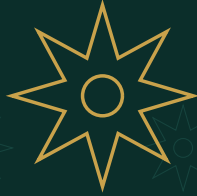


SURAH EK KAHANI



Surah Al-Qalam

Qalam

Poora safar — qalam, kirdaar, aur gaayab hua baagh —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 68 • 52 Ayatein • Makki

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Ek Nazar Mein Surah

Noon, wal-qalami wa maa yasturoon

1. Noon. Qasam hai qalam ki aur us ki jo wo likhte hain.

Wa innaka la-'alaa khuluqin 'azeem

4. Aur beshak aap azeem akhlaq par hain.

Falaa tuti'il-mukazzibeen

8. To jhutlane walon ki baat mat maniye.

Innaa balawnaahum kamaa balawnaaa

As-haabal-jannah

17. Beshak humne unhein aazmaya jaise baagh walon ko aazmaya tha.

Qaala awsatuhum alam aqul-lakum lawlaa

tusabbihoon

28. Un mein se behtar shakhs ne kaha: kya maine tumse na kaha ke tasbeeh kyun nahi karte?

Fasbir li-hukmi Rabbika wa laa takun

kasaahibil-hoot

48. To apne Rab ke faisle ke liye sabr karo, aur machhli wale ki tarah mat ho.

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



Qalam Ki Qasam

Beta, ye surah ek waahid arabi harf se shuru hoti hai — 'NUN' — un shuruat mein se ek jinke poore maani Allah ne apne paas rakhe, aur jinka pehla sabaq aajizi hai: khud Uski Kitab mein bhi kuch ilm sirf Usi ka hai.

Aur phir Allah ek qasam khate hain — aur dekhiye Wo kis cheez ki qasam chunte hain: 'WAL-QALAMI WA MA YASTUROON — qasam hai QALAM ki, aur us ki jo wo LIKHTTE hain.'

Beta, qalam par rakhi hui izzat mehsoos kijiye. Ye ek an-padh Rasool ﷺ par nazil hui, ek aise sheher mein jahan taqreeban koi padh nahi sakta tha, ek aisi tehzeeb mein jahan har cheez talwar tay karti thi. Aur Allah aajiz se nazar aane wale qalam ki qasam khate hain — ilm, record aur tehzeeb ka auzaar. Pehli wahi pehle hi us Rab ka elaan kar chuki thi 'jisne QALAM ke zariye sikhaya'; ab Wo uski qasam khate hain.

Aur ulama zikr karte hain ke jo kuch likha jata hai us mein farishton ki tehreer bhi hai, aur wo Qalam bhi



jisne taqdeer likhi. To ye qasam oopar Lauh-e-Mahfooz se le kar neeche ek talib-e-ilm ki copy ki syaahi tak, sab ko sameyt leti hai. Beta, aap jo bhi likhein wo maayne rakhta hai — ek qalam ya to banata hai ya tabah karta hai, hidayat deta hai ya gumraah karta hai. Aap jo bhi likhein wo ghair-jaanibdaar (neutral) nahi hota.

Ab Tak Ka Sab Se Bada Sanad

Ye azeem qasam kyun? Us zulm ki wajah se jo iske baad aaya. Jab Makkah ke sardar paighaam ka jawab na de sake, to unhone paighambar par hamla kiya — musafiron aur haajiyon ke kaanon mein ye sargoshi kar ke: 'ye MAJNOON hai, aasaib-zada, apni aql khoya hua.' Ye zameen ka sab se purana hathkanda hai, beta: jab aap daleel na todh sakein, to us shakhs ki saakh todh do jo use uthaye hue hai.

Aur qalam ki us qasam par, Allah ne jawab diya: 'MA ANTA BI-NI'MATI RABBIKA BI-MAJNOON — aap apne Rab ke fazl se MAJNOON NAHI hain. WA INNA LAKA LA-AJRAN GHAYRA MAMNOON — aur beshak aapke



liye wo ajr hai jo NA KHATM hone wala hai, aur jis par koi ehsaan nahi jataya jayega.'

Aur phir, beta, chaar lafz aaye jo tareekh mein kisi insan ko diye gaye har medal, laqab aur izzat se bhaari hain: 'WA INNAKA LA-'ALA KHULUQIN 'AZEEM — AUR BESHAK AAP AZEEM AKHLAQ PAR HAIN.'

Sochiye kaun bol raha hai, beta. Koi dost kisi dost ki tareef nahi kar raha. Koi qaum apne hero ki izzat nahi kar rahi. Aasmanon aur zameen ke Khaliq, jinka kalam khud sach hai, ek shakhs ke AKHLAQ ki tasdeeq kar rahe hain — aur us sanad ko ek aisi Kitab mein mehfooz kar rahe hain jo qayamat tak padhi jayegi.

Aur jab hamari maa Aisha (RA) se unke akhlaq ka bayan poocha gaya, to unhone tareekh ka sab se mukammal jawab diya: 'KANA KHULUQUHUL-QURAN' — UNKA AKHLAQ QURAN THA. Beta, samajhiye iska matlab: ye Kitab, chalti hui. Ismein har hukm — rehmat, sachai, sabr, sakhawat, aajizi — ek zindagi mein nazar aata tha. Agar aap jaan'na chahte hain ke ye ayah



amal mein kaisi thi, to unki seerat padhiye: bachchon ke saath unki narmi, fatah-e-Makkah par unki maafi, un dushmanon ke saath bhi unki imaandari jo unhein apna maal amanat rakhte the, sab se bad-tameez sawal poochhne walon ke saath unka sabr.

Aur us andar chhupe sabaq ko dekhiye, beta: tohmat ka jawab KIRDAAR se diya gaya, gusse se nahi. Allah ne barhaya: 'PHIR ANQAREEB AAP DEKH LENGE, AUR WO BHI DEKH LENGE, ke tum mein AAZMAISH-ZADA (majnoon) kaun hai.' Waqt aur akhlaq mil kar har mazaq udane wale ko khamosh kar dete hain. Chaudah sadiyon baad, hum dekh rahe hain.

Das Aibon Wale Shakhs Ki Baat Mat Mano

Phir Allah apne Rasool ﷺ — aur unke baad har momin — ko samjhaute ke baare mein ek hukm dete hain, uske baad ek aisi tasveer jo itni durust hai ke hum sab ke liye ek kirdaar-test ban jaati hai: 'FALA TUTI'IL-MUKAZZIBEEN — to JHUTLANE WALON ki



baat mat maano. WADDOO LAW TUDHINU
FA-YUDHINOON — wo CHAHTe hain ke aap NARM
PAD jaayein, taake wo bhi narm pad jaayein.'

Beta, 'tudhin' ka matlab hai lachakdaar ho jana, thoda de dena, lakeer ko dhundhla kar dena taake sab aaraam mein rahein. Isi tarah aksar sach khoya jata hai — kisi achanak hathiyar daalne se nahi, balki ek dheeme narm pad jane se, aman qaayem rakhne ke liye ek chhote samjhaute se.

Aur phir us shakhs ki das khoobiyan jiski baat nahi maani jaani — inhein ek aaine ki tarah padhiye, beta, kisi doosre ka bayan samajh kar nahi: 'Aur us har HAQEER, kasrat se QASMEIN KHANE WALE (hallaf maheen) ki baat mat maano' — jo chhoti chhoti baaton par baar baar Allah ki qasam khaye, kyunki uski akeli baat ka koi wazan hi nahi; 'ek TAANE dene wale (hammaz) ki' — jo logon ka mazaq udaye aur unhein chhota kare; 'CHUGHLI khaate phirne wale (mashsha'in bi-nameem) ki' — jo baatein ghar ghar le ja kar taalluqat todhe; 'bhalaayi ko ROKNE WALE (manna'in



lil-khayr) ki' — jo bhalaayi ko hone se roke; 'hadd se badhne wale, gunahgaar; sang-dil (utul) — aur us par bad-asl (zaneem) bhi.'

Beta, fehrist gaur se dekhiye: qasmein, mazaq, chughli, bhalaayi rokna, sakhti. In mein se ek bhi aisa jurm nahi jiski saza koi adalat de — ye sab ZUBAAN aur MIZAAJ ki bimariyan hain. Aur Allah inhein ek aise shakhs ki nishaniyan qaraar dete hain jiski raaye aapko hilana nahi chahiye. Wo aisa kyun tha? 'ISLIYE ke wo maal aur aulad wala tha' — takabbur aksar sirf paisa aur martaba hai bagair shukr ke. Aur uska anjaam: 'Hum use soond (naak) par daagh denge.' Usi chehre par ek zaleel karne wala nishan jis se wo tanz karta tha.

Wo Baagh Jo Ek Raat Mein Gaayab Ho Gaya

Aur ab, beta, surah ek aisi kahani sunati hai jo har kamane wale, tajir aur tankhwah-daar ko saal mein ek baar zaroor sun'ni chahiye — Baagh Walon ki kahani.



Ek nek aadmi tha jiske paas ek umda baagh tha. Har fasal par, wo wo karta jispar uske sheher ke ghareeb inhisaar karne lage the: wo unhein bulata, aur unhein unka hissa sakhawat se deta. Jab wo faut hua, to uske beton ne baagh wirasat mein paya — aur baith kar hisab-kitab karne lage. Unka natija: baap ka sadqa munafe mein ek chhed tha.

To unhone qasam khayi: 'LA YASRIMUNNAHA MUSBIHEEN — hum ise zaroor SUBAH-SAWERE kaat lenge' — fajr se pehle, khamoshi se, taake ghareebon ko pata na chale — 'WA LA YASTATHNOON — aur unhone koi ISTISNA na kiya.' Beta, is jumle ka matlab hai ke unhone 'IN SHA ALLAH' na kaha. Unhone mustaqbil ka mansooba yun banaya jaise wo unke haath mein ek milkiyat ho, jismein Allah ki mashiyat ke liye koi gunjaish na chhodi gayi.

'FA-TAFA 'ALAYHA TA'IFUN MIN RABBIKA WA HUM NA'IMOON — phir aapke Rab ki taraf se ek AANE WALA (aafat) us par phir gaya jab ke wo SO rahe the.' Jab wo apne hoshiyar mansoobe ke khwab dekh rahe



the, faisla oopar pehle hi ho chuka tha. 'FA-ASBAHAT KAS-SAREEM' — aur subah tak wo aise khet jaisa ho gaya jo pehle hi kaat liya gaya ho — kaala, ujda, khatam.

Fajr ke waqt wo nikle, ek doosre se sargoshi karte hue taake koi na sune: 'AN LA YADKHULANNAHAL-YAWMA 'ALAYKUM MISKEEN — aaj koi GHAREEB tum par ismein na aa jaye!' — 'aur wo sawere nikle, pakke iraade ke saath, apne aap ko QAADIR samajhte hue.'

Beta, wo jumla — 'qadireen', apne aap ko qadir samajhte hue — poori bimari ek lafz mein hai.

'FA-LAMMA RA-AWHA QALOO INNA LA-DALLOON — magar jab unhone use DEKHA to bole: HUM ZAROOR RAASTA BHATAK GAYE!' Unka pehla khayal ye tha ke wo galat khet aa gaye — kyunki jo unhone dekha wo pehchaana hi na jata tha. Phir haqeeqat utri: 'BAL NAHNU MAHROOMOON — nahi... balki HUM MEHROOM kar diye gaye.'



Aur ab kahani ki sab se behtareen line. 'QALA AWSATUHUM — un mein se sab se MO'TADIL (behtar) shakhs ne kaha: A LAM AQU LAKUM LAWLA TUSABBIHOON — kya maine tumse na kaha: tum ALLAH ki TASBEEH kyun nahi karte?' Un mein ek e'tedaal ki aawaz thi jisne unhein khabardar kiya tha, aur unhone use nazar-andaz kar diya. Beta, aksar har khandan, har board room, har doston ke halqe mein ek aisi aawaz hoti hai — wo jo kehta hai 'ye kaam theek se karo, ghareebon ko na kaato, in sha Allah kaho.' Us jamaat mein mat baniye jo use nazar-andaz kare. Aur itna sharmaiye mat ke wo aawaz aap na ban sakein.

Aur phir, khoobsurti se, unhone tawbah ki: 'SUBHANA RABBINA INNA KUNNA ZALIMEEN — hamara Rab paak hai, beshak HUM hi zaalim the.' Unhone apne aap ko ilzam diya — taqdeer ko nahi, mausam ko nahi, ek doosre ko nahi — aur ummeed ke saath ruju kiya: "ASA RABBUNA AN YUBDILANA KHAYRAN MINHA — ummeed hai ke hamara Rab hamein iske badle isse behtar de; beshak hum apne Rab hi ki taraf raaghib



hain.'

Phir Allah ek jumle mein hamesha ke liye sabaq bayan karte hain: 'KAZALIKAL-'AZAB — aisa hi hota hai azab. WA LA-'AZABUL-AKHIRATI AKBAR — aur aakhirat ka azab BADA hai, agar wo jaanein.'

Beta, is kahani ki do samikaran (equations) seekh lijiye: wo mansooba jo GHAREEBON KO KAAAT deta hai wo barkat ko kaat deta hai — aur 'in sha Allah' ke bagair mansooba hawa mein boyi hui fasal hai. Aapka maal sadqe se kam nahi hota; balki usi se mehfooz hota hai.

Wo Din Jab Pindli Kholi Jayegi

Phir surah munkiron ki taraf ek saada insaaf ke sawal ke saath mudti hai: 'A FA-NAJ'ALUL-MUSLIMEENA KAL-MUJRIMEEN — kya Hum farmaanbardaron ko mujrimon jaisa kar dein? MA LAKUM, KAYFA TAHKUMOON — tumhein kya ho gaya? Tum kaise FAISLA karte ho?'



Beta, yahi aakhirat ki akhlaqi daleel hai. Agar imaandar aur bad-imaan dono qabr mein ek jaise khatm ho jaayein, to insaaf ek mazaq hai aur kaaynat bay-maani. Har wo insani dil jisne kabhi cheekh kar kaha 'ye insaaf nahi!' gawahi de raha hai ke ek faisle ka Din laazmi maujood hai.

Aur phir ek manzar: 'YAWMA YUKSHAFU 'AN SAQIN WA YUD'AWNA ILAS-SUJOODI FALA YASTATEE'OON — us Din PINDLI kholi jayegi aur unhein SAJDE ke liye bulaya jayega, magar wo NA KAR SAKENGE. Unki aankhein jhuki hui, zillat unhein dhaanpe hue — aur wo (duniya mein) SAJDE ke liye bulaye jaate the jab ke wo sehatmand the.'

Beta, us khauf ke andar chhupi rehmat samajhiye. Sajda karne ki salahiyat koi daimi ijazat nahi — ye ek tohfa hai, ABHI dastyaab, jab tak aapki peeth jhukti hai aur aapki peshani zameen tak pahunchti hai. Ek aisa Din aayega jab dawat di jayegi aur jism itaat nahi karega. To har sajda jo aap aaj kar sakte hain ek aisa mauqa hai jo ek din cheen liya jayega. Ise mamooli mat samjhiye.



Sabr Karo — Magar Machhli Wale Ki Tarah Nahi

Jaise surah khatm hoti hai, Allah apne Rasool ﷺ ko un logon ke baare mein tasalli dete hain jo mazaq udate hain: 'To Mujhe aur us shakhs ko chhod do jo is baat ko jhutlata hai — SANASTADRIJUHUM MIN HAYTHU LA YA'LAMOON — Hum unhein aahista aahista, wahan se le challenge jahan se unhein ilm bhi na hoga. Aur Main unhein mohlat dunga; beshak Meri tadbeer pukhta hai.'

Beta, 'istidraj' Quran ke sab se hola dene wale mafaheem mein se ek hai: ek shakhs na-farmani karta hai, aur mushkil ke bajaye ne'matein BADH jaati hain — aur wo samajhta hai ke Allah us se khush hain, jab ke use qadam ba qadam apni tabahi ke qareeb kheencha ja raha hota hai. To Allah ki razamandi ko kabhi sirf aaraam se mat naapiye. Momin use itaat ki salahiyat se naapta hai.

Aur phir Nabi ﷺ ko aakhri hidayat — aur ye nazuk hai, beta, isliye gaur se suniye: 'FASBIR LI-HUKMI RABBIKA



— to apne Rab ke faisle ke liye SABR karo — WA LA TAKUN KA-SAHIBIL-HOOT — aur MACHHLI WALE ki tarah mat ho — jab usne ghum se ghute hue pukara.'

Machhli wale se murad Yunus (AS) hain — Allah ke ek buzurg nabi, jinki kahani ki hum ta'zeem karte hain. Aur ye ayah unki tauheen nahi; ye ek lamhe se liya gaya sabaq hai: unhone apni qaum ko apne Rab ki ijazat aane se pehle jhunjhalaahat mein chhod diya, aur Allah ne unhein machhli ke andhere mein aazmaya. Aur unhein kis cheez ne bachaya? Wohi dua jo hum sab jaante hain: 'La ilaha illa anta, subhanaka, inni kuntu minaz-zalimeen.' Agli ayah tasdeeq karti hai: 'Agar unke Rab ki taraf se ek FAZL unhein na paa leta, to wo malaamat-zada haal mein khuli chatiyal zameen par daal diye jaate. Magar unke Rab ne unhein CHUN liya aur unhein nekon mein bana diya.'

Beta, ye sabaq har us shakhs ke liye qeemti hai jo koi nek kaam kar raha ho aur na-shukron logon se thak raha ho: apne Rab ke faisle se pehle chhod kar mat jaiye. Sabr be-amal (passive) nahi hai — ye apni chowki par



tab tak date rehna hai jab tak hukm na aa jaye.

Aur phir surah ka aakhri tohfa, ek aisi ayah jise laakhon momin hifazat ke liye padhte hain: 'WA IN YAKADUL-LAZINA KAFAROO LA-YUZLIQOONAKA BI-ABSARIHIM LAMMA SAMI'UZ-ZIKR — aur beshak jo munkir hain wo taqreeban aapko apni NAZARON se PHISLA hi dete jab wo naseehat sunte hain, aur wo kehte hain: beshak ye majnoon hai. WA MA HUWA ILLA ZIKRUN LIL-'ALAMEEN — halanke ye JAHANON ke liye ek NASEEHAT ke siwa kuch nahi.'

Ulama is ayah ka zikr nazar-e-bad ki haqeeqat ke saath karte hain — ek dushman, hasad-bhari nigah ka nuqsan, jise Nabi ﷺ ne bhi haq bataya. Aur wo aakhri baat dekhiye, beta: is saare mazaq ke baad, surah ye elaan kar ke khatm hoti hai ke Quran asal mein HAI kya — 'jahanon ke liye ek naseehat.' Unhone use junoon kaha; Allah ne use saari insanayat ke liye rehmat kaha. Tareekh ne likh diya ke kaun sa bayan sahih tha.

Is Surah Se Kya Seekha



1. Qalam ki izzat kijiye — aap jo bhi likhein wo ghair-jaanibdaar nahi; ya to banata hai ya tabah karta hai.
2. Kirdaar momin ka sab se bhaari asaasa hai: Allah ka apna sanad akhlaq ko mila, aur 'unka akhlaq Quran tha.'
3. Tohmat ka jawab kirdaar aur sabr se dijiye, kabhi gusse se nahi — 'anqareeb aap dekh lenge, aur wo bhi.'
4. Dheeme narm pad jane se bachiye: sach aksar chhote samjhauton se khota hai, achanak hathiyar daalne se nahi.
5. Un das aibon par apna hisab lijiye — qasmein, mazaq, chughli, bhalaayi rokna, sakhti — ye zubaan aur mizaaj ki bimariyan hain, aur Allah ne inhein sab se pehle ginwaya.
6. 'In sha Allah' kahiye, aur apne maal se ghareebon ko kabhi KAAT kar mansooba mat banaiye — barkat unke saath jaati hai, aur ek raat baagh badalne ke liye kaafi hai.



7. Apne Rab ke faisle se pehle apni chowki mat chhodiye — aur har sajde ko sanjeeda samjhiye jo aap abhi kar sakte hain.

Ya Allah, hamare kirdaar ko apni Kitab se sanwaar dijiye, hamare maal mein apne ghareebon ka hissa mehfooz rakhiye, aur hamein Aapka faisla aane tak sabr ata 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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