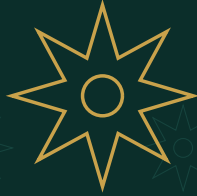


SURAH EK KAHANI



Surah Al-Ghashiyah

Chha Jaane Wali

Poora safar — do chehre, aur chaar nishaniyan —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 88 • 26 Ayatein • Makki

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Ek Nazar Mein Surah

Hal ataaka hadeesul-Ghaashiyah

1. Kya aapke paas chha jaane wali ki khabar pahunchi?

'Aamilatun naasibah

3. Mehnat karte hue, thake hue.

Li-sa'yihaa raadiyah

9. Apni koshish par raazi.

Afalaa yanzuroona ilal-ibili kayfa khuliqat

17. To kya wo oonton ko nahi dekhte, kaise banaye gaye?

Fazakkir innamaaa anta muzakkir

21. To naseehat kijiye, aap sirf naseehat karne wale hain.

Inna ilaynaaa iyaabahum

25. Beshak hamari hi taraf unka lautna hai.

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

Kya Aapke Paas Khabar Pahunchi?

Beta, ye surah ek aise sawal se shuru hoti hai jo itni narmi se poocha gaya hai ke lagta hai jaise kisi ne



kandhe par haath rakh diya ho: 'HAL ATAKA
HADEETHUL-GHASHIYAH — kya aap tak
AL-GHASHIYAH ki KHABAR PAHUNCHI?'

'Ghashiyah', beta, us cheez ko kehte hain jo dhaanp le,
ghair le, chha jaye — jis tarah kisi cheez par poora
kapda daal diya jaye, ya ek lehar tairne wale ko dhaanp
le. Ye Qiyamat ke naamon mein se ek hai: wo waqia jo
sab par aur har cheez par chha jayega, aur kuch bhi
uske bahar nahi rahega.

Aur sawal ka andaz dekhiye. Allah 'jaan lo' ya
'khabardar raho' se shuru nahi karte. Wo poochhte
hain: kya ye khabar aap tak pahunchi? Ulama kehte
hain ke aise sawal sunne wale ko aage jhukane ke liye
hote hain — khabar aane se pehle dil ko taiyar karne ke
liye. Beta, jab koi aapse kahe 'suna tumne kya hua?' —
to aap apna kaam rok kar sunne lagte hain. Allah isi
insani fitrat ko istemal kar ke hamare kaan khol rahe
hain.



Aur phir, bagair kisi aur tamheed ke, Wo hamein wo do qism ke chehre dikhate hain jo us Din honge.

Wo Chehre Jinhone Mehnat Ki Aur Kuch Na Paya

'WUJOOHUN YAWMA'IZIN KHASHI'AH — us Din KUCH CHEHRE JHUKE hue, zaleel honge — 'AMILATUN NASIBAH — MEHNAT KARTE hue, THAKE hue.'

Beta, in do lafzon par baithiye: 'amilatun nasibah' — sakht mehnat karte hue, aur us mehnat se choor. Aur yahi wo baat hai jo hamein hila deni chahiye: in logon ne KAAM KIYA. Ye sust nahi the. Inhone mashaqqat ki, khud ko khapaya, ye thake hue the.

Ulama do tashreehat zikr karte hain, aur dono qaabil-e-yaad hain. Ek: wo us Din khud mehnat aur thakan mein honge — zanjeerein ghaseette hue, haanke jaate hue, azab se choor. Doosri — aur yahi hamse baat karti hai: unhone DUNYA mein sakht mehnat ki, aur us saari mehnat se unhein wahan kuch bhi na mila.



Beta, us aadmi ka tasavvur kijiye jisne zindagi bhar atharah ghante rozana kaam kiya; us aurat ka jisne khud ko khidmat mein khapa diya; us shakhs ka jisne kisi jhoote deen ya jhoote maqsad ke liye roze rakhe, safar kiye, apne aap ko mehroom rakha. Mehnat, ek qism ka ikhlaas, sachi thakan — aur phir file kholi jaati hai aur total sifr hai. Kyunki mehnat ya to galat manzil ke liye thi, ya us tareeqe se thi jo Allah ne kabhi maanga hi nahi.

Isi liye hamare ulama ne kaha: kisi bhi amal ke qubool hone ke liye do cheezein durust honi chahiyein — ke wo sirf Allah ke liye ho, aur ke wo us tareeqe par ho jo Unhone muqarrar kiya. Beta, akeli mehnat kaafi nahi. Jo shakhs galat simt mein zor se chappu chala raha ho, wo bas galat jagah jaldi pahunchta hai.

'TASLA NARAN HAMIYAH — wo sakht garam aag mein jalenge — TUSQA MIN 'AYNIN ANIYAH — unhein khaulte chashme se pilaya jayega — LAYSA LAHUM TA'AMUN ILLA MIN DAREE' — unke liye DARI' ke siwa koi khana nahi.'



Beta, 'dari'' ek sookha, kaantedaar sehrai poda hai jise bhookay oont bhi nahi khaté. Aur Allah barhate hain: 'LA YUSMINU WA LA YUGHNEE MIN JOO' — na wo MOTA karta hai na BHOOK mein kaam aata hai.' Aisa khana jo khilata hi nahi. Beta, ye is duniya ki har jhooti daud ka bhi bayan hai: wo cheezein jinhein log be-inteha khaate rehte hain aur khaali ke khaali rehte hain.

Wo Chehre Jo Apni Koshish Par Raazi Honge

Aur phir surah palatti hai, aur roshni bilkul badal jaati hai: 'WUJOOHUN YAWMA'IZIN NA'IMAH — us Din KUCH CHEHRE TAAZA, KHUSH-HAAL honge — LI-SA'YIHA RADIYAH — apni KOSHISH par RAAZI.'

Beta, wo khoobsurat tawazun dekhiye jo Quran ne banaya hai. Pehle giroh ke paas bhi 'mehnat' thi — aur usne unhein bekar mein thaka diya. Is giroh ke paas 'sa'y' hai — koshish — aur wo RADIYAH hain, us par raazi, mutmain jab wo dekhte hain ke us se kya nikla.



Dono girohon ne kaam kiya, beta. Farq simt ka tha, ikhlaas ka tha, aur is baat ka tha ke Allah ne asal mein maanga kya tha.

Aur ye kaisi tarkeeb hai nishane ke liye: apni hi koshish ko peechhe mud kar dekhein aur us par raazi hon. Har wo tahajjud jiske liye aapne khud ko ghaseeta, har wo rupya jo aapne diya jab rakhna chahte the, har wo gussa jo aapne pi liya, har wo gunah jo aapne chhod diya jab wo aasan aur haazir tha — us Din aap poora record dekh kar sochenge: har ek baat iske laaye thi.

'FEE JANNATIN 'ALIYAH — ek BULAND baagh mein — LA TASMA'U FEEHA LAGHIYAH — jismein aap koi BEKAAR BAAT nahi sunenge.' Beta, phir Allah is baat ko numayan karte hain: ek aisi jagah jahan koi fazool guftagu nahi. Na gheebat, na tanaza, na wo shor jo aapko pehle se zyada khaali chhod jaye.

'FEEHA 'AYNUN JARIYAH — usmein BEHTA CHASHMA hai — FEEHA SURURUN MARFOO'AH — usmein OONCHE takhat hain — WA AKWABUN MAWDOO'AH



— aur RAKHE HUE pyaale — WA NAMARIQU
MASFOOFAH — aur QATAR MEIN LAGE gaddey — WA
ZARABIYU MABTHOOTHAAH — aur BICHHE HUE
qaaleen.'

Beta, is bayan ki mehmaan-nawazi mehsoos kijiye. Ye us
mezbaan ki tasveer hai jisne mehmaan ke aane se pehle
kamra taiyar kar rakha ho: pyaale pehle se bhare aur
rakhe hue, gaddey qatar mein lagaye hue, qaaleen
bichhayee hue. Kuch karne ko baaqi nahi, kuch maangne
ki zaroorat nahi. Allah ek aisi jagah bayan kar rahe hain
jo aapke liye TAIYAR ki gayi hai — aur Wo use itni
tafseel se bayan karte hain taake aap use itna chahein
ke uske liye mehnat karein.

Chaar Nishaniyan Jo Aap Dekh Sakte Hain

Aur ab, beta, Quran ka ek sab se mash-hoor hissa aata
hai — aur iski khoobsurti ye hai ke ye chaar aam
cheezon ki taraf ishara karta hai, ek mukammal tarteeb
mein.



'A FA-LA YANZUROONA ILAL-IBILI KAYFA KHULIQAT
 — to kya wo OONTON ko NAHI DEKHTTE — ke wo
 KAISE BANAYE GAYE? WA ILAS-SAMA'I KAYFA
 RUFI'AT — aur AASMAN ko — kaise BULAND kiya
 gaya? WA ILAL-JIBALI KAYFA NUSIBAT — aur
 PAHAADON ko — kaise GAADE gaye? WA ILAL-ARDI
 KAYFA SUTIHAT — aur ZAMEEN ko — kaise
 BICHHAYI gayi?'

Beta, pehle dekhiye khitaab KIS SE hai: sehraai Arabon se.
 Aur dekhiye Allah unki nazar kis tarteeb se ghumate
 hain. Pehle, OONT — wo cheez jo unke bilkul paas thi,
 wo jaanwar jis par unki poori zindagi ka daar-o-madar
 tha. Phir, oopar AASMAN ki taraf — wo wisee chhat.
 Phir, ufaq par PAHAADON ki taraf. Phir, neeche apne
 paanv tale ZAMEEN ki taraf. Qareeb, oopar, saamne,
 neeche — sar ka ek poora chakkar, aur har simt
 daleelon se bhari hui.

Aur oont pehle kyun? Beta, us jaanwar ke baare mein
 sochiye. Wo baith jata hai taake ek bachcha bhi us par
 laad sake. Wo jalti ret par bohot bhaari wazan uthata



hai. Wo paani jama karta hai aur kai din bagair piye guzar sakta hai. Uski palkein aur nathne aandhi mein band ho jane ke liye banaye gaye hain. Uske paanv chaude gadde hain jo ret mein nahi dhansate. Uska me'da wo kaantedaar pode hazam karta hai jo koi doosra jaanwar nahi kha sakta. Aur wo doodh deta hai, oon deti hai, sawari deta hai — ek hi makhlooq mein poori maeeshat. Ek badu ke liye oont zindagi aur maut ka farq tha — aur use theek us duniya ke liye, khoobi dar khoobi, tayyar kiya gaya tha jismein wo rehta tha.

Beta, hamare liye sabaq tareeqe ka hai: Allah ne unhein kisi laboratory ya falsafe ke lecture mein nahi bheja. Unhone kaha: jo pehle se tumhare saamne hai USE dekho. Aapki apni rozmarra zindagi un daleelon se bhari hai jinhein aapne dekhna chhod diya hai. Apne khane ko dekhiye, apne jism ko, apne bachchon ko, baarish ko, mausamon ko — ghaur-o-fikr ke liye safar zaroori nahi.

Aap Un Par Daroga Nahi



Aur phir wo hukm aata hai jiski har ustad, har waalid, har mubaligh aur har fikrmand momin ko zaroorat hai: 'FA-ZAKKIR INNAMA ANTA MUZAKKIR — to NASEEHAT KIJIYE — aap sirf NASEEHAT KARNE WALE hain — LASTA 'ALAYHIM BI-MUSAYTIR — AAP UN PAR DAROGA NAHI hain.'

Beta, ye Quran ke sab se azad karne wale jumlon mein se hai. Aapka kaam YAAD DILANA hai. Hidayat aapka mehkma nahi hai. 'Musaytir' us shakhs ko kehte hain jise doosre par ikhtiyar ho, jo ghaalib aa jaye, jo natija zabardasti nikalwaye.

Sochiye is baat ko bhoolne se kitni takleef paida hoti hai: wo baap jo isliye so nahi paata ke uska beta namaz nahi padhta, wo biwi jo tok tok kar shohar ko chidhchida bana deti hai, wo daawat ka kaam karne wala jo isliye toot jata hai ke log badle nahi. Beta, apna kaam kijiye — ikhlaas ke saath, garmjoshi ke saath, musalsal — aur phir natija Allah ke hawale kar dijiye. Khud Nabi ﷺ se yahi kaha gaya. Unhein kahin aur bataya gaya: 'aap jise chahein hidayat nahi de sakte, magar Allah jise chahte



hain hidayat dete hain.' Agar behtareen makhlooq ko nataij ka zimmedar nahi banaya gaya, to aap bhi nahi hain.

'ILLA MAN TAWALLA WA KAFAR — magar jisne MOONH PHERA aur INKAAR kiya — FA-YU'AZZIBUHULLAHUL-'AZABAL-AKBAR — to Allah use SAB SE BADA azab denge.'

Aur surah ki aakhri aayatein, beta, us sab ke neeche ek pur-sukoon bunyad hain: 'INNA ILAYNA IYABAHUM — beshak HAMARI hi taraf unka LAUTNA hai — THUMMA INNA 'ALAYNA HISABAHUM — phir beshak HAMARE hi zimme unka HISAB hai.'

Beta, ise dobara padhiye, kyunki ye aapke seene se ek bojh utaar deti hai. Unka lautna Hamari taraf hai — aapki taraf nahi. Unka hisab Hamare zimme hai — aapke zimme nahi. Aap na munsif hain, na nafiz karne wale, na wo jo faisla kare ke kaun kahan jayega.

To wo surah jo 'kya aapke paas khabar pahunchi?' se shuru hui thi, aakhir mein aapko theek ye batati hai ke



us khabar ka karna kya hai: use APNE aap ko badalne dijiye, doosron ko narmi se yaad dilaiye, aur hisab us Zaat par chhod dijiye jo uske maalik hain.

Is Surah Se Kya Seekha

1. Akeli mehnat kisi cheez ki zamanat nahi: 'mehnat karte hue, thake hue' ka anjaam aag bhi ho sakta hai agar simt ya tareeqa galat tha.
2. Har amal ki do sharten — khaalis Allah ke liye, aur usi tareeqe par jo Unhone muqarrar kiya.
3. Us Din 'apni koshish par raazi' hone ka nishana rakhiye: har bhaari namaz aur har pi liya gaya gussa uske laayeq lagega.
4. Jannat ka bayan aise hai jaise wo pehle se taiyar hai — pyaale rakhe hue, gaddey qatar mein: aise kaam kijiye jaise kisi ne aapka intezaar kiya ho.
5. Ghaur-o-fikr ke liye safar zaroori nahi — qareeb dekhiye, oopar, saamne, neeche; oont aur aasman dono daleel hain.



6. Aap naseehat karne wale hain, daroga nahi — apna hissa garmjoshi se kijiye, aur doosron ke nataij ka bojh utaarna chhod dijiye.

7. 'Hamari taraf unka lautna, aur hamare zimme unka hisab' — jo kabhi aapke tay karne ka tha hi nahi, use chhod dijiye.

Ya Allah, hamari koshish ko qubool farmaiye, hamare chehron ko un mein rakhiye jo raazi honge, aur hamein bagair daroga bane naseehat karna sikha 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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