

SURAH EK KAHANI



Surah At-Tahrim

Rok Lagana

Poora safar — ghar, tawbah, aur chaar auratein —
jaise koi bade pyaar se bachche ko sunata hai



Surah No. 66 • 12 Ayatein • Madani

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Ek Nazar Mein Surah

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

1. Ae Nabi! Aap kis liye us cheez ko haram karte hain jo
Allah ne aapke liye halal ki?

Qooo anfusakum wa ahleekum naaraa

6. Apne aap ko aur apne gharwalon ko aag se bachao.

Toobooo ilal-laahi tawbatan nasoohaa

8. Allah ki taraf khaalis tawbah karo.

Rabbanaaa atmim lanaa nooranaa waghfir lanaa

8. Ae hamare Rab, hamara noor mukammal kar de aur
hamein bakhsh de.

Rabbib-ni lee 'indaka baytan fil-Jannah

11. Ae mere Rab, mere liye apne paas Jannat mein ek
ghar bana de.

*Wa saddaqt bi-Kalimaati Rabbihaa wa
Kutubihee*

12. Aur usne apne Rab ke kalimaat aur uski kitabon ki
tasdeeq ki.

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Behtareen Ghar Ke Andar Ek Islaah

Beta, ye surah wahan se shuru hoti hai jahan se koi insani kitab kabhi shuru karne ki jurrat na kare — Allah ke Rasool ﷺ ke zaati ghar ke andar se — aur ye UNKI ek narm islaah se shuru hoti hai.

Waqia, jaisa ulama-e-tafseer bayan karte hain, chhota aur nihayat insani tha. Mohabbat mein aur ek gharelu maamle mein apni azwaaj ko khush karne ki chahat mein, Nabi ﷺ ne ek qasam khayi ke wo ek aisi cheez chhod denge jise Allah ne unke liye bilkul HALAL rakha tha — ek riwayat mein, shahed (honey). Ek chhoti, zaati qasam, jo shafqat se khayi gayi.

Aur is par aasman utar aaya: 'YA AYYUHAN-NABIYYU, LIMA TUHARRIMU MA AHALLALLAHU LAK — Ae Nabi! Aap KIS LIYE us cheez ko HARAM karte hain jo ALLAH ne aapke liye HALAL ki — apni azwaaj ki khushi chahte hue? WALLAHU GHAFOORUR-RAHEEM — aur Allah Bakhshne wale, Raheem hain.' Aur phir Allah ne qasmon ka kaffarah sikhaya: 'Allah ne tumhare liye



tumhari qasmon ko kholna muqarrar kar diya hai.'

Beta, is shuruat mein do khazane chhupe hain. PEHLA: koi bhi — behtareen makhlooq ﷻ tak — kisi halal ko haram nahi bana sakta. Wo qalam sirf Allah ka hai. Agar UNKI mohabbat mein ki gayi is baat par islaah hui, to us shakhs ka kya jo apni raaye se cheezein haram qaraar de de, ya wo khandan jo apni rok-tokein ghadh kar unhein deen ka naam de de?

DOOSRA — aur ye, beta, Quran ki sachai ki wo daleel hai jise koi imaandar zehen radd nahi kar sakta. Kaun sa insan, nubuwwat ke daawe ke liye kitab ghadhta hua, apni hi ek narm malaamat use apni Kitab ke andar shaya karega — jise uske pairokaar Qiyamat tak namaz mein padhenge? Ek jaali banane wala apni chhavi chamkata hai; ye Kitab sach ko chamkati hai. Nabi ﷺ ki unki apni Kitab mein islaah us Bhejne Wale ke dastkhat hain jo Unse oopar hai.

Ek Raaz, Aur Jise Ittila Di Gayi



Phir surah, badi nazakat ke saath, ghar ke ek zaati maamle ko bayan karti hai: Nabi ﷺ ne apni ek zauja ko ek raaz bataya tha; wo zaahir ho gaya, aur Allah ne aapko iski ittila di. 'Aapne uska kuch hissa bata diya aur kuch se dar-guzar farmaya' — aur beta, is par ruk jaiye, kyunki ye buland akhlaq ka ek sabaq hai: aapne ﷺ poora maamla uske moonh par NAHI de maara. Aapne kuch zikr kiya, aur baaqi ko fayyazi se nazar-andaz kar diya.

Yahi ikhtilaf mein nabuwwat ka andaz hai: kabhi apna poora tarkash khaali mat karo. Jo kehna zaroori ho keh do; baaqi jaane do. Kitni shaadiyan, dostiyan aur rishte, beta, sirf isliye tabah ho jaate hain ke ek shakhs HAR nukta sabit karne par ad jata hai?

Phir aayatein azwaaj-e-mutahharat ko ek mazboot magar shafeeq andaz mein mukhatib karti hain: 'Agar tum dono Allah ki taraf tawbah kar lo — kyunki tumhare dil kuch jhuk gaye the...' aur ek tanbeeh ke agar wo unke khilaf jama ho jaayein, to 'Allah unke Madadgar hain, aur Jibreel, aur nek momineen, aur unke baad farishte bhi unke haami hain.' Kya ittihad



hai, beta — aur phir bhi wo unke khilaf kabhi istemal na hua, kyunki wo laut aayeen. Aur gaur kijiye: Quran ke andar ek khandan ki mushkil ka imaandari se darj hona un mo'azzaz auraton ka darja kam nahi karta; ye humein sikhata hai ke behtareen gharon mein bhi lamhe aate hain, aur azmat laut aane mein hai.

Aur usi silsile mein ek aadarsh momina aurat ka bayan aata hai — 'Muslimat, mu'minat, qanitat, ta'ibat, 'abidat, sa'ihat' — farmabardaar, imaan wali, khoob itaat karne wali, TAWBAH KARNE WALI, ibadat guzaar, aur roze rakhne wali. Dekhiye, beta: 'ta'ibat', tawbah karne wali, un khoobiyon ki fehrist ke theek beech mein baithi hai. Allah ki zubaan mein, laut aane wala hona khud ek buland darje ki khoobi hai.

Apne Aap Ko Aur Apne Gharwalon Ko Bachao

Aur ab, beta, wo ayah jise har momin waalid ko apne dil ki deewar par tang kar lena chahiye: 'YA AYYUHAL-LAZINA AMANU! QOO ANFUSAKUM WA



AHLEEKUM NARA — Ae imaan walo! APNE AAP KO AUR APNE GHARWALON KO ek aisi AAG se BACHAO jiska eendhan log aur patthar hain, jispar sakht, tund-mizaaj farishte muqarrar hain, jo Allah ki na-farmani nahi karte us mein jo Wo hukm dein, aur jo hukm diya jaye wahi karte hain.'

'Qoo' — unhein dhaal do, unki hifazat karo. Beta, tarteef gaur kijiye: pehle KHUD, phir apna khandan. Ek aadmi doosron ke liye chiraagh nahi jala sakta jab wo khud andhere mein baitha ho. Aur gaur kijiye ayah kya NAHI kehti: ye nahi kehti 'apne khandan ko ghurbat se bachao' ya 'nakami se' — wo fikrein bhi hain, aur jaayez bhi. Ye kehti hai unhein AAG se bachao.

Ali (RA) ne is ayah ki khoobsurat saadgi se wazahat ki: apne gharwalon ko bhalaayi sikhao, aur unki adab se tarbiyat karo. Umar (RA) ne ise sun kar poocha: Ya Rasoolallah, hum apne aap ko to bachate hain — magar apne khandan ko kaise bachayein? Aapne ﷺ farmaya: unhein us se roko jis se Allah ne tumhein roka, aur unhein us ka hukm do jis ka Allah ne tumhein hukm



diya.

To ek baap ki zimmedari, beta, tab poori nahi hoti jab fees bhar di jaye aur fridge bhara ho. Halal kamai aur rizq ek hissa hai — aur wudu, namaz, sachai, rehmat, aur Allah aur uske Rasool ﷺ ki mohabbat sikhana doosra hissa hai, aur zyada bhaari. Har waalid se uske haath mein di hui rai'yat ke baare mein poocha jayega.

Aur phir surah un logon ko mukhatib karti hai jo inkaar karte hain: us Din, koi uzr qubool nahi hoga — 'tumhein sirf usi ka badla diya ja raha hai jo tum kiya karte the.'

Wo Tawbah Jo Kabhi Wapas Na Palte

Phir azeem darwaza khol diya jata hai: 'YA AYYUHAL-LAZINA AMANU! TOOBOO ILALLAHI TAWBATAN NASOOHA — Ae imaan walo! Allah ki taraf KHAALIS tawbah karo. 'ASA RABBUKUM AN YUKAFFIRA 'ANKUM SAYYI'ATIKUM WA YUDKHILAKUM JANNATIN TAJREE MIN TAHTIHAL-ANHAR — ummeed hai ke tumhara Rab tumhari buraiyan mita dega aur tumhein un baaghon



mein daakhil karega jinke neeche nehrein behti hain.'

'Nasooha', beta — nush se, jiska matlab hai paakizgi aur khuloos, aur saath hi darzi ka phate kapde ko silne ka kaam. To tawbah nasooha ek zindagi ke phate hue libas ko us dhaage se dobara si deti hai jo dhilaa nahi padta. Umar (RA) ne ise yun bayan kiya: ke ek shakhs gunah kare, phir tawbah kare, aur us ki taraf phir kabhi na laute — us doodh ki tarah jo thano mein wapas nahi jata. Aur ulama ne uski sharton ko saadgi se ginaya: gunah chhod do, dil mein us par nadaamat karo, pukhta iraada karo ke phir kabhi nahi lautoge — aur agar us mein kisi doosre ka haq shaamil ho, to wo haq lauta do ya us se maafi maango.

Aur beta, alfaz mein chhupi rehmat gaur kijiye: 'ASA RABBUKUM — SHAYAD tumhara Rab...' Khaalis tawbah ke baad bhi, Quran bande ko pur-ummeed magar aajiz rakhta hai — na kabhi haqdaar samajhne wala, na kabhi mayoos. Banda tawbah karta hai; qubooliyat ek ata hi rehti hai.



Phir surah us tawbah ka phal us Din dikhati hai jab wo sab se zyada maayne rakhega: 'Us Din jab Allah Nabi ko aur un logon ko jo unke saath imaan laye ruswaa nahi karega — unka NOOR unke aage aur unke daaen daudta hoga, wo kahenge: RABBANA ATMIM LANA NOORANA WAGHFIR LANA — Ae hamare Rab, hamara NOOR MUKAMMAL kar de, aur hamein bakhsh de. Beshak Aap har cheez par Qadir hain.'

Ye dua yaad kar lijiye, beta. Us Din, har us shakhs ke paas jismein zarra bhar imaan hai kuch na kuch noor hoga — magar pul lamba hai, aur kuch noor mand hain, kuch tharTharaate hain. To wahan bhi, manzil ki lakeer par, momineen phir bhi MAANG rahe hain: ise mukammal kar de, Ya Rabb. Ise is duniya mein kahiye, apne sujood mein, us se pehle ke aapko wahan iski zaroorat pade: 'Rabbana atmim lana noorana waghfir lana.'

Chaar Auratein, Chaar Faisle



Aur ab, beta, surah us sab se taaqatwar ikhtitam par khatm hoti hai jo mumkin ho sakta tha. Ghar aur khandan ki itni baat ke baad, Allah chaar auraton ko pesh karte hain — aur unke zariye, wo ek aise sawal ka faisla kar dete hain jo laakhon logon ko sataata hai: kya mera khandan, meri shaadi, mera nasab mera anjaam tay karta hai?

PEHLI, NUH ki biwi, aur LUT ki biwi (alaihimas salam). Do auratein jo do NABIYON se biyaahi thi, wahi ki chhaton ke neechे rehti thi, nashte aur raat ke khane par sach sunti thi — 'magar unhone unse khayanat ki; to unke shauhar Allah ke muqable mein unke KUCH KAAM NA AAYE, aur kaha gaya: daakhil hone walon ke saath Aag mein daakhil ho jao.' Beta, bojh mehsoos kijiye: ek nabi ka nikah unhein na bacha saka. Kisi mard ki neki us dil ko muntaqil nahi hoti jisne use thukra diya.

DOOSRI, FIRAUN ki biwi — Asiya (RA). Bilkul ulta maamla: insani tareekh ke sab se bure zaalim se biyaahi, ek aise mahal mein rehti jo bachchon ke khoon



par bana tha, har aish aur har dabav se ghiri hui. Aur usne kya kiya? 'Aur Allah imaan walon ke liye ek misaal pesh karte hain: Firaun ki biwi, jab usne kaha:

RABBIB-NI LEE 'INDAKA BAYTAN FIL-JANNAH — Ae MERE RAB, mere liye APNE PAAS Jannat mein ek GHAR bana de — WA NAJJINEE MIN FIR'AWNA WA 'AMALIH — aur mujhe Firaun aur uske amal se bacha le — WA NAJJINEE MINAL-QAWMIZ-ZALIMEEN — aur mujhe zaalim qaum se bacha le.'

Beta, uske alfaz ki TARTEEB dekhiye, kyunki ye poore Quran ki kisi bhi dua mein sab se khoobsurat tarteef hai. Usne 'INDAKA' — APNE PAAS — 'baytan', ghar, kehne se PEHLE kaha. Usne mohalle se pehle PADOSI maanga. Zameen ke sab se umda mahal mein rehti ek aurat ne behtar mahal nahi, balki QURBAT maangi. Aur usne kaha 'mujhe Firaun AUR USKE AMAL se bacha' — na sirf us mard se, balki us se ke uske kiye se kabhi daagh-daar ho.

TEESRI, MARYAM bint Imran (RA) — 'jisne apni ismat ki hifazat ki, to Humne usmein apni rooh phoonki; aur



usne apne Rab ke KALIMAAT aur uski kitabon ki TASDEEQ ki, aur wo khoob itaat karne walon mein se thi.' Ek aurat jiska koi shauhar hi na tha, jispar uske poore muashre ne tohmat lagayi — aur Allah use TAMAM momineen ke liye, mard aur aurat dono ke liye, sab se badi misaalon mein naam-zad karte hain.

To faisla suna diya gaya, beta: nabiyon ke gharon mein do auratein zaaya ho gayeen; ek zaalim ke mahal mein ek aurat bach gayi; ek aurat jiska koi shauhar na tha jahanon ke liye ek nishani ban gayi. Aapka nikah aapke liye koi darwaza nahi kholta, aur na koi band karta hai. Aapka nasab aapko na bachata hai na tabah karta hai. Sirf aapka apna dil, aur aapke apne chunav, faisla karte hain.

Aur Asiya ki dua, beta, us surah ka kaamil ikhtitam hai jo ek ghar ke andar khuli thi: aapka ghar chahe kaisa bhi ho — mahal ho ya khaima, ek khush ghar ho ya ek sakht — aap ab bhi apna chehra oopar utha kar ek ghar maang sakte hain, 'indaka', Uske paas.



Is Surah Se Kya Seekha

1. Halal aur haram sirf Allah ka haq hai — kabhi rok-tokein mat ghadho, na logon ko khush karne ke liye na paarsa dikhne ke liye.
2. Quran ka apne hi Rasool ﷺ ki islaah karna uski sachai ka dastkhat hai — jaali banane wala apni chhavi chamkata hai; ye Kitab sach chamkati hai.
3. Ikhtilaf mein nabuwwat ke akhlaq apnao: kuch kaho, kuch nazar-andaz karo — kisi apne par kabhi apna poora tarkash mat khaali karo.
4. 'Qoo anfusakum wa ahlikum' — momin ka pehla mansooba ghar ka imaan hai: pehle khud, phir wo jo aapki nigrani mein hain.
5. Tawbah nasooaha karo — us dhaage se seevan silo jo thaame; 'ta'ibat' mein se bano, kyunki tawbah buland darje ki khoobi hai.
6. Abhi wo maang lo jo tumhein wahan chahiye hoga: 'Rabbana atmim lana noorana waghfir lana.'



7. Koi shaadi, waalid ya nasab na bachata hai na tabah karta hai — Asiya Firaun ke mahal se buland hui, do biwiyen nabiyan ke gharon mein gir gayeen.

Rabbib-ni lee 'indaka baytan fil-Jannah — Ya Allah, hamein aaraam se pehle qurbat dijiye, hamara noor mukammal kijiye, aur hamein aur hamare gharwalon ko Aag 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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