



# Ameer-e-Ahl-e-Sunnat say aurton kay baray mayn suwalaat

Roman

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Ameer-e-Ahl-e-Sunnat say aurton kay baray mayn suwalaat

## AMEER-E-AHL-E-SUNNAT SAY AURTON KAY BARAY MAYN SUWALAAT

Ye Risala Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Bani-e-Dawat-e-Islami, Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ nay tahreer farmaya hay, **Translation Department** nay is ko Roman-Urdu mayn compose kiya hay. Agar is mayn koi kami-bayshi payen to Translation Department ko aagah kar key Sawab kay haqdar baniye.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Kitab Parhnay ki Du'a

Deeni Kitab ya Islami sabaq parhnay say pehlay zail mayn di hu'i Du'a parh lijiye **لَا إِلَهَ إِلَّا اللَّهُ** jo kuch parhayn gey yaad rahay ga. Du'a ye hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Tarjuma

Ay Allah **عَزَّوَجَلَّ** hum per 'Ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay Azmat aur Buzurgi walay!

(Al-Mustatraf, jild. 1, safha. 40)

**Note:** Awwal aakhir ayk ayk bar Durood-e-Pak parh layn.

# Fehrist

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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Yeh Risalah Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالیة say kiye gaye suwalaat aur in kay jawabaat par mushtamil hay.

## AMEER-E-AHL-E-SUNNAT SAY AURTON KAY BARAY MAYN SUWALAAT

### Du'a-e-Janashen-e-Ameer-e-Ahl-e-Sunnat:

**Y**a Allah Pak! Jo koyi 23 safhaat ka risalah 'Ameer-e-Ahl-e-Sunnat say 'aurton kay baray mayn suwalaat' parh ya sun lay, usay apnay ghar ki khawateen ko shari'at kay da'iray mayn rehtay huway Deeni ahkamat par 'amal karwanay ki taufeeq 'ata farma.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Darood-e-Pak ki fazilat

Hazrat Sufiyan Bin 'Uyaynah رَضِيَ اللَّهُ عَنْهُ farmatay hayn: mayra aik islami bhai tha, marnay kay ba'd mayn nay usay khuwab mayn daykh kar pocha: مَا فَعَلَ اللَّهُ بِكَ؟ Ya'ni Allah Pak nay aap kay sath

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kiya mu'amalah farmaya? Jawab diya: Allah Pak nay mujhay bakhish diya. Mayn nay pocha: kis 'amal kay sabab? Kehnay laga: mayn hadees likhta tha jab bhi Shah-e-Khayr-ul-Anaam صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka Zikr ata mayn suwab ki niyyat say صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ likhta, isi 'amal ki barkat say mayri maghfirat ho gayi. (*Al-Qaul al-Badi', safha 463*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Ghayr mahram kay sath bhai behan ka rishtah banana kaysa?

**Suwal:** Ghayr mahram kay sath munh bolay bhai behan ka rishtah bohat jaldi qaim ho jata hay, agar islah ki niyyat say samjhaya ja `ye keh aysa karna munasib nahin hay tou jawab milta hay keh yeh tou mayray baytay jaysay hayn, ya yeh tou mayray bhai jaysay hayn kiya islam mayn is tarah ghayr mahram say bhai behan ka rishtah banana jaiz hay?

**Jawab:** Ghayr mahram ko bhai ya behan bananay ki zarorat nahin hay, Quran-e-Kareem nay waysay hi bana diya hay chunan-cheh irshad hota hay:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

'**Tarjamah Kanz-ul-Iman:** Musalman musalman bhai hayn.'

(*Parah 26, Surah Al-Hujraat, ayah 10*)

Tou yun har musalman 'aurat musalman mard ki behan hay, laykin chun-keh na mahram hay is liye pardah farz rahay ga

(*Fatawa Razawiyyah, jild 22, safha 240*) aur monh bolay bhai behan ban bhi ga`ay tab bhi pardah khatam nahin hoga. Monh bolay bhai behan bananay ka nuqsan yeh ho ga keh bay takallufi aur badnigayi barh ja`ye gi aur nah honay ka ho ja`ay ga. ‘Aurat kay liye Quran-e-Kareem mayn yeh hukm hay keh woh ghayr mard say aysi narmi aur loch dar guftago nah karay jis say dil ka rogi aur ganday zehan wala lalchaye.<sup>1</sup> Is liye ‘aurat ko chahiye keh ghayr mard say baat karni paray tou aysi awaz rakhay jis mayn narmi aur lachak nah ho, bal-keh sadah aur normal ho, nah muskuraye, nah hansay aur nah aysi lift day keh jis say agla azmaish mayn muftala ho. Al-batah aysa andaz nah ho keh samnay walay ko gussah ajay aur woh jhagra karnay lagay. Ab tou watan-e-‘aziz Pakistan mayn bhi halaat bohat kharab hayn. Kisi na mahram ko aunty, kisi ko uncle aur kisi ko sister (ya`ni behan) bana rakha hay. shaz-o-nadir koyi ghar ho ga jahan shar`i pardan ho. Daywar aur bhabhi har jagah “chota bhai bari behan” kay naam say reh rahay hotay hayn. Isi tarah behnoyi aur biwi ki behan mayn koyi pardah nahin hota. Aik hi daftar aur factory mayn He aur She (ya`ni mardo-o-‘aurat) jama` hotay hayn aur baypardah mil kar kaam kar rahay hotay hayn. Ab tou sales girls (ya`ni saman baychnay ki mulazmat karnay wali ‘aurat) bhi aa chuki hay aur basson mayn conductor kay taur par ‘auratayn kaam karnay lagi hayn.

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إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

**Tarjamah Kanz-ul-Iman:** Agar Allah say daro tou baat mayn aysi narmi nah karo keh dil ka rogi kuch lalach karay, han achi baat kaho. (*Parah 22, Surah Al-Ahzab, Ayah 32*)

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Allah Pak hifz-o-aman mayn rakhay. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, qist:102*)

### Islami behnon ka (WhatsApp) ist'mal karna kaysa?

**Suwal:** Kiya islami behnayn Madani kamon ki khatir rabtah karnay kay liye (WhatsApp) par sauti paygham day sakti hayn?

**Jawab:** Islami behnayn zaroratan rabtay kay liye (massage) ka ist'mal karayn. Kisi bhi islami behan ko WhatsApp) par sauti paygham (Audio Massage) daynay ki Madani Markaz ki taraf say ijazat nahin, hatta-keh agar saminay wali islami behan ho jab bhi apni awaz mayn paygham record kar kay nah bhayjhayn. Is liye keh yahan yeh andayshah maujood hay keh is islami behan kay ghar kay mardon tak awaz pohanch jaye. Islami behnon ko tou waysay bhi social media say door hi rehna chahiye balkeh islami bhai bhi baqadr-e-zarorat aur mohtat andaz mayn hi ist'mal karayn. Is liye keh social media kay zari'ye baray baray pardah daron kay parday fash ho jatay hayn. Koyi mu'aziz aadimi apni nihi majlis mayn khush taba'i kay taur par ya waysay hi koyi baat keh dayta hay laykin social media mayn anay kay ba'd wohi ma'mooli baat tofan ka roop dhar layti hay aur phir woh 'izzat dar apni pagri uchaltay daykh kar hakka bakka reh jata hay aur kar kuch nahin sakta. Baharhal har aik baat soch samajh kar hi karni chahiye is liye keh social media par recording nah bhi ho jab bhi do ma'soom

farishtay ya'ni Karaman Katibeen tou har qaul-o-fayl likh rahay hayn.<sup>1</sup> (*Malfuzaat-e-Ameer -e-Ahl-e-Sunnat, Qist 9*)

### Bachi ka naam “ajwah” rakhna kaysa?

**Suwal:** bachi ka naam “ajwah” rakhna kaysa hay?

**Jawab:** ‘Ajwah Madinay Pak balkeh duniya ki sab say a’la khajoor hay, is nisbat say naam rakhnay mayn koyi harj nahin hay. (*Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Qist 102*)

### Dulha dulhan ka aik dosray kay taha`if isti`mal karna kaysa?

**Suwal:** Shadi kay moq`a par dulha dulhan ko jo taha`if miltay hayn kiya un par dono ka haq hota hay? ya jisay tuhfeh mila tha sirf usi ka haq hota hay?

**Jawab:** Jis ko tuhfeh mila hay wohi tuhfeh ka malik hay, (*Fatawa Hindiyyah, jild 2 safha 301*) Us ki ijazat kay baghayr woh cheez isti`mal nahin kar saktay. Al-battah agar aik dosray ko khushi

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<sup>1</sup> Jaisa keh Allah Pak nay Irshad fermaya:

وَأَنَّ عَلَيْكُمْ لَحْفِظِينَ ۖ كِرَامًا كَاتِبِينَ ﴿٣١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٣٢﴾

**Tarjamah Kanz-ul-Iman:** Aur bay shak tum par kuch nighban hayn mu`aziz likhnay walay keh jantay hayn jo kuch tum karo. (*Parah 30, Surah Al-Infitaar, ayah 10-12*)

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khushi dayna chahayn tou mana' nahin hay. (*Malfuzat-e-Ameer-e-Ahl-e-sunnat, Qist 105*)

### Miyan Biwi aik dosray kay sath husn-e-zan rakhayn

**Suwal:** Mayn apni Biwi par bohat shak karta hon, halan-keh mayray pass koyi saboot nahin hay. Is ka koyi hal bata dijiye. (SMS kay zari'ay suwal)

**Jawab:** Agar yeh shak badgumani ki had tak hay aur dosron kay saminay is ka izhar bhi hojata hay tou taubah farz hay. (*Fatawa Razawiyyah, jild 13 safha 614; Bahar-e-Shari'at, jild 3, safha 538, hissa 16*) badgumani, dil ki gheebat hoti hay. (*Ihya-ul- 'Uloom, jild 2 safha 221; Ihya-ul-Uloom (mutarjam), jild 2 safha 642*) agar sirf shak payda hota hay aur us ko aadimi taal-ta rehta hay tou us par gunah nahin hay. (*'Umdah-tul-Qaari, jild 14, safha 96, taht al-hadees: 5143*) badgumani say bachna hi hoga, kiyun keh Hadees-e-Pak mayn hay: 'حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ' ya'ni musalmanon kay baray mayn acha guman achi 'ibadaton mayn say hay. (*Abu Dawood, jild 4, safha 387, Hadees 4993*) is liye acha guman rakhna hi paray ga, yeh lazim hay. Bal-keh A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: mu'min kay mu'amilay ko achy pehlo par mahmool karna wajib hay. (*Fatawa Razawiyyah, jild 5 safha 324*) ya'ni musalman ki kisi baat par gunah bhara pehlo ghaseet kar nahin lana chahiye, bal-keh lazim hay keh acha pehlo talash karay aur agar acha pehlo milta hay tou usi ko OK karay.

Bukhari shareef mayn Hazrat Sayyiduna 'Isa عَلَيْهِ السَّلَامُ ki aik hikayat hay. Sarkar-e-Madinah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad

farmaya: ‘Hazrat ‘Isa عَلَيْهِ السَّلَام nay kisi ko chori kartay daykha tou us say farmaya: ay aadimi! Tau nay chori nahin ki? Us nay kaha: ‘وَاللَّهِ’ (ya’ni Allah ki qasam)! Mayn nay chori nahin ki. Jab us shakhs nay qasam khayi tou Aap عَلَيْهِ السَّلَام par Khauf-e-Khuda ka ghalbah ho gaya aur Aap عَلَيْهِ السَّلَام nay farmaya: mayri ankhon nay dhoka khaya hay. (*Bukhari, jild 2, saffa 458, Hadees 3444*)

Yeh kitna bara kamal mu’amilah hay keh aik mu’min Khuda ki qasam kha raha hay tou phir mayn kaysay keh don keh “tau jhoothi qasam kha raha hay.” Is mayn hamaray liye dars hay keh jitna ho sakay Husn-e-Zan hi rakhna hay. maslan hum nay kisi ko 100 ka gira huwa note uthatay huway daykha, tou yeh sochnay kay bajaye keh ‘yeh chori kar raha hay’ yeh sochayn keh ‘usi ka hoga aur gir gaya hoga.’ Agar Husn-e-Zan ka pehlo nikal sakta hay tou nikala jaye.

Mu’min kay baray mayn acha guman qaim karna chahiye aur miyan biwi ko tou acha guman rakhnay ki ziyadah zarorat hay keh tab hi ghar chalay ga, warnah ghar tot jaye ga, kiyun keh shak ki bunyad par talaq ho jati hay. Mayn nay aysa daykha hay. Aik shakhs tha, usay bhi apni biwi par bara shak tha, us kay bhai nay mujhay us say milwaya, mayn nay usay bohat samjhaya, laykin woh bola keh mayra shak khatam hi nahin hota. Bil-akhir us nay bay chari ko teen talaqayn day deen. Agar woh waqa’ee kuch ghalat kar bhi rahi hay tou is baray mayn qiyyamat kay din aap say tou nahin pocha ja`ye ga. Aap tou Husn-e-Zan hi rakhayn. Agar biwi balcony mayn khari hoyi hay tou badgumani kiyun kar rahay hayn keh “saminay

walay ghar mayn jo rehta hay us say nazar bazi karti hay ya us say is ki tarkeeb bani hoyi hay” halan-keh us baychari ko is baat ka pata bhi nahin ho ga. Isi tarah biwi bhi shohar kay baray mayn badgumani nah karay keh “fulan say tarkeeb karta hay, phon par lambi lambi batayn usi say karta hay, usi say laga rehta hay.” ab jis baychari ko yeh churail keh rahi hay us ko khuwab mayn bhi pata nahi hota. Shohar apnay kisi dost say koyi karobari baat kar raha hota hay aur yeh samajh rahi hay keh us say baat kar raha hay. Is tarah shaytan lara` iyan karwata hay.

Mujhay aik riwayat yad arahi hay jis ka mazmoon kuch yaun hay keh “shaytan apna takht darya par bichata hay, us kay chaylay jama` hotay hayn, phir woh pochta hay keh tum nay kaya kiya? Koyi kehta hay keh sharab pilwa di, koi kehta hay keh jhoot bulwa diya. Phir aik kehta hay keh mayn nay miyan biwi mayn judayi karwa di. Yeh sun kar shaytan uthta hay aur ‘izzat kay sath usay apnay barabar mayn takht par bitha kar kehta hay keh kaam tou bas taun nay kiya hay,’ (*Muslim, safha 1158, Hadees: 7106*) yun shaytan us say khush hota hay. jis ko jo cheez pasand hoti hay woh us ko panay kay liye ziyadah koshish bhi karta hay. Aap ko jo pasand hay aap zaror chahayn gay keh woh mujhay mil ja`ye aur us kay liye koshish bhi karayn gay. Shaytan ko pasand hay keh miyan biwi lar parayn aur un mayn talaq ho ja`ay. Is kay liye pehlay gunahon aur gheebaton kay darwazay khultay hyan, miyan biwi aik dosray kay jani dushman bantay hayn aur phir talaq ho jati hay. Aap apnay zehan say shak bilkul nikal dayn aur biwi kay liye du`a karayn. Yeh zahan bana layn keh mayri biwi **اَلْحَمْدُ لِلّٰهِ**! Achi hay,

kiyun keh woh Allah ka naam layti hay aur namaz parhti hay. bilfarz namaz nahin bhi parhti tou kam az kam musalman tou hay. Aap koshish kar kay usay namazon mayn laga dayn aur khud bhi namaz parhayn, yun nakiyan karayn aur aa pas mayn piyaar muhabbat say rahayn. Warnah is tarah aulad bhi tabah hojati hay aur jab ghar toot-ta hay tou woh darbadar bhi ho jati hay. Allah Kareem hamayn jhagron say bachaye aur kash! sab musalmanon kay ghar aman kay ghehwaray ban jayn. (*Malfuzat-e-Ameer-e-Alh-e-Sunnat, Qist 105*)

### Apni zojah say acha sulook kijiye

**Suwal:** Agar shohar apni biwi kay sath narmi karta hay tou log kehtay hayn tum “zan mureed” ban gay ho is ka kiya hal hay?

**Jawab:** Agar koyi shakhs Khauf-e-Khuda kay ba’is apni zojah say khush akhlaqi kay sath paysh ata hay ya us say narm bartao karta hay aur log isay “zan mureed” honay ka ta’nah daytay hayn tou yaqeenan yeh is ki dil azari ka sabab ho ga. Laykin shohar ko chahiye keh apni zojah kay sath husn-e-sulook jari rakhay logon kay kuch bhi kehney par dilbardashat nah ho aur hargiz apnay rawaiye mayn tabdeeli nah la’ay balkeh mazeed narmi kay sath paysh a’aye. Fe zamanah logon kay andaz yaksar badal chukay hayn khasoosan apni zojah kay sath in ka rawaiyyah intihayi naghuftah bah hota ja raha hay. Is kay bawujood yeh log apni zojah say mu’afi mangna apni kasr-e-shan samajhtay hayn, halan-keh biwi par zulm kiya ho tou mu’afi mangna wajib hay. Inhayn chahiye keh apni zojha say mu’afi talafi kartay raha karayn. Yeh zarori nahin keh zulm

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kiya hoga tou hi mu'afi mangi ja`ay gi bal-keh ahtiyati mu'afi mang li ja`ay tab bhi harj nahin bal-keh ihtiyati mu'afi mangna miyan biwi kay darmiyan mohabbat mayn izafay ka sabab hay. **اَلْحَمْدُ لِلّٰهِ** mayra ma'mool hay mayn ihtiyati mu'afi mangta rehta hon jaysay koyi bari raat ya bara din ata hay tou mayn mu'afi talafi ki tarkeeb bana layta hon is say hargiz kisi ki shan mayn kami nahin ati aur nah hi kisi ki 'izzat kam hoti hay. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist:105*)

### Kiya talaq ka sochnay say talaq ho jati hay?

**Suwal:** Kiya talaq kay baray mayn sochnay say talaq ho jati hay? (Facebook kay zari'ay Abdulrasheed ka suwal)

**Jawab:** Ji nahin, talaq ka sochnay say talaq nahin hoti.<sup>1</sup> talaq kay masa`il kay muta'alliq Madani Muzakaray mayn suwalat nah kiye jayn, is kay jawabat yahan nahin di`ay jatay. Ba`az awqat aadimi aati mar kar kuch poch layta hay aur ja kar kuch ka kuch kar dayta hay, is liye "Dar-ul-Ifta Ahl-e-Sunnat" fariqayn ko bulata hay aur dono ki sun kar phir talaq kay ta'alluq say fayslah dayta hay. (*Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Qist:111*)

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<sup>1</sup> A'la Hazrat Imam Ahmad Raza Khan **رحمۃ اللہ علیہ** farmatay hayn: Dil mayn talaq daynay say nahin hoti jab tak zaban say nah kahay. (*Fatawa Razawiyyah, jild 12, safha 381*)

## Shadi kay ba'd shohar ka naam apnay naam kay sath lagana kaysa?

**Suwal:** Kiya muslim khawateen shadi kay ba'd walid kay naam kay bajaye shohar ka naam apnay naam kay sath laga sakti hayn? (SMS kay zari'ay suwal)

**Jawab:** Is mayn shar'an harj nahin hay, laykin Risk (ya'ni khatrah) bara hay keh agar ghar nah chala aur shohar nay "one two three" kardiya (ya'ni talaq day di) tou ab kis ka naam laga'ay gi? Is liye baap ka naam laganay mayn har surat mayn 'afiyyat hay. Aaj kal tou 'aurat apnay shohar kay naam say pehchani jati hay keh yeh Mrs fulan hay. Agar shohar nay "one two three" kar diya tou Mrs kisay kahay gi? Balkeh phir tou is kay naam say nafrat ho ja'ay gi jab keh baap baap hi rehta hay aur is say nafrat bhi nahi hoti . (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist:111*)

## Makeup kiya huwa ho tou wuzu ho jata hay?

**Suwal:** Agar makeup kiya huwa ho tou wuzu ho jata hay? (social media kay zari'ay suwal)

**Jawab:** Agar koyi aysi cheez hay jis ka jirm ya teh jami hoyi hay aur pani is kay nichay nahin behta tou wuzu nahin hoga. (*Fatawa Hindiyyah, jild 1, safha 5; Mirat-ul-Manajih, jild 6, safha 175*) agar bilkul tayl ki tarah chupri hoyi hay jis ki teh nahin hay aur pani beh jata hay tou wuzu ho ja'ay ga. Agar ghee ki teh jami hoyi hay tou wuzu nahin ho ga. Kiyun keh is kay nichay pani nahin bahay ga, Albatah ghee bhi agar tayl ki tarah hay aur

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jama huwa nahin hay tou wuzu ho ja`ay ga. Koyi aysi cheez a`za`ay wuzu par nahin honi chahiye jis ka jism ho aur woh ukharti ho jaysay papri ukhrati hay. (*Fatawa Hindiyyah, jild 1 safha 5; Fatawa Razawiyyah, jild 1, safha 289-290; Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Qist:111*)

### **Kiya ghar ki batayn dosron ko batani chahiyan?**

**Suwal:** Kiya ghar ki batayn dosron ko batani chahi`ayn? (aik bachay ka suwal)

**Jawab:** Achay bachay ghar ki baat bahar nahin kartay aur dosron kay ghar kay hawalay say suwalat bhi nahin kartay. Is tarah kay suwalat kay jawab mayn ba`az awqaat ya tou ghar kay paul kholtay hayn ya bandah jhoot bolta hay. Donon suraton mayn nuqsan hay. Is liye baghayr zaroorat suwalat nahin karnay chahi`ayn. Ba`az log tarah tarah kay suwalat kartay hayn maslan: behnayn kitni hayn? Baytiyan kitni hayn? Baytay kitnay hayn? Shadi kis kis ki hoyi hay? bachay kis kis kay hayn? Shadi nahin hoyi tou kiyun nahin hoyi? koshish kar rahay hayn? `umar bari ho gayi hay jald shadiyan karwao! Waghayrah. Is tarah kay suwalaat mu`ashray mayn bohat ziyadah kiye jatay hayn. `Auratayn mil kar baythayn gi tou in kay alag topics (ya`ni muzo`at) hon gay, mard mil kar baythayn gay tou in kay alag topics hon gay. Doston kay alag topics hon gay aur bachon kay alag topics hon gay. Yun mukhtalif topics par pancha`itayn kartay rahtay hayn aur suwalaat pochay rahtay hayn, aysa nahin hona chahiye. Sirf kaam ki baat karni

chahiye. Qiyamat kay din aik aik lafz ka hisab hoga. (*Tafseer Ruh-ul-Bayan, Parah 17, Surah Al-Anbiya`, Taht al Ayah: 47, jild 5, safha 486*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ الْمَوْلَى عَلَيْهِ nay bari piyari hikayat naql ki hay keh aik shakhs tha jis kay apni biwi kay sath masa`il thay, us kay dost nay pocha keh kiya mas`alah hay? is nay jawab diya hay keh ghar ki baat bahar karna achi baat nahin hay, yeh kameenah pan hay keh bandah miyan biwi ki batayn bahar karay. Jab miyan biwi ka jhagra barha tou bil-akhir talaq ho gayi. Ab is kay dost nay kaha keh ab tou tumhari talaq ho gayi hay, ab tou batao mas`alah kiya tha? us nay jawab diya keh bhail woh mayray liye bilkul aik ghayr `aurat ho gayi hay. Mayn ghayr `auraton kay chakkar mayn nahin parta. Yun us shakhs nay apni jaan churayi. (*Tafseer-e-Na'eemi, Parah 2, Surah Al-Baqrah, Taht al-Ayah: 229, jild, 2, safha 417*) aysay samjhdar aadimi ab mu`ashiray mayn kitnay hayn! Yahan tou ghar tootnay say pehlay hazaar gheebatayn, hazaar tuhtmatayn aur hazaar jhoot bolay jatay hayn, gunnahon ka silsalah alag shuru` ho jata hay jis kay ba`d ghar toot-ta hay aur tabahi machti hay. Donon taraf say itnay gunnah kiye jatay hon gay keh 'الْأَمَانُ وَالْخَفِيفُ'. Allah Kareem hum ko sach bolnay ki taufeeq `ata farmay. Har sachi baat dosron ko bolnay ki bhi nahin hoti, kiyun keh kisi mayn waqa`ee `ayb hota hay aur yeh batana sach bhi kehlay ga, laykin is mayn `ayb kholna paya ja`ay ga jo gunnah ki surat mayn hay. (*Fatawa Razawiyyah, jild 21, safha 162*) Allah Pak hamayn is say bachnay ka bhi zehan naseeb karay. (*Malfuzaat-e-Ameer-e-Alh-e-Sunnat, Qist:112*)

## ‘Aurton ko dornay ka hukm nah daynay mayn hikmat

**Suwal:** Doran-e-Sa’ee **مَيْدَيْنِ أَخْضَرَيْنِ** mayn ‘aurton ko dornay ka hukm nahin diya gaya, is mayn kiya hikmat hay halan-keh Hazrat Sayyidatuna Hajirah **رَضِيَ اللَّهُ عَنْهَا** tou dori thi?

**Jawab:** Hazrat Sayyidatuna Hajirah **رَضِيَ اللَّهُ عَنْهَا** bay qarari aur iztarab kay sabab dori theen aur Allah Pak kay karam say in ki yeh ada sirf mardon kay liye baqi rakhi ga`ee aur ‘aurton ko is say mustasna qarar diya gaya. ‘aurtayn chun-keh ‘aam taur par kamzoor hoti hayn shayad is liye inhayn dornay ka hukm nahin diya gaya. Agar-cheh mayn nay ‘aurton kay nah dornay ki hikmatayn kisi kitab mayn nahin parheen magar aik hikmat pardah bhi samjh mayn ati hay keh agar ‘aurtayn dorayn gi tou un kay a’za` hilayn gay jis kay ba’is **صَعَاَ اللَّهُ** ghayr mardon kay liye badnigahi ka saman ho ga. Yad rakhiye! Shari’at ka koyi bhi hukm hikmat say khali nahin hota aur sab say bari hikmat Allah Pak aur is kay piyaray Habib **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** ka kisi kam kay karnay ya nah karnay ka hukm dayna hay. (*Malfuzaaf-e-Ameer-e-Ahle-e-Sunnat, Qist:8*)

## Islami behnon ko apni ID banana kaysa?

**Suwal:** Ka`i ‘aurtayn internet par Bint-e-‘Attar aur Kaneez-e-Attar waghayrah namon say apni facebook ID aur page banati hayn jis kay ba’is ka`i ghalat rabtay qaim ho jatay hon gay kiya us ka aisa karna durst hay?

**Jawab:** ‘Aurton ko Surah Noor ki ta’leem daynay ka hukm diya gaya hay. (*Fatawa Razawiyyah, jild 24, safha 455*) aur Surah Yousuf

ki tafseer parhanay say mana' kiya gaya hay keh is mayn aik 'aurat kay makr ka zikr hay.

Chunan-cheh mayray Aaqa A'la Hazrat, Imam Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ farmatay hayn: Sahih Hadees say sabit hay keh larkiyon ko Surah Yousuf ka tarjumah (-o-tafseer) nah parhayn keh is mayn makr-e-zana (ya'ni 'aurton kay dhoka daynay) ka zikr farmaya hay. (*Fatawa Razawiyyah, jild 24, safha 455*)

Jab 'aurton ko Quran-e-Kareem ki Surah Yousuf ki tafseer parhanay say mana' kiya gaya hay tou facebook chalanay ki ijazat kis tarah di ja sakti hay keh jahan bay-hayayi ki batayn hoti hayn. 'Aurton ko tou apna naam bhi zahir nahin karna chahiye. Mayri aik hi bayti hay shayad hi us ka naam hazreen mayn say kisi islami bhai ko ma'loom ho kiyun keh mayn us ka naam layta hi nahin. Ba'z log dharalay say khulay 'aam apni baho baytiyon kay naam laytay hayn mujhay yeh pasand nahin hay. Jab mayn kisi kay samnay apni bayti ka naam layna pasand nahin karta tou phir us kay naam ka page kis tarah pasand kar sakta hon jo 'aam taur par bohat sari kharabiyon aur gunahon ka majmo'ah hota hay aur jis mayn tasweerayn, awazayn aur nah janay kiya kiya dala jata hoga. Baharhal agar koyi "Bint-e-'Attar" kay naam say page khol kar yeh zahir karna chahti ho keh "Bint-e-'Attar" ya'ni Attar ki haqeeqi bayti hay tab tou yeh haraam aur gunah-e-kabeerah hay. Hadees-e-

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Pak mayn is par la'nat ki gayi hay.<sup>1</sup> neez agar logon ko dhoka daynay ki niyyat say "Bint-e-'Attar" kay naam say page khol kar log dhokay say is page ko daykhayn tou is surat mayn jhoot aur dhokay kay gunah say bhi taubah karna wajib hay.

Jo islami behnayn apnay naam kay sath 'Attariyyah, Qadiriyyah aur Razawiyyah likh kar ID banayn ya page chalayn mayri taraf say un ki nah pazirayi hay aur nah hi hoslah afzayi. Jo islami behnayn waqa'ee Attariyyah hayn aur jin kay khameer mayn 'Attariyyah shamil hay inhayn mayri taraf say page chalanay ki ijazat nahin bal-keh agar 'Attariyyah nah bhi ho jo bhi mujh say 'Aqeedat-o-Muhabbat rakhnay wali mayri musulman Madani bayti hay woh page nah chalaye. Lafz "Aurat" kay lughwi ma'ni hi chupanay ki cheez hayn lihaza 'aurat kay liye chadar aur chardiwari hay. *Bahar-e-Shari'at* mayn hay. 'Aurat ki awaz bhi 'aurat hay ya'ni gahyr mahram ko bila zaroorat sunanay ki ijazat nahin. (*Bahar-e-Shari'at, jild 1, safha 552, hisa: 3*) lihaza sajh dhajh kar page par ana aur galliyon bazon mayn ghomna bahaya 'aurton ka kam nahin. Islami behnon say mayri Madani iltija hay keh yeh kisi kay page ko like bhi nah karayn keh yeh nala`iqi hay. Internet chalana aur social media ki taraf islami behnon ka kam hi nahin lihaza jitna ho sakay is say bachayn.

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<sup>1</sup> **Hadees Pak mayn hay:** Jo koyi apnay baap kay siwa kisi dosray ya kisi ghayr wali (Ya'ni apnay aaqa kay 'ilawah kisi aur) ki taraf mansoob honay ka da'wa karay to us par Allah Pak, farishton aur sab logon ki la'nat hay Allah Pak qiyamat kay din us ka nah koyi farz qabool farmaye ga aur nah hi koyi nafl. (*Muslim, safha 546, Hadees 3327*)

## Du'a-e-Attar

Ya Allah! Jo bhi mayri Madani Bayti apna page band karday aur apna page kholnay ka soch rahi hay woh is say baaz rahay aur pehlay say hi baz hay in sab ko bay hisab maghfirat say nawaz kar Jannat-ul-Firdaus mayn Khatoon-e-Jannat, BiBi Fatimah-tuz-Zohra رَضِيَ اللهُ عَنْهَا ka paros naseeb farma. (Malfuzat-e-Ameer-e-Ahl-e-Sunnat, Qist: 8)

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 'Auraton kay liye tawaf ki ihtiyatayn

**Suwal:** Doran-e-Tawaf ba'z 'aurton ka mardon say ikhtilat say bachnay ka zehn nahin hota, is ka hal Irshad farma dijiye.

**Jawab:** Doran-e-Tawaf ba'z aurtayn bari bay baaki kay sath mardon kay darmiyan ghus jati aur inhayn dhukkay martay huway aagay nikal jati hayn. Aisa wohi karti hayn jin ka ghayr mardon say jisam chu janay say bachnay ka bil-kul zen nahin hota. Aisi tamam khawwateen ko Umm-ul-Mu'mineen Hazrat-e-Saudah رَضِيَ اللهُ عَنْهَا kay mubarak andaz say sabq haasil karna chahiye chunan-cheh

## Umm-ul-Mu'mineen ka bay-misal pardah

Umm-ul-Mu'mineen Hazrat Saudah رَضِيَ اللهُ عَنْهَا say 'arz ki ga`i: Aap ko kiya hogaya hay keh aap hajj karti hayn nah umrah? Aap رَضِيَ اللهُ عَنْهَا nay jawab diya: Mayn nay hajj bhi kar liya hay aur 'umrah bhi. Allah Pak nay mujhay hukm diya hay keh

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mayn ghar mayn rahon. Khud ki qasm! Mayn dobara ghar say nahin niklon gi. Rawi ka bayan hay: Ba-Khuda! Woh apnay darwazay say bahar nah aa`een yahan tak keh wahan say Aap رَضِيَ اللهُ عَنْهَا ka janazah hi nikala gaya. (*Durr-e-Mansoor, Parah 22, Surah Al-Ahzab, Taht-al-ayah 33, jild 6, safha 599*)

Daykha aap nay Umm-ul-Mu`mineen Hazrat Saudah رَضِيَ اللهُ عَنْهَا ki kaysi mubarak soch thi keh aik martabah farz Hajj karnay kay ba`d sirf parday ki wajah say nafali Hajj nahin farmaya halan-keh us waqt Aaj ki tarah bheer nahin hoti thi. Lihaza islami behnon ko chahiye Haramayn Tayyabayn mayn pardah karnay kay sath sath har jagah apnay parday ko yaqeeni banayn. Tawaf mayn bhi hatta al-Imkan mardon kay sath takranay say khud ko bacha`ayn. Halat-e-Ihraam mayn `auraton kay liye apna chehra khula rakhna zarori hota hay laykin pardah phir bhi karna hoga. lihaza kisi kitab ya gattay waghayra ki aar kar kay apnay chehray ko chhupa`ayn. Ba`az islami behnayn aysi topi (cap) pehanti hayn jis kay agay kapra latka hota hay, is say bhi pardah tou ho ja`ay ga laykin is mayn masa`lah hay keh paseena ponchtay waqt ya hawa chalnay ki wajah say kapra jab jab chehray say chipkay ga kaffara lazim a`ay ga. Lihaza is parishani say bachnay kay liye gattay ya kitab waghayrah ki aar say chehra chupana behtar hay. (*Malfuzaat-e-Ammer-e-Ahl-e-Sunnat, Qist: 8*)

## Kiya miyan biwi jannat mayn yakjan hoon gay?

**Suwal:** kKiya miyan biwi donon jannat mayn aik sath rahayn gay?

**Jawab:** Ji han! Agar miyan biwi ka khatimah iman par huwa tou yeh jannat mayn sath rahayn gay. (*Al-Tazkirah bi Ahwaal Al-Mauti wa Umoor-ul-Aakhirah, safha 462* agar in mayn say kisi ka **صَاعِدَ اللَّهِ** iman salamat nah raha tou dozakh is ka thikanah hoga aur jo jannat mayn ja`ay ga is ka kisi dosray jannati say nikkah ho ja`ay ga. Jannat mayn janay walay ko apnay dosray fareeq kay bicharnay ka koyi sadmah bhi nahin hoga kiyun keh jannat gham aur sadmay ka maqam nahin. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 8*)

### “10 bibiyon ki kahani” ki shar`i haysiyyat

**Suwal:** Agar kisi nay mannat mani keh fulan kam ho ja`ay tou mayn 10 bibiyon ki kahani parhwa`on gi, tou is say kaha ja`ay keh yeh mannat pori karna zarori nahin hay yeh kahaniyan man gharat hayn in ki jagah Quran Shareef ka khatam karwalayn ya chand Qurani Suratayn parhwa layn tou woh kehti hayn keh mayn nayn mannat mani hay agar pori nah ki tou dil mayn tarah tarah kay waswasay aayn gay, in ko kis tarah samjhaya ja`ay?

**Jawab:** Shar`i mas`alah hay keh agar kisi najaiz kaam ki mannat mani tou isay pora karna bhi najaiz hay is ko pora nahin kiya ja`ay ga. (*Bada`-ul-Daa`e, jild 4, safha 227*) lihaza “10 bibiyon ki kahani” sun-nay ya parhnay ki mannat mani tou is ki jagah Surah Yaseen Shareef parhna bhi zarori nahin hoga. haan! Agar koyi parhta hay tou achi baat hay albatah 10 bibiyon ki kahani ki mani hoyi mannat pori nah ki ja`ay. Agar koyi is tarah mannat manay keh mayra fulan kaam ho gaya tou

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aaj ‘isha ki namaz nahin parhon ga tou zahir hay yeh mannat pori karna is par wajib nahin hoga balkeh aysi mannat manna hi najaiz hoga kiyun-keh is mannat ko pora karnay kay liye ‘isha ki namaz chorna ho gi jis ki wajah say bandah gunnahgar hoga. Baharhal “10 bibiyon ki kahani, shehzaday ka sar aur janab-e-sayyidah ki kahani” yeh sab man gharat hayn in ki koyi shar’i hasiyat nahin hay, in ka parhna aur in ki mannat man-na najaiz hay. Agar kuch parhna hay tou Yaseen Shareef parh li ja`ay is mayn bhi itna hi waqt lagay ga jo in kahaniyon mayn lagta hay balkeh is say bhi kam waqt lagay ga, phir is ki barkatayn bhi hayn aur fazail bhi. Chunan-cheh Hadees-e-Pak mayn hay keh aik bar Yaseen Shareef parhnay par 10 Quran-e-Pak ka sawab milta hay. *(Tirmazi, jild 4, safha 406, Hadees 2896)*

Ma’loomat ki kami ki wajah say in kahaniyon ka riwaj para hay phir zehnon mayn naqsh bhi ho gayi hayn inhayn chorna bara dushwar hay laykin hum samjha hi saktay hayn danda lay kar manwa nahin saktay. Sail nay samjhanay ki koshish ki bohat acha kiya keh samjha kar apna farz pora kar diya, yeh zarori nahin hay keh samnay walay ko manwa kar hi chorayn, bas in kay haq mayn du’a kartay rahayn. *(Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 61)*

## Kiya shohar ki ijazat kay baghayr biwi ghar say ja sakti hay?

**Suwal:** Kiya ‘Aurat ka apnay shohar ki ijazat kay baghayr kaheen jana jaiz hay? agar isay roka ja`ay tou woh kehti hay

keh mayn nay haq mahar mu'aaf kardiya tha. Is liye ijazat layna zarori nahin hay is hawalay say rahnumayi farma dijiye.

**Jawab:** ‘Aurat ko (bila ‘Uzr-e-Shar’i) baghayr ijazat ghar say nikalnay ki shar’an ijazat nahin hay. (Ameer-e-Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* kay qareeb baythay Mufti sahab nay farmaya:) ‘aurat haftay mayn aik bar apnay walidayn say milnay kay liye ja sakti hay is mayn shar’an shohar ki ijazat layna zarori nahin hay laykin phir bhi behtar yahi hay keh shohar ki ijazat say hi ja`ay. Isi tarah maharim ya`ni qareebi rishtay dar jaysay bhai behan waghayrah say saal mayn aik martabah shohar ki ijazat kay baghayr milnay jasakti hay laykin ijazat lay kar hi jana chahiye ta-keh ghar ka mahol acha rahay. (*Fatawa Razawiyyah, jild 13, safha 478*) (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 71*)

## Aurat ki ankh pharaknay say shugoon layna kaysa?

**Suwal:** Jab ‘aurat ki sidhi ya ulti ankh pharkay tou kiya hota hay?

**Jawab:** (Mard ya aurat kisi ki bhi) sidhi ya ulti ankh pharaknay say kuch bhi nahin hota. Yeh ‘awam ki batayn hayn keh ulti ankh pharaknay mayn badshugooni aur buri faal laytay hayn halan-keh buri faal layna najaiz hay.<sup>1</sup> Mazed ma`lumaat kay liye Maktaba-tul-Madinah ki 128 safhaat par mushtamil kitab “badshugooni” ka mutala`ah kijiye. Is kitab mayn itni ma`lumaat hay kay isay parhnay kay ba`d aap ki ankhayn khul

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<sup>1</sup> badshugooni layna haraam aur nayk faal ya acha shagon layna mustahab hay. (*Hadeeqah Nadiyyah, jild 3, safha 175-179*)

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jayn gi aur aap hayran reh jayn gay keh abhi tak yeh masa`il mujhay ma`loom hi nahin thay. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 32*)

### **Dulha dulhan kay salami laynay ki jaiz aur najaiz surat**

**Sawal:** Kiya dulha dulhan ka akhathay bayth kar rishtay daron say salami layna jaiz hay jabkeh is doran movie aur tasaveer bhi banti hayn aur dulha dulhan ghayr mahram say bhi salami laytay hayn?

**Jawab:** Suwal mayn jo surat pochi gayi hay yeh najaiz hay keh na-mahram wahan mojud hayn aur dulha dulhan in say mil kar salami lay rahay hotay hayn. Dulhan na-maharm mardon kay saminay ho aur dulha kay saminay na-mahram `aurtayn hon aur yeh apas mayn layn dayn, mazak maskhari kar rahay hon, badnigahi ka mahol ho music bhi chal raha ho tou is tarah ka mahol banana gunah hay. Han agar sirf ghar kay maharam maslan maan behnayn baythi hayn aur tahaif ka layn dayn ho raha hay aur wahan koyi na-mahram nahin aur nah hi ganay bajay waghayrah koyi bayhodah harkat ho tou phir jaiz hay. (*Malfuzat-e-Ameer-e-Ahl-e-Sunat, qist: 32*)

### **Na-Mahram ki cheenk aur salam ka jawab daynay ki suratayn**

**Sawal:** Agar kisi na-mahram ko cheenk aa`y tou kiya is ka jawab dayna chahiye? (sialkot say suwal)

**Jawab:** *Bahar-e-Shari'at* jild 3 safha 477 par hay: 'Aurat ko agar cheenk aa`i agar woh borhi hay tou mard is ka jawab day, agar jawan hay tou is tarah jawab day keh woh nah sunay, mard ko cheenk aa`i aur 'aurat nay jawab diya agar jawan hay tou is ka jawab apnay dil mayn day aur borhi hay tou zor say jawab day sakta hay. (*Fatawa Hindiyyah, jild 5, safha 326*) isi mayn safha 461 par hay: Mard aur 'aurat ki mulaqaat ho tou mard 'aurat ko salam karay aur agar 'aurat ajnabiyah nay ya`ni namahram 'aurat nay mard ko salam kiya aur woh borhi ho tou is tarah jawab day keh woh bhi sunay aur woh jawan ho tou is tarah jawab day keh woh nah sunnay. (*Fatawa Khaniyyah, jild 2, safha 377; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, Qist: 32*)

## Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaliye. ❖ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiq-e-Rasool kay sath har maah 3 din safar aur ❖ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish kami hay" **اِنْ شَاءَ اللهُ عَزَّوَجَلَّ** Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

**اِنْ شَاءَ اللهُ عَزَّوَجَلَّ**



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