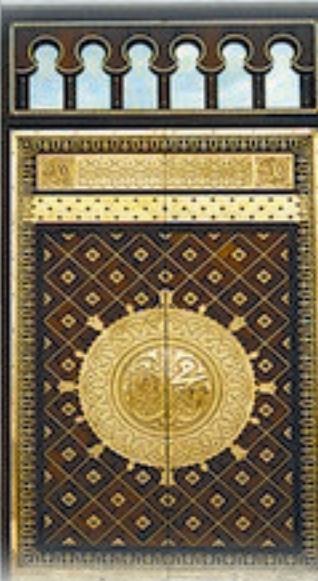




سنن و آداب (Roman)

Sunnatayn Aur Aaadab



Presented by
Majlis Al-Madina-tul-'Ilmiyyah

Composed by
Majlis-e-Tarajim (Dawat-e-Islami)

سنڌي را و، آڪارب

ترميم و اضافي کے ساتھ

Sunnatayn

Aur

Aaadab

Tarmeeem-o-Izafay kay sath



Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَأَتْ بِرَحْمَتِهِمْ الْعَالِيَّةِ

Payshkash:

Majlis-e-Al-Madina-tul-'Ilmiyyah
(Shu'bah Islahi Kutub)

Nashir:

Maktaba-tul-Madinah Baab-ul-Madinah Karachi

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَنِ الرَّجِيمِ ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Kitab Perhnay ki Du'a

Deeni kitab ya Islami sabaq perhnay say pehlay zayl mein di hui
 Du'a perh li-jiye jo kuch perhain gay yaad rahay ga.
 Du'a yeh hay:

آللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْأَكْرَامِ

Terjama:

Ay Allah (عَزَّوَجَلَّ)! Hum per 'ilm-o-hikmat kay darwazay khol day aur
 hum per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi walay!

(*Al-Mustatraf*, vol. 1, pp. 40)



Note:

Awwal aakhir aik bar Durood Shareef perh lain.

Fehrist

SUNNATAYN AUR Aadab

Pahlay isay parrh lijiye.....	1
Salam karnay ki Sunnatayn aur aadab.....	1
Musafahah aur Mua'anaqah ki Sunnatayn aur aadab	11
Sahabah Kiraam Sarakr ﷺ kay muqaddas haath paon choomtay thay	15
Baat cheet karnay ki Sunnatayn aur aadab	18
Ghar may aanay janay ki Sunnatayn aur aadab	21
Safar ki sunnatayn aur aadab	27
Raah-e-Khuda ﷺ may safar karnay ka sawab	32
Madani qafilay may safar ki 72 niyyatayn.....	35
Qafilay may chalo.....	41
Surmah laganay ki Sunnatayn aur Aadab	43
Sotay waqt surmah dalna sunnat hay	43
Surmah-e-Ismad behtar hay	44
Surmah laganay ka Tareeqah.....	44
Chhenknay ki Sunnatayn aur aadab.....	45
Nakhun, Hajamat, Muway-e-Baghal waghayrah say muta'alliq Sunnatayn aur aadab.....	48
Haathon kay nakhun tarashnay ka tareeqah	50
Paoon kay nakhun kaatnay ka tareeqah.....	51
Zulfayn rakhnay ki sunnatayn aur aadab.....	54
Tayl daalnay aur kangha karnay ki sunnatayn aur aadab.....	56

Zeenat ki Sunnatayn aur aadab	61
Khusbu lagana Sunnat hay.....	64
‘Umdah qism ki khushbu lagana Sunnat hay.....	65
Sar may khushbu lagana Sunnat hay	65
Air freshenr	66
Khushbu ka tohfah.....	66
Kaun kaysi khushbu isti’mal karay?.....	67
Khushbu ki dhoni layna	68
Khushbu laganay ki 47 niyyatayn	69
Khanay ki sunnatayn aur aadab	72
Khanay ki 40 Niyyatayn	75
Mil kar khanay ki mazeed niyyatayn	77
Paani peenay ki sunnatayn aur Aadab	78
Paani peenay ki 15 niyyatayn.....	79
Chaeys peenay ki 6 niyyatayn.....	80
Chalnay ki sunnatayn aura adab	80
Baythnay ki Sunnatayn aur aadab.....	81
Libas pahannay ki Sunnatayn aur aadab	84
Joota pahannay ki Sunnatayn aur aadab	85
Sonay jaagnay ki sunnatayn aur aadab.....	86
Mahman Nawazi ki Sunnatayn aur Aadab	88
Mahman ba’is-e-khayr-o-barakat hay.....	88
Mahman mayzban kay gunah mua’af honay ka sabab hota hay	89
10 firishtay saal bhar tak ghar may rahmat lutatay hayn	89
Mahman ko darwazah tak rukhsat karna sunnat hay	90
‘Imamah kay faza`il.....	90
Tajdar-e-Madinah ﷺ kay 8 irshadaat	90
Hikayat.....	91

Imamah kay aadab	92
Qarz daynay kay faza`il	92
Imam-e-A'zam ﷺ ka taqwa	93
Qiyamat kay gham say bachnay kay liye	94
Qarz bahut hi barra bojh hay.....	94
Mareez ki 'iyadat karnay ka sawab.....	95

Sunnatayn hum 'aam karay Deen ka hum kaam karay

Nayk ho jaey Musalaman Madinay walay

Pahlay isay parrh lijiye

Meethay meethay Islami bhaiyo! Nabi-e-Mukarram Huzoor ﷺ ki sunnaton par ‘amal karna dunya-o-aakhirat ki dhayron bhalaiyon kay husool ka zaree’ah hay. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه say marwi hay kay Allah kay Mahboob ﷺ nay farmaya: “مَنْ أَحَبَ سُنْنَتِنَا فَقَدْ أَحَبَنَا وَمَنْ أَحَبَنَا كَانَ مَحِّيٌّ فِي الْجَنَّةِ” ﷺ ya’ni jis nay mayri sunnat say mahabbat ki us nay mujh say mahabbat ki aur jis nay mujh say mahabbat ki woh Jannat may mayray sath ho ga. (*Tirmizi*, vol. 4, pp. 309, *Hadees* 2687)

Aysay nazuk haalat may kay jab dunya bhar may gunahon ki yalghar, zarai-e-ablagh may fahhashi ki bharmar aur faishon parasti ki phitkar Musalmanon ki aksariyyat ko bay ‘amal bana chuki hay, neez ‘ilm-e-deen say bay raghbati aur har khaas-o-‘aam ka rujhan sirf dunyavi ta’leem ki taraf honay ki wajah say aur deeni masaa’il say ‘adam-e-waqafiyyat ki bina par har taraf jahalat kay badal mandla rahay hayn, la-deeniyat-o-bad mazhabiyat ka seelab tabahiyan macha raha hay, gulshan-e-islam par khazan kay badal mandla rahay hayn, hamayn apni zindagi sunnaton kay sanchay may dhalnay ki Koshish karni chahiye.

Hazrat Sayyiduna Ibn-e-Abbas رضي الله تعالى عنهما say marwi hay kay Huzoor ﷺ nay farmaya: ‘مَنْ تَمَسَّكَ بِسُنْنَتِنَا عِنْدَ فَسَادِ أُمَّةٍ فَلَهُ أَجْرٌ مَّا شَهِدَ بِهِ’ ﷺ Ya’ni fasad-e-ummah kay waqt jo shakhs mayri sunnat par ‘amal karay ga usay 100 shaheedon ka sawab ‘ata ho ga’ (*Bayhaqi*, vol. 1, pp. 118, *Hadees* 207)

Zayr-e-Nazar kitab ‘Sunnatayn aur Aadab’ may taqreeban 23 ‘unwanaat kay taht Sunnatayn aur Aadab bayan kiye gaey hayn ta kay Mukhtasar mutala’ay kay ba’d bhi qadr-e-kifayat ma’lomaat haasil ho sakayn. Is Kitab ko murattab karnay kay liye Sheikh-e-

Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہمُ العالیة ki mayah naaz ta’leef Faizan-e-Sunnat aur deegar taleefaat say bharpoor istifadah kiya gaya hay. Hattal maqdoor riwayaat kay hawalah jaat bhi likh diye gaey hayn. Sunnaton par ‘amal ka jazbah paanay kay liye Tableegh-e-Quran-o-Sunnat ki ‘aalameer Madani tahreek Dawat-e-Islami kay Madani Qafilon may safar karna bay had mufeed hay.

Is Kitab ko shu’bah-e-islahi Kutub Majlis-e-Al-Madina-tul-‘Ilmiyyah (Dawat-e-Islami) kay Madani Islami bhaiyon nay murattab kiya hay. Is may aap ko jo khoobiyen dikhayen dayn woh Allah عَزَّوَجَلَّ ki ‘ata, us kay piyaray Habeeb صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki nazr-e-karam, ‘Ulama-e-Kiraam صَحَّهَ اللَّهُ تَعَالَى bil-khusoos Sheikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہمُ العالیة kay faiz say hayn aur jo khamiyan nazar aaeyn un may yaqeenan hamari kotahi dakhil hay.

Allah عَزَّوَجَلَّ say du’a hay kay hamayn ‘Apni aur saari dunya kay logon ki Islah ki koshish’ karnay kay liye Madani ina’amaat par ‘amal aur Madani qafilon ka Musafir bantay rahnay ki taufeeq ‘ata farmaey aur Dawat-e-Islami ki tamam majalis ba-shumool Majlis-e-Al-Madina-tul-‘Ilmiyyah ko din 25vi raat 26vi taraqii ‘ata farmaey.

أَمِينٌ بِجَاءَ اللَّهُبِ الْأَمِينُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Shu’bah Islahi Kutub Majlis-e-Al-Madina-tul-‘Ilmiyyah)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلوةُ وَالسَّلَامُ عَلٰى سَيِّدِ النُّبُوْسِلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ ۝

Sunnatayn Aur Aadab

Salam karnay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Salam karna hamaray piyaray Aaqa, Tajdar-e-Madinah حَلَّ اللّٰهُ تَعَالٰى عَلٰيْهِ وَالٰهُ وَسَلَّمَ ki bahut hi piyari sunnat hay (*Bahar-e-Shari'at*, part. 16, pp. 88)

Bad qismati say aaj kal yeh sunnat bhi khatm hoti nazar aa rahi hay. Islami bhai jab aapas may miltay hayn to say ibtida karnay kay bajaey ‘Aadab ‘arz’ kiya haal hay? ‘Mizaj shareef’ ‘Subh bakhayr’ ‘Sham bakhayr’ waghayrah waghayrah ‘ajeeb-o-ghareeb kalimaat say ibtida kartay hayn, yeh khilaf-e-sunnat hay. Rukhsat hotay waqt bhi ‘khuda hafiz’ ‘good bye’ ‘tata’ waghayeah kahnay kay bajaey Salam karna chahiye. Haan rukhsat hotay huway السَّلَامُ عَلَيْكُمْ kay ba’d agar khuda hafiz kah dayn to haraj nahin. Salam ki chand Sunnatayn aur aadab mulahazah hon:

1. Salam kay bahtareen alfaaz yeh hayn ‘السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ’ ya’ni tum par salamati ho aur Allah عَزَّوجَلَّ ki taraf say rahmatayn aur barakatayn naazil ho. (*Fatawa Razawiyyah*, vol. 22, pp. 409)
2. Salam karnay walay ko is say behtar jawab dayna chahiye. Allah عَزَّوجَلَّ Irshad fermata hay:

وَإِذَا حِيَّتُمْ بِتَحْيِيَّةٍ فَخُيُّوا بِأَحْسَنَ مِنْهَا آوْ رُدُّوهَا ۝

Tarjamah Kanz-ul-Iman: Aur jab tumhayn koi kisi lafz say salam karay to tum us say behtar lafz jawab may kaho ya wohi kah do.

(Parah. 5, Surah Nisa, Aayat. 86)

3. Salam kay jawab kay bahtareen alfaaz yeh hayn:

‘يَا نِيْنَيْنَ عَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’، وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَدَوْجَلٌ ki taraf say rahmatayn aur barakatayn naazil hon.

(Fatawa Razawiyyah, vol. 22, pp. 409)

4. Salam karna Hazrat Sayyiduna Aadam ﷺ ki bhi sunnat hay. (Mirat-ul-Manajeeh, vol. 6, pp. 313) Hazrat Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Allah عَزَّ وَجَلَّ nay Hazrat Sayyiduna Aadam ﷺ ko payda farmaya to unhayn hukm diya kay jao aur firshton ki is baythi huyi jama’at ko salam karo. Aur ghaur say suno! Kay woh tumhayn kiya jawab daytay hayn. Kyun kay wohi tumhara aur tumhari aulad ka Salam hay. Hazrat Sayyiduna Aadam ﷺ nay firshton say kaha آللَّهُ عَزَّ وَجَلَّ آللَّهُ عَزَّ وَجَلَّ to unhon nay jawab diya، آللَّهُ عَزَّ وَجَلَّ aur unhon nay ‘ورَحْمَةُ اللَّهِ’ kay alfaz zaa’id kahay’

(Bukhari, vol. 4, pp. 164, Hadees 6227)

5. ‘Aam taur par ma’roof yehi hay kay ‘آللَّهُ عَزَّ وَجَلَّ’ hi salam hay. Magar Salam kay dusray bhi ba’z seeghay hayn. Masalan koi aa kar sirf kahay ‘Salam’ to bhi salam ho jata hay aur ‘salam’ kay jawab may ‘salam’ kah diya, ya آللَّهُ عَزَّ وَجَلَّ hi kah diya, ya sirf kah diya to bhi jawab ho gaya. (Bahr-e-Shari’at, Hissah, 16, pp. 93)

6. Salam karnay say aapas may mahabbat payda hoti hay. Hazrat Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Tum Jannat may dakhil nahin ho gay jab tak iman na laao aur tum mu’min nahin ho saktay jab tak kay tum aik

dusray say mahabbat na karo. Kiya Mayn tum ko aik aysi cheez na bataon jis par tum ‘amal karo to aik dusray say mahabbat karnay lago. Apnay darmiyan salam ko ‘aam karo’

(*Abu Dawood, vol. 4, pp. 448, Hadees. 5193*)

7. Har Musalman ko salam karna chahiye khuwah hum usay jantay ho ya na jantay ho. Hazrat Abdullah bin ‘Umar bin ‘Aas ﷺ say marwi hay kay aik aadami nay Huzoor ﷺ say ‘arz kiya, Islam ki kaun si cheez sab say behtar hay? To Aap ﷺ nay farmaya: Yeh kay tum khana khilao (miskeenon ko) aur salam kaho har shakhs ko khuwah tum us ki jantay ho ya nahin.

(*Bukhari, vol. 4, pp. 168, Hadees. 6236*)

Meethay meethay Islami bhaiyo! Ho sakay to jab bus may suwar hon kisi Hospital may jana parr jaey, kisi Hotel may dakhil hon jahan log faarigh baythay hon, jahan jahan Musalman ikhattay hon, salam kar diya karayn. Yeh do alfaaz zaban par bahut hi halkay hayn, magar in kay fawa` id-o-samaraat bahut hi ziyadah hayn.

8. Ba’z Sahabah ﷺ sirf Salam ki gharz say bazar may jaya kartay thay. Hazrat Tufail bin Ubaey bin Ka’b ﷺ say marwi hay kay woh Abdullah bin ‘Umar ﷺ kay paas jatay to woh un ko sath lay kar bazar ki taraf chal parrtay. Rawi kahtay hayn jab hum chal parray to Hazrat Abdullah ﷺ jis raddi faroosh, dukandar ya Miskeen kay paas say guzartay to us ko salam kahtay. Hazrat Tufail ﷺ kahtay hay, Aik din Mayn Hazrat Abdullah ﷺ kay paas gaya to unhon nay mujhay bazar chalnay ko kaha. Mayn nay ‘arz kiya, bazar ja kar kiya karayn gay? Wahan aap na to kharedaari kay liye ruktay hayn, na saman kay muta’alliq poochtay hay, na bhao kartay

hayn aur na bazar ki majlis may bayhtay hayn, mayri to guzarish yeh hay kay yehi hamaray paas tashreef rakhay. Hum Baatayn karayn gay. Farmaya: ‘Aye barray payt walay! (Sayyiduna Tufail رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ ka payt barra tha)’ hum sirf Salam ki gharz say jatay hayn. Hum jis say miltay hayn us ko salam kahtay hayn. (*Riyaz-us-Saliheen*, pp. 249, *Hadees*. 850)

9. Baat cheet shuru’ karnay say pahlay hi Salam karnay ki ‘aadat banani chahiye. Nabi Kareem ﷺ nay farmaya: ﴿سَلَامٌ مِّنْ أَكْلَمِ أَكْلَمٍ﴾ Ya’ni Salam baat cheet say pahlay hay.

(*Tirmizi*, vol. 4, pp. 321)

10. Chhota barray ko, chalnay wala baythay huwon ko aur thorrays Ziyadah ko aur suwar paydal ko salam karnay may pahal karayn. Sarkar-e-Madinah ﷺ ka farman hay: Suwar paydal ko salam karay, chalnay wala baythay huway ko aur thorrays Ziyadah ko aur chhota barray ko salam karay.

(*Muslim*, pp. 1191, *Hadees*. 2160)

11. Peechay say aanay wala aagay ko salam karay.

(*Fatawa Hindiyah*, vol. 5, pp. 225)

12. Jab koi kisi ka salam laey to is tarah jawab dayn. ﴿عَلَيْكَ وَعَلَيْهِ السَّلَامُ﴾ ya’ni tujh par bhi aur us par bhi salam ho. Hazrat Ghalib ﷺ farmatay hayn kay hum Hasan Basri رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ kay darwazah par baythay huway thay, aik aadami nay bataya kay mayray walid-e-maajid nay Huzoor ﷺ kay paas bhayja aur farmaya, Aap ﷺ ko mayra salam ‘arz kar. Us nay kaha, Mayn aap (Huzoor ﷺ) ki khidmat ba-barakat may haazir ho gaya aur Mayn nay ‘arz ki, Sarkar! ﷺ mayray walid sahib aap ﷺ

ko salam 'arz kartay hayn. Huzoor ﷺ nay farmaya: ﴿عَنِيكَ وَعَلٰى أَبْيٰكَ السَّلَامُ﴾ ya'ni tujh par aur tayray baap par salam ho.

(Abu Dawood, vol. 4, pp. 458, Hadees 5231)

13. Salam may pahal karnay wala Allah عَزَّوَجَلَ ka muqarrab hay. Hazrat Abu Umamah Sadi bin 'Ajlan Al-Bahili رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ nay farmaya: 'Logon may Allah Ta'aala kay ziyadah qareeb wohi shakhs hay jo unhayn pahlay salam karay' (Abu Dawood, vol. 4, pp. 449, Hadees. 5197)

Hazrat Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayaat hay, 'Arz kiya gaya, Ya Rasoolallah ﷺ do aadami aapas may milayn to kaun pahlay salam karay? Farmaya: Jo un may Allah عَزَّوَجَلَ kay ziyadah qareeb ho. (Tirmizi, vol. 4, pp. 318, Hadees. 2803)

14. Salam may pahal karnay wala Takabbur say bari hay. Hazrat Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat kartay hayn, farmaya: 'Pahlay salam kahnay wala Takabbur say bari hay.' (Shu'ab-ul-Iman, vol. 6, pp. 433, Hadees. 8786)

15. Jab ghar may dakhil ho to ghar walon ko salam kiya karayn is say ghar may barakat hoti hay. Aur agar khaali ghar may dakhil ho to kahayn ya'ni Aye Nabi ﷺ! Aap par Salam ho.

Hazrat Mulla Ali Qari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Har Mu'min kay ghar may Huzoor ﷺ ki rooh mubarak tashreef farma rahti hay. (Sharah Shifa, vol. 2, pp. 118)

Hazrat Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor ﷺ nay farmaya: Aye baytay! Jab tum apnay ghar may dakhil ho to Salam kaho, yeh tumharay liye aur tumharay ghar walon kay liye barakat ka ba's ho ga. (Tirmizi, vol. 4, pp. 320, Hadees. 2707)

Ghar may jab dakhil hon us waqt bhi Salam karayn aur jab rukhsat honay lagayn, us waqt bhi Salam karayn. Hazrat Qatadah رضي الله تعالى عنه say riwayat hay kay Huzoor صل الله تعالى عليه وآله وسَلَّمَ nay farmaya: ‘Jis waqt tum ghar may dakhil ho apnay ghar kay logon ko salam kaho. Jab apnay ghar walon say niklo to salam kay sath rukhsat ho’

(*Mishkat*, vol. 2, pp. 165, *Hadees*. 4651)

16. Aaj kal agar koi kisi mahfil, ijtimā’ ya majlis waghayrah may aa kar salam kar bhi dayta hay to jatay huway ‘Mayn chalta hoon’ ‘Khuda Hafiz’ ‘achha’ ‘bye bye’ waghayrah kalimaat kahta hay lihaza majlis kay ikhtitam par in sab alfaz kay bajaey salam kiya karayn. Chunan-chay Hazrat Abu Hurayrah رضي الله تعالى عنه Huzoor صل الله تعالى عليه وآله وسَلَّمَ say riwayat kartay hayn: ‘Jis waqt tum may say koi majlis ki taraf pohanchay, salam kahay. Agar zaroorat mahsoos karay, wahan bayth jaey. Phir jab kharra ho salam kahay is liye kay pahla Salam dusray say ziyadah behtar nahin hay.’ (*Tirmizi*, vol. 4, pp. 324, *Hadees*. 2715)

17. Agar kuch log jama’ hayn aik nay aa kar kaha. To kisi aik ka jawab day dayna kaafi hay. Agar aik nay bhi na diya to sab gunahgar hon gay. Agar salam karnay walay nay kisi aik ka naam lay kar salam kiya ya kisi ko mukhatab kar kay salam kiya to ab usi ko jawab dayna ho ga. Dusray ka jawab kaafi na ho ga.

(*Bahar-e-Shari’at*, Hissah. 16, pp. 89)

Hazrat Maula Ali رضي الله تعالى وآله وسَلَّمَ say riwayat hay: ‘Jab koi shakhs guzartay huway salam kah day aur baytnay walon may say aik shakhs jawab day to sab logon ki taraf say kifayat kar jata hay’

(*Abu Dawood*, vol. 4, pp. 452, *Hadees*. 5210)

18. kahnay say 10 naykiyan, kahnay say 20 naykiyan, kahnay say 30

naykiyan milti hayn. Chunan-chay Hazrat 'Imran bin Haseen ﷺ say riwayat hay kay Aik aadami Huzoor ﷺ ki khidmat may haazir huwa aur us nay 'arz kiya, Aap ﷺ nay farmaya, 10 naykiyan likhi gaey hayn. Phir dusra hazir huwa us nay 'arz kiya. Aap ﷺ nay us ko jawab diya, woh bhi bayth gaya, Aap ﷺ nay farmaya 20 naykiyan likhi gaeyn hayn. Phir aik aur aadami haazir-e-khidmat huwa, us nay 'arz kiya: Aap ﷺ nay us ko jawab diya aur farmaya, 30 naykiyan hayn. (*Tirmizi, vol. 4, pp. 315, Hadees. 2698*)

19. A'la Hazrat Imam Ahmad Raza Khan رحمۃ اللہ تعالیٰ علیہ Fatawa Razawiyyah jild 22 safhah 409 par farmatay hayn: Kam az kam aur is say behtar milana aur sab say behtar shamil karna aur is par ziyadat nahin. Phir Salam karnay walay nay jitnay alfaaz may Salam kiya hay jawab may itnay ka I'adah to zaroor hay aur Afzal yeh hay kay jawab may ziyadah kahay. Us nay kaha to yeh kahay aur agar us nay kaha to yeh tak kaha to yeh bhi itna kahay kay is say ziyadat nahin.

وَاللَّهُ أَعْلَمُ بِعَدَّ حَلَالٍ وَرَسُولُهُ أَعْلَمُ بِحَلَالٍ ﷺ

20. Jo so rahay ho un ko salam na kiya jaey balkay sirf jagnay walon ko salam karayn chunan-chay Hazrat Miqdad رضي الله تعالى عنه say marwi hay kay aap ﷺ raat ko tashreef laataay to salam kahtay. Aap ﷺ sonay walon ko na jagatay aur jo jaag rahay hotay un ko Aap ﷺ Irshad

farmatay. Pas aik din Huzoor ﷺ tashreef laey aur usi tarah Salam farmaya jis tarah farmaya kartay thay.

(Muslim, pp. 1136, Hadees. 2055)

*Jalwah-e-yaar idhar bhi koi phayra tayra
Hasratayn aath pahar takti hay rastah tayra*

21. Zaban say Salam karnay kay bajaey sirf ungliyon ya hathayli kay isharay say Salam na kiya jaey. (*Bahar-e-Shari'at, hissah 16, pp. 92*)

Hazrat 'Amr bin Shu'aib ba-wastah walid apnay dada ﷺ say riwayat kartay hayn, Huzoor ﷺ nay farmaya: 'Hamaray ghayr say mushabahat payda karnay wala hum may say nahin, yahood-o-nasara kay mushabah na bano, yahoodiyon ka salam ungliyon kay isharay say hay aur 'eisaiyon ka salam hathayliyon kay isharay say' (*Tirmizi, vol. 4, pp. 319, Hadees. 2704*)

Agar kisi nay zaban say salam kay alfaz kahay aur sath hi haath bhi utha diya to phir muza'iqah nahin. (*Ahkam-e-Shari'at, pp. 60*)

22. Salam itni oonchi aawaz say karayn kay jis ko kiya ho woh sun lay. (*Bahar-e-Shari'at, Hissah. 16, pp. 90*)

23. Salam ka fauran jawab dayna Wajib hay. Agar bila 'uzr takheer ki to gunahgar ho ga aur sirf jawab daynay say gunah mua'af nahin ho ga, taubah bhi karna ho gi.

(*Radd-ul-Muhtar ma' Durr-e-Mukhtar, vol. 9, pp. 683*)

24. Jawab itni aawaz say dayna Wajib hay kay Salam karnay wala sun lay. (*Bahar-e-Shari'at, Hissah. 16, pp. 92*)

25. Ghayr Muslim ko salam na karayn woh agar salam karay to us ka jawab Wajib nahin, jawab may faqat وَعَيْنَكُمْ kah dayn.

(*Bahar-e-Shari'at, Hissah. 16, pp. 90*)

26. Salam kartay waqt hadd-e-ruku' tak (itna jhukna kay haath barrhaey to ghutnon tak pohanch jaeyn) jhuk jana haraam hay agar is say kam jhukay to makrooh. (*Bahar-e-Shari'at, Hissah. 16, pp. 92*)

Bad qismati say aaj kal 'aam taur par salam kartay waqt log jhuk jatay hayn. Al-battah kisi buzurg kay haath choomnay may haraj nahin balkay sawab hay aur yeh bighayer jhukay mumkin nahin yahan zaroorat hay. Jab kay Salam kay waqt jhuknay ki haajat nahin.

27. Burrhiya ka jawab aawaz say dayn aur jawan 'aurat kay Salam ka jawab itna aahistah dayn kay woh na sunay. Al-battah itni aawaz laazimi hay kay jawab daynay wala khud sun lay.

(*Bahar-e-Shari'at, Hissah. 16, pp. 90*)

28. Jab 2 islami bhai mulaqat karay to Salam karayn aur agar donon kay beech may koi sutoon, koi darakht ya deewar waghayrah darmiyan may haa'il ho jaey phir jaysay hi milayn dubarah salam karayn. Hazrat Abu Hurayrah ﷺ say marwi hay kay Huzoor ﷺ nay farmaya: 'Jab tum may say koi shakhs apnay Islami bhai ko milay to us ko salam karay aur agar un kay darmiyan darakht deewar ya patthar waghayrah haa'il ho jaey aur woh phir us say milay to dubarah salam karay.'

(*Abu Dawood, vol. 4, pp. 450, Hadees. 5200*)

29. Khat may salam likha hota hay us ka bhi jawab dayna Wajib hay is ki 2 sooratayn hayn, aik to yeh kay zaban say jawab day aur dusra yeh kay salam ka jawab likh kar Bhayj day laykin chunkay jawab-e-salam fauran dayna Wajib hay aur khat ka jawab daynay may kuch na kuch takheer ho hi jati hay lihaza fauran zaban say salam ka jawab day day. A'la Hazrat ﷺ jab khat parrha kartay to khat may jo 'سلام عَيْنُكُمْ' likha hota, us ka jawab zaban say day kar ba'd ka mazmoon parrhtay.

(*Bahar-e-Shari'at, Hissah. 16, pp. 92*)

30. Agar kisi nay aap ko kaha, ‘Fulan ko mayra salam kahna’ to aap khud usi waqt jawab na day dayn. Aap ka jawab dayna koi ma’na nahin rakhta balkay jis kay baray may kaha hay us say kahayn kay fulan nay aap ko salam kaha hay.

31. Agar kisi nay aap say kaha kay fulan nay aap ko salam kaha hay.

Agar salam laanay wala aur bhayjnay wala mard hon to yun kahayn:
عَلَيْكَ وَعَلَيْهَا السَّلَامُ

Agar donon ‘auratayn hon to kahayn **عَلَيْكَ وَعَلَيْهَا السَّلَامُ**

Agar pohanchanay wala mard aur bhayjnay wali ‘aurat ho
عَلَيْكَ وَعَلَيْهَا السَّلَامُ

Agar pohanchanay wali ‘aurat aur bhayjnay wala mard ho
 (in sab ka tarjamah yehi hay ‘Tujh par bhi Salam ho aur us par bhi’)

32. Jab aap masjid may dakhil ho aur Islami bhai Tilawat-e-Quran, Zikr-o-Durood may mashghool hon ya intizar-e-namaz may baythay hon un ko salam na karayn. Yeh salam ka mauqa’ nahin na un par jawab Wajib hay. (*Fataawa Hindiyah, vol. 5, pp. 225*)

Imam-e-Ahl-e-Sunnat, Mujaddid-e-Deen-o-Millat As-Shah Maulana Ahmad Raza Khan رحمۃ اللہ علیہ Fatawa Razawiyyah jild 23 Safhah 399 par likhtay hayn: Zakir par salam karna mutlaqan mana’ hay aur agar koi karay to zaakir ko ikhtiyar hay kay jawab day ya na day. Haan agar kisi kay salam ya jaeyz kalam ka jawab na dayna us ki dil shikni ka mojib (ya’ni sabab) ho to jawab day kay Musalman ki dildari wazeefah may baat na karnay say aham-o-a’zam hay.

33. Koi Islami bhai dars-o-tadrees ya ‘ilm guftugu ya sabaq ki takrar may hay us ko salam na karayn. (*Bahar-e-Shari’at, Hissah. 16, pp. 91*)

34. Ijtima' may bayan ho raha hay, Islami bhai sun rahay hayn aanay wala Salam na karay.
35. Jo payshab, pakhanah kar raha hay, ya payshab karnay kay ba'd dhayla liye jaey payshab sukhaynay kay liye thahal raha hay, Ghusl khanay may barhanah naha raha hay, gaana ga raha hay, kabutar urra raha hay ya khana kha raha hay un sab ko salam na karayn. (*Bahar-e-Shari'at, Hissah. 16, pp. 91*)
36. Jin sooraton may salam karna mana' hay agar kisi nay kar bhi diya to un par jawab Wajib nahin. (*Bahar-e-Shari'at, Hissah. 16, pp. 91*)
37. Khana khanay walay ko salam kar diya to munh may us waqt luqmah nahin to jawab day day.
38. Sa'il (Bhikari) kay salam ka jawab wajib nahin (jab kay Bheek maangnay ki gharaz say aaya ho). (*Bahar-e-Shari'at, Hissah. 16, pp. 90*)

Aye Hamaray piyaray Allah ﷺ hamayn Salam ki barakaton say maala maal farma.

أَمْيَنْ بِحَاجَةِ النَّبِيِّ الْأَكْمَمْ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Musafahah aur Mua'anaqah ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Jab do Islami bhai aapas may milayn to pahlay salam karayn aur phir donon haath milaeyn kay ba-waqt-e-mulaqaat musafahah karna sunnat-e-sahabah عَنْهُمُ الرَّضُوان حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ hay. (*Mirat-ul-Manaajeeh, vol. 6, pp. 355*)

Hazrat Abul Khattab رضي الله تعالى عنه nay farmaya kay Mayn nay Hazrat Anas رضي الله تعالى عنه say 'arz kiya, kay musafahah (haath milana) Huzoor عَنْهُمُ الرَّضُوان kay Sahabah kiraam حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ may murawwaj tha? Aap رضي الله تعالى عنه nay farmaya, 'Haan' (*Sahih Bukhaari, vol. 4, pp. 177, Hadees. 6263*)

1. Aapas may haath milanay say Keenah khatm hota hay aur aik dusray ko tohfah daynay say mahabbat barrhti aur ‘adawat door hoti hay jaysa kay Hazrat ‘Ata Khurasani ﷺ say riwayat hay kay Huzoor ﷺ nay irshad farmaya: ‘Aik dusray kay sath musafahah karo, is say keenah jata rahta hay aur hadiyah bhayjo aapas may mahabbat ho gi aur dushmani jaati rahay gi.’ (*Mishkat-ul-Masaabeeh*, vol. 2, pp. 171, *Hadees. 4693*)
2. Mulaqaat kay waqt musafahah karnay walon kay liye du'a ki qaboliyyat aur haath juda honay say qabl hi maghfirat ki bisharat hay. Chunan-chay Hazrat Anas ﷺ say riwayat hay kay Huzoor ﷺ nay Irshad farmaya: ‘Jab do Musalmanon nay mulaqat ki aur aik dusray ka haath pakarr liya (ya’ni musafahah kiya) to Allah عَزَّوَجَلَّ kay zimmah karam par hay kay un ki du'a ko haazir kar day (Ya’ni qabool farma lay) aur haath juda na honay paeyn gay kay un ki maghfirat ho jaey gi. Aur jo log jama’ ho kar Allah عَزَّوَجَلَّ ka zikr kartay hayn aur siwaey Riza-e-Ilahi عَزَّوَجَلَّ kay un ka koi maqsad nahin to aasman say munadi nida dayta hay kay kharray ho jao! Tumhari maghfirat ho gaey, tumharay gunahon ko naykiyon say badal diya gaya.’ (*Musnad Imam Ahmad bin Hambal*, vol. 4, pp. 286, *Hadees. 12454*)
3. Islami bhaiyon kay aapas may musafahah karnay ki barakat say donon kay gunah bakhsh diye jatay hayn. Tajdar-e-Madinah ﷺ nay Irshad farmaya: ‘Musalman jab apnay Musalman bhai say milay aur ‘haath pakrray’ (ya’ni musafahah karay) to un donon kay gunah aysay girtay hayn jaysay tayz aandhi kay din may khushk darakht kay pattay. Aur un kay gunah bakhsh diye jatay hayn agar chay samundar ki jhaag kay barabar hon.’ (*Shua'b-ul-Iman*, vol. 6, pp. 473, *Hadees. 8950*)

Rahmat-e-'Aalam ﷺ nay Irshad farmaya: 'Jab do dost aapas may miltay hayn aur musafahah kartay hayn aur Nabi ﷺ par Durood-e-Pak parrhtay hayn to un donon kay juda honay say pahlay pahlay donon kay aglay pichhlay gunah bakhsh diye jatay hayn.' (*Shua'b-ul-Iman*, vol. 6, pp. 471, Hadees. 8944)

4. Sab say pahlay Yemani islami bhaiyon nay Huzoor ﷺ say musafahah karnay (haath milanay) ka sharaf haasil kiya. Chunan-chay Hazrat Anas رضى الله تعالى عنه farmatay hayn kay jab Ahl-e-Yeman Madani Sarkar ﷺ ki khidmat-e-barakat may hazir huway to Huzoor ﷺ nay farmaya: ‘Tumharay paas ahl-e-yeman aaey hayn aur woh pahlay aadami hayn, jin hon nay aa kar musafahah kiya.’

(Sunan Abi Dawood, vol. 4, pp. 453, Hadees. 5213)

5. Salam kay sath sath musafahah karnay say salam ki takmeel hoti hay. Hazrat Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay, Huzoor ﷺ nay Irshad farmaya: ‘Mareez ki poori ‘iyadat yeh hay kay us ki payshani par haath rakh kar poochhay kay mizaj kaysa hay? Aur poori tahiyyat (Salam karna) yeh hay kay musafahah bhi kiya jaey.’ (*Jami’ Tirmizi*, vol. 4, pp. 334, Hadees. 2740)

Meethay meethay Islami bhaiyo! Khandah payshani say mulaqat karna
 Husn-e-Akhlaq may say hay, Sarkar-e-Madinah ﷺ
 farmatay hayn, ‘Logon ko tum apnay amwaal say khush nahin kar
 saktay laykin tumhari khandah payshani aur khush akhlaqi unhayn
 khush kar sakti hayn.’ (*Shua'b-ul-Iman*, vol. 6, pp. 253, Hadees. 8054)

6. Khushi may kisi say galay milna sunnat hay.

(Mirat-ul-Manaqeeh, vol. 6, pp. 359)

Hazrat Aaishah Siddiqah ﷺ farmati hayn: Zaid bin Haris مادینہ میں مارے گھر میں رہا تھا مادینہ میں اس کو حضور ﷺ میں کھانے کا طبقہ نہیں دیا گیا۔ اس کو حضور ﷺ کے ساتھ میں رہا تھا اس کو حضور ﷺ کے ساتھ میں کھانے کا طبقہ نہیں دیا گیا۔ اس کو حضور ﷺ کے ساتھ میں رہا تھا اس کو حضور ﷺ کے ساتھ میں کھانے کا طبقہ نہیں دیا گیا۔ اس کو حضور ﷺ کے ساتھ میں رہا تھا اس کو حضور ﷺ کے ساتھ میں کھانے کا طبقہ نہیں دیا گیا۔ اس کو حضور ﷺ کے ساتھ میں رہا تھا اس کو حضور ﷺ کے ساتھ میں کھانے کا طبقہ نہیں دیا گیا۔ (Jami' Tirmizi, vol. 4, pp. 335, Hadees. 2741)

Sarakar-e-Madinah nay Hazrat Abu Zar Ghifari حضرت ابو زر غفاری کو talab farmaya, jab woh haazir huway to Sarkar حضرت سرکار عیوب کو fart-e-shafqat say Hazrat Abu Zar حضرت ابو زر عیوب کو galay laga liya. Chunan-chay Hazrat Ayyub bin Basheer حضرت عیوب بن باشیر aik sahib say riwayat kartay hayn unhon nay kaha, Mayn nay Abu Zar حضرت ابو زر say poocha, jis waqt tum Rasoolallah حضرت رسول اللہ کو say miltay thay kiya Aap حضرت اپنے ساتھ musafahah farmatay thay? Unhon nay farmaya: Mayn kabhi Aap حضرت اپنے ساتھ ko nahin mila magar Aap حضرت اپنے ساتھ mayray sath musafahah kartay (ya'ni Mayn nay jab bhi mulaqat ka sharaf haasil kiya, Sarkar حضرت سرکار عیوب کو nay musafahah zaroor farmaya) aik din Aap حضرت اپنے ساتھ nay mayri taraf paygham bhayja. Mayn apnay ghar maujood nahin tha. Jab Mayn aaya mujhay khabar di gaey. Mayn Aap حضرت اپنے ساتھ ki khidmat may haazir ho gaya. Aap حضرت اپنے ساتھ takht par ronaq afroz thay. Aap حضرت اپنے ساتھ nay mujhay galay lagaya. Yeh bahut behtar huwa aur behtar.

(Sunan Abi Dawood, vol. 4, pp. 453, Hadees 5214)

Hazrat Sayyiduna Ja'far حضرت جعفر رضی اللہ عنہ Huzoor حضرت حضور شاہ بن عاصم کی khidmat-e-Ba-Barakat may haazir huway to un ko bhi galay say lagaya chunan-chay Hazrat Sha'bi حضرت شاہ بن عاصم کے say riwayat hay kay Huzoor حضرت جعفر بن عاصم کے ko milay to galay say laga liya aur un ki aankhon kay darmiyan bosah diya.

(Sunan Abi Dawood, vol. 4, pp. 455, Hadees 5220)

Meethay meethay Islami bhaiyo! Khush naseeb Sahabah kiraam صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sarkar kay Rahmat bharay haathon ko choomnay ki sa'adat bhi haasil kartay thay. Hazrat Ibn-e-'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say aik waqi'ah marwi hay jis may Aap nay farmaya: Hum Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay qareeb huway aur hum nay aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay haathon ko bosah diya.

(Sunan Abi Dawood, vol. 4, pp. 456, Hadees 5223)

*Jin ko suway aasmaan phayla kay jal tahl bhar diye
Sadqah un haathon ka Piyaray hum ko bhi darkar hay*

Sahabah Kiraam Sarakr صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ **kay**
muqaddas haath paoon choomtay thay

Hazrat Zaari' رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Jab qabilah 'Abdul Qays ka wafd Sarkar-e-Madinah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-aqdas may haazir huwa, yeh bhi us waqt wafd may shareek thay. Aap farmatay hayn kay jab hum apni manzilon say Madinah Shareef pohanchay to jaldi jaldi Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki khidmat-e-aqdas may haazir huway aur Sarkar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay dast-e-mubarak aur qadam Shareef ko bosah diya.

(Sunan Abi Dawood, vol. 4, pp. 456, Hadees 5225)

Silsilah 'Aaliyah Chishtiyah kay 'azeem payshwa Hazrat Sayyiduna Baba Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ farmatay hayn: Masha'ikh-o-Buzurgan-e-Deen رَحْمَةُ اللَّهِ تَعَالَى ki dast bosi yaqeenan Deen-o-Dunya ki khayr-o-barakat ka ba'is banti hay. Aik dafa' kisi nay aik buzurg ko intiqal kay ba'd khuwab may daykha to un say poocha 'ما فَعَلَ اللَّهُ بِكَ؟' ya'ni Allah عَزَّوَجَلَ nay aap kay sath kiya sulook kiya? Kaha, dunya ka har mua'amalah achha aur bura mayray aagay rakh diya aur baat yahan tak pohanch gaey kay hukm huwa, isay

dozakh may lay jao! Is hukm par ‘amal honay hi wala tha kay farman huwa, ‘Thahro! Aik dafa’ is nay jami’ Dimashq may khuwajah shareef ﷺ kay dast-e-mubarak ko chooma tha is dast bosi ki barakat say hum nay isay mua’af kiya.’ (*Asraar-e-Awliya, pp. 113*)

Rahmat-e-Haq "bahaa" na mi joyad

Rahmat-e-Haq "bahaana" mi joyad

Ya’ni Allah ﷺ ki rahmat baha ya’ni qeemat talab nahin karti, Allah ﷺ ki rahmat to bahanah dhoondti hay

Mazeed Sheikh-ul-Masaha`ikh Baba Fareed-ud-Deen ﷺ farmatay hayn: Qiyamat kay din bahut saray gunahgar, Buzurgan-e-Deen ﷺ ki dast bosi ki barakat say bakhshay jaeyn gay aur dozakh kay ‘azab say najat haasil karayn gay. (*Asraar-e-Awliya, pp. 113*)

7. Dono haathon say musafahah karayn. (*Bahar-e-Shari’at, Hissah 16, pp. 98*)
8. Jitni baar mulaqaat ho har baar musafahah karna mustahab hay. (*Bahar-e-Shari’at, Hissah 16, pp. 97*)
9. Rukhsat hotay waqt bhi musafahah karayn. Sadr-us-Shari’ah Mufti Muhammad Amjad Ali A’zami ﷺ likhtay hayn: ‘Is kay masnoon honay ki tasreeh nazr-e-faqeer say nahin guzri magar asal musafahah ka jawaz Hadees say sabit hay to is ko bhi jaeyz hi samjha jaey ga.’ (*Bahar-e-Shari’at, Hissah 16, pp. 98*)
10. Faqat ungliyon kay chhonay ka naam musafahah nahin hay sunnat yeh hay kay donon haathon say musafahah kiya jaey aur donon haathon kay mabayn kaprra waghayrah koi cheez haa’il na ho. (*Bahar-e-Shari’at, Hissah 16, pp. 98*)
11. Musafahah kartay waqt sunnat yeh hay kay haath may romaal waghayrah haa’il na ho, donon hatheliyan khaali hon aur hathayli say hathayli milni chahiye. (*Bahar-e-Shari’at, Hissah 16, pp. 98*)

12. Muskura kar garam joshi say musafahah karayn. Durood shareef parrhayn aur ho sakay to yeh du'a bhi parrhayn **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ**, **عَوَادِجَلٌ** (Ya'ni Allah ﷺ hamari aur tumhari maghfirat farmaey).
13. Har namaz kay ba'd log aapas may musafahah kartay hayn yeh jaeyz hay. (*Radd-ul-Muhtar*, vol. 9, pp. 682)
14. Galay milnay ko mua'anaqah kahtay hayn aur yeh bhi Sarkar **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ** say sabit hay. (*Bahar-e-Shari'at*, Hissah 16, pp. 98)
15. Sirf tahband bandh kar ya pajamah pahnay hon us waqt mua'anaqah na karayn balkau kurta pahna ho ya kam az kam chadar lipti honi chahiye. (*Bahar-e-Shari'at*, Hissah 16, pp. 98)
16. 'Eidayn may mua'anaqah karna jaeyz hay. (*Bahar-e-Shari'at*, Hissah 16, pp. 90)
17. 'Alim-e-Deen kay haath paon choomna jaeyz hay.
(*Bahar-e-Shari'at*, Hissah 16, pp. 99)
18. Musafahah kay ba'd apna hi haath choom layna makrooh hay.
(*Bahar-e-Shari'at*, Hissah 16, pp. 99)
19. Haath paon waghayrah choomnay may yeh ihtiyat zarorri hay kay mahall-e-fitnah na ho. Agar **مَحَالَةُ اللَّهِ عَوَادِجَلٌ** shahwat kay liye kisi Islami bhai say musafahah ya mua'anaqah kiya, haath paon choomay ya **مَحَالَةُ اللَّهِ عَوَادِجَلٌ** payshani ka bosah liya to yeh na jaeyz hay. (*Bahar-e-Shari'at*, Hissah 16, pp. 98)
20. Walidayn kay haath paon bhi choom saktay hayn.
21. 'Alim-e-Ba-'Amal aur nayk islami bhai ki aamad par ta'zeem kay liye kharra ho jana jayez balkay mustahab hay magar woh 'aalim ya nayk shakhs bazaar-e-khud apnay aap ko ta'zeem ka ahal tasawwur na karay aur yeh tamanna na karay kay log

mayray liye kharray ho jaya karayn. Aur agar koi ta'zeeman kharra na ho to har giz har giz dil ma kudurat (mayl) na laeyn.

(Fatawa Razawiyyah, vol. 23, pp. 719)

Aye hamaray piyaray Allah ﷺ hamayn akhlas aur khush dili kay sath har musalman ko salam karnay aur un kay sath khandah payshani kay say musafahah karnay ki taufeeq-e-rafeeq marhamat farma.

أَمِينٌ بِحَجَّةِ النَّبِيِّ الْمُؤْمِنِ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Baat cheet karnay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Is zindagi may hamayn har waqt baat cheet karnay ki zaroorat parrti rahti hay. Balkay hum log bila zaroorat bhi har waqt boltay rahtay hayn halan kay yeh bila zaroorat bolna bahut hi nuqsan dah hay ghayr zaroori guftugu karnay say khamosh rahna Afzal hay. Lihaza hamaray piyaray Madani Aaqa ﷺ ki baat cheet kay silsilay may Sunnatayn aur aadab aur khamoshi kay faza'il waghayrah yahan par bayan kiye jatay hayn.

1. Sarkar-e-Madinah ﷺ guftugu is tarah dlnasheen andaz may thehar thehar kar farmatay kay sunnay wala aasani say yaad kar layta chunan-chay Umm-ul-Mu'mineen Hazrat Sayyidah 'Aaishah Siddiqah ؓ farmati hayn kay Huzoor saaf saaf aur juda juda kalam farmatay thay, har sunnay wala is ko yaad kar layta tha.

(Musnad Imam Ahmad bin Hambal, vol. 10, pp. 115, Hadees 26269)

2. Muskura kar aur khandah payshani say baat cheet kijiye. Chhoton kay sath mushfiqanah aur barron kay sath

mua' ddibannah lajhah Rakhiye ﷺ donon kay nazdeek aap mua'azzaz rahayn gay.

3. Chilla chilla kar baat karna jaysa kay aaj kal bay takallufi may dost aapas may kartay hayn, ma'yoob hay.
 4. Dauran-e-Guftugu aik dusray kay haath par taali dayna theek nahin kyun kay taali, seeti bajana mahz khayl kood, tamashah aur Tareeqah-e-Kuffar hay. (*Tafseer-e-Na'eemi*, vol. 9, pp. 549)
 5. Baat cheet kartay waqt dusray kay saminay baar baar naak ya kaan may ungli daalna, thooktay rahna achhi baat nahin. Is say dusron ko ghin aati hay.
 6. Jab tak dusra baat raha ho, itminan say sunayn. Us ki baat kaat kar apni baat shuru' na kar dayn.
 7. Koi hakla kar baat karta ho to us ki naql na utarayn kay us say us ki dil aazari ho sakti hay.
 8. Baat cheet kartay huway qahqahah na lagaeyn kay Sarkar ﷺ nay kabhi qahqahah nahin lagaya (qahqahah ya'ni itni aawaz say hansna kay dusron tak aawaz pohanchay).
- (Mirat-ul-Manaajeeh, vol. 6, pp. 402)
9. Ziyadah Baatayn karnay aur baar baar qahqahah laganay say Waqar bhi majrooh hota hay.
 10. Sarkar-e-Madinah ﷺ nay Irshad farmaya: Jab tum kisi dunya say bay raghbati shakhs ko daykho aur usay kam go pao to us kay paas zaroor baytho kyun kay us par hikmat ka nuzool hota hay. (*Sunan Ibn-e-Majah*, vol. 4, pp. 122, *Hadees 4101*)
 11. Hadees-e-Pak may hay: 'Jo chup raha us nay najat paey'. (*Shua'b-ul-Iman*, vol. 4, pp. 254, *Hadees 4983*, *Jami' Tirmizi*, vol. 4, pp. 225, *Hadees 2509*)

12. Kisi say jab baat cheet ki jaey to us ka koi Maqsad-e-Saheeh bhi hona chahiye. Aur hamayshah mukhatab kay zarf aur us kay nafsiyat kay mutabiq baat ki jaey. Jaysa kay kaha jata hay, ‘كُنُوْا النَّاسُ عَلَىٰ قَنْدِ عُقُولِهِمْ’ (ya’ni logon say un ki ‘aqlon kay mutabiq kalam karo). Ya’ni is tarah ki Baatayn na ki jaeyn kay dusron ki samajh may na aaeyn, alfaaz bhi sadah saaf saaf hon, mushkil tareen alfaaz bhi isti’mal na kiye jaeyn kay is tarah aglay par aap ki ‘ilmiyat ki dhak to bayth jaey gi magar mudda’a khaak bhi samajh na aaey ga.
13. Apni zaban ko hamayshah buri baaton say rokay rakhayn. Hazrat ‘Uqbah bin ‘Aamir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ farmatay hayn Mayn nay ‘arz kiya, Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ najat kiya hay? Farmaya, ‘apni zaban ko buri baaton say rok rakho’.
- (Jami’ Tirmizi, vol. 4, pp. 182, Hadees 2414)
14. Meethay meethay Islami bhaiyo! Agar hum nay zaban ko saheeh isti’mal kiya to us ka jo kuch fa’idah ho ga woh sara hi jism paey ga aur agar yeh seedhi na chali kisi ko gaali waghayrah day di to zaban ko koi takleef ho ya na ho pitaye deegar a’aza ki ho gi. Hazrat Abu Sa’eed Khudri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Jab Insan subh karta hay to us kay a’aza jhuk kar zaban say kahatay hayn, hamaray baray may Allah Ta’ala say dar! Kyun kay hum tujh say muta’alliq hayn. Agar Tu seedhi rahay gi, hum bhi seedhay rahayn gay aur agar Tu Tayrrhi ho gi hum bhi tayrrhay ho jaeyn gay’. (Musnad Imam Ahmad bin Hambal, vol. 4, pp. 190, Hadees 11908)
15. Aapas may hansi mazaq ki ‘aadat kabhi mahangi parr jaati hay Hazrat ‘Umar bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ سَلَامٌ nay farmaya: ‘Aapas may thattha mazaq mat kiya karo kay is tarah (hansi hi hansi

may) dilon may nafrat bayth jati hay. Aur buray af'aal ki bonyadayn dilon may istiwar ho jati hayn'.

(Keemiya-e-Sa'adat, vol. 2, pp. 563)

16. Bad zubani aur bay hayaey ki baaton say har waqt parhayz karayn, gaali galoch say ijtinab kartay rahayn aur yaad rakhayn kay apnay bhai ko gaali dayna haraam hay. (*Fataawa Razawiyyah*, vol. 21, pp. 127) Aur bay hayaey ki baat karnay walay par Jannat haraam hay. Huzoor ﷺ nay farmaya: 'Us shakhs par Jannat haraam hay jo fuhush goi (bay hayaey ki baat) say kaam layta hay'. (Keemiya-e-Sa'adat, vol. 2, pp. 568)

Aye Hamaray Piyaray Allah عَزَّوَجَلَّ! Hamayn guftugu karnay ki sunnaton aur aadab par 'amal karnay ki taufeeq marhamat farma.

أَمِينٌ بِحَمَدِ الْكَبِيرِ الْأَمِينِ ﷺ

Ghar may aanay janay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamayn har roz apnay ya kisi 'azeez ya dost-o-ahbab kay ghar may janay ki haajat parrti rahti hay to hamayn yeh ma'loom hona chahiye kay ghar may dakhil honay ka sunnat Tareeqah kiya hay? Kisi kay ghar may jaeyn to darwazay kay saminay kharay ho ya aik taraf hat kar? Aur kis tarah ijazat talab karayn? Agar ijazat na milay to kiya karna chahiye? Du'a parrh kar ghar say niklnay ki kiya kiya barakatayn hayn? Agar ghar may koi maujood na ho to kiya parrhna chahiye? Ghar may dakhil honay aur ijazat talab karnay waghayrah kay hawalay say muta'addad Sunnatayn aur aadab hayn:

1. Apnay ghar may aatay huway bhi Salam karayn aur jatay huway bhi Salam karayn. Huzoor Tajdar-e-Madinah ﷺ ka

farman-e-'aalishan hay kay Jab tum ghar may aao to ghar walon ko salam karo aur jao to salam kar kay jao.

(*Shua'b-ul-Iman*, vol. 6, pp. 447, Hadees 8845)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رحمۃ اللہ علیہ Mirat-ul-Manajeeh jild 6, safhah 9 par tahreer farmatay hay: ‘Ba’z buzurgon ko daykha gaya hay kay Awwal din may jab pahli baar ghar may hotay to پسنو اللہ aur Surah Ikhlas parrh laytay, kay is say ghar may ittifaq bhi rahta hay aur rizq may barakat bhi’

2. Allah عزوجل ka naam liye bighayer jo ghar may dakhil hota hay, shaytan bhi us kay sath ghar may dakhil ho jata hay. Jaysa kay Hazrat Jabir رض say riwayat hay kay Rasoolullah صلی اللہ علیہ وآلہ وسلم nay Irshad farmaya: ‘Jab aadami ghar may dakhil hotay waqt aur khana khatay waqt Allah عزوجل ka zikr karta hay to shaytan kahta hay: ‘Aaj yahan na tumhari raat guzar sakti hay aur na tumhayn khana mil sakta hay’. Aur jab insan ghar may bighayer Allah عزوجل ka zikr kiye dakhil hota hay to shaytan kahta hay, Aaj ki raat yahi guzray gi. Aur jab khanay ka waqt Allah عزوجل ka naam nahin layta to woh kahta hay: ‘Tumhayn thikanah bhi mil gaya aur khana bhi mil gaya’ (*Sahih Muslim*, vol. 4, pp. 1116, Hadees 2078)
3. Jab koi khush naseeb apnay ghar say baahar jatay waqt baahar janay ki du'a parrh layta hay to woh ghar lautnay tak har bala-o-aafat say mahfooz ho jata hay. الْحَمْدُ لِلّٰهِ عَزوجل Sarkar-e-Madinah صلی اللہ علیہ وآلہ وسلم ki sunnataun par ‘amal karnay may barakat hi barakat hay. Hazrat Abu Hurayrah رض say riwayat hay kay Huzoor صلی اللہ علیہ وآلہ وسلم nay Irshad farmaya: ‘Aadami apnay ghar kay darwazay say baahar nikalta hay to us kay sath do firishtay muqarrar hotay hayn. Jab woh aadami kahta hay kay پسنو اللہ to woh firishtay kahtay hay tu nay seedhi raah

ikhtiyar ki. Aur jab insan kahta hay, to **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** firishtay kahtay hayn ab tu har aafat say mahfoz hay. Jab bandah kahta hay **تَكُوْنُكُثُرَةً عَلَى إِلَهٍ** to firishtay kahtay hayn. Ab tujhay kisi aur madad ki haajat nahin, is kay ba'd us shakhs kay do shaytan jo us par musallat hotay hayn woh us say miltay hayn firishtay kahtay hayn ab tum is kay sath kiya karna chahtay ho? Is nay to seedha rastah ikhtiyar kiya. Tamam aafat say mahfooz ho gaya aur Khuda **عَزَّوَجَلَ** ki imdad kay 'ilawah dusray ki imdad say bay niyaz ho gaya.'

(Sunan Ibn-e-Majah, vol. 4, pp. 292, Hadees 3886)

- Jab kisi kay ghar jana ho to us ka tareeqah yeh hay kay pahlay andar aanay ki ijazat haasil kijiye phir jab andar jaeyn to pahlay salam karayn phir baat cheet shuru' kijiye. (Bahar-e-Sharia't, Hissah 16, pp. 83) Hazrat Abu Musa Ash'ari **رضي الله تعالى عنه** say marwi hay kay Huzoor **صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ** nay farmaya: '3 martabah ijazat talab karo agar ijazat mil jaey to theek warnah wapas laut jao'

(Sahih Muslim, pp. 1186, Hadees 2153)

- Jo salam kiye bighayer ghar may dakhilay ki ijazat maangay usay dakhilah ki ijazat na di jaey. Hazrat Jabir **رضي الله تعالى عنه** say riwayat hay kay Huzoor **صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ** nay farmaya: 'Jo shakhs salam kay sath ibtida na karay us ko ijazat na do'

(Shua'b-ul-Iman, vol. 6, pp. 441, Hadees 8816)

Ghar may dakhilah ki ijazat maangnay may aik hikmat yeh bhi hay kay fauran ghar may baahar walay ki nazar na parray. Aanay wala baahar say salam kar raha ho, ijazat chah raha ho aur sahib-e-khanah pardah waghayrah ka intizam kar lay. Hazrat Sahal bin Sa'd **رضي الله تعالى عنه** say marwi hay, farmatay hayn kay Huzoor **صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ**

nay farmaya: ‘Ijazat talab karnay ka hukm aankh ki wajah say diya gaya hay (is liye kay Ahl-e-Khanah ki niji zindagi kay Asraar munkashif na ho sakayn)’ (*Sahih Muslim*, pp. 1189, *Hadees* 2156)

6. Jab kisi kay ghar jana ho ijazat maangna sunnat hay. Behtar yeh hay kay is tarah ijazat maangayn ‘السَّلَامُ عَلَيْكُمْ’ Kiya Mayn andar aa sakta hoon ? (*Mirat-ul-Manajeeh*, vol. 6, pp. 346) Hazrat Rib'i bin Harash ﷺ farmatay hayn, hamayn Banu 'Aamir kay aik shakhs nay yeh baat bataey kay us nay Huzoor ﷺ say ijazat talab ki. Aap ﷺ ghar may tashreef farma thay. Us nay 'arz kiya, kiya Mayn dakhil ho jao? Huzoor ﷺ nay apnay Khadim say farmaya: Baahar us aadami kay paas jao aur us ko ijazat talab karnay ka tareeqah sikhao, us say kaho kay is tarah kahay, kiya Mayn dakhil ho sakta hoon? Us nay Sarkar-e-Madinah ﷺ ka irshad sun liya aur 'arz kiya kiya Mayn dakhil ho sakta hoon? To Sarkar-e-Madinah ﷺ nay us ko ijazat 'ata farmaey aur woh andar dakhil huwa. (*Sunan Abi Dawood*, vol. 4, pp.443, *Hadees* 5177)

Hazrat Kaldah bin Hambal ﷺ farmatay hayn Mayn Huzoor ﷺ ki khidmat may haazir huwa. Mayn jab andar dakhil huwa aur salam 'arz na kiya to Huzoor ﷺ nay farmaya, ‘Laut jao aur yeh kaho’, Kiya Mayn dakhil ho sakta hoon? (*Sunan Abi Dawood*, vol. 4, pp. 442, *Hadees* 5176)

7. Agar koi shakhs aap ko bulanay kay liye bhayjay aur bhayja huwa shakhs aap ko sath lay kar jaey to ab ijazat laynay ki zaroorat nahin. Sath wala shakhs hi khud ‘ijazat’ hay jaysa kay Hazrat Abu Hurayrah ﷺ say riwayat hay kay Huzoor ﷺ nay farmaya: ‘Jis waqt tum may say kisi ko

bulaya jaey aur woh ailchi (ya'ni Qaasid) kay sath aaey yeh us ka izn (ijazat) hay' aik aur riwayat may hay kay Aadami ka kisi ko bulanay kay liye bhajna us ki taraf say ijazat hay.

(Sunan Abi Dawood, vol. 4, pp. 447, Hadees 9815)

8. Apni maujoodgi ka ihsas dilanay kay liye khankharna chahiye jaysa kay Maula-e-Ka`inat Hazrat Ali ﷺ farmatay hayn kay Mayn Rasoolallah ﷺ ki khidmat-e-ba-barakat may aik martabah raat kay waqt aur aik martabah din kay waqt hazir hota tha. Jab Mayn Raat kay waqt Aap ﷺ kay paas haziri dayta to Aap ﷺ mayray liye khankhartay. (Sunan Ibn-e-Majah, vol. 4, pg. 206, Hadees 3708)

Meethay meethay islami bhaiyo! Jab kisi kay ghar jaeyn to darwazay say guzartay waqt zarooratan dusray kamray ki taraf jatay hway khankhar layna chahiye ta kay ghar kay deegar afraad ko hamari maujoodgi ka ihsas ho jaey aur woh aagay peechay ho sakayn.

9. Agar darwazay par pardah na ho to aik taraf hat kar kharray hon. Hazrat Abdullah bin Basar ﷺ say riwayat hay kay Rasoolullah ﷺ jab kisi kay darwazah par tashreef laatay to darwazay kay saminay kharray na hotay balkay daeyn ya baeyn janib kharray hotay phir farmatay **‘اللَّهُمْ عَيْنِكُمْ، اَلَّسْلَامُ عَيْنِكُمْ’** aur yeh is liye kay un dinon darwazay par parday nahin hotay thay. (Sunan Abi Dawood, vol. 4, pp. 446, Hadees 5186)

10. Jab koi kisi kay ghar jaey to andar say jab koi darwazay par aaeyn to poochay kaun hay? Baahar wala 'Mayn' na kahay jaysa kay aaj kal bhi yehi rawaj hay. Balkay apna naam bataey. Jawaban 'Mayn' kahna Sarkar ﷺ ko pasand nahin (Bahar-e-Shari'at Hissah 16, pp. 83) Jaysa kay Hazrat Jabir رضي الله تعالى عنه

say marwi hay farmaya, Mayn Madani Aaqa ﷺ ki khidmat may haazir huwa aur darwazah khatkhataya. Aap ﷺ nay farmaya kaun hay? Mayn nay ‘arz ki ‘Mayn’ Aap ﷺ nay farmaya: Mayn, Mayn kiya? Goya Aap ﷺ nay is ko na-pasand farmaya.

(*Sahih Bukhari*, vol. 4, pp. 171, *Hadees* 6250)

11. Kisi kay ghar may jhankna nahi chahiye, Jaysa kay Hazrat Anas ﷺ say riwayat hay, Hzuoor-e-Akram ﷺ khanah-e-aqdas may tashreef farma thay. Kay aik shakhs nay Aap ﷺ ko jhanka to Aap ﷺ nay nayzah ki nok us ki taraf ki chunan-chay woh peechay hat gaya.

(*Jami’ Tirmizi*, vol. 4, pp. 325, *Hadees* 2717)

Isi tarah kisi mauqa’ par Sarkar-e-Madinah ﷺ dar-e-dawlat par jalwah farma thay aur kisi nay jab sorakh say jhank kar daykha to Sarkar ﷺ nay izhar-e-narazgi farmaya. Jaysa kay Hazrat Sahal bin Sa’idi ﷺ say riwayat hay kay Nabi ﷺ ko aik shakhs nay Hujrah-e-Mubarak kay sorakh say jhanka. Aap ﷺ lohay ki kanghi say sar mubarak khuja rahay thay farmaya: Agar Mayri tawajjoh is taraf hoti kay Tu daykh raha hay to is lohay ki kanghi ko tayri aankh may chubho dayta, nazar say bachao kay liye hi to ijjat talab karnay ka hukm hay. (*Jami’ Tirmizi*, vol. 4, pp. 325, *Hadees* 2717)

Meethay meethay Islami bhaiyo! Dusron kay gharon may jhanknay say bachnay kay sath sath hamayn apnay gharon kay darwazay ya khirrkiyan band rakhni chahiye ya un par koi sadah sa pardah waghyrah daal dayna chahiye jis ki wajah say bay pardagi na ho.

12. Ghar kay intizamaat par bay ja tanqeed na karayn jis say mayzban ki dil aazari ho. Haan, agar na jaeyz baat daykhayn,

masalan jandaron ki tasaweer waghayrah aawezan hon to ahsan Tareeqay say samjha dayn. Ho sakay to kuch na kuch tohfah paysh karayn khuwah kitna hi kam qeemat ho mahabbat barrhay gi.

13. Jo kuch khaanay peenay ko paysh kiya jaey. Koi saheeh majboori na ho to zaroor Qabool karayn. Na-pasand ho jab bhi munh na bigarrayn kay mayzban ki dil shikni ho gi.
14. Wapasi par ahl-e-khanah kay haq may du'a bhi karayn aur shukriyah bhi ada karayn.
15. Salam karnay kay ba'd rukhsat hon.
16. Ghar may agar koi na ho to **السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ** kahayn kay mu'minon kay ghar may Sarkar ﷺ ki rooh mubarak tashreef farma hoti hay. (*Sharh Shifa*, vol. 2, pp. 118)
17. Jab ghar say bahar niklay to yeh du'a parrhayn:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Tarjamah: Allah عَزَّوجَلَ kay naam say, Allah hi ki taraf say taqat-o-quwwat hay Allah عَزَّوجَلَ hi kay bharosay par.

(*Mishkat-ul-Masabeeh*, vol. 1, pp. 456, Hadees 2443)

Aye hamaray piyaray Allah عَزَّوجَلَ! Hamayn apnay ghar may aanay janay ki Sunnataun par 'amal karnay ki taufeeq marhamat farma.

أَمِينٌ بِحَاجَةِ الْشَّرِيكِ الْأَمِينِ ﷺ

Safar ki sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Aksar-o-bayshtar hamayn safar ki zaroorat paysh aati rahti hay balkay bahut say khush naseeb Islami

bhaiyon ko to Raah-e-Khuda عَرْوَجَلَ may ‘Aashiqan-e-Rasool kay Madani qafilon may safar karnay ki bhi sa’adat milti hay. Lihaza hum koshish kar kay safar ki bhi kuch na kuch sunnatayn aur aadab seekh layn ta kay un par ‘amal kar kay hum apnay safar ko bhi husool-e-sawab ka zari’ah bana sakayn.

- Mumkin ho to juma’rat ko safar ki ibtida ki jaey kay juma’rat ko safar ki ibtida karna sunnat hay. (*Ashia’t-ul-Lam’aat*, vol. 5, pp. 161) Chunan-chay Hazrat Sayyiduna Ka’b bin Maalik رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor ﷺ Ghazwah-e-Tabook kay liye juma’rat kay din rawanah huway aur Aap ﷺ Juma’rat kay din rawanah hona pasand farmatay thay.

(*Sahih Bukhaari*, vol. 2, pp. 496, *Hadees* 2950)

- Agar sahoolat ho to raat ko safar kiya jaey kay raat ko safar jaldi tay hota hay Hazrat Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn, ‘Huzoor ﷺ nay farmaya: Raat ko safar kiya karo, kyun kay raat ko zameen lapayt di jati hay’.

(*Sunan Abi Dawood*, vol. 3, pp. 40, *Hadees* 2571)

- Agar chand Islami bhai mil kar Qafilay ki soorat may safar karayn to kisi aik ko ameer bana layn. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ riwayat kartay hayn kay Huzoor ﷺ nay farmaya: Jab 3 aadami safar par rawanah hon to woh apnay may say aik ko ameer bana layn.

(*Sunan Abi Dawood*, vol. 3, pp. 51, 52, *Hadees* 2609)

Meethay meethay Islami bhaiyo! Nigran-e-Qafilah khush akhlaq, jazbah-e-ikhlas-o-isar say aarastah-o-payrastah hona chahiye. Apnay humsafar Islami bhaiyon ki daykh bhal karay. Bil-farz agar shuraka-e-qafilah kisi baat par naraz bhi ho jaeyn, aapas may koi

chapqalish ya ranjish bhi ho jaey to hikmat-e-'amali kay sath mua'amalaat ko suljha day magar 'adl-o-insaf ka daman bhi na chhorray. Neez maamor bhaiyon ko bhi chahiye kay jahan tak shari'at kay mutabiq Nigran-e-Qafilah hidayaat day un ki baja aawari may har giz har giz kotahi na karayn. Safar may hoslah buland rakhna chahiye. Ba'z awqat safar ki thakaan kay sabab ya aapas may ikhtilaf-e-raey ki wajah say kuch talkhiyan bhi payda ho jati hayn. In mawaqi' par sabr-o-tahammul ka daman na chhorrayn. Piyar-o-Mahabbat say saray mua'amalaat ko suljhatay chalay jaeyn.

4. Chaltay waqt 'azeezon, doston say qusoor mua'af karwaeyn aur jin say mua'afi talab ki jaey un par laazim hay kay dil say mua'af kar dayn. (*Bahar-e-Shari'at, Hissah. 2, pp. 19*)

Hazrat sayyiduna Abu Hurayrah ﷺ say marwi hay kay Huzoor ﷺ nay Irshad farmaya: 'Jis kay paas us ka bhai ma'zirat kay liye aaey to woh us ka 'uzr Qabool karay, khuwah haq par ho ya baatil par, jo aysa na karay woh mayray hoz par nahin aaey ga' (*Al-Mustadrak Lil Haakim, vol. 5, pp. 213, Hadees 7340*)

Hazrat Sayyiduna Anas ﷺ say marwi hay kay Huzoor ﷺ nay Irshad farmaya: 'Qiyamat kay din jab log hisab kay liye kharray hon gay to aik munadi ai'lan karay ga, 'Jis ka kuch zimmah Allah ﷺ ki taraf nikalta hay woh uthay aur Jannat may dakhil ho jaey.' (Laykin koi kharra na ho ga) Munadi phir dusri martabah ai'lan karay ga, 'Jis ka zimmah Allah ﷺ ki taraf nikalta hay woh kharra ho.' (Log hayrni say poochhayn gay) 'Allah ki taraf kisi ka zimmah kaysay nikal sakta hay?' Jawab milay ga, '(Woh) jo logon ko mua'af karnay walay thay' Munadi phir teesri martabah

ai'lan karay ga, jis ka zimmah Allah ﷺ ki taraf nikalta hay woh kharra ho aur Jannat may dakhil ho jaey. 'Pas itnay itnay hazzar kharray hon gay aur bighayer hisab-o-kitab Jannat may dakhil ho jaeyn gay'. (*Mujam-ul-Awsat*, vol. 1, pp. 542, Hadees 1998)

5. Libas-e-Safar pehan kar agar waqt-e-makrooh na ho to ghar may 4 rak'at nafl 'الحمد لله رب العالمين' say parrh kar baahar niklay, woh rak'atayn wapasi tak ahl-o-maal ki nagahbani karayn gi. Phir apni masjid say rukhsat hon. Agar waqt makrooh na ho to us may bhi 2 rak'at nafl parrh layn.
6. Hum jab bhi safar par rawanah hon to hamayn chahiye kay hum apnay ahl-o-maal ko Allah ﷺ kay hawalay kar kay jaeyn. Allah ﷺ hi sab say behtar hifazat karnay wala hay. Balkay ho sakay to apnay ghar walon ko zeel kay kalimaat kah kar safar par rawanah hon.

أَسْتَوْدِعُكَ اللَّهُ الَّذِي لَا يُضِيقُ بِهِ وَلَا يَعْنِيهُ

Tarjamah: Mayn tum ko Allah ﷺ kay hawalay karta hon jo sonpi huyi amanaton ko zaya' nahin karta. (*Sunan Ibn-e-Majah*, vol. 3, pp. 372, Hadees 2825)

7. Safar-e-Tijarat karnay walay islami bhaiyon ko chahiye kay yeh 5 sooratayn parrh liya karayn.

إِذَا جَاءَهُ نَصْرٌ اَللَّهُ وَالْفَتْحُ (2) Aakhir tak قُلْ يَا أَيُّهُ الْكُفَّارُونَ (1)

إِذَا جَاءَهُ ذِرَّةٌ فَلَمْ يُبَرِّقْ (3) Aakhir tak قُلْ هُوَ اللَّهُ أَحَدٌ (4)

إِذَا جَاءَهُ ذِرَّةٌ فَلَمْ يُبَرِّقْ (5) Aakhir tak قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Sarwar-e-Do 'Aalam حَلَى اللَّهِ تَعَالَى عَلَيْهِ وَالْهُوَ سَلَامٌ nay Hazrat Sayyiduna Jubayr bin Mut'am حَسْنِ اللَّهِ تَعَالَى عَنْهُ say farmaya: Aye Jubayr kiya tum chahtay ho kay jab tum safar may jao to apnay sathiyon may behtar aur tosha-

e-safar may barrh kar raho. (Ya'ni safar may khush haali aur farigh-ul-baali naseeb ho) Aap ﷺ nay farmaya: Yeh 5 sooratayn parrh liya karo.

1) قُلْ يَا أَيُّهَا الْكُفَّارُونَ Aakhir tak

2) إِذَا جَاءَهُمْ نَصْرٌ اتَّقُوا اللَّهَ وَالْفَتْنَحُ Aakhir tak

3) قُلْ هُوَ اللَّهُ أَحَدٌ Aakhir tak

4) قُلْ أَعُوذُ بِرَبِّ الْفَتْقِ Aakhir tak

5) قُلْ أَعُوذُ بِرَبِّ النَّاسِ Aakhir tak

Har soorat ko 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' say shuru karo aur usi par khatm karo. (Is tarah in 5 sooraton kay sath 'بِسْمِ اللَّهِ' Shareef 6 baar parrhi jaey gi)

Hazrat Jubayr رضي الله تعالى عنه farmatay hayn kay kay Mayn nay in ko parrhna shuru' kiya to Mayn pooray safar may wapasi tak apnay sathiyon may sab say ziyadah khush haal aur toshah-e-safar may farigh-ul-baal rahnay laga. (*Kanz-ul-'Ummaal*, vol. 6, pp. 314, *Hadees 17645*)

8. Train ya bus waghayrah may suwar ho kar بِسْمِ اللَّهِ parrhayn, phir 3, 3 baar aik baar phir kahay: لَا إِلَهَ إِلَّا اللَّهُ وَسُبْحَانَ اللَّهِ اكْبَرُ aur سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا مُقْرِنِينَ ﴿٢٩﴾

Tarjamah Kanz-ul-Iman: Paaki hay usay jis nay is sawari ko hamaray bas may kar diya aur yeh hamaray bootay (qabu) ki na thi aur bayshak Hamayn apnay Rab ki taraf palatna hay. (*Parah. 25, Surah Zukhruf, Ayat 13*,

14, Fataawa Razawiyyah, vol. 10, pp. 728

9. Jab kishti may suwar ho to yeh du'a parrhayn, لَهُ شَاءَ اللَّهُ عَزَّ وَجَلَّ doobnay say mahfooz rahayn gay.

بِسْمِ اللَّهِ الْمَجِيدِ هَا وَ مُرْسِهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿١﴾

Tarjamah Kanz-ul-Iman: Allah kay naam par is ka chalna aur is ka theharna bayshak mayra Rab zaroor bakhshnay wala maharban hay.

(Fataawa Razawiyyah, vol. 10, pp. 729)

10. Dauran-e-Safar Zikrullah عَزَّ وَجَلَّ kartay rahayn. Train ya bus waghayrah may سُبْحَانَ اللَّهِ أَكْبَرُ لِلَّهِ، اللَّهُ أَكْبَرُ، بِسْمِ اللَّهِ سَبَّابَرْ لَالَّهِ لَا إِلَهَ إِلَّا اللَّهُ aik baar.

Meethay meethay islami bhaiyo! Jab kabhi safar par jaey to zikr-o-durood ka wird rakhay ya is ‘azeem maqsad ko paysh-e-nazar rakhtay huway infiradi koshish kartay rhayn kay ‘Mujhay apni aur sari dunya kay logon ki islah ki koshish karni hay’. Agar hum dauran-e-safar Zikrullah عَزَّ وَجَلَّ may masroof rahayn gay to firishtah rastay bhar hifazat karay ga aur agar حَمَّادَةُ اللَّهِ عَزَّ وَجَلَّ gaanay baajay suntay rahay ya fuzool thattha maskhari kartay rahay to shaytan shareek-e-safar ho ga jaysa kay Huzoor حَلِيَ اللَّهُ تَعَالَى عَلَيْهِ وَبَسْلَمَ nay farmaya: Jo shakhs safar kay dauran Allah عَزَّ وَجَلَّ ki taraf tawajjoh rakhay aur us kay zikr may mashghool rahay, Allah عَزَّ وَجَلَّ us kay liye aik firishtah muhafiz muqarrar kar dayta hay. Aur jo bayhodah sha’r-o-sha’iri aur fuzool baaton may masroof rahay to Allah عَزَّ وَجَلَّ us kay peechay aik shaytan laga dayta hay. (*Al Hisn-ul-Haseen, pp. 83*)

Raah-e-Khuda عَزَّ وَجَلَّ may safar karnay ka sawab

Hazrat Sayyiduna Abu Umamah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor حَلِيَ اللَّهُ تَعَالَى عَلَيْهِ وَبَسْلَمَ nay farmaya: ‘Jis shakhs ka chehra Raah-e-Khuda عَزَّ وَجَلَّ may gard aalod ho jaey Allah عَزَّ وَجَلَّ usay qiyamat kay

din jahannam kay dhuwayn say amaan ‘ata farmaey ga aur jis shakhs kay qadam Raah-e-Khuda ﷺ may gard aalod ho jaey Allah us kay qadamon ko qiyamat kay din Jahannam ki aag say mahfooz farma day ga.’ (*Al-Mu’jam-ul-Kabeer*, vol. 8, pp. 96, Raqm. 7482)

11. Jab kabhi qafilah ki soorat may safar par jaeyn to mil jul kar aik hi jagah utrayn kyun kay Hazrat Sayyiduna Abu Sa’labah رضي الله تعالى عنه farmatay hayn kay log jab manzil par utartay to muntashir ho kar thehartay thay. Sarkar-e-Madinah صلى الله تعالى عليه وسلم nay farmaya: ‘Tumhara muntashir ho kar theharna shaytan ki janib say hay’ us kay ba’d Sahabah Kiraam عليهما التَّحْمِيدُ jab kabhi kisi manzil par utartay to mil kar thehartay.

(*Sunan Abi Dawood*, vol. 3, pp. 58, Hadees 2628)

12. Dauran-e-Safar agar koi haajat mand mil jaey to us ki haajat rawaey karni chahiye لَنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ is may sawab ziyadah ho ga kay basa awqat musafir khud bhi to haajat mand ho jata hay phir bhi woh dusron ki madad karay ga to us kay ajr-o-sawab ka kaun andazah kar sakta hay? Hazrat Sayyiduna Abu Sa’eed Khudri رضي الله تعالى عنه say riwayat hay, Hum aik safar may Rasoolullah صلى الله تعالى عليه وسلم kay sath thay kay aik aadami apni Suwari par aaya. Aur daeyn baeyn usay phiranay laga to Madani Tajdar Huzoor صلى الله تعالى عليه وسلم nay farmaya: ‘Jis kay paas faalto Suwari hay to woh usay day day jis kay paas Suwari nahin hay aur jis kay paas faltu zaad-e-raah ho to woh us ko day day jis kay paas zaad-e-raah nahin hay hatta kay hum nay yeh mahsoos kiya kay hum may say kisi ka faaltu maal par koi haq nahin hay’

(*Sunan Abi Dawood*, vol. 2, pp. 175, Hadees 1663)

13. Jab seerrhiyon par charrhayn ya ounchi jagah ki taraf chalayn, ya hamari bus waghayrah kisi aysi sarrak say guzray jo ounchai

ki taraf ja rahi ho to ‘**اللَّهُ أَكْبَرُ**’ aur jab seerrhiyon say utrayn ya dhalan ki taraf chalayn to ‘**سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**’ kahna sunnat hay. Hazrat Sayyidunaa Jabir رضي الله تعالى عنه say marwi hay, Farmaya: ‘Jab hum Bulandi par charrhtay to ‘**اللَّهُ أَكْبَرُ**’ kahtay aur jab past (dhalan wali) jagah par utartay to ‘**سُبْحَانَ اللَّهِ**’ kahtay’.

(Sahih Bukhari, vol. 2, pp. 307, Hadees 2994)

14. Musafir ko chahiye kay woh du'a say ghaflat na karay kay yeh jab tak safar may hay us ki du'a qabool hoti hay balkay jab tak ghar nahin pohanchta us waqt tak du'a maqbool hay. Isi tarah mazloom ki du'a aur maa baap ki apni aulad kay haq may du'a bhi qabool hoti hay. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say riwayat hay kay Huzoor ﷺ nay farmaya: ‘3 qism ki du'aen mustajab (maqbool) hayn. Un ki qabooliyyat may koi shak nahin.

1. Mazloom ki du'a
2. Musafir ki du'a
3. Baap ki apnay baytay kay liye du'a. (*Jami' Tirmizi*, vol. 5, pp. 280, Hadees 3459)

15. Manzil par utrayn to waqtan fa-waqtan yeh du'a parrhayn إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ har nuqsan say bachayn gay. Du'a yeh hay:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

Tarjamah: Allah عزَّ وَجَلَّ kay kalimaat-e-tammah ki panah maangta hon us kay shar say jisay Us nay payda kiya. (*Kanz-ul-'Ummal*, vol. 6, pp. 301, Hadees 17508)

16. Jab dusman ka khauf ho. Surah Quraish parrh layn. إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ har bala say amaan milay gi. (*Al Hisn-ul-Haseen*, pp. 80)

17. Jab kisi mushkil may madad ki zaroorat parray to Hadees-e-Pak may hay is tarah 3 baar pukarayn:

أَعِينُونِي يَا عِبَادَ اللَّهِ

Tarjamah: Aye Allah عَزَّوَجَلَ kay bandon! Mayri madad karo.

(Al Hisn-ul-Haseen, pp. 82)

18. Safar say wapasi par ghar walon kay liye koi tohfah lay aaeyn kay yeh sunnat-e-mubarakah hay. Sarkar-e-Madinah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: Jab safar say koi wapas aaeey to ghar walon kay liye kuch na kuch hadiyyah laey, agar chay apni jhooli may patthar hi daal laey. (Kanz-ul-'Ummaal, vol. 6, pp. 301, Hadees 17502)
19. Safar say wapasi par apni masjid may do ganah (ya'ni do rak'at nafl) parrhna sunnat hay. Hazrat Sayyiduna Ka'b bin Maalik حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ say marwi hay kay Huzoor حَفَظَ اللَّهُ تَعَالَى عَنْهُ jab safar say wapas tashreef laatay to pahlay masjid may tashreef lay jatay aur wahan baytnay say pahlay do rak'at (namaz-e-nafl) ada farmatay. (Sahih Bukhaari, vol. 2, pp. 336, Hadees 3088)

Madani qafilay may safar ki 72 niyyatayn

(Az: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دافتہ برگاؤ نہیں العالیۃ))

Farman-e-Mustafa : حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ 'Musalmán ki niyyat us kay 'amal say behtar hay.' (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

1. Asal maqsood ya'ni Madani qafilay may safar karoон ga.
2. Apnay zaati kharch par safar karoон ga.

3. Pallay say khaon ga.
4. Suwari ki du'a parrhon ga.
5. Agar kisi Islami bhai ko jagah nahin mili to apni nashist pa ba-israar bithaon ga.
6. Koi boorrha ya
7. Beemar musalman nazar aaey ga to us kay liye nashist khaali kar doon ga.
8. Madani qafilay walon ki khidmat karoон ga.
9. Ameer-e-Qafilah ki ita'at karoون ga.
10. Zaban
11. Aankh aur
12. Payt ka qufl-e-madinah lagaon ga ya'ni fuzool goi, fuzool nigahi say bachon ga aur bhook say kam khaon ga.
13. Safar may har mauqa' par Madani Ina'amaat par 'amal jaari rakhon ga.
14. Wuzu
15. Namaz
16. Aur Quran-e-Pak parrhnay may jo ghalatiyan hon gi woh 'Aashiqan-e-Rasool ﷺ ki suhbat may rah kar durust karoون ga. (Jannay wala niyyat karay kay sikhaon ga)
17. Sunnatayn aur
18. Du'aen seekhon ga aur

19. Dusron ko sikhaon ga aur
20. Un par zindagi bhar ‘amal karta rahoон ga.
21. Tamam farz namazayn
22. Masjid ki
23. Pahli saf may
24. Takbeer-e-Owla kay sath
25. Ba-Jama’at ada karoon ga.
26. Tahajjud
27. Ishraq
28. Chasht
29. Aur Awwabeen ki namazayn parrhon ga.
30. Aik lamhah bhi zaya’ nahin honay doon ga.
31. Allah Allah karta rahoон ga, Durood shareef parrhta rahoон ga
(dauran-e-dars-o-bayan bighayr parrhay khamoshi say sunna hota hay)
32. Sada-e-Madinah lagaon ga ya’ni fajr ki namaz kay liye musalmanon ko jagaon ga.
33. Rastay may jab jab masjid nazar aaey gi to us ki ziyrat karoon ga.
34. Aur buland aawaz say durood shareef parrhaon ga.
35. Mauqa’ mila to ‘صلوٰعٰلِ الحبیب’ kah kar dusron ko bhi durood shareef parrhaon ga.

36. Baazar may jana parra to bil-khusoos neechi nigahayn kiye
37. Guzartay huway baazar ki du'a parrhon ga.
38. Musalmanon ko salam kar kay
39. Un say pur tapaak tareeqay par
40. Mulaqat karoон ga.
41. Khoob infiradi koshish karoон ga.
42. Haathon haath madani qafilay may safar kay liye
43. Musalmanon ko tayyar karoон ga.
44. Nayki ki da'wat doon ga.
45. Dars doon ga
46. Mauqa' mila to sunnaton bhara bayan karoон ga.
47. Jahan qafilah jaey ga waha kisi buzurg kay mazaar shareef par
48. Madani qafilay kay hamrah haaziri doon ga.
49. Sunni 'Aalim ki ziyyarat karoон ga.
50. Agar madani qafilay ka koi musafir beemar ho gaya to teemar daari karoон ga.
51. Agar kisi musafir kay paas kharch khatm ho gaya to ameer-e-qafilah kay mashwaray say us ki maali madad karoон ga.
52. Safar may apnay liye,
53. Apnay ghar walon kay liye
54. Aur ummat-e-muslimah kay liye du'a-e-khayr karoون ga.

55. Jis masjid may qiyam ho ga us masjid aur
56. Wahan kay wuzu khanay ki safaeey karoон ga.
57. Agar kisi nay bila wajah sakhti ki tab bhi sabr karoон ga.
58. Thakan waghayrah kay sabab ghussah aa gaya to zaban ka Qufl-e-Madinah lagatay huway
59. Zabt karoон ga.
60. Agar masjid may madani qafilah ko qiyam ki ijazat na mili to kisi say ulajhnay kay bajaey
61. Is ko apni ikhlas ki kami tasawwur karoон ga
62. Aur madani qafilay kay sath haath utha kar du'a-e-khayr karta huwa paltoon ga.
63. Agar koi jhagrра karay ga to haq par honay kay ba-wujood us say jhagrра na kar kay Hadees-e-Pak may di huyi Bisharat-e-Mustafa ka haqdar bano ga: ‘Jo haq par hotay huway jhagrра tark kar day us kay liye jannat kay darmiyan may makan banaya jaey ga’ (*Jami’ Tirmizi*, vol. 3, pp. 400)
64. Agar kisi nay zulman maara bhi to jawabi kaar-rawaye karnay kay bajaey
65. Shukr ada karoон ga kay Raah-e-Khuda ﷺ may maar khanay wali Sunnat-e-Bilali ada huyi.
66. Agar mayri wajah say kisi musalman ki dil aazari ho gaey to usi waqt
67. Ahsan tareeqay par

68. Mua'afi maango ga.
69. Chunkay har waqt sath rahnay may haq talfiyon ka ziyadah imkan rahta hay lihaza wapasi par intihaey lajajat kay sath
70. Fardan fardan
71. Mua'afi talafi karoон ga.
72. Safar say wapasi par ghar walon kay liye tohfah lay janay ki sunnat ada karoон ga. Huzoor ﷺ nay farmaya: ‘Jab safar say koi wapas aaey to ghar walon kay liye kuch na kuch hadiyyah laaey, agar chay apni jholi may patthar hi daal laey’

(Kanz-ul-'Ummaal vol. 6, pp. 301, Hadees 17502)

Meethay meethay Islami bhaiyo! Nayk bannay kay liye Dawat-e-Islami kay madani mahool say har dam wabastah rahiye. Madani Ina'aamaat par 'amal kartay rahiye, Dawat-e-Islami ka haftah war ijtimaa' jis masjid may, jis namaz kay ba'd shuru' hota ho woh namaz usi masjid may Takbeer-e-Oula kay sath ada kar kay ijtimaa' may aakhir tak shirkat farmaeyn. Har islami bhai ko chahiye kay zindagi may kam az kam 12 maah aur har 12 maah may yak musht kam az kam 30 din neez har 30 din may kam az kam 3 din sunnaton ki tarbiyyat kay liye Dawat-e-Islami kay Madani Qafilon may zaroor safar karay.

Aye hamaray piyaray Allah عَزَّوَجَلَ! Hamayn jab kabhi safar paysh ho to poora safar sunnaton kay mutabiq karnay ki taufeeq 'ata farma aur hamayn baar baar Haramayn Tayyibayn ka mubarak safar neez 'Aashiqan-e-Rasool kay Madani qafilon may safar naseeb farma.

أَمِينٌ بِحَاجَةِ الشَّرِيفِ الْأَمِينِ ﷺ

Qafilay may chalo

(Kalam: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُ الْعَالِيَّةُ)

*Lootnay rahmatayn Qafilay may chalo
 Seekhnay Sunnatayn Qafilay may chalo
 Chaho gar barakatayn Qafilay may chalo
 Paao gay ‘azamatayn Qafilay may chalo
 Hon gi hal mushkilayn Qafilay may chalo
 Door ho aafatayn Qafilay may chalo
 Taybah ki justuju Hajj ki gar aarzu
 Hay bata doon tumhayn Qafilay may chalo
 Gar Madinay ka gham chahiye chashm-e-nam
 Laynay yeh na’matayn Qafilay may chalo
 Aankh bay noor hay dil bhi ranjoor hay
 Khatm ho gardishayn Qafilay may chalo
 Awliya-e-Kiraam un ka faizan-e-‘aam
 Lootnay sab chalay Qafilay may chalo
 Awliya ka karam tum pay ho la jaram
 Mil kay sab chal parrayn Qafilay may chalo
 Maa jo beemar ho qarz ka baar ho
 Ranj-o-Gham mat karayn Qafilay may chalo
 Rab kay dar par jhukayn iltijaeyn karayn
 Baab-e-Rahmat khulayn Qafilay may chalo
 Dil ki kalak dhulay marz-e-‘isyan talay
 Aao sab chal parrayn Qafilay may chalo
 Qarz ho ga ada aa kay maango du’a
 Paao gay barakatayn Qafilay may chalo
 Dukh ka darmaan milay aaeyn gay din bhalay*

*Khatm ho gardishayn Qafilay may chalo
 Ghām kay badal chhatayn aur khushiyan milayn
 Dil ki kalyan khilayn Qafilay may chalo
 Ho qawi hafizah theek ho hazimah
 Kaam saray banay Qafilay may chalo
 'Ilm Haasil karo jahl zaa'il karo
 Paao gay rif'atayn Qafilay may chalo
 Tum qaraz daa'r ho ya kay beemar ho
 Chaho gar rahatayn Qafilay may chalo
 Gar chay ho garmiyan ya kay hon sardiyayn
 Chaahay hon barishayn Qafilay may chalo
 Koonday gar bijliyan ya chalay aandhiyan
 Chaahay owlay parray Qafilay may chalo
 12 maah kay liye 30 din kay liye
 12 din day hi dayn Qafilay may chalo
 Sunnatayn seekhnay 3 dinn kay liye
 Har maheenay chalay Qafilay may chalo
 Aye mayray bhaiyo! Rat lagatay raho
 Qafilay may chalay Qafilay may chalo
 Phone par baat ho ya mulaqat ho
 Sab say kahtay rahay Qafilay may chalo
 Dars dayn ya sunayn ya bayan jo karayn
 Ba'd ai'lan karayn Qafilay may chalo
 'Aashiqn-e-Rasool un say rahmat kay phool
 Aao laynay chalay Qafilay may chalo
 'Aashiqan-e-Rasool aaeyn laynay du'a
 Aao mil kar chalayn Qafilay may chalo
 'Aashiqan-e-Rasool aaeyn hayn marhaba
 Khayr Khuwahi karayn Qafilay may chalo
 'Aashiqan-e-Rasool laeyn jab Qafilah*

*Khayr Khuwahi karayn Qafilay may chalo
 Khana lay kar chalayn thandi sharbat bhi layn
 Khayr Khuwahi karayn Qafilay may chalo
 Un pay ho rahmatayn Qafilay ka sunay
 Khayr Khuwahi karayn Qafilay may chalo
 Bakhsh day mayray Maula Tu un ko kay jo
 Khayr Khuwahi karayn Qafilay may chalo
 Ya Khuda Har gharry rat ho 'Attar ki
 Qafilay may chalay Qafilay may chalo*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Surmah laganay ki Sunnatayn aur Aadab

Meethay meethay Islami bhaiyon! Surmah lagana hamaray piyaray Aaqa, Madinay walay Mustafa ﷺ ki nihayat hi piyari piyari aur meethi meethi sunnat hay. Huzoor ﷺ jab sonay lagtay to apni mubarak aankhon may surmah lagaya kartay. Lihaza hamayn bhi sonay say pahlay ittiba'-e-sunnat ki niyyat say apni aankhon may surmah lagana chahiye. Is say hamayn surmah laganay ki sunnat ka bhi sawab ho ga aur sath hi sath is kay Dunyawi fawa'id bhi haasil hon gay.

Sotay waqt surmah dalna sunnat hay

Sarkar-e-Madinah ﷺ surmah sotay waqt isti'mal farmatay thay chunan-chay Hazrat Sayyiduna 'Abdullah ibn 'Abbas رضي الله تعالى عنهما farmatay hayn kay Huzoor ﷺ sonay say pahlay har aankh may surmah-e-isnad ki 3 silaiyan lagaya kartay thay. (*Jami' Tirmizi*, vol. 3, pp. 294, *Hadees 1763*)

Meethay meethay Islami bhaiyo! Hadees-e-Pak say ma'loom huwa kay surmah sotay waqt isti'mal karna sunnat

hay. (*Mirat-ul-Manajeeh*, vol. 6, pp. 180) Lihaza hum raat ko jab bhi soya karayn hamayn surmah lagana na bhoolna chahiye. Sotay waqt surmah laganay may yeh maslihat hay kay surmah ziyadah dayr tak aankhon may rahta hay aur aankhon kay masamaat may sirayat kar kay aankhon ko faa`idah pohanchata hay.

Surmah-e-Ismad behtar hay

Ibn-e-Majah ki riwayat may hay ‘Tamam surmon may behtar surmah ‘Ismad’ hay kay yeh nigah ko roshan karta aur palkayn ugata hay.’ (*Sunan Ibn-e-Majah*, vol. 4, pp. 115, Hadees 3497)

Meethay meethay Islami bhaiyo! Surmah-e-Ismad ki fazeelat kay liye yehi kaafi hay kay yeh surmah Aaminah Bibi ﷺ kay dularay, Hum bay kason kay saharay, Hazrat Muhammad ﷺ ko pasand hay. Aap ﷺ nay isay khud bhi isti’mal farmaya aur apnay ghulamon ko is kay isti’mal ki targheeb bhi dilaey aur is kay fawa`id bhi Irshad farmaey. Lihaza ho sakay to surmah-e-ismad hi isti’mal karna chahiye. Ahadees-e-Baala say yeh bhi ma’loom huwa kay surmah-e-ismad beenaey ko tayz karnay kay sath sath palkon kay baal bhi ugata hay. Kaha jata hay kay Ismad Isfahan may paya jata hay. ‘Ulama-e-Kiraam farmatay hayn kay is ka rang siyah hota hay aur mashriqi mumalik may payda hota hay. Bahar haal Ismad ka surmah muyassar aa jaey to yehi Afzal hay warnah kisi qism ka bhi surmah dala jaey sunnat ada ho jaey gi.

Surmah laganay ka Tareeqah

Hadees-e-Baala may Irshad farmaya gaya hay kay Sarkar-e-Madinah ﷺ donon muqaddas aankhon may surmah ki 3, 3 silaiyan isti’mal farmatay thay aur aksar isi par ‘amal tha. Taaham ba’z riwayaat may seedhi aankh mubarak may 3 silaiyan

aur baeyn may 2 ka bhi zikr aaya hay aur ‘Shama`il-e-Rasool ﷺ’ may isi tarah bayan kiya gaya hay kay Huzoor ﷺ har aankh mubarak may 2, 2 silaiyan surmah ki daaltay aur aik silaey ko donon mubarak aankhon may lagatay.

(Wasa`il-ul-Wusool, pp. 77)

Lihaza hamayn Mukhtalif awqat may Mukhtalif Tareeqay par surmah isti’mal karna chahiye. Ya’ni kabhi donon aankhon may 3, 3 silaiyan kabhi daeyn aankh may 3 aur baeyn may 2, to kabhi donon aankhon may 2, 2 aur phir aakhir may aik silaey ko surmah wali kar kay baari baari dono aankhon may lagaeyn. Is tarah karnay say teenon Sunnatayn ada ho jaeyn gi.

Yeh baat yaad rakhayn kay takreem kay jitnay bhi kaam hotay sab hamaray piyaray Aaqa ﷺ seedhi janib say shuru’ kiya kartay, lihaza pahlay seedhi aankh may surmah lagayen phir baeyn aankh may. (Wasa`il-ul-Wusool, pp. 81)

Aye hamaray piyaray Allah ﷺ! Hamayn har baar sotay waqt surmah laganay ki sunnat bhi ada karnay ki taufeeq ‘ata farma.

أَمِينٌ بِحَاجَةِ الْمُؤْمِنِينَ ﷺ

‘Ajab nahin kay likha looh ka nazar aaey!
Jo Naqsh pa ka lagaon ghubar aankhon may

Chhenknay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Chhenkna bhi aik aham amar hay is ki bhi Sunnatayn aur aadab hayn. Laykin afsoos! Madani mahool say door rahnay kay ba’is Musalmanon ki aksariyyat ko is silsilay may koi ma’lomaat nahin hoti, jahan chhenk aaeys zor

zor say ‘aakchhi aakchhi’ kar liya. Naak bhar aaey to sink li aur bus. Aysa nahin hay, is ki bhi Sunnatayn aur aadab hamayn seekhnay chahiye.

- Chhenk kay waqt sar jhukaeyn, munh chhupaeyn aur aawaz aahistah nikalayn chheenki aawaz buland karna hamaqat hay. (*Bahar-e-Shari'at, Hissah, pp. 103*) Hazrat 'Ubadah bin Saamit-o-Shaddad bin Aws-o-Hazrat Wasilah رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ say riwayat hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Irshad farmaya: ‘Kisi ko dakaar ya chhenk aaey to aawaz buland na karay kay shaytan ko yeh baat pasand hay kay in may aawaz buland ki jaey’

(*Shua'b-ul-Iman, vol. 7, pp. 32, Hadees 9355*)

- Jab chheenki aay gay to firishtay رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ’ kahayn gay to firishtay رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَلَيْبِينَ’ kahayn gay to ma'soom firishtay yeh du'a karayn gay, يَرِزُّكَ اللَّهُ tujh par raham farmaey).

Hazrat 'Abdullah ibn 'Abbas رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمَا say riwayat hay kay Sarkar-e-Madinah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay Irshad farmaya: ‘jab kisi ko chheenki aay woh رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ’ kahay to firishtay kahtay hayn رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَلَيْبِينَ’ aur woh رَبِّ الْعَلَيْبِينَ’ kahta hay, to firishtay kahtay hay: يَرِزُّكَ اللَّهُ tujh par raham farmaey).’

(*Tabarani Awsat, vol. 2, pp. 305, Hadees 3371*)

- Chheenki aay par رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ’ kahna sunnat hay behtar yeh hay kay رَبِّ الْعَلَيْبِينَ ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَلَيْبِينَ’ kahay. Sunnay walay par Wajib hay kay fauran يَرِزُّكَ اللَّهُ (Ya'ni Allah عَزَّوَجَلَّ) tujh par raham karay) kahay. Aur itni aawaz say kahay kay chheenknay wala

khud sun lay. Agar jawab may takheer kar di to gunahgar ho ga. Sirf jawab daynay say gunah mua'af nahin ho ga taubah bhi karna ho gi. (*Bahar-e-Shari'at, Hissah. 16, pp. 102*)

4. Jawab sun kar chheenknay wala kahay ‘يَنْفِرُ اللَّهُ لَكُوْلَكُمْ’ (Allah Ta'aala hamari aur tumhari maghfirat farmaey) ya yeh kahay, ‘يَهْرِبُكُمُ اللَّهُ وَيُضْلِعُ بَالْكُمْ’ (Allah Ta'aala tumhayn hidayat day aur tumhari Islah farmaey). (*Fataawa Hindiyah, vol. 5, pp. 326*)
5. Chheenknay wala zor say Hamd kahay ta kay koi sunay aur jawab day donon ko sawab milay ga. (*Fataawa Hindiyah, vol. 5, pp. 326*)
6. Chheenk ka jawab aik martabah Wajib hay. Dubarah chheenk aaey aur woh ‘الْحَمْدُ لِلَّهِ’ kahay to dubarah jawab Wajib nahin balkay Mustahab hay. (*Bahar-e-Shari'at, Hissah. 16, pp. 102*) Hazrat Ayaas bin Salamah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ apnay walid say riwayat kartay hay kay Sarkar-e-Madinah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْهُدَى وَسَلَّمَ kay paas aik aadami ko chheenk aaey. Mayn bhi maujood tha. Huzoor عَزَّوجَلَ Ya'ni Allah يَرْحَمُكَ اللَّهُ nay farmaya: حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْهُدَى وَسَلَّمَ par raham farmaey) Usay dubarah chheenk aaey to Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْهُدَى وَسَلَّمَ nay farmaya: Isay Zukam ho gaya hay.

(*Jami' Tirmizi, vol. 4, pp. 341, Hadees 2752*)

7. Jawab us soorat may Wajib ho ga jab chheenknay wala ‘الْحَمْدُ لِلَّهِ’ kahay aur Hamd na karay to jawab Wajib nahin. (*Bahar-e-Shari'at, Hissah. 16, pp. 102*) Hazrat Abu Musa رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ وَالْهُدَى وَسَلَّمَ Farmatay hayn, Mayn nay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْهُدَى وَسَلَّمَ ko yeh farmatay huway suna, ‘Jab tum may say kisi shakhs ko chheenk aaey aur woh ‘الْحَمْدُ لِلَّهِ’ kahay to us kay liye ‘يَرْحَمُكَ اللَّهُ’ kaho. Aur agar woh ‘الْحَمْدُ لِلَّهِ’ na kahay to tum bhi ‘يَرْحَمُكَ اللَّهُ’ na kaho.’ (*Sahih Muslim, pp. 1596, Hadees 2992*)

8. Burrhiya ki chheenk ka jawab mard, zoor say day aur jawan 'aurat ka jawab dil may day. (Al-battah itni aawaz zaroori hay kay jawab daynay wala khud sun lay) (*Bahar-e-Shari'at, Hissah. 16, pp. 103*)
9. Chheenknay wala deewar kay peechay ho jab bhi jawab dayn.
(*Bahar-e-Shari'at, Hissah. 16, pp. 103*)
10. Kaey Islami bhai maujood hon aur ba'z hazireen nay jawab day diya to sab ki taraf say jawab ho ga magar behtar yehi hay kay saray jawab day. (*Bahar-e-Shari'at, Hissah. 16, pp. 103*)
11. Namaz kay dauran agar chheenk aaey to ﴿الْحَمْدُ لِلّٰهِ﴾ na kahayn.
(*Bahar-e-Shari'at, Hissah. 16, pp. 49*)
12. Aap namaz parrh rahay hayn aur kisi ko chheenk aaey aur aap nay jawab day diya to aap ki namaz faasid ho gaey.
(*Fatawa Hindiyah vol. 5, pp. 326*)

13. Kaafir ko chheenk aaey aur us nay ﴿الْحَمْدُ لِلّٰهِ﴾ kaha to jawab may 'يَهْدِيکَ اللّٰهُ' (*Allah Ta'aala tujhay hidayat karay*) Kaha jaey.
(*Bahar-e-Shari'at, Hissah. 16, pp. 103*)

Aye hamaray piyaray Allah ﷺ! Hamayn chheenk ki Sunnataun aur aadab par 'amal karnay ki taufeeq 'ata farma.

أَمَّنْ يَجِدُهُ اللّٰهُ أَكْمَلُهُ حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ

Nakhun, Hajamat, Muway-e-Baghah waghayrah say muta'alliq
Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamaray Piyaray Sarkar حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ka safaeys ko bay had pasand farmatay hayn, Aap حَلَّ اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ka

farman-e-'aalishan hay: 'الْطَّهُورُ نِصْفُ الْإِيمَانِ' ya'ni Safaey aadha Iman hay. (*Jami' Tirmizi*, vol. 5, pp. 308, *Hadees* 3530)

Chunan-chay ki safaey ka jahan tak ta'alluq hay to woh yeh hay kay apna jism aur libas waghayrah najasat say pak rakhnay kay sath sath mayl kuchayl waghayrah say bhi saaf rakhna chahiye. Neez apnay sar aur darrhi kay baalon ko bhi durust rakhayn. Nakhun bhi ziyyadah na barrhnay dayn kay in may mayl kuchayl bhar jata hay aur woh khana waghayrah khanay may payt kay andar pohanchta hay jis kay sabab tarah tarah ki beemariyan payda honay ka andaysah rahta hay. Neez baghal aur zayr-e-naaf kay baal bhi saaf kartay rahna chahiye. Raha baatin ki safaey ka mua'amalah to apnay baatin ko bhi Keenah-e-Muslim, Ghuroor, Takabbur, Bughz-o-Hasad, waghayrah waghayrah raza'il say pak-o-saaf rakhna zaroori hay. Baatin ki safaey kay liye achhi suhbat bay had zaroori hay. Zaahiri safaey ya'ni nakhun, muway-e-baghal waghayrah ki safaey kay muta'alliq Madani phool mulahazah hon.

40 din kay andar andar in kaamon ko zaroor kar layn, moonchayn aur nakhun tarashna, baghal kay baal ukhaarrna aur muway-e-zayr-e-naaf moondna. Hazrat Sayyiduna Anas رضي الله تعالى عنه farmatay hayn moonchhayn aur nakhun tarashwanay aur baghal kay baal ukhaarrnay aur muway-e-zayr-e-naaf moondnay may hamaray liye yeh waqt muqarrar kiya gaya hay kay 40 din say ziyyadah na chhorrayn. (*Sahih Muslim*, pp. 153, *Hadees* 258)

Meethay meethay Islami bhaiyo! Hadees-e-Baala say pata chala kay 40 din kay andar andar yeh kaam zaroor kar layna chahiye. Haftah may aik baar nahana aur badan ko saaf suthra rakhna aur muway-e-zayr-e-naaf door karna mustahab hay. Pandarhiva rooz karna bhi

jaeyez hay aur 40 roz say ziyadah makrooh-o-mamnu' hay. (*Bahar-e-Shari'at, Hissah. 16, pp. 196*) Piyaray Islami bhaiyo! Ho sakay to har Jumu'ah ko yeh kaam kar hi laynay chahiye kyun kay aik Hadees-e-Mubarak may hay kay Huzoor ﷺ Jumu'ah kay din namaz kay liye janay say pahlay moonchhayn katarwatay aur nakhun tarashwatay. (*Shua'b-ul-Iman, vol. 3, pp. 24, Hadees 2763*)

Haathon kay nakhun tarashnay ka tareeqah

Haathon kay nakhun tarashnay kay 2 tareeqay yahan bayan kiye jatay hayn in donon may say aap jis tareeqay par bhi 'amal karayn gay ان شاء الله عزوجل sunnat ka sawab paeyn gay. Yeh bhi ho sakta hay kabhi aik par 'amal kar layn kabhi dusray par. Is tarah donon hadeeson par 'amal ho jaey ga. Chunan-chay zayl may donon tareeqay paysh kiye jatay hayn:

1. Hazrat Maula-e-Ka'inat Maula Ali رضي الله تعالى عنهما say nakhun kaatnay ki yeh sunnat manqool hay kay sab say pahlay seedhhay haath ki chhungliya, phir beech wali, phir ongotha, phir manjhli (ya'ni chhungliya kay barabar wali), phir shahadat ki ungli. Ab baeyn haath may pahlay ongotha, phir beech wali, phir chhungliya, phir shahadat ki ungli, phir manjhli. Ya'ni seedhay haath kay nakhun chhungliya say kaatna shuru' karayn aur ultay haath kay nakhun ongothay say. (*Bahar-e-Shari'at, Hissah. 16, pp. 195*)
2. Dusra tareeqah aasan hay aur yeh bhi hamaray Madani Aaqa حفظ الله تعالى علیہ وآلہ وسّلہ say sabit hay aur woh yeh hay kay seedhay haath ki shahadat ki ungli say shuru' kar kay tarteeb waar chhungliya samayt nakhun tarashayn magar ongotha chhorr dayn. Ab ultay haath ki chhungliya say shuru' kar kay tarteeb war ongothay samayt nakhun tarash layn. Is tarah seedhay hi haath say shuru' huwa aur seedhay hi haath par khatm. (*Bahar-e-Shari'at, Hissah. 16, pp. 196*)

Paoon kay nakhun kaatnay ka tareeqah

Bahar-e-Shari'at may 'Durr-e-Mukhtar' kay hawalah say likha hay kay paoon kay nakhun tarashnay ki koi tarteeb manqool nahin. Behtar yeh hay kay wuzu may paoon ki ungliyon may khilal karnay ki jo tarteeb hay usi tarteeb kay mutabiq paoon kay nakhun kaat layn. Ya'ni seedhay paaon ki chhungliya sau shuru' kar kay tarteeb war ongothay samayt nakhun taraash layn phir ultay paoon kay ongothay say shuru' kar kay chhungliya samayt nakhun kaat layn.

(*Bahar-e-Shari'at, Hissah. 16, pp. 196*)

3. Daant say nakhun nahin kaatna chahiye kay makrooh hay aur is say maraz-e-bars payda ho janay ka andayshah hay.

(*Radd-ul-Muhtaar, vol. 9, pp. 668*)

4. Lambay nakhun shaytan ki nashist gaah hayn. Ya'ni un par shaytan baythta hay. (*Keemiya-e-Sa'adat, vol. 1, pp. 168*)
5. Nakhun ya baal waghayrah kaatnay kay ba'd dafn kar dayna chahiye. Bayt-ul-Khala may ya ghusl khanay may daal dayna makrooh hay kay is say beemari payda hoti hay.

(*Durr-e-Mukhtar, vol. 9, pp. 668*)

6. Nakhun tarash laynay kay ba'd ungliyon kay poray dho laynay chahiye.
7. Baghal kay baalon ko ukhaarrna sunnat hay aur moondna gunah bhi nahin. (*Durr-e-Mukhtar, vol. 9, pp. 671*)
8. Naak kay baal na ukharryn kay is say maraz aakilah payda ho janay ka khauf hay. (*Fatawa Hindiyah, vol. 5, pp. 358*)
9. Gardan kay baal mondna makrooh hay. (*Durr-e-Mukhtar, vol. 9, pp. 670*)
Ya'ni jab kay sar kay baal na mundaeyn sirf gardan hi kay

mundwdaeyn. Haan agar pooray sar kay baal mundaeyen to is kay sath sar kay baal bhi munda dayn. Nabi-e-Pak ﷺ nay hajamat kay siwa gardan kay baal mundwanay say mana' farmaya. (*Al-Mu'jam-ul-Awsat*, vol. 2, pp. 187, *Hadees* 2969)

10. Abru kay baal agar barray ho jaeyn to un ko tarashwa saktay hayn. (*Durr-e-Mukhtar*, vol. 9, pp. 670)
11. Darrhi ka khat banwana jayez hay. (*Durr-e-Mukhtaa'*, vol. 4, pp. 471)
Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رحمۃ اللہ علیہ Fataawa Razawiyyah jild 22 safhah 296 par likhtay hayn: 'Darrhi qalmon kay neechay say kanpattiyon, jabrron, thorri par jamti hay aur 'arzan is ka balaey hissah kaanon aur gaalon kay beech may hota hay. Jis tarah ba'z logon kay kaanon par rongtay hotay hayn woh darrhi say kharij hayn, yun hi gaalon par jo khafeef baal kisi kay kam kisi kay aankhon tak nikaltay hayn woh bhi darrhi may dakhil nahin. Yeh baal qudrati taur par muway-e-reesh say juda-o-mumtaz hotay hayn. Is ka musalsal rastah jo qalmon kay neechay say aik makhrooti shakl par janib-e-zaqan jata hay yeh baal us raah say juda hotay hayn, na un may muway-e-mahaasin kay misl quwwat-e-namiyah, un kay saaf karnay may koi haraj nahin balkay basa awqat un ki parwarish ba'is-e-tashwiyah-e-khalq-o-taqbeeh-e-soorat hoti hay jo shar'an har giz pasandeedah nahin.'
12. Haath, paon aur payt kay baal door karna chahay to mana' nahin. (*Bahar-e-Shari'at*, Hissah 16, pp. 197)
13. Seenah aur peeth kay kay baal kaatna ya moondna achha nahin.
(*Bahar-e-Shari'at*, Hissah 16, pp. 197)
14. Darrhi barrhana Sunan-e-Ambiya-e-Kiraam عَلَيْهِ السَّلَامُ say hay.
(*Bahar-e-Shari'at*, Hissah 16, pp. 197) Mundana ya aik musht say kam

karna haraam hay. Haan aik musht say zaa'id ho jaey to jitni ziyyadah hay us ko katwa saktay hayn. (*Durr-e-Mukhtaar*, vol. 9, pp. 671)

15. Moonchhon kay donon kanaron kay baal barray barray ho to haraj nahn. Ba'z aslaaf ﷺ (ya'ni guzishtahh buzurgon) ki moonchhayn is qism ki thi. (*Fataawa Hindiyah*, vol. 5, pp. 358)

16. Mard ko chahiye kay muway-e-zayr-e-naaf usturay waghayrah say moonday. (*Bahar-e-Shari'at*, Hissah 16, pp. 196)

17. Is kaam kay liye baal safra powder waghayrah ka isti'mal mard-o-'aurat dono ko jayez hay. (*Bahar-e-Shari'at*, Hissah 16, pp. 197)

18. Muway-e-Zayr-e-Naaf ko naaf kay 'ain neechay say moondna shuru' karayn. (*Bahar-e-Shari'at*, Hissah 16, pp. 197)

19. Janabat ki haalat may (ya'ni ghusl farz honay ki soorat may) na kahin kay baal moondayn na hi nakhun tarashayn kay aysa karna makrooh hay. (*Bahar-e-Shari'at*, Hissah 16, pp. 81)

20. Islami behnay apnay sar waghayrah kay baal aysi jagah na daalayn jahan ghayr mahram ki nazar parray.

(*Bahar-e-Shari'at*, Hissah 16, pp. 81)

21. Insan kay baal (khuwah woh jism kay kisi bhi hissay kay hon) nakhun, Hayz ka lattah (ya'ni woh kaprra jis say hayz ka khoon saaf kiya gaya ho) aur insani khoon in charon cheezon ko dafn kar daynay ka hukm hay. (*Durr-e-Mukhtar*, vol. 9, pp. 668)

Aye Hmaray piyaray Allah ﷺ hamayn apnay zaahir-o-baatin donon ko saaf rakhnay ki taufeeq 'ata farma aur is mua'amalah may jo jo sunnatayn hayn un tamam sunnaton par khush dili say 'amal karnay ki taufeeq marhamat farma.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Do dard Sunnaton ka paey shah-e-karbala ﷺ

Ummat kay dil say lazzat-e-faishon nikal do

(Wasa`il-e-Bakhshish, pp. 28)

Zulfayn rakhnay ki sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamaray piyaray Madani Aaqa, Madinay walay Mustafa ﷺ nay hamayshah apnay sar Mubarak kay baal shareef pooray rakhay. Kabhi nisf kaan Mubarak to kabhi kaan Mubarak ki lo tak aur ba'z awqat aap ﷺ kay gayso shareef barrh jatay to Mubarak shanon ko jhoom jhoom kar choomnay lagtay.

Gosh tak suntay thay faryad ab aaey ta dosh

Kay banay khanah badoshon ko saharay gayso

(Hada`iq-e-Bakhshish)

- Chahayn to aadhay kaanon tak gayso rakhiye kay Hazrat Sayyiduna Anas bin Maalik ﷺ farmatay hayn kay Huzoor ﷺ kay baal Mubarak aadhay Mubarak kaanon tak thay. (Jami' Tirmizi, Hadees 24, pp. 507)

Daykho Quran may shab-e-qadr hay ta Matla'-e-Fajr

Ya'ni nazdeek hayn a'ariz kay woh piyaray gayso

(Hada`iq-e-Bakhshish, pp. 89)

Meethay meethay Islami bhaiyo! Chunkay baal barrhnay wali cheez hay. Is liye jis sahabi ﷺ nay jaysa daykha wohi riwayat kar diya. Chunanchay Hazrat Sayyiduna Anas ﷺ nay nisf kaanon tak tak daykha to usi ko riwayat kar diya. Aur jis nay is say ziyadah baray daykhay us nay usi miqdar ko riwayat kiya.

- Chahayn to pooray kaanon tak gayso rakhiye kay Hazrat Sayyiduna Bara bin 'Aazib ﷺ farmatay hayn kay Huzoor

صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka qad Mubarak darmiyanah tha, donon Mubarak shanon kay darmiyan fasilah tha aur Aap صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay gayso Mubarak muqaddas kaanon ko choomtay thay.

(Shamaa` il-e-Tirmizi, pp. 17, Hadees 3)

3. Chahayn to shanon tak gayso barrhaiye kay Umm-ul-Mu'mineen Hazrat Sayyidatuna 'Aaishah Siddiqaha Tayyibah Tahirah صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عنْهَا farmati hay kay Mayray Aaqa صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay sar-e-aqdas par jo baal mubarak hotay woh kaan mubarak kil o say zara neechay hotay aur mubarak shanon ko choomtay.

(Shamaa` il-e-Tirmizi, pp. 17, Hadees 25)

4. Sar kay beech may say maang nikaliye kay sunnat hay. Jaysa kay Sadr-us-Shari'ah Mufti Muhammad Amjad Ali A'zami رحمةُ اللَّهِ تَعَالَى عَلَيْهِ Bahar-e-Shari'at may likhtay hayn 'Ba'z log dahinay ya baeyn janib maang nikaltay haym, yeh sunnat kay khilaf hay. Sunnat yeh hay kay agar sar par baal ho to beech may maang nikali jaey. Aur ba'z log maang nahin nikaltay balkay badalon ko seedhay rakhtay hayn yeh bhi sunnat-e-mansookhah aur Yahood-o-Nasara ka taraeeqah hay'. (Bahar-e-Shari'at, Hissah 16, pp. 199)

5. Meethay meethay Islami bhaiyo! In Ahadees-e-Mubarakah say hamayn ba-khubi ma'loom ho gaya kay Hamaray Piyaray Aaqa صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay hamayshah apnay sar-e-aqdas par pooray hi baal rakhay. Aaj kal jo chhotay chhotay baal rakhay jatay hayn, is tarah kay baal rakhna sunnat nahin hay.

Piyaray piyaray Islami bhaiyo! Tarah tarah ki tarash kharash walay baal rakhnay ki bajaey hamayn chahiye kay piyaray Madani Aaqa صلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ki mahabbat may apnay sar par aadhay kaanon tak, kaanon ko lo tak ya itni barri zulfayn rakhayn kay shanon ko chho

layn. Is ka aasan tareeqah yeh hay kay aik dhagah lay kar aadhay kaan say ya aik kaan ki lo say sar kay pichhlay hissay ki taraf say dusray kaan kay nisf tak ya dusray kaan ki lo tak lay jaeyn aur isay mazbooti say pakarr layn, ab is dhagay say neechay jitnay baal aaeyn woh katwa dijiye.

Aye Hamaray piyaray Allah ﷺ! Hum sab Musalmanon ko khilaf-e-sunnat baal rakhnay aur rakhwanay ki soch say najat day kar Huzoor ﷺ ki piyari piyari, Meethi meethi sunnat zulfayn rakhnay wali ‘Madani Soch’ ‘ata farma.

أَمِينٌ بِجَاهِ الْثَّوَّابِ الْأَمِينٌ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ

Tayl daalnay aur kangha karnay ki sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamaray piyaray Aqa Madinay walay Mustafa ﷺ apnay sar-e-aqdas aur darrhi Mubarak may tayl daaltay, kangha kartay, beech sar may maang nikalatay. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: ‘Jis kay baal hon to woh un ka ikram karay’ (Ya’ni un ko dhoey, tayl lagaey, kangha karay). (*Sunan Abi Dawood, vol.4, pp. 103, Hadees 4163*)

Chunan-chay ab tayl daalnay aur kangha karnay ki sunnataun aur aadab ka bayan kiya jata hay.

1. Maang sar kay beech may nikali jaey kay sunnat hay.

(Babar-e-Shari’at, Hissah 16, pp. 198)

2. Sar may tayl daalnay say qabl ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ parrh layna chahiye.
3. Sar may tayl laganay ka tareeqah yeh hay kay ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ parrh kar ultay haath ki hathayli may thorra sa tayl daalayn,

phir pahlay seedhi aankh kay abru par tayl lagaeyn phir ulti kay. Us kay ba'd seedhi aankh ki palak par, phir ulti par. Ab (phir 'پسروالرَّحْمَنِ الرَّجِيمِ' parrh kar) sar may tayl daalayn'

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ، (Shamaail-e-Rasool, pp. 81)

- Jab bhi tayl lagaeyn to 'imamah kay neechay sarband baandhiye. Hamaray Sarkar, Madinay kay Tajdar Huzoor kay mizaj Mubarak may chunkay bay had nafasat thi isi liye to Aap jab Sar Mubarak may tayl lagatay to apnay 'imamah Mubarak aur us ki topi shareef aur deegar libas ko tayl kay asar say bachanay kay liye sar-e-aqdas par aik kaprra lapayt liya kartay. Aur chunkay tayl Mubarak ka isti'mal bahut ziyadah hota is liye woh Mubarak kappra tayl shareef wala ho jata. (*Shamail-ul-Muhammadiyyah, pp. 40, Hadees 32*)

Guzishtah Hadees-e-Mubarak say yeh bhi ma'loom huwa kay tayl daalnay kay ba'd topi aur 'imamah kay neechay koi kaprra ya romaal rakhna ya bandhna sunnat hay. Hazrat Sayyiduna Imam Tirmizi نَبَغَةُ الْمُؤْكَلِ عَلَيْهِ nay sar band baandhnay ki sunnat say muta'alliq 'Shama'il-e-Tirmizi' may aik baab baandha hay.

- Sar may sarsko ka tayl daalnay wala sar say topi ya 'imamah utarta hay to ba'z awqat badbu ka bhapka nikalta hay lihaza jis say ban parray woh 'umdaх khushbu daар tayl daalay khushbu daар tayl bananay ka aik aasan tareeqah yeh bhi hay kay khopray kay tayl ki sheeshi may apnay pasandeedah 'itr kay chand qatray daal kar hal kar lijiye. Khusbu daар tayl tayyar hay. Sar kay baalon ko waqtan fa waqtan sabun say dhotay rahiye.
- Darrhi may aksar ghizaey ajza atak jatay hayn, sonay may ba'z awqat munh ki badbu daар raal bhi dakhil ho jati hay aur is

tarah badbu aati hay lihaza mashwaratan ‘arz hay kay ho sakay to rozanah aik aadh baar sabun say darrhi dho li jaey.

7. Ba’z Islami bhai kaafi baray size ka ‘imamah shareef baandhnay ka jazbah to rakhtay hayn magar safaeys rakhnay may kotahi kar jatay hayn aur yun basa awqat la-shu’ori may masjid kay andar ‘badbu’ phaylanay kay jurm may phans jatay hayn. Lihaza Madani iltija hay kay ‘imamah, sarband shareef aur chadar isti’mal karnay walay islami bhai hattal imkan har haftay aur mausim kay I’tibar sat ya zarooratan mazeed jaldi jaldi inhayn dhonay ki tarkeeb banaeyn. Warnah mayl kuchayl, paseenah aur tayl waghayrah kay sabab in cheezon may badbu ho jati hay, agar chay khud ko mahsoos nahn hoti magar dusron ko badbu kay sabab kaafi ghin aati hay, khud ko is liye pata nahn chalta kay jis kay paas mustaqillan koi makhsoos khusbu ho is say us ki naak att jati hay.
8. Jin Islami bhaiyon kay sar par baal hon un ko chahiye kay un may kangha kiya karayn. Hazrat Sayyiduna Abu Qatadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Sarkar-e-Madinah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ say Mayn nay ‘arz ki kay mayray sar par pooray baal hayn, Mayn in ko kangha kiya karoon? To Aaqa-e-Madinah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ farmaya: ‘Haan aur un ka ikram karo’. Lihaza Hazrat Sayyiduna Abu Qatadah رَضِيَ اللَّهُ تَعَالَى عَنْهُ meethay Madani Aaqa رَضِيَ اللَّهُ تَعَالَى عَنْهُ kay farmanay ki wajah say kabhi kabhi to din may do martabah bhi tayl lagaya kartay. (*Mu`atta Imam Maalik*, vol. 2, pp. 435, Hadees 1818)
9. Baal bikhray huway na rakhayn. Hazrat Sayyiduna ‘Ata bim Yasaar صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ say riwayat hay kay Huzoor رَضِيَ اللَّهُ تَعَالَى عَنْهُ masjid may tashreef farma thay. Itnay may aik shakhs aaya jis kay sar aur darrhi kay baal bikhray huway thay. Hamaray

meethay Madani Aaqa ﷺ nay us ki taraf is andaz par isharah kiya jis say saaf zahir hota tha kay Aap ﷺ us ko baal durust karnay ka hukm farma rahay hayn. Woh shakhs baal durust kar kay wapas aaya, Sarkar-e-Madinah” ﷺ nay farmaya: ‘Kiya yeh is say behtar nahin hay kay koi shakhs baalon ko is tarah bikhayr kar aata hay goya woh shaytan hay’, (*Mu`atta Imam Maalik*, vol. 2, pp. 435, Hadees 1819)

Meethay meethay Islami bhaiyo! Mundarijah baala Ahadees-e-Mubarakah may sar aur darrhi kay baalon ko bikhra huwa aur bay tarteeb chhorrna na-pasandeedah bataya gaya hay aur farmaya gaya hay kay baalon ka ikram kiya karo ya’ni in ko tayl aur kanghi kay zari’ay durust rakha karo. Balkay bayan ki gaey aakhiri Hadees-e-Pak may to bikhray huway baal rakhnay walay ko shaytan say tashbeeh di gaey hay.

Lihaza hamayn chahiye kay hum apnay libas ko pak-o-saaf rakhnay kay sath sath apnay darrhi aur sar kay baalon ko bhi durust rakha karayn. Bahar haal hamara huliyah sunnaton kay sanchay may dhal kar aysa suthra aur nikhra huwa hona chahiye kay log hamayn daykh kar hum say ghin na karayn balkay hamari taraf maa’il hon.

*Mayri har har ada say Ya Nabi ﷺ Sunnat jhalakti ho
Jidhar jaon shaha ﷺ khushbu wahan tayri mahakti ho*

10. Kangha kartay waqt seedhi taraf say ibtida kijiye kay hamaray piyaray Aaqa Sarkar-e-Madinah ﷺ har takreem wala kaam seedhi taraf say shuru’ farmatay jaysa kay ‘Tirmizi Shareef’ may hay kay Hazrat Sayyidatuna ‘Aaishah Siddiqah رضي الله تعالى عنها farmati hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ daey janib say wuzu karna pasand farmatay aur isi tarah kangha bhi seedhi taraf say hi kartay, neez

na'laym shareefayn bhi jab pahannay ka iradah farmatay to pahlay seedha qadam muhtaram na'l shareef may dakhil farmatay. (*Jami' Tirmizi, vol. 5, pp. 509, Hadees 34*)

Meethay Islami bhaiyo! Hamaray Piyaray Aaqa ﷺ seedhi taraf say wuzu karna pasand farmatay. Is kay ma'na yeh hayn kay wuzu kartay waqt pahlay seedha haath Mubarak dhotay phir baayan. Isi tarah paoon Mubarak dhotay waqt bhi yehi tarteeb malhooz rakha kartay. Neez is Hadees-e-Pak may kangha aur na'layn shareefayn kay baray may bhi seedhi hi janib say shuru' karna manqool huwa. Ya'ni sar-e-aqdas aur darrhi Mubarak may jab kangha farmatay to pahlay seedhi janib say shuru' kartay, phir baeyn janib. Neez na'layn shareefayn pahantay waqt bhi pahlay seedhay qadam Mubarak ko na'l pak may dakhil farmatay phir baeyn qadam-e-mukarram ko. Sirf in teen kaamon hi ki takhsees nahin, jitnay bhi takreem kay kaam hayn aap ﷺ seedhi janib say hi shuru' karna pasand farmatay. Chunan-chay Libas pahanna, masjid may dakhil hona, sar aur moonch waghayrah kay baal tarashna, miswak karna, nakhun kaatna, aankhon may surmah daalna, kisi ko koi cheez dayna ya kisi say layna, khana peena waghayrah waghayrah kaam seedhay haath say seedhi janib say karnay chahiye.

11. Sarkar-e-Madinah Rahat-e-Qalb-o-Sseenah ﷺ
 Reesh Mubarak may kangha kartay waqt aaeynay may apna roey anwar mulahazah farmatay aur jab aaeyna may apna chehraah-e-mubarak daykhtay to is tarah du'a kartay.

اللَّهُمَّ حَسِّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

Tarjamah: Aye Allah عَزَّ وَجَلَّ! Tu nay mayri soorat to achhi baney hay
 mayray akhlaq bhi achhay kar day.

(*Musnad Imaam Ahmad bin Hambal, vol. 9, pp. 339, Hadees 24446*)

Yaqeenan yeh du'a apnay ghulamon ki ta'leem kay liye hay kay woh apnay akhlaq ki islah kay liye du'a kartay raha karayn, warnah hamaray Sarkar-e-Do 'Aalam ﷺ kay akhlaq-e-kareemah kay to kiya kahnay. Aap ﷺ kay husn-e-akhlaq kay to Quran Majeed may charchay hayn. Chunanchay Parah 29 Surah Qalam Aayat number 4 may irshad hota hay.

وَإِنَّكَ لَعَلِيٌّ خُلُقٌ عَظِيمٌ

Tarjamah-e-Kanz-ul-Iman: Aur bayshak tumhari khu bu (khulq) barri shan ki hay.

Tayray khulq ko haq nay 'azeem kaha

Tayri khilq ko haq nay jameel kiya

Koi tujh sa huwa hay na ho ga shah!

Tayray Khaliq-e-Husn-o-Ada ki qasam

(Hadaaiq-e-Bakhshish, pp. 62)

Aye hamaray Piyaray Allah ﷺ! Hamayn sunnat kay mutabiq apnay sar aur darrhi may tayl laganay aur kangha karnay ki taufeeq marhamat farma

أَمِينٌ بِحَمَادَةِ النَّبِيِّ الْأَكْمَانِ ﷺ

Zeenat ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamaray Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ki tabe'at-e-mubarakah may bay had nafasat thi aur Aap ﷺ safaeey aur pakeezgi ko bay had pasand farmatay thay. Isi ziman may guzishtah safhaat may nakhun aur moonchayn tarashnay, sar aur darrhi shareef may tayl laganay aur kangha karnay ki sunnatayn aur aadab paysh kiye gaey. Ab isi zimn may 'Zeenat ki sunnatayn aur

Aadaab' bayan kiye jatay hayn ta kay hamaray Islami bhaiyon aur Islami behnon ko ma'lom ho kay kaun si zeenat sunnat kay mutabiq hay aur kaun si zeenat sunnat ka da'irah torr kar firangi faishon kay andhayaray garrhay may ja parrti aur dunya aur aakhirat ki tabahi ka sabab banti hay.

1. Insan kay baalon ki choti bana kar 'aurat apnay baalon may goondhay, yeh haraam hay. Hadees-e-Mubarak may is par la'nat aaey balkay is par bhi la'nat aaey jis nay kisi dusri 'aurat kay sar may insani baalon ki choti gondhi.

(Durr-e-Mukhtaar, vol. 9, pp. 614 ta 615)

2. Agar woh baal jis ki choti banaey gaey khud us 'aurat kay apnay baal hayn jis kay sar may jorri gaey jab bhi na-jaeyz hay.

(Durr-e-Mukhtar, vol. 9, pp. 614-615)

3. Own ya siyah dhagay ki choti Islami behnon ko sar may lagana jaeyz hay. (Durr-e-Mukhtar, vol. 9, pp. 614-615)

4. Larrkiyon kay naak kaan chhedna jaeyz hay. (Radd-ul-Muhtar, vol. 9, pp. 598)

5. Ba'z log larrko kay bhi kaan chhidwatay hayn aur baali waghayrah pahnatay hayn yeh na-jaeyz hay. Ya'ni kaan chhidwana bhi na-jaeyz aur usay Zaywar pahnana bhi na-jaeyz.

(Radd-ul-Muhtar, vol. 9, pp. 598)

6. 'Auraton ko haath paoon may mahandi lagana jayez hay. Chhotay bachon kay haath paoon may mahandi lagana, na-jayez hay, bachiyon ko mahandi laganay may haraj nahin.

(Radd-ul-Muhtaar, vol. 9, pp. 599)

Hazrat Sayyiduna Abu Hurayrah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ say marwi hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay

paas aik mukhannas (ya'ni heejra) haazir kiya gaya jis nay apnay haath aur paon mahandi say rangay huway thay. Irshad farmaya: Is ka kiya haal hay? (Ya'ni is nay kyun mahandi lagaey hay?) Logon nay 'arz ki, Yeh 'auraton ki naql karta hay. Hamaray Meethay Madani Aaqa ﷺ nay hukm farmaya: 'Kay isay shahr badar kar do lihaza us ko shahr badar kar diya gaya, Madinah Munawwarah say nikal kar 'Naqee' ko bhayj diya gaya.'

(Sunan Abi Dawood, vol. 4, pp. 368, Hadees 4928)

Piyaray Islami bhaiyo! Daykha aap nay? Mukhannas nay 'auraton ki naql ki ya'ni haath paon may mahandi lagaey to hamaray Makki Madani Sarkar ﷺ us say kis qadar naraz huway kay usay shahr badar kar diya. Is Mubarak Hadees say hamaray woh bhai dars haasil karayn jo shadi ya 'Eidayn waghayrah kay mawaqi' par apnay haathon ya ungliyon par mahandi laga liya kartay hayn. Aur haan! Jis tarah mardon ko 'auraton ki naql jayez nahin isi tarah 'auratayn bhi mardon ki naql nahin kar sakti. Jaysa kay Hazrat Sayyiduna Ibn-e-'Abbas رضي الله تعالى عنه say riwayat hay kay Huzoor ﷺ nay la'nat farmaey zananah mardon par jo 'auraton ki soorat banaeyn aur mardani 'auraton par jo mardon ki soorat banaeyn. (*Musnad Imam Ahmad bin Hambal, vol. 1, pp. 540, Hadees 2263*)

7. Jandar ki tasaweer walay libas har giz na pahna karayn na hi janwaron ya insanon ki tasaweer walay stickers apnay kaproon par lagaeyn, na hi gharon may aawezan karayn.
8. Apnay bachon ko aysay 'Baba Suit' na pahnaeyn jin par janwaron aur insanon kay photo banay huway hotay hayn.
9. Khawateen apnay shohar kay liye jayez ashya kay zaree'ay, magar ghar ki char deewari may zeenat karayn laykin make-up

kar kay aur ban sanwar kay ghar say baahar na nikla karayn kay hamaray Piyaray Aaqa ﷺ nay farmaya: ‘Aurat poori ki poori ‘aurat (ya’ni chhupanay ki cheez) hay jab koi ‘aurat baahar nikalti hay to shaytan us ko jhaank jhaank kar daykhta hay’. (*Jami’ Tirmizi*, vol. 2, pp. 392, *Hadees 1176*)

10. Nangay sar phirna sunnat nahin hay. Lihaza Islami bhaiyon ko chahiye kay apnay sar par ‘imamah shareef ka taaj sajaey rakhay kay yeh hamaray piyaray Aaqa ﷺ ki nihayat hi meethi sunnat hay. (*Bahar-e-Shari’at*, Hissah. 16, pp.55)

Meethay meethay Islami bhaiyo aur behnon! Bas zeenat wohi kijiye jis ki shari’at-e-mutahharah nay ijazat marhamat farmaey aur har giz har giz firangi faishon na apnaiye jis say Allah عَزَّوَجَلَّ ka qahr-o-ghazab josh par aaey.

Aye Hamaray Piyaray Allah عَزَّوَجَلَّ! Hamayn firangi faishon ki aafat say chhurra kar apnay piyaray Habeeb ﷺ ki sunnaton ka deewanah bana day.

أَمَّنْ يُحَاكِي النَّبِيِّ الْأَكْرَمِ ﷺ

Khusbu lagana Sunnat hay

Meethay meethay Islami bhaiyo! Hamaray Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ko khushbu bay had pasand hay. Lihaza Aap ﷺ har waqt mu’attar mu’attar rahtay. Aap ﷺ khushbu ka bahut isti’mal farmaya kartay thay ta kay ghulam bhi ada-e-sunnat ki niyyat say khushbu lagaya karayn warnah is baat may kis ko shak-o-shubah ho sakta hay kay Aap ﷺ ka wujood-e-mas’ood to qudrati taur par khud hi mahakta rahta aur Sarkar-e-Madinah Rahat-e-Qalb-

o-Seenah ﷺ ka Mubarak paseenah bazaar-e-khud ka `inat ki sab say bahtareen khushbu hay.

*Mushk-o-‘Ambar kiya karon? Aye dost khushbu kay liye
Mujh ko sultan-e-madinah ﷺ ka paseenah chahiye*

Hazrat Sayyiduna Jabir bin Samurah رضي الله تعالى عنه farmatay hayn kay aik baar meethay meethay Sarkar ﷺ nay apna dast-e-pur anwaar mayray chehra par phayra Mayn nay usay thanda aur aysi khushbu dar hawa ki tarah paaya jo kisi ‘itr faroosh kay ‘itr daan say nikalti hay. (*Wasaa`il-ul-Wusool ila Shamaail-e-Rasool* ﷺ, pp. 85)

‘Umdah qism ki khushbu lagana Sunnat hay

Meethay meethay Islami bhaiyo! ‘Shama`il-e-Rasool ﷺ may hay kay hamaray Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ko ‘umda aur bahtareen qism ki khushbu bahut pasand thi aur na-khush gawaar bu ya’ni badbu Aap ﷺ na-pasand farmatay. Aap ﷺ hamayshah ‘umda khushbu isti’mal kartay aur isi ki dusray logon ko bhi talqeen farmatay. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه farmatay hayn kay ‘Hamaray Mu’attar Mu’attar Huzoor-e-Anwar ﷺ kay paas aik khas qism ki khushbu thi jisay aap ﷺ istimal farmatay’ (*Wasaa`il-ul-Wusool ila Shamaail-e-Rasool* ﷺ, pp. 87)

Sar may khushbu lagana Sunnat hay

Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ki ‘aadat-e-kareemah thi kay Aap ﷺ ‘Mushk’ Sar-e-Aqdas kay muqaddas baalon aur darrhi Mubarak may lagatay.

(*Wasaa`il-ul-Wusool ila Shamaail-e-Rasool* ﷺ, pp. 81)

Hazrat Sayyidatuna ‘Aaishah Siddiqah رضي الله تعالى عنها say marwi hay, farmati hay kay Mayn apnay sartaj Huzoor ﷺ ko

nihayat ‘umda say ‘umda khushbu lagati thi yahan tak kay us ki chamak Huzoor ﷺ kay Sar-e-Mubarak aur darrhi shareef may paati. (*Bukhari, Kitaab-ul-Libaas, vol. 4, pp. 81, Hadees 5923*)

Air freshenr

Meethay meethay Islami bhaiyo! Ma’loom huwa kay sar aur darrhi kay baalon may khushbu lagana sunnat hay. Magar yeh khayal rakhayn kay sar aur darrhi may sirf daysi khushbu isti’mal karayn. Bad-qismati say aaj kal daysi khushbu jaat ka milna bay had dushwar ho gaya hay. Ab ‘umuman ‘itriyyaat chemicals say banaey jatay hayn. Us ka libas may isti’mal to javez hay magar sar aur darrhi may lagana nuqsan dah hay aaj kal ‘Air freshner’ ka isti’mal ‘aam hota ja raha hay in ka chhirrkao khas taur par un kamron may kiya jata hay jo band rahtay hayn is say waqt taur par kamray may khushbu to ho jati hay magar is kay keemyawi maaday faza may phayl jatay hayn jo sans kay sath phayphrron may dakhil ho kar sehat ko nuqsan pohanchatay hayn. Aik tibbi tahqeeq kay mutabiq ‘Air freshner’ kay isti’mal say chamrri ka cancer ho jata hay. Chand lamhon ki khushbu kay husool ki khaatir itna barra khatrah mol layna ‘aqalmandi nahin. Lihaza ‘Air freshner’ kay isti’mal say ijtinab karna chahiye.’

Khushbu ka tohfah

‘Shama’il-e-Tirmizi’ may hay kay Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه khushbu ka tohfah rad nahin farmatay thay. Aap رضي الله تعالى عنه farmatay hayn kay Nabiyon kay sardar, Hamaray mu’attar mu’attar Sarkar ﷺ ki khidmat-e-ba-barakat may jab khushbu tohfatan paysh ki jati to Aap رضي الله تعالى عنه rad na farmatay. (*Jami’ Tirmizi, vol. 5, pp. 540, Hadees 216*)

‘Shama’il-e-Tirmizi’ may Hazrat Abdullah bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah مَوْلَى اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ ka farman-e-‘aalishan hay kay 3 cheezayn wapas nahin lautani chahiyan.

1. Takiyah
2. Khushbu-o-Tayl aur
3. Doodh (*Jami' Tirmizi*, vol. 5, pp. 540, Hadees 217)

Meethay Islami bhaiyo! Khushbu, takiyah aur doodh (aur in may tamam kam qeemat ki cheezayn shamil hayn) ka hadiyyah qabool karnay ki hikmat Muhaddiseen kiraam رَحْمَةُ اللَّهِ تَعَالَى yeh bayan kartay hayn kay ‘umuman yeh cheezayn itni qeemati nahin hoti aur zaahir hay jo cheez sasti hoti hay woh daynay walay kay liye ziydah bojh sabit nahin hoti aur qabool na karnay par daynay walay ka dil tootnay ka andayshah bhi rahta hay. Aur chunkay hamaray Madinay walay Aaqa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kisi ka dil torrna pasand nahin kartay thay is liye Aap صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ khushbu ka tohfah rad nahin farmatay. Chunan-chay hamayn bhi chahiye kay agar hamayn koi khushbu ya sasti cheez tohfatan paysh karay to usay sunnat samajh kar qabool kar layna chahiye. Agar koi qeemati cheez paysh karay to usay bhi qabool karnay may koi haraj nahin magar ghaur kar layna munasib ma’loom hota hay kay kahin murawwat waghayrah may to nahin day raha kay yeh dayna ba’d may khud isi par baar parr jaey.

Kaun kaysi khushbu isti’mal karay?

Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Makki Madani Sultan مَوْلَى اللَّهِ تَعَالَى عَلَيْهِ وَسَلَّمَ nay irshad farmaya: Mardanah khushbu woh hay kay us ki khushbu to zaahir ho magar rang zaahir

na ho aur zananah khushbu woh hay kay us ka rang to zaahir ho magar khushbu zaahir na ho. (*Jami' Tirmizi*, vol. 4, pp. 361, Hadees 2796)

Meethay meethay Islami bhaiyo! Mardon ko apnay libas par aysi khushbu isti'mal karni chahiye jis ki khushbu phaylay magar rang kay dhabbay waghayrah nazar na aaeyn, jaysa kay gulab, kiyorrah, sandal aur isi qism kay bay rang 'itriyyat. 'Auraton kay liye mahak ki mumana'at us soorat may hay jab kay woh khushbu ajnabi mardon tak pohanchay, agar woh ghar may 'itr lagaey jis ki khushbu khawand ya aulad, maa baap tak hi pohanchay to haraj nahin. (*Mirat-ul-Manajeeh*, vol. 6, pp. 113)

Ma'lom huwa kay islami behnon ko aysi khushbu nahin lagani chahiye jis ki khushbu urr kar ghayr mardon tak pohanch jaey. Islami behnayn Hadees-e-Zayl say 'ibrat haasil karayn. Chunay-chay:

Hazrat Sayyiduna Abu Musa Ash'ari رضي الله تعالى عنه say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nay irshad farmaya: 'Aurat jab khushbu laga kar kisi majlis kay paas say guzarti hay to woh aysi aur aysi hay ya'ni zaniyah hay'.

(*Jami' Tirmizi*, vol. 4, pp. 361, Hadees 2795)

Khushbu ki dhoni layna

Hazrat Sayyiduna Nafi' رضي الله تعالى عنه farmatay hayn kay 'Abdullah bin 'Umar رضي الله تعالى عنهما kabhi kabhi khalis 'awd (ya'ni agar) ki dhoni laytay. Ya'ni 'awd kay sath kisi dusri cheez ki aamezish nahin kartay aur kabhi 'awd kay sath kafoor mila kar dhoni laytay aur farmaya kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ bhi isi tarah dhoni liya kartay thay. (*Sahih Muslim*, pp. 1237, Hadees 2254)

Aye hamayn piyaray Allah عزوجل! Hamayn hamayn piyaray Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay

sadqay may Madinah Munawwarah ki mua'ttar mu'attar fazaon aur mu'ambar mu'ambar hawaon may saans laynay ki sa'adat naseeb farma aur phir unhin mua'ttar mu'attar fazaon may mua'ttar mu'attar Huzoor ﷺ kay jalwon may 'aafiyat kay sath iman par maut naseeb farma aur Jannat-ul-Baqee' ki mahki mahki sar zameen may madfan naseeb farma.

Toot jaey dam Madinay may mayra Ya Rab-e-Baqee'

Kash! Ho jaey muyassar sabz Gumbad daykh kar

(Mugheelan-e-Madinah, pp. 99)

Khushbu laganay ki 47 niyyatayn

(Az: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بر کاظمہ العالیہ)

Farman-e-Mustafa : ﷺ Musalman ki niyyat us kay 'amal say behtar hay. (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

1. Sunnat-e-Mustafa ﷺ hay is liye khushbu lagaon ga
2. Laganay say qabl بسم الله
3. Lagatay huway Durood shareef
4. Aur laganay kay ba'd ada-e-shukr-e-na'mat ki niyyat say آلَحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ kahoon ga
5. Mala'ikah aur
6. Musalmanon ko farhat pohanchaon ga
7. 'Aql barrhay gi to ahkam-e-shar'i yaad karnay aur Sunnatayn seekhnay par quwwat haasil karoон ga, Imam Shafa'ee رحمۃ اللہ علیہ farmatay hay: 'Umdah khushbu laganay say 'aql barrhti hay.

8. Libas waghayrah say badbu door kar kay Musalmanon ko gheebat kay gunahon say bachaon ga (kyun kay bila ijazat-e-shar'i kisi musalman kay baray may peechnay say masalan is tarah kahna kay 'Is kay libas ya haathon ya munh say badbu aa rahi thi,' gheebat hay)
9. Mauqa' ki munasabat say yeh niyyatayn bhi ki ja sakti hayn masalan
10. Namaz kay liye zeenat haasil karoон ga
11. Masjid
12. Namaz-e-Tahajjud
13. Jumu'ah
14. Peer shareef
15. Ramazan-ul-Mubarak
16. 'Eid-ul-Fitr
17. 'Eid-ul-Azha
18. Shab-e-Meelad
19. 'Eid-e-Meelad-un-Nabi ﷺ
20. Juloos-e-Meelad
21. Shab-e-Mai'raj-un-Nabi ﷺ
22. Shab-e-Bara`at
23. Giyarhivi shareef
24. Yawm-e-Raza

25. Dars-e-Quran
26. Dars-e-Hadees
27. Tilawat
28. Awrad-o-Waza`if
29. Durood shareef
30. Deeni kitab ka mutala`ah
31. Tadrees-e-‘Ilm-e-Deen
32. Ta’leem-e-‘Ilm-e-Deen
33. Fatwa nawaysi
34. Deeni kutub ki tasneef-o-taleef
35. Sunnaton bharay ijtimā'
36. Ijtimā'-e-Zikr-o-Na'at
37. Quran khuwani
38. Dars-e-Faizan-e-Sunnat
39. Madani dorah
40. Sunnaton bhara bayan kartay waqt
41. ‘Aalim
42. Maa
43. Baap
44. Mu`min-e-Saalih
45. Peer sahib

46. Muway Mubarak ki ziyyarat

47. Mazaar shareef ki haziri kay mawaqi' par bhi ta'zeem ki niyyat say khushbu lagaey ja sakti hay.

Jitni achhi achhi niyyatayn karayn gay utna hi ziyadah sawab milay ga. Jab kay niyyat ka mauqa' bhi ho aur woh niyyat shar'an durust bhi ho. Ziyadah yaad na bhi rahayn to kam az kam do teen niyyatayn kar hi layni chahiye.

Khanay ki sunnatayn aur aadab

Meethay meethay islami bhaiyo! Khana Allah ﷺ ki bahut lazeez na'mat hay. Agar Sunnat-e-Ahmad-e-Mujtaba ﷺ kay mutabiq khana khaya jaey to hamayn payt bharnay kay sath sath sawab bhi haasil ho ga. Is liye hamayn chahiye kay sunnat kay mutabiq khana khanay ki 'aadat daalayn. Khana khanay ki kuch sunnatayn aur aadab mulahazah hon:

1. Har khanay say pahlay apnay haath pohanchon tak dho layn. Hazrat Sayyiduna Anas bin Maalik رضي الله تعالى عنه riwayat kartay hayn kay Huzoor ﷺ nay farmaya: 'Jo yeh pasand karay kay Allah ﷺ us kay ghar may barakat ziyadah karay to usay chahiye kay jab khana haazir kiya jaey to wuzu karay aur jab uthaya jaey tab bhi wuzu karay'. (*Sunan Ibn-e-Majah, vol. 4, pp. 9, Hadees 3260*)

Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan Na'eemi رحمه اللہ تعالیٰ علیہ likhtay hayn: Is (ya'ni khanay kay wuzu) kay ma'na hayn haath aur munh ki safae karna kay haath dhona kulli kar layna.

(*Mirat-ul-Manajeeh, vol. 6, pp. 32*)

2. Jab bhi khana khaeyn to ulta paoon bichhha dayn aur seedha kharra rakhayn ya sureen par bayth jaeyn aur donon ghutnay kharray rakhayn. (*Bahar-e-Shari'at, Hissah. 16, pp. 19*)

3. Khanay say pahlay jootay utar layn. Hazrat Sayyiduna Anas bin Maalik say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Khana khanay baytho to jootay utar lo, is may tumharay liye rahat hay.’ (*Mishkat-ul-Masabeeh*, vol. 2, pp. 454, Hadees 4240)

4. Khanay say pahlay پسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ parrh layn. Hazrat Sayyiduna Huzayfah عَضْنَى اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Huzoor صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Jis khanay par بِسْمِ اللَّهِ na parrhi jaey us khanay ko shaytan apnay liye halal samajhta hay.’

(*Sahih Muslim*, pp. 1116, Hadees 2017)

5. Agar khanay kay shuru’ may بِسْمِ اللَّهِ parrhna bholo jaeyn to yaad aanay par بِسْمِ اللَّهِ أَوْكَهُ وَأَخْرَهُ parrh layn. Hazrat Sayyidatuna ‘Aaishah Siddiqah عَضْنَى اللَّهُ تَعَالَى عَنْهَا say marwi hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: ‘Jab tum may say koi khana khaey to usay chahiye kay pahlay بِسْمِ اللَّهِ parrhay. Agar shuru’ may بِسْمِ اللَّهِ parrhna bholo jaey to yeh kahay بِسْمِ اللَّهِ أَوْكَهُ وَأَخْرَهُ.’ (*Sunan Abu Dawood*, vol. 3, pp. 487, Hadees 3767)

6. Khanay say pahlay yeh du’a parrh li jaey to agar khanay may zehar bhi ho ga to اَنْ شَاءَ اللَّهُ عَذَّرَجْلَ asar nahin karay ga, ‘بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْبِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ يَا حُسْنِي يَأْتِيَوْمُ’ ya’ni Allah kay naam say shuru’ karta hoon jis kay naam ki barakat say zameen aur aasman ki koi cheez nuqsan nahin pohancha sakti. Aye hamayshah say zindah qa`im rahnay walay.

(*Firdaws-ul-Akhbaar*, vol. 1 pp. 274, Hadees 1955)

7. Seedhay haath say khaeyn. Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka farman hay: ‘Jab tum may say koi

khana khaey to seedhay haath say khaey aur jab piye to seedhay haath say piye kay shaytan ultay haath say khata peeta hay.’

(*Sahih Muslim*, pp. 1117, Hadees 2020)

8. Apnay saminay say khaeyn. Hazrat Sayyiduna Anas bin Maalik ﷺ say riwayat hay kay Huzoor ﷺ nay farmaya: ‘Har shakhs bartan ki usi janib say khaey jo us kay saminay ho.’ (*Sahih-Bukhari*, vol. 3, pp. 521, Hadees 5377)

Hazrat Sayyiduna Abu Salamah ﷺ farmatay hayn kay aik roz khana khatay huway mayra haath piyalay may idhar udhar harakat kar raha tha (ya’ni kabhi aik taraf say luqmah uthaya kabhi dusri taraf say aur kabhi teesri taraf say luqmah uthaya) Jab Allah ﷺ kay Piyaray Habeeb ﷺ nay mujhay is tarah kartay huway daykha to farmaya: ‘Aye larrkay بِسْمِ اللَّهِ parrh kar daeyn haath say khaya kar aur apnay saminay say khaya kar, chunan-chay is kay ba’d say mayray khanay ka Tareeqah yeh hi ho gaya.’

(*Sahih Bukhari*, vol. 3, Hadees 5376)

9. Khanay may kisi qism ka ‘aib na lagaeyn masalan yeh na kahayn kay mazaydar nahin, kachcha rah gaya hay, pheeka rah gaya kyun kay khanay may ‘aib nikalna makrooh aur khilaf-e-sunnat hay balkay ji chahay to khaeyn warnah haath rok layn. Hazrat Abu Hurayrah ﷺ nay farmaya kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay kabhi kisi khanay ko ‘aib nahin lagaya (ya’ni bura na kaha) agar khuwahish hoti to kha laytay aur khuwahish na hoti to chhorr daytay. (*Sahih Bukhari*, Hadees 5409)

Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رحمۃ اللہ علیہ likhtay hayn: ‘Khanay may ‘aib nikalna apnay ghar par bhi na chahiye,

makrooh aur khilaf-e-sunnat hay' (Sarkar ﷺ ki) 'aadat-e-kareemah yeh thi kay pasand aaya to tanawul farmaya warnah nahin aur paraey ghar 'aib nikalna to (is may) musalmanon ki dil shikni hay aur kamal-e-hirs-o-bay murawwati par daleel hay. 'Ghi kam hay ya mazah ka nahin' yeh 'aib nikalna hay aur agar koi shay usay muzir (ya'ni nuqsan dayti) hay, isay na khanay kay 'uzr kay liye is ka izhar kiya na (kay) bataur-e-ta'n-o-'aib masalan is may mirch zaa'id hay Mayn itni mirch ka 'aadi nahin to yeh 'aib nikalna nahin aur itna bhi (us waqt hay kay jab) bay takallufi khas ki jagah ho aur is kay sabab da'wat kunandah (ya'ni mayzban) ko aur takleef na karni parray masalan do qism ka salan hay, aik may mirch zaa'id hay aur yeh 'aadi nahin to usay na khaey aur wajah poochi jaey bata day. Aur agar aik hi qism ka khana hay, ab agar (yeh) nahin khata to da'wat kunandah (ya'ni mayzban) ko is kay liye kuch aur mangwana parray ga, usay nadamat ho gi aur tang dast hay to takleef ho gi aysi haalat may murawwat yeh hay kay sabr karay aur khaey aur apni aziyyat zaahir na karay. ﷺ

(*Fatawa Razaviyyah*, vol. 21, pp. 652)

Khanay ki 40 Niyyatayn

(Az: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi) داڪشٽ تربیت گاڻئه گلاني

Farman-e-Mustafa: ﷺ Musalman ki niyyat us kay 'amal say behtar hay. (*Al-Mu'jam-ul-Kabeer*, vol. 6, pp. 185, Hadees 5942)

1. Khanay say qabl aur
 2. Ba'd ka wuzu karoон ga (ya'ni haath, munh ka agla hissah dho'on ga aur kulliyan karoон ga)

3. 'Ibadat
4. Tilawat
5. Walidayn ki khidmat
6. Tahseel-e-'Ilm-e-Deen
7. Sunnaton ki tarbiyyat ki khaatir Madani qafilay may safar
8. Madani Dorah may shirkat
9. Umoor-e-Aakhirat
10. Aur Hasb-e-Zaroorat kasb-e-halaal kay liye bhag dorr par quwwat haasil karoon ga. (Yeh niyyatayn usi soorat may mufeed hon gi jab kay bhook say kam khaey, khoob dat kar khanay say ulta 'ibadat may susti payda hoti gunahon ki taraf rujhan barrhta aur payt ki kharabiyan janam layti hayn)
11. Zameen par
12. Dastar khuwan bichhanay ki sunnat ada kar kay
13. Sunnat kay mutabiq bayth kar
14. Khanay say qabl بسم اللہ aur
15. Deegar du'aen parrh kar
16. 3 ungliyon say
17. Chhotay chhotay niwalay bana kar
18. Achhi tarah chiba kar khaon ga
19. Har do aik luqmah par حجۃ و احتجۃ parrhon ga.

20. Jo danah waghayrah gir gaya utha kar kha loon ga.
21. Roti ka har niwalah salan kay bartan kay ouper kar kay torron ga ta kay roti kay zarrat bartan hi may girayn.
22. Haddi aur garam masalha achhi tarah saaf karnay aur chaatnay kay ba'd phaynkon ga.
23. Bhook say kam khaaoon ga.
24. Aakhir may sunnat ki adaeygi ki niyyat say bartan aur
25. 3 baar ungliyan chaaton ga.
26. Khanay kay bartan dho kar pee kar aik ghulam aazad karnay kay sawab ka haqdar banon ga. (*Ihya-ul-'Uloom, vol. 2, pp. 6*)
27. Jab tak dastar khuwan na utha liya jaey us waqt tak bila zaroorat nahin uthon ga.
28. Khanay kay ba'd masnoon du'aen parrhon ga.
29. Khilal karoон ga.

Mil kar khanay ki mazeed niyyatayn

30. Dastar khuwan par agar koi 'aalim ya buzurg maujood huway to un say pahlay khana shuru' nahin karoон ga.
31. Musalmanon kay qurb ki barakatayn haasil karoон ga.
32. Un ko Boti, Kaddu shareef, khurchan aur paani waghayrah paysh kar kay un ka dil khush karoон ga.
33. Un kay saminay muskara kar sadaqah ka sawab kamaaoں ga.
34. Khanay ki niyyatayn aur

35. Sunnatayn bataon ga.
36. Mauqa' mila to khanay say qabl aur
37. Ba'd ki du'aen parrhaon ga.
38. Ghiza ka 'umdash hissah masalan boti waghayrah hirs say bachtay huway dusron ki khatir isar karoon ga.
39. Un ko khilal ka tohfah paysh karoon ga.
40. Khanay kay har aik do luqmah par ho saka to is niyyat kay sath buland aawaz say بِأَدْجَنْ kahoon ga kay dusron ko bhi yaad aa jaey.

Allah عَزَّوجَلَّ hamayn sunnat kay mutabiq khana khanay ki taufeeq 'ata farmaey.

أَمِينٌ بِحَاجَةِ التَّبَرِّيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Paani peenay ki sunnatayn aur Aadab

Meethay meethay Islami bhaiyo! Paani bayth kar, ujalay may daykh kar, seedhay haath say بِسْمِ اللَّهِ parrh kar is tarah piyayn kay har martabah glass ko munh say hata kar saans layn, pahli aur dusri baar aik ghont piyayn aur teesri saans may jitna chaahay piyayn. Hazrat Sayyiduna Ibn-e-'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay farmaya: 'Ount ki tarah aik hi ghont may na pee jaya karo balkay 2 ya 3 baar piya karo aur jab peenay lago to بِسْمِ اللَّهِ parrha karo aur jab pee chuko to الحمد لله kaha karo.' (*Sunan Tirmizi*, vol. 3, pp. 352, Hadees 1892)

Hazrat Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kar Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ peenay may 3 baar saans laytay thay aur farmatay thay: 'Is tarah peenay may

ziyadah seerabi hoti hay aur sehat kay liye mufeed aur khush gawar hay.’ (*Sahih Muslim, vol. 3, pp. 1120, Hadees 2028*)

Hazrat Sayyiduna Ibn-e-‘Abbas ﷺ say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay bartan may saans laynay aur phoonknay say mana’ farmaya hay.

(*Sunan Abi Dawood, vol. 3, pp. 475, Hadees 3728*)

Hazrat Sayyiduna Anas رضي الله تعالى عنه say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay kharray ho kar paani peenay say mana’ farmaya hay. (*Sahih Muslim, pp. 1119, Hadees 2024*)

Paani peenay ki 15 niyyatayn

(Az: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برگائه العالیة)

1. ‘Ibadat
2. Tilawat
3. Walidayn ki khidmat
4. Tahseel-e-‘Ilm-e-Deen
5. Sunnaton ki tarbiyyat ki khatir Madani qafilay may safar
6. ‘Alaqaey dorah baraey nayki ki da’wat may shirkat
7. Umoor-e-Aakhirat aur
8. Hasb-e-Zaroorat kasb-e-halaal kay liye bhag dorr par quwwat haasil karoong ga. Yeh niyyatayn usi waqt mufeed ho gi jab kay freezer ya baraf ka khoob thanda paani na ho kay aysa paani mazeed beemariyan payda karta hay.

9. Bayth kar

10. بسم الله Parrh kar

11. Ujalay may daykh kar

12. Choos kar

13. 3 saans may piyon ga.

14. Pee chuknay kay ba'd **الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** kahoon ga.

15. Bacha huwa paani nahin phaynkon ga.

Chaey peenay ki 6 niyyatayn

(Az: Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Baani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دامت برگائه العالیة)

1. بسم الله Parrh kar piyon ga.

2. Susti urra kar 'ibadat

3. Tilawat

4. Deeni kitabat aur

5. Islami mutala'ah par quwwat haasil karoон ga.

6. Peenay kay ba'd **الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** kahoon ga.

Chalnay ki sunnatayn aura adab

Meethay meethay Islami bhaiyo! Madani Sarkar **حَلَّ اللّٰهُ تَعَالٰى عَلٰيْهِ وَالٰهُ وَسَلَّمَ** ki hayat-e-tayyibah zindagi kay har shu'bay may hamari rahnumaey karti hay. Musalman ki chaal bhi imtiyazi honi chahiye. Garayban khol kar, galay may zanjeer sajaey, seenah taan kar, qadam

pachharrtay huway chalna ahmaqon aur maghrooron ki chaal hay. Musalmanon ko darmiyanah aur pur waqar tareeqay par chalna chahiye. Chalnay ki chand sunnatayn aur aadab mulahazah hon:

1. Agar koi rukawat na ho to darmiyanı raftaar say rastay kay kanaray kanaray chalayn, na itna tayz kay logon ki nigahayn aap par jam jaeyn aur na itna aahistah kay aap beemar mahsoos hon.
2. Lafangon ki tarah garayban khol kar akarrtay huway har giz na chalayn kay yeh ahmaqon aur maghrooron ki chal hay balkay neechi nazrayn kiye pur waqar tareeqay par chalayn. Hazrat Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay jab Huzoor ﷺ chaltay to jhukay huway ma'loom hotay thay.

(Sunan-e-Abi Dawood, vol. 4, pp. 349, Hadees 4863)

3. Raah chalnay may parayshan nazri say bachayn aur sarrak 'uboort kartay waqt gaarriyon wali samt daykh kar sarrak 'uboort karayn. Agar gaarri aa rahi hay to bay tahasha bhag na parryn balkay ruk jaeyn kay is may hifazat ka ziyadah imkan hay.

Aye Hamaray piyaray Allah عَزَّوَجَلَّ! Hamayn piyaray Habeeb ﷺ ki sunnat kay mutabiq darmiyanh, takabbur say bilkul pak chal chalnay ki taufeeq 'ata farma. Aur hamayn rastay kay aik taraf, idhar udhar jhankay taakay bighayer sar jhuka kar shareefanah chaal chalnay ki taufeeq marhamat farma.

أَمِينٌ بِحَاجَةِ الْمُؤْمِنِينَ ﷺ

Baytnay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Hamara uthna baythna bhi sunnat kay mutabiq hona chahiye. Hamaray piyaray Aaqa ﷺ

aksar qiblah shareef ki taraf roey anwar kar kay baytha kartay thay. Zahay naseeb hum bhi kabhi kabhi qiblah ru ho kar baythayn to kabhi Madinah Munawwarah ki taraf munh kar kay baythayn kay yeh bhi bahut barri sa'adat hay kash! Madinah pak ki taraf rukh kar kay baythtay waqt yeh tasawwur bhi bandh jaey aur zaban-e-haal say yeh izhar honay lagay.

Deedar kay qabil to kahan mayri nazar hay

Yeh tayri 'inayat hay jo rukh tayra idhar ho ﷺ

1. Sureen zameen par rakhayn aur donon ghutnon ko kharra kar kay donon haathon say ghayr layn aur aik haath say dusray ko pakarr layn, is tarah baythna sunnat hay (laykin is dauran ghutnon par koi chadar waghayrah oorrh layna behtar hay).

(*Mirat-ul-Manajeeh*, vol. 6, pp. 378)

2. Char zanu (ya'ni paalti maar kar) baythna bhi Nabi-e-Kareem ﷺ say sabit hay.
3. Jahan kuch dhoop aur kuch chhaon ho wahan na baythayn. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say riwayat hay kay Allah kay Mahboob ﷺ nay farmaya: 'Jab tum may say koi saey may ho aur us par say sayah rukhsat ho jaey aur woh kuch dhoop kuch chhaon may rah jaeyn to usay chahiye kay wahan say uth jaey'. (*Sunan Abi Dawood*, vol. 4, pp. 344, Hadees 4821)
4. Qiblah rukh ho kar baythayn. (*Rasaa`il-e-A'ttariyah*, Hissah. 2 , pp. 229)
5. Buzurgon ki nashist par baythna adab kay khilaf hay. Imam Ahl-e-Sunnat Imam Ahmad Raza Khan رحمۃ اللہ علیہ likhtay hayn: Peer-o-Ustaz ki nashist par un ki ghaybat (ya'ni ghayr maujoodgi) may bhi na baythay. (*Fatawa Razawiyyah*, vol. 24, pp. 369, 424)

6. Koshish karayn kay uthtay baythtay waqt Buzurgan-e-Deen ki taraf peeth na honay paey aur paaon to un ki taraf na hi karayn.
7. Jab kabhi Ijtimā' ya majlis may aaeyn to logon ko phalang kar aagay na jaeyn jahan jagah milay wahi bayth jaeyn.
8. Jab baythayn to jootay utar layn aap kay qadam aaram paeyn gay. (*Al Jami'-us-Sagheer, pp. 40, Hadees 554*)
9. Majlis say farigh ho kar yeh du'a 3 baar parrh layn to gunah mua'af ho jaeyn gay. Aur jo Islami bhai majlis-e-khayr-o-majlis-e-zikr may parrhay to us kay liye us khayr par muhur laga di jaey gi. Woh du'a yeh hay:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْرَكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ تَغْفِرُ كُوْنَاتُ وَأَنْتُ بُرْكَةُ إِلَيْكَ

Tarjamah: Tayri zaat pak hay aur aye Allah! Tayray hi liye tamam khoobiyan hay, tayray siwa koi ma'bood nahin, tujh say bakhshish chahta hoon aur tayri taraf taubah karta hoon.

(*Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857*)

10. Jab koi 'Aalim-e-Ba 'amal ya muttaqi shakhs ya Sayyid sahib ya walidayn aaeyn to ta'zeeman kharray ho jana sawab hay. Hakeem-ul-Ummat Hazrat Mufti Ahmad Yar Khan Na'eemi رحمۃ اللہ علیہ likhtay hayn: Buzurgon ki aamat par yeh donon kaam ya'ni ta'zeemi qiyam aur istiqbal jaeyz balkay sunnat-e-sahabah hay balkay Huzoor ki Sunnat-e-Qawli hay.

(*Mirat-ul-Manajeeh, vol. 6, pp. 370*)

Aye Hamaray Piyaray Allah عَزَّوَجَلَ! Hamayn uthnay baythnay ki sunnaton aur aadab par 'amal payra honay ki taufeeq-e-rafeeq marhamat farma.

اَمِينٌ بِجَاهِ النَّبِيِّ الْمُصَدِّقِ حَلَّ اللَّهُعَالَى عَلَيْهِوَالْبَرَّسَلَمُ

Libas pahannay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Allah ﷺ ka yeh Ihsan-e-'Azeem hay kay us nay hamayn libas ki daulat 'ata ki. Libas say hum sardi, garmi kay asaraat say apni hifazat kar saktay hayn, yeh libas hamari zeenat ka sabab bhi hay aur sabab-e-waqar bhi hay. Har qawm ka juda juda libas hota hay, magar Musalman ka libas sab say mumtaz hay. Libas ki chand Sunnatayn aur aadab mulahazah hon:

1. Sufayd libas har libas say behtar hay aur Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay is ko pasand farmaya hay. Hazrat Sayyiduna Samurah رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ nay farmaya: 'Sufayd libas pahno kyun kay yeh ziyadah saaf aur pakeezah hay aur apnay murdon ko bhi isi may kafnao' (*Sunan Tirmizi*, , vol. 4, pp. 370 Hadees 2819)
2. Jab kaprra pahannay lagayn to yeh du'a parrhayn, aglay pichhlay gunah mua'af ho jaeyn gay:

الْحَمْدُ لِلّٰهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِي مِنْ غَيْرِ حُوْلٍ مُّتَّقٌ وَلَا قُوَّةً

Tarjamah: Allah ﷺ ka shukr hay jis nay mujhay yeh pahnaya aur bighaeyr mayri quwwat-o-taqat kay mujhay yeh 'ata kiya.

(*Mustadrak*, vol. 5, pp. 270, Hadees 7486)

3. Pahantay waqt seedhi taraf say shuru' karayn masalan jab kurta pahnayn to pahlay seedhi aasteen may seedha haath dakhil karayn phir ulti may, isi tarah pajamah may pahlay seedhay paa'inchay may seedha paoon dakhil karayn aur jab utarnay lagayn to is kay bar'aks karayn ya'ni ulti taraf say shuru' karayn. Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say marwi hay kay Huzoor ﷺ jab kurta pahantay to dahini taraf say shuru' farmatay. (*Sunan Abi Dawood*, vol. 4, pp. 96, Hadees 4141)

4. Pahlay kurta pahnayn phir pajamah.
5. ‘Imamah baandhnay ki ‘aadat daliye kay Hazrat Sayyiduna ‘Ubada حَفَظَ اللَّهُ تَعَالَى عَنْهُمْ say marwi hay kay Allah حَفَظَ اللَّهُ تَعَالَى عَنْهُمْ piyaray Mahboob حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ nay farmaya: ‘Imamah zaroor bandha karo kay yeh firishton ka nishan hay aur is (kay shimlay) ko peeth kay peechay latka lo.’ (*Kanz-ul-‘Ummal*, vol. 8, pp. 133, Hadees 41132)

‘Imamah kay sath 2 rak’atayn bighayer ‘imamah ki 70 rak’aton say Afzal hayn. (*Kanz-ul-‘Ummal*, vol. 15, pp. 33, Hadees 41130)

Aye hamaray Piyaray Allah حَفَظَ اللَّهُ تَعَالَى عَنْهُمْ! Hamayn fashion walay libas say bacha aur Mahboob حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ ki sunnat kay mutabiq libas pahannay ki taufeeq marhamat farma.

أَمِينٌ بِجَاهِ الْشَّرِيفِ الْأَمِينِ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ

Joota pahannay ki Sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Na’lays pahanna Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ ki sunnat hay. Jootay pahannay say kankar, kaantay waghayrah chubhnay say paoon ki hifazat rahti hay. Neez mausim-e-sarma may sardi say bhi paoon mahfooz rahtay hayn aur garmiyon may dhoop may chalnay kay liye jootay nihayat hi kaar aamat hayn. Joota pahannay ki chand sunnatayn aur aadab mulahazah hon:

1. Kisi bhi rang ka joota pahanna agar chay jaeyz hay laykin peelay rang kay jootay pahanna behtar hay kay Maula Mushkil Kusha Ali-ul-Murtaza حَفَظَ اللَّهُ تَعَالَى عَنْهُمْ farmatay hayn jo peelay jootay pahnay ga us ki fikro may kami ho gi.

(*Kashf-ul-Khifa*, vol. 2, pp. 246, Hadees 2595)

2. Pahlay seedha joota pahnayn phir ulta aur utartay waqt pahlay ulta joota utarayn phir seedha. Hazrat Sayyiduna Abu Hurayrah

say marwi hay kay Allah عَزَّوجَلَ kay Piyaray Mahboob حَلَّ اللَّهُ تَعَالَى عَنْهُمْ nay farmaya: '(Koi shakhs) jab joota pahnay to pahlay daahinay paoon may pahnay aur jab utaray to pahlay baeyn paoon ka utaray.' (*Sunan Ibn-e-Majah*, vol. 4, pp. 166, Hadees 3616)

3. Jab baythayn to joootayn utaar layna sunnat hay. Hazrat Ibn-e-‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay jab bandah baythay to sunnat hay kay apnay joootay utaar lay.

(Sunan Abi Dawood, vol. 4, pp. 95, Hadees 4138)

4. Joota pahannay say pahlay jhaarr layn ta kay keera ya kankar waghayrah ho to nikal jaey.
 5. Isti'mali joota ulta parra ho to seedha warnah faqr-o-tang dasti ka andayshah hay. (*Sunni Bahishti Zaywar, Hissah. 5, pp. 601*)

Sonay jaagnay ki sunnatayn aur aadab

Meethay meethay Islami bhaiyo! Neend bhi aik tarah ki maut hay. Jab bhi hum sonay lagayn to hamayn dar jana chahiye kay kahi aysa na ho kay aankh hi na khulay aur hamayshah hamayshah kay liye hi sotay na rah jaeyn. Lihaza rozanah sonay say pahlay bhi apnay gunahon say taubah kar layni chahiye. Piyaray Islami bhaiyo! Agar hum sunnat kay mutabiq du'aen waghayrah parrh kar soeyn to ﷺ hamayn sonay ka bhi kuch na kuch faidah haasil ho hi jaey ga. Ab sonay aur jaagnay kay baaray may sunnatayn aur aadab waghayrah bayan ki jati hayn:

1. Sonay say pahlay بسم الله Shareef parrh kar bistar ko 3 baar jhaarr layn ta kay koi moozi shay ya keera waghayrah ho to nikal jaey.
 2. Sonay say pahlay yeh du'a parrh layna sunnat hay.

اللَّهُمَّ بِإِسْبِكَ أَمُوتُ وَأَحْيٰ

Tarjamah: Aye Allah عَزَّوجَلَ! Mayn Tayray naam kay sath hi marta hoon aur jeeta hoon. (Ya'ni sota aur jaagta hon) (*Sahih Bukhari*, vol. 4, pp. 192, *Hadees 6312*)

3. Ulta ya'ni payt kay bal na soeyn. Hazrat Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ say marwi hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay aik shakhs ko payt kay bal laytay huway daykha to farmaya: 'Is tarah laytnay ko Allah عَزَّوجَلَ pasand nahn farmata.' (*Sunan Ibn-e-Majah*, vol. 4, pp. 214, *Hadees 3723*)
4. Daeyn karwat laytna sunnat hay. Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ jab apni khuwab gaah tashreef lay jatay to apna seedha haath Mubarak seedhay rukhsar shareef kay neechay rakh kar layt tay. (*Shama'il-e-Tirmizi*, vol. 5, pp. 549, *Hadees 253*)
5. Quran Majeed kay aadab may say yeh bhi hay kay us ki taraf peeth na ki jaey na paoon phaylaey jaeyn, na paoon ko us say ouncha karayn, na yeh kay khud ounchi jagah par ho aur Quran Majeed neechay ho. (*Bahar-e-Shari'at*, *Hissah. 16*, pp. 119) Haan agar Quran Pak aur muqaddas tughray waghayrah ounchi jagah hon to us samat paoon karnay may muza'iqah nahn. (*Al-Fataawa Al-Hindiyah*, vol. 5, pp. 322)
6. Kabhi Chatey par soeyn to kabhi bistar par kabhi farsh-e-zameen par hi so jaeyn.
7. Jaagnay kay ba'd yeh du'a parrhayn:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Tarjamah: Tamam ta'reefayn Allah عَزَّوجَلَ kay liye hayn jis nay hamayn maarnay kay ba'd zindah kiya aur usi ki taraf laut kar jana hay.

(*Sahih Bukhari*, vol. 4, pp. 192, *Hadees 6312*)

Aye Hamaray Piyaray Allah ﷺ! Hamayn kam sonay aur sunnat kay mutabiq sonay ki taufeeq marhamat farma.

أَمِينٌ بِحَاجَةِ الشَّيْءِ الْأَمِينِ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ

Mahman Nawazi ki Sunnatayn aur Aadab

Meethay meethay Islami bhaiyo! Mahman nawazi karna sunnat-e-mubarakah hay, Ahadees-e-Mubarakah may is kay bahut say faza'il bayan kiye gaey hayn balkay yahan tak farmaya kay mahman ba'is-e-khayr-o-barakat hay. Aik dafa' Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ kay yahan mahman haazir huwa to Aap حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ nay qarz lay kar us ki mahman nawazi farmaey. Chunan-chay Tajdar-e-Madinah رَبِّنَا اللَّهُ تَعَالَى عَنْهُ كَفَرَ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ kay ghulam Abu Rafi' حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ kahtay hayn, Sarkar حَلَّ اللَّهُ تَعَالَى عَنْهُ كَفَرَ حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ say farmaya: Fulan Yahoodi say kaho kay mujhay aata qarz day. Mayn Rajab shareef kay mahinay may ada kar doon ga (kyun kay aik mahman mayray paas aaya huwa hay) Yahoodi nay kaha, jab tak kuch girwi nahin rakho gay, na doon ga. Hazrat Sayyiduna Abu Rafi' حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ kahtay hayn kay Mayn wapas aaya aur Tajdar-e-Madinah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ ki khidmat may us ka jawab 'arz kiya. Aap حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَبَرَّهُ وَسَلَّمَ nay farmaya, 'Wallah! Mayn aasman may bhi ameen hon aur zameen may bhi ameen hon. Agar woh day dayta to Mayn ada kar dayta' (Ab mayri woh zirah lay ja aur girwi rakh aa. Mayn lay gaya aur zirah girwi rakh kar laaya).

(Al-Mu'jam-Ul-Kabeer, Vol. 1, pp. 331, Hadees 989)

Mahman ba'is-e-khayr-o-barakat hay

Hazrat Sayyiduna Anas رَبِّنَا اللَّهُ تَعَالَى عَنْهُ كَفَرَ ka bayan hay kay Huzoor nay irshad farmaya: 'Jis ghar may mahman ho us ghar may khayr-o-barakat usi tarah tayzi say dorrti hay jaysay ount ki kohan par chhuri, balkay us say bhi tayz'. (Sunan Ibn-e-Majah, vol. 4, pp. 51, Hadees 3356)

Piyaray Islami bhaiyo! Ount ki kohan may haddi nahin hoti charbi hi hoti hay usay chhuri bahut hi jald kaat-ti hay aur us ki tah tak pohanch jaati hay is liye us say tashbeeh di gaey.

Mahman mayzban kay gunah mua'af honay ka sabab hota hay
 Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ka farman hay: Jab koi mahman kisi kay yahan aata hay to apna rizq lay kar aata hay aur jab us kay yahan say jata hay to sahib-e-khanah kay gunah bakhshay janay ka sabab hota hay. (*Kashf-ul-Khifa, vol. 2, pp. 33, Hadees 1641*)

10 firishtay saal bhar tak ghar may rahmat lutatay hayn

Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay ﷺ Hazrat Sayyiduna Bara bin Maalik رضي الله تعالى عنه say irshad farmaya: ‘Aye Bara! Aadami jab apnay bhai ki, Allah عزوجل kay liye mahman nawazi karta hay aur is ki koi jaza aur shukriyah nahin chahta to Allah عزوجل us kay ghar may 10 firishton ko bhayj dayta hay jo pooray aik saal tak Allah عزوجل ki tasbeeh-o-tahleel aur takbeer parrhtay aur us kay liye maghfirat ki du'a kartay rahatay hayn. Aur jab saal poora ho jata hay to un firishton ki pooray saal ki ‘ibadat kay barabar us kay namah-e-a’amaal may ‘ibadat likh di jati hay aur Allah عزوجل kay zimmah karam par hay kay us ko jannat ki lazeez ghizaeyn ‘Jannat-ul-Khuld’ aur na fana honay wali badshahi may khilaey’. (*Kanz-ul-‘Ummaal, vol. 9, pp. 119, Hadees 25972*)

شیخن اللہ عزوجل شیخن اللہ عزوجل! Kisi kay ghar mahman to kiya aata hay goya Allah عزوجل ki rahmat ki chamacham barsaat shuru’ ho jati hay is qadar ajr-o-sawab Allah! Allah!

Mahman ko darwazah tak rukhsat karna sunnat hay

Hazrat Abu Hurayrah رضي الله تعالى عنه ka bayan hay, Tajdar-e-Madinah صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay irshad farmaya: ‘Sunnat yeh hay kay aadami mahman ko darwazay tak rukhsat karnay jaey’.

(*Sunan Ibn-e-Majah*, vol. 4, pp. 52, Hadees 3358)

Aye hamray piyaray Allah! عَزَّوَجَلَ hamayn mahmanon ki khush dili kay sath mahman nawazi ki taufeeq ‘ata farma aur baar baar hamayn meethay meethay Madinay ki mahki mahki fazaon may meethay meethay Madani Aaqa صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ka mahman bannay ki sa’adat naseeb farma.

أَمِينٌ بِحَاجَةِ الشَّرِيفِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

‘Imamah kay faza`il

Meethay meethay Islami bhaiyo! ‘Imamah Shareef hamaray piyaray Aaqa صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ki bahut hi piyari sunnat hay. Hamaray Sarkar صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ nay hamayshah sar-e-aqdas par apni mubarak topi par ‘imamah Mubarakah ko saja kar rakha. Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah Imam Ahmad Raza Khan رحمَةُ اللهِ تَعَالَى عَلَيْهِ farmatay hayn ‘imamah sunnat-e-mutawatirah da ‘imah hay. (*Fataawa Razaviyyah*, vol. 6, pp. 208, 209)

Tajdar-e-Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kay 8 irshadaat

1. ‘Imamah kay sath 2 rak’atayn bighayr ‘imamah ki 70 rak’aton say afzal hayn. (*Firdaus-ul-Akhbar*, vol. 1, pp. 410, Hadees 3054)
2. ‘Imamah kay sath namaz 10 hazaar naykiyon kay barabar hay. (*Firdaus-ul-Akhbar*, vol. 2, pp. 31, Hadees 3621)
3. Bayshak Allah عَزَّوَجَلَ aur us kay firishtay durood bhayjtay hayn Jumu’ah kay din ‘imamah walon par. (*Al Jami’-us-Sagheer*, pp. 113, Hadees 1817)

4. Topi par ‘imamah hamara aur mushrikeen ka farq hay har patch par kay musalman apnay sar par day ga us par roz-e-riyamat aik noor ‘ata kiya jaey ga.

(*Mirqat-ul-Mafateeh*, vol. 8, pp. 147, Hadees 4340)

5. ‘Imamah baandho tumhara hilm barrhay ga.

(*Al-Mustadrak*, *Kitab-ul-Libas*, vol. 5, pp. 272, Hadees 7488)

6. ‘Imamah musalmano ka waqar aur ‘arab ki ‘izzat hay to jab ‘arab ‘imamah utar dayn gay apni ‘izzat utar dayn gay.

(*Firdaus-ul-Akhbar*, vol. 2, pp. 91, Hadees 411)

7. Tajdar-e-Madinah ﷺ nay ‘immah ki taraf isharah kar kay farmaya: ‘Firishton kay taaj aysay hi hotay hayn.’

(*Kanz-ul-‘Ummaal*, vol. 15, pp. 205, Hadees 41906)

8. ‘Imamah kay sath aik jumu’ah bighayr ‘Imamah kay 70 Jumu’ah kay barabar hay. (*Firdaus-ul-Akhbar*, vol. 1, pp. 328, Hadees 2393)

Hikayat

Hazrat Saalim bin ‘Abdullah bin ‘Umar رضي الله تعالى عنهنماذج حسنة farmatay hayn kay Mayn apnay walid-e-majid Hazrat Abdullah bin ‘Umar رضي الله تعالى عنهنماذج حسنة kay huzoor haazir huwa woh ‘imamah baandh rahay thay jab baandh chukay to mayri taraf iltifat kar kay farmaya: Tum ‘imamah ko dost rakhtay ho? Mayn nay ‘arz ki: Kyun nahin! Farmaya: Isay dost rakho ‘izzat paaon gay aur jab shaytan tumhayn daykhay ga tum say peeth phayr lay ga, Aye farzand ‘Imamah baandh kay firishtay jumu’ah kay din ‘imamah baandhay aatay hayn aur sooraj doobnay tak ‘imamah baandhnay walon par salam bhayjtay rahtay hay.

(*Fatawa Razaviyyah*, vol. 6, pp. 215)

‘Imamah mubarakah kay patch seedhi janib honay chahiye chunanchay Imam-e-Ahl-e-Sunnat, Mujaddid-o-Deen-o-Millat As-Shah

‘اَمِّمَّةُ اللَّهِ تَعَالَى عَلَيْهِ’ Imamah shareef is tarah baandhtay kay shimalah mubarakah seedhay shanah par rahta. Neez baandhtay waqt us ki gardish baeyn (ya’ni ultay) haath say farmatay jab kay seedha haath mubarak peeshani par rakhtay aur isi say har patch ki girift farmatay. (*Hayaat-e-A’la Hazrat*, vol. 1, pp. 144)

Imamah kay aadab

1. ‘Imamah 7 haath (3 ½ Gaz) say chhota na ho aur 12 haath (6 gaz say barra na ho.) (*Mirqat-ul-Mafateeh*, vol. 8, pp. 148, *Hadees 4340*)
2. ‘Imamah ki shimlay ki miqdar kam az kam 4 ungal aur ziyadah say ziyadah itna ho kay baytnay may na dabay. (*Fatawa Razawiyyah*, vol. 22, pp. 182, *Bahar-e-Shari’at*, Hissah 16, ‘Imamah ka bayan, vol. 3, pp. 55)
3. ‘Imamah utartay waqt bhi aik aik kar kay pacth kholna chahiye. ‘Imamah qiblah ki taraf rukh kar kay kharray kharray baandhay. (*Fatawa Hindiyah*, vol. 5, pp. 330)

Aye hamaray Piyaray Allah عَزَّوَجَلَ hamayn ‘imamah ki sunnat par ‘amal karnay ki taufeeq ‘ata farma.

اَمِّينٌ بِحَاجَةِ الْتَّبَرِّيِّ الْأَمِمِينَ حَصَّلَ اللَّهُ تَعَالَى عَلَيْهِ وَالْهَوَسَّلَمَ

Qarz daynay kay faza`il

Meethay meethay Islami bhaiyo! Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Tajdar-e-Madinah حَصَّلَ اللَّهُ تَعَالَى عَلَيْهِ وَالْهَوَسَّلَمَ nay farmaya, ‘Har qarz sadaqah hay.’ (*Shua'b-ul-Iman*, vol. 3, pp. 284, *Hadees 3563*)

Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah حَصَّلَ اللَّهُ تَعَالَى عَلَيْهِ وَالْهَوَسَّلَمَ ka farman hay: ‘Ma’raj ki raat Mayn nay jannat kay darwazay par likha

huwa daykha kay sadaqay ka har dirham, 10 dirham kay barabar hay aur qarz ka har dirham 18 dirham kay barabar hay. Mayn nay poocha Jibraeel! Qarz, sadaqay say kis wajah say afzal hay? ‘Arz ki: saa’il suwal karta hay jab kay us kay paas (maal) hota hay aur qarz talab karnay wala apni zaroorat kay liye qarz talab karta hay.’

(*Hilya-tul-Awliya*, vol. 8, pp. 374, Hadees 12549)

Hazrat Abdullah bin Mas’ood رَضِيَ اللَّهُ تَعَالَى عَنْهُ say riwayat hay kay Huzoor حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ nay irshad farmaya: ‘Jo shakhs apnay kisi bhai ko do baar qarz day ga, Allah عَزَّوَجَلَّ us ko aik martabah sadaqah karnay ka sawab day ga.’ (*Sunan Ibn-e-Majah*, vol. 3, pp. 153, Hadees 2430)

Imam-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ ka taqwa

Hazrat Imam A’zam Abu Hanifah رَضِيَ اللَّهُ تَعَالَى عَنْهُ aik janazah parrhnay tashreef lay gaey dhoop ki barri shiddat thi aur wahan koi sayah bhi na tha sath hi aik shakhs ka makaan tha. Us makaan ki deewar ka sayah daykh kar logon nay imam sahib رَضِيَ اللَّهُ تَعَالَى عَنْهُ say ‘arz kiya kay Huzoor! Aap is saey may kharray ho jaiye. Hazrat رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay farmaya, kay is makaan ka maalik mayra maqrooz hay aur agar Mayn nay us ki deewar say kuch nafa’ haasil kiya to Mayn darta hoon kay Allah عَزَّوَجَلَّ kay nazdeek kahin sood laynay walon may mayra shumar na ho jaey kyun kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَالْمَسَلَّمُ nay farmaya hay kay jis qarz say kuch nafa’ liya jaey woh sood hay. Chunan-chay Aap رَضِيَ اللَّهُ تَعَالَى عَنْهُ dhoop may hi kharray rahay. (*Tazkira-tul-Awliya*, pp. 188, *Kanz-ul-‘Ummaal*, *Kitab-ud-Dayn*, vol. 6, pp. 99, Hadees 15512)

الله اکبر Hamaray Imam-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ ka taqwa kiya hi khoob tha. Buzurgan-e-Deen حَجَّهُ اللَّهُ تَعَالَى kay dilon may Allah عَزَّوَجَلَّ ka khauf koot koot kar bhara hota hay. Isi liye yeh Hazraat-e-Muqaddasah

qadam qadam par Allah عَزَّوجَلَ say dartay hayn. Allah عَزَّوجَلَ ki un par rahmat hoo aur un kay sadqay hamari bay hisab maghfirat ho.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Qiyamat kay gham say bachnay kay liye

Huzoor ﷺ ka farman: Jis shakhs ko yeh baat pasand ho kay Allah عَزَّوجَلَ usay qiyamat kay din gham aur ghutan say bachaey to usay chahiye kay tangdast qarazdar ko muhlat day ya qarz ka bojh us kay ouper say utar day. (Ya'ni mua'af kar day). (*Sahih Muslim, pp. 845, Hadees 1563*)

Qarz bahut hi barra bojh hay

Hazrat Abu Sa'eed Khudri رَضِيَ اللَّهُ تَعَالَى عَنْهُ farmatay hayn kay Huzoor ﷺ ki khidmat may namaz parrhanay kay liye janazah laya gaya. To Huzoor ﷺ nay poocha, is marnay walay par koi qarz to nahin? ‘Arz kiya gaya, Haan is par qarz hay. Huzoor ﷺ nay poocha, us nay kuch maal bhi chhorra hay kay jis say yeh ada kiya ja sakay. ‘Arz kiya gaya, Nahin, to Huzoor ﷺ nay farmaya, Tum log is ki namaz-e-janazah parrh lo, (Mayn nahin parrhon ga). Hazrat Maula Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ nay yeh daykh kar ‘arz kiya..., Aye Allah عَزَّوجَلَ kay Rasool ﷺ Mayn is kay qarz ko ada karnay ki zimmah dari layta hoon. Huzoor ﷺ Aagay barrhay aur namaz-e-janazah parrhaey aur farmaya, ‘Aye ‘Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُ Allah عَزَّوجَلَ tujhay jaza-e-khayr day. Aur tayri jan bakhshi ho jaysay kay Tu nay apnay is musalman bhai ki taraf say is ka qarz ki zimmah dari lay kar is ki jaan chhurraey. Koi bhi musalman aysa nahin hay jo apnay musalman bhai ki taraf say us ka qarzada ada karay magar yeh kay Allah عَزَّوجَلَ qiyamat kay din us ko rihaey bakhshay ga.’ (*Sunan-ul-Kubra Lil-Baihaqi, vol. 6, pp. 121, Hadees 11398*)

Huzoor Tajdar-e-Madinah ﷺ ka farman-e-'aalishan hay, woh shakhs jis nay Allah عَزَّوجَلَ ki raah may jaan di hay (ya'ni

shaheed huwa hay) us ka har gunah mua'af ho jaey ga siwaey qarz kay. (*Sahih Muslim, pp. 1046, Hadees 1886*)

Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ ka farman hay: ‘Jo logon ka maal bataur qarz lay aur woh niyyat us kay ada karnay ki rakhta hay to Allah ﷺ us ki taraf say ada kar day ga. Aur jis shakhs nay maal bataur qarz liya aur niyyat ada karnay ki nahin rakhta to Allah ﷺ us shakhs ko iski wajah say tabah kar day ga.’ (*Sahih Bukhari, vol. 2, pp. 105, Hadees 2387*)

Piyaray Islami bhaiyo! Daykha aap nay jis shakhs nay apni jaan tak Allah ﷺ ki raah may qurban kar di us par bhi agar kisi ka qarzah hay aur woh ada kar kay nahin aaya hay to woh mua'af nahin ho ga kyun kay yeh bandon kay huqooq say ta'alluq rakhta hay. Jab tak qarz khuwah mua'af na karay us waqt tak Allah ﷺ kabhi mua'af nahi karay ga.

Aye Hamaray piyaray Allah ﷺ hamayn farakh dili kay sath baniyyat-e-sawab hajat mandon ko qarz daynay aur qarzdar kay sath narmi karnay aur apnay ouper aata huwa qarz diyanat daari say ada karnay ki taufeeq ‘ata farma.

أَمِينٌ بِحَاجَةِ النَّبِيِّ الْأَمِينِ ﷺ

Mareez ki ‘iyadat karnay ka sawab

Meethay meethay Islami bhaiyo! Jab hamara koi Musalman bhai beemar ho jaey to hamayn waqt nikal kar us Islami bhai ki ‘iyadat kay liye zaroor jana chahiye kay kisi Musalman ki ‘iyadat karna bhi bahut ziyadah ajr-o-sawab ka ba’is hay.

Hazrat Sayyiduna Abdur Rahman bin ‘Amr aur Abdullah bin ‘Umar رضي الله تعالى عنهما say riwayat hay kay Shahanshah-e-Madinah

صلی اللہ تعالیٰ علیہ وآلہ وسلم nay farmaya kay ‘Jo apnay kisi Musalman bhai ki hajat rawey kay liye jata hay Allah ﷺ us par 75 hazzar mala’ikah kay zari’ah sayah fermata hay, woh firshtay us kay liye du’a kartay hayn aur woh faarigh honay tak rahmat may ghautah zan rahta hay aur jab woh us kaam say farigh ho jata hay to Allah ﷺ us kay liye aik hajj aur aik ‘umray ka sawab likhta hay aur jis nay mareez ki ‘iyadat ki Allah ﷺ us par 75 hazaar mala’ikah kay zari’ah sayah farmaey ga aur ghar wapas aanay tak us kay har qadam rakhnay par us ka aik gunah mita diya jaey ga aur aik darajah buland kiya jaey ga, jab woh mareez kay sath baythay ga to rahmat usay dhaanp lay gi aur apnay ghar wapas aanay tak rahmat usay dhanpay rakhay gi.’

(At-targheeb Wat-tarheeb, vol. 4, pp. 165, Hadees 13,14)

Hazrat Sayyiduna Abu Hurayrah رضي الله تعالى عنه say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah رضي الله تعالى عنه nay irshad farmaya kay jo shakhs kisi mareez ki ‘iyadat karta hay to munadi aasman say nida karta hay, ‘khush ho ja kay tayra yeh chalna Mubarak hay aur Tu nay jannat may apna thikanah bana liya hay.’ (Sunan Ibn-e-Maajah, vol. 2, pp. 192, Hadees 1443)

Hazrat Sayyiduna Abu Sa’eed Khudri رضي الله تعالى عنه say riwayat hay kay Huzoor رضي الله تعالى عنه nay farmaya kay ‘Mareezon ki ‘iyadat kiya karo aur janazon may shirkat kiya karo yeh tumhayn aakhirat ki yaad dilatay rahayn gay.’ (Musnad Imam Ahmad, vol. 4, pp.47, Hadees 11180)

Hazrat Anas رضي الله تعالى عنه say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah رضي الله تعالى عنه nay farmaya kay ‘Jis nay achhay tareeqay say wuzu kiya aur sawab ki umeed par apnay kisi musalman bhai ki ‘iyadat ki usay jahannam say 70 saal kay fasilay tak door kar diya jaey ga.’ (Sunan Abi Daawood, vol. 3, pp. 248, Hadees 3097)

Piyaray Islami bhaiyo! Jab bhi kisi mareez ki ‘iyadat kay liye jana ho to mareez say apnay liye du’ā laazimi karwani chahiye kay mareez ki du’ā radd nahin hoti chunan-chay

Hazrat Sayyiduna Ibn-e-‘Abbas ﷺ say riwayat hay kay Huzoor ﷺ nay farmaya kay ‘Mareez jab tak tandrust na ho jaey us ki koi du’ā radd nahin hoti.’

(*At-Targheeb Wat-tarheeb*, vol. 4, pp. 166, Hadees 19)

Hazrat Sayyiduna ‘Umar bin Khattab ﷺ say riwayat hay kay Sarkar-e-Madinah Rahat-e-Qalb-o-Seenah ﷺ nay farmaya kay ‘jab tum kisi mareez kay paas aao to us say apnay liye du’ā ki darkhuwast karo kyun kay us ki du’ā firishton ki du’ā ki tarah hoti hay.’ (*Sunan Ibn-e-Majah*, vol. 2, pp. 191, Hadees 1441)

Piyaray Islami bhaiyo! Jab kisi mareez ki ‘iyadat ko jaey to mareez kay liye bhi du’ā karayn aik du’ā Hadees-e-Mubarak may ta’leem farmaey gaey hay ho sakay to yeh du’ā hi parrh layn.

Hazrat Sayyiduna Ibn-e-‘Abbas ﷺ say riwayat hay kay Huzoor ﷺ nay farmaya kay ‘Jis nay kisi aysay mareez ki ‘iyadat ki jis ki maut ka waqt qareeb na aaya ho aur 7 martabah yeh alafaaz kahay to Allah عَزَّوَجَلَ usay us marz say shifa ‘ata farmaey ga’

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْأَرْضِ الْعَظِيمِ أَنْ يَشْفِيَكَ

Tarjamah: Mayn ‘azamat walay, ‘Arsh-e-‘Azeem kay maalik Allah عَزَّوَجَلَ say tayray liye shifa ka suwal karta hoon.

(*Sunan Abi Daawood*, vol. 3, pp. 251, Hadees 3106)

Aye hamaray piyaray Allah عَزَّوَجَلَ hamayn ‘iyadat ki sunnat par bhi ‘amal ki taufeeq ‘ata farma.

أَمَّا بِحَمَّةِ النَّبِيِّ الْأَمَّمِينَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 ijtimā' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saari raat shirkat farmaiye. ♦ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqn-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 karni hay" ﴿عَلَيْكُمْ مِّنْ حِلْمٍ﴾ 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.

لیے کوئی تعلیم



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran

Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com