

SURAH EK KAHANI



Surah Al-Fajr

Subah

Poora safar — aasani ka imtihan, mushkil ka imtihan —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 89 • 30 Ayatein • Makki

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Ek Nazar Mein Surah

Wal-Fajr. Wa layaalin 'ashr

1-2. Qasam hai subah ki, aur das raaton ki.

Inna Rabbaka labil-mirsaad

14. Beshak aapka Rab ghaat mein hain.

Fayaqoolu Rabbeee akraman

15. To wo kehta hai: mere Rab ne mujhe izzat di.

Fayaqoolu Rabbeee ahaanan

16. To wo kehta hai: mere Rab ne mujhe zaleel kiya.

Yaa laytanee qaddamtu li-hayaatee

24. Kaash maine apni zindagi ke liye kuch aage bheja
hota.

Yaaa ayyatuhan-nafsul-mutma'innah

27. Ae itminan wale nafs!

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Pau Phatne Par Paanch Qasmein



Beta, ye surah aisi qasmon se shuru hoti hai jinhein sun kar lagta hai ke aap tuloo-e-aftab se pehle ke aakhri andhere mein bahar khade hain: 'WAL-FAJR — qasam hai SUBAH ki — WA LAYALIN 'ASHR — aur DAS RAATON ki — WASH-SHAF'I WAL-WATR — aur JOD aur TAAQ ki — WAL-LAYLI IZA YASR — aur RAAT ki jab wo GUZAR RAHI ho.'

'Das raatein', beta, ulama ke nazdeek zyada tar Zil-Hijjah ke pehle das din hain — saal ke behtareen din, jinke baare mein Nabi ﷺ ne farmaya ke Allah ko in dinon ke nek amal se zyada koi amal mehboob nahi. Kuch ne Ramadan ke aakhri das ko bhi shamil kiya. Aur 'jod aur taaq' ki kai tashreehat hain — unmein namazein, hajj ke din, aur ye ke saari makhlooq jodon mein hai jab ke Khaliq akela Witr, Ek hai.

Aur 'raat jab wo guzar rahi ho' — beta, gaur kijiye ke Allah ne raat ke AANE ki qasam nahi khayi, balki uske GUZARNE ki, jab wo ja rahi ho. Kyunki raat ka asal sabaq yahi hai: wo guzar jaati hai. Har andhera guzar jata hai.



Aur phir ek sawal jo khud ek tareef bhi hai aur ek challenge bhi: 'HAL FEE ZALIKA QASAMUN LI-ZEE HIJR — kya ismein HIJR wale ke liye qasam hai?' 'Hijr', beta, ka matlab hai rok, zabt — aur aql ko 'hijr' isliye kaha jata hai ke asal aqalmandi insan ko bewaqoofi se ROK deti hai. To ayah poochh rahi hai: kya ye us shakhs ke liye kaafi hai jisme khud ko roke rakhne ka shuoor hai? Quran ki tareef mein asal zahanat chalaki nahi — ZABT hai.

Teen Tehzeebein, Ek Anjaam

Phir Allah apne Rasool ﷺ se — aur hum se — kehte hain ke tareekh par nazar daalein: 'A LAM TARA KAYFA FA'ALA RABBUKA BI-'AAD — kya aapne nahi dekha ke aapke Rab ne 'AAD ke saath kya kiya — IRAMA ZATIL-'IMAD — IRAM, jinke BULAND SUTOON the — ALLATI LAM YUKHLAQ MITHLUHA FIL-BILAD — jinki misal shehron mein KABHI PAIDA NAHI KI GAYI THI?'

Beta, ye bayan padhiye: ek aisi tehzeeb jiski ta'ameer itni shaandaar thi ke uske jaisa kuch kabhi bana hi nahi



tha. Unki engineering la-jawab thi; unke sutoon mash-hoor the. Aur aaj wo kahan hain?

'WA THAMOODAL-LAZINA JABUS-SAKHRA BIL-WAD — aur THAMUD, jinhone wadi mein PATHHAR TARAASHE.' Beta, unhone pathron se ta'ameer nahi ki — unhone pahaadon ke ANDAR taraash kar ghar banaye, chattanon ke chehre kaat kar. Unka hunar aaj bhi shumali Arab mein khade khandarat mein nazar aata hai, khaali pade hue.

'WA FIR'AWNA ZIL-AWTAD — aur FIRAUN, MEEKHON wala' — ehram jaise tambu ki meekhein, ya wo meekhein jin par wo logon ko azab deta tha; dono maani zikr kiye gaye hain.

'ALLAZINA TAGHAW FIL-BILAD — jinhone shehron mein SARKASHI ki — FA-AKTHAROO FEEHAL-FASAD — aur usmein FASAD BARHAYA — FA-SABBA 'ALAYHIM RABBUKA SAWTA 'AZAB — to aapke Rab ne un par AZAB ka koda BARSAYA.'



Beta, qadeem duniya ki teen sab se tarraqi-yafta
 tehzeebein — ta'ameer mein, engineering mein, taaqat
 mein — aur har ek ka naam yahan uske sab se bade
 kaarname ke saath liya gaya, aur phir uska anjaam.
 Allah tareekh ka ek qanoon sikha rahe hain: takneeki
 azmat us qaum ko nahi bachati jiska akhlaq gir jaye.
 Sutoon, taraashe hue pahaad aur ehram aaj bhi khade
 hain; unhein banane wale ja chuke.

'INNA RABBAKA LA-BIL-MIRSAD — beshak aapka Rab
 GHAAT MEIN hain' — 'mirsad' raaste par bani wo choki
 hai jahan se guzarne wali har cheez nazar aati hai. Beta,
 koi Allah ke saamne se bagair dekhe nahi guzarta.

Wo Do Imtihanat Jinhein Sab Ghalat Padhte Hain

Aur ab, beta, is surah ka nafsiyati dil — do aayatein jo
 bayan karti hain ke taqreeban har insan apni hi zindagi
 ko kis tarah ghalat samajhta hai:

'FA-AMMAL-INSANU IZA MABTALAHU RABBUHU
 FA-AKRAMAHU WA NA'AMAHU — insan ka haal ye



hai ke jab uska Rab use IZZAT aur AARAM de kar AZMATA hai — FA-YAQOOLU RABBI AKRAMAN — to wo kehta hai: MERE RAB NE MUJHE IZZAT DI.'

'WA AMMA IZA MABTALAHU FA-QADARA 'ALAYHI RIZQAH — aur jab wo use RIZQ TANG kar ke AZMATA hai — FA-YAQOOLU RABBI AHANAN — to wo kehta hai: MERE RAB NE MUJHE ZALEEL KIYA.'

Beta, wo lafz pakadiye jo Allah ne DONO haalaton ke liye istemal kiya: 'ibtala' — Usne use AZMAYA. Daulat ek imtihan hai. Ghurbat ek imtihan hai. Tarakki imtihan hai, aur radd hona bhi. Sehat, bimari; aulad, be-aulaadi; shohrat, gumnami — ye sab imtihani parchay hain, bas sawal alag alag hain.

Magar dekhiye insan kya kehta hai. Jab use milta hai to wo natija nikalta hai: Allah mujh se mohabbat karte hain, mujhe izzat mili, main zaroor kuch theek kar raha hoon. Aur jab rok liya jata hai to wo natija nikalta hai: Allah ne mujhe zaleel kar diya, Unhein meri parwah nahi, main hi kyun.



Aur Allah 'KALLA' se jawab dete hain — HARGIZ NAHI! Dono padhne ghalat hain. Beta, daulat khud-ba-khud Allah ki khushnoodi ki nishani nahi — Wo dunya un ko bhi dete hain jinse mohabbat karte hain aur unhein bhi jinse nahi. Aur ghurbaat Unke ghusse ka nishan nahi — anbiya, saari makhlooq mein sab se mehboob, aksar sab se kam rakhte the.

To phir momin apni zindagi kaise padhe? Apne bank balance ke size se nahi, beta, balki apne rawaiyye se — us parche mein jo uske haath mein diya gaya hai. Aur Allah aage theek yahi farmate hain — Wo koi ilm-e-kalaam nahi bayan karte; Wo seedha kamzoron ke saath sulook ki taraf ishara karte hain.

Asal Paimana: Aap Kamzor Ke Saath Kaise Pesh Aate Hain

'KALLA BAL LA TUKRIMOONAL-YATEEM — HARGIZ NAHI! Balki tum YATEEM KI IZZAT NAHI KARTE.'

Beta, lafz dekhiye: 'tum yateem ko khilate nahi' nahi — 'tum uski IZZAT nahi karte'. Kyunki yateem ko khilaya



bhi ja sakta hai aur phir bhi use kuchla ja sakta hai:
bacha hua khana ek thandi saans ke saath, baar baar ye
ehsaas ke wo bojh hai, ghar ke doosre bachchon se alag
lehja. Allah KARMAH maang rahe hain — izzat — sirf
khana nahi.

'WA LA TAHADDOONA 'ALA TA'AMIL-MISKEEN — aur
tum EK DOOSRE KO miskeen ko khilane par NAHI
UBHARTE.' Phir wahi, beta — jaisa Surah Al-Haqqah
mein tha — sirf 'tum khilate nahi' nahi, balki tum ek
doosre ko is par UKSATE nahi. Ek poore muashre ko
uski bhook par khamoshi ka zimmedar thehraya ja raha
hai.

'WA TA'KULOONAT-TURATHA AKLAN LAMMA — aur
tum WIRASAT ko LALCHA kar KHA JATE ho' — 'lamma'
ka matlab hai sab ko sameyt lena bagair ye dekhe ke kya
kya haq nahi hai: bewa ka hissa, betiyon ka hissa,
kamzor waaris ka hissa. Beta, wirasat ke jhagde
taqreeban har doosre gunah se zyada khandan tabah
karte hain, aur Allah ne yahan khaas tor par iska naam
liya.



'WA TUHIBBOONAL-MALA HUBBAN JAMMA — aur tum MAAL se HADD SE ZYADA MOHABBAT karte ho.'
'Jamma' — dher lagi hui, hadd se barhi hui.

Beta, ab dekhiye Allah ne in chaar aayatun mein kya kiya. Ek aadmi poochh raha tha ke 'Allah mujhe izzat de rahe hain ya zillat?' — aur Allah jawab mein ye jaanchte hain ke WO khud yateem, miskeen, waarison aur apne paise ke saath kaisa sulook karta hai. Yahi asal natija hai, bank statement nahi. Allah ke haan apna maqam jaan'na chahte hain? Dekhiye ke aap unke saath kaisa sulook karte hain jinse aapko koi faida nahi.

Wo Din Jab Insan Ko Yaad Aayega

'KALLA IZA DUKKATIL-ARDU DAKKAN DAKKA — HARGIZ NAHI! Jab zameen ko KOOT DIYA jayega, reza reza, tah-ba-tah — WA JA'A RABBUKA WAL-MALAKU SAFFAN SAFFA — aur aapka RAB tashreef layenge, aur farishte, SAF DAR SAF — WA JEE'A YAWMA'IZIN BI-JAHANNAM — aur us Din JAHANNAM ko LAAYA jayega.'



Beta, hadith mein bayan hua hai ke Jahannam ko sattar hazar rassiyan se kheencha jayega, aur har rassi ko sattar hazar farishte thaame honge. Aur us Din: 'YAWMA'IZIN YATAZAKKARUL-INSANU WA ANNA LAHUZ-ZIKRA — us Din insan ko YAAD AAYEGA — magar ab us yaad se use kya faida?'

'YAQOOLU YA LAYTANI QADDAMTU LI-HAYATI — wo kahega: YA LAYTANI QADDAMTU LI-HAYATI — KAASH MAINE APNI ZINDAGI KE LIYE KUCH AAGE BHEJA HOTA!'

Beta, is jumle par thoda baithiye, kyunki ye is surah ka sab se insani jumla hai. Gaur kijiye wo kehta hai 'MERI zindagi ke liye' — goya use abhi pata chal raha ho ke asal zindagi kaun si thi. Jise wo pehle 'meri zindagi' kehta tha — career, ghar, saal — wo sab tayyari nikli, aur jise wo nazarandaz karta raha wahi asal zindagi thi.

'FA-YAWMA'IZIN LA YU'AZZIBU 'AZABAHU AHAD — to us Din koi Unke jaisa azab nahi dega — WA LA YOOTHUQU WATHAQAHU AHAD — aur koi Unke jaisa



bandhega nahi.'

Ae Itminan Wale Nafs

Aur phir, beta — kooti hui zameen, farishton ki safon aur Jahannam ke kheenche jane ke baad — surah poore Quran ki sab se narm aayaton mein se chaar par khatm hoti hai. Lehja bilkul naram ho jata hai, aur Allah ek nafs se seedhi baat karte hain:

'YA AYYATUHAN-NAFSUL-MUTMA'INNAH — AE ITMINAN WALE NAFS, sukoon paye hue — IRJI'EE ILA RABBIKI RADIYATAN MARDIYYAH — apne Rab ki taraf LAUT AA, RAAZI aur PASANDEEDA hokar — FADKHULEE FEE 'IBADI — pas MERE BANDON MEIN DAAKHIL HO JA — WADKHULEE JANNATI — aur MERI JANNAT MEIN DAAKHIL HO JA.'

Beta, inhein aahista aahista khol kar dekhiye, kyunki yahan pehli nazar se zyada kuch hai.

'AN-NAFSUL-MUTMA'INNAH' — wo nafs jise sukoon mil gaya. Yaad kijiye Quran ne aur kaun se nafs



ginwaye: nafs-e-ammarah, jo burai ka hukm deta hai; nafs-e-lawwamah, jo khud ko malaamat karta hai. Aur ye teesra hai, wo jo tham gaya — jisne Allah se sauda-baazi chhod di, jhagadna chhod diya, aur Unhi mein qarrar paa liya.

'IRJI'EE ILA RABBIKI' — apne Rab ki taraf LAUT AA. Beta, 'lautna' ka matlab hai ke tu Unhi se aaya tha. Ye duniya ek ziyarat thi; nafs ko ghar bulaya ja raha hai.

'RADIYATAN MARDIYYAH' — raazi aur pasandeeda. Beta, ye tabadla dekhiye: WO Un se raazi hai — har us cheez par jo Unhone uske liye muqaddar ki, dene par aur rokne par, sehat par aur bimari par, un nuqsanat par jo wo kabhi samajh hi na saka. Aur WO us se raazi hain. Jo is duniya mein Allah se raazi rahe, beta, use agli duniya mein Unki raza milti hai. Yahi achhe anjaam ka poora nuskha hai.

'FADKHULEE FEE 'IBADI' — MERE BANDON mein daakhil ho ja. Gaur kijiye: SOHBAT mein daakhil hone ki dawat JAGAH mein daakhil hone ki dawat se pehle aayi.



Pehle: nekon ki safon mein shamil ho ja — anbiya, siddiqeen, shuhada. Phir: 'WADKHULEE JANNATI' — aur MERI Jannat mein daakhil ho ja. 'Ek jannat' nahi — MERI Jannat, Unki taraf mansoob, sab se buland mumkin tareef.

Beta, hamare ulama kehte hain ke ye alfaz momin se maut ke waqt kahe jaate hain, aur phir dobara Qiyamat ke din. Aur isi liye hum mein se bohut log ye surah apne guzar jane walon ke liye padhte hain, aur isi liye har momin ko apni zindagi ka maqsad ye banana chahiye ke use in chaar lafzon se pukara jaye.

To is surah ka safar dekhiye: iski ibtida SUBAH se hui — 'wal-Fajr' — aur iska ikhtitam ek nafs ke Jannat mein daakhil hone par. Ek subah ki pehli kiran se hameshgi ki subah tak. Beta, ek zindagi ko theek yahi hona chahiye: fajr se shuru, yateem ki izzat aur apne nafs ke zabt mein guzri hui, aur 'irji'ee ila Rabbik' par khatm — ghar aa ja.

Is Surah Se Kya Seekha



- 1.** Asal aqalmandi 'hijr' hai — zabt; wo chalaak shakhs jo khud ko rok na sake, Quran use daana nahi kehta.
- 2.** Sutoonon, taraashe pahaadon aur ehram wali tehzeebein sab gireen — takneeki azmat ne kabhi us qaum ko nahi bachaya jiska akhlaq gir gaya.
- 3.** Daulat aur tangi dono imtihan hain — aaram ko Allah ki rizamandi aur mushkil ko Unki zillat kabhi mat samjhiye.
- 4.** Aapka asal maqam is se zaahir hota hai ke aap unke saath kaisa sulook karte hain jinse aapko koi faida nahi: yateem, miskeen, kamzor waaris.
- 5.** Yateem ko sirf khilaiye mat, uski IZZAT kijiye — Allah ne yahi maanga hai.
- 6.** Us Din se pehle kuch aage bhej dijiye jab aap kahenge 'kaash maine apni zindagi ke liye kuch bheja hota.'
- 7.** Un chaar lafzon ka nishana rakhiye: 'radiyatan mardiyyah' — abhi Un se raazi rahiye, tab Wo aap se raazi honge.



Ya Allah, hamare nafs ko mutma'inn bana dijiye,
hamein apni taqdeer par raazi rakhiye, aur hamein
apne bandon mein aur apni Jannat mein bula lijiye.
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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