

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 daira:** 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 pohnachaye. 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.