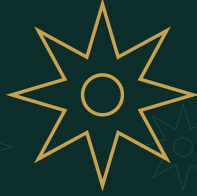


SURAH EK KAHANI



Surah Ar-Rum

Room

Poora safar — ek peshgoyi, aur tumhare apne ghar mein nishaaniyan —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 30 • 60 Ayatein • Makki

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Ek Nazar Mein Surah

*Ghulibatir-Room. Fee adnal-ardi wa hum mim
ba'di ghalabihim sa-yaghliboon*

2-3. Room haar gaye. Qareebi zameen mein, aur wo apni
haar ke baad ghaalib aayenge.

*Ya'lamoona zaahiram-minal-hayaatid-dunyaa wa
hum 'anil-Aakhirati hum ghaafiloon*

7. Wo duniya ki zindagi ka zaahiri jaante hain, aur
Aakhirat se wo ghaafil hain.

*Wa min Aayaatiheee an khalaqa lakum-min
anfusikum azwaajal-litaskunooo ilayhaa wa ja'ala
baynakum-mawaddatanw-wa rahmah*

21. Aur uski nishaaniyon mein se hai ke usne tumhare
liye tumhi mein se jode banaye taake tum unmein
sukoon paao, aur tumhare darmiyan mohabbat aur
rehmat rakh di.

Fitratal-laahil-latee fataran-naasa 'alayhaa

30. Allah ki wo fitrat jispar usne logon ko banaya.

*Zahjaral-fasaadu fil-barri wal-bahri bima
kasabat aydin-naas*

41. Khushki aur samandar mein fasaad zaahir ho gaya
us se jo logon ke haathon ne kamaya.



*Al-laahul-lazee khalaqakum-min da'fin thumma
ja'ala mim ba'di da'fin quwwah*

54. Allah wohi hai jisne tumhein kamzori se banaya,
phir kamzori ke baad taaqat di.

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

Ek Mee'aad Wali Peshgoyi

Beta, ye surah ek ais☐ cheez se khulti hai jiski koshish
koi doosri kitab nahi karti: do saltanaton ki jang ke
baare mein ek khaas peshgoyi, ek waqt ki hadd ke saath
— theek us waqt ki gayi jab ye na-mumkin lag raha tha.

'ALIF LAM MEEM. GHULIBATIR-ROOM — ROOM
HAAR GAYE — FEE ADNAL-ARDI — QAREEBI zameen
mein — WA HUM MIN BA'DI GHALABIHIM
SAYAGHLIBOON — AUR WO, APNI HAAR KE BAAD,
GHAALIB AAYENGE — FEE BID'I SINEEN — CHAND
SAALON MEIN.'

Beta, ye raha pas-manzar. Us duniya par do
super-taaqatein chhaayi theen: Byzantine (jinhein



'Ar-Rum' kaha gaya), jo Ahl-e-Kitab the, aur Faarsi, jo aatish-parast the. Faarsiyon ne Byzantine ko kuchal diya aur unke ilaqe le liye. Makkah ke but-parast khush hue — kyunki Faarsi, jinke paas koi kitab na thi, un logon ko haraa chuke the jinke paas thi. Unhone Musalmanon ko chidhaya: Ahl-e-Kitab mein tumhare haleef haar gaye, aur hum tumhein isi tarah haraayenge.

Aur ye aayatein utrein: wo phir jeetenge, 'bid'i sineen' mein — ek aise miqdaar jo Arabic mein teen se nau saal ke darmiyan hoti hai.

Beta, ye ek hairat-angez daawa tha. Byzantine saltanat us waqt toot chuki thi; uska paaya-takht khatre mein tha; uska khazaana khaali tha. Us daur ke muarrikh uski haalat ko na-ummeed bayan karte hain.

Abu Bakr (RA) nikle aur Quraysh se ispar khule-aam shart baandhi — ye satta (betting) ki mumaana'at se pehle tha — aur unhone Nabi ﷺ ke mashware par muddat tak barhaayi taake mehfooz rahein.



Aur us window ke andar, beta, Byzantine ne Faarsiyon ko qat'i tor par haraya. Aur peshgoyi ka doosra hissa usi din poora hua, jais□ kai riwaayaat kehti hain: Byzantine ki fatah ki khabar Musalmanon tak Badr ki jang ke qareeb pahunchi.

'WA YAWMA'IZIN YAFRAHUL-MU'MINOON — AUR
US DIN MOMINEEN KHUSH HONGE — BI-NASRILLAH
— ALLAH KI MADAD par — YANSURU MAN YASHA'
— Wo jise chahe fatah deta hai — WA
HUWAL-'AZEEZUR-RAHEEM — aur Wo Ghaalib,
Raheem hai.'

Beta, gaur kijiye: ek door ki saltanat ki fatah tak
'nasrullah' — Allah ki madad — kehlaayi. Ye sab Unka
intezaam hai, khilaadi jo bhi hon.

'WA'DALLAH — ye ALLAH KA WAADA hai — LA
YUKHLIFULLAHU WA'DAH — Allah apne waade mein
khilaaf-warzi nahi karta — WA LAKINNA
AKTHARAN-NASI LA YA'LAMOON — magar zyada tar
log nahi jaante.'



Wo Sirf Satah Jaante Hain

Aur phir, beta, zyada tar insaniyat ka ek aisā bayan aata hai jo aaj pehle se kahin zyada theek hai:

'YA'LAMOONA ZAHIRAN MINAL-HAYATID-DUNYA —
WO DUNIYA KI ZINDAGI KA ZAAHIRI JAANTE HAIN —
WA HUM 'ANIL-AKHIRATI HUM GHAFILOON — AUR
AAKHIRAT SE WO GHAAFIL HAIN.'

Beta, 'zahiran' — SATAH, baahri tah. Wo is zindagi ke baahar ke maahir hain: kaise kamana, kaise banana, kaise safar karna, kaise bimari ka ilaaj karna, kaise zarra toDna. Gehra aur mut'assir-kun ilm — ye sab chhilke ke baare mein.

Aur uske baad kya aata hai — ye sab kahan ja raha hai, aur ye kyun maujood hai — 'ghafiloon', bilkul be-khabar.

Beta, ek aadmi ka socho jo ek ghar ka barson mutaala karta hai: uska rang, uski wiring, uski market qeemat — aur kabhi ek baar bhi ye nahi sochta ke iska maalik



kaun hai ya use is mein rehne ki ijaazat kyun mili. Yehi ayah hai.

'A WA LAM YATAFAKKAROO FEE ANFUSIHIM — kya unhone APNE ANDAR GHAAUR nahi kiya? MA KHALAQALLAHUS-SAMAWATI WAL-ARDA WA MA BAYNAHUMA ILLA BIL-HAQQI WA AJALIN MUSAMMA — Allah ne aasmanon aur zameen aur jo un ke darmiyan hai HAQ aur ek MUQARRAR MUDDAT ke bagair nahi banaya.'

Aur phir tareekh padhne wale har shakhs ke liye ek naseehat: 'A WA LAM YASEEROO FIL-ARDI FA-YANZUROO KAYFA KANA 'AQIBATUL-LAZINA MIN QABLIHIM — kya unhone zameen mein SAFAR nahi kiya aur DEKHA ke un se pehlon ka ANJAAM kaisa hua? KANOO ASHADDA MINHUM QUWWATAN — wo un se taaqat mein ZYADA THE — WA ATHAROOL-ARDA WA 'AMAROOHA AKTHARA MIMMA 'AMAROOHA — aur unhone zameen ko JOTA aur ise IN SE ZYADA aabaad kiya.'



Beta, gaur kijiye: pehli qaumein un se ZYADA aabaad karti theen jinhein mukhatib kiya ja raha hai. To wo khandhar jinhein aap sailaani ke tor par dekhte hain kabhi us sheher se zyada taraqqi-yaافتa the jismein aap rehte hain. Aur Allah unke baare mein farmate hain: 'WA MA KANALLAHU LI-YAZLIMAHUM WA LAKIN KANOO ANFUSAHUM YAZLIMOON — Allah ne unpar zulm na kiya, balki wo khud apni jaanon par zulm karte the.'

Tumhare Apne Ghar Mein Nishaaniyan

Aur ab, beta, is surah ka dil: aayatun ka ek silsila jinmein se har ek 'WA MIN AYATIHI' se shuru hoti hai — AUR USKI NISHAANIYON MEIN SE. Allah apne wujood ka saboot ginaate hain, aur Wo sitaron se shuru nahi karte.

'WA MIN AYATIHI AN KHALAQAKUM MIN TURABIN THUMMA IZA ANTUM BASHARUN TANTASHIROON — aur uski nishaaniyon mein se hai ke usne tumhein MITTI se banaya, aur phir achanak tum INSAN ho,



PHAILTE hue.'

Aur phir, beta, ek ayah jo har shaadi mein aur har mushkil nikah mein padhi jaani chahiye:

'WA MIN AYATIHI AN KHALAQA LAKUM MIN ANFUSIKUM AZWAJAN LI-TASKUNOO ILAYHA — AUR USKI NISHAANIYON MEIN SE HAI KE USNE TUMHARE LIYE TUMHI MEIN SE JODE BANAYE TAAKE TUM UNMEIN SUKOON PAAO — WA JA'ALA BAYNAKUM MAWADDATAN WA RAHMAH — AUR TUMHARE DARMIYAN MOHABBAT AUR REHMAT RAKH DI — INNA FEE ZALIKA LA-AYATIN LI-QAWMIN YATAFAKKAROON — beshak, is mein ghaur karne walon ke liye nishaaniyan hain.'

Beta, ise khol kar dekhiye, kyunki is ke andar nikah ka poora falsafa hai.

PEHLE — maqsad: 'li-taskunoo ilayha' — taake tum us mein SUKOON paao. Sukoon Thehraav hai, aaraam, ek be-chain cheez ka Thehr jaana. To Quran mein nikah ka pehla maqsad daulat nahi, haisiyat nahi, aulad tak nahi



— ye hai ke do log ek doosre ke liye aaraam ki jagah ban jaayein. Beta, khud se poochhiye: kya aapka ghar ek aise jagah hai jahan aapke gharwaale saans le sakein?

DOOSRE — do cheezein jo Allah unke darmiyan RAKHTE hain: 'mawaddah wa rahmah'. 'Mawaddah' mohabbat aur chaahat aur kisi mein khushi hai. 'Rahmah' rehmat hai — narmi, maafi, kisi ki kamzori ki parwaah.

Aur beta, ulama ne is joDe ki hikmat gaur ki. Mawaddah shuru mein sab se mazboot hoti hai; ye kashish ki aag hai. Rahmah wo hai jo saal guzarne ke saath barhti aur ghalib aati hai, jab jism bade hote aur khijhaawatein jama hoti hain. Mohabbat Thandi pad sakti hai; rehmat thaame rakhti hai. Ek nikah jo sirf mawaddah par chale zinda na rahega; ek jo rahmah uThaaye umr-bhar chalta hai.

TEESRE — gaur kijiye: 'JA'ALA baynakum' — Usne ise tumhare darmiyan RAKHA. Ghar ki mohabbat mahaz kemistri ya kismat nahi. Ye ek aise cheez hai jo Allah



wahan rakhte hain — jiska matlab hai ye ek aise cheez hai jo aapko Un se maangni chahiye, aur jise Wo bahaal kar sakte hain jab wo dhundhla jaaye.

'WA MIN AYATIHI KHALQUS-SAMAWATI WAL-ARDI WAKHTILAFU ALSINATIKUM WA ALWANIKUM — aur uski nishaaniyon mein se aasmanon aur zameen ki takhleeq, aur TUMHARI ZUBAANON AUR TUMHARE RANGON KA TANAWWO hai — INNA FEE ZALIKA LA-AYATIN LIL-'ALIMEEN — beshak, is mein ILM walon ke liye nishaaniyan hain.'

Beta, ghaur se gaur kijiye: zubaan aur rang ke farq ALLAH KI NISHAANIYON ke tor par ginaaye gaye, usi fehrisat mein jismein aasmanon ki takhleeq. Hal karne wale masaail ke tor par nahi, logon ko darja dene ki buniyaad ke tor par nahi — Uski takhleeqi taaqat ke saboot ke tor par. Jo shakhs doosre ke rang ko haqeer samajhta hai wo us cheez ko haqeer samajh raha hai jise Quran ek ayah kehta hai.



'WA MIN AYATIHI MANAMUKUM BIL-LAYLI
WAN-NAHARI WABTIGHA'UKUM MIN FADLIH — aur
uski nishaaniyon mein se raat aur din tumhari NEEND
aur uske fazl ki talash hai.' Beta, tumhari neend tak
saboot ke tor par ginaayi gayi.

Fitrat

Aur ab, beta, insani fitrat ke baare mein Quran ki sab se
ahem aayaton mein se ek:

'FA-AQIM WAJHAKA LID-DEENI HANEEFA — TO APNA
CHEHRA deen ki taraf SEEDHA KARO, haq ki taraf
MAAIL — FITRATALLAHIL-LATI FATARAN-NASA
'ALAYHA — ALLAH KI WO FITRAT JISPAR USNE
(TAMAM) LOGON KO BANAYA — LA TABDEELA
LI-KHALQILLAH — Allah ki takhleeq mein KOI
TABDEELI nahi — ZALIKAD-DEENUL-QAYYIM — YEHI
SEEDHA DEEN hai — WA LAKINNA AKTHARAN-NASI
LA YA'LAMOON — magar zyada tar log nahi jaante.'

Beta, 'fitrah' wo asli rujhaan hai jo Allah ne har insan
mein daala — ye qudrati mail ke ek Khaaliq hai, aur



sahi-ghalat ka qudrati ehssaas.

Nabi ﷺ ne ise samjhaya: har bachcha fitrat par paida hota hai, aur phir uske maa-baap use Yahoodi, Isaai ya Majoosi bana dete hain. Phir aapne ﷺ ek khoobsurat muqaabla diya: ek jaanwar ek poora, mukammal bachcha janta hai — kya tum use paidaish par KATA-PHATA paate ho? Nuqsan baad mein hota hai.

Beta, iska matlab gehra hai. Islam ko ek aisā cheez ke tor par pesh nahi kiya jaata jo baahar ki ho aur aap mein daali ja rahi ho. Ise aapki ASLI SETTING ke tor par pesh kiya jaata hai — jo aap pehle se the us se pehle ke duniya ne us par likh diya.

Isi liye ek shakhs jo barson Allah se door raha aur phir laut aaya aksar ise 'ghar aana' bayan karta hai, na ke kisi nayi cheez ko apnaana. Us mein kisi cheez ne ise pehchan liya.

Aur ye bhi samjhaata hai ke har insani muashra, chahe kitna hi alag-thalag ho, kyun ibadat ka, kisi buland taaqat ke shukr ka, bhalaayi aur buraaayi ka koi na koi



tasavvur qaayem kar leta hai. Ye fitrat hai jo phooT kar saamne aati hai.

To hukm hai: 'aqim wajhaka' — apna chehra iski taraf SEEDHA karo. Beta, fitrat ek qutb-numa hai, magar ek qutb-numa shor mein daab-a ja sakta hai. Apna chehra deen ki taraf seedha karna sirf us cheez ko haTaana hai jo asal ke oopar likh di gayi.

Fasaad Zaahir Ho Gaya

Aur phir, beta, duniya ki halat ke baare mein ek ayah jo yun padhti hai goya ye aaj subah utari ho:

'ZAHARAL-FASADU FIL-BARRI WAL-BAHRI BIMA
KASABAT AYDIN-NAS — KHUSHKI AUR SAMANDAR
MEIN FASAAD ZAAHIR HO GAYA US SE JO LOGON KE
HAATHON NE KAMAYA — LI-YUZEEQAHUM
BA'DAL-LAZI 'AMILOO LA'ALLAHUM YARJI'OON —
TAAKE WO UNHEIN US KA KUCH HISSA CHAKHAAYE
JO UNHONE KIYA, TAAKE SHAAYAD WO LAUT
AAYEIN.'



Beta, 'fasad' ka matlab bigaad, kharabi, kisi durust cheez ki tabahi. Aur Allah wajah naam lete hain: 'bima kasabat aydin-nas' — jo insani haathon ne kamaya.

Ulama ne ise dono ko dhaap-ne wala samjhaya — akhlaqi fasaad — na-insaafi, zulm, Allah ki hudood ka toDna — aur duniya ki jismani kharabi jo insani laalach se aati hai. Beta, zehreele darya, khaali samandar, gande hawa, tabah mitti dekhiye. Ayah khaas tor par khushki aur samandar dono ka naam leti hai.

Aur maqsad phir gaur kijiye — wahi jumla jo humne As-Sajdah mein dekha: 'la'allahum yarji'oon', taake shaayad wo LAUT aayein. Nuqsan tak ek jagaane wale alarm ke tor par banaya gaya. Allah humein us cheez ka KUCH hissa chakhaate hain, poora nahi — 'ba'dal-lazi 'amiloo' — taake hamare paas abhi wapas mudne ki gunjaish rahe.

'QUL SEEROO FIL-ARDI FANZUROO KAYFA KANA 'AQIBATUL-LAZINA MIN QABLU — kaho: zameen mein safar karo aur dekho ke pehlon ka anjaam kaisa hua.'



Kamzori, Taaqat, Kamzori

Phir surah ek insani zindagi ka kabhi likha gaya sab se aajiz-kun bayan deti hai:

'ALLAHUL-LAZI KHALAQAKUM MIN DA'FIN — ALLAH WOHI HAI JISNE TUMHEIN KAMZORI SE BANAYA — THUMMA JA'ALA MIN BA'DI DA'FIN QUWWAH — PHIR KAMZORI KE BAAD TAAQAT DI — THUMMA JA'ALA MIN BA'DI QUWWATIN DA'FAN WA SHAYBAH — PHIR TAAQAT KE BAAD KAMZORI AUR SAFED BAAL diye — YAKHLUQU MA YASHA' — Wo jo chahe banaata hai — WA HUWAL-'ALEEMUL-QADEER — aur Wo Jaanne wala, Qaadir hai.'

Beta, ye rahi aapki poori zindagi ek ayah mein. Aap apna hi sar na uThaa sakte hue aate hain. Phir, beech mein chand dahaaiyon ke liye, aap taqreeban kuch bhi uThaa sakte hain — aur theek unhi dahaaiyon mein, zyada tar log bhool jaate hain ke wo kahan se aaye aur kahan ja rahe hain. Aur phir, narmi se, taaqat phir kheench li jaati hai, aur safed baal zaahir hote hain, aur aapko un



cheezon mein madad chahiye jinmein ek bachche ko madad chahiye.

Beta, beech ki taaqat ek UDHAAR hai, ek milkiyat nahi. Ye kamzori ke baad di gayi aur ye kamzori mein wapas le li jaayegi. Ise istemal kijiye jab tak ye aapke haathon mein hai.

Aur surah khatam hoti hai, beta, ek aisā duniya mein haq uThaaye har shakhs ke liye ek hidayat se jo ise nahi chahti:

'FASBIR INNA WA'DALLAHI HAQQ — TO SABR KARO;
BESHAK, ALLAH KA WAADA SACHA HAI — WA LA
YASTAKHIFFANNAKAL-LAZINA LA YOOQINOON —
AUR WO LOG JINHEIN KOI YAQEEEN NAHI TUMHEIN
BE-QARAAR, DAGMAGA na dein, ya halka na kar dein.'

Beta, is surah ke liye kya aakhri line. 'La yastakhiffannak' — unhein tumhein halka, be-qaraar, aasani se hilne wala mat banane do.



Kyunki theek yehi hota hai: wo log jinke paas apna koi yaqeen nahi aksar sab se oonchi awaz wale hote hain, aur unka e'timaad us shakhs ko hila sakta hai jiske paas waqai haq hai. Aap apni namaz ke liye maafi maangne lagte ho, apne aqeede ko naram karne, ajeeb lagne se bachne ke liye saath mein hansne lagte ho.

Aur Allah apne Rasool ﷺ se, aur unke zariye aapse kehte hain: sabr karo, waada sach hai — aur un logon ko jinhein KISI cheez ka yaqeen nahi us shakhs ko dagmagaane mat do jise Allah ka yaqeen hai.

Beta, aur yaad rakhiye ye surah kaise shuru hui: ek aisā peshgoyi se jo na-mumkin lagti thi, ek na-ummeed saal mein ki gayi, aur theek theek poori hui. Yehi aapka saboot hai ke aakhir mein diya gaya waada intezaar ke laayeq hai.

Is Surah Se Kya Seekha

1. Allah ne ek na-mumkin nateeja saalon pehle elaan kiya, aur wo waqt par ho gaya — Uska waada ek ummeed nahi, ek record hai.



2. Zyada tar log is zindagi ki satah ke maahir hain aur is baat se be-khabar ke ye kis liye hai.

3. Quran mein nikah ka maqsad sukoon hai — poochho kya tumhara ghar ek aise jagah hai jahan tumhare gharwaale saans le sakein.

4. Mawaddah dhundhlaati aur rahmah barhti hai: rehmat se chalne wala nikah kashish par chalne wale se zyada chalta hai — aur Allah dono RAKHTE hain, to Un se maango.

5. Zubaan aur rang ke farq Uski nishaaniyon mein ginaaye gaye — kabhi Uske masail mein nahi.

6. Islam tumhari asli setting hai, koi baahari cheez nahi: fitrat shor ke neeche daba hua qutb-numa hai.

7. Tumhari taaqat do kamzoriyon ke darmiyan ek udhaar hai — aur un logon ko jinhein kisi cheez ka yaqeen nahi tumhein kabhi dagmagaane mat do.

Ya Allah, hamare gharon mein mawaddah aur rahmah rakhiye, hamein Apni fitrat ki taraf lauTaiye, aur hamein un ke darmiyan saabit-qadam rakhiye jinhein



koi yaqeen nahi. 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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