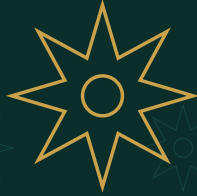


SURAH EK KAHANI



Surah Al-Mulk

Baadshahat

Poora safar — wo tees aayatein jo apne padhne wale ki sifaarish karti hain —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 67 • 30 Ayatein • Makki

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Ek Nazar Mein Surah

Tabaarakal-lazee bi-yadihil-mulk

1. Barakat wala hai wo jiske haath mein baadshahat hai.

*Allazee khalaqal-mawta wal-hayaata
li-yabluwakum ayyukum ahsanu 'amalaa*

2. Jisne maut aur zindagi banayi taake tumhein aazmaye ke tum mein kaun amal mein behtar hai.

Fahal taraa min futoor

3. To kya tumhein koi jhol nazar aata hai?

*Wa qaaloo law kunnaa nasma'u aw na'qilu maa
kunnaa fee As-haabis-sa'eer*

10. Aur wo kahenge: kaash hum sunte ya samajhte, to aag walon mein na hote.

Wa huwal-Lateeful-Khabeer

14. Aur wohi Bareek-been, Khabardar hai.

*Qul ara'aytum in asbaha maaa'ukum ghawran
famany-ya'teekum bimaaa'im-ma'een*

30. Kahiye: bhala batao, agar tumhara paani zameen mein utar jaye to tumhein behta paani kaun laa dega?

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



Wo Surah Jo Aapke Liye Behes Karti Hai

Beta, is surah mein daakhil hone se pehle, iska maqam jaan lijiye — kyunki ye baaqi zindagi aapke ise saath sulook karne ka andaz badal degi.

Nabi ﷺ ne farmaya ke Quran mein TEES AAYATON wali ek surah hai jisne apne saathi ki SIFAARISH ki yahan tak ke use bakhsh diya gaya. Aur wo hai 'Tabarakal-lazi bi-yadihil-mulk'. Ibtidayi musalman ise AL-MANI'AH kehte the — rokne wali, bachane wali — aur riwayaat ise qabr mein apne padhne wale ka difa karte hue bayan karti hain, azab aur us ke darmiyan khada ho kar. Ibn Abbas (RA) ne ise 'al-Munjiyah' kaha — bacha lene wali.

Aur bayan hai ke Nabi ﷺ raat ko tab tak na sote jab tak Tabarak aur Alif-Lam-Meem Tanzeel (Surah As-Sajdah) na padh lete.

Beta, sochiye iska amali matlab. Aaj raat das minute — tees aayatein — aur aap apne aage ek wakeel bhej dete hain us sab se tanha jagah tak jahan koi insan kabhi



letega. Aur jis cheez ki bhi aadat daaliye, is ek ki zaroor daaliye. Aur ise ek aisa taweez samajh kar mat padhiye jise aap samajhte hi na hon; ise ek aise dost ki tarah padhiye jise aap jaante hon — isi liye hum ab saath mein saari tees aayatun se guzarne wale hain.

Har Cheez Kis Ke Haath Mein Hai

'TABARAKAL-LAZI BI-YADIHIL-MULK — barakat wala, buland, khair mein bharpoor hai Wo jiske HAATH mein BAADSHAHAT hai — saari hukoomat, saari sultanat, saara ikhtiyaar — WA HUWA 'ALA KULLI SHAY'IN QADEER — aur Wo har cheez par Qaadir hai.'

Beta, pehli ayah aapke haath mein haqeeqat ki asal chaabi de deti hai. Har wo cheez jis se log darte hain aur har wo cheez jiske peechhe log bhaagte hain — naukriyan, sehat, hukoomatein, imtihan ke nataij, doosre insanon ka rawaiyya — sab ek hi Haath mein hai. Jis lamhe ek dil is par sacchai se qaraar pa jata hai, uski khauf ki fehrist bohot chhoti ho jaati hai.



'Tabaraka' barakah se hai — izafa, kasrat, daimi-pan. To surah ye elaan kar ke shuru hoti hai: saari khair Usi se behti hai, aur wo kabhi khatam nahi hoti.

Aur phir, foran, doosri ayah aapko batati hai ke AAP kyun maujood hain — poore kalaam mein zindagi ke sab se bade sawal ke sab se mukammal jawabon mein se ek: 'ALLAZI KHALAQAL-MAWTA WAL-HAYATA LI-YABLUWAKUM AYYUKUM AHSANU 'AMALA — jisne MAUT aur ZINDAGI banayi taake tumhein AAZMAYE ke tum mein kaun AMAL MEIN BEHTAR hai.'

Beta, yahan do cheezein ek poori raat ke ghaur ki haqdaar hain. PEHLI: maut ka zikr zindagi se PEHLE hai. Maut koi haadsa nahi jo zindagi mein khalal daale; ye ek soch-samajh kar ki gayi takhleeq hai, aur ise pehle rakha gaya kyunki imtihan sirf us shakhs ke liye maayne rakhta hai jo yaad rakhe ke ye khatam hoga. Jo talib-e-ilm bhool jaye ke paper uthaya jayega wo padhta nahi.



DOOSRI: aazmaish 'AHSANU 'AMALA' hai — amal mein BEHTAR. ZYADA amal mein nahi. Fudayl ibn 'Iyad se jab poocha gaya ke yahan 'behtar' se kya murad hai, to unhone kaha: wo amal jo sab se zyada MUKHLIS aur sab se DURUST ho — mukhlis yaani sirf Allah ke liye kiya gaya, aur durust yaani Sunnat ke mutabiq. Beta, ye akeli ayah ek saath do dhoke tabah kar deti hai: us dikhawe wale ka dhoka jo logon ko dikhane ke liye bohot karta hai, aur us josh-bhare ibadat-guzaar ka dhoka jo apne tareeqe khud ghadhta hai. Miqdaar nahi, mayaar. Ek sajda haazir dil ke saath sau jaldbaaz sajdon se bhaari hai.

Aur phir — jaisa is surah mein hamesha — azmat ke foran baad rehmat aati hai: 'Aur Wohi Ghaalib (Al-'Azeez), BAKHSHNE WALE (Al-Ghafoor) hain.' Beta, mehsoos kijiye: aapko ye batane ke theek baad ke zindagi ek imtihan hai, Wo apna ta'aruf us Zaat ke tor par karate hain jo maaf karti hai. Wo jaante hain ke hum phislenge. Mumtahn (examiner) hi Bakhshne wala bhi hai.



Dobara Dekho — Aur Phir Dekho

Phir Allah hamein apni sanaat ka jaayeza lene ki dawat dete hain — aur ek aisa challenge dete hain jo chaudah sadiyon se na-shikast raha hai: 'Jisne SAAT AASMAN TAH-BA-TAH banaye. MA TARA FEE KHALQIR-RAHMANI MIN TAFAWUT — tum AR-RAHMAN ki takhleeq mein koi BEQAAYDAGI nahi dekhoge. FARJI'IL-BASARA — to apni NAZAR LAUTAO: HAL TARA MIN FUTOOOR — kya tumhein koi JHOL, koi daraar nazar aati hai? THUMMA-RJI'IL-BASARA KARRATAYN — phir apni nazar BAAR BAAR lautao: YANQALIB ILAYKAL-BASARU KHASI'AN WA HUWA HASEER — tumhari nigah THAK kar, AAJIZ ho kar tumhari taraf laut aayegi.'

Beta, gaur kijiye Wo yahan kaun sa Naam istemal karte hain: AR-RAHMAN. Sab Se Raheem ki takhleeq — kyunki aasmanon ki ye wisee, bay-aib mashinery un makhlooqat ke faayde ke liye banayi gayi jinhone ise maanga bhi nahi tha.



Aur gaur kijiye ayah kya karti hai: ye ye nahi kehti 'yaqeen karo ke koi aib nahi.' Ye kehti hai DEKHO. Phir DOBARA dekho. Phir dobara. Ye jaayeze ki dawat deti hai — do baar, teen baar, be-inteha. Aur yaqeeni natija: aankh thak kar laut-ti hai, koi daraar na pa kar. Beta, insaniyat ne uske baad aise telescope banaye jo arabon noori saalon ke paar jhaankte hain, aur report bilkul waisi hai jaisi is ayah ne pesh-goi ki: nizam par nizam, qanoon par qanoon, barikee par barikee. Dhoondhti aankh thak kar aur aajiz ho kar laut-ti hai — aur aajiz aankh hi wo hai jo aakhir-kaar dekh leti hai.

'Aur beshak humne sab se qareeb aasman ko CHIRAAGON se sajaya' — masabeeh, chiraagh, Wo sitaron ko kehte hain. Husn bhi, beta, sirf kaam-kaaj nahi: aapke Rab ne duniya ki chhat ko sajaya.

Kaash Hum Sunte, Ya Samajhte

Phir surah Aag ka darwaza kholti hai aur — ye hairat-angez baat hai — hamein uske logon ki baat sunwaati hai. 'Jab wo us mein daale jayenge, to us se ek



bhayanak SAANS lene ki aawaz sunenge jab ke wo JOSH mein hoga, taqreeban GUSSE se phat padne ko. Jab bhi koi giroh us mein daala jayega, uske DAROGHE unse poochhenge: A LAM YA'TIKUM NAZEER — kya tumhare paas koi DARANE WALA nahi aaya?'

Aur unka jawab, beta — hamare faayde ke liye darj, taake hamein kabhi ye na dena pade: 'BALA, QAD JA'ANA NAZEER — HAAN, ek darane wala AAYA to tha — magar humne JHUTLAYA, aur kaha: Allah ne kuch nazil nahi kiya; tum to badi gumrahi mein ho.'

Aur phir wo iqbaal-e-jurm jise hum sab ko apne dil par chipka lena chahiye: 'WA QALOO LAW KUNNA NASMA'U AW NA'QILU MA KUNNA FEE AS-HABIS-SA'EER — aur wo kahenge: KAASH HUM SUNTE, YA SAMAJHTE, to hum bhadakti Aag walon mein na hote.'

Beta, yahan rukiye. Ek chhote se jumle mein, Aag ke log apni hi bimari ki tashkhees kar dete hain — aur wo ye nahi ke wo ghareeb the, ya bad-qismat, ya ghalat sadi



mein paida hue. Do auzaar unke paas the aur unhone ek bhi istemal na kiya: SAM' — ek sunne wala kaan jo naseehat qubool kare; aur 'AQL — ek soch-bichaar wala zehen jo kisi maamle ko uske anjaam tak soche.

Bas itna hi lagta hai, beta. Insan ya to un se sunta hai jo jaante hain, ya khud ek imaandar zehen se sochta hai. Jo dono mein se kuch nahi karta — jo naseehaton ko bore samajh kar rad karta hai aur kabhi apne khayalon ke saath nahi baithta — wo do bay-istemal auzaar jeb mein liye tabahi mein chala jata hai. To aaj raat apne aap se poochhiye: jab koi naseehat mere paas aati hai, kya main sunta hoon? Aur jab main koi faisla karta hoon, kya main use waqai uske aakhri anjaam tak soch kar dekhta hoon?

Phir, iske bar-aks, wo ayah jisne sadiyon se poshida ibadat karne walon ko tasalli di: 'Beshak jo apne Rab se BIL-GHAYB — bay-dekhe, akele mein — DARTE hain, unke liye MAGHFIRAT aur BADA AJR hai. Aur chahe tum apni baat chhupao ya zaahir karo — beshak Wo seenon ki baaton ko jaanne wala hai. A LA YA'LAMU



MAN KHALAQ — kya Wo nahi jaanta jise Usne banaya?
WA HUWAL-LATEEFUL-KHABEER — aur Wohi
Bareek-been, Khabardar hai.' Beta, kya daleel hai:
Banane Wala apni banayi cheez ko jaanta hai, uske
andar ki sargoshiyon tak.

Zameen Par Chalo — Magar Bay-Khauf Mat Ho

Phir surah hamein apne paanv tale ki zameen par le aati
hai: 'HUWAL-LAZI JA'ALA LAKUMUL-ARDA ZALOOLAN
— Wohi hai jisne zameen ko tumhare liye TAABE-DAAR
banaya — FAMSHOO FEE MANAKIBIHA WA KULOO
MIN RIZQIH — to uske RAASTON par CHALO aur Uske
RIZQ mein se KHAO — WA ILAYHIN-NUSHOOR — aur
Usi ki taraf dobara uthna hai.'

'Zalool', beta, wo lafz hai jo ek sadhe hue,
farmaanbardar oont ke liye istemal hota hai jo baith
jaye taake ek bachcha uspar chadh sake. Ye garajta hua
sayyara, bay-inteha raftaar se ghoomta hua, toofanon
aur samundaron aur pighle patthar mein lipta hua —



Allah ne ise sadha aur aapke liye jhuka diya, taake aap iski peeth par kaasht karein, ta'meer karein, safar karein aur so sakein. Aur Wo ye nahi kehte 'baith kar rizq ka intezaar karo' — Wo kehte hain CHALO, uske manakib mein, uske kandhon aur raaston par. Koshish ke saath bharosa, beta — wohi sabaq jo us parinde ka hai jo apna ghonsla chhodta hai.

Aur phir daimi salamati ke dhoke ko todhne wale do hila dene wale sawal: 'Kya tum BAY-KHAUF ho gaye ho ke Jo oopar hai wo zameen ko tumhein NIGAL jane ka hukm na de de — aur wo achanak kaanp uthe? Ya kya tum bay-khauf ho ke Wo tum par patthron ka toofan na bhej de?'

Beta, hum ek aise farsh par rehte hain jo khul sakta hai, ek aise aasman ke neech jo baras sakta hai, ek aise jism mein jo ruk sakta hai — aur phir bhi hum na-farmani mein laaparwahi se 'mehfooz' mehsoos karte hain.

Surah hamein daraana nahi chahti; ye hamein jagaana chahti hai. Momin ki salamati zameen ki mazbooti mein nahi; ye apne Rab ki hifazat mein hai.



'Aur unse pehle kitni qaumon ne jhutlaya — to MERA INKAAR KAISA THA?' Beta, ye ayah paanch lafzon mein tareekh hai: jaa kar dekho unka anjaam kaisa hua.

Parinde Aur Andha Chalne Wala

Phir, aapke sar ke theek oopar ek nishani jise zyada tar log kabhi nazar utha kar dekhte hi nahi: 'A WA LAM YARAW ILAT-TAYRI FAWQAHUM SAFFATIN WA YAQBIDN — kya wo apne oopar PARINDON ko nahi dekhte, par phailaye aur SAMETTE hue? MA YUMSIKUHHUNNA ILLAR-RAHMAN — unhein AR-RAHMAN ke siwa koi NAHI thaame hue. INNAHU BI-KULLI SHAY'IN BASEER — beshak Wo har cheez ko dekhne wala hai.'

Beta, kabhi ek parinde ko dekhiye — waqai dekhiye. Wo par phailata hai, sameyta hai, kuch bhi na hone par tairta hai, ek chhota jism ek badi giravat ke oopar mu'allaq. Science lift ka miyaanikiyat (mechanics) bata sakti hai; Quran us Zaat ka naam leta hai jo thaame hue hai. Aur wo Naam phir dekhiye: AR-RAHMAN. Uski



RAHMAT hi chidiya ko hawa mein thaame hue hai — aur wohi Rahmat aapki zindagi, aapki sehat, aapke khandan ko, lamha ba lamha thaame hue hai. Agar Wo ek lamhe ke liye apni thaam wapas le lein, to sab kuch gir jaye.

Phir surah har us jhoote sahaare ko challenge karti hai jispar log tikte hain: 'Kaun hai jo Ar-Rahman ke siwa tumhara LASHKAR ban kar tumhari madad kare? Munkir to bas dhoke mein hain. Ya kaun hai jo tumhein RIZQ de agar Wo apna rizq rok le? Balki wo sarkashi aur nafrat par ade rahe.'

Aur phir do musafiron ki tasveer, beta — Quran ki sab se wazeh tasveeron mein se ek: 'Kya wo shakhs jo apne MOONH KE BAL AUNDHA chalta hai zyada raah-yaab hai — ya wo jo SEEDHE RAASTE par SEEDHA khada chalta hai?' Dono ka tasavvur kijiye: ek aadmi apne moonh ke bal aage ghisatta hua, ragadta hua, mitti ke siwa kuch na dekhta hua — aur ek aadmi ek saaf raaste par seedha chalta hua, dekhta hua ke wo kahan ja raha hai. Yahi, beta, hidayat ke bagair zindagi aur hidayat



wali zindagi ka farq hai. Aur ye koi agli duniya ke liye ghadha gaya azab nahi; ye hai ke dono zindagiyan is duniya mein asal mein kaisi MEHSOOS hoti hain.

Phir Allah hamein yaad dilate hain ke wo auzaar khud kisne diye jinse hum Unka inkaar karte hain: 'Kahiye: Wohi hai jisne tumhein paida kiya aur tumhare liye KAAAN aur AANKHEIN aur DIL banaye — qaleelan ma tashkuroon — tum THODA hi shukr karte ho.' Beta, wo kaan jo naseehat sunta hai, wo aankh jo use padhti hai, wo dil jo use tolta hai — teenon us Zaat ke tohfe the jiska inkaar kiya ja raha hai.

Agar Tumhara Paani Utar Jaye

Jaise surah khatm hoti hai, munkir taana dete hain: 'Ye wada kab hai, agar tum sacche ho?' Allah apne Rasool ﷺ ko hukm dete hain ke waqar se jawab dein: 'Kahiye: ilm to sirf Allah ke paas hai, aur main to bas ek khula darane wala hoon.' Aur jab wo aakhir use qareeb dekhenge, to 'un logon ke chehre bigad jayenge jinhone inkaar kiya, aur kaha jayega: yahi wo cheez hai jise tum



MAANGA karte the.'

Phir, beta, ye khoobsurat sabaq aata hai ke ek momin nafrat ka jawab kaise deta hai. Wo Nabi ﷺ aur unke pairokaaron ki maut ki dua kiya karte the. Allah unhein hukm dete hain ke jawab dein: 'Kahiye: bhala batao — chahe Allah MUJHE aur mere saathiyon ko HALAK kar dein, ya hum par RAHM farmayein — to munkiron ko dardnak azab se kaun bachayega?' Yaani: meri maut ya meri zindagi tumhari najaat nahi; apni HAALAT ki fikr karo. Aur phir: 'Kahiye: Wohi Ar-Rahman hai; hum us par iman laye, aur usi par bharosa kiya — to tum jald jaan loge ke khuli gumrahi mein kaun hai.' Beta — sacchon ka jawab: koi jawabi gaali nahi, bas tawakkul aur waqt.

Aur phir, aakhri ayah — aur kya ikhtitam hai. Allah tees aayatun ki baadshahat ko kisi garaj ke manzar ya faisle ke bayan par band kar sakte the. Iske bajaye Wo ise band karte hain... ek glass paani par: 'QUL ARA'AYTUM IN ASBAHA MA'UKUM GHAWRAN — KAHIYE: BHALA BATAO — AGAR TUMHARA PAANI ZAMEEN MEIN



UTAR JAYE — FAMAN YA'TEEKUM BI-MA'IN MA'EEN
— TO TUMHEIN BEHTA PAANI KAUN LAA DEGA?'

Beta, Arab ke sehraon mein wo theek jaante the ke iska kya matlab hai. Magar aaj raat apni rasoi ka nal khol kar ayah dobara padhiye. Har glass paani jo aapne kabhi piya wo ek aise kuen se oopar aaya ya ek aise baadal se neeche jise aapne na banaya na aap uspar hukm chala sakte hain. Agar kal paani ki satah sau meter neeche utar jaye, to duniya ki saari daulat aur technology bay-bas khadi reh jayegi.

To MULK ki surah — poori baadshahat ki — apni baadshahi bijli se nahi, balki aapki zindagi ki sab se aam cheez se sabit kar ke khatm hoti hai. Yahi is surah ka kamaal hai, beta: ye us Haath se shuru hui jo saari baadshahat thaame hue hai, aur aapki rasoi ke nal par khatam hui. In do nuqton ke darmiyan wo sab kuch hai jo aapko kabhi mehsoos karna tha.

Is Surah Se Kya Seekha



- 1.** Al-Mulk har raat sone se pehle padhiye — ye khud Nabi ﷺ ki aadat thi, aur aapki qabr tak aage bheja gaya ek wakeel.
- 2.** Jis se aap darte ya jiske peechhe bhaagte hain wo sab ek hi Haath mein hai — apni khauf ki fehris usi hisaab se chhoti kar lijiye.
- 3.** Aazmaish 'behtar' ki hai, 'zyada' ki nahi: amal jo Allah ke liye mukhlis aur Sunnat par durust hon — miqdaar par mayaar.
- 4.** Do bachane wale auzaar tez rakhiye — ek sunne wala kaan aur ek soch-bichaar wala zehen; unki ghair-maujoodgi Aag walon ka iqbaal-e-jurm hai.
- 5.** Allah se 'bil-ghayb', akele mein dariye — Banane Wala apni banayi cheez ke andar ki sargoshiyan jaanta hai.
- 6.** Rizq ke liye sadhi hui zameen par chaliye jaise parinda apna ghonsla chhodta hai — koshish paron mein, bharosa dil mein.



7. Na-farmani mein kabhi laaparwahi se mehfooz mat mehsoos kijiye — aur kabhi mat bhooliye ke ek glass paani Uski baadshahi ki rozana daleel hai.

Ya Allah, jis ke Haath mein saari baadshahat hai — hamein un mein bana dijiye jo sunte aur samajhte hain, hamare amal ko behtar aur mukhlis bana dijiye, aur Surah Al-Mulk ko qabr mein hamara wakeel 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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