



Islami Pardah

Roman

Composed by
Translation Department (Dawat-e-Islami)

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Islamic Pardah (Suwalan Jawaban)

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

Kitab perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye لَنْ نَسَاءَ اللّٰه jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjama:

Ay Allah (عَدَّوَجَلَّ)! Ham par 'ilm-o-hikmat kay darwaazay khool day aur ham par Apni rahmat naazil farma! Ay 'azamat aur buzurgi waalay!

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

Note: Awwal aakhir aik baar Durood Shareef perh layn.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Islami pardah (Suwalan Jawaban)

Ya Rabb ul Mustafa! Jo islami bhai ya islami behn 34 safhat ka risalah “*Islami Pardah (Suwalan Jawaban)*” poora parh ya sun lay us ko sharam-o-haya kay khazanay say mala maal kar aur bay hisab magfirat say Musharraf farma.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bibi Aisha ki su’ee (Waqi’ah)

Ummul Mu’mineen (ya’ni tamam musalmanon ki ammi jaan) Hazrat Bibi Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا sehri kay waqt kuch see rahi theen kay achanak su’ee gir gayi aur chirag bhi bujh gaya. Itnay mayn Nabi Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tashreef lay aye. Chehra e Mubarak ki Roshni say sara ghar roshan hogaya hatta kay su’ee mil gayi. Ap رَضِيَ اللَّهُ عَنْهَا nay arz ki: Ya Rusool Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Ap ka chehrah Mubarak kitna roshan hay! Noor walay Aqa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay Irshad farmaya: “وَيْلٌ لِمَنْ لَا يَرَانِ يَوْمَ الْقِيَامَةِ”. Ya’ni: is shakhs kay liyay halakat hay jo mujhay Qiyamat kay din na dekh sakega. Arz ki: voh kon hay jo Aap ko na dekh sakega. Farmaya: voh bakheel (ya’ni kanjoos) hay. Poocha: “bakheel kon?” Irshad farmaya: الَّذِي لَا يُصَلِّ عَنكَ إِذَا سَبَّكَ بِأَسْنِي. Ya’ni: Jis nay mera naam suna aur mujh par durood-e-pak na parha.”¹

¹ *Al Qaul-ul-Badee’, safhah 302, Sharf-ul-Mustafa, jild 2, safhah 103*

Sozan e gumshudah milti hay tabassum say teray

Sham ko subah banata hay ujala tera¹

Alfaz-o-ma’ani: sozan: su’ee. Gumshudah: gumi huwi.
Tabassum: muskurahat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Libas kay dhagay ki barakat (Waqi’ah)

Suwal: Islami pardah karnay wali kisi buzurg Khatoon ka Waqi’ah suna dijiyay keh iman tazah ho.

Jawab: Aik bar Dehli may sakht qaht Sali (ya’ni barish na honay kay sabab anaj ki tangi) huwi, logon ki bohat dua’on kay bawujood barish na huwi. Hazrat Nizamuddin abu Al muyyid رَحْمَةُ اللَّهِ عَلَيْهَا nay apni ammi jaan رَحْمَةُ اللَّهِ عَلَيْهِ kay kapray ka aik dhaga hath mayn lay kar dua ki: “Ya Allah! Yeh us khatoon kay daman ka dhaga hay jis Khatoon par kabhi kisi namehram ki nazar na pari, meray Moula! Isi kay sadqay rehmat ki barish barsa day.” Abhi dua khatam bhi na huwi thi keh barish shuru hogayi? Allah Rabb-ul-Izzat ki un par rehmat ho aur unkay sadaqay hamari bay hisab magfirat ho.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Zauq-e-Na’at, safhah 25

² Akhbar-ul-Akhyaar, safhah 294

Chadar aur char deewari ki taleem kisnay di?

Suwal: Ba'az log kehtay hayn kay Ulema'ay karam auraton ko "char deewari" may bitha dena chahtay hayn!

Jawab: Is may ulema'ay karam ka apna koyi zati mafad nahin, yeh dunya kay kisi alim e deen ka nahin, khud Rab ul Alimeen ka Surah Al Ahzab ayat 33 may farman e Alishan hay:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Asaan tarjuma Quran Kanz ul Irfan: aur apnay gharon may their raho aur bepardah na raho jesay pehli jahilyat ki bepardagi.¹

"Tafseer Sirat ul Jinan" jild 8 safha 19 par is Mubarak ayat ki tafseer may hay: ya'ni ay meray Habeeb صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki azwaj! (Ya'ni biviyon!) tum apnay gharon may theri raho (aur sharayi ijazat kay beghayr ghar say bahir na niklo) yaad rahay kay is ayat may khitab agar chay azwaj e mutahhirat (ya'ni hamaray piyaray Aqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki pak biviyon) رَضِيَ اللهُ عَنْهُنَّ ko hay lekin is hukum may deegar auratayn bhi dakhil hayn.²

Khuda ki qasam! Dobarah ghar say nahin niklungi (Waqi'ah)

Azwaj e Mutahhirat رَضِيَ اللهُ عَنْهُنَّ nay is hukum e Ilahi par kis had taka mal kiya, is ki aik Jhalak dekhiyay. Chunanacha Imam Muhammad bin Sereen رَضِيَ اللهُ عَلَيْهِ farmatay hayn: mujhay bataya gaya kay Ummul Mu'mineen (ya'ni tamam

¹ Tafseer Sirat-ul-Jinan, jild 8, safhah 19

² Rooh-ul-Bayan, jild 7, safhah 170

musalmanon ki ammi jaan) Hazrat e Sodah رضى الله عنها say kaha gaya: ap ko kiya hogaya hay kay ap na Hajj karti hayn aur na Umrah? Unhon nay jawab diya: may nay Hajj bhi kiya hay aur Umrah bhi kiya hay aur Allah pak nay mujhay hukum diya hay kay may ghar may rahoon, Allah Pak ki qasam! May dobarah ghar say nahin niklungi. Ravi (ya'ni is Waqi'ahy ko sun kar batanay walay) ka bayan hay kay Allah ki qasam! Voh apnay darwazay say bahir na ayenn yahan tak kay wahan say ap ka janazah hi nikla.¹

Allah Rabb ul Izzat ki un sab par rehmat ho aur un kay sadqay hamari behisaab magfirat ho.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kash! Is Waqi'ahy say voh khawateen bhi dars hasil karayn, jo bazar wagherah may logon kay rush kay andar aur tawaf o sa'ee wagherah may nihayat bebaki kay sath mardon kay hujood may dakhil hojati hayn.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Kiya aj kal pardah zuroori nahin?

Suwal: "Aj kal pardah zuroori nahin." Aisa kehna kaisa hay?

Jawab: is tarhan kehna nihayat hi sakht baat hay. Is qisam kay alfaz say mutlaqan (ya'ni yaqeeni aur poora poora) parday kay farz honay kay inkar ka izhar hota hay aur mulaqan parday kay farz honay ka inkar kufir hay, albatta agar koyi parday ko farz

¹ Tafseer So'ubi, jild 8, safhah 34, Tafseer Durr-e-Mansoor, jild 6, safhah 599

to manta hay magar parday ki kisi khas nouyat (ya'ni makhsos tarz) ka inkar karta hay jis ka talluq qateeyat e deen say nahin to phir hukum e kufr nahin.

Beta khoya hay haya nahin khoyi (Waqi'ah)

Hazrat Bibi Umme Khalla رَضِيَ اللهُ عَنْهَا ka beta jung may shaheed hogaya, un kay baray may maloomat hasil karnay kay liyay chehray par niqab dalay bapardah bargah e risalat صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may hazir huween. Is par kisi nay hayrat say kaha: is waqt bhi ap nay mun par niqab daal Rakha hay! Kehnay lageen: may nay beta zuroor khoya hay, haya nahin khoyi.¹

Allah Rabb ul Izzat ki un par rehmat ho aur un kay sadqay hamari behisaab magfirat ho.

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

الله سُبْحَانَ اللهُ ki Sahabiya kay is Waqi'ah say yeh seekhnay ko mila kay apnay yahan shadi gami ki taqreebat ho ya beemari kay kalat hon ya mayyat kay muamlat, har mouqay par Allah pak kay piyaray piyaray sab say akhiri Nabi, Makki Madani, Muhammad Arbi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay ehkamat par amal kartay huway isami parday ka poora poora khayal rakhna zuroori hay, shaytan lakh majbooriyan zehen may bithanay ki koshish karay, islami behnayn hargiz shariyat o sunnat ka daman na chourein.

*Suroor dein! Lijiay apnay natawanon ki khabar
Nafs o shaytan sayyida! Kab tak dabatay jayengay?*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Abu Da'ood, jild 3, safhah 9, Hadees 2488

² Hada`iq-e-Bakhshish, safhah 157

Kiya dil ka pardah kafi hay?

Suwal: Ba'az auratein kehti hayn: "faqat dil ka pardah hona chahiyay." Is ki kiya haqeeqat hay?

Jawab: yeh shaytam ka bohat bara aur hura waar hay aur is napaak qoul may un Qurani ayaat kay inkar ka pehlu hay jin may Zahiri jism ko parday may chupanay ka hukum diya gaya hay, maslan parah 22 Surah Al Ahzab ayat 33 may farmaya gaya:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Asaan tarjuma kanz ul Irfan: aur aonay gharon may theray raho aur bepardah na raho jesay pehli jahilyat ki bepardagi.

Is surah ki ayat 59 may hay:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِّنْ جَلَابِيبِهِنَّ^ط

Asaan tarjuma kanz ul Irfan: Ay Nabi! Apni biviyon aur apni sahabzadiyon aur musulmanon ki auraton say farmado kay apni chadaron ka aik hissa aonay opar dalay rakhein.

Parah 18 Surah Al Nur ki ayat 31 may hay:

وَلَا يُدْرِيْنَ زَيْنَتَهُنَّ

Asaan tarjuma kanz ul Irfan: Aur apni zeenat na dikhayen.

Jo jism kay parday hi ka inkar karay aur kahay kay “sirf dil ka pardah hona chahiyay” us ka iman jata raha. Magar aisa kehney (ya’ni kafirah murtad hojanay) kay bawujood nikkah say na nikli, ayr na usay rawa (ya’ni ja’iz) kay ba’ad qubool e islam kisi doosray say nikkah karlay, han (choonkay voh voh aonay irtadad ya’ni iman barbad hojanay kay sabab apnay shohar par haram hochuki hay lehaza) ba’ad qubool e islam, sabqa (ya’ni pichlay) shohar hi say tajdeed e nikkah (ya’ni naye siray say nikkah karnay) par majboor ki jayegi. Agar kisi ki mureed nit hi to us kay bee’at toot chuki thi qubool e islam kay baad ahar mureed hona chahay to sabiq (ya’ni pehlay walay) peer sahab hi say bait karna zuroori nahin kisi bhi jamay shara’it (ya’ni murshid ban’nay kay laiq) peer say bair hosakti hay. Albatta agar koyi parday kay farz honay ko manay magar parday ki kisi aisi khas noiyat (ya’ni makhsos tarz) ka inkar karay jis ka taluq “qateeyat e deen” say nahin to phair hukum e kufr nahin.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Tajdeed e iman ka tareeqa

Suwal: tajdeed e iman (ya’ni naye siray say iman lanay) ka tareeqa bata dijiyay.

Jawab: jis kufr say tobah karni hay voh usi waqt Maqbool hogi jab voh us kufr ko kufr tasleem karta (ya’ni manta) huwa aur dil may su kufr say nafrat o bezari bhi ho, jo kufr sarzad huwa tobah may us ka tazkirah bhi ho. Maslan jis nay jism kay parday ka mukammal inkar kartay (ya zehen may rakhtay)

huway kaha “sif dil ka pardah hota hay” voh is tarhan kahay: Ya Allah pak! May nay jo yeh kaha kay “sif dil ka pardah hota hay.” May is kufr say tobah karta (yak arti) hoon. May gawahi deta (ya deti) hoon (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) **اللَّهُ إِلَّا اللَّهُ مُحَمَّدٌ رُسُولُ اللَّهِ** Allah pak kay siwa koyi ibadat kay lai q nahin Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Allah kay Rusool hayn. Is tarhan makhsos kufr say tobah bhi hogayi aur tajdeed e iman(ya’ni naye siray say iman lana) bhi. Agar **مَعَادَ اللَّهِ** kayi kufriyat bakay hon aur yaad na ho kay kiya kiya baka hay to yohn kahayn: “ya Allah Pak! Mujh say jo jo kufriyat sadir huway hayn may un say tobah karta hoon.” Phir kalma parh lay. (agar kalma shareef ka tarjuma maloom hay to zaban say tarjuma duhranay ki hajat nahin) agar yeh maloom hi nahin kay kufr baka bhi hay ya nahin tab bhi agar ehtiyatan tobah karna chahein to is tarhan kahiyay: “Ya Allah Pak! Agar mujh say koyi kufr hogaya ho to may us say tobah karta hoon.” Yeh kehna kay baad kalma parh lijiyay.

Tajdeed e Nikkah ka tareeqa

Suwal: Tajdeed e Nikkah kesay kiya jaye?

Jawab: tajdeed e nikkah ka ma’ani hay: “naye meher say naya nikkah karna.” Is kay liyay logon ko ikhatta karna zuroori nahin. Nikkah naam hay ijab o qubool ka. Han bawaqt e nikkah batour e gawah kam az kam do mard musalman ya aik mard musalman aur do musalman auraton ka hazir hona lazmi hay. Khutba e nikkah shart nahin balkeh mustahib hay. Khutba yaad na ho to **أَعُوذُ بِاللَّهِ** aur **بِسْمِ اللَّهِ** shareef kay baad surah fatiha bhi parh saktay hayn. Kam az kam das dirham ya’ni do tola sarhay saat asha chandi (moujoodah wazan kay hisab say 30 gram 618 miligram chandi) ya us ki raqam meher wajib hay. Maslan ap nay pakistani 1200 rupay udhar meher ki niyyat

karli hay (magar yeh dekh lijiyay kay meher muqarrar kartay waqt bayan kardah chandi ki qeemat 1200 pakistani rupay say za'id to nahin) to ab mazkooarah gawahon ki moujoodgi may ap "ijaab" kijiyay ya'ni aurat say kahiyay: "mainay qubool kiya." Nikkah hogaya. Yeh bhi hosakta hay kay aurat hi khutbah ya surah fatiha parh kar "ijaab" karay aur mard kahay: "may nay qubool kiya," nikkah hogaya. Baad e nikkah agar aurat chahay to meher muaaf bhi kar sakti hay. Magar mard bila hajat e sharayi aurat say meher muad karnay ka sawal na karay. Yaad rahay! Nikkah baqi hotay huway usi biwi say sirf ehtiyati nikkah karnay may meher wajib nahin balkay mustahib hay. "bahar e shariyat" may hay: agar mehez ehtiyatan tajdeed e nikkah ki to dobarah nikkah ka meher wajib na huwa. ¹

Dil theek hota to zahir bhi theek hojata

Haqeeqat to yeh hay kay insan ka "zahir" us kay dil ka numaindah (representative) hay, dil acha hoga to us ka agar kharij may (ya'ni bahir) bhi zahir hoga, lehaza ardash vohi karega jis ka dil acha aur Allah ki ata'at ki taraf ma'il hoga. Chunancha meray Aqa Aala Hazrat ﷺ farmatay hayn: yeh khayal kay "batin (ya'ni dil) saaf hona chahiyay zahir kesa hi ho" meher batil (ya'ni bilkul galat) hay. Hadees may farmaya kay "is ka dil theek hota to zahir ap (ya'nii khud hi) theek hojata." ²

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Bahar-e-Shari'at, jild 2, safhah 67

² Fatawa-e-Razawiyah, jild 22, safhah 605

Ghayr mard o aurat ka hath milana

Suwal: Namehram mard o aurat ka apas may hath milana kesa?

Jawab: donon gunnahgar o azaab e naar kay haqdar hayn. Hazrat faqiya abu al yas samar qandi رَحْمَةُ اللَّهِ عَلَيْهِ naqal farmatay hayn: dunya may ajnabiyah aurat (ya'ni namehram) say hath milana wala Qiyamat kay din is haal may ayega kay us kay sath us ki gardan may aag ki zanjeeron kay sath bandhay hongay.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sar may lohay ki qeel

Farman e mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “tum may say kisi say sar may logay ki keel ka thonk diya jana is say behtar hay kay voh kisi aisi aurat ko chuway jo us kay liyay halal nahin.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ajnabi o ajnabiya kisay kehtay hayn?

Suwal: ajnabi o ajnabiya kisay kehtay hayn?

Jawab: har voh mard o aurat aik doosray kay haq may ajnabi o ajnabiyah kehlatay hayn jis ka apas may nikkah hamesha kay liyay haram na ho. Aisay mard ko namehram ya ghayr mard aur aisi aurat ko namehram ya ghar aurat bhi kehtay hayn.

¹ *Qurrat-ul-'Uyon Ma'a Rauz-ul-Fa'iq, Safhah 389*

² *Mo'ajjam Kabeer, Jild 20, Safhah 211, Hadees 486*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dunya bohat agat nikal chuki hay!

Suwal: ba'az logon ka kehna hay: dunya bohat agay nikal chuki hay, parday kay muamlay mayis qadr sakhti nahin karni chahiyay.

Jawab: Allah pak kay sab say akhrii nabi, muhammad arbi (Arabic) ka koyi bhi hukum aisa nahin jo musulman par us ki taqat say ziyadah ho. Allah pak ka parah 3 surah al baqarah ki ayat 286 may farman e ali shan hay:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Asaan tarjuma kanz ul Irfan: Allah kisi jaan par us ki taqat kay barabar hi boujh dalta hay.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Kiya Islami pardah taraqqi may rukawat hay?

Suwal: ba'az log kehtay hayn: ghayr muslim bohat agar nikal chukay hayn, paray par sakhti musulmanon ki taraqqi amy rukawat hay!

Jawab: Khuda ki panah! Agar sach poocho to musulmanon ki taraqqi may pardah nahin, bepardagi rukawat hay! Jee han, jab tak musulmanon may sharam o haya aur oarday ka dour dourah raha tab tak voh fatuhat par fatuhat kartay chalay gaye

¹ Parah 3, Surah Al Baqrah, Aayat 286

yahan tak kay dunya kay beshumar mumalik par parcham e islam lehranay laga. Pardah nasheen maon nay baray baray bahadur gernel, sippa salat, azeem hukmaran, behtereen ulema'ay deen o awliya ka milayn ko janam diya. Tamam ummahat ul Mu'mineen o sahabiyat رضى الله عنهم¹ bapardah theen, hasnain e kareemain رضى الله عنهما² ki pyari pyari ammi jaan, Jannat ki auraton ki sardar, bibi Fatima Zahra رضى الله عنها³ ba pardah theen, sarkar ghous e azam رضى الله عليه⁴ ki pyari ammi jaan umml khayr fatima رضى الله عنها⁵ ba pardah theen. Al garz jab tak pardah qa'im tha aur ba haya khawateen chadar o char deewari kay andar theen, Musalman khoob taraqqi karta raha. Ah! Aj nadan musalman T.V. aur Youtube wagerah par filmein dramay chala kar, behudah filmi geet gunguna kar, shadiyon may nach razng ki mehfilayn jama kar, Piyaray Aaqa صلى الله عليه واله وسلم⁶ ki piyari piyari sunnat daarhi ko mundwa kar ya aik muthi say ghata kar, khilaf e sunnat fancy libaas badan par charha kar, scooter kay peechay bepardah begum ko bitha kar, makeup karwa kar bepardah hiwi ko ghayr mardon bhari tafreeh gah (amusement park) wagerah may leja kar, apni aulad ko dunyawī taleem ki khatir ghayr muslimon kay hawalay karwa kar na janay jis qism ki taraqqi ka mutalashi (ya'ni talash karnay wala) hay!

Bepardah kal jo ayen nazar chand biviyan

Akbar zameen may ghayrtat e qoumi say gir gaya

Poocha jo un kay ap ka pardah voh kiya huwa?

Kehnay lageen: voh agar par mardon ki par gaya¹

¹ Kabala-e-Aabadi

Haqeeqat may kamyab hona?

Afsos sad karor afsos! Aj beshumar musalman jhoot, gheebat, tohmat, khayanat, badkari, sharab noshi, juwwa, filmen dramay dekhney aur ganay bajay sun'ney wagerah kay gunnah bebakana kiyay jarahay hayn, kayi musalman auraton nay mardon kay shana ba shana (ya'ni sath sath) chalnay ki dhun may haya ki chadar utar phenki hay aur ab deedah zeb sariyon, neem urhan (ya'ni adhay nangay) gararon, mardana tarz kay libason, mard jesay balon kay sath shadi halon, tafreeh gahon, hotelon aur night clubon wagerah may ani akhirat barbad karnay may mashgool hayn. Khuda ki qasam! Is rawish (ya'an tour tareeq) may na haqeeqi taraqqi hay na kamiyabi, taraqqi sirf o sirf Allah pak aur uskay piyaray piyaray akhiri nabi, makki madni, Muhammad Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki farmabardari kartay huway is mukhtasir tareen zindagi ko sunnaton kay mutabiq guzar kar iman salamat kiyay qabr may janay aur jahannum kay houlnek azaab say bach kar jannat panay may hay. Chunanacha parah 3 Surah Aal e Imran ki ayat 185 may irshad e khuda e rehman hay:

فَمَنْ رُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط

Azaan tarjuma kanz ul irfan: to jisay aag say bacha liya gaya aur jannat may dakhil kardiya gaya to woh kamiyab hoga.

Jahannum may auraton ki kasrat

Auraton may bepardagi aur deegar gunnahon ki aloodgi hona intehayi tashweesh naak hay, khuda ki qasam! Jahannum ka azaab kisi say bhi bardasht nahin hosakay ga. Saheeh muslim may hay: Huzoor Nabi kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay:

may nay jahannum may dekha kay zuraein ziyadah hayn.¹ “Miraat Sharif” may is hadees pak ki sharah may hay: is ki waja yeh bayan ki gayi kay auratein nashukri (Aur) besabri ziyadah hayn, aurat bigar kar saray ghar ko bigar deti hay aur sambhal kar saray ghar ko sambhal leti hay, bachay ka pehla madrassa maan ki goud hay.²

Shohar ki nafarman bivi jahannumi hay

Bukhari sharif may hay: Rasoolullah ﷺ nay irshad farmaya: “may nay jahannum may ziyadah ta’adad auraton ki dekhi”. To sahaba karam رَضِيَ اللهُ عَنْهُمْ nay arz ki: Ya Rusool Allah ﷺ! Iski kiya waja hay kay awratain ziyadah jahannumi hogayen? To Huzoor Akram ﷺ nay farmaya: “is ka sabab yeh hay kay auratain shohar ki nashukri aur ehsan faramoshi karti rehti hayn, agar tum un (ya’ni auraon) say umar bhar takj bhalayi karo, phir tumhari taraf say kuch zara si baat dekh lein to (shohar say) kahayn kay mau nay tum say kabhi bhalayi na dekhi.”³

Ay islami behn kaan laga kar sun!

Haya hay ankh may baqi na dil may khouf e khuda

bohat dinon say nizam e hayat hay barham

Wohi hay rah e teray azam o shouq ki manzil

jahan may aisha o Fatima kay naqsh e qadam

¹ Muslim, Safhah 1123, Hadees 6938

² Mir`aat, Jild 7, safhah 60

³ Bukhari, jild 3, safhah 463, Hadees 5197 Mulakhasam

Teri hayat hay kirdar e Rabiya basri

Teray fasanay ka mozu' ismat e Maryam

Beghairati ki inteha

Ghayr muslimon ki ulti taraqqi ki race kartay huway bepardagi aur behayayi ka bazar garam karnay walay log zara ghour karein! Unkay apnay aur un ulti taraqqi walay ghayr muslimon say mutassir honay walay mulkon may kiya horaha hay! Raqs gahon (ya'ni nach gharon) may log apni ankhon say apni bahu betiyon ko ghayr mardon kay sat dekhtay hayn aur tas say mas nahin hotay balkay basa auqat fakhar say itratay huway daad dey rahay hotay hayn! Bepardah aur fashionable auraton kay baray may haya soz khabrein aye din akhbarat may chapti hayn.

Sattar hazar (70,000) “ghayr qanooni bachay”

Doosri jung e azeem may aik ghayr islami mulk kay sipahi apnau dost aik ghayr muslim mulk ki madad kay naam par chandd saal usi mulk may theray aur khoob “ganday kaam” kiyay, jab gaye to government kay aidad o shumar (statistics) kay mutabiq sattar hazar (70,000 “bachay” chour kar gaye! Ba'az ghayr islami mulkon may kayi saal puranay survey kay mutabiq “ghayr qanooni bachon” ki sharah paydaish sath feesad (60%) say bhi mutajawiz ho (ya'ni barh) gayi hay aur junwari ma'on ki ta'adad may hosh ruba izafa horaha hay! Talaqon ki kasrat hay, gharon may sukoon ki doulat nahin milti, miyan bivi may aitemad o mafqood (ya'ni gaib) hay, miyan bivi may sachi mohabbat nahin rahi, bardasht aur eesar a jazba khatam hochuka hay, koyi baat kisi ki marzi kaay khilaf hogayi jhat talaq hasil Karli. Ghour farmaiyay! Miyan bivi ki zehni ham ahangi (ya'ni mazboot raye hona) jokay muashrah

ki khishat e awwal (ya'ni pehli ent) hay muhkam asas (ya'ni mazboot bunyad) bhi yehi hay kay jis par muashray ka mehel yameer kiya jasakta hay, agar yeh bunyad hi kazor hogi to sehar mand muashirah kesay tameer hoga?

اَلْحَمْدُ لِلّٰهِ Islam nay jin cheezon kay karnay ka hukum diya hay unhi may hamara bhala hay aur jin cheezon say roza hay unhayn karnay may hamara nuqsan hi nuqsan hay. Yeh deen hamesha tak kay liyay hay is liyay koyi aisa waqt nahin asakta kay is ki haram ki huwi cheezein har haal may halal hojayan ya un par murattab honay walay muqsanat khatam hojayan.

Utha kar phenk day allah kay banday

Nayi Tehzeeb kay anday hayn ganday

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Islami pardah karnay may jhijak hoti ho to...

Suwal: mahoul bohat advance aur fashion parasti aam hay, islami pardah kartay huway jhijak mehsoos hoti hay, kiya kiya jaye?

Jawab: islami pardah tark na kiya jaye kay yeh nihayat azeem nayki hay aur bepardagi sakht gunnah hay. Pardah karnay may jitni takleet hogi utna hi sawab bhi **اِنْ شَاءَ اللهُ** ziyadah milega. Kaha gaya: **اَفْضَلُ الْعِبَادَاتِ اَحَبُّهَا** ya'ni afzal tareen ibadat voh hay jis may zehmat ziyadah ho.¹ imam sharf u din nowi **رَحِمَهُ اللهُ عَلَيْهِ** farmatay hayn: ibadat may mushaqqat aur kharch ziyadah honay say sawab o fazeelat may bhi izafa hojata hay.² Hazrat

¹ *Kashaf-ul-Khifa` , jild 1, safhah 141*

² *Sharah Saheeh Muslim Lil Nawawi, jild 4, juz` 8, safhah 152*

umar bin adul azeez رَحْمَةُ اللهِ عَلَيْهِ farmatay hayn: Afzal tareen amal voh hay jis kay liyay nafson ko majboor hona paray.¹ Hazrat ibrahim bin adham رَحْمَةُ اللهِ عَلَيْهِ faarmatay hayn: jo amal dunya may jis qadar dushwar hoga baroz e Qiyamat meezan e amal (ya'an amaal tounay kay tarazu) may usi qadr wazandar hoga."² Han agar kisi kay apnay hi dil may khout (ya'ni burayi) ho to kiya keh saktay hayn! Hazrat mufti ahmed yar khan رَحْمَةُ اللهِ عَلَيْهِ "Noor ul Irfan" safha 318 par farmatay hayn: jis ko gunnah asaan maloom ho aur nayk kaam bhari, samjho us kay dil may nifaq hay, Allah pak mehfooz rakhay.

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Bibi fatima kay bhi kafan ka pardah (Waqi'ah)

Suwal: kehtay hayn: hazrat bibi fatima رَضِيَ اللهُ عَنْهَا ko un kay kafan par bhi kisi ghayr mard ki nazar parna pasand nahin tha!

Jawab: beshak aisa hi tha, jannat ki auraton ki sardar, hazrat bibi fatima رَضِيَ اللهُ عَنْهَا nay hazrat bibi asma bint e umais رَضِيَ اللهُ عَنْهَا say farmaya: "mujhay voh tareeqa acha nahin lagta kay aurat kay janazay par upar say aik kapra daal kar lay jatay hayn." Yeh sun kar unhon nay kaha: mainay Habsa (moujoodah naam ethiopia) may dekha hay kay janazay par darakht ki shakhein bandh kar aik douli ki si soorat bana kar us par pardah daal detay hayn. Phir unhon nay khujoor ki shakhein mangwa kar

¹ *Muhasbat-ul-Nafs Li Ibn-e-Abil Dunya, safhah 82, raqm 113*

² *Tazkirat-ul-Owliya`, safhah 96, mulakhasan*

unhein jour kar us par kapra taan kar hazrat bibi fatima رضي الله عنها ko dikhaya. Hazrat e khatoon e jannat رضي الله عنها nay farmaya: “yeh kitna acha tareeqa hay” (jab may fout hojaun to meray janazay ko isi tarhan dhamp kar lejana)¹

Subhan Allah! Hazrat bibi fatima رضي الله عنها kay parday kay jazbay ki bhi kiya baat hay! Kisi nay kitna para shair kaha hay: (ya’ni hazrat e fatima zahra رضي الله عنها ki tarhan parhezgar o pardah dar bano takay hazrat e imam e hussain رضي الله عنه jesi aulad apni goud may dekho. Ya’ni jo aurat hazrat e fatima رضي الله عنها ki kaneez hogi uski aulad hazrat e imam hussain رضي الله عنه ki ghulam hogi)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Bibi Fatima ka pul e sirat par bhi pardah

Suwal: hazrat e bibi Fatima رضي الله عنها ko kiya ahl e mehshar bhi pul e sirat say guzartay nahin dekh sakengay?

Jawab: hazrat e moula ali رضي الله عنه bayan kartay hayn: allah pak kay piyaray rusool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay farmaya: jab Qiyamat ka din hoga to kaha jayega: ay ahl e mehshar! Apni nigahen neechi rakho, takay hazrat fatima (pul e sirat say) guzar jayen.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Aurat ka makeup karna kaisa

Suwal: aurat ka makeup karna, chust ya bareek libaas pehen’na kesa?

¹ Hilyat-ul-Owliya`, jild 2, safhah 53 Qaul number 1455 say khulasa

² Faza’il-ul-Sahabah Li Ahmed Bin Hambal, jild 2, safhah 763

Jawab: ghar ki char deewari may sirf apnay shohar ki khatir bivi jaiz tareeqay par makeup karsakti hay, sharayi ijazat say bhi ghar say bahir nikalnay kay liyay aurat lali powder wageah aur phelnay wali khushbu na lagaye. **مَعَادَ اللَّهِ** ghayr mard hon wahan ban than kar bebardah nikalna gunnah hay. Bareek dupatta jis say sar kay baalon ki rangat jhalak (ya'ni zahir ho) ya bareek kapray ki jurabein (ya'ni mozay) jis say paun ki pindliyon ki khal (ya'ni skin) chamkay ya aisay chust libas may malboos jis may seenay ka ubhar bohat numaya ho ghayr mehramon kay samnay ana jana gunnah hay.

Behaya aur bepardah auraton ka anjam

Tafseer sirat ul jinnan jild 8 safha 22 ya 25 par hay: sharam o haya saya ari (ya'ni khali) aur bepardah auraton ka dunyawii anjam to har koyi muashray may apni nigahon say dekh sakta hay kay izzat daar aur behaya tabqay may unki koyi qadar nahin hoti, (gandi zehniyat kay) log unhayn apni hous bhari nigahon ka nishana banatay hayn, un par azaawein kastay aur un say cheir khani kartay hayn, logon ki nazar may unki haisiyat nafs ki khuwahish aur hour poori karnay ka zariya honay kay ilawah kuch nahin hoti aur yehi saja hay kay hous poori hojanay kay baad voh aurat say la talluq hojatay hayn aur bohat say logon nay dekha hoga kay aisi aurat khud tarhan tarhan ki khatarnak amraz ka shikar hojati hay aur akhir kar ibratnak mout say do char hokar qabr ki andheri kothri may chali jati hay, yeh to un ka dunyawii anjam hay, ab yahan aisi auraton ka ukhruwi anjam bhi suniyay, chunancha

Aurat kay jahannum janay kay baaz asbab

Hazrat Abu Hurairah **رضي الله عنه** say riwayat hay, Rasool Allah

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: jahannamiyon ki do qismayn hayn jinhayn may nay (apnay zamanay may) nahin dekha (balkay voh meray baad walay zamanay may honggi) (1) voh log jis kay pas gaye ki dum ki tarhan koray hongay jin say voh logon ko (nahaq) marengay¹ (2) voh auratein jo libas pehen'ay kay bawujood nangi honggi, mail karnay wali aur mail honay wali honggi, un kay sar moti oonthniyon kay kohanon ki tarhan honggi, yeh na jannat may jayengi aur na uski khushbu payengi halankeh uski khushbu bohat door say ati hogi.²

Hadees e Pak ki sharah

Is adees e pak may auraton kay teen kaam bayan huway jis ki waja say voh jahannum may jayengi, (1) libas pehen'ay kay bawujood nangi honggi. Ya'ni apnay badan ka kush hissa chupayengi aur kuch hissa Zahir karengi takay un ka husun o jamal Zahir ho ya itna breek libas pehnengi jis say un ka jism wese hi nazar ayega to yeh agar chay kapray pehney honggi lekin dar haqeeqat nangi honggi. (2) mail karnay wali aur mail honay wali honggi. Ya'ni logon kay dilon ko apni taraf mail (ya'ni mutawajja) karengi aur khud un ki taraf mail hon (ya'ni ragbat karen) ki ya dupatta apnay sar sar aur burqah apnay muun say hata dengi takay un ka chehra Zahir hon ya apni baton ya ganay say logon ko apni taraf mail karengi aur khud

¹ *Matlab yeh hay kay voh zalim hukkam ya unkay karinday kooray sath liyay phirengay baat baat par logon ko us say mara karengay. Kisi nay unhein salam na kiya ya un ki tazeem kay liyay na uthaya unkay zulm ki ta'eed na ki usay betahasha peet diya. Mir'at-ul-Manajeh, jild 5, safhah 290*

² *Mislim, safhah 906, Hadees 5582*

unki taraf mail hongy. (3) un kay sar moti oonthniyon kay kohanon ki tarhan hongay. Is jumlay ki tashreehat (ya'ni wazahatein) to bohat hayn lekin behtar tashreeh (ya'ni wazahat) yeh hay kay voh auratein rah chaltay waqt sharam say sar neecha na karengi balkay behayai say oonti gardan uthaye har taraf sekhti logon ko ghoorti chalengi, jesay oonth kay tamam jism may (peeth par) kohan oonchi hoti hay aisay hi un ka sar oonchay raha karengay.¹

Ah! Bayan ki huwi teenon cheezin ab auraton may moujood

Agar ghour kiya jaye to in teenon may say voh kon si aisi soorat hay jo hamaray muashray ki auraton may nahin payi jati, hamaray ghayb ki khabrein denay walay Aaqa ﷺ nay sadiyon pehlay jo khabar di voh aaj haraf ba haraf poori hoti nazar arahi hay aur hamaray muashray ki auraton ka haal yeh hay kay voh libas aisay pehenti hayn jis kay jisimm ka kuch hissa dhaka hota hay aur kuch nanga hota hay, ya unka libas itna bareek hota hay jis say un kay jism ki rangat saaf nazar arahi hoti hay, ya un ka libaas jism par itna fit hota hay jis say unki jismani sakht (ya'ni banawat) numaya horahi hoti hay to yeh bazahir to kapray pehnay huway hayn lekin dar haqeeqat nangi hayn kiyonkay libas pehennay say Maqsood jism ko chupana aur uski sakht (ya'ni banawat) ko numaya honay say bachana hay aur un kay libas say choonkay yeh Maqsood hasil nahin horaha, is liyay coh aisi hayn jesay unhon nay libas pehna hi nahin aur un kay chalnay, bolnay aur dekhnay ka andaz aisa hota hay jis say voh logon kay dilon ko apni taraf mail (ya'ni ragib) kar rahi hoti hayn aur khud ka haal bhi yeh

¹ *Mirqaat-ul-Mafateh, jild 7, safhah 83-84, teht-ul-Hadees 3524 mulakhasan*

hota hay kay ghayr mardon ki taraf bohat mail hoti hayn, dupattay un kay sar say gayab hotay hayn aur(baas) burqay pehen'nay waliyan niqab mun say hata kar chalti hayn takay log unka chehrah dekhein. Aisi auraton ki allah pak kay azaab aur jahannum ki khoufnak szaon say darna चाहियay. Allah kareem hamari auraton ko hidayat aur aqal e Saleem ata farmaiyay aur apni bigri halat sudharnay ki toufeeq Naseeb karay, ameen.

Deen e islam aurat ki ismat ka sab say bara muhafizah hay

Yaad rahay kay aik ba izzat aur hayadar aurat kay liyaycis ki ismat (ya'ni pak Damani) sab say qeemti cheez hay aur aisi aurat kay nazdeek apni ismat ki ehmiyat itni ziyadah hoti hay kay voh usay lutnay say bachanay kay liyay apni jaan tak qurban kardeti hay aur aqal mand insan yeh baa tachi tarhan janta hay kay jo cheez jitni ziyadah qeemti hoti hay uski hifazat ka utna hi ziyadah ehtimam kiya jata hay jatta kay un tamam asbab aur zaraye ko khatam karnay ki bhi bharpoor koshish ki jaati hay jo qeemti tareen cheez kay lutnay ka sabab ban sakti hon aur deen e islam may choonkay aurat ki ismat (ya'ni pak Damani) ki ehmiyat aur qadar intehayi ziyadah hay is liyay deen e islam may uski hifazat ka bhi bharpoor ehtimam kiya gaya hay, jesay deen may auraton ko aisay ehkam diyay gaye jin par amal na karna aurat ki izzat kay liyay khatarnak hosakta hay, maslan auraton neez mardon ko hukum diya gaya kay voh apni nigahein kuch neechi rakhein, auraton say farmaya kay apni chadaron ka aik hissa apnay mun par daleim rakhein, apnay dupattay apnay girehbanon par dalein rakhein, nayz dour e jahilyat may jesi bepardagi huwa karti thi vese bepardagi na

karen, zameen par apnay paon is liyay zor zor say na marein kay unki is zeenat ka pata chal jaye jo unon nay chupayi huwi hay, ghayr mardon ko apni zeenat na dikhayen, apnay gharon may thehri rahayn, ghayr mard say koyi baat karnay ki zuroorat par jaye to naram o nazuk lehjay aur andaz may baat na karein wagherah. Phir auraton ki izzat o azmat bayan karnay kay liyay Quran may farmaya gaya kay jo log pak daman aurat par badkari ki tohmat lagayen aur isay sharayi tareeqay say sabit na karsakein to unhayn assi (80) koorat lagayen jayen, unki gawahi kabhi na mani jaye aur yeh log fasiq hayn. Anjan, pakdaman, iman wali auraton par badkari ka bohtan laganay walon par dunya aur akhirat may la'anat hay aur un kay liyay Qiyamat kay din bara azaab hay.

“Aurat ki azadi” ka na’azrah laganay walon ksay bachein

In ehkam say maloom huwa kay deen e islam aurat aur uski ismat (ya’ni pak Damani) ka sab say bara muhaffiz hay aur us say un logon ko naseehat hasil karni chahoyay jo musulman kehlanay aky bawujood “chadar aur char deewariyon” kay taqaddus ko pa maal karkay aurat ki azadi ka na’arah laganay aur roshan khayali kay naam par aurat ko har jaga ki zeenat banana aur “huqooq e niswan” kay naam par hay shubay may aurat ko mard kay shana ba shana (ya’ni sath sath) khara karnay ki koshishein karkay auraton say khelnay ko asaan say asaan tar banana may masroof hayn aur in auraton ko bhi naseehat hasil karni chahiyay jo apni izzat o namoush kay dushmanon, bay ilm danishwaron ki chikni chari baton say mutasir hokar khud ko khatray par paysh karti hayn aur khud

ko ghayr mehfooz banati hayn. Allah pak unhayn hidayat aur aqal e Saleem ata farmaye, ameen.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Kiya pardah nasheen larki ki shadi nahin hoti?

Suwal: ghar walay pardah karnay say yeh keh kar roktay hayn kay “college ki taleem say mehroom, fashion parasti say door, sadah aur islami oardah karnay wali larki ka rishta nahin hota”. Kiya yeh durust souch hay?

Jawab: yeh soch galat hay, loh e mehfooz par jahan jora likha huwa hay wahan har haal may shadi hokar rahegi aur agar nahin likha to lakh parhi likhi aur fashion ki patli ho dunya ki koyi taqat shadi nahin karwa sakti, aur agar muqaddar may takheer hay to takheer (ya’ni deir) hi say shadi hogi. Rozana na janay kitni hi parhi likhi fashion ki mutawaliyan aur kunwariyan hadson ya beemariyon kay zariyay mout kay ghat utar jateen aur kayi jawab larkiyan sahil e samundar oar teraki kay shouq may doob marti hayn ya bepardagi aur fashion parati kay ba’is “ishq e mijazi” kay chakkar may kud ko phansa kar aur phir marzi ki shdi ki rahein masdood (ya’ni band) pakar khudkushi ki rah leti hayn! Musalmanon ko hargiz yeh galat soch nahin akhni चाहियay kay bepardagi wagherah gunnahon kay zariyay istemal karengay jabhi kaam hoga.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Sirat-ul-Jinan, jild 8, safhah 22 ta 25*

Dewar bhabi ka pardah

Suwal: kiya aurat ka apnay dewar (ya'ni shohar kay chotay bhayi), jeth (ya'ni shohar kay baray bhayi), behnovi, phupa, khala aur apnay cousin ya'ni khala, mamon, taya, chacha aur phupi kay beton say bhi pardah hay?

Jawab: jee han. Balkay unsay to parday kay muamlay may ehtiyat ziyadah huni chahiyay kiyonkay jaan pehchan kay sabab jihjhak uri huwi hoti haya ur yoon na waqif admi kay muqablay may kayi gunnah ziyadah fitnay ka khatrah hota hay, magar afsisi! Aj kal unsay pardah akrnay ka zehen hi nahin raha, agar allah pak ki koyi naik bandi pardah karnay ki koshish karay bhi to bechari ko tarhan tarhan say sataya jata hay, magar himmat nahin harni chahiyay. Na musa'id (ya'ni namawaqif) halat kay bawujood khushnaseeb islami behen islami pardah nibhanay may kamiyab hojaye aur jab dunya say rukhsat ho to **إن شاء الله** karam hi karam hoga.

Susral may kis tarhan pardah karay?

Suwal: susral may dewar aur jeth wagherah say kis tarhan parday kiya jaye? Sara din pardah may rehna bohat dushwar, ghar kay kaam kaaj kartay waqt kesay apnay chehray ko chupaye?

Jawab: ghar may rehtay huway bhi bilkhusoos sewar aur jeth wagherah kay muamlay may mohtat rehna hoga. Bukhari sharif may sayyidna uqba bin amir bayan kartay hayn, makki madani mustafa **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** nay farmaya: auraton kay pas janay say bacho. Aik shakhs nay arz ki: ya Rasool Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** dewar kay mutalliq kiya hukum hay? Farmaya: “dewar mout hay.”¹ Dewar ka apni bhabi kay samnay hona hoga mout ka

¹ Bukhari, jild 3, safhah 472, Hadees 5232

samna hay kay yahan fitnay ka andesha ziyadah hay. Mufti e azam pakistan hazrat e waqar e millat moulana waqar ud din **رحمته اللہ علیہ** farmatay hayn: “in rishtedaron say jo namehram hayn, chehra hatheli, gattay (gattay ya’ni hatheli aur qadam kay jour), qadam aur takhnnon kay ilawah satar (pardah) karna zuroori hay, zeenat banao singhar (ya’ni tip top) bhi unkey samnay zahir a kiya jaye.”¹

Ghayr aurat ka husun o jamal dekhney ka azaab

Manqool (ya’ni bayan kiya gaya) hay: “jo shakhs shehvat (ya’ni khuwahish) say kisi ajnabiyya kay husun o jamal ko dekhega Qiyamat kay din us ki ankhone may seesa pighla kar dala jayega.”² yaqeenan bhabhi bhi ajnabiyya hi hay. Do dewar, jeth (ya’ni shohar ka bara bhai) aur bhabhi aik doosray ko “lazzat” kay sath dekhtay rahay hon, betakaluf banay rahay hon, mazaq muskhari kartay rahay hon, voh Allah pak kay azaab say dar kar foran say peshtar sachi toubah karlein. Bhabhi agar devar ko chota bhai aur jeth ko bara bhai kehday is say bepardagi aur betakalufi jaiz nahin hoojati balkay yeh andaz e guftugu bhi faslay door karkay (donon ko) qareeb lata hay aur devar aur bhabhi badnigahi, betakalufi, apas may hansa mazak wagherah gunnahon kay daldal (ya’ni keechar) may mazeed hanstay chalay jatay hayn, halankay jeth, devar aur bhabhi ka bila zuroorat apas may mohtat guftugu karna bhi musalsal khatray ki ghanti bajata rehta hay!

Allah karay dil may utar jaye meri baat

Devar, jeth aur bhabhi wagherah khabardar rahein kay hadees

¹ *Waqar-ul-Fatawa, jild 3, safhah 151*

² *Hidayah, jild 4, safhah 368,*

sharif may irshad huwa: “الْعَيْنَانِ تَزِينَانِ” ya’ni ankhein zina karti hayn.¹ beherhaal agar aik ghar may rehtay huway aurat kay liyay qareebi namehram rishtedaron say pardah dushwar ho to chehrat khoulnay ki to ijazat hay magar kapray hargiz aisay bareek na hon jin say badal ya sar kay baal wagherah chamkein ya aisay chust na hon kay badan kay aaza, jism ki hayyat (ya’ni soorat aur golayi) aur seenay ka ubhar wagherah zahir ho.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Suwal: badnigahi ka azaab bayan kardijiyyay.

Jawab: mutashafatil quloob may manqool (ya’ni bayan kiya gaya) hay: jo koyi apni ankhon ko nazar e haram say pur karega, Qiyamat kay din us ki ankhon may aag bhardi jayegi.²

Aag ki silayi

Hazrat allama abdul rehman bin jouzi رَحْمَةُ اللَّهِ عَلَيْهِ naqal (ya’ni kisi aur ka kaha huwa bayan) kartay hayn: aurat kay mahasin (ya’ni husn o jamal) ko dekhna ilis kay zahr may bijhay huway teeron may say aik teer hay, jis nay namehram say ankh ki hifazat na ki uski ankh may baroz e Qiyamat aag ki silayi pheyni jayegi.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Musnad Imm Ahmed, jild 3, safhah 305, Hadees 8852*

² *Mukashifat-ul-Quloob, safhah 10*

³ *Behr-ul-Dumo’, safhah 171*

Kiya mun bolay bhai behen ka pardah hay?

Suwal: kiya mun bolay baap, bhai aur betay wageray say bhi aurat ka pardah hay?

Jawab: jee han! Unsay bhi pardah hay kay kisi ko baap, bhai ya mun bola beta bana leney say voh haqeeqi baap, bhai aur beta nahin ban jata, unsay to nikkah bhi durust hay. Hamaray muashray may mun bolay rishton ka riwaj aam hay koyi mard kisi ko “maan” banaye huway hay, koyi larki kisi ko “bhai” bana bethi hay to kisi aurat nay kisi ko “beta” bana liya hay, koyi kisi jo un larki ka mun bola chacha hay to koyi mun bola baap aur phir beparagiyon, apas may mazaq maskhiryon wagerah gunnahon ka voh saylab hay kay al-aman wal hafeez. Sinf e mukhalif (ya’ni mard ka aurat say aur aurat ka mard) kay sath mun bola rishtay qa’im karnay walon aur waliyon ko Allah pak say dartay rehna chahiyay. Aur mard aurat may is tarhan kay mun bolay rishtay qaim hi nahin karnay chahiyay, yaqeenan shaytan pehlay say bol kar waar nahin karta. Farman e Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hay: dunya ayr auraton say bacho kiyonkay bani israel may sab say pehla fitna auraton ki waja say utha hay.¹

Lepalak bachay ka hukum

Suwal: kisi ka bacha goud lesaktay hayn ya nahin?

Jawab: lay to saktay hayn magar voh namehram ho to jab say auraton kay “muamlat” samajhnay lagay, us say pardah kiya jaye. Aur lepalak bachi namehram mard say pardah karegi. Fuqahaye karam رحمهُمُ اللهُ farmatay hayn: mushtahat (ya’ni

¹ *Mislim, safhah 1124, Hadees 6948*

qareeb ul buloog larki) ki kam az kam umar (hijri san kay mutabiq) no saal aur murahiq (ya'ni qareeb ul buloog larkay) ki (hijri san kay hisab say) barah saal hay.¹

Meray Aqa Aala Hazrat ﷺ farmatay hayn: no baras say kam ki larki ko parday ki hajat nahin aur jab pandrah baras ki ho sab ghayr maharim sa pardah wajib, aur nou say pandrah tak agar asaar e buloog zahir hon to (bhi pardah) wajib, aur na zahir hon to mustahib khusoosan barah baras kay baad bohat mouqad (ya'ni sakht takeed hay) kay yeh zamana qurb e buloog o kamal e ishteha ka hay (ya'ni 12 baras ki umar ki larki kay baliga hojanay aur shehvat ay kamal tak pohanchnayka qareebi dour hay.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Lepalak say pardah jaiz honay ki soorat

Suwal: bachpan say hilay huway bachon kay samajhdar honay par “pardah” nafiz karna intehayi dushwar maloom hota hay. Koyi aisi soorat ho bata diijiyay kay bacha goud layn to jawan hojanay par pardah wajib na ho.

Jawab: is ki soorat yeh hay kay jo bacha ya bachi goud li hay us say doodh ka rishta qaim karlay. Lekin doodh ka rishta qaim karnay may yeh baat madd e nazar rakhna zuroori hay kay agar bachi goud lena ho to shohar say raza'at ka rishta qaim kiya jaye maslan shohar ki behen ya bhanji ya bhateji is bachi ko apna doodh piladay aur agar bacha goud lena ho to bivi is

¹ Radd-ul-Muhtaar, jild 4, safhah 118

² Fatawa-e-Razawiyah, jild 23, safhah 639

say apna raza'at ka rishta qaim karay maslan ivi khud ya bivi ki behn ya beti ya bhanji ya bhateji is bachay ko apna doodh piladay. Is tarhan donohn soorat may bivi aur shohar donohn kay liyay parday kay masail hal hojayengay. Yeh yaad rahay jab bhi doodh ka rishta qaim karna ho to bachay ko (hijri san kay hisab say) do saal ki umar tak doodh pilaya jaye. Is kay baad doodh pilana jaiz nahin balkay maan kay liyay apni saggi aulad ko bhi do saal ki umar kay baad doodh pilana jaiz nahin lekin dhayi saal kki umar kay andar agar bacha kisi aur ka doodh pee lay to doodh ka rishta qaim hojata hay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Peer aur mureedni ka pardah

Suwal: kia mureedi aur peer ka bhi pardah hay?

Jawab: jee han, namehram peer aur aurat ka bhi apas may pardah hay. Meray aqa aala hazrat, imam ahmed raza khan رَحْمَةُ اللَّهِ عَلَيْهِ farmatay hayn: parday kay baab may peer wagherah peer har ajnabi ka hukum yaksan (ya'ni aik jesa) hay.¹

Zurooratan ghayr mard say guftugu ka andaz kesa ho?

Suwal: saurat zurooratan mard say kis andaz say guftugu karay?

Jawab: parah 22 surah al ahzab ayat 32 may hay:

¹ *Fatawa-e-Razawiyah, jild 22, safhah 205*

يٰۤاَيُّهَا النِّسَاءُ اتَّبِعِيْنَ كَمَا حٰدٰى مِنَ النِّسَاءِ اِنَّ اتَّقِيْنَ فَلَآ تَخْضَعْنَ بِالْقَوْلِ

فَيَطَّعَ الَّذِيْ فِيْ قَلْبِهٖ مَّرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

Asaan tarjuma kanz ul irfan: ay nabi ki bivi! Tum aur auraton jesi nahin ho. Agar tum allah say darti ho to baat karnay may aisi narmin na karo kay dil ka mareez admil kuch lalach karay to tum achi baat kaho.¹

Is mubarak ayat kay teyhat tafseer sirat ul jinnan may hay: اِنَّ اتَّقِيْنَ agar tum allah say darti ho. Ayat kay is hissay may azwaj e mutahirat رَحِمَى اللّٰهُ عَنْهُنَّ (ya'ni huzoor e akram صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ki pak biviyon) ko aik adab ki taleem di gayi hay kay agar tum Allah pak kay hukum ki aur rusool e kareem صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ ki raza ki mukhalifat karnay say darti ho to jab kisi suroorat ki bina par ghayr mard say pas e pardah (ya'ni parday kay peechay) guftugu karni par jaye to us waqt aisa andaz ikhtiyar karo jis say lehjay may nazakat na anay paye aur baat may narmin na ho balkay intehayi sadgi say baat ki jaye aur agar deen o islam ki aur nayki ki taleem aur wa'az o naseehat ki baat karnay ki zuroorat paysh aye to bhi narmin o nazuk lehjay may na ho.²

Koyi bhi aurat ghayr mard say naram lehjay may baat na karay

Allama ahmed savi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ farmatay hayn: azwaje

¹ Parah 22, surah Al Ahzab, Aayat 32

² Tafseer Abu Sa'ood, jild 4, safhah 319.320, Madarik safhah 940, jamal, jild 6, safhah 170 multaqaatan

mutahirat رضي الله عنهم ummat ki mayen hayn aur koyi shakhs apni maan kay baray may buri aur shehvani souch rakhnay ka tasawwur tak nahin kar sakta, uskay bawujood azwaj e mutahirat رضي الله عنهم ko baat partay waqt naram lehja apnanay say mana kiya gaya takay jo log munafiq hayn voj koyi lalach na karsaken kiyonkay unkay dil may allah pak ka khouf nahin hota jis ki bina par unki taraf say kisi buray lalach ka andesha (ya'ni dar) tha! Is liyay naram lehja apnanay say mana' karkay yeh zariya hi band kardiya gaya.¹ is say wazeh huwa kay jab azwaj e mutahirat رضي الله عنهم kay liyay hukum hay to baqiya (ya'ni baqi auraton) kay liyay yeh hukum kis qadr ziyadah hoga kay doosron kay liyay to fitnon kay mawaqeh aur ziyadah hayn.

Iffat o parsayi ki hifazat karnay wali khawateen ki shan kay la'iq kaam

Is say maloom huwa kay apni iffat aur parsayi ki hifazat karnay wali khawateen ki shan kay laiq yehi hay kay jab unhayn kisi zuroorat, majboori aur hajat ki waja say kisi ghayr mard kay sath baat karni par jaye to un kay lehjay may nazakat na ho aur aqaz may bhi narmi aur lachak na ho balkay unkay lehjay may ajnabiyat (ya'ni anjanpan) ho aur awaaz may begangi (ya'ni ghayryat-betaluqi) zahir ho, takay samnay wala koyi buwa lalach na karsakay aur uskay dil may shehvat (buri khuwahish) paida na ho aur jab syed ul mursileen صلى الله عليه وآله وسلم kay zeir e saya zindagi guzarnay wali ummat ki maon aur iffat o ismat ki sab say ziyadah muhafiz muqaddas khawateen ko yeh hukum hay kay voh nazuk lehjay aur naram andaz say baat na karen takay shehvat paraston ko lalach ka koyi mouqa na milay to

¹ *Tafseer-e-Saawi, jild 5, safhah 1637*

deegar auraton kay liyay jo hukum hoga uska andazah har aqalmand unshan asani kay sath laga sakta hay.

Pakeezah muashray kay qayam may deen e islam ka kirdar

Deen e islam ko yeh aizaz hasil hay kay is nay pakeezah muashray kay qayam kay liyay nayz ko cheezen is rah may bari rukhawat hayn, unhayn khatam karnay kay liyay intehayi ahsan aur mousar iqdamat kiyay hayn. Fahashi, uryani aur behayai pakeezah muashray kay liyay zeher e qatil ki haysiyat rakhtay hayn, deen e islam nay jahan in cheezon ko khatam karnay par zor diya hay in zaraye ayr asbab ko khatam karnay ki taraf bhi tawajja ki jin say fahash, uryani aur behayai phayl sakti hay, jesaya uraton ka naram o nazuk lehjay may baat karna mardon kay dil may shehvat (ya'ni gandi khuwahish) ka beej bonay may intehayi kar gar hay aur fahashi o behayai ki taraf mail karnay wali auratein ibdtida may isi cheez ka sahara leti hayn, is liyay islam nay is zariyay ko hi band karnay ka farma diya takay muashrah pakeezah rahay aur uski bunyadein mazboot hon. Afsos! Hamaray muashray may azadu, roshan khayali aur muashi taraqqi kay naap par auraton ko ghayr mardon kat sath baatein karnay kay nit naye mawaqay faraham kiyay jarahay hayn aur auraton ko nazuk lehjat aur naram andaz say baat karnay ki baqaidah tarbiyat dekar taleem, tib, safar, tijaray, medua aur telecom wagherah kay mukhtalif shoubon may ta'eenat kiya jata hay hatta kay dunyawii shouba jaat may awami rehnumayi aur khidmat ka shayad koyi aisa shouba ho jahan tarbiyat yafta aurat mujood na ho aur uska nateeja sab kay samnay hay aur aisi auratein achi tarhan janti hayn kay unhayn doosri auraton kay

muqablay may shehvat parast (ya'ni gandagi khuwahish rakhnay walay) mardon say kitna wasta parta hay.

Allah kareem logon ko aqal e saleem aur hidayat ata farmaye aur deen e islam ki fitrat say ham ahang taleemat ko samjhay aur un par amal karnay ki toufeeq ata farmaye, ameen.¹

Ya allah! Hazrat bibi fatima رَضِيَ اللهُ عَنْهَا ki chadar e haya ka sadqa! Musalam auraton ko islami pardah akrnay ki sa'adat naseeb farma. Ameen.

Tafseeli maloomat kay liyya maktaba tul madinah ki 397 safhat ki kitab parday kay baray may sawal jawab zuroor parhiyay.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Sirat-ul-Jinan, jild 8, safhah 16 ta 18*



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ۔

‘Aurat ki chadar bhi mat daykho

Dosri Sadi kay Taabi’i Buzurg Hazrat
‘Ala Bin Ziyad رَحْمَةُ اللَّهِ عَلَيْهِ (Wafat: 194
hijri) fermatay hayn: Aurat ki chadar
per bhi nazar mat dalo, kiyun keh
nazar dil mayn shahwat payda kerti
hay.

(Al-Zuhd li Ahmad Bin Hanbal, Qaul Number 1428)



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