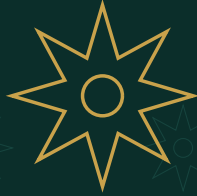


SURAH EK KAHANI



Surah Ad-Duha

Chaasht Ka Ujala

Poora safar — Aapke Rab ne na chhoda, na naaraz hue —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 93 • 11 Ayatein • Makki

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Ek Nazar Mein Surah

Wad-duhaa. Wal-layli iza sajaa

1-2. Qasam hai chaasht ke ujale ki, aur raat ki jab wo
chha jaye.

Maa wadda'aka Rabbuka wa maa qalaa

3. Aapke Rab ne na aapko chhoda aur na naaraz hue.

Wa lal-Aakhiratu khayrul-laka minal-oolaa

4. Aur aakhirat aapke liye pehli se behtar hai.

Wa lasawfa yu'teeka Rabbuka fatardaa

5. Aur anqareeb aapka Rab aapko itna dega ke aap raazi
ho jayenge.

Alam yajidka yateeman fa-aawaa

6. Kya usne aapko yateem nahi paya, phir jagah di?

Wa ammaa bini'mati Rabbika fahaddis

11. Aur apne Rab ki ne'mat ka charcha kijiye.

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

Jab Wahi Ruk Gayi



Beta, is surah ko samajhne ke liye pehle ye jaanna zaroori hai ke ye kis lamhe mein utri.

Wahi ka silsila shuru ho chuka tha, aur phir — kuch arse ke liye ruk gaya. Jibreel (AS) aana band ho gaye. Din guzarte gaye, aur aasman khamosh raha.

Aur Makkah ke mushrikeen ko ye baat pata chal gayi. Riwayaton mein aata hai ke unhone taana dena shuru kiya: 'Muhammad ke Rab ne unhein chhod diya', 'unke Rab unse naaraz ho gaye'.

Beta, ab us dil ka tasavvur kijiye. Ek shakhs jisne aasman se kalam ka zaayeqa chakh liya ho, aur phir wo darwaza band ho jaye. Wo azab jo taane dene walon ne diya, wo alag; magar asal takleef ye thi ke Mehboob ki taraf se khamoshi thi. Aap ☒ ghamgeen the.

Aur phir ye surah utri — aur dekhiye ye kis andaz mein shuru hoti hai.

'WAD-DUHA — qasam hai CHAASHT ke ujale ki — WAL-LAYLI IZA SAJA — aur RAAT ki jab wo CHHA



JAYE, tham jaye.'

Beta, Allah do qasmein kha rahe hain: din ki roshni ki, aur raat ke sukoot ki. Aur yahi jawab ka pehla hissa hai. Jaise sooraj apne waqt par chadhta hai aur raat apne waqt par utarti hai — usi tarah wahi ka aana aur uska theharna, dono ek hi nizam ka hissa hain. Raat andhera hai, magar wo maghfoor nahi hoti; wo sukoon aur aaram hai, aur uske baad subah aati hai.

Aur gaur kijiye ke 'saja' ka matlab hai tham jana, sakoot mein aa jana — bilkul wahi kaifiyat jo wahi ke rukne ki thi. Allah ne unki halat ko hi qasam ka mauzoo bana diya.

Na Chhoda, Na Naaraz Hue

'MA WADDA'AKA RABBUKA WA MA QALA — AAPKE RAB NE NA AAPKO CHHODA AUR NA WO NAARAZ HUE.'

Beta, is ek ayah ke har lafz par ghaur kijiye, kyunki ye Quran ki sab se shafiq aayaton mein se hai.



'Ma wadda'aka' — 'tawdee' wo lafz hai jo alwida kehne ke liye istemal hota hai. Yaani: Unhone aapko alwida nahi kaha. Ye taalluq khatm nahi hua.

'Wa ma qala' — 'qila' bughz aur na-raazgi ko kehte hain. Yaani: Wo aapse naaraz bhi nahi hue.

Aur ab wo baat dekhiye jo dil ko pighla deti hai, beta: 'RABBUKA' — AAPKE Rab. Us lamhe mein jab unhein lag raha tha ke taalluq toot gaya, Allah ne ise 'Allah' keh kar nahi, balki 'TUMHARA Rab' keh kar bayan kiya. Nisbat ko qaim rakh kar tasalli di gayi.

Beta, aur ek aur baareek baat: Allah ne ye nahi farmaya 'Maine tumhein nahi chhoda' — teesre seeghe mein baat ki, jo arabi mein ek qism ka adab aur waqar rakhti hai. Magar 'Rabbuka' keh kar taalluq bhi jataya.

Beta, aur ek baat jo is ayah mein chhupi hai. Allah ne ye nahi farmaya ke 'tumhare Rab ne tumhein chhod diya tha, magar ab laut aaye'. Unhone farmaya: chhoda hi nahi tha. Yaani wo khamoshi bhi taalluq ke andar thi, uske bahar nahi.



'WA LAL-AKHIRATU KHAYRUL-LAKA MINAL-oola — aur beshak AAKHIRAT aapke liye PEHLI se BEHTAR hai.'

Beta, ye jawab ka doosra hissa hai. Jo aapke saamne aa raha hai wo us se behtar hai jo guzar chuka. Aur ye har momin ke liye ek qanoon hai: aapka aane wala kal, agar aap Allah ke saath rahein, aapke guzre hue kal se behtar hai — chahe abhi kitna hi bura lag raha ho.

'WA LA-SAWFA YU'TEEKA RABBUKA FA-TARDA — aur ANQAREEB aapka Rab aapko itna DENGE ke aap RAAZI HO JAYENGE.'

Beta, is ayah ko ulama ne Quran ki sab se ummeed-afza ayah kaha hai. Kyunki ismein koi miqdar batayi hi nahi gayi — sirf ye kaha gaya ke dete rahenge yahan tak ke aap khud kah dein ke bas, ab main raazi hoon.

Sochiye, beta: kisi cheez ki hadd nahi batayi gayi. Hadd wo hai jahan BANDA khush ho jaye. Aur riwayat mein aata hai ke Nabi ﷺ apni ummat ke baare mein raazi na honge jab tak unmein se ek bhi jahannam mein baaqi



ho.

Teen Yaadein

Aur ab beta, Allah teen sawal poochhte hain — aur teenon unki apni zindagi se hain. Ye daleel dene ka sab se pyara tareeqa hai: aitraaz ka jawab guzri hui meherbaani se.

'A LAM YAJIDKA YATEEMAN FA-AAWA — kya Usne aapko YATEEM nahi paya, phir JAGAH DI?'

Beta, aap ☒ paidaish se pehle apne waalid kho chuke the, chhe saal ki umr mein waalida, aur phir apne dada. Aur har baar, kisi na kisi ne unhein apne saath laga liya — dada Abdul Muttalib, phir chacha Abu Talib. Allah farma rahe hain: wo panaah Maine di thi.

Aur lafz 'aawa' dekhiye — ye sirf 'jagah di' nahi hai, ismein sameyt lene, panaah dene, apne saath laga lene ka maani hai.

'WA WAJADAKA DALLAN FA-HADA — aur aapko RAAH DHOONDTA paya, to RAAH DIKHAYI.'



Beta, yahan 'dallan' ka matlab gumrahi nahi hai — anbiya kabhi shirk ya gumrahi par nahi rahe. Ulama ne iski tafseer ki: aap wahi aur sharee'at ki tafseelat nahi jaante the, aur us haq ki talash mein the jo aapko abhi nahi mila tha. Aur Allah ne aapko wo raah dikha di.

'WA WAJADAKA 'A'ILAN FA-AGHNA — aur aapko TANGDAST paya, to BE-NIYAZ kar diya.'

Beta, aap ﷺ ne apni jawani mein maal ke bagair guzar kiya, aur phir Allah ne rizq ke darwaze khole. Magar dekhiye 'aghna' ka asal maani — ise ulama ne dil ki be-niyazi bhi kaha hai. Kyunki aap ﷺ ne apne aakhri dinon tak saada zindagi guzari; jo be-niyazi Unhein di gayi wo DIL ki thi. Aur Nabi ﷺ ne khud farmaya: ghina maal ki kasrat ka naam nahi, ghina dil ka be-niyaz hona hai.

Aur beta, ek baat is se bhi seekhiye. Jab kisi ko tasalli deni ho to sirf ye mat kahiye ke 'sab theek ho jayega'. Allah ne teen ThOS misaalein deen — teen aise mauqe jahan Unhone pehle madad ki thi. Guzri hui madad hi



aane wali madad ki sab se mazboot daleel hai.

Beta, teen kamiyaan, aur teen jawab. Aur inka sabaq ye hai: apne guzre hue kal mein Uski madad ka record dekhiye, aur apne aaj ke baare mein pareshan mat hoiye. Jis Zaat ne teen baar aapko sambhala, wo chauthi baar bhi sambhalenge.

To Ab Aap Kya Karein

Aur ab, beta, surah ka sab se khoobsurat hissa. Teen ehsanaat ginwane ke baad, Allah teen hukm dete hain — aur har hukm theek usi ehsan se juda hua hai.

'FA-AMMAL-YATEEMA FA-LA TAQHAR — to YATEEM par SAKHTI MAT KIJIYE.'

Aapko yateem paya gaya aur jagah di gayi — to ab kisi yateem ko dhutkariye mat. Beta, 'qahr' ka matlab hai daba dena, zabardasti karna, us par apna zor jatana jo kamzor hai. Yateem ke saath wo karna aasan hai kyunki uske peechhe koi nahi.



'WA AMMAS-SA'ILA FA-LA TANHAR — aur MAANGNE WALE ko MAT JHIDKIYE.'

Aapko tangdast paya gaya aur be-niyazi di gayi — to ab kisi maangne wale ko jhidkiye mat. Beta, ayah ye nahi kehti ke har maangne wale ko de dijiye — ho sakta hai aapke paas na ho, ya dena munasib na ho. Ye kehti hai: JHIDKIYE mat. Inkaar bhi izzat ke saath kijiye. Aur ulama ne 'sa'il' mein wo bhi shamil kiya hai jo ilm ka sawal karta hai — us se bhi narmi se pesh aaiye.

Aur beta, riwayaton mein aata hai ke Nabi ﷺ ke paas jo bhi sawali aata, agar unke paas kuch hota to de dete, aur agar na hota to narmi se maazrat kar lete ya khamosh raha karte — magar kabhi kisi ko jhidka nahi. Aur unke ghar ka darwaza kabhi kisi mohtaj par band nahi hua.

'WA AMMA BI-NI'MATI RABBIKA FA-HADDITH — aur apne RAB ki NE'MAT ka CHARCHA KIIYE.'

Aapko raah dikhayi gayi — to ab us hidayat ki baat kijiye. Beta, 'haddith' ka matlab hai bayan karna, zikr karna, logon ko batana. Aur pehli aur sab se badi ne'mat



wahi hidayat hai jo di gayi.

Beta, ismein ek nazuk tawazun hai. Ye fakhr karne ka hukm nahi — ye shukr ke izhaar ka hukm hai. Nabi ﷺ ne farmaya: jo shakhs logon ka shukriya ada nahi karta, wo Allah ka shukr ada nahi karta. Aur nemton ka zikr karna khud shukr ki ek shakl hai.

Aur dekhiye is surah ka poora naqsha, beta: Allah ne pehle unke ghum ka jawab diya, phir unhein unka mazi yaad dilaya, aur phir unhein DOOSRON ki taraf mod diya. Ye ilaaj ka tarteeb hai — jo shakhs takleef mein ho, use aakhir mein kisi aur ke kaam par laga do.

Beta, aur ye aap par bhi lagta hai. Aap kabhi na kabhi yateem the, ya tangdast, ya bhatke hue, ya akele. Jo aapko us haal mein mila tha, wahi aaj kisi aur ko dijiye. Jis darwaze se aapko panaah mili thi, wo darwaza kisi aur ke liye khol dijiye.

Is Surah Se Kya Seekha



- 1.** Khamoshi tark nahi hoti — jaise raat 'saja' hoti hai, tham jaati hai, aur uske baad subah aati hai.
- 2.** 'Ma wadda'aka RABBUKA' — jis lamhe mein taalluq tootta lag raha tha, usi lamhe mein nisbat jatayi gayi.
- 3.** Aapka aane wala kal aapke guzre kal se behtar hai, agar aap Us ke saath rahein.
- 4.** 'Fa-tarda' — Quran ki sab se ummeed-afza ayah: dena tab tak jaari, jab tak BANDA khud raazi na ho jaye.
- 5.** Apne mazi mein Uski madad ka record dekhiye — jisne teen baar sambhala, wo chauthi baar bhi sambhalega.
- 6.** Har ne'mat ke saath ek zimmedari juda di gayi: panaah mili to yateem par sakhti nahi; be-niyazi mili to sawali ko jhidkna nahi; hidayat mili to uska charcha.
- 7.** Inkaar bhi izzat ke saath — ayah dena laazim nahi karti, jhidakna mana karti hai.



Ya Allah, jab Aapki taraf se khamoshi ho tab bhi hamare dil ko qaim rakhiye, aur jo hamein mila tha wo doosron tak pahunchane wala 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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