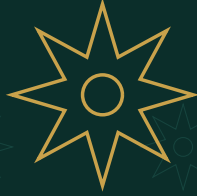


SURAH EK KAHANI



Surah Al-Qiyamah

Qiyamat

Poora safar — wo Rab jo aapki ungliyon ke por dobara bana sakta hai —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 75 • 40 Ayatein • Makki

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Ek Nazar Mein Surah

Laaa uqsimu bi-Yawmil-Qiyaamah

1. Main Qiyamat ke Din ki qasam khata hoon.

Wa laaa uqsimu bin-nafsil-lawwaamah

2. Aur main malaamat karne wale nafs ki qasam khata hoon.

Balaa qaadireena 'alaaa an-nusawwiya banaanah

4. Kyun nahi! Hum uski ungliyoon ke por tak theek bana sakte hain.

Wujoohuny-yawma'izin naadirah. Ilaa Rabbihaa naazirah

22-23. Us din kuch chehre taro-taaza honge, apne Rab ki taraf dekhte hue.

Ilaa Rabbika yawma'izinil-masaaq

30. Us din tere Rab hi ki taraf le jana hai.

A yahsabul-insaanu any-yutraka sudaa

36. Kya insan samajhta hai ke use yun hi chhod diya jayega?

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



Do Qasmein: Ek Din, Aur Aapke Andar Ki Ek Aawaz

Beta, Allah is surah ko do qasmon se kholte hain — aur ye jodi poore Quran ki sab se khoobsurat jodiyon mein se ek hai: 'LA UQSIMU BI-YAWMIL-QIYAMAH — Main QIYAMAT ke Din ki qasam khata hoon — WA LA UQSIMU BIN-NAFSIL-LAWWAMAH — aur Main MALAAMAT KARNE WALE NAFS ki qasam khata hoon.'

Pehli qasam mustaqbil ke sab se azeem waqiye ki hai. Aur doosri ek nihayat chhoti aur nihayat haazir cheez ki: wo chhoti aawaz aapke andar jo galat karne ke baad chubhti hai. 'Ye tumhein nahi kehna chahiye tha.' 'Wo namaz kyun chhod di?' 'Ye imaandari nahi thi aur tum jaante ho.'

Beta, Allah in dono ko saath saath kyun rakhein? Kyunki ulama kehte hain: nafs-e-lawwamah aapke andar Roz-e-Qiyamat ki ek rehearsal hai. Ye ek chhoti adalat hai jo Allah ne har seene mein lagā di — ek gawah, ek muddayi, aur ek na-gawaar faisla, sab ek hi



sargoshi mein. Agar aisi adalat aapke ANDAR maujood hai, to ye ajeeb kyun ke aapke BAHAR ek badi Adalat maujood ho?

Aur yahan ek bohot badi rehmat chhupi hai, beta. Wo aawaz jo aapko daantti hai, is baat ki nishani hai ke aapka dil abhi ZINDA hai. Aafat wo shakhs nahi jo gunah karta hai aur chubhan mehsoos karta hai — aafat wo hai jo gunah karta hai aur kuch bhi mehsoos nahi karta. To jab pachhtaawa aapko kaate, us se bhaagiye mat, na use tawajju hatane wali cheezon mein doobaiye. Allah ne uski qasam khayi. Use tawbah se jawab dijiye, aur Unka shukr kijiye ke wo ab bhi bolti hai.

Ungliyon Ke Por Wala Jawab

Phir Allah wo aitraaz bayan karte hain jo Makkah ke munkir baar baar dohrate the: 'A YAHSABUL-INSANU AL-LAN NAJMA'A 'IZAMAH — kya insan samajhta hai ke hum uski HADDIYAN JAMA nahi karenge?' Wo ek gali-sadi haddi le kar, use apni ungliyon mein masal kar,



dhool ko hawa mein uda kar hanste: is ko kaun jama karega?

Aur Allah ka jawab kalaam ke sab se hairat-angez jumlon mein se ek hai: 'BALA — KYUN NAHI! QADIREENA 'ALA AN NUSAWWIYA BANAANA — hum uski ungliyon ke POR tak theek bana sakte hain.'

Beta, ruk kar is par sochiye. Sawal poori HADDIYON ke baare mein tha — bade, numayan dhaanche. Aur Allah jawab mein meyaar bohot oonch kar dete hain: sirf haddiyan nahi — hum BANAAN, ungliyon ke por, bilkul waise hi bana sakte hain jaise wo the.

Insani jism ke saare hisson mein se, Allah ne apni barikee ki misal ke liye ungliyon ke por hi kyun chune? Chaudah sadiyon tak padhne wale sochte rahe. Phir, taqreeban haaliya tareekh mein, insaniyat ne dhoondha ke hamari ungliyon ki noken par wo nannhi lakeerein har fard ke liye alag hain — ke ab tak jitne arabon log guzre, kisi do ke ungliyon ke nishan yaksaan nahi rahe, hamzaad (identical twins) ke bhi nahi. Aaj poori duniya



isi haqeeqat se logon ki shanaakht karti hai, phone kholti hai, aur mujrimana muqadme tay karti hai.

To Quran ne, Allah ki barikee ki misal ke tor par, theek wohi jismani hissa chuna jise insan ek din fard ki shanaakht ki asal tareef ke tor par apnayega. Beta, Un ke liye dobara zinda karna dhool ki koi taqreeban jama-bandi nahi — ye ungliyon ke por tak theek hai. Abhi apne haath ki taraf dekhiye aur ayah dobara padhiye.

Aur phir Allah inkaar ki asal wajah bay-naqab karte hain — kyunki ye kabhi ek ilmi masla tha hi nahi: 'BAL YUREEDUL-INSANU LI-YAFJURA AMAMAH — balki insan chahta hai ke apne AAGE GUNAH KARTA CHALA JAYE.' Wo poochhta hai 'Qiyamat ka Din kab hai?' jawab jaanne ke liye nahi, beta, balki apne saamne ka raasta khula rakhne ke liye taake jo chahe karta rahe. Zyada tar inkaar, apni jad mein, ek daleel nahi hota. Wo ek khwahish hota hai.

Wo Din Jab Aankh Chundhiya Jayegi



Phir surah wo Din dikhati hai: 'FA-IZA BARIQAL-BASAR
— to jab AANKH CHUNDHIYA JAYE, WA
KHASAFAL-QAMAR — aur CHAAND BE-NOOR ho jaye,
WA JUMI'ASH-SHAMSU WAL-QAMAR — aur SOORAJ
aur CHAAND MILA DIYE jaayein.'

'YAQOOLUL-INSANU YAWMA'IZIN AYNAL-MAFARR
— us Din insan kahega: BHAAGNE ki jagah KAHAN hai?
KALLA LA WAZAR — HARGIZ NAHI! Koi PANAAH nahi.
ILA RABBIKA YAWMA'IZINIL-MUSTAQARR — us Din
tere RAB hi ki taraf THIKANA hai.'

Beta, ise mehsoos kijiye. Is zindagi ke har buhran ka koi
na koi darwaza hota hai: paisa, dawa, taalluqat, ek mulk
jahan udh kar chala jaye. Us Din koi nahi. Aur gaur
kijiye Allah ise kaise kehte hain: Un SE koi panaah nahi
— waahid panaah Un KI TARAF hai. Isi liye momin ki
poori zindagi ek hi simt ki training hai: Allah ki TARAF
daudna, Un se door nahi.

'YUNABBA'UL-INSANU YAWMA'IZIN BIMA QADDAMA
WA AKHKHAR — us Din insan ko bataya jayega jo usne



AAGE BHEJA aur jo PEECHHE CHHODA.' Beta, dono gin☞ jaate hain: wo neki jo aapne ki, aur wo neki jo aapne taal di; wo amal jo aapne aage bheje, aur wo asraat jo aapne apne peechhe duniya mein chhode — wo aadat jo aapne apne bachchon ko sikhayi, wo reet jo aapne shuru ki, wo nuqsan jo aapke marne ke baad chalta raha.

'BALIL-INSANU 'ALA NAFSIHI BASEERAH — balki insan apne khilaf khud GAWAH hoga — WA LAW ALQA MA'AZEERAH — chahe wo apne UZR pesh karta rahe.' Beta, aapko kisi muddayi ki zaroorat nahi hogi; aap apni file khud jaante hain. Har wo bahana jo hum aaj chamkate hain — 'main masroof tha', 'sab karte hain', 'main baad mein theek kar lunga' — us Din hum khud us par yaqeen nahi karenge.

Toofan Ke Beech Ek Tohfa

Aur ab, beta, is Aakhri Din wali surah ke beech mein ek hairat-angez cheez hoti hai. Chaar aayatein achanak ek taraf mud kar Nabi ☞ aur unki tilawat ke baare mein



baat karti hain — aur ye hamein sikhati hain ke Allah apne mehboob ka kitni shafqat se intezaam karte hain.

Jab Jibreel wahi laate, to Nabi ﷺ — is darr se ke ek lafz bhi unke hafze se na nikal jaye — apni zubaan jaldi jaldi hilate, farishte ke saath saath dohrate. Aur Allah ne unse farmaya: 'LA TUHARRIK BIHI LISANAKA LI-TA'JALA BIH — is (Quran) ko jaldi lene ke liye apni ZUBAAN MAT HILAO. INNA 'ALAYNA JAM'AHU WA QUR'ANAH — beshak HAMARE zimme hai iska JAMA karna aur iski TILAWAT. FA-IZA QARA'NAHU FATTABI' QUR'ANAH — to jab HUM ise padh chukein, to iski tilawat ki PAIRAWI kijiye. THUMMA INNA 'ALAYNA BAYANAH — phir HAMARE zimme hai iski WAZAHAT.'

Beta, dekhiye Allah in lines mein kya kya apne zimme lete hain: Quran ka JAMA karna, iski TILAWAT, aur iski WAZAHAT. Teen zamanatein, khud utha li gayin. Isi liye Quran kabhi gum nahi hua, kabhi badla nahi gaya, aur kabhi wazahat ke bagair nahi chhoda gaya — aur isi liye aaj laakhon bachche poori Kitab apne hafze mein utha sakte hain. Is Kitab ka hifz ilaahi kifalat mein hai.



Aur ismein hamare liye ek sabaq hai, beta: 'jaldi mat karo.' Ibn Abbas (RA) ne is ayah se seekhne mein sabr ki taleem li. Ilm khone ki bay-chaini use mehfooz nahi karti; us Zaat par bharosa jisne wo diya, aur use tarteeb se lena, use mehfooz karta hai.

Phir, foran, surah hamari taraf laut kar tashkhees karti hai ke log is sab se kyun katrate hain: 'KALLA BAL TUHIBBOONAL-'AJILAH — HARGIZ NAHI! Balki tum FAURI ko CHAHTe ho — WA TAZAROONAL-AKHIRAH — aur Aakhirat ko CHHOD DETE ho.' Beta, ye rahi ek hi line mein: bimari mustaqbil ka inkaar nahi hai; ye AB ki mohabbat hai. Faurī, nazar aane wali, chhoo lene wali. Momin ki poori zindagi ki jaddo-jehad yahi jang hai — 'al-'ajilah' — jo foran haazir hai — aur 'al-akhirah' — jiska baad mein yaqeen hai — ke darmiyan.

Wo Chehre Jo Apne Rab Ki Taraf Dekhenge

Aur phir, beta, is surah ki sab se khoobsurat jodi aati hai — aur momin ke dil ke liye poore Quran ki sab se



qeermti aayaton mein se:

'WUJOOHUN YAWMA'IZIN NADIRAH — us Din kuch chehre TARO-TAAZA, roshan honge — ILA RABBIHA NAZIRAH — APNE RAB KI TARAF DEKHTHE hue.'

Beta, gaur se suniye. Jannat ke wo saare bayanaat jo aapne padhe — baagh, nehrein, phal, resham, mahal — aur phir ye: momineen APNE RAB KI TARAF DEKHENGE. Ahlus-Sunnah ne hamesha is ayah ko, sahih ahadees ke saath, Jannat ke sab se bade tohfe ki daleel maana hai: Allah ka deedaar. Nabi ﷺ ne bataya ke jab Jannat wale usmein daakhil ho jayenge, Allah poochhenge: kya tum kuch aur chahte ho? Wo kahenge: kya Aapne hamare chehre roshan nahi kiye, hamein Jannat mein daakhil nahi kiya aur Aag se nahi bachaya? Phir parda utha diya jayega — aur jo kuch bhi unhein diya gaya, unhein apne Rab ke deedaar se zyada mehboob koi cheez na hogi.

Aur wo lafzon ka khel bhi dekhiye jo Allah ne chuna, beta: 'nadirah' — roshan — aur 'nazirah' — dekhte



hue. Chehre isliye CHAMAKTE hain kyunki wo kuch DEKH rahe hain. Paayi hui roshni munaakis (reflected) roshni ban jaati hai.

Aur uske baad tazad: 'WA WUJOOHUN YAWMA'IZIN BASIRAH — aur us Din kuch chehre BIGDE hue honge — TAZUNNU AN YUF'ALA BIHA FAQIRAH — is gumaan mein ke unke saath koi KAMAR TODNE WALI aafat ki jayegi.'

Beta, sab se badi khushi se sab se bade khasaare tak do aayaton mein — aur in do chehron ka farq unhi umron se tay hua jo ab unke peechhe hain.

Jab Jaan Hansli Tak Pahunchti Hai

Aur surah ka aakhri hissa, beta, ek aisa manzar hai jismein hum mein se har ek ek din asal kirdaar hoga: 'KALLA IZA BALAGHATIT-TARAQEE — HARGIZ NAHI! Jab wo (rooh) HANSLIYON tak pahunch jaye — WA QEELA MAN RAQ — aur kaha jaye: ise KAUN BACHAYEGA? WA ZANNA ANNAHUL-FIRAQ — aur use YAQEEN ho jaye ke ye JUDAAI hai —



WALTAFFATIS-SAQU BIS-SAQ — aur ek PINDLI doosri
 PINDLI se LIPAT jaye — ILA RABBIKA
 YAWMA'IZINIL-MASAQ — us Din tere RAB hi ki taraf
 LE JANA hai.'

Beta, dekhiye Quran maut ke bistar ko kitni barikee se
 film-band karta hai. Rooh halq tak chadhti hui.
 Khandan bay-taabi se idhar-udhar dekhta hua: koi
 hakeem hai, koi jhaad-phoonk karne wala, koi jo ise
 bacha sake? Marne wala khud ab JAANTA hai — andaza
 nahi lagata — ke ye har us cheez se judaai hai jo uske
 paas kabhi thi aur jise wo chahta tha. Pindliyan ek
 doosri se aiThti hui jaise jism ke nizam nakaam hote
 hain. Aur phir: us Din tere Rab hi ki taraf le jana hai.

Aur surah aise shakhs ke baare mein poochhti hai:
 'FA-LA SADDQA WA LA SALLA — na usne sach maana,
 na NAMAZ padhi — WA LAKIN KAZZABA WA
 TAWALLA — balki usne JHUTLAYA aur MOONH
 PHERA — THUMMA ZAHABA ILA AHLIHI
 YATAMATTA — phir wo AKADTA hua apne GHAR
 WALON ki taraf chala gaya.' Beta, ek zaaya ki hui



zindagi ki kya tasveer hai: na koi sach qubool kiya, na koi namaz padhi — aur phir bhi akadta hua ghar lauta, apne aap se khush.

Phir surah ki aakhri daleel, beta — aur yahi wo daleel hai jo chaudah sau saal se mukhlis zehnon ko qaail karti aayi hai: 'A YAHSABUL-INSANU AN YUTRAKA SUDA — KYA INSAN SAMAJHTA HAI KE USE YUN HI CHHOD DIYA JAYEGA — bay-maqsad, bay-hisab, koi maqsad na koi jawab-dehi?'

'A LAM YAKU NUTFATAN MIN MANIYYIN YUMNA — kya wo ek TapKAYA gaya QATRA na tha? THUMMA KANA 'ALAQATAN FA-KHALAQA FA-SAWWA — phir wo ek jame hue khoon ka lothda bana, aur Usne use BANAYA aur THEEK KIYA — FA-JA'ALA MINHUZ-ZAWJAYNIZ-ZAKARA WAL-UNTHA — aur usse do jode banaye, mard aur aurat.' Aur phir aakhri sawal, jo dar-asal ek jawab hai: 'A LAYSA ZALIKA BI-QADIRIN 'ALA AN YUHYIYAL-MAWTA — kya wo Zaat MURDON ko ZINDA karne par QAADIR nahi?'



Beta, poori surah wo daayra band kar deti hai jo usne khola tha. Iski ibtida is sawal se hui ke 'kya insan samajhta hai ke hum uski haddiyan jama nahi karenge?' aur iska ikhtitam us waahid qatre ki taraf ishara kar ke hota hai jis se wo haddiyan pehli baar banayi gayin. Jis Zaat ne ek insan ko — jiski ungliyon ke poron mein se koi do yaksaan nahi — us ek qatre se banaya jise koi dobara nazar utha kar bhi na dekhta, use aapko dobara zinda karna mushkil na hoga. Aur Usne ye sab isliye nahi kiya ke aapko 'suda' — bay-maqsad, bay-poochh — chhod de.

Bayan hua hai ke Nabi ﷺ aakhri ayah padhne ke baad kehte: 'BALA — KYUN NAHI!' Aap bhi kahiye, beta, jab aap yahan pahunchein.

Is Surah Se Kya Seekha

1. Us andar ki aawaz ko qadr ki nazar se dekhiye jo aapko daantti hai — Allah ne uski qasam khayi; asal khatra uski khamoshi hai, uski chubhan nahi.



2. Aapki ungliyon ke por rozana ek khutba hain: jisne unhein alag banaya wohi aapko usi barikee ke saath dobara zinda karega.
 3. Zyada tar inkaar daleel nahi ek khwahish hoti hai — 'wo apne aage gunah karta chalna chahta hai.' Apne bahanon ki imaandari se jaanch kijiye.
 4. Un SE koi panaah nahi; waahid panaah Un KI TARAF hai — abhi usi simt daudne ki mashq kijiye.
 5. Apne seekhne mein jaldi mat kijiye: Allah ne khud apni Kitab ka jama karna, padhna aur samjhana apne zimme liya.
 6. Asal bimari ka naam lijiye: faurī ki mohabbat. Har chunav 'al-'ajilah' aur 'al-akhirah' ke darmiyan ek muqabla hai.
 7. Sab se bade inaam ka nishana rakhiye — roshan chehre, apne Rab ki taraf dekhte hue — aur aise jiye ke hansli wala lamha aapko taiyar paaye.
- Ya Allah, hamare zameer ko zinda rakhiye, hamari ungliyon ke poron ko hamare haq mein gawah bana



dijiye, aur hamein un mein shamil farmaiye jinke
chehre roshan honge, Aapki taraf dekhte hue. 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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