

WIZARAT ISLAMI UMOOR WA AWQAAF WA DAAWAT WA IRSHAAD KI SHAY'E KARDAH

Disclaimer:

Arshad Basheer madani ke urdu books ko Roman English mai lane wale ahabab Mubarakbadi ke mustahiq hai ke unoun ne asan kia urdu reading Na janne Waloun ke liye

الحمد لله

فجزاكم الله خيرا

Note : arshad basheer madani ne Word to Word check nahi kia Kiunke bohot books ko roman Kia gaya un sab ko Check karna asan nahi, time ka commitment deegar Urdu books Aur syllabus par laga huva hai is liye badi mazirat ke sat arz hai ke jahan kahin apko pronounciation ya talaffuz mai Diqqat lage Urdu Janne Waloun se asal Kitab ki taraf rujoo farmaen in sha Allaah in sha Allaaah

Askislampedia ki Team ka shukriya ke Roman mai book lane mai madad faramee

Khas tour se

Riaz bhai , shaikh abdullah Umeri, faheem iqbal , Mushtaq ahmed Aur baz sisters bhi hain jo madad kie Aur kuch brothers bhi madad kie Likin ijazat nahi hai ke unka naam zikr Kia jae Allaah qabool farmae sab ki mahant

Ameen

Shukriya

Shoba e nashro ishaat,

Askislampedia

SHAIKH UL ISLAM IMAN IBN TAIMIYAH Rahimahullah

Ki ek naadir kitaab

MUSALMAAN AURAT KA PARDAH AUR LIBAAS

Tarjamah

Maqsood Ul Hasan Al Faizi

Nazar Saani wa Taqdeem

Fazeelatus Shaikh Safi Ur Rahman Al Mubarakfoori

Maraajah : **Mushtaq Ahmed Kareemi**

Wizaarat ke shobe matboo'aat va nasahr ki zer nigraani **taba'a** shudah

Pesh Nazar

Baqalam Shaikh Safi Ur Rahman **Mubarkfoori**

Alhamdulillah, was salaatu was salaamu alaa abdah wa rasoolah Al Mustafa, wa alaa aala wa sahabah wa man waalaah, Amma Baad :

Aurat ke liye pardah Islami shariyat ka ek waazeh hukum hai. Aur iska maqsad bhi bilkul waazeh hai. Islam ne insaani fitrat ke ain mutaabikh ye faisla kiya hai ke aurat aur mard ke taalluqaat paakeezgi, safayi aur zimmedaari ki bunyaadon par istewaar ho. Aur is me kahi koyi qalal **darna** aane paaye.

Isliye isne zina aur uske asbaab wa dawayi par mukammil **qadghan** lagayi. Kyu ke ye takmeel khwaahishaat ka khaalis haiwaani zariya hai. Jisme tahaarat aur zimmedaari ki adnaa si bhi jhalak maujood nahi. balke ye jismaani aur roohaani aafaat ka sarchashma hai.

Islam ne zina ki is burayi ke sadde baab ke liye teen tadbeeren iqtiyaar kee hai.

1. Rabbani irshaad wa hidayat aur Nabawi waaz wa tazkirah, iska bayaan Kitabullah ki aayat aur Sunnat Rasoolullah ﷺ ke muqtaarif abwaab me nihaayat mausar aur baleegh andaaz se maujood hai. Kahi ifat wa ismat par behtareen ajr wa inaaam ka zikaar hai to kahi fahashkaari par wayeed shadeed.
2. Hudood aur saza me jiske taahat ghair shaadi shudah zaani ko sau kode maarne aur shaadi shudah zaani ko sangsaar karne ka intehaayi shadeed tareen hukum hai.
3. Ghair mahram mard wa aurat ki ek doosre se mukammil **alhadgi**, aur unke baahami iqtelaat par do tok paabandi. Isi paabandi ka hissa ye hai ke agar aurat ko ghar se baahar nikalna, aur ajnabi mardon ke saamne se guzarna pade to vo pardah karle. Choonke chehra husn wa **qabah** ka asal meeyaar hai, aur us par ubharne vaale taassuraat dili jazbaat wa ahsaasaat ki tarjumaani karte hai. Aur nigaah paighaam rasaani ka kaam anjaam deti hai. Balke **_____** jazbaat wa ahsaasaat ko ubhaarti bhi hai. Isliye parde ke hukum ka awwaleen nishaana ye hai ke chehra nigaahon se ojhah rahe. Aur nigaah, nigaah se takraane na paaye. Magar ye ajeeb sitam zareefi hai ke ulama ne sabse badh kar isi masle me iqtelaaf kiya hai. Aur bahut se purjosh logon ne is be ahtiyaati ko ain manshaaye Islam qaraar diya hai. Aur iske liye ajeeb wa ghareeb “dalayel” pesh kiye hai. Chunache ek daleel ye pesh kee jaati hai ke aurat ko haalat namaz me chehre aur haath khula rakhne ki ijaazat hai. Inhe dhaapne ka hukum nahi diya. Isliye ye dono parde ke daayre se khaaraj hai. Haalanke agar ghour kiya jaaye to ye bilkul betuki daleel hai. Kyu ke namaz ki satar poshi ek alag cheez hai, aur insano se pardah alag cheez. Basaavqaat namaz me ek cheez ke parde ka hukum

hai, magar insano se uske parde ka hukum nahi. Masalan mard ko namaz me kandhe dhaapne ka hukum hai. Magar insano ke saamne nahi. Bas isi ke bar aks ye bhi ho sakta hai ke namaz me ek cheez ke parde ka hukum na ho aur insano ke saamne ho. Dar haqeeqat namaz me satar ka hukum kuch aur maqasid rakhta hai aur insano se parde ka hukum kuch aur hi maqaasid rakhta hai. Lihaza ek doosre par qiyaas nahi kar sakte.

Pesh nazar Risalah hai – Jo Shaikh Ul Islam Imam Ibn Taimiyah Rahimahullah ki baaz tahreeron se **muqtabas** hai. Is nukte ko bil qusoos bade **madlal** aur jaame andaaz se bayaan kiya gaya hai. Aur jaisa ke Imam mausoof ki ilmi **_____** ka khaas aur maaroof andaaz hai ye bayaan apne daaman me doosre bahut se be **baha** ilmi afaadaat ke heere, jouhaaraat bhi liye huye hai. Jinse istefaade ke liye **deedah rezi** matloob hai. Tawaqqo hai ke ye Risaalah qaareen ke liye is masle me mash’ale raah saabit hoga.

Wa baidullah al tawfeeq

Safi Ur Rahman Mubarakpoori

Markaz Qidmatul Sunnat wal Seerah Al Nabawiyah

Al Jaame Al Islamiya, Madina Munawwarah

Namaz ka libaas

Is se muraad vo libaas hai jo namaz ke waqt iqtiyaar kiya jaata hai. Aur jise Fuqaha namaz me satar ke bayaan ka naam dete hai. Fuqaha ki ek jam’aat ka khayaal hai ke namaz me jo aazah chupaane hai vo vahi hai jinhe doosron ki nazron se chupaana hai, yaani “Aurah” (“Aurah” se muraad wajib satar hissa hai. Mard ki “Aurah” naaf se lekar ghutno tak hai. Aur aurat ki “Aurah” chehra aur haath ke siva saara jism hai – **Noorani**) ya sharm gaah,

chunache unhone namaz me satar ki hudood darj zel aayat se lee hai.

(WALAA YUBDEENA ZEENATAHUNNA ILLA MAA ZAHARA MINHA WAL YAZRIBNA BI QUMURIHINNA ALAA JUYOOBIHINNA)

[Soorah Noor:31]

Yaani auraten apni zeenat zaahir na kare, magar jo khud ba khud zaahir ho jaaye aur vo apne dupatte apne girebaano par daal le.

(poori aayat is tarah hai : **WALAA YUBDEENA ZEENATAHUNNA ILLAA MAA ZAHARA MINHA WAL YAZRIBNA BI QUMURIHINNA ALAA JUYOOBIHINNA WALAA YUBDEENA ZEENATAHUNNA ILLAA LIBU'OOLATIHINNA AV AABAAYIHINNA AV AABAAYI BU'OOLATIHINNA AV ABNAAYIHINNA AV ABNAAYI BU'OOLATIHINNA AV IQWAANIHINNA AV BANI IQWAANIHINNA AV BANI AQAWATIHINNA AV NISAAYIHINNA AV MAA MALAKAT AIMANUHUNNA AWIT TAABI'EENA GHAIRI ULIL IRBATI MINAR RIJAALI AWIT TIFLILLAZEENA LAM YAZHARU ALAA AURAATIN NISAAYI WALAA YAZRIBNA BI AR JULIHINNA LI Y'ULAMA MAA YUQFEENA MIN ZEENATIHINNA WATOOBOO AA ILALLAHI JAMEE'AN AYYUHAL M'UMINOONA LA ALLAKUM TUFLIHOON)**

[Soorah Noor:31]

Fir farmaya :

(WALAA YUBDEENA ZEENATAHUNNA ILLA LI BU'OOLATIHINNA)

[Noor:31]

Aur apni zeenat zaahir na kare magar apne shouharon ke liye (“Aur auraten apni zeenat zaahir na kare magar apne shouharon ke saamne aur apne baap aur apne shouharon ke baap aur apne shouharon ke bachchon, apne bhai, apne bhateejon, apne bhaanjon, apni auraton, apne ghulaamo aur ghar me kaam kaaj karne vaale mardon ke saamne jinko auraton ki khwaahish nahi.

ya aise naa baaligh bachchon ke saamne jo abhi tak auraton ke baare me kuch jaante hi nahi.” Neez auraten chalte huye apne pairon ko zor se zameen par na maareke us se unki chupi huyi zeenat maaloom ho. Musalmaano, tum sab Allaah Taala ki taraf palat jaao taake tumhe kaamyabi naseeb ho.

Zaahiri zeenat ki tafseel me salaf ke do qoul hai.

1. Hazrat Abdullah Bin Masood Raziallahuanhu aur unke muwaafiqeen ka khayaal hai ke is se muraad kapde vaghairah hai.
2. Hazrat Abdullah Bin Abbas Raziallahuanhuma aur unke muwafiqeen ka khayaal hai ke is se muraad chehra aur haath me maujood zeenaten hai, jaise surma, angothi vaghairah.

In do tafseeron ki bina par fuqaha ki raay hai ke na mahrim aurat ke haath aur chehre ko baghair shahvat ke dekhna jaayaz hai. Imam Abu Haneefa aur Imam Shafayi Rahimahullah ka yahi maslak hai aur Imam Ahmed Bin Hambal Rahimahullah ka bhi ek qoul yahi hai.

Baaz doosre Fuqaha ki raay hai ke naa muhrim aurat ki taraf dekhna jaayaz nahi.

Imam Ahmed Bin Hambal Rahimahullah ka mash’hoor mazhab yahi hai. Vo farmaate hai ke aurat poori ki poori hatta ke uske naaqun bhi chipaane ki cheez hai, Imam Maalik Rahimahullah ka bhi yahi maslak hai.

Amr waakhiya ye hai ke Allaah Taala ne auraton ko do qism ki zeenaton se nawaza hai. Ek zaahiri zeenat aur doosri baatini.

Allaah Taala ne mahrim aur shouharon ke alaawa aam aadmiyon ke saamne zaahiri zeenat ke saath aane ki ijaazat dee

hai, albatta baatini zeenat sirf shouhar aur mahrim rishtedaaron ke saamne karne ki ijaazat hai.

Aayate hijaab naazil hone se pahle auraten baghair chaadar odhe baahar nikla karti thi aur mard unke chehre aur haath dekh sakte the. Us waqt aurat ke liye apne chehre aur haath khule rakhna jaayaz tha aur isliye unki taraf mardon ka dekhna bhi jaayaz tha. Fir jab Allaah Taala ne aayat hijaab naazil farmayi to musalmaan auraten ghair mahrim mardon se pardah karne lagi. Aayat hijaab ye hai :

(YAA AYYUHAN NABIYYU QUL LIL AZWAAJKA WA BANAATIKA WA NISAAYIL M'U MINEENA YUDNEENA ALAIHINNA MIN JALAAABEEBIHINNA) [Soorah Ahzaab:59]

Aye nabi ﷺ Aap apni biwiyon, betiyon aur musalmaano ki auraton se kah de ke, apni chaadaron se ghoonghat nikaal liya kare.

Ye waakhiya us waqt ka hai jab Nabi Kareem ﷺ ne hazrat Zainab Bint Jahash se nikah kiya tha. (Allama Albani Rahimahullah ne yahaan par note lagaya hai ke : Ye baat saabiqah guftagoo se mel nahi khaati. Hazrat Zainab Bint Jahash Raziallahuanhuma se nikah ke waqt mazkooarah baala aayat naazil nahi huyi, balke us waqt jo aayat naazil huyi vo ye hai :

(YAA AYYU HALLAZEENA AAMANOO LAA TAD KHULOO BUYOOTAN NABIYYI ILLA AN Y'U ZANA LAKUM ILAA TA'AAMIN GHAIIRA NAAZIREENA INAAHU WALAAKIN IZAA DU'YEETUM FAD QULOO FA IZAA TA'YIMTUM FAN TASHIROO WALAA MUSTA'NISEENA LI HADEESIN INNA ZAALIKUM KAANA Y'U ZIN NABIYYI FAYASTAHYEE MINKUM WALLAHU LAA YASTAHYEE MINAL HAQQI WA IZAA SA ALTUMOOHUNNA MAT'AA AN FAS ALOO HUNNA MIN WARAA'I HIJAAB) [Soorah Ahzaab:53]

Aye Ahle Eemaan! Nabi ﷺ ke gharon me baghair ijaazat na daakhil ho. Haan! Agar tumhe khaane par bulaya jaaaye to jao, lekin uske pakne ka intezaar na karo, balke jab bulaya jaaye to jao aur khaane ke baad bikhar jao, kisi baat ki dilchaspi me na lago, kyu ke is se Nabi ﷺ ko takleef hoti hai aur vo sharm ki wajah se tumhe kuch nahi kahte. Lekin Allaah haq baat kahne se nahi sharmaata. Aur jab Ummahaatul Momineen se koyi cheez maango to parde ki aad se maango.

Ye vo aayat hai jo Hazrat Zainab Bint Jahash Raziallahuanha se nikah ke waqt naazil huyi, dekhiye Sahi Bukhari, kitaabul tafseer, Sahi Muslim, kitaabun nikah, tafseer ibn kaseer 503/3, tafseer 313/5, ho sakta hai ke ye aayat musannif rahimahullah se ya naasiq se saaqit ho gayi. Aur yahi doosri soorat zyada qareen qiyaas hai.

Nabi ﷺ ne us waqt pardah latka diya aur hazrat Anas Bin Maalik Raziallahuanhu ko dekhne se manaa farma diya (Hazrat Anas Raziallahuanhu se marwi hai ke jab Allaah ke Rasool ﷺ ne hazrat Zainab Bint Jahash Raziallahuanha ki shaadi me gosht aur roti ka valima kiya to, mujhe logon ko khaane par bulaane ke liye bheja, log jama'at dar jama'at aaye aur khakar waapis chale gaye, hatta ke ab koyi aisa shakhs baakhi na bacha jise mai bulaaya. Aap ﷺ se maine arz kiya ke, ab koyi aisa shakhs baakhi nahi hai jise khaane par bulaaya jaaye, Aap ﷺ ne dastarkhwaan uthaane ka hukum diya, lekin teen shakhs baithe baaten karte rahe, Aap ﷺ vahaan se nikle aur Hazrat Aisha Raziallahuanha ke hujre tak tashreef le gaye, Aap ﷺ ne salaam kiya aur Hazrat Aisha Raziallahuanha ne jawaab diya aur arz guzaar huye ke, Aap ne apni biwi ko kaisa paaya, Allaah Aap par

apni barkat naazil farmaaye. Is tarah Aap ne baad deegar apni tamaam azwaaj mutahharaat ke hujron ka chakkar lagaya aur har ek ne vahi kuch kaha jo Hazrat Aisha Raziallahuanha ne kaha. Fir waapis huye aur dekha ke abhi tak vo teeno aadmi baithe huye hai. Aap ﷺ bahut hi sharmeele the, Aap fir yahaan se nikle aur Hazrat Aisha Raziallahuanha ke paas tashreef le gaye. Maaloom nahi maine Aap ko batlaaya ya kisi aur zariye se Aap ﷺ ko un logon ke nikal jaane eki ittela mili. Fir Aap ﷺ waapis tashreef laaye aur abhi Aap ne apna ek paav darwaaze ki choukhat par rakha tha aur doosra baahar hi tha ke, mere aur apne beech me Aap ﷺ ne pardah latkaaya aur aayat hijaab naazil huyi. (Sahi Bukhari:4793, Sahi Muslim:1428)

Note : Ye Hadees saheehain me mutaaddid baar muqtasar wa matool manqool hai, in tamaam alfaaz ko jaame al usool me dekha jaa sakta hai. (Mutarjim)

Aur ghazwaaye khaibar ke mouqe par jab Rasoolullah ﷺ ne hazrat Safiya Raziallahuanha ko apne liye muntaqab farmaya to Sahaba Kraam ne aapas me baaten kee. Aur kahne lage agar Aap ne unhe pardah karaya to Ummahaatul Momineen me se hai varna loundi hai. Chunache Aap ﷺ ne unhe pardah kara diya. (Ye ek lambi Hadees hai, jise Imam Bukhari Rahimahullah ne Sahi Bukhari me mutaaddid jagah ijmaalan wa tafseelan naqal kiya hai. Ham yahaan par kitabun nikah se muqtasar naqal karte hai. Hazrat Anas Bin Maalik Raziallahuanhu farmaate hai : (arabic text))

Allaah ke Rasool ﷺ Khaibar aur Madina Munawwarah ke beech teen din tak qiyaam pazer rahe aur vaheejn par Hazrat Safiya Raziallahuanha Aap ke paas ruqsat kee gayi. Maine musalmaano ko valima par bulaya, us valima me gosht aur roti

vaghaira ka intezaam na tha balke Aap ﷺ ne dastarkhwaan bichaane ka hukum diya, jis par kuch khajoor, ghee aur paneer vaghairah daal diya gaya aur yahi us din ka valima tha.

Musalmaano ne aapas me Hazrat Safiya Raziallahuanha ke mutaallikh qiyaas aaraayiyan ke ke ye Ummahaatul Momineen se hai ya loundi hai? Fir logon ne kaha ke agar Aap ﷺ ne unhe pardah karaya to Ummahaatul Momineen se hai varna loundi. Jab Aap ﷺ ne kooch kiya to Hazrat Safiya Raziallahuanha ko apne peeche baithaaya aur unke aur logon ke beech pardah kheench diya. **(Sahi Bukhari:5085, Sahi Muslim:1365)**

Fir jab Allaah Taala ne ye hukum diya ke jab bhi unse koyi cheez talab kee jaaye to pardah ke aad se talab kee jaaye.

Aur ye bhi hukum diya ke Aap ﷺ ki biwiyaan, bachchiyaan aur muslamaano ki auraten apni chaadar ka ghoongat latka liya karen, to musalmaan auraton ne niqaab pahanna shuroo kar diya. (Chaadar ke liye lafz “Jalbaab” istemaal kiya gaya hai).

“Jalbaab” se muraad kapda hai jo sar samet poore badan ko dhak le, jaise Abdullah Bin Mas’ood Raziallahuanhu ne “Rida’a” yaani chaadar kaha hai. Aur jise aam log azaar kahte hai, yaani itna bada azaar jo sar aur baakhi badan ko dhak le. Ghoonghat latkaane ki tafseer Hazrat Ubaidah Rahimahullah ne ye kee hai ke aurat apni chaadar ko sar se is tarah latkaayegi ke uski sirf aankhen zaahir rahengi. Niqaab bhi is tarah ki cheez hai. Sahi Bukhari vaghairah me hai :

“INNAL MUHRIMATI LAA TANTAQIBU WALAA TALBISUL QAFFAAREEN” (Sahi Bukhari:1838)

“Haalat ihraam me aurat na niqaab pahne na dastaane istemaal kare.”

Fir jab auraton ko “Jalbaab” yaani lambi chaadar odhne ka hukum isliye tha ke vo pahchaani na jaa sake, aur ye baat chehra chupaane se ya chehre par niqaab lagaane se haasil ho sakti hai. To yahi se ye waazeh ho gaya ke chehra zaahir nahi kiya jaa sakta!

Lihaza ajnabi mardon ke liye aurat ke sirf zaahiri kapdon ke dekhne ki hillat baakhi rah jaati hai. Maaloom hua ke Abdullah Bin Mas’ood Raziallahuanhu masle ki aakhri kadi ka zikar kiya hai aur Ibn Abbas Raziallahuanhuma ne masle ke ibtedaayi marhale ka (Maulif Rahimahullah ke kahne ka maqsad ye hai ke chehra aur dono haath ke dhakne ka masla do marhalon se guzarta hai. Pahla marhala to ye tha ke auraten baahar nikalte waqt use khula rakhti thi, kyu ke wajoobi taur par uske chipaane ka hukum naazil nahi hua tha. Doosra marhala vo hai jab unhe wajoobi taur par ghair mahrim mardon ke saamne chehre aur haathon ke chipaane ka hukum diya gaya. Chunache Hazrat Abdullah Bin Mas’ood Raziallahuanhuma se zeenat zaahir ki tafseer jo sirf kapde vaghairah se kee hai to Aap ne aakhri marhale ka zikar farmaya hai. Jabke Hazrat Abdullah Bin Mas’ood Raziallahuanhuma ne pahle marhale yaani nusq se pahle ka zikar kiya hai (Murtajim).

Isi bina par lafz “_____” (yaani ek musalmaan aurat doosri musalmaan auraton aur apne ghulamon ke saamne bhi zeenat ko zaahir kar sakti hai) se ye baat saabit hoti hai ke, aurat apne zar khareed ghulaam ke saamne apni baatini zeenat zaahir kar sakti hai. Is baare me bhi Ulama ke do qoul hai.

1. Baaz Ulama ka khayaal hai ke “_____” se muraad loundiyaan ya ahl kitaab loundiyaan hai. Sayeed Bin Al Musaib Rahimahullah ka yahi qoul hai aur Imam Ahmed Bin Hambal Rahimahullah vaghairah ne isko **raayej** qaraar diya hai.
2. Kuch doosre Ulama ka qoul hai ke is se muraad mard ghulaam hai. ye Abdullah Bin Abbas Raziallahuanhuma vaghairah ka qoul hai aur Yahi Imam Shafayi Rahimahullah vaghairah ka mazhab hai, Imam Ahmed Rahimahullah se ek doosri rivaayat bhi yahi hai. Is tafseer ka taqazah hai ke zar khareed ghulaam apni maalika ko dekh sakta hai.

Is baare me mutaaddid Hadeesen [masalan Hazrat Anas Bin Maalik Raziallahuanhuma ki darj zel rivaayat hai :

Arabic text

Allaah ke Rasool ﷺ Hazrat Fatima Raziallahuanha ke paas ek ghulaam lekar aaye, jise Hazrat Fatima Raziallahuanha ki khidmat ke liye _____ kiya gaya tha. Us waqt Hazrat Fatima Raziallahuanha ke jism par ek chaadar thi, jab us se apne sar ko chupaati to pair khul jaate aur pairon ko chupaati to Aap ka sar nanga rah jaata. Jab Aap ﷺ ne unki ye pareshaani dekhi to farmaya ke, koyi harj nahi. Tumhara baap hai aur tumhara ghulaam hai. [Sunan Abu Dawood:4106] (Murtaajim)] bhi maujood hai (jis se is baat ka jawaaz milta

hai ke aurat ka ghulaam apni maalikah ko dekh sakta hai) aur ye ijaazat sirf zaroorat ke peshe nazar hai, kyu ke aurat ko apne ghulaam se hamkalaam hone ki us se kahi zyada zaroorat rahti hai jis qadar gawah mazdoor aur shaadi ka paighaam dene vaale ko dekhne ki zaroorat hoti hai. Isliye jab unke liye dekhna jaayaz hai to ghulaam ke liye dekhna badarje oola jaayaz hoga (ba waqt zaroorat aurat ghulaam ko muqatib kar sakti hai, kyu ke gawah ba waqt gawahi uska chehra dekh sakta hai, mangni ke waqt mangni karne vaala apni hone vaali biwi ko dekh sakta hai, to jab aisi kabhi kabhaar pesh aane vaali zarooraton par aurat ko shariyat ne ye ijaazat dee hai ke vo apne chehre ko khol sakti hai to hamaa waqt dar pesh zaroorat ke liye ba darjah oolaa chehra kholne ki ijaazat honi chahiye (Mutarjim)). Lekin is daleel se is baat ka jawaaz nahi ban jaata ke ye ghulaam apni maalikah ka muhrim bhi ban sakta hai, jiske saath vo safar vaghairah kar sakti ho jaisa ke doosre ajnabi mard jinsi khwaahish na rakhte ho unse pardah to zaroori nahi lekin vo aurat ke liye muhrim ki haisiyat bhi nahi rakhte ke unke saath safar bhi jaayaz ho.

Pas ye zaroori nahi hai ke jiske liye aurat ka dikhna jaayaz ho uske saath safar aur us se quloot va tanhayi bhi jaayaz ho, balke aurat ka zar khareed ghulaam sirf zaroorat ke pesh nazar apni maalikah ko dekh sakta hai. Albatta na to uske saath safar kar sakta hai aur na hi quloot va tanhayi me us se mil sakta hai, kyu ke Nabi Kareem ﷺ ke darj zel farmaan ke tahat vo is ijaazat me daakhil nahi hai, farmaya :

**“Laa yusaafirul mar’atu illaa ma’a zoujin av zee mahram”
(Sahi Bukhari:1198, Sahi Muslim:827)**

“Koyi aurat baghair mahram ya shouhar ke safar na kare.”
Kyu ke ghulaam agar aazaad ho jaaye to ye aurat (uski maalikah) us se nikah kar sakti hai jis tarah ke bahan ka shouhar ek bahan ko talaaq de de to doosri bahan se nikah kar sakta hai aur mahram to vo hota hai jis par vo aurat hamesha hamesha ke liye haraam ho.

Isliye Hazrat Abdullah Bin Umar Raziallahuanhuma ka farmaan hai ke, aurat ka apne zar khareed ghulaam ke saath safar karna halaakat hai (Allama Albani Rahimahullah farmaate hai ke is maani me marf’oo Hadees Abdullah Bin Umar Raziallahuanhuma se marvi hai vo sanadan sahi nahi hai aur uski tafseel, maine **Silsilatul Ahadees Al Zayeebah Wal Mauzoo’ah (3701)** me bayaan kar dee hai. Allama al Hashmi farmaate hai ke is Hadees ko Imam Al Bazaar aur Imam Al Tabraani ne Al M’aajim Aalaa Wasat me rivaayat kiya hai jiski sanad me _____ Bin Abdur Rahman raavi ko Imam Abu Haatim ne zayeeq qaraar diya hai. Mulahizah ho - _____ 218/3, baab safarun nisa) aayat me izhaar zeenat ki ijaazat mahram rishtedaaron aur baaz ghair mahram dono ke liye hai, lekin Hadees me safar ki ijaazat sirf mahram rishtedaaron aur shouhar ke saath khaas hai, Baari Taala ka irshaad hai : **(nisaa’u hunna aw maa malakat aimaanuhunna)** yaani aurat apni auraton ya ghulaamo ke saamne apni zeenat ka izhaar kar sakti hai. Aur iske saath ye irshaad hai ke **(ghaira oolil irba’h)** yaani muslamaan auraten apni zeenat jaisi khwaahish na rakhne vaale mardon ke saamne bhi zaahir kar sakti hai, lekin apne ghulaam, apni auraten aur jinsi khwaahish na rakhne vaale mardon ke hamraah safar nahi kar sakti.

Irshaad Baari Taala (**aw nisaayihunna**) ki tafseer me mufasssireen ne farmaya ke is hukum se kaafir aurat aur mushrik aurat ko alaihdah kiya gaya hai. Yaani musalmaan aurat ki daaya mushrikah aurat nahi ban sakti aur na hi mushrik aurat momin aurat ke saath hamaam me daakhil ho sakti hai. (Allama Albani Rahimahullah farmaate hai ke “nisaabhan” ki yahi tafseer sahi hai jo salaf saaliheen se baghair kisi iqtelaaf ke marvi hai ke is se muraad sirf musalmaan auraten hai na ke kaafir auraten. Dekhiye _____, Tafseer Ibn Jareer, Zaadal _____ 132/6 aur Tafseer Ibn Kaseer.

Baaz ham asar fuzla ki ye tafseer ke us se nek seerat va nek qaslat auraten muraad hai, chahe vo musalmaan ho ya kaafir, ek nayi tafseer hone ke saath saath tafseer salaf ke khilaaf hai aur arabi usloob kalaam se mutaabikhat nahi rakhti hai. Kyu ke Allaah Taala ne “**Nisaabhan**” me izaafat musalmaan auraton ki taraf kee hai. Yahi wajah hai ke aurat apne qaraabatdaaron ke saamne apni baatini zeenat ka izhaar kar sakti hai aur bil qusoos shouhar ke saamne to har aisi zeenat ka izhaar karegi jiska izhaar apne mahram aur qareebi rishtedaaron ke saamne bhi nahi kar sakti. Neez Allaah Taala ka farmaan hai :

(WAL YAZRIBNA BI QUMURI HINNA ALAA JUYOOBIHINNA)

(yaani apne dupatton ko girebaan par daal le) is baat ki daleel hai ke aurat apni gardan chupa kar rakhegi. Chunache gardan zaahiri zeenat ke bajaay baatini zeenat me shumaar hogi aur yahi hukum haar aur zewaraat ka bhi hai.

Albatta yahoodi auraten Hazrat Aisha Raziallahuanha ke paas aaya karti thi aur unke chehre aur haathon vaghairah ko dekha karti thi, albatta mardon ko uski ijaazat na thi. Chunache chehra aur haath ahle kitaab zami auraton ke haq me zeenat zaahirah shumaar honge. Albatta ahle kitaab zami aurat ke liye ye jaayaz na hoga ke musalmaan auraton ki baatini posheedah zeenat ko dekhe. Zeenat ke zaahir karne aur chupaane ka mee'ar yahi hai ke aurat kisi ke liye bhi sirf vahee zeenat zaahir kar sakti hai jiska zaahir karna uske liye jaayaz ho.

Mardon ka Pardah

Ye tha mardon se auraton ke parde ka bayaan. Baakhi raha mardon ka mardon se pardah aur auraton ka auraton se pardah, to iska taallukh khaas sharmgaah se hai. Nabi Kareem ﷺ ka irshaad hai :

“Laa yanzurur rajulu ilaa auratir rajuli walaa tanzurul mar’atu ilaa auratil mar’ati”

“Koyi mard doosre mard ki sharmgaah ko na dekhe aur na koyi aurat kisi doosri aurat ki sharmgaah ko dekhe.”

(Dekhiye – Sahi Muslim:338, _____)

Aur irshaad farmaya :

Arabic text

“Apni biwi aur loundi ke siwa apni sharmgaah ko har ek se mahfooz rakho. Sahabi kahte hai, maine kaha agar logon ki bheed bhaad ho to? Aap ne farmaya ke, hattal imkaan koshish karo ke koyi tumhari sharmgaah na dekh sake.

Sahabi ne dobara arz kiya : Agar koyi tanha ho to? Aap ﷺ ne

irshaad farmaya ke, Allaah is baat ka zyada haqdaar hai ke us se sharm kee jaaye. **(Sunan Abu Dawood:4017)**

Isi tarah ek aur Hadees me hai ke :

“Nahi Rasoolullahi ﷺ an yufziyar rajulu ilar rajuli fee sawbin waahidin wal mar’atu ilal mar’ati fee sawbin waahidin”

“koyi mard kisi doosre mard ke saath ek hi kapde me na ho aur na koyi aurat kisi doosri aurat ke saath ek hi kapde me ho.” **(Ye Hadees Abu Sayeed Qudri Raziallahuanhu ki maa sabaq rivaayat ka aakhri tukda hai. Musannif ne “bhi” ka lafz laga kar is tukde ka iqtebaas kiya hai).**

Aur bachchon se mutaallikh farmaya :

“Muroohum bis salaati li sab’in wazriboo hum alaihaa li ashriin wa farragoo bainahum fil mazaaj’l”

“Jab vo saat saal ho jaaye to unhe namaz ka hukum do aur das saal ke ho jaayen to unhe namaz na padhne par maaro aur unke bistaron ko ek doosre se alaihda kar do.” **(Sunan Abu Dawood : 495, 496)**

Ye muma’aniyat jins ki sharmgaah ki taraf dekhne aur use chupaane se mutaallikh hai, kyu ke isme badi be hayaayi aur fahaashi hai. Baakhi rahi mardon ke liye auraton aur auraton ke liye mardon ki sharmgaah dekhne ki muma’aniyat to isliye ke isme jinsi shahwat hai (ke mard agar aurat ki sharmgaah ko ya aurat mard ki sharmgaah ko dekhe to is se fitratan shahwat ubharti hai) bas ye do qismen huye.

Aur satar poshi ki ek teesri qisam bhi hai, jiska taallukh khaas haalat namaz se hai, kyu ke aurat agar tanhaayi me namaz padhe tab bhi use chaadar odhne ka hukum hai **(An A’ishata raziallahuanha anin nabiyyi ﷺ laa yaq balullahu salaata haa’yizin illaa bi qamaar”** Yaani Allah ke Rasool ﷺ ne irshaad farmaya ke kisi baaligah aurat ki namaz baghair odhni ke

Allaah Taala qubool nahi farmaata – Abu Dawood:641).
Jabke haalat namaz ke alaawa apne ghar ke andar (jahaan ajnabi mard na ho) apne sar ko khula rakh sakti hai.
Maaloom hua ke, Namaz ki haalat me zeenat ka iqtiyaar, yaani satar poshi Baari Taala ka haq hai. Isiliye ye bhi jaayaz nahi ke koyi Baitullah shareef ka tawaaf nange hokar kare khwaah vo raat ki taareeki me tan tanha hi kyu na ho aur na hi kisi ko iski ijaazat hai ke vo nanga namaz padhe. Khwaah tanha hi kyu na ho. Maaloom hua ke namaz me zeenat ka iqtiyaar, yaani aurat ki satar poshi, logon se pardah ke liye nahi (balke Rabbul Aalameen ka haq hai) lihaza ye ek alag na'u hai. Aur vo ek alag na'u hai.

Lihaza namazi haalat namaz me basaavqaat apne jism ka vo hissa chupaayega jise namaz se baahar zaahir kar sakta hai. Aur basaavqaat namaz me vo hissa zaahir karega jise mardon se chupaana hai.

Pahli soorat : (Yaani jiska chupaana namaz me to waajib hai lekin namaz se baahar iska chupaana zaroori nahi) ki misaal dono kandhe hai ke Allaah ke Rasool ﷺ ne mana farmaya hai ke mard apne kandho ko dhake baghair koyi ek kapde me namaz padhe **(Saheehain me ye rivaayat in alfaaz me marvi hai : “Laa yusallee ahadukum fis saubil waahidi laisa alaa a’atiquaihi minhu shai’un” “Tum me se koyi ek hi kapde me is haalat me namaz na padhe ke uske kandhe par uska koyi hissa na ho. Sahi Bukhari:359, Sahi Muslim:516)** Ye hukum namaz ke haq ki bina par hai jabke mard hazraat namaz ke alaawa apne kandhe nange rakh sakte hai.

Isi tarah aazaad aurat namaz me dupatta odhegi jaisa ke Aap ﷺ ne irshaad farmaya :

“Laa yaqbalullahu salaata ha’ayizin illaa bi qamaarin”

“Yaani kisi baaligh aurat ki namaz Allaah Taala baghair dupatte ke qubool nahi farmaata **(Sunan Abu Dawood aur Sunan Tirmizi ke hawaale se qareeb hi guzar chuki hai.**

Haalanke iske liye apne shouhar aur mahram rishtedaaron ke saamne odhni ya dupatte ka odhna zaroori nahi hai, jabke vo zeemar baatinah ka izhaar apne mahram rishtedaaron ke saamne kar sakti hai. Jabke haalat namaz me uske liye sar ka khula rakhna jaayaz nahi, na mahram rishtedaaron ke saamne na hi ghair mahramo ke saamne. Iske bar aks chehra haath aur paav ka hukum hai ke sahi maslak yahi hai ke ajnabi mardo ke saamne aurat ke liye jaayaz nahi ke un azaa jism ko zaahir kare, haalanke nasq se pahle iski ijaazat thi. Lekin ab sirf kapde vaghairah ke izhaar ki ijaazat hai.

Lekin namaz me chehra, haath aur paav ko chupana waajib nahi hai is baat par ummat ka ittefaaq hai. Haalanke chehre ka shumaar posheeda zeenat me hota hai uske bawajood dauraan namaz khula rakhna baalaa jama'a jaayaz hai. Isi tarah jamhoor ulama Imam Shafayi, Imam Abu Haneefa vaghairah rahimahullah ke nazdeek aurat namaz me dono haathon ko bhi khula rakh sakti hai. Albatta Imam Ahmad rahimahullah ke do qoul hai. Ek yahi hai. Aur ek iske khilaaf hai. Aur Imam Abu Haneefa Rahimahullah ke nazdeek dono paav ka bhi yahi hukum hai aur yahi maslak zyada qawi hai kyu ke Hazrat Aisha Raziallahuanha ne paavon ko zeenat zaahirah qaraar diya hai, chuna che aap ne aayat **(WALAA YUBDEENA ZEENATAHUNNA ILLA MAA ZAHAR)** ki tafseer me farmaya hai ke is se muraad “mataq” hai aur “mataq” chaandi ke us ko kahte hai, jise auraten paavo ki ungli me pahanti hai. Imam Ibn Abi Haatim ne apni tafseer me ise riwaayat kiya hai.

Ye qoul is baat ki daleel hai ke auraten pahle haathon aur chehron ki tarah apne qadmon ko bhi khula rakhti thi, baahar nikalte waqt vo apne daaman ko to zaroor latka leti thi, lekin chalte waqt basaavqaat unka

paav nazar aa jaata tha kyu ke aadatan vo joote ya moze istemaal nahi karti thi. Aur haalat namaz me uska dhakna badi pareshaani ki baat hai. Khud Umme Salma Raziallahuanha ne farmaya ke agar aurat ka kapda itna wasee ho ke paav ke oopar waale hisse ko dhaanp le to usme vo namaz padh sakti hai (Imam Maalik Rahimahullah farmaate hai ke, Muhammad bin Zaid bin Qanfaz ki maa ne Ummul Momineen Hazrat Umme Salma Raziallahuanha se sawaal kiya ke vo koun koun se kapde hai jinme aurat namaz padh sakti hai? Aap ne jawaab diya ke vo apni odhni me namaz padh sakti hai aur apne abaa me namaz padh sakti hai, ba shart ke paavo ka oopri hissa chupa hua ho. Abu Dawood:639. Allama Albani Rahimahullah farmaate hai ke ye hadees marfoo’an bhi marwi hai lekin iski sanad na marfoo’an sahi hai aur na hi mauqoofan – mutarjim)

Zaahir hai ke vo jab sajda karegi to uske paavo ka nichla hissa nazar aa sakta hai. qulasa ye ke na aur ijmaa se ye baat saabit ho gayi ke aurat agar ghar me namaz padhe to uske liye jalbaab ka istemaal zaroori nahi hai aur jalbaab se muraad vo kushadah chaadar hai, jo aurat ke poore badan ko chupaati ho, balke jalbaab sirf usi soorat me zaroori hai jabke vo ghar se baahar nikle. Ghar me namaz padhte huye agar aurat ka haath, pair aur chehra khula rahe to ye jaayaz hai. Jaisa ke aayat hijab naazil hone se pahle musalmaan qawateen is haalat me baahar nikla karti thi. Maaloom hua ke namaz ki satar vo nahi hai jo nazar ki satar hai. Aur nazar ki satar vo nahi hai jo namaz ki satar hai. Khud Abdullah bin Mas’ood Raziallahuanhu ne jab kapdo hi ko zeenat zaahirah qaraar diya, to ye nahi farmaya ke aurat poori ki poori parde ki cheez hai, hatta ke uska naaqun bhi hukum pardah me shaamil hai balke ye to Imam Ahmad bin Hanbal Rahimahullah ka qoul hai ke aurat namaz me apne naaqun ko bhi chupaayegi, kyu ke fuqaha ise “baab satar ul aurah” se mausoom karte hai. Yaani qaabil pardah hisse ko chupaane ka bayaan” ye Aap ﷺ ka farmaan nahi hai aur na hi Quraan wa Hadees ma kahi ye

alfaaaz waarid hai ke jin azaa ko namazi dauraan namaz chupaata hai vo parda shumaar honge, balke Allaah Taala ka irshaad hai ke :

(KHUZOO ZEENATAKUM INDA KULLI MASJID) [Al A'araaf)

Yaani masjid ki haazri ke waqt apni zeenat (libaas) istemaal karo. Aur Allaah ke Rasool ﷺ ne nange hokar Baitllah Shareef ka tawaaf karne se mana farmaya hai. Lihaza namaz badarje oola nange hokar nahi padhi jaa sakti.

Aur jab Aap ﷺ se ek kapde me namaz ka hukum daryaaft kiya gaya to Aap ﷺ ne farmaya : _____ (Sahi Bukhari:359). Yaani kya tum me se har shakhs ke paas do kapde hai aur ek kapde me namaz se mutaallikh farmaya ke : _____ Agar kushaada hai to usko lapet lo aur agar chota hai tahband baandh lo. (Sahi Bukhari:361)

Aur ek kapde me namaz padhne se mana farmaya jabke namazi ke kandhe par usme se kuch na ho. (_____ Allaah ke Rasool ne irshaad farmaya ke tum me se koyi ek hi kapde me namaz na padhe jabke uska koyi hissa kandhe par na ho. Sahi Bukhari:395, Sahi Muslim:516)

Na is baat ki daleel hai ke haalat namaz me parde ke hisse yaani raan vaghairah ko chupaane ka hukum diya jaayega. Agarche haalat namaz ke alaawa mard ka un cheezon ki taraf dekhna hamare nazdeek jaayaz hai. Fir agar ham ye maan le ke qaabil satar hissa se muraad sirf _____ (peshaab wa paakhaana ki jagah hai) aur raan hudood satar me daakhil nahi jaisa ke Imam Ahmad Rahimahullah ka ek qoul ye bhi hai to us se sirf mard ko ijaazat hogi ke vo kisi doosre mard ki raan ko dekh le. Haalat namaz aur haalat tawaaf se iska koyi taallukh nahi. Isliye khwaah raane hudood satar me shaamil ho ya na ho, bahar haal kisi shakhs ko raan khol kar namaz padhne ki ijaazat nahi aur na hi nanga hokar koyi shakhs tawaaf kar sakta hai. Balke majboori kei haalat me agar ek hi kapde me namaz padhe aur vo kapda chota ho to use azaar bana le aur

kushaada ho to usme lapat jaaye. Isi tarah agar vo ghar me tane tanha namaz padh raha ho to bhi baatifaakh ulama satar poshi karna waajib hai.

Azaar ki maujoodgi me raan khol kar namaz padhna kisi soorat me mard ke liye jaayaz nahi (Allama Albani Rahimahullah yahaan haashiya lagaate hai ke : Munasib hai ke bachcho ko aise hi aadaab sikhaye jaaye. Waalidain ke lye kisi bhi tarah munasib nahi hai ke apne bachcho ko [khaas kar us waqt jabke vo tameez ko pahuch jaaye] jaanghiya {half pant} pahnaaye aur usi haalat me unhe majid bhi le jaaye. Chuna che maa sabaq hadees : “ _____ ” “Me hai ke jab bachche saat saal ke ho jaayen to unhe namaz ka hukum do aur jab vo das saal ke ho jaayen to namaz na padhne par unhe maaro” aur isme koyi shak nahi ke jab namaz ke liye ye hukum hai to apne tamaam arkaan aur sharayet ke saath ye hukum hai). aur na hi is masle me iqtelaaf ki gunjayish hai aur jin logon ne hudood satar ki **tahdeed** se mutaallikh dono riwayaton ki bunyaad par iqtelaaf kiya hai jaisa ke baaz hazraat ka khayaal hai to unki sareeh ghalti hai. Ye na to Imam Ahmad Rahimahullah ka qoul hai aur na hi kisi doosre imam ka ke namazi aisi haalat me yaani khuli raan ke saath namaz padh sakta hai. Ye kaise ho sakta hai ke Imam Ahmad Rahimahullah kandho ke dhakne ka hukum de aur raan khuli rakhne ki ijaazat de.

Haan ! Is masle me iqtelaaf zaroor hai ke aadmi jab akela ho to us par satar ka chupaana waajib hai ya nahi? Lekin is baare me koyi iqtelaaf nahi ke namaz me kapda pahanna zaroori hai aur baatifaakh ulama libaas ki maujoodgi me nange namaz padhna jaayaz nahi, isliye Imam Ahmad Rahimahullah aur kuch doosre ayimma ki raay hai ke jahaan kahi sirf nange hi mard ho to unke liye baith kar namaz padhna jaayaz hai aur unka Imam saf ke beech me hoga. Ba khilaaf ghair haalat namaz ke – To ye parda noshi namaz ke maqaam wa ahmiyat ke peshe nazar hai, na ke nazar ki wajah se. Chuna che jab _____ bin Hakeem ke

daada Hazrat Mu'awiyah bin Haidah Raziallahuanhu ne Aap ﷺ se sawaal kiya ke agar ham akele rahe tab bhi satar poshi ka khayaal rakhe to Aap ﷺ ne farmaya : _____ (ye hadees sunan abu dawood aur sunan tirmizi ke hawaale se guzar chuki hai).

Yaani (logon ke muqaabile me) Allaah is baat ka zyada haq daar hai ke us se sharm kee jaaye. Aur jab ye namaz se baahar ka hukum hai to haalat namaz me Allaah uska zyada haq daar hai ke us se sharm kee jaaye aur us se hamkalaami ke waqt zeenat wa aarayish iqtiyaar kee jaaye, is wajah se jab Hazrat Abdullah bin Umar Raziallahuanhu ne apne ghulam Naafe ko dekha to vo nange sar namaz padh raha hai to us se poocha ke agar tumhe logon ke paas jaana ho to is haalat me chale jaa'oge? Ghulam ne jawaab diya ke nahi. Tab Aap ne farmaya ke fir to Allaah is baat ka zyada haqdaar hai ke uske saamne aane ke liye khoob soorati aur aazayish iqtiyaar kee jaaye. (sunan kubra me imam baihaqi rahimahullah ne mazkoora qoul ko in alfaaz me naqal kiya hai ke Naafe ne bayaan kiya ke ek roz jaanwaro ko chaara vaghairah dene ki wajah se mai jama'at se peeche rah gaya. Jab Abdullah bin Umar Raziallahuanhu waapis aaye to unhone mujhe dekha ke mai ek hi kapde me namaz padh raha hoon, aap ne poocha : Kya maine tumhe do kapde nahi diye the? Maine jawaab diya, Jee haan ! Aap ne sawaal farmaya ke, kya mai shahar me kisi aadmi ke pas bhejoo to tum aise hi chale jaa'oge? Maine arz kiya nahi. To aap ne farmaya ke Allaah logon se zyada haqdaar hai ke us ke liye zeenat iqtiyaar kee jaaye. Fir unhone kaha, maine Allaah ke Rasool ﷺ se suna vo Hazrat Umar Raziallahuanhu se farma rahe the ke :

Yaani jiske paas do kapde ho usme namaz padhe aur jiske paas ek hi kapda ho use azaar bana le aur yahoodiyon ki tarah usme lipat na jaaye (Al Sunan Al Kubra 236/2), Kuch alfaaz ke raddo badal ke saath yahi riwaayat sahi ibn quzaima (jild 376/1 raqam 766) me bhi marwi hai. Allama Albani Rahimahullah farmaate hai ke jin alfaaz ke saath

musannif ne is hadees ko naqal kiya hai, vo mujhe kisi kitab me nahi mil saki. Ho sakta hai nange sar ka zikar jo musannif ne is hadees me kiya hai uska wajood kisi aisi kitab me ho jo mujhe nahi mil saki, Wallahu Aalam!)

Ek sahi hadees me hai ke Jab Allaah ke Rasool ﷺ se ye sawaal hua ke aadmi ki khwaahish hoti hai ke uska kapda achcha aur uska joota bhi achcha ho (to kya ye bhi takabburme daakhil hai?) Aap ﷺ ne jawaab diya ke, Allaah khoob soorat hai aur khoob soorati ko pasand farmaata hai. (Sahi Muslim:91, Sunan Tirmizi:1999)

Aur aise hi hai jaise namazi ko paaki, safayi aur khushboo ka hukum hai. Chuna che Aap ﷺ ne hukum diya hai ke :

(Sunan Abu Dawood:455, Sunan Tirmizi:594, Allama Albani Rahimahullah farmaate hai ke ye Hadees Sahi hai).

Yaani gharon ya mahlon aur bastiyon me masjidien banayi jaaye. Unhe saaf suthra rakha jaaye aur unhe mu'attar kiya jaaye.

Yahaan se haqeeqat waazeh ho gayi ke ek mard doosre mard se aur ek aurat doosri aurat se jitna parda karegi us se kaheen zyada parda haalat namaz me karegi. Isiliye aurat ko haalat namaz me dupatta odhne ka hukum diya gaya hai. Baakhi raha chehra, dono haath aur dono pair to unhe uske liye ajnabi mardon ke saamne zaahir karna mana hai. Lekin auraton aur mahram mardon ke saamne unka khula rakhna jaayaz hai, is se maaloom hua ke ye aazaa un hudood satar me shaamil nahi hai, jinhe mard ko mardon se aur aurat ko auraton se chupaane ka hukum hai, kyu ke unka kholna be hayaayi aur bad tameezi ki baat hai, balke ye aazaa badi burayi ka pesh kheemah hai, goya unko zaahir karne se rokna fil waakhai badi buraiyon ke asbaab aur muqaddamaat se mana karna hai, chuna che irshaad Baari Taala hai ke :

(QUL LIL MU’MINEENA YAGHUZZOO MIN ABSAARIHIM WA YAHFAZOO FUROOJAHUM ZAALIKAZKAA LAHUM) [Soorah Noor:30]

“Aye Nabi ﷺ aap momino se kah deejie ke, apni nazron ko neechi rakhe aur apni sharmgaah ki hifazat karen, ye unke liye khoob **suthraayi** hai.” Aur aayat hijab ke aakhir me irshaad farmaya ke :

(ZAALIKUM AT HARU LI QULOBIKUM WA QULOO BIHINNA)

“Ye tumhare aur unke dilon ki paakeezgi ke liye zyada munasib tareeqa hai.

Maaloom hua ke chehra aur haath ke izhaar se sirf burayi ka ka darwaaza band karne ke liye roka gaya hai, is wajah se nahi ke ye azaa mustaqil taur par hudood satar me daakhil hai. Na namaz me aur na namaz se baahar aur ye bahut bayeed hai ke auraton ko haalat namaz me haathon ke dhakne ka hukum diya jaaye, kyu ke chehre ki tarah dono haath bhi sajdah karte hai. (Hazrat Abdullah bin Omar Raziallahuanhuma se riwaayat hai ke Allaah ke Rasool ﷺ ne irshaad farmaya : “**_____**” Yaani chehre ki tarah dono haath bhi sajdah karte hai, isliye jab koyi sajde ke liye apna chehra zameen par rakhe to use chahiye ke apne dono haath bhi rakhe aur jab sajde se chehra uthaaye to dono haathon ko bhi uthaaye [Sunan Abu Dawood:892]

Aur Allaah Taala ke rasool ﷺ ke zamane me auraten khamees pahanti thi aur khamees pahan kar sab kaam kaaj anjaam diya karti thi, lihaza jab aurat aata goondhti thi, ya peesti thi, ya roti pakaati thi to laa mahaalah apne hathon ko kholti thi, fir agar haalat namaz me haathon ka dhakna waajib hota to Allaah ke Rasool ﷺ ise zaroor bayaan farmaate, is par dono pairon ko bhi qiyaas karna chahiye. Aap ne unhe khamees ke saath sirf odhni ka hukum diya tha, chuna che auraten apni khameeson aur odhniyon me namaz padha karti thi. Baakhi raha kapda

jise auraten latkaati thi aur jiske baare me Aap ﷺ se sawaal bhi hua to Aap ﷺ ne farmaya ke, ek baalisht latka le. Fir auraton ne arz kiya ke itne se to chalne me pindliya nazar aayegi to Aap ne farmaya ke, ek zara'a yaani ek haath latkayen us se zyada nahi. (Sunan Abu Dawood vaghairah me hai ke Hazrat Umme Salma Raziallahuanha ne jab Allaah ke Rasool ﷺ se tahband vaghairah ke asbaal aur uski mamaaniyat se mutaallikh suna to sawaal kiya ke, Aye Allaah ke Rasool ﷺ auraton ka izaar kaise hona chahiye? Aap ﷺ ne farmaya ke, unhe chahiye ke ek baalisht latka le, yaani aadhi pindli se ek baalisht neech tak latkaaye, is par Umme Salma Raziallahuanha ne arz kiya, tab to chalte waqt unka khadam khul jaayega, to Aap ﷺ ne farmaya : “_____” Yaani ek haath latka le, lekin us se zyada nahi – Sunan Abu Dawood:4117, Sunan Nasayi:239/8)

Aur jiske baare me Labeed bin Rabiyaah ka ye qoul hai ke, _____
“Yaani hamare oopar to qatl wa qitaal farz hai aur auraton par apne daaman ka ghaseetna.”

Ye us waqt ka bayaan hai ke jab auraten apne gharon se nikle. Isiliye jab aap se aisi aurat ke mutaallikh poocha gaya jo apne daaman ko gandi jagaho par ghaseet'ti huyi aati ho to uska kya hukum hai? To Aap ﷺ ne farmaya ke uske baad waali jagah usko paak kar degi. (Sunan Abu Dawood:383)

Albatta ghar ke andar aise lambe daaman waala libaas khawateen nahi pahanti thi, isi tarah baad me auraton ne baahar nikalte waqt apni pindliyon ko dhakne ke liye mouze ka istemaal shuroo kiya. Lekin vo gharon me mouze nahi pahanti thi aur isi wajah se un auraton ne kaha tha ke tab to unki pindliyaan khul jaayengi jiska maqsad pindliyon ka dhakna tha, kyu ke jab kapda taqne se oopar hoga to chalte waqt pindliyaan khul jaayengi.

Aur ye bhi marwi hai ke :

Auraton ko zeb wa zeenat ke libaas se mahroom rakho, nateejan vo apne gharon me baithi rahengi.

1. Ek raay to ye hai ke vo mard ke sar ki tarah hai jise na chupaaya jaayega.
2. Aur doosra qoul ye hai ke aurat ka chehra mard ke dono haathon ke hukum me hai, jise burqa aur naqaab vaghairah kisi aisi cheez se nahi chupaayegi jo khaas taur par is maqsad ke liye banaya gaya hai. Aur yahi qoul sahi hai, kyu ke Aap ﷺ ne sirf naqaab aur dastaane ke istemaal se mana farmaya.

Albatta haalat ihraam me auraten apne chehre par baghair kisi haayal ke mardon ki nazron se bachaav ke liye ghoonghat nikaal liya karti thi (Sunan Abu Dawood:1833). Is se maaloom hua ke unka chehra khud unke apne haathon aur mardon ke haathon ki tarah hai aur jaisa ke ye baat pahle aa chuki hai ke aurat poori ki poori chupaane ki cheez hai, isliye ise apne chehre aur dono haathon ko chupaana hoga lekin aise kapde se jo insani azaa ke mutabikh na silaaya gaya ho, bayeenah isi tarah jis tarah ke mard paajaama ya shalwaar vaghairah na pahnega, tahband ka istemaal karega, Wallahu Aalam.

Guzishta maf'hoom se mutaallikh musnaf Alai Ar Rahmah ne Soorah Noor ki tafseer me jo wazaahat kee hai us se chand iqtebaasaat.

Aurat ko bahut si aisi cheezon se bachaana aur mahfooz rakhna zaroori hai, jinse mardo ko bachaana zaroori nahi, isliye sirf aurat ko pardah ka hukum diya gaya aur izhaar zeenat wa be pardagi se roka gaya.

Chunache auraton ke liye libaas ke zariye pardah noshi ka ahtemaam aur gharon me sukoonat pazer rahna zaroori hai jabke mardon ke liye ye baat zaroori nahi. kyu ke auraton ka be pardah hona fitna wa fasaad ka sabab hai jabke mard unke nigraan hai. Irshaad Baari Taala hai :

(QUL LIL MU’MINEENA YAGHUZZU MIN ABSAARIHIM WA YAHFAZOO FUROOJAHUM ZAALIKAZKAA LAHUM) (Noor:30)

Yaani aap momin mardon se kahe ke apni nazron ko neechi rakhe aur apni sharmgaaho ki hifazat kare, ye unke liye zyada paakeezah tareeqa hai.

Is aayat mubarika me Allaah Taala me mard wa aurat dono ko apni nazren neechi rakhne, sharmgaah ki hifazat karne aur tawbah karne ka hukum diya hai. Aur khaas kar auraton ko ye hukum bhi diya hai ke vo pardah noshi ka khaas ahtemaam kare, shouhar aur jin jin rishtedaaron ko is aayat me mustasna qaraar diya gaya hai unke alaawa kisi ke saamne apni zeb wa zeenat ka izhaar na kare, albatta zeb wa aarayish ka jo hissa khud ba khud zaahir ho, jaise oopar waala libaas vaghairah to koyi harj nahi. Bashart ke usme koyi aur kharabi na ho. Kyu ke uske izhaar se chaarah kaar nahi. Hazrat Abdullah bin Mas’ood Raziallahuanhu ka yahi qoul hai aur Imam Ahmad bin Hanbal Rahimahullah ka mash’hoor mazhab bhi yahi hai.

Hazrat Abdullah bin Abbas Raziallahuanhuma ka maslak hai ke chehra aur dono haath zaahiri zeenat me shumaar hai. Imam Ahmad Rahimahullah se bhi ek riwaayat yahi hai. Aur ulama ki ek jama’at jaise Imam Shafayi Rahimahullah vaghairah ka bhi yahi mazhab hai. Neez Allaah Taala ka hukum hai ke auraten “jalbaab” latkaaya kare, yaani ghoonghat nikaala kare taake vo pahchaani na jaaye aur unhe tang na kiya jaaye. Ye irshaad Rabbani pahle maslak ki daleel hai, chunache hazrat Ubaidah al Salmani vaghairah kahte hai ke musalmaan auraten apni chaadaren sar ke oopar se is tarah latka leti thi ke raasta dekhne ke liye sirf unki aankhen khuli rahti thi.

Aur Sahi Bukhari ki riwaayat me haalat ihraam me aurat ko naqaab aur dastana pahanne se roka gaya hai. Ye is baat ki daleel

hai ke naqaab aur dastana haalat ihraam ke alaawa auraton me mash'hoor wa ma'aroor tha, jis ka laazmi nateeja hai ke auraton ke chehre aur haath chipe rahte the.

Aur Allaah Taala ne har aisi harkat wa amal se auraton ko mana farmaya jis se sunkar ya kisi aur tarah unki posheeda aarayish maaloom kee jaa sake. Allaah Taala ka farmaan hai : **(WALAA YAZRIBNA BI AR JULIHINNA LI Y'ULAMA MAA YUQFEENA MIN ZEENATIHINN)** (Noor:31)

Paav zameen par maarti huyi na chale ke apni jo aarayish unhone chipa rakhi hai uska logon ko ilm ho jaaye, aur farmaya :

(WAL YAZRIBNA BI QUMURI HINNA ALAA JUYOOBIHINN)

Aur apne seene par apni odhniyon ke aanchal daal le.

Jab ye aayat naazil huyi to musalmaan auraton ne apni chaadaron ko phaad kar apni gardano par latka liya.

“Jeb” khamees ki lambayi me shagaaf ka naam hai (jise ham girebaan kahte hai).

Jab aurat apni chaadar ko girebaan par daalegi to uski gardan bhi chup jaayegi.

Baad azaan use ye bhi hukum diya gaya ke vo ghar se baahar jaane ki soorat me apni chaadar ko oopar se latka kar ghoonghat nikaal le. Haan agar vo ghar hi me rahti hai to ghoonghat ka hukum nahi.

Sahi Bukhari aur Sahi Muslim me hai ke jab Aap ﷺ ne Hazrat Safiya Raziallahuanha ke saath dukhool farmaya to Sahaba Kraam ne kaha ke, agar Aap ﷺ ne unhe parda karwaaya to unka shumaar Ummahaatul Momineen me hoga. Aur agar parda na karaaya to loundi me. Chunache Aap ﷺ ne unhe parda karwaaya.

Aur auraton par parda to isliye farz kiya gaya hai ke, unke chehre aur haath na dekhe jaa sake. Neez parda azaad auraton par farz hai, loundiyon par nahi. Chunache ahad Nabawi aur ahad Qulafa e

Raashideen me yahi maamool tha ke azaad auraten parda kiya karti thi aur loundiyon ke chehre khule raha karte the. Hazrat Omar Raziallahuanhu kisi loundi ko chehra dhaanpe huye dekhte to use maarte aur farmaate, Ari Bewaqoof too azaad auraton se mushabihat karti hai. Maaloom hua ke loundiyon ka sar, aur dono haath khule rah sakte hai.

Isi tarah Allaah Taala ka irshaad hai ke :

(WAL QAWAAYIDU MINAN NISAA ILLATI LAA YARJOONA NIKAAHAN FALAIHA ALAIHINNA JUNAAHUN **AN YAZA'ANA SIYAABA HUNNA GHAIRA MUTABARRIJAATIN BI ZEENATIN WA AY YASTA'AFIFNA KHAIRUL LAHUNNA)** (Noor:60)

“Aur vo auraten jo jawaani se guzar baithi ho aur nikah ki ummeedwaar na ho vo agar apni chaadar utaar kar rakh de to un par koyi guna nahi. Ba shart ke zeenat ki numayish karne waali na ho. Taaham vo bhi hayaadaari hi barte to unke haq me achcha hai.”

Pas aayat me un boodhi auraton ko jo shadi ki khwahish nahi rakhti ruqsat dee gayi hai ke vo hijaab waale kapde utaar sakti hai. Yaani uske liye jaayaz hai ke chaadar na odhe aur parda na kare (ba shart ke apni zeenat wa aaraayish ki numayish na maqsood ho) to un boodhi auraton ko aam azaad auraton se isliye mustasna kiya gaya ke jo wajah fasaad aam jawaan auraton me hua karti hai ab vo un boodhi auraton me baakhi nahi rahi, jis tarah mardon me hai **(ATTABIYEENA GHAIROOLIL IRBATI MINAR RIJAAL)**

Vo (zer kifaalat mard jo auraton ki khwahish na rakhte ho) ko izhaar zeenat ke masle me mustasna kar diya gaya hai, kyu ke unke andar vo shahwat nahi hoti jis se fitna wa kharabi paida ho. Bayeenah isi tarah loundi se fitne ka qouf ho to us par waajib hai ke vo bhi ghoonghat nikaale aur parda kare aur logon par bhi

waajib hai ke is se nazren neechi rakhen aur fer le kyu ke Quraan wa sunnat me kahi bhi nahi hai ke aam loundiyon ki taraf dekhna jaayaz hai ya unhe parda noshi ki mumaaniyat hai aur unhe apni zebayish ki numayish kee khuli ijaazat hai, lekin amar waakhiya ye hai ke Quraan Kareem ne jin baaton ka hukum aazaad auraton ko diya hai loundiyon ko nahi diya aur sunnat Nabawi ne amalan dono me farq kiya hai, jabke kisi aam lafz se dono ka hukum alag alag nahi bayaan kiya balke musalmaano ka aam maamool yahi tha ke sirf aazaad auraten hi parda kiya karti thi loundiyaan nahi aur Quraan Majeed ne isi hukum aam se sirf boodhi auraton ko mustasna kiya hai ke un par parda waajib nahi thaharaaya jaisa ke baaz mardon ko yaani ghair oola al arabah ko mustasna kiya ki auraten unke saamne aaraayish aur posheeda zeenat ko zaahir kar sakti hai kyu ke na to un boodhi auraton me shahwat baakhi rahi hai aur na hi aise mardon se koyi khatra hai, lihaza is qaayide tahaffuz ke pesh nazar baaz loundiyon ko aam hukum se mustasna karna ba darje oola munasib hai, yaani vo loundiyaan jinke parda na karne aur zeenat qufiyah ki numayish se fitne ka khatra ho sakta hai. Isi tarah baaz mahram rshtedaaron ke saamne bhi posheeda zeenat ka izhaar jaayaz na hoga. Jaisa ke shouhar ke aise jawaan bete jinke andar shahwat aur auraton ke maamlaat se dilchaspi ho.

Qulasa ye ke Quraan Paak ka hukum aam haalaat wa aadiyaat ke peshe nazar hai, lekin agar koyi maamla aam aadaat se muqталif ho to hukum bhi aam haalaat se muqталif hoga yaani jab baandiyon ke be parda baahar nikalne aur unki taraf dekhne se fitne ka khatra ho to is se rokna waajib hoga aur yahi hukum doosri sooraton me bhi lagoo hoga.

Chunache agar baandiyon aur naa baaligh bachche aise khoobsoorat ho ke unki taraf dekhne se fitne ka qiuf ho to ulama ki raay me unka bhi yahi hukum hoga.

Imam Ahmad **Marozi** Rahimahullah bayaan farmaate hai ke maine Abu Abdullah yaani Imam Ahmad bin Hanbal rahimahullah se poocha ke apne ghulam ki taraf dekhne ka kya hukum hai? Aap ne farmaya, agar fitne ka dar ho to na dekhe.

Kitni hi nazren aisi hai jo dekhne waale ke dil me museebat daal deti hai.

Yahi Imam Ahmad **Marozi** Rahimahullah bayaan karte hai ke maine Abu Abdullah se sawaal kiya ke ek shakhs toubah karta hai aur kahta hai ke agar meri peeth par kode bhi barsaaye jaaye tab bhi mai guna ke qareeb na jaaonga, albatta nazar baazi se baaz nahi aata us shakhs ke baare me Aap ka kya farmaan hai? Aap ne farmaya ye kaisi taubah hai? Hazrat Jareer Raziallahuanhu bayaan karte hai ke maine Rasoolullah ﷺ se achaanak pad jaane waali nazar ke baare me poocha to Aap ﷺ ne farmaya ke, "**_____**" apni nazar fer lo. (Sahi Muslim:2159)

Imam Ibn Abi Al **Dunya** farmaate hai ke, mujhe mere waalid aur suwed ne bataya, unhe Ibrahim bin Harasa ne, vo Usman bin Saaleh se aur vo Hasan se aur vo Zakwaan se naqal karte hai ke unhone kaha maaldaaron ke bachcho ke paas na baitho kyu ke unki sooraten auraton jaisi hoti hai aur vo kunwari ladkiyon se bhi bada fitna hai.

Mandarja baala istedlaal wa qiyaas choti burayi se badi par fitna karne ke baab se hai. Aage farmaate hai ke : Yahi hukum ek aurat ka doosri aurat ke saath hai (yaani agar koyi aurat auraton ke liye fitna ho to us se bhi parda kiya jaayega) isi tarah aurat ke baaz mahram rishtedaar jaise shouhar ka beta, shouhar ka pota, aurat ka bhateeja, bhaanja aur aurat ka zar khareed ghulam un logon ke

nazdeek jo ise mahram samajhte hai. Jab unse mard ya aurat ke liye fitne ka qouf ho to use parde ka hukum kiya jaayega, balke parda waajib hoga. Jin sooraton me Allaah Taala ne farmaya hai ke **(ZAALIKAA AZKAA LAHUM)** yaani ye parda zyada paakeezah tareeqa hai yaani paakbaazi aur taharat aur tareeqon se bhi ho sakti hai lekin ye tareeqa zyada paakeezah hai. Choonke nazar baazi aur be pardagi se shawat qalbi aur lazzat nazar ka husool hota hai, jis se tazkiya nafs aur taharat rooh khatam ho jaati hai, lihaza zaroori hai ke nazar baazi se ba darja oola roka jaaye aur parda ko waajib qaraar diya jaaye.

Imam Muslim Rahimahullah ke alaawa baakhi ashaab sitta ne riwaayat ki hai ke Rasoolullah ﷺ ne hijdon aur mardo ki soorat iqtiyaar karne waali auraton ko la'anat kee hai aur Aap ne farmaya ke, hijdon ko apne gharon se nikaal do, falaan falaan hijde ko nikaal baahar karo. (Sahi Bukhari:5886)

Baaz ulama ne zikar kiya hai ke Rasoolullah ﷺ ke zamane me teen hijde the, beem, ma'ata aur hait. Lekin unme badi burayi na thi pas unki narm aur meethi baaton me, auraton ki tarah apne haath pair rangne me aur auraton jaise khel kood hi me unka saara hijdaapan tha.

Sunan Abu Dawood me Abu Yasaar Al Qarshi an Abi Haashim an Abi Hurairah marwi hai ke Rasoolullah ﷺ ki khidmat me ek hijda laaya gaya, jisne apne haathon aur pairon me mehendi laga rakhi thi. Aap ﷺ ne poocha : Ise kya hua hai? Bataya gaya ke ye auraton ki mashabihat karta hai, Aap ne use shahar badar kar dene ka hukum diya aur use maqaam naqee ki taraf nikaal diya gaya, Aap ﷺ se daryaaft kiya gaya ke use qatl kar de. Aap ﷺ ne farmaya ke, "INNI NUHEETU AN QATLIL MUSALLEEN" mujhe namziyon ke qatl se roka gaya hai (Sunan Abu Dawood:4928)

Jab Aap ﷺ ne is qisam ke hijdon ko aabaadiyon se nikaal dene ka hukum diya hai to zaahir hai ke hijda jo apne aap ko bila rok tok logon ke hawaale kar de ke log us se lazzat andoz ho uske jism ki khoobsoorati dekhe aur uske saath bad feli bhi kare to aise hijde ko musalmaan aabaadi se nikaalna aur shahar badar karna aur zyada zaroori hai.

Hijdon ke zariye mardon aur auraton dono me bigaad paida hoga. Kyu ke vo auraton ki mashaabihat iqtiyaar karta hai, isliye auraten uske saath mel jol rakh sakti hai aur is se buri aadaten bhi seekh sakti hai aur choonke vo mard hai isliye vo auraton ko kharaab bhi kar dega. Neez jab mard uski taraf raghbat karenge to auraton se aeraaz karenge. Alaawa azeen jab aurat dekhegi ke falaan mard hijdon ki mashaabihat iqtiyaar karta hai to vo khud mardon ki mashaabihat iqtiyaar karegi aur unhi ke rang dhang apnaayegi, fir use dono jismon ke saath uthne baithne ka moukha milega fir ye auraton ki majaama'at iqtiyaar karegi jaise ke vo hijda mardon ki majaama'at iqtiyaar karta hai.

Allaah Taala ne kitab azeez me nazren bachaane ka hukum diya hai, jiski do qismen hai :

1. Sharmgaah se nazar bachaana
2. Mahli shahwat se nazar bachaana

Pahli qism ki misaal hai ke ek mard doosre mard ki sharmgaah se apni nazar bachaye jaise ke Aan Hazrat ﷺ ne irshaad farmaya ke :

“ _____ ”

Yaani na to mard kisi doosre mard ki sharmgaah ko dekhe aur na aurat kisi doosri auart ki sharmgaah ko dekhe.

Chunache har shakhs par waajib hai ke apni satar poshi ka poora poora ahtemaam kare. Aap ﷺ ne Hazrat Mu'awiyah bin Haidah Raziallahuanhu se farmaya ke :

“ _____ ”

“Yaani apni biwi aur loundi ke siwa har ek se apni sharmgaah ki hifazat karo.”

Vo bayaan farmaate hai ke maine arz kiya : Aye Allaah ke Rasool ﷺ ! Agar ham apne saathiyon ke saath ho tab bhi? Aap ﷺ ne irshaad farmaya :

“ _____ ”

“Agar tere bas me ho ke koyi teri sharmgaah na dekhe paaye to kisi ko dekhne ka maukha na de. Fir maine arz kiya, agar koyi akela hi ho yo kya hukum hai? Aap ﷺ ne farmaya :

“ _____ ”

Yaani aam logon ke muqabile me Allaah Taala se sharm karna zyada zaroori hai aur ba khadar zaroorat sharmgaah ka nanga karna jaayaz hai, jaisa ke qazaye haajat ke waqt. Isi tarah agar mard akela ghusl kar raha ho aur wahaan aad ya parda ho to nange ghusl karna jaayaz hai, jaisa ke Hazrat Moosa aur Ayyub Alaihissalaam ne kiya tha (*Sahi Bukhari me Hazrat Abu Hurairah Raziallahuanhu se marwi hai ke Allaah ke Rasool ﷺ ne irshaad farmaya ke, banu israyil ek hi saath nange nahaya karte the. Hazrat Moosa Alaihissalaam choonke bahut sharmeele aur parda posh the, isliye vo akele ghusl farmaya karte the. Banu israyil ne aapas me kaha ke Moosa akele isliye nahaate hai ke ya to unhe bars ki beemari hai ya unka qasiyah bada hai aur ya to unhe koyi aur beemari hai (Allaah Taala ko Hazrat Moosa Alaihissalaam ki bara'at maqsood huyi) chuna che ek baar Hazrat Moosa Alaihissalaam ghusl ke liye tashreef le gaye aur apna kapda ek paththar par rakh diya,*

Aap jab ghusl se faarigh huye aur kapda lene ke liye aage badhe to paththar kapda lekar bhaaga. Aap paththar ke peeche tezi se bhaage aur pukaarte rahe, o paththar ! Mera kapda o paththar ! Mera kapda. Yahaan tak ke banu israyil ki ek jama'at par aap ka guzar hua aur banu israyil ne dekha ke Aap me koyi aib nahi hai. Moosa Alaihissalaam ne apna kapda liya aur ghusse se paththar par apni laathi maarne lage. Yahaan tak ke paththar par che ya saat zarben lagayi, jinka nishaan paththar par pad gaya. Is waakhiye ki taraf ishaara karte huye Allaah Taala ne farmaya :

(YAA AYYUHALLAZEENA AAMANOO LAA TAKOONU KALLAZEENA AAZAV MOOSA FABARRA AHULLAHU MIMMA QAALOO WAKAANA INDALLAHI WAJEEHA) (Ahzaab:69)

“Aye Eemaan Waalon ! Un logon jaise na bano jinhone Moosa Alaihissalaam ko takleefen dee lekin Allaah Taala ne unhe be aib dikhaya aur vo Allaah ke nazdeek bade mu'azzaz the.” (Sahi Bukhari:278, Sahi Muslim:331)

Aur jaisa ke Fatah Makkah ke din Aap ﷺ ne ghusl farmaya tha. (Shaikh ul Islam Rahimahullah ka ishaara Hazrat Umme Haani Raziallahuanha se marwi darje zel riwaayat ki taraf hai ke Fatah Makkah ke din Aap ﷺ ke paas mai gayi, dekha ke Aap ghusl farma rahe hai aur Hazrat Fatima Raziallahuanha ek kapde se Aap ﷺ ko parda kiye huye hai. Maine salaam kiya to Aap ne poocha, koun ho? Maine arz kiya, Umme Haani hoon. Aap ne farmaya : Khush aamadeed aye Umme Haani, jab Aap ghusl se faarigh huye to ek hi kapde me lapat kar chaasht ki aath rakaat namaz padhi, Al Hadees (Sahi Bukhari:357)

Aur jaisa ke Hazrat Maimoonah Raziallahuanha ki riwaayat me Aap ﷺ ka ghusl farmana mazkoor hai. (Hazrat Maimoona Raziallahuanha farmaati hai ke hamne Allaah ke Rasool ﷺ ke liye ghusl ka paani rakha, jab Aap ghusl farmaane lage to ek kapde se hamne Aap ko parda kar

diya, Aap ne apne haathon par paani daala aur unhe dhoya fir daayen haath se apne baayen haath me paani lekar apni sharmgaaah ko dhoya, fir apne dono haathon ko dhoya, fir apne sar par paani daala aur poore jism par bahaya aur us jagah se hat kar apne pairon ko dhoya, fir paani pochne ke liye hamne Aap ko ek kapda diya, lekin Aap ne waapis kar diya. (Sahi Bukhari:276, Sahi Muslim:377)

Albatta nazar ki doosri qism yaani kisi ajnabi aurat ki posheeda zeenat ki taraf dekhna to ye pahli qism se bhi zyada saqt hai. Jaise ke sharab peena, murdaar, khoon aur suwar ki gosht khaane se zyada bura hai. Isliye ke sharab peene par had muqarrar hai lekin agar koyi baghair uzr ke un mahramaat ko khaata peeta hai to us par ta'azeer hai, kyu ke jis tarah sharab ki taraf tabiyat ka mailaan hota hai in mahramaat ki taraf nahi hota. Yahi maamla mardon ki sharmgaaah ki taraf dekhne ka hai ke jis tarah aurat ya uske ham misl ki taraf dekhne ki khwahish hoti hai mard ki sharmgaaah dekhne ki us tarah khwahish nahi hoti. Naa baaligh bachche ki taraf shahwat se dekhna bhi isi hukum me daakhil hai aur ulama ka iski hurmat par ittefaaq hai jis tarah ke ajnabi aurat aur ba nazar shahwat mahaarim ki taraf dekhne ki hurmat par ittefaaq hai, aage farmaate hai :

Isi tarah **amrud** (yaani naa baaligh bachcha aur vo jawaan jisko abhi daadhi mooche na aayi ho) ki taraf dekhna teen qism ka hai. Pahli soorat – **amrud** ki taraf ba nazar shahwat dekhna, ye bil ittefaaq haraam hai – Doosri soorat – yaqeen ke saath kaha jaa sake ke is dekhne me shahwat qata'an nahi hai – Jaisa ke kisi nek wa parhezgaar aadmi ka apne khoobsoorat bete aur beti aur apni khoobsoorat maa ki taraf dekhna. Kyu ke is soorat me shahwat ka sawaal hi paida nahi hota. Illa ye ke vo intehaayi bad kirdaar shakhs ho. Qulasa ye hai ke jahaan kahi bhi dekhne ke saath shahwat ka wajood ho vo dekhna haraam ho jaayega.

Yahi hukum us shakhs ke dekhne ka bhi hai ke jiska dil **amrud** ki taraf maayal hi na hota ho jaise ke Sahaba Kraam Raziallahuanhum Ajmayaan the ya qoume jo is burayi ko jaanti hi nahi, balke unke nazdeek apne ladke ki taraf dekhne, aur apne padosi ke bachche ya kisi ajnabi bachche ki taraf dekhne me koyi farq nahi. Is se unke dil me kisi qism ki shahwat paida nahi hoti kyu ke vo uske aadi nahi hai, isliye ke unka dil saaf hai. Chunache ahad Sahaba me loundiyaan khule sar raaston se guzarti thi aur mardo ki khidmat bhi kiya karti thi, uske bawajood unke dil saaf the. Lekin aaj ke daur me agar koyi shakhs khoobsoorat **tarki** loundiyon ko un hi ki tarah shahar me aazaad chod de ke logon ke darmiyaan ghoomne phire to us se fasaad ka darwaaza khul jaayega.

Isi tarah khoobsoorat naa baaligh bachchon ke liye bhi munasib nahi ke bila zaroorat vo uske gali kooncho me phirte rahe jahaan fitne ka dar ho. Lihaza khoobsoorat naa baaligh bachcho ko na kapde utaarne diya jaaye aur na ajnabi logon ke saath hamaam me baithne diya jaaye. Aur na ajnabi logon ke beech unhe naachne ki ijaazat dee jaaye. Balke isi tarah har us kaam se roka jaaye jisme logon ke liye fitne ka khatra ho aur nazar ka masla isi usool ke mutabikh hoga.

Mazkoraah baala dono qismon ka hukum Ulama ke nazdeek muttafilah alai hai lekin nazar ki teesri qism ke mutaallikh iqtelaaf hai, yaani **amrud** (naa baaligh ladke) ki taraf baghair shahwat ke dekhna jabke shahwat ke ubharne ka khatra ho. Is baare me Imam Ahmad bin Hanbal Rahimahullah ke do qoul hai. zyada sahi ye hai ke aisi nazar jaayaz nahi hai aur yahi hukum Imam Shafayi Rahimahullah aur doosre logon se bhi manqool hai.

Doosra qoul ye hai ke aisi nazar jaayaz hai kyu ke asal shahwat ka na ubharna aur koyi cheez mahaz shak ki bunyaad par haraam nahi kee jaa sakti, balke aisi nazar makrooh ho sakti hai. lekin pahla mazhab hi

raayaj aur qawee hai, jis tarah ke mazhab Imam Shafayi aur Imam Ahmad Rahimahullah me raayaj qoul yahi hai ke ajnabi aurat ki taraf baghair zaroorat ke dekhna jaayaz nahi, agarche shahwat bilkul **ma'aroom** ho. Kyu ke shahwat ke ubharne ka qouf to bahar haal maujood hai. Isi wajah se ajnabi aurat se tanhaayi me mulaaqaat karna bhi haraam hai. Kyu ke ye fitne ka sabab ban sakti hai aur qaayda musallama hai ke jo amal fitne ka zariya ban sakta ho vo haraam hai, isliye agar koyi waakhai zaroorat na ho to har us raaste ko band karna zaroori hai, jo kisi wajah se fitne ka sabab ban sakta hai.

Bina bareen har vo nazar jo fitne ka zariya ban sakti ho khaas zaroorat bhi na ho, vo haraam hai. Haan agar koyi **raayaj** zaroorat ho to jaayaz hai. Masalan paighaam nikah dene waale ka apni hone waali biwi ko dekhna, ya doctor ka mareez khaton ko dekhna vaghairah. Aisi soorat me dekhna jaayaz hai. Ba shart ke baghair shahwat ke ho aur agar zaroorat wa haajat dar pesh na ho to mahal fitna ko dekhna jaayaz na hoga.

Jahaan tak aankhon ka taallukh hai unhe khuli rakhna aur unse dekhna ek zaroorat hai aur jab aankhen khuli hongy to basaavqaat achaanak bila irada nazar pad jaayegi, lihaza ise mutlaqan neechi rakhna mumkin nahi. Isiliye Allaah Taala ne apne bando ko nazron ko kuch neechi rakhne ka hukum diya hai, jaisa ke Hazrat Luqman ne apne bete ko aawaaz kuch past rakhne ki wasiyat kee thi.

Aur jahaan tak Allaah Taala ke farmaan : (INNALLAZEENA YAGHUZZOONA ASWAATAHUM INDA RASOOLILLAH) *poori aayat is tarah hai : (INNALLAZEENA YAGHUZZOONA ASWAATAHUM INDA RASOOLILLAHI ULAAYIKALLAZEENAM TAHANALLAHU QULOUBAHUM LIT TAQWA LAHUM MAGHFIRATUW WA AJRUN AZEEM)* (Hujuraat:3) Jo log Rasoolullah ﷺ ke paas dabi aawaaz se bolte hai wahi hai jinke dilo ko Allaah Taala ne adab ke liye jaanch liya hai. Unke liye maafi aur bada

sawaab hai) ka taallukh hai to usme un logon ki taareef kee gayi hai jo Allaah ke Rasool ﷺ ke huzoor apni aawaaz mutlaqan past rakhte hai. Kyu ke unhe yahi hukum hai. Aur khidmat Rasool ﷺ me haaziri ke waqt aawaazen buland karne se mana kiya gaya hai to Rasoolullah ﷺ ke paas mutlaqan aawaaz past karna ek khaas hukum hai jo pasandeeda hai aur banda har waqt aur har haalat me aawaaz past rakh sakta hai lekin use uska hukum nahi diya gaya hai, balke baaz mauqon par use buland karne ka hukum diya gaya hai. Ye alag baat hai ke kahi ye hukum wajooob ka darja rakhta hai aur kahi **istebaab** ka. Isiliye Allaah Taala ne irshaad farmaya : (WAGHZUZ MIN SAWTIK) (Soorah Luqman:19)

Aur apni aawaaz kuch past rakho. Aawaaz aur nazar ka past rakhna dil me daakhil hone aur us se nikalne waali cheez ki jaame hai. Kyu ke sama'at ke raaste koyi baat dil me daakhil hoti hai aur aawaaz ke zariye baahar aati hai, jaisa ke ek doosre maqaam par Allaah Taala ne in dono aazaa ka ikaththa zikar kiya hai, farmaya :

(ALAM NAJ ALLAHU AINAIN, WA LISAANAW WA SHAFATEEN) (Soorah Al Badar:8-9)

Kya hamne use do aankhen aur ek zabaan aur do hot nahi diye.

Yaani aankh aur nazar ke zariye dil maamlaat ki khabar paata hai aur zabaan aur aawaaz maamlaat ko dil se baahar laate hai. Ye maaloom hua ke aankhen dil ki raahbar khabar pahuchaane waali hai aur **toh** lagaane waali hoti hai aur zabaan dil ki tarjumaani karti hai.

Fir aage Allaah Taala irshaad farmaata hai :

(ZAALIKA AZKAA LAHUM) (Noor:30)

Ye unke liye zyada suthra aur paakeezah tareeqa hai.

Uska ye bhi irshaad hai :

(QUZ MIN AMWAALIHIM SADAQATAN TUTAHHIRU HUM WA TUZAKKEEHIM BIHA) (Tawbah:103)

Aap unke maalon se sadqa lekar unhe paak karen aur unhe ba barkat karen.

Ek aur jagah irshaad hai :

(INNAMA YUREEDULLAHU LI YUZHIBA ANKUMUR RIJSA AHLAL BAITI WA YUTAHHIRU KUM TATHEERA) (Ahzaab:33)

Aye ahle bait Allaah to yahi chahta hai ke tumse gandagi ko door kare aur tumhe poori tarah paak karde.

Aayat **isteez** inme irshaad hai ke :

(WA IN QEELA LAKUMUR JI'OO FAAR JI'OO HUWA AZKAA LAKUM)
(Noor:38)

Aur agar tumse kaha jaaye ke waapis chale jaa' o to waapis ho jaa' o ye tumhare liye zyada paakeezah tareeqa hai :

Ek aur jagah irshaad hai :

(FAS'ALOO HUNNA MIN WARAA'I HIJAABIN ZAALIKUM AT'HARU LI QULOBIKUM WA QULOBIHINNA) (Ahzaab:53)

Nabi ﷺ ki biwiyon se agar tumhe kuch maangna ho to parde ke peeche se maanga karo, ye tumhare aur unke dilon ki paakeezgi ke liye zyada munasib tareeqa hai. Mazeed irshaad hai ke :

(FAQADDIMOO BAINA YADAI NAJWAAKUM SADAQATAN ZAALIKA KHAIRUL LAKUM WA ATHAR) (Mujaadilah:12)

Jab tumhe Allaah ke Rasool se sargoshi karni ho to us taqliyah aur sargoshi se pahle kuch sadqa pesh karo, ye tumhare liye behtar aur zyada paakeezah tareeqa hai.

Aur Aap ﷺ dua farmaya karte the :

(ALLAHUMMA TAHHIRA QALBI MIN QATAAYAYA BIL MAA'I WAS SALJI WAL BARADI) (ALLAHUMMAGH SIL ANNI KHATAAYA BIMA YIL SALJI WAL BARADI) (Sahi Bukhari:6328, Sunan Tirmizi:3547)

Aye Allaah, mere dil ko gunahon se paani baraf aur oole ke zariye paak karde.

Aur namaz janazah padhaate huye Aap ﷺ ne ye dua padhi :

(WAGH SILHU BIMA IN WA SALJIN WA BARADIN WA NAQQIHI MIN QATAAYAAHU KAMAA YUNAAQQAS SAUBUL ABYAZU MINAD DANASI) (Sahi Muslim:963)

Aye Allaah ise paani, baraf aur oole ke zariye paak karde aur ise gunahon se is tarah saf karde jis tarah safed kapda mail kuchail se paak kiya jaata hai. Mazkoorah baalaa aayaat wa Ahadees me taharat se muraad gunahon se paaki hai, kyu ke gunahon ko rajas yaani naa paaki se ta'abeer kiya gaya hai. Wallahu Aalam Bis Sawaab.

Aur lafz "zakaat" taharat se zyada wasee mafhoom rakhta hai, jo taharat yaani gunahon se paaki ko bhi shaamil hai aur aamaal saaleh ki ziyadati aur taraqqi ko bhi shaamil hai.

Maghfirat wa rahmat, azaab se chutkaara – sawaab ka husool, burayi se doori aur bhalayi ka husool vaghairah ye sab maani lafz "zakaat" me shaamil hai. Raha masla "nazar fajaah" yaani achaanak padne waali nazar ka to vo maaf hai, ba shart ke apni nazar ko fer le jaisa ke Hadees ki mustanad kitabon me hai :

Hazrat Jareer Raziallahuanhu bayaan karte hai ke, maine Allaah ke Rasool ﷺ se daryaaft kiya ke, achaanak pad jaane waali nazar ka kya hukum hai, to Aap ﷺ ne farmaya :

(ISRAF BASARAK) (Sahi Muslim:2151)

“Apni nazar ferlo.” Is tarah kitab sunan me Hazrat Ali Raziallahuanhu se marwi hai ke Rasoolullah ﷺ ne unse irshaad farmaya :

(YAA ALIYU LAA TATTABI’IN NAZRATAN NAZRATA FA INNAMA LAKAL OOLAA WA LAISAT LAKAS SAANIYYAH) (Sunan Abu Dawood:2149)

Aye Ali, ek baar nazar pad jaane ke baad dobara nazar ko uske peeche na lagaa’o, kyu ke pahli nazar to tumhe maaf thi lekin ab doosri maaf nahi.

Aur Musnad Ahmad vaghairah ki riwaayat me hai ke :

(AN NAZRU SAHMU MASMOOM MIN SAHAAMI IBLEES) (Mustadrakal Haakim:314/4)

“Nazar shaitaan ke teeron me se ek zahar pila teer hai.”

Aur Musnad Ahmad ki ek doosri riwaayat me hai ke :

(MAN NAZARA ILAA MAHAASINI AMRA ATIN SUMMA GHAZZA BASARAHU AURASALLAHU QALBAHU HALAAWATA IBAADATIN YAJIDUHA ILAA YOUMIL QIYAAMAH) (Musnad Ahmad:264/5)

Jis shakhs ki nazar kisi ajnabi aurat ke husn wa zeenat par padi aur fir usne apni nazar fer lee to Allaah Taala uske dil me aisi lazzat ibadat paida kar dega ke uska asar vo qiyamat tak mahsoos karta rahega.

Isiliye kaha gaya hai ke jin sooraton ka dekhna haraam hai jaise aurat aur khoobsoorat naa baaligh ladka ka vaghairah, unse nazar fer lene se teen bade aham faayde haasil hote hai.

1. Eemaan ki chaashni aur lazzat, jo Allaah ke waate chodi huyi us lazzat se bahut hi sheereen aur behtar hai.

Chunache Allaah ke Rasool ﷺ ka irshaad hai :

(MAN TARAKA SHAI’ALLAHI AWWAZA HULLAHU KHAIRAM MINHU) (Musnad Ahmad:363/6)

“Jo shakhs koyi cheez sirf Allaah ke liye chod deta hai to Allaah Taala uske badle us se behtar cheez ata farmaata hai.

2. Doosra faayda ye hai ke us se dil me noor aur faraast paida hoti hai, qoum loot se mutaallikh irshaad Baari Taala hai :

3. (LA AMRUKA INNAHUM LAFEE SAKRATIHIM YA'AMAHOON)
(Hajar:82)

“Teri jaan ki qasam ye log apne nashe me madhosh hai.”

Maaloom hua ke sooraton se lagaav, aqal ke andar fasaad, kotaah nazri aur dil ki madhoshi balke junoon ka sabab ban jaata hai.

Isliye Allaah Taala ne aankhon ko neecha kar rakhne waali aayat ke baad aayat noor ka zikar farmaya hai ke :

(ALLAHU NOORUS SAMAAWAATI WAL ARZ)

Allaah Taala zameen wa aasmaan ka noor hai.

Shah bin shaja'a Al kirmani ki firaasat aur door beeni kabhi ghalti nahi karti thi, vo farmaate the : Jisne apne zaahir ko sunnat pairwi se sajaya, aur baatin par hamesha pahra daari rakhi, aur apni nazar ko haraam se mahfooz rakha, aur nafs ko shahwaat se bachaye rakha aur uske baad ek paanchwen cheez ka zikar farmaya ghaaliban akal halaal hai to uski firaasat nazar kabhi ghalati nahi kar sakti.

Aur Allaah Taala ka dastoor hai ke vo bande ko uske amal ki qism se badla deta hai aur isliye Allaah Taala uski noori baseerat ko aur jila deta hai, ilm wa ma'arifat ka darwaaza us par khol deta hai aur us qism ki aur bahut si cheezen jinka taallukh qalbi baseerat se hota hai bande ko haasil ho jaati hai.

3. Nazar ko fawahish se mahfooz rakhne ka teesra faayda – dil ki **quwwat**, saabit qadmi, puqta azmi aur dileri ka husool hai, aise bande ko Allaah Taala **quwwat** daleel ke saath saath baseerat bhi ata farmaata hai, chuna che khwahishaate nafs ko pachaad dene waale bande ke saaye se shaitaan bhi bhaagta hai. Jabke vo

shakhs jo aseer hawas ho uske andar zillat nafs, buzdili aur khast wa ahaanat jaisi kamzoriyaan paayi jaati hai jinhe Allaah Taala ne apne naa farmaano ke liye saza bana rakha hai.

Allaah Taala ne izzat apne itaat guzaar bando ke liye aur zillat wa khwaari apne naa farmaano ke liye likh rakhi hai, irshaad Baari Taala hai :

1. (Yaqooloona la'ir raja'naaa ilal madeenati la yukhrijannal a'azzu minhal azall; wa lillaahil 'izzatu wa li Rasoolihee wa lilmu'mineena) (Munafiqoon:8)

Ye munafiq kahte hai ke ham Madinah waapis pahuch jaaye to jo izzat waala hai vo zaleel ko wahaan se baahar karega. Haalaan ke izzat to Allaah, uske Rasool aur momineen ke liye hai.

Doosri jagah irshaad hai :

(Wa laa tahinoo wa laa tahzanoo wa antumul a'lawna in kuntum mu'mineen) (Aale Imran:139)

“Dil shikasta na ho gham na karo agar tum momin ho to tum hi ghaalib rahoge.”

Isliye ulama ka kahna hai ke log baadshahon ke darwaaze par izzat talaash karte hai, haalaan ke vo sirf Allaah ki itaat me hai. Hasan Basri Rahimahullah farmaate hai ke :

Agar che ohdah, **sadhaaye** huye ghode unhe tezi se le ude aur apni taapon ke saath unhe lekar aage badhe, lekin zillat wa ruswaayi unki gardano par sawaar rahegi, Allaah Taala ka ye atal faisla hai ke vo apne naa farmano ko ruswa karega aur jisne Allaah Taala ki itaat kee Allaah Taala ne us itaat waale kaam me us se dosti ki aur jisne uski naa farmaani ki to us se baqadar ma'asiyat dushmani ki.

Aur Dua e Qunoot me waarid hai :

(INNAHU LAA YAZILLU MAW WA ILAIT WALA YA'IZZU MAN AADAIT)

“Ke jiski Aye Allaah, toone sarparasti ki vo ruswa nahi ho sakta, aur jis se toone dushmani ki vo izzat nahi paa sakta.”

Aur burayi ke _____ jo apni nazar neechi nahi rakhte aur apni sharmgaahon ki hifazat nahi karte hai, yaani masti me muftala andhepan ka shikaar, jaahil be aqal, gumraah, bughz wa hasad me ghire huye aur baseerat se mahroom, mazeed baraan unhe qabees, faasiq, had se tajaawuz karne waala, apne oopar zyadati karne waala mufsid wa mujrim, burayi ka shikaar, aur fahaashi me muftala vaghairah qaraar diya hai. Chunache qoum loot se mutaallikh irshaad hai :

(BAL ANTUM QOUMUN TAJHALOON) (Naml:55)

“Tum log **pahle** darje ke jaahil ho.”

Is aayat mubarikah me unhe jaahil kaha gaya. Unhi se mutaallikh ek aur jagah irshaad farmaya :

(LA AMRUKA INNAHUM LAFEE SAKRATIHIM YA'AMAHOON)

(Hajar:72)

“Teri umar ki qasam vo log apne nashe me madhosh hai.”

Ek aur jagah irshaad hai :

(ALAI SA MINKUM RAJULUR RASHEED) (Hood:78)

Kya tum me ek bhi nek chalan nahi hai.

Ek aur jagah irshaad hai :

(FATAMASNAA A'AYUNAHUM) (Qamar:38)

“To hamne unki aankhen be noor kar dee.”

Ek doosri jagah irshaad hai :

(BAL ANTUM QOUMUM MUSRIFOON) (A'araaf:81)

“Tum log had se tajaawuz karne waale ho.”

Ek aur jagah irshaad hai :

(FANZUR KAIFA KAANA AAQIBATUL MUJRIMEEN) (A'araaf:84)

“Fir dekho mujrimo ka anjaam kaisa hua.”

Neez irshaad hai :

(INNAHUM KAA NOO QOUMA SAW'IN FAASIQEEN) (Anbiya:74)

“Vo log bahut hi bure aur naa farmaan the.”

Neez irshaad hai :

(AYINNAKUM LAT'A TOONAR RIJAALA WA TAQTA'OONAS
SABEELA WA T'A TOONA FEE NAADEEKUMUL MUNKAR)

(Ankaboot:29)

“Kya tum log shahwat raani ke liye auraton ko chod kar mardon ke paas jaate ho, rahzani karte ho aur apni majlison me bura kaam karte ho.”

Is soorat me aage farmaya ke :

(UNSUR NEE ALAL QOUMIL MUFSIDEEN) (Ankaboot:30)

“Aye mere Rab, shareer logon ke muqabile me meri madad farma.”

Aur aage farmaya :

(BIMAA KAA NOO YAFSUKHOON) (Ankaboot:34)

“Yaani unke oopar aasmaan se aafat utaari gayi unki naa farmaani ki paadaash me.”

Aur irshaad hai :

(MUSAWWAMATAN INDA RABBIKA LIL MUSRIFEEN) (Zaariyaat:34)

“Had se guzarne waalon ke liye vo paththar tere Rab ki taraf se nishaan zadah the.”

Balke kabhi aisa bhi hota hai ke nazar baazi aur lounde baazi shirk tak pahucha deti hai, jaisa ke irshaad Baari Taala hai :

(WA MINAN NAASI MAI YATTAQIZU MIN DOONILLAHI ANDAADAN
YUHIBBOO NAHUM KA HUBBILLAH) (Baqarah:165)

“Aur kuch log aise bhi hai jo Allaah ke siwa uska hamsar aur madd muqabil bana lete hai aur unse aisi muhabbat karte hai jaise ke Allaah se muhabbat karni chahiye.”

Isliye sooraton ka **ashq** usi waqt paida hota hai jab dil me Allaah ki muhabbat aur eemaan kamzor pad jaaye. Chunache Allaah Taala ne aisi waalhaana muhabbat ka zikar Quraan Azeez me ya to azeeze misr ki mushrika biwi ke taallukh se kiya hai ya fir Loot Alaihissalaam ki mushrik qoum ke taallukh se kiya hai. Aur ye haqeeqat hai ke puqta aashiq apne maashooq ka ghulam, uske ishaare par chalne waala, aur dil se uska aseer ho jaata hai.

Waalhu Aalam

Maqsood Al Hasan Al Faizi

