

# 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 piche aath." Nabi (sallallahu alayhi wa sallam) ne kaha, "Yeh shakhs tumhare ghar mein na aaye." (Bukhari, Baab 113, al-Fath, 9/333).

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

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

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