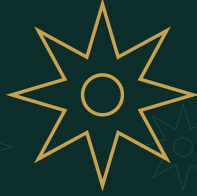


SURAH EK KAHANI



# Surah Al-Inshiqaq

*Phat Jaana*

Poora safar — aasman sunta hai, aur insan ghar ki taraf mehnat karta hai —  
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 84 • 25 Ayatein • Makki

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## Ek Nazar Mein Surah

*Izas-samaaa'un-shaqqat*

1. Jab aasman phat jaye.

*Wa azinat li-Rabbihaa wa huqqat*

2. Aur wo apne Rab ka hukm sune, aur usi ka haq hai.

*Yaaa ayyuhal-insaanu innaka kaadihun ilaa  
Rabbika kadhan famulaaqeeh*

6. Ae insan! Tu apne Rab ki taraf mehnat kar raha hai,  
aur usse milne wala hai.

*Fa-ammaa man ootiya kitaabahoo biyameenih*

7. To jise uska naama-e-amal daaen haath mein diya  
gaya.

*Fasawfa yuhaasabu hisaabany-yaseeraa*

8. Uska hisab aasan liya jayega.

*Latarkabunna tabaqan 'an tabaq*

19. Tum zaroor darja-ba-darja chadhoge.

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

## Aasman Bagair Behes Ke Maan Leta Hai



Beta, ye surah duniya ke khatme ko sab se naram alfaz mein bayan kar ke shuru hoti hai — aur yahi narmi khud ek sabaq hai.

'IZAS-SAMA'UN-SHAQQAT — jab AASMAN PHAT JAYE — WA AZINAT LI-RABBIHA WA HUQQAT — aur wo apne Rab ka hukm SUNE — aur usi ka HAQ hai.'

Beta, us doosri ayah ko dekhiye. Aasman ko 'azinat' kaha gaya — usne suna, kaan lagaya, tawajju se itaat ki — wahi madda jis se 'aazaan' hai jo aap din mein paanch baar sunte hain, aur 'izn', ijazat. Aur 'huqqat' — aur usi ka haq hai ke wo aisa kare; uske paas koi doosra option nahi aur wo chahega bhi nahi.

'WA IZAL-ARDU MUDDAT — aur jab ZAMEEN PHAILA DI JAYE — WA ALQAT MA FEEHA WA TAKHALLAT — aur wo apne andar ka sab kuch BAHAR DAAL de aur KHAALI ho jaye — WA AZINAT LI-RABBIHA WA HUQQAT — aur wo apne Rab ka hukm sune, aur usi ka haq hai.'



Beta, gaur kijiye: zameen hamwar ho jayegi — har pahaad aur wadi bichhe hue qaaleen ki tarah barabar — aur wo apne andar nigla hua sab kuch ugal degi jo usne poori tareekh mein sameta tha: dafn khazane, dafn jism, dafn raaz. Aur wo bhi sunti hai, aur maanti hai.

Ab is tazad ko mehsoos kijiye jo surah bana rahi hai. Aasman — apni na-qaabil-e-tasavvur wisat ke saath — aur zameen, apne saare bojh ke saath, dono ek lafz behes ke bagair SUNTE aur maante hain. Aur phir Allah ek chhoti si makhlooq ki taraf mudte hain jo ek boond se bani hai, aur jo apne din ye behes karte guzar deta hai ke use namaz padhni chahiye ya nahi.

## **Tu Mehnat Kar Raha Hai — Usi Ki Taraf**

Aur phir khitab aap ki taraf mudta hai, beta, ek aisi ayah ke saath jo insani zindagi ka bayan kisi bhi seerat-nigari se zyada durust kar deti hai:

'YA AYYUHAL-INSANU INNAKA KADIHUN ILA  
RABBIKA KADHAN FA-MULAQEEH — AE INSAN!  
Beshak tu apne Rab ki taraf sakht MEHNAT kar raha



hai — aur tu USSE MILNE WALA hai.'

Beta, 'kadh' ka matlab hai sakht, thaka dene wali mehnat — wo koshish jo haathon par nishan aur chehre par lakeerein chhod jaati hai. Aur Allah farmate hain: yahi to tu HAI. Ye nahi ke tu kabhi mehnat karega — tu abhi, is waqt, mehnat ki halat mein hai.

Aur ye har ek ke liye sach hai, beta, momin aur munkir dono ke liye. Kisi bhi insani zindagi ko dekhiye: talib-e-ilm zor laga raha hai, mazdoor paseena baha raha hai, tajir fikr mein ghula ja raha hai, maa raat bhar jaag rahi hai, retire aadmi apni bimariyon se nibat raha hai. 'Kadh' se koi nahi bachta. Amir aadmi bhi mehnat karta hai — is par ke kya bachaye, kis par bharosa kare, ise kaise thaame rakhe.

To surah aapko mehnat rokne ko nahi keh rahi. Wo aapko SIMT bata rahi hai: 'ila Rabbika' — APNE RAB KI TARAF. Us mehnat ka har qadam, chahe aap irada karein ya na karein, aapko Unse milne ke qareeb le ja raha hai. Sawal sirf ye hai ke kya aapko pata hai ke aap



safar mein hain — aur kya aapne chuna hai ke saath kya le kar chalna hai.

Beta, ye ek ayah ek aam kaam-kaji zindagi ko badal sakti hai. Wahi baarah ghante ki shift, wahi thaka dene wala safar, wahi khana pakana aur safai — jab ye soch kar ki jaye ke 'main apne Rab ki taraf mehnat kar raha hoon aur main Unse milunga' — to ek manzil wala safar ban jaati hai, na ke bas ek treadmill.

## Aasan Hisab

Phir surah dikhati hai ke wo mulaqat do tarah ho sakti hai: 'FA-AMMA MAN OOTIYA KITABAHU BI-YAMEENIH — to jise uska NAAMA-E-AMAL DAAEN HAATH mein diya gaya — FA-SAWFA YUHASABU HISABAN YASEERA — uska hisab AASAN liya jayega — WA YANQALIBU ILA AHLIHI MASROORA — aur wo apne LOGON KI TARAF KHUSH-KHUSH lautega.'

Beta, hamari maa Aisha (RA) ne Nabi ﷺ ko iska zikr karte suna aur poocha: ya Rasoolallah, kya aasan hisab bas yahi nahi ke Allah bande ke naame par nazar



daalein aur usse dar-guzar farma dein? Aap ☞ ne farmaya: wo to sirf PESHI hai — 'aur jis se hisab mein poochh-taachh ki gayi, wo halak ho gaya.' Aur aap ☞ ye dua kiya karte the: 'Allahumma hasibni hisaban yaseera' — ae Allah, mera hisab aasan farma.

To 'aasan hisab', beta, ek rehmat hai: amal dikhaye jaate hain, gunah maan liye jaate hain aur phir dhaanp diye jaate hain, aur banda guzar jata hai. Hadith bayan karti hai ke Allah apne momin bande ko qareeb kar lete hain, apni chaadar us par daal dete hain, aur poochhte hain: ye gunah yaad hai? aur ye? — yahan tak ke bande ko yaqeen ho jata hai ke wo halak ho gaya — aur phir Allah farmate hain: Maine ise duniya mein tere liye chhupaya tha, aur aaj tere liye bakhsh deta hoon.

Aur wo khoobsurat tafseel dekhiye, beta: wo apne AHL ki taraf — apne logon, apne khandan ki taraf — 'masroora', khush ho kar lautega. Jannat mein bhi khushi tanha nahi hai. Wo apne logon ke paas khabar le kar wapas jata hai.



'WA AMMA MAN OOTIYA KITABAHU WAR'A  
ZAHRIH — magar jise uska naama-e-amal uski PEETH  
KE PEECHHE se diya gaya — FA-SAWFA YAD'OO  
THUBOORA — wo HALAKAT ko PUKAREGA — WA  
YASLA SA'EERA — aur bhadakti aag mein jalega.'

Beta, uski halat ki jo wajah di gayi wo ek hi line hai, aur  
wo aapki tawajju ke laayeq hai: 'INNAHU KANA FEE  
AHLIHI MASROORA — beshak wo apne LOGON MEIN  
KHUSH raha karta tha.'

Gaur se dekhiye. WAHI lafz — masroor, khush — dono  
aadmiyon ke liye istemal hua. Ek hisab ke BAAD khush  
hai; doosra hisab se PEHLE khush tha, ek aisi zindagi  
mein jo khel-tamashe mein guzri, kabhi ek baar bhi ye  
na sochte hue ke aage kya aa raha hai. Yahi poora farq  
hai: udhaar par khareedi hui khushi jiski qeemat baad  
mein chukayi jaye, ya abhi ki mehnat aur wo khushi jo  
kabhi khatm na ho.

'INNAHU ZANNA AN LAN YAHOOOR — beshak usne  
samjha tha ke wo kabhi NAHI LAUTEGA. BALA — kyun



nahi! INNA RABBAHU KANA BIHI BASEERA — uska Rab use KHOOB DEKH raha tha.'

## Darja-Ba-Darja

Phir Allah qasmon ka ek silsila khate hain jo Quran ki sab se dilkash qasmon mein se hain: 'FA-LA UQSIMU BISH-SHAFAQ — to Main qasam khata hoon SHAM KI SURKHI ki — WAL-LAYLI WA MA WASAQ — aur RAAT ki aur jo kuch wo SAMET LETI hai — WAL-QAMARI IZAT-TASAQ — aur CHAAND ki jab wo POORA ho jaye.'

Beta, in teen qasmon mein tarteeb dekhiye: sooraj doobne ke theek baad ki surkhi, phir gehri hoti raat jo har cheez ko apne andar sameyt leti hai, phir chaand apni mukammal poorai ko pahunchta hua. Marhale. Darje. Kuch bhi ek saath nahi aata.

Aur phir qasam ka jawab, jo batata hai ke ye teen kyun chune gaye: 'LATARKABUNNA TABAQAN 'AN TABAQ — tum zaroor DARJA-BA-DARJA, ek halat se doosri halat CHADHOGE.'



Beta, ye aapki poori zindagi ki ayah hai. Jis tarah aasman surkhi se raat aur phir poore chaand tak chalta hai, insan ko bhi darja dar darja le jaya jata hai: ek boond, phir jama hua khoon, phir naumolood, phir bachcha, phir jawan, phir baalig, phir baal safed hote hue, phir kamzor hote hue, maut, qabr, dobara zinda hona, khada hona, hisab, manzil. Tah dar tah, aur koi kisi ek mein theharta nahi.

Aur ismein rehmat yahi hai, beta: aap kisi ek marhale se chipke nahi reh sakte. Wo sakht marhala jismein aap abhi hain — wo bimari, wo qarz, wo ghum, wo imtihan ka mausam — ek 'tabaq' hai, aur ye guzar jayega, kyunki guzarna hi marahil ka qanoon hai. Aur aaraam wala marhala bhi ek tabaq hai, isliye usmein pakka ghar mat banaiye.

'FA-MA LAHUM LA YU'MINOON — to unhein kya ho gaya ke iman nahi laate? WA IZA QURI'A  
'ALAYHIMUL-QUR'ANU LA YASJUDOON — aur jab un par Quran padha jaye to SAJDA NAHI karte?' Beta, ye sajde ki aayatun mein se hai — aur Nabi ﷺ ne ise



padhne par sajda kiya. Banawat dekhiye: jinhone sajda karne se inkaar kiya unka zikr hai, aur momin ka rad-e-amal ye hai ke foran sajde mein chala jaye, goya keh raha ho: main nahi, ya Rabb.

## Jo Wo Apne Andar Rakhte Hain

'BALIL-LAZINA KAFAROO YUKAZZIBOON — balki jo munkir hain wo JHUTLATE hain — WALLAHU A'LAMU BIMA YOO'OON — aur Allah usko KHOOB JAANTE HAIN jo wo apne andar (inkaar, bughz aur raaz) SAMETE hue hain.'

Beta, 'yoo'oon' us bartan se hai jo cheez ko thaame aur jama kar ke rakhe. Har insan apne andar ek gudaam liye phirta hai: asal mahrikat, k☒☒e, poshida ummeedein, wo baatein jo humne kabhi zubaan par nahi laayi aur kabhi laayenge nahi. Aur Allah farmate hain: Main theek theek jaanta hoon ke us kamre mein kya hai.

Ye munkiron ke liye tanbeeh hai, beta — magar momin ke liye ye ek ajeeb tasalli bhi hai. Kyunki iska matlab ye hai ke wo neki jo aap chhupa kar rakhte hain wo bhi



barabar maloom hai: wo sadqa jo kisi ne nahi dekha, raat ke aakhri pehar ke aansu, wo maafi jo aapne khamoshi se di, wo gunah jise aapne akele mein chhod diya jab koi dekhne wala nahi tha. Allah usko sab se zyada jaante hain jo aap andar rakhte hain — dono tarah.

'FA-BASHSHIRHUM BI-'AZABIN ALEEM — to unhein DARDNAK AZAB ki KHUSHKHABRI de dijiye.' Beta, lafz 'bashshirhum' mein talkh tanz dekhiye — unhein KHUSHKHABRI dijiye — dardnak azab ki. Quran sab se buri khabar ke liye khushkhabri ki zubaan istemal karta hai, taake dikha de ke unki halat kitni ulti-pulti hai.

'ILLAL-LAZINA AMANOO WA 'AMILUS-SALIHATI LAHUM AJRUN GHAYRU MAMNOON — SIWAYE un ke jo iman laye aur nek amal kiye — unke liye wo ajr hai jo KABHI NAHI TOOTEGA, khatm nahi hoga, aur jis par koi ehsaan nahi jataya jayega.'



Beta, dekhiye surah kaise khatm hoti hai — 'ghayru mamnoon' par: aisa ajr jo kabhi khatm nahi hota, kabhi kaata nahi jata, aur jiske baad kabhi ehsaan nahi jataya jata. Is duniya mein, sab se meherbaan madad ke saath bhi kabhi ek poshida bill juda hota hai: ek ehsaan-mandi, ek zikr, ek nazar. Allah ka ajr saaf-suthra hai. Diya gaya, aur kabhi sar par nahi rakha gaya.

Aur yun ye surah, jo aasman ke phatne aur sunne se shuru hui thi, insan ke liye waahid aqalmand rad-e-amal par khatm hoti hai: usi tarah suniye jaise aasman sunta hai — 'azinat li-Rabbiha wa huqqat' — aur us mulaqat ki taraf mehnat kijiye, ye jaante hue ke wo aa rahi hai, aur ye ke Wo raaste bhar Dekh rahe hain.

## Is Surah Se Kya Seekha

1. Aasman aur zameen bagair behes ke maante hain — apni itaat ko bhi yahi rang dijiye: sun kar kar dena, bina bhaav-taav ke.



**2.** Aap pehle se mehnat kar rahe hain; sawal sirf simt ka hai. Kahiye 'main apne Rab ki taraf safar mein hoon' aur aam kaam ek safar ban jayega.

**3.** Rozana aasan hisab maangiye — 'Allahumma hasibni hisaban yaseera' — kyunki us Din poochh-taachh halakat hai.

**4.** Do aadmi, ek lafz: ek hisab se PEHLE khush tha, doosra BAAD mein — dekhiye aap kaun si khushi khareed rahe hain.

**5.** Zindagi 'tabaqan 'an tabaq' hai — koi marhala mustaqil nahi: aapki mushkil guzregi, aur aapka aaram bhi.

**6.** Jab doosre sajda karne se inkaar karein, aap wo baniye jo sajde mein chala jaye.

**7.** Allah aapke andar ke gudaam ko jaante hain — to apni nekiyan ise mein aitmad ke saath chhupaiye, aur jo nahi rakhna chahiye use nikaal phenkiye.

Ya Allah, hamare dilon ko aise sunne wala bana dijiye jaise aasman sunta hai, hamari mehnat ko apni taraf



ka safar bana dijiye, aur hamein aasan hisab 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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