

Al-Quran Exegesis

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Sura Al-Fatiha

ميجرلاناطي شلانا م هلاب ذوعأ

A'uzu billahi min ash-shaytaan-ir-rajeem



Aap jab kalima "**A'ūdhu billāhi min ash-shayṭān-ir-rajīm**" ada karte hain, to yeh sirf alfaz nahi hain—yeh ek gehra izhar hai jo aap Allah ke samne karte hain. Yeh kalima ek dua hai, ek iltija hai jo aap us hasti se karte hain jo har taqat aur quwat ka asal maalik hai. Is mein ek azeem ma'ni chhupi hai jo aapki rooh ko burai ke asar se mehfooz rakhne ka zariya banti hai.

A'ūdhu (أعوذ): iska matlab hai “Main panaah maangta hoon.” Is lafz mein ek shiddat hai, ek yaqeen hai ke sirf Allah hi hai jo humein mehfooz rakh sakta hai. Jab aap yeh alfaz kehte hain, aap dar asal yeh maan rahe hote hain ke Allah ke siwa koi aur hasti mujhe shaitaan ke asar se nahi bacha sakti.

Billāhi (بِاللّٰهِ): iska matlab hai “Allah ke saath.” Yeh lafz humein yeh yaad dilata hai ke hamari asal madad sirf Allah hi se hai. Aap kisi aur ke paas nahi ja rahe, balke usi Allah se dua kar rahe hain jo rahim hai, jo har cheez par qadir hai, aur jo hamesha apne bandon ka hami-o-nasir hai.

Min (من): iska matlab hai “se.” Yeh humein batata hai ke humein kiske khilaf hifazat chahiye.

Ash-Shayṭān (الشَّيْطَانُ): Shaitaan, woh dushman hai jo insaan ke dil mein bure khayalat dalta hai, jo aapko Allah ke raste se door karne ki koshish karta hai, aur jo har waqt chahata hai ke aapka dil shakk aur gumrahi ka shikar ho. Shaitaan ka kaam hai ke woh insaan ko aise raste par dal de jo Allah ki narazgi ka sabab bane.

Ir-Rajīm (ميرجيم): iska matlab hai “Woh jo mal’oon aur Allah ki rehmat se mehroom hai.” Shaitaan Allah ki rahmat se hamesha ke liye door kar diya gaya hai, aur uska asal maqsad yeh hai ke woh aapko bhi us rahmat se door kar de.

Aap sochiye, is kalima ka matlab hai: **“Main Allah ki panaah maangta hoon us shaitaan se jo mal’oon hai aur Allah ki rehmat se mehroom hai.”** Yeh alfaz ek aisi roohani hifazat ban jaate hain jo aapko shaitaan ke har bure asar se mehfooz rakhte hain.

Ab sochiye, is kalima ko ada karne ka asal maqsad kya hai. Jab aap Qur’an ki tilawat shuru karte hain, Allah ka hukm hai ke aap pehle is kalima ko padhein. Allah Qur’an mein farmata hai:

“To jab tum Qur’an padho, to shaitaan jo Allah ki rehmat se door kar diya gaya hai, us se Allah ki panaah maango.” (Surah An-Nahl 16:98)

Yeh kalima sirf Qur’an ki tilawat tak mehdood nahi. Jab kabhi gussa aaye, ya aap mehsoos karein ke aap apne jazbat par qaabu nahi pa rahe, to is kalima ko padhein. Ek waqia hai ke ek shakhs gusse se laal ho gaya tha, aur uski gardan ki ragen ubhar aayi theen. Nabi-y-e-Kareem ﷺ ne farmaya ke agar yeh shakhs yeh kalima padhe, to uski gussa thanda ho jayega. Yeh kalima aapke dil ko tasalli aur sukoon dene ka ek azim zariya hai.

Aur agar aap kabhi ibadat ke dauran mehsoos karein ke aapka dhyan idhar-udhar ja raha hai, ya shaitani soch aapke zehan ko mashghool kar rahi hai, to is kalima ko yaqeen ke saath padhein. Yeh alfaz aapke dil ko mazboot karenge aur aapko Allah ki taraf wapas le aayenge.

Lekin yaad rahe, is kalima ko sirf ek maamooli alfaz ke taur par nahi ada karna. Yeh dua tabhi asar karti hai jab aapka dil Allah ki taraf mukhlis ho, aur aap yakeen ke saath yeh kahen ke Allah hi meri madad karega. Agar aap isse sirf yeh jaan’ne ke liye padhein ke kya yeh kaam karta hai, to yeh yaqeen ki kamzori hogi. Allah yaqeen aur imaan ko pasand karta hai, aur jab aap pure yaqeen ke saath is kalima ko padhein, tabhi iska asal asar aapke dil aur rooh par hoga.

Har mushkil, har shakk, aur har shaitani saazish ke khilaf yeh kalima aapka sabse mazboot hathiyaar hai. Jab bhi aap yeh padhein, is yaqeen ke saath padhein ke Allah ne mujhe apne hifazat mein le liya hai, aur shaitaan ab mujhe nuqsan nahi pahuncha sakta. Allah ka yeh wada hai ke jo uski panaah talash karega, woh kabhi tanha nahi chhoda jayega.

Allah ke naam se

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah-ir-Rahman-ir-Raheem



Jab hum lafz “Bismillah-ir-Rahman-ir-Raheem” par ghor karte hain, toh ye sirf ek jumla nahi balki ek puri zindagi ka nizaam hai jo insaan ke har amal ko ek uncha maqsad aur ek paak manzil deta hai. Allah ke is kalam mein jo hikmat aur rehmat posheeda hai, woh humein ek aisi soorat mein jeene ki taraf dawat deta hai jo har dafa hamare dil ko uske qurb ke ahsaas se bhar de.

Is jumlay ka aaghaz lafz “Bismillah” se hota hai, jisme Allah Ta’ala ke har ism aur uski har sifat ka izhar hai. Lafz “Allah” us zaat ka naam hai jo wahdaniyat ka asal markaz hai, jo sirf ibadat ke layak hai aur jo tamam qudrat aur haqeeqi sha’n ka malik hai. Jab hum apne har amal ka aaghaz Allah ke naam se karte hain, toh hum khud se ek sawal karte hain: Kya jo kaam main kar raha hoon, kya us par Allah ka naam lena munasib hai? Agar jawab na mein ho, toh ye adat khud bakhud humein buraiyon se rokhti hai aur humein ek paak amal ki taraf le jaati hai.

Phir aata hai “Ar-Rahman Ar-Raheem”, jo Allah ki rehmat ke do pehluon ko bayan karta hai. “Ar-Rahman” ka matlab hai Allah ki aam aur bepanah rehmat jo har makhlooq par musalsal nazil hoti rehti hai. Woh chahe ek kafir ho ya ek mo’min, Allah ki rehmat har insaan ke liye hai. Lekin “Ar-Raheem” ek khaas rehmat ki taraf ishara hai, jo Allah sirf apne khaas bandon ke liye rakhta hai—woh log jo taqwa ikhtiyar karte hain aur Nabiyon aur Rasoolon ke pegham par amal karte hain.

Dekho, jab banda Allah ke naam se apna kaam shuru karta hai, toh woh apne aamal mein barakat ki dua karta hai. Allah Ta’ala ka wada hai ke woh apne naam se shuru hone wale kaamon ko na sirf qubool karega, balke unmein izafa karega, unhein khushhali aur salamati se nawazega. Is aadat se insaan ka nazariya badal jata hai. Woh har kaam Allah ke ahkaam ke mutabiq karne ki koshish karta hai aur yeh ehsas uske dil ko mazeed mazboot aur pur-iman banata hai.

Isme ek aur gehri baat yeh hai ke jab hum “Bismillah-ir-Rahman-ir-Raheem” ke asal ma’ni samajhte hain, toh humein Allah ki qudrat aur uski rehmat ka waqai ehsaas hota hai. Har sifar jo Allah ki taraf mansub hai—jaise Alim (Jo har cheez ka ilm rakhta hai), Qadir (Jo har cheez par qudrat rakhta hai)—woh humein is baat ka yaqeen dilati hai ke sirf Allah hi ka sahara lene ke layak hai.

Agar hum iss jumlay ko apni zindagi mein laa saken, toh hamari har soorat mein ek azeem tabdeeli aayegi. Har buray amal se hum door rehne lagenge, har achhe kaam mein barakat dekhenge, aur hamara dil Allah ke qurb se roshan hoga. To mere dost, apni zindagi ka har aaghaz Allah ke naam se karo, aur dekho kaise yeh chhota sa amal tumhari poori zindagi ko noor aur rehmat se bhar dega.

Jab hum “Bismillah-ir-Rahman-ir-Raheem” ke ma’ni aur ahmiyat ko samajhte hain, toh sirf is jumlay ko zubaan se kehna kaafi nahi hota. Yeh ek aise amal ka talib hai jo dil se shuru hota hai, ek shaoor ke saath, ek yaqeen ke saath. Jab yeh jumla kaha jaye, toh insaan ke dil mein Allah ki qudrat ka ehsaas, uski rehmat ka tasavvur, aur uske samne apni be-basi ka e’tiraf ho.

Dekho, agar hum bina sochay samjhay sirf adat ke taur par “Bismillah” ka wazifa banayein, toh iska asar hamari zindagi mein woh nahi hoga jo hona chahiye. Magar jab hum is jumlay ko yaqeen aur tafakkur ke saath ada karte hain, toh yeh hamari rooh aur amal ko ek nayi roshni de deta hai.

Zindagi ke mukhtalif halaat mein iska istemal aur faida:

1. Kaam shuru karte waqt:

Jab tum apne kisi kaam ka aaghaz karo—chahe woh ek naya project ho, ek imtihan ki tayari ho, ya ek ghar ka chhota kaam—agar tum “Bismillah-ir-Rahman-ir-Raheem” ke saath us kaam ka aaghaz karoge, toh yeh tumhare amal ko ek maqsood aur ek manzil dega. Tumhara kaam sirf duniya ke faiday tak mehdood nahi rahega, balke Allah ki rehmat aur uski barakat ke zariye us kaam ka asar tumhari akhirat tak chala jayega.

2. Musibat ya mushkil ka samna karte waqt:

Zindagi aksar humein aise maqamat par le aati hai jahan hum be-basi aur kamzori mehsoos karte hain. Jab tum kisi mushkil mein ho ya tumhare samne koi aisi baat ho jo tumhare bus se bahar lagti ho, toh “Bismillah-ir-Rahman-ir-Raheem” ka zikr karo. Yeh tumhe yaad dilayega ke tumhara asra sirf Allah hai aur woh apni rehmat ke zariye tumhari madad zaroor karega.

3. Ghalti ke izale ke liye:

Agar tumne koi ghalti ki hai aur tum us ka izala karna chahte ho, toh “Bismillah-ir-Rahman-ir-Raheem” ke saath Allah se maafi maango aur apne amal ko durust karo. Yeh tumhare dil ko tasalli aur tumhari rooh ko tasfiya dega.

4. Ghar se nikalte waqt:

Ghar se nikalte waqt “Bismillah-ir-Rahman-ir-Raheem” ka zikr tumhe Allah ki hifazat mein le aata hai. Tumhare safar ko mehfooz banata hai aur tumhare raste ko barakat aur rehmat se bhar deta hai.

5. Khana shuru karte waqt:

Jab tum “Bismillah” ke saath khana shuru karte ho, toh yeh sirf ek sunnat nahi balki tumhare rizq mein barakat ka sabab ban jata hai. Shaytan us khane mein hissa nahi le sakta jahan Allah ka naam liya gaya ho.

6. Ilm hasil karte waqt:

Agar tum taleem ya ilm ki talash mein ho, toh apni kitaab kholte waqt ya koi lecture sunte waqt “Bismillah-ir-Rahman-ir-Raheem” ka zikr karo. Allah Ta’ala tumhare ilm mein izafa karega aur tumhe samajh aur hikmat se nawazega.

Yaqeen aur Tafakkur ka Asar:

Mere dost, yaad rakho, yeh jumla sirf zubaan ki baat nahi, yeh dil ke ta’alluq ka izhar hai. Jab tum is jumlay ko ek aqeedat aur yaqeen ke saath ada karte ho, toh Allah ka qurb tumhare saath hota hai. Tumhara har kaam Allah ki rahmat aur madad ke zariye apni manzil tak pohanchta hai. Aur jab tum Allah ka naam le kar har kaam ka aaghaz karte ho, toh tumhare andar ek pur-sukoon aur pur-iman jasba paida hota hai jo har mushkil mein tumhara saathi banta hai.

Toh meri baat yaad rakhna, “Bismillah-ir-Rahman-ir-Raheem” ko apni zindagi ka hissa banao. Har amal, har qadam, har saans ko Allah ke naam ke saath jodo, aur dekho kaise tumhari zindagi ek roshni aur barakat se bhar jati hai. Allah humein is jumlay ki haqeeqat ko samajhne aur apni zindagi mein utarne ki taufeeq de. Ameen.

Al-Fatihah - Introduction

Surat-ul-Fatihah

Verse 1

مِ يَحْرِلْا نَمَحْرِلْا هَلْا مَسْب

Bismillah-ir-Rahman-ir-Raheem



Verse 2

نِ يَمْلُعْا لَّيْلَ بَرَّهْ لَمَحْا لَّ

Alhamdulillahi Rabbil Aalameen

Tamaam Tareef sirf Allah hi ke liye hai jo tamaam kaaenaat
ka Rabb hai

Verse 3

مِ يَحْرِلْا نَمَحْرِلْا هَلْا مَسْب

Ar-Rahmaan-ir-Raheem

Bohot Bakhshish karne wala, Bada Meharbaan

Verse 4

نِيَّ دِلْم وَيَكْلُم

Maaliki-Yawmiddeen

Haakim hai insaaf ke din ka

Verse 5

نِيَّ غَت سَنَك أَيُّوْب غَنَك أَيُّ

iiyyaka na'budu wa-iiyyaka nasta'een

Teri hi ibadat hm karte hai, aur tujh hi se hm madad
mangte hai

Verse 6

مِي قَت سُمْل طَّرْص لَانْدَه

ih'dina-s-siratal mustaqeem

Hame seedha raasta dikha

Verse 7

نِيَّ لَاضِلْ لَوْمَ يَلَعُوضْ غَمْلْ رِي غَمْ يَلَعْ مَعْ نَ أَنْ يَدِّلْ طَّرْص

Sirat-alladhina an'amta alaihim ghayril-maghhdubi alaihim waladdoaalleen

Unlogo ka raasta jin par tune inaam farmaya - jo gunahgaar nhi hue - jo bhatke hue nahi hai

Surah **Al-Fatihah** sirf saat aayatun par mabni hai, lekin iska paighaam bohot gehri baat samjhata hai. Pehli teen aayatein Allah ki tareef aur shukriya ke liye hain, aur aakhri teen insaan ki taraf se ek dua ya guzarish hain, jo Allah ne khud apni meharbani se sikhayi. Darmiyan ki ek aayat, dono ka mix hai – ismein bhi Allah ki tareef hai aur ek dua ka jazba bhi hai.

Ek hadees jo Hazrat Abu Hurayrah (Raziallahuanhu) se riwayat hai aur **Sahih Muslim** mein maujood hai, usmein Nabi-e-Kareem (sallallahu alaihi wasallam) ne farmaya: **"Allah ne farmaya ke namaz (yani Surah Al-Fatihah) mere aur mere bande ke darmiyan barabar taqseem hui hai. Aur mera banda jo maangta hai, usko diya jayega."**

Phir Nabi (sallallahu alaihi wasallam) ne samjhaya:

- Jab banda kehta hai: **Alhamdulillah Rabbil Aalameen**, jiska mtlb hai **"Tamaam tareef bs Allah hi ke liye hai, jo saari Kaaenaat ka malik hai,"**. To ispar Allah farmata hai: **"Mere bande ne meri tareef ki."**
- Fir Jab banda kehta hai: **Arrahmaan-Irraheem**, jiska mtlb hai: **"Jo bohot Meharban aur Rehmat karne wala hai,"**. To ispar Allah farmata hai: **"Mere bande ne meri tareef ki."**
- Fir Jab banda kehta hai: Maaliki-Yawmiddeen, jiska mtlb hai **"Jo Qayamat ke din ka Malik hai,"**. To ispar Allah farmata hai: **"Mere banda ne meri shaan bayaan ki."**
- Fir Jab banda kehta hai: **iiyaka-na'budu wa iiyaka-nasta'een**, jiska mtlb hai **"Hum sirf teri hi ibadat karte hain aur sirf tujhi se madad maangte hain,"**. To ispar Allah farmata hai: **"Yeh baat mere aur mere bande ke darmiyan hai. Uski jo dua hai, woh zaroor poori hogi."**
- Fir Jab banda kehta hai: **ihdinas-siraatal mustaqeem**, jiska mtlb hai **"Humein seedha rasta dikhaye,"**, To ispar Allah farmata hai: **"Yeh sab mere bande ke liye hai. Jo isne maanga, use milega."**

Surah Al-Fatihah ka har lafz insaan ke aur Allah ke beech ek khaas rista banata hai. Iska paighaam har insaan ke liye hai jo Allah ki taraf rujoo (focus) karta hai aur us par

bharosa rakhta hai.

- **Pehli Teen Aayatein:** Allah ki tareef karti hain aur humein yeh sikhati hain ke Allah har cheez ka malik hai – duniya, asmaan, zameen, aur har cheez jo humein dikhai ya na dikhai de. Allah meharban hai aur roz-e-qayamat ka faisla karne wala hai. Yeh Allah ki taaqat aur insaaf ka izhaar hai.
- **Darmiyan Ki Aayat:** Yeh sabse ahem hai, kyunki yahan hum Allah ke samne apni bandagi ka izhaar karte hain. Hum kehte hain, "Hum sirf teri ibadat karte hain aur sirf tujh se madad maangte hain." Iska matlab hai ke har cheez ke liye humein bas Allah se madad maangni chahiye.
- **Aakhri Teen Aayatein:** Yeh insaan ki dua hain. Jab banda Allah se seedha rasta dikhane ki guzarish karta hai, toh Allah wada karta hai ke woh us bande ki hidayat karega aur uski dua qubool hogi.

Har baar jab aap Surah Al-Fatihah padhein, to ye bilkul mindfulness ke sath samajh kr padhe ke aap Allah se baat kar rahe hain aur Allah har baat ka jawab de raha hai, kyu ke Allah apne har bande se mohabbat karta hai aur uski dua sunta hai.

Yeh Surah aapko yeh yaad dilati hai ke mushkil ya aasaan, har kaam ke liye bas Allah se madad maangni chahiye. Har dua ke saath yeh yakeen rakhein ke Allah zaroor jawab dega aur aapki dua qubool karega.

Quran ki pehli surah (chapter) me hi Allah ne hame dua mangna sikhaya hai. Iski wajah ye hai ke Allah se apni har zarurat k liye dua maangna ek ibadat hai jo Allah ko behad pasand hai, aur woh hamesha apne bande ki dua ko qubool karta hai.

Surah Al-Fatihah ka paanch waqt ki namazon mein padhna ek aisi adat hai jo humein har waqt Allah ki yaad mein rakhti hai aur har din ke alag-alag mod par hidayat aur taqat deti hai. Aaiye har namaz ke waqt par is Surah ka asar samajhte hain:

1. Fajr (Subah ki Namaz):

Subah ki namaz ka waqt ek naye din ki shuruaat hoti hai, aur Surah Al-Fatihah ke har lafz mein ek naye jazbe ki taqat hoti hai. Jab aap **Alhamdulillah Rabbil Aalameen** kehte hain, toh yeh yaad dilata hai ki yeh duniya aur iska har pal Allah ke qabze mein hai. Din ki shuruaat Allah ki tarif aur rehmat ke shukriye ke saath karna, ek aise safar ka aagaaz hai jo Allah ke bharose par chalta hai. Surah Al-Fatihah Fajr mein padhna humein din ki har mushkil ka saamna karne ki taqat deta hai aur ek yaqeen deta hai ki jo seedha rasta hum maangte hain, Allah zarur dikhayega.

2. Zuhar (Dopehar ki Namaz):

Dopehar ka waqt din ke madhya mein hota hai jab insaan apni zindagi ke masail aur kaamon mein mashgool hota hai. **Zuhar ki namaz** mein Surah Al-Fatihah padhne ka matlab hai ke humein yaad rahe ki hum jitna bhi kaam kar rahe hain, asli malik sirf Allah hai. Jab hum **Iyyaka Na'budu Wa Iyyaka Nastaeen** kehte hain, toh yeh yaad dilata hai ki har safalta aur madad ka asal zariya sirf Allah hai. Yeh dua din ke beech mein ek break hai, jo humein duniya ke jhamele se nikal kar Allah ki yaad dilati hai aur har faisla lene mein hidayat deti hai.

3. Asr (Shaam ke Pehle Waqt ki Namaz):

Asr ka waqt din dhalne ka signal hota hai. Yeh woh waqt hai jab insaan apne din ke kaamon ka anjaam de raha hota hai, aur kuch log shayad thakaan ya nirasha mehsoos karte hain. Asr ki namaz mein **Surah Al-Fatihah** ka padhna ek tasalli aur himmat deta hai. Jab hum kehte hain, **Maliki Yawmid-Deen**, toh yeh yaad dilata hai ke duniya ka har hisaab Allah ke paas hai, aur humein bas uske hukum par chalna hai. Yeh waqt hai apne din ke kaamon par sochne ka aur Allah se dua karne ka ki uska diya hua seedha rasta har mushkil asaan kare.

4. Maghrib (Shaam ki Namaz):

Maghrib ka waqt din ke khatm hone aur raat ke shuru hone ka waqt hai. Yeh ek shukriya ka waqt hota hai. Jab hum Surah Al-Fatihah mein **Ar-Rahmanir Raheem** kehte hain, toh yeh yaad dilata hai ki poore din Allah ki rehmat aur daya ne humein sambhala. Yeh waqt humein Allah ka shukriya karne ka hai ki usne ek aur din guzarne diya aur humein is kabil banaya ke hum uska zikr kar sakein. Maghrib ki namaz mein yeh Surah ek dua hai ki raat ke andheron mein bhi Allah humein hidayat aur mehfooz rakhe.

5. Isha (Raat ki Namaz):

Isha ki namaz din ka aakhri amal hai, jo insaan ko raat ke liye tayar karta hai. Jab hum is waqt Surah Al-Fatihah padhte hain, toh yeh ek dua ban jaati hai jo humein puri raat ke liye Allah ki panah mein rakhti hai. Jab hum **Ihdinas Siratal Mustaqeem** kehte hain, toh yeh ek yakeen deta hai ki humara agla din bhi Allah ki hidayat ke saath hoga. Isha ki namaz ke baad yeh Surah humein har fikar, dar, aur bechaini se aazaad karti hai aur ek achhe neend ke liye man ko shant banati hai.

Natija:

Har waqt ki namaz mein Surah Al-Fatihah ko padhna, ek yaad hai ki Allah har waqt humein dekh raha hai, sun raha hai, aur humein sahi rasta dikhane ke liye tayar hai. Yeh Surah humein har din ke alag-alag modon par sambhalti hai, himmat deti hai, aur kabhi bhi bhatakne nahi deti. **Jo is Surah ka sahara leta hai, woh duniya aur aakhirat ke har andhere se bach jata hai aur Allah ki roshni mein chalne lagta hai.**