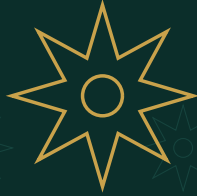


SURAH EK KAHANI



Surah Al-Humazah

Taana Dene Wala

Poora safar — zubaan, daulat, aur choor karne wali aag —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 104 • 9 Ayatein • Makki

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Ek Nazar Mein Surah

Waylul-likulli humazatil-lumazah

1. Kharabi hai har us shakhs ke liye jo peeth peechhe aur moonh par taane deta hai.

Allazee jama'a maalanw-wa 'addadah

2. Jisne maal jama kiya aur use gin gin kar rakha.

Yahsabu anna maalahoo akhladah

3. Wo samajhta hai ke uska maal use hamesha rakhega.

Kallaa layumbazanna fil-Hutamah

4. Hargiz nahi! Wo zaroor Hutamah mein phenka jayega.

Naarul-laahil-mooqadah

6. Allah ki bhadkayi hui aag.

Allatee tattali'u 'alal-af'idah

7. Jo dilon tak chadh jayegi.

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

Ek Zeher, Do Lafz



Beta, ye surah ek aise gunah ki tanbeeh se shuru hoti hai jise aksar log gunah shumar hi nahi karte:

'WAYLUN LI-KULLI HUMAZATIN LUMAZAH — KHARABI HAI HAR HUMAZAH, LUMAZAH ke liye.'

Do lafz, beta, aur ulama ne inki tashreeh ek doosre ko poora karte hue ki hai. 'Humazah' — wo jo peeth peechhe gheebat kare, logon ki dhajjiyan udaye, aur aankhon ya haathon ke isharon se unhein haqeer kare. 'Lumazah' — wo jo moonh par taane de, aib nikale, jiske paas har shakhs ke liye ek phabti ya ek tanz taiyar rehta ho.

Aur beta, dono lafz arabi mein mubaalghe ke seeghe mein hain — yaani ye wo shakhs nahi jis se ek baar phisalan hui. Ye wo hai jiske liye mazaq udana AADAT ban chuka hai, shakhsiyat ban chuka hai, tafreeh ka zariya ban chuka hai. Wo aadmi jo koi guftagu bagair ek kaatne wale jumle ke guzarne nahi deta. Jiska mazah hamesha kisi ke kharche par hota hai.



Aur gaur kijiye: 'li-KULLI humazatin lumazah' — HAR aise shakhs ke liye. Ulama zikr karte hain ke ye surah Makkah ke un mukhsoos logon ke baare mein nazil hui jo Nabi ﷺ ka mazaq udate the — kuch ne Akhnas bin Shurayq ka naam liya, kuch ne Waleed bin Mughirah ka. Magar Allah ne alfaz aam rakhe, taake ye har us shakhs par utrein jismein yahi bimari ho, kisi bhi sadi mein.

Beta, is baat ki sangeeni par ruk jaiye. 'Waylun' — kharabi, halaakat — aasman se elaan kiya gaya ek aise shakhs ke liye jiska jurm uski ZUBAAN aur uski AANKHEIN hain. Na koi khoon baha, na koi maal chura gaya. Aur phir bhi aage aane wali surah ek aisi aag bayan karti hai jo choor kar deti hai.

Aur is se hamein andaza hona chahiye ke Allah insan ki izzat ko kitna bhaari tolte hain. Unke haan kisi insan ki aabroo koi mamooli cheez nahi jise kisi ke latifon ka maal bana liya jaye.

Jama Karna Aur Ginna



'ALLAZI JAMA'A MALAN WA 'ADDADAH — jisne MAAL JAMA kiya aur use baar baar GINA.'

Beta, Allah taane dene wale ko paisa ginne wale se kyun jodte hain? Kyunki aksar ye ek hi shakhs hota hai, aur ye rishta gehra hai.

Dono af'aal dekhiye: 'jama'a' — usne jama kiya — aur 'addadah' — usne use baar baar gina. Beta, us aadmi ka tasavvur kijiye jo raat ko akela apne hisab ke saath baitha hai, hisab lagata hai, phir lagata hai, ek adad ko badhta hua dekhta hai. Na kharch kar raha hai, na istemal, na de raha hai — GIN raha hai.

Aur is se aadmi ka kya banta hai? Isse use ek TARAAZU mil jaati hai. Jab ek baar daulat qeemat ka paimana ban jaye, to jo bhi shakhs milta hai foran tul jata hai — aur zyada tar apne se halke nikalte hain. Beta, taane wahin se aate hain. Wo doosron ko haqeer isliye samajhta hai ke usne khamoshi se khud ko meyaar muqarrar kar liya hai.



'YAHSABU ANNA MALAHU AKHLADAH — wo
SAMAJHTA hai ke uska MAAL use HAMESHA
RAKHEGA.'

Beta, gaur kijiye Allah ye nahi kehte ke wo ye AQEEDA rakhta hai ke wo hamesha jiyega — koi hoshmand ye zubaan se nahi kehta. Wo kehte hain 'yahsabu' — wo hisab lagata hai, farz kar leta hai, is tarah rehta hai goya. Ye bola hua aqeeda nahi; ye an-kaha aqeeda hai, jo uske tarz-e-zindagi mein nazar aata hai.

Aur beta, hum sab ye rawaiya jaante hain. Wo aadmi jo tees saal aage ka mansooba banata hai aur Aakhirat ke liye ek ghanta nahi nikal sakta. Wo jo apni har cheez ka bima karata hai aur apni qabr ke liye koi tayyari nahi rakhta. Wo jo tawbah ke baare mein 'baad mein, baad mein' kehta hai goya 'baad mein' uske naam likha ho. Uski diary us shakhs ne likhi hai jo yahin rukne ka iraada rakhta hai.

Aur haqeeqat ye hai, beta, ke daulat hamesha rehne ke sab se bade dhokon mein se hai: ye insan ko mehfooz



mehsoos karati hai — bhook se, bimari se, be-izzati se, mohtaji se. Aur phir aahista aahista, bagair kabhi wo khayal soche, wo har cheez se mehfooz mehsoos karne lagta hai.

Choor Karne Wali

Aur phir jawab: 'KALLA — HARGIZ NAHI!
LA-YUNBAZANNA FIL-HUTAMAH — wo zaroor
HUTAMAH mein PHENKA jayega.'

Beta, lafz 'yunbazanna' dekhiye — 'nabz' se, yaani phenk diya jana, radd kar diya jana, kisi be-qeemat cheez ki tarah ura diya jana. Jis shakhs ne apni zindagi doosron ko apne se kamtar keh kar guzari, wo khud phenk diya jayega.

Aur uski manzil ka naam: 'AL-HUTAMAH' — 'hatm' se, yaani choor karna, reza reza kar dena, tod dena. Choor karne wali.

Beta, mutabiqat bilkul theek hai. Usne apni zubaan se logon ki aabroo choor ki; use Choor Karne Wali mein



daala ja raha hai. Usne tafreeh ke liye logon ko toda; jo aag use le rahi hai uska naam hi todne par hai.

'WA MA ADRAKA MAL-HUTAMAH — aur aapko kya maloom ke Choor Karne Wali kya hai?

NARULLAHIL-MOOQADAH — ALLAH KI BHADKAYI HUI AAG.'

Beta, gaur kijiye: 'ALLAH ki aag'. Har wo aag jo hum jaante hain ek aam, makhlooq cheez hai — ek machis, ek bhatti, ek jalta hua jungle. Ye seedhi Unki taraf mansoob ki gayi hai, taake uski wus'at ka andaza ho jo kisi muqable mein nahi aati.

'ALLATI TATTALI'U 'ALAL-AF'IDAH — jo DILON tak CHADH jaati hai.'

Beta, yahi wo ayah hai jise aapko rok dena chahiye. Aam aag khaal jalati hai — bahar wala hissa. Ye aag aisi bayan ki gayi hai ke wo chadhti hai aur AF'IDAH tak pahunchti hai, dilon tak, insan ke sab se andar wale hisse tak.



Aur khaas tor par DIL kyun? Kyunki jurm wahin paida hua tha. Taane moonh se nikle, magar unki ibtida us dil se hui jo haqarat se bhara tha. Ginti haathon se hui, magar maal ki mohabbat dil mein baithi thi. To saza ko theek us hisse tak pahunchte hue bayan kiya gaya jisne gunah paida kiya.

Beta, yahi Allah ke insaf ki barikee hai: wo sirf amal ki saza nahi deta, wo uske sarchashme ko pakadta hai.

Band Kar Di Gayi, Lambe Sutoonon Mein

Aur surah do aisi aayatun par khatm hoti hai jo ek darwaze ke band hone ka manzar dikhati hain:

'INNAHA 'ALAYHIM MU'SADAH — beshak wo un par
BAND KAR DI JAYEGI — FEE 'AMADIN
MUMADDADAH — LAMBE SUTOONON mein.'

Beta, 'mu'sadah' ka matlab hai band, muqaffal, seal shuda — jis tarah koi darwaza bahar se band kar ke taala laga diya jaye aur koi andar rah jaye. Aur 'amadin mumaddadah' — phaile hue sutoon; ulama bayan karte hain ke un par lambe sutoon hoonge jo darwazon ko



jama denge, taake nikalne ki koi soorat na rahe.

Beta, is surah ke ikhtitam ko mehsoos kijiye, aur us aadmi ki zindagi se milaiye. Wo phailav ke saath jeeya: aur jama karna, aur ginna, khul kar mazaq udana, har mehfil mein doosron ke baare mein apni raayon se jagah ghera. Aur surah uska anjaam ek band jagah mein dikhati hai, lambe sutoonon ke neechе dabe hue, jahan bilkul jagah nahi.

Ab amali sabaq le lijiye, beta, kyunki ye surah us gunah ke baare mein hai jo har ghar aur har daftar mein maujood hai.

PEHLA — zubaan ki hifazat kijiye. Nabi ﷺ ne farmaya ke banda ek aisa lafz bol deta hai jise wo kuch nahi samajhta, aur wo use jahannam mein mashriq-o-maghrib ke faasle se bhi zyada gira deta hai. Aur aap ﷺ ne gheebat ki tareef bilkul saada ki: apne bhai ka aise zikr karna jo use nagawaar ho. Poocha gaya: aur agar wo baat sach ho? Aap ﷺ ne farmaya: agar sach hai to yahi to gheebat hai; aur agar sach nahi hai to tumne



uspar buhtan bandha.

DOOSRA — us mazaq se bachiye jo kisi ki izzat ki qeemat par ho. Beta, is gunah ki sab se muashrati tor par qabool shuda shakl latifa hai. Sab hanste hain; koi aiteraz nahi karta; jiska zikr ho raha hai wo kamre mein maujood nahi. Aur pehli hi ayah isi ka naam le rahi hai.

TEESRA — dekhte rahiye ke aapki daulat aapki aankhon ke saath kya kar rahi hai. Agar zyada hone se aapko log chhote nazar aane lage hain, to paisa aapko pehle hi nuqsan pahuncha chuka hai, chahe bank balance kuch bhi kehta ho.

Aur CHAUTHA, beta — ilaaj. Jo shakhs sach much maut ko yaad rakhta ho, wo apni shaamein paisa ginte aur padosiyon ka mazaq udate nahi guzar sakta. Ye surah in dono bimariyon ko saath rakhti hai kyunki dono ki jad ek hai: ye bhool jana ke ye sab aarzi hai. Ye yaad bahal kar dijiye, dono bimariyan apni girافت khud chhod dengi.

Is Surah Se Kya Seekha



- 1.** Zubaan aur aankh ke gunah par aasman se 'kharabi' ka elaan hua — Allah insan ki izzat ko bhaari tolte hain.
- 2.** Ye surah ek baar ki phisalan ka nahi, AADAT ka naam le rahi hai — dekhiye aapka mazaq kis cheez par khada hai.
- 3.** Daulat ek taraazu ban jaati hai: jab wo qeemat naapne lage, to aas paas ke sab log chhote dikhne lagte hain.
- 4.** Koi nahi kehta 'main hamesha jiyunga' — magar bohot logon ki diary isi hisab se likhi hoti hai.
- 5.** Saza jurm se milti hui hai: aabroo choor karne wale ko Choor Karne Wali mein daala jata hai.
- 6.** Aag ka DILON tak pahunchna bayan kiya gaya — kyunki haqarat aur laalach wahin paida hui thi.
- 7.** Dono bimariyon ka ek hi ilaaj hai: maut ki sachi yaad.



Ya Allah, hamari zubaanein logon ki izzat se mehfooz rakhiye, hamare dilon ko haqarat se paak kar dijiye, aur hamein Hutamah se bachaiye. 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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