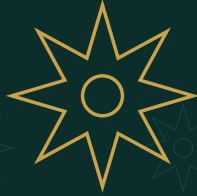


SURAH EK KAHANI



Surah Al-Anbiya

Anbiya

Poora safar — tamaam jahanon ke liye rehmat —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 21 • 112 Ayatein • Makki

NOORANI ILM

nooraniilm.com • muft sadaqah jariyah ebook

Ek Nazar Mein Surah

*Iqtaraba lin-naasi hisaabuhum wa hum fee
ghaflatim mu'ridoon*

1. Logon ka hisab unke qareeb aa gaya, aur wo ghaflat mein moonh moDe hue hain.

*Law kaana feehimaaa aalihatur illal-laahu
la-fasadataa*

22. Agar in dono (aasman-zameen) mein Allah ke siwa aur mabood hote to dono barbaad ho jaate.

Wa ja'alnaa minal-maaa'i kulla shay'in hayy

30. Aur Humne har zinda cheez ko paani se banaya.

*Qulnaa yaa naaru koonee bardanw-wa salaaman
'alaaa Ibraaheem*

69. Humne kaha: ae aag, Ibrahim par Thandi aur salaamati waali ho ja.

*Laaa ilaaha illaaa Anta subhaanaka innnee kuntu
minaz-zaalimeen*

87. Tere siwa koi mabood nahi; Tu paak hai; beshak main zaalimon mein se tha.

Wa maaa arsalnaaka illaa rahmatal-lil-'aalameen



107. Aur Humne tumhein tamaam jahanon ke liye
rehmat bana kar hi bheja.

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

Unka Hisab Qareeb Aa Gaya

Beta, ye surah ek aise jumle se khulti hai jo ek poori
zindagi ko ek hi line mein tanaazur mein rakh deta hai:

'IQTARABA LIN-NASI HISABU HUM WA HUM FEE
GHAFLATIN MU'RIDON — LOGON KA HISAB UNKE
QAREEB AA GAYA, JAB KE WO GHAFLAT MEIN MOONH
MODE HUE HAIN.'

Beta, us ayah ke do hisse dekhiye aur kaise wo ek doosre
ki zid hain. Ek taraf: hisab QAREEB aa chuka. Doosri
taraf: log 'fee ghaflah' — ghaflat ke andar, goya ek
dhund ke andar — aur 'mu'ridoon', ba-qaayda moonh
moD rahe.

Beta, gaur kijiye ke 'ghaflah' kufr nahi. Ek ghaafil
shakhs Qiyamat ke Din par poori tarah imaan rakhta ho



sakta hai agar aap use poochhein. Wo bas kabhi us ke baare mein sochta nahi. Ye uske zehen mein nahi hota jab wo chunta, bolta, kamata, ya apni shaam guzaarta hai.

Aur ek baareeki gaur kijiye, beta: ye kehta hai unka hisab qareeb aa gaya — sirf khud Qiyamat nahi. Kyunki har shakhs ke liye, hisab us lamhe shuru hota hai jab uski apni zindagi khatam hoti hai. Aur wo, hum mein se har ek ke liye, us se qareeb-tar hai jitna hum farz karte hain.

'MA YA'TEEHIM MIN ZIKRIN MIN RABBIHIM
MUHDATHIN ILLASTAMA'OOHU WA HUM
YAL'ABOON — unke Rab ki taraf se koi nayi naseehat
nahi aati magar ye ke wo ISE SUNTE HAIN JAB KE WO
KHEL RAHE HOTE HAIN — LAHIYATAN
QULOBUHUM — unke DIL BE-KHABAR (doosri
taraf).'

Beta, ye sune bagair haasil kiye ka bayan hai: alfaz kaanon mein daakhil hote hain jab dil kahin aur hota



hai. Hum mein se har ek ye haalat jaanta hai — padhte hue din ka mansooba banana, khutba sunte hue kaam ke baare mein sochna.

Makkah walon ne phir apne aam aitraaz dohraaye — ke ye ek khwaab tha, ek ghadhat, shayari, aur ke ek sachha rasool pehle anbiya ki tarah ek mo'jiza laata. Aur Allah ne jawab diya: 'MA AMANAT QABLAHUM MIN QARYATIN AHLAKNAHA — un se pehle koi basti (jab nishani aayi) imaan na laayi jise Humne tabah kiya — A FA-HUM YU'MINOON — to kya YE imaan laayenge?'

Beta, nuqta ye hai ke mo'jize kabhi na-chaahne walon ko qaayel na kar sake. Jinhone unhein maanga aur phir dekha wo phir bhi inkaar karte rahe.

Agar Doosre Khuda Hote

Phir surah tawheed ka muqadma saaf, aqli dalail ke saath pesh karti hai, beta — us qism ke jinhein aap kisi bhi guftagu mein istemal kar sakein.



'LAWIT-TAKHAZNA LAHWAN LATTAKHAZNAHU MIN LADUNNA IN KUNNA FA'ILEEN — agar Hum koi khel banana chahte, to use Apne paas se le lete, agar Humein ais☒ karna hota.' Beta, matlab: ye kaaynaat koi khel ya tafreeh nahi.

'BAL NAQZIFU BIL-HAQQI 'ALAL-BATILI FA-YADMAGHUHU FA-IZA HUWA ZAHIQ — balki, HUM HAQ KO BAATIL PAR DE MAARTE HAIN AUR WO USE KUCHAL DETA HAI, AUR WO FORAN GHAAYAB HO JAATA HAI.'

Beta, tasveer ki shiddat mehsoos kijiye: haq ko ek patthar ki tarah baatil par DE MAARA jaata hai, uske sar par lagta hai, aur baatil bas ghaayab ho jaata hai. Isi liye ek momin jiske paas haq hai use is baat par ghabraane ki zaroorat nahi ke baatil kitna oonchi awaz wala hai.

Aur phir markazi daleel: 'LAW KANA FEEHIMA ALIHATUN ILLALLAHU LA-FASADATA — AGAR IN DONO (aasman-zameen) MEIN ALLAH KE SIWA AUR MABOOD HOTE, TO DONO BARBAAD HO JAATE —



FA-SUBHANALLAHI RABBIL-'ARSHI 'AMMA

YASIFOON — to paak hai Allah, Arsh ka Rab, us se jo wo bayan karte hain.'

Beta, mantiq saada aur na-qaabil-e-jawab hai. Do mutlaq iraaade ek nizaam par hukmrani nahi kar sakte. Agar do hote, to har ek apna intezaam chahta, aur ya to ek doosre par ghalib aata — us soorat mein haarne wala kabhi khuda tha hi nahi — ya nizaam khud ko phaad deta. Tumhare oopar ka kaamil nizaam khud daleel hai.

Aur phir wo ayah jo Uski mutlaq baadshahat qaayem karti hai: 'LA YUS'ALU 'AMMA YAF'ALU WA HUM YUS'ALOON — US SE NAHI POOCHHA JAATA JO WO KARTA HAI, MAGAR UN SE POOCHHA JAAYEGA.'

Beta, ye ayah ye nahi keh rahi ke Uske afaal mein koi hikmat nahi — wo hikmat se bhare hain, aur Wo Al-Hakeem hai. Ye keh rahi hai ke kisi makhlooq ko ye haq nahi ke apne Khaaliq ko kaThghare mein khada kare. Bartan kumhaar ko talab nahi karta.



Aur is ayah mein sukoon hai, beta, har us shakhs ke liye jisne kabhi poocha 'mere saath ais☐ kyun hua?' Aap samajhne aur seekhne ke liye poochh sakte hain. Magar agar aap yun poochh rahe ho jaise aap par zulm hua ho aur ek wazaahat aap ki muqarrara ho — to ye ayah narmi se andaaz durust karti hai. Wo hamein jawab-deh nahi; HUM Use jawab-deh hain.

Aur phir Allah wo paighaam bayan karte hain jo har nabi ne uThaaya: 'WA MA ARSALNA MIN QABLIKA MIN RASOOLIN ILLA NOOHEE ILAYHI ANNAHU LA ILAHA ILLA ANA FA'BUDOON — aur Humne tumse pehle koi rasool na bheja magar ye ke Humne uski taraf wahi ki ke MERE SIWA KOI MABOOD NAHI, TO MERI IBADAT KARO.'

Beta, ek paighaam, pehle nabi se aakhri tak. Qanoon mukhtalif the; asal kabhi nahi.

Aur farishton ke baare mein, jinhein kuch ne Allah ki betiyaan kaha: 'BAL 'IBADUN MUKRAMOON — balki, wo MO'AZZAZ BANDE hain — LA YASBIQOONAHU



BIL-QAWLI WA HUM BI-AMRIHI YA'MALOON — wo
 Us se pehle baat nahi karte, aur uske hukm par amal
 karte hain — WA HUM MIN KHASHYATIHI
 MUSHFIQOON — AUR WO, USKE KHAUF SE, DARTE
 HAIN.'

Paani Se, Har Zinda Cheez

Phir surah takhleeq ki nishaaniyon ki taraf mudti hai,
 beta, aur ek aise ayah deti hai jisne sadiyon se padhne
 walon ko hairaan kiya:

'A WA LAM YARAL-LAZINA KAFAROO
 ANNAS-SAMAWATI WAL-ARDA KANATA RATQAN
 FA-FATAQNAHUMA — kya jinhone kufr kiya unhone
 ghaur nahi kiya ke AASMAN AUR ZAMEEN EK JUDI
 HUI CHEEZ THE, aur HUMNE UNHEIN JUDA KIYA —
 WA JA'ALNA MINAL-MA'I KULLA SHAY'IN HAYY —
 AUR HUMNE HAR ZINDA CHEEZ KO PAANI SE
 BANAYA — A FA-LA YU'MINOON — to kya wo imaan
 nahi laayenge?'



Beta, do hisse lijiye. 'Ratqan fa-fataqnahuma' — wo ek saath sile hue the, ek ke tor par band, aur Usne unhein phaad diya. Aur phir: har zinda cheez paani se banaayi gayi.

Beta, hum Quran ko science ki kitab ke tor par nahi padhte — ye hidayat ki kitab hai. Magar ek shakhs ka haq hai ke wo hairaan ho ke ek Kitab jo ek sehra ke sheher mein, un logon ko padhi gayi jinke paas koi aalaat aur koi laboratory na thi, ye baatein saaf kehti hai aur kabhi durusti ki mohtaaj nahi hui.

'WA JA'ALNA FIL-ARDI RAWASIYA AN TAMEEDA BIHIM — aur Humne zameen mein MAZBOOT PAHAD rakhe, taake wo unke saath na hile — WA JA'ALNA FEEHA FIJAJAN SUBULAN LA'ALLAHUM YAHTADOON — aur us mein KHULE RAASTE banaye taake wo raah paayein.'

Beta, wo doosra hissa dekhiye — pahadon ke DARMIYAN ke darre tak, wo raaste jo musafir istemal karte hain, ek ehsaan ke tor par naam kiye gaye. Kisi ko



intezaam karna tha ke wahan se guzarne ka koi raasta ho.

'WA JA'ALNAS-SAMA'A SAQFAN MAHFOOZA — aur Humne aasman ko ek MEHFOOZ CHHAT banaya — WA HUM 'AN AYATIHA MU'RIDOON — magar wo, uski nishaaniyon se, moonh moDte hain.'

Aur phir wo ayah jiska har shakhs ko aakhir-kaar saamna karna hai, beta: 'KULLU NAFSIN ZA'IQATUL-MAWT — HAR JAAN MAUT KA MAZA CHAKHEGI — WA NABLOOKUM BISH-SHARRI WAL-KHAYRI FITNAH — AUR HUM TUMHEIN BURAAAYI AUR BHALAAYI SE AAZMAAISH KE TOR PAR AAZMAATE HAIN — WA ILAYNA TURJA'OON — aur Hamari taraf tum lauTaaye jaoge.'

Beta, ghaur se gaur kijiye: 'bish-sharri wal-khayr' — BURAAAYI SE aur BHALAAYI SE aazmaaye gaye. Hum pehli ko samajhte hain: bimari, nuqsan, ghurbat. Hum doosri bhool jaate hain: sehat, daulat, kaamyabi, ta'reef, faarigh waqt. Ye bhi imtihaan ke parche hain —



aur ye zyada mushkil hain, kyunki aaraam mein ek shakhs shaayad hi yaad rakhta hai ke uska imtihaan ho raha hai.

Ibrahim Aur Aag

Aur ab, beta, surah apni anbiya ki qataar shuru karti hai — aur ye Ibrahim (AS) se shuru hoti hai.

'WA LAQAD ATAYNA IBRAHEEMA RUSHDAHU MIN QABLU WA KUNNA BIHI 'ALIMEEN — aur Humne yaqeenan Ibrahim ko us ki SAHI SAMAJH pehle hi di thi, aur Hum use Jaanne wale the.'

Usne apne baap aur apni qaum se poocha: 'MA HAZIHIT-TAMATHEELUL-LATI ANTUM LAHA 'AKIFoon — ye BUTH kya hain jinpar tum jam kar baiThe ho?' Unhone kaha: humne apne baap-dada ko unhein poojte paaya. Usne kaha: 'LAQAD KUNTUM ANTUM WA ABA'UKUM FEE DALALIN MUBEEN — tum aur tumhare baap-dada khuli gumrahi mein rahe.'



Aur phir, beta, usne ek mansooba banaya, aur use dheere se elaan kiya: 'WA TALLAHI LA-AKEEDANNA ASNAMAKUM BA'DA AN TUWALLOO MUDBIREEN — aur ALLAH KI QASAM, MAIN TUMHARE BUTON KE KHILAAF ZAROOR TADBEER KARUNGA jab tum peeThh phair kar chale jaoge.'

'FA-JA'ALAHUM JUZAZAN ILLA KABEERAN LAHUM LA'ALLAHUM ILAYHI YARJI'OON — to usne unhein TUKDE-TUKDE KAR DIYA, siwaye un ke sab se BADE ke, taake wo us ki taraf laut aayein (aur us se poochhein).'

Beta, is ki zehaanat dekhiye. Usne sab ko tabah nahi kiya. Usne sab se bade ko khada chhod diya aur kulhaadi us par TaanG di — taake daleel khud ban jaaye.

Wo laut aaye aur ghusse mein the. 'A ANTA FA'ALTA HAZA BI-ALIHATINA YA IBRAHEEM — kya TUNE hamare khudaon ke saath ye kiya, ae Ibrahim?'



'QALA BAL FA'ALAHU KABEERUHUM HAZA
FAS'ALOOHUM IN KANOO YANTIQOON — USNE
KAHA: BALKI, IS SAB SE BADE NE YE KIYA. TO IN SE
POOCHO, AGAR YE BOL SAKTE HON.'

Beta, wo jawab jhooth na tha; ye ek daleel thi jise ek
challenge ki shakl di gayi. Wo keh raha tha: tum
mujhe kehte ho ye khuda hain — to chalo, in se poocho.

'FA-RAJA'OO ILA ANFUSIHIM FA-QALOO INNAKUM
ANTUMUZ-ZALIMOON — TO WO APNE AAP KI TARAF
LAUTE aur (ek doosre se) kaha: BESHAK, TUM HI
ZAALIM HO.'

Beta, yehi wo lamha hai. 'Raja'oo ila anfusihim' — wo
apne hi zehnon ki taraf laut aaye. Ek lamhe ke liye,
unhone ise saaf dekha: patthar apni hifazat nahi kar
sakte.

'THUMMA NUKISOO 'ALA RU'OOSIHIM — PHIR UNKE
SARON KE BAL UNHEIN ULAT DIYA GAYA' — beta,
matlab unki soch phir palaT gayi — 'LAQAD 'ALIMTA
MA HA'ULA'I YANTIQOON — tum khoob jaante ho ke



ye bolte nahi!'

Aur Ibrahim ne daleel band kar di: 'A FA-TA'BUDOONA MIN DOONILLAH MA LA YANFA'UKUM SHAY'AN WA LA YADURRUKUM — kya tum Allah ke siwa us ko poojte ho jo tumhein na kuch faayda deta na nuqsan? UFFIN LAKUM WA LIMA TA'BUDOONA MIN DOONILLAH — TUM PAR AUR US PAR AFSOS JISE TUM ALLAH KE SIWA POOJTE HO! A FA-LA TA'QILOON — to kya tum aql nahi rakhte?'

Beta, unke paas koi jawab na bacha. Aur jab ek shakhs ke paas koi jawab nahi hota, wo taaqat ki taraf jhuk-ta hai:

'QALOO HARRIQOOHU WANSUROO ALIHATAKUM IN KUNTUM FA'ILEEN — unhone kaha: ISE JALA DO aur apne khudaon ki madad karo, agar tumhein kuch karna hai.'

Aur phir, beta, Quran ki sab se shaan-daar aayaton mein se ek:



'QULNA YA NARU KOONEE BARDAN WA SALAMAN
'ALA IBRAHEEM — HUMNE KAHA: AE AAG, IBRAHIM
PAR ThANDI AUR SALAAMATI WAALI HO JA.'

Beta, gaur kijiye: Allah ne aag bujhaayi nahi. Unhone Ibrahim ko us se nikaala nahi. Unhone khud aag ko hukm diya — aur usne foran itaat ki, apni hi fitrat ke khilaaf.

Aur doosra lafz gaur kijiye: 'wa salaman' — AUR SALAAMATI. Kuch salaf ne gaur kiya ke agar Allah sirf 'Thandi ho ja' kehte, to khud thand use nuqsan pahunchaati. To: Thandi AUR mehfooz.

Beta, is ayah ka sabaq seekhiye, kyunki ye Quran ke azeem sukoonon mein se ek hai. Tumhari zindagi ki aag — wo soorat-e-haal jiske baare mein tumhein yaqeen hai ke wo tumhein jalaayegi — sirf Uski ijaazat se jalti hai. Wo tumhein us se nikaal sakte hain. Ya Wo tumhein theek wahin khada chhod sakte hain jahan tum ho, aur bas use hukm de sakte hain ke na jale.



'WA ARADOO BIHI KAYDAN

FA-JA'ALNAHUMUL-AKHSAREEN — aur unhone uske liye ek TADBEER ki, MAGAR HUMNE UNHEIN SAB SE BADA GHAATE WALA BANA DIYA.'

Dawud, Sulayman, Aur Khet

Phir surah nabi-dar-nabi guzarti hai, beta, aur har bayan chhota hai — kyunki nuqta ANDAAZ hai.

Lut ko faisla aur ilm diya gaya aur ek aisi basti se bachaaya gaya jo buraaayi karti thi. Nuh ki suni gayi jab usne pukaara, aur use bade gham se uske gharwaalon samet bachaaya gaya.

Aur phir Dawud aur Sulayman (alaihimas salam), aur faisle ke baare mein ek waaqia: 'WA DAWOODA WA SULAYMANA IZ YAHKUMANI FIL-HARTHI IZ NAFASHAT FEEHI GHANAMUL-QAWM — aur Dawud aur Sulayman, jab unhone KHET ke baare mein faisla kiya jab ek qaum ki bhedein raat ko us mein CHAR GAYEEN — WA KUNNA LI-HUKMIHIM SHAHIDEEN — aur Hum unke faisle ke gawaah the.'



'FA-FAHHAMNAHA SULAYMAN — AUR HUMNE ISKI SAMAJH SULAYMAN KO DI — WA KULLAN ATAYNA HUKMAN WA 'ILMA — AUR HAR EK KO Humne faisla aur ilm diya.'

Beta, alfaz ghaur se dekhiye, kyunki us mein azeem adab hai. Sulayman ka faisla zyada munasib tha — aur phir bhi Allah foran kehte hain ke DONO ko hikmat aur ilm diya gaya.

To jab ek chhota shakhs kisi maamle ko ek bade se zyada saaf dekhta hai, to bade ki qadr kam nahi hoti. Aur riwaayaat kehti hain ke Dawud (AS) ne apne bete ki raaye bina ranjish qubool ki. Beta, yehi azmat hai: apne hi bachche se durust kiya jaana aur us par khush hona.

Aur Dawud ke baare mein: 'WA SAKHKHARNA MA'A DAWOODAL-JIBALA YUSABBIHNA WAT-TAYR — aur Humne pahadon ko Dawud ke saath tasbeeh karne ke liye musakhkhar kiya, aur parindon ko — WA KUNNA FA'ILEEN — aur Hum karne wale the.' Aur: 'WA 'ALLAMNAHU SAN'ATA LABOOSIN LAKUM



LI-TUHSINAKUM MIN BA'SIKUM — aur Humne use tumhare liye ZIRHEIN banane ka hunar sikhaaya taake tumhein tumhari (apni) LADAI se BACHAAYE — FA-HAL ANTUM SHAKIROON — to kya tum shukr-guzaar ho?'

Beta, jumla gaur kijiye: tumhein bachaane ke liye 'min ba'sikum' — tumhari APNI ladai se. Zirh ki zaroorat is liye padi jo insan ek doosre ke saath karte hain.

Ayyub, Yunus, Aur Zakariya

Aur ab, beta, surah Quran ki teen sab se ahem duayein deti hai — teen alag qism ki takleefon mein teen nabi. Teenon seekhiye.

PEHLE, Ayyub (AS), bimari aur nuqsan mein: 'WA AYYOOBA IZ NADA RABBAHU ANNI MASSANIYAD-DURRU WA ANTA ARHAMUR-RAHIMEEN — aur Ayyub, jab usne apne Rab ko pukaara: BESHAK, MUJHE TAKLEEF PAHUNCHI HAI, AUR TU SAB SE ZYADA REHAM KARNE WALA HAI.'



Beta, is dua ka adab dekhiye. Do baatein, koi darkhwast nahi. Wo apni halat bayan karta hai — 'takleef mujhe pahunchi' — aur phir apne Rab ko bayan karta hai — 'Tu sab se zyada reham karne wala'. Wo ye nahi kehta 'to mujhe shifa de'. Wo apni zaroorat Uski rehmat ke saath rakh deta aur bolna band kar deta hai.

'FASTAJABNA LAHU FA-KASHAFNA MA BIHI MIN Durrin — TO HUMNE USKI SUN LI AUR JO TAKLEEF USE THI USE DOOR KAR DIYA — WA ATAYNAHU AHLAHU WA MITHLAHUM MA'AHUM — aur Humne use uske gharwaale aur unke saath un jitne aur diye — RAHMATAN MIN 'INDINA WA ZIKRA LIL-'ABIDEEN — Apni taraf se REHMAT aur ibadat-guzaaron ke liye ek YAAD-DEHAANI ke tor par.'

DOOSRE, beta — Yunus (AS), andheron mein: 'WA ZAN-NOONI IZ ZAHABA MUGHADIBAN — aur (yaad karo) machhli wale ko, jab wo GHUSSE mein chala gaya — FA-ZANNA AN LAN NAQDIRA 'ALAYH — aur samjha ke Hum us par (koi tangi) tay na karenge — FA-NADA FIZ-ZULUMATI — AUR USNE ANDHERON MEIN



PUKAARA.'

Beta, 'fiz-zulumat' — andherON, jama. Ulama ne kaha: raat ka andhera, samandar ka andhera, aur machhli ke andar ka andhera. Teh dar teh, bina kisi raaste ke aur bina kisi ko pukaarne ke.

'AN LA ILAHA ILLA ANTA SUBHANAKA INNI KUNTU MINAZ-ZALIMEEN — TERE SIWA KOI MABOOD NAHI; TU PAAK HAI. BESHAK, MAIN ZAALIMON MEIN SE THA.'

Beta, teen hisse gaur kijiye, aur gaur kijiye kya ghaayab hai. Tawheed: Tere siwa koi mabood nahi. Tasbeeh: Tu paak hai. Iqrar: main zaalimon mein se tha.

Aur us mein KOI DARKHWAST nahi. Wo rihaayi nahi maangta. Wo apne Rab ki tasdeeq karta, Use har aib se paak keh-ta, aur khud ko ilzaam deta hai.

'FASTAJABNA LAHU WA NAJJAYNAHU MINAL-GHAMM — TO HUMNE USKI SUN LI AUR USE GHAM SE BACHA LIYA — WA KAZALIKA



NUNJIL-MU'MINEEN — AUR ISI TARAH HUM MOMINEEN KO BACHAATE HAIN.'

Beta, wo aakhri jumla dekhiye: 'aur ISI TARAH Hum MOMINEEN ko bachaate hain' — jama, aam, jaari. Ye ek nabi ke liye ek-baar ka bachaav na tha; ye ek bayan-shuda tareeqa hai. Nabi ﷺ ne farmaya ke koi Musalman kabhi Yunus ki dua se kisi cheez ke liye dua nahi karta magar ye ke Allah use jawab dete hain.

Beta, ise aaj raat yaad kar lijiye: 'La ilaha illa Anta, subhanaka, inni kuntu minaz-zalimeen.'

TEESRE, beta — Zakariya (AS), be-aulad aur budhe:
'WA ZAKARIYYA IZ NADA RABBAHU RABBI LA
TAZARNEE FARDAN WA ANTA
KHAYRUL-WARITHEEN — aur Zakariya, jab usne apne
Rab ko pukaara: MERE RAB, MUJHE AKELA MAT
CHHOD, AUR TU SAB SE BEHTAR WARIS HAI.'

Beta, phir wohi adab: wo ye nahi kehta 'mujhe ek beta de'. Wo kehta hai 'mujhe akela mat chhod' — aur phir foran barhaata hai ke agar Tu (na de bhi) to Tu sab se



behtar waris hai. Khud darkhwast ke andar mukammal supurdgi.

'FASTAJABNA LAHU WA WAHABNA LAHU YAHYA WA ASLAHNA LAHU ZAWJAH — to Humne uski sun li aur use YAHYA diya aur USKI BIWI KO USKE LIYE Theek kar diya.'

Aur phir Allah bayan karte hain ke teenon mein kya mushtarak tha, beta — aur yehi is sab ki kunji hai:

'INNAHUM KANOO YUSARI'OONA FIL-KHAYRATI WA YAD'OONANA RAGHABAN WA RAHABA — beshak, wo NEKIYON MEIN JALDI karte the aur Humein UMMEED AUR KHAUF se PUKAARTE the — WA KANOO LANA KHASHI'EEN — AUR WO HAMARE SAAMNE AAJIZI KARNE WALE THE.'

Beta, ye un logon ka khaaka hai jinki duayein qubool hoti hain: wo bhalaayi ki taraf daudte, wo Allah ko ummeed aur khauf dono se pukaarte, aur wo Uske saamne aajiz the.



Aur Maryam (AS) ke baare mein: 'WAL-LATI AHSANAT FARJAH FA-NAFAKHNA FEEHA MIN ROOHINA WA JA'ALNAHA WABNAHA AYATAN LIL-'ALAMEEN — aur wo jisne apni PAAK-DAAMANI ki hifazat ki, to Humne us mein Apni rooh se phoonka aur use aur uske bete ko JAHANON KE LIYE EK NISHANI banaya.'

Aur phir wo ayah jo un sab ko jama karti hai: 'INNA HAZIHI UMMATUKUM UMMATAN WAHIDATAN WA ANA RABBUKUM FA'BUDOON — BESHAK, YE TUMHARI UMMAT EK HI UMMAT HAI, AUR MAIN TUMHARA RAB HOON, TO MERI IBADAT KARO.'

Beta, un sab ne — Ibrahim, Nuh, Lut, Dawud, Sulayman, Ayyub, Yunus, Zakariya, Yahya, Maryam aur 'Isa — ek ummat, ek Rab, ek paighaam.

Tamaam Jahanon Ke Liye Rehmat

Phir surah cheezon ka anjaam bayan karti hai: Ya'juj aur Ma'juj ki aad khol di gayi; sach waada qareeb aata; aasman 'record ke tomaar ki tarah lapeta gaya'; aur takhleeq ka dobara wais❏ kiya jaana jaise shuru ki gayi.



Aur ye wirasat bayan karti hai: 'WA LAQAD KATABNA FIZ-ZABOORI MIN BA'DIZ-ZIKRI ANNAL-ARDA YARITHUHA 'IBADIYAS-SALIHOON — aur Humne Zaboor mein, zikr (pehli kitab) ke baad, likh diya ke ZAMEEN KE WARIS MERE NEK BANDE HONGE.'

Beta, duniya kisi bhi sadi mein jais☒ bhi lage, wirasat ka dastaawez pehle hi likha ja chuka.

Aur phir, beta, wo ayah aati hai jiske liye ye surah sab se zyada mehboob hai — aur ye hamare Nabi ☒ ka bayan hai:

'WA MA ARSALNAKA ILLA RAHMATAN LIL-'ALAMEEN — AUR HUMNE TUMHEIN TAMAAM JAHANON KE LIYE REHMAT BANA KAR HI BHEJA.'

Beta, har lafz ke saath baithiye.

'Wa ma arsalnaka ILLA' — Humne tumhein is ke SIWA na bheja. Matlab: ye unki ek sifat nahi; ye unka MAQSAD hai. Rehmat koi cheez nahi jo unke paas thi — ye wo hai jise BANA kar wo BHEJE gaye.



'RAHMATAN' — na-mu'ayyan, be-qaid: ek ais☐ rehmat jo bayan se pare hai.

'LIL-'ALAMEEN' — JAHANON ke liye. Arabon ke liye nahi. Momineen ke liye nahi. Sirf insaniyat ke liye tak nahi. Jahanon ke liye — un sab, un samet jinhone unhein radd kiya, aur un jaanwaron samet jinke saath sulook ka usne itni narmi se qanoon banaya jo duniya ne nahi dekha tha.

Beta, aur dekhiye ye unki zindagi mein kaise zaahir hua. Jab unke apne sheher ne unhein nikaal diya aur un par patthar phenke jab tak unki joothiyan khoon se bhar na gayeen, aur unhein us qaum ki tabahi pesh ki gayi, to unhone na kaha — aur dua ki ke Allah unki nasal se aise log laaye jo sirf Uski ibadat karein. Wohi nasl wajah hai ke aaj ummat ka bada hissa maujood hai.

Jab Makkah aakhir-kaar fatah hua aur har wo aadmi jisne unke sahaba ko azaab diya tha unke saamne faisle ka intezaar karta khada tha, unhone kaha: jao, tum aazaad ho.



Unhone jang mein auraton, bachchon aur budhon ke qatl se, aur darakht kaatne se, aur ek cheenti ke ghar jalaane se mana kiya. Unhone farmaya ke ek aurat ek billi ke sabab Aag mein gayi jise usne band rakha, aur ek gunahgaar aadmi ek pyaase kutte ko paani pilaane par bakhsh diya gaya.

Beta, yehi 'rahmatan lil-'alameen' amal mein hai.

Aur beta, apne liye iska matlab samjhiye. Agar wo ek rehmat bana kar bheje gaye, to tum jitni zyada rehmat uThaoge, utna hi tum unse milte ho — aur ek shakhs jitna sakht aur haqaarat-bhara hai, wo Sunnat se utna hi door bah gaya, chahe wo uska kitna bhi zaahiri hissa dikhaaye.

'QUL INNAMA YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — kaho: mujhpar sirf ye wahi ki jaati hai ke tumhara mabood EK MABOOD hai — FA-HAL ANTUM MUSLIMOON — TO KYA TUM MUSALMAN (farmabardaar) HOGES?'



Aur surah Nabi ﷺ ko ye sikhaaye jaane par khatam hoti hai ke jab log moonh moDne par israar karein to kya kahein: 'QALA RABBIHKUM BIL-HAQQ — usne kaha: mere Rab, HAQ KE SAATH FAISLA KAR — WA RABBUNAR-RAHMANUL-MUSTA'ANU 'ALA MA TASIFOON — AUR HAMARA RAB REHMAN HAI, WO JIS KI MADAD US KE KHILAAF MAANGI JAATI HAI JO TUM BAYAN KARTE HO.'

Beta, gaur kijiye ye kaise khatam hoti hai. Wo unhein badd-dua nahi dete. Wo ek insaaf-bhare faisle ki darkhwast karte aur apne Rab ko AR-RAHMAN — sab se zyada Reham karne wala — aur us Zaat ke tor par naam lete hain jiski madad wo maangte hain.

Wo surah jo ghaafil logon ke moonh moDne se shuru hui us rehmat par khatam hoti hai jo phir bhi unke paas bheji gayi.

Is Surah Se Kya Seekha

1. 'Ghafilah' kufr nahi — ye hisab par imaan rakhna aur us ke baare mein kabhi ek baar bhi na sochna hai.



2. Haq ko baatil par DE MAARA jaata aur baatil ghaayab ho jaata hai: baatil kitna oonchi awaz wala hai, us par mat ghabraao.

3. 'Us se nahi poochha jaata jo Wo karta hai' — tum samajhne ko poochh sakte ho, magar kabhi yun nahi jaise koi wazaahat tumhari muqarrar ho.

4. Tumhein buraaayi ke saath saath bhalaayi se bhi aazmaya jaata hai — aur aaraam zyada mushkil parcha hai, kyunki us dauran koi imtihaan mehsoos nahi karta.

5. Allah ne aag bujhaayi nahi; Unhone use kaha ke na jale. Tumhari aag sirf Uski ijaazat se jalti hai.

6. Teen duayein seekho: Ayyub ki (zaroorat bayan karo, Uski rehmat ki ta'reef), Yunus ki (tawheed, tasbeeh, iqrar — koi darkhwast nahi), aur Zakariya ki ('mujhe akela mat chhod').

7. Wo ﷻ ek rehmat BANA kar bheje gaye, sirf ek rehmat ke saath nahi — to ek shakhs jitna sakht ho, wo unse utna hi door bah gaya.



La ilaha illa Anta, subhanaka, inni kuntu
minaz-zalimeen — Ya Allah, hamein waise bachaiye
jaise Aap momineen ko bachaate hain, aur hamein
rehmat ke log 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. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

