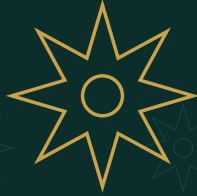


SURAH EK KAHANI



Surah Ash-Shams

Sooraj

Poora safar — ek haqeeqat ke liye gyarah qasmein —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 91 • 15 Ayatein • Makki

NOORANI ILM

nooraniilm.com • muft sadaqah jariyah ebook

Ek Nazar Mein Surah

Wash-shamsi wa duhaahaa

1. Qasam hai sooraj ki aur uski chamak ki.

Wa nafsiniw-wa maa sawwaahaa

7. Aur nafs ki, aur us ki jisne use theek banaya.

Fa-alhamahaa fujoorahaa wa taqwaahaa

8. Phir usmein uski badkari aur uska taqwa ilhaam kar diya.

Qad aflaha man zakkaahaa

9. Kamyab hua wo jisne use paak kiya.

Wa qad khaaba man dassaahaa

10. Aur nakaam hua wo jisne use dabba diya.

Wa laa yakhaafu 'uqbaahaa

15. Aur Wo uske anjaam se nahi darte.

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

Aasman Aur Zameen Ki Saat Nishaniyan



Beta, is surah mein poore Quran ka sab se lamba musalsal qasmon ka silsila hai — gyarah aayatein qasam ki, phir asal baat aati hai. Aur jab Allah kisi cheez par gyarah baar qasam khaayein, to samajh lijiye ke aage jo aa raha hai wo aaj ki sab se ahem baat hai.

Is rawani ko suniye: 'WASH-SHAMSI WA DUHAHA — qasam hai SOORAJ ki aur uski SUBAH KI CHAMAK ki — WAL-QAMARI IZA TALAHA — aur CHAAND ki jab wo uske PEECHHE aaye — WAN-NAHARI IZA JALLAHA — aur DIN ki jab wo use ZAAHIR kare — WAL-LAYLI IZA YAGHSHAHA — aur RAAT ki jab wo use DHAANP le — WAS-SAMA'I WA MA BANAHA — aur AASMAN ki aur Uski jisne use BANAYA — WAL-ARDI WA MA TAHAHA — aur ZAMEEN ki aur Uski jisne use BICHHAYA.'

Beta, yahan tarteeb dekhiye — poora silsila jodon aur azdaad par khada hai: sooraj aur chaand, din aur raat, aasman aur zameen, dhaanpna aur zaahir karna. Aur har jodi mukammal hum-aahangi mein kaam kar rahi hai: chaand sooraj ke peechhe chalta hai, din wo zaahir karta hai jo raat ne chhupaya tha, aasman us zameen



par mehraab bana kar khada hai jo neeche bichhi hui hai.

Ye jaan-boojh kar hai, beta. Allah आपको ek aisi kaaynat dikha rahe hain jo mutawazin azdaad se bani hai — kyunki Wo abhi AAP KE ANDAR ke ek jode ke baare mein baat karne wale hain.

Nafs Aur Uski Do Aawazein

'WA NAFSIN WA MA SAWWAHA — aur NAFS ki, aur Uski jisne use THEEK BANAYA — FA-ALHAMAHA FUJOORAH WA TAQWAHA — phir usmein uski BADKARI aur uska TAQWA ILHAAM kar diya.'

Beta, yahan ruk jaiye. Sooraj, chaand, din, raat, aasman aur zameen ki qasam khane ke baad — Allah insan ke NAFS ki qasam khate hain. Aapka nafs usi fehrisht mein rakha gaya jismein sooraj aur aasman hain. Yahi uski qeemat hai.

Aur uske baare mein Wo kya farmate hain? 'Sawwaha' — Unhone use theek banaya, mutawazin kiya,



mukammal kiya. Aur phir: 'alhamaha fujooraha wa taqwaha' — Unhone usmein DONO ilhaam kar diye: uski kharabi ka shuoor BHI aur uski parhezgari ka shuoor bhi.

Beta, insani fitrat ke baare mein ye nazil hone wale sab se gehre bayanaat mein se ek hai. Har ek shakhs ke andar — momin aur munkir, nek aur mujrim — do aawazein hain. Ek fujoor ki taraf kheenchti hai: jhoot, shortcut, na-jaiz nazar, zaalim jumla. Doosri taqwa ki taraf: sachai, zabt, rehmat, Allah ka khauf.

Aur gaur kijiye: Allah farmate hain ke Unhone DONO ilhaam kiye. Unhone dono ki salahiyat banawat mein rakh di. Kyun? Kyunki yahi cheez insan ko us farishte se alag karti hai jo na-farmani kar hi nahi sakta, aur us jaanwar se jo chunav kar hi nahi sakta. Aapki qeemat theek isi baat mein hai ke aap dono taraf ja sakte hain — aur aap chunte hain.

Beta, iska matlab ye bhi hai: jab aap apne andar burai ki taraf kheench mehsoos karein, to sirf usse aap bure nahi



ho jaate. Dono aawazon ka hona aam hai, sab ke saath hai, aur jaan-boojh kar rakha gaya hai. Sawal kabhi ye nahi hota ke 'kya mujhe kheench mehsoos hoti hai?' — sab ko hoti hai. Sawal ye hai ke aap kis aawaz ke PEECHHE jaate hain.

Ise Paak Kijiye — Ya Dabba Dijiye

Aur ab, gyarah qasmon ke baad, jawab aata hai — wo wajah jiske liye ye saari qasmein khayi gayin. Do chhoti aayatein jinmein poore deen ka maqsad rakh diya gaya hai:

'QAD AFLAHA MAN ZAKKAHA — KAMYAB HUA wo jisne use PAAK KIYA — WA QAD KHABA MAN DASSAHA — AUR NAKAAM HUA wo jisne use DABBA DIYA.'

Beta, dono lafzon ko khol kar dekhte hain, kyunki ye ajeeb khoobsurat hain.

'ZAKKAHA' — tazkiyah se: paak karna, aur BARHANA bhi. Wahi madda jis se zakat hai, jo maal ko paak karti



hai aur usmein barkat laati hai. To nafs ka tazkiyah sirf safai nahi hai; ye kaasht hai. Beta, us kisan ki tarah jo ghaas-phoos nikaalta hai taake fasal uth sake: aap takabbur, hasad, laalach aur gunahon ki baqiyat nikaalte hain — aur jo uske neeché tha wo ugna shuru kar deta hai.

'DASSAHA' — aur ye lafz kamaal ka hai. Iska matlab hai kisi cheez ko dafn kar dena, zameen mein chhupa dena, nazron se hata kar thoos dena. Arab isi se milta julta lafz ret mein bachchi ko zinda dafn karne ke liye istemal karte the.

To nakaam shakhs, beta, wo nahi jisne apna nafs TABAH kar diya — balki wo jisne use DABBA diya. Usne uske oopar tehein chadha deen: tawajju hatane wali cheezon ki, tafreeh ki, bahanon ki, gunahon ki, aur masroofiyat ki. Nafs abhi bhi us saari mitti ke neeché maujood hai — bas wo saans nahi le sakta, bol nahi sakta, sunayi nahi de sakta.



Beta, asal zindagi mein roohani maut theek isi tarah aati hai. Koi subah uth kar ye elaan nahi karta ke 'aaj main apna zameer maar dunga.' Wo bas uske oopar cheezein rakhta chala jata hai yahan tak ke uski aawaz dab jaati hai. Aur trigedi ye hai ke ye dafn khamoshi se hota hai — ismein koi dramai baat mehsoos nahi hoti. Ye ek aam, masroof, dilchasp zindagi jaisa lagta hai.

To aaj raat apne aap se poochhiye, beta: main is nafs ki kaasht kar raha hoon, ya use aahista aahista dafn kar raha hoon? Aaj maine iske oopar kya rakha?

Aur Quran ki khoobsurat tarteef dekhiye, beta: gyarah kaaynati qasmon ke baad, nateeja sooraj ya pahaadon ke baare mein nahi — balki apne dil ki safai ke us chhote, zaati kaam ke baare mein hai. Poori kaaynat USI ki gawahi ke liye pesh ki gayi.

Thamud Aur Woh Oontni

Aur phir surah hamein ek misal deti hai — ek asli qaum jisne apna nafs dafn kar diya: 'KAZZABAT THAMOODU BI-TAGHWAHA — THAMUD ne apni SARKASHI ki



wajah se JHUTLAYA — IZINBA'ATHA ASHQAHA — jab unka sab se BAD-BAKHT shakhs UTHA.'

Beta, aap Thamud ko Surah Al-Fajr se jaante hain — wo log jinhone pahaadon ko taraash kar ghar banaye the. Allah ne unki taraf Salih (AS) ko bheja, aur unhone nishani maangi. To Allah ne patthar mein se ek oontni nikaal di — unki aankhon ke saamne ek mo'jiza — aur ek shart rakhi: ek din wo kuwein se piyegi, aur ek din tum. Saada baat. Paani baant lo.

'FA-QALA LAHUM RASOOLULLAHI NAQATALLAHI WA SUQYAHA — to Allah ke Rasool ne unse kaha: ye ALLAH KI OONTNI hai, ise PEENE DO!'

Magar unhein wo khalne lagi. Aur unke sab se bad-bakht aadmi ko — ayah use 'ashqaha' kehti hai — bheed ne aage kar diya taake wo kaam ho jaye jo sab chahte the magar jiska ilzam koi apne sar nahi lena chahta tha.

'FA-KAZZABOOHU FA-'AQAROOHA — to UNHONE use JHUTLAYA aur us oontni ki KOONCHEIN KAAT DEEN.'



Beta, grammar gaur se dekhiye, kyunki ismein bohot bada sabaq hai. Qatl EK aadmi ne kiya — 'unka sab se bad-bakht shakhs utha'. Magar Allah farmate hain 'fa-'aqarooha' — UNHONE koonchein kaateen, jama' ke seeghe mein. Aur saza: 'FA-DAMDAMA 'ALAYHIM RABBUHUM BI-ZANBIHIM FA-SAWWAHA — to unke Rab ne unke gunah ki wajah se unhein KUCHAL diya aur BARABAR kar diya' — un sab ko.

Un sab ko ek aadmi ke jurm ka zimmedar kyun thehraya gaya? Kyunki wo raazi the. Unhone ise pasand kiya. Wo chahte the ke ye ho, aur jab hua to khush hue. Beta, Allah ke haan khamoshi se raazi rehne wali bheed us haath ke amal mein shareek hoti hai jo kaam karta hai. Isi liye Nabi ﷺ ne sikhaya ke jo kisi qaum ke amal par raazi ho, wo unhi mein shumar hota hai.

Sochiye ke hamare zamane mein iska kya matlab hai, beta: wo zulm jo aapne nahi kiya magar dekh kar mazah liya; wo tohmat jo aapne shuru nahi ki magar aage forward kar di; wo zyadti jo aapne nahi ki magar uske haq mein daleelein di. 'Fa-'aqarooha' — unhone



koonchein kaat deen.

'WA LA YAKHAFU 'UQBAHA — aur Wo iske ANJAAM se NAHI DARTE.' Beta, ye aakhri sattar shaandaar hai.

Insani hukmaran kuch bhi karne se pehle jhijhakte hain — log kya kahenge, natija kya hoga, kaun badla lega?

Allah ne ek poori tehzeeb tabah kar di aur darne ke liye koi anjaam tha hi nahi, koi jawab-deh nahi, koi rad-e-amal nahi. Wo Allah hain.

Aur yun ye chhoti surah hamein aasman ke sooraj se le kar aapke seene ke nafs tak aur phir ret mein dafn ek qaum tak le gayi — sirf ek baat qaim karne ke liye, beta: ise paak kijiye, ya ise dabba dijiye. Teesra koi option nahi.

Is Surah Se Kya Seekha

1. Aapke nafs ki qasam sooraj, chaand aur aasman ke saath khayi gayi — ise kabhi mamooli cheez mat samjhiye.



2. **Dono aawazein — fujoor aur taqwa — jaan-boojh kar aapmein rakhi gayin; kheench mehsoos karna gunah nahi, uske peechhe jana gunah hai.**
 3. **Tazkiyah safai BHI hai aur barhna bhi: ghaas-phoos nikaaliye, aur dekhiye neech kya ugta hai.**
 4. **Roohani maut qatl nahi, DAFN hai — ye khamoshi se hoti hai, ek ek tawajju hatane wali cheez se.**
 5. **Har raat poochhiye: aaj maine apne nafs ke oopar kya rakha?**
 6. **Raazi rehne wali bheed amal karne wale haath ke jurm mein shareek hai — dhyan rakhiye ke aap kis cheez par khush hote hain, kya forward karte hain, kis ka difa karte hain.**
 7. **Allah kisi anjaam ke khauf ke bagair faisla karte hain — apne aap ko us Zaat ke saath jodiye jo kisi ko jawab-deh nahi.**
- Ya Allah, hamare nafs ko paak farmaiye — Aap hi sab se behtar paak karne wale hain; Aap hi uske Wali aur Maalik hain. 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. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

