

SURAH EK KAHANI



Surah Al-Hujurat

Hujre

Poora safar — ek momin muashre ke aadaab —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 49 • 18 Ayatein • Madani

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Ek Nazar Mein Surah

*Yaaa ayyuhal-lazeena aamanoo laa tuqaddimoo
bayna yadayil-laahi wa Rasoolih*

1. Ae imaan walo! Allah aur uske Rasool se aage mat badho.

In jaaa'akum faasiqum bi-naba'in fatabayyanoo

6. Agar koi faasiq tumhare paas koi khabar laaye to tehqeeq kar lo.

*Innamal-Mu'minoona ikhwatun fa-aslihoo bayna
akhawaykum*

10. Momin to aapas mein bhai hain, to apne do bhaiyon ke darmiyan sulah karao.

*A yuhibbu ahadukum any-ya'kula lahma akheehi
maytan fakarihtumoo*

12. Kya tum mein se koi pasand karega ke apne murda bhai ka gosht khaaye? Tum to ise makrooh samjhoge.

*Innaa khalaqnaakum min zakarinw-wa unsaa wa
ja'alnaakum shu'oobanw-wa qabaaa'ila
li-ta'aarafoo*

13. Humne tumhein ek mard aur ek aurat se banaya, aur tumhein qaumein aur qabile banaya taake tum ek doosre ko pehchaano.



Inna akramakum 'indal-laahi atqaakum

13. Beshak tum mein Allah ke nazdeek sab se ba-izzat
wo hai jo sab se zyada muttaqi hai.

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Aadaab Ki Surah

Beta, is surah ka ek khaas maqam hai: ulama ise 'Surah al-Akhlaq' — aadaab ki surah — kehte hain, kyunki athhara aayatun mein ye ek momin muashre ke mukammal aadaab rakh deti hai.

Aur ek qaabil-e-zikr baat gaur kijiye, beta: ye zyada tar un logon ko mukhatib hai jo PEHLE HI imaan rakhte hain. Paanch baar ye yun shuru hoti hai: 'YA AYYUHAL-LAZINA AMANOO' — Ae imaan walo. Ye kaafiron ko hidayaat nahi ke Musalman kaise banein. Ye Musalmanon ko hidayaat hain ke ek doosre ke saath kaise pesh aayein.

Kyunki ek shakhs namaz padh sakta, roza rakh sakta, aur de sakta hai — aur phir bhi logon ke saath apne



mu'aamlaat mein ek aafat ho sakta hai. Aur Allah ne ise ittifaaq par nahi chhoda.

'YA AYYUHAL-LAZINA AMANOO LA TUQADDIMOO BAYNA YADAYILLAHI WA RASOOLIH — Ae imaan walo! Allah aur uske Rasool se AAGE mat BADHO — WATTAQULLAH — aur Allah se DARO — INNALLAHA SAMEE'UN 'ALEEM — beshak, Allah Sunne wala, Jaanne wala hai.'

Beta, ye pehli ayah har cheez ki buniyaad rakhti hai. Allah ke faisle se apni raaye le kar aage mat daudo. Pehle tay mat karo ke kya sahi hai aur phir uski taaeed ke liye ayah dhoondho. Kisi aise maamle par 'meri nazar mein ye jaayez hona chahiye' mat kaho jise Allah pehle hi tay kar chuke.

Abu Bakr aur Umar (RA) ek baar Nabi ﷺ ke saamne ek qabile par sardar muqarrar karne par ikhtilaf kar baithe, aur ikhtilaf mein unki awaazein oonchi ho gayeen — aur ye hissa nazil hua. Beta, uske baad, Abu Bakr Nabi ﷺ se taqreeban sargoshi mein baat karte, aur



Umar ki awaz itni dheemi ho gayi ke Nabi ﷺ ko kabhi unhein dohrane ko kehna padta.

'YA AYYUHAL-LAZINA AMANOO LA TARFA'OO
 ASWATAKUM FAWQA SAWTIN-NABIYY — apni
 AWAAZEIN Nabi ki awaz se OONCHI mat karo — WA
 LA TAJHAROO LAHU BIL-QAWLI KA-JAHRI BA'DIKUM
 LI-BA'D — aur us se yun zor se baat mat karo jaise tum
 ek doosre se zor se karte ho — AN TAHBATA
 A'MALUKUM WA ANTUM LA TASH'UROON — kahin
 tumhare AMAL ZAAYA na ho jaayein aur tumhein
 KHABAR tak na ho.'

Beta, us tanbeeh ka wazan mehsoos kijiye: amal ek
 oonchi awaz se tabah, aur shakhs ko ye hote hue pata
 tak na chale. Adab deen ke oopar koi sajaawat nahi; ye
 uski banawat ka hissa hai.

Aur un ke liye ajr jo apni awaazein dheemi karte hain:
 'ULA'IKAL-LAZINAM-TAHANALLAHU QULOBAHUM
 LIT-TAQWA — yehi wo log hain jinke DILON ko Allah
 ne taqwa ke liye JAANCHA aur PAAK kiya — LAHUM



MAGHFIRATUN WA AJRUN 'AZEEM — un ke liye maghfirat aur bada ajr hai.'

Beta, ek dheemi awaz ko ek paak dil ke saboot ke tor par qubool kiya gaya. Sochiye ye hamare apne jhagdon ke baare mein kya kehta hai — gharon mein, comment sections mein, khandani mehfilon mein.

Yaqeen Karne Se Pehle Tehqeeq Karo

'YA AYYUHAL-LAZINA AMANOO IN JA'AKUM FASIQUN BI-NABA'IN FA-TABAYYANOO — Ae imaan walo! Agar koi FAASIQ tumhare paas koi KHABAR laaye, to TEHQEEQ kar lo — AN TUSEEBOO QAWMAN BI-JAHALATIN — kahin tum kisi qaum ko JAHALAT mein NUQSAN na pahunchao — FA-TUSBIHOO 'ALA MA FA'ALTUM NADIMEEN — aur phir jo tumne kiya us par PACHTAAO.'

Beta, is ayah ka pas-manzar sabaq-aamoz hai. Ek aadmi ko ek qabile se zakah wusool karne bheja gaya; un ke darmiyan purani dushmani thi. Usne unhein apni taraf aate dekha, ghabra gaya, aur ye khabar le kar wapas



aaya ke unhone dene se inkaar kiya aur use qatl karne ka iraada rakhte the. Ek lashkar taqreeban rawana kar diya gaya — aur phir us qabile ka wafd aaya, ye kehte hue ke wo to wusool karne wale ka ISTAQBAAL karne nikle the. Aur ye ayah nazil hui.

Beta, dekhiye kitna kuch daaon par tha: ek poora muashra ek an-tehqeeq-shuda khabar par lamhon door tha hamla hone se.

Ab apne daur ke baare mein sochiye. Phone par ek message aata hai. Ye chaunka dene wala hai, ye us cheez ki tasdeeq karta hai jiska hum kisi ke baare mein pehle hi shubha karte hain, aur ise forward karna aasan hai. Aur do second mein, ek bhi haqeeqat check kiye bagair, ek shakhs ek saakh tabah kar sakta hai, ek shaadi tod sakta hai, ya ek aisi afwaah shuru kar sakta hai jo us se zyada zinda rahe.

'Fa-tabayyanoo' — TEHQEEQ karo. Beta, ye akeli ayah hamare muashron ki zyada tar kharabi saaf kar deti. Kisi shakhs ke baare mein ek daawa maanne se pehle,



poochho: mujhe kisne bataya? Kya un ki koi ranjish hai? Kya maine doosra pehlu suna? Kya main ye us shakhs ke saamne kahunga jiska ta'alluq hai?

Aur do nataij gaur kijiye jinka Allah naam lete hain: logon ko 'bi-jahalah' — jahalat mein — nuqsan pahunchana aur phir 'nadimeen' — pachtaawa. Beta, wo pachtaawa sab se bura hissa hai, kyunki tab tak alfaz safar kar chuke hote hain aur wapas nahi bulaaye ja sakte.

Apne Bhaiyon Ke Darmiyan Sulah Karao

Phir surah jhagde ko mukhatib karti hai — aur ye hairat-angez tor par amali hai: 'WA IN TA'IFATANI MINAL-MU'MINEENAQ-TATALOO FA-ASLIHOO BAYNAHUMA — aur agar MOMINEEN ke do giroh lad payein, to un ke darmiyan SULAH karao.'

Beta, gaur kijiye: ladai ke dauran bhi, Allah unhein phir bhi MOMIN kehte hain. Wo unhein ek jhagde par imaan se nahi nikaalte. Aur muashre ka farz taraf-daari karna ya tamasha dekhna nahi — ye milaana hai.



Aur agar ek fareeq inkaar kare aur doosre par zulm kare, to muashre ko mazloom ke saath khada hona chahiye jab tak wo Allah ke hukm ki taraf na laut aaye — 'phir un ke darmiyan INSAF ke saath sulah karao, aur INSAF karo. Beshak, Allah insaf karne walon se mohabbat karta hai.'

Beta, gaur kijiye: jab tum ek zaalim ko rok bhi rahe ho, hukm 'bil-'adl' hai — insaf ke saath. Ghalat se ladna ghalat ka jawaz nahi.

'INNAMAL-MU'MINOONA IKHWATUN FA-ASLIHOO BAYNA AKHAWAYKUM — MOMIN to bas BHAH hain, to apne do bhaiyon ke darmiyan sulah karao — WATTAQUILLAHA LA'ALLAKUM TURHAMOON — aur Allah se daro taake tumpar reham kiya jaaye.'

Beta, ye ayah Musalman bhai-chaare ka dastoor hai paanch lafzon mein: 'innamal-mu'minoona ikhwah'. 'Bhaiyon ki tarah HONE CHAHIYEIN' nahi — bhai HAIN. Ye ek khwahish nahi, wujood ki ek haqeeqat ke tor par bayan kiya gaya.



Aur Nabi ﷺ ne sikhaya ke ye bhai-chaara amali tor par kya matlab rakhta hai: momin momin ke liye ek imaarat ki tarah hai, jiske hisse doosre hisson ko sahaara dete hain — aur aapne apni ungliyan ek doosre mein pirﷺﷺ. Aur: momineen ki misaal aapas ki mohabbat aur rehmat mein ek jism ki tarah hai; jab ek uzuw shikayat karta hai, poora jism be-khwabi aur bukhaar se jawab deta hai.

Beta, to do jhagadte Musalmanon ke darmiyan sulah karana koi dakhil-andaazi nahi — ye apne hi jism ki marammat hai.

Ek Muashre Ki Chhe Bimariyan

Aur ab, beta, do aayatein aati hain jo chhe samaji bimariyon ka naam leti hain — aur agar ek muashra sirf inhi chhe se bache, to wo ek baagh hota.

'LA YASKHAR QAWMUN MIN QAWMIN 'ASA AN YAKOONOO KHAYRAN MINHUM — koi qaum doosri qaum ka MAZAQ na udaaye; SHAYAD WO UN SE BEHTAR HON — WA LA NISA'UN MIN NISA'IN 'ASA



AN YAKUNNA KHAYRAN MINHUNN — na auratein doosri auraton ka; shayad wo un se behtar hon.'

Beta, wo jumla — 'asa an yakoonoo khayran minhum', shayad wo behtar hon — har mazaq udaane wali zubaan ko rok dena chahiye. Tum kisi par hans rahe ho jiska Allah ke haan darja tum se kahin oopar ho sakta hai. Wo aadmi purane kapdon mein raat ko namaz padhta ho jab tum sote ho.

'WA LA TALMIZOO ANFUSAKUM — aur ek doosre ko TAANE mat do.' Beta, alfaz dekhiye: lafzi tor par 'apne aap ko taane mat do'. Kyunki ummat ek jism hai — kisi doosre momin ko taana dena aise hai jaise haath chehre par maar de.

'WA LA TANABAZOO BIL-ALQAB — aur ek doosre ko bure LAQABON se mat pukaaro.' Beta, zaahiran ek chhoti baat. Aur Allah ne is ke khilaf qanoon banaya — kyunki ek naam jo kisi ke jism, khandan, rang ya maazi ka mazaq udaaye umr-bhar zakhmi kar sakta hai. Kisi bhi baalig se uske school ke diye laqab ke baare mein



poochho.

'BI'SAL-ISMUL-FUSOOQU BA'DAL-IMAN — imaan ke baad na-farmani ka naam kitna bura hai — WA MAN LAM YATUB FA-ULA'IKA HUMUZ-ZALIMOON — aur jo tawbah na kare — wahi zaalim hain.'

Phir agli ayah teen aur ka naam leti hai: 'YA AYYUHAL-LAZINA AMANOOJ-TANIBOO KATHEERAN MINAZ-ZANN — bohot GUMAAN se BACHO — INNA BA'DAZ-ZANNI ITHM — beshak, kuch gumaan GUNAH hai.'

Beta, 'zann' — badgumaani, bura sochna. Usne mere message ka jawab nahi diya, to wo zaroor maghroor hoga. Wo mehfil mein nahi thi, to wo zaroor jal-ti hogi. Allah kehte hain: iski BOHOT se cheez se bacho, kyunki kuch to saraahat gunah hai. Aur Nabi ﷺ ne farmaya: badgumaani se bacho, kyunki badgumaani sab se jhoothi baat hai.

'WA LA TAJASSASOO — aur JASOOSI mat karo.' Beta, logon ke zaati mu'aamlaat ki tehqeeq mat karo, jo



tumhara padhna nahi use mat padho, un aibon ko dhoondhne mat jao jo Allah ne dhaanp diye.

'WA LA YAGHTAB BA'DUKUM BA'DA — aur ek doosre ki GHEEBAT mat karo.'

Aur phir Allah is mauzoo par poore Quran ki sab se na-qaabil-e-faramosh tasveer dete hain: 'A YUHIBBU AHADUKUM AN YA'KULA LAHMA AKHEEHI MAYTAN FA-KARIHTUMOOH — KYA TUM MEIN SE KOI PASAND KAREGA KE APNE MURDA BHAII KA GOSHT KHAAYE? TUM TO ISE MAKROOH SAMJHOGE.'

Beta, us ki taaqat mehsoos kijiye. Allah ne ye nahi kaha ke gheebat 'buri' ya 'na-zeba' hai. Unhone ise aadam-khori se tashbeeh di — aur sirf ek aadmi khana nahi, balki apne BHAII ko khana, aur use MURDA khana, jab wo apna difa nahi kar sakta.

Yehi theek gheebat hai: shakhs ghair-haazir hai, jawab dene se qaasir, aur tum use doosron ki tafreeh ke liye kha rahe ho.



'WATTAQULLAH — aur Allah se daro — INNALLAHA TAWWABUN RAHEEM — beshak, Allah tawbah qubool karne wala, Raheem hai.' Beta, itni sakht ayah ke aakhir mein rehmat gaur kijiye: tawbah ka darwaza foran khol diya gaya.

Tum Mein Sab Se Ba-Izzat

Aur ab, beta, hum insani barabari par kabhi nazil hui sab se azeem aayatun mein se ek tak pahunchte hain — ek ayah jo Nabi ﷺ ne apni zindagi ke sab se bade ijtimaa se pehle apne khutba-e-hajjatul-wida mein padhi:

'YA AYYUHAN-NASU — Ae INSANO!' Beta, khitaab ki tabdeeli gaur kijiye. Poori surah 'Ae imaan walo' keh rahi thi. Yahan Allah TAMAM logon se baat karte hain — momin aur kaafir, har nasl, har sadi.

'INNA KHALAQNAKUM MIN ZAKARIN WA UNTHA — beshak, Humne tumhein ek MARD aur ek AURAT se banaya — WA JA'ALNAKUM SHU'OOBAN WA QABA'ILA LI-TA'ARAFOO — aur tumhein QAUMEIN aur QABILE banaya taake tum EK DOOSRE KO



PEHCHAANO.'

Beta, tamam insani tanawwo ke liye diya gaya maqsad dekhiye: 'li-ta'arafoo' — TAAKE TUM EK DOOSRE KO PEHCHAANO. Muqabla karne ko nahi, darja dene ko nahi, ghalba karne ko nahi. Qaumein, zubaanein, rang aur qabile ek pehchaan aur shanaakht ke nizam ke tor par maujood hain — jaise ek naam ka tag madad karta hai, us se zyada kuch nahi.

Aur har insan ek mard aur ek aurat tak wapas jaata hai — to nasli bartari ka har daawa khud aapke apne nasab ke khilaf ek daawa hai.

'INNA AKRAMAKUM 'INDALLAHI ATQAKUM — BESHAK, TUM MEIN ALLAH KE NAZDEEK SAB SE BA-IZZAT WO HAI JO SAB SE ZYADA MUTTAQI HAI.'

Beta, is ek jumle ne har wo darjabandi khatam kar di jo insaniyat ne kabhi eejaad ki. Sab se dowlat-mand nahi. Sab se gora nahi. Sab se taaleem-yaafat nahi. Us shareef qabile ya sahih khandan ya sahih mulk wala nahi. Sab se zyada khauf-e-khuda wala.



Aur Nabi ﷺ ne, 'Arafat ke apne khutba-e-alvida mein, elaan kiya: Ae logo, tumhara Rab ek hai aur tumhara baap ek hai. Kisi Arab ki kisi Ajami par koi bartari nahi, na kisi Ajami ki Arab par; na kisi gore ki kaale par, na kaale ki gore par — siwaye taqwa ke.

Beta, aur maapne ki chhadi ke tor par taqwa ka husn ye hai ke ye NA-DIKHTA hai. Tum dekh nahi sakte kis ke paas zyada hai. Jiska matlab koi insan kabhi is maqam par nahi ke doosre ko darja de. Tarazu maujood hai, magar sirf Allah use padhte hain — aur theek isi liye ayah khatam hoti hai: 'INNALLAHA 'ALEEMUN KHABEER — beshak, Allah Jaanne wala, Baa-khabar hai.'

Imaan Abhi Tumhare Dilon Mein Nahi Aaya

Aur surah khatam hoti hai, beta, khud imaan ke baare mein aajizi ke ek sabaq ke saath.

'QALATIL-A'RABU AMANNA — BADDUON ne kaha:
HUM IMAAN LE AAYE. QUL LAM TU'MINOO WA



LAKIN QOOLOO ASLAMNA — kaho: tum (abhi) imaan nahi laaye; balki kaho: humne ISLAM QUBOOL kiya — WA LAMMA YADKHULIL-IMANU FEE QULOBIKUM — kyunki IMAAN abhi tumhare DILON mein DAAKHIL NAHI hua.'

Beta, ye ek theek aur narm farq hai. ISLAM zaahiri farmabardaari hai — shahada, namaz, jamaat se ta'alluq. IMAAN wo androoni haqeeqat hai jo dil mein jam jaati hai. Har mu'min Musalman hai, magar har wo shakhs jo Islam mein daakhil hua uske dil mein abhi imaan daakhil nahi hua.

Aur alfaz mein rehmat gaur kijiye: 'LAMMA' — ABHI NAHI. Allah unhein radd nahi karte; Wo unhein batate hain ke safar mukammal nahi hua. 'WA IN TUTI'ULLAHA WA RASOOLAHU LA YALITKUM MIN A'MALIKUM SHAY'A — aur agar tum Allah aur uske Rasool ki itaat karo, to Wo tumhare amal mein se kuch KAM nahi karega.'



Beta, to darwaza khula hai: itaat karte raho, aur ye daakhil ho jayega.

'YAMUNNOONA 'ALAYKA AN ASLAMOO — wo ise tum par EHSAAN samajhte hain ke unhone Islam qubool kiya. QUL LA TAMUNNOO 'ALAYYA ISLAMAKUM — kaho: apne Islam ko MUJH PAR EHSAAN mat samjho — BALILLAHU YAMUNNU 'ALAYKUM AN HADAKUM LIL-IMAN — BALKI, ALLAH NE TUM PAR EHSAAN KIYA KE TUMHEIN IMAAN KI HIDAYAT DI — IN KUNTUM SADIQEEEN — agar tum sacche ho.'

Beta, kya islaah hai. Un mein se kuch mehsoos karte the ke unhone Islam mein shaamil ho kar use ek khidmat di. Aur Allah ise bilkul palat dete hain: ehsaan ulti taraf chalta hai, bilkul.

Ise khud apne saath rakhiye, beta, aur kabhi na khoiye. Aapki namaz, aapka roza, aapki Quran ki tilawat — ye ehsaan nahi jo aap Allah ke liye kar rahe hain. Ye ke aap is mein paida hue, ke Quran ke alfaz aapke kaanon tak pahunchte hain, ke aapka dil abhi bhi jawab deta hai —



ye aap par kiye gaye ehsaan hain. Lakhon ko ye kabhi na mile.

To ye surah, jo humein Allah se aage na badhne ki taleem se shuru hui, uske pairoy hone par fakhr na karne ki taleem par khatam hoti hai. In dono ke darmiyan, ye ek poore muashre ko uske aadaab deti hai: khabar ki tehqeeq karo, bhaiyon mein sulah karao, kabhi mazaq mat udaao, kabhi badgumaani mat karo, kabhi jasoosi mat karo, kabhi gheebat mat karo, aur logon ko kisi cheez se darja mat do siwaye us taqwa ke jise sirf Allah dekh sakte hain.

Beta, agar hum in athhara aayatun ko jiyein, to hamare ghar aur muashre pehchaan se pare badal jaayein.

Is Surah Se Kya Seekha

1. Apni raaye ko kabhi Allah ke faisle se aage mat rakho — aur adab ko kabhi kam mat samjho; amal ek oonchi awaz se zaaya ho sakte hain.



2. Yaqeen karne ya forward karne se pehle tehqeeq karo — ek an-tehqeeq-shuda khabar ne taqreeban ek poora qabila tabah kar diya tha.
3. 'Momin to bas bhai hain' ek haqeeqat ke tor par bayan hua — to do jhagadte Musalmanon mein sulah karana apne hi jism ki marammat hai.
4. Chhe se bacho: mazaq, taane, bure laqab, badgumaani, jasoosi, aur gheebat.
5. Gheebat ko murda bhai ka gosht khaane se tashbeeh di gayi — shakhs ghair-haazir hai aur apna difa nahi kar sakta.
6. Tanawwo 'li-ta'arafoo' ke liye hai — ek doosre ko pehchaanne ke liye, kabhi darja dene ke liye nahi.
7. Sharaf taqwa hai, aur taqwa na-dikhta hai — to koi insan kabhi is maqam par nahi ke doosre ko darja de. Aur tumhari hidayat tum par ek ehsaan hai, kabhi tumhari taraf se nahi.

Ya Allah, hamare bhaiyon ke saath hamare akhlaq ko khoobsurat kijiye, hamari zubaanon aur hamari



badgumaaniyon ki hifazat kijiye, aur hamein wo
taqwa ata kijiye jis se Aap maapte hain. 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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