

The Ground Level: Near Equal Obligations

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

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

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

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

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

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

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

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

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

[al-Qur'an 33:34]

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

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

Allah (swt) farmate hai:

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

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

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

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

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

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

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

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

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

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

Wo jo apne lafzon aur kaamon mein sachay hain.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Revision #2

Created 20 December 2024 05:49:13 by Danish Nayeem

Updated 23 December 2024 09:42:53 by Danish Nayeem