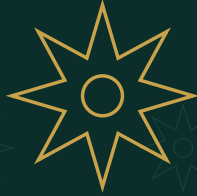


SURAH AS A STORY



# Surah At-Tahrim

*The Prohibition*

The complete journey — the home, the tawbah, and four women —  
told the way a loving elder shares it with a child



Surah No. 66 • 12 Ayahs • Medinan

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# The Surah at a Glance

*Yaaa ayyuhan-Nabiyyu lima tuharrimu maaa  
ahallal-laahu lak*

1. O Prophet! Why do you prohibit what Allah has made  
lawful for you?

*Yaaa ayyuhal-lazeena aamanoo qooo anfusakum  
wa ahleekum naaraa*

6. O you who believe! Protect yourselves and your  
families from a Fire.

*Yaaa ayyuhal-lazeena aamanoo toobooo ilal-laahi  
tawbatan-nasoojaa*

8. O you who believe! Turn to Allah in sincere  
repentance.

*Rabbanaaa atmim lanaa nooranaa waghfir lanaa*

8. 'Our Lord, complete for us our light, and forgive us.'

*Rabbib-ni lee 'indaka baytan fil-Jannah*

11. 'My Lord, build for me — with You — a house in  
Paradise.'

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



## A Correction Inside the Best of Homes

Beta, this surah begins somewhere no human book would ever dare to begin: inside the private household of the Messenger of Allah ﷺ — and it begins with a gentle correction of HIM.

The incident, as the scholars of tafseer relate, was small and very human. Out of love and a wish to please his wives in a domestic matter, the Prophet ﷺ made an oath to give up something Allah had made perfectly HALAL for him — honey, in one narration. A small, private vow, made from kindness.

And the sky came down over it: 'YA AYYUHAN-NABIYYU, LIMA TUHARRIMU MA AHALLALLAHU LAK — O Prophet! WHY do you prohibit what ALLAH has made LAWFUL for you — seeking the pleasure of your wives? WALLAHU GHAFUORUR-RAHEEM — and Allah is Forgiving, Merciful.' And Allah then taught the expiation of oaths: 'Allah has already ordained for you the dissolution of



your oaths.'

Beta, two treasures are hidden in this opening. FIRST: no one — not even the best of all creation ﷻ — may turn a halal into a haram. That pen belongs to Allah alone. If HE was corrected for it out of love, then what about the person who declares things forbidden by his own opinion, or a family that invents prohibitions and calls them religion?

SECOND — and this one, beta, is a proof of the Quran's truth that no honest mind can dismiss. What man, inventing a book to claim prophethood, would publish a mild rebuke of HIMSELF inside it — to be recited by his followers in prayer until the end of time? A forger polishes his image; this Book polishes the truth. The correction of the Prophet ﷺ in his own scripture is the signature of a Sender above him.

## **A Secret, and the One Who Was Informed**



The surah then narrates, with great delicacy, a private matter in the household: the Prophet ﷺ had confided a secret to one of his wives; it was disclosed, and Allah informed him of it. 'He made known part of it and turned away from part' — and beta, pause at that, because it is a lesson in noble character: he ﷺ did NOT throw the whole matter in her face. He mentioned some, and generously overlooked the rest.

That is prophetic manners in a disagreement: never empty your entire quiver. Say what must be said; let the rest go. How many marriages, friendships and family ties are destroyed, beta, because a person insists on proving EVERY point?

The ayahs then turn to the noble wives with a firm but caring address: 'If you two repent to Allah — for your hearts have deviated...' and a warning that if they combine against him, then 'Allah is his Protector, and Jibreel, and the righteous of the believers, and the angels after that are his supporters.' What a coalition, beta — and yet it was never used against them, because they



returned. And note: the honest recording of a family's difficulty inside the Quran does not diminish those noble women; it teaches us that even the best of homes have moments, and greatness lies in the turning back.

And in that context comes a description of the ideal believing woman — 'Muslimat, mu'minat, qanitah, ta'ibat, 'abidat, sa'ihat' — submitting, believing, devoutly obedient, REPENTANT, worshipping, and fasting. Look, beta: 'ta'ibat', the repentant, sits right in the middle of that list of excellences. In Allah's language, being one who returns is itself a quality of the elite.

## Protect Yourself and Your Families

And now, beta, the ayah that every believing parent should hang on the wall of the heart: 'YA AYYUHAL-LAZINA AMANU! QOO ANFUSAKUM WA AHLEEKUM NARA — O you who believe! PROTECT YOURSELVES AND YOUR FAMILIES from a FIRE whose fuel is people and stones, over which are angels, harsh and severe, who do not disobey Allah in what He



commands them, and who do what they are commanded.'

'Qoo' — shield them, guard them. Beta, notice the order: YOURSELF first, then your family. A man cannot light a lamp for others while sitting in his own darkness. And notice what the ayah does NOT say: it does not say 'protect your family from poverty' or 'from failure' — those are worries too, and permitted ones. It says protect them from the FIRE.

Ali (radiyallahu anhu) explained this ayah with beautiful simplicity: teach your families goodness, and discipline them with adab. Umar (radiyallahu anhu) asked upon hearing it: O Messenger of Allah, we protect ourselves — but how do we protect our families? He ﷺ said: you forbid them from what Allah has forbidden you, and you command them with what Allah has commanded you.

So a father's job description, beta, is not complete when the fees are paid and the fridge is full. Halal earning and



provision is one half — and teaching wudu, salah, truthfulness, mercy and the love of Allah and His Messenger ﷺ is the other half, and the heavier one. Every parent will be asked about the flock in his hand.

And then the surah addresses those who refuse: on that Day, no excuses will be accepted — 'you are only being recompensed for what you used to do.'

## **Tawbah That Never Turns Back**

Then the great door is opened: 'YA AYYUHAL-LAZINA AMANU! TOOBOO ILALLAHI TAWBATAN NASOOHA — O you who believe! Turn to Allah in a SINCERE repentance. 'ASA RABBUKUM AN YUKAFFIRA 'ANKUM SAYYI'ATIKUM WA YUDKHILAKUM JANNATIN TAJREE MIN TAHTIHAL-ANHAR — perhaps your Lord will remove from you your misdeeds and admit you into Gardens beneath which rivers flow.'

'Nasooha', beta — from nush, which means purity and sincerity, and also the work of a tailor sewing a torn cloth. So tawbah nasooha stitches the torn garment of a





life back together with a thread that does not come loose. Umar (radiyallahu anhu) described it: that a person sins, then repents, and never returns to it — like milk that never returns to the udder. And the scholars listed its conditions simply: stop the sin, regret it in the heart, resolve never to return — and if it involved another person's right, return that right or seek their pardon.

And beta, notice the mercy in the wording: 'ASA RABBUKUM — PERHAPS your Lord will...' Even after sincere tawbah, the Quran keeps the servant hopeful yet humble — never entitled, never despairing. The servant repents; the acceptance remains a gift.

Then the surah shows the fruit of that tawbah on the Day it matters most: 'On the Day when Allah will not disgrace the Prophet and those who believed with him — their LIGHT running before them and on their right, they will say: RABBANA ATMIM LANA NOORANA WAGHFIR LANA — Our Lord, COMPLETE for us our LIGHT, and forgive us. Indeed, You are over all things



Competent.'

Memorise that dua, beta. On that Day, everyone with any iman will have some light — but the crossing is long, and some lights are dim, some flicker. So even there, at the finish line, the believers are still ASKING: complete it, Ya Rabb. Say it in this world, in your sujud, before you need it there: 'Rabbana atmim lana noorana waghfir lana.'

## Four Women, Four Verdicts

And now, beta, the surah closes with the most powerful ending it could possibly have. After all this talk of homes and households, Allah presents four women — and through them, He settles a question that haunts millions: does my family, my marriage, my lineage decide my fate?

FIRST, the wife of NUH, and the wife of LUT (alaihimas salam). Two women married to two PROPHETS, living under the roofs of revelation, hearing the truth at breakfast and dinner — 'but they betrayed them; so



their husbands availed them NOT AT ALL against Allah, and it was said: enter the Fire with those who enter.' Beta, feel the weight: the nikah of a prophet did not save them. No man's righteousness is transferable to a heart that refused it.

SECOND, the wife of FIRAUN — Asiya (radiyallahu anha). The exact opposite situation: married to the worst tyrant in human history, living in a palace built on the blood of children, surrounded by every luxury and every pressure. And what did she do? 'And Allah presents an example for those who believe: the wife of Firaun, when she said: RABBIB-NI LEE 'INDAKA BAYTAN FIL-JANNAH — MY LORD, BUILD FOR ME — WITH YOU — A HOUSE IN PARADISE — WA NAJJINEE MIN FIR'AWNA WA 'AMALIH — and save me from Firaun and his deeds — WA NAJJINEE MINAL-QAWMIZ-ZALIMEEN — and save me from the wrongdoing people.'

Beta, look at the ORDER of her words, because it is the most beautiful order in any dua of the Quran. She said



'INDAKA' — WITH YOU — BEFORE she said 'baytan', a house. She asked for the NEIGHBOUR before she asked for the neighbourhood. A woman living in the finest palace on earth asked not for a better palace, but for nearness. And she said 'save me from Firaun AND HIS DEEDS' — not only from the man, but from ever being stained by what he did.

THIRD, MARYAM bint Imran (radiyallahu anha) — 'who guarded her chastity, so We breathed into her of Our Spirit; and she BELIEVED in the words of her Lord and His scriptures, and she was of the devoutly obedient.' A woman with no husband at all, slandered by her whole society — and Allah names her among the greatest examples for ALL believers, men and women alike.

So the verdict is delivered, beta: two women in the homes of prophets were lost; one woman in the palace of a tyrant was saved; one woman with no husband became a sign for the worlds. Your nikah does not open a gate for you, and it does not lock one. Your lineage



does not save you, and it does not doom you. Only your own heart, and your own choices, decide.

And Asiya's dua, beta, is the perfect closing of a surah that opened inside a home: whatever your house is like — a palace or a tent, a happy home or a hard one — you can still turn your face upward and ask for a house 'indaka', with Him.

## What This Surah Teaches Us

1. Halal and haram belong to Allah alone — never invent prohibitions, whether to please people or to look pious.
2. The Quran correcting its own Messenger ﷺ is a signature of its truth — a forger polishes his image; this Book polishes the truth.
3. In disagreements, follow prophetic manners: say some, overlook some — never empty your whole quiver on someone you love.



4. 'Qoo anfusakum wa ahlikum' — a believer's first project is the iman of the household: yourself first, then those in your care.

5. Repent with tawbah nasooaha — stitch the tear with thread that holds; be of the 'ta'ibat', for repentance is a quality of the elite.

6. Ask now for what you will need there: 'Rabbana atmim lana noorana waghfir lana.'

7. No marriage, parent or lineage saves or dooms you — Asiya rose from Firaun's palace; two wives fell inside prophets' homes.

Rabbib-ni lee 'indaka baytan fil-Jannah — Ya Allah, give us nearness before comfort, complete our light, and protect us and our families from the Fire. 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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