

# Understanding Islam

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# Islam in a nutshell

**Islam** ka matlab hota hai "Allah ki marzi ke aage jhukna," matlab apne zindagi ke har pehlu ko Allah ke hukum ke mutabiq chalana. Yeh ek complete tareeqa-e-zindagi hai jo humein sahi raasta dikhata hai aur duniya ke har insaan ke liye hai. Iska zindagi ka asal maqsad hai Allah ki raza (khushi) hasil karna.

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## Allah (Khuda)

- **Allah** Islam mein ek hi aur asal Khuda hai, jo poori duniya, asmaan, zameen aur har ek cheez ka malik hai. Woh sab kuch dekhne wala, sunne wala aur har cheez par qaboo rakhne wala hai. Iska matlab hai ke Allah har jagah hai, sab par nazar rakhta hai, aur har insaan ke liye sabse zyada mohabbat karta hai.
  - **Tawheed**, yani Allah ki wahdaniyat ka aqeeda (belief), sabse zyada zaroori hai. Iska matlab yeh hai ke sirf Allah ko hi hum pooja karte hain, aur Allah ke siwa hum kisi ko nahi maante. Islam mein sirf ek Khuda hai jo hamari duaayen sunta hai, hamari madad karta hai, aur hamare dukh door karta hai.
  - **Allah ki sifaat**, yani Allah ke khaas guna (qualities), jaise uska rahim hona (rehmat karne wala), ghafoor hona (gunah maaf karne wala), aur adil hona (insaaf karne wala). Yeh sab qualities batati hain ke Allah sabse achha aur sabse samajhdar hai. Woh humesha insaaf se kaam leta hai aur sab ko pyaar karta hai.
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## Hazrat Muhammad (Sallallahu Alaihi Wasallam)

- **Hazrat Muhammad (SAW)** Allah ke sabse aakhri paighambar (messenger) hain. Aap ko Allah ne yeh paigham diya ke Islam ka sandesh sab tak pohchayein. Hazrat Muhammad (SAW) ne apni zindagi ke har pehlu mein dikhaya ke ek Musalman kaise rehmat, pyaar aur insaaf se jeeta hai. Aap ka zindagi ka har pehlu humein yeh sikhata hai ke ek acchi zindagi kaise guzaari ja sakti hai.

- Aap ki zindagi ko **Sunnat** kehte hain, jo humare liye ek misaal hai ke hum kaise achhe insaan aur Musalman ban sakte hain. Sunnat ka matlab hai Paighambar Muhammad (SAW) ke aamaal aur unke baat cheet ka tareeqa, jisse hum yeh seekhte hain ke kaise apne zindagi ke faislay karein.
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## Quran Shareef

- **Quran** Islam ki sabse pavitra kitaab hai, jo Allah ka lafz-ba-lafz sandesh hai. Isme Allah ka har paigam maujood hai jo Hazrat Muhammad (SAW) ko diya gaya tha. Quran Allah ki hidayat hai jo har insaan ko sahi aur ghalat ka farq samjhata hai.
  - Quran kehta hai ke zindagi ka asal maqsad Allah ki ibadat karna aur insaniyat ki khidmat karna hai. Ismein zindagi ke har pehlu, chahe wo vyavhaar ho ya samajik insaaf, sab ke liye madad aur naseehat di gayi hai. Roz Quran ka paath karna aur us par vichar karna har Musalman ka farz hai kyunki yeh zindagi ke har kadam par raasta dikhata hai.
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## Hadith

- **Hadith** Hazrat Muhammad (SAW) ke bol aur kaam ka majmooa hai. Ismein Paighambar ke baat-cheet aur unke zindagi ke aamaal ka zikr hai. Hadith humein yeh sikhata hai ke kaise Quran ke hidayat ko apni zindagi mein amal mein lana hai.
  - **Sahih Hadith**, jo sabse authentic Hadith ka majmooa hai, wo Hazrat Muhammad (SAW) ki sahi baat-cheet aur kaamon ko darshata hai. Isse hum yeh seekhte hain ke har ek choti se choti baat kaise karni chahiye, jaise dusron ke saath vyavhaar, ibadat ka tareeqa, aur rozana ki zindagi ke faislay kaise lene hain.
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## Islam ke Paanch Bunyadi Arkaan (Pillars of Islam)

Islam paanch bunyadi arkaan par mabni hai, jin par har Musalman ka imaan aur amal chalna chahiye. Yeh paanch arkaan har Musalman ke liye zaroori hain:

1. **Shahada:** Allah ki wahdaniyat aur Hazrat Muhammad (SAW) ke paighambar hone ka izhaar. Iska matlab hai ke ek Musalman sirf Allah ko poojta hai aur Muhammad (SAW) ko apna sandeshvahak maanta hai.
  2. **Salah (Namaz):** Din mein paanch waqt ki namaz padhna, jo Allah ke saath humara raabta hai. Namaz humein yeh yaad dilata hai ke Allah har waqt hamare saath hai aur humein seedha raasta dikhata hai.
  3. **Zakat:** Apni daulat ka ek hissa gareeb aur zaruratmand logon ko dena. Isse insaniyat mein barabari aur madad ka paigham diya jata hai.
  4. **Sawm (Roza):** Ramadan ke mahine mein roza rakhna, jo sabr aur gareebon ke liye humdardi ka ehssaas dilata hai.
  5. **Hajj:** Zindagi mein ek baar Makkah ka hajj karna, agar insaan iski istataat (capability) rakhta ho. Hajj ek misaal hai ke har Musalman ek jagah Allah ke samne jhukta hai.
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## Akhlaaq aur Haya (Vyavhaar aur Sharm)

- Islam mein **akhlaaq** yani achha vyavhaar bohot ahmiyat rakhta hai. Har Musalman ko dusron ke saath izzat, pyaar aur sabar ke saath baat karni chahiye. Hazrat Muhammad (SAW) ne hamesha yeh paigham diya ke har insaan ke saath accha vyavhaar karo aur unke dukh door karo.
  - **Haya** yaani sharm aur izzat Islam mein ek zaroori gun hai. Sharm sirf kapdon mein nahi hoti, balki soch aur vyavhaar mein bhi hoti hai. Haya ka matlab hai ke hamesha shalinta (decency) aur izzat ke saath zindagi guzari jaye.
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## Aakhirat aur Hisaab (Jannat aur Jahannam ka Imtihaan)

- Islam yeh kehta hai ke duniya ek imtihaan hai aur iske baad **Aakhirat** aayegi, yani ek doosri zindagi jisme har insaan ko apne aamaal ka hisaab dena hoga. Har insaan ke acchi aur buri kaamon ka pura hisaab kiya jayega.
- **Jannat** (swarg) aur **Jahannam** (narak) ka paigham yeh yaad dilata hai ke humein apni zindagi ka har kaam samajhdari aur imaan ke saath karna chahiye. Jo log acchai ke raaste par challenge unko Allah Jannat mein daakhil

karega, aur jo galat raaste par chalenge unka hisaab karke unko Jahannam mein daala jayega.

# Tawheed

## Types of Tawheed

In Islam, *Tawheed* refers to the belief in the oneness of Allah. It is the foundation of the Islamic faith, affirming that Allah is unique and unparalleled. Scholars categorize Tawheed into three main types to highlight different aspects of Allah's uniqueness:

### 1. **Tawheed ar-Ruboobiyyah** (Oneness of Lordship)

- This aspect emphasizes recognizing Allah as the sole Creator, Sustainer, and Administrator of all that exists.
- It includes:
  - **Creation:** Allah is the only Creator of everything in the universe.
  - **Providing sustenance:** Allah alone provides for all living beings.
  - **Giving life and causing death:** Allah is the only one who controls life and death.
  - **Regulation of affairs:** Allah administers and regulates the universe without any partner.
  - **Right to judgment and legislation:** Only Allah has the authority to set laws and decide what is right and wrong.
  - **Sending of messengers and revelation of books:** Allah alone sends messengers and reveals scriptures to guide humanity.

### 2. **Tawheed al-Uloohiyyah** (Oneness of Worship)

- This type of Tawheed emphasizes that Allah is the only deity worthy of worship, meaning that all acts of devotion should be directed solely to Him.
- It includes:
  - **Exclusive worship:** Only Allah should be worshipped; no other being shares this right.
  - **Seeking help and rescue:** Allah is the only one to call upon in times of need.
  - **Sacrifice and vows:** Any form of ritual sacrifice or vow should be made only for Allah.

### 3. **Tawheed al-Asmaa was-Sifaat** (Oneness of Names and Attributes)

- This category relates to acknowledging the names and attributes of Allah as described in the Quran and authentic Hadiths.

- It includes:
  - **Acceptance of Allah's names and attributes:** Affirming Allah's attributes as described in the Quran and by the Prophet Muhammad (peace be upon him).
  - **No resemblance to creation:** Allah's attributes are unique and cannot be compared to any creation.
  - **No misinterpretation or negation:** The names and attributes are accepted as they are, without altering, denying, or likening them to anything else.

## Explanation of Terms

- **Tawheed:** The Islamic concept of monotheism, which asserts the oneness of Allah.
- **Ruboobiyyah:** From the root *Rabb* (Lord), it refers to recognizing Allah as the Lord, Creator, and Sustainer of the universe.
- **Uloohiyyah:** Derived from *Ilah* (deity), it emphasizes worship and devotion being exclusively for Allah.
- **Asmaa was-Sifaat:** Refers to Allah's names (Asmaa) and attributes (Sifaat), which help believers understand His nature.
- **Revelation:** The process by which Allah sends divine guidance to humanity, primarily through prophets and scriptures like the Quran.
- **Sacrifice:** In this context, it means religious acts involving the giving up of something valuable for Allah, like animal sacrifice.
- **Hadith:** Recorded sayings and actions of the Prophet Muhammad (peace be upon him), which serve as a source of guidance alongside the Quran.



# Kalima Tayyiba ke Maane

Syed Abul A'la Maududi

# Part 01 - Islam me daakhil hone ki pehli shart

Aap ko maaloom hai ke insaan daaira-e-Islam mein ek kalma padh kar daakhil hota hai, aur woh kalma bhi kuch bohot zyada lamba chaura nahin hai — sirf chand lafz hain:

**Laa ilaaha illallah Muhammadur Rasoolullah.**

In alfaaz ko zubaan se ada karte hi aadmi kuch se kuch ho jaata hai — pehle kaafir tha, ab musalmaan ho gaya; pehle napaak tha, ab paak ho gaya; pehle Khuda ke ghazab ka mustahiq tha, ab uska pyaara ho gaya; pehle dozakh mein jaane wala tha, ab jannat ka darwaaza uske liye khul gaya.

Aur baat sirf itne hi par nahin rehti — isi kalmay ki wajah se aadmi aur aadmi mein bada farq ho jaata hai. Jo is kalmay ko padhne wale hain, woh ek ummat hote hain, aur jo is se inkaar karte hain, woh doosri ummat ban jaate hain.

Baap agar kalma padhne wala hai aur beta is se inkaar karta hai, to goya baap, baap na raha aur beta, beta na raha. Baap ki jaidaad se betay ko wirsaa (hissa) na milega; maa aur behnein tak us se parda karne lagengi.

Goya yeh kalma aisi cheez hai ke gairon ko ek doosre se mila deti hai aur apno ko ek doosre se kaat deti hai. Hatta ke is kalmay ka zor itna hai ke khoon aur rehm ke rishte bhi is ke muqaable mein kuch bhi nahin.

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## Glossary:

1. **Daaira-e-Islam** - Islam ka circle ya boundary.
2. **Kaafir** - Wo shakhs jo Islam ko nahi maanta.
3. **Musalmaan** - Wo shakhs jo Islam ko maanta hai.
4. **Napaak** - Ganda ya impure.
5. **Paak** - Saaf ya pure.

6. **Ghazab** - Boht zyada gussa.
7. **Mustahiq** - Haqdaar, jo kisi cheez ka haq rakhta ho.
8. **Dozakh** - Jahannum, yaani jahan saza milti hai.
9. **Jannat** - Behisht, yaani swarg.
10. **Ummat** - Musalmaanon ki ek community.
11. **Inkaar** - Mana karna ya kisi cheez ko reject karna.
12. **Wirsa (Hissa)** - Jaidaad mein milne wala part ya share.
13. **Parda** - Apne aap ko kisi se chhupana ya cover karna.
14. **Khoon aur Rehm ke rishte** - Khoon ke rishte jaise maa, baap, bhai, behen.

## Part 02 - Itna bada farq kyu?

Ab zara is baat par gour karo ke yeh itna bada farq jo aadmi aur aadmi mein ho jaata hai, yeh aakhir kyun hota hai? Kalme mein hai kya? Sirf chand harf hi to hain — Laam, Alif, Hey, Meem, Wao, Seen aur aise hi do chaar huruf aur. In harf ko mila kar agar munh se nikaal diya to kya koi jaadu ho jaata hai ke aadmi ki kaaya palat jaaye? Aadmi aur aadmi mein kya bas itni si baat se zameen-o-aasman ka farq ho sakta hai?

Mere bhaiyon, tum zara samajh se kaam loge to tumhari aqal khud keh degi ke bs munh kholne aur zubaan hila kar chand harf bol dene ki itni badi taaseer nahi ho sakti. But-parast (Murtiyo ki puja karne wale) mushrik log to zaroor samajhte hain ke ek mantar padh dene se pahaad hil jaayega, zameen shaq ho jaayegi, aur chashme ubalne lagenge, chahe mantar ke maane ki kisi ko khabar na ho. Kyunki wo samajhte hain ke saari taaseer bas huruf mein hai — wo zubaan se nikli aur tilismat (jadu) ke darwaaze khul gaye. Magar Islam mein yeh baat nahi hai; yahan asal cheez maane hai. Alfaaz ki taaseer maano se hai. Maane agar na ho aur wo dil mein na utrein, aur unke zor se tumhare khayalat, tumhare ikhlaaq, aur tumhare aamaal na badlein, to sirf alfaaz bol dene se kuch bhi asar na hoga.

Is baat ko main ek moti si misaal se samjhaun:

- Farz karo tumhein sardi lagti hai. Agar tum zubaan se "rooi lehaaf, rooi lehaaf" pukarna shuru kar do, to sardi lagni band nahi hogi, chahe tum raat bhar mein ek laakh tasbihen rooi lehaaf ki par daalo. Haan, agar lehaaf mein rooi bharwa kar oadh loge, to sardi lagni band ho jaayegi.
- Farz karo ke tumhein pyaas lag rahi hai. Agar tum subah se shaam tak "paani, paani" pukarte raho, to pyaas na bujhegi. Haan, paani ka ek ghoont le kar pee loge, to kaleje ki saari aag foran thandi ho jaayegi.

Bas yahi haal Kalma Tayyiba ka hai. Faqat che-saat alfaaz bol dene se itna bada farq nahi hota ke aadmi kaafir se musalmaan ho jaaye, napaak se paak ho jaaye, mardood se mehboob ban jaaye, aur dozakhi se jannati ban jaaye. Yeh farq sirf is tarah hoga ke pehle in alfaaz ka matlab samjho aur woh matlab tumhare dil mein utar jaaye. Phir matlab ko jaan kar, samajh kar, tum in alfaaz ko zubaan se nikaalo, to tumhein achhi tarah yeh ehssaas ho ke tum apne Khuda ke saamne aur saari duniya ke saamne kitni badi baat ka iqraar kar rahe ho, aur is iqraar se tumhare upar kitni badi zimmedari aa

gayi hai.

Phir yeh samajhte hue jab tumne iqraar kar liya, to uske baad tumhare khayalat par aur tumhari saari zindagi par is kalme ka qabza ho jaana chahiye. Phir tumhein apne dil-o-dimaag mein kisi aisi baat ko jagah nahi deni chahiye jo is kalme ke khilaaf ho. Phir tumhein hamesha ke liye bilkul faisla kar lena chahiye ke jo baat is kalme ke khilaaf hai, woh jhooti hai, aur yeh kalma sach hai.

Phir zindagi ke saare maamlaat mein yeh kalma tumhara haakim hona chahiye. Is kalme ka iqraar karne ke baad tum kaafiron ki tarah azaad nahi rahe ke jo chaho karo. Balke ab tum is kalme ke paaband ho; jo yeh kahe, usko karna padega, aur jis se mana kare, usko chhodna padega. Is tarah kalma padhne se aadmi musalmaan hota hai, aur is tarah kalma padhne ki wajah se aadmi aur aadmi mein itna bada farq hota hai, jiska zikr maine abhi kiya hai.

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## Glossary:

1. **Kalma Tayyiba** (کلمۃ طیبہ): Islam ka buniyadi aur sab se ahem aqeeda jo La Ilaha Illallah, Muhammadur Rasoolullah (Allah ke siwa koi maabood nahi, Muhammad ﷺ Allah ke rasool hain) ka iqraar hai.
2. **Aadmi aur Aadmi** (آدمی اور آدمی): Yahan pehla "aadmi" ka matlab musalmaan, aur doosra "aadmi" ka matlab kaafir hai; dono mein zameen-o-aasman ka farq.
3. **Huruf** (فوح): Harf ka matlab hota hai harf ya letter, jaise ke Laam, Alif, Meem waghera.
4. **Taaseer** (تأثیر): Koi cheez ka asar ya influence, yahan alfaaz ya kalme ki asliyat par zor diya gaya hai.
5. **But-parast** (تسرپ تبت): Wo log jo buton (murtiyon) ki puja karte hain, yani mushrik log.
6. **Mushrik** (مشرک): Aise log jo Allah ke siwa kisi aur ko maabood ya partner samajhte hain.
7. **Mantar** (رتم): Aam tor par Hindu dharam mein isti'mal hone wale talismi alfaz jo samjhe baghair bhi padh liye jaate hain kisi cheez ke asar ke liye.
8. **Tilismat** (تاسلط): Jaadu ya chamatkar jaise asraat jo kisi jaadu ya mantar se hasil kiye jaate hain.
9. **Iqraar** (إقرار): Koi baat qasme kha kar ya gawai de kar qabool karna, jaise ke kalma par imaan lana.
10. **Mardood** (دودرم): Allah ki rehmat se door ya Allah ke nazdeek nafrat wala shakhs.

11. **Mehboob** (مہبوب): Allah ka pyara aur pasandeeda shakhs.
12. **Napaak se Paak** (کاپ سے کاپان): Beseerat aur roohani tor par saaf hona; yahan kaafir se musalmaan banne ki haalat ka zikr hai.
13. **Aamaal** (امال): Insaan ke amal, ikhlaaq aur rozana ke kaam jo uski zindagi ka hissa hain.
14. **Haakim** (محکام): Wo jo hukoomat kare; yahan kalme ko insaan ki zindagi par hukoomat karne wale qayde ke taur par samjha gaya hai.
15. **Zimmedari** (ذمہ داری): Wo farz aur zimma jo kalma ka iqraar karne ke baad insaan par aa jaata hai.

# Part 03 - Kalima Tayyiba ka matlab

Aao main batau ke Kalma ka matlab kya hai aur is ko padh kar aadmi kis cheez ka iqraar karta hai aur us ka iqraar karte hi aadmi kis cheez ka paaband ho jaata hai.

Kalma ke maane ye hain ke: **Allah ke siwa koi aur Khuda nahi hai aur Hazrat Muhammad ﷺ Allah ke Rasool hain**

Kalma mein "**ilah**" ka jo lafz aaya hai, is ke maane "**Khuda**" ke hain. Khuda usko kehte hain jo **maalik ho, haakim ho, khaliq ho, paalne aur posne wala ho, duaaron ka sunne aur qubool karne wala ho** aur is ka mustahiq ho ke uski **ibaadat** ki jaaye. Ab jo tumne **La ilaha illallah** kaha to is ke maane ye hue ke pehle to tumne ye iqraar kiya ke ye duniya na to be-Khuda ke bani hai aur na aisa hai ke iske bohat se Khuda hon. Balke darhaqeeqat iska Khuda hai, aur wo Khuda **ek hi hai** aur is ek zaat ke siwa khudai kisi ki nahi hai.

Doosri baat jis ka tumne Kalma padhte hi iqraar kiya, wo ye hai ke wo ek Khuda tumhara aur saare jahaan ka **maalik** hai. Tum aur tumhari har cheez aur duniya ki har shai usi ki hai. **Khaaliq** wo hai, **Raaziq** wo hai, maut aur zindagi usi ki taraf se hai, museebat aur raahat bhi usi ki taraf se hai. Jo kuch kisi ko milta hai, usko dene wala haqeeqat mein **wo** hai aur jo kuch kisi se cheena jaata hai, uska cheen-ne wala bhi haqeeqat mein **wohi** hai.

Darna chahiye to us se, maangna chahiye to us se, sar jhukaana chahiye to us ke saamne. Ibaadat aur bandagi ki jaaye to uski. Uske siwa hum kisi ke banday aur gulaam nahi aur us ke siwa koi hamara **Aaqa aur Haakim** nahi. Hamara asal farz ye hai ke **usi ka hukum maanain aur usi ke qanoon ki pairvi karein**.

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## Glossary

1. **Kalma:** Wo aqeeda jo musalman Allah aur uske Rasool ﷺ par imaan lane ke liye apni zubaan se izhaar karte hain.
2. **Maane:** Matlab, meaning.
3. **Ilah:** Khuda, jo sab cheezon ka haakim, maalik, aur ibadat ke laayak hai.
4. **Khuda:** Allah, jo sab kuch banane, paalne, posne, sunne, aur duaa qubool karne wala hai.
5. **Maalik:** Kaayenaat ka haqiqi maalik, jo har cheez par haq rakhta hai.
6. **Haakim:** Hukmaran, jo hukum chalane ka haq rakhta hai.
7. **Khaliq:** Banane wala, creator.
8. **Raaziq:** Rizq dene wala, sustainer.
9. **Ibaadat:** Allah ki bandagi, pooja karna.
10. **Museebat:** Takleef, pareshani.
11. **Raahat:** Sukoon, aaraam.
12. **Aaqa:** Maalik, lord.
13. **Gulaam:** Banda, servant.
14. **Pairvi:** Itaaf, follow karna.
15. **Iqraar:** Tasleem karna, ikhlaas se izhaar karna ke kisi baat ko sach manna.



# Part 04 - Allah Ta'ala se Ahad

Yeh ahad-o-paimaan hai jo "La Ilaha Illallah" padhte hi tum apne Khuda se karte ho aur saari duniya ko gawah bana kar karte ho.

Iski khilaf warzi karoge to tumhari zubaan, tumhare haath paon, tumhara rongta-rongta aur zameen-o-aasmaan ka zarra-zarra, jinke saamne tumne jhoota iqraar kiya, tumhare khilaf Khuda ki adaalat mein gawahi dega. Aur tum aisi be-basi ke aalam mein wahan khade hoge ke ek bhi gawah tumko safai pesh karne ke liye na milega.

Koi wakeel ya barrister wahan tumhari taraf se pairwi karne wala na hoga, balki khud wakeel sahib aur barrister sahib jo duniya ki adaalaton mein qanoon ki ulat-fer karte phirte hain, ye bhi wahan tumhari hi tarah be-basi ke aalam mein khade honge.

Woh adaalat aisi nahi hai jahan tum jhooti gawahiyen aur jaali dastawizein pesh karke aur ghalat pairwi karke bach jaoge. Duniya ki police se tum apna jurm chhupa sakte ho, Khuda ki police se nahi chhupa sakte. Duniya ki police rishwat khaa sakti hai, Khuda ki police rishwat khaane wali nahi. Duniya ke gawah jhoot bol sakte hain, Khuda ke gawah bilkul sacche hain. Duniya ke haakim be-insaafi kar sakte hain, Khuda aisa haakim nahi jo be-insaafi kare. Phir Khuda jis jail mein daalega, usse bach kar bhaagne ki bhi koi surat nahi hai.

Khuda ke saath jhoota iqraar-naama karna bohot badi be-wakoofi hai, is liye jab iqraar karte ho to khoob soch samajh kar karo aur usko poora karo. Warna tum par koi zabardasti nahi hai ke khwah makhwah zubaani hi iqraar kar lo, kyunki khaali, khuli zubaani iqraar mehaz bekaar hai.

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## Glossary:

1. **Ahad-o-paimaan** - امانت و عہد  
Promise, covenant, or solemn agreement.
2. **La Ilaha Illallah** - لا الہ الا اللہ  
There is no god but Allah (Islamic declaration of faith).

3. **Gawah** - گواہ  
Witness.
4. **Khilaf warzi** - خیزرو فالخ  
Violation or breach.
5. **Zubaan** - زباز  
Tongue or language.
6. **Haath paon** - ھاٲ ھاٲا  
Hands and feet.
7. **Rongta-rongta** - رانگ رانگ نورا  
Every hair on the body.
8. **Zameen-o-aasmaan** - زامان آ و نی مز  
Earth and sky; often used to imply the entire universe.
9. **Zarra-zarra** - زرد زرد  
Every particle or atom.
10. **Iqraar** - اراقا  
Acknowledgment, affirmation, or declaration.
11. **Be-basi** - بے بس  
Helplessness or powerlessness.
12. **Wakeel** - وکیو  
Lawyer.
13. **Barrister** - برٹسری بے  
Legal advocate, especially in higher courts.
14. **Adaalat** - اءالاء  
Court or judiciary.
15. **Qanoon** - قوناا  
Law or legal system.
16. **Ulat-fer** - ارف ٲا  
Manipulation or twisting (often of the law).
17. **Ghalat pairwi** - غلری ٲا  
Incorrect or misleading advocacy.
18. **Jurm** - مرآ  
Crime or wrongdoing.
19. **Rishwat** - رشور  
Bribery.
20. **Jaali dastawizein** - زیزوااء ساء یلاآ  
Fake documents or forged papers.
21. **Be-insaafi** - بے افااا  
Injustice or unfairness.
22. **Iqraar-naama** - امان اراقا  
Declaration or statement of acknowledgment.

23. **Be-wakoofi** - بیوقوفی  
Foolishness or stupidity.
24. **Zabardasti** - زبردستی  
Force or compulsion.
25. **Khaali zabaani iqraar** - راقا ینابزیلاخ  
Mere verbal declaration, without sincerity or true intention.
26. **Mehz** - محض  
Merely or solely.

# Part 05 - Rasulullah ki Rahnumayi ka iqrar

La ilaha illallah kehne ke baad tum Muhammadur Rasoolullah kehte ho. Is ke maane yeh hain ke tumne yeh tasleem kar liya ke Muhammad ﷺ hi woh paigambar hain jin ko zariye se Khuda ne apna qanoon tumhare paas bheja hai.

Khuda ko apna aaqa aur shahenshah maan lene ke baad yeh maaloom hona zaroori tha ke is shahenshah ke ahkaam kya hain? Hum kaun se kaam karein jin se woh khush hota hai aur kaun se kaam na karein jin se woh naaraaz hota hai? Kis qanoon par chalne se woh humko bakhshega aur uski khilaf warzi karne par woh humko saza dega? Yeh sab baatein bataane ke liye Khuda ne Muhammad ﷺ ko apna paighamba muqarrar kiya. Aap ke zariye se apni kitaab humare paas bheji aur aap ﷺ ne Khuda ki hukum ke mutabiq zindagi basar karke humko bata diya ke musalmaan ko is tarah zindagi basar karni chahiye.

Pas jab tumne Muhammadur Rasoolullah kaha to goya iqraar kar liya ke jo qanoon aur jo tareeqa huzoor ﷺ ne bataya hai tum usi ki pairovi karoge aur jo qanoon iske khilaf hai uspar laanat bhejoge. Yeh iqraar karne ke baad agar tumne huzoor ﷺ ke laaye hue qanoon ko chhod diya aur duniya ke qanoon ko maante rahe, to tum se badh kar jhoota aur be-imaan koi na hoga. Kyunke tum yehi iqraar karke to Islam mein daakhil hue the ke Muhammad ﷺ ka laaya hua qanoon hi haqq hai aur isi ki tum pairovi karoge. Isi iqraar ki badolat to tum musalmaan ke bhai bane, isi ki badolat tumne baap se wirasat paayi, isi ki badolat ek musalmaan aurat ya mard se tumhara nikah hua, isi ki badolat tumhari jaiz aulad bani, aur isi ki badolat tumhein yeh haq mila ke tamaam musalmaan tumhare madadgaar bane, tumhein zakaat dein, tumhari jaan-o-maal aur izzat-o-abroo ki hifazat ka zimma lein. Aur in sab ke bawajood tumne apna iqraar tod diya — is se badh kar duniya mein kaun si be-imaani ho sakti hai?

Agar tum La ilaha illallah Muhammadur Rasoolullah ke maane jaante ho aur jaan boojh kar iska iqraar karte ho, to tumko har haal mein Khuda ke qanoon ki pairovi karni chahiye, khwah iski pairovi par majboor karne wali koi police aur adalat is duniya mein nazar na aati ho. Jo shakhs yeh samajhta hai ke Khuda ki police aur fouj aur adalat aur jail kahin maujood nahi hai, isliye uske qanoon ko todna aasaan hai, aur

government ki police, fouj, adalat aur jail maujood hai, isliye uske qanoon ko todna mushkil hai — aise shakhs ke mutaliq main saaf kehta hoon ke woh La ilaha illallah Muhammadur Rasoolullah ka jhoota iqraar karta hai. Woh apne Khuda ko, saari duniya ko, tamaam musalmaanon ko, aur khud apne nafs ko dhoka deta hai.

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## Glossary

1. **Aaqa**  
Malik ya maalik (کَلَامِ ای کَلَام) — Khuda ka ek laqab, jo uski baadshahat aur hukoomat ko dikhata hai.
2. **Adalat**  
Court ya nyayalay (تَلَادِعِ ای ثَرَوِک) — Faisle karne aur insaaf dene ki jagah.
3. **Ahkaam**  
Hukumat ke rules aur commands (مَاکِحِ رَوَانِیْ نِیْ اَوَقِ کِ تَمَوِکِح) — Woh hukumaat jo Khuda ne insaan ke liye beja hain.
4. **Alfaaz**  
Words ya lafz (ظَفَلِ ای طَافِلَا) — Wo jo hum bolte hain ya likhte hain.
5. **Bakhshna**  
Maaf karna, gunaah maaf kar dena (اَنِیْ دِرِکِ فَاعِمِ اَنَکِ، اَنِرِکِ فَاعِمِ) — Khuda ka ek amal jo insaan ke gunaahon ko maaf karne se mutaliq hai.
6. **Dozakh**  
Jahannam ya narak (کِرِنِ ای مَنَ جِ) — Wo jagah jahan gunaahgaron ko azaab diya jayega.
7. **Faisla**  
Decision ya nirnay (نِیْ نَرِنِ ای لَ صِیْ فِ) — Kisi baat ko tay karne ka amal.
8. **Fouj**  
Army ya sena (اَنِیْ سِ ای جَوَف) — Khuda ki quwwat jo insaanon ki duniavi fouj se alag hai.
9. **Iqraar**  
Acceptance ya tasleem karna (اَنِرِکِ مِیْ لِسِتِ ای رَاقِا) — Dil se kisi baat ko maanne ka amal.
10. **Jannat**  
Swarg ya heaven (گِرُوسِ ای تَنَ جِ) — Wo jannat jahan nek logon ko inaam milega.
11. **Kaleja**  
Heart ya dil (لِ دِ ای جِیْ لِکِ) — Pyaas ko bujhane ka ishara.
12. **Kalma Tayyiba**  
La ilaha illallah Muhammadur Rasoolullah (لَا اِلَہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُہِ) —

Islam ka ahem aur bunyadi aqeeda.

### 13. Khuda

Allah, God ya Ishwar (روحی ای داگ، IJL) — Islam mein wo zaat jo saari kainaat ka maalik hai.

## 14. Khilaf Warzi

Violation ya ulanghan (نہنگنلوا ای یزرو فالخ) — Kisi hukum ya qanoon ki nafarmaani karna.

## 15. Maarfat

Knowledge ya gyaan (نایگ ای تفرعم) — Allah ki pehchaan aur ilm.

## 16. Muslimaan

Ek shaks jo Islam ko maane aur La Ilaha Illallah Muhammadur Rasoolullah ka iqraar kare (لا اله الا الله محمد رسول الله — نام لسم) (لا اله الا الله محمد رسول الله).

## 17. Paighambar

Nabi ya rasool (لوسر ای ربمغی پ) — Allah ke bheje hue wo log jo insaaniyat ko hidayat dete hain.

## 18. Pairovi

Obedience ya anusar karna (انرک راسنا ای یوری پ) — Kisi tareeqa ya qanoon par chalna.

## 19. Qanoon

Law ya kanoon (نوناق ای نوناق) — Wo ahkaam jo Khuda ne insaan ke liye bheje.

## 20. Saazish

Conspiracy ya shadyantra (رت نی ڈش ای شز اس) — Buri chaal ya chalein.

## 21. Shahenshah

Emperor ya samrat (اِمرِشَن شاهی) — Allah ka ek laqab jo uski baadshaahat ko dikhata hai.

## 22. Tasleem Karna

Accept karna ya maanne ka amal (لمع اک ین نام ای انرک می لست) — Khuda ke  
ahkaam ko qabool karna.

## 23. Wirasat

Inheritance ya virsat (تثاری) — Mulk ya maal jo kisi ke marne ke baad uske waris ko milta hai.

## 24. Zakaat

Charity ya daan (نَادِیْ عَوْنِ) — Wo maal jo musalmaan gareebon aur zaroorat mandon ko dete hain.

## 25. Zimmedari

Responsibility ya zimmedaari (یہ ذمہ داری) — Wo farz jo kisi par aata hai iqraar karne ke baad.



# Part 06 - Ahad wa Iqrar ki Zimmedarian

**Bhaiyon aur doston**, abhi maine tumhare saamne Kalma Tayyiba ke maane bayaan kiye hain. Ab isi silsile mein main ek aur pehlu ki taraf tawajjo dilata hoon.

Tum iqraar karte ho ke Allah tumhara aur har cheez ka maalik hai, iske kya maane hain? Iske maane yeh hain ke tumhari jaan tumhari apni nahi, balki Khuda ki milk (mulkiyat) hai. Tumhare haath apne nahi, tumhari aankhein aur tumhare kaan aur tumhare jism ka koi bhi uzoo tumhara apna nahi. Yeh zameenein jinhein tum jote ho, yeh jaanwar jinse tum khidmat lete ho, yeh maal-o-asbaab jinse tum faida uthate ho, inmein se bhi koi cheez tumhari nahi hai. Har cheez Khuda ki milk hai aur Khuda ki taraf se atiyе ke tor par tumhein mili hai. Is baat ka iqraar karne ke baad tumhein yeh kehne ka kya haq hai ke jaan meri hai? Doosre ko maalik kehna aur phir uski cheez ko apni qarar dena bilkul ek laghu baat hai.

Agar darhaqeeqat yeh baat sache dil se maante ho ke in sab cheezon ka maalik Khuda hi hai, to isse do baatein khud-bakhud tum par laazim ho jaati hain:

Ek yeh ke jab maalik Khuda hai aur usne apni mulkiyat amaanat ke tor par tumhare hawale ki hai, to jis tarah maalik kehta hai usi tarah tumhein in cheezon se kaam lena chahiye. Uski marzi ke khilaf in cheezon se kaam loge to dhoka-baazi karte ho. Tum apne in haathon aur paon ko bhi uski pasand ke khilaf hilane ka haq nahi rakhte. Tum in aankhon se bhi uski marzi ke khilaf dekhne ka kaam nahi le sakte. Tumko is peit mein bhi koi aisi cheez daalne ka haq nahi hai jo uski marzi ke khilaf ho. Tumhein in zameenon aur in jaayedadon par bhi maalik ke mansha ke khilaf koi haq hasil nahi hai. Tumhari biwiyen ya shauhar jinhein tum apne kehte ho aur tumhari aulaad jinhein tum apni kehte ho, yeh bhi sirf isliye tumhari hain ke tumhare maalik ki di hui hain. Lihaza tumko in se bhi apni khwahish ke mutabiq nahi, balki maalik ke hukum ke mutabiq hi bartaav karna chahiye.

Agar iske khilaf karoge to tumhari haisiyat ghaasib ki hogi. Jis tarah doosre ki zameen par qabza karne wale ko tum kehte ho ke wo be-imaan hai, usi tarah agar Khuda ki di hui cheezon ko tum apna samajh kar apni marzi ke mutabiq istemaal karoge, ya Khuda



ke siwa kisi aur ki marzi ke mutabiq in se kaam loge, to wohi be-imaani ka ilzaam tum par bhi aayega.

Agar maalik ki marzi ke mutabiq kaam karne mein koi nuksaan hota hai to hone do. Jaan jaati hai to jaaye, haath paon toot-te hain to tootein, aulaad ka nuksaan hota hai to ho, maal-o-jaaydaad barbaad hoti hai to hone do, tumhein kyun gham ho? Jiski cheez hai agar wohi nuksaan pasand karta hai to usko haq hai.

Haan, agar maalik ki marzi ke khilaf tum kaam karo aur usmein kisi cheez ka nuksaan ho to bila-shubha tum mujrim hoge kyunki doosre ka maal tumne kharaab kiya. Tum khud apni jaan ke bhi mukhtaar nahi ho. Maalik ki marzi ke mutabiq jaan doge to maalik ka haq ada karoge, aur iske khilaf kaam karne mein jaan doge to yeh be-imaani hogi.

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## Glossary (Hinglish)

1. **Kalma Tayyiba** - Allah ke ikhlaas se bharpoor paighaam jo imaan aur tauheed ka izhaar karta hai.
2. **Maane** - Arth, matlab.
3. **Iqraar karna** - Tasleem karna, maan lena.
4. **Maalik** - Koi jo kisi cheez ka haqiqi malik ya adhikari ho.
5. **Milk (Mulkiyat)** - Kisi cheez par haq ya adhikar rakhna.
6. **Jism** - Sharir, body.
7. **Uzoo** - Sharir ka hissa, jaise haath, paon, aankhein.
8. **Zameenein** - Kheti ke liye ya rehne ke liye zameen.
9. **Jaanwar** - Pashu, animals.
10. **Khidmat** - Seva, madad lena.
11. **Maal-o-Asbaab** - Sampatti, possessions.
12. **Atiya** - Uphaar, gift.
13. **Iqraar** - Maan lena, tasleem karna.
14. **Haq** - Adhikar, right.
15. **Laghu baat** - Bekaar ya be-maani baat, meaningless statement.
16. **Darhaqeeqat** - Vastav mein, sach mein.
17. **Amaanat** - Vishwas ke roop mein saupi gayi cheez.
18. **Hawale karna** - Saumpna, handover karna.
19. **Dhoka-baazi** - Dhokha dena, cheating.
20. **Pasand** - Ichha, choice.
21. **Hilana** - Hilaana ya chalana, move karna.

22. **Mansha** - Ichha, marzi.
23. **Bartaav karna** - Vyavhaar karna, behave karna.
24. **Ghaasib** - Jabardasti kabza karne wala, usurper.
25. **Qabza** - Kabza karna, seize karna.
26. **Be-imaan** - Bhrasht, dishonest.
27. **Jaan** - Jeevan, life.
28. **Mujrim** - Aparadhi, criminal.
29. **Mukhtaar** - Adhikar rakhne wala, in-charge.
30. **Maal** - Sampatti, property.
31. **Nuksaan** - Haani, loss.
32. **Aulaad** - Bachche, children.
33. **Jayedad** - Sampatti, property.
34. **Barbaad** - Nasht karna, destroy karna.
35. **Marzi** - Ichha, will.
36. **Haqiqi** - Vastavik, true.

# Part 07 - Islam ki Qubooliyat, Khuda par Ehsaan nhi

Dusri baat yeh hai ke maalik ne jo cheez tumhein di hai, usko agar tum maalik hi ke kaam mein sarf karte ho to kisi par ehsaan nahi karte. Na maalik par ehsaan hai aur na kisi aur par. Tumne agar uski raah mein kuch de diya ya kuch khidmat ki ya jaan de di jo tumhare nazdeek bohot badi cheez hai, tab bhi koi ehsaan kisi par nahi kiya. Zyada se zyada jo kaam tumne kiya, wo bas itna hi to hai ke maalik ka haq jo tum par tha, woh tumne ada kar diya. Yeh kaunsi aisi baat hai jis par koi phoolay aur fakhr kare aur yeh chahe ke uski tareefen ki jayein aur yeh samjhe ke usne koi bohot bada kaam kiya hai jiski badhaai tasleem ki jaye?

Yaad rakho ke saccha Musalman maalik ki raah mein kuch sarf karne ya kuch khidmat karne ke baad phoolta nahi hai, balki khaaksari ikhtiyaar karta hai. Fakhr karna kaar-e-khair ko barbaad kar deta hai. Tareef ki khwahish jisne ki aur uske khaatir koi kaar-e-khair kiya, woh Khuda ke haan kisi ajar ka mustahiq na raha kyunki usne to apne kaam ka muawza duniya hi mein maanga aur yahin usko mil bhi gaya.

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## Glossary (Hinglish)

1. **Maalik** - Malik, adhikari, owner.
2. **Sarf karna** - Kharach karna, istemal karna.
3. **Ehsaan** - Upkaar, favor.
4. **Raah mein** - Raste mein, Allah ki raah mein, for the sake of Allah.
5. **Khidmat** - Seva, madad, service.
6. **Nazdeek** - Paas, nazar mein, according to someone.
7. **Haq** - Adhikar, right.
8. **Ada karna** - Poora karna, nibhana, fulfill karna.
9. **Phoolna** - Ghamand karna, ghuroor karna, to be proud.
10. **Fakhr karna** - Garv karna, to boast.
11. **Tareef** - Prashansa, praise.
12. **Badhaai** - Badepan ko tasleem karna, greatness.

13. **Saccha Musalman** - Wafadar aur imandaar Musalman, true Muslim.
14. **Khaaksari** - Nirmaanta, vinamrata, humility.
15. **Ikhtiyaar karna** - Apnana, adopt karna.
16. **Kaar-e-Khair** - Achha kaam, nek kaam, good deed.
17. **Barbaad** - Nasht karna, bigaad dena, destroy.
18. **Khwahish** - Ichha, desire.
19. **Ajar** - Inaam, reward.
20. **Mustahiq** - Haqdaar, worthy.
21. **Muawza** - Badla, return, compensation.
22. **Duniya** - Sansar, world.
23. **Khaatir** - Ke liye, for the sake of.

# Part 08 - Allah ka Ehsaan aur hamara rawaiyah

Bhaiyo, apne Maalik ka ehsaan dekho ke apni cheez tumse leta hai aur phir kehta hai ke yeh cheez maine tumse khareedi hai aur iska muawza main tumhein doonga. Allahu Akbar! Is shaan aur darya-e-karam ka bhi koi thikana hai?

Quran mein irshaad hota hai:

**Inna Allaha ishtara minal mumineena anfusahum wa amwaalahum bi'anna lahumul jannah."**

**Haqqeeqat yeh hai ke Allah ne momino se unke jaan aur maal ko Jannat ke badle khareed liya hai.**

(Surah At-Tawbah, 9:111)

Yeh to Maalik ka bartaav tumhare saath hai, ab zara apna bartaav bhi dekho. Jo cheez Maalik ne tumko di thi aur jise Maalik ne phir tumse muawza de kar khareed bhi liya, usko gairon ke haath bechte ho. Nihayat zaleel muawza le kar bechte ho aur wo Maalik ki marzi ke khilaf tumse kaam lete hain, aur tum yeh samajh kar unki khidmat karte ho ke goya raaziq wahi hain.

Tum apne dimaag bechte ho, apne haath paon bechte ho, apne jism ki taaqatein bechte ho, aur wo sab kuch bechte ho jise Khuda ke baaghi khareedna chahte hain. Is se badh kar bad-ikhlaaqi aur kya ho sakti hai?

Bechi hui cheez ko phir se bechna qanooni aur ikhlaaqi jurm hai. Duniya mein is par dagha-baazi aur fareb-dehi ka muqadma chalaya jaata hai. Kya tum samajhte ho ke Khuda ki adalat mein is par muqadma nahi chalaya jaayega?

# The Concept of Tabarruj

# Khulaasa

Aaj bhi bohot si Muslimah aisi hain jo apne kapron ka intekhaab Islami taleemat ke mutabiq nahi karti hain. Achi libaas ki adat aur tasalsul bachpan se hi dil mein basaana zaroori hai taa ke Muslimah yeh tarteef apna le aur Islami libas ke usool apne maasharay mein behr haal raasikh ho jaayein. Tabarruj ek aurat ke libaas ya uske rawayye ka wo tareeqa hai jisme wo apne ghar se bahar nikalte waqt dusron ki tawajjo ko mutwajje karne ke liye apne husn aur jism ki numaaish karti hai, apne chalne ka andaz aisa rakhti hai ke uske zevarat aur aasaar dikhayi dein.

Yeh tahqiqat ka maqsad Qur'an mein tabarruj ke mawzoo par aayaat ke mafhoom ko samajhna hai, aur usme aurat ke liye zeenat aur libas ke usool ko samajhne ka aik naya nazariya paida karna hai. Is tahqiqat mein mohaqiq ne "Maudhu'i Tafseer" ke tareeqa-e-kar ka istemaal kiya hai, jisme Quran ki aayaat ko ek maqsoos mawzoo ya theme ke hawale se jama kiya gaya hai, aur un aayaat ko unke nuzool ke martabe ke lehaz se ghor aur tafheem se dekha gaya hai aur mukhtalif pehluon se us par tafakharat kiya gaya hai. Natayej yeh zahir karte hain ke Qur'an mein tabarruj wo tareeqa hai jisme aurat jaan boojh kar dusron ki tawajjo apni taraf khenchne ke irade se apne husn ki numaaish karti hai jab wo apne ghar se bahar nikalti hai.

## Glossary:

1. Muslimah - Muslim aurat (Muslim woman)
2. Intekhaab - Chunaav ya selection (Choice or selection)
3. Islami taleemat - Islam ke asool aur teachings (Islamic teachings and principles)
4. Libaas - Kapde ya pehnawa (Clothing or attire)
5. Tasalsul - Pabandi aur continuity (Consistency and continuity)
6. Raasikh - Mazbooti se jama hua (Deeply rooted or entrenched)
7. Tabarruj - Aik aurat ka wo tareeqa jo apne husn aur jism ko dikhane ke liye apnaati hai, jo Islam mein nafrat kiya gaya hai (A woman's way of drawing attention through display, discouraged in Islam)
8. Tawajjo - Dhyaan ya attention (Focus or attention)

9. Numa'ish - Dikhawa ya show-off (Display or showing off)
10. Tahqiqat - Research ya janch (Research or investigation)
11. Mawzoo - Topic ya theme (Subject or theme)
12. Aayaat - Quran ki aayat ya verses (Verses of the Quran)
13. Mafhoom - Matlab ya meaning (Meaning or concept)
14. Zeenat - Sajawat ya adornment (Adornment or beautification)
15. Maudhu'i Tafseer - Tafseer ka wo tareeqa jo ek maqsoos mawzoo par hota hai, jisme Quran ke hawale diye jaate hain (A method of interpretation focusing on a specific theme or topic)
16. Nuzool - Quran ka utarna ya revelation (Revelation or descent of the Quran)
17. Natayej - Results ya anjaam (Results or conclusions)



# Dangers in the Home

Book by Sheikh Muhammed Salih Al-Munajjid

# 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 mutaqi (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 fitratan 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 karen, 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 afraad 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 naukaraniyon 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 naukaraniyon 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 naukarani 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 naukarani ke siwa ghar mein koi na ho, to use ghar mein dakhil nahi hona chahiye.
- Sirf woh naukari aur naukarani 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 naukarani 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.
- 
- **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 naukari 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 bohut 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

# Some Important Matters

# Birthday Celebration

Musalman hone ke nate, humari zimmedari hai ke hum apni zindagi ka har qadam us roshni mein uthayein jo Allah Ta'ala aur uske Rasool ﷺ ne humein faraham ki hai. Yeh hidayat sabse behtareen hai—na ismein koi ghalti hai, na kami. Yeh hidayat insani zindagi ke asal masail ka hal hai aur insaan ko wo khushi aur kamiyabi deti hai jo duniya aur aakhirat, dono mein zaroori hai.

Magar afsoos ke saath kehna padta hai ke bohot se log in do asli manbaon par qanaat nahi karte. Woh doosri jagahon se hidayat lena shuru karte hain jo kabhi kabhi sachai aur jhoot ka ghaleez mix hoti hain. Is mix mein sach ko alag karne ke bajaye log sab kuch qabool kar lete hain. Aur kuch to apne Rabb ki di hui hidayat ko bilkul chhod kar apni zindagi ka rukh hi badal lete hain.

Aaj main paanch wajahain bayan karna chahta hoon ke birthdays kyun na manayein. Yeh sirf birthdays ka nahi, balke doosri chhuttiyon ka bhi sawal hai. Yaqeenan, yeh hamare deen aur zindagi ke asal maqsood se juda masla hai.

## Pehli Wajah: Yeh Ek Mushrikana Riwayat Hai

Agar hum thoda ghor-fikr karein, to yeh saaf samajh aata hai ke birthdays manane ki asal mushrikana rasmon mein payi jati hai. Sirf yeh ek baat kaafi hai ke Musalman is se door rahen. Kuch log yeh keh sakte hain ke birthdays ka aaj shirk se koi ta'alluq nahi, magar ek Musalman ke liye yeh zaroori hai ke woh shirk ke aas paas bhi na jaye. Kya hum un Ambiya aur unke sathiyon ki pairvi kar rahe hain, jinhone apne poore deen aur zindagi ko shirk se bilkul pak rakhne ka faisla kiya? Agar hum Nabi Muhammad ﷺ ki sachi pairvi karte hain, to humein itna hosla aur irada hona chahiye ke aise mushrikana tehwaron mein hissa na lein.

Birthday manane ka tasawwur asal mein mushrikana riwaj hai. Yeh baat itni gehri thi ke aksar Isaai tareekhi tor par birthdays manane se katrate the, kyunki woh in rasmon ka mushrikana taluq samajhte the.

Qadeem Yunani logon ka aqeeda tha ke har shakhs ki paidaish par ek rooh mojud hoti hai jo uski nigraani karti hai. Yeh rooh us khuda se taluq rakhti thi jis ka birthday us shakhs ke paida hone ke din ke sath jura hota tha. Yeh baat kitab *The Lore of*

*Birthdays* mein wazeh taur par likhi gayi hai.

Yeh sab baatein humein yeh sabak deti hain ke ek Musalman ke liye yeh kisi surat bhi theek nahi ke woh aise riwaj apni zindagi mein shaamil kare jo mushrikana asal rakhte hain.

## **Dusri Wajah: Musalmanon Ke Liye Sirf 2 Eidain Mukarrar Hain**

Nabi-e-Kareem ﷺ ka Madina mein aana aur do din dekhna jo log manate the, ek ajeel manzar tha. Aap ﷺ ne poocha, “Yeh do din kis liye manaye ja rahe hain?” Jawab aya “Yeh humare jahalat ke zamane ke din hain.” Nabi ﷺ ne is shararat aur be-maqsaad khushi ke dinon ko Allah ke diye hue maqsood aur pak dinon se badal diya aur farmaya, “Allah ne inke badle mein tumhein do behtareen din diye hain: Eid-ul-Fitr aur Eid-ul-Adha.” (Sunan Abī Dāwūd 1134)

Yeh hidayat ek Musalman ke liye kaafi honi chahiye ke woh apni zindagi mein Allah ke diye hue dinon ko hi manaye, aur unhe apni ibadat, shukr aur ekhtilaf ka maqsad banaye.

## **Teesri Wajah: Musalman Ghair-Musalmanon Ki Taqleed Nahi Karte**

Yahan ek zaruri sawal hai jo humein apne iman par sochnay par majboor karta hai: agar hum wo rehnumai pa rahe hain jo Rab-ul-Aalameen ne bheji hai, to kya hum us manzil se mukh talaf karenge? Ek taraf Allah aur uske Rasool ﷺ ka bataya hua rasta hai aur doosri taraf woh log hain jo gumrahi mein phanse hue hain, ya apne bade dushman, shaitan ke faramoshado mein.

Zara sochiye, kya behtareen Insan ﷻ aur unke saath chalne walon ki pairvi zyada samajhdari hai, ya un logon ki naqal karna jo ya to gumrahi mein hain ya duniya ki zaahir chamak ke peeche bhatak rahe hain? Jawab bilkul saaf hai.

Aur agar yeh sabit hai, to phir Musalman kyun chahenge ke woh aise logon ki naqal karen? Kyun apne aap ko us raste ki taraf le jayein jo gumrahi ki taraf le jata hai? Nabi ne khud apni zindagi mein yeh manaa kiya ke Musalman ghair-Musalmanon ki taqleed karein, siwai uske jo Islam ke khilaf na ho aur insani faiday ka zariya bane.

Yeh talimat humein yeh samajhne ki dawat deti hain ke ek Musalman ki asal pehchan sirf uski apni shanakht aur deen mein hai.

## Haq ka Seedha Rasta aur Gumrahi ke Mod

Ibn Mas'ud (رضي الله عنه) ki riwayat humein ek gehri aur be-misaal taleem deti hai. Nabi-e-Kareem ﷺ ne zameen par ek seedhi lakeer kheench kar humein dikhaya ke Allah ka rasta sirf ek hai—bilkul seedha aur saaf. Phir aap ﷺ ne daayen aur baayen lakeerain kheenchin aur farmaya, “Yeh woh raste hain jo gumrahi ke hain, aur inmein har raste par ek shaitan hai jo logon ko is gumrahi ki taraf bula raha hai.” Yeh farman Quran ke us pegham ke saath milta hai:

**“Yeh Allah ka seedha rasta hai, isi par chalo aur doosray raste mat chuno.”**  
(Surah Al-An'am 6:153)

Yeh hidayat saaf saaf humein samjhati hai ke Islam ka rasta hi wo asal rasta hai jo insaniyat ko aakhirat mein kamiyabi ki manzil tak le jata hai. Quran ke alfaz yeh baat aur mazid wazeh karte hain:

**“Aur jo Islam ke siwa kisi aur deen ka talash karega, uska amal kabhi qabool nahi hoga, aur woh aakhirat mein nuksan uthayega.”** (Quran 3:85)

Aur phir yeh baat mazid tehqiqat karti hai:

**“Allah ke nazdeek sirf Islam hi sachha deen hai.”** (Quran 3:19)

## Naqal aur Taqleed ka Andhi Raah

Nabi-e-Kareem ﷺ ka woh farmaan jo humare samajh ke liye mashal-e-raah hai: “Tum un qaumon ki taqleed karoge jo tumse pehle guzri hain, hatta ke agar woh saanp ke bil mein ghusenge, to tum bhi unka peeche karoge.” (Sahih al-Bukhari 7320) Yeh farman ek sakht tanbeeh hai ke Musalmanon ka maqaam Allah ke dushmanon ki taqleed karna nahi, balke apne deen ki asal pehchaan ko barqarar rakhna hai.

Aur yeh tanbeeh Nabi-e-Kareem ﷺ ki zindagi mein amal mein dikhai di. Jab Yahoos Ashura ke din Firon se nijat ka shukriya ada karne ke liye roza rakhte, to Nabi ﷺ ne Musalmanon ko ek din pehle ya baad ka roza rakhne ka hukum diya, taake unki pehchaan mukhtalif rahe. Yeh sabak saaf karta hai ke Musalman ki shanakht aur asal manzil uska deen hai, aur woh kabhi bhi ghair-Muslimon ki naqal nahi karta, siwai us baat ke jo Islam ke maqsad se mutabiq ho aur insani faida rakhti ho.

Yeh ayat, ahadith aur seerat ke waqiyat humein yeh samjhate hain ke hamare liye asal raste par qadam jamana aur gumrahi ke har mod se door rehna hi sabse zaroori hai.

## Chhati Wajah: Musalman Andha Taqleed Nahi Karte

Is wajah ko aakhri mein rakhna zaroori tha, kyun ke yeh ek subjective nazariyah hai. Pehli chaar wajahan kaafi hain, aur sach yeh hai ke pehli wajah hi kaafi hone ke liye

kafi thi, lekin kuch logon ko har baat ko mukhtalif tareeqon se samajhna pasand aata hai.

Musalman apni aqal se kaam lene walay log hain. Hum andhe tareeqe se kisi bhi cheez ko nahi apnate. Hum sirf Allah aur uske Rasool ﷺ ki taqleed karte hain, lekin yeh taqleed bhi sirf is liye ke hum ne yeh yaqeen kar liya ho ke jo ilm hum tak pohncch raha hai, woh asal mein Allah aur uske Rasool ﷺ se hai. Hum apne Nabi ﷺ ki pairvi is liye karte hai kyun ke Allah ne Quran mein humein yeh hukm diya hai, is liye asal mein hum sirf Allah ki hi pairvi karte hain. Har baat ko hum khud apne dimaag se soch kar samajhte hain, aur uss ilm ko apnate hain jo humare deen se mutabiq ho.

Agar hum birthday manane ko evaluate karein, to yeh wazeh ho jata hai ke isme koi faida nahi. Aap keh sakte hain ke yeh khandan ko ekatha karne ka zariya hai, magar khandan ko kisi bhi din ekatha kiya ja sakta hai. Hum kis liye sirf ek din tak khud ko mehdood karein? Kya khandan ko har roz, har haftay, aur har mahine mein ekatha nahi hona chahiye? Kya khandan ko ek dosray ke kareeb nahi rehna chahiye, chahe woh rozana ho ya haftay mein ek dafa ho?

Aur ab sawaal yeh hai, kaunsa behtar hai—khandan ko saal mein do martaba Eid ke din ikatha karna, jo ke Allah ke taraf se manzoor shuda hai, ya apni birthdays par ikatha karna, jo ke mushrikana asal rakhti hain? Yeh sawaal humare dil ko jagata hai aur humein apni manzil aur rasta wazeh karne ki zaroorat hai.

# Shar'i Pardah

Dr Israr Ahmad



# Ijazat lene ka huqm apne ghar ki surat me bhi hai

## Ijazat lene ka huqm apne ghar ki surat me bhi hai

Yeh baat humare samaj mein chhoti lagti hai, lekin asal mein yeh ek **badi samajhdari aur adab ka paigham hai** jo ghar ke andar ke mohabbat bhare mahaul ko banaye rakhne ka zariya hai.

Ek shakhs ne Nabi Akram ﷺ se sawal kiya:

**"Kya main apni maa ke paas jaane se pehle bhi ijazat loon?"**

Aap ﷺ ne farmaya: **"Haan."**

Us shakhs ne hairan ho kar kaha:

**"Mere siwa unki khidmat karne wala koi nahi hai, kya har baar jab main unke paas jaoon to ijazat maangoon?"**

Nabi Akram ﷺ ne jawab diya:

**"Kya tu pasand karega ke apni maa ko aise haalat mein dekhe jo unko pasand na ho?"**

Sochne wali baat yeh hai ke agar maa, behen ya ghar ke doosre log apne ghar ke andar kisi aise waqt mein hoon jab woh aapko dekhna pasand na karte hoon, to yeh unke liye na sirf ajeeb hota hai, balki unki izzat aur apni rahat ka bhi takaza hai ke unhein pehle se khabar ho.

**Ijazat lena ek chhoti si aadat hai jo aapki sharaafat aur tameez ka saboot deti hai.** Yeh aadat ghar ke rishton mein ek nayi izzat aur mohabbat paida karti hai. Kyunke har shakhs ko apni privacy (zati zindagi) ka haq hota hai, chahe wo maa ho, behen ho ya koi aur.

Hazrat Abdullah bin Masood رضى الله عنه ka qoul hai:

**"Apni maa aur behnon ke paas bhi jao to ijazat lekar jao."**

Yeh aapki apno ke liye izzat aur apne aap ki tameez ko dikhata hai.

Aur dekhiye, Hazrat Zainab رضى الله عنها se riwayat hai ke jab unke shauhar ghar aate, to woh **kisi na kisi awaaz ke zariye apni aamdad ka ehssaas dilate the**. Iska matlab yeh tha ke woh achanak kisi ke samne nahi aate the, balke apne ghar walon ko pehle se tayyar karte the.

Is hukm ka asal maqsad yeh hai ke:

1. **Ghar ke logon ki izzat aur rahat ka khayal rakha jaye.** Har shakhs ko apni zindagi mein ek zati waqt aur ek zati jagah chahiye hoti hai. Ijazat lena unhein yeh sukoon deta hai ke aap unka khayal rakhte hain.
2. **Mohabbat aur tameez ka izhar hota hai.** Jab aap ghar ke logon ke paas ijazat le kar jaate hain, to unke dil mein aapke liye ek izzat aur mohabbat paida hoti hai. Yeh chhoti si cheez ghar ke rishton ko aur mazboot banati hai.
3. **Galat aur pareshan karne wale waqton se bacha jata hai.** Sochiye agar aap achanak maa ya behen ke samne aa jaayein aur woh kisi aise haalat mein hoon jo unhein pasand nahi, to woh sharminda ho sakti hain. Yeh ek musalman ka farz hai ke woh doosron ki izzat ka poora khayal rakhe.

**Ijazat lena ek tahzeeb hai jo humein insaniyat aur Islam dono sikhata hai.** Yeh aadat na sirf ghar ke andar, balki har jagah ek acha insaan banane mein madad karti hai.

Socho, jab aap ek chhoti si awaaz ya ijazat se apne ghar walon ke saamne jaate hain, to yeh unhein yeh ehssaas dilata hai ke aap unki izzat karte hain. Isi se ghar ke andar sukoon, izzat aur pyaar ka mahaul ban jata hai.

Yeh ek sunnat bhi hai, ek tahzeeb bhi aur ek zaroorat bhi. Chhoti si baat, lekin iska asar zindagi bhar ke liye hota hai. **Rishta chaahe maa ka ho, behen ka ho ya kisi aur apne ka — ijazat lena unhein aur zyada izzat aur apnapan deta hai.**

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## Nigah (Nazar) Nichi Rakhna

Nigaahein neeche rakhne ki zaroorat aur ahmiyat ka andaza is baat se lagaya ja sakta hai ki Allah Ta'ala ne mardon aur aurton ke liye alag-alag taur par iska hukm diya hai. **Yeh hukm sirf ek aam baat nahi balki ek bahut zaroori aur samajhdari ki baat hai jo insani zindagi ko sudharne aur fitno se bachane ke liye hai.**

Surah An-Nur ki Ayat no. 30 mein Allah Ta'ala ne farmaya:

**"Qul lil-mu'mineena yaghuddoo min absarihim wa yahfazoo furoojahum"**

(Ae Nabi ﷺ, momin mardon se keh do ki apni nigaahen neeche rakhein aur apni sharamgah ki hifazat karein).

Yani Allah Ta'ala ne pehle mardon ko yeh taaleem di ki woh apni nigaahen neeche rakhne ka aadat banayein. Nigaahen neeche rakhne ka matlab yeh hai ki wo na-mahram aurton ko ghoor kar na dekhein ya kisi ke husn aur shakal mein uljha na rahein. **Zyada dekhna, galat soch aur galat raahein khol sakta hai jo akhir mein insan ko pareshani aur gunaahon mein le jata hai.**

Iske baad, Ayat no. 31 mein Allah Ta'ala ne aurton ke liye bhi yahi hukm diya:

**"Wa qul lil-mu'minaati yaghzudna min absarihinna wa yahfazna furoojahunna"**

(Ae Nabi ﷺ, momin auraton se keh do ki apni nigaahen neeche rakhein aur apni sharamgah ki hifazat karein).

Yeh hukm auraton ke liye bhi utna hi zaroori hai jitna mardon ke liye. Yani aurtein bhi na-mahram mardon ko dekhne se apne aap ko rokein aur apni nigaahon ko sambhalein. **Iska matlab yeh hai ki ek doosre ki taraf ghoor kar dekhne se insani dilon mein bekaar khayal aur fitna paida hota hai.**

Yeh dono ayatein humse yeh samjhaati hain ki:

1. **Nigaahen neeche rakhna insani izzat aur sharafat ka saboot hai.** Jo apni nigaahen neeche rakhta hai, woh apne dil ko paak aur apne amal ko behtar rakhta hai.
2. **Apni sharamgah ki hifazat karna** yani apni sharafat aur izzat ka khayal rakhna, yeh insani zindagi ke liye ek zaroori qadam hai.

**Allah Ta'ala ka yeh hukm ek aisi hifazat hai jo insaan ko na sirf duniya ke fitno se bachata hai balki akhirat mein bhi ek pak aur imandaar zindagi ka sabab banta hai.** Nigaahen neeche rakhne se insaan ka soch vichar, dil aur amal saaf rehta hai aur woh har galat cheez se door rehne ki koshish karta hai.

Yeh baat samajhna zaroori hai ki jab hum apne dil aur nigaahen paak rakhenge, tabhi hamari zindagi mein asliyat aur imaandari ka izafa hoga. Nigaahen neeche rakhna ek chhoti si baat lag sakti hai, lekin yeh ek **badi buniyad hai jo gunahon aur buri aadat se bachne ka raasta kholti hai.**

Isliye, chaahe mard ho ya aurat, har ek ke liye zaroori hai ke woh apne nigaahon par qaboo paayein aur apni izzat ki hifazat karein. Iska faida yeh hoga ki samaj mein sharafat, paakizgi aur izzat ka mahaul paida hoga jo aane wali naslon ke liye ek behtareen misaal banega.

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Nigaahon ki hifazat ka hukm ghar se bahar bhi hai, lekin asal mein yeh hukm ghar ke andar ke liye zyada zaroori hai. Jab hum baat karte hain nigaahon ki hifazat ki, toh iska taluq sirf bahar chalne phirne ya na-mahramon ko na dekhne tak mehdood nahi hai.

**Yeh hukm ghar ke andar ke liye bhi utna hi ahem hai.** Kyun? Kyunke ghar ke andar hum relaxed hote hain, aur aksar be-ehteyaati se nigaah idhar-udhar chali jaati hai. Bahar toh agar hum nigaah neech rakhein, toh koi cheez se takrane ka khatra ho sakta hai, lekin ghar mein is baat ka khatra nahi hota. Aise me, ghar mein bhi humein apni nigaahon ka pura khayal rakhna chahiye.

**"Nigaahain neech rakhne ka asal maqsad yeh hai ke fitna aur na-pasandeeda sochon ko paida hone se roka jaaye."**

## Ghar ke andar ka taqaza

Ghar ke andar humein apni mahram khawateen (aurto) ke saath izzat aur tahzeeb ka rishta nibhana hota hai. Yaqeenan, maa, behen aur doosri mahram khawateen ke saath ek **taqaddus (pakizgi) ka rishta** hota hai, lekin iske bawajood:

1. **Mard aur aurat jins-e-mukhalif hain** – yani dono mein ek fitrati kashish (attraction) hoti hai jo Allah Ta'ala ne paida ki hai. Yeh kashish buri nahi, lekin iska galat istimaal fitna aur gunaah ka sabab ban sakta hai.
2. **Nigaahon ki be-ehteyaati** ghar ke mahaul ko kharaab kar sakti hai. Jaise be-dhyan se kisi ko ghoor kar dekhna, ya aise nazar daalna jo doosre ko na-pasand ho, yeh adab ke khilaf hai.

## Nigaahon ki hifazat aur iski hikmat

Allah Ta'ala ne Quran mein nigaahon ki hifazat ke hukm ko **hifazat-e-farj** (apne badan ki paakizgi aur izzat ki hifazat) ke hukm se pehle isliye rakha kyunke:

1. **Bad-naziri badkaari ki pehli seedi hai** – jab insaan apni nigaah ko be-lagaam chhod deta hai, toh dheere dheere uske dil mein galat khayal paida hote hain.
2. **Nigaahain dil ka darwaza hoti hain** – jo cheez aapki nigaahain dekhti hain, woh aapke dil tak pahunch jaati hai. Agar nigaah saaf aur paak ho, toh dil bhi

paak rehta hai. Lekin agar nigaah mein be-ehteyaati ho, toh yeh dil mein fitna daalti hai aur aage chal kar badi pareshaniyon ka sabab ban sakti hai.

3. **Rishte ka izzat aur tahzeeb** – ghar ke andar ke rishton ki khubsurati yeh hai ke woh izzat aur tahzeeb par mabni hote hain. Apni nigaahon ka ehtiyaat karke hum un rishton ko aur zyada mazboot aur paak bana sakte hain.

Sochiye, agar har shakhs apni nigaahon ki hifazat kare toh:

- **Ghar ka mahaul sukoon wala ban jayega.** Sab ek doosre ki izzat aur hurmat ka khayal rakhenge.
- **Dil paak aur sukoon mein rahega.** Jab hum apni nigaahon mein sambhalte hain, toh galat sochon se bach jate hain jo hamare dil aur dimagh ko pareshaan karti hain.
- **Fitna aur pareshani se bachao hota hai.** Chhoti be-ehteyaati, jo lagti toh aam si hai, asal mein bade fitne ka zariya ban sakti hai.

Allah Ta'ala ne nigaahon ki hifazat ke hukm mein ek **badi hikmat aur samajh** rakhi hai. Yeh sirf ek zahiri amal nahi, balki apne dil ko paak aur apne rishton ko khubsurat banane ka tareeqa hai. Jab hum nigaahon ka ehtiyaat karte hain, toh Allah Ta'ala humein dil ka sukoon aur apni ibaadat ki lutf o lazzat ata karte hain.

Isliye, chaahe ghar ke andar ho ya bahar, **nigaahon ki hifazat** ek chhoti si adat hai jo humein duniya aur akhirat dono mein behtar insaan banati hai.

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**Is hadees-e-mubarak se humein ek ahem naseehat milti hai ke parda aur nigaahon ki hifazat sirf na-mahram mardon ke liye nahi, balki mahram khawateen ke liye bhi ek zaroori amal hai.**

## Hadees ka Tarseel

Jab ek **naabeena Sahabi**, Hazrat Abdullah bin Umm Maktoom رَضِيَ اللهُ عَنْهُ, Nabi Akram ﷺ ke hujra مبارک mein tashreef laye, toh **Sayyida Maimoona رَضِيَ اللهُ عَنْهَا** aur **Sayyida Umm Salama رَضِيَ اللهُ عَنْهَا** ko parda karne ka hukm diya gaya. Unhon ne poocha ke:

"Kya yeh naabeena nahi hain?"

Toh **Rasool Allah ﷺ** ne jawab diya:

"Magar tum to naabeena nahi ho."

Yeh jawab apne andar ek gehri samajh aur hikmat rakhta hai. Iska matlab yeh hai ke **insaan ko sirf apne aamaal (dekhne ya na dekhne) ki zimmedari hai**, chahe

saamne waala dekh sakta ho ya nahi.

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## Aaj ke dor ka maamla

Afsos ke saath kehna padta hai ke aaj humare maamlaat is qadar bigad chuke hain ke humne apne ghairat aur tahzeeb ko ignore karte hue:

1. **Makhloot taleemi idare** (co-education),
2. **Daftar** (offices),
3. **Shaadiyan aur mahafil**,  
mein ghair-mahramon ka aazadana mail-jol aam kar diya hai.

Kayi waalideen kehte hain:

"Humein apni beti par bharosa hai."

Yeh soch samajhna zaroori hai ke agar humari betiyan paak-daman hain toh yeh Allah Ta'ala ka ehsaan hai, lekin iska matlab yeh nahi ke hum unhein aise mawaqe (situations) mein le jaayein jo imtehaan ka sabab ban jayein.

1. **Nabi Akram ﷺ ka apni Azwaj-e-Mutahharat ke liye ikhlaqi o tahzeebi ghairat:**
  - Kya **Hazrat Aisha رَضِيَ اللّٰهُ عَنْهَا** aur dusri **Azwaj-e-Mutahharat رَضِيَ اللّٰهُ عَنْهُنَّ** se zyada paak-daman koi ho sakta hai?
  - Unki pakeezgi ki gawaahi khud **Allah Ta'ala ne Quran** mein di hai (Surah An-Nur).
  - Phir bhi Nabi ﷺ ne unke liye parda ka hukm diya. Yeh is baat ki dalil hai ke parda ya nigaahon ki hifazat ka taaluuq sirf "bharose" se nahi, balki ek **hikmat aur Allah ke hukm** se hai.
2. **Shaitaan ka dhoka:**
  - Shaitaan ek **chhoti se be-ehteyaati** se faida uthata hai.
  - Hadees ke mutabiq: **Shaitaan aankh ke raste se dil mein utar jata hai.**
  - Jab ek baar aankhon ka fitna shuru ho jata hai, toh phir woh dil tak pahunch jata hai, aur dheere dheere dono fareeq (mard aur aurat) ek doosre ke hum-kalaam hote hain.
  - Yeh aage chal kar bade gunahon ka sabab ban sakta hai.

**Yaqeenan bharosa achi baat hai, lekin bharose ke saath saath hifazat aur ihtiyaat zaroori hai.**

- **Parda aur nigaahon ki hifazat ek zariya hai:** Isse hum apne imaan ko bacha sakte hain.
- **Shaitaan chhote amal ka faida uthata hai:** Bad-naziri ek chhota amal lagta hai, lekin yeh ek **zameen ki pehli darar** ki tarah hota hai jo dheere dheere badi shaqq mein badal jata hai.

**Nabi Akram ﷺ ne humein har wo zariya band karne ki taleem di hai jo fitna ka sabab ban sakta hai.** Aaj ke dor mein jab fitna har taraf aam ho chuka hai, humein aur zyada ehtiyaat karni chahiye.

**Apni betiyon aur beton ke liye ek paak aur tahzeebi nizaam banayen, taki unka imaan aur izzat mehfooz rahein.**

## Nigaahon ki Hifazat ki Tafseer aur Samajhdari

Nigaahon ki hifazat sirf yeh nahi ke mard aur aurat ek doosre ke chehre ko na dekhein, balki iska maqsood yeh bhi hai ke hum kisi ke bhi "*satar*" (woh jis ka chhupa rehna zaroori hai) par nigaah na daalain, aur **fahash manazir ya tasaveer** dekhne se bhi apni nigaahon ko mehfooz rakhein. Is amal ka taluq sirf zahiri paaki se nahi, balke *dil* aur *rooh* ki paaki aur imaan ki hifazat se hai.

## Hadees ki Rehnumai

Nabi Akram ﷺ ki ahadees nigaahon ki hifazat ke maamle mein humein bepanah hikma aur samajh deti hain:

### 1. Pehli nazar maaf, doosri nahi:

Nabi ﷺ ne Hazrat Ali رضي الله عنه se farmaya:

“*Ek nazar ke baad doosri nazar na daalna. Pehli nigaah jo bila iraada parh gayi, woh maaf hai. Lekin doosri nazar maaf nahi hai.*”

Yaani agar pehli nigaah galti se pad bhi gayi ho, toh foran apni nigaah hata lo ya neech kar lo.

### 2. Nigaah hataane ka ajar:

- Jo Musalman apni nigaah ko hata leta hai jab uski nigaah kisi aurat ke husn par padti hai, toh Allah uske badle uske **ibaadat mein lutf aur lazat** paida kar deta hai.

- Iska matlab yeh hai ke Allah uske dil mein **ruhani sukoon** aur **ibadat ka mazed shoq** paida farmata hai.

### 3. Nigaah Iblees ka teer hai:

- Nabi ﷺ ne Hadees-e-Qudsi mein farmaya:

“Nigaah Iblees ke teeron mein se ek zahreela teer hai. Jo shakhs mujhse dar kar apni nigaah ki hifazat karega, main usse imaan ki aisi halawat (mithaas) dunga, jo woh apne dil mein paayega.”

- Iska matlab yeh hai ke jo shakhs apni nigaah ka ehtiyaat karega, Allah usse **imaan aur dil ka sukoon** ata farmayega.

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## Kuch Jaiz Sooratein

Islam ek aise deen hai jo **zarurat aur hikmat** ko samajhta hai. Kuch sooratein aisi hain jahan ghair-mahram aurat ko dekhne ki ijaazat hai:

### 1. Nikah ke maqsad se:

- Agar ek shakhs kisi aurat se shaadi ka iraada rakhta ho, toh use ijaazat hai ke woh chhup kar ek baar us par nigaah dal le, taake rishta ka faisla asaan ho.
- Nabi ﷺ ne Hazrat Mugheera bin Shu'ba رضى الله عنه se farmaya:

“Tumne ladki ko dekha hai?”  
Jab unhone kaha "nahi", toh aap ﷺ ne farmaya:  
"Use dekh lo, taake tumhare darmiyan mohabbat aur mawafiqat ho sake.”

### 2. Adalati kaarwai ya gawaahi:

- Qazi ya gawah ke liye kisi aurat ko dekhna zarurat ke tehat jaiz hai.

### 3. Taftees-e-jaram (investigation):

- Police ya muhaqqiq ke liye kisi aurat ko dekhna zarurat ke liye jaiz hai.

### 4. Ilaaj ke maqsad ke liye:

- Doctor ka apni mareeza ko dekhna bhi jaiz hai, lekin is mein bhi sirf zarurat ke had tak dekhne ki ijaazat hai.

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## Mard aur Aurat ke Liye Istehkaam



Nigaah neechе rakhne ka hukm **aurton aur mardon dono** ke liye hai. Lekin aurton ke liye is hukm mein thodi narmi hai. Iski wajah yeh hai:

- **Jis mard se aurat ka barah-e-raast rabta ho (contact ya mulaqat ka chance ho), usse dekhna mana hai.**
- Agar rabta ka koi imkan nahi, toh zarurat aur maqsad ke tehat dekhna jaiz hai.

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## Ek Waqia - Nabi ﷺ ka Hikmat Bhara Amal

Riwayat hai ke **7 Hijri** mein Habshiyon ka ek wafd Madinah aaya aur unhone **Masjid-e-Nabwi** ﷺ ke paas tamaasha (khel) kiya.

- Nabi ﷺ ne khud **Hazrat Aisha رضى الله عنها** ko yeh tamaasha dikhaya.
- Iska matlab yeh hai ke agar **barah-e-raast rabta** ka khatra na ho, toh zaroorat ke tehat dekhne ki gunjaish hai.

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## Aaj Ka Paigham - Practical Amal

Nigaahon ki hifazat na sirf **imaan** ki hifazat hai, balke yeh insani izzat aur tahzeeb ka bhi aik aham hissa hai.

1. **Fahash manazir aur tasaveer** se bachna:
  - Social media aur entertainment platforms par fahash cheezein aam hain. Unse apni nigaahon ko mehfooz rakhna zaroori hai.
2. **Zarurat aur Ehtiyaat:**
  - **Aurat ka parda** aur **mard ki nigaah ka ehtiyaat** dono ek doosre ke liye tahafuz ka zariya hain.
3. **Shaitan ke daamon se hifaazat:**
  - Nigaahon ka beqaabu hona shaitan ka pehla daam hai. Is daam se bachne ka tareeqa yeh hai ke hum apne dil aur nigaahon ko paak rakhne ki aadat dalen.

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**Allah Ta'ala ne humein nigaahon ki hifazat ka hukm diya hai kyunke yeh fitnaon se bachne ka sabse pehla zariya hai. Jo shakhs Allah ke hukm ki paabandi karega, Allah usse imaan ki mithaas aur dil ka sukoon ata farmayega.**

# Religious Obligations of Muslim Women

Dr Israr Ahmad

# 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 peecha 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, kyunki 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 kyunki 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 pohncaye. 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 mumin mard aur mumin 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, sardiyon 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

Dusre level ka taalluq Islam ka paigham doosron tak pahunchane se hai. Islam ke Tableegh aur Da'wah ke liye ek aam rule yeh hai ke humein apne aap ki islaah, yani Sudhaar se shuruwaat karni chahiye. Iske baad, humein apne sabse qareebi, yani apne khandan ke logo ke taraf dhyan deni chahiye. Sirf uske baad hum doosre logon ko approach kar sakte hain.

Iske baraks (viprit), agar koi apne ghar ka mazhabi halat behtar kiye bagair door-daraz ke mulkon mein Islam ki Tableegh kare, toh yeh Da'wah ke amal ke ghalat tarjeehat (priorities) ko dikhata hai. Aise tareeqe se woh natije kabhi hasil nahi ho sakte jo Nabi Kareem (SAW) aur unke Sahaba ke Da'wah ke nateeje mein dekhe gaye.

Yeh amal yeh samjhata hai ke kisi bhi Da'wah aur Tableegh ka safar apne andar se shuru hota hai. Apne aap ko mazhabi taur par mazboot aur poora karna, aur apne ghar ke logon ko Islam ki taleemaat par amal karne ki taraf le jaana, ek pehla aur zaroori qadam hai. Iske bagair, baahir ki duniya mein Tableegh karna aise hai jaise ek kamzor imarat par dusri imarat khadi karne ki koshish karna – jo natije mein safal nahi hoti.

Agar hum sahi tartib ka khayal rakhein, toh hum yeh nateeja nikalte hain ke ek Muslim aurat ke liye uski sabse unchi tarjeeh (priority) uska ghar hona chahiye. Islam ki Tableegh teen muttahid (organised) daayron mein ek sath chalayi jati hai.

1. **Pehla दौर:** Apne bachon ki tarbiyat unhein asal ma'ni mein Muslim banane ke liye karna. Yeh Da'wah ka sabse pehla aur zaroori hissa hai. Is daayre mein aurat apne ghar ko deen ka markaz (center) banate hue apni aulad ko Islam ki taleemaat aur akhlaqi usoolon (moral ethics) par chalne ki taleem deti hai. Is hawale se Surah Tahreem ka hukm hai:

**"Apne aap aur apne ghar walon ko dozakh ki aag se bachaao."**

[al-Qur'an 66:6]

2. **Doosra दौर:** Muslim auraton mein Da'wah ka kaam karna. Apni maa, behen, beti, aur dusri Muslim auraton ko Islam ki taleemaat samjhana aur unke saath mil kar deen ki taraf amal mein madad karna.

3. **Teesra दौरा:** Apne Mahram mardon ko deen ki dawat dena. Yeh unhi rishte daar mardon tak mehdood hai jo Mahram hain, jaise ke baap, bhai, beta, ya shauhar.

Yeh teen daire ek doosre se muttahir hain aur ek Muslim aurat ke Da'wah ke domain ko wazeh (clear) karte hain. Ghar aur ghar ke afraad ke masail suljhaye bagair, kisi aur jagah Islam ka paigham dena Islam ke asoolon ke khilaaf hai. Is tarteeb se kaam karne par Da'wah ke behtareen aur mustahkam (firm & stable) natije hasil honge.

Is aham ma'ni khiz (meaningful) Hadith mein, Nabi-e-Kareem (SAW) ne insani zindagi ke har fard ke zimaat (zimmedariya) aur unki jawabdehi (Accountability) ka ek wazeh tasavvur pesh kiya hai. Har shakhs ko ek "charwaha", yani shepherd ke taur par tasawwur kiya gaya hai, jo apne herd (jhund) ka zimmedar hai.

### Pehla Hissa:

Prophet Muhammad (SAW) ne farmaya:

**"Har shakhs charwaha hai aur har shakhs apne jhund ke liye jawabdeh hai."**

Yahaan "jhund" ka matlab hai un logon se jo ek shakhs ki sarparasti (guardianship) mein hain. Yeh farman har shakhs ke zimaat aur unke hisab-kitab ka taaluq bayan karta hai.

### Dusra Hissa:

**"Mard apne ghar ka zimmedar hai aur apne khandaan ke liye jawabdeh hoga."**

Mard apne ghar ki sarparasti ke zimaat uthata hai. Yeh iski duty hai ke woh apne ghar walon ki taleem, tarbiyat aur unke huqooq ko ada kare. Uska hisab diya jayega ke kya usne apne khandaan ko deen ki taleemat ke mutabiq chalane ki koshish ki ya nahi.

### Teesra Hissa:

**"Aurat apne shauhar ke ghar ki zimmedar hai aur usko apni zimmedari ka hisaab dena hoga."**

Aurat ke zimaat me uske shauhar ka ghar, uska maaliyaati munazzam (household), aur uske bachay shamil hain.

Yahaan Nabi (SAW) ne aurat ki zimmedariyon ka khaas taur par zikr kiya hai:

- **Bachay:** Aurat apne bachon ki taleem, tarbiyat aur unki akhlaqi nashonuma (upbringing) ki zimmedar hai.



- **Ghar:** Shauhar ke ghar ko sambhalna aur uska intezam karna bhi aurat ki zimmedari hai.
- **Ghulam aur naukhar:** Agar naukhar ya madadgar hain, toh unka bhi khayal aur deeni dekh bhal karna aurat ki duty hai.

## Nateeja:

Yeh Hadith is baat par zor deti hai ke har shakhs apni zimmedariyon ko samajh kar, unhein ada kare. Aurat ke liye is Hadith ka sabak yeh hai ke woh apne ghar, bachon aur parivar ke liye zimmedar hai. Apne ilaqe ke hisaab se, agar woh apni zimmedariyon ko achhi tarah ada karegi, toh yeh uski Da'wah aur Islam ki khidmat ka pehla aur sabse aham marhala hai.

Yeh haqeeqat hai ke kisi bhi qaum ka mustaqbil unki aanewali nasal ke upar mabni (depend) hota hai, aur is nasal ki parwarish aur tarbiyat ka bohut bara zimma maa ke kandho par hota hai. Maa ke kirdar ko ek misaali unwaan diya gaya hai, jo apni rahat aur sakoon ko qurbaan karke apne bachon ki bhalayi aur unki behtareen tarbiyat ke liye kaam karti hai. Maa hi woh pehli madrasah (school) hai jahan ek bacha insaniyat ke asool aur deen ki taleemat seekhta hai.

## Maa Ka Kirdar:

1. **Selflessness (Be-gharzi):** Maa apne sukoon aur zaroorat ko chhor kar apne bachon ke liye waqt nikalti hai. Uski qurbani sirf unki tarbiyat aur behtareen insaniyat banane ke liye hoti hai.
2. **Pehli Taleem:** Maa ka kirdar bache ki pehli taleem mein zyada aham hai. Maa ka rawayya, uski baat-cheet, aur uska taluq deen ke sath bache ke zehan aur shakhsiat par bohut zyada asar dalta hai.

Ek Muslim maa apne har kaam ke dauran Qur'an aur deen ki taleemat ko na sirf apne andar samaye rakhe, balki apne bachon tak bhi pohncaye. Is misaal mein yeh baat batayi ja rahi hai ke maa ka deen par amal aur uska tasalsul (continuity) har waqt zinda rehna chahiye, chahe woh chhote se chhota kaam kyun na kar rahi ho.

Maa ka kirdar ek qaum ki buniyaad hai. Agar maa apne farz ko achhi tarah nibhaaye aur apne bachon ko deen aur insaniyat ki roshni mein taleem aur tarbiyat de, toh woh apne khandaan aur apne mulk ke mustaqbil (future) ko roshan banati hai. Ek maa ka apne bachon ke liye jazba aur uski mehnat poori qaum ke liye samraawar (beneficial & productive) hoti hai.

Bachpan ke dinon mein humne apni aankhon se aisi maaon ko dekha hai jo apne bachon ko doodh pilate waqt aur atta peeste waqt Qur'an ki tilawat karti thi. Yeh amal na sirf ek ibadat tha, balki ismein ek gehri hikmat bhi chhupi hui hai. Maa ka jazba aur uski roohaniyat bache ki shakhsiat par ek nafsiyat (psychologically) aur nazaakat (delicacy) ke sath asar dalti hai. Yeh ek aisi rohani aur zaati taleem hai jo lafzon se pare hoti hai, lekin bache ki zindagi mein gehra asar chhorti hai.

## Adhan aur Iqaamah Ki Hikmat:

Naye paida hone wale bache ke kaanon mein Adhan aur Iqaamah dena ek sunnat hai. Is amal ke peeche ek gehri hikmat hai:

1. **Roohani Bunyad:** Adhan aur Iqaamah ke alfaz Allah ki wahdaniyat aur Nabi (SAW) ki risalat ka izhar karte hain. Yeh alfaz bache ke roohani safar ki pehli buniyad banate hain.
2. **Zehni Tasawurat:** Bacha yaqeenan alfaz ko samajhne ki salahiyat nahi rakhta, magar uska zehan aur shaoor in alfaz ke asrat ko mehsoos karte hain. Yeh alfaz uske la-shaoor mein ek pehchaan aur taleem chhodte hain.
3. **Alfaaz aur Jazbaar:** Yeh baat bhi samajhni zaruri hai ke bache ke zehan mein bhi alfaz aur jazbaat ka asar mehfooz hota hai, chahe woh samajhne ke qabil na ho.

Aisi maaen apne bacho ke bachpan ke dinon mein hi unke dil aur zehan mein deen aur husool-e-haq ka jazba paida karti hain. Maa ke jazbaat, uski tilawat aur uski qurbani ka asar bache ko ek misaali shakhsiat banata hai, jaise Hazrat Hussain (RA) ka azm aur unka imaan.

Hazrat Muhammad (SAW) ne farmaya:

**"Janam se lekar Qabr tak taleem hasil karo."**

Yeh hukm taleem ki ahmiyat aur iske lagataar talash par zor deta hai. Taleem sirf kitaabi ilm ya duniyaawi maloomat tak mehdood nahi, balki uska maqsad insani shakhsiat ka buniyadi nirmaan aur akhlaqi taleem bhi hai. Maa ka kirdar is silsile mein sabse aham hai, kyunki woh apne bache ke zehan aur dil mein zindagi ke pehle sabaq na sirf shamil karti hai, balki uske akhlaaq aur rawayya ko bhi asar andaz karti hai.

## Maa Ki Zimmedariyan:

Maa par jo badi zimmedari dali gayi hai, woh hai:

1. **Maqsadi Taleem:** Bacho ko sirf ilmi maloomat dena kaafi nahi. Maa ka farz hai ke woh apne bacho ke zehan mein Allah ka khauf, insaniyat ka jazba, aur haqq aur batil mein farq karne ki salahiyat paida kare.
2. **Akhlaqi Tarbeeyat:** Maa apne bacho ke akhlaaq ko sawarne aur unmein achai ke jazbat paida karne mein ek markazi kirdar ada karti hai.
3. **Deeni Taleem:** Maa ka sabse aham farz hai ke woh apne bacho ke dil aur zehan mein deen ki mohabbat aur Allah aur uske Nabi (SAW) ki itaat ka jazba paida kare.

## Ghar ke Bahar Da'wah Ka Amal:

Agar maa apni ghar ke zimmedariyan mukammal kar chuki ho aur uske paas kuch waqt bache, toh woh bahar ja kar bhi Da'wah ke kaam mein hissa le sakti hai. Magar yeh tabhi mumkin hai agar yeh kaam uske ghar aur bacho ki zimmedariyan se tasadum na kare.

## Nateeja:

Maa ka maqam aur uski zimmedariyan na sirf ek ghar ki buniyad hai, balki ek poori qaum ki tashkeel mein bhi kirdar ada karti hain. Uska asal kaam apne bacho ko uss tarah se taleem aur tarbeeyat dena hai ke woh ek misaali shakhsiat ban sakein. Maa apne ghar aur bacho par dhyan dene ke baad, agar waqt aur surat-e-haal ijazat de, toh Da'wah aur Tableegh ke kaam mein bhi shamil ho sakti hai.

Jo cheez hamare maashray mein asli masla hai, woh yeh hai ke hum duniya ke door daraz konon mein dawat dene nikalte hain, magar apne gharon ko nazarandaz kar dete hain. Humein Qur'an ki yeh tanbeeh yaad rakhni chahiye:

**‘Kya tum logon ko neki ka hukm dete ho, aur khud apne aap ko bhool jaate ho?’ [al-Qur'an 2:44]**

Yeh kaise mumkin hai ke hum duniya ko bachane ka irada karein, jab tak hum khud ko na bacha lein?

Aaj ki nasl western culture ke sabse shatir hamlon ke nishane par hai. Aaj ka bacha kufr, irtidad, be-hayaai aur be-sharmi ke modern fitnon ka shikaar ban raha hai. Hamare naujawan aise media ke rehmat par hain jo intrigue se bhara hua hai, jaise akhbaar, risaale, television aur internet. Is halat mein agar ek maa apne bacho ki tarbiyat ke farz ko chhor kar ghar ke bahar dawat o tabligh mein zyada waqt lagaye, to yeh uski zimmedariyon ka ulta tartib hoga.

Sabse pehla aur afzal kaam yeh hai ke ghar ke chhote chhote chiragon ko roshan rakha jaye. Agar hum apni nasl ko imaan, haya aur adab ke motiyon se nahi sajayenge, to maashray ki is lahr ke samne kya deewar khadi karenge? Dawat ka asal safar ghar ke dar-o-deewar se shuru hota hai, aur wahi se woh barakataan hasil karta hai jo usay door tak le jaati hain.

Jahan tak auraton ke liye ghar se bahar nikal kar doosri auraton ko dawat dene ka sawal hai, yeh kaam zaroor hona chahiye, lekin ek tareeqe se jo sahi ho aur behtareen andaaz mein ho. Is kaam ke liye behtareen shakhsiyat woh auratein hain jo adhi umr ki hain, kyun ki Islam ne unke liye libas ke ahkam mein kuch asani di hai.

Surah al-Noor mein aisi buzurg auraton ke liye kaha gaya hai:

**‘Unke liye koi haraj nahi agar woh apne libas ka kuch hissa utaar dein.’**

Yeh woh umar hai jahan ek aurat ke liye yeh zaruri ho jata hai ke woh apni zimmedari samajh kar doosri auraton ki madad kare. Is dawat ka kaam ek bahut bara farz aur ibadat hai, magar isse karte waqt sharm o haya aur Islam ke asal maqasid ka khayal rakhna zaruri hai.

Wo buzurg auratein jo hamesha Satr aur Hijab ke ahkam par amal karti rahi hain, unke liye zarurat ke mutabiq Hijab ke ahkam mein riyayat di gayi hai, lekin iska matlab yeh nahi ke woh deen ke kaam se door ho jayein. Afsoos ke sath, hamari society mein aise hota hai ke woh auratein jo hamesha Satr aur Hijab ki paband rahi hain aur zyada tar apne gharon tak mehdood rahi hain, buzurg umr mein bhi ghar se bahar nikalne mein jhijhak mehsoos karti hain. Yeh soch badalne ki zarurat hai.

Buzurg auraton ko chahiye ke woh apne shehron mein Qur’an ki taleem aur taleem dene wale dars-o-taaleem ke silsile mein shamil ho jayein, chahe unke sath Mahram ho ya na ho. Is umar mein unka ghar se nikalna aur deen ki khidmat karna ek zarurat aur ibadat hai.

Lekin jawan auratein ke liye yeh bilkul munaasib nahi ke woh tanha ghar se bahar jaayein. Agar woh apne waqt ka ek hissa deen ki dawat aur taleem ke liye dena chahti hain, to unka purdah aur Hijab ka ahkam puri tarah barqarar rehna chahiye aur unke sath ek Mahram ka hona lazmi hai.

In aam hidayat ko madde nazar rakhtay hue, Qur’an ke mutaale aur dars ke halqe munazzam kiye jayein. Iske ilawa, auraton ke liye mukarrar aur musalsal ijtimaat ka intizam hona chahiye, jo Qur’an ka paigham aam logon tak mohasir tareeqe se pohchayein. Yeh waqt ki sabse barhi zarurat hai.

Is silsile mein auraton ki koshishon ka teesra दौरa unke Mahram mard hain, jaise ke shohar, bhai, walid, chacha, phupha aur bhatije, wagairah. (Yeh baat yaad rakhain ke shohar ke bhatije Mahram nahi hote). Aap ne dekha hoga ke mukhtalif Islamic movements jaise Tableeghi Jamaat aur Jamaat-e-Islami ke asar se, zyada se zyada jawan mard aur auratein, jo mutawassit (middle class) se taluq rakhti hain, Islam ki tareeqe-e-zindagi ko ikhtiyar kar rahi hain. Hum dekhtay hain ke kai daari walay jawan mard aur parda ki hui jawan auratein hain, jinke walidain aur doosray khandani log Islamic values se gaafil hain.

Is halat mein, jo jawan nasl hai, unhe apne buzurgon ko sahi raah par dawat deni chahiye, taake woh Islam ki asal tareeqe ko samajh sakein. Is liye, Muslim auraton ke liye teesra दौरa unke Mahram mardon ka hai.

Pakistan mein hum dekhte hain ke aik khaas Islamic group apni aurat members ko elections se pehle darwazon tak canvassing ke liye bhejta hai. Jis group ka maqsood ballot box ke zariye tabdeeli lana hai, unhein baray paimane par logon se rabta banana zaroori hota hai, is liye shayad unhein auraton ko darwazon tak bhejne ke siwa koi aur option nahi milta. Lekin chahe jo bhi unki mazboori ho, yeh amal bilkul na-jaiz hai. Halaanke yeh auratein Islamic dress code ko follow karti hain, jo ke apne aap mein tareef ke laayak hai, phir bhi yeh un ghareebon ke ghar jaati hain jo unke liye bilkul ajnabi hain. Islam Muslim auraton ko ajnabi auraton se bhi milne ki ijaazat nahi deta, is liye Surah al-Noor mein jo Mahrams ka zikr hai, unmein 'unki auratein' bhi shaamil hain - yani wo auratein jo maaloom aur achi saifat ki malik ho. Is liye Islam na to ajnabi auraton ko gharon mein daakhil hone ki ijaazat deta hai, aur na hi auraton ko ajnabi gharo mein jaane ki.

Humara yaqeen hai ke jo tabdeeli is waqt ke secular nizam mein aayi hai, woh sirf aur sirf election ke zariye nahi laayi jaa sakti. Is tabdeeli ke liye ek akhlaqi, ideologi aur zehni inqilab ki zarurat hai jo zindagi ke tamam pehluon ko (siyasi, samaji, aur maashi) apne andar ghuma le. Humain "Hizb-ullah" banane ki taraf kaam karna hoga, aur is ke liye auraton ko un teen daayron mein kaam karna chahiye jo unke liye tay kiye gaye hain. Khalis surat mein, unka kaam in daayron tak mehdood rehna chahiye, lekin kisi bhi khaas surat-e-haal mein, unki zimmedariyan is se zyada ho sakti hain. Magar jo halat hain, unmein da'wah aur tableegh ke hawale se unhein sirf in teen daayron ke andar kaam karna chahiye.

# Importance of Time

# Time Is Not Money (The Muslim's Duty Regarding Time)

Ek sachai jo hume samajhni chahiye, wo yeh hai ke Islam hame waqt ki ahmiyat samjhata hai. Yeh kehta hai ke waqt ek azeem ne'mat hai, aur hame isko zaya nahi karna chahiye. Har ek lamha jo Allah ne diya hai, uska hume jawab dena hoga. Sahabaa aur hamare buzurg is baat ko samajhte the, aur unhon ne apne waqt ka bada khayal rakha. Hassan al-Basri ne unka zikr karte hue kaha ke maine un logon ko dekha ke wo apne waqt ki fikr dirham aur dinar se bhi zyada karte the.

Ek momin ki zindagi ka ek aham taqaza yeh hai ke wo apne waqt ka khayal rakhe, isse samajhdaari se lagaye aur isse faida uthaye. Is silsile mein Ibn-ul Qayyim kehte hain: "Sabse unchi, sabse qeemti aur sabse faida mand soch wo hai jo Allah aur aakhirat ke liye ki jaye. Allah ke liye sochne ki mukhtalif shaklein hain, unmein se ek yeh hai ke waqt ki zimmedari aur uske kaam par gaur kiya jaye aur uspar poori tawajju di jaye, kyunke samajhdar shakhs apne waqt ka paighaam hai. Agar wo waqt ko zaya kare, to uske tamaam faide aur zaruraten zaya ho jati hain, kyunke tamaam faide waqt se hi uthte hain. Agar waqt zaya ho gaya, to wo kabhi dobara hasil nahi ho sakta."

Imam Shafi'i kehte hain: "Main ne sufiyon ke saath apni sohbat se sirf do cheezain seekhi, aur unmein se ek yeh hai: Waqt talwar ki tarah hai, agar tum isse kaam na lo, to yeh tumhe kaat dega." Seedha matlab yeh hai ke agar waqt kisi faida mand kaam mein nahi lagaya gaya, to insaan sirf isse zaya kar ke apna nuksan karta hai.

Imam Hassan Al-Banna kehte hain: "Waqt hi asal zindagi hai." Yeh baat Ibn Qayyim Al-Jawziyyah ki is baat ko samjhata hai: "Insan ka waqt asal mein uski zindagi hai. Yehi uski hamesha wali zindagi ka asar banayega, ya to khushi aur sukoon, ya dukh aur azaab. Waqt baadalon se bhi zyada tez guzar jata hai. Sirf wo waqt jo Allah ke liye guzara jaye, asal zindagi hai. Baqi ka waqt asal mein kuch bhi nahi. Jo zindagi Allah ki yaad ke bagair, sirf khwahishat, maza lene, ya bekaar kaamon mein guzarti hai, wo zindagi janwaron ki zindagi jaisi hai. Aur agar sirf neend aur farigh baithne mein

zindagi guzray, to aisi zindagi se maut behtar hai."

Ismein yeh samajhne ki zarurat hai ke asal zindagi wohi hai jo Allah ki raza ke liye lagai jaye.

Waqt ko, kaam karne ke liye ek zaroori zariya samjha jata hai. Ibn-ul-Qayyim kehte hain: "Saal ek darakht ki tarah hai, mahine uske daaliyan hain, din uski daaliyon ke tukde hain, ghante uske pattey hain, aur saans uske phal hain. Is liye, agar kisi ka saans Allah aur uske Rasool ki itaat mein guzar raha ho, to uske darakht ke phal ache hain. Agar wo itaat ke bajaye nafrat aur gunaaah mein guzar raha ho, to uske phal khatti aur bure hain. Fasal katne ka waqt aakhirat ka din hai, jab insaan ke phal khud samne aayenge, jo ya to achay honge, ya bure."

Yeh humein yeh samjhata hai ke har lamha jo hum guzaar rahe hain, wo ya to humare liye khushi aur sawab ka zariya ban sakta hai, ya phir humare liye azaab aur nuksan ka.

Yeh hai Islam ka waqt ke baare mein nazariya, aur yeh the Salaf ke tareeqe is waqt ke saath. Ab hum apne aap ko unse kis tarah compare karte hain? Bilkul, humare aur unke beech bohot bada farq hai. Unhon ne waqt ka kis tarah khayal rakha, aur hum kis tarah usey zaya kar rahe hain. Humare liye sab se dukh aur gham ki baat yeh hai ke "hamari qaum har jagah, chahe public ho ya private, waqt zaya karne ke naye tareeqay dhoond rahi hai. Is ka natija yeh hua ke duniya humare baghair aage barh rahi hai, jaise hum 'tariikh ke yateem' hoon. Agar yeh naye tareeqay waqt ko sahi tareeqay se istemal karne ke liye nahi badle, to hum aur mustaqbil ke beech ka farq aur barh jayega, aur hum sirf saqaafat ke maal khareedne walay ban kar reh jayenge. Aakhir mein, humari zindagi unhi logon par depend karegi jo yeh maal bana rahe hain."

Is liye, Muslims ko apni koshishen ekjut karni chahiye, apni kamzori ko samajhna aur uska ilaaj karna chahiye, aur waqt ko uski asal ahmiyat deni chahiye, jo Islam ne humse maangi hai.

Waqt ke hawale se ek Muslim ki zaroori zimmedariyon me se kuch ye hai:

### 1. **Ensuring Benefiting from Time:**

- Waqt Allah ki taraf se ek azeem ni'mat hai, aur har lamha jo hamare paas hai, wo ek qeemti daulat hai. Har shakhs ko apni zindagi mein yeh zaroori hai ke wo waqt ko sirf guzarne ka zariya na samjhe, balki har lamha ko apne liye faida mand banaye. Islam humein yeh sikhata hai ke waqt ka



sahi istemal hamare liye sawab ka zariya hai. Har din, har ghanta hamare liye ek naye moka hai apne aamaal ko sudhaarne ka, apni zindagi ko behtar banane ka. Hamari har ek saans, har ek pal, Allah ke raaste mein lagne chahiye, taake hum apne waqt ka puri tarah se faida utha sakein.

## **2. Racing for Good Deeds:**

- Islam mein har achay kaam ko karne ka taqaza hai. Waqt ka har lamha ek moka hai achay aamaal karne ka, aur humein is moka ka faida uthana chahiye. Allah ke Rasool (SAW) ne hamesha humein achay aamaal ke liye dawat di hai, aur yeh waqt humare liye ek race ki tarah hai jisme humne apne aamal ko behtar banana hai. Har din, har ghanta ek moka hai achay kaam karne ka – chahe wo apni family ki madad ho, chahe ilm hasil karna ho, ya Allah ki yaad mein waqt guzaarna ho. Har achi cheez jo hum karte hain, wo humare liye Allah ke qareeb jane ka zariya banti hai.

## **3. Learning from the Passage of Time:**

- Waqt ka guzar jana humare liye ek sabak hai. Har din jo guzarta hai, wo humein apni zindagi ke maqasid ko samajhne ka moka deta hai. Islam humein yeh sikhata hai ke waqt ke guzarne se hum apni galtiyon ko samajh kar unhe sudhar sakte hain. Waqt ke guzarne se humein apne aap ko behtar samajhne ka moka milta hai – hum apni kamzori ko pehchante hain aur apne aamal ko behtar karne ke liye koshish karte hain. Humare liye waqt ek teacher ki tarah hai, jo humein apni zindagi ka asal maqsad samjhata hai.

## **4. Seeking the Superior Times:**

- Islam mein kuch waqt aur lamhe aise hote hain jo khas taur par zyada afzal hote hain. Misal ke taur par, Ramzan ka mahina, Ashura ki raat, aur jumma ka din. In lamhon mein jo aamaal kiye jate hain, unka sawab bohot zyada hota hai. Is liye humein apni zindagi mein aise waqt ko talash karna chahiye aur un lamhon ka faida uthana chahiye. In khaas waqt ko sahi tareeqe se istemal karna humare liye ek aise zaroorat hai jo humare liye barakat aur sawab ka zariya ban sakti hai.

## **5. Planning and Organizing Time:**

- Waqt ka sahi istemal sirf tab mumkin hai jab hum apne waqt ko behtar tareeqe se schedule karen. Islam humein yeh sikhata hai ke har kaam ko aik waqt par karna aur apni zindagi mein ek plan banana zaroori hai. Humare liye yeh zaroori hai ke hum apne din ki shuruat se lekar is ke aakhri lamhe tak apna waqt behtar tareeqe se organize karen. Apna waqt kis cheez mein guzarna hai, kis kaam ko pehle karna hai aur kis ko baad mein – yeh sab humein apne din ke hisaab se plan karna chahiye. Humare liye yeh ek farz hai, taake hum apne waqt ko bekar na guzaarein aur apni zindagi ko behtar bana sakein.

## 6. **Fulfillment of Time Commitments:**

- Jitni bhi zimmedariyaan humare upar hain, unhe poora karna bhi waqt ka sahi istemal hai. Islam mein apni qasam aur apne waadon ka poora karna bohot zaroori hai. Agar humne kisi se koi wada kiya hai ya koi farz kaam hai, to humein apne waqt ko uska poora karne mein lagana chahiye. Har waqt humare upar zimmedariyan hoti hain – chahe wo apni family ki madad ho, apni job ki responsibilities ho, ya apne deen ki farz ibadaat ho. Har waqt humein apni commitments ko pura karna aur apne kaam mein imandari se lagana chahiye.

## 7. **Necessary Awareness of Time Wasters:**

- Waqt ke zaya hone se bachna bohot zaroori hai. Humare aas paas bohot si aisi cheezein hoti hain jo humare waqt ko zaya karti hain, jaise bekaar ke conversations, aise kaam jo sirf time waste karte hain, aur aise aadiyaan jo humari productivity ko rok deti hain. Islam humein yeh samjhata hai ke humein apne waqt ko har haal mein zaya karne se bachna chahiye. Humein apne din mein aise cheezon se bachna chahiye jo humare waqt ko bekaar karte hain, aur apne waqt ko un kaamon mein lagana chahiye jo humare liye faida mand hon.

In sab baton ko apni zindagi ka hissa banakar, hum apne waqt ka sahi istemal kar sakte hain. Waqt ko apni zindagi mein behtar banane ka zariya samajh kar, hum apne deen aur duniya dono mein behtar nateeje hasil kar sakte hain.

# Utilize Leisure Time

Chinta aur pareshani se chutkara paana ek bohot badi ni'mat hai, aur jism ka bimariyon se bachna bhi ek azeem fazl hai. Lekin yeh wahi ni'matein hain jinke saath log aksar dhoka khatay hain.

Nabi Akram (SAW) ne farmaya: "Do cheezein hain jin mein log dhoka khatay hain: Sehat aur Farigh waqt."

Is hadith se hume yeh samajhna chahiye ke log sehat aur farigh waqt ki asal qeemat nahi samajhte. Wo in qeemti ni'maton ko apne liye faida mand tareeqay se nahi istemal karte. Yeh bohot bada nuqsan hai! Agar hum apne waqt aur sehat ko sahi tareeqay se lagayen, to hum apni zindagi ko behtar bana sakte hain.

Musalmanon ko apne waqt ko behtar tareeqay se istemal karne, usse faida uthaanay aur zaya na karne ka hukm dete hue, Nabi Akram (SAW) ne farmaya:

“ "Qiyamat ke din, insaan ke do paon apni jagah se nahi hilenge jab tak usse chaar baaton ke bare mein sawaal na kiya jaye: apni zindagi kaise guzaari, apni jawani kaise guzaari, apni daulat kaha se hasil ki aur kis tarah usse kharch kiya, aur apne ilm ke sath kya kiya."

Yeh hadith humein yaad dilati hai ke humare waqt, humari jawani, humari daulat aur humara ilm, sab Allah ki ni'mat hain. Inka sahi tareeqay se istemal karna humein apni aakhirat ke liye jawabdeh banata hai. Agar hum apne waqt ko bekaar mein na guzaarein, to yeh humare liye ek bohot bada faida ho sakta hai.

Nabi Akram (SAW) ne farmaya:

“ "Paanch cheezon ko paanch cheezon se pehle sahi tareeqe se istemal karlo: apni jawani ko apni budhapa se pehle, apni sehat ko apni bimari se pehle, apni daulat ko apni faqaar(gareebi) se pehle, apna farigh waqt ko apne kaam se pehle, aur apni zindagi ko apni maut se pehle."

Yeh hadith musalmanon ko ek seedha aur wazeh paighaam deti hai ke wo apne waqt ka sahi istemal tab karein jab halaat unke haq mein ho, jaise ke jawani, sehat, daulat aur farigh waqt. Jab yeh sab cheezein humare paas hain, humare liye apne waqt ka faida uthana bohot asaan hota hai. Lekin jab humara waqt zaya ho jata hai, ya hum budhappe, bimari, faqaar ya kisi aur musibat mein phans jate hain, to phir apne waqt ko sahi tareeqay se istemal karna mushkil ho jata hai. Is liye, humein apni jawani, sehat aur daulat ka sahi tareeqay se istemal karna chahiye, taake hum apne aakhirat ke liye behtar kaam kar sakein.

Salaf-e-Saliheen apne waqt ko mufeed aur acchi cheezon mein guzarne mein bohot ehtiyat karte the, aur wo aalsi aur bekaar hone se nafrat karte the. Umar Ibn Al-Khattab (RA) ne farmaya: "Mujhe bilkul pasand nahi ke tum mein se koi bekaar ho, na dunya ke liye kuch kare, na aakhirat ke liye."

Ibn Mas'ud (RA) se riwayat hai ke Nabi Akram (SAW) ne farmaya:

"Mujhe bilkul pasand nahi ke koi shakhs apni zindagi mein dunya ya aakhirat ke liye kuch na kare."

Sheikh Yusuf Al-Qaradhawi ne kaha: "Farigh waqt kabhi bhi bekaar nahi rehta. Wo ya to achay kaamon se bhara hota hai ya bure kaamon se. Agar insaan apne waqt ko acchai mein nahi lagata, to wo apne aapko jhoot aur bekaar cheezon mein lagayega. Khush naseeb hai wo shakhs jo apna waqt acchi aur saaf cheezon mein guzaarta hai, aur afsos hai wo jo use bure aur fasad mein guzaarta hai."

Yeh sab humein yeh samjhata hai ke humare waqt ka sahi istemal humare liye dunya aur aakhirat dono mein faida ka zariya ban sakta hai. Agar hum apna waqt bekaar cheezon mein guzaarain, to hum apne liye nuqsan aur nashaib ka sabab banenge. Is liye, humein apne waqt ko behtareen kaamon mein lagana chahiye.

# Prayer (Salah)

# Importance of Fajr Prayer

“It was narrated that Bilal came to the Prophet to call him for the Fajr prayer, and was told: "He is sleeping." He said: "As-salatu khairum minan-nawm, As-salatu khairum minan-nawm (The prayer is better than sleep, the prayer is better than sleep). These words were approved of in the Adhan for the Fajr, and that is how it remained.

Bilal (RA) ne Nabi (SAW) ke paas Fajr ki namaz ke liye bulane aaye aur kaha gaya: "Woh so rahe hain." Bilal (RA) ne kaha: "**As-salatu khairum minan-nawm, As-salatu khairum minan-nawm**" (Namaz neend se behtar hai, Namaz neend se behtar hai). Yeh alfaaz Nabi (SAW) ko pasand aaye aur Fajr ki Azaan mein shaamil kar diye gaye, aur tab se yeh rivaaj bana raha.

Is hadees se humein yeh seekhne ko milta hai ki namaz ki ahmiyat har cheez se zyada hai, khaaskar neend se. Fajr ki namaz ke waqt insaan aksar neend aur ibadat ke beech mein chunav karne ki halat mein hota hai. Is waqt yeh yaad rakhna zaroori hai ki Allah ki ibadat aur namaz humari roohani aur duniyaawi zindagi ke liye kitni zaroori hai.

Bilal (RA) ke alfaaz, "Namaz neend se behtar hai," humein yeh yaad dilate hain ki neend humein sirf aram deti hai, lekin namaz humein Allah ke qareeb le jaati hai aur hamaari zindagi mein barakat laati hai. Isliye, humein is hadees ko apni zindagi mein aamalan lagana chahiye aur Fajr ki namaz ko apni routine ka hissa banana chahiye.

“Abu Qatadah reported: "The Prophet (ﷺ) was on a journey. The Prophet (ﷺ) took a turn and I also took a turn with him. He said: 'Look!' I said: 'This is a rider; these are two riders; and these are three' until we became seven. He then said: Guard for us our prayer, i.e. the Fajr prayer. But sleep dominated them and none could awaken them except the heat of the sun. They stood up and drove away a little. Then they got down (from their mounts) and performed ablution. Bilal called for prayer and they offered two rak'ahs of (Sunnah) of Fajr and then offered the Fajr prayer and

mounted (their mounts). Some of them said to others: We showed negligence in prayer. The Prophet (ﷺ) said: There is no negligence in sleep. The negligence is in wakefulness. If any of you forget saying prayer, he should offer it when he remembers it and next day (he should say it) at its proper time.

Abu Qatadah (RA) se riwayat hai:

Nabi-e-Kareem (ﷺ) ek safar par the. Unhone ek mod li aur main bhi unke saath mod liya. Nabi (ﷺ) ne farmaya: "Dekho!" Main ne kaha: "Yeh ek sawar hai, yeh do sawar hain, aur yeh teen hain," yahan tak ke hum saat ho gaye. Phir unhone farmaya: "Hamari namaz ki hifazat karo," yaani Fajr ki namaz. Magar neend un par galib aa gayi, aur sirf suraj ki garmi ne unhein jagaya. Phir woh uth kar thoda aage chale, phir apne sawariyon se utar kar wudu kiya. Bilal (RA) ne azaan di, aur unhone pehle Fajr ke do Sunnat padhein aur phir Fajr ki Farz namaz ada ki, aur phir apni sawariyon par sawar ho gaye.

Kuch logon ne kaha: "Humari taraf se namaz mein ghaflat hui." Nabi-e-Kareem (ﷺ) ne farmaya: "Neend mein koi ghaflat nahi hoti, ghaflat jagne ki halat mein hoti hai. Agar tum mein se koi namaz bhool jaye, to jab yaad aaye us waqt ada kare, aur agle din uske waqt par padhe."

Is hadees se humein namaz ki ahmiyat aur Allah ki shafqat ka ehsaas hota hai. Safar ke dauran Fajr ki namaz ke waqt neend ka galib aa jaana ek aam baat hai, lekin Nabi (ﷺ) ne yeh saaf farmaya ki neend mein ghaflat nahi hoti. Yeh Allah ki taraf se ek rahmat hai ki woh humein neend ke zor ko samajhte hain. Haan, agar hum jagte hue namaz chhod dein, to yeh asal ghaflat hai.

Is hadees ka ek aur pegham yeh hai ki agar kisi wajah se humari namaz chhoot jaye, to humein usse foran yaad aate hi ada kar leni chahiye. Iska matlab hai ki Allah humein mauqa dete hain apni galti sudharne ka aur apni ibadat ko mukammal karne ka.

Zindagi ke har mod par, chahe safar ho ya mushkilat, namaz ko apni prathamikta (priority) banaiye. Yeh hadees humein yeh sikhati hai ki agar kabhi galti ho bhi jaye, to Allah ki taraf rujoo karne ka darwaza hamesha khula hai.

“ Narrated [Abu Hurairah (RA)]:

Allah's Messenger (ﷺ) said: "The most burdensome prayers for hypocrites are the 'Isha' and the Fajr prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in

the mosques), even though they had to crawl on their knees." [Agreed upon].

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"The Messenger of Allah said: 'If the people knew what (reward) there is in the 'Isha' prayer and fajr prayer, they would come even if they had to crawl.'"

Hazrat Abu Hurairah (RA) se riwayat hai:

Allah ke Rasool (ﷺ) ne farmaya:

**"Munafiqon ke liye sabse zyada bojh wali namazein Isha aur Fajr ki namaz hain. Aur agar woh jaante hote ki in namazon mein kya ajr wa sawab hai, to woh inhe (masjid mein) ada karne ke liye apne ghutnon ke bal ghisatte hue bhi aate."**

(Sahih al-Bukhari aur Sahih Muslim)

Is hadees se humein do aham baatein seekhne ko milti hain:

### 1. **Isha aur Fajr ki namaz ki ahmiyat:**

Isha aur Fajr ki namaz ka ajr itna zyada hai ki agar log iska poora ilm rakhte, to us ajr ko hasil karne ke liye woh kisi bhi mushkilat ka samna karte. Yeh namaz Allah ki khushi aur humari roohani taraqqi ka zariya hain. Khaaskar Fajr ki namaz, jo din ki shuruaat ka sabab banti hai, aur Isha ki namaz, jo din ka akhri amal hoti hai, dono humare din aur raat ko barakaton se bhar dete hain.

### 2. **Munafiqat aur namazon ka taluq:**

Munafiq log in namazon mein susti aur ghaflat dikhate hain kyunki inka waqt ya to neend ke kareeb hota hai (Fajr), ya din ke kaam-kaj ke baad thakan ka waqt hota hai (Isha). Lekin momin woh hai jo in waqt par apne aap ko Allah ke hukm ke mutabiq namaz ke liye tayar karta hai, chaahe us par kitni bhi mushkil ho.

Humein apni zindagi mein Isha aur Fajr ki namaz ko apni aadat aur afzal tareeqe se ada karne ki koshish karni chahiye. Yeh hadees humein yeh yaad dilati hai ki jab hum masjid mein ja kar ya waqt par namaz ada karte hain, to Allah ka ajr aur rahmat humein hasil hoti hai, jo duniya aur aakhirat dono mein kaam aayegi.

“Abu Huraira reported God’s Messenger as saying:  
Angels take turns among you by night and by day, and they all assemble at the dawn and the afternoon prayers. Those who spent the night among you then ascend, and their Lord asks them, yet He is best informed about them, “How did you leave My servants?” They



reply, "We left them while they were praying, and we came to them while they were praying."

Hazrat Abu Huraira (RA) se riwayat hai:

Rasool Allah (ﷺ) ne farmaya:

**"Farishte tumhare paas din aur raat mein badiqi se aate hain, aur Fajr aur Asr ki namazon ke waqt woh sab ikattha hote hain. Jo farishte raat mein tumhare paas rehte hain, woh (subah) upar chadhte hain. Phir unka Rabb unse poochta hai, jabke woh unke haal ko behtareen tareeqe se jaanta hai, 'Tumne mere bandon ko kaisa chhoda?' Woh jawab dete hain, 'Humne unhe namaz ada karte hue chhoda, aur hum unke paas aaye to woh namaz ada kar rahe the.'"**

(Sahih al-Bukhari aur Sahih Muslim)

Is hadees se humein Allah ke rahmat aur namaz ki ahmiyat ka ehsaas hota hai:

**1. Farishton ka daurani farz aur unki gawaahi:**

Farishte din aur raat mein Allah ke bande ke aamaal ko dekhte hain aur subah (Fajr) aur shaam (Asr) ke waqt Allah ke huzoor haazir hote hain. Jab woh Allah ke sawaalon ka jawab dete hain, to yeh ek shakhsiyat ki guwaahi hoti hai ki banda Allah ki ibadat mein mashghool tha.

**2. Fajr aur Asr ki namazon ki khaas ahmiyat:**

Fajr aur Asr ki namaz sirf waqt par ada karna hi nahi, balki ek momin ke liye yeh waqt ka sabse afzal amal hai. Yeh dono waqt din ki shuruaat aur ikhtitaam ka ahem hissa hain, jo ek shakhs ke amal aur niyat ko Allah ke nazdeek banate hain.

Humein apni Fajr aur Asr ki namazon par khaas tawajju deni chahiye, kyunki yeh woh waqt hain jab farishte Allah ke huzoor hamari ibadat ki guwaahi dete hain. Is hadees ka paigham humein yeh yaad dilata hai ki Allah ke nazdeek hamesha ibadat aur taqwa ke saath rehna sabse zyada maqbool amal hai.

“It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at Fajr prayer. Recite if you wish: Verily, the recitation of the Qur'an in the early dawn is ever witnessed." [1]

Hazrat Abu Hurairah (RA) se riwayat hai:

Rasool Allah (ﷺ) ne farmaya:

**"Jama'at ke saath padhi gayi namaz tum me se kisi ek ki akelay padhi gayi namaz se 25 guna zyada fazilat rakhti hai. Raat aur din ke farishte Fajr ki namaz ke waqt milte hain. Agar tum chaho to yeh ayaat padho:**

**'Beshak, subah ke waqt Qur'an ki tilawat (Fajr ki namaz) mein gawaahi di jaati hai.'"**

(Surah Al-Isra, 17:78)

(Sahih al-Bukhari aur Sahih Muslim)

Is hadees mein teen aham baatein zikr ki gayi hain jo namaz ke fazail aur ahmiyat ko ubhar kar samjhati hain:

### 1. **Jama'at ke saath namaz ki fazilat:**

Jo namaz jama'at ke saath masjid mein padhi jaye, woh akelay padhi gayi namaz se 25 guna zyada sawab rakhti hai. Yeh sirf sawab mein izafa nahi, balki mominon ke beech ekattha hone aur ibadat ka jazba barhane ka zariya bhi hai.

### 2. **Fajr ki namaz ka khaas maqam:**

Fajr ki namaz ka waqt aisa hai jab raat ke farishte aur din ke farishte ek doosre se milte hain. Yeh ek roohani waqt hai jo insaan ke amal ko Allah ke nazdeek banata hai.

### 3. **Qur'an ki tilawat ki gawaahi:**

Subah ke waqt Qur'an ki tilawat ka zikr Allah ne khud kiya hai, aur is waqt ki tilawat ko farishte gawaah banate hain. Yeh waqt roohani sakoon aur Allah ke qareeb hone ka zariya hai.

Humein jama'at ke saath namaz ko ahmiyat deni chahiye, khaaskar Fajr ki namaz, kyunki yeh na sirf sawab mein izafa karti hai balki humare roohani taluq ko mazboot banati hai. Agar hum chahte hain ki Allah aur farishton ke samne hamare amaal maqbool hon, to humein Fajr ki namaz waqt par aur jama'at ke saath ada karni chahiye.

# Khushu & Laghw

Iman hamari ibadat ka nateeja hai, lekin jaise Nabi ﷺ ne samjhaya, ibadat bekaar bhi ho sakti hai. Abû Hurairah (RA) se rivayat hai ki Nabi ﷺ ne farmaya:

"Bahut se log jo roza rakhte hain, unhe roza se sirf bhook aur pyaas ke siwa kuch nahi milta, aur bahut se log jo raaton ko namaz padhte hain, unhe sirf jagne ke siwa kuch nahi milta."

Jo cheez ek roohani sukoon dene wale amal ko ek khaali amal se alag karti hai, woh hai **khushû'**. Khushû' zaroori hai taake hamari ibadat se hamare dilon mein î mân ka noor aajaye. Aam taur par log samajhte hain ki khushû' sirf namaz ke dauraan mehsoos hota hai, lekin asal mein yeh dil mein hamesha mojood rehta hai. Jab bhi ek momin ko Allah ki yaad dilayi jaye, kisi bhi wajah se, yeh khushû' ka jazba jaag uthta hai. Chahe woh sirf Allah ki makhlooq par ghero-fikr karte waqt subah ki sair par ho.

Allah Ta'ala farmate hain:

**"Beshak aasman aur zameen ki takhleeq, aur raat aur din ke aane jaane, aur woh kashtiyen jo samundar mein insano ke faide ke liye chalti hain, aur woh paani jo Allah aasman se barsata hai, phir uske zariye zameen ko uske murda hone ke baad zinda karta hai, aur usmein har tarah ke jaanwar phailata hai, aur hawaon ka gardish karna, aur woh baadal jo aasman aur zameen ke darmiyan qaboo mein hain - yeh sab un logon ke liye nishaniyan hain jo samajhte hain."**

[Sûrat Al-Baqarah, 2:164]

Kuch aise aamaal bhi hain jo dil ki daago ko badhane ka sabab bante hain. Be-shak, gunaah is siyahi ki sabse badi wajah hain. Abû Hurairah (RA) se rivayat hai ki Allah ke Rasool ﷺ ne farmaya:

**"Jab ek momin koi gunaah karta hai, toh uske dil par ek siyah daag lag jata hai. Agar woh tauba kare, gunaah ko chhod de aur maghfirat talab kare, toh uska dil saaf kar diya jata hai. Lekin agar woh gunaahon mein izafa karta hai, toh siyahi badh jati hai. Yahi woh rân (pardah) hai jiska zikr Allah ne apni Kitab mein kiya hai: *'Hargiz nahi! Balki unke dilon par woh pardah hai jo unke aamaal ki wajah se chadh gaya hai.'*"**

Lekin hamare î mân ke liye ek aur khatra bhi hai jo shak ke maqamat mein ya kabhi kabhi jaiz cheezon mein chhupa hota hai – **laghw**, jo aam taur par bekaar, fizool ya be-maqsad guftagu ke tor par tarjumah kiya jata hai.

Jaise roshni aur andhera, ya positive aur negative hote hain, waise hi **khushû‘** aur **laghw** ek doosre ke mukhalif quwatein hain.

Jitna zyada ek Musalman apne dil mein khushû‘ ko barqarar rakhega, utna hi woh **laghw** se bachne ki koshish karega. Aur jitna zyada ek Musalman **laghw** mein muhtala hoga, utna hi uske liye **khushû‘** ko apne andar paida karna mushkil hoga.

Tafreeh aur halka-phulka baat-cheet ek balance zindagi ke liye zaroori hai. Nabi Sahaba aur apni biwiyon ke saath khel-masti aur pyar bhare lamhe guzarte the, lekin agar dekha jaye toh Nabi ﷺ ne jo waqt namaz aur Quran ki tilawat mein guzara, uski saamne yeh masti ke lamhe bahut chhote the.

Humein yeh dekhna chahiye ki hum apna kitna waqt tafreeh (entertainment) aur befizul kaamo me guzaarte hain aur kitna waqt ibadat aur fayedemand kaamo mein lagate hain. Yeh tulna karna zaroori hai, taki hum samajh saken ki hum sunnat ke kitne kareeb hain.

Agar humein lagta hai ki Allah ke saath hamara connection kamzor ho raha hai ya hamare dil mein ibadat ka asar nahi ho raha, toh humein yeh dekhna hoga ki hum apna kitna waqt fazool cheezon mein laga rahe hain. Yeh ratio aksar batata hai ki î mân ki roshni kam kyu ho rahi hai.

Nabi ﷺ ne farmaya:

**"Zyada mat hanso, kyunki zyada hansna dil ko murda kar deta hai."**

Pehle, humein **khushû‘** aur **laghw** ko sahi tareeke se samajhna zaroori hai. **Laghw** ka asal lafz **Laghiya** ya **Laghya** hai, jis ka matlab hai bekaar baatein karna, dusre ki baat ko be-wajah interrupt karna, be-fayda guftagu karna, ya fizool baatein karna. **Laghw** ki khasoosiyat yeh hai ki ismein na to deen ka koi faida hai, aur na hi dunya ka.

Iska matlab yeh nahi ki apne bachon ke saath khelna, apne saathiyon ya ghar walon ke saath waqt guzarna **laghw** hai. **Laghw** toh tab hota hai jab hum apne doston ke saath, khaas kar Social media par, bekaar baatein karte hain. Yeh zaroori nahi ki har waqt buray shabdon ki baat ho, lekin jab baatein na deen ka faida de, na dunya ka, toh woh **laghw** ki category mein aati hain.

Allah apni kitab mein farmate hain:

**"Allah tum par un baaton ka hisaab nahi rakhta jo tumhare qasam mein laghw hain, lekin woh tumhare dilon mein jo kuch bhi hai, uska hisaab rakhta hai. Aur Allah maaf karne wala aur sabr karne wala hai."** (Sûrat Al-Baqarah, 2:225)

**Ibn Kathîr** ne is aayat ka tafseer karte hue kaha:

"Is aayat ka matlab hai: Allah tumhein un laghw qasamoon par saza nahi dete jo tum lete ho. Laghw qasamoon ka matlab wo be-gharaz aur anjaane qasamoon se hai jo hum apni zubaan se bas aise hi keh dete hain, bina kisi asli irade ke."

Afsos ki baat yeh hai ki hum aksar aise jhootay qasmon ko sunte hain, jaise "wallah" aur "wallahi" apne bekaar baaton aur chhoti-chhoti cheezon par, jo sirf waqt zaya karne ke liye hoti hain. Yeh qasmein aksar hum jokes ya bas aise hi bekaar guftagu mein sunte hain.

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**Khushû'** ka lafz **khasha'a** se nikla hai, jiska matlab hai apne aap ko jhuka lena, humble hona, apni nazar neeche rakhna, apne jazbat ko control karna, aur apne aap ko poori tarah Allah ki rehmat ke hawale kar dena. Is se milta-julta lafz **khâshi'a** hai, jo ek izzat aur khauf ke saath dar ko darshata hai, yani aise khauf ka ehssaas jisme izzat bhi ho.

Ek khoobsurat aayat jo in dono lafzon ko ek saath samjhati hai, woh **Sûrat Al-Hashr** mein milti hai:

**"Agar hum is Quran ko kisi pahaad par utar dete, toh tum dekhte ke woh [khushû'] ho jata, aur Allah ke khauf se tut jata. Aur yeh misaalein hum logon ke liye is liye dete hain, taake woh soch samajh sakein."** (Sûrat Al-Hashr, 59:21)

Is aayat mein Allah humein yeh batate hain ke agar yeh Quran kisi zameeni cheez par utara jaye, toh us cheez ka dil Allah ke khauf se, izzat aur khushû' se jhuk jata. Yeh humein bataata hai ke humare dil bhi waise hi Allah ki rehmat aur khauf ke saamne jhuk sakte hain, agar hum apni zindagi mein khushû' aur khâshi'a ko apnayein.

to be continued.....