka ZIKR uske bande Zakariya par.'

Beta, is bandi (framing) ko gaur kijiye: poori kahani REHMAT ke bayan ke tor par pesh ki gayi hai. Aur wo naam gaur kijiye jo is poori surah mein ek dhaage ki tarah chalega: AR-RAHMAN, sab se zyada Reham karne wala.

'IZ NADA RABBAHU NIDA'AN KHAFIYYA — JAB USNE APNE RAB KO EK CHHUPI, NIJI, DHEEMI PUKAAR SE PUKAARA.'

Beta, 'nida'an khafiyya' — ek chhupi pukaar. Usne apni zaroorat ka elaan na kiya. Usne logon ko na bataaya ke wo kya maang raha hai. Wo ise chupke se Allah ke paas le gaya, jahan koi aur na sun sake.

Aur beta, ulama ne is se ek khoobsurat nuqta nikaala: sab se mehboob dua wo hai jise koi nahi jaanta. Us mein koi dikhaawa nahi, kisi ko mut'assir karne wala nahi, aur koi tumpar taras khaane wala nahi. Bas ek banda



aur uska Rab andhere mein.

'QALA RABBI INNI WAHANAL-'AZMU MINNI — usne kaha: MERE RAB, BESHAK MERI HADDIYAN KAMZOR HO GAYEEN — WASHTA'ALAR-RA'SU SHAYBA — AUR MERA SAR SAFEDI SE BHADAK UThA.'

Beta, kya tasveer hai: 'ishta'alar-ra'su shayba' — sar safedi se AAG PAKAD gaya, jis tarah ek sho'la sookhi ghaas mein phailta hai. Bhoore-safed baalon ne पूरी तरह qabza kar liya.

Aur phir wo jumla, beta, jise main chahta hoon aap apni baaqi zindagi ke liye thaame rakhein:

'WA LAM AKUN BI-DU'A'IKA RABBI SHAQIYYA — AUR MERE RAB, MAIN TUJH SE DUA MAANG KAR KABHI MEHROOM (BADBAKHT) NAHI HUA.'

Beta, wo kya keh raha hai? Wo keh raha hai: meri पूरी zindagi, jab bhi maine Tujhe pukaara, main kabhi mayoos ho kar nahi gaya. Tune mujhe kabhi khaali haath nahi lauTaaya.



Aur gaur kijiye wo ise kaise istemal karta hai: wo faKhr nahi kar raha. Wo ek muqadma bana raha hai. Wo keh raha hai: ye mere saath Teri aadat hai, mere Rab — aur main is par phir bharosa kar raha hoon.

Beta, ye dua maangne ke sab se khoobsurat tareeqon mein se ek hai: Allah ko — aur khud ko — har us baar ki yaad dilaana jab Usne pehle tumhein jawab diya. Kyunki jo shakhs apne guzray jawaabon ka jaayeza leta hai use agle par bharosa karna kahin aasaan lagta hai.

Aur usne kya maanga? 'FA-HAB LEE MIN LADUNKA WALIYYA — to MUJHE APNI TARAF SE EK WARIS ATA KAR — YARITHUNEE WA YARITHU MIN ALI YA'QOOB — jo mera aur Ya'qub ke khandan ka waris ho — WAJ'ALHU RABBI RADIYYA — AUR USE, MERE RAB, PASANDEEDA BANA (Tere liye).'

Beta, aakhri darkhwast gaur kijiye. Usne mehez ek beta na maanga. Usne ais☐ maanga jo 'radiyya' ho — Allah ke liye pasandeeda. Us waris ka kya faayda jo tumhari daulat ka waris ho magar tumhare deen ka nahi?



'YA ZAKARIYYA INNA NUBASHSHIRUKA
BI-GHULAMINIS-MUHU YAHYA LAM NAJ'AL LAHU
MIN QABLU SAMIYYA — AE ZAKARIYYA, HUM TUJHE
EK LADKE KI KHUSHKHBARI DETE HAIN JISKA NAAM
YAHYA HOGA. HUMNE IS SE PEHLE KISI KO YE NAAM
NAHI DIYA.'

Beta, Allah ne khud bachche ka naam rakha. Aur wo
ishara karte hain ke is se pehle kisi ne wo naam na
uThaya tha.

Aur Zakariya ne, hairat se, poocha: mera ek ladka kaise
hoga jab meri biwi baanjh hai aur main intehaayi
budhaape ko pahunch chuka? Aur jawab: 'KAZALIKA
QALA RABBUKA HUWA 'ALAYYA HAYYIN — yun tere
Rab ne kaha: YE MERE LIYE AASAAN HAI — WA QAD
KHALAQTUKA MIN QABLU WA LAM TAKU SHAY'A —
AUR MAINE TUJHE PEHLE BANAYA, JAB TU KUCH BHI
NA THA.'

Beta, us jawab ki taaqat mehsoos kijiye. Tu poochh raha
hai ke Main ek budhe aur ek baanjh aurat se bachcha



kaise banaunga? Maine TUJHE banaya jab wahan kuch tha hi nahi. Kauns zyada mushkil hai?

Aur Yahya ko bachpan mein hi uski hidayaat mil gayeen: 'YA YAHYA KHUZIL-KITABA BI-QUWWAH — AE YAHYA, KITAB KO MAZBOOTI SE THAAM — WA ATAYNAHUL-HUKMA SABIYYA — aur Humne use bachpan mein hi HIKMAT di.'

Aur uska bayan: 'WA HANANAN MIN LADUNNA WA ZAKAH — aur Apni taraf se NARM-DILI, aur PAAKIZGI — WA KANA TAQIYYA — aur wo parhezgaar tha — WA BARRAN BI-WALIDAYHI WA LAM YAKUN JABBARAN 'ASIYYA — AUR APNE MAA-BAAP KA FARMABARDAAR, aur wo na sarkash tha na na-farmaan.'

Beta, gaur kijiye ek nabi ki ta'reef mein kya zikr hua: apne maa-baap se husn-e-sulook. Ye is Kitab mein kabhi ek chhoti cheez nahi.

Maryam Aur Khajoor Ka Darakht



'WAZKUR FIL-KITABI MARYAMA IZIN-TABAZAT MIN AHLIHA MAKANAN SHARQIYYA — aur Kitab mein MARYAM ka ZIKR kar, jab wo apne gharwaalon se ALAG HO KAR mashriq ki taraf ek jagah gayi — FAT-TAKHAZAT MIN DOONIHIM HIJABA — aur usne un se pare ek PARDA le liya.'

Beta, uski aadat gaur kijiye: wo ibadat ke liye alag ho gayi, aur usne khud ko parde mein le liya. Ye ek aisī aurat thi jo tanhaayi mein apne Rab ke liye waqf thi.

'FA-ARSALNA ILAYHA ROOHANA FA-TAMATHTHALA LAHA BASHARAN SAWIYYA — phir Humne uski taraf apna farishta bheja, aur usne uske saamne ek MUKAMMAL AADMI ki shakl ikhtiyaar ki.'

Aur uska foran radd-e-amal, beta, aapko uske baare mein sab kuch bataata hai: 'QALAT INNI A'OOZU BIR-RAHMANI MINKA IN KUNTA TAQIYYA — usne kaha: BESHAK, MAIN TUJH SE AR-RAHMAN KI PANAHI MAANGTI HOON, AGAR TU ALLAH SE DARNE WALA HAI.'



Beta, ek ajnabi aadmi uski niji ibadat-gaah mein zaahir hota hai, aur uska pehla hathiyaar cheekh nahi hai — ye hai 'a'oozu bir-Rahman', main Ar-Rahman ki panah maangti hoon. Aur phir wo us mein jo bhi taqwa ho us ki taraf ishaara karti hai.

'QALA INNAMA ANA RASOOLU RABBIKI LI-AHABA LAKI GHULAMAN ZAKIYYA — usne kaha: main to bas tere Rab ka bheja hua hoon, taake tujhe ek PAAK LADKA doon.'

Usne aitraaz kiya: mera ladka kaise hoga jab kisi mard ne mujhe chhua nahi, aur main be-hayaa nahi rahi? Aur jawab: 'KAZALIKI QALA RABBUKI HUWA 'ALAYYA HAYYIN — yun tere Rab ne kaha: ye Mere liye aasaan hai — WA LI-NAJ'ALAHU AYATAN LIN-NASI WA RAHMATAN MINNA — AUR HUM USE LOGON KE LIYE EK NISHANI AUR APNI TARAF SE EK REHMAT BANAYENGE — WA KANA AMRAN MAQDIYYA — aur ye ek tay-shuda maamla hai.'



Aur phir, beta, wiladat — aur ye Quran ke sab se insaani hisson mein se ek hai:

'FA-AJA'AHAL-MAKHADU ILA JIZ'IN-NAKHLAH —
AUR ZACHGI KE DARD USE KHAJOOR KE DARAKHT KE
TANE TAK LE AAYE — QALAT YA LAYTANI MITTU
QABLA HAZA WA KUNTU NASYAN MANSIYYA —
USNE KAHA: KAASH MAIN IS SE PEHLE MAR JAATI
AUR POORI TARAH BHULA DI GAYI HOTI.'

Beta, yahan rukiye. Ek nabi ki maa, jahanon ki auraton par chuni gayi, akeli, dard-e-zeh mein, ek tane se lipatti — aur wo kehti hai: kaash main mar jaati.

Aur Allah ne uske alfaz apni Kitab mein bina daanT ke darj kiye.

Beta, samjhiye iska matlab kya hai. Islam aapse ye dikhaawa nahi maangta ke dard takleef nahi deta. Ye takleef ke beech muskuraahat ka mutaalba nahi karta. Tareekh ki sab se mo'azzaz aurat ne kaha 'kaash main mari hoti aur bhula di gayi hoti', aur Allah ne use mehfooz kiya — aur phir Unhone use narmi se jawab



diya, lecture se nahi.

'FA-NADAHA MIN TAHTIHA ALLA TAHZANI — TO
USNE USE US KE NEECHE SE PUKAARA: GHAM MAT
KAR — QAD JA'ALA RABBUKI TAHTAKI SARIYYA —
TERE RAB NE TERE NEECHE EK NEHR (CHASHMA)
BANA DIYA.'

'WA HUZZEE ILAYKI BI-JIZ'IN-NAKHLATI TUSAQIT
'ALAYKI RUTABAN JANIYYA — AUR KHAJOOR KE
TANE KO APNI TARAF HILA; WO TUJHPAR TAAZA
PAKE KHAJOOREIN GIRAAAYEGA.'

Beta, ab ise ghaur se dekhiye, kyunki yahan ek sabaq hai
jo har mushkil ka saamna karne ka andaaz badal sakta
hai.

Allah khajoorein khud ba khud gira sakte the. Wo ek
aurat thi zachgi ke aakhri lamhaat mein — jismani tor
par ek shakhs jitna kamzor ho sakta hai. Aur phir bhi
hukm hai: DARAKHT HILAAO.



Aur beta, jo bhi khajoor ke darakht jaanta hai wo jaanta hai ke ek sehat-mand jawan mard tak ek puṁtṁ khajoor ke tane se khajoorein nahi hila sakta. To hilaana kabhi khajoorein na giraane wala tha. Allah ne unhein giraaya. Magar Unhone pehle koshish maangi.

Yehi usool hai, beta: Allah ki madad aam tor par ek amal ke ZARIYE aati hai, us ki jagah nahi. Tumhein apna darakht hilaana hoga — application bhejo, phone karo, dawa lo, mawaad padho, guftagu karo. Khajoorein Uski hain. Hilaana tumhara.

Aur gaur kijiye Usne use kya rizq diya: khajoorein aur paani. Uske paon ke paas ek chashma aur taaza khajoorein girti hueen — aur ulama ne der se gaur kiya hai ke dono ek aise aurat ke liye kitne munasib hain jisne abhi bachche ko janam diya ho.

'FA-KULEE WASHRABEE WA QARREE 'AYNA — TO
KHA AUR PEE AUR RAAZI HO JA — apni aankh Thandi
kar.'



Beta, ek pareshaan aurat ko teen hidayaat, aur un mein se har ek narm aur jismani hai: kuch khaao, kuch piyo, aur apna dil Thehraao. Allah gham ke saath yun pesh aate hain.

Wo Bachcha Jo Bola

'FA-ATAT BIHI QAWMAHA TAHMILUH — phir wo use apni qaum ke paas le aayi, USE UThAAYE HUE.'

Beta, use kaha gaya tha ke wo kisi se kuch na kahe — 'INNI NAZARTU LIR-RAHMANI SAWMAN FA-LAN UKALLIMAL-YAWMA INSIYYA' — maine Ar-Rahman ke liye ek roze ki mannat maani hai, to main aaj kisi insan se baat na karungi.

Aur wo bachche ko uThaaye apne sheher mein chal padi. Beta, us chaal mein himmat ka tasavvur kijiye. Wo chhup sakti thi. Usne use khule-aam uThaaya aur Allah ko apna difa karne diya.

'QALOO YA MARYAMA LAQAD JI'TI SHAY'AN FARIYYA — unhone kaha: AE MARYAM, TUNE EK BE-MISAAL



(BURI) CHEEZ KI HAI — YA UKHTA HAROONA MA
KANA ABOOKI-MRA'A SAW'IN WA MA KANAT
UMMUKI BAGHIYYA — ae Harun ki behen, tera baap
bura aadmi na tha, na teri maa be-hayaa thi.'

Beta, ilzaam ki sab se zaalim shakl: uske maa-baap ki
izzat ko ghaseeTna.

'FA-ASHARAT ILAYH — TO USNE US KI TARAF
ISHAARA KAR DIYA.'

Beta, usne kuch na kaha. Usne apni mannat qaayem
rakhi, aur bas bachche ki taraf ishaara kar diya. Wo
bhadak uThe: 'KAYFA NUKALLIMU MAN KANA
FIL-MAHDI SABIYYA — HUM US SE KAISE BAAT
KAREIN JO GOD MEIN EK BACHCHA HAI?'

Aur phir, beta, wo nanha bacch☒ bola — aur suniye us
ne kya TARTEEB se kaha, kyunki har lafz uski maa ka
difa hai aur khud ki ta'reef:

'QALA INNI 'ABDULLAH — USNE KAHA: BESHAK,
MAIN ALLAH KA BANDA HOON.'



Beta, uske moonh se nikle bilkul PEHLE alfaz: main Allah ka BANDA hoon. Beta nahi. Khuda nahi. Ek banda. Chaudah sadiyon ki ilaahiyaati behes ka jawab us pehle jumle se jo usne kabhi kaha.

'ATANIYAL-KITABA WA JA'ALANEE NABIYYA — usne mujhe Kitab di aur mujhe nabi banaya — WA JA'ALANEE MUBARAKAN AYNAMA KUNTU — AUR USNE MUJHE MUBARAK (BAABARKAT) BANAYA JAHAN BHI MAIN HOON — WA AWSANEE BIS-SALATI WAZ-ZAKATI MA DUMTU HAYYA — AUR MUJHE NAMAZ AUR ZAKAAT KA HUKM DIYA JAB TAK MAIN ZINDA RAHUN — WA BARRAN BI-WALIDATEE — AUR (mujhe) APNI MAA KA FARMABARDAAR (banaya) — WA LAM YAJ'ALNEE JABBARAN SHAQIYYA — AUR USNE MUJHE EK BADBAKHT SARKASH NAHI BANAYA.'

Beta, 'mubarakan aynama kuntu' dekhiye — baabarkat JAHAN BHI MAIN HOON. Kisi khaas jagah ya kisi khaas ohde mein baabarkat nahi — jahan bhi rakha jaaye baabarkat. Aur kuch salaf ne ek shakhs mein 'barakah'



ki tashreeh yun ki ke wo jahan bhi jaaye doosron ko faayda pahunchaaye.

Beta, ye Allah se maangne laayeq cheez hai: mujhe faayde ka sarchashma bana jahan bhi Tu mujhe rakhe.

Aur phir wohi joda gaur kijiye jo is surah mein baar baar aata hai: namaz, aur ek walid se husn-e-sulook. Yahya apne maa-baap ka farmabardaar tha; 'Isa apni maa ka farmabardaar banaya gaya; aur aap ise ek baar aur Ibrahim ke saath dekhenge.

'ZALIKA 'EESABNU MARYAMA QAWLAL-HAQQIL-LAZI FEEHI YAMTAROON — YE HAI 'ISA, MARYAM KA BETA — HAQ KI BAAT JIS MEIN WO IKHTILAAF KARTE HAIN.'

'MA KANA LILLAHI AN YATTAKHIZA MIN WALADIN SUBHANAH — ALLAH KE SHAYAN-E-SHAAN NAHI KE WO KOI BETA BANAAYE; WO PAAK HAI — IZA QADA AMRAN FA-INNAMA YAQOOLU LAHU KUN FA-YAKOON — jab wo koi kaam faisla karta hai to bas use kehta hai: HO JA — aur wo ho jaata hai.'



Aur surah mein aage, beta, us daawe ka radd ek aisے shiddat se kiya jaata hai jo kahin aur nahi milti: 'TAKADUS-SAMAWATU YATAFATTARNA MINHU WA TANSHAQQUL-ARDU WA TAKHIRRUL-JIBALU HADDA — AASMAN QAREEB HAIN KE US SE PHAT PADEIN, AUR ZAMEEN CHIR JAAYE, AUR PAHAD DHAH KAR GIR PADEIN — AN DA'AW LIR-RAHMANI WALADA — KE WO AR-RAHMAN KE LIYE EK BETA THEHRAATE HAIN.'

Beta, takhleeq khud sihar uThi hai. Aur phir tasheeh, narmi se aur mukammal tor par: 'IN KULLU MAN FIS-SAMAWATI WAL-ARDI ILLA ATIR-RAHMANI 'ABDA — AASMANON AUR ZAMEEN MEIN KOI NAHI MAGAR WO AR-RAHMAN KE PAAS EK BANDE KE TOR PAR AATA HAI.'

Ae Mere Pyaare Abba

Aur phir, beta, surah Ibrahim (AS) ki taraf mudti hai — aur ye hissa is baat ka ustaadana namoona hai ke ek aise walid se kaise baat ki jaaye jis se aap ittefaaq nahi



rakhte.

Uska baap buth-tarash tha. Aur padhiye usne use kaise mukhatib kiya — chaar baar, aur har baar theek usi lafz ke saath:

'YA ABATI LIMA TA'BUDU MA LA YASMA'U WA LA YUBSIRU WA LA YUGHNEE 'ANKA SHAY'A — AE MERE PYAARE ABBA, aap us cheez ko kyun poojte hain jo na sunti hai na dekhti hai aur na aapko koi faayda degi?'

'YA ABATI INNI QAD JA'ANEE MINAL-'ILMI MA LAM YA'TIK — AE MERE PYAARE ABBA, BESHAK MERE PAAS WO ILM AAYA HAI JO AAPKE PAAS NAHI AAYA — FATTABI'NEE AHDIKA SIRATAN SAWIYYA — to meri pairwi kijiye; main aapko seedhe raaste ki taraf raah dikhaaunga.'

Beta, us naazuki ko dekhiye. Use apne baap ko — ek budhe aadmi, apne ghar ke ek saahib-e-ikhtiyaar — batana tha ke wo kuch jaanta hai jo uska baap nahi jaanta. Aur usne ye bina zarra bhar haqaarat ke kiya:



ilm 'mere paas aaya hai', ek tohfe ke tor par, apni bartari ki koi kaamyaabi ke tor par nahi.

'YA ABATI LA TA'BUDISH-SHAYTAN — AE MERE PYAARE ABBA, shaytan ki ibadat mat kijiye — INNASH-SHAYTANA KANA LIR-RAHMANI 'ASIYYA — beshak shaytan Ar-Rahman ka na-farmaan raha hai.'

'YA ABATI INNI AKHAFU AN YAMASSAKA 'AZABUN MINAR-RAHMANI FA-TAKOONA LISH-SHAYTANI WALIYYA — AE MERE PYAARE ABBA, MUJHE DAR HAI KE AR-RAHMAN KI TARAF SE EK AZAB AAPKO CHHOO LE.'

Beta, gaur kijiye: uski daleel kabhi 'aap ghalat hain aur main sahi' nahi hai. Ye hai 'MUJHE AAPKI FIKR HAI'. Wo behes nahi jeet raha; wo ek aise shakhs ko bachaane ki koshish kar raha hai jise wo pyaar karta hai.

Aur baap ka jawab: 'QALA A RAGHIBUN ANTA 'AN ALIHATI YA IBRAHEEM — kya tu mere khudaon se MOONH MOD RAHA HAI, ae Ibrahim? LA'IN LAM TANTAHIL LA-ARJUMANNAK — AGAR TU BAAZ NA



AAYA TO MAIN TUJHE ZAROOR SANGSAAR KARUNGA
— WAHJURNEE MALIYYA — AUR EK LAMBE ARSE KE
LIYE MUJH SE DOOR HO JA.'

Beta, sangsaar ki dhamki di gayi, aur apne hi ghar se
nikaala gaya, apne hi baap ke haathon.

Aur Ibrahim ka jawab sab se hairat-angez hissa hai:
'QALA SALAMUN 'ALAYK — USNE KAHA: AAP PAR
SALAAM HO — SA-ASTAGHFIRU LAKA RABBEE —
MAIN APNE RAB SE AAPKE LIYE MAAFI MAANGUNGA
— INNAHU KANA BEE HAFIYYA — beshak, wo mere
saath hamesha MEHRBAAN raha hai.'

Beta, uske baap ne use sangsaar karne ki dhamki di, aur
usne jawab diya: aap par salaam ho, aur main aapke liye
dua karunga.

Ye ek walid ke saath husn-e-sulook ki inteha hai. Beta,
aapke maa-baap ke chahe jo aib hon, aur un ke saath ek
guftagu chahe jitni mushkil ho jaaye, ye wo mayaar hai
jo aapko diya gaya: 'ya abati', aur 'salamun 'alayk'.



'WA A'TAZILUKUM WA MA TAD'OONA MIN
DOONILLAHİ WA AD'OO RABBEE — aur main aapko
aur us ko chhod deta hoon jise aap Allah ke siwa
pukaarte hain, aur main apne Rab ko pukaarunga —
'ASA ALLA AKOONA BI-DU'A'I RABBEE SHAQIYYA —
SHAYAD MAIN APNE RAB SE APNI DUA MEIN
MEHROOM NA HOON.'

Beta, gaur kijiye — ye wohi jumla hai jo Zakariya ne
surah ki shuru mein istemal kiya. Ibrahim apna ghar
aur khandan is umeed ke siwa kuch le kar nahi chhodta
ke uski dua be-jawab na jaayegi. Aur Allah ne use Ishaq
aur Ya'qub diye, aur nubuwat ko uski nasal mein waqt
ke ikhtitaam tak jaari kiya.

Aur Isma'il (AS) ke baare mein: 'INNAHU KANA
SADIQAL-WA'DI WA KANA RASOOLAN NABIYYA —
beshak, wo APNE WAADE KA SACCHA tha, aur ek rasool
aur nabi tha — WA KANA YA'MURU AHLAHU
BIS-SALATI WAZ-ZAKATI WA KANA 'INDA RABBIHI
MARDIYYA — AUR WO APNE GHARWAALON KO
NAMAZ AUR ZAKAAT KA HUKM DETA THA, AUR WO



APNE RAB KE NAZDEEK PASANDEEDA THA.'

Beta, us ke baare mein jo kuch kaha ja sakta tha us mein se do cheezein chuni gayeen: usne apne WAADE POORE KIYE, aur usne apne GHARWAALON ko namaz padhwaayi. Ye wo do cheezein hain jo Allah ne uski wirasat ke tor par chuneen. Poochhiye kya ye aapki wirasat ke tor par chuni jaayengi.

Wo Rote Hue Sajde Mein Gir Pade

Aur phir, beta, anbiya ki is lambi qataar ke baad, Allah bayan karte hain ke un mein kya mushtarak tha:

'ULA'IKAL-LAZINA AN'AMALLAHU 'ALAYHIM
MINAN-NABIYYEEN — YE WO the JIN PAR ALLAH NE
ANBIYA MEIN SE FAZL KIYA — IZA TUTLA 'ALAYHIM
AYATUR-RAHMANI KHARROO SUJJADAN WA
BUKIYYA — JAB UN PAR AR-RAHMAN KI AAYATEIN
PADHI JAATEEN, WO SAJDE MEIN GIR PADTE, ROTE
HUE.'



Beta, sab se azeem insan jo kabhi jeeye Quran ko yun qubool karte the: wo GIR pade — 'kharroo', dhah pade — sajda karte aur aansuon mein.

Aur phir muqaabla: 'FA-KHALAFA MIN BA'DIHIM
KHALFUN ADA'US-SALATA
WATTABA'USH-SHAHAWAT — MAGAR UNKE BAAD
AISE JAANASHEEN AAYE JINHONE NAMAZ ZAAYA KI
AUR KHWAAHISHON KI PAIRWI KI — FA-SAWFA
YALQAWNA GHAYYA — TO WO BURAAAYI SE
MILENGE.'

Beta, do alaamaat gaur kijiye jo naam ki gayeen:
'ada'us-salah' — unhone namaz KHOYI, zaaya ki,
nazar-andaaz ki; aur 'ittaba'ush-shahawat' — unhone
apni khwaahishon ki pairwi ki. Aur ulama ne gaur kiya
ke dono hamesha saath chalte hain: jab namaz khoyi
jaaye, khwaahish khaali kursi le leti hai.

Aur gaur kijiye ke 'ada'us-salah' ka matlab zaroori nahi
ke unhone namaz chhod di. Us mein ise der se padhna,
be-parwaahi se padhna, use uske waqt se nikal jaane



dena bhi shaamil hai. Beta, ye ek tanbeeh hai jo un logon par nishaana hai jo abhi bhi khud ko deendaar samajhte hain.

'ILLA MAN TABA WA AMANA WA 'AMILA SALIHAN
FA-ULA'IKA YADKHULOONAL-JANNATA WA LA
YUZZAMOONA SHAY'A — SIWAYE UN KE JO TAWBAH
KAREIN, IMAAN LAAYEIN AUR NEK AMAL KAREIN —
WO JANNAT MEIN DAAKHIL HONGE AUR UN PAR
ZARRA BHAR ZULM NA HOGA.'

Beta, is Kitab mein darwaza kabhi band nahi. Ek shakhs chahe jitna door bah gaya ho, tanbeeh ke baad wali ayah hamesha wapasi ka raasta hai.

Ar-Rahman Unke Liye Mohabbat Rakh Dega

Phir surah Jannat ko 'JANNATI 'ADNIN' — hameshgi ke baagh — ke tor par bayan karti hai — jahan 'LA
YASMA'OONA FEEHA LAGHWAN ILLA SALAMA — wo
us mein koi fuzool baat na sunenge, sirf SALAAM — WA
LAHUM RIZQUHUM FEEHA BUKRATAN WA 'ASHIYYA



— aur unke liye us mein unka rizq hoga, subah aur shaam.'

Aur ye asli kaamyaabi ki azeem ta'reefon mein se ek deti hai: 'TILKAL-JANNATUL-LATI NOORITHU MIN 'IBADINA MAN KANA TAQIYYA — ye wo Jannat hai jise Hum apne un bandon ki wirasat banaate hain jo PARHEZGAAR the.'

Surah daulatmandon ke jhoothे yaqeen ke baare mein bhi khabardaar karti hai — wo aadmi jisne kaha 'mujhe zaroor (Aakhirat mein) maal aur aulad diye jaayenge' — aur jawab deti hai: 'A ITTALA'AL-GHAYBA AMIT-TAKHAZA 'INDAR-RAHMANI 'AHDA — kya usne ghaib mein jhaanka, ya usne Ar-Rahman se koi AHD le rakha hai?'

Beta, aur phir ek ayah jise hum mein se har us shakhs ko hilaa dena chahiye jo farz karta hai ke uska dunyawī aaraam ye matlab rakhta hai ke Allah us se raazi hai: 'WA NARITHUHU MA YAQOOLU WA YA'TEENA FARDA — aur wo jiska wo zikr karta hai us ka Hum WARIS ho



jaayenge, AUR WO HAMARE PAAS AKELA AAYEGA.'

Beta, 'ya'teena farda' — wo Hamare paas AKELA aayega. Jo kuch usne jama kiya peechhe reh jaata hai. Har shakhs jispar wo tikta tha peechhe reh jaata hai.

'WA IN MINKUM ILLA WARIDUHA — AUR TUM MEIN SE KOI NAHI MAGAR WO US (Jahannam) PAR SE GUZREGA — KANA 'ALA RABBIKA HATMAN MAQDIYYA — ye tumhare Rab par ek tay-shuda laazmi baat hai — THUMMA NUNAJJIL-LAZINAT-TAQAW WA NAZARUZ-ZALIMEENA FEEHA JITHIYYA — PHIR HUM UNHEIN BACHA LENGE JO ALLAH SE DARTE THE, aur zaalimon ko us mein ghutnon ke bal choD denge.'

Beta, har ek shakhs us ke paas se guzrega. Ulama ne is guzarne ki asal shakl mein ikhtilaaf kiya, aur sab se maqbool raaye ye hai ke ye Siraat — Aag ke oopar ka pul — paar karne ki taraf ishaara karti hai. Uski Theek shakl jo bhi ho, nuqta wazeh hai: koi Jannat tak us jagah se guzray bagair nahi pahunchta. To Allah se mehfooz



guzar maango.

Aur ab, beta, wo ayah jise main aapke saath chhodna chahta hoon — poore Quran ke sab se khoobsurat waadon mein se ek:

'INNAL-LAZINA AMANOO WA 'AMILUS-SALIHATI
SA-YAJ'ALU LAHUMUR-RAHMANU WUDDA —
BESHAK, JO IMAAN LAAYE AUR NEK AMAL KIYE —
AR-RAHMAN UNKE LIYE MOHABBAT RAKH DEGA.'

Beta, 'wudd' ek khaas qism ki mohabbat hai —
garm-joshi bhari, chaahat bhari, wo mohabbat jo logon
ko tumhare qareeb hone ka DIL karaati hai. Aur
'sa-yaj'alu' — Wo ise RAKH dega, jama kar dega.

Nabi ﷺ ne samjhaaya ke ye kaise hota hai: jab Allah kisi
bande se mohabbat karte hain, wo Jibreel ko bulaate aur
farmaate hain ke Wo falan se mohabbat karte hain, to
us se mohabbat kar. Phir Jibreel us se mohabbat karta
aur aasmanon ke rehne walon mein elaan karta hai ke
Allah is shakhs se mohabbat karte hain, to us se
mohabbat karo. Aur phir uske liye zameen par



maqbooliyat rakh di jaati hai.

Beta, amali tor par iska matlab samjhiye. Tumhein logon ki chaahat ke liye muhim chalaane ki zaroorat nahi. Tumhein dikhaawa karne, ya sab ko khush karne, ya apni image sambhaalne ki zaroorat nahi. Apna Allah ke saath rishta Theek karo, aur Wo tumhari saakh sambhaal lete hain.

Aur gaur kijiye kauns Naam phir istemal hua: AR-RAHMAN. Beta, giniye ke wo Naam is surah mein kitni baar aaya — ye har kahani mein chalta hai. Zakariya ki niji pukaar, Maryam ki panah, 'Isa ki bandagi, Ibrahim ka apne baap ke liye Dar, anbiya ka sajde mein girna. Aur ab ye: Ar-Rahman un logon ke dilon mein tumhare liye mohabbat rakh raha hai jinse tum kabhi mile hi nahi.

Surah khatam hoti hai: 'FA-INNAMA YASSARNAHU BI-LISANIKA LI-TUBASHSHIRA BIHIL-MUTTAQEENA WA TUNZIRA BIHI QAWMAN LUDDA — aur Humne ise sirf tumhari zubaan par aasaan kiya taake tum



parhezgaaron ko khushkhabri do aur ek jhagdaaloo
 qaum ko khabardaar karo — WA KAM AHLAKNA
 QABLAHUM MIN QARNIN HAL TUHISSU MINHUM
 MIN AHADIN AW TASMA'U LAHUM RIKZA — AUR
 HUMNE UN SE PEHLE KITNI NASLEIN TABAH KEEN?
 KYA TUM UN MEIN SE KISI KO MEHSOOS KARTE HO,
 YA UNKI KOI BHINAK SUNTE HO?'

Beta, kya aakhri line hai. Poori qaumein jo kabhi
 zameen ko shor se bhar deti theen — aur ab ek bhi awaz
 nahi. 'Rikza' ka matlab sab se halki mumkin bhinak hai.

To wo surah jo andhere mein ek budhe aadmi ki chhupi
 pukaar se khuli ye batate hue khatam hoti hai ke sab se
 oonchi awaz waali tehzeebein us bhinak se bhi kam
 nishaan chhod gayeen. Beta, khaamosh dua suni gayi.
 Saltanatein na suni gayeen.

Is Surah Se Kya Seekha

1. Sab se behtar dua wo hai jise koi nahi jaanta —
 'nida'an khafiyya'.



2. Apna muqadma apni khud ki tareekh se banao:
'main tujh se dua maang kar kabhi mehroom nahi hua.'
3. Islam tumse dard ka dikhaawa nahi maangta —
Maryam ke alfaz bina daanT ke darj hue, aur khane,
paani aur tasalli se jawab diya gaya.
4. Darakht hilaao: Uski madad aam tor par tumhari
koshish ke ZARIYE aati hai, us ki jagah nahi.
5. 'Isa ke pehle alfaz 'main Allah ka banda hoon' the —
aur maango ke tum 'jahan bhi ho baabarkat' banaaye
jao.
6. 'Ya abati' chaar baar, aur ek aise baap ko 'aap par
salaam' jo sangsaar karne ki dhamki de — ye
husn-e-sulook ki inteha hai.
7. Jab namaz khoyi jaaye, khwaahish khaali kursi le
leti hai — aur jab tum Allah ke saath cheezein Theek
kar lo, Wo logon ke dilon mein tumhare liye mohabbat
rakh dete hain.



Ya Allah, hamein jahan bhi hon baabarkat bana dijiye,
hamein apni dua mein mehroom mat kijiye, aur
hamein apna wudd ata kijiye. 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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