

Preface

Qur'an ke alfaaz ke andar gehri soch chhupi hoti hai.

Yeh kisi aam insaan ke likhe hue kitaab jaise nahi hai.

Jab duniya ke har kitaab yahaan likhi gayi taake duniya waale padhein,

Qur'an toh us jagah se aayi hai jo is duniya ke baahar hai — aur duniya ke liye hi aayi hai.

Yeh ek **divine connection** hai —

Zameen aur Aasmaan ke beech ka bridge,

Physical world aur metaphysical world ka raabta.

Yeh ek aisi paak kitaab hai jo Khuda ne khud insaanियat ke liye utaari hai.

Apni Qudrat se usne humein aqalmand banaya,

Aur apni Hikmat se humein address kiya —

Taake hum raaste se na bhatak jaayein.

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The revelation of this Book is from Allah—the Almighty, All-Wise.

Surah Az-Zumar (39:1)

Qur'an ki shaan is baat mein hai ke yeh ek murda dil ko zinda kar sakti hai.

Woh dil jo thak gaya ho, toot gaya ho, ya bhatak gaya ho.

Iske lafzon mein hai ek **shifa** — ek ilaaj —

Gusse, boredom, nafrat, lalach, khudgarzi, jalan, susti,

aur har us bimari ka ilaaj jo insaan ke dil ko beemar kar deti hai.

Isiliye Allah ne Qur'an ko **“Rooh”** bhi kaha hai —

Ek aisi rooh jo zindagi deti hai.

Aur ek **dawa** bhi, jo andar se insaan ko theek karti hai.

Yeh sirf kitaab nahi — yeh zindagi ka nuskha hai.

Jab koi insaan Qur'an ke alfaaz ko adab ke saath padhta hai,

aur un par gehra sochta hai — **sirf padhne ke liye nahi, balki hidayat dhoondhne ke liye —**

toh woh alfaaz dil ko chhoo jaate hain, aur zehan ko roshan kar dete hain.

Jaise Allah ne khud farmaya hai,
Qur'an ban jaata hai ek sukoon ka source, ek comfort ka asra,
aur un logon ke liye **guidance ka noor,**
jo sachche dil se usse dhoondhte hain.

Yeh sirf lafz nahi, yeh roohani rahnuma hai.

Qur'an ke paas woh taaqat hai jo zindagiyan badal sakti hai —
bas shart yeh hai ke usse **soch kar, samajh kar, dil se padha jaaye.**

Lekin agar sirf aankhon se padha jaaye,
aur dil, zehan aur rooh uske liye band ho jaayein,
toh phir na uski roshni andar utregi,
na uska asar nazar aayega.

Rasool Allah ? ne Allah se shikayat ki thi un logon ke baare mein
jo Qur'an se theek tareeke se nahi juda,
— **shayad wohi log jo sirf zubaan se padhte hain, lekin dil se nahi.**

Qur'an sirf nazar se nahi, nazar ke saath nazariya bhi maangta hai.

The Criterion (25:30)

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The Messenger has cried, “O my Lord! My people have indeed received this Quran with neglect.”
— Dr. Mustafa Khattab, The Clear Quran

Rasool Allah ? ne yeh nahi kaha ke logon ne Qur'an ko chhod diya —
balki yeh kaha ke unka **tariqa aisa hai jaise chhod diya ho.**

Woh padhte hain, lekin samajhte nahi.
Zehn se yaad karte hain, lekin dil se sochte nahi.
Qur'an khatam karne mein aapas mein muqabla karte hain,
lekin uski baat par amal karne mein nahi.

Matlab?
Zabaan Qur'an ke saath hoti hai,

lekin zindagi Qur'an se door hoti hai.

Aur yahi toh asli hijr (desertion) hai — jab Qur'an sirf lafzon tak simat jaaye, aur amal se gaayab ho jaaye.

Log aksar poochhte hain:

Agar Qur'an itna important hai, toh Allah ne khud uska har lafz detail mein kyun nahi samjhaya? Insaanon par kyun chhod diya, jo aksar tafseer mein ikhtilaaf karte hain?

Par yahin toh chhupi hai Qur'an ki sabse **badi karamat**.

Yeh woh kitaab hai jo jitni baar padho, har baar kuch naya samajh aata hai.

Jaise ek samundar ho jisme har gehraai mein nayi moti milti ho.

Jaise jaise tum usme utarte jao, **noor aur hikmat ke moti samne aate jaate hain.**

Duniya mein aisi koi aur kitaab nahi,

jo har dafa padhne par ek nayi roshni de —

na ilm ki seemaon mein simat jaaye,

na zubaan ke daayre mein bandh ho.

Qur'an ek aisi daimi mo'jiza hai jo waqt se aage hai,

jo har daur, har society, har zehan ko alag tareeke se chhoo leti hai.

Is translation ke dauraan bhi yeh baat khul kar saamne aayi —

chahe jitni koshish kar lein, chahe har lafz ko bariki se translate karein,

lekin **jo jalwa Arabic Qur'an mein hai, uski barabari koi tarjuma nahi kar sakta.**

Allah ke lafz Allah ke tareeke mein hi sabse azeem hain.

Qur'an ke har tukde ko Arabic mein “Ayah” kehte hain —

aur *Ayah* ka matlab hota hai: **“Sign”, yaani nishaani.**

Jahan shaayari mein ek tukda hota hai *verse*,

aur nasr (prose) mein hota hai *sentence*,

wahin Qur'an ka har lafz ek “sign from Allah” hota hai.

Har ek Ayah ek mo'jiza hai.

Har sign Allah ki qudrat, uski rehmat, aur uski hidayat ki taraf ishara karta hai.

Aur jab koi dil se sochta hai,

yeh signs imaan ban kar dil mein utarte hain — jaise ek chashma ho jo rooh ko zinda kar deta hai.

Yeh sirf text nahi — yeh divine signals hain, jo sirf unko samajh aate hain jo dil se dekhte hain.

Agar koi Qur'an ke andar chhupi hui asli mo'jiza ko mehsoos karna chahta hai,
toh sirf padhna kaafi nahi —
usse samajhna hoga, aur phir us par gehra sochna hoga.

Ibn 'Abbas (ra) — jo Rasool Allah ﷺ ke sahaabi aur Qur'an ke ulum ke buzurg ustad the —
unhone bataya ke **Qur'an ke ma'ani chaar levels par samjhe jaa sakte hain:**

1. **Woh ma'ani jo har shakhs samajh sakta hai,** chahe uski taleem ya ilm ka level koi bhi ho.
2. **Woh ma'ani jo sirf un logon ko samajh aate hain** jinke paas Arabic zubaan ka gehra ilm hai.
3. **Woh ma'ani jo mufasssireen aur Qur'anic scholars** — tafsir ke usool jaane wale log — hi samajh sakte hain.
4. **Aur wo ma'ani jo sirf Allah Hi jaanta hai —**
Woh Al-Aleem (Har cheez ka ilm rakhne wala).

Qur'an ek kitaab nahi — ek safar hai.

Aur har manzil par naya noor, nayi samajh aur nayi roohaniyat milti hai —
magar sirf un logon ko jo ruk kar sochne wale hain, sirf padne wale nahi.

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