

SURAH EK KAHANI



Surah Fussilat

Tafseel Se Bayan

Poora safar — wo baat jiska kabhi jawab na diya gaya —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 41 • 54 Ayatein • Makki

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Ek Nazar Mein Surah

*Kitaabun fussilat Aayaatuhoo Qur'aanan
'Arabiyyal-li-qawminy-ya'lamoona*

3. Ek Kitab jiski aayatein tafseel se bayan ki gayeen, ek Arabic Quran, un logon ke liye jo jaante hain.

*Qul innamaaaa ana basharum-mithlukum yoohaaa
ilayya annamaaaa Ilaahukum Ilaahunw-Waahid*

6. Kaho: main to bas tum jais² ek insan hoon, mujhe wahi ki jaati hai ke tumhara mabood ek hi mabood hai.

*Innal-lazeena qaaloo Rabbunal-laahu
thummas-taqaamoo tatanazzalu
'alayhimul-malaaa'ikatu allaa takhaafoo wa laa
tahzanoo*

30. Jinhone kaha hamara Rab Allah hai phir wo saabit-qadam rahe, un par farishte utarte hain ke na daro na ghamgeen ho.

*Wa laa tastawil-hasanatu wa las-sayyi'ah. Idfa'
billatee hiya ahsan*

34. Aur bhalaayi aur buraaayi barabar nahi. Buraaayi ko us cheez se daf'a karo jo behtar ho.



*Sanureehim Aayaatinaa fil-aafaaqi wa fee
anfusihi hatta yatabayyana lahum
annahul-haqq*

53. Hum unhein apni nishaaniyan ufaq mein aur khud
unke andar dikhayenge, yahan tak ke unpar wazeh ho
jaaye ke yehi haq hai.

*Awa lam yakfi bi-Rabbika annahoo 'alaa kulli
shay'in Shaheed*

53. Kya tumhare Rab ke baare mein ye kaafi nahi ke Wo
har cheez par gawah hai?

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Dilon Par Parde

Beta, ye surah apna naam apni teesri ayah se leti hai:

'KITABUN FUSSILAT AYATUHU QUR'ANAN

'ARABIYYAN LI-QAWMIN YA'LAMOON — ek Kitab jiski
aayatein TAFSEEL SE BAYAN ki gayeen, ek Arabic
Quran, un logon ke liye jo JAANTE hain.'

'Fussilat' — alag alag ki gayi, khol kar rakhi gayi,
jumla-dar-jumla samjhaayi gayi. Beta, kuch mubham na



chhoda gaya; koi zaroori cheez na chhupaayi gayi. Aur phir bhi: 'BASHEERAN WA NAZEERAN FA-A'RADA AKTHARUHUM FA-HUM LA YASMA'OON — khushkhabri dene wala aur darane wala — magar UN MEIN SE ZYADA TAR MOONH MOD GAYE, to wo sunte nahi.'

Aur phir, beta, suniye Quraysh ne jawab mein dar-asal kya kaha — Quran unke theek alfaz darj karta hai: 'WA QALOO QULOOBUNA FEE AKINNATIN MIMMA TAD'OONA ILAYHI — aur unhone kaha: HAMARE DIL us cheez se PARDON mein hain jiski taraf tum bulaate ho — WA FEE AZANINA WAQRUN — aur hamare KAAON mein BOJH hai — WA MIN BAYNINA WA BAYNIKA HIJAB — aur hamare aur tumhare darmiyan ek AAD hai — FA'MAL INNANA 'AMILOON — to tum KAAM karo; beshak, hum kaam kar rahe hain.'

Beta, ek qaabil-e-zikr baat gaur kijiye: wo band hone par FAKHR kar rahe hain. Wo ye nahi keh rahe 'hum samajhte nahi' — wo elaan kar rahe hain ke unhone khud ko jaan-boojh kar seal kar liya: dhank☞ dil, band



kaan, beech mein ek deewar. Aur phir, taqreeban ek kandhe uchka kar: tum apne kaam mein lage raho, hum apne mein lage rahenge.

Aur Nabi ﷺ ko sab se saada jawab dene ko kaha gaya: 'QUL INNAMA ANA BASHARUN MITHLUKUM YOOHA ILAYYA ANNAMA ILAHUKUM ILAHUN WAHID — kaho: main to bas TUM JAISA EK INSAN hoon, mujhe wahi ki jaati hai ke tumhara MABOOD EK HI mabood hai — FASTAQEEMOO ILAYHI WASTAGHFIROOH — to Uski taraf SEEDHE raho aur Us se MAGHFIRAT maango.'

Beta, ye poora paighaam ek line mein hai: Wo Ek hai; Uski taraf seedhe chalo; aur jab jab bhaTko un ke liye maafi maangte raho.

Aasman Dhuaan Tha

Phir surah unke inkaar ka jawab takhleeq ke paimane se deti hai — aur beta, yahan kuch tafseelat hairat-angez hain.



'QUL A INNAKUM LA-TAKFUROONA BILLAZI
 KHALAQAL-ARDA FEE YAWMAYNI WA TAJ'ALOONA
 LAHU ANDADA — kaho: kya tum sacchmuch us Zaat ka
 inkaar karte ho jisne zameen ko DO DINON mein
 banaya, aur uske SHAREEK banate ho? ZALIKA
 RABBUL-'ALAMEEN — yehi jahanon ka Rab hai.'

'WA JA'ALA FEEHA RAWASIYA MIN FAWQIHA WA
 BARAKA FEEHA WA QADDARA FEEHA AQWATAHA —
 aur usne us mein uske oopar mazboot pahad rakhe, aur
 us mein BARKAT daali, aur us mein uska RIZQ
 MUQARRAR kiya — FEE ARBA'ATI AYYAMIN
 SAWA'AN LIS-SA'ILEEN — chaar dinon mein, poore,
 poochhne walon ke liye.'

Beta, gaur kijiye: Allah ne 'uska rizq muqarrar kiya' —
 is sayyaare par kabhi jeene wali har makhlooq ka rizq
 zameen mein taqseem kar diya gaya us se pehle ke un
 mein se koi wujood mein aaye. Wo mitti jo aapko
 khilaati hai wo aapke par-dada ke paida hone se pehle
 bhar di gayi.



'THUMMASTAWA ILAS-SAMA'I WA HIYA DUKHANUN
— phir Wo AASMAN ki taraf mutawajjeh hua jab ke wo
DHUAAN tha — FA-QALA LAHA WA LIL-ARDIT-TIYA
TAW'AN AW KARHAN — aur us se aur zameen se kaha:
AA JAO, khushi se ya majboori se — QALATA ATAYNA
TA'T'EEN — dono ne kaha: HUM KHUSHI SE
FARMABARDAAR HO KAR AA GAYE.'

Beta, kya manzar hai. Aasmanon aur zameen ko
mukhatib kiya jaata hai, aur wo JAWAB dete hain — aur
unka jawab sirf 'hum aa gaye' nahi, balki 'ta'i'een',
khushi se farmabardaar. Poori kaaynaat ne khud ko
pesh kar diya.

Aur phir, beta, ise us insan ke pehlu mein rakhiye jo
kehta hai 'hamare dil pardon mein hain'. Aasman ne
haan kaha. Zameen ne haan kaha. Sirf insan, jise chunav
diya gaya, na kehta hai.

'FA-QADAHUNNA SAB'A SAMAWATIN FEE
YAWMAYNI WA AWAHA FEE KULLI SAMA'IN AMRAHA
— to Wo unhein saat aasman DO DINON mein



mukammal kar de aur HAR AASMAN MEIN uska
 HUKM ilhaam kiya — WA
 ZAYYANNAS-SAMA'AD-DUNYA BI-MASABEEHA WA
 HIFZA — aur Humne qareebi aasman ko CHIRAAGON
 se sajaaya, aur HIFAZAT ke tor par — ZALIKA
 TAQDEERUL-'AZEEZIL-'ALEEM — ye Ghaalib, Jaanne
 wale ki taqdeer hai.'

Unki Apni Khaalein Gawahi Dengi

Aur ab, beta, hum poore Quran ke sab se hola dene wale
 manzaron mein se ek par aate hain — aur ek ais☒ jise
 aap kabhi na bhoolein jab aap akele hon aur ek ais☒
 kaam karne wale hon jo aap khule-aam na karte.

'WA YAWMA YUHSHARU A'DA'ULLAHI ILAN-NARI
 FA-HUM YOOZA'OON — aur jis Din Allah ke DUSHMAN
 Aag ki taraf jama kiye jaayenge, aur wo QATARON mein
 rok liye jaayenge — HATTA IZA MA JA'OOHA SHAHIDA
 'ALAYHIM SAM'UHUM WA ABSARUHUM WA
 JULOODUHUM BIMA KANOO YA'MALOON — yahan
 tak ke jab wo us tak pahunchenge, unke KAAAN, unki



AANKHEIN aur unki KHAALAIN unke KHILAF GAWAHI dengi us ki jo wo karte the.'

Beta, us kachehri ka tasavvur kijiye. Aadmi mulzim khada hai, aur bulaaye gaye gawah uske APNE KAN, uski APNI AANKHEIN, aur uski APNI KHAAL hain. Wahi aaza jo usne gunah ke liye istemal kiye ab khade ho kar use bayan karte hain.

'WA QALOO LI-JULOODIHIM LIMA SHAHITTUM
'ALAYNA — aur wo apni KHAALON se kahenge:
TUMNE HAMARE KHILAF GAWAHI KYUN DI?'

Beta, us sawal ki be-basi mehsoos kijiye. Ek aadmi apne hi jism se behes kar raha.

'QALOO ANTAQANALLAHUL-LAZI ANTAQA KULLA
SHAY' — wo kahengi: ALLAH NE HAMEIN BULWAAYA
— wo Zaat jo HAR CHEEZ ko bulwaati hai.'

Aur phir wo ayah jo samjhaati hai ye hota hi kyun hai:
'WA MA KUNTUM TASTATIROONA AN YASH-HADA
'ALAYKUM SAM'UKUM WA LA ABSARUKUM WA LA



JULOODUKUM — aur TUM (is dar se) CHHUPTTE na the ke tumhare kaan, aankhein aur khaalein tumhare khilaf GAWAHI dengi — WA LAKIN ZANANTUM ANNALLAHA LA YA'LAMU KATHEERAN MIMMA TA'MALOO — BALKI TUMNE GUMAAN KIYA KE ALLAH TUMHARE BOHOT SE KAAMON KO NAHI JAANTA.'

Beta, ye har khufia gunah ki tashkhees hai. Jab ek shakhs darwaza band karta aur screen ki roshni kam karta hai, wo dar-asal kya kar raha hai? Wo LOGON se chhup raha hai. Aur us lamhe, bina kabhi ise lafzon mein daale, wo yun bartao karta hai goya Allah kamre mein na hon.

'Zanantum annallaha la ya'lamu' — tumne GUMAAN kiya ke Wo tumhare bohot se kaamon ko nahi jaanta. Beta, ye koi zabaan se nahi kehta. Ye ek khamosh gumaan hai, jo bartao se zaahir hota hai: ek aadmi jo waqai mehsoos karta ke Allah dekh rahe hain wo khufia mein wo na kar sakta jise wo apni maa ke saamne karne mein sharmaaye.



'WA ZALIKUM ZANNUKUMUL-LAZI ZANANTUM
BI-RABBIKUM ARDAKUM — aur tumhare Rab ke
baare mein tumhare us GUMAAN ne tumhein HALAK
kar diya.'

Beta, to amali sabaq azeem hai: tumhari khaal ek gawah
hai jo tumhare saath rehti hai. Jo bhi tum andhere mein
karte ho wo tumhare jism ki khud ki satah likh rahi hai.
Is shu'oor ke saath jio, aur tanhaai ek mauqa hona band
ho jaati hai.

Kaho 'Hamara Rab Allah Hai' — Phir Seedhe Raho

Aur ab, beta, us sakhti ke baad, Quran ki sab se
khoobsurat aur sab se zyada naql ki gayi aayatun mein
se ek aati hai:

'INNAL-LAZINA QALOO RABBUNALLAHU
THUMMASTAQAMOO — beshak, wo jinhone kaha:
HAMARA RAB ALLAH HAI — aur PHIR
SAABIT-QADAM rahe — TATANAZZALU
'ALAYHIMUL-MALA'IKATU ALLA TAKHAFOO WA LA



TAHZANOO — un par FARISHTE UTARTE hain (kehte hue): NA DARO AUR NA GHAMGEEN HO — WA ABSHIROO BIL-JANNATIL-LATI KUNTUM TOO'ADOON — aur us JANNAT ki KHUSHKHABRI lo jiska tumse waada kiya gaya.'

Beta, do shartein dekhiye, kyunki wo poora deen hain. PEHLI — 'qaloo Rabbunallah': ek elaan. DOOSRI — 'thummastaqamoo': aur PHIR wo seedhe rahe.

Wo lafz 'thumma' — aur PHIR — wahin hum mein se zyada tar jeete hain. Elaan aasan hai; teen second lagta hai. Istiqamat ek umr hai.

Ek aadmi ne ek baar Nabi ﷺ se poocha: mujhe Islam ki koi aisī baat bataiye jiske baare mein mujhe kisi aur se poochhne ki zaroorat na ho. Aapne ﷺ farmaya: 'Kaho: main Allah par imaan laaya — aur phir saabit-qadam raho.' Beta, ek masroof aadmi ke liye poora deen ek jumle mein.

Aur istiqamat ka matlab kamaliyat nahi, beta. Nabi ﷺ ne farmaya: 'Saabit-qadam raho, aur tum kabhi har cheez



kaamil tarah na kar paoge.' Iska matlab raaste par rehna — aur jab us se laDkhadao, wapas us par aana. Wo jo girta aur laut aata hai wo phir bhi 'mustaqeem' hai; wo jo girta aur pada rehta hai nahi.

Aur ajr dekhiye: farishte teen tohfon ke saath utarte — na daro (jo aage hai us ke baare mein), na ghamgeen ho (jo peechhe hai us ke baare mein), aur Jannat ki khushkhabri. Ulama zikr karte hain ke ye nuzool maut ke waqt hota hai aur phir dobara Qiyamat par, aur kuch ne zindagi ke mushkil lamhon ko bhi shaamil kiya.

'NAHNU AWLIYA'UKUM FIL-HAYATID-DUNYA WA FIL-AKHIRAH — HUM DUNIYA ki zindagi mein aur AAKHIRAT mein TUMHARE DOST hain — WA LAKUM FEEHA MA TASHTAHEE ANFUSUKUM WA LAKUM FEEHA MA TADDA'OON — aur us mein tumhare liye wo hai jo tumhare NAFS CHAHEIN aur wo jo tum MAANGO — NUZULAN MIN GHAFOORIN RAHEEM — Bakhshne wale, Raheem ki taraf se MEHMAAN-NAWAAZI ke tor par.'



Beta, lafz 'nuzul' ka matlab wo istaqbaali khana hai jo mehman ke aane par taiyar kiya jaata hai. Jo kuch bayan hua wo sirf istaqbaal hai — asli mehman-nawaazi shuru hone se pehle.

Us Cheez Se Daf'a Karo Jo Behtar Ho

Aur phir, beta, ek ayah jo aapke taalluqaat ko kisi bhi mashware se zyada badal sakti hai jo aap kabhi padhenge:

'WA MAN AHSANU QAWLAN MIMMAN DA'A
ILALLAHI WA 'AMILA SALIHAN WA QALA INNANEE
MINAL-MUSLIMEEN — aur us se BEHTAR BAAT wala
kaun jo ALLAH KI TARAF BULAAYE, nek amal kare, aur
kahe: beshak, main Musalmanon mein se hoon?'

Beta, wujood mein sab se behtar baat, Allah ke mutabiq — aur teen hisse gaur kijiye: wo Allah ki taraf bulaata hai, wo jispar bulaata hai us par AMAL karta hai, aur wo khud ko Musalman kehne mein sharmaata nahi.



'WA LA TASTAWIL-HASANATU WA LAS-SAYYI'AH —
 aur BHALAAYI aur BURAAAYI BARABAR NAHI —
 IDFA' BILLATI HIYA AHSAN — (buraaayi ko) us cheez
 se DAF'A KARO JO BEHTAR ho — FA-IZAL-LAZI
 BAYNAKA WA BAYNAHU 'ADAWATUN KA-ANNAHU
 WALIYYUN HAMEEM — aur PHIR wo jiske aur
 tumhare darmiyan DUSHMANI thi goya ek GEHRA
 DOST ban jayega.'

Beta, wo waada dobara padhiye. 'Wo thanda pad jayega'
 nahi. 'Ladai khatam ho jayegi' nahi. Wo 'waliyyun
 hameem' ban jayega — ek garam-josh, qareebi dost.

Aur theek hukm gaur kijiye: 'idfa' billati hiya AHSAN'
 — us se daf'a karo jo BEHTAR ho. Sirf barabar nahi. Koi
 tumse sard hai — garam-josh raho. Koi sakhti se bolta
 hai — narmi se jawab do. Koi taalluq kaaTta hai —
 haath badhaao.

Beta, ye kamzori nahi. Ye behad taaqat maangta hai, aur
 Allah foran ye kehte hain: 'WA MA YULAQQAHA
 ILLAL-LAZINA SABAROO — aur ye kisi ko nahi diya



jaata siwaye un ke jo SABR karte hain — WA MA YULAQQAHA ILLA ZOO HAZZIN 'AZEEM — aur ye kisi ko nahi diya jaata siwaye BADE NASEEB wale ke.'

Beta, us mein sharaf mehsoos kijiye: Allah nuqsan ka jawab bhalaayi se dene ki salaahiyat ko ek BADA HISSA, bhalaayi ka ek bahut bada naseeb kehte hain. Zyada tar log ye nahi kar sakte — aur Allah ise ek aisے tohfa naam dete hain jo sirf chand ko diya jaata hai.

'WA IMMA YANZAGHANNAKA MINASH-SHAYTANI NAZGHUN FASTA'IZ BILLAH — aur agar shaitan ki taraf se koi bura khayal tumhein aaye, to ALLAH KI PANAHA MAANGO.' Beta, aur ye theek yahan is liye rakha gaya hai: jab tum badi ka jawab bhalaayi se dene ka faisla karte ho, shaitan foran sargoshi karega ke tumhein zaleel kiya ja raha hai. Yehi 'a'oozu billah' ka lamha hai.

Ufaq Mein Aur Khud Mein Nishaaniyan

Phir surah humein ek badi maani wali chhoti si tehzeeb yaad dilaati hai: 'LA TASJUDOO LISH-SHAMSI WA LA



LIL-QAMARI WASJUDOO LILLAHIL-LAZI

KHALAQAHUNNA — SOORAJ ya CHAAND ko SAJDA mat karo, balki ALLAH ko sajda karo, jisne UNHEIN BANAYA.' Beta, ek sajde ki ayah — aur ek usool: kabhi nishani ko mat poojo; us Zaat ko poojo jisne use banaya.

Aur ye khabardar karti hai ke log khud Quran ko kaise lete hain: 'WA LAW JA'ALNAHU QUR'ANAN A'JAMIYYAN LA-QALOO LAWLA FUSSILAT AYATUH — aur agar Hum ise ek AJMI (ghair-Arabi) Quran banate, to wo kehte: iski aayatein TAFSEEL SE kyun bayan nahi ki gayeen? A A'JAMIYYUN WA 'ARABIYY — ek ghair-Arabi (Kitab) aur ek Arabi (rasool)?' Beta, ek dil jo aitraaz karne par tula ho hamesha ek aitraaz dhoond lega. Jo bhi bheja jaata, wo us par shikayat karte.

'QUL HUWA LILLAZINA AMANOO HUDAN WA SHIFA' — kaho: jo imaan laaye unke liye ye HIDAYAT aur SHIFA hai — WAL-LAZINA LA YU'MINOONA FEE AZANIHIM WAQRUN WA HUWA 'ALAYHIM 'AMA — aur jo imaan nahi laate unke kaanon mein bojh hai aur ye unpar andhapan hai.' Beta, wahi Kitab: ek ke liye



dawa, aur doosre ke liye kuch bhi nahi. Farq receiver mein hai.

Aur phir, beta, surah Quran ke sab se azeem waadon mein se ek ki taraf badhti hai:

'SANUREEHIM AYATINA FIL-AFAQI WA FEE
ANFUSIHIM HATTA YATABAYYANA LAHUM
ANNAHUL-HAQQ — HUM UNHEIN APNI
NISHAANIYAN UFAQ MEIN AUR KHUD UNKE ANDAR
DIKHAYENGE YAHAN TAK KE UNPAR WAZEHO
JAAYE KE YEHI HAQ HAI.'

Beta, 'al-afaq' — ufaq, duniya aur aasman ke door daraaz kinaare; 'wa fee anfusihim' — aur khud unke apne nafson mein.

Ye waqt ke baare mein ek waada hai. Allah keh rahe hain: saboot aata rahega. Sadi-dar-sadi, jaise log kaaynaat mein aur door aur insani jism mein aur gehre daakhil honge, wo aise nishaaniyon se milte rahenge jo is Kitab ki taraf wapas ishara karti hain.



Aur beta, dekhiye ek momin ne kya hote dekha hai: is Quran mein insan ki takhleeq ke marahil ke baare mein, aasmanon ke phailne ke baare mein, samandaron aur hawaon ke baare mein kahi gayi baatein — ek sehra mein bayan hui, ek an-padh aadmi ko, chaudah sadi pehle jab kisi ke paas dekhne ke aale na the.

'A WA LAM YAKFI BI-RABBIKA ANNAHU 'ALA KULLI SHAY'IN SHAHEED — KYA TUMHARE RAB KE BAARE MEIN YE KAAFI NAHI KE WO, HAR CHEEZ PAR, GAWAH HAI?'

Beta, aur yahan un logon ko surah ka aakhri jawab hai jinhone kaha 'hamare dil pardon mein hain'. Ufaq aur khud ke andar ka saara saboot pesh kiya jaata hai — aur phir Allah kehte hain: magar us ke liye jo dekhne ko taiyar hai, kya ye kaafi na tha ke Wo har cheez par Gawah hai?

'ALA INNAHUM FEE MIRYATIN MIN LIQA'I RABBIHIM — khabardaar, wo apne Rab ki mulaqaat ke baare mein SHAK mein hain. ALA INNAHU BI-KULLI



SHAY'IN MUHEET — khabardaar, Wo HAR CHEEZ ko GHEERE hue hai.'

Beta, yehi aakhri lafz hai: Wo har cheez ko ghere hue hai. Koi bahar nikalne ki jagah nahi.

Is Surah Se Kya Seekha

- 1.** Aayatein 'tafseel se bayan' ki gayeen — koi zaroori cheez na chhupaayi gayi; masla kabhi wuzoohat nahi tha.
- 2.** Aasman aur zameen ne kaha 'hum khushi se aaye' — sirf insan, jise chunav mila, apne pardon par fakhr karta hai.
- 3.** Tumhare kaan, aankhein aur khaal aise gawah hain jo tumhare saath rehte hain — tanhaai koi mauqa nahi.
- 4.** Har khufia gunah ek khamosh gumaan par khada hai ke Allah kamre mein nahi; wahi gumaan halak karta hai.



5. Kaho 'hamara Rab Allah hai' aur PHIR seedhe raho — istiqamat kamaliyat nahi, raaste par wapas aana hai.

6. Buraaayi ko us se daf'a karo jo BEHTAR ho, aur ek dushman gehra dost ban sakta hai — ek tohfa Allah sirf sabr walon ko dete hain.

7. Nishaaniyan aati rahengi, ufaq mein aur khud tum mein — aur Wo har cheez par Gawah hai.

Ya Allah, hamein 'Rabbunallah' kehne aur saabit-qadam rehne dijiye, aur hamein nuqsan ka jawab bhalaayi se dene ka bada hissa ata kijiye. 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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