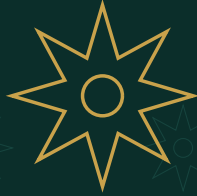


SURAH EK KAHANI



Surah An-Najm

Sitara

Poora safar — meraj ki raat, aur koshish ka qanoon —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 53 • 62 Ayatein • Makki

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Ek Nazar Mein Surah

*Wan-Najmi iza hawaa. Maa dalla saahibukum
wa maa ghawaa*

1-2. Sitare ki qasam jab wo gire. Tumhara saathi na
bhatka na behka.

*Wa maa yantiqu 'anil-hawaa. In huwa illaa
Wahyuny-yoo-haa*

3-4. Aur wo apni khwahish se nahi bolta. Ye to bas ek
wahi hai jo utari jaati hai.

*Wa al-laa taziru waaziratunw-wizra ukhrraa. Wa
al-laisa lil-insaani illaa maa sa'aa*

38-39. Aur ye ke koi bojh uthane wala doosre ka bojh
nahi uthayega. Aur ye ke insan ke liye wahi hai jiski
usne koshish ki.

Wa annahoo Huwa adhaka wa abkaa

43. Aur ye ke wohi hasata hai aur rulaata hai.

Wa annahoo Huwa aghnaa wa aqnaa

48. Aur ye ke wohi ghani karta hai aur qanaa'at deta hai.

Fasjudoo lillaahi wa'budoo

62. To Allah ko sajda karo aur uski ibadat karo.



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

Wo Khwahish Se Nahi Bolta

Beta, ye surah ek qasam se khulti hai aur phir us shakhs ke baare mein poore Quran ke sab se ahem elaanon mein se ek karti hai jo ise le kar aaye.

'WAN-NAJMI IZA HAWA — SITARE ki qasam jab wo GIRE.' Ulama ne 'najm' ko sitaron ke doobne ya girne se samjhaya, aur kuch ne ise khud Quran se joda, jo tukdon mein utra — kyunki 'nujoom' un cheezon ke liye istemal hota hai jo qiston mein aati hain.

'MA DALLA SAHIBUKUM WA MA GHAWA — TUMHARA SAATHI na BHATKA, na BEHKA.'

Beta, lafz phir gaur kijiye: 'SAHIBUKUM' — TUMHARA SAATHI. 'Nabi' nahi, 'ye aadmi' nahi. Allah unhein unhi logon ka saathi kehte hain jo unka inkaar kar rahe hain — wo aadmi jiske bagal mein wo chaalees saal jiye, jiske kirdaar ko unhone har mu'aamle mein jaancha.



'Dalla' ka matlab jahalat se raasta khona; 'ghawa' ka matlab khwahish ki pairwi se ghalat hona. Dono ka inkaar kiya gaya. Wo na uljhe hue hain na bigde hue.

Aur phir, beta, wo ayah jo poori Sunnat ka ikhtiyar qaayem karti hai: 'WA MA YANTIQU 'ANIL-HAWA — na wo KHWAHISH se BOLTA hai — IN HUWA ILLA WAHYUN YOOHA — ye to sirf ek WAHI hai jo utari jaati hai.'

Beta, is par thehriye. Is deen ke maamle mein aapne ﷺ jo bhi pahunchaya wo unki apni pasand se paida nahi hua. Wo utra. Aur isi liye Sunnat Quran ka koi ikhtiyari zameema nahi — ise theek isi ayah se ek mehfooz kalaam ke tor par samjhaya jaata hai.

Abdullah ibn 'Amr (RA) jo kuch Nabi ﷺ se sunte use likh lete the. Kuch Quraysh ne aitraaz kiya: tum har cheez likhte ho, aur wo ek insan hai jo gusse aur khushi mein bolta hai. Unhone ye Nabi ﷺ se zikr kiya, jinhone apne moonh ki taraf ishara kar ke farmaya: 'LIKHO. Us Zaat ki qasam jiske Haath mein meri jaan hai, is se sach ke



siwa kuch nahi nikalta.'

'ALLAMAHU SHADEEDUL-QUWA — use ek SAKHT
QUWWAT WALE ne SIKHAYA — ZOO MIRRAH
FASTAWA — ek DURUST, TAAQATWAR banawat wale
ne, jo nazar ke liye buland hua — WA HUWA
BIL-UFUQIL-A'LA — jab ke wo SAB SE OONCHE UFAQ
par tha.'

Beta, ye Jibreel (AS) ko unki asli shakl mein bayan karta hai. Nabi ﷺ ne unhein do baar unki asli soorat mein dekha, aur aapne humein bataya ke Jibreel ke chhe sau par the, ufaq bhare hue. 'THUMMA DANA FA-TADALLA — phir wo QAREEB aaya aur NEECHE utra — FA-KANA QABA QAWSAYNI AW ADNA — yahan tak ke do kamaanon ki doori par tha, ya QAREEB tar.' Beta, aisi qurbat jise zubaan naapne mein larhkharaati hai.

Sidratul-Muntaha Ki Beri

Aur ab, beta, surah humein Al-Isra wal-Mi'raj ki raat par le jaati hai — kisi insan ka kiya hua sab se azeem safar.



'WA LAQAD RA'AHU NAZLATAN UKHRA — aur usne use ek AUR UTAAR mein YAQEENAN DEKHA — 'INDA SIDRATIL-MUNTAHA — SIDRATUL-MUNTAHA ki beri ke PAAS — 'INDAHA JANNATUL-MA'WA — uske paas Panah ka Baagh hai.'

Beta, 'Sidratul-Muntaha' — hadd ki beri. Ulama use us hadd ke tor par bayan karte hain jis se aage kisi makhloq ka ilm nahi jaata; wo noqta jahan neech se chadhne wali aur oopar se utarne wali har cheez milti hai. Nabi ﷺ ne use bayan kiya: uske phal Hajar ke mitti ke matkon jaise the, aur uske patte haathi ke kaanon jaise — aur aapne farmaya ke jab Allah ka hukm use dhaap leta, wo aisā badal jaata ke Allah ki koi makhloq uske husn ko bayan na kar sakti.

'IZ YAGHSHAS-SIDRATA MA YAGHSHA — jab beri ko wo DHAAP leta jo use DHAAP leta.' Beta, dekhiye Quran ise kaise bayan karta hai: ye nahi kehta ke use kya dhaapa. Bayan jaan-boojh kar roka gaya, kyunki wo lafzon se pare hai.



'MA ZAGHAL-BASARU WA MA TAGHA — NIGAH na TEDHI hui, na HADD se BADHI.'

Beta, ye poore Quran mein Nabi ﷺ ke kirdaar ke sab se khoobsurat bayanon mein se ek hai, aur zyada tar log ise nazar-andaz kar jaate hain. Us jagah — sab se buland maqam jahan koi makhlooq pahunchi, un ajaib se ghiri jinhein kisi aankh ne na dekha tha — unki nigah na BHATKI, na HADD se AAGE gayi.

Us adab ke baare mein sochiye. Ek shakhs jise wujood ke sab se azeem manzar dekhne ki rasaai mili, aur usne sirf wahi dekha jise dekhne wo wahan tha. Usne tajassus se idhar-udhar na ghoora; usne apni ijaazat se aage na dhakela.

Beta, ye hamare liye sab se chhoti cheezon mein ek sabaq hai. Hamari aankhein har us jagah bhatakti hain jahan na jaani chahiyein — screenon par, logon par, doosron ki milkiyat par. Unki aankhein, Sidratul-Muntaha par, theek wahin rahﷻ jahan unhein hona tha.



'LAQAD RA'A MIN AYATI RABBIHIL-KUBRA — usne apne Rab ki SAB SE BADI NISHAANIYON mein se DEKHA.'

Ye To Bas Naam Hain Jo Tumne Ghadhe

Phir surah Makkah ke buton ki taraf mudti hai, aur unhein khaalis mantiq se dhaa deti hai: 'A FA-RA'AYTUMUL-LATA WAL-'UZZA — kya tumne al-Lat aur al-'Uzza par ghaur kiya — WA MANATATH-THALITHATAL-UKHRA — aur Manat, teesri, doosri wali?'

Beta, ye Arabia ki teen badi devi-yan th☐☐, jinhein Quraysh Allah ki betiyan kehte the. Aur Allah ek tabah-kun sawal se jawab dete hain: 'A LAKUMUZ-ZAKARU WA LAHUL-UNTHA — kya TUMHARE liye BETA aur Uske liye BETI? TILKA IZAN QISMATUN DEEZA — ye to phir ek NA-INSAFI wali taqseem hai.'

Beta, daleel unki apni munafiqat mein kaTti hai. Ye wo log the jo apni nanni betiyon ko sharm se zinda gaad



dete the — aur phir Allah ke liye betiyan muqarrar karte jab ke apne liye bete rakhte. Allah unke apne qadar-o-qeemat ke nizam se hi is bebuniyaad-pan ko be-naqaab karte hain.

Aur phir wo jumla jo tareekh ke har but ko khatam kar deta hai: 'IN HIYA ILLA ASMA'UN SAMMAYTUMOOHA ANTUM WA ABA'UKUM — ye kuch NAHI SIWAYE NAAMON KE jo TUMNE rakhe, tumne aur tumhare baap-dada ne — MA ANZALALLAHU BIHA MIN SULTAN — jinke liye Allah ne KOI DALEEL nahi utari.'

Beta, wo khaali-pan mehsoos kijiye jo be-naqaab kiya ja raha hai: ye NAAM hain. Unke peechhe kuch nahi. Tumhare dada ne ek patthar ko ek naam diya, tumhare baap ne use dohraya, tumne wirasat mein liya — aur poora dhaancha sirf dohrane ke siwa kisi cheez par khada nahi.

'IN YATTABI'OONA ILLAZ-ZANNA WA MA TAHWAL-ANFUS — wo GUMAAN ke siwa kisi cheez ki pairwi nahi karte aur us cheez ki jo unke NAFS CHAHTE



hain — WA LAQAD JA'AHUM MIN
RABBIHIMUL-HUDA — aur unke Rab ki taraf se unke
paas HIDAYAT PEHLE HI aa chuki hai.'

Beta, yahan baatil ke do engine gaur kijiye: 'zann' —
bina sabot wirasat mein mili qiyaas-aaraai — aur
'hawa' — khwahish. Har daur ka har jhoota aqeeda un
donon par chalta hai. Aur gaur kijiye ke hidayat AA
CHUKI thi. Maloomaat maujood thi; chaahat na thi.

'AM LIL-INSANI MA TAMANNA — ya insan ke liye wo
hai jo wo CHAHE? FA-LILLAHIL-AKHIRATU WAL-OOLA
— magar Allah hi ki hai Aakhirat aur Duniya.' Beta,
haqeeqat hamari khwahishon se tay nahi hoti.

Us Ke Siwa Kuch Nahi Jiski Usne Koshish Ki

Aur ab, beta, ek aisā hissa aata hai jise Allah qadeem,
na-badalne wale qanoon ke tor par mutaarraf karte hain
— 'Musa aur Ibrahim ke saheefon mein, jinhone apna
ehad poora kiya' — aur ismein Quran ke kuch sab se
ahem usool hain:



'ALLA TAZIRU WAZIRATUN WIZRA UKHRA — ke KOI BOJH UTHANE WALA DOOSRE KA BOJH NAHI UTHAYEGA.'

Beta, ye ek ayah wirasat mein mile gunah ko bilkul khatam kar deti hai. Koi bachcha apne baap ka gunah nahi uthata. Koi qaum doosri qaum ka jurm nahi uthati. Kisi ko us ki saza nahi milegi jo kisi aur ne chuna. Us daur mein jab khandan aur qabile ko mushtaraka zimmedaar thehraya jaata tha, ye inqilabi thi — aur ye is deen mein insaf ki buniyaad hai.

'WA AN LAYSA LIL-INSANI ILLA MA SA'A — aur ye ke INSAN KE LIYE US KE SIWA KUCH NAHI JISKI USNE KOSHISH KI.'

Beta, ise yaad kar lijiye. Aakhirat mein koi wirasat nahi. Aapke baap ki neki aapke account mein muntaqil nahi hoti. Aapke khandan ki mazhabi shohrat aapko kuch nahi kamati. 'Achhe khandan se' hona koi amal nahi.

'Sa'a' — usne koshish ki, zor lagaya, mehnat ki. Beta, gaur kijiye ye nahi kehta 'us ke siwa jo usne HAASIL



kiya'. Haasil hona un halaat par munhasir hai jo aapke ikhtiyar mein nahi — sehat, wasail, mauqa, waqt. Koshish wo hai jo waqai aapki apni hai. Ek ghareeb jisne koshish ki aur nakaam raha aur ek amir jo aasani se kamyab hua, unke tarazu bahut alag mil sakte hain.

'WA ANNA SA'YAHU SAWFA YURA — aur ye ke uski KOSHISH DEKHI JAAYEGI — THUMMA YUJZAHUL-JAZA'AL-AWFA — phir use POORA POORA badla diya jayega.'

Beta, 'al-awfa' — sab se mukammal, sab se poora. Taqreeban nahi, jazwi nahi — poora. Har an-dekhi koshish, har an-dekhi jaddo-jehad, har baar jab aapne sahi kaam kiya aur kisi ko pata na chala — wo DIKHAYI jaayegi, aur phir poori ada ki jaayegi.

Aur phir Allah ke baare mein kai bayan, beta — aur ek aapko hairan kar dega:

'WA ANNA ILA RABBIKAL-MUNTAHA — aur ye ke tumhare Rab ki taraf hi AAKHRI MANZIL hai.' Beta, aapka har sawal wahan khatam hota hai — har 'ye



kyun hua' apna jawab Us ke paas paata hai.

'WA ANNAHU HUWA ADHAKA WA ABKA — aur ye ke
WOHI HASATA aur RULAATA hai.'

Beta, is par thehriye. Dono. Wohi aapke ghar ki hansa ka
Sarchashma hai aur aapke chehre ke aansuon ka. Hum
aksar apni khushiyan apni koshishon ko aur apne ghum
bad-qismati ya doosron ko mansoob karte hain. Ye ayah
dono ko ek Haath mein rakh deti hai. Jiska matlab: jisne
aapko rulaaya wohi hai jo aapko dobara hansa sakta hai
— aur aksar hansata hai, aapke gumaan se jaldi.

'WA ANNAHU HUWA AMATA WA AHYA — aur ye ke
wohi MAUT deta hai aur ZINDAGI deta hai.' 'WA
ANNAHU KHALAQAZ-ZAWJAYNIZ-ZAKARA
WAL-UNTHA — aur usne JODE banaye, mard aur aurat
— MIN NUTFATIN IZA TUMNA — ek QATRE se jab wo
tapkaya jaaye.' 'WA ANNAHU HUWA AGHNA WA AQNA
— aur ye ke wohi GHANI karta hai aur QANAA'AT deta
hai.'



Beta, us aakhri jode ko ghaur se dekhiye — 'aghna wa aqna'. Wo daulat deta hai, aur wo us par razaamandi deta hai. Ye do ALAG tohfe hain. Bahut se log pehla doosre ke bagair paate hain, aur wo zameen ke sab se ghareeb log hain. Us se dono maango.

To Sajda Karo Aur Ibadat Karo

Aur surah apne ikhtitam ki taraf un qaumon ka naam le kar badhti hai jo tabah ki gayeen: 'ANNAHU AHLAKA 'ADANIL-OOLA — ke usne PEHLI 'AAD ko tabah kiya — WA THAMOODA FA-MA ABQA — aur Thamud ko, aur unhein NA CHHODA — WA QAWMA NOOHIN MIN QABL — aur us se pehle Nuh ki qaum ko — INNAHUM KANOO HUM AZLAMA WA ATGHA — beshak, wo zyada ZAALIM aur zyada SARKASH the — WAL-MU'TAFIKATA AHWA — aur ULTI HUI bastiyon ko usne DE PATAKHA.'

Beta, phir tanbeeh: 'HAZA NAZEERUN MINAN-NUZURIL-OOLA — YE ek DARANE WALA hai PEHLE DARANE WALON jaisa.' Wahi paighaam, wahi



rehmat, wahi tareeqa.

'AZIFATIL-AZIFAH — QAREEB AANE WALA (Din)
QAREEB AA GAYA — LAYSA LAHA MIN DOONILLAHI
KASHIFAH — Allah ke siwa koi use HATA nahi sakta.'

Aur phir, beta, teen aayatein Kitab ki daleel band karne
ko — aur wo seedhe dil par lagti hain:

'A FA-MIN HAZAL-HADEETHI TA'JABOON — kya tum
is baat par HAIRAN hote ho — WA TADHAKOONA WA
LA TABKOON — aur HANSTE ho, aur ROTE nahi — WA
ANTUM SAMIDOON — jab ke tum SAMIDOON ho —
apne aap ko mashghool karte, ghaafil, khel mein —
be-khabar?'

Beta, in sawalon mein udaasi mehsoos kijiye. Wujood ki
sab se badi khabar sunayi ja rahi hai — Din, hisab,
manzil — aur jawab hansi aur tafreeh hai. 'Samidoon'
un logon ko bayan karta hai jo tafreeh mein doobe hain,
gaate aur khelte taake sunna na pade.



Aur beta, kya ye theek hamari halat nahi? Naseehat chalti hai, aur hum scroll karte hain. Khutba diya jaata hai, aur hum apni dopahar ka mansooba banate hain. Maut kisi jaan-ne wale ko le jaati hai, aur ek din ke andar hum phir tafreeh mein hote hain.

'Wa tadhakoona wa la tabkoon' — tum hanste ho aur rote nahi. Beta, aap aakhri baar kab Allah ke khauf ya mohabbat se roye? Nabi ﷺ ne farmaya do aankhein aag ko na choo-engi: ek aankh jo Allah ke khauf se royi, aur ek aankh jo Uski raah mein pehra deti rahi.

Aur phir, surah ki aakhri ayah — aur ye sajde ki ayah hai: 'FASJUDOO LILLAHI WA'BUDOO — TO ALLAH KO SAJDA KARO AUR USKI IBADAT KARO.'

Beta, ye us sab ka jawab hai jo surah ne kaha. 'To iske baare mein socho' nahi, 'to ispar behes karo' nahi — NEECHE JAO. Apni peshaani zameen par rakho.

Aur is ayah ki tareekh ajeeb hai. Sahih al-Bukhari mein aata hai ke Nabi ﷺ ne Ka'bah par Surah An-Najm padhi aur uske aakhir mein sajda kiya — aur wahan maujood



har shakhs ne unke saath sajda kiya, momin aur but-parast dono. Tilawat ki taaqat aisi thi ke munkir tak khud ko zameen par paaye.

Beta, to ye surah ek sitare ke utarne se shuru hoti hai aur insani peshaanion ke utarne par khatam hoti hai. Sab se oonche aasman se sab se aajiz halat tak. Aur unke darmiyan ka poora raasta ek line mein sameta hua hai jise aapko kabhi bhoolna nahi chahiye: 'laysa lil-insani illa ma sa'a' — insan ke liye us ke siwa kuch nahi jiski usne koshish ki.

To koshish karo, beta. Aur phir sajda karo.

Is Surah Se Kya Seekha

1. 'Wo khwahish se nahi bolta' — Sunnat ek mehfooz kalaam hai, koi ikhtiyari mashwara nahi.
2. Sidratul-Muntaha par unki nigah se adab seekho: wo na bhatki na hadd se aage gayi.
3. Har jhoota aqeeda do engine par chalta hai — wirasat mein mili qiyaas-aaraai aur zaati khwahish.



4. Koi doosre ka bojh nahi uthata: gunah wirasat mein nahi milta, aur na hi neki.

5. Aap apni KOSHISH ke maalik ho, apne nataij ke nahi — aur aapki koshish dikhayi aur poori ada ki jaayegi.

6. Wohi hasata aur rulaata hai, ghani karta aur razaamand karta hai — Us se daulat AUR razaamandi dono maango, kyunki wo do tohfe hain.

7. 'Samidoon' mein se mat bano — naseehat ke beech hanste hue; kabhi ro liya karo, aur phir sajda karo.

Ya Allah, hamari koshish qubool kijiye, hamein wo aansu ata kijiye jo hamein bachaayein, aur hamari peshaaniyon ko aksar zameen se milne dijiye. 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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