

Dangers in the Home

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Introduction

Bismillah-ir-Rahman-ir-Raheem

Allah ke naam se shuru, jo nihayat meharban aur raheem hai.

Hamd o Sana Allah ke liye hai. Hum usi ki tareef karte hain aur usi se madad aur maafi talab karte hain. Hum Allah ki panah maangte hain apne nafs ke shar aur apne aamal ke buray asraat se. Jise Allah hidayat de, usay koi gumrah nahi kar sakta, aur jise Allah gumrah kar de, usay koi hidayat nahi de sakta. Main gawahi deta hoon ke Allah ke siwa koi maabood nahi, woh akela hai, uska koi shareek nahi. Aur main gawahi deta hoon ke Muhammad Allah ke bande aur Rasool hain.

Ghar ko durust karna aur usay behtareen tareeqe se chalana har Musalman mard aur aurat ke liye ek azeem zimmedari aur amaanat hai. Allah Ta'ala ne humein is zimmedari ko uske ahkaam ke mutabiq anjam dene ka hukum diya hai. Har ghar ko Allah ki hidayat ke roshni mein chalana zaroori hai, aur is ka ek tareeqa yeh hai ke ghar ko burai aur shar se pak kiya jaye.

Is maqaalay ka maqsad kuch un buraiyon aur haraam cheezon ko samajh lana hai jo kai gharo mein hoti hain aur jo Musalman ummat ke aglay naslon ke liye tabahi ka sabab ban sakti hain. Yeh ek naseehat hai har sachai ka talib insaan ke liye jo apne ghar ko behtareen banane ke liye tareeqay talash kar raha hai, taki woh Allah ke Rasool ﷺ ke is hukm par amal kar sakein:

“Tum mein se jo koi burai dekhe, to usay apne haath se badal de [yani amal ke zariye], agar na kar sake to apni zubaan se [yani naseehat ke zariye], aur agar yeh bhi mumkin na ho to apne dil se [yani us burai ko ghalat samajhte hue]. Aur yeh imaan ka sabse kamzor darja hai.”

(Saheeh Muslim, 1/69)

Yeh guftagu kuch un mamnool aur buraiyon par roshni dalti hai jo meri kitab **“The Muslim Home - 40 Recommendations”** mein mukhtasir taur par bayaan ki gayi hain.

Main Allah se dua karta hoon, jo Nihayat Karam Wala hai, Arsh-e-Azeem ka Malik hai, ke woh mere Musalman bhaiyon aur behnon ko is maqaalay aur meri pichli kitaab ke zariye faida pohncchaye. Beshak Allah hi hidayat dene wala hai aur sirat-e-mustaqeem

ki taraf le jane wala hai.

Ghair-Mahram Se Bachne Ka Islami Usool

Musalman gharon ko is baat ka khayal rakhna chahiye ke jab shohar ghar mein mojud na ho, to biwi par ghair-mahram rishtedaron ke daakhil hone ki hargiz ijaazat na di jaye. Kuch ghar aise hote hain jahan shohar ke kuch rishtedar, jo biwi ke liye ghair-mahram hote hain, kisi samaji majboori ke sabab ghar mein rehte hain. Jaise ke shohar ke bhai jo taleem haasil kar rahe hote hain ya ab tak shadi shuda nahi hote. Yeh log ghar mein ghair-maamooli taur par bina kisi rukawat ke daakhil hote hain, kyunke mohalla ya rishtedaron ke nazar mein yeh ghar ke sardaar ke qareebi rishtedar hote hain.

Yeh ghaflat aur laaparwahi aise fitno ko janam de sakti hai jo Allah Ta'ala ke gazab ka sabab ban sakti hain agar inhein Allah ke lagaye hue hudood ke zariye roka na jaye.

Is maamle mein Nabi Kareem (ﷺ) ka ek zaruri usool yeh hai jo aap ne farmaya: "**Aurton ke paas na jao.**" Ek Ansari sahabi ne poocha: "**Allah ke Rasool, dewar ke baare mein kya hukm hai?**" Aap ﷺ ne jawab diya: "**Dewar to maut hai!**" (Bukhari, Fath al-Baari, 9/330).

Imam Nawawi (رحمہ اللہ) ne is hadees ka bayan karte hue kaha ke yahaan shohar ke walid aur betay ke siwa dusre rishtedaron ka zikr hai, kyunke yeh mahram hain aur biwi ke saath akelay reh sakte hain. Magar shohar ke bhai, bhanje, chacha aur cousin ghair-mahram hain aur agar biwi shadi shuda na hoti, to in ke saath nikah mumkin hota.

"**Dewar to maut hai**" ka matlab yeh hai:

1. Dewar ke saath akelay hone ki surat mein gunaah hone ka khatra hai jo roohani tabahi ka sabab banega.
2. Agar zina (haraam talaqat) ho jaye, to shari' saza, yaani sangsaar karna, maut ka sabab ban sakta hai.
3. Shohar apni biwi par ghairat ke sabab talaaq de sakta hai, jo us aurat ki tabahi ban sakta hai.
4. Dewar ke saath akela hona maut ke barabar daravna aur khatarnaak hai.

5. Ya is ka matlab hai ke ghair-mahram aurat ke saath akelay rehna maut jaisa haraam aur khatarnaak hai.

Islam ne gharon ki hifazat aur fitno ki rokaawat ke liye yeh zaruri hadees aur usool diya hai taake musalman gharane mehfooz aur ba-izzat rahen.

Jo log kehte hain ke: **"Main apni biwi aur bhai ya cousin par bharosa karta hoon"**, unhein samajhna chahiye ke bharosa apni jagah, magar Nabi Kareem ﷺ k hadees **"Jab ek mard aur ek ghair-mahram aurat akelay hote hain, to teesra unke saath shaytan hota hai"** (Tirmidhi, 1171) sab logon ke liye aam hukm hai, chahe woh muta'ah (parhaizgar) ho ya fasiq (gunahgaar).

Musalman bhaiyo aur behno, is fitne se bachiye aur Allah ke hukm par amal kijiye. Allah Ta'ala hamesha hifazat farmaye.

Khandani Mel-jol Mein

Mardon Aur Aurton Ka milna

Insan fitraton milansaar aur masharti makhloq hai, aur doston aur rishtedaron ke saath mulaqatein uski zarurat hain. Magar jab khandani mulaqatein hoti hain, to humein fitno ka raasta band karna chahiye aur mardon aur aurton ka milna-julna (mixing) rokna chahiye.

Mixing ke haraam hone ki ek daleel yeh aayah hai:

“Aur jab tum Nabi ki biwiyon se koi cheez maango to parde ke peeche se maango; yeh tumhare dilon aur unke dilon ke liye zyada paakiza hai.” (Al-Ahzaab 33:53)

Agar hum khandani mulaqaton ke dauran mardon aur aurton ke mix hone ke nateejon par gaur karein, to bohot si buraiyan samne aati hain, jaise:

1. Hijab Ki Pabandi Na Karna:

Aise mixed gatherings mein zyada tar auratein hijab ka khayal nahi rakhti ya ghair-sahi hijab pehanti hain. Is wajah se woh apna husn un logon ke samne zahir karti hain jinke saamne unka ye karna haraam hai. Allah Ta'ala farmata hai:

“Aur momin auraton se keh do... ke woh apni zeenat na dikhayein...” (Al-Noor 24:31)

Kabhi aisa hota hai ke aurat ghair-mahram logon ke liye zyada zeenat se sajti hai, jabke apne shohar ke liye nahi.

2. Fitna Aur Nafsanji:

Mixed gatherings mein mardon ka auraton ko dekhna mazhabi aur akhlaqi tabahi ka sabab banta hai aur haraam tareeqon se nafsani khwahishat ko barhawa deta hai.

3. Shohar Aur Biwi Mein Jhagda:

Aise gatherings mein agar shohar kisi aur ki biwi se hans kar baat kare ya biwi kisi ghair-mard se mazak kare, to ghar aate hi ilzaam tarashi shuru hoti hai:

- Shohar: Tum ne falan ki baat par hans kyu diya jab usne koi mazahiya baat bhi nahi ki?

- Biwi: Aur tum ne falan aurat ko aankh maar kar kyu dekha?
Yeh behas aapas ki nafrat aur hatta ke talaq tak le ja sakti hai.

4. **Shadi Se Mutma'een Na Rehna:**

Mard apni biwi ka muqabla kisi aur ki biwi se karta hai, aur aurat apne shohar ka muqabla kisi aur ke shohar se karti hai.

- Mard sochta hai: **"Falan ki biwi kitni taleem yafta hai aur meri biwi anparh hai."**
- Aurat sochti hai: **"Falan ka shohar kitna hoshiyaar hai, aur mera shohar bilkul bore hai."**

Yeh jazbat shadi shuda zindagi ko kharaab karte hain ya buray sulook ka sabab bante hain.

5. **Dikhawa Aur Jhoot:**

Log apni asliyat chhupa kar apne aap ko barha charha kar dikhate hain. Mard dusre mardon ke samne apni biwi par hukoomat karne ka natak karta hai, jabke ghar mein woh khud bechara ban jata hai. Aur aurat doosron ke samne udhaar ke zevar pehan kar apna shaukat dikhati hai. Nabi Kareem ﷺ ne farmaya:

"Jo shaks kisi cheez ka dikhawa kare jo uski nahi, woh jhoot ke libaas mein lapeta hua hai." (Bukhari, Fath al-Baari, 9/317)

6. **Waqat Aur Gunahon Ka Zaya:**

Late-night gatherings sirf waqt zaya karti hain, gunahon ka sabab banti hain aur chhote bachon ko ghar par akela chhod diya jata hai jo unki hifazat ke liye khatarnaak hai.

7. **Bade Gunahon Mein Mulaweess Hona:**

Aise late-night gatherings kabhi kabhi sharab, jua aur doosre bade gunahon tak barh jati hain, khaaskar un logon mein jo apne aap ko "upper class" kehte hain. Aise mahafil mein kuffar ki nakal aur unke fashions ka paalna bhi aam hai. Nabi Kareem ﷺ ne farmaya:

"Jo kisi qaum ki nakal karega, woh unhi mein shamil hoga." (Musnad Ahmad, 2/50; Saheeh al-Jaami', 2828, 6025)

Musalman bhaiyo aur behno, yeh aamal na sirf deen ke khilaaf hain balki aapke gharane ki tabahi ka sabab ban sakte hain. Allah ke ahkaam ka paaband rahiye aur ghair-shari' practices se door rahiye. Allah Ta'ala hamesha hifazat farmaye.

Driver aur naukarani rakhne ke nuqsanat

Ghar mein mard driver aur aurat naukarani rakhne ke nuqsanat se hoshiyar raho. Buraai ko door karne ki koshish karna ek deeni farz hai, aur buraai aur fitna ke darwaze band karna sharee'at ki afzal tareen tarjeehat mein se hai. Naukar aur driver ke zariye bohot saari fitna aur gunaaah hum tak pohonche hain, magar bohot se log is baat par dhyan nahi dete, aur agar dhyan dete bhi hain to isse sanjeeda nahi lete.

Insaan aksar ek hi jagah se bar bar dukh utha leta hai magar dard mehsoos nahi karta, ya apne ghar ke paas hone wale kisi haadse ke baare mein sunta hai magar usse sabaq nahi leta. Ye sab kamzoor imaan aur is ehsas ki kami ka natija hai ke Allah har waqt kareeb hai. Ye kami aaj ke dour mein bohot se logon ke dilon ko mutasir karti hai.

Hum naukar aur driver rakhne ke nuqsanat ka ek mukhtasir bayan karenge taake jo dekhne wali aankhein rakhta hai aur jo apne ghar ke liye sahi raasta ikhtiyar karna chahta hai, uske liye ye ek yaad-dihani ban jaye.

Ghar mein aurat naukarani ka hona mardon, khaaskar jawan larkon ke liye fitna aur azmaish ka sabab banta hai, unki zeenat aur khalwat (akelay honay) ki surat mein. Humein aise kitne hi waqiaat sunne ko milte hain ke koi jawan larka raah-e-rast se bhatka aur uska sabab ye tha ke naukarani uske saamne aayi ya woh jawan larka us baat ka faida utha kar, ke ghar mein koi aur nahi tha, naukarani ke paas chala gaya.

Kuch jawan apne gharwalon se saaf taur par apni galti ka izhaar karte hain, magar gharwale koi jawab nahi dete. Kuch aur mamlaat mein gharwale khud kuch dekh lete hain, magar unka radd-e-amal ghairat aur sharm-o-haya se bilkul khaali hota hai.

“Yusuf, is baat se door raho! (Aur tum, aurat) apne gunaaah ki maafi maango. Beshak tum gunaaahgaaron mein se thi.” [Surah Yusuf 12:29 – ma’ni ka tarjuma].

Isi tarah, aag aur eendhan ek saath reh rahe hain aur halaat mein koi tabdeeli nahi ki ja rahi. Ye bhi dekha gaya hai ke naukaraniyon ne ghar ki betiyon ko galat rawaiyye sikhaye hain.

- Ghar ki malika apni zimmedariyan nazarandaz kar deti hai aur apne farz bhool jati hai, aur aaraam-talab ban jati hai. Jab naukarani safar par chali jati hai, to uske liye mamlaat sambhalna intehai mushkil ho jata hai.
- Bachon ki tarbiyat par bura asar padta hai, jo neech diye gaye misaalon se wazeh hota hai:
 - **Kufr ke aqeede seekhna:** Bachay kafir naukaraniyon, jaise ke Christian aur Buddhist, se kufr ke aqeede seekhte hain. Aise waqiaat hue hain jahan bachay apne sar aur sine ke dono taraf cross ka nishan banate hain, jo unhon ne Christian aurat ko dua karte waqt karte dekha. Woh kehti hai, "Ye Masih ki meethi baat hai." Ya phir koi bacha naukarani ko Buddha ke but ke samne dua karte dekhta hai, ya dusre festivals manate dekhta hai. Naukarani apni qaum ke festivals ka jazba aur khushi hamare bachon tak muntaqil karti hai, jis se woh kufr ke festivals ka hissa banne ke aadi ho jate hain.
 - **Maa ke pyar aur dekhbhaal se mehroomi:** Bachay maa ke pyar aur tawajjo se mehroom rehte hain, jo unki tarbiyat aur nafsiati theraav ke liye zaroori hai. Naukarani maa ki kami ko pura nahi kar sakti, kyunki bacha uska nahi hota.
 - **Zubaan ka bigadna:** Bachay ki Arabi zubaan ghalat ho jati hai, kyunki woh ajnabi alfaaz ke sath mix hoti hai. Aise bacha school ke taaleem par bura asar leta hai.
- Ghar ke sarparast driver aur naukaraniyon ki tankhwaon ke masroofat ka bojh mehsoos karte hain. Phir ghar mein is baat par jhagde hote hain ke yeh tankhwa kaun dega, khaaskar jab biwi naukri par ho. Agar biwi ghar par rehti aur bahar kaam na karti, to woh bohot si pareshaniyon se bacha leti. Aksar aise hota hai ke hum apni pareshaniyan khud banate hain, phir inka hal dhundte hain, aur jo hal samne aata hai, woh faisla-kun nahi hota.
- Naukarani rakhne ki aadat ne logon mein asriyat aur manfi khususiat paida kar di hain.
 - **Shaadi ke shart:** Kuch auratein shaadi ke moahide mein naukarani rakhne ki shart shamil karti hain; kuch apni khandan ki naukarani ko shaadi ke baad sath lana chahti hain. Is tarah, hamari betiyan ghar ke chhote se chhote kaam bhi khud mukhtari se nahi kar sakti.
- Jab auratein naukaraniyon ko apne gharon mein le aayin, to unke paas bohot zyada faraagh waqt hone laga, aur woh samajh nahi sakiin ke is waqt ka kya karein. Kuch auratein zyada sona shuru kar deti hain, aur kuch apne ghar mein kabhi nahi hoti kyunki woh har waqt mehfilon mein ja rahi hoti hain, jahan woh ghibat aur sharmindagi wali batein karti hain aur apna waqt zaya kar deti hain.

Natija: Aakhirat ke din afsos aur nadamat ke siwa kuch haath nahi aayega.

- Ghar ke afraad ko mukhtalif tareeqon se nuqsan uthana padta hai, misaal ke taur par:
 1. **Jadu tona aur sihr:** Iske zariye miyan biwi ke darmiyan alagav ho jata hai, ya fiziki nuqsan pohonchta hai.
 2. **Chori:** Ghar ke afraad ke maal o mataa ko chori ki wajah se nuqsan uthana padta hai.
 3. **Ghar ke izzat aur shohrat ka nuqsan:** Kitne sharif ghar aise hain jo apne malikaan ke ghayab mein bad-ikhlaki aur fisq o fasaad ke adda ban gaye. Aapne zaroor aise waqiaat sune honge jahan naukaranion ne ghar ke malikaan ki mojudgi mein ghair mard ko ghar mein bulaya.
- **Mardon ki apne gharon mein azaadi mehdood ho jati hai:** Jo log Allah se darte hain unki apne ghar mein azaadi musalsal paabandiyon ka shikar hoti hai. Yahi hal un logon ka bhi hai jo apne ghar walon ko sulah aur behtari ki taraf bulane ki koshish karte hain.
- **Auratein ghair mahram drivers ke saath tanha rehti hain:** Auratein aksar ghar ya gari mein ghair mahram drivers ke sath tanha hoti hain. Woh bina kisi jhijhak ke zeenat aur itar laga kar bahar nikalti hain, aur driver ke samne is tarah rehti hain jaise woh unka mahram ho ya us se bhi zyada qareebi rishtedar.
- **Ravayya aur jazbaat ki diwaar toot jati hai:** Ghar se aksar unke sath nikalne aur unse bohut zyada baatein karne ki wajah se jazbaati rokaawat khatam ho jati hai, aur iske nateeje mein haram kaamon ka irtiqa hota hai.
- **Muaashray mein aam waqiaat:** Hamare muaashray mein aise waqiaat ki bohut afraat hai, jo dekhne wali aankhon ko yeh dikhate hain ke yeh mamla kitna sangin hai.
- **Kaafir mulkon se naukhar aur driver lana:** Har qisam ke kaafir mulkon se naukhar aur driver lana Rasulullah ﷺ ke un khaas hukumat ke khilaf hai jo ye kehta hai ke kaafiron ko Arab ke jaziray mein daakhil na hone diya jaye.
- **Muslim mulazimeen ko tarjeeh:** Iski koi zarurat nahi, kyunki agar kaam karne walon ki zarurat ho to Musalman logon ko rakha ja sakta hai. Kaafiron ko naukri par lagane ka nateeja yeh hota hai ke unka maali nizaam mazboot hota hai, kyunki ye log apni tankhwa apne watan bhejte hain. Halanke, is mamle mein Musalman afraad ko tarjeeh milni chahiye.
- **Al-walaa wa'l-baraa' ka nazariya khatam hona:** Kaafiron ke sath bar-bar milne julne ki wajah se Musalman log kaafir aur Musalman ke darmiyan farq mehsoos karna chhod dete hain, jo dheere dheere al-walaa wa'l-baraa' (dosti

aur wafadari aur dushmani aur be-zari) ke nazariye ko unke zehanon se mita deta hai.

- **Agencies ka dhoka:** Kuch agencies ke malik, jo Allah ka dar nahi rakhte, logon se kehte hain ke Musalman mulazim dastiyab nahi hain. Ya phir woh dhokebaazi aur makri karte hain, jahan documents mein mulazim ko Musalman dikhaya jata hai, magar ghar ke sarparast ko baad mein pata chalta hai ke yeh jhoot tha. Aksar aise mulazim apne mulk mein seekhe gaye kuch Islami alfaaz aur adaawat ka natak karte hain, taake unhe naukri mil jaye aur woh apne malik ke samne Musalman ban kar rehein.
- **Gharane ka tootna:** Ghar ke malik aur aurat naukarani ke darmiyan taluqaat ke natije mein khandan toot jata hai. Sochiye, kitni talaqein sirf naukaraniyon ki wajah se hui hain, aur kitni naukaraniyan gair-shar'i bachon ke saath haamila hui hain.
- **Maternity wards aur police reports:** Hospitalon ke maternity wards mein kaam karne walon se poochiye, ya police ke un reports ka jaiza lijiye jo gair-shar'i bachon ke masail ko darust karti hain jo naukaraniyon ke fitne ka nateeja hain. Phir samajhne ki koshish kijiye ke iski wajah se humare muaashray mein kitni tez raftari se bawaseer aur mukhtalif bimariyan phail rahi hain.
- **Ghairat ka दौरا:** Naukaraniyon ko ghar mein lane ki wajah se jo ek bure chakkar ka aghaaz hota hai, uska andaza kijiye. Yeh ek azaab hai jo gharon aur khandano ko andar hi andar kha jata hai.
- **Islam ke baray mein galat fahmi:** Naukar aur driver jo Islam ke mutaliq galat fahmi paida karte hain, woh aksar Musalmanon ke baray mein unke amal dekh kar hoti hain. Sawal yeh hai ke hum apne rawaiyyon ke zariye unke samne kis qisam ki rukawat khari karte hain?
- **Islam ka darwaza band karna:** Hum apne aamaal ke zariye unhe Allah ke raaste ko samajhne se kaise rokte hain? Jab un logon ka haal, jo khud ko Musalman kehte hain, yeh ho to woh Islam mein kese dilchaspi lein?

Ulama ki rai: In mamlaat aur dusron ki wajah se, kuch ulema samajhte hain ke aaj kal jis tarah auratein naukaraniyon ko ghar mein laati hain, ye jaiz nahin hai. Aur fitnah ko rokna aur buraai ke darwaze band karna farz hai. (Is masle par Shaykh Muhammad ibn Saalih al-'Uthaymeen ki fatwa dekhein)

- **Allah ke hukm par amal:** Allah ke is hukm par amal karte hue (jo kahta hai), **“...aur jab baat karo to sach bolo...”** [al-An'aam 6:152], humein kuch aham baatein wazeh karni chahiye:

1. **Khuloos aur imandari ke misaal:** Yeh baat hum nahi jhutlate ke kuch naukari aur driver mukhlis Musalman hote hain, aur mumkin hai ke woh ghar ke afraad se bhi zyada mukhlis hon. Humne aise naukariyon ke baare mein suna hai jo kitchen mein ek Mus-haf rakhti hain, taake kaam mukammal karne ke baad Qur'aan ki tilawat kar sakein, aur aise drivers ke baare mein suna hai jo apne malik se pehle Fajr ki namaz masjid mein ada karte hain.

2. **Haqeeqi zarurat ka inkaar nahi:** Hum un haqeeqi zaruraton ka inkaar nahi karte jo kabhi kabhi naukari aur drivers ki madad lena farz karti hain. Misal ke taur par:

- Bada ghar aur kaam ka ziada bojh.
- Ghar mein chhote bachon ki zyada tadaad.
- Kisi shakhs ka mustaqil bimar ya ma'azoor hona.
- Woh kaam jo biwi akeli nahi kar sakti.

Lekin Musalmanon ko yeh zarur sochna chahiye ke naukariyon aur drivers ko ghar mein rakhnay ke doran Islami sharaait aur deeni ehtiyaat ka kitna khayal rakha jata hai?

3. **Fitna aur ehtiyaat ke asool:**

- Kitne log yeh guarantee karte hain ke driver unke ghar ki aurat ke sath tanha nahi hoga?
- Ya mard naukari ke sath tanha nahi hoga?
- Naukaraniyon ko hijab ki pabandi ki taleem deni chahiye, aur mard ko unki zeenat ki taraf dekhnay se bachna chahiye.
- Agar malik ghar aayen aur naukari ke siwa ghar mein koi na ho, to use ghar mein dakhil nahi hona chahiye.
- Sirf woh naukari aur naukari rakhni chahiye jo mukhlis Musalman hon... aur aise aur bhi asoolon par amal zaroori hai.

Is liye jo bhi apne ghar mein aise naukari ya driver rakhta hai, usay yeh yaqeen karna chahiye ke yeh shakhs kisi jaayaz zarurat ke liye hai aur Islami sharaait ka achi tarah khayal rakha ja raha hai. Hazrat Yoosuf (alayhis salaam) ki kahani is silsile mein humare liye ek dars hai. Yeh kahani is baat ko wazeh karti hai ke ghar mein naukari aur driver hone se fitnah paida ho sakta hai, aur yeh bhi ke buraayi usi ghar ke logon se shuru ho sakti hai, chahe naukari ya driver Allah se darne wale hi kyun na hon. Allah ta'ala ne farmaya (tafsir ka ma'na):

“Aur us aurat ne jiske ghar mein wo tha, usay apne paas bulane ki koshish ki (buray kaam mein), usne darwazay bandh kar liye aur kaha: ‘Aao, tum!’ Usne kaha, ‘Main Allah ki panah mein aata hoon (ya Allah ki haya se)!’...” [Yoosuf 12:23]

Hum un logon ko jo apne gharo mein naukaraniyon ke baghair mushkilat ka shikaar hain, yeh mashwarah dete hain ke woh ye kaam kar sakte hain:

- **Tayyar khana khareedna:** Market se tayyar khana khareedna, paper plates ka istemal karna, laundry services ka istemal karna, aur ghar ko safai karne ke liye kaam karne walon ko rakhein jo mard ke zariye supervise kiye ja rahe hon. Jab zarurat ho, to rishtedaron se madad lein, jaise ke biwi ke bachay janam dene ke baad sehat yaabi kar rahi ho to bachon ki dekhbhal ke liye madad lein.
 - **Agar yeh bhi kaafi na ho:** Agar yeh bhi kaafi na ho, to woh ek temporary naukarani ki madad le sakte hain, lekin Islami sharaait ke tehat, aur jab zarurat khatam ho jaye to usay nikaal diya jaye. Magar is halat mein kuch khatarat bhi hain jo is halat se judi ho sakti hain.
 - **Agar musalsal madad chahiye:** Behtar yeh hai ke naukarani ko ghanta war pay diya jaye, taake woh apna kaam kare aur phir ghar se chali jaye. Har surat mein, kaam sirf utni hi had tak kiya jaye jitni zarurat ho.
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- **Humne is maslay par tafseel se guftagu ki hai kyun ke yeh masla hamare muashray mein kaafi wusa'a hai. Yeh dosray mumalik mein mukhtalif ho sakta hai. Is guftagu ko band karte hue, humein kuch baatein zikar karni chahiye jo taqwa (Allah ka khauf) se mutalliq hain:**
1. **Fitnah ke zarayeh ka khauf:** Jo bhi apne ghar mein fitnah ke zarayeh rakhta ho, chahe woh naukaraniyon ki wajah se ho ya kisi aur cheez se, usay Allah se darna chahiye aur unhein apne ghar se nikaal dena chahiye.
 2. **Islami sharaait ka khauf:** Jo bhi apne ghar mein naukar rakhne ke liye Islami sharaait laane ka soch raha ho, usay Allah se darna chahiye aur samajhna chahiye ke waqt ke sath in sharaait mein halki laax ho sakti hai.
 3. **Kaafir naukar ke liye dawaat:** Jo bhi apne ghar mein kisi kaafir naukar ko rakhta ho, khaas taur pe Arabian Peninsula mein, usay Islam ko behtareen tareeqay se un tak pohanchana chahiye. Agar woh Islam qabool karte hain, to behtareen hai, agar nahi, to us naukar ko uske asal mulk wapis bhej dena chahiye.

Aakhir kar, hum is guftagu ko ek kahani ke sath khatam karenge jo gharo mein naukaraniyon aur drivers ke hone ke khatarat, Qur'aan aur Sunnah ki taraf rujoo karne, aur har us faislay ko naqabool karne ke bare mein hai jo sharee'ah ke mutabiq na ho. Is kahani se humein ilm aur taqwa ka izafa hota hai, aur yeh bhi zindagi mein Allah ke hukoomat aur dosray logon ke saath mashwara karne ki ahmiyat ko samajhne mein madad milti hai.

Abu Hurayrah aur Zayd ibn Khaalid (Allah un se razi ho) ne kaha: "Hum Nabi (sallallahu alayhi wa sallam) ke sath baithay huay thay ke ek aadmi ne khada ho kar kaha, 'Main Allah ki kasam khata hoon, aap humare darmiyan Allah ki Kitaab ke mutabiq faisla dein.' Uska doosra, jo zyada ilm wala tha, khada ho gaya aur kaha, 'Allah ki Kitaab ke mutabiq humare darmiyan faisla karein aur mujhe baat karne ki ijaazat dein.' Nabi (sallallahu alayhi wa sallam) ne kaha, 'Baat karo.' Us ne kaha, 'Mera yeh beta is aadmi ke paas naukri karta tha aur is ne iski biwi ke saath zina kiya. Maine use ek so bheed aur ek naukarani dekar iski izzat ke nuqsan ka ta'awun diya, phir maine ilm wale logon se mashwara kiya aur unhone kaha ke mere bete ko sau maar lagni chahiye aur ek saal ke liye exiled (nikala) kar diya jaye, aur is aurat ko patthar maar kar saza di jaye [kyunki woh shaadi shuda thi aur usne apni raza se ye kaam kiya].'

Nabi (sallallahu alayhi wa sallam) ne kaha, 'Woh Allah jiske haath mein meri jaan hai, main tumhare darmiyan Allah ki Kitaab ke mutabiq faisla karoonga. Apni sau bheed aur naukarani wapis le lo. Tumhara beta sau maar khayega aur ek saal ke liye exiled kiya jayega. O Unays, tum is aadmi ki biwi ke paas kal jao aur agar woh izhaar kare to use patthar maro.' [Unays] ne agle din usse baat ki aur usne apni galti qubool ki, is liye usay patthar maar diye gaye." (Reported by al-Bukhari, al-Fath, 12/136).

Note: Un cheezon mein se jo har us Muslim ko nuqsan pohanchati hain jo Islam ke rulings ki fikr karta hai, wo hai jo kuch gharo mein hota hai, jahan safai karne walay aur maintenance workers auraton ke paas unke nightdresses aur house-dresses mein jaate hain. Kya in auraton ko yeh nahi lagta ke yeh log mard hain, aur Allah ne unko unke samne hijab ka hukum diya hai?

Ek aur buray kaam jo kuch gharo mein hota hai, wo hai jab non-mahram mard, naujawaan larkiyon ko taleem dete hain, ya kuch auratein naujawaan larkon ko bina hijab ke taleem deti hain.

Gharon se aurton ki tarah chalne walay mardon ko nikaalna.

Al-Bukhari (Allah un par rehmat kare) ne apni kitaab "Libaas" ke baab mein un mardon ko gharon se nikaalne ka zikr kiya jo aurton ki tarah rawaiya ikhtiyar karte hain. Ibn 'Abbas (radhi Allah anhu) ne kaha: "Nabi (sallallahu alayhi wa sallam) ne un mardon ko lanaa aur un aurton ko laanat di jo ek doosre ke rang mein rang jaate hain aur kaha, 'Unhein apne gharon se nikaal do.' Nabi (sallallahu alayhi wa sallam) ne aise fulaan mard ko nikaal diya. Aur Umar (radhi Allah anhu) ne fulaan aurat ko nikaal diya." (Bukhari, Kitaab al-Libaas, baab 62, al-Fath, 10/333).

Phir al-Bukhari ne Umm Salamah (radhi Allah anha) se riwayat ki jo uss waqt unke ghar mein thi jab ek aurat ki tarah chalne wala mard, jo Umm Salamah ke bhai Abdullah ibn Abi Umayyah ko keh raha tha: "Agar Allah ki marzi se tum kal Ta'if par fatah paa lo, toh main tumhein Ghaylaan ki beti dikhata hoon; uske aage chaar moote phal hain aur pichhe aath." Nabi (sallallahu alayhi wa sallam) ne kaha, "Yeh shakhs tumhare ghar mein na aaye." (Bukhari, Baab 113, al-Fath, 9/333).

"Mukhannath" (effeminate man) ki tareef: Mukhannath woh mard hota hai jo fiziki tor par ya apne harkaton aur zubaan ki nakal karke aurton ki tarah dikhayi deta ho. Agar yeh fiziki hai, yaani agar uska sharir is tarah ka bana hai, toh us par koi ilzaam nahi, lekin usse apni is shakal ko badalne ki koshish karni chahiye. Agar woh mard kisi niyat ke sath aurton ki nakal kar raha ho, toh use mukhannath kaha jaata hai chahe woh buray kaamon ka باکترا kare (homosexual ho) ya na kare.

Jo effeminate (aurton ki tarah chalne wala) mard yahan zikr kiya gaya hai, jo ek naukar ki tarah tha, woh Nabi (sallallahu alayhi wa sallam) ke gharon mein is liye aata tha kyun ke use "ek budha aur kamzor mard" samjha jata tha (al-Noor 24:31 ke hawalay se). Jab Nabi (sallallahu alayhi wa sallam) ko yeh ehssaas hua ke yeh shakhs auraton ko bohot achay tareeqay se pehchanta hai aur woh ek aurat ko is tarah se bayan kar raha hai ke uske aage chaar moote phal hain aur pichhe aath (har taraf chaar), toh unhone hukm diya ke isay ghar ke andar nahi aane diya jaye. Yeh is liye tha ke yeh shakhs

ghar ke andar aake auraton ko dekh kar unka bayan kisi ajnabi ko kar sakta tha, ya phir woh ghar ke andar ke logon par bura asar daal sakta tha, jaise ke auraton ko mardon ki nakal karne ki taraf raghbat dilana, ya mardon ko aurton ki tarah chalne ya halka awaz mein baat karne ki taraf mutasir karna, ya usse bhi zyada buray fitnay ka sabab banna.

Aaj kal jo halat hain, jab hum dekhte hain ke kayi aise naukar, jo aurton ki tarah chal rahe hain, khaas taur par kafir log jo Musalmanon ke gharo mein rehte hain, aur hum jaante hain ke unka Musalman larkon aur larkiyon par bura asar ho raha hai. Aaj kal ek group bhi hai jo "third sex" ke naam se jaana jaata hai, jo make-up karte hain aur aurton ke kapde pehente hain. Yeh kisay bhi qoumi liye ek bohot bara musibat hai, jo ummah-e-jihad hone ka daawa karti hai!

Agar aap jaana chahte hain ke Nabi (sallallahu alayhi wa sallam) ne "third sex" ke khilaf kaise rawaiya apnaya, aur kaise unke sahaaba ne apne ghairat aur izzat ke hisaas ke saath is kaam ka muqabla kiya, toh is hadeeth par ghour karein:

Abu Hurayrah (radhi Allah anhu) se riwayat hai ke ek effeminate mard, jisne apne haath henna se rangaye thay (jaise auratain karti hain), Nabi (sallallahu alayhi wa sallam) ke paas laya gaya, aur kaha gaya, "Ya Rasool Allah! Yeh mard aurton ki nakal kar raha hai." Toh Nabi (sallallahu alayhi wa sallam) ne use al-Baqee' bhej diya (taazaab ke liye, aur doosron ki hifazat ke liye). Poocha gaya, "Aap ise qatal kyun nahi karte?" Unhone kaha, "Mujhe un logon ko qatal karne se roka gaya hai jo namaz parhte hain." (Abu Dawood, 4928, aur doosray riwayat karne walay. Saheeh al-Jaami', 2502).

Beware of the dangers of the
small screen