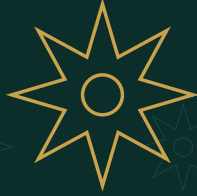


SURAH EK KAHANI



Surah Al-Qari'ah

Khatkhatane Wali

Poora safar — wo din jab taraazu rakhi jayegi —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 101 • 11 Ayatein • Makki

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Ek Nazar Mein Surah

Al-Qaari'ah

1. Khatkhatane wali!

Yawma yakoonun-naasu kal-faraashil-mabsoos

4. Jis din log bikhre hue parwanon jaise honge.

Wa takoonul-jibaalu kal-'ihnil-manfoosh

5. Aur pahaad dhunki hui oon jaise honge.

Fa-ammaa man saqulat mawaazeenuh

6. To jiske paldey bhaari honge.

Fahuwa fee 'eeshatir-raadiyah

7. Wo pasandeeda zindagi mein hoga.

Wa ammaa man khaffat mawaazeenuh

8. Aur jiske paldey halke honge.

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

Ek Naam Jo Dastak Deta Hai

Beta, ye surah apna naam ek aise lafz se leti hai jo ek
AAWAZ ka bayan hai: 'AL-QARI'AH.'



Madda 'qar'' ka matlab hai maarna, khatkhatana, kisi cheez par takrana. 'Qari'ah' wo zarb hai jo itni zor se lage ke sunayi de — darwaze par hathoda, ek aisa dhachka jo aapko seedha khada kar de. Ye Qiyamat ke naamon mein se ek hai: khatkhatane wali aafat, wo waqia jo ek hi waqt mein poori makhlooq ke dilon par dastak dega.

Aur dekhiye surah ka aaghaz kis andaz mein hota hai — bilkul Surah Al-Haqqah wale andaz mein: 'AL-QARI'AH. MAL-QARI'AH. WA MA ADRAKA MAL-QARI'AH?' — Khatkhatane wali! Khatkhatane wali kya hai? Aur aapko kya maloom ke khatkhatane wali kya hai?

Beta, teen chhote dhachke, aur har agla pehle se bhaari. Lafz bola jaata hai, phir sawal banta hai, phir aapki rasai se bahar qaraar diya jata hai. Ye us cheez ki arabi hai jo saade jumle mein aa hi nahi sakti.

Aur phir, uski tareef karne ke bajaye, Allah us se behtar kaam karte hain: Wo use aapko do aise manazir mein dikha dete hain jo aap kabhi nahi bhoolenge.



Parwane Aur Dhunki Hui Oon

'YAWMA YAKOONUN-NASU

KAL-FARASHIL-MABTHOOTH — jis din LOG BIKHRE
HUE PARWANON jaise honge.'

Beta, kabhi raat ko lamp ke gird parwane dekhe hain?
Chhote, naazuk, hairan — ek hi waqt mein har simt
udte hue, ek doosre se takraate hue, kahin nahi
pahunchte hue, be-bas ho kar usi roshni ki taraf
khinchte hue jo unhein jala degi.

Us Din Allah insaniyat ko yun bayan karte hain.
Munazzam saf'on mein chalte hue nahi — BIKHRE hue.
'Mabthooth' ka matlab hai chhitraya hua, phaila diya
gaya. Wo saare nizam jo humne banaye — mulk, darje,
ohde, khandan, qatarein, seerhiyan — sab ghul kar ek
pareshan, naazuk jhund ban jaayenge.

Beta, sochiye hamari zindagi ka kitna hissa ye koshish
karne mein guzarta hai ke hum aam na lagein: visiting
card par likha ohda, ghar ka size, mehfilon mein milne
wali izzat. Aur us Din hum mein se har ek us jhund ka



ek parwana hai.

'WA TAKOONUL-JIBALU KAL-'IHNIL-MANFOOSH —
aur PAHAAD DHUNKI HUI OON jaise honge.'

"Ihn manfoosh', beta, wo oon hai jise dhun kar phailaya gaya ho — halki, phoolti hui, tairti hui, itni be-wazan ke ek phoonk se hil jaye. Aur Allah ye tashbeeh PAHADON ko de rahe hain: sab se bhaari cheezein jo hum jaante hain, zameen ke langar, mustaqil hone ki khud tareef — udti hui rooi ban gaye.

To dono manzar mila kar, beta: kaaynat ki sab se mazboot cheez be-wazan ho jaati hai, aur sab se mutakabbir makhlooq ek bikhra hua parwana. Jin cheezon se hum apne aap ko naapte hain, un sab ka wazan us Din khatm ho jayega.

Aur theek isi liye agli aayatein WAZAN ke baare mein hain.

Bhaari Paldey, Halke Paldey



'FA-AMMA MAN THAQLAT MAWAZEENUH — to
jiske PALDEY BHAARI honge — FA-HUWA FEE
'EESHATIN RADIYAH — wo PASANDEEDA ZINDAGI
mein hoga.'

Beta, tarkeeb dekhiye 'eeshatin radiyah' — ek aisi
zindagi jo khud raazi hai, mutmain hai, khush hai. Sirf
wo zindagi nahi jis se wo raazi hai, balki wo zindagi jo
apni fitrat mein hi pasandeeda hai. Uski har cheez uske
muwafiq hai.

'WA AMMA MAN KHAFFAT MAWAZEENUH — aur
jiske PALDEY HALKE honge — FA-UMMUHU
HAWIYAH — uski MAA HAWIYAH hai.'

Beta, ye tarkeeb chaunka deti hai: 'uski maa ek gehri
khaayi hai'. Arab 'umm' — maa — ka lafz panaah aur
laut kar aane ki jagah ke liye istemal karte the, kyunki
bachcha jab duniya se dar jaye to apni maa ki taraf
bhagta hai. To Allah farma rahe hain: bade khauf ke din,
jab har koi kisi panaah ki taraf bhagega, IS aadmi ki
panaah — uski 'maa' — Hawiyah hogi: ek be-tah



gaddha, hamesha girte rehne ki jagah.

Aur ulama ne arabi muhaware ka doosra maani bhi zikr kiya hai: 'ummuhu hawiyah' us shakhs ke liye bhi bola jaata hai jo sar ke bal tabahi mein gir pade. Dono maani ek hi jagah pahunchte hain.

'WA MA ADRAKA MA HIYAH — aur aapko kya maloom ke wo kya hai? NARUN HAMIYAH — ek sakht GARAM AAG.'

Beta, surah wahin khatm ho jaati hai. Do lafz. Itne sawalon aur manzaron ke baad, aakhri jawab mukhtasar hai aur darwaza band kar deta hai.

Magar chalne se pehle is surah ke markazi khayal par baithiye, kyunki wahi amali hissa hai: MEEZAN, taraazu.

Amal Ko Wazan Kya Deta Hai

Beta, gaur kijiye ke Allah ye nahi kehte 'jiske amal ZYADA hon' — Wo kehte hain jiske paldey BHAARI hon. Tadaad aur wazan ek cheez nahi hai.



Ek shakhs amal ka pahaad le kar aa sakta hai jiska koi wazan na ho, aur doosra chand amal laaye aur paldah jhuk jaye. To amal ko wazan kya deta hai?

PEHLA — IKHLAS. Wo amal jo sirf Allah ke liye ho, thos hota hai; wo amal jo naazireen ke liye ho, khokhla hota hai. Beta, ek jaisa sadqa, ek jaisi namaz, do aadmi ada karte hain — ek ka wazan hota hai, doosre ka nahi.

DOOSRA — Sunnat ki pairwi. Wo amal jo us tarah dhala gaya ho jaise Nabi ﷺ ne sikhaya, na ke us tarah jaise hum pasand karte hain.

TEESRA — amal ke waqt dil ki halat. Nabi ﷺ ne farmaya ke bande ki namaz khatm hoti hai aur uske liye uska dasvan hissa likha jata hai, is hisab se ke uska dil kitna haazir tha. Beta, do aadmi ek hi saf mein ek hi namaz padhte hain, aur unki taraazu mein alag alag wazan darj hota hai.

Aur Nabi ﷺ ne hamein khaas cheezein batayin jo bhaari hain. Aap ﷺ ne farmaya ke 'Alhamdulillah' taraazu ko BHAR deta hai. Aap ﷺ ne farmaya ke do kalime zubaan



par halke hain magar taraazu mein bhaari hain, aur Rahman ko mehboob hain: 'SubhanAllahi wa bihamdih, SubhanAllahil-'Azeem.' Aur aap ﷺ ne farmaya ke Qiyamat ke din momin ki taraazu mein HUSN-E-AKHLAQ se bhaari koi cheez nahi.

Beta, is fehrisat ko dobara dekhiye. Ek kalima jo chalte chalte kaha jaye. Shukr ka ek lamha. Logon ke saath narmi. Yahi bhaari cheezein hain — ek ghareeb ke liye bhi maujood, ek bimar ke liye bhi, ek bay-rozgaar ke liye bhi, har kisi ke liye.

Aur wo mash-hoor hadith bhi hai parchi wali: us Din ek shakhs laaya jayega jiske gunahon ke ninanawe daftar honge, har ek nazar ki hadd tak phaila hua. Phir ek chhoti si parchi nikali jayegi jis par 'la ilaha illallah, Muhammadur-Rasoolullah' likha hoga — aur wo un sab par bhaari pad jayegi. Kyunki Allah ki taraazu mein ikhlas ka wo wazan hai jiska muqabla tadaad nahi kar sakti.



To beta, Al-Qari'ah ka sabaq ye hai: wo Din aa raha hai jab pahaadon ka wazan khatm ho jayega aur logon ke ohde mit jaayenge, aur jis cheez mein koi wazan bacha hoga wo sirf wahi hogi jo aapne us taraazu mein rakhi. Ise zikr se bhariye, ikhlas se, husn-e-akhlaq se — aur ye yaad rakhiye ke jin cheezon ka wazan sab se zyada hota hai, unki qeemat aksar sab se kam hoti hai.

Is Surah Se Kya Seekha

1. Us Din sab se mutakabbir makhlooq ek bikhra parwana hai, aur sab se bhaari pahaad udti hui oon — jin cheezon se hum khud ko naapte hain, un sab ka wazan khatm ho jayega.
2. Amal ka WAZAN ahem hai, tadaad nahi.
3. Ikhlas amal ko thos banata hai: ek hi kaam do logon ka bilkul alag wazan rakh sakta hai.
4. Namaz mein dil ki haazri uske wazan ka hissa hai — chaar ghaafil namazon se ek namaz theek se padhiye.



5. Taraazu us cheez se bhariye jo zubaan par halki hai: 'SubhanAllahi wa bihamdih, SubhanAllahil-'Azeem' aur 'Alhamdulillah'.

6. Momin ki taraazu mein husn-e-akhlaq se bhaari kuch nahi — aapke akhlaq ek sarmaya-kaari hain.

7. Us Din har koi kisi panaah ki taraf bhagega; dekh lijiye ke aapki panaah Uski rehmat ho, koi khaayi nahi.

Ya Allah, Al-Qari'ah ke din hamari taraazu ko ikhlas, zikr aur husn-e-akhlaq se bhaari kar 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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