

SURAH EK KAHANI



Surah Al-Bayyinah

Roshan Daleel

Poora safar — makhlooq mein sab se behtar aur sab se badtar —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 98 • 8 Ayatein • Madani

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Ek Nazar Mein Surah

*Lam yakunil-lazeena kafaroo... munfakkeena
hattaa ta'tiyahumul-bayyinah*

1. Munkir log baaz aane wale na the jab tak unke paas
roshan daleel na aa jaye.

*Rasoolum-minal-laahi yatloo
suhufam-mutahharah*

2. Allah ka ek Rasool jo paak sahifay padh kar sunaye.

*Wa maaa umirooo illaa liya'budul-laaha
mukhliseena lahud-deen*

5. Aur unhein sirf yahi hukm diya gaya tha ke khaalis
hokar Allah ki ibadat karein.

Ulaaa'ika hum sharrul-bariyyah

6. Yahi log makhlooq mein sab se badtar hain.

Ulaaa'ika hum khayrul-bariyyah

7. Yahi log makhlooq mein sab se behtar hain.

Radiyal-laahu 'anhum wa radoo 'anh

8. Allah unse raazi aur wo Allah se raazi.

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Ek Aisi Gaanth Jise Khulna Zaroori Tha

Beta, ye surah ek lambe, bade ehtiyat se bane hue jumle se shuru hoti hai — aur uski banawat hi paighaam hai.

'LAM YAKUNIL-LAZINA KAFAROO MIN AHLIL-KITABI WAL-MUSHRIKEENA MUNFAKKEENA HATTA TA'TIYAHUMUL-BAYYINAH — AHL-E-KITAB aur MUSHRIKEEN mein se jo munkir the, wo apni halat se ALAG HONE WALE NA THE, YAHAN TAK KE unke paas ROSHAN DALEEL aa jaye.'

Beta, 'munfakkeen' ka matlab hai alag hona, chhoot jana, us cheez se nikal aana jis se aap chipke hue hain. To Allah ek gaanth ka naqsha kheench rahe hain: do giroh, dono atke hue. Ahl-e-Kitab — yahood aur nasara — jinke paas aise sahifay the jinmein sadiyon se tabdeeli ho chuki thi aur jo firqon mein bant chuke the. Aur Arab ke mushrikeen but-parasti mein itne doobe hue the ke wo unhi pathron ko poojte the jo khud tarash'te the.



Aur koi bhi giroh apne aap is se nikalne wala nahi tha. Na falsafe se, na islahi tehreekon se, na waqt guzarne se. Insaniyat atki hui thi — aur sirf ek cheez use nikal sakti thi: 'al-bayyinah', ROSHAN DALEEL.

Aur wo roshan daleel hai kya? Allah agli ayah mein uski tareef karte hain: 'RASOOLUN MINALLAHI YATLOO SUHUFAN MUTAHHARAH — Allah ka ek RASOOL, jo PAAK SAHIFAY padh kar sunaye — FEEHA KUTUBUN QAYYIMAH — jinmein DURUST, SEEDHI tehreerein hon.'

Beta, gaur kijiye: roshan daleel akeli kitab nahi hai — ye ek RASOOL hai jo kitab padh kar sunata hai. Kyunki bagair zinda ustad ke kitab ke hazar matlab nikal aate hain; magar ek Rasool aapko dikha deta hai ke ye alfaz jab koi insan jeeta hai to dikhte kaise hain.

Aur lafz 'mutahharah' dekhiye — PAAK sahfay. Tehreef se paak, insani milawat se paak, un ghaltiyon se paak jo pehle wali kitabon mein ghus aayi theen. Aur 'kutubun qayyimah' — wo tehreerein jo seedhi hain, jo



qaim hain, jo tede pan ko theek karti hain.

Wo Daleel Aane Ke BAAD Bante

Phir ek aisi ayah aati hai jo ek aam gumaan ko ulat deti hai: 'WA MA TAFARRAQAL-LAZINA OOTUL-KITABA ILLA MIN BA'DI MA JA'AT-HUMUL-BAYYINAH — aur jinhein Kitab di gayi thi wo alag alag NAHI HUE, magar roshan daleel unke paas AA JANE KE BAAD.'

Beta, ise gaur se padhiye, kyunki ye hairat-angez hai. Aap tawaqqa karenge ke log isliye bantte hain ke unhein hidayat nahi pahunchi. Allah iske ulat farma rahe hain: wo uske AANE KE BAAD bante.

Kyun? Kyunki sach aane se pehle ikhtilaf ek imaandarana uljhan hoti hai. Uske aane ke baad ikhtilaf ek CHUNAV ban jata hai — ek inkaar, jo hasad se, martabe se, aur kisi doosre ki qayadat qubool na karne se aata hai. Ulama nishandehi karte hain ke Ahl-e-Kitab mein se bohot se log aakhri Rasool ki nishaniyan apni hi kitabon mein pehchante the — aur unhein sirf isliye radd kiya ke wo unki qaum se nahi aaye.



Beta, ye hamare liye bhi tanbeeh hai. Hamari apni ummat ke ikhtilafat shaadh hi is wajah se hote hain ke sach wazeh nahi. Wo aksar anaa ki wajah se hote hain, kisi giroh ki wafadari ki wajah se, aur is inkaar ki wajah se ke daleel qubool na ki jaye kyunki wo kisi aise shakhs se aayi hai jo hamein pasand nahi.

Har Hukm, Ek Hi Ayah Mein

Aur ab beta, wo ayah aati hai jise ulama ne saare aasmani deen ka khulasa kaha hai: 'WA MA UMIROO ILLA LI-YA'BUDULLAHA MUKHLISEENA LAHUD-DEENA HUNAFa' — aur unhein KOI HUKM NAHI DIYA GAYA THA SIWAYE is ke ke wo ALLAH KI IBADAT KAREIN, deen ko usi ke liye KHAALIS karte hue, HAQ KI TARAF JHUKE HUE — WA YUQEEMUS-SALATA WA YU'TUZ-ZAKAH — aur NAMAZ QAIM KAREIN aur ZAKAT DEIN — WA ZALIKA DEENUL-QAYYIMAH — aur YAHİ SEEDHA DEEN hai.'

Beta, is ek ayah mein ginte jaiye:



EK — Allah ki ibadat karo. DO — 'mukhliseena lahud-deen': IKHLAS ke saath, sirf Usi ke liye. TEEN — 'hunafa': baatil se hat kar khaalis tawheed ki taraf jhuke hue, jaise Ibrahim (AS) the. CHAAR — namaz qaim karo. PAANCH — zakat do.

Aur phir: 'yahi seedha deen hai.' Beta, Nuh (AS) se le kar Muhammad ﷺ tak har nabi isi asal ke saath aaya. Sharee'aton ki tafseelat qaumon ke darmiyan alag rahin, magar tana hamesha ek hi raha: akele Allah ki ibadat, khaalis, aur us ibadat ka namaz aur dene se juda hona.

Aur khaas tor par wo jodi dekhiye jo poore Quran mein chalti hai, beta: NAMAZ aur ZAKAT. Allah ke saath aapka taalluq, aur Uski makhlooq ke saath aapka taalluq. Jaanamaz aur khula haath. Islam ne kabhi ek ko doosre ke bagair qubool nahi kiya.

Aur 'mukhliseena' par ghaur kijiye — kyunki yahi is ayah ka dil hai. Ikhlas ke bagair ibadat ek tamasha hai. Ek shakhs saalon namaz padh sakta hai aur saalon de sakta hai, aur ye sab kuch bhi na ho agar wo naazireen



insan chahta tha.

Makhlooq Mein Sab Se Badtar, Aur Sab Se Behtar

Aur ab beta, ye surah wo kaam karti hai jo Quran mein kahin aur inhi alfaz ke saath nahi milta: ye insaniyat ke dono kinaron ka naam ek hi tarkeeb se leti hai.

'INNAL-LAZINA KAFAROO MIN AHLIL-KITABI WAL-MUSHRIKEENA FEE NARI JAHANNAMA KHALIDEENA FEEHA — beshak Ahl-e-Kitab aur mushrikeen mein se jinhone inkaar kiya wo jahannam ki aag mein honge, hamesha ke liye — ULA'IKA HUM SHARRUL-BARIYYAH — YAHİ MAKHLOOQ MEIN SAB SE BALTAR hain.'

'Bariyyah', beta, ka matlab hai wo sab kuch jo Allah ne wujood mein laaya — saari makhlooqat. To unhein jaanwaron se badtar kaha gaya, keeton se badtar, pathron se badtar. Kyun? Kyunki un makhlooqat ne kabhi us kaam se inkaar nahi kiya jiske liye wo banayi gayi theen. Shehad ki makhi apna kaam karti hai;



pahaad apni jagah thaame rehta hai. Sirf insan, jise aql aur ikhtiyar aur ek roshan daleel di gayi, inkaar karta hai.

Aur phir, foran: 'INNAL-LAZINA AMANOO WA 'AMILUS-SALIHATI ULA'IKA HUM KHAYRUL-BARIYYAH — beshak jo IMAN laye aur NEK AMAL kiye — YAHİ MAKHLOOQ MEIN SAB SE BEHTAR hain.'

Beta, is par thoda baithiye. Allah ki paida ki hui har cheez mein SAB SE BEHTAR. Pahaadon se behtar, samundaron se behtar, farishton se behtar — aur is aakhri muqable par ulama ne tafseel se baat ki hai; bohut se ulama is raaye ke hain ke insanon mein se nek momineen is aitbaar se farishton se badh jaate hain, kyunki farishta bagair kisi na-farmani ki khwahish ke itaat karta hai, jab ke insan un khwahishon ko uthate hue itaat karta hai jo doosri taraf kheenchti hain.

To in do aayatun ki hairat-angez haqeeqat ye hai, beta: ek hi makhlooq — ek hi jism, ek hi boond se shuruat —



Allah ki paida ki hui sab se badtar cheez ho sakti hai, ya sab se behtar. Kaaynat mein kisi aur cheez mein itna daayra nahi. Aur faisla kaun karta hai? Zahanat nahi, daulat nahi, khandan nahi. Sirf do cheezein: iman, aur nek amal.

Wo Unse Raazi, Aur Wo Unse

Aur surah ajr par khatm hoti hai — aur beta, aakhri sattu poori surah ka sab se qeemti hissa hai:

'JAZA'UHUM 'INDA RABBIHIM JANNATU 'ADNIN
TAJREE MIN TAHTIHAL-ANHARU KHALIDEENA
FEEHA ABADA — unka ajr unke Rab ke paas HAMESHA
REHNE WALE baagh hain, jinke neeche nehrein behti
hain, wo unmein HAMESHA HAMESHA rahenge.'

Beta, 'Jannatu 'Adn' — hamesha ki rihaish wale baagh.
Aur phir Allah ek hi jumle mein daimi hone ka zikr teen
baar karte hain: 'adn (hamesha), khalideen (rehne
wale), abada (hamesha ke liye). Kyunki insani dil ka
khushi ke baare mein sab se gehra khauf yahi hai ke ye
khatm ho jayegi — aur Allah us khauf ka jawab teen



martaba dete hain.

'RADIYALLAHU 'ANHUM WA RADOO 'ANH — ALLAH UNSE RAAZI HAIN, AUR WO ALLAH SE RAAZI HAIN.'

Beta, Jannat ki har cheez mein se — nehrein, baagh, hamesha ka qayam — yahi choti hai. Ye ke Allah, Rabbul Aalameen, apne bande se RAAZI hain. Ibn al-Qayyim aur doosron ne likha ke Jannat ki koi lazzat us lamhe ka muqabla nahi kar sakti jab Allah ahl-e-Jannat se elaan farmayenge: Main tumse raazi hoon, aur iske baad kabhi na-raaz nahi hounga.

Aur dono halve dekhiye, beta: 'radiyallahu 'anhum' — Wo unse raazi hain; 'wa radoo 'anh' — aur wo Un se raazi hain. Ye do-tarfa hai. Aur ye is duniya mein bhi ulta chalta hai: jo YAHAN Allah se raazi rahe — Unke faisle par, Unke waqt par, Unke dene aur rokne par — wo WAHAN Unki raza kamata hai.

'ZALIKA LI-MAN KHASHIYA RABBAH — YE us ke liye hai jo apne Rab se DARA.'



Beta, surah ka aakhri lafz 'khashiya' hai — dar. Aur dekhiye kaisa dar: 'khashyah' kisi bhayanak cheez ka khauf nahi; ye wo dar hai jo ILM aur MOHABBAT ke saath aata hai — kisi aise ko kho dene ka dar jiski aap ta'zeem karte hain. Ulama ne kaha: khashyah us shakhs ka dar hai jo jaanta hai ke wo kis se dar raha hai.

To ye surah, jo ek atki hui insanियat se shuru hui thi, nikalne ke raaste par khatm hoti hai: ek Rasool roshan daleel le kar aaya; khaalis ho kar Allah ki ibadat kijiye, namaz padhiye, dijiye — aur aap 'sharrul-bariyyah' se 'khayrul-bariyyah' ban jaate hain, makhlooq ke sab se badtar se sab se behtar.

Aur beta, ek aakhri sharaf ki baat: Nabi ﷺ ne Ubayy bin Ka'b (RA) se farmaya: 'Allah ne mujhe hukm diya hai ke main tumhein padh kar sunaun: Lam yakunil-lazina kafaroo...' Ubayy (RA) ne poocha: kya Unhone mera naam liya? Aap ﷺ ne farmaya haan — aur Ubayy (RA) ro pade. Ye wo surah hai jise Allah ne chaha ke Unka Rasool ek mehboob sahabi ko zaati tor par sunaye.



Is Surah Se Kya Seekha

1. Insaniyat khud ko nahi nikaal sakti thi: hidayat ko utarna hi tha — aur wo ek Rasool ki shakl mein aayi jo paak sahifay sunata tha.
2. Tafarqa aksar wazahat ke BAAD aata hai, pehle nahi — dekhiye ke aapke ikhtilafat daleel ke hain ya anaa ke.
3. Saara aasmani deen ek ayah mein: khaalis ho kar Allah ki ibadat, haq ki taraf jhukav, namaz qaim, zakat ada.
4. Ikhlas hi ibadat aur tamashe ke darmiyan farq hai — dekhiye aap kis ke liye perform kar rahe hain.
5. Jaanamaz aur khule haath ko kabhi alag mat kijiye: namaz aur zakat hamesha saath chalti hain.
6. Ek hi makhlooq sab se badtar bhi ho sakti hai aur sab se behtar bhi — aur faisla sirf iman aur amal karte hain.



7. Choti ka nishana rakhiye: 'Allah unse raazi aur wo Allah se raazi' — Uski taqdeer par abhi raazi rahiye, taake tab Unki raza mile.

Ya Allah, hamein khayrul-bariyyah mein shamil farmaiye, hamari ibadat khaalis kar dijiye, aur hamein apni raza aur Aap se raazi rehne ki taufeeq ata farmaiye. 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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