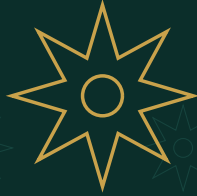


SURAH EK KAHANI



Surah Luqman

Luqman

Poora safar — ek baap ki naseehat, hamesha ke liye mehfooz —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 31 • 34 Ayatein • Makki

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Ek Nazar Mein Surah

*Wa laqad aataynaa Luqmaan-al-hikmata
anish-kur lillaah*

12. Aur Humne Luqman ko hikmat di ke Allah ka shukr karo.

*Yaa bunayya laa tushrik billaah; innash-shirka
la-zulmun 'azeem*

13. Ae mere pyaare bete, Allah ke saath kisi ko shareek mat karo; beshak shirk bada zulm hai.

Wa saahibhumaa fid-dunyaa ma'roofaa

15. Aur duniya mein un dono ka saath achhe tareeqe se do.

*Yaa bunayya innahaaa in taku mithqaala
habbatim-min khardalin*

16. Ae mere bete, agar wo (amal) rai ke daane ke barabar bhi ho.

*Wa laa tusa''ir khaddaka lin-naasi wa laa tamshi
fil-ardi marahaa*

18. Aur logon se apna gaal mat pher, aur zameen mein akad kar mat chal.

Wa maa tadree nafsum bi-ayyi ardin tamoot



34. Aur koi jaan nahi jaanti ke wo kis zameen mein
maregi.

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

Hikmat, Aur Uska Pehla Phal

Beta, ye surah ek aise aadmi ke naam par hai jo na nabi tha na baadshah — ek aise aadmi jise riwaayaat ek ghulaam, saanwla, kaam se phate paon wala bayan karti hain. Aur Allah ne uski naseehat Quran mein rakh di, taake ye waqt ke ikhtitaam tak padhi jaaye.

'WA LAQAD ATAYNA LUQMANAL-HIKMATA — aur Humne yaqeenan LUQMAN ko HIKMAT di — ANISH-KUR LILLAH — (ye keh kar): ALLAH KA SHUKR KARO.'

Beta, dekhiye hikmat ke tohfe ke foran baad kya aata hai: shukr karne ka hukm. Goya ke ek shakhs ke paas asli hikmat hai iska pehla saboot ye hai ke wo shukr kehta hai.



'WA MAN YASHKUR FA-INNAMA YASHKURU
LI-NAFSIH — aur jo shukr kare wo APNE HI FAAYDE ke
liye shukr karta hai — WA MAN KAFARA
FA-INNALLAHA GHANIYYUN HAMEED — aur jo
na-shukri kare — beshak, Allah Be-niyaz,
Laayeq-e-tareef hai.'

Beta, shukr Allah mein kuch nahi barhata, aur
na-shukri Unhein kuch kam nahi karti. Ye sirf AAPKO
badalta hai: shukr-guzaar dil ek mu't'ain (contented) dil
hota hai, aur na-shukra dil be-chain rehta hai chahe
kitna hi paaye.

Aur ab, beta, naseehat shuru hoti hai — ek baap apne
bete se baat karta. Ise yun padhiye goya ye aapse kaha ja
raha hai, kyunki Allah ne ise theek isi liye mehfooz kiya.

Ae Mere Bete, Allah Ke Saath Shareek Mat Karo

'WA IZ QALA LUQMANU LI-BNIHI WA HUWA
YA'IZUHU — aur jab Luqman ne apne bete se kaha jab
ke wo use NASEEHAT kar raha tha — YA BUNAYYA LA



TUSHRIK BILLAH — AE MERE PYAARE BETE, ALLAH
KE SAATH KISI KO SHAREEK MAT KARO —
INNASH-SHIRKA LA-ZULMUN 'AZEEM — BESHAK,
SHIRK BADA ZULM HAI.'

Beta, mukhatib gaur kijiye: 'ya bunayya' — mere chhote bete, mere pyaare bete. Is surah ki har ek naseehat narmi se shuru hoti hai. Wo ek baar bhi 'tumhein karna chahiye' ya 'kitni baar tumhein bataya' nahi kehta. Wo kehta hai 'mere pyaare bete'.

Aur gaur kijiye usne PEHLI cheez kya sikhaayi: tawheed. Aadaab nahi, career nahi, shaadi nahi. Ek waalid ki bachche par sab se pehli zimmedari yehi hai: tumhara Rab kaun hai.

Aur dekhiye wo shirk ko kaise bayan karta hai — 'zulm' ke tor par. Kyun? Beta, kyunki Arabic mein zulm ka matlab kisi cheez ko ghalat jagah rakhna hai. Ibadat — jo Khaaliq ka haq hai — kisi makhlooq cheez ki taraf moDna ek cheez ko bilkul ghalat jagah rakhna hai. Ye haq ke khilaf ek zulm hai, aur khud aapki apni jaan ke



khilaf.

Aur is lafz ke baare mein ek khoobsurat waaqia hai. Jab ayah 'jo imaan laaye aur apne imaan ko zulm se na milaaya' nazil hui, sahaba pareshaan hue aur bole: hum mein se kaun hai jisne apni jaan par zulm na kiya ho? Aur Nabi ﷺ ne farmaya: ye waisﷺ nahi jaisﷺ tum samajhte ho. Kya tumne nek bande ke alfaz nahi sune — 'inna-sh-shirka la-zulmun 'azeem'? Wahan zulm ka matlab SHIRK tha.

Beta, yun Sunnat Quran ki tashreeh karti hai — khud Quran se.

Maa Ki Kamzori Par Kamzori

Aur ab, beta, Allah Luqman ki naseehat ko apni naseehat se rokte hain — aur ye jagah jaan-boojh kar chuni gayi:

'WA WASSAYNAL-INSANA BI-WALIDAYH — aur Humne insan ko uske WALIDAIN (ki khidmat) ki TAAKEED ki — HAMALAT-HU UMMUHU WAHNAN



'ALA WAHN — USKI MAA NE USE KAMZORI PAR
 KAMZORI mein UThAAYA — WA FISALUHU FEE
 'AMAYN — aur uska DOODH CHHUDAANA DO SAAL
 mein hai — ANISH-KUR LEE WA LI-WALIDAYK —
 MERA SHUKR KARO AUR APNE WALIDAIN KA —
 ILAYYAL-MASEER — MERI HI TARAF LAUTNA HAI.'

Beta, 'wahn' 'ala wahn' — kamzori par kamzori,
 natwaani par barhti natwaani. Mahine dar mahine wo
 kamzor hoti gayi jaise wo mazboot hota gaya, apni
 taaqat uske jism se kheenchta.

Aur phir hairat-angez joDa dekhiye: 'Mera shukr karo
 AUR apne WALIDAIN ka' — Allah ka shukr aur
 walidain ka shukr ek saans mein zikr hue.

Magar phir, beta, hadd aati hai — aur ye ek aise kaamil
 tawazun ke saath bayan hui jo sirf wahi haasil kar sakti
 thi:

'WA IN JAHADAKA 'ALA AN TUSHRIKA BEE MA LAYSA
 LAKA BIHI 'ILMUN FA-LA TUTT'HUMA — aur agar wo
 TUJHPAR ZOR DAALEIN ke Mere saath us cheez ko



shareek kare jiska tujhe ilm nahi, to UNKI BAAT MAT MAAN — WA SAHIBHUMA FID-DUNYA MA'ROOFA — MAGAR DUNIYA MEIN UN DONO KA SAATH ACHHE TAREEQE SE DO.'

Beta, ise do baar padhiye. Allah ki na-farmani mein unki baat mat MAANO — aur phir bhi unke saath KHOOB SURTI se pesh aate raho. Hukm radd karo; narmi kabhi wapas mat lo.

Ye ek aise tawazun hai jise zyada tar log thaam nahi sakte. Hum samajhte hain ke kisi se ikhtilaf humein us ke saath sard hone ki ijaazat deta hai. Islam dono ko bilkul alag karta hai: itaat ki ek hadd hai, magar achha bartao ki nahi.

'WATTABI' SABEELA MAN ANABA ILAYY — aur un ka raasta apnao jo MERI taraf LAUTTE hain.' Beta, gaur kijiye: jab walidain ki rehnumaayi nakaam ho, tumhein doosri rehnumaayi dhoondne ko kaha jaata hai — un logon ki suhbat jo Allah ki taraf mudte hain. Kabhi nek suhbat ke bagair mat raho.



Ek Rai Ke Daane Ka Wazan

Aur ab Luqman phir shuru karta hai, beta — aur agli cheez jo wo apne bete mein bota hai wo ye shu'oor hai ke koi cheez poshida nahi:

'YA BUNAYYA INNAHA IN TAKU MITHQALA
HABBATIN MIN KHARDALIN — AE MERE PYAARE
BETE, BESHAK, AGAR WO (AMAL) RAI KE DAANE KE
WAZAN KE BARABAR BHI HO — FA-TAKUN FEE
SAKHRATIN AW FIS-SAMAWATI AW FIL-ARDI — AUR
WO KISI CHATTAN MEIN HO, YA AASMANON MEIN,
YA ZAMEEN MEIN — YA'TI BIHALLAH — ALLAH USE
LE AAYEGA — INNALLAHA LATEEFUN KHABEER —
beshak, Allah BAAREEK-BEEN, Baa-khabar hai.'

Beta, wo teen chhupne ki jaghein dekhiye jo wo naam leta hai. Ek chattan ke andar — sab se thos, band jagah jo aap tasavvur kar sakein. Aasmanon mein — sab se ooncha aur door. Zameen mein — sab se gehra aur dafna hua. Aur jo cheez chhupi hai wo ek RAI KA DAANA hai, sab se chhoti cheezon mein se ek jo koi



shakhs thaame.

Sab se chhoti cheez, sab se na-mumkin chhupne ki jagah — aur Allah use nikaal laate hain.

Aur beta, istemal hua Naam gaur kijiye: 'AL-LATEEF'. Iska matlab wo Zaat jiska ilm sab se baareek, sab se nazuk tafseelat tak pahunchta hai — itna baareek ke kuch nahi bachta — aur ye us narmi aur meherbani ka bhi mafhoom rakhta hai jis se Wo cheezein tarteeb dete hain.

To wohi Naam jo tumhein batata hai ke tumhara koi kaam chhupa nahi ye bhi batata hai ke Wo tumhare saath narm hain. Beta, yehi wo tawazun hai jiske saath ek bachche ko bada hona chahiye: Wo har cheez dekhte hain, aur Wo meherbaan hain.

Ek Zindagi Ke Liye Chaar Cheezein

Aur ab, beta, Luqman apne bete ko jeene ka ek mukammal programme deta hai — do aayatun mein chaar hidayaat:



'YA BUNAYYA AQIMIS-SALAH — ae mere pyaare bete, NAMAZ QAAYEM karo.' Pehle, tumhara oopar ka rishta. Zindagi ki har doosri cheez isi par tikti hai.

'WA'MUR BIL-MA'ROOFI WANHA 'ANIL-MUNKAR — aur ACHHAI ka HUKM do aur BURAAAYI se ROKO.' Doosra, tumhari baahar ki zimmedari. Beta, ek momin sirf khud ko nahi bachaata — use parwaah hoti hai ke uske ird-gird kya hota hai.

'WASBIR 'ALA MA ASABAK — AUR JO TUMPAR PADE US PAR SABR KARO.' Teesra — aur gaur kijiye ye theek doosre ke foran baad kyun aata hai. Kyunki jis lamhe tum logon ko bhalaayi ki taraf aur nuqsan se door bulaana shuru karte ho, tum se ranjish ki jaayegi, mazaq udaaya jayega, aur mukhaalfat hogi. Luqman ise apne bete se chhupaata nahi: wo use bataata hai ke museebat ki tawaqqo rakhe aur use sahe.

'INNA ZALIKA MIN 'AZMIL-UMOOR — beshak, ye HIMMAT ke kaamon mein se hai.'



Aur phir, beta, do hidayaat aati hain ke KHUD KO kaise pesh kiya jaaye — aur ye Quran ki sab se amali aayatun mein se hain:

'WA LA TUSA'IR KHADDAKA LIN-NASI — aur logon se apna GAAL HAQAARAT se MAT PHER.'

Beta, kya theek tasveer. 'Tus'ir khaddak' — apna chehra ek taraf modna, kisi ko apni aankhon ke bajaaye apna gaal dena. Ye us shakhs ka ishaara hai jo khud ko us se oopar samajhta hai jo us se baat kar raha hai. Hum mein se har ek ne wo chehra jhela hai — ek clerk se, ek afsar se, ek rishtedaar se jisne taraqqi kar li. Aur Allah ne iske khilaf qanoon banaya.

'WA LA TAMSHI FIL-ARDI MARAHA — aur zameen mein AKAD kar, ghuroor se MAT CHAL — INNALLAHA LA YUHIBBU KULLA MUKHTALIN FAKHOOR — beshak, Allah har KHUD-FAREB aur SHEIKHI-BAAZ ko pasand nahi karta.'

Beta, gaur kijiye: tumhari CHAAL ka qanoon banaya ja raha hai. Kyunki ek shakhs ka ghuroor uski chaal mein



uske alfaz se pehle zaahir hota hai.

'WAQSID FEE MASHYIKA — aur apni CHAAL mein
MIYAANA-RAV raho — WAGHDUD MIN SAWTIK —
aur apni AWAZ DHEEMI karo — INNA
ANKARAL-ASWATI LA-SAWTUL-HAMEER — beshak,
sab se na-guwaar awaz GADHON ki AWAZ hai.'

Beta, wo muqaabla jaan-boojh kar sharminda karne
wala hai, aur ye ek naujawan ke zehen mein rehne ke
liye hai. Reh-nreh-ata gadha bina kisi wajah ke apni
awaz oonchi karta hai — khaalis shor, koi mazmoon
nahi. Allah keh rahe hain: jab tum guftagu par ghalba
paane ko cheekhte ho, tum us awaz se milte ho.

Aur beta, dekhiye Luqman ne apne bete ko poora
package kya diya hai: Allah ke saath tumhara rishta
(tawheed aur namaz), muashre ke saath (bhalaayi ka
hukm, sabr), tumhare walidain ke saath (ikhtilaf mein
bhi narmi), aur tumhare apne jism ke saath (tumhara
chehra, tumhari chaal, tumhari awaz).



Ye ek mukammal parwarish hai — aur iski ek line bhi daulat ya haisiyat ke baare mein nahi.

Agar Tamam Darakht Qalam Hote

Phir surah Allah ki azmat ki taraf mudti hai, aur Quran ki sab se saans-rok dene wali tasveeron mein se ek deti hai:

'WA LAW ANNAMA FIL-ARDI MIN SHAJARATIN
AQLAMUN — aur AGAR ZAMEEN KE TAMAM
DARAKHT QALAM HOTE — WAL-BAHRU
YAMUDDUHU MIN BA'DIHI SAB'ATU ABHUR — AUR
SAMANDAR (SIYAAHI), USKE BAAD SAAT AUR
SAMANDAR use barhaate — MA NAFIDAT
KALIMATULLAH — ALLAH KE ALFAZ KHATAM NA
HOTE — INNALLAHA 'AZEEZUN HAKEEM — beshak,
Allah Ghaalib, Hikmat wala hai.'

Beta, iska tasavvur karne ki koshish kijiye. Sayyaare ka har darakht — har jangal, har baagh — qalam bana kar chheela gaya. Har samandar siyaahi ban gaya, aur phir saat aur samandar unke baad undel diye gaye. Aur aap



likhte, aur likhte, aur qalam ghis jaate aur siyaahi sookh jaati — aur Uske alfaz khatam na hote.

Kyunki Uske ilm aur Uski baat ki koi intiha nahi, beta. Us mein se jo aapko diya gaya — ye Quran — wo hai jo ek insan uThaa sake, na ke jo maujood hai.

'MA KHALQUKUM WA LA BA'THUKUM ILLA KA-NAFSIN WAHIDAH — TUMHARA BANANA AUR TUMHARA DOBARA UThAANA EK HI JAAN (ke banane) JAISA hai.' Beta, poori insaniyat ko uThaana Un ke liye ek shakhs banane se zyada mushkil nahi. Ek ais[?] taaqat ke liye jo miqdaar se taqseem nahi hoti, aankd[?] kuch maayne nahi rakhte.

Aur phir surah Allah ki rehmat ko ek samandar ki tasveer mein dikhati hai: 'WA IZA GHASHIYAHUM MAWJUN KAZ-ZULALI DA'AWULLAHA MUKHLISEENA LAHUD-DEEN — aur jab MAUJEN unhein SAAYABANON ki tarah DHAAP leti hain, wo Allah ko pukaarte hain, deen ko usi ke liye KHAALIS karte hue — FA-LAMMA NAJJAHEM ILAL-BARRI FA-MINHUM



MUQTASID — magar jab Wo unhein khushki ki taraf bacha laata hai, un mein se kuch (imaan mein) miyaana-rav hote hain.'

Beta, toofan har ek ko mukhlis bana deta hai. Momin ka imtihaan ye hai ke wo khushki par kya hota hai.

Paanch Cheezein Jinhein Koi Nahi Jaanta

Aur surah khatam hoti hai, beta, ek aise ayah se jo ghaib ke paanch maamlaat ginaati hai jo sirf Allah ke hain:

'INNALLAHA 'INDAHU 'ILMUS-SA'AH — beshak, ALLAH — usi ke paas QIYAMAT ka ilm hai — WA YUNAZZILUL-GHAYTH — aur Wo BAARISH utaarta hai — WA YA'LAMU MA FIL-ARHAM — aur jaanta hai jo PETON mein hai — WA MA TADREE NAFSUN MAZA TAKSIBU GHADA — AUR KOI JAAN NAHI JAANTI KE WO KAL KYA KAMAAYEGI — WA MA TADREE NAFSUN BI-AYYI ARDIN TAMOOT — AUR KOI JAAN NAHI JAANTI KE WO KIS ZAMEEN MEIN MAREGI — INNALLAHA 'ALEEMUN KHABEER — beshak, Allah



Jaanne wala, Baa-khabar hai.'

Beta, Nabi ﷺ ne inhein ghaib ki kunjiyaan kaha jinhein Allah ke siwa koi nahi jaanta.

Aur yahan baareek fahm gaur kijiye: ek doctor ek scan dekh sakta hai aur ek mausam-daan baarish ki peshgoyi kar sakta hai — ye us cheez ka mushahida hai jo pehle se maujood hai, ya us ka andaza jo mumkin hai. Ayah in maamlaat ke MUKAMMAL aur YAQEENI ilm ke baare mein hai, jo sirf Allah ka hai. Wo bachche ki rooh, umr, kirdaar aur muqaddar jaante hain; Wo us baarish ka har qatra aur har ek kahan giregﷻ jaante hain.

Magar beta, aakhri do dekhiye. Wo kaaynaat ke baare mein hain hi nahi — wo AAPKE baare mein hain:

'Koi jaan nahi jaanti ke wo KAL KYA KAMAAYEGI.' Sirf tumhari aamdani nahi — tumhare AMAL. Tum nahi jaante ke kal tum ek noor-bhare dil se namaz padhoge ya kisi aisﷻ cheez mein pad jaaoge jiski tumne kabhi tawaqqo na ki. Isi liye ek momin apni khud ki halat par kabhi be-fikr nahi hota, aur kisi doosre se kabhi mayoos



nahi hota.

'Aur koi jaan nahi jaanti ke wo KIS ZAMEEN mein maregi.' Beta, tumhein yaqeen ho sakta hai ke tum usi sheher mein maroge jismein paida hue. Tum ye nahi jaante. Ek shakhs ek chhote safar par nikalta hai aur wapas nahi aata. Doosra duniya ghoomta hai aur apne hi bistar par marta hai.

Aur yehi wajah hai ke surah yahan khatam hoti hai, beta — Luqman ki jeene ke tareeqe ki saari naseehat ke baad. Kyunki us naseehat ka poora nuqta ye hai ke tum nahi jaante ke use amal mein laane ke liye kitna waqt hai.

To wahin se shuru karo jahan se Luqman ne shuru kiya: apne Rab ko jaano, apne walidain ki izzat karo, namaz padho, us ki parwaah karo jo tumhare ird-gird hota hai, sabr karo, aur khud ko narmi se pesh karo — aaj se shuru karo, kyunki kal us mein shaamil nahi jo tumhein diya gaya hai.

Is Surah Se Kya Seekha



- 1.** Hikmat ka pehla saboot shukr hai — aur shukr sirf tumhein badalta hai, Allah ko kabhi nahi.
- 2.** Apne bachchon ko PEHLE tawheed sikhao, aur use narmi se sikhao: har hidayat se pehle 'ya bunayya'.
- 3.** Shirk 'zulm' hai kyunki ye kisi cheez ko bilkul ghalat jagah rakhta hai.
- 4.** Walidain ki itaat ki ek hadd hai, magar unke saath narmi ki nahi — hukm radd karo, achha bartaaon kabhi wapas mat lo.
- 5.** Chattan ke andar ek rai ka daana nikaal liya jayega — aur wohi Naam jo ye kehta hai, Al-Lateef, ye bhi matlab rakhta hai ke Wo tumhare saath narm hain.
- 6.** Bhalaayi ki taraf bulaate waqt mukhaalfat ki tawaqqo rakho — isi liye 'sabr karo' iske theek baad aata hai.
- 7.** Tumhara chehra, tumhari chaal aur tumhari awaz tumhare deen ka hissa hain — aur koi nahi jaanta ke wo kal kya kamaayega ya kahan marega☒.



Ya Allah, hamein shukr ki hikmat, apne andaaz mein narmi ata kijiye, aur jo aaj karna chahiye use hamein taal-ne na 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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