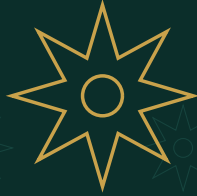


SURAH EK KAHANI



Surah Al-Kawthar

Be-inteha Khair

Poora safar — sabse chhoti surah, sabse bada waada —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 108 • 3 Ayatein • Makki

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Ek Nazar Mein Surah

Innaaa a'taynaakal-Kawsar

1. Beshak humne aapko Kawthar ata farmaya.

Fasalli li-Rabbika wanhar

2. To apne Rab ke liye namaz padhiye aur qurbani kijiye.

Inna shaani'aka huwal-abtar

3. Beshak aapka dushman hi jad se kata hua hai.

Al-Kawsar

'Kathrah' se — be-inteha, chhalakti hui farawani.

Li-Rabbika

2. 'Apne Rab ke liye' — dono ibadatein sirf Usi ke liye.

Huwa

3. 'HI' — yaani wahi, sirf wahi.

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

Wo Taana Jisne Ye Surah Utarwayi

Beta, ye Quran ki sabse chhoti surah hai — teen
aayatein, das lafz — aur iske peeche Nabi ﷺ ki zindagi



ka ek gehra zakhm hai.

Aap ﷺ ke bete hue, aur wo bachpan hi mein wafat pa gaye. Arab ke muashre mein aadmi ka silsila uske beton se chalta tha; jo shakhs beta chhod kar na jaye, use khatm shuda samjha jata tha — uska naam usi ke saath khatm. Arabon ke paas aise shakhs ke liye ek khaas taana tha: 'ABTAR' — kata hua, jaise us jaanwar ki dum kaat di gayi ho. Matlab: tumhara koi mustaqbil nahi, koi silsila nahi, koi baqiya nahi.

Aur jab aap ﷺ ke bete wafat paa gaye, to dushmanon ne yahi taana istemal kiya. Riwayaton mein Aas bin Wa'il ka zikr hai — aur unke ilawa doosre bhi — jo kehte the: chhodo ise, ye abtar hai; jab ye mar jayega to iska zikr kat jayega aur hamein is se nijaat mil jayegi.

Beta, is bay-rehmi ko mehsoos kijiye. Ye wo shakhs hai jisne apne bachchon ko apne haathon dafnaya hai — aur uske dushman unhi qabron ko hathiyar bana rahe hain.



Aur Allah ne jawab diya. Kisi lambi behes se nahi. Teen aayatun se — jinhone taane ko ulat kar rakh diya aur maamla hamesha ke liye tay kar diya.

Humne Aapko Kawthar Diya

'INNA A'TAYNAKAL-KAWTHAR — BESHAK HUMNE AAPKO KAWTHAR ATA FARMAYA.'

Beta, tarkeeb dekhiye: 'INNA' — beshak Hum — ta'keed ka andaz; 'A'TAYNA' — Humne DE DIYA, maazi ke seeghe mein, ho chuka, tay ho chuka; 'KA' — AAPKO, khaas tor par aapko.

Aur 'AL-KAWTHAR' lafz 'kathrah' — kasrat — se hai, magar mubaalghe ke seeghe mein: sirf bohot nahi, balki chhalakti hui, hadd se badhi hui farawani.

Ye hai kya? Khud Nabi ﷺ ne iski tafseer farmayi. Aap ﷺ ne farmaya: ye ek nehr hai jiska mere Rab ne mujhse waada kiya hai, jis par kasrat se khair hai; ye ek hauz hai jis par meri ummat Qiyamat ke din aayegi. Doosri riwayatun mein aapne farmaya ke uska paani doodh se



zyada safed hai, shehed se zyada meetha, uske kinare sone ke hain, uske pyaale sitaron ki tadaad ke barabar — aur jo us se ek baar pi lega wo kabhi pyaasa nahi hoga.

Aur ulama ne kaha ke Kawthar mein nehr ke ilawa aur bhi bohot kuch shamil hai: har wo farawani jo Allah ne unhein di — Quran, nubuwwat, shafa'at, ye ummat, unke zikr ki bulandi, aur azeem ajr.

Beta, ab dekhiye ke ilaahi jawab kis tarah banta hai. Unhone kaha: tum kate hue ho, tumhare paas kuch nahi. Allah ne farmaya: Maine tumhein FARAWANI di hai — itni ke uske naam ka matlab hi chhalakna hai.

Aur dekhiye ke surah ne hisab kaise chukaya. Unhone unke nuqsan ko beton mein gina. Allah ne jawab mein Jannat ki nehr di aur arabon logon ki ummat. Beta, Allah apne mehboob bandon ke saath yahi karte hain: jo cheez hatayi jaati hai, uski jagah bilkul ek doosre darje ki cheez di jaati hai.



Aur beta, jab agli baar AAP koi mehboob cheez khoyein, to ye yaad rakhiye. Kisi ko kisi nabi ke Kawthar ka waada nahi hai — magar usool wahi hai: Allah momin se jo lete hain, uski jagah kuch behtar dene ki tayyari kar rahe hote hain, ya yahan ya wahan.

To Namaz Padhiye Aur Qurbani Kijiye

'FA-SALLI LI-RABBIKA WANHAR — TO APNE RAB KE LIYE NAMAZ PADHIYE, AUR QURBANI KIIJIYE.'

Beta, lafz 'FA' par ghaur kijiye — TO, isliye. Hukm us ata se nikal raha hai: kyunki Maine tumhein ye sab diya, isliye ibadat se jawab do. Is deen mein shukr ikhtiyari nahi — ye tawaqqo ka jawab hai.

Aur dekhiye ke ibadat ki kaun si do qismen li gayin. 'SALLI' — namaz: aapke JISM ki, aapke WAQT ki, aapke a'za ki ibadat. 'WANHAR' — qurbani: aapke MAAL ki ibadat, ek qeemti cheez qurban karna, aur phir uska gosht ghareebon mein baantna.



Beta, dono mil kar poore insan ko sameyt lete hain: aap apne ghanon ka kya karte hain, aur apne paon ka kya.

Aur ek aur baat hai yahan, beta. Us waqt Makkah mein log buton ke liye namaz padhte the aur unke thaanon par qurbani karte the. To is hukm mein ek tasheeh chhupi hai: 'LI-RABBIKA' — APNE RAB ke liye. Dono ka rukh sirf Usi ki taraf kijiye. Jaisa Allah ne kahin aur farmaya: 'meri namaz aur meri qurbani, mera jeena aur mera marna, sab Allah Rabbul Aalameen ke liye hai.'

Aur beta, surah ki khoobsurat tarteeb dekhiye: PEHLE ata, PHIR hukm. Allah khaali haath bande se ibadat nahi maangte. Wo dete hain, khoob dete hain, aur phir farmate hain: ab namaz padho.

Beta, aap jo bhi ibadat karte hain, wo us cheez ka JAWAB hai jo pehle se mil chuki hai — kabhi peshgi adaigi nahi.

Kata Hua To Wo Hai



Aur phir aakhri ayah, jo taane ko palat deti hai: 'INNA SHANI'AKA HUWAL-ABTAR — BESHAK AAPKA DUSHMAN — WAHI JAD SE KATA HUA HAI.'

Beta, 'shani'' us shakhs ko kehte hain jo haqarat ke saath nafrat kare. Aur Allah farmate hain: jo lafz usne aap par phenka tha, wo USI ka hai.

Aur ta'keed dekhiye: 'HUWA' — WAHI, khaas tor par wahi, sirf wahi. Arabi mein ye zameer daalne se baat mukhsoos ho jaati hai: aap nahi — WO.

Beta, ab dekhiye ke tareekh ne is ayah ke saath kya kiya, kyunki ye Quran ke sab se zyada nazar aane wale poore hone walon mein se ek hai.

Wo log jinhone mazaq udaya: unke naam sirf us shakhs ki kahani ke haashiye par bache hain jiska unhone mazaq udaya tha. Koi apne bachche ka naam un par nahi rakhta. Kisi ko unki aulad ka pata nahi. Agar unhein yaad kiya bhi jaata hai to sirf isi hawale se ke 'wo jisne Nabi ﷺ ko taana diya tha' — aur ye yaad bhi unki nahi, unhi ki kahani ka hissa hai.



Aur wo shakhs jise 'kata hua' kaha gaya? Beta, is waqt, isi lamhe, zameen par kahin na kahin koi unka naam le raha hai — azaan mein, tashahhud mein, durood mein. Chaudah sadiyan, arabon log, aur ek naam jo insani tareekh mein sab se zyada dohraya gaya. Unka 'silsila' ek poori ummat nikla.

Beta, ek aur pehlu qaabil-e-ghaur hai. Uske dushman ek baat mein sahi the: wo silsile ko beton se naapte the. Bas unka paimana ghalat tha. Allah ne unka silsila chalaya — magar unki BETI Fatimah (RA) ke zariye, unki ummat ke zariye, aur unke paighaam ke zariye.

To Quran ki sabse chhoti surah ye sabaq de rahi hai: jise log aapka anjaam kehte hain, Allah use aapki ibtida bana sakte hain. Aur jo Allah ke kisi mehboob bande ko takleef pahunchata hai, wo khamoshi se apne mitne ke kaghaz par dastakhat kar raha hota hai.

Aur beta, ise apne oopar bhi lagaiye. Jab koi aapka mazaq udaye kisi aisi kami par jo aapne chuni hi nahi — koi nuqsan, koi kami, ghar ke haalat, jism ki koi baat



— to ye surah yaad kijiye. Duniya un paimanon se naapti hai jo Allah istemal hi nahi karte. Wo theek jaante hain ke Unhone aapko kya diya hai aur kya taiyar kar rahe hain. Taane ka jawab waise dijiye jaisa Nabi ﷺ ko bataya gaya: namaz padhiye, dijiye, aur baqi Allah par chhod dijiye.

Is Surah Se Kya Seekha

1. Duniya un paimanon se qeemat naapti hai jo Allah istemal nahi karte — uske faisle ko apni pehchan mat banaiye.
2. Allah ne ek nuqsan ke badle wo farawani di jiske naam ka matlab hi chhalakna hai.
3. Allah momin se jo lete hain, uski jagah kuch behtar dene ki tayyari kar rahe hote hain — yahan ya wahan.
4. Shukr ki ek shakl hai: jism aur waqt se namaz, aur maal se qurbani.
5. Dono ka rukh sirf Usi ki taraf — 'li-Rabbika'.



6. Ibadat hamesha us cheez ka JAWAB hai jo pehle mil chuki hai, kabhi peshgi adaigi nahi.

7. Jo Allah ke bande ka mazaq udata hai wo apna mit'na khud likh raha hai — jawab ibadat se dijiye, behes se nahi.

Ya Allah, hamein apne Rasool ﷺ ke Kawthar se sairab farmaiye, aur hamari namaz aur hamara dena khaalis apne liye bana lijiye. 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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