

SURAH EK KAHANI



Surah Ash-Sharh

Kushadgi

Poora safar — mushkil ke saath aasani, do baar —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 94 • 8 Ayatein • Makki

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Ek Nazar Mein Surah

Alam nashrah laka sadrak

1. Kya humne aapka seena kushada nahi kar diya?

Wa wada'naa 'anka wizrak

2. Aur aapse aapka bojh utaar diya.

Wa rafa'naa laka zikrak

4. Aur aapka zikr buland kar diya.

Fa-inna ma'al-'usri yusraa

5. To beshak mushkil ke saath aasani hai.

Fa-izaa faraghta fansab

7. To jab aap faarigh hon to mehnat kijiye.

Wa ilaa Rabbika farghab

8. Aur apne Rab hi ki taraf raghbat kijiye.

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Ad-Duha Ki Saathi Surah

Beta, ye surah apni pichhli surah ki jodi hai. Ad-Duha is baat par khatm hui thi ke Allah ne Nabi ﷺ ke liye kya



kiya aur ab unhein doosron ke liye kya karna hai.
Ash-Sharh usi guftagu ko jaari rakhti hai — wahi shafqat, wahi sawal poochhne ka andaz, wahi Aawaz.

Aur iska aaghaz ek aise sawal se hota hai jo darasal ek tohfa hai: 'A LAM NASHRAH LAKA SADRAK — KYA HUMNE AAPKE LIYE AAPKA SEENA KUSHADA NAHI KAR DIYA?'

'Sharh as-sadr', beta — seene ka khulna, phailna, kushada ho jana. Iske do darje hain, aur yahan dono sahi hain. Jismani tor par: ahadith bayan karti hain ke aapka seena mubarak khola gaya, aapka dil dho kar hikmat aur iman se bhar diya gaya — ek baar bachpan mein Banu Sa'd mein, aur dobara Isra ki raat.

Aur roohani tor par — aur yahi wo darja hai jo hamse bhi taalluq rakhta hai, beta — sharh as-sadr ka matlab hai wo seena jismein GUNJAISH ho. Mushkil ki gunjaish, bagair toote hue. Logon ki bad-tameezi ki gunjaish, bagair phata hue. Haq ki, sabr ki, rehmat ki, ummeed ki gunjaish.



Beta, iske ulat halat ke baare mein sochiye — ek tang seena. Har cheez chubhti hai, chhote masle pahaad lagte hain, ek bay-parwah jumla poora din barbaad kar deta hai. Ye 'dayq as-sadr' hai, tangi. Aur Allah ne apne Rasool ﷺ ko unke sab se sakht saalon ke darmiyan yaad dilaya: Maine tumhara seena KUSHADA kar diya hai. Tumhein gunjaish ata ki gayi hai.

Aur ye wo tohfa hai jo aap bhi maang sakte hain. Jab aap dab jaayein, to sirf ye mat maangiye ke Allah masla hata dein — ye bhi maangiye ke wo aapka seena kushada kar dein, jaisa Musa (AS) ne dua ki: 'Rabbish-rah lee sadree.' Kabhi kabhi Wo bojh chhota karne ke bajaye bartan bada kar dete hain.

Bojh Utar Gaya, Naam Buland Ho Gaya

'WA WADA'NA 'ANKA WIZRAK — aur humne aapse aapka BOJH UTAAR diya — ALLAZI ANQADA ZAHRAK — jisne aapki PEETH TOD RAKHI thi.'

Beta, lafz 'anqada' us wazan ka bayan hai jo itna bhaari ho ke chatakhne ki aawaz nikalne lage — jaise peeth



toot'ne wali ho. Ulama is bojh ki tafseer mission ke ibtidayi saalon ke wazan aur apni qaum ki halat par hone wali takleef se karte hain — aur Allah ne use halka kar diya, utaar diya, unki peeth se hata diya.

Aur phir: 'WA RAFA'NA LAKA ZIKRAK — aur humne aapke liye aapka ZIKR BULAND kar diya.'

Beta, is ayah par thoda theherye, kyunki ye us waqt nazil hui jab Makkah ki galiyon mein unka naam ghaseeta ja raha tha. Unhein majnoon kaha jata tha, shayar, jaadugar. Bachchon ko unhein patthar maarne ke liye bheja jata tha. Unka naam unke apne sheher mein ek gaali ban chuka tha.

Aur Allah ne farmaya: Humne tumhara zikr BULAND kar diya.

Ab dekhiye kya hua, beta. Chaudah sau saal baad, zameen ke har kone mein, din mein paanch baar, laakhon minaron se: 'ASHHADU ANNA MUHAMMADAR-RASOOLULLAH.' Chaubees ghanton mein ek lamha bhi aisa nahi jab is zameen par kahin na



kahin unka naam pukara na ja raha ho — jaise jaise sooraj chalta hai aur namaz ke auqat uske saath duniya bhar mein chalte hain.

Aur is se bhi barh kar: Allah ne unka naam apne naam ke saath mila diya. Kalme mein, azaan mein, har namaz ke tashahhud mein. Qatadah (rah.) ne is ayah ke baare mein kaha: Allah ne unka zikr duniya mein bhi buland kiya aur aakhirat mein bhi — koi bolne wala, koi gawahi dene wala, koi namaz padhne wala aisa nahi jo ye na kehta ho: la ilaha illallah, Muhammadur-Rasoolullah.

Beta, jab kisi shakhs ko haqeer samjha jaye aur radd kar diya jaye magar wo Allah ke saath sach rahe — to dekhiye Allah us shakhs ke naam ke saath kya kar sakte hain.

Mushkil Ke Saath — Aasani. Do Baar.

Aur ab, beta, wo do aayatein jinke liye ye surah mash-hoor hai, aur jinhone laakhon momineen ko unki zindagi ke sab se andhere lamhon se paar utara hai:



'FA-INNA MA'AL-'USRI YUSRA — to beshak, MUSHKIL KE SAATH AASANI hai. INNA MA'AL-'USRI YUSRA — beshak, MUSHKIL KE SAATH AASANI hai.'

Beta, in aayatun ki teen baatein gaur se dekhiye, kyunki har ek khazana hai.

PEHLI — lafz 'MA'A' hai, 'ba'da' nahi. Allah ye nahi kehte ke 'mushkil ke BAAD aasani hai'; Wo kehte hain 'mushkil ke SAATH aasani'. Aasani kisi door ke mustaqbil mein intezaar nahi kar rahi — wo mushkil ke SAATH SAATH safar kar rahi hai, usi ke andar bandhi hui. Beta, apni guzri hui mushkilaton ke baare mein sochiye: wo bimari jisne poore khandan ko jodh diya; wo nakami jisne aapki zindagi ka rukh badal diya; wo nuqsan jisne aapko is tarah dua karna sikhaya jaise pehle kabhi nahi kiya tha. Aasani mushkil ke ANDAR thi, uske baad nahi.

DOOSRI — TIKRAR. Do baar kyun kaha gaya? Kyunki arabi mein jab koi ma'rifa (definite) lafz dohraya jaye to wo usi ek cheez ki taraf lautta hai — 'al-'usr', WO



mushkil, ek hi hai. Magar jab nakira (indefinite) lafz dohraya jaye to wo ek nayi cheez ki taraf ishara karta hai — 'yusran', ek aasani, aur ek aur aasani. To ulama ne isi se nikala, aur ye Ibn Abbas aur Ibn Mas'ud (RA) se mash-hoor manqool hai: ek mushkil do aasaniyon par kabhi ghaalib nahi aayegi.

Beta, ise yaad kar lijiye: EK mushkil, DO aasaniyan. Aapka masla akela aata hai; aasani jode mein aati hai.

TEESRI — surah mein tarteeb. Dekhiye is se theek pehle kya aaya: Maine tumhara seena kushada kiya, Maine tumhara bojh utara, Maine tumhara zikr buland kiya. Aur PHIR: mushkil ke saath aasani hai. Allah ne pehle teen misaalein deen un mushkilaton ki jo Wo khud Nabi ﷺ ki zindagi mein hal kar chuke the — aur uske baad aam qanoon bayan farmaya. Beta, iman isi tarah banta hai: kisi mavara-e-hayat naaray se nahi, balki ye yaad karne se ke Wo pehle kya kya kar chuke hain.

To jab agli mushkil aaye — aur aayegi, kyunki aapko 'kabad' mein paida kiya gaya hai — to in do aayatun ko



thaam lijiye. Deewar par sajaane ke liye nahi, balki ek haqeeqat ke tor par: aasani pehle se isi ke andar hai, aur wo do hain.

Jab Faarigh Hon — To Dobara Shuru Kijiye

Aur surah do mukhtasar hukmon par khatm hoti hai jo mil kar momin ki zindagi ka mukammal falsafa ban jaate hain: 'FA-IZA FARAGHTA FANSAB — to jab aap FAARIGH ho jayein, to KHADE HO JAIYE (ibadat mein mehnat kijiye) — WA ILA RABBIKA FARGHAB — aur apne RAB hi ki taraf apni RAGHBAT MODIYE.'

Beta, 'faraghta' — jab aap khaali hon, jab ek kaam mukammal ho jaye. Aur hukm ye NAHI hai ke 'phir aaram karo'. Hukm hai 'fansab' — phir mehnat kijiye, phir ibadat mein zor lagaiye.

Ulama ne iski kai tashreehat ki, aur sab khoobsurat hain: jab duniya ke kaam se faarigh hon, to namaz ki taraf mudiye; jab ek ibadat khatm ho, to agli ki taraf badhiye; jab farz poore hon, to nawafil ke liye khade ho



jaiye; jab namaz khatm ho, to dua ke liye haath uthaiye.

Beta, usool samajhiye: momin ki zindagi mein koi retirement nahi. Aisa koi nuqta nahi jahan aap kahein 'ab kaafi deen ho gaya.' Har ikhtitam agli ibtida ka darwaza hai. Kaam ka din khatm? To namaz. Namaz khatm? To zikr. Ramadan khatm? To Shawwal ke chhe. Hajj khatm? To ek badli hui zindagi.

Aur ye thaka dene wali baat nahi, beta — iske bilkul ulat hai. Yahi cheez insan ko us khalipan se bachati hai jo har mukammal hue maqsad ke baad aata hai. Jo log apni khushi ko cheezein khatm karne se baandh lete hain, wo thodi der khush hote hain aur phir dobara bhatak jaate hain. Momin ek taalluq se doosre taalluq ki taraf badhta rehta hai.

'WA ILA RABBIKA FARGHAB — aur apne Rab hi ki taraf apni RAGHBAT modiye.' 'Raghbah', beta, khwahish hai, tadap hai, kisi cheez ko shiddat se chahna. Aur Allah farmate hain: us chahat ka rukh MERI taraf kar do.



Beta, aap zindagi bhar cheezein chahenge — aap isi tarah bane hain. Ye ayah aapse chahna chhodne ko nahi kehti. Ye aapko batati hai ke us chahat ka nishana kahan rakhna hai. Un se chhoti cheezein bhi maangiye aur badi bhi, duniyawi bhi aur hameshgi wali bhi. Aapke dil ki sab se gehri 'kaash' us Zaat ki taraf mudi rahe jo har us cheez ke maalik hain jo aap chah sakte hain.

Aur dekhiye ye dono surahein kaise khatm hoti hain, beta — Ad-Duha aur Ash-Sharh saath rakh kar. Ek is par khatm hui: apne Rab ki ne'mat ka charcha kijiye. Ye is par khatm hoti hai: aur apne Rab hi ki taraf apni raghbat modiye. Jo mil chuka uska SHUKR, aur jo abhi aana hai uski TADAP — yahi momin ke dil ki mukammal halat hai.

Is Surah Se Kya Seekha

1. Sharh as-sadr maangiye — kabhi Allah bojh chhota karne ke bajaye bartan bada kar dete hain.
2. Wo aise bojh utaar dete hain jinse peeth chatakhne lagti hai — aapka uthaya hua koi wazan Unki nazar se



bahar nahi.

3. Jab sachai par qaayam rehne ki wajah se aapko haqeer samjha jaye, to yaad kijiye ke Allah ne us naam ke saath kya kiya jo kabhi Makkah mein gaali tha.

4. Aasani mushkil ke SAATH hai, uske baad nahi — use mushkil ke andar talash kijiye.

5. Ek mushkil do aasaniyon par kabhi ghaalib nahi aati — mushkil akeli, aasani jode mein.

6. Momin kabhi retire nahi hota: har aakhri lakeer agli ibadat ki shuruat hai.

7. Aap hamesha kisi na kisi cheez ke liye tadpenge — us tadap ka rukh apne Rab ki taraf rakhiye.

Rabbish-rah lee sadree — Ya Allah, hamare seene kushada farmaiye, hamari peeth halki kar dijiye, aur hamari saari tadap apne liye kar lijiye. 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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