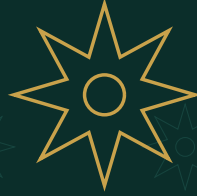


SURAH EK KAHANI



Surah Al-Muddaththir

Chaadar Odhe Hue

Poora safar — wo din jab mission shuru hua —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 74 • 56 Ayatein • Makki

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Ek Nazar Mein Surah

Yaaa ayyuhal-Muddaththir. Qum fa-anzir

1-2. Ae chaadar odhne wale! Utho aur darao.

Wa Rabbaka fakabbir

3. Aur apne Rab hi ki bardaai bayan karo.

Wa laa tamnun tastaksir

6. Aur ehsaan jata kar zyada paane ki khwahish mat karo.

Kullu nafsim bima kasabat raheenah

38. Har nafs apni kamai ke badle giravi hai.

Maa salakakum fee Saqar

42. Tumhein Saqar mein kis cheez ne daala?

Ka-annahum humurum mustanfira. Farrat min qaswarah

50-51. Goya wo bhadke hue gadhe hon, jo sher se bhaag rahe hon.

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

Mujhe Dhaanp Do!



Beta, ye surah ek aise lamhe par shuru hoti hai jisne insani tareekh ka rukh badal diya — aur ye ek aise shakhs se shuru hoti hai jo ek kambal ke neeche kaanp raha hai.

Ghaar-e-Hira mein pehli wahi ke baad ek waqfa aaya — ek aisa arsa jismein koi wahi nazil na hui, aur Nabi ﷺ ka dil bhaari ho gaya. Phir ek din, jaisa aap ﷺ ne khud bayan farmaya, aap chal rahe the ke aapne aasman se ek aawaz suni. Aapne sar uthaya — aur wahi farishta jo Hira mein aaya tha, aasman aur zameen ke darmiyan ek takht par baitha tha, ufaq ko bharta hua.

Aap ﷺ par ek roab tari ho gaya aur aap jaldi se ghar tashreef laaye, ye kehte hue: 'ZAMMILOONEE! DATHTHIROONEE!' — mujhe dhaanp do! Mujhe lapet do! Unhone aapko ek chaadar mein lapet diya.

Aur usi chaadar ke neeche, aasman ne aapko dobara pukara: 'YA AYYUHAL-MUDDATHTHIR — AE CHAADAR ODHNE WALE — QUM FA-ANZIR — UTHO AUR DARAO!'



Beta, in do surahon mein farq mehsoos kijiye.

Al-Muzzammil mein, lipTe hue ko kaha gaya: raat ko khade ho — wo TARBIYAT thi. Yahan, chaadar odhne wale ko kaha gaya: utho aur DARAO — ye TAINAATI (deployment) hai. Pehle Allah ke saath tanhai ki raatein; phir insaniyat ke saamne sar-e-aam mission. Ye tarteeb kabhi nahi badalti, beta: jo logon ki khidmat karna chahta hai, use pehle tanhai mein banaya jana zaroori hai.

Paanch Hukm Jo Ek Alam-Bardar Banate Hain

Aur 'utho aur darao' ke saath chaar aur hukm aaye — kul milaa kar paanch — aur ye mil kar us har shakhs ka dastoor ban jaate hain jo Allah ke liye koi paighaam uthata hai:

'WA RABBAKA FA-KABBIR — aur apne RAB hi ki BARDAAI bayan karo!' Beta, arabi ki tarteeb gaur kijiye: 'apne Rab' pehle aata hai — yaani sirf Wohi, koi aur nahi. Ye kisi daawat dene wale ki pehli shart hai: jab aap



bolne ko khade hon, to USI ki bardaai karo, apni nahi. Jis lamhe kisi daayi ke dil mein uska apna naam bada hone lage, uska paighaam chhota ho jata hai.

'WA THIIYABAKA FA-TAHHIR — aur apne KAPDE PAAK rakho!' Ulama iski do satahon par tafseer karte hain: lafzi tor par, apne kapde saaf rakho — is deen ka paighambar kabhi logon ke saamne maila ya laaparwah nazar nahi aana tha; aur ma'nawi tor par, apne 'libas' yaani akhlaq aur niyyat ko paak rakho, kyunki Arab aadmi ke kirdaar ko uska libas kehte the. Beta, dono zaroori hain: ek saaf zaahir aur ek saaf baatin.

'WAR-RUJZA FAHJUR — aur GANDAGI ko CHHOD DO!' Rujz, apne pehle maani mein, but the aur wo sab kuch jo unse juda tha — aur is se aage har aqeede aur amal ki na-paaki. Koi shakhs paaki ki taraf nahi bula sakta jab uske apne haath mein gandagi ho.

'WA LA TAMNUN TASTAKTHIR — aur EHSAAN JATA KAR ZYADA paane ki khwahish mat karo.' Beta, ye ek nazuk aur khoobsurat hukm hai. Ehsanaat ko



sarmaya-kaari (investment) ki tarah mat kijiye. Paane ke liye mat dijiye. Kisi ki madad kar ke phir use jataiye mat, na badle ka intezaar kijiye. Allah ke liye dijiye, aur hisab bhool jaiye — Wo rakhte hain.

'WA LI-RABBIKA FA-SBIR — aur apne RAB ke liye SABR karo.' Ghuroor ke liye sabr nahi, mazboot dikhne ke liye sabr nahi, is liye sabr nahi ke koi chaara nahi — balki US ke liye sabr. Beta, wo chhota sa lafz 'li-Rabbika' bardasht ko ibadat mein badal deta hai.

Paanch mukhtasar hukm, aur har ek alam-bardar ke baare mein hai, paighaam ke baare mein nahi. Allah ne mission chhedne se pehle alam-bardar ko banaya — aur hamein bata rahe hain: agar aap logon ko bhalaayi ki taraf bulana chahte hain, to pehle khud par kaam kijiye.

Wo Aadmi Jo Jaanta Tha — Aur Jhoot Bola

Phir surah apna lens ek shakhs par mod deti hai, aur hamein Quran ki sab se tafseeli nafsiyati tasveer deti hai ke ek insan us sach ko kaise radd karta hai jise wo



jaanta hai ke sach hai.

Al-Waleed ibn al-Mugheerah Makkah ka sab se amir aur sab se muazzaz sardar tha — 'aur Maine use bay-inteha maal diya, aur uske saamne maujood bete, aur Maine har cheez uske liye aasani se bichha di' — ek aisa shakhs jiske paas sab kuch tha, aur phir bhi 'wo CHAHTA hai ke Main aur BARHAUN.'

Wo Arab ka sab se behtareen zubaan-shanaas bhi tha. To jab Quraysh ko hajj ke mausam se pehle is Quran ko koi naam dena tha, wo uske paas aaye. Aur usne pehle imaandari se baat ki, apni hi qaum ke saamne wo maan liya jo uske mahir kaan ne suna tha: Allah ki qasam, tum mein se koi shair mujh se behtar nahi jaanta — aur ye kisi insan ka kalam nahi; ismein ek mithaas hai aur us par ek raunaq; iska ooncha hissa phal-daar hai aur iska neecha hissa ubalta hua; ye buland hota hai aur is se buland kuch nahi hota.

Beta, ye ek aisa aadmi hai jo sach ke aamne-saamne khada hai. Aur phir dabav aaya: sardaron ne use kaha



— agar tum ye kahoge, to tumhari qaum kahegi ke tumne uska deen qubool kar liya; kuch aisa kaho jise wo dohra sakein.

Aur ab dekhiye, beta, Quran uske andar jo hua use kaise film-band karta hai — chhe marhale, tarteeb se:
'INNAHU FAKKARA WA QADDAR — beshak usne SOCHA aur MANSOOBA banaya. FA-QUTILA KAYFA QADDAR — to wo halak ho, KAISE usne mansooba banaya! THUMMA QUTILA KAYFA QADDAR — phir wo halak ho, KAISE usne mansooba banaya! THUMMA NAZAR — phir usne DEKHA. THUMMA 'ABASA WA BASAR — phir usne TRIOHA CHADHAYA aur GHOORA. THUMMA ADBARA WASTAKBAR — phir usne PEETH PHERI aur TAKABBUR kiya. FA-QALA IN HAZA ILLA SIHRUN YU'THAR — aur usne kaha: ye to bas ek NAQAL kiya hua JAADU hai — IN HAZA ILLA QAWLUL-BASHAR — ye to bas ek INSAN ka kalam hai.'

Beta, un marahil ko dobara padhiye — sochna, hisab lagana, trioha, ghoorna, takabbur se moonh pherna — aur phir wo jumla jisne uske apne ilm ka bhaanda phod



diya. Ye tab hota hai jab koi insan apne RUTBE ko sach par tarjeeh deta hai. Aur Allah ka faisla: 'SA-USLEEHI SAQAR — Main use SAQAR mein daalunga. WA MA ADRAKA MA SAQAR — aur aapko kya maloom ke Saqar kya hai? LA TUBQEE WA LA TAZAR — na kuch baaqi chhodti hai na chhodti hai — LAWWAHATUN LIL-BASHAR — INSAN ki khaal jhulsati hui.'

Aur beta, ye hola dene wala tanz dekhiye: jis aadmi ne kaha ye 'qawlul-bashar' hai — INSAN ka kalam — use ek aisi Aag saza deti hai jise 'lawwahatun lil-BASHAR' — INSAN ko jhulsane wali — kaha gaya. Wahi lafz jo usne Quran ke khilaf istemal kiya, us cheez ka bayan hai jo uske intezaar mein hai.

Unnees — Aur Imtihan Ke Andar Imtihan

Phir Allah farmate hain: "ALAYHA TIS'ATA 'ASHAR — us par UNNEES (farishte) hain.' Unnees azeem farishte Saqar par mukarrar.



Beta, ye chhoti si tafseel khud ek imtihaan ban gayi. Makkah ke mazaq udane wale hanse: sirf unnees? Ek riwayat mein aata hai ke ek taaqatwar aadmi ne fakhr kiya ke wo akela satrah se nibat lega agar uska qabila baaqi do sambhaal le. Aur Allah ne unke mazaq ka jawab ek aisi ayah mein diya jo khud ek sabaq hai: 'WA MA JA'ALNA AS-HABAN-NARI ILLA MALA'IKAH — aur humne Aag ke nighbhaan sirf FARISHTE banaye' — insan nahi, jinki taaqat naapi ja sakti hai — 'WA MA JA'ALNA 'IDDATAHUM ILLA FITNATAN LIL-LAZINA KAFARU — aur humne unki TADAAD sirf munkiron ke liye ek AAZMAISH banayi.'

Aur phir Allah us ek adad ke maqasid ginwate hain: 'taake Ahl-e-Kitab YAQREEN kar lein, aur iman wale IMAN MEIN BADHEIN, aur taake Ahl-e-Kitab aur momineen SHAK NA KAREIN, aur taake jinke dilon mein BIMARI hai aur munkir kahein: Allah is misal se kya iraada rakhte hain?'

Beta, ye Quran ke sab se ahem sabaqon mein se ek hai ke log ek hi maloomat ko kaise qubool karte hain: WAHI



haqeeqat — ek adad — momineen ke iman ko badha gayi aur bimar dilon ke mazaq ko badha gayi. Ayah nahi badalti; use qubool karne wala dil sab kuch badal deta hai.

'Aur aapke Rab ke LASHKARON ko Uske siwa koi nahi jaanta. WA MA HIYA ILLA ZIKRA LIL-BASHAR — aur ye insanियat ke liye ek NASEEHAT ke siwa kuch nahi.'

Tumhein Saqar Mein Kis Cheez Ne Daala?

Aur ab, beta, wo hissa aata hai jise har musalman ko ek checklist ki tarah rakhna chahiye — kyunki Allah hamein Aag walon ko unki apni tabahi ke baare mein ek seedhe sawal ka jawab dete sunwate hain.

'KULLU NAFSIN BIMA KASABAT RAHEENAH — har nafs apni KAMAI ke badle GIRAVI hai — ILLA AS-HABAL-YAMEEN — siwaye daaen haath walon ke.' Beta, tasveer samajhiye: har nafs ek girvi rakhi hui cheez ki tarah hai — rok li gayi, hilne se qaasir — jab tak uska qarz na chuka diya jaye. Daaen haath walon ne



apna (nafs) chhuda liya.

Wo baaghon mein honge, ek doosre se poochhte hue —
aur mujrimon se poochhte hue: 'MA SALAKAKUM FEE
SAQAR — tumhein SAQAR mein kis cheez ne DAALA?'

Aur ye raha unka jawab, beta, chaar line mein. Inhein ek
khud-jaanch (self-audit) ke tor par yaad kar lijiye:

EK: 'QALOO LAM NAKU MINAL-MUSALLEEN — wo
kahenge: hum NAMAZ PADHNE walon mein se NA the.'
Namaz ka zikr pehle — hamesha pehle.

DO: 'WA LAM NAKU NUT'IMUL-MISKEEN — aur hum
MISKEEN ko KHILATE na the.' Beta, phir wahi jodi:
chhooti hui namaz aur band mutthi. Quran har jagah in
dono ko saath baandhta hai.

TEEN: 'WA KUNNA NAKHOODU MA'AL-KHA'IDEEN —
aur hum FAZOOOL BAATON mein padne walon ke SAATH
padte the.' Ye nahi ke unhone qatl ya chori ki — unhone
BAATCHEET ki. Wo un mehfilon mein baithe jahan deen
ka mazaq udaya jata tha, sach ko mazaq banaya jata tha,



logon ki izzat ko chaba jata tha — aur wo shaamil ho gaye, ya kam az kam wahin ruk kar lutf lete rahe. Beta, ye akeli ayah hamein apni sohbat, apne group chats, apni timelines ka jaayeza lene par majboor kar deni chahiye. Buri sohbat koi chhota gunah nahi; ise Aag wale apni chaar wajahon mein se ek ke tor par pesh karte hain.

CHAAR: 'WA KUNNA NUKAZZIBU BI-YAWMID-DEEN — aur hum BADLE ke Din ko JHUTLATE the — HATTA ATANAL-YAQEEN — yahan tak ke hamare paas YAQEEN aa gaya' — yaani maut.

Aur phir, beta, wo ayah jisne chaudah sadiyon se gunahgaron ko ummeed di hai: 'FA-MA TANFA'UHUM SHAFATUSH-SHAFI'EEN — to sifaarish karne walon ki SIFAARISH unhein FAIDA na degi.' Ulama nishandehi karte hain ke iska matlab hai: shafa'at haq hai, aur wo DOOSRON ko FAIDA degi — magar un ko nahi jo jhutlate hue mar gaye. Namaz, miskeen ko khilana, apni sohbat ki hifazat, aur Din ka yaqeen — yahi chaar dhaal hain.



Bhadke Hue Gadhe

Phir surah insani rawaiyye ke baare mein ek aisa sawal poochhti hai jo har saal aur zyada bar-mahal hota jata hai: 'FA-MA LAHUM 'ANIT-TAZKIRATI MU'RIDEEN — unhein KYA HO GAYA ke NASEEHAT se MOONH pher rahe hain — KA-ANNAHUM HUMURUN MUSTANFIRAH — goya wo BHADKE HUE GADHE hon — FARRAT MIN QASWARAH — jo SHER se BHAAG rahe hon?'

Beta, wo manzar tasavvur kijiye jo Quran kheenchta hai: jangli gadhe sukoon se charr rahe hain, aur achanak ek sher zaahir hota hai — aur wo andhi ghabraahat mein har simt bikhhar jaate hain. Aur Allah farmate hain: log Allah ki naseehat se theek isi tarah bhaagte hain.

Magar is tashbeeh ke baare mein sochiye, beta — ye tabah kun hai. Gadhe us cheez se bhaagte hain jo unhein waqai KHA jati. Ye log kis se bhaag rahe hain? Ek aisi naseehat se jo unhein BACHA leti. Naseehat rehmat ke saath hamara peechha karti hai, aur ghaafil apne hi ilaaj



se bhaagte hain.

Beta, is aaine mein apne aap ko imaandari se dekhiye: wo reel jo ek ayah aate hi scroll kar di gayi; wo naseehat jo 'pata hai, pata hai' keh kar kaat di gayi; wo dost jise isliye taala jata hai ke wo deen ki baat karta hai; wo lecture jo isliye band kar diya jata hai ke wo aseh☒ (uncomfortable) karta hai. Yahi gadha aur sher hai.

Aur unka mutakabbir mutalba: 'BAL YUREEDU KULLU-MRI'IN MINHUM AN YU'TA SUHUFAN MUNASHSHARAH — balki un mein se har ek chahta hai ke use KHULE HUE SAHIFE diye jaayein' — har ek ko zaati taur par mukhatib kiye hue safhe pahunchaye jaayein. 'KALLA — HARGIZ NAHI! BAL LA YAKHAFOONAL-AKHIRAH — balki wo AAKHIRAT se DARTE hi nahi.' Beta, yahi asal tashkhees hai: baat kabhi na-kaafi daleel ki thi hi nahi; baat khauf ki ghair-maujoodgi ki thi.

Aur surah teen jumlon par khatm hoti hai jo sab kuch sameyt lete hain: 'KALLA INNAHU TAZKIRAH — hargiz



nahi! Beshak ye ek NASEEHAT hai — FA-MAN SHA'A ZAKARAH — to jo CHAHE ise yaad rakhe. WA MA YAZKUROONA ILLA AN YASHA'ALLAH — aur wo yaad nahi rakhenge magar jo Allah CHAHEIN. HUWA AHLUT-TAQWA WA AHLUL-MAGHFIRAH — WOHI is laayeq hain ke Un se DARA jaye, aur is laayeq ke MAAF karein.'

Beta, kya ikhtitam hai: Saqar aur uske unnees ke baad, tabahi ki checklist aur bhadke hue gadhon ke baad — surah ka aakhri lafz ye hai ke Allah 'ahlul-maghfirah' hain — wo Zaat jo maaf karne ki haqdaar hai, jinki fitrat maaf karna hai. Un se dariye — aur jaan lijiye ke koi Un jaisa maaf nahi karta.

Is Surah Se Kya Seekha

1. Aaraam wahin khatm hota hai jahan farz pukarta hai: jab Allah 'qum' kahein, to kambal — susti ka, khauf ka, 'baad mein' ka — utaarna hi hoga.
2. Paighaam se pehle alam-bardar ko banaiye: sirf Usi ki bardaai, kapde aur kirdaar saaf, gandagi chhodiye,



bagair badle ki umeed ke dijiye, aur US ke liye sabr kijiye.

3. Al-Waleed ka girna sohbat ke dabav ki tasveer hai — sach jaan'na bekaar hai agar rutba us se zyada ahem ho.

4. Wahi maloomat ek dil mein iman badhaati hai aur doosre mein mazaq — qubool karne wale dil ki halat ki hifazat kijiye.

5. Saqar ke khilaf chaar dhaalein thaam lijiye: namaz, miskeen ko khilana, fazool aur mazaq udane wali sohbat se bachna, aur Din ka yaqeen.

6. Kabhi wo gadha mat baniye jo sher se bhaage: jis naseehat se aap bhaagte hain wohi rehmat ke saath aapka peechha kar rahi hai.

7. Wo 'ahlut-taqwa wa ahlul-maghfirah' hain — is laayeq ke Un se dara jaye, aur is laayeq ke maaf karein; Un ke khauf ko kabhi Un se ummeed maar dene mat dijiye.



Ya Allah, jab Aap pukarein hamein uthne wala bana dijiye, hamari sohbat saaf rakhiye, aur hamein maaf farmaiye — kyunki Aap hi maaf karne ke laayeq 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. —

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