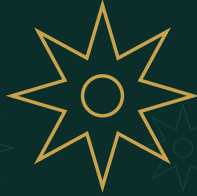


SURAH EK KAHANI



Surah Al-Kafiroon

Munkireen

Poora safar — chhe aayatein, aur koi guzarish nahi —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 109 • 6 Ayatein • Makki

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Ek Nazar Mein Surah

Qul yaaa ayyuhal-kaafiroon

1. Keh dijiye: ae munkiro!

Laaa a'budu maa ta'budoon

2. Main us ki ibadat nahi karta jiski tum karte ho.

Wa laaa antum 'aabidoona maaa a'bud

3. Aur na tum uski ibadat karne wale ho jiski main karta hoon.

Wa laaa ana 'aabidum-maa 'abattum

4. Aur na main us ka ibadat-guzar banunga jiski tum ibadat karte rahe.

Lakum deenukum wa liya deen

6. Tumhare liye tumhara deen, aur mere liye mera deen.

Baraa'atum-minash-shirk

Nabi ﷺ ne ise 'shirk se bezaari' farmaya.

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

Ek Samjhaute ki Peshkash



Beta, ye surah ek khaas peshkash ke jawab mein nazil hui — aur us peshkash ko samajh lena hi poori surah ki kunji hai.

Quraysh ke sardaron ne Nabi ﷺ ke khilaf sab kuch aazma liya tha: mazaq, boycott, unke maanne walon par tashaddud, daulat aur badshahat ki peshkash. Kuch kaam na aaya. To wo ek zyada chalaak cheez le kar aaye — ek muzakarat.

Unhone kaha, jaisa riwayaton mein aata hai: ae Muhammad, ek saal hum us ki ibadat karte hain jiski aap karte hain, aur ek saal aap unki karte hain jinki hum karte hain. Ya ek doosri riwayat mein: kuch arse hamare maabudon ki ibadat kar lijiye, aur kuch arse hum aapke Rab ki kar lete hain — phir jo behtar nikle, hum sab usi ko maan lenge.

Beta, suniye ye kitna mu'aqool lagta hai. Kisi ko haarna nahi padta. Sab ko izzat mil jaati hai. Ye rawadari hai, ta'awun hai, dono raaston ka ek insaaf pasand tajurba hai. Aur badle mein zulm khatm ho jata, boycott uth



jata, aur Nabi ﷺ apne hi sheher mein muazziz ho jate.

Ye unki di hui sab se khatarnak peshkash thi — kyunki tashaddud to momin ko sirf mazboot karta hai, magar SAMJHAUTA use ghol deta hai.

Aur Allah ka jawab utra: chhe aayatein, aur unmein muzakarat ka ek lafz bhi nahi.

Chhe Aayatein, Poori Wazahat

'QUL YA AYYUHAL-KAFIROON — KEH DIJIYE: AE MUNKIRO!'

Beta, gaur kijiye ke surah ka aaghaz 'QUL' se hota hai — KEH DIJIYE. Ye hukm hai ke isse khul kar elaan kijiye, dil mein sochne ki baat nahi. Aur ye khitab un mukhsoos mukhaalifeen se tha jo jaan-boojh kar paighaam radd kar chuke the — Quran khud kahin aur hukm deta hai ke logon se 'behtareen andaz mein' baat kijiye, aur is ummat ko un logon ke saath adl aur ehsan ka hukm diya gaya hai jo us se nahi ladte.



'LA A'BUDU MA TA'BUDOON — main us ki ibadat NAHI karta jiski TUM karte ho — WA LA ANTUM 'ABIDOONA MA A'BUD — aur na TUM us ki ibadat karne wale ho jiski MAIN karta hoon — WA LA ANA 'ABIDUN MA 'ABATTUM — aur na main us ka ibadat-guzar banunga jiski tum ibadat karte rahe — WA LA ANTUM 'ABIDOONA MA A'BUD — aur na tum us ki ibadat karne wale ho jiski main karta hoon.'

Beta, chaar aayatein inkaar ki. Aur log poochhte hain: ye tikkar kyun?

Ulama ne kai jawab diye, aur sab se itminan-bakhsh jawab ye hai: ye tikkar ZAMANE ko sameyt leti hai. Do aayatein haal ki baat karti hain — main abhi us ki ibadat nahi karta jiski tum karte ho — aur do mustaqbil aur tay-shuda haqeeqat ki — aur na kabhi karunga. Har darwaza band: na abhi, na baad mein, na ek saal ke liye, na tajurbe ke tor par, na khush-akhlaqi ke izhaar ke liye.



Beta, Quraysh ne ek aazmaishi muddat tajweez ki thi. Jawab ne aazmaishi muddat ka tasawwur hi khatm kar diya.

Aur ek aur baat notice kijiye: ye surah BEHES nahi karti. Ye nahi kehti ke 'tumhare but patthar hain' ya 'tumhare baap ghalti par the' — halanke Quran ye baatein kahin aur kehta hai. Yahan wo sirf ELAAN karti hai. Kyunki kuch lamhe behes ke hote hain, aur kuch lamhe aise hote hain jahan sahi jawab sirf ek saaf lakeer hai.

Tumhara Deen Tumhein, Mera Mujhe

'LAKUM DEENUKUM WA LIYA DEEN — TUMHARE LIYE TUMHARA DEEN, AUR MERE LIYE MERA DEEN.'

Beta, ye aakhri ayah Quran ki sab se zyada naqal ki jaane wali aayatun mein se hai — aur sab se zyada ghalat samjhi jaane wali bhi, do mukhtalif simton mein.

Kuch log ise ye samajhte hain ke saare mazhab barabar durust hain. Beta, ye wo nahi keh rahi. Isse pehle wali chaar aayatun ne abhi abhi do ibadatun ke darmiyan



mukammal alagav ka elaan kiya hai. Matlab ye hai: tumhara apna raasta hai aur uske apne nataij; mera apna hai aur uske apne. Ye FARQ ka bayan hai, barabari ka nahi.

Doosre log ise dushmani samajhte hain — goya ye keh rahi ho ke 'mujhse door raho'. Magar lehja dekhiye: ismein koi dhamki nahi, koi badd-dua nahi, kisi tashaddud ki dawat nahi. Ye ek pur-sukoon, ba-waqar lakeer kheenchna hai. Aur ye wahi Nabi ﷺ hain jo unhi logon ke darmiyan rehte the, unse tijarat karte the, unki amanatein wapas karte the, aur baad mein Fatah-e-Makkah ke din unhein maaf kar diya.

Beta, to ye ayah hamein deti kya hai? Ye hamein mile-jule mahaul mein musalman ka do-tarfa andaz deti hai: aqeede mein sakhti, aur logon ke saath husn-e-sulook.

Aap apna aqeeda pasand aane ke liye dhundhla nahi karte. Aur aap ye sabit karne ke liye sakht nahi bante ke aap mazboot hain. Is surah ka Nabi ﷺ ki zindagi mein



maqam khud sabit karta hai ke dono ek saath mumkin hain: unhone unka deen mukammal tor par radd kiya, aur unhi ke sheher mein sab se zyada amanatdaar insan bane rahe.

Beta, ye aapke liye bohot amali baat hai. Aapke daftar mein, aapke khandan mein, aapke halqe mein — dabav aayega ke thoda naram kar lijiye, 'bas thoda sa shaamil ho jaiye', apni namaz ko lachakdaar samajh lijiye, us baat par bhi hans dijiye jis par nahi hansna chahiye, deen ka wo hissa chhod dijiye jo doosron ko uncomfortable karta hai. Is surah ka jawab in sab ke liye hai, aur wo itna chhota hai ke yaad rakha ja sake: lakum deenukum wa liya deen.

Quran ka Chauthai Hissa

Beta, ab main aapko batata hoon ke Nabi ﷺ is surah ke saath kya sulook karte the, kyunki isse iski ahmiyat khul jaati hai.

Aap ﷺ ne farmaya ke Surah Al-Kafiroon Quran ke CHAUTHAI hisse ke barabar hai. Kyun? Kyunki Quran



ka paighaam chand bade unwaanon mein sameta ja sakta hai — tawheed, shirk ka inkaar, aakhirat, aur ahkaam — aur ye surah unmein se ek ko mukammal tor par tay kar deti hai.

Aap ﷺ ise Surah Al-Ikhlās ke saath tawaf ke baad ki do rak'aton mein, Fajr ki do sunnaton mein, aur witr mein padha karte the. Beta, jodi ghaur kijiye: Al-Kafiroon aur Al-Ikhlās. Ek elaan karti hai ke hum kis ki ibadat NAHI karte; doosri elaan karti hai ke hum KIS KI karte hain. Inkaar aur iqrar — 'la ilaha illallah' ke apne do halve: koi ma'bood nahi (inkaar), siwaye Allah ke (iqrar).

Aur aap ﷺ ne ek sahabi ko sone ke waqt Surah Al-Kafiroon padhne ki taleem di, aur farmaya: 'ye shirk se bezaari hai.' Beta, sochiye ke har din ka ikhtitam isi par ho — sone se pehle zubaan par aakhri alfaz ye saaf elaan hon ke aapki bandagi sirf Allah ki hai.

To beta, iska amali natija ye lijiye. Aaj raat sone se pehle ye surah padhiye. Aur jab bhi aapko ye kashish mehsoos ho ke kisi aisi cheez ko halka kar dein jise aap sach



jaante hain, sirf isliye ke sab log aaram mein rahein — to wo peshkash yaad kijiye jo Makkah mein ki gayi thi, tareekh ki sab se mu'aqool sunayi dene wali peshkash — aur wo chhe aayatein jinhone uska jawab diya.

Is Surah Se Kya Seekha

1. Samjhauta iman ke liye zulm se zyada khatarnak hai — tashaddud momin ko mazboot karta hai, milawat use ghol deti hai.
2. Kuch cheezon par baat nahi hoti — 'ek saal ke liye' aur tajurbe ke tor par bhi nahi.
3. Tikrar har darwaza band kar deti hai: na abhi, na baad mein, na aadha adhoora.
4. 'Lakum deenukum' farq ka bayan hai, ye nahi ke saare raaste barabar hain.
5. Aqeede mein sakhti aur logon ke saath behtareen sulook — dono saath chalte hain: unhone unka deen radd kiya aur unhi mein 'Al-Ameen' bane rahe.



6. Al-Kafiroon aur Al-Ikhlās ek hi elaan ke do halve hain: hum kya radd karte hain, aur Kiska iqrār karte hain.

7. Sone se pehle ise padhiye — rozana shirk se bezaari ka elaan.

Ya Allah, hamari bandagi khaalis Aapki rakhiye, hamein sakhti ke baghair mazboot banaiye, aur saaf tawheed par hamara khatma 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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