

SURAH EK KAHANI



Surah Al-Mutaffifin

Naap-Tol Mein Kami Karne Wale

Poora safar — chhoti bay-imani aur bada Din —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 83 • 36 Ayatein • Makki

NOORANI ILM

nooraniilm.com • muft sadaqah jariyah ebook

Ek Nazar Mein Surah

Waylul-lil-Mutaffifeen

1. Barbadi hai naap-tol mein kami karne walon ke liye.

Allazeena izak-taaloo 'alan-naasi yastawfoon

2. Jo logon se lete hain to poora lete hain.

Wa izaa kaaloohum aw wazanoohum yukhsiroon

3. Aur jab unhein naap ya tol kar dein to kam dete hain.

Yawma yaqoomun-naasu li-Rabbil-'aalameen

6. Jis din log Rabbul Aalameen ke saamne khade honge.

*Kallaa bal raana 'alaa quloobihim maa kaanoo
yaksiboon*

14. Balki unke dilon par unke amal ka zang chadh gaya
hai.

Wa fee zaalika falyatanaafasil-Mutanaafisoon

26. Aur isi ke liye raghbat karne walon ko raghbat karni
chahiye.

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

Ek Chhoti Baat Par Barbadi



Beta, ye surah ek dhamki se shuru hoti hai —
 'WAYLUN', barbadi, halakat — aur aap tawaqqo
 karenge ke iske baad koi bohot bada jurm aayega: qatl,
 shirk, zulm. Iske bajaye Allah ye barbadi ek aisi cheez
 par elaan karte hain jise zyada tar log ek mamooli tijarti
 aadat kahenge.

'WAYLUN LIL-MUTAFFIFEEN — NAAP-TOL MEIN
 KAMI KARNE WALON ke liye BARBADI hai.' Beta,
 'tatfeef' 'tafeef' se hai — koi zarra si cheez, mamooli si.
 Iska matlab hai thoda sa kaat lena — poori bori nahi
 churana, balki khareedte waqt do char gram zyada le
 lena aur bechte waqt do char gram kam de dena. Itna
 chhota ke kisi ko pata nahi chalta. Itna chhota ke karne
 wale ko khud bhi chor hone ka ehsaas nahi hota.

Aur Allah unki theek theek tareef karte hain:
 'ALLAZINA IZAK-TALOO 'ALAN-NASI YASTAWFOON —
 wo jo LOGON se NAAP kar lein to POORA lete hain —
 WA IZA KALOOHUM AW WAZANOOHUM
 YUKHSIROON — aur jab unhein NAAP YA TOL kar dein
 to KAM dete hain.'



Beta, gaur kijiye: gunah ye nahi ke wo sab ke saath barabar bay-imani karta hai. Gunah DOHRA MEYAAR hai. Wo apne haq ke baare mein intehai hoshiyar hai, aur doosron ke haq ke baare mein laaparwah. Jab wo LE raha ho — har gram, do baar checked. Jab wo DE raha ho — 'chalta hai'.

Aur beta, samajhiye ke ye usool kitni door tak jaata hai, kyunki ye sirf dukandaron ke baare mein nahi hai. Wo mulazim jo apni poori tankhwah rupya rupya maangta hai magar apne ghanton ko aadhi tawajju deta hai, wo bhi mutaffif hai. Wo talib-e-ilm jo poore number chahta hai magar aadha jawab likhta hai. Wo shohar jo apni biwi ke har farz ki ginti rakhta hai aur apne farz bhool jata hai. Thekedar, makan-malik, ustad, manager — jo bhi apne lene wali cheez par sakht paimana lagaye aur apni dene wali cheez par dheela.

Nazool ka pas-manzar is wisat ki tasdeeq karta hai: jab Nabi ﷺ Madinah tashreef laaye, uske log naap-tol mein kami ke liye mash-hoor the — aur ye aayatein utreen, aur unhone apni islaah ki yahan tak ke naap poori



karne mein sab se behtar logon mein shumar hone lage.

Wo Din Jab Insan Khada Hoga

Phir Allah ek aisa sawal poochhte hain jo bazaar ki ek aadat ko aakhirat ka maamla bana deta hai: 'A LA YAZUNNU ULA'IKA ANNAHUM MAB'OOTHOON — kya ye log ye NAHI SAMAJHTE ke wo DOBARA UTHAYE JAYENGE — LI-YAWMIN 'AZEEM — ek AZEEM Din ke liye — YAWMA YAQOOMUN-NASU LI-RABBIL-'ALAMEEN — us DIN jab LOG RABBUL AALAMEEN KE SAAMNE KHADE HONGE?'

Beta, us chhalang ko mehsoos kijiye jo surah ne abhi lagayi: chand gram anaaj se le kar poori insanियat Allah ke saamne khadi hone tak. Yahi Quran ka tareeqa hai — wo aapko dikhata hai ke chhoti bay-imani aur bada faisla ek hi rassi par hain.

Aur ye ayah — 'us din jab log Rabbul Aalameen ke saamne khade honge' — un mein se hai jo nek logon ko kaanpa deti thi. Bayan hua hai ke Ibn Umar (RA) ye surah padhte aur is ayah par pahunch kar itna rote ke



aage nahi padh paate. Hadith bayan karti hai ke log us Din itni der khade rahenge, itni garmi mein, ke wo apne apne amal ke mutabiq apne hi paseene mein doobe honge.

Beta, aur yahan surah jo taalluq jod rahi hai wo ye hai: jo aadmi kisi grahak se chand gram churata hai wo dar-asal wo aadmi hai jo bhool chuka hai ke ek Khade Hone ka Din maujood hai. Har chhoti bay-imani, haqeeqat mein, ek chhoti bhool hai.

Sijjeen, Aur Dil Par Zang

Phir surah records ka zikr karti hai: 'KALLA INNA KITABAL-FUJJARI LA-FEE SIJJEEN — HARGIZ NAHI! Beshak BADKARON ka naama SIJJEEN mein hai — WA MA ADRAKA MA SIJJEEN — aur aapko kya maloom ke Sijjeen kya hai? — KITABUN MARQOOM — ek likha hua register.' Sijjeen, beta, 'sijn' se — ek qaidkhana: ek neechi, tang, muhr-band jagah jahan badkaron ke records qaid kar diye jaate hain.



'WAYLUN YAWMA'IZIN LIL-MUKAZZIBEEN — us Din BARBADI hai JHUTLANE WALON ke liye — ALLAZINA YUKAZZIBOONA BI-YAWMID-DEEN — jo BADLE ke Din ko jhutlate hain. WA MA YUKAZZIBU BIHI ILLA KULLU MU'TADIN ATHEEM — aur ise koi nahi jhutlata siwaye har HADD SE BADHNE WALE GUNAHGAAR ke.'

Beta, is tashkhees ko dekhiye: inkaar aam tor par dimagh se paida nahi hota — wo amal se paida hota hai. Pehle aadmi hadd se badhta hai; phir use Din ka jhoota hona zaroori ho jata hai, isliye wo inkaar karta hai. Zindagi ka andaz pehle aata hai, aur falsafa baad mein use jaayez thehrane ke liye gadha jata hai.

'IZA TUTLA 'ALAYHI AYATUNA QALA ASATEERUL-AWWALEEN — jab us par Hamari aayatein padhi jaayein to wo kehta hai: pichhlon ke afsane!' Aur phir Allah asal wajah batate hain, insani dil ke baare mein Quran ki sab se ahem aayatun mein se ek mein:



'KALLA BAL RANA 'ALA QULOBIHIM MA KANOO YAKSIBOON — HARGIZ NAHI! Balki unke dilon par 'RAN' — DAAGH, ZANG — chadh gaya hai us wajah se jo wo KAMATE rahe.'

Beta, 'ran' wo zang aur mail ki tah hai jo lohe par jam jaati hai. Aur Nabi ﷺ ne khud is ayah ki tafseer farmayi: jab banda ek gunah karta hai, uske dil par ek SIYAH NUKTA rakh diya jata hai. Agar wo use chhod de, tawbah kar le aur maghfirat maange, to uska dil manjh kar saaf ho jata hai. Magar agar wo phir uski taraf laut jaye, to nukta barhta jata hai yahan tak ke uske poore dil ko dhaanp leta hai — aur yahi wo 'ran' hai jiska Allah ne zikr kiya.

Beta, is amal ko samjhiye: kisi ka dil ek din mein sakht nahi hota. Ye nukta dar nukta hota hai, chhote gunah dar chhote gunah, har ek bagair tawbah ke. Aur jab satah poori tarah dhak jaati hai, to wahi shakhs jo kabhi gunah par sharminda hota tha, ab kuch mehsoos hi nahi karta — wo Quran sunta hai aur use purani kahaniyan kehta hai, isliye nahi ke uske dimagh ko koi kami mili,



balki isliye ke uska dil zang se band ho gaya.

Isi liye tawbah foran honi chahiye, beta. Isliye nahi ke ek gunah maar dene wala hai — balki isliye ke ek bin-manjha nukta agle ko dawat deta hai. Aur manjhne ki cheez kya hai? Istighfar, namaz, Quran, aansu, aur jaldi laut aana.

'KALLA INNAHUM 'AN RABBIHIM YAWMA'IZIN LA-MAHJOOBOON — HARGIZ NAHI! Beshak wo us Din apne Rab se PARDE mein rakhe jayenge, mehroom kar diye jayenge.' Beta, ye wujood ka sab se bada khasara hai — aur iski zid sab se bada tohfa. Surah Al-Qiyamah mein aapne un chehron ka padha jo 'apne Rab ki taraf dekh rahe honge'; ye wo hain jo Un se pard^ہ mein rakhe gaye. Imam Shafi'i (rah.) ne is ayah ko daleel banaya: kyunki Allah ne badkaron ko is baat ki dhamki di ke wo Un se parde mein honge, iska matlab hai ke momineen Unhein DEKHENGE — warna dhamki mein koi farq baaqi nahi rehta.

'Illiyyoon, Aur Mushk Ki Muhr



Aur phir surah palatti hai, aur sab kuch roshan ho jata hai: 'KALLA INNA KITABAL-ABRARI LA-FEE 'ILLIYYEEN — HARGIZ NAHI! Beshak NEKON ka naama 'ILLIYYEEN mein hai.' Beta, 'uluww' se — bulandi, oonchai. Badkaron ka naama neeche qaidkhane mein band hai; nekon ka naama buland kar diya gaya — 'ek likha hua register, jise MUQARRAB farishte dekhte hain' — sab se qareebi farishte khud uske paas haazir hote hain.

'INNAL-ABRARA LA-FEE NA'EEM — beshak nek log NE'MAT mein honge — 'ALAL-ARA'IKI YANZUROON — sajay hue takhton par, DEKHTE hue. TA'RIFU FEE WUJOOHIM NADRATAN-NA'EEM — aap unke CHEHRON mein ne'mat ki RAUNAQA PEHCHAN lenge.'

Beta, kya tafseel hai: unki khushi unke chehron par nazar aayegi. Aur kya ye abhi bhi sach nahi? Jo dil Allah ke saath sukoon mein ho wo chehre par dikhta hai — raat ko namaz padhne walon ke chehron mein ek noor hota hai jise koi cream nahi bana sakti.



'YUSQAWNA MIN RAHEEQIN MAKHTOOM — unhein PAAKIZAH SHARBAT pilaya jayega, MUHR-BAND — KHITAMUHU MISK — jiski MUHR MUSHK ki hogi.'

Beta, is duniya mein botal par mom ki muhr lagti hai, aur kisi ko parwah nahi ke muhr se kaisi khushbu aati hai. Jannat mein, khud muhr mushk ki hai — sharbat ki aakhri, sab se kam ahem tafseel bhi ek aisi khushbu hai jo zameen ki har cheez se qeemti hai. Yahi us jagah ka meyaar hai, beta: wahan ki packing bhi itr hai.

Aur phir Allah ek hairat-angez baat kehte hain — Wo MUQABLE ka hukm dete hain: 'WA FEE ZALIKA FALYATANAFASIL-MUTANAFISOON — aur ISI KE LIYE MUQABLA KARNE WALON ko MUQABLA KARNA CHAHIYE.'

Beta, hamein baar baar kaha jata hai ke dunya par muqabla mat karo — daulat mein apne se oopar walon ko mat dekho. Aur yahan Allah farmate hain: muqabla karo! Daud lagao! Zor lagao! Magar ISI par. Jannat par, us muhr-band sharbat par, un chehron ki raunaq par.



Insan ek muqable ki jibillat ke saath banaya gaya hai, aur Allah hamse use maarne ko nahi kehte — Wo use us waahid daud ki taraf mod dete hain jise jeetna qaabil-e-qadr hai.

Aur unka sharbat TASNEEM se mila hua hoga — 'ek chashma jism mein se MUQARRABEEN peete hain.' Gaur kijiye, beta: abrar (nek log) use mila hua paate hain; muqarraboon (qareeb kiye gaye log) use khaalis peete hain. Darje dar darje — kyunki logon ki mehnat barabar nahi, aur na hi ajr.

Aakhir Mein Kaun Hansta Hai

Aur surah ek shaandaar insaaf ke manzar par khatm hoti hai, beta — aur ye aapko muskura dega.

'INNAL-LAZINA AJRAMOO KANOO MINAL-LAZINA AMANOO YADHAKOON — beshak jo mujrim the wo imaan walon par HANSA karte the — WA IZA MARROO BIHIM YATAGHAMAZOON — aur jab unke paas se guzarte to AANKHON HI AANKHON MEIN ISHARE karte.'



Beta, ye har daur ka mazaq hai, bilkul theek bayan kiya gaya: hansi, kohni maarna, doston ke darmiyan aankh ka ishara jab koi amal wala momin guzarta hai. 'WA IZAN-QALABOO ILA AHLIHIM-U-NQALABOO FAKIHEEN — aur jab apne logon ki taraf lautte to CHUTKILE LETE hue lautte' — ghar ja kar kahaniyan sunate, khandan ka mazaq ud kar dil-bahlate. 'WA IZA RA'AWHUM QALOO INNA HA'ULA'I LA-DALLOON — aur jab unhein dekhte to kehte: ye log to gumraah hain!'

Aur phir Allah ka pur-sukoon tabsira: 'WA MA URSILOO 'ALAYHIM HAFIZEEN — halanke wo un par NIGRAAN bana kar nahi bheje gaye the.' Beta — kisi ne aapko doosron ki hidayat par supervisor mukarrar nahi kiya. Aur kitni baar deendaron ke sab se zyada shor machane wale naaqid theek yahi hote hain: ek aise maamle ke khud-saakhta inspector jo unhein saunpa hi nahi gaya tha.

Aur phir palat: 'FAL-YAWMAL-LAZINA AMANOO MINAL-KUFFARI YADHAKOON — to AAJ, jo iman laye wo munkiron par HANS rahe hain — 'ALAL-ARA'IKI



YANZUROON — sajay hue takhton par, DEKHTE hue.'

Beta, wahi fe'l — 'yadhakoon', hansna — dono ke liye istemal hua. Mazaq udane wale ek guzarti hui duniya mein chand saal hanse; momineen ek aise baagh mein hans rahe hain jo kabhi khatm nahi hota. Aur wo 'dekhte hue' hain — apne takhton se, theek waise jaise pehle aayaton ne nekon ke takhton ka zikr kiya tha.

Aur aakhri line, ek aisa sawal jismein muskurahat hai: 'HAL THUWWIBAL-KUFFARU MA KANOO YAF'ALOON — kya munkiron ko unke kiye ka BADLA mil gaya?'

To wo surah jo ek tajir ke taraazu se chand gram kaatne se shuru hui thi, wujood ke har taraazu ke mukammal barabar ho jane par khatm hoti hai. Beta, yahi poora paighaam hai: Allah Al-'Adl hain. Ek gram bhi galat nahi liya gaya, ek mazaq bhi bardasht kiye bagair nahi gaya, ek sabr karne wala momin bhi nazar-andaz nahi hua. Har cheez, aakhir-kaar, theek theek toli gayi.

Is Surah Se Kya Seekha



- 1.** Dohre meyaar se bachiye: lene mein sakht, dene mein dheela — yahi 'tatfeef' hai, aur ise 'barbadi' milti hai.
- 2.** Ye sirf dukandaron se aage jaata hai — mulazimon, talib-ilmon, miyan-biwi, makan-malikon aur managers sab par lagta hai.
- 3.** Har chhoti bay-imani us Din ki ek chhoti bhool hai jab log Rabbul Aalameen ke saamne khade honge.
- 4.** Inkaar aksar amal ke baad aata hai, daleel ke baad nahi: pehle hadd se badhna, phir use jaayez thehrane ka falsafa.
- 5.** 'Ran' se bachiye: dil nukta dar nukta, bin-tawbah gunahon se zang khaata hai — foran istighfar aur wapsi se manjhiye.
- 6.** Apni muqable ki jibillat ka rukh modiyе: 'muqabla karne walon ko muqabla karna chahiye' — us muhr-band sharbat ke liye jiski muhr khud mushk hai.



7. Aap kabhi doosron ki hidayat par nigraan bana kar nahi bheje gaye — aur aakhri hansī sabr wale momin ki hai, mazaq udane wale ki nahi.

Ya Allah, hamare dene mein hamare taraazu ko imaandar rakhiye, hamare dilon ko zang khane se pehle manjh dijiye, aur hamein us cheez ke liye muqabla karne wala bana dijiye jo qaabil-e-muqabla hai. 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. —

Noorani Ilm • nooraniilm.com • Free to share — sadaqah jariyah

