

Religious Obligations of Muslim Women

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Pesh-lafz - Foreword

Insani zindagi mein hamesha kuch aise problems rahe hain jo alag-alag civilizations aur societies ke liye challenging bane rahe hain. Har society aur civilization ne in problems ka solution dhoondhne ki koshish ki hai, lekin kabhi ek extreme par chali gayi aur kabhi doosri extreme par. Society ka main goal hota hai ek aise balance ko achieve karna jo sab ke liye peace aur unity le aaye, lekin yeh balance ab tak properly achieve nahi ho saka.

Inhi problems mein ek purana aur important sawaal hai: mardon aur aurton ki responsibilities aur unka role. Purane Zamaane mein larkiyon ko zinda dafn karne ka custom ho, ya aaj ke western society mein aurton ko complete freedom dena ka – dono hi examples hain jo yeh show karti hain ki humanity ab tak is issue ka proper solution nahi dhoondh pai hai. Har waqt humanity ne koshish ki hai ki mardon aur aurton ke rights aur duties mein ek aisa balance banaya jaaye jo unki natural abilities aur needs ke mutabiq ho, lekin ab tak yeh koshish complete nahi hui.

Musalman aurton ke liye zaroori hai ki wo samjhein ki Islam ne unhe kitni respect aur position di hai. Apni natural abilities aur responsibilities ko samajh kar, wo apne society ke liye ek strong role play kar sakti hain. Islam ka system ek example hai jo mardon aur aurton ke roles aur responsibilities mein ek perfect balance show karta hai.

Sirf ek baar insani history mein aisa response diya gaya jo ek balanced aur fair system establish kar saka. Yeh response us waqt Muslim civilization ki taraf se aaya jab Islam apne shuruaati stages mein tha, aur yeh sab Nabi Muhammad (SAW) ke laaye hue inquilab ki wajah se mumkin hua. Pehli baar aurton ko aise rights diye gaye jo history mein kabhi nahi mile the.

Jab duniya ke alag-alag hisso mein yeh debate chal raha tha ki kya auraton ko bhi mardon ki tarah Allah ki ibaadat karne ka haq hai, Islam ne mardon aur aurton ki spiritual equality ka ilan kar diya. Jab kuch jagah auraton ko sirf ek saamaan ki tarah treat kiya ja raha tha, Islam ne unhe inheritance mein unka rightful share diya. Jab larkiyon ko zinda dafn karne ka ganda kaam ho raha tha, Islam ne is shaitani amal ki kadi ninda ki aur un maa-baap ki izzat ki jo betiyon ko pyar se palte hain.

Lekin jaise-jaise Islamic civilization mein girawat aayi, waise-waise aurton ke sahi treatment aur unke maqam mein bhi girawat aane lagi.

Aaj ke modern daur mein, feminist movement ke rise ke baad, jo pehle West mein shuru hui aur ab poori duniya mein fail rahi hai, aurton ke rights, status, aur unki liberation ka issue ek baar phir se duniya ke stage par aa gaya hai. Is baar sawaal yeh nahi hai ki aurton ka sahi maqam kya hai, balki Western civilization ne is problem ka solution ek aise materialistic nazariye ke saath diya hai jo spiritual, transcendental aur traditional values se bilkul khali hai. Ab unka yeh version zabardasti doosri civilizations par thopa ja raha hai.

Muslim civilization, jo shayad aaj ki duniya ki sabse spiritually motivated, tradition-based, aur religiously devoted civilization hai, is western ideal of the modern female ko accept karne mein sabse zyada resistance dikha rahi hai. Isi wajah se Muslim civilization aaj ke “Women Lib” propaganda ka prime target bani hui hai.

Western femininity aur social values ke asar ke neeche, Muslim duniya bhi is topic par confusion aur controversy ka shikaar hai. Iska do reasons hain. Pehla, backward aur jahil Muslims ne apne banaye hue self-forged model ko Muslim aurton par impose kar diya hai. Is model ne Muslim aurat ko sirf ek ghar ke bojh uthane wali aur ek sex-maid tak simit kar diya hai, jo uski independent spiritual identity ko nafrat ke saath deny karta hai.

Dusra, iske bilkul opposite, jo Muslims western model ko promote karte hain, wo print aur electronic media ke zariye is western ideal ko Muslim societies mein zabardasti spread kar rahe hain. Apne goal ko achieve karne ke liye, yeh log aur unke western allies na sirf Islamic model ko reject karte hain, balki Islamic teachings ko distort karne mein actively shamil hain.

Is wajah se do ideals ke beech ek conflict paida ho gaya hai. Yeh zaruri ho gaya hai ki true Islamic ideal ko clarify kiya jaye, jo Muslim aurton ke status, obligations aur unke rightful place in society ko define karta hai.

Yeh kitaab Dr. Israr Ahmed ki ek koshish hai jo Islam ke nazariye se aurton ke status aur unki family aur society ke framework mein zimmedariyon ko clarify karne ke liye likhi gayi hai.

Yeh kitaab unki ek speech par mabni hai jo unhone June 1991 mein Qur'an Academy Lahore mein Women's Wing of Tanzeem-e-Islami ke conference ke mauqe par di thi. Asal speech Urdu mein thi, jise May 1996 mein ek booklet ki form mein convert kiya

gaya. Yeh kitaab usi Urdu booklet ka Hinglish translation hai jo Momina Khan ne kiya aur Khalid Mahmood ne usse revise kiya. Ham sab un dono ka shukriya ada karte hai jo is kaam mein unhone apni mehnat aur lagan se hissa liya.

Religious Obligations ki Ahmiyat

Har shakhs ke liye apne religious obligations (deen ki zimmedariyan) ko achi tarah samajhna bohot zaroori hai. Agar koi insan apni un duties se anjaan hai jo Allah (SWT) ne apne Deen ke zariye usay diya hai, toh wo apni zimmedariyan sahi tarah se ada nahi kar sakta. Waise hi, agar kisi ka apni duties ka tasavvur kisi bhi tareeqe se incomplete ho, toh wo apni religious responsibilities sirf kuch had tak hi पूरी kar sakta hai. Aise mein, chahe wo apne deen ke liye kitna sincere kyun na ho, usay Qayamat ke din nakami ka samna karna pad sakta hai.

Is Masle ka ek aur pehlu jo khaas taur par auraton se related hai, utni hi ahmiyat rakhta hai. Yeh mumkin hai ke koi shakhs apne upar aise responsibilities daal le jo uske deen ne uspar farz nahi ki hain. Aise mein bohot bure natije nikalne ki पूरी mumkinat hoti hain, kyun ke achha karne ki tamanna, agar wo prescribed boundaries se zyada ho, toh wo bilkul undesirable (nafrat ki) direction mein chali jaati hai.

Misal ke taur par, monasticism (rahbaniyat) ek insani extremism ka nateeja hai, jab insaan apne aap ko ziada pious (taqwa wala) hone ki koshish karta hai. Christianity mein celibacy (khandan na rakhna) ka concept bhi achha karne ki tamanna se hi aaya tha, lekin aage chal kar yeh vice (badayi) aur immorality (bad-tahzeebi) ka zariya ban gaya. Isliye agar koi shakhs apne upar zyada zimmedariyan daal leta hai, toh uske liye negative aur undesirable natije nikalna zaroori hai.

Is liye humein apni asli religious duties ko samajhna aur seekhna bohot zaroori hai aur humein apne upar aise duties nahi daalni chahiye jo Allah (SWT) ne hum par farz nahi ki. Jab ek shakhs apni marzi se kuch aise duties apne upar daal leta hai jo Allah (SWT) ne us par farz nahi ki, toh wo apne aap ko Qur'an ke us hukm ke khatre mein daal deta hai jo Surah al-Nisa mein diya gaya hai:

"Hum uske liye usi cheez ko tayar karte hain jismein wo khud musharaf hota hai." [al-Qur'an 4:115]

Dusre lafzon mein, Allah (SWT) usay apne chune hue raaste par jaane ki ijaazat de deta hai aur apni madad aur support usse wapas le leta hai.

Is liye, Allah (SWT) ke haq mein jo zimmedariyan hum par hain, unko samajhne ke liye humein apni soch ko poori tarah se wazeh karna hoga. Humein Allah (SWT) ke haq, apne apne haq, aur doosre logon ke haq ko samajhna hoga. Humain yeh seekhna hoga ke jo cheezein Allah (SWT) ne jaiz aur na-jaiz, legal aur illegal ki hain, unmein farq kaise karein. Agar hum apni fitri aur instinctive zaruraton ka andha-puraan peeche karenge, toh hum apni haden cross kar ke Haram (mana) cheezon tak pohanch sakte hain.

Isi tarah, humein doosron ke liye apni zimmedariyan, aur mankind ke liye, Allah (SWT) ke diye hue usoolon ke mutabiq ada karni chahiye. Agar yeh principle sahi tareeqe se follow kiya jaaye, toh humara nazariya wazeh rahega aur humara maqsood clear hoga. Lekin agar hum apni khud ki manmaani aur khwahishat ke peeche challenge, toh hum, Allah na kare, Qur'an ki is prediction ka shikar ho sakte hain, jisme Allah (SWT) farmate hai:

"Hum uske liye usi cheez ko tayar karte hain jismein wo khud musharaf hota hai aur usay Jahannam ki taraf le jaate hain, jo safar ka khatima hai." [al-Qur'an 4:115]

Hamari Deeni Zimmedariyon Ke Teen Levels: Teen Manzilon Wala Imarat Ka Misal

Humari deeni zimmedariyon ko samajhne ke liye teen manzilon wali imarat ka misal dena madadgaar sabit ho sakta hai. Is misal ki madad se, hum sabse pehle un zimmedariyon ko samajh sakte hain jo sirf mardon par farz hain. Phir, woh zimmedariyan jo mardon aur aurton dono par barabar farz hain, aur un zimmedariyon ko bhi samjha jaayega jisme mardon aur aurton ke beech kuch farq hai.

Is imarat ke teen manzile hain, jo chaar pillar par khadi hai. Zameen par jo sabse pehla floor hai, usmein sirf pillars dikhte hain, kyun ke walls nahi hoti, magar un pillars ke neeche ek mazboot foundation hai jo unhe support karta hai. Upar ke floors neeche wale floors par dependent hain. Iss hisaab se, top floor sabse upar hai lekin sabse zyada zaroori nahi hai. Sabse zaroori hissa foundation hai, jab ke pillars doosra sabse zaroori hissa hain, kyun ki wo poori imarat ka bojh uthate hain. Agar foundation ya pillars kamzor ho jayein, toh poori imarat gir sakti hai. Yeh zaroori hai ke hum samajh lein ke doosre aur teesre floor par pillars walls ke peeche chhup jate hain, lekin wo ab bhi wahan hote hain, bas nazar nahi aate.

Yeh imarat humari deeni zimmedariyon ko bilkul sahi tarah se represent karti hai. Is imarat ka foundation hai *Iman* (faith), jo poori structure ki mazbooti par depend karta hai. Agar foundation gehra aur mazbooti se zameen mein laga ho, toh upar wali imarat kabhi nahi hil sakti. Lekin agar foundation khud kamzor aur unstable ho, toh imarat kabhi bhi gir sakti hai.

Pillars hain chaar farz ibadat: Rozana namaz (Salah), roza (Saum), Zakaat, aur hajj. Qur'an mein, hamesha Namaaz se pehle Zakaat ka zikr hota hai, lekin is imarat mein, Namaaz ko Roze ke saath rakha gaya hai kyun ki dono ibadat sabhi Musalmanon ke liye farz hain. Jabke Zakaat aur Hajj sirf unhi Musalmanon par farz hain jo inhe ada

karne ki jismani aur maali istitaat rakhte hain.

Pehle level ka chhat hum Islam, Ita'at, Taqwa, aur 'Ibadat ke naam se yaad kar sakte hain. Is stage par, insaan apne dil-o-jaan se Allah (SWT) aur unke Rasool (SAW) ke hukm ki tasleem aur farmaanbardari karta hai, aur asal mein apne khud ke banaye jaane ka maqsad pura karta hai, jo hai 'Abd' – 'ghulam' banna. Is tarah, wo apne paida hone ka asal maqsad poora karta hai. Jaise Allah (SWT) ne kaha:

“Maine ‘jinn’ aur insaan ko sirf is liye paida kiya hai ke wo meri ibadat karein.”
[al-Qur'an 51:56]

Jab yeh tasleem, farmaanbardari, aur taqwa apne unchaayi tak pohanchta hai, toh Islam Ihsan ban jata hai – yeh ek aise level ka sha'ur hai jismein insaan ko lagta hai ke wo Allah (SWT) ko dekh raha hai. Yeh wahi ground floor hai jo hum describe kar rahe hain.

Doosre level par, insaan doosron ko Islam ke paigham ki taraf daawat deta hai, apni puri koshish karta hai ke us paigham ko phailaye aur logon tak pohnachaye. Wo achhai ko farmaata hai aur burai se rokta hai, aur insaaniyat ke khilaf gawahi dene ka azeem farz ada karta hai, taake Qayamat ke din log yeh na keh sakein ke unhe is baat ka ilm nahi tha.

Imarat ka teesra manzil Islam ke insaafi, maashi aur siyasi nizam ke qiyam ka numainda hai. Is level par, aisay lafz istemal kiye jate hain jaise Islamic Revolution aur Takbeer ar-Rabb. Iska maqsad yeh hai ke Islam ko puri tarah se implement kiya jaye taake Allah (SWT) ka kalma sab par hukoomat kare, jaise ek Hadith mein kaha gaya hai:

“Taake Allah ka kalma sab se aala ho jaye.”
[Bukhari, Muslim]

Iska maqsad yeh hai ke "Allah ka kalma" mulk ki kanoon ban jaye aur har cheez par uski hukoomat ho, yaha tak ke poora social structure, jismein parliament aur judiciary bhi shamil hain, uske hi under ho. Is manzil ke liye apni tamam maali aur zehni resources istemal karna, is maqsood ke liye jeena aur is ke liye shaheed hone ke liye tayar rehna, yeh hamari deeni zimmedariyon ka teesra aur sab se aala level hai.

The Ground Level: Near Equal Obligations

Jahaan tak zameen wale manzil ki zimmedariyon ka ta'aluq hai, dono jins (mardon aur auraton) ki zimmedariyon mein zyada faraq nahi hai. Imaan, har insaan ke liye, chahe wo mard ho ya aurat, nijaat (bachaav) ka zaroori shart hai. Surah al-'Asr aur Surah al-Teen mein jo lafz aaye hain:

“Siwaay un logon ke jo imaan laaye aur achhe kaam kiye.”

Yeh lafz aam hain jo mardon aur auraton dono par lagu hote hain. Iske alawa, Surah al-Nisa, Ayah 124 mein bilkul wazeh taur par kaha gaya hai ke jo log neik amal karte hain, chahe wo mard ho ya aurat, wo zaroor Jannat mein daakhil honge.

Har Muslim, chahe wo mard ho ya aurat, unka sab se pehla farz imaan ki mazbooti hai. Uske baad, rozana namaz aur Ramadan ke mahine mein roza, jo dono mardon aur auraton ke liye barabar farz hain. Zakaat aur Hajj bhi dono mardon aur auraton par farz hain, lekin jo log inhe ada karne ki jismani aur maali istitaat rakhte hain. Iske alawa, aurat ko Hajj perform karne ke liye apne saath ek Mahram (muhafiz) hona chahiye. Waisi hi, jo Halaal aur Haraam ke restrictions hain, wo dono jins ke liye ek jaise hain.

Asaan shabdo me, Allah (SWT) aur unke Rasool (SAW) ki farmaanbardari, zindagi ke har pehlu mein, poori insaaniyat ke liye hai, bina kisi gender ke faraq ke.

Mardon aur auraton ki zameen wale manzil par zimmedariyon mein thoda sa faraq Namaaz ke misaal se samjha ja sakta hai. Auraton ko jamaat ke sath namaz padhne se exempt kiya gaya hai aur unhe apne ghar par namaz padhne ki targhib di gayi hai. Ghar par, yeh behtar hai ke wo lawn ke bajaye ek kamre mein namaz padhein. Agar kamre mein koi chhoti si chamber ho, toh wo chamber kamre par afzal hai. Jumma aur Eid ki jamaat namazon ka mamla thoda alag hai. Rasool Allah (SAW) ne auraton ko in dono namazon mein shamil hone ki targhib di thi. Yeh is liye tha kyunki us waqt koi communication media ya dusre tareeqay (jaise ke kitaabein, magazines, ya audio/visual facilities) available nahi the. Jumma aur Eid ki khutbaat un ke liye ilm aur maloomat ka eklauta zarayeh tha. Lekin, yeh do istisnaat hain aur asli rule yeh hai ke

auraton ke liye behtar hai ke wo apne gharon mein apni namaz khud padhain na ke public jagah par.

In chhoti si differences ke alawa, pehle manzil par mardon aur auraton ki zimmedariyaan ek jaise hain. Ab yahan Surah al-Ahzab ki teen ahem ayat (34-36) par baat karna zaroori hoga. In ayaton ka zikar Rasool Allah (SAW) ki biwiyon se hai. Pehli ayat unke liye hai jo asal aur jaagti hui imaan ko hasil karte hain, jiska asal zarayeh Qur'an hi hai. Darasal, Qur'an ko padhna, seekhna, aur us par gaur o fikr karna hi imaan ko janm deta hai aur hamari yaqeen ko mazbooti deta hai. Ayat kuch is tarah se hai:

“Yaad rakkho Allah ki aayat aur hikmat ki un baaton ko jo tumhare gharon mein sunayi jati hain. Beshak Allah lateef (Subtle/gentle) aur ba-khabar hai.”

[al-Qur'an 33:34]

Yahaan Rasool Allah (SAW) ki wives ko kaha ja raha hai. Unhi ke gharo mein Rasool Allah (SAW) ko wahi (revelation) milti thi, jahan unhone uski ayatein tilawat ki aur hikmat ki baatein ki. Hikmat ka lafz yahan Qur'an ki taraf ishara kar raha hai, jo ilm aur hikmat ka asal zariya hai. Iske ilawa, Rasool Allah (SAW) ne Qur'an ko Hadith ke zariye samjhaya, jo bhi Qur'an ki hikmat ko reflect karta tha. Is ayat se sab se pehli aur ahem baat yeh samajh aati hai ke humein Qur'an aur Hadith ko padhne, samajhne, seekhne aur dusron ko sikhane mein lagna chahiye. Yeh wahi cheez hai jo hamare imaan ko Allah (SWT) par mazboot banayegi. Agar hum apne imaan ko mazboot kiye bina dusron ko daawat dene ki koshish karein, toh hum ghalat tareeqe se kaam kar rahe hain.

Ab hum doosri Ayah par gaur karte hain. Qur'an-e-Majeed mein aam tor par jab dono mardon aur auraton ki achhaiyon ka zikar hota hai, toh zyada tar mardana grammar ka istemal hota hai. Iska matlab yeh hota hai ke jab mardon se baat ki ja rahi hoti hai, toh yeh samjha jaata hai ke auraton se bhi baat ho rahi hai. Lekin yeh jo aage wali Ayah hai, yeh ek istisna hai, kyunki is mein mardon aur auraton ka zikar alag alag kiya gaya hai. Iska matlab yeh hai ke jo qualities Islam apne followers se expect karta hai, wo mardon aur auraton dono se barabar hain.

Allah (swt) farmate hai:

“Yaqeenan musalman mard aur musalman auratein aur mummin mard aur mummin auratein aur farmaan bardar mard aur farmaan bardar

auratein aur raast baaz mard aur raast baaz auratein aur sabr karne wale mard aur sabr karne wali auratein aur khushoor karne wale mard aur khushoor karne wali auratein aur sadqa dene wale mard aur sadqa dene wali auratein aur roza rakhne wale mard aur roza rakhne wali auratein aur apni sharm gaahon ki hifaazat karne wale mard aur apni sharm gaahon ki hifaazat karne wali auratein aur kistarat se Allah ka zikr karne wale mard aur zikr karne wali auratein } Allah ne in sab ke liye maghfirat aur bohot bara ajar tayar kar rakha hai.

Is Ayah mein jo das qualities zikar ki gayi hain, wo yeh hain:

1. **"Muslim mard aur Muslim aurat"**

Mard aur aurat jo apne aap ko Allah (SWT) ki marzi ke hawale se puri tarah se jhukaa dete hain.

2. **"Iman wale mard aur iman wali aurat"**

Wo jo Allah (SWT), uske farishte, paigambaron, nazil kiye gaye kitaabon aur Qiyamat ke din par yakeen rakhte hain.

3. **"Farmaanbardar mard aur farmaandaar aurat"**

Wo jo apne Maalik ke hukm ke liye hamesha tayar rehte hain, jaise ke ghulam apne Master ke hukm ke liye.

4. **"Sadiq mard aur sadiq aurat"**

Wo jo apne lafzon aur kaamon mein sachay hain.

5. **"Sabr karne wale mard aur sabr karne wali aurat"**

Sabr ek bohot waseeh lafz hai. Sabr ka matlab ho sakta hai haram cheez se bachna. Sabr ka matlab yeh bhi ho sakta hai ke Allah (SWT) ke hukm ko apni mushkilat ke bawajood qubool karna. Misal ke taur par, sardiyan mein thandi pani se wazu karna jab garam pani nahi milta, yeh sabr aur Allah ki marzi ke liye ik izhaar hai. Sabr ka matlab hai mushkil waqt mein apni himmat ko banaye rakhna aur sidha raasta follow karna.

6. **"Aadab waale mard aur aadab wali aurat"**

Wo jo apne aap ko Allah (SWT) ke aage, har haal mein, jhuka dete hain.

7. **"Khudda parast mard aur khudda parast aurat"**

Wo jo doosron par kharch karte hain apni zarurat ke bawajood, sirf Allah (SWT) ki raza ke liye.

8. **"Roza rakhne wale mard aur roza rakhne wali aurat"**

Wo jo apne rooh aur jism ko maaddi khwahishaat se paak karne ke liye roza rakhte hain aur sirf Allah (SWT) ki khushi ke liye bhukh aur pyaas seh kar roza rakhte hain.

9. "Jo apni haya ko bohot achhe se mehfooz rakhte hain"

Is silsile mein Islam mardon aur auraton dono par ek hi restrictions lagata hai.

10. "Jo bohot zyada Allah ka zikr karte hain"

Wo mard aur aurat jo Allah (SWT) ka zikr bohot zyada karte hain apni zindagi mein.

Agli Ayah mein, pehle level ka jo maqsad hai, uska khulasa aur asal maqsad bohot wazeh taur par bayan kiya gaya hai. Allah (swt) farmate hai:

“Kisi momin mard aur kisi momin aurat ko yeh haqq nahin hai ke jab Allah aur uska Rasool kisi maamle ka faisla karde to phir usey apne us maamle mein khud faisla karne ka ikhtiyar hasil rahey. Aur jo koi Allah aur uske Rasool ki na-farmani karey to woh sareeh gumrahi mein padh gaya

Iska matlab hai ke koi bhi imaan waala aurat ya mard apni personal pasand ke mutabiq kaam nahi kar sakte jab Allah (SWT) aur unke Rasool (SAW) kisi mamle par apna faisla de chuke hon. Unke liye sirf ek hi raasta hai, wo hai sunna aur maan-na. Agar koi Allah (SWT) aur unke Rasool (SAW) ke faisle se alag hone ka intekhab karta hai, chahe wo mard ho ya aurat, to wo saaf taur par nafarmani aur kufr hai; wo wo log hain jo bilkul ghalat raste par chale gaye hain. Yehi Islam, Ita'a aur 'Ibadah ka asal maqsad hai. Islam kya hai? Allah (SWT) aur unke Rasool (SAW) ke hukm ka puri tarah se itaat karna. Ita'aa kya hai? Allah (SWT) aur unke Rasool (SAW) ki itaat karna. 'Ibadah kya hai? Har waqt aur har cheez mein Allah ke banday ban jaana. Is silsile mein sabse zaroori baat ye hai ke jab Allah (SWT) aur unke Rasool (SAW) ka faisla saaf ho, toh humare paas koi authority nahi hoti. Agar authority ko Allah (SWT) aur unke Rasool (SAW) ke hukm ke khilaaf istamal kiya jata hai, toh wo Islam ke usoolon ke khilaaf hoga. Hum sirf apni marzi aur samajh ke mutabiq kaam kar sakte hain agar kisi mamle par koi wazeh hukm na ho.

Jaisa ke pehle kaha gaya, zameen ke pehle manzile par mard aur aurat ke farz mein bohot kam faraq hai. Lekin jaise-jaise hum zyada oonche manzilon ki taraf barhte hain, ye faraq zyada wazeh ho jata hai. Islam mein is faraq ka sabab samajhna zaroori hai. Islam haya aur chastity (sharm aur safai) par bohot zor deta hai aur chahta hai ke in values ko ek Muslim muashray mein barkarar rakha jaye. Is liye mard aur aurat ke liye alag dress code aur segregation ka hukum diya gaya hai. Satr (parda) aur Hijab ke hawale se jo hukum hain, wo khaas taur par auraton ke liye hain, aur ye conditions Mahram aur non-Mahram ke beech alag hain.

Jo cheez humen samajhni chahiye wo yeh hai ke mard aur aurat ke farz mein jo farq hai, wo muashray mein haya, adab aur safai ko barqarar rakhne ke liye hai. Islam un zaroori intermingling (milne-julne) ko discourage karta hai jo gender ke darmiyan ho sakti hai, aur har gender ke liye alag activity ke hisse tay karte hai. Is context mein, hum asani se samajh sakte hain ke ek aurat ki namaz ghar ke sabse chupay huye hissay mein sab se behtar hai, aur uski masjid mein mojudgi ko discourage kiya gaya hai (magar wo mana nahi hai). Aakhir kar, mard aur aurat ke farzo mein jo bhi farq hai, chhota ya bara, iska maqsad ye hai ke hum uss kisi bhi raaste ko band kar den jo indecency (bad-tameezi) aur immorality (bila-sharm) tak le ja sakta ho.

The Second Level: The Three Circles Of Da'wah

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