

SURAH EK KAHANI



Surah Al-'Adiyat

Daudne Wale Ghode

Poora safar — wo ghode jo hamein sharmina karte hain —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 100 • 11 Ayatein • Makki

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Ek Nazar Mein Surah

Wal-'aadiyaati dabhaa

1. Qasam hai hanpte hue daudne walon ki.

Fal-mooriyaati qadhaa

2. Phir chingariyan nikalne walon ki.

Fal-mugheeraati subhaa

3. Phir subah dhawa bolne walon ki.

Innal-insaana li-Rabbihee lakanood

6. Beshak insan apne Rab ka bada na-shukra hai.

Wa innahoo 'alaa zaalika lashaheed

7. Aur beshak wo khud is par gawah hai.

Wa hussila maa fis-sudoor

10. Aur jo seenon mein hai wo nikaal liya jayega.

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Gard Ke Baadal Mein Paanch Qasmein

Beta, ye surah Quran ke sab se manzar-kash hisson mein se ek se shuru hoti hai. Aankhein band kar ke un



aawazon ko apne oopar asar karne dijiye, kyunki arabi ke lafz khud sarpat daud rahe hain.

'WAL-'ADIIYATI DABHA — qasam hai DAUDNE WALON ki, HANPTE hue' — ghode poori raftaar se daudte hue, aur 'dabh' unke bhaari, zor lagate saans ki wo mukhsoos aawaz hai jo hamla karte waqt nikalti hai.

'FAL-MOORIIYATI QADHA — phir AAG ki CHINGARIYAN nikalne walon ki.' Beta, lohe ke sum tez raftaar mein pathhar par padte hain to chingariyan nikalti hain — ghode patthrele maidan par itni shiddat se daud rahe hain ke andhere mein unke neech se aag udd rahi hai.

'FAL-MUGHEERATI SUBHA — aur SUBAH dhawa bolne walon ki.' Pehli roshni mein hamla, us lamhe mein jab dushman sab se kam tayyar hota hai.

'FA-ATHARNA BIHI NAQ'A — phir usse GARD ka BAADAL uthate hue — FA-WASATNA BIHI JAM'A — aur usi ke saath kisi JAMAAT ke BEECH mein ghus jaate hue.' Beta, gard uthti hai, aur ghode seedhe jama shuda



dushman ke qalb mein utar jaate hain.

Paanch aayatein, aur aap dekh sakte hain, sun sakte hain, aur taqreeban mehsoos kar sakte hain: hanpna, chingariyan, subah, gard, aur takrao.

Ab beta — Allah jungi ghodon ki qasam kyun khayein? Us khoobi ki wajah se jise Wo numayan kar rahe hain. Dekhiye ye jaanwar kya kar rahe hain. Wo us waqt tak daud rahe hain jab tak saans phatne na lage, pathhar se chingariyan nikaal rahe hain, khatre mein ghus rahe hain — us maalik ke liye jo unhein khilata hai. Mukammal itaat. Mukammal jaan-fishani. Ghoda apna sab kuch de deta hai, us insan ke liye jo use sirf chaara aur paani deta hai.

Aur phir Allah ghode se hat kar insan ki taraf aate hain.

Insan Apne Rab Ka Na-shukra Hai

'INNAL-INSANA LI-RABBIHI LA-KANOOD — beshak INSAN, apne RAB ka, KANOOD hai.'



Beta, 'kanood' ek bhaari lafz hai. Arab 'kanood' us bay-zameen ke liye bolte the jo kitni hi baarish paaye, badle mein kuch nahi deti. Aur Hasan Basri (rah.) ne kanood ki tafseer ki: wo jo museebaton ko ginta hai aur ehsanaat bhool jata hai.

Beta, is tareef par thoda baithiye, kyunki ye hamari apni tasveer hai. Kisi se poochiye ke uska saal kaisa guzra, wo aapko bimari batayega, nuqsan, mayoosi, aur wo shakhs jisne uske saath zyadti ki. Wo un teen sau saath dinon ka zikr nahi karega jab wo saans lete hue utha, us khane ka nahi jo kabhi khatm nahi hua, un aankhon ka nahi jo abhi bhi dekhti hain, un bachchon ka nahi jo salamat ghar laut aaye.

Ek takleef saalon yaad rehti hai; das hazaar nematein isliye nazar nahi aatin ke wo kabhi ruki hi nahi.

Aur ab us muqable ki chubhan mehsoos kijiye jo surah ne banaya hai. Ghoda apne aap ko us maalik ke liye thaka deta hai jo use ghaas deta hai. Aur insan — jise aankhein, kaan, sehat, ghar wale, rizq, hidayat, aur ek



aisa Rab mila jo use baar baar maaf karta hai — wo 'kanood' hai. Beta, surah narmi se aur bilkul chubhte hue keh rahi hai: jaanwar tumse zyada shukr-guzar hai.

'WA INNAHU 'ALA ZALIKA LA-SHAHEED — aur beshak WO KHUD IS PAR GAWAH HAI.'

Beta, ye Quran ki sab se uncomfortable aayat mein se hai. Wo khud apni na-shukri ka gawah hai. Yaani: andar se wo JAANTA hai. Kisi ko use sabit nahi karna padta. Jo shakhs apni zindagi ki shikayat karta hai, wo apne khamosh lamhon mein bilkul theek jaanta hai ke use kitna diya gaya hai. Wahi andar ka ilm khud gawahi dega.

'WA INNAHU LI-HUBBIL-KHAYRI LA-SHADEED — aur beshak wo KHAYR ki MOHABBAT mein SHADEED hai — sakht, shiddat wala.'

Beta, gaur kijiye Allah ne yahan maal ke liye kaun sa lafz chuna: 'khayr' — BHALAI. Kyunki hum use yahi kehte hain. Hum 'mera paisa' nahi kehte; hum kehte hain 'mera sahara', 'meri hifazat', 'meri ne'mat'. Aur



mohabbat ko 'shadeed' kaha gaya — shadeed, be-lagam, jakadne wali.

Beta, ayah ye nahi keh rahi ke maal bura hai. Ye keh rahi hai ke masla uske liye hamari mohabbat ki SHIDDAT hai — wo mohabbat jo Us se zyada hai jisne wo diya.

Jab Seenon Ka Maal Nikal Liya Jayega

Aur phir surah wahi karti hai jo wo hamesha karti hai — aapki nazar haal se utha kar anjaam par le jaati hai: 'A FA-LA YA'LAMU IZA BU'THIRA MA FIL-QUBOOR — kya wo NAHI JAANTA — jab jo kuch QABRON mein hai UNDEL diya jayega?'

Beta, 'bu'thira' — palat diya gaya, khaali kar diya gaya, andar ka maal bahar bikhra diya gaya. Jo kuch qabron ne nigla tha, sab khule mein la diya gaya.

'WA HUSSILA MA FIS-SUDOOR — aur jo SEENON mein hai wo HAASIL kar liya jayega, nikaal liya jayega.'



Beta, yahi wo ayah hai jo is surah se le kar jaani chahiye. 'Hussila' ka matlab hai kheench nikalna, chhaan kar alag karna, kisi cheez ka khulasa nikal lena — jis tarah anaaj bhoose se alag kiya jata hai, ya sona kachchi dhaat se nikala jata hai.

Jodi dekhiye: qabrein JISM ugalti hain, aur seene RAAZ. Aur in mein se Allah kis ko asal waqia keh rahe hain? Doosre ko.

Kyunki asal shakhs wo nahi jo mitti mein pada hai, beta — asal wo hai jo seene mein tha: niyyatein, sar-e-aam sadqe ke peechhe chhupa hua ghuroor, kisi bay-nishan neki ke peechhe ka khamosh ikhlas, ek muhazzab muskurahat ke peechhe bees saal se sanbhala hua bughz, wo Allah ki mohabbat jiska kisi ko pata nahi tha.

Is duniya mein hamara faisla hamari satah se hota hai. Log chanda dekhte hain, niyyat nahi; namaz dekhte hain, dil ki haazri nahi; muskurahat dekhte hain, uske peechhe ki nafrat nahi. Us Din, beta, satah phenk di jayegi aur ANDAR KA MAAL nikaal liya jayega.



'INNA RABBAHUM BIHIM YAWMA'IZIN LA-KHABEER
— beshak unka Rab, unke baare mein, us Din, poori
tarah BAKHABAR hai.'

Beta, Naam dekhiye: AL-KHABEER — wo jo cheezon ki
andar wali haqeeqat se, satah ke neeche ki chhupi
tafseelat se waqif hain. Aur tarkeeb dekhiye: 'unka Rab,
UNKE BAARE MEIN, us Din' — Wo us Din koi nayi baat
nahi seekh rahe; ayah ka matlab ye hai ke Unka
mukammal ilm us Din ZAAHIR ho jayega, sab ke
saamne khul jayega.

To surah ka safar mukammal hua, beta: ye un ghodon se
shuru hui jo us maalik ke liye apna sab kuch de dete
hain jo unhein ghaas deta hai, aur ye us insan ke seene
ke khaali kiye jane par khatm hoti hai jise us Rab ne sab
kuch diya. In do nuqton ke darmiyan wahi sawal hai jo
poori surah aapse poochh rahi hai: AAPKE seene se kya
nikalega?

Aur iska jawab kaise dijiye, beta — museebaton ke
bajaye ehsanaat ginna shuru kijiye. Sirf yahi ek aadat



'kanood' ka ilaaj hai. Har raat teen cheezein naam le kar giniye jo Allah ne us din aapko deen. Ek shukr-guzar dil wo waahid cheez hai jo aap abhi apne seene mein daal sakte hain aur baad mein uske nikale jane par khush honge.

Is Surah Se Kya Seekha

1. Ek jungi ghoda us maalik ke liye khud ko thaka deta hai jo use chaara deta hai — apni koshish us Rab ke liye naapiye jisne aapko sab kuch diya.
2. 'Kanood' museebatein ginna aur ehsanaat bhool jana hai — insani dil ki sab se aam bimari.
3. Aap khud apne gawah hain: andar se aap pehle hi jaante hain ke aapko kitna diya gaya hai.
4. Maal masla nahi; uske liye hamari jakadne wali shiddat masla hai.
5. Qabrein jism ugalti hain, magar seene RAAZ — aur faisla usi andar ke maal par hoga.



6. Apni niyyatein abhi saaf kar lijiye, kyunki us Din satah phenk di jayegi aur khulasa nikaal liya jayega.

7. Na-shukri ka ilaaj ek rozana aadat hai: sone se pehle Uski teen nemton ke naam lijiye.

Ya Khabeer, hamare chhupe hue nafs ko hamare zaahir se behtar bana dijiye, aur hamein us Zaat ka na-shukra hone se bachaiye jisne hamein sab kuch diya. 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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