

SURAH EK KAHANI



Surah Al-Balad

Sheher

Poora safar — wo chadhai jispar koi nahi chadhta —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 90 • 20 Ayatein • Makki

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Ek Nazar Mein Surah

Laaa uqsimu bihaazal-balad

1. Main is sheher ki qasam khata hoon.

Laqad khalaqnal-insaana fee kabad

4. Beshak humne insan ko mashaqqat mein paida kiya.

Wa hadaynaahun-najdayn

10. Aur humne use dono raaste dikha diye.

Falaqtahamal-'aqabah

11. Magar wo us chadhai par nahi chadha.

Fakku raqabah

13. Ek gardan ko azad karana.

*Wa tawaasaw bis-sabri wa tawaasaw
bil-marhamah*

17. Aur ek doosre ko sabr aur rehm ki naseehat ki.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Ek Sheher Ki Qasam — Aur Aap Ki



Beta, ye surah ek jagah ki qasam se shuru hoti hai, aur phir wo kaam karti hai jo Quran mein bilkul isi andaz mein kahin aur nahi milta: ye sheher ki qasam khati hai, aur phir usi qasam ke andar Rasoolullah ﷺ ka zikr kar deti hai.

'LA UQSIMU BI-HAZAL-BALAD — MAIN IS SHEHER KI QASAM KHATA HOON — WA ANTA HILLUN BI-HAZAL-BALAD — aur AAP is sheher mein HILL hain — rehne wale, basne wale.'

Beta, sheher Makkah hai — wo muqaddas haram jahan na khoon bahaya ja sakta hai, na darakht kaata ja sakta hai, na shikaar kiya ja sakta hai. Zameen ki sab se mehfooz mitti. Aur Allah ek talkh tazad ki taraf ishara kar rahe hain: ye sheher muqaddas hai, iska aman khud Allah ne zamin liya hai — aur phir bhi is sheher ke log momineen ko qatl aur azab dena, aur Muhammad ﷺ ko takleef pahunchana jaiz samajhte hain.

Ulama ne 'wa anta hillun' ki ek se zyada tashreehat ki hain, beta. Ek: ae Muhammad ﷺ, aap is sheher mein



basne wale hain — is sheher ka sharaf isi wajah se hai ke aap ismein rehte hain. Doosri: ye log aapko 'hill' samajhte hain — goya aapko nuqsan pahunchana halal ho — usi sheher mein jahan ek parinde ko nuqsan pahunchana haram hai. Is baat ki teekhi mehsoos kijiye: yahan ek parinda mehfooz hai, aur Allah ke Rasool nahi.

'WA WALIDIN WA MA WALAD — aur qasam hai BAAP ki aur us ki jo usne JANA.' Ek waalid aur uski aulad — qasam ab jagah se rishte ki taraf badh gayi, sab se muqaddas zameen se sab se gehre insani taalluq ki taraf.

Aur ye saari qasmein kis liye? Us ayah ke liye jo aage aati hai — insani halat ki ek aisi tashkhees jo aap ek baar sunenge to phir har zindagi mein pehchan lenge.

Mashaqqat Mein Paida Kiya Gaya

'LAQAD KHALAQNAL-INSANA FEE KABAD — BESHAK HUMNE INSAN KO KABAD MEIN PAIDA KIYA.'

Beta, 'kabad' ka matlab hai jaddo-jehad, mashaqqat, mushkil, kisi sakht cheez ke beecho-beech hona. Aur



Allah ye nahi farmate ke insan mashaqqat ka SAAMNA karta hai — Wo farmate hain ke use USI MEIN paida kiya gaya. Mushkil zindagi mein aane wali rukawat nahi hai; wo zindagi ka mahaul hai, jaise paani machhli ka mahaul hai.

Imaandari se sochiye, beta. Sab se pehle lamhe se: paidaish khud ek jaddo-jehad hai, maa ke liye bhi aur bachche ke liye bhi. Phir daant nikalna. Phir chalna seekhna, baar baar girna. Phir school, imtihanat, naukri ki talash, shaadi, bachchon ki parwarish, kharche, bimari, budhapa, aur aakhir mein maut — jo sab se sakht marhala hai. Aur unke darmiyan chhoti chhoti jangein: apni sustī, apne gusse aur apni khwahishon ke khilaf rozana ki ladai.

To jab hum shikayat karte hain ke 'zindagi itni mushkil kyun hai?' — Quran jawab deta hai: kyunki ise theek isi tarah banaya gaya tha. Beta, ye mayoos karne wali ayah nahi hai; ye AZAD karne wali ayah hai. Hamari zyada tar takleef mushkil se nahi aati, balki is aqeede se aati hai ke mushkil ghair-fitri hai — ke baaqi sab ko aasan



version mila aur hum akele chun liye gaye. Jab aap 'khuliqa fee kabad' maan lete hain, to aap ek bay-mushkil zindagi ke shuru hone ka intezaar chhod dete hain, aur jo zindagi aapke paas hai use istemal karna shuru kar dete hain.

Aur dekhiye asal aasani ka waada kahan hai: yahan nahi. Yahan kabad hai; baaqi aakhirat mein hai — 'jannatin 'aliyah', us surah mein jo aapne is se pehle padhi.

'A YAHSABU AN LAN YAQDIRA 'ALAYHI AHAD — kya wo samajhta hai ke us par KISI KA ZOR NAHI?' Beta, yahi wo takabbur hai jo taaqat aur daulat ke saath aata hai: main kisi ko jawab-deh nahi. 'YAQOOLU AHLAKTU MALAN LUBADA — wo kehta hai: maine DHER SAARA MAAL UDA DIYA!' Fakhr kar raha hai ke usne kitna kharch kiya — apni saakh par, haq ki mukhaalifat par. 'A YAHSABU AN LAM YARAHU AHAD — kya wo samajhta hai ke use KISI NE DEKHA NAHI?'



Beta, do aayatun mein do dhoke: mujhe koi jawab-deh nahi thehra sakta, aur mujhe kisi ne dekha nahi. Dono jhoot hain, aur dono hi wajah hain ke log andhere mein wo karte hain jo karte hain.

Teen Ataayein Aur Do Raaste

Phir Allah is fakhr karne wale ko yaad dilate hain ke use kya diya gaya tha — aur fehrist apni saadgi mein hairan kar deti hai: 'A LAM NAJ'AL LAHU 'AYNAYN — kya humne uske liye DO AANKHEIN nahi banayin — WALISANAN WA SHAFATAYN — aur ek ZUBAAN aur DO HONT?'

Beta, yahi kyun? Jitne a'za Allah zikr kar sakte the — dil, dimagh, haath — Unhone aankhein aur bolne ka nizam chuna. Kyunki yahi hidayat aur tabahi dono ke auzaar hain: wo aankhein jinse aap nishaniyan DEKHTE hain (ya haram ke peechhe bhaagte hain), aur wo zubaan aur hont jinse aap sach BOLTE hain (ya jhoot bolte, mazaq udate, tohmat lagate aur fakhr karte hain — jaisa ye aadmi kar raha tha).



Aur gaur kijiye ke hont zubaan se alag zikr kiye gaye. Ulama sochte hain: zubaan ko do darwaze diye gaye — daant aur hont — goya ye kehne ke liye ke koi lafz aap se nikalne se pehle do rukawaton se guzre. Beta, guftagu ko hifazat mein rakhne ke liye hi banaya gaya tha.

'WA HADAYNAHUN-NAJDAYN — aur humne use DO NAJD DIKHA DIYE.' 'Najd', beta, us buland, uthe hue raaste ko kehte hain — wo shahrah jo oonchai par saaf nazar aati hai. Do wazeh raaste: neki aur burai. Aur Allah farmate hain ke Unhone use dono DIKHA diye — har nafs mein rakhi hui fitrat ke zariye, rasoolon ke zariye, is Kitab ke zariye.

To insan ko poora saamaan de diya gaya: dekhne ko aankhein, izhaar ko zubaan, aur ek aisa naqsha jis par do raaste saaf nishan-zada hain. Koi ye nahi keh sakega: mujhe farq maloom hi nahi tha.

Wo Chadhai Jispar Koi Nahi Chadhta

Aur ab, beta, is surah ke dil mein maujood ayah — aur ise hum sab ko bay-chain karna chahiye:



'FA-LAQTAHAMAL-'AQABAH — MAGAR WO US
CHADHAI PAR NAHI CHADHA.'

"Aqabah' ek sakht pahaadi chadhai hai — ek dushwar,
ooper ki taraf jaane wala raasta. Aur 'iqtiham' ka matlab
hai poori shiddat se kisi cheez mein koodh padna —
bagair jhijhak ke apne aap ko mushkil par phenk dena.

To ayah kehti hai: insan ko aankhein di gayin, zubaan di
gayi, aur do raaston wala naqsha diya gaya — aur phir
bhi usne apne aap ko us chadhai wale raaste par NAHI
PHENKA. Usne hamwar, aasan raasta chuna, jaisa
taqreeban sab chunte hain.

'WA MA ADRAKA MAL-'AQABAH — aur aapko kya
maloom ke wo chadhai kya hai?' Beta, jab bhi Allah ye
poochhte hain, Wo kuch aisa batane wale hote hain jiska
hum kabhi andaza na lagate. To aap kya samajhte hain
wo chadhai kya hogi — chalees saal ke roze? Paidal
hajj? Ghaar mein zindagi?

Jawab suniye: 'FAKKU RAQABAH — EK GARDAN KO
AZAD KARANA — AW IT'AMUN FEE YAWMIN ZEE



MASGHABAH — YA KHANA KHILANA, sakht BHOOK ke din — YATEEMAN ZA MAQRABAH — kisi RISHTEDAR YATEEM ko — AW MISKEENAN ZA MATRABAH — ya kisi MITTI MEIN LOT-PAT MISKEEN ko.'

Beta, ye hai wo chadhai wala pahaad: ek insan ko ghulami se azad karana, aur bhookon ko khilana jab khana kam aur qeemti ho. Koi roohani karishma nahi — ek amali kaam.

Aur wo nazuk tafseelat dekhiye jo Allah ne barhayi hain. 'Sakht bhook ke din' — jab khana mehnga ho aur aap khud use chahte hon; fazool bacha hua to koi bhi de sakta hai. 'Aisa yateem jo RISHTEDAR ho' — kyunki apne ghareeb rishtedaron ki madad anaa par ajnabiyon ke sadqe se zyada bhaari hoti hai; ajnabi shukriya adaa karte hain aur aapko bada samajhte hain, jab ke rishtedar aapko jaante hain, aur purani baatein hoti hain, aur kabhi kabhi hasad bhi. 'Mitti mein lot-pat miskeen' — 'matrabah', zameen se chipka hua, itna mohtaj ke uske aur zameen ke darmiyan kuch bhi nahi.



Beta, ye CHADHAI wala raasta kyun hai? Kyunki ye insani nafs ki sab se badi kashish ke khilaf oopar ki taraf jata hai: maal ki mohabbat aur apni zaat ki mohabbat. Nafs khushi khushi namaz padh lega, roza rakh lega, tilawat kar lega — un sab mein paisa nahi lagta. Magar us waqt haath kholna jab aapko khud zaroorat ho, aur use dena jo iske badle aapki tareef bhi nahi karega — yahi wo chadhai hai.

'THUMMA KANA MINAL-LAZINA AMANOO — AUR PHIR wo un mein se hua jo IMAN laye — WA TAWASAW BIS-SABRI WA TAWASAW BIL-MARHAMAH — aur ek doosre ko SABR ki naseehat ki aur ek doosre ko RAHM ki naseehat ki.'

Beta, ise gaur se dekhiye — ye khilana aur azad karana IMAN ke saath hona chahiye, warna ye sirf samaji khidmat hai, Allah ke haan uska koi hisab nahi. Aur phir do baahami zimmedariyan: ek doosre ko sabr ki naseehat, aur ek doosre ko MARHAMAH — rahm — ki naseehat. Ek poori jamaat jo khud ko rahm dili ki yaad dilati rahe. Sochiye, beta, agar hamare ghar aur hamare



WhatsApp groups yahi karte: ek doosre ko gusse ke bajaye sabr aur rahm ki taraf dhakelte.

'ULA'IKA AS-HABUL-MAYMANAH — YAHY DAYEN HAATH WALE hain.'

Wo Aag Jo Band Kar Di Jayegi

Aur surah doosre giroh par khatm hoti hai:

'WAL-LAZINA KAFAROO BI-AYATINA HUM AS-HABUL-MASH'AMAH — aur jinhone hamari aayatun ka inkaar kiya — YAHY BAAYEN HAATH WALE hain — 'ALAYHIM NARUN MU'SADAH — un par ek BAND KI HUI AAG hogi.'

Beta, 'mu'sadah' ka matlab hai band, seal, un par muqaffal — jaise koi darwaza kisi ko andar rakh kar band kar ke taala laga diya jaye. Na koi khulav, na hawa ka raasta, na nikalne ki soorat.

Aur ab is poori surah ki banawat dekhiye, beta. Iska aaghaz ek SHEHER se hua — panaah aur aman ki jagah. Iska ikhtitam ek aisi aag par hota hai jo BAND KAR DI



GAYI hai. In dono ke darmiyan Allah ne chunav rakh diya: wo hamwar raasta jo zyada tar log lete hain, ya wo chadhai wala raasta — azad karana, khilana, iman lana, aur ek doosre ko sabr aur rahm ki taraf bulana.

Aur aakhir mein ek hausla-afzai. Jo chadhai Allah ne bayan ki, wo kisi ke liye bhi na-mumkin nahi hai. Ho sakta hai aapke paas azad karne ke liye koi ghulam na ho — magar aapke aas paas log doosri qism ki ghulami mein hain: koi qarz mein doob raha hai, koi mazdoor zaalim malik ke chungal mein hai, koi shakhs kisi lat ya kisi galat sohbat ka qaidi hai. Aur bhook ke din khilana har us shakhs ke liye maujood hai jiske paas ek plate khana hai.

Beta, yahi is surah ki rehmat hai: ye pahaad ko le kar use seerhiyon mein badal deti hai. Aur ye batati hai ke asal kamyab kaun hai — wo aadmi nahi jo fakhr karta hai ke 'maine dher saara maal uda diya', balki wo jo khamoshi se chadhta hai, ek sakht din mein apne rishtedar ke yateem ko khilata hai, aur Allah ke siwa kisi se kuch nahi chahta.



Is Surah Se Kya Seekha

1. Aapko mashaqqat MEIN paida kiya gaya — bay-mushkil zindagi ke shuru hone ka intezaar chhod dijiye aur jo hai use istemal kijiye.
2. Do dhoke logon ko tabah karte hain: 'mujhe koi jawab-deh nahi thehra sakta' aur 'mujhe kisi ne dekha nahi.' Dono jhoot hain.
3. Aankhein, zubaan aur hont hidayat ke auzaar ke tor par diye gaye — aur guftagu do darwazon ke peechhe rakhi gayi taake uski hifazat ho.
4. Dono raaste saaf nishan-zada hain; koi ye uzr nahi kar sakega ke use farq maloom nahi tha.
5. Chadhai amali hai, roohani karishma nahi: kisi ko qaid se nikaliye, aur bhookon ko us din khilaiye jab khana qeemti ho.
6. Pehle apne ghareeb rishtedaron ko dijiye — ye anaa par bhaari hai, aur taraazu mein bhi bhaari.



7. Iman ke bagair sadqa sirf samaji khidmat hai; apne dene ko iman ke saath jodiye, aur aisi jamaat banaiye jo sabr aur rahm ki naseehat kare.

Ya Allah, hamein un mein shamil farmaiye jo us chadhai par khud ko phenk dete hain — aur hamein dayen haath walon mein se bana 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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