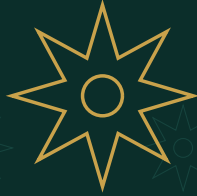


SURAH EK KAHANI



Surah At-Teen

Anjeer

Poora safar — behtareen saancha, aur sab se neechi past —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 95 • 8 Ayatein • Makki

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Ek Nazar Mein Surah

Wat-teeni waz-zaytoon

1. Qasam hai anjeer aur zaitoon ki.

Wa Toori Seeneen

2. Aur Toor-e-Seena ki.

Wa haazal-baladil-ameen

3. Aur is aman wale sheher ki.

Laqad khalaqnal-insaana fee ahsani taqweem

4. Beshak humne insan ko behtareen saanche mein
banaya.

Summa radadnaahu asfala saaqfileen

5. Phir hamne use sab se neeche ki past mein laut diya.

Alaysal-laahu bi-ahkamil-haakimeen

8. Kya Allah sab haakimon se bada haakim nahi?

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari
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Chaar Qasmein, Chaar Jagahein



Beta, ye chhoti surah do phalon aur do jagahon ki qasam se shuru hoti hai — aur ulama ne ismein ek khoobsurat tarteeb dhoondi hai jise jaan'na chahiye.

'WAT-TEENI WAZ-ZAYTOON — qasam hai ANJEER aur ZAITOON ki — WA TOORI SEENEEN — aur TOOR-E-SEENA ki — WA HAZAL-BALADIL-AMEEN — aur is AMAN WALE SHEHER ki.'

Anjeer aur zaitoon, beta, zameen ke sab se ba-barkat khanon mein se hain. Anjeer: meetha, naram, aur ismein kuch zaaya nahi — na chhilka phenkne ko, na guthli thookne ko; poora phal ghiza hai. Zaitoon: jis se wo tel nikalta hai jise Quran ne kahin aur ek mubarak darakht ka tel kaha — khane ke liye, roshni ke liye, aur shifa ke liye.

Magar bohot se mufasssireen kehte hain ke yahan phal se zyada kuch hai. Kaha gaya hai ke anjeer aur zaitoon us SARZAMEEN ki taraf ishara karte hain jahan ye kasrat se ugte hain — Filisteen aur Sham ki sarzameen, Isa (AS) aur bohot se anbiya ki sarzameen. Toor-e-Seena



wo jagah hai jahan Musa (AS) ne apne Rab se kalam kiya. Aur 'ye aman wala sheher' Makkah hai, Muhammad ﷺ ka ghar.

Beta, tarteef nazar aa rahi hai? Teen muqaddas sarzameenein, teen bade nuqta-e-wahi ki nishandehi karti hui — goya Allah insaniyat par utri hui poori hidayat ki tareekh ki qasam kha rahe hain: Isa se, Musa se, aur ab Muhammad ﷺ se. Aur gaur kijiye ke Makkah ko 'al-balad al-ameen' kaha gaya — AMAN wala sheher, zameen ki wo waahid jagah jahan aman khud qanoon bana diya gaya.

Aur ye sab kis baat par qasam hai? Insan ki haqeeqat par.

Behtareen Saancha

'LAQAD KHALAQNAL-INSANA FEE AHSANI TAQWEEM — BESHAK HUMNE INSAN KO BEHTAREEN SAANCHE mein banaya, behtareen qad-o-qamat aur mutawazin banawat mein.'



Beta, 'taqweem' ka matlab hai shakl dena, seedha khada karna, munasib banawat aur tawazun ata karna. Aur Allah farmate hain: uska bhi sab se behtareen — 'ahsani taqweem'.

Pehle jismani pehlu sochiye. Saari makhlooqat mein aap SEEDHE khade hote hain — aap rengte nahi, apna jism zameen par ghaseette nahi; aapka chehra aasman ki taraf uthaya gaya hai. Aapka haath ek bhaari patthar bhi utha sakta hai aur sui mein dhaaga bhi daal sakta hai. Aapki aankhein rang dekhti hain, aapke kaan hazar aawazon mein farq karte hain, aapki zubaan zubaan paida karti hai, aur aapka chehra itne barik taassurat rakhta hai ke ek halki si tabdeeli doosre ko bata deti hai ke aap kya mehsoos kar rahe hain.

Aur jism se aage, beta: wo aql jo ek aise mustaqbil ka mansooba bana sakti hai jo usne dekha bhi nahi, wo zameer jo chubhta hai, wo hafza jo poori umr uthaye phirta hai, aur — sab se badi ata — wo rooh jo apne Khaliq ko jaan'ne aur us se mohabbat karne ki salahiyat rakhti hai. Kisi farishte ko azad ikhtiyar nahi diya gaya;



kisi jaanwar par hisab nahi. Aapko dono diye gaye.

Beta, is ayah ko aapke saath do kaam karne chahiye. Ise aapka sar uthana chahiye — us makhlooq ko haqeer mat samjhiye jise Allah ne 'behtareen' kaha. Aapka chehra, aapka qad, aapke halaat jo bhi hon, Unhone aapka saancha chuna aur insani shakl ko apna behtareen kaam qaraar diya.

Aur ise apne aap se aapki tawaqqoat bhi barhani chahiye: jo cheez is meyaar par banayi gayi ho, wo isliye nahi banayi gayi thi ke jaanwar ki tarah jiye — khana, aaram aur khwahish ke peechhe, aur bas.

Sab Se Neeche Ki Past

Aur phir giravat aati hai: 'THUMMA RADADNAHU ASFALA SAFILEEN — PHIR HAMNE USE SAB SE NEECHE KI PAST MEIN LAUT DIYA.'

Beta, ulama do bunyadi tashreehat peish karte hain, aur dono qaabil-e-yaad hain. Ek: budhapa aur kamzori — mazboot jism dobara kamzori ki taraf lautta hai, tez



zehen bhoolne ki taraf; jo pachees saal ki umr mein 'ahsani taqweem' tha, wo nabbe saal mein pyala nahi utha sakta. Doosri, aur jise surah ki agli ayah support karti hai: aag ki sab se neechi gehraiyen, un logon ke liye jinhone apna diya hua saancha zaaya kar diya.

Aur beta, ek teesra maani in dono ke darmiyan hai, aur wo aap apni aankhon se dekhte hain: insan jaanwaron se bhi NEECHE utar sakta hai. Jaanwar khane ke liye maarta hai; sirf insan lutf ke liye maarta hai. Jaanwar apni zaroorat leta hai; sirf insan jama karta hai jab uska padosi bhooka ho. Sab se buland mumkin banawat pa kar, insan sab se past mumkin rawaiyye ka bhi ahal hai — kyunki wahi azad ikhtiyar jo use uthata hai, wahi use giraata bhi hai.

Yahi wo trigedi hai jiska ye surah naam le rahi hai, beta: banawat jitni buland, giravat utni gehri. Ek patthar apni be-izzati nahi kar sakta; ek insan kar sakta hai.

'ILLAL-LAZINA AMANOO WA 'AMILUS-SALIHATI — SIWAYE un ke jo IMAN laye aur NEK AMAL kiye —



FA-LAHUM AJRUN GHAYRU MAMNOON — unke liye wo ajr hai jo KABHI NAHI TOOTEGA, khatm nahi hoga, aur jis par koi ehsaan nahi jataya jayega.'

Beta, istisna dekhiye aur ye ke wo kitna saada hai: iman aur amal. Dil mein yaqeen aur a'za mein amal. Yahi poori najaat hai. Aur jo log budhaye mein bhi iman aur koshish ke saath dakhil hue — ulama kehte hain ke unka ajr tab bhi likha jata rehta hai jab unka jism amal ke qaabil nahi rehta, kyunki niyyat baaqi rahi. Kya khoobsurat baat hai, beta: jo amal aapne taaqat mein kiye, wo kamzori aane par bhi kamai karte rehte hain.

Phir Kaun Si Cheez Tumhein Jhutlane Par Aamada Karti Hai?

'FA-MA YUKAZZIBUKA BA'DU BID-DEEN — TO IS KE BAAD KAUN SI CHEEZ TUMHEIN JAZA-O-SAZA KO JHUTLANE PAR AAMADA KARTI HAI?'

Beta, is sawal ka zor mehsoos kijiye. Ye sab kuch dekhne ke baad — muqaddas sarzameenon ke baad, apni takhleeq ke sharaf ke baad, ye dekhne ke baad ke insan



kaise uth aur gir sakta hai — ab kya bacha hai jo aapko ye inkaar karne par aamada kare ke ek faisla hoga?

Ye wahi daleel hai jo Quran baar baar deta hai: agar ye shaandar makhlooq ek aarzi ittefaq ke siwa kuch nahi, agar aadil aur zaalim dono ek hi tarah mitti mein khatm ho jaate hain, to phir sab kuch bay-maani hai. Beta, aapki takhleeq ka sharaf khud Roz-e-Jaza ki daleel hai. Jis cheez ko itni ehtiyat se banaya gaya ho, uska hisab yaqeenan liya jayega.

Aur phir surah ki aakhri ayah, wo sawal jo muqadma band kar deta hai: 'A LAYSALLAHU BI-AHKAMIL-HAKIMEEN — KYA ALLAH SAB HAAKIMON SE BADA HAAKIM NAHI?'

Beta, 'ahkamul-hakimeen' — faisla karne walon mein sab se hakeem, sab se aadil. Har us insani adalat ke baare mein sochiye jise aap jaante hain: faisle khareede jaate hain, shahadat gum ho jaati hai, taaqatwar bach nikalta hai, kamzor kuchla jata hai, aur imaandar judge bhi adhoori maloomat ke saath kaam karta hai.



Aur phir ek aise Munsif ke baare mein sochiye jo JAANTE hain — jinhein bataya nahi gaya, balki jinhone dekha; jinhone amal ke peechhe ki niyyat dekhi, us dabav ko dekha jismein wo shakhs tha, wo poshida neki jo kisi ne likhi nahi aur wo poshida burai jiska kisi ko gumaan nahi. Ek aise Munsif jinhein rishwat di ja sakti hai na dhamkaya ja sakta hai, aur jinhein muqadma samjhane ke liye kisi wakeel ki zaroorat nahi.

Beta, is duniya ke mazloomon ke liye ye ayah Quran ki sab se badi tasalli hai. Har wo zulm jo kabhi darj nahi hua, har chheena hua haq, har wo izzat jo ek jhoot se tabah kar di gayi — ye sab sab se aadil munsif ke paas file hai. Aur jab tak Wo faisla na farmayein, kuch bhi band nahi hua.

Aur Nabi ﷺ ne sikhaya ke jo shakhs ye surah padhe, wo is aakhri ayah par pahunch kar kahe: 'BALA, WA ANA 'ALA ZALIKA MINASH-SHAHIDEEN' — kyun nahi, aur main is par gawahi dene walon mein se hoon. Ise kahiye, beta, har baar jab aap ye padhein.



Is Surah Se Kya Seekha

1. Allah ne Isa, Musa aur Muhammad ﷺ ki sarzameenon ki qasam khayi — hidayat ek lambi zanjeer hai, aur aap uske aakhri sire par hain.
2. Aapko 'behtareen saanche' mein banaya gaya — us shakl ko haqeer mat samjhiye jise aapke Khaliq ne apna behtareen kaam kaha.
3. Buland banawat gehri giravat ki gunjaish rakhti hai: wahi azad ikhtiyar jo uthata hai, wahi jaanwaron se bhi neechे gira sakta hai.
4. Najaat saada aur mukammal hai: iman aur nek amal.
5. Taaqat ke dinon ke amal kamzori aur budhaye mein bhi kamate rehte hain — abhi bana lijiye.
6. Aapki takhleeq ka sharaf khud is baat ki daleel hai ke Roz-e-Jaza aana hi hai.
7. Har wo muqadma jo kabhi suna nahi gaya, 'sab se aadil munsif' ke paas file hai — kahiye 'Bala, wa ana



'ala dhalika minash-shahideen.'

Ya Ahkamal-Hakimeen, hamein wo saancha zaaya na karne dijiye jis se Aapne hamein sharaf bakhsha, aur hamara faisla apni rehmat se 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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