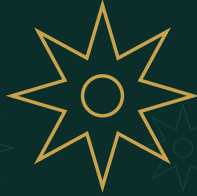


SURAH EK KAHANI



Surah At-Takwir

Lapet Diya Jana

Poora safar — barah anjaam aur ek sawal —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 81 • 29 Ayatein • Makki

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Ek Nazar Mein Surah

Izash-shamsu kuwwirat

1. Jab sooraj lapet diya jayega.

Wa izal-maw'oodatu su'ilat. Bi-ayyi zambin qutilat

8-9. Aur jab zinda gaadi hui ladki se poocha jayega, kis
gunah par mari gayi?

'Alimat nafsum maa ahdarat

14. Har nafs jaan lega jo wo saath laya.

Wa maa saahibukum bimajnoon

22. Aur tumhara saathi majnoon nahi hai.

Fa-ayna tazhaboon

26. To tum kahan ja rahe ho?

Wa maa tashaaa'oona illaa any-yashaaa'al-laah

29. Aur tum nahi chahte magar jo Allah chahe.

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

Barah Cheezein Jo Khatm Ho Jayengi



Beta, ye surah ek jhaday ke saath shuru hoti hai —
barah chhoti aayatein, har ek 'jab...' se shuru hoti hai,
har ek kisi jaani-pehchani cheez ke tootne ka bayan.
Inhein duniya ke aakhri lamhon ki ek ulti ginti ki tarah
padhiye.

'IZASH-SHAMSU KUWWIRAT — jab SOORAJ LAPET
DIYA JAYEGA.' 'Kuwwirat', beta, wo lafz hai jo sar par
pagdi lapetne ke liye istemal hota hai — tah kar ke,
lapet kar, uski roshni sameyt di gayi. Wo sooraj jisne
aapki poori zindagi mein ek subah bhi nahi chhodi, jis se
har tehzeeb ne apne din naape — kapde ki tarah lapet
diya gaya.

'WA IZAN-NUJOOMU-NKADARAT — aur jab SITARE
GIR PADENGE, bikhre aur mand pad kar.' Wo jame hue
nuqte jinse mallah raah paate the, shayar likhte the,
science naqsha banati thi — girte hue.

'WA IZAL-JIBALU SUYYIRAT — aur jab PAHAAD
CHALA DIYE JAYENGE.' Jo cheez na-qaabil-e-hilaan ki
misal thi — chalti hui.



'WA IZAL-'ISHARU 'UTTILAT — aur jab DAS MAHINE KI GAABHAN OONTNIYAN CHHOD DI JAYENGI.' Beta, ek Arab ke liye das mahine ki gaabhan oontni sab se qeemti milkiyat thi — uski jama-poonji, uska rutba, uske khandan ka mustaqbil. Aur us Din wo bas khadi chhod di jayegi, bay-tawajju. Har 'sab se qeemti asaasa' — property file, portfolio, karobar — beech mein hi chhoda hua.

'WA IZAL-WUHOOSHU HUSHIRAT — aur jab JANGLI JAANWAR IKATTHE KIYE JAYENGE.' Jangalon ke jaanwar tak, jama kiye hue — bulaawe mein kuch nahi bhoola.

'WA IZAL-BIHARU SUJJIRAT — aur jab SAMUNDAR BHADKA DIYE JAYENGE.' Khud paani jalta hua, beta — bujhane wala aag ban jayega.

'WA IZAN-NUFOOSU ZUWWIJAT — aur jab NAFS JODE MILA DIYE JAYENGE' — har shakhs apni jaisi qism ke saath: sachche sachchon ke saath, badkar apni qism ke saath; har nafs aakhir-kaar us sohbat ke saath jo usne



zindagi mein chuni thi.

Wo Sawal Jisne Arab Ko Hila Diya

Aur phir, beta, is kaaynati tabahi ke beecho-beech —
sooraj lapeta hua, samundar jalte hue — Allah ulti ginti
rok kar EK chhoti ladki ke baare mein poochhte hain.

'WA IZAL-MAW'OODATU SU'ILAT — aur jab ZINDA
GAADI HUI LADKI se POOCHA jayega — BI-AYYI
ZANBIN QUTILAT — KIS GUNAH PAR wo MARI GAYI.'

Beta, samajhiye is ayah ne duniya ke saath kya kiya.
Islam se pehle ke Arab mein kuch qabile naumolood
betiyon ko zinda gaad dete the — beti hone ki sharm
mein, ya ghurbat ke khauf mein. Ye ek zaati khandani
maamla tha; kisi se kabhi is baare mein poochha nahi
jata tha. Us ladki ka na naam tha, na qabar, na koi
gawah, na koi muqadma.

Aur Allah elaan karte hain ke jis Din sooraj lapeta jayega
aur pahaad challenge, kaaynat theher jayegi — aur us
chhoti ladki se POOCHA jayega: kis jurm mein tujhe qatl



kiya gaya?

Gaur kijiye, beta, alfaz mein chhupe hue nihayat khoobsurat insaaf par: SAWAL USI SE kiya ja raha hai, uske qaatil se nahi. Use hi bolne ka mauqa diya gaya. Kyunki jab mazloom bolta hai, to mujrim pehle se hi mujrim thehar chuka — uske kehne ko kuch bacha hi nahi. Allah ne bay-zubaan ko pehli zubaan ata farmayi.

Aur mehsoos kijiye is ek ayah ne kya kar dikhaya: ek aise muashre ko jo betiyon ko be-izzati samajhta tha, bata diya gaya ke qatl ki hui bachchi Roz-e-Qiyamat ki karwaayi ka aaghaz karegi. Nabi ﷺ ne aage sikhaya: jiske do betiyan hon aur wo unhein achhi tarah paale, to wo aur main Jannat mein in do ungliyon ki tarah honge. Betiyon ko gaadne se le kar betiyon ke Jannat ka darwaza ban jane tak — ek hi nasl mein.

Beta, aur us tareekhi jurm se aage ek sabaq hai. Jab bhi kamzoron par zulm ho aur koi use record na kare — ek naukar zaleel kiya jaye, ek mulazim ki mazdoori maar li jaye, ek bachcha kuchla jaye, ek biwi kisi mo'azzaz



darwaze ke peechhe khamoshi se todh di jaye — yaad rakhiye: file maujood hai, aur mazloom se bolne ko kaha jayega.

Har Nafs Jaan Lega

Ulti ginti jaari rehti hai: 'WA IZAS-SUHUFU NUSHIRAT — aur jab NAAME KHOL DIYE JAYENGE.' Beta, wo records jo hum abhi nahi dekh sakte — khol kar bichha diye jayenge. 'WA IZAS-SAMA'U KUSHITAT — aur jab aasman KHEENCH LIYA jayega' — khaal ki tarah utaar liya jayega. 'WA IZAL-JAHEEMU SU''IRAT — aur jab JAHANNAM BHADKAYA jayega. WA IZAL-JANNATU UZLIFAT — aur jab JANNAT QAREEB LAYI JAYEGI.'

Aur phir wo jumla jiski taraf ye barah aayatein le ja rahi theen: 'ALIMAT NAFSUN MA AHDARAT — HAR NAFS JAAN LEGA JO WO SAATH LAYA.'

Beta, yahi is kaaynati tabahi ka poora maqsad hai: tamasha nahi, balki inkishaf. Ye sab isliye hota hai taake aakhir-kaar, jab koi tawajju hatane wali cheez baaqi na rahe — na din naapne ko sooraj, na masroof rakhne ko



daulat, na chhupne ko koi sohbat — har ek nafs theek theek dekh le ke wo imtihaan-gah mein kya le kar aaya.

'Ahdarat' — jo usne PESH kiya, aage badhaya. Beta, aaj raat apne aap se khamoshi se poochhiye: agar abhi naame khol diye jaayein, to mere haath mein kya hoga?

Rasool Aur Rasool

Surah ka doosra hissa is khabar ke manba (source) ke difa ki taraf mudta hai, aur ye qasmon ke silsile se karta hai: 'FA-LA UQSIMU BIL-KHUNNAS — to Main qasam khata hoon PEECHHE HATNE WALE sitaron ki — AL-JAWARIL-KUNNAS — jo CHALTE hain aur CHHUP JATE (ya doob jate) hain. WAL-LAYLI IZA 'AS'AS — aur RAAT ki jab wo JANE LAGE — WAS-SUBHI IZA TANAFFAS — aur SUBAH ki jab wo SAANS LE.'

Beta, kya bayan hai tuloo-e-fajr ka: subah 'saans leti hai'. Jisne bhi Fajr se pehle ke aakhri andhere mein bahar khade ho kar dekha hai, wo theek yahi mehsoos karta hai — goya duniya saans andar kheenchti hai, aur roshni daakhil hoti hai.



Aur qasam kis liye? 'INNAHU LA-QAWLU RASOOLIN KAREEM — beshak ye ek IZZAT WALE RASOOL ka kalam hai' — yahan murad Jibreel hain, jo ise le kar aate hain — 'ZEE QUWWATIN 'INDA ZIL-'ARSHI MAKEEN — TAAQAT WALE, Arsh ke Maalik ke haan BALAND MAQAAM — MUTA'IN THAMMA AMEEN — wahan ITAAT KIYE JATE hain, aur AMANATDAR.'

Beta, Jibreel ki chaar khoobiyan dekhiye: taaqat, buland martaba, doosron ki taraf se itaat, aur amaanat. Yahı wo rasool hai jo paighaam laya. Aur phir: 'WA MA SAHIBUKUM BI-MAJNOON — aur tumhara SAATHI MAJNOON NAHI hai.'

'Sahibukum' — TUMHARA SAATHI, beta. Allah ye nahi kehte 'ye Nabi' ya 'ye aadmi' — Wo unhein UNKA saathi kehte hain, wo shakhs jiske pehlu mein wo chalees saal rahe, jiski sachai ko unhone har saude mein aazmaya, jinka unke darmiyan laqab hi Al-Ameen tha. Goya ye kaha ja raha ho: tum use jaante ho. Tum ise apni poori zindagi jaante rahe. Ab imaandari se batao.



'WA LAQAD RA'AHU BIL-UFUQIL-MUBEEN — aur unhone use ROSHAN UFAQ par yaqeenan DEKHA' — Nabi ﷺ ne Jibreel ko unki asli soorat mein dekha, ufaq ko bharte hue. 'WA MA HUWA 'ALAL-GHAYBI BI-DANEEN — aur wo ghaib ke maamle mein BAKHEEL nahi' — jo unhein diya gaya use rokhte nahi; jo lafz mila, pahuncha diya. 'WA MA HUWA BI-QAWLI SHAYTANIR-RAJEEM — aur ye kisi mardood shaitan ka kalam nahi.'

To Tum Kahan Ja Rahe Ho?

Aur phir, beta, poore Quran ke sab se mukhtasar aur sab se cheer dene wale sawalon mein se ek aati hai — arabi mein sirf teen lafz: 'FA-AYNA TAZHABOON — TO TUM KAHAN JA RAHE HO?'

Iske saath thoda baithiye. Haq saamne rakh diya gaya: nishaniyan, rasool, paighaam, wo Din. Aur ab Allah taqreeban hairat ke saath poochhte hain: to phir tum kahan chale? Kaun si simt bachi hai? Tum kis mutabadil (alternative) ki taraf chalne ka guman rakhte ho?



Beta, ye sawal apni zindagi ke doraahе par apne aap se poochhiye — jab aap koi samjhauta karne wale hon, koi bahana banane wale hon, ek baar phir taalne wale hon: fa-ayna tazhaboon? Main is ke saath aakhir kahan ja raha hoon?

'IN HUWA ILLA ZIKRUN LIL-'ALAMEEN — ye to sirf JAHANON ke liye ek NASEEHAT hai — LI-MAN SHA'A MINKUM AN YASTAQEEM — tum mein se us ke liye jo SEEDHA CHALNA CHAHE.'

Aur phir aakhri ayah, jise ulama Quran mein azad iraaде aur ilaahi iraaде par sab se mutawazin bayanaat mein se ek kehte hain: 'WA MA TASHA'OONA ILLA AN YASHA'ALLAHU RABBUL-'ALAMEEN — aur tum nahi CHAHE magar jo ALLAH chahein — jo Rabbul Aalameen hain.'

Beta, dono aayatон ko saath thaamiye, kyunki ye jodi ban kar aati hain. Pehle: 'us ke liye jo SEEDHA CHALNA CHAHE' — aapka chunav asli hai, aur darwaza har chahne wale ke liye khula bayan kiya gaya. Phir: 'aur



tum nahi chahte magar jo Allah chahein' — aur aapka chahna bhi Unki ijazat ke tehat hai, Unki taraf se ek ata.

To momin is ka kya kare? Do cheezein. Wo apni susti ka ilzam kabhi taqdeer par nahi dhalta, kyunki pehli ayah kehti hai: jo chahe. Aur wo apni hidayat par kabhi ghuroor nahi karta, kyunki doosri kehti hai: tumhara chahna hi ata kiya gaya. Beta, jab aap khud ko namaz padhte, dete, gunah se rukte paayein — to ye mat kahiye 'dekho main kitna zabt wala hoon.' Kahiye alhamdulillah — kyunki Unhone chaha ke aap chahein.

Aur dekhiye surah ne kaisa safar tay kiya: iski ibtida sooraj ke lapetne se hui, aur ikhtitam aap ke apne seene ke andar hota hai, is sawal ke saath ke aap kya chahna chunte hain. Poori kaaynat lapet di jayegi, beta — aur jo jaanchne ke liye baaqi rahega wo ek insani irade ki chhoti, zaati simt hai.

Is Surah Se Kya Seekha

1. Jis cheez par bhi aap bharosa karte hain wo todh di jayegi: sooraj lapeta hua, sitare gire hue, sab se qeemti



asaasa jahan ka tahan chhoda hua.

2. Mazloom ko bolne ka mauqa diya jayega — qatl ki hui bachchi poochh-taachh ka aaghaz karti hai; koi khamosh zulm kabhi record se bahar nahi.

3. Betiyon aur kamzoron ki izzat kijiye: is deen ne ek hi nasl mein be-izzati ko Jannat ka darwaza bana diya.

4. Kaaynat isliye toot-ti hai taake har nafs aakhir-kaar JAAN le ke wo kya laya — abhi poochhiye ke aapke haath mein kya hoga.

5. Paighaam taaqat aur amaanat ke zariye aaya, aur ek aise shakhs ne pahunchaya jise wo chalees saal se Al-Ameen jaante the — imaandari ek imaandar faisla maangti hai.

6. 'Fa-ayna tazhaboon' har doraah ke liye jeb mein rakhiye: main is ke saath aakhir kahan ja raha hoon?

7. Aapka iraada asli hai, aur ata bhi — to na apni susti ka ilzam taqdeer par dhaliye, na apni hidayat ka sehra apne sar bandhiye.



Ya Rabbal-Aalameen, hamein un mein shamil
farmaiye jo seedha chalna chahte hain — aur is par
Aapka shukr ke Aapne chaha ke hum chahein. 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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