

WOMEN'S ISLAMIC LIFE

(Roman)

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KANIZ E TAJUSHSHARIAH

(TEAM)



Arz e musannifa

Ek chhoti si koshish aaj jis taraf dekhiye log gunahon men mulawwis hain. Gunaah ko kuch to gunaah jante huwe karte hain. Lekin kuch log ilm ki kami ki wajah se ye nahi jante ke kis men gunaah hai kis men nahi Meri ye chhoti si kosis aise logon hi ke liye hai jo gunaah nahi jante ke kis men gunaah hai . Allah se dua hai ke meri maa bahno ko aur hame bhi din ki samajh aur Amal karne ki taufiq ata farmae

Ameen

Fatima Qadriya

LA'AN TA'N AUR NA SHUKRI KARNE WALI AURTON KA ANJAM

Hazrat Abu saeed khudri رضى الله تعالى عنه kehte hain ke eid e qurban ya eid al fitr ke din Rasoolallah صلى الله تعالى عليه وسلم eidgah ko tasreef le gae. Raah men auraton ke ek giroh se guzarte huwe un se farmaya.

Aye aurton ki zama'at tum sadqa aur khairat karo kiyon ke mujhko dikhlaya gaya hai Ke tum men se aksar dauzakhi hain , aurton ne arz kiya Ya Rasoolallah صلى الله عليه وسلم is ka shabab ? Aap ne farmaya tum La'an (ta'n) bahot karti ho, Khawind (husband) ki na shukri karti ho aur tum men se koi bhi aisi nahi hai jo bawajood aql aur deen men naqis hone ke hoshiyar mard ko bewaqoof na bana deti ho aur us ki aql zae (khatam) na kar deti ho, Aurton ne arz kiya Ya Rasoolallah hamare deen aur aql me kya nuqsan hai aap ne farmaya.

Kya ek aurat ki gawahi mard ke muqable men aadhi nahi hai , aurton ne arz kiya Ya Rasoolallah صلى الله عليه وسلم ye to theek hai .

Aap ne farmaya ye to tumhari aql ka nuqsan hai. Aur jab tum haiz ki halat men rehti ho to na namaz padh sakti ho aur na roza rakh sakti ho, Aurton ne arz kiya ye bhi durust hai.

Aap ne farmaya aur ye tumhare deen ka nuksan hai

📖 Bukhari wa Muslim

BE NAMAZI AURAT KO TALAQ

Talaq dena jayez hai. Magar be wajah sharai mamnoo hai dar wajah e sharai ho to mubah balke baaz suraton men mustahab hai , maslan Aurat usko ya auron ko Eizaa (taklif) deti ya namaz nahi padhti hai , Hazrat Abdullah bin Mas'ood رضى الله تعالى عنه farmate hain ke be namazi aurat ko talaq de do aur uska meher mere zimme baqui ho us halat ke sath darbare khuda men peshi ho to ye us se behter hai ke uske sath zindagi basar karun.

📖 durr e mukhtar wagairah ba hawala bahare shariyat safa number7-8

TALAQ CHAHNE WALI AURAT

Hazrat soban رضى الله عنه se marwi , Rasool Allah صلى الله عليه وسلم ne farmaya jo aurat bagair kisi harj ke sohar se talaq ka sawal kare us per jannat ki khusbu haram hai.

📖 Imam ahemad, tarmazi, abudawood, ibne majah, darmi,

📖 mishkaat, S 283

Ek dusri hadees men to Rasool Allah ﷺ ne aisi aurat ko munafiq farmaya jo bila wajah apne sohar se alahedgi chahe. Irshad farmate hain ﷺ :-

المنتزعات والمختلعات عن المناققات. رواه النسائي

Shauharon se alahedgi aur khula chahne wali aurtein munafiq sifat hain.

📖 Mishkaat S 284

AURAT KO KAB MARA JA SAKTA HAI ?

Sohar apni aurat ko in umoor par mar sakta hai.

{1} Aurat agar bawajood e qudrat banao singar na kare yani jo zinat sharan jaye hai uske na karne par mar sakta hai.

{2} Gusl e zanabat nahi karti.

{3} Bagair ijazat ghar se chali gai jis mauqe par ijazat ki zaroorat thi.

{4} Apne paas bulaya aur nahi aye jabke haiz aur nafash se paak thi aur farz roza bhi rakhe huwe na thi.

{5} Chote na samajh bacche ke marne par.

{6} Shohar ko gaali di gadha wagaira kaha ya uske kapde phad diye.

{7} Gair mehram ke samne chehra khol diya.

{8} Ajnabi mard se kalam kiya.

{9} Sohar se baat ki ya jhagda kiya is garz se ke ajnabi shaks iski awaz sune.

{10} Shohar ki koi cheez bagair ijazat kisi ko de di aur wo aisi cheez ho ke adatan bagair ijazat aurten aisi cheez na diya karti ho aur agar aisi cheezen di jiske dene par adat zaari hai to nahi maar sakta.

{11} Aurat agar namaz nahi padhti hai to aksar fuqha ke nazdeek shohar ko marne ka ikhtiyar hai.

ii Durr e mukhtar- o-raddulmohtar

**ii Bahare shariat , zild 9 S 1 19- matbuah qadri
book depot Bareilly**

ZANIYAH AURAT KA ANJAAM

**Hazrat abu hurairah رضى الله تعالى عنه se marwih
unhone Rasoolallah صلى الله تعالى عليه وسلم ko
farmate suna ke jo aurat kisi qaum men us ko
dakhil karde jo us qaum se na ho (zinah karaya
aur us se aulad hui)**

**To use الله)ALLAH ki rehmat ka hissa nahi aur
use jannat men dakhil na farmayega.**

ii Abu daood , sanai , ibne haban

SHARMGAHON KI HIFAZAT AUR JANNAT KI ZAMANAT

Hazrat Ibadah bin samat رضى الله تعالى عنه se riwayat karte hain ke Huzoor ne farmaya. Mere liye 6 cheezo ki zaamin ho jao main tumhare liye jannat ka zaamin hun.

- (1) Baat bolo to sach bolo
- (2) Wada karo to pura karo
- (3) Amanat rakhi jaye to adaa karo
- (4) Aur apni sharmgahon ki hifazat karo
- (5) Aur apni nigaho ko past karo
- (6) Aur apne hathon ko roko (gunahon se)

📖 Imam ahmad, ibne abiduniyah, ibne habaan, hakim

ZINA KI TOHMAT

Imam abdur razzak akrama se riwayat karte hain wo kehte hain. Ek aurat ne apni baandi ko "zaniya" kaha. Abdullah bin umar رضى الله تعالى عنه ne farmaya tu ne zina karte dekha hai , usne kaha nahi , kaha qasam hai uski jiske qabza e qudrat men meri jaan hai qayamat ke din uski wajah se lohe ke 80 Kode tujhe mare jayege (Abdul razzak)

TAMBEEH :- Wo log is hadeesh se sabaq len jo baat baat par gaali ke aise alfaz keh dalte hain jo zina par dalalat karte hain. Mas'lan haramzade wagaira.

KHUSBOO LAGA KAR CHALNE WALI AURATEN

Abu musa ash'ari riwayat karte hain ke farmaya Rasoolallah صلى الله تعالى عليه وسلم har ne har nazar (jo sahwat se kisi ajnabiyah pe dali

jaye) zina kar hai. Aur ye ke aurat jab atar laga ke kisi mehfil se guzarti hai to aisi hai aisi hai yani zaniya hai.

📖 Tirmizi , abu daood , nisaai , mishkaat safa 96

Huzoor aqdas صلى الله تعالى عليه وسلم us waqt jab ke ahad e risalat men aurtah ko masjid me jaake Namaz padhne ki ijazat thi. Farmaya jab koi aurat tum men se masjid jaye to khusbu na chhuwe.

📖 muslim mishkaat safa 92

Aur ek riwayat men yun irshad farmaya ke us aurat ki namaz hi qubool nahi hui, jo masjid men khusbu laga kar jaye yaha tak ke janabat ki tarha gusul kar le.

📖 Abu daood , ahemad , nisai

Yani achi tarah khusbuh ko dho dale ke uska asar baqui na rahe.

Is se wo aurtein sabaq le jo tarah tarah ki tez khusbuh ko laga kar aam sehraho par utarti firti hai. Wada hai ke jo aurtein pardeh ke sath chalti

hai agar woh bhi khusbu lagayegi to isi wade se mustahiq wo bhi hogi kiu ke pardah badan aur chehre ka hai na ke khusbuh ka , khusboo to parde se bhi bahar ho jati hai , lehaza mehfil e milad men bhi aurtein khusbuh na lagaye.

BAREEK DUPATTA PHAADH DIYA

Imam malik al-qamah bin abih al-qamah se wo apni maa se riwayat karte hain ke Hafsa bint e abdul rehman hazrat Ayesha Siddiqah رضى الله عنها ke paas bareek dupatta odh kar aai Hazart Ayesha ne unka dupatta phadh diya aur mota dupatta de diya. (Imam malik) Hazar Ayesha Siddiqah رضى الله تعالى عنها se riwayat hai ke Asmah رضى الله عنها bareek kapde pehen kar Huzoor ke samne aai Huzoor ne muh pher liya aur farmaya aye Asma aurat jab baligh ho jaye to uske badan ka koi bhi hissa dikhai na dena chahiye siwah muh aur hatheliyon ke.

BAREEK KAPDE KA WABAAL

Hazar Abu hurairah رضى الله تعالى عنه kehte hain Rasoolallah صلى الله تعالى عليه وسلم ne farmaya hai dozakh walo ki 2 qisme hain. Jin ko main nahi dekhuga. Ek to woh log jinke paas gaayon ki dumo'n ke manind kode honge jin se woh logon ko marege aur dusre wo aurten jo ba zahir kapde pehne huwe hain lekin haqiqat men nangi hai (yani nihayat bareek(patle) kapde pehenne wali auraten) aur logon ke dilon men khwahish paida karne wali aurten aur mardon ki janib khwahish rakhne wali aurten unke sar jhuke huwe bakhti oont ke kohaan ke misl hain. Ye aurten na to jannat men dakhil hongii aur na jannat ki bu (khusbu) payengi aur jannat ki bu (khusbuh) itni door door se aati hai yani bahot door se aati hai.

📖 Muslim jild 2 , safa 205

AURAT AUR KAPDE KI KASRAT

Hazar anas رضى الله تعالى عنه se marwi hai Huzoor صلى الله تعالى عليه وسلم ne farmaya aurton ki khana nashini par unhe kam kapde de kar madad chaho ke jab kisi ke paas zyada kapde honge to wo singar karke bahar nikalna chahegi (Ibne adi , jame sageer , safah 33)

Yani agar aurton ko zyada aur bila zaroorat bahar jane se rokna chahte ho to uska asaan tariqa ye hai ke unke kapde zyada na banao uski waja se khud hi unka bahar jane ko jee na chahega. Aur agar kapde bahot zyada aur rang birang ke honge to unko badal badal kar aur ban sawar kar bila zaroor ghumne ka khub ji chahega.

MARDO SE TASHABBOH PAR LANAT

Hazrat ibne abbas رضى الله تعالى عنه se riwayat hai ki RasoolAllah صلى الله تعالى عليه وسلم ne un aurton par

laanat ki jo mardon se tasbeeh karen aur un mardo'n par jo aurton se tasbeeha kare.

📖 **Abudawood**

Hazrat abu hurairah رضى الله تعالى عليه وسلم Se riwayat hai ke Rasool Allah صلى الله تعالى عليه وسلم ne us mard par lanat ki jo aurton ka libaas pehenta hai aur us aurt pe laanat ki jo mardana libaas pehenti hai.

MARDANA JOOTA

Kisi Ne Hazrat-e-Ayesha رضى الله تعالى عنه Se Kaha Ke Ek aurat {Mardon Ki Tarah} Jute Pehenti Hai Unhon Ne Farmaya Rasool Allah صلى الله تعالى عليه وسلم ne Mardani aurat par lanant farmai hai

📖 **Abu Dawod**

Yani auraton Ko mardana Juta Pehna mana hai balke woh tammam baten jin men mardon aur auraton ka imteyaz hota hai un men har ek dusre ki Waza'a Ikhteyar karne se mumaniyat hai na-mard aurat ki waza'a Ikhteyar karen.

📖 Sadrushshariah , Bahare shariyat safa no 58 ,
16 , qadri bareli depo , bareli

AURTON KI KHUSHBU

Hazar imran bin husain رضى الله تعالى عنه se riwayat hai ke Nabi kareem ﷺ ne irshad farmaya sun lo mardo'n ki khusboo wo hai jis men boo ho aur rang na ho aur aurton ki khusboo wo hai jis men rang ho boo na ho.

📖 Abudawood

yani mardo'n men khusboo maqsood hoti hai uska rang numaya na hona chahiye ke badan ya kapde rangeen ho jaye aur aurten halki khusbu istemal kare ke yaha zeenat maqsood hoti hai Nez khusboo se bila wajah logo'n ki nigahen uthegi.

(Sadruhshsariah aazami bahar e Shari'at)

Albatta aurten mehndi waghaira ke rango'n se zeenat ikhtiyar kare jisme boo bilkul na ho.

PAZEEB KI AWAAZ PAR PABANDGI

Hadees sharif me aaya

ان الله لا يستجيب دعاء قوم يلبسون الخخال نساء هم

Beshak اللّٰه تعالى (ALLAH) us qaum ki dua qubool nahi farmata jo apni aurton ko bajne wala paazeb (chagal) pehnate hain

(Tafseerat e ahemadiya Hazar mula ahemad عليه الرحمه)

aaj kal ghungroo wale , bajne wale Paazeb ka bahot riwaz hai. Aurten aur unke zimmedar mard is hadees par khaas tawajjoh den aur amal ki puri koshish karen.

PAAON KE GHOONGROO AUR SHAITAAN

Hazrat Abdullah Bin Zubair رضى الله تعالى عنهما se riwayat hai kehte hain ke hamare yahan ki laundi Hazrat Zubair ki ladki ko Hazrat e Umar رضى الله تعالى عنه ke paas laye aur uske paas paaon

mena ghungroo the Hazrat Umar ne unhen kat diya aur farmaya ke maim ne Rasool Allah ﷺ se suna hai ke har ghungroo ke sath shaitan hota hai.

📖 Abudawood

Riwayat hai ke Hazrat Ayesha رضي الله تعالى عنها ke paas ek ladki ayi jiske paaon men ghungroo baj rahe the farmaya ke use mere paas na lana jab tak uske ghungroo kaat na lena.

Main ne Rasool Allah ﷺ se suna hai ke jis ghar men jars yani ghanti ya ghungroo hote hain us men farishte nahi aate.

📖 Abudawood

SONA AUR RESHAM

Hazrat Abu Moosa Ash'ari رضي الله عنه se riwayat hai ke Nabi Kareem ﷺ ne farmaya:

Sona aur Resham meri ummat ki aurato'n ke liye halaal hai aur mardo'n ke liye haraam.

📖 Tarmizi , Nisai

Aaj kal shadiyo'n men dulce miyan ko sone ki angothi pehnane wale is hadees ko gaur se padhen aur is haram kaam se parhez karen.

SONA AUR KHUSBU SE MOHABBAT KA

Huzoor e aqdas ﷺ ne farmaya mene jahnnam men aksar aurto'n ko dekha , Kaha aisa kiyon? Toh mujhe bataya gaya ye us sabab se ke ye sone aur khusbu se zyada mohabbat karti hai.

📖 Makasafatul quloob , imaam gazali mutarrajim S-263 , maktaba nooriya rizviya sikhar

Chunke sona chandi aur khusbu wagaira duniyawi zeenat ki cheeze'n hain lehaza un se mohabbat duniya se lagao ki alamat hai. Aur duniya ki mohabbat ko tamaam buraiyo'n ki jad kaha gaya hai. Lehaza iska anjam bura hi hota hai. Mazkorah (jo zikr huwa) hadees ka yeh mtlab hargiz nahi ke sona ya khusbu ka aurton

ko istemal karna hi jayez nahi hai balke jayez had tak shar'ai hadood men reh kar un ka istemal beshak jaez hai , zewar sone wagaira ka istemal kare toh hukm hai ke ajnabi mardo'n ke samne uski numaish na hone paye , isi tarah khusbu bhi gairo'n tak na pahunche jab ke bil amoom aurten zewar aur khusbu ko ghar se bahar jate waqt hi istemal ka zyada ehtemaam karti hain.

ZEWAR KI ZAKAAT

Do aurten khidmat e aqa صلى الله عليه وسلم men sone ke kangan pehne hazir huwin. Huzoor aqdas ﷺ ne farmaya. Inki zakaat hogi arz ki nah , farmaya , kya chahti ho ke الله تعالى (Allah) jaag ke kangan pehnaye , arz ki nah , farmaya to zakaat do.

🕌 Tarmazi , daar qutni , ahemad , Abudawood ,nisai

Ek bibi chandi ke chhalle pehne thi , Huzoor ne farmaya inki zakaat dogi , unhone kuch inkaar sa kiya , farmaya to yahi tumhe jahannum men le jane ko kaafi hai.

📖 Abudawood , daar qutni , ba riwayat Hazrat ummul momineen رضى الله عنهما

Aurto'n ko jo zewar mayke se milta hai uski zakaat un ke uper hai aur jo sohar ka ho uski zakaat shohar par wajib hai. Zakaat ke masail Bahar-e-Shari'at ya Qanoon-e-Shari'at ya kisi Aalim-e-Deen se maloom karen.

AURAT KA BAAL KATWANA

Aurat ko sar ke baal katwana , jaisa ke is zamane men nasrani aurton ne katwana shuru kar diye hai na jayez-o-gunah hai aur us per laanat aai , sohar ne aisa karne ko kaha jab bhi yahi hukum hai ke aurat aisa karne men gunehgar hogi kiyon ke Shari'at ki na farmani karne men kisi ka kehna nahi mana jayega.

📖 Durre Mukhtar

MEHNDI SE HAATH RANGNA

Hazrat Ayesha رضى الله تعالى عنه Se riwayat hai ke hind binte uqbah ne arz ki ya Ya nabi Allah mujhe bai'at kar lijiye farmaya tujhe bait na karuga jab tak tu apni hatheliyon ko na badal le (yani mehndi laga kar unka rang na badal le) Tere haath goya darinda ke haath maloom ho rahe hain (yani aurton ko chahiye ke haathon ko rangeen kar liya kare.

🔪 Abudawood

Hazrat Ayesha رضى الله عنها se riwayat hai ke ek aurat ke haath men kitab thi usne parda ke piche se Rasoolallah ﷺ ki taraf ishara kiya yani Huzoor ko dena chaha , Huzoor ne apna haath khich liya aur ye farmaya ke maloom nahi mard ka haath hai ya aurat ka usne kaha aurat ka , farmaya agar aurat hoti ho nakhoon ko mehndi se range hoti.

🔪 Abudawood , Nasai

DANT RETNE WALI AURAT PE LAANAT

Abdullah bin mas'ood رضى الله تعالى عنه se marwi unhone farmaya ke Allah الله ki laanat godne waliyon par aur gudwane waliyon par aur baal nochne waliyon par yani jo aurt bhawo'n ke baal noch kar eyebrow ko khubsurat banati hai uspar laanat aur khubsurati ke liye dant retne waliyon par yani jo aurten dant ko ret kar khubsurat banati hai aur Allah الله ki paida ki huwi cheez ko badal dalti hai.

📖 Bukhari , Muslim

BAAL MILANE WALI PE LAANAT

Hazrat Ayesha رضى الله تعالى عنه se riwayat hai nabi kareem ﷺ ne farmaya ki laanat us aurat par jo baal milane ya dusri se baal milwaye , aur godne wali aur gudwane wali par.

📖 Bukhari , Muslim

Jis saal Hazrat muaviyah رضى الله تعالى عنه ne apne zamane khilafat men haj kiya (madine men aaye) aur mimber par chadh kar baalon ka guchcha jo sipahi ke haath me tha le kar aye ahle madina tumhare ulma kaha hain. Main ne Rasoolallah ﷺ se suna hai ke huzoor is se mana farmate the ke bani israil usi waqt hilak huwe jab unki aurton ne ye karna shuru kar diya. Yani koi aurat dusri aurat ka baal na istemal kare.

📖 Abudawood

Mas'ala : Agar uoon (اون) ya siyah dhage ki choti (چوٹی) bana kar lagaye toh us ki mumaniyat nahi siyah kapde ka mubaaf banana jayez hai aur Kalawah men to aslan harz nahi ke yeh bilkul mumtaaz hota hai.

📖 Durre mukhtar , Bahar e shariat , 16 , safah 207